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OF

UNIVERSAL BIOGRAPHY:

A SERIES OF

ORIGINAL MEMOIRS OF DISTINGUISHED MEN,

OF ALL AGES AND ALL NATIONS.

BY

WRITERS OF EMINENCE IN THE VARIOUS BRANCHES OF LITERATURE, SCIENCE, AND ART.

CONDUCTED BY

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JOHN FRANCIS WALLER, LL.D., M.R.I.A., EDITOR.

VOL. I.

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TO THE

Right Honourable Henry Baron Brougham and Vaux,

&c. &c.

My Lord,

In offering to the public this work commemorating the great minds that in every age and in every country have, each in its own department, aided the progress of humanity, no fitter name can be found to adorn its dedication-page than that of your Lordship.

Philosopher, statesman, and jurist—author, orator, and scholar—you combine in yourself those elements that, singly, have made so many illustrious. We recognize in you what high genius, assiduous cultivation, indomitable energy, and a life-long industry can achieve in almost every department of intellectual acquirements. Our own age honours you as one of the great diffusers of knowledge—one of the truest of social civilizers: posterity will place you amongst the intellects, many-sided and capacious, that leave their impress on the age in which they have lived.

The very favourable judgment which your Lordship has been pleased to pronounce on the work is its highest recommendation to the public, and has been the strongest incentive to myself and my fellow-labourers to make "The Imperial Dictionary of Universal Biography" worthy of your Lordship's patronage.

My Lord,

Your Lordship's obedient Servant,

JOHN FRANCIS WALLER, LL.D.,
EDITOR.

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PREFACE.

The Imperial Dictionary of Universal Biography is now complete: we would say a few words in presenting it to the Public.

Next to History, in its larger sense, Biography is the most valuable and interesting record which Literature can offer to mankind. If the one presents us with the great drama of humanity in its entire action and full development, the other furnishes us with the innumerable and subordinate dramas of all the prominent actors on the world's stage. It is often only in the lives of individuals that we discover the secret springs and hidden causes of those mighty events which advance or retard the progress of man—which influence his destiny and revolutionize the world; and thus the rays of light emitted from individual Biography converge upon the page of History, and enable us to read it more clearly.

We do not deem any apology necessary for the appearance of a new English biographical work at the present moment. The subjects for Biography are ever increasing, but at no period has that increase been more rapid or important than now. Whatever stimulates the energies of an age, makes it fruitful in events and multiplies its actors. Sciences and arts are moving with an accelerated pace, and new discoveries and inventions are daily making their authors notable. Great political influences have, within a recent period, passed over the world, and are still agitating it. The wars in Europe and Asia, especially in the Crimea and India, have produced great men as suddenly as the exigencies that required them, and names unheard of one year were illustrious the next. Our most recent biographical works thus became prematurely deficient: we have stepped in to remove the defect.

While we have availed ourselves of all accessible sources of information, we have secured the independent treatment of every memoir. Facts and dates are the common property of all chroniclers, while the mode of dealing with subjects, and the light in which they are presented, will ever be affected by the minds of original thinkers.

The limits of the Work have necessitated the exclusion of names of minor importance. In the delicate and arduous duty of selection, both as regards the dead and the living, the importance of the individual has been our guide; though we have, where the claims were otherwise equal, given the preference to celebrities of our own nation.

J. F. W.

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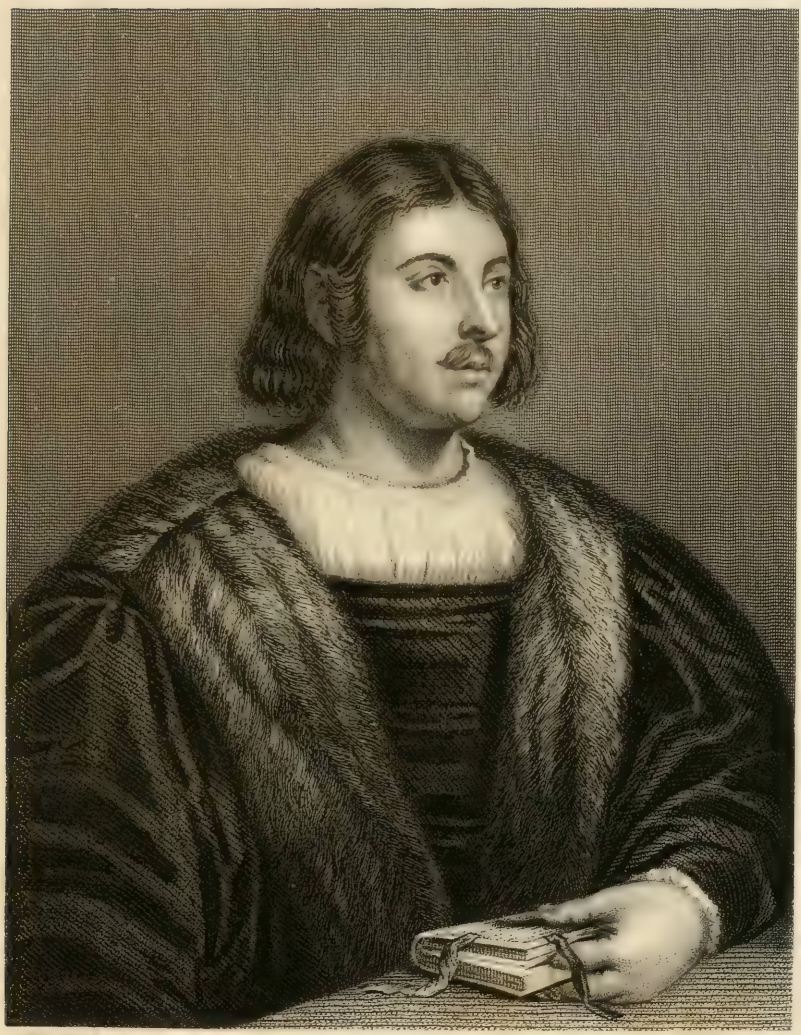
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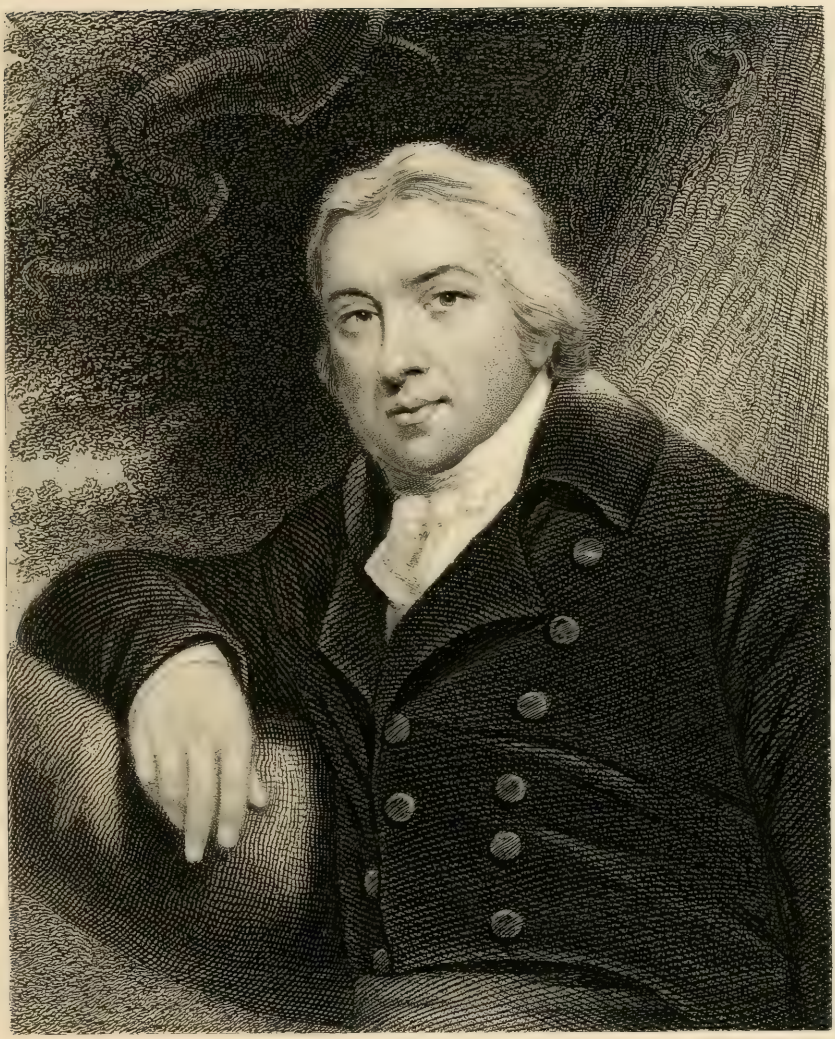


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AA, Christian Charles Henry van der, for fifty-one years pastor of a Lutheran congregation at Haarlem, was born at Zwoll in 1718. He studied theology at Leyden and Jena, and was long secretary to the Haarlem academy of sciences, to the establishment of which he had prominently contributed. A medal was struck to commemorate the celebration of the fiftieth anniversary of his pastorship. Various able dissertations of his on physical science were published in a Dutch periodical. Died at Haarlem in 1793.—E. M.

AA, Gerard van der, and his two sons, Adolphus and Philip, three Dutch patriots, who acted a distinguished part in the emancipation of their country from the Spanish yoke in the reign of Philip II.

AA, Peter van der, an eminent lawyer and writer on jurisprudence, born at Louvain about 1535. After being professor of law in the university of Louvain, he was appointed in 1565 assessor of the supreme council of Brabant, and in 1574 president of the high court of justice at Luxemburg. Died in 1594.

AA, Peter van der, a celebrated Dutch publisher. He commenced business at Leyden about 1682, receiving into partnership his two brothers, Hildebrand, an engraver, and Baldwin, a printer. His principal publications were,—"Voyages and Travels relating to the East and West Indies," in 28 vols. 12mo; "Pleasant Gallery of the World, with Maps and Views," in 33 vols. folio; "Icones Arborum;" "Travels in Tartary, Persia," &c., in 2 vols. 4to; "Vaillant's Botanicon Parisiense;" "Gronovius' Greek Antiquities," in 13 vols. folio; "Grævius' Roman, Italian, and Sicilian Antiquities," in 57 vols. folio; and "Erasmus' Works," in 11 vols. folio. Died in 1730.—E. M.

AA, Thierry van, a Dutch painter, born at the Hague in 1731, was a pupil of Johann Heinrich Heller. Both as a man and as an artist, he was very remarkable for his grace, for his brilliancy of conception, and erudition. His specialty was to paint the panels of carriages, which, according to the then prevailing fashion, were most elaborately ornamented with pictures. Thierry excelled in representing Cupids, and other graceful subjects. He died, universally esteemed, in 1809.—R. M.

AACS or ACS, Michael, a Hungarian philosopher and divine, was born at St. Martin in 1631. After studying in Germany, he successively held a pastoral charge at Hemegyes-Ala, Raab, and Rosenau. In 1669 he published at Tubingen a work, entitled "Fontes Calvinismi Obstructi," and a Hungarian work at Strasburg in 1700. Died in 1708.

AACS or ACS, Michael, a Hungarian divine, son of the preceding, was born at Raab in 1672. After completing his studies at Wittemberg and Tubingen, he was appointed chaplain to a Hungarian regiment. He wrote several theological works in Latin and Hungarian. Died in 1711.

AAGARD, Christian, born in 1616 at Wiborg, was appointed in 1647 professor of poetry in the university of Copenhagen, where he had studied, and in 1658, principal of the college of Ribe. He has left some Latin poems remarkable for purity and elegance of diction. Died in 1664.

AAGARD, Niels or Nicholas, elder brother of the preceding, born at Wiborg in Denmark in 1612. At first pastor at Faxoe, he became in 1647 professor of rhetoric, and librarian at Soroe. Besides several Greek and Latin poems, he published various critical dissertations, one of which is on the style of the New Testament. Died in 1657.

AAGESEN, Svend, the oldest Danish historian, better known by his Latin name of Sueno Aggonis filius. Under the auspices of Absalon, archbishop of Lund, he drew up in barbarous Latin a compendious history of the Danish kings from the year 300 to 1187. He also translated into Latin the military code of Canute the Great. Died about the beginning of the thirteenth century.—E. M.

AALI, a celebrated Turkish writer, author of a history of the Ottoman empire from its foundation to within a few years of his death, which took place in 1597.

AALST, the name of several Dutch artists. See Ælst.

AARE, Diederik or Dirk van der, bishop and prince of Utrecht, famous for his obstinate and sanguinary war with the count of Holland. Died in 1212.

AARON, a Hebrew of the tribe of Levi, the son of Amram, and the brother of Moses, with whom he co-operated in effecting the deliverance of his countrymen from Egypt. He was a man of ready and effective eloquence, and served as a medium of communication between Moses and the people of Israel. After they reached the desert of Arabia, he was invested with the office of high priest, which was made hereditary in his family. Although a more persuasive speaker than Moses, Aaron was not possessed of the same strength of character or depth of religious conviction. While his brother was upon the mount, receiving the law from Jehovah, he yielded to the solicitations of the people, and made for them a golden calf, doubtless an imitation of the Egyptian idol Mnevis. At another period, he manifested some jealousy of the superior position and influence of Moses, for he joined with Miriam, their sister, in the attempt to raise up opposition to his authority. Afterwards he was doomed to encounter a similar trial himself, for a number of the leading men in the different tribes conspired against him, on the ground that he had no exclusive right to the priesthood. This conspiracy was signally defeated. The rebels were swallowed up by the yawning earth, and when their friends murmured at the severity of the stroke, a fiery pestilence broke out and destroyed great numbers of them. On the occasion of the miraculous supply of water at Zin, Aaron exposed himself to the divine displeasure, by failing to honour God as the source of the blessing, and therefore he was prevented from entering the promised land. When the Israelites reached mount Hor, he was commanded to ascend to its summit, to strip himself of his priestly garments, to transfer them to his son, and then prepare for death. He died in the year 1451 B.C., aged 123 years, and the whole congregation mourned for him thirty days. The supposed place of his burial is still pointed out.—W. L.

AARON, Abiob or Aviov, a celebrated rabbi of Thessalonica, author of "Notes on Esther," selected from rabbinical writings. Lived in the sixteenth century.

AARON, Acharon (or the younger), a learned Karaïte Jew of Nicomedia, author of various MS. works on rabbinical theology. Flourished in the fourteenth century.

AARON OF ALEXANDRIA, a presbyter, and writer on medicine, of the seventh century. His work, entitled "Pandects," is a translation into Syriac of extracts from Greek medical authors. It contains the first mention of the small-pox, which, as is supposed, originated in Egypt, and was diffused by the Arabs with their conquests. A translation of Aaron's work into Arabic in 683, is said to have first led the Arabs to the study of the medical writings of the Greeks.—E. M.

AARON AL RASCHID. See HAROUN.

AARON, BEN-ASHER, a rabbi of the eleventh century, who wrote a treatise on Hebrew accents, and laboured to correct the Hebrew text of the Old Testament, by collecting various readings. While he was collecting MSS. in the West, Ben Naphtali was travelling for the same purpose in the East. These two laborious critics have, by some, been erroneously supposed inventors of the Hebrew vowel-points.—E. M.

AARON, BEN CHAJIM, chief Rabbi of Fez. Died at Venice, about 1609. Author of various works.

AARON, BEN JOSEPH SASON, chief of the synagogue of Thessalonica, known as the author of two works, "Torath Emeth," or "The Law of Truth," Venice, 1616; and "Sephath Emeth," or "The Lip of Truth," Amsterdam, 1706. The former of these works treats of certain niceties in the Hebrew code.

AARON, BERACHIA, a celebrated Italian rabbi, who wrote the book called, "Maavar Jabbok," a treatise on holy living and dying. Printed at Mantua, A.D. 1626.

AARON, HARISHON, a learned and amiable Karaïte Jew, who practised medicine at Constantinople in the thirteenth century, author of various theological works, parts of which have been published with a Latin translation.

AARON, ISAAC, a Byzantine Jew, interpreter of western languages to Manuel Comnenus. For alleged treachery, Manuel deprived the wretched man of his eyes, and the Emperor Isaac II. caused his tongue to be cut out.

AARON MARGALITHA, a Polish rabbi, and professor at Slawkow in Bohemia, who afterwards became a convert to the Christian faith. He was born in 1665. After his conversion, he wrote several tracts and books, in which he employed his rabbinical learning to illustrate various parts of Christian doctrine. It would appear that he first joined the Calvinists; then, at a later period, became connected with the Lutheran church; and it is asserted, that before the close of his life he renounced Christianity altogether, and sought to return to Judaism, pleading, we are told, that the Christians had deserted him, and left him in destitution. He died about the year 1730 in a dungeon at Copenhagen, into which he had been cast as an apostate.—J. B.

AARON NASI BABEL, a Jewish cabbalistical writer, who lived at an early period of the Christian era. His name signifies "Aaron, prince of Babylon," which has been explained as "Head of the College." This is the title given him in the Mantuan edition of his works, published in 1562.

AARON, PIETRO, a musician, and a monk of the order of the Bearers of the Cross of Jerusalem, who was born of obscure parentage at Florence in 1480. The schools of music established in Naples and other parts of Italy, during the latter half of the fifteenth century, by the Flemings, who were the first nurses of the infant art, excited the interest of the people, and engaged the care of their rulers; and when an Italian appeared among his countrymen who was competent to teach on the same subject, the feeling of nationality was added to that of artistic esteem, to give him encouragement. He was accordingly appointed one of the singers in the pontifical chapel by Leo X.; and when he opened his own school of music in 1516, it was most numerously attended. He published several tracts upon music, treating of its history, of its arithmetical, geometrical, and harmonic proportions, of the principles of counterpoint, and of the practice of ecclesiastical singing: they contain little original matter, but consist chiefly of an elucidation of the principles of Guido, and a development of those of Tinctor. They were all written in Italian, but the "Libri tres de Institutione Harmonica" was translated into Latin by his friend Flaminio, who did him also the good office of reconciling a quarrel between him and the famous Franchino Gaffurio, relative to a passage in one of his books, which the mediator finally proved to be a misprint, and thus prevented the ill consequences the dispute might have drawn upon Aaron. The date of his death is uncertain, but it must have been subsequent to 1545, when his "Lucidario in Musica" was first published. He had the individual distinction of having his portrait placed among those of eminent musicians in the ducal gallery at Florence while he was yet living. He died, holding the office of canon at Rimini. A list of his printed works, interesting because of their early date, is to be found in Schilling's "Lexicon der Tonkunet."—G. A. M.

AARON, ST., a monk of the sixth century, who founded the oldest monastery in Brittany, near which afterwards rosé the town of St. Malo, so called from his fellow-labourer in converting the pagan natives.

AARON, ZALAHA, a Spanish rabbi of the thirteenth century, author of a work on the "Precepts of Moses."

AARON and JULIUS, two British martyrs, whose original names are unknown. They were put to death with cruel torments under Diocletian in 303. Two churches in which they were buried were dedicated to their memory at Caerleon, the old metropolis of Wales.

AARSCHOT, PHILIP DE CROI, Duke of, a native of the Netherlands, representative of Philip II. at the Diet of Frankfort, convened for the election of an emperor. Disgusted at the intolerance and cruelty of the Spanish authorities in his native country, he retired to Venice, where he died in 1595.

AARSENS, CORNELIUS VAN, a Dutch statesman, born in 1543. After being forty years pensionary, and registrar to the States-General, he died in 1624.

AARSENS, FRANCIS VAN, son of the preceding, a Dutch statesman, on whose memory the share he took in the judicial murder of the popular leader Barneveldt has left an indelible stain, was born at the Hague in 1572. Early trained by his father to diplomacy, he proved an able and successful negotiator. He was fifteen years at the French court, first as resident, and afterwards as ambassador from the United Provinces. He was sent to England in 1640, and negotiated the marriage between William, son of the prince of Orange, and the daughter of Charles I. He long exerted great influence at the court of Louis XIII. Cardinal Richelieu thought so highly of his capacity, that he used to say he had known only three great statesmen—Oxenstiern, Viscardi, and Francis van Aarsens. He died in 1641.—E. M.

AARSENS, FRANCIS VAN, grandson of the ambassador; author of a book entitled "Voyage en Espagne," &c., Paris, 1665. He was drowned in 1659, on the passage between England and Holland.

AARTGEN VAN LEYDEN. See KLAASZOON ARTHURUS.

AARTSBERGEN, ALEX. VAN DER CAPELLEN, a Dutch statesman, adherent of the house of Orange, published historical memoirs, comprehending a view of Dutch affairs from 1611 to 1632. Enlightened by study, travel, and experience, he was tolerant and conciliatory, and was highly eulogized by Gerard J. Vossius. Died in 1656.

AARTSEN, PETER. See AERTSEN.

AASCOW, URBAN-BRUAN, a Danish naval surgeon, who published at Copenhagen, in 1774, an interesting journal of observations on the maladies which raged in the Danish fleet equipped in 1770 for the bombardment of Algiers.

AASSIM, son of Abderrahman Effendi, and author of a continuation of Kaeffsade's "Turkish Anthology." Died in 1675.

AASSIM, ISMAEL EFFENDI, a Turkish mufti, author of several historical works, letters, &c., which have been very highly praised. His library, at his death, contained more than 1000 volumes. Died in 1758.

ABA, SAMUEL, king of Hungary, brother-in-law of St. Stephen, the first Christian king of that country. Elected in 1041, he drove from Hungary his rival Peter, "the German," nephew of St. Stephen, but was afterwards defeated by the Emperor Henry III., and finally massacred in 1044 by his own subjects.

ABAD I., appointed grand-cadi of Seville and governor of the province by the Moorish king of Cordova, took advantage of the defeat and death of that prince to assert his independence, and assume the title of king of Seville. By energy and artifice he triumphed over a confederation formed against him, but in 1042 died suddenly when on the point of reducing Cordova, and extending his sway over southern Spain.

ABAD II., his son and successor, was born in 1012, and surpassed his father in power and celebrity. He made himself master of Cordova by treachery and bribery, and conciliated the inhabitants by largesses and public entertainments. He built many splendid palaces, but only one mosque. He had several magnificently ornamented cups, made of the skulls of enemies. We read that he died of grief for the loss of a favourite daughter,

and that on his deathbed he exhorted his son to aim at the entire conquest of Spain, an enterprise he himself would probably have achieved had not luxury diverted his attention. Died in 1069.

ABAD III., son and successor of the preceding, was less brave and able, and far more humane than his father. He excelled in poetry, and ardently encouraged science and literature. Alarmed at the progress of Alfonso, king of Castile, he invited into Spain, Yusuf, second king of Morocco, who having discomfited Alfonso in a great battle, began to treat Abad and the other Moslem princes as vassals. Abad having ventured to resist, was completely subdued and sent captive into Africa, where he died in 1095, after four years' confinement, during which his daughters supported him by their manual labour. Through all vicissitudes he displayed unvaried equanimity.—E. M.

ABAD Y QUEYPEO, Manuel, a Spanish bishop, born in 1775. After taking orders, he went to settle in Mexico, where he held the office of judge. In 1809 he became bishop of Mechoacan; but when the insurrection in New Spain broke out, he adhered to the royal cause, and was obliged to retire for a time from his diocese. When the course of events permitted his return, he urged on the royalist authorities conciliatory measures, and, in consequence, was denounced by them as a traitor. On the restoration of Ferdinand VII., the bishop, who had ventured to express without reserve his opinion of the Inquisition, was recalled from his see, brought to Spain, and kept in prison till the revolution of 1820 restored him to liberty. He was appointed a member of the provisional Junta, and, subsequently, bishop of Tortosa; but the Inquisition again arrested him, and condemned him to six years' solitary confinement. He died in prison, but the date and circumstances of his death have never been precisely ascertained.—E. M.

ABADIA, Francis Xavier, a Spanish general, born at Valencia in 1774. Being first staff-officer of the insurgent army of La Mancha, when Spain was occupied by the French, he retired with what remained of his troops to Cadiz, where, after acting for a few days as minister of war, he was made a major-general. In 1812 he obtained the command of the army of Galicia, which he had organized; and, on the restoration of Ferdinand VII., he was made a lieutenant-general, and inspector of the forces assembled at Cadiz for the expedition to Spanish America. Died in 1830.—E. M.

ABAFFI or APAFI, Michael, became in 1661 prince of Transylvania. During the truce between Austria and the Porte, Abaffi quietly enjoyed his throne under Ottoman protection, and remained faithful to the sultan till 1683. The reverses sustained by the Turks induced him to enter into a defensive alliance with the emperor in 1687. Died in 1690.

ABAFFI, Michael, the son and successor of the preceding, was born in 1677. Count Tekeli, abetted by the Turks, laid claim to the principality, and gained possession of part of it in 1690. At the same time the grand vizier, Cuprili, defeated the Imperial army, and retook Belgrade and other important places. Tekeli proved ultimately unable to maintain his ground, and, at the peace of 1698, Transylvania was definitively ceded to Austria. The young prince Michael was obliged to renounce his rights, and, receiving an Austrian pension, he resided at Vienna till his death in 1713.—E. M.

ABAGA or ABAKA KHAN, second Mogul emperor of Persia, succeeded his father, Hulaku Khan, in 1265. He restored Bagdad, then in ruins, and extended his sway over a great part of Western Asia. He died at Hamadan in 1282.

ABAILARD. See Abelard.

ABA'ISI, Tommaso, an Italian sculptor of the fifteenth century, mentioned as having executed in 1451 several wooden statues for the cathedral of Ferrara.

ABALLA, a learned lady, born at Salerno about the middle of the 13th century, became celebrated as a physician in the reign of Charles of Anjou. She left a work, "De atra bili."

ABAMONTI or ABBAMONTE, Joseph, a Neapolitan lawyer and patriot of great talents, born about the year 1759. In 1798 he was appointed secretary-general to the Cisalpine republic, and member of the Neapolitan executive. On the restoration of the king of Naples in 1799, Abamonti was condemned to death, but pardoned. He then repaired to Milan, and resumed his functions as secretary-general, which he continued to discharge till, in 1805, the Cisalpine republic merged in the kingdom of Italy. He returned to Naples, and spent the remainder of his life in retirement. Died in 1818.—E. M.

ABANCOURT, Charles X. J. F. d', born in 1758. In June, 1792, he became minister of war under Louis XVI., but was put to death at Versailles the following August.

ABANCOURT, F. J. V. d', a French poet and dramatic writer, born at Paris in 1745. Died in 1803.

ABANO, Pietro di, or PETRUS APONUS, a famous professor of medicine at Padua, was born in 1250, and died in 1315. His most important work is his "Conciliator differentiarum Philosophorum et præcipue Medicorum," printed at Mantua in 1472, folio.

ABA'NTIDAS, son of Paseas. He murdered Clinias, father of Aratus, 264 B.C., and thus became tyrant of Sicyon, but was himself murdered some years afterwards.

ABARBANEL. See Abrabanel.

ABARCA DE BOLEA Y PORTUGAL, Don Geronimo, a grandee and historian of Aragon, of the sixteenth century. He wrote, in Latin, a history of the kingdom of Aragon, still unpublished. The historian Zurita, who praises it highly, derived from it many important documents.

ABARCA, Dona Maria d', a Spanish lady, celebrated as an amateur painter of portraits. Her productions were greatly admired, even at a time when painting had attained its highest degree of cultivation in Spain. She was living in 1650.

ABARCA, Pedro, a Spanish jesuit, professor of theology at Salamanca, born in 1619. Besides various theological works, he published "Annals of the Kings of Aragon." Died 1693.

A'BARIS, a Scythian and priest of Hyperborean Apollo, lived, some say, before the Trojan war, and others, in the time of Pythagoras. His history is mostly mythical, as well as self-contradictory. He was fabled to have traversed the air on an arrow, the gift of Apollo, and to have lived without food. He professed to work miraculous cures. Plato speaks of him as a great enchanter, and the later Platonists tried to invest with importance his pretended miracles.—E. M.

ABASCAL, Don Jose Fernando, viceroy of Peru, was born at Oviedo in 1743, and entered the army in 1762. For distinguished military and civil services in the West Indies and South America, he was made viceroy of Peru in 1804. Lima greatly flourished under his able and enlightened administration. He zealously promoted public instruction, and effected many important administrative and judicial reforms. By great prudence and energy, he maintained the authority of the mother-country in Peru, after the other Spanish provinces had declared their independence. He even sent extensive military supplies to his countrymen in Spain, during their war with Napoleon. In 1812 he received high honours, but in 1816 was abruptly superseded. He died at Madrid, 1821.—E. M.

ABASSAH, sister of the famous caliph, Haroun al Raschid, given by him in marriage to his vizier, Ja'far, on condition that she should remain a virgin. But the compact was broken, herself disgraced, and her husband put to death. See Haroun.

ABATI. See Abbate.

ABAUDIUS, abbot of St. Peter's at Chartres, a contemporary of Abelard, and one of his literary opponents in a tract called "De fractione corporis Christi."

ABAUNZA, Pedro d', born in Seville in 1600. He was an advocate in the courts of his native town, and left two works on subjects connected with his profession, only one of which was thought worthy of publication. He died in 1649, during the prevalence of a pestilence in Seville.

ABAUZIT, Firmin, a distinguished scholar and theological writer, born in Languedoc, 1679. The Huguenots were at that time suffering severe persecution, and Abauzit, in his tenth year, was forcibly taken from his widowed mother, who belonged to the protestant church, and placed in a Roman catholic seminary. His mother soon succeeded in rescuing him, though at the price of her own imprisonment, and sent him to Geneva, where she ultimately joined him. Here Abauzit prosecuted his studies, and made rapid progress in the various arts and sciences. He subsequently visited Holland and England, and was honoured with the friendship of Bayle and of Sir Isaac Newton. William III., who had a high opinion of his talents and learning, urged him to take up his residence in England; but in accordance with the entreaty of his mother, he returned to Geneva, and took an active part in the translation of the New Testament, published in 1726. He made many important scientific discoveries, and also found leisure to prepare various theological treatises, dogmatical, exegetical, and apologetical, as well as some controversial

writings against the Roman catholic church. His "Essay upon the Apocalypse" excited great attention at the time, but the opinions advanced in it are by no means satisfactory. An imperfect edition of Abauzit's works was published in London, 1773. He died at Geneva in 1767.—J. T.

ABAZA, Pasha of Bosnia, a general of great military capacity, born in 1617. He revolted against the sultan, Mustapha I., on the pretext of wishing to avenge the murder of Sultan Osman. Abaza was afterwards sent by the Porte, at the head of an army of sixty thousand men, against the Poles; and subsequently against the Persians, but died soon afterwards.

ABBA, a Jewish author, who wrote a work, printed in 1543, explaining the difficult and foreign words in the Talmud. It has been conjectured, and with great probability, that Abba is not the full name of the author, but a contraction, composed of the initial letters of some such name as Abraham Ben Asher.

ABBA ARICA, a learned Jew, better known under the title of Rav, the founder of a celebrated college in the city of Sora, over which he presided till his death in A.D. 243. He was the author of two works called "Siphra" and "Siphri."

ABBA THULLE, sovereign of the Pelew islands, who showed remarkable kindness to Captain Wilson and the crew of the *Antelope*, after their shipwreck in 1783. His son, a youth of great promise, whom he sent to London for his education, died there of the small-pox in December, 1784. Keate's "Account of the Pelew Islands, from the Journal of Captain Wilson," will be found extremely interesting.—E. M.

ABBACO, Antonio, an Italian architect and engraver of the sixteenth century, disciple of San-Gallo. In 1558 he published a work on architecture, with engravings by himself. He also engraved the plans of St. Peter's from designs by San-Gallo.

ABBACO, Paolo del, a Florentine mathematician and poet of the fourteenth century. He left several unpublished works on arithmetic and algebra, and is said to have been author of the first almanac—the first, at least, that appeared in Italy.

* ABBADIE, Antoine and Arnold Michel d', French naturalists, of Irish extraction, who visited Abyssinia in 1835, and, after spending many years in exploring that kingdom and the adjacent regions, communicated to the Geographical Society of Paris, on their return, the result of their observations. The correctness of their statements relating to the sources of the Nile has been questioned in this country.—E. M.

ABBADIE, James, born 1658, was intended for the ministry among the French protestants, but accepted a proposition from the elector of Brandenburg, to take charge of a French church at Berlin. In 1688, his patron being dead, he accompanied Marshal Schomberg into England and Ireland. He afterwards served the French church in the Savoy, and was eventually, by King William's interest, though he was unacquainted with English, made dean of Killaloe, in possession of which preferment he died, 1727, aged sixty-nine. His works, which were numerous and much thought of in their day, attract no attention now.—J. B. O.

ABBADIE, Petrus, a French preacher of Charenton, about the middle of the seventeenth century, who published some sermons of quaintness and power on the baptism of Christ, &c.

ABBAN, commonly called Saint Abban, son of one of the kings of Leinster in the sixth century. He is said to have been very successful in his efforts to convert the heathen natives.

'ABBAS IBN 'ABDI-L-MUTALIB, uncle of Mahomet, and ancestor of the dynasty of the Abassides. It is usually stated that he was long the determined enemy of his nephew. It has, however, been established, that even when, from necessity or policy, he remained in the ranks of his nephew's adversaries, he was secretly his agent and correspondent, if not yet a believer in his prophetic mission. Captured by his triumphant relative at the battle of Bedr, he obtained his liberty, on paying, for the sake of appearances, a high ransom. Returning to Mecca, he brought about Abou Sofian's submission to Mahomet. He then formally professed his own conversion to the prophet's creed. At the battle of Honein, when the Mussulman army began to give way, Abbas, by his valour and conduct, turned the fortune of the day. He survived his nephew a number of years, and continued to be sincerely esteemed and singularly honoured by Mahomet's followers. Died in 652.—E. M.

ABBAS, Ebu Abbas Abdallah, son of the preceding, was chief of the Sahabah, or companions of the prophet, and author of a commentary on the Koran.

ABBAS. Three shahs of Persia bore this name:—

'Abbas I., seventh of the Súfi dynasty, a prince of remarkable talents and energy, but perfidious and sanguinary, born in 1557. At the death of his father he was governor of Khorassan, and, though only eighteen, declared his independence, and soon afterwards became shah. He greatly extended his kingdom on the north and east by conquest; and, on the west, recovered from the Turks a large territory that formerly belonged to Persia. With the assistance of an English fleet, he took the island of Ormuz from the Portuguese in 1622. The vigour and wisdom of his administration, and his efforts to protect the weak from the tyranny of subordinate functionaries, endeared him to the bulk of his subjects; and his success in war and his great public works, have rendered his name memorable in Persian history. Like most Eastern despots, he tarnished by capricious ferocity whatever was meritorious in his character. From groundless suspicion, he put to death his eldest son. Convinced soon after of his innocence, he ordered the courtier he had employed as executioner, to bring him the head of his own son. Suspecting the khans of Mazenderan of disaffection, he invited them to a banquet, and destroyed them all by a poisoned draught, gazing with delight on their agonies. Died in 1628.

'Abbas II., great-grandson of the preceding, born in 1629, succeeded to the throne at the age of thirteen. He was a patron of the fine arts, excelled in drawing and caligraphy, but was grossly intemperate, and at times wantonly inhuman. Various instances of his revolting cruelty have been recorded. Died in 1666.

'Abbas III., last of the Súfi dynasty, born in 1732, was only eight months old when the usurper Nadir Shah proclaimed him sovereign, and reigned under his name. He died in 1736, and is supposed to have been cut off by the usurper.—E. M.

ABBAS-MIRZA, celebrated for his efforts to introduce into Persia European civilization, born in 1785. He was the third and favourite son of Shah Fatah Ali, who declared him presumptive heir to the crown, to the exclusion of his eldest son Mahommed-Ali-Mirza. It was expected that the death of the shah would be immediately followed by a civil war between his two rival sons, and that the claims of Abbas would be supported by Russia, and those of Mahommed-Ali by Britain. Both princes, however, died before their father; Mahommed-Ali in 1820, and Abbas in 1833. On the death of Abbas, his son, Mahommed-Mirza, was declared crown prince, with the sanction of both Russia and Britain.—E. M.

*ABBAS PASHA, viceroy of Egypt, and grandson of the celebrated Mehemet Ali, was born at Yedda in Arabia in 1813, and educated at Cairo; he succeeded his uncle Ibrahim Pasha, who died on the 10th November, 1848. He repaired to Constantinople in January, 1849, where he was solemnly invested by the sultan with the dignity of viceroy of Egypt. He is understood to be a more rigid Mussulman than any other member of the Mehemet Ali family; and many persons entertain apprehensions that Abbas Pasha, who does not entirely sympathize with the system of reform so cordially pursued by the present sultan, may, on some possible emergency, be urged to put himself at the head of the retrograde and fanatical party, which, though kept down for a time, is still powerful throughout the Turkish empire.—E. M.

ABBATE, Andrea, a Neapolitan artist, who assisted Luca Giordano in the decoration of the Escurial in Spain, by executing flowers, fruits, and other ornaments from still life. Died in 1732.

ABBATE, Bocca dell', a Florentine of the time of Dante, who took part with the Guibelines, and is therefore classed by the great poet amongst the traitors to his country.

ABBATE, Dell', or Degli Abbati, an Italian family in the 16th century at Modena, which brought forth several distinguished artists. They are:—

Abbate, Giovanni dell', a good painter and an excellent modeler, died in 1557, father of the more famous—

Abbate, Messer Nicolò dell', who, born in 1509 or 1512, originally studied under his father, and then at Bologna. In this town he executed several good frescos with Pellegrino di Tibaldi, which helped to enlarge his style. When Primaticcio was sent to Italy by Francis I. of France, to gather ancient relics and recruit the best artists for the embellishment of his palaces, Messer Nicolò was persuaded to follow him, and proceeded to France, where he executed, at Fontainebleau, a large number of frescos, from Primaticcio's designs, with very great success. These fine works were unfortunately destroyed in 1738, during some alterations of the palace. They were much admired for grace and elevation of style, and by many were con-

sidered as good, if not better, than any by Primaticcio himself. Messer Nicolò died at Fontainebleau in 1571. Whilst in France, he had been followed and assisted by his son Gian Camillo, also a distinguished artist.

ABBATE, PIETRO PAOLO DELL', the Elder, another son of Giovanni, continued in the meanwhile to keep his father's school at Modena, where, by his pictures of battle scenes, and especially of horses, he acquired a very great reputation. He died about 1580. Amongst his pupils, there was his nephew—

ABBATE, ERCOLE DELL', son of Gian Camillo, noted both for his great artistical talents, and for his disordered life. Ercole died in 1613, leaving his son—

ABBATE, PIETRO PAOLO DELL', the Younger, born in 1592; died in 1630—an artist of less importance.—R. M.

ABBATUCCI, GIACOMO PIETRO, a Corsican general of brigade in the French service, born in 1726. He attempted to defend Corsica against the British in 1793, and retired to France when the island came under British protection in 1794. Though brave and skilful as a guerilla chief, he was found entirely unfit to command regular troops in the French army. In 1799 he returned to Corsica, where he died in 1812, having survived three sons who were killed in the French service.—E. M.

ABBEVILLE, PERE CLAUDE D', a Capuchin who wrote the history of a mission to Maragnan, 1614, in which he took part.

ABBIATI, FILIPPO, an Italian painter, born at Milan in 1640. He was a pupil of Carlo Nuvolone, but in his works he preferred following the style of the Pamfilo school. Like his master, he delighted in treating religious subjects. He worked for the Santuario of Saronno, near Milan.

ABBIATTI, GIUSEPPE, another Milanese painter, flourishing about 1700. He is especially noted for some spirited compositions of battle scenes, which he afterwards engraved.

ABBO, surnamed CERNUUS or the CROOKED, a monk of Saint-Germain-des-Prés, born about the middle of the ninth century. He wrote an account of the siege of Paris by the Normans, at which he had been present. His work, though very indifferent as a poem, is an historical document of great value. Guizot has published a French translation of it in his collection of documents relating to French history. Abbo died in 923—E. M.

ABBO, abbot of Fleury, born near Orleans about 945, renowned in his time as a philosopher and divine. Killed in 1004.

ABONDANTI, ANTONIO, called in Latin ABUNDANTIUS A IMOLA, an Italian poet and historian. In 1630 he published a poetical eulogium on Count John de Tilly, one of the most celebrated generals in the Thirty Years' war. He also wrote "Travels to Cologne and to Treves," and an "Historical Outline of the Wars of the Netherlands, from 1559 to 1609."

ABBOT, CHARLES, Baron Colchester, an English statesman, born at Abingdon in 1757, the son of a clergyman, the Rev. Dr. John Abbot. Mrs. Abbot, after her husband's death, married in 1765 Mr. Jeremy Bentham, father, by a previous marriage, of the famous jurist. Distinguishing himself at Westminster school, Mr. Abbot was elected a student of Christchurch, Oxford, in 1775; and in 1777 obtained the medal for Latin poetry. In 1781 he was sent to Geneva to study foreign jurisprudence. In 1783 he took the degree of B.C.L. at Oxford, and was shortly afterwards admitted to the bar. In 1795 he published a work on the Welsh judicature, and earnestly recommended its abolition. About the same time he was appointed clerk of the rules in the court of King's Bench, and, some time afterwards, published his "Rules and Orders of the King's Bench." In 1795 he also became a member of parliament. In Mr. Abbot's publications, as well as his unwearied efforts during his parliamentary career to promote legislative and administrative reforms, may be traced the advantages of his continental residence, and of his intercourse with the greatest of modern legists. The reforms he successively proposed and carried in parliament related to the efficient promulgation of acts of the legislature, the improvement of the diction of the statutes in clearness and brevity, the management of the public records, the responsibility of revenue collectors, the adoption of an accurate and periodical census of the population, &c., &c. During Mr. Pitt's administration, he usually spoke on the ministerial side. On Pitt's retirement he became chief-secretary for Ireland, and a privy councillor. On the 10th of February, 1801, he was elected to the office of Speaker, which he held till the 30th of May, 1817, when an attack of erysipelas obliged him to resign. When in April, 1805, the house divided on the motion to impeach Lord Melville, and there happened to be an equality of votes, Abbot gave his casting vote for the impeachment. As Speaker of the House of Commons, he was admired for courteous attention and presence of mind, as well as fairness and accuracy in maintaining the forms of the house. On retiring from the speakersh p, he was raised to the peerage under the title of Baron Colchester. He died in London in 1829.—E. M.

ABBOT, CHARLES, a distinguished English judge, born in 1762 at Canterbury, where his father exercised the trade of a hairdresser. From King's School at Canterbury he passed in 1778 to Corpus Christi College, Oxford, where he gained the chancellor's medal for Latin verse and English prose, and was elected to a fellowship. In 1788 he entered his name upon the books of the Inner Temple, and shortly afterwards became a pupil of Mr. Wood, a distinguished special pleader at the bar, who subsequently became a baron of the exchequer. In 1795 he was called to the bar, and rapidly rose to distinction, being employed frequently as junior counsel to the treasury. The patronage of Sir John Scott, afterwards Lord Eldon, told favourably upon the fortunes of Mr. Abbot, who very soon commanded a large practice both on the Oxford circuit and in London. His "Treatise of the Law of Merchant Ships and Seamen" greatly enhanced his reputation. It was published in 1802, and has continued to be the standard work upon maritime law both in England and America. In 1808 Mr. Abbot was offered a seat in the court of king's bench, which pecuniary considerations induced him to decline. In 1816, however, after eight years more of singularly lucrative practice at the bar, he accepted a seat in the court of common pleas, and immediately afterwards was transferred to the court of king's bench. In 1818, on the resignation of Lord Ellenborough, he was raised to the dignity of Lord Chief-Justice, and in 1827 was made a peer with the title of Baron Tenderden. He died in 1832.—J. S., G.

ABBOT, GEORGE, Archbishop of Canterbury, was the son of Maurice Abbot, a cloth-worker of Guildford in Surrey, and Alice, his wife, both warmly attached to the Reformation. He was born October 29, 1562, and entered at Baliol college, Oxford, in 1578. After passing through the intermediate degrees, he became D.D. in 1597, and master of University college. It was whilst serving the office of vice-chancellor that his quarrel with Laud began. Abbot's views accorded with the sentiments of the English reformers, and necessarily exposed him to the enmity of Laud and his adherents. Abbot was made dean of Winchester in 1599, and in 1604 was intrusted with the translation of the New Testament, except the Epistles. For his services in Scotland in 1608, in disposing the Scotch to a more favourable reception of episcopacy, he was made bishop of Lichfield, bishop of London in 1609, and in 1611 archbishop of Canterbury. In politics Abbot took the popular side, and more than once had the courage to oppose the king; as in the case of the earl of Essex's divorce, and the publication of the king's declaration respecting Sunday sports in 1618, which he forbade to be read at Croydon. Finding the infirmities of age increase, and his influence at court declining after the death of the queen, he retired to Guildford, where in 1619 he laid the first stone of his hospital, which he liberally endowed. In 1621 he had the misfortune, while hunting in Lord Zouch's park, to miss the deer and kill the keeper. Laud attempted to set him aside, by insisting that even casual homicide canonically unfits a clergyman for every clerical function. James, with commendable candour, observed that "an angel might have miscarried in this sort;" but it was necessary for him to institute a court for formal inquiry. The court recommended that his majesty should grant a special pardon, which he accordingly did, and authorized a commission of eight bishops to absolve Abbot from all the censures he might have incurred, and to declare him still invested with all metropolitan rights and authority. After this he returned to court, and was with James at the time of his death in 1625. Abbot did not long remain in favour with the new monarch; he was soon ordered by his majesty to retire to his country house at Ford, and shortly afterwards was suspended from his archiepiscopal functions. This suspension was, however, removed in 1628, on petition of the house of lords, and Abbot continued to exercise the duties of the primacy till his death, August 4, 1633, at Croydon. He gave his firm support to the Petition of Right addressed to his majesty, which, in 1628, was adopted by both houses of parliament. He died unmarried, and was succeeded in the primacy by his old adversary Laud.

Abbot left several writings which had been called forth by the controversies of the time; the principal are—"An Exposition of Jonah," 1600; "An Answer to the Citizens of Cheapside respecting the Erection of the Cross," 1600; "Dr. Hill's Reasons Unmasked," 1604; "Sermon on the Death of the Earl of Dorset," 1608; "Quæstiones Sex," 1616; "Brief Description of the Whole World," 1617; "A Treatise on Perpetual Visibility and Succession of the Church," 1624; "Judgment on Bowing at the Name of Jesus," 1632; "The Massacre in the Valtaline in Fox's Arts and Monuments."—J. B., O.

ABBOT, George, an English divine, born in 1604, author of a paraphrase of the Book of Job, a "Defence of the Christian Sabbath," and notes on the Psalms. Died in 1648.

* Abbot, Jacob, a pious and accomplished American writer, whose numerous, lucid, and attractive publications for the young have procured him great and merited popularity in this country, as well as in America, was born in 1803 at Hallowell in Maine. He was educated at Bowdoin, and at the theological seminary of Andover. A complete edition of his works was published in Glasgow in 1851, in one vol. 8vo.—E. M.

* ABBOT, John S. C., an American Congregational minister, and, like his brother Jacob Abbot, an amiable writer for the rising generation, author of a series of royal biographies, and of a history of Napoleon Bonaparte—a work admired for its easy style and graphic narrations, but censured by many as exhibiting the character and conduct of that extraordinary man under too favourable a point of view.—E. M.

ABBOT, Lemuel, an English portrait painter of some distinction, born in 1762; died in 1803.

ABBOT, Sir Maurice, youngest brother of the archbishop, a London merchant, and able director of the East India Company. He was the first person knighted by Charles I. In 1625 he was elected member of parliament for the city of London, and in 1638 became lord mayor. Died in 1640.

ABBOT, Robert, brother of the archbishop, was born in 1560, and entered Baliol college, Oxford, in 1575, of which college he was elected master in 1609. In 1612 he became regius professor of divinity, and in 1615 was promoted to the see of Salisbury. He only held the see two years; but finding his cathedral in bad repair, he carefully restored it, and left behind him the reputation of a good active bishop, a diligent preacher, and most hospitable man, at whose table the poor were as frequent and as welcome guests as the rich. He died in 1617, and was buried at Salisbury. Though he was as decided a Calvinist as his brother, he was of a far more genial temper. He was twice married; once after his elevation to the episcopate, to the great displeasure of his brother the archbishop. His numerous and masterly writings were directed against the church of Rome, and intended to show that the Reformation was simply a revival of the doctrine and discipline of the ancient catholic church.—J. B., O.

ABBOT, Robert, M.A., author of a volume of sermons, was originally of Cambridge, but was admitted at Oxford in 1607. He joined the presbyterian party at the period of the Rebellion, and became ultimately minister of St. Austin's, Watlin-street, London, and published some controversial tracts on church government, as well as a catechism, called "Lac Infantium." Died in 1653.—J. E.

ABBT, Thomas, a German author of considerable eminence and great promise, born at Ulm in 1738. After studying theology at Halle, he devoted himself to philosophy, mathematics, and literature. In 1760 he was appointed extraordinary professor of philosophy at Frankfort-on-the-Oder, and in 1761 ordinary professor of mathematics at Rinteln. A distaste for his professional career soon turned his attention to the study of law, and in 1765 he was appointed aulic counsellor at Bückenburg. His numerous writings on literary and moral subjects attained great popularity, and, along with those of Lessing, contributed in no small degree to the improvement of the German language and the progress of German literature. He died in 1766, at the early age of twenty-eight.—E. M.

ABDALMELEC or ABDOMELEC, an astronomer and mathematician under Caliph Almamoun. See Alis-Ibn-Isa.

ABDAS, Bishop of Susa in the fifth century, who, having in 430 destroyed a Magian sanctuary, and refused redress, was condemned to death. His execution gave rise to a persecution of the Persian christians, and a war between Persia and the Eastern empire.

* ABD-EL-KADER, an illustrious Arab emir, who displayed consummate genius, intrepidity, and perseverance, in resisting for fourteen years the French arms in Africa, was born in 1807. Algiers was taken by the French in July, 1829. Its capture, and the extinction of the Algerine central authority, threw the population of the Algerine territory into a state of anarchy, except where the French held actual possession. This territory, extending along the Mediterranean from Tunis to Morocco, is about 250 leagues in length, and from 60 to 80 in breadth. The indigenous inhabitants consisted of four distinct races. Two of these, the Moors and Jews, feeble and pacific, chiefly resided in the towns; while the Arabs and the Kabyles (the latter of whom are descendants of the ancient Numidians), energetic and warlike, occupied the mountains, valleys, and plains. The military force of the Arabs consisted mainly of cavalry, and that of the Kabyles in infantry. Part of the population requested French protection, but the greater portion stood aloof, unmistakably detesting the invaders, and planning their expulsion. In undertaking the expedition to Algiers, Charles X. had disclaimed all intention of permanent conquest, assuring his allies that his sole object was the suppression of piracy, and that the future condition of Algiers and its territory would be left to the decision of a European congress. In fact, his real object was to gratify the national vanity and supposed interests of the French, and divert their attention from political agitation. Louis Philippe, on becoming sovereign of the French, at once found the Algerian conquest a source of embarassment, and was forced to temporize. To hold it definitively might endanger the peace of Europe; while to relinquish it might peril his own throne, as public opinion in France had declared for retaining and extending the Algerian conquest at all hazards. Hence the passive attitude enjoined for several years on the French commanders in Africa; and hence the subsequent change of measures, and final definitive conquest of Algeria. Marshal Clausel, notwithstanding his instructions to remain on the defensive, deemed it imperative to meet the menacing preparations and encroachments of the bey of Tartary; and having defeated and deposed him, took possession of his capital, Medeah. In the meantime, determined hostility to the French was manifesting itself among the native tribes; an extensive confederation was formed, and a venerable Marabout, doctor of the Moslem law, was invited to put himself at its head. He declined, on account of his advanced age; but recommended his third son, Abd-el-Kader, as a person in every respect peculiarly fitted to direct the enterprise. Abd-el-Kader was elected emir and commander-in-chief, and soon found himself at the head of 10,000 cavalry. He had been carefully trained under his father's superintendence, had early distinguished himself by unrivalled proficiency in every branch of a superior Arab education, and was admired for his accomplishments, and revered for his zeal in upholding the tenets of the Moslem faith. The first movement of the confederates was an attack on Oran, in May, 1832, then in possession of the French, as its bey had submitted to them soon after the capture of Algiers. The assault, though renewed with great daring for several successive days, was unsuccessful, but proved of great advantage to the emir. Abd-el-Cader now proceeded to extend, by policy or force, his power among the tribes; while General Desmichels satisfied himself with merely occupying two advanced military positions, Arzew and Mostaganem, and shortly after, in conformity with the desire of the French government to appease the natives and prevent hostilities, entered into a treaty with Abd-el-Kader, which gave the emir the virtual sovereignty of Oran, with an entire monopoly of the trade. This treaty, on the one hand, invested the emir with an important prestige, but awakened the envy of native chieftains. By one of these he was surprised in April, 1834, and, after a most heroic resistance, signally defeated. The news of this disaster extended the insurrection, which the emir, however, abetted by General Desmichels, was soon able to suppress. The proceedings of this general were condemned at Paris, and General Trezel was sent to supersede him. The new French commander, professing to regard the emir's operations as a breach of the existing treaty, marched against him, but sustained a serious defeat at Macta, 28th June, 1835. The news of this reverse created an immense sensation at Paris. Public opinion denounced the temporizing policy of Louis Philippe, and demanded an immediate and entire change of measures in Africa.

Marshal Clausel was now sent to act against Abd-el-Kader with earnestness and vigour. He marched at once on Mascara,

which he found abandoned and in ruins. Returning to Oran, he proceeded in January, 1836, to Tlemsen, in the vicinity of Morocco, and occupied the town, which the emir had just quitted. The marshal traversed a large extent of country, but with little permanent result; the emir hanging on his rear, and harassing his troops in their march, and, shortly afterwards, inflicting a signal defeat on a large French convoy intended for Tlemsen. The French government now sent out General Bugeaud, with instructions to neutralize by treaty or force the restless activity of the emir. Bugeaud's proffered terms were rejected; and the emir attempted, by laying waste the country along the tract to Tlemsen, to baffle the efforts of the French to provision that place. But Bugeaud, amply provided with loaded camels and mules, continued his march. The emir, having suddenly attacked him in the defile of Sakkak, was repulsed with the loss of 1200 killed and wounded. The terms previously offered by Bugeaud were now accepted. The emir agreed to pay tribute to France, and obtained a large accession of territory. Without loss of time, he proceeded strenuously to assert his authority over the provinces ceded to him, and to extend his influence in the interior beyond them. It has been generally stated and believed that Abd-el-Kader had previously, by a breach of his treaty with Desmichels, given occasion to Trezel's renewal of hostilities; and that now, by the alleged massacre of a tribe, and other proceedings, he had flagrantly violated his treaty with Bugeaud. But a distinguished French officer, Major Boissonet, has proved by facts, that these charges are utterly groundless, and that the emir strictly observed on all occasions his stipulations with the French. The alleged massacre was a fiction. On the remonstrances of the governor-general, a new treaty, partly explanatory and partly supplementary, was agreed to at Algiers in July, 1838. In the meantime the emir proceeded with vigour to improve his civil and military administration, and to make every possible provision for the easily foreseen renewal of the war. The emir's growing power alarmed the French authorities; and, to counteract his influence, a French army was marched into the interior, and through a celebrated defile called the Iron Gates, which the Turks, at the height of their power, had never ventured to pass without special leave of the natives. This demonstration produced, as was intended, an immense sensation, and was regarded by the tribes as the preliminary or commencement of hostilities. The emir, in the spirit of chivalry, gave due notice by letter to the French governor-general, that, in spite of his remonstrances, a holy war had been proclaimed, and that his countrymen, with himself at their head, were about to appeal to arms. After some unsatisfactory operations on the part of Marshal Vallée, Bugeaud was sent a second time to Africa. He had now instructions to subdue the emir, and complete the conquest of Algeria. Bugeaud soon captured the new forts which the emir had erected; and, by carrying off the flocks, destroying the crops, and burning the villages of all who refused submission, he caused great numbers of the emir's troops to desert, and, in the next campaign, reduced him to such straits, that Algeria was officially announced at Paris as now an integral part of the French dominions. But the spirit of the bold Arab was not yet crushed. By the amazing rapidity and fearlessness of his movements, he continued to inflict on the French no small annoyance and damage. In October, 1843, however, he sustained so thorough a defeat, that he instantly sought refuge in the empire of Morocco. The population declared in his favour, and the emperor, but for his fear of the French, would have eagerly espoused his cause. The French declared war against Morocco, and forced the emperor to send an army against the emir. After an unavailing night-attack of amazing boldness on the emperor's camp, Abd-el-Kader gave up all for lost, and proposed to surrender to the French on terms which were accorded, both by General Lamoricière and the Duke d'Aumale, the governor-general. The emir arrived at Toulon on the 29th January, 1848, and in violation of the solemn stipulations that had been made, was imprisoned in the fortress of Lamalgue, whence he was transferred to Pau, and afterwards to Amboise. In October, 1852, he obtained his liberty, on pledging his honour not to return to Algeria, or conspire against France. He reached Brussa in Asia Minor in 1853—the place, by curious coincidence, where Hannibal expired—and resided there till its almost total destruction by an earthquake in 1855, when he removed to Constantinople, his present residence. In the autumn of 1855, he paid a short visit to Paris to see the Exhibition.—E. M.

ABDIAS. The name assumed by the writer of an apocryphal history of the labours of the apostles. The book professes to be written by "Abdias, bishop of Babylon, who was ordained by the apostles themselves;" but various arguments make it certain that the work is a forgery of the sixth, or at the earliest, of the end of the fifth century.

ABDIAS BARTENO'RA, an Italian rabbi, author of a celebrated commentary on the Mishna.

ABDIAS BEN SHALOM, a Jewish rabbi, noted as the first convert from Judaism to the faith of Islam. He went with three Jews to dispute with Mahomet and at the end of the discussion exclaimed—"Enough, most excellent Mahomet, thou hast conquered; receive me as thy disciple." He was received among the Arabs, and named Abdallah Ibn Shelem. The famous disputation is found at the end of the Koran.—J. B.

ABDI-L-MUTALIB, Mahomet's grandfather and guardian, a rich and beneficent citizen of Mecca, to whom a variety of achievements are attributed in Moslem legends; born A.D. 497, and died at Mecca when upwards of eighty years old.

ABDOLO'NYMUS, a Sidonian of royal descent, though in very humble circumstances, whom Alexander the Great is said to have made sovereign of Sidon and Tyre.

ABDON, one of the judges of Israel. He preceded Samson, and governed, according to Hales, from 1160 to 1152 B.C.

'ABDU'-L-AZIZ, the third Arab governor of Spain, greatly aided his father Músa, lieutenant of the Caliph Walid I., in the conquest of the peninsula. He was assassinated in a mosque near Seville, by order of the Caliph Soliman, in 716.

ABDU'-L-'AZIZ, sheikh (or prince) of the Wahabites, murdered in 1803 by a Persian fanatic, who, to accomplish his purpose, had professed to be a convert to the Wahabite creed.

*ABDUL-HAMED-BEG (whose real name was Du Couret), a French traveller, was born at Huningue in 1812. In 1834 he departed for Egypt, where he ascended the Nile as far as Abyssinia, and returned into Egypt along the western coast of the Red Sea. He adopted Islamism, made the pilgrimage to Mecca, which gave him a right to the title of hadji, traversed a great part of Arabia, and at last landed on the Isle de Bourbon, exhausted by fatigue and sickness. From thence he went into Persia, where he was accused of political intrigues, and thrown into prison. Delivered by ransom, he returned to France in 1847, but very soon again left his native country to penetrate central Africa as far as Timbuctoo.—S.

'ABDULLAH, fourth and last chief of the Wahabites, a warlike Moslem sect in Arabia. He succeeded his father Sehoud in 1814. Mehemet Ali, instructed by the sultan to exterminate the sect, sent a large force against them, and defeated an army of thirty thousand men, commanded by 'Abdullah's brother. After a feigned submission, 'Abdullah concentrated the most heroic of his adherents in the town of Dereyeh, his capital, determined to hold out to the last. Ibrahim Pasha, after besieging the place for six months without effect, contrived to decoy 'Abdullah to an interview, and took him prisoner by treachery. 'Abdullah was sent to Constantinople, where he was publicly executed on the 16th December, 1818.—E. M.

'ABDULLAH, Abu-Mohammed, a Moslem sovereign of the thirteenth century, of the dynasty of the Almohades. Though his dominions comprehended part of Africa, as well as Moslem Spain, his presence was permanently required in the latter country, to oppose the growing strength of the christian princes of the peninsula. He rendered himself odious to his own subjects, by whom he was massacred in 1225.—E. M.

'ABDULLAH, Ibn Abdi-l-Mutalib, father of Mahomet, born at Mecca in 545. Two months after the birth of his son in 570, he died at Medina, then called Yathreb, whither he had been sent to procure a supply of dates.

'ABDULLAH IBN BALKI'N, the fourth and last sultan of Granada, of the dynasty of the Zeyrites, succeeded to the throne A.D. 1073. He, with other Moslem rulers, implored the king of the Almoravides of Africa, to aid them against Alfonso I. of Castile; but, by the treachery of their ally, Abdullah was taken prisoner, and sent in chains to Africa, where he died.

'ABDULLAH IBN MOHAMMED, seventh sultan of Cordova, of the Ommiade dynasty, distinguished for his wars with the rebel Ibn Hafssún. He is remembered also as a poet and lover of literature. Died A.D. 912.

'ABDULLAH IBN MOHAMMED IBN YUSUF NASR AL-AZDI, a historian, born at Cordova A.D. 942; was killed at the taking of his native city by Suleymán in 1013.

'ABDULLAH IBN MOSLEM IBN KOTEYBAH, a celebrated historian, born at Bagdad A.D. 828–9, where he died A.D. 889–90. He held a professorship in one of the colleges of his native city.

'ABDULLAH IBN MOSLEMAH IBN AL-AFTTAS AT-TOJIBI', founder of the dynasty of the Beni Al-Afttas. Born in 1004–5; died in 1060–63.

ABDULLAH IBN SA'D, one of Mahomet's first converts. He was employed by the Prophet in writing down his revelations. At a subsequent period the Khalif 'Othman appointed him governor of Egypt.

'ABDULLAH IBNU-L-HIJA'RI', a celebrated historian, born at Cangera in 1105. He possessed a very large library, collected in his travels through Africa, Egypt, and Syria, which was valued at his death, in 1195, at 30,000 dinárs, or about £15,000. He wrote a valuable history of Spain.

'ABDULLAH IBN YASIN, founder of the dynasty of the Almoravides, who ruled over the greater part of Africa and Spain for nearly a century. He was sent to Africa as a teacher of religion, but soon adopted the sword as a means to force the faith of Islam on the various tribes. He exercised the functions of royalty, but preferred the title of fakib (or theologian).

'ABDU'-L-LATTIF, an Arab philosopher and physician, born at Bagdad in 1162. He studied in his native city, and practised medicine there for some time. He left it in 1185, and resided successively at Mosul, Damascus, and Jerusalem. He obtained the friendship of Bahadin, the vizier and favourite of Sultan Saladin. Through the vizier's influence he was furnished with the means of travelling in Egypt. On his return, he was appointed to a professorship at Damascus. After traversing Asia Minor, and residing some time at Aleppo, he returned to Bagdad with great renown as a physician, and died there in 1231, when on the point of proceeding on a pilgrimage to Mecca. An Arab author mentions the titles of more than a hundred treatises written by 'Abdu'-l-Lattif. The only one of these known in Europe is an abridgment of a larger work of the author's, on the history, antiquities, and geography of Egypt. This interesting production was brought from the East by Pococke, and has been translated into Latin, and also into German and French.—E. M.

ABDU'-L-MALEK I., fifth prince of Khorassan of the Samanide dynasty, began to reign in 954. Oriental historians extol his energy and wisdom.

ABDU'-L-MALEK II., Ibn Nuh, ninth and last prince of Khorassan of the Samanide dynasty, succeeded his brother Mansur II. in 988. He reigned only till 999, having been deposed and imprisoned for life by Eylek Khan, sovereign of Turkistan.

ABDU'-L-MALIK, sultan of Morocco in the sixteenth century. He usurped the throne, to the exclusion of his nephew Mahomet, the lawful heir, who afterwards obtained the aid of Don Sebastian, king of Portugal, to assert his rights. In the famous battle of Alcasar in 1578, Abdu'-l-Malik, Mahomet, and Don Sebastian were all slain.

ABDU'-L-MALEK, Ibn Merwan, fifth Ommiade caliph of Damascus surnamed "Sweat of the Stone," from his avarice, succeeded his father, Merwan I., in 685. During a reign of twenty years, he achieved extensive conquests both in Asia and Africa. Died at Damascus in 705.

ABDU'-L-MALEK, Ibn Omar, called Marsillo in the legends of western chivalry, an able and devoted general of Abdu'-R-Rahman I., and governor of Saragossa and the whole of eastern Spain, at the period of Charlemagne's invasion.

'ABDU'-L-MUMEN, Ibn 'Ali, surnamed Abu Mohammed, second sultan of Africa of the dynasty of the Almohades, born in Africa in 1101. At the age of eighteen he became the adherent and adviser of Mohammed Ibn Tiumarta, surnamed Al-Mahdi, a native of Cordova, who had studied at Bagdad, under the famous Arab philosopher, Abu Hamid Al-ghazzali. Availing themselves of a popular impression that the Mahdi or Forerunner of the expected Moslem Messiah was about to appear, the two associates devised a stupendous scheme of imposture, which, mainly through the genius and intrepidity of 'Abdu'-l-Mumen, was ultimately crowned with success. 'Abdu'-l-Mumen boldly proclaimed his friend the longed-for Mahdi, and was appointed his prime minister. So rapidly did the crowd of fervid followers increase, as soon to constitute a large and formidable army. The new sect, assuming the name of Almohades, or Unitarians, commenced a sanguinary war with the Almoravide emperor of Africa and Moslem Spain, and continued it with almost uninterrupted success, till they accomplished the extinction of the Almoravide dynasty. Mohammed dying at an early period of the movement, declared 'Abdu'-l-Mumen his successor, who, after a brilliant reign of thirty-three years, died in 1163 when on the point of starting at the head of an immense army he had raised in Africa, to achieve in one campaign the entire conquest of the Iberian peninsula. Though unceasingly occupied with warlike enterprises, he devoted a share of his attention to the social improvement of his subjects, by the encouragement of science and literature, and the promotion of public instruction.—E. M.

ABDU'-L-WAHAB, founder of the sect of the Wahabees or Wahabites, born about the year 1691 at Al-'aynah, a village in the district of Arabia called Nejd, on the banks of the Euphrates, and died in 1787. Being of poor parentage, he was adopted by Ibrahim, a rich Arab, studied at Ispahan, travelled through Khorassan, and afterwards resided at Bagdad and Bussora. Here he taught religious doctrines resembling those of the celebrated Abu Hanifah. Several sheiks of the Nejd adopted his creed, and ranged themselves under the banner of the new prophet. Discord being thus introduced among the Arab chiefs, recourse was had to the sword, and the two parties, accusing each other of heresy, engaged in sanguinary conflicts. The principles of the new sectaries may be regarded as theistic in a more elementary form than Moslemism. Wahab denied that the Koran was inspired or written by the angel Gabriel; he rejected the doctrine of saints or holy persons, and taught that prayers ought to be addressed to God alone. His followers also permitted a person attacked to slay the aggressor without waiting for the sentence of law, and they regarded as wicked, vows undertaken in time of danger. Niebuhr (Travels in Arabia) has given valuable details respecting Wahab and his sect.—P. E. D.

'ABDUN or ABDU-L-MEJID, IBN 'ABDILLAH IBN 'ABDUN, an Arabian poet, lived in Spain about the end of the eleventh century. He was vizier to the last king of Badajoz, of the dynasty of the Al-Afttas, assassinated in 1094. Besides his commentary upon a poem entitled Ab-besamah, he has left an elegy on the rise and fall of the dynasty of the Al-Afttas.—S.

ABDU'-R-RAHMAN. Three potentates of the Ommiade dynasty, in Spain, bore this name:—

Abdu'-R-Rahman I. (Ibn Mu'áwiyah Ibn Hisham), surnamed Abu-l-Modhaffer and Abu Suleyman, the founder of the Ommiade power in Spain, born near Damascus A.D. 728–9, and died in September, 788. When the Saracen dynasty of Ommia was overthrown in 753, Abdu'-R-Rahman narrowly escaped, and passed into Mauritania, finding shelter with the Zenites, to which tribe his mother belonged. He there, as the last scion of the Ommiades, received the offer of the crown of Spain made to him by a deputation of the Saracen chiefs resident in that country. In 755 he landed at Almunecar, where twenty thousand men awaited him. At Seville he was hailed as the legitimate monarch, and in a short time received the submission of the neighbouring towns and cities. After the battle of Musarah, in which his opponents were defeated, he entered Cordova as a conqueror, and took possession of the Saracen kingdom. Notwithstanding his successes in Spain, the loss of Narbonne effectually excluded the hope of retaining the Saracen dominions on the French side of the Pyrenees, and he therefore consolidated the Saracen kingdom of Cordova—a course strenuously opposed for a time by the Saracens of Egypt, by whom he was proscribed as a rebel. Various expeditions were undertaken from Africa to destroy his power. Abdu'-R-Rahman having captured the leader of one of these expeditions, cut off his head, and caused it to be fixed to a column at Kairwan with this inscription—"Thus Abdu'-R-Rahman, successor of the Ommiades, treats the rash and the presumptuous." When Charlemagne advanced into Spain, it would appear that the kingdom of Cordova was in the enjoyment of tranquillity, and at a later period (A.D. 778) the kingdom of Saragossa was annexed to that of Cordova. The Saracen prince now applied his utmost energies to the internal improvement of the kingdom, building mosques—among others the splendid mosque of Cordova, at which he wrought with his own hands for an hour each day—designing and constructing gardens,

importing and planting fruit-trees, and exhibiting the Moorish power in its most favourable aspect. He planted the first palm-tree ever grown in Spain; all the other palm-trees of that country being supposed to descend from this original, which flourished in the magnificent gardens of Cordova. Abdu'-R-Rahman left the reputation of being a great, good, and wise man, and his youngest son succeeded to his dominions without opposition.

Abdu'-R-Rahman II., surnamed Al-Mutref or Al-Mudhaffer, fourth Ommiade emir of Cordova, son and successor of Alhakem I., born in 788; died in 852. He ascended the throne at the age of thirty-four. Although engaged in almost continual war with the Asturians, with the French under the son of Charlemagne, and with the caliph of Bagdad, he devoted his attention to the welfare of his people, encouraged industrial pursuits, commerce, the arts, science, and all objects of public utility. He composed in Arabic the "Annals of Spain," and procured the translation into that language of the works of the Greek philosophers, whose writings he had at great cost procured from the East. His court was the most brilliant in Europe, and the residence or resort of the poets and learned men of his time. He was, however, a strict Moslem, and published an edict authorizing Moslems to slay on the spot any Christian who should speak ill of Mahomet or the Koran. After a brilliant but disturbed reign of thirty years, he died esteemed and respected; and was succeeded by his son Mohammed I., on whose education he had expended the greatest care.

Abdu'-R-Rahman III., An-Nassir Lidini-llah (Protector of the worship of God), eighth Ommiade king of Cordova, and the first who bore the title of caliph of Spain; born in 891; died in 961. He succeeded to the throne in 912, and after insuring the tranquillity of Cordova, he advanced with an army of forty thousand men against the rebel Omar Ibn Hafssún, who had usurped the half of the caliphate of Spain, and reigned at Toledo. In 913 a decisive battle was fought, by which he regained the submission of two hundred towns and fortified villages. He next engaged in the construction of a fleet to protect his coasts from the Moorish corsairs who infested the Mediterranean, and who had recently committed atrocities in Sicily and Calabria. Ja'far, the son of Omar, having sought the assistance of the christian princes, the young king of Leon crossed the Douro at the head of an army, ravaged the province of Toledo, and took Talavera. This aggression was speedily repelled with great loss to the Christian army. The Zenite sheiks of Africa having applied to Abdu-R-Rahman, he sent an army to Fez to dispute the suzerainty of the founder of the Fatimites; but, though temporarily successful, his forces were eventually compelled to abandon the place. Wars with the Christians of Spain, and plots among his own subjects, now engaged his attention. At Zamora, in 939, he fought a great battle with the king of Leon, in which the Moors, after a successful attack upon the town, were defeated with tremendous loss. His own son Abdullah having originated a plot to supplant him on the throne, he did not hesitate to put the young man to death—a circumstance that embittered the whole of his after life. He lived in splendour, and when ambassadors arrived from Constantine, emperor of the East, he dazzled them with the magnificence of his court. His reign is unquestionably the most brilliant period of the Moorish domination in Spain. He encouraged and protected letters, cultivated the arts and sciences, founded a school of medicine—the only one then existing in Europe—and at three leagues from Cordova built a town and gorgeous palace called Azzhara. After a reign of forty-nine years, he expired in the seventy-second year of his age, and was succeeded by his eldest son Al-hakem. After his death, the following record of a monarch's experience was discovered, written by his own hand: —"Fifty years have passed away since first I was caliph. Riches, honours, pleasures—I have enjoyed all, and exhausted all. The kings my rivals esteem me, fear me, and envy me. All that men desire has been showered on me by Heaven. In this long period of seeming happiness I have numbered the days on which I have been happy. They amount to fourteen. Know then, mortals, what is the real value of greatness, the world, and human life."—P. E. D.

ABDU-R-RAHMAN, an African prince, born at Timbuctoo about the middle of the eighteenth century. In an expedition against the Kebohs he was captured, sold as a negro slave, and at Natchez, in the United States, was recognized by Dr. Cox as an African friend who had hospitably entertained him in the interior of Africa. Dr. Cox succeeded in procuring his emancipation; but the unfortunate exile died before he could return to his own country, in July, 1829.—P. E. D.

ABDU-R-RAHMAN, emperor of Morocco, born in 1778. In 1823 he succeeded his uncle, Muley Solimad, who had occupied the throne from 1794. The first years of his reign were disturbed by revolts of various tribes; but these he succeeded in quelling. Several of the maritime powers of Europe had formerly been in the habit of paying tribute to the emperor of Morocco, and to the Barbary states, to secure their vessels from the piracy of the corsairs. In this reign the tribute was discontinued, Austria being the first to set the example in 1828, when a Venetian vessel had been captured in the port of Rahat, and the crew reduced to slavery. An Austrian force was despatched to release the ship and crew, and the tribute ceased from that period. The celebrated Abd-el-Kader, in his efforts to repel the French invaders of Algeria, induced the emperor of Morocco to join him in what was termed a holy war; but the battle of Isly (13th August, 1844) put an end to the coalition, and broke down the Moslem power in northern Africa.—P. E. D.

'ABDU-R-RAHMAN IBN ABDILLAH ALGHAFEKI, Moslem governor of Spain under the caliphs of Damascus, in the eighth century. With the design of adding France and Italy to the caliph's dominions, he entered Aquitaine in the spring of 732, at the head of the most powerful Saracen army that had ever appeared in the West, took Bordeaux and other towns, defeated the duke of Aquitaine, and traversed the French provinces, plundering as far as Burgundy. At length the famous Charles Martel, with an army raised in Asturias, Burgundy, and Neustria, hastened to stop the progress of the triumphant Arab, when one of the most obstinate and sanguinary, as well as important battles on record, took place on the banks of the Loire, between Tours and Poitiers. The most adventurous Arab chieftains had already penetrated the Christian squadrons, when the duke of Aquitaine was directed to attack the Moslem camp. This movement proved decisive. The eagerness of the Saracens to protect their accumulated booty, threw their whole army into confusion. 'Abdu-R-Rahman, after the most heroic efforts to rally his troops, was slain, and his death completed the Christian victory. The remains of the Moslem army returned to Spain. This memorable engagement delivered France, Italy, and Northern Germany from future Saracen invasion, and perhaps from permanent Saracen conquest. The number of Saracens killed must have been immense, though greatly inferior to the fabulous amount of three hundred thousand, the number stated by some early historians.—E. M.

ABDU-R-RAHMAN IBN HASSAN, a modern Arab historian, born at Cairo about the middle of last century. He died at Constantinople about 1820. During the French expedition to Egypt he enjoyed a high reputation, and in General Kleber's administration was a member of the divan of Cairo. His works are—"An Account of the Victory that delivered Egypt," translated into Turkish, and thence into French by M. Cardini; and a general history of modern Egypt, in 3 vols., 4to, beginning at the year 1688, and ending in 1806. His father wrote a treatise on weights and measures, the Arab manuscript of which is in the Imperial library of Paris.—P. E. D.

'ABDU-R-RAHMAN IBN MOHAMMED IBN KHALDUN AL-HADHRAMI, a famous African historian, born at Tunis in 1332; died at Cairo in 1406. In 1348–49 he was taken into the service of the sultan, in which he appears to have remained for upwards of twenty years. In 1382–83 he left Tunis for the purpose of performing his pilgrimage. His purpose miscarrying, through the unsettled state of Syria, he took up his residence in Cairo, and, becoming known to the Sultan Barkuk, was appointed to a judicial post in the city. Having followed the Egyptian sultan to Syria, he was taken prisoner by Timur. He left a general history, which is highly valued.

ABDU-R-RAZZAK, founder of the dynasty of the Sarbadarians, born at Bashteyn, a dependency of Sebbuzwar, died about the year 1340. He was at first employed by the sultan Abu Said-Khan, and acquired popularity by delivering his native town from a tyrannical governor, after which he defeated the troops of the vizier 'Alau-d-din, who had been sent against him. The vizier fell into his hands, and was put to death in the year 737 of the Hegira (A.D. 1336–7). Abdu-R-Razzak now became master of Sebbuzwar, and proclaimed himself sovereign. On a threat from his brother Mas'ud who succeeded

him, he leaped from a window, and died in consequence of the fall.—P. E. D.

'ABDULLAH IBN ZOBEYR, caliph of Mecca, born A.D. 622. He was the constant enemy of the caliphs of the house of Umeyyah, and perished after all his soldiers had deserted him, when Mecca was besieged by the caliph 'Abdu-l-Malek. His history is made interesting by the bravery and devotion of his mother Asma, a woman of 90, who stood by him to the last during the fatal siege.

'ABDU-L-MALEK IBN HISHA'M IBN AYUB AL-HIMYARI', an Arabian historian and poet, born at Cairo in the latter half of the eighth century.

'ABDU-L-MA'LIK IBN SHOHEYD, poet and historian, born at Cordova about the middle of the tenth century.

* ABDU-L-MEDJID, the present Ottoman sultan, the twenty-eighth since the capture of Constantinople, and the final overthrow of the Greek dynasty by Mahomet II., was born on the 23d of April, 1823, and succeeded his father Mahmoud II. on the 1st of July, 1839. It is difficult to form a just estimate of his character or his policy, so variously are they represented, according to the political or religious bias of those who have described them. He began his eventful reign at the early age of sixteen, and at a desperate crisis of the Turkish power. The old party in the state, backed by the prejudices of the Mahometan population, and comprehending the mass of them, restrained no longer by Mahmoud's iron rule, were fully determined to restore the order of things which he had begun to supersede. They were secretly assisted by the emissaries of Russia, an empire which had everything to gain by the complication of Turkish affairs. Mehemet Ali placed himself at the head of this party, and adopted its fanaticism. They regarded him as the rightful champion of the orthodox Mussulmans; and only awaited the triumphal march of his representative, Ibrahim Pacha, on Constantinople, to proclaim the pacha of Egypt "Makan of the two seas," and thus to overthrow the Ottoman throne. Just eight days before the sultan's accession, his army had sustained an apparently willing defeat at the battle of Nisib, fought on the 24th of June, 1839. Scarcely had the news of that disaster reached the ears of his counsellors, than his admiral carried his fleet to Alexandria, and surrendered it to Mehemet Ali. No time was to be lost. A treaty was signed at London on the 15th July, 1839, by all the leading powers of Europe, except France, which was deemed by many to have been paralysed at that juncture by Russian double intrigue. A series of prompt warlike operations, in which England bore a conspicuous part, suppressed the rebellion. The forces of Mehemet Ali were compelled to evacuate Syria, and the balance of power in Europe was for a season restored.

The young sultan had now leisure to apply himself in earnest to pursue the measures of reform which his father had bequeathed to him. In this task he was assisted by Reschid Pacha, his first minister, an enlightened and patriotic statesman. On the 3rd of November, 1839, was promulgated the Tanzimut, or edict of Gulhané, promising improvement in the administration of public affairs, and professing to guarantee to all Ottoman subjects an equality of civil rights; but it is to be regretted that, beyond the precincts of Constantinople, and a few other localities, the Tanzimut remains a dead letter. This decree was followed by another, not less important, dated the 12th of May, 1850, which proclaimed the professors of all creeds equal in the eye of the law. The principles of justice and toleration involved in this document had already received signal illustration, in the frank and generous hospitality given by the sultan and his advisers to the Polish and Hungarian refugees after the disastrous events of 1848. The dignity and firmness with which he refused their extradition entitle him to the gratitude of posterity.

But soon a new difficulty arose. Russia had long been advancing her frontier, with silent and certain footsteps, in the direction of Constantinople. The Muscovite czar claimed as of right the protectorate of all the subjects of the Porte who belonged to the Greek communion, enlisting their religious sympathies on his side by costly presents to the Greek churches in Turkey, and enforcing his claims by all the arts of intrigue. In pursuance of this supposed protectorate, a demand was made that Greek ecclesiastics should obtain the whole custody of what are called the "holy places" at Jerusalem. This claim was disputed by France, which, now governed by a Bonaparte, and inclined by traditional policy to maintain the rights of the Latin church in the East, also demanded a share in the management of those venerable localities. The key, say some, of a chapel in Palestine was given to the wrong ecclesiastic. Jesuit trickery, it is affirmed by others, was wielding the power of French diplomacy to extend over Palestine and Syria the despotism of the popedom. The probability is, that Russia was glad to avail herself of the opportunity afforded her by some over-zealous Latin churchmen, of fastening a quarrel on the Porte; and began to develop her long-cherished design of adding the territories of the sultan to her vast dominions. Turkey, it is intimated, was to be divided. England was to receive Egypt, the high road to her Indian and Australian possessions. Austria was to be bribed to acquiesce in the scheme of partition by the western provinces of the sultan's dominions. The claims of France were to be ignored, as her influence was at that moment weakened by intestine dissensions. But Russia was to take the lion's share. The Black Sea was to become a Russian lake; Russia was to levy a fiscal tax on every bale of merchandise which went up or down the Danube; and while, in the extreme north, St. Peterburg, Sweaborg, and Cronstadt were the standing memorials of the humiliation of Scandinavia, in the south, Constantinople, converted into the capital of the czars, was to demonstrate that the Sclavonic race was everywhere on the ascendant, and that the Turcoman incursion into Europe was at an end.

Such is said to have been the scheme. It began by negotiations between France, Russia, and Turkey; which, of course, never arrived at a satisfactory termination. Meanwhile, Russia, obeying the single will of Nicholas, who felt that he could enforce his protectorate of the Greek Christians, and any other plan for weakening Turkey, with an enormous army, and with a fleet ready to sail from Sebastopol at a few hours' notice, became impatient at this delay. The final refusal of the sultan to concede the protectorate was made a pretext for war. Troops, already prepared for the enterprise, were marched into the Moldo-Wallachian provinces. These were to be held by the czar as a material guarantee until Turkey succumbed. This audacious aggression unveiled the ambitious projects of Russia, and alarmed the rest of Europe. However divided public opinion might be in consequence of the cruelties exercised by the Turkish subordinate governors on the Christian populations under their sway; however anxiously the protestants of Europe regarded any extension of the papal authority, the strong impression in England and France was, that the future peace of Europe was imperilled. Those two great nations, whose alliance in war had been so rare that at St. Petersburg it was deemed impossible, combined to sustain the sultan and his court in their hour of danger, and to resist the encroachments of their grasping neighbour. Abdu-l-Medjid saw, from the terraces of his palace, the mighty fleets of his Western allies anchored in the Bosphorus, and welcomed their legions at the Golden Gate. After various preliminary operations, the armies—the English and French armies under the command respectively of Lord Raglan and Marshal St. Arnaud—embarked at Varna for the Crimea, in numbers variously stated, and amounting probably to about 45,000 men. The vast armada that bore them, and was destined to cover their disembarkation, arrived at the Crimean peninsula on the 14th September, 1854. They landed without encountering any serious opposition, at a favourable spot between the town of Eupatoria and the river Alma. Marching thence in the direction of Sebastopol, the great arsenal of Russia in the south of Europe, they found the Russians awaiting their arrival on an entrenched plateau in front of the Alma, near its mouth. A sanguinary battle ensued on the 20th of September, and the Russians were routed with the loss of nearly 5,000 men.

The allies reached Sebastopol, and began the siege. It was remarkable for brilliant deeds of daring, among which the charge of the English cavalry at Balaclava will for ever rank among the wonders of bravery; for a great battle, that of Inkermann; for the skill of the Russian engineers, especially in their use of earthworks; for the first application of the modern inventions of civil engineering to the purposes of war; and for the death of the allied commanders by whom it had been begun. At last, the capture by the French of a commanding point, called the Malakhoff tower, rendered the defensive works untenable. The Russians evacuated and burnt the city, destroying their fleet, and retreating across the harbour to the northern side. It has

been well remarked, that the conflict before Sebastopol assumed such gigantic proportions, that it became the war itself. The preceding efforts of the Turks on the banks of the Danube under Omar Pasha, and the subsequent conquest of the allies at Kinburn and in the sea of Azoff, are all forgotten in the memory of this great siege. The armies of Russia were absorbed in it, and perished in detail; so that when Sebastopol fell (September 8, 1855), the Muscovite was glad to relinquish his exorbitant claims, and to accept conditions of peace.

The throne of the sultan was thus, for the present at least, secured. But though rescued from immediate and imminent danger, the task before him is one which will require a cool head and a stout heart. His treasury is ill supplied with money. The more fanatical of his Mussulman subjects view his measures for administrative reform with mistrust and dislike. The European discipline adopted in his army is unsuited to Oriental habits and tastes. The land is ill cultivated, and the grass grows to the horse-girths of the traveller within a few miles of his capital. The loyalty of his Christian subjects wants that strongest of bonds, the bond of a common, or, at least, a kindred faith. Meanwhile, it must not be supposed that the prestige of Russia is entirely destroyed. The campaign of the English in Persia, in the year 1857, is deemed by many observant and profound thinkers to have been rendered necessary by the secret arts of Muscovite diplomacy. Ancient predictions are quoted, to show that the sojourn of the Turk in Europe draws to its close, that the crescent is waning, and the cross is soon about to reappear on the shrine which Justinian dedicated to the Wisdom of God. The modern Turk is very far degenerated from his bold and chivalrous co-religionists who founded the university of Cordova, menaced Paris, and moulded the stucco of the Alhambra. In art, in science, in war, he is, comparatively speaking, effete; and a listless fatalist, he passively floats down the current of events. The treaty of peace signed at Paris on the 30th of March, 1856, between Russia, Turkey, and the Western Powers, including Sardinia, whose troops took an honourable share in the contest before Sebastopol, secures to Turkey the full exercise of her legitimate power, and gives her, for the present, an interval of security to work out plans of internal improvement. It is to be hoped that Abdu-l-Medjid and his counsellors will avail themselves of the great opportunity. Whether, as some allege, he is indolent and vacillating, or, as others affirm, dignified and energetic, it cannot be denied that during his reign commerce and art, agriculture and manufactures, have made considerable progress. Humanly speaking, a long future lies before him. How he will employ it, and how long the integrity of his empire will be preserved, it is impossible to predict.—T. J.

A'BECKET, Gilbert Abbot, an English writer of great talents, and extraordinary wit and humour, born in 1811. He was admitted to the bar in 1841, but devoted himself to political and light literature, for which he had more taste than for the practice of the law. He was successively on the staff of the Times and other leading journals, and long continued to be one of the most copious, as well as one of the most brilliant contributors to Punch. After holding, with much credit, the office of assistant poor-law commissioner, he was appointed stipendiary magistrate for Southwark; and by the able and efficient discharge of his functions, showed it was not want of aptitude for business that prevented his success in the legal profession. His literary productions, though replete with the boldest drollery, are, happily, free from every trace of indelicacy or malignity. His acknowledged works, mostly republications of detached effusions, are—"Comic Blackstone;" "Comic History of England;" "Comic History of Rome;" and "Quizziology of the British Drama." He died at Boulogne in August, 1856.—E. M.

A'BECKET, Thomas. See Becket.

ABEELE, Peter van, a Dutch medallist of great merit, flourished in the second half of the 17th century.

* ABEGG, Julius-Frederick-Henry, born at Erlängen in 1796, was in 1824 appointed professor of law in the university of Königsberg, but left this chair for one in Breslau in 1826. He is the author of several works on jurisprudence.

ABEILLE, Abbé Gaspard, born at Riez in Provence in 1648; died at Paris, 1718, was secretary to Marshal de Luxembourg, whom he followed through all his campaigns. He wrote numerous odes and several dramas.

ABEILLE, Louis-Paul, a political economist, was born at Toulouse, 1719; died at Paris, 1807. He was inspector-general of manufactures in France, and secretary-general of the Board of Trade. He has left several works on political economy, and a preface, with notes, to Malesherbes' Observations sur l'Histoire Naturelle de Buffon.

ABEILLE, Scipion, brother of Gaspard, a surgeon of the department of St. Côme, died at Paris, 1697. He was also a poet, and chose, as the themes of his muse, the singular subjects of anatomy and surgery.

ABEL (*Vanity*), the second son of Adam and Eve, who was murdered by his brother Cain.

ABEL, king of Denmark, succeeded his brother Erick, whom he had caused to be assassinated in 1250, and died in 1252. In order to obtain the suffrages of the people (who were ignorant of his guilt), he awarded them greater privileges than they had ever enjoyed under any of his predecessors: but insisting on the maintenance of an extraordinary tax instituted by his brother, the Frisians revolted. He marched against them and defeated them; but the day after the battle, the rebels returned to the charge, attacked and killed the king in his camp, putting his army to flight. He was succeeded by Christopher I.—S.

ABEL, Carl Friedrich, a player on the viol da gamba, an instrument of a larger size than the viola now in use, which was originally distinguished from it by the name of viol da braccia. He was born at Köthen in 1725 (M. Fètis states in 1719), where his father was kapellmeister, from whom he received his first instruction on the instrument for which he became famous, and on the harpsichord. He studied composition under the great Bach at Leipzig, with success only inferior to that with which he applied himself to his principal instrument. In 1748 he obtained an appointment in the court of the electoral king of Poland, at Dresden, where Hasse was gaining celebrity by the production of his operas, from hearing which Abel is supposed to have acquired that peculiarly expressive character that especially distinguished his compositions, and still more his playing. Here he remained for ten years, till his patron abruptly dismissed him, and he left Dresden with but three dollars in his pocket, but with half a dozen compositions in his folio, which he sold to a publisher for as many ducats, directly he arrived at Leipzig. Pleased with this good fortune, and with the applause that attended his public performances, he proceeded on foot from city to city with his instrument. His wanderings led him the following year to London, where he had recommendations to the duke of York, through whose interest he at once was engaged as chamber musician to the queen. He had, in this capacity, to play nightly a solo on his viol da gamba at the palace concerts, by which he gained a rapid distinction, or, in the absence of both J. C. Bach and Schröter, to accompany the other performances on the harpsichord. He now obtained a high price for all he wrote, he had as many pupils as he chose to teach, and gave frequent concerts in conjunction with J. C. Bach, by which he always made considerable profit. Here he remained for twenty-three years, and in 1782 he visited Germany, to create anew the same powerful impression by his playing that he had done in the days of his youthful freshness. He next went professionally to Paris, to meet with his universal success, and thence came back to London, where he died on the 20th of June, 1787. His cotemporaries speak of his playing, especially of adagios, in terms of unqualified rapture, and say that it had great influence upon the style of all the string-instrument players of his day. He wrote some songs in "Love in a Village," in "Berenice," and in several Italian operas, but never a complete dramatic work; his fame as a composer, however, which in his own time was very considerable, rests upon his numerous instrumental productions, of which the principal are named in M. Fètis' Biographie, and in Dr. Schilling's Lexicon. He was particularly extolled for his improvisations, and his best composition is said to have been a solo he played a few days before he died.—G. A. M.

ABEL, Dr. Clarke, an English surgeon and naturalist, was born about 1780. He accompanied Lord Amherst on his embassy to China in 1816–17, and on his return to England published "A Narrative of a Journey to the Interior of China," which contains much information interesting to the student of natural history. He was afterwards appointed surgeon-in-chief to the East India Company, in which capacity he resided for some years at Calcutta, where he died, 26th December, 1826.—S.

ABEL, Frederick-Gottfried, son of Gaspard Abel, was born 8th July, 1714; died in November, 1764. He was an en-

lightened physician, and has left a work entitled "Dissertatio de Stimulantium Mechanica Operandi ratione."

ABEL, Gaspard, a German preacher, born at Hindenburg, 1676; died at Westdorf, 1763, was a prolific writer in theology and politics, and translated the "Heroides of Ovid."

ABEL, James Frederick, a German philosopher, was born in Wurtemberg, 1751, died 1829; was professor of philosophy at the university of Tubingen, and archbishop of the protestant church of Wurtemburg. His philosophy is borrowed from the doctrines of Kant.

ABEL, Johann Joseph, a historical painter, was born at Aschach in Austria, 1768; died at Vienna, 1818. He was a pupil of Füger, of the Academy of Painters at Vienna, and resided for six years at Rome, to perfect himself in his art. On his return to his own country, he executed a series of historical pictures which form part of the collections of the Imperial Academy, and Belvedere gallery at Vienna.—S.

ABEL, Nicholas Henry, a Swedish mathematician, born in 1802, at Findöe, in Norway. At first he manifested little taste for learning, but, at the age of sixteen, he gave himself up with such ardour and success to the pursuit of mathematical science, as soon drew upon him the attention of the government, which provided him with the means of prosecuting his studies in different universities in Germany, France, and Italy. He went first to Berlin, where he formed an intimacy with Crelle, then engaged upon his Journal of Mathematics. From thence he travelled through southern Germany, Switzerland, and Italy, and finally arrived in Paris, where his works were coldly received by the French Academy, which, however, afterwards, though too late for their author, did them justice by a high tribute of admiration. He returned to his own country in 1827, and died of consumption on the 6th of April, 1829. The most celebrated mathematicians agree in considering Abel as one of those men, whose career, had it been prolonged, would have marked an epoch in the science. His principal works are—"A general method for finding the function of a variable, when a property of that function is expressed by an equation between two variables," a treatise published in the Magazine of Natural Sciences of Christiana, in 1820: "A treatise on the impossibility of resolving the equations of degrees above the fourth;" "An inquiry as to the elliptic functions;" and a "Treatise upon some general properties of a certain kind of transcendant functions;" besides some articles in Crelle's Journal of Mathematics, and Schumacher's Astronomical News.—S.

ABEL, Thomas, a divine of the sixteenth century, who wrote a book against Henry the Eighth's divorce from his queen Catherine, for which, and for his denial of the king's supremacy, he suffered death at Smithfield in 1540. He was associated with Elizabeth Barton, known as the Holy Maid of Kent, in her so-called treason.

ABELA, Giovanni Francesco, a learned archæologist, was born at Malta, 1582; died 1655. He was commandant of the knights of Malta, and author of a curious and now rare work entitled "Malta Illustrata," a Latin translation of which was inserted in the fifteenth volume of the "Thesaurus Antiquitatum et Historiarum Siciliæ" of Grævius.

ABELARD, Peter, an illustrious mediæval philosopher and divine, the eldest son of a nobleman of Brittany, was born at Palais (or Palet), near Nantes, in 1079, in the reign of Philip I., king of France, and of Hoël IV., duke of Brittany. The name of Abelard is familiar to most readers; but it is only the romance of his biography that is generally known, and even that has seldom, if ever, been accurately traced, and fairly appreciated in reference to the circumstances of the times. Recently, however, his life and writings have obtained, mainly through the labours of his countrymen. Guizot, Cousin, and Remusat, the prominent attention they merit, in connection with the history of philosophy and the progress of modern civilization. Even the boyhood of Abelard gave striking indications of future celebrity. His marvellous genius, his ardour in the pursuit of knowledge, his amiable disposition, his handsome person, beautiful features, and melodious voice, made him an object of general interest. His father encouraged his predilection for a literary career, and spared no expense to procure him the benefit of the most able instructors. About the age of twenty he repaired to Paris, and studied under William of Champeaux, the most celebrated dialectician of the day, whose lectures were attended by crowds of students, not only from all parts of what is now called France, but from Italy, Germany, and Britain. There was then no university, properly so called, in France, but conventual and diocesan schools, conducted respectively under the auspices and inspection of the abbot and bishop. William was at the head of the diocesan school, and archdeacon of Paris. Abelard's attainments, capacity, and eloquence, joined to his polished manners and interesting appearance, soon attracted the esteem and regard of both master and students. His subsequently losing the master's favour, did not, as is usually assumed, arise from mere envy on the part of the archdeacon, or arrogance on the part of Abelard. In those times, contradiction was the usual mode of eliciting truth, and the very essence of the scholastic system was controversy, simulated or in earnest. The spirit of knight-errantry reigned in the schools, and challenges to a public combat were everyday occurrences among gowned dialecticians, as among mailed knights. What deeply offended and alarmed William of Champeaux in regard to Abelard was, not that he formally contested statements delivered from the chair, but that, from unmistakable conviction, he gave utterance to views which the archdeacon, who was an ardent champion of Realism, conscientiously deemed not merely unsound, but heretical. But a few years before, a council of the Gallican church had denounced as a heretic, and driven into exile the famous Roscelinus, for assailing the theory of the Realists, and maintaining the opposite doctrine called Nominalism. Abelard had been, as he himself states, a pupil of Roscelinus, and though he disclaimed that philosopher's extreme views, he cordially agreed with him in rejecting Realists, and in asserting the right and duty of free inquiry. In fact, Abelard, from the earliest age, had manifested that surest token of a philosophic mind—the habit of thinking for one's self, and approving, not what is sanctioned by custom, or believed without examination, but what, after the fullest investigation, is found to be true. The sentiments Abelard was understood to entertain, and to which his youthful fervour and frankness occasionally gave expression, naturally awakened alarm in the sincere and zealous Realist, in proportion to his estimation of Abelard's powers, whom he always spoke of as possessing "a sublime eloquence and a perfect mastery of logical science." After remaining about two years in Paris, Abelard was encouraged to assume the functions of a public teacher of logic and metaphysics, which he did with great and increasing success, first at Melun, and afterwards at Corbeil. After some time, his arduous labours having seriously affected his health, he was induced to travel. It is not certain whether it was during this interval, or before his first journey to Paris, that he had an opportunity of hearing Roscelinus. Returning to Paris, he obtained an opportunity of encountering William of Champeaux in a public disputation, in which, by power of argument, he forced from his old master a modification of his theory—a circumstance which, with several subsequent defeats, destroyed the venerable Realist's scholastic prestige, and gave Abelard undivided sway.

Abelard was a most powerful and instructive speaker. He could bring the most profound truths within the reach of the most ordinary understanding. His delivery was inimitably graceful and impressive; his voice had remarkable sweetness and compass; and his discourses were enlivened with pleasing and instructive anecdotes, and beautified with appropriate quotations from the Latin poets. Urivalled in philosophy, Abelard now resolved to study theology, and repaired to Laon to attend the lectures of the celebrated Anselm, whom he has described as a pious and learned man, and fluent speaker, though to a philosophic mind a very unsatisfactory instructor, confining himself to a statement of traditional interpretations of the sacred text. Abelard soon left him, and, applying himself to a more original and independent study of Scripture, began to deliver, in his own way, theological lectures, which soon attracted crowds of admiring auditors, though they awakened the indignation of the venerable Anselm, who thought Abelard's teaching heretical innovation. Returning to Paris, Abelard commenced a course of theological lectures, which soon made him as renowned in theology, as he had previously been in philosophy. He now entered on the most brilliant period of his career, and attained the very summit of scholastic glory. The students that flocked to his lectures from most parts of Europe amounted to many thousands, and raised him to affluence. Enjoying a popularity amounting almost to adoration, sufficient to turn the head of the most sober-minded mortal; without a rival in the field, and, therefore, without the stimulant of ambition to sustain the energy which had hitherto

marked his character, and still a stranger to that living piety which he was afterwards enabled in the school of affliction to attain, he soon fell under the influence of those allurements, which, unless restrained and directed by religious principle, lead to folly and guilt. At the mature age of thirty-eight, the renowned philosopher and divine fell in love, and the ardour of his passion corresponded to the attractions of the noble creature who was its object—Heloisa, the niece of Fulbert an ecclesiastic, a young lady under twenty, with a combination of beauty, genius, learning, and goodness, that could not but render her irresistibly attractive to such a man as Abelard. It is usually asserted that Abelard perpetrated premeditated seduction, but such assumption is unwarranted by evidence or probability. Hitherto he had lived a life of comparative innocence and purity, and he evinced the utmost readiness to redress by marriage the wrong he had done. He was not yet in orders. This point seems clearly established by M. Remusat, in his learned and accurate work on the life and writings of Abelard. Strange to say, Heloisa, from an unparalleled combination of generosity and perverted moral and religious sentiment, objected to matrimony, and after the marriage, which was private, denied its existence on oath. It has been justly remarked by Hallam, that Pope, in his beautiful poem, "has done great injustice to the character of Heloisa, by putting into her mouth the sentiments of a coarse and abandoned woman." "Her refusal to marry Abelard," he adds, "arose, not from an abstract predilection for the name of mistress above that of wife, but from her disinterested affection, which would not deprive him of the prospect of ecclesiastical dignities, to which his genius and renown might lead him." Even Hallam's explanation, true as far as it goes, does not fully express the sentiments of Heloisa. Her own singular argumentation on the subject has been preserved, and deserves to be studied in connection with the social and ecclesiastical condition of the age. Not long after their marriage, Abelard and Heloisa assumed the monastic habit, he entering the abbey of St. Denis, and she the convent of Argenteuil. This remarkable step should not be attributed, necessarily and solely, to the consequences of the well-known barbarous outrage perpetrated by Fulbert, which cannot be discussed here. Abelard's own father and mother had, but a few years before, done, by mutual consent, the same thing, bidding adieu to secular life, and spending the remainder of their days in conventual retirement. Such a decision, in fact, for various reasons, was then extremely common. Abelard at different places and periods resumed, with renown, his lectures both philosophical and theological; and nothing could be more suggestive than the fact, that the virulence of his opponents or enemies never made his illicit intercourse with Heloisa matter of reproach, though his marriage would have been universally deemed a depreciating weakness, as well as a bar to preferment.

Guizot, speaking of Abelard's labours, says:—"In this celebrated school were trained one pope (Celestine II.), nineteen cardinals, more than fifty bishops and archbishops, French, English, and German; and a much larger number of those men with whom popes, bishops, and cardinals had often to contend, such as Arnold of Brescia, and many others." Abelard considered himself, and wished to be, orthodox, though his fearless application of philosophy to divinity was not merely fitted to alarm timid and narrow-minded believers, but was such as to lead inevitably to what is called Rationalism, unless kept under the guidance of those restrictive principles which the gospel so clearly points out. At St. Denis, and still more at St. Gildas in Brittany, to which he afterwards retired, Abelard was in constant collision with the monks, whose conceited ignorance and gross debauchery he could not help trying to enlighten and reform. About the year 1120 he commenced a course of lectures in a solitary place on the territory, and under the protection, of the count of Champagne. Here he was soon followed by a crowd of devoted auditors, amounting, it is said, to 3000, who continued to reside in tents and temporary huts. His lectures, as brilliant as ever, now exhibited a far higher tone of spirituality than before, indicating the change that had taken place in his own mind. The spirit of his teaching, and the boldness of his statements, soon brought on him ecclesiastical prosecutions. In 1121 he was condemned without a fair trial, by a council held at Soissons, to burn a dissertation he had published, and which, in spite of all his protestations of orthodoxy, was declared to contain heretical statements in reference to the Trinity. He after this found refuge and temporary repose in the priory of St. Ayoul, at Provins, on the territory of his former protector, the count of Champagne. In 1122 he selected for a retreat a locality near Troyes, where he built a humble oratory, which he dedicated to the Paraclete, or Comforter. Here, again, students crowded to his lectures. He resided at the Paraclete till 1125, during which time the original oratory was superseded by a monastic establishment of considerable size and importance. In 1125, harassed by critics and opponents, and threatened with fresh prosecutions, he accepted the position of abbot of St. Gildas, offered him by the duke of Brittany, and retired to his native province. All this time Heloisa had been in the convent of Argenteuil, and had become its prioress. But in 1127 the priory was claimed by the crown, and the inmates were dispossessed. In 1129, Abelard, ascertaining this catastrophe, hastened from Brittany, and made over to Heloisa the establishment of the Paraclete. Here she spent the rest of her life as abbess. Abelard finally quitted St. Gildas in 1140, reserving the title and rank of abbot. In 1136 he was again delivering lectures in Paris, when John of Salisbury was one of his devoted hearers. Twenty years had nearly elapsed since the council of Soissons. Abelard was now again prosecuted for heresy, with far more vigour and bitterness than before, and, mainly through the influence of St. Bernard, condemned, in a council held at Sens in 1140, to perpetual confinement, and inhibited from writing or teaching. He appealed to the pope, and by the kindly interference of Peter, the venerable abbot of Cluni, the matter was ultimately compromised, and Abelard took up his abode with the abbot, enjoying at Cluni, for two years, more repose and satisfaction of mind than probably he had ever experienced before; and manifesting a growing sense of the consolations of religion. He died in 1142 at St. Marcellus, near Chalons-sur-Saône, whither he had gone for a change of air. For an account of Heloisa's life as abbess of the Paraclete, and of the touching epistolary correspondence between her and Abelard during that period, see under Heloisa.—E. M.

ABELE, Matthias, a famous doctor of laws, and a count palatine and occupant of some high offices in the Austrian empire, flourished at Lilianberg, during the latter half of the seventeenth century. His brother Christopher, count of Abele, was also a noted jurist; died at Vienna, 1685.

ABELIN, Johann Phillip, a German historian, chiefly known as the founder of the "Theatrum Europæum," an immense compilation in 21 vols., comprising all the contemporary history of Europe. His works are still valuable as references for the history of the seventeenth century. Died 1646.

ABELLI, Antoine, a French ecclesiastic, born at Paris in 1527, was made abbot of the Augustinian monastery of Livry, near Paris. He is the author of three works, the chief of which is "La manière de bien prier." Died about 1600.

ABELLI, Louis, a French theologian, and author of numerous works, born 1603, died 1691, was at one time bishop of Rodez, and was a great adversary of the Port Royalists.

ABEN-BITAR, Abdullah-Ibn-Ahmed, better known as Ibnu-l-Beyttar, an Arabian physician and botanist, was born about the close of the twelfth century; died in 1248. He has written in Arabic on vegetable medicines, and corrects many of the errors of Dioscorides, Galen, and Oribasus.

ABENDANA, Jacob, a Spanish Jew, wrote a Hebrew commentary on some portions of scripture; died in London, 1685.

ABENDANA, Isaac, a brother of the preceding, and a rabbi, wrote in English a "Calendarium Judaicum."

ABENDROTH, Amedeus-Augustus, in 1810 mayor of Hamburg, was born 1767; died 1842. He was the first who instituted establishments of sea-water baths.

ABEN EZRA, or more fully ABRAHAM BEN MEIR ABEN EZRA, was one of the most able and famous Jewish grammarians and commentators of the middle ages. He was born in Toledo, probably in 1119, and died either in Rhodes or in Rome, probably in 1194. To extraordinary natural talents he added indefatigable ardour and industry in the pursuit of knowledge, and he enjoyed besides, in his youth, the advantage of the best teachers; among whom was the Karaite, Japhet Hallevi or Levita, to whom he is believed to have owed his taste for etymological and grammatical investigation, and his preference for the literal to the allegorical and cabbalistical interpretation of scripture. He was afterwards married to Levita's daughter,

He acquired a profound knowledge of the Hebrew, Chaldee, and Arabic languages, and became not only a master of all rabbinical learning, but also a distinguished mathematician, astronomer, and physician, and a respectable poet. He travelled extensively in foreign countries—England, France, Italy, Greece, &c.—in search of knowledge, and to converse with learned men. Many of his works were published in foreign cities, where he was resident at the time. These works were very numerous. The latest and fullest catalogue of them will be found in "Fürst's Bibliotheca Judaica" (Leipzig, 1849). His writings on Hebrew grammar were highly valued by his contemporaries, and continued in the hands of all students of Hebrew philology and literature for several centuries. His astronomical and other philosophical writings added considerably, by their original contributions, to the stock of human knowledge; but it was as a commentator on the Old Testament that he was most distinguished. His commentary on the Pentateuch is characterized by Fürst as "the most scientific produced in the middle ages, embracing a preface on the history of Scripture interpretation of distinguished excellence." This work was the author's last and greatest; it was finished in 1167, the probable year of his death. Maimonides, his great contemporary, esteemed his writings so highly for learning, judgment, and elegance, that he recommended his son to make them for some time the exclusive subject of his study. By Jewish scholars he is preferred as a commentator even to Raschi in point of judiciousness and good sense; and in the judgment of Richard Simon, confirmed by De Rossi, he is the most successful of all the rabbinical commentators in the grammatical and literal interpretation of the Scriptures. Though occasionally marked by a bold and free spirit, and discarding in general the use of superstitious fables and legends, Aben Ezra was conservative, on the whole, of the traditions of rabbinic orthodoxy. Many of his commentaries were translated into Latin for the use of Christian divines, and the Hebrew originals were incorporated into the great Rabbinical Bibles of Bomberg and Buxtorf. They are still frequently reprinted for the use of Jewish readers.—P. L.

ABEN-GNEFIT, an Arabian physician of the twelfth century, the author of a now rare treatise entitled "De virtutibus medicinarum et ciborum."

ABEN-HAMYN, a Moor of Granada, the supposed author of an Arabic work, translated into Spanish, upon the civil wars of Spain during the Moorish occupation of that country. Perez de Hita, however, appears to be the real author, and not merely the translator of it. It contains numerous Moorish romances.

ABEN-HUMEYA, the last king of Granada of Spanish origin, was born about 1520; died 1568. The Moors having revolted against Philip II., elected Aben-Humeya king of Granada and Cordova, and placed him in a condition seriously to injure Spain and its monarch Philip II., whom he bitterly hated. Betrayed by his own people, he was put to death by strangulation, but his decease did not extinguish the insurrection of the Moors.—S.

ABEN-MELECH, a learned Jewish rabbi of Spain in the 16th century, who wrote a commentary on the whole Hebrew Scriptures, which he proudly called *Michlol Jophi*—"perfection of grace," and which was published at Constantinople in 1554. In this book Kimchi's exposition is rather slavishly followed.

ABEN-RAGEL, an Arabian astrologer, lived towards the close of the eleventh century. He has left two published works on his favourite science, and several MSS. preserved in the library of the Escurial.

ABERCROMBY, Alexander, a Scottish judge and elegant essay writer, brother of Sir Ralph Abercromby, born 15th October, 1745. He was admitted advocate in 1776, and appointed soon after sheriff-depute of Stirlingshire. In 1780 he resigned that office to become advocate-depute. He was one of the originators of the Mirror, published in 1779 and 1780, and also a contributor to the Lounger, 1785 and 1786,—two Edinburgh periodicals esteemed among the most classical of British works of this order. Appointed in May, 1792, a judge of the Court of Session, he took his seat as Lord Abercromby, and, the following December, was made a Lord of Justiciary. Died 17th November, 1795.—W. A.

ABERCROMBY, David, a Scotch physician, who lived about the middle of the seventeenth century. He was the author of four short medical treatises, collected under the title of "Opuscula Medica," and of various other works enumerated in Watt's "Bibliotheca Britannica."

* ABERCROMBY, James, now Baron Dunfermline, son of Sir Ralph, was born 7th November, 1776. He entered parliament in 1832 as member for Edinburgh, and was speaker of the House of Commons under Lord Melbourne. On resigning that office in 1839, he was raised to the peerage.

ABERCROMBIE, John, an eminent horticulturist, the son of a respectable gardener near Edinburgh. He studied the art of horticulture under his father, and was sent to London at the age of eighteen. He was employed in the gardens at Hampton Court, St. James', and Kensington, and acquired celebrity as a landscape gardener. He published several valuable works, such as a "Dictionary of Gardening and Botany;" "The Gardener's Companion and Calendar;" "The Hothouse and Forcing Gardener," &c. He died in 1806, at the age of eighty.—J. H. B.

ABERCROMBIE, John, M.D., the most eminent Scotch physician of his time, and author of various religious and philosophical works, was the son of a minister of the Established Church of Scotland, at Aberdeen, where he was born 12th October, 1780. He studied medicine at the university of Edinburgh, taking his degree of M.D. in 1803, and soon obtained an extensive and lucrative practice in the Scottish metropolis as a physician. On the death of Dr. Gregory in 1821, he was appointed physician to the king for Scotland. He was a fellow of the Royal College of Physicians and Surgeons, Edinburgh, and a vice-president of the Royal Society of that city. In 1834, the university of Oxford conferred on him the honorary degree of M.D., and the following year he was chosen lord rector of Marischal college in his native city. In 1837 he was confirmed in the appointment of first physician to the queen in Scotland. On commencing practice, he had made his name widely known in the profession by his contributions to the "Medical and Surgical Journal," and in 1828 he published "Pathological and Practical Researches on the Diseases of the Brain and Spinal Cord." In the following year he issued a similar treatise on "The Abdominal Organs." He is, however, better known in England by his productions on the philosophy of human nature, in which he shows himself to be a thinker of no mean order. In his "Inquiries concerning the Intellectual Powers and the Investigation of Truth," which appeared in 1830, he supports the general mental theory propounded by Reid and Stewart. The most interesting portions of the volume are those which bear on his professional pursuits, such as dreaming, insanity, idiocy, spectral illusions, and cases of somnambulism. In 1833 he published a work of a similar nature, entitled "The Philosophy of the Moral Feelings," which is but limited in its range, being confined to one or two phases of what he terms the "intuitive articles of moral belief." He published also several tracts on religious subjects, a treatise on the cholera, and "Observations on the Moral Condition of th Lower Orders in Edinburgh," 1834, 8vo. Dr. Abercrombie was held in great and deserved estimation by his contemporaries, in a measure beyond what might be imagined by readers of his writings. His active beneficence, guided by uncommon sagacity, prudence, earnestness, and Christian zeal, although never obtrusive, was recognized as his distinguishing characteristic. He was much beloved, as well as greatly honoured. Dr. Abercrombie died suddenly at Edinburgh, 14th November, 1844.—J. C.

ABERCROMBIE, Patrick, physician and historical writer, was born at Forfar in 1656, and graduated at the university of St. Andrew's in 1685. Having embraced the Roman catholic religion, he was appointed physician to James VII., but lost that office at the Revolution. In 1707 he published a translation of a rare French work, entitled "The Campaigns in Scotland in 1548 and 1549," 8vo, reprinted in the original for the Bannatyne Club in 1829. His best known work is the compilation entitled "The Martial Achievements of the Scots Nation," 1711–1715, 2 vols. folio. He also wrote the "Memoirs of the Family of Abercrombie." He died in poor circumstances in 1716; some authorities say 1726.—W. A.

ABERCROMBY, Sir Ralph, a distinguished British general, the eldest son of George Abercromby of Tullibody, Clackmannanshire, was born 7th October, 1734. He entered the army in 1756, and gradually rose till he became major-general in September, 1787. He first served in the Seven Years' war, and in 1792, 1793, and 1794 was employed with the local rank of lieutenant-general in Flanders and Holland, against the revolutionary armies of France. He was wounded at Nimeguen, and, throughout that disastrous campaign, his military knowledge,

ability, and courage were signally shown. Upon him and General Dundas devolved, along with the care of the guards and the sick, the arduous duty of conducting the retreat through Holland during a most severe winter. In 1795 he was made a knight of the Bath, and appointed commander-in-chief of the forces in the West Indies. Besides the island of St. Lucia, he obtained in 1796 possession of St. Vincent and Grenada, and of the Dutch settlements of Demerara, Essequibo, and Berbice. In 1797 he also took the Spanish island of Trinidad, but was unsuccessful in an attempt upon the island of Porto Rico. On his return to England, he was made governor of the Isle of Wight, and raised to the rank of lieutenant-general. In 1798 he was appointed commander-in-chief of the forces in Ireland, and subsequently held the same post in Scotland. In the disastrous attempt upon Holland in 1799, Sir Ralph had the chief command on the landing of the troops, and his first operations were successful; and even after the arrival of the duke of York, when Abercromby was reduced to a subordinate position, success uniformly crowned the operations intrusted to his own charge. In 1800 he was appointed commander-in-chief of the expedition sent to Egypt, with the view of expelling the French from that country. He landed at Aboukir, after a severe contest with the enemy, March 8, 1801, and on the 21st of the same month fought the decisive battle of Alexandria. After a sanguinary struggle, the British were victorious, but their brave commander was mortally wounded. On the retreat of the French, he was conveyed on board the admiral's flag-ship, where he died seven days after. His body was deposited under the castle of St. Elmo at Malta, and a monument to his memory was erected by parliament in St. Paul's cathedral, London. His widow was created Baroness Abercromby, with remainder to his heirs male. The military talents of Sir Ralph were of a very high order. His dauntless courage, activity, and promptitude, were guided by the greatest caution and circumspection, while his integrity, humanity, high sense of honour, and singular sagacity, gained him the confidence and warmest affection both of the king and the nation.—W. A.

ABERCROMBY, Sir Robert, youngest brother of the preceding, a general in the army, died in 1827. He was a knight of the Bath, and at one period governor of Bombay and commander-in-chief of the forces in India, and afterwards for thirty years governor of the castle of Edinburgh.

* ABERDEEN, Lord. See Gordon.

ABERLI, John Louis, a Swiss artist, born at Winterthur in 1723, at first painted portraits at Bern, but afterwards devoted his talents to landscape painting, and is celebrated for his views of Switzerland. Died 1786.

ABERNETHY, Rev. John, an eminent Irish dissenting minister, born at Coleraine, on the 19th October, 1680. He ministered in Antrim till the year 1730, when he removed to Dublin. He was engaged in much of the controversial discussions of the times, and was the author of numerous publications. The principal of these are "Sermons on Various Subjects," 4 vols. 8vo; and "Discourses concerning the Being and Natural Perfections of God," 2 vols. 8vo. This last has been much admired for the clearness of its style, and the acuteness and force of its reasoning. He died in December, 1740.—(Life by Duchal; *Biog. Brit.*)—J. F. W.

ABERNETHY, John, a celebrated surgeon, and distinguished lecturer on anatomy, was born in the parish of St. Stephen's, Coleman-street, London, on the 3rd April, 1764. Descended from a presbyterian family of Scottish origin, which had long resided in the north of Ireland, his character and disposition exhibited much of the shrewdness of the former nation, with all the wit and comic humour of the latter. After completing his preliminary education at the grammar school of Wolverhampton, he was apprenticed, at the age of sixteen, to Sir Charles Blicke, one of the surgeons of St. Bartholomew's hospital, at which period he enjoyed the advantage of attending the prelections of Pott, Hunter, and Blizard, then the most eminent surgeons in the kingdom, and by this means laid the foundation of his future brilliant career. At the early age of twenty-two years, he was appointed assistant-surgeon to St. Bartholomew's hospital, and soon after was promoted to the lectureship of anatomy, physiology, pathology, and surgery, which at that period were all conjoined. Having been an enthusiastic admirer of John Hunter, and his most diligent pupil in the dissecting-room, he early adopted his physiological views, and continued during life to advocate his opinions with unflinching perseverance. His treatise on the constitutional origin and treatment of local diseases, exhibited great originality of mind, and stamped him as a man of superior mental powers. His lectures at the Royal College of Surgeons were characterized by that clearness of description, and that vividness of illustration, which marked his future life.

It was not, however, so much to his numerous and able writings on physiology, as to his oral lectures on surgery in the theatre of St. Bartholomew's hospital, that he was indebted for his celebrity. Combining as he did, for upwards of fifty years, the extensive experience obtained in the hospital wards, with a careful observation of nature in the dissecting-room, he was enabled to make both tell admirably on the minds of his numerous pupils. In fact he must be regarded, in every point of view, as the father of British clinical surgery; illustrating his lectures with a naïveté and dramatic power which have never been paralleled. His stature was small, his features rather comical than reflective, his eyes quick and searching, one of his hands while lecturing generally thrust into his breeches' pocket, or hanging carelessly by his side. His hair was powdered, elevated in front, and prolonged into a pig-tail queue behind. His character may be thus summed up: benevolence of the most unobtrusive kind; intense and persevering application to study and his professional duty, both in public and private; genius accompanied with a store of exuberant wit; and a temper and manner, though eccentric and abrupt, still exhibiting great kindness and beneficence. He died at his country seat at Enfield, in April, 1831.

The following are Mr. Abernethy's principal writings:—"Surgical Works," in 2 vols. 8vo; "An Inquiry into the Probability and Rationality of Mr. Hunter's Theory of Life;" "Physiological Lectures, exhibiting general views of Mr. Hunter's Physiology," &c., 8vo, 1817; "The Hunterian Oration for 1819;" "Reflections on Gall and Spurzheim's System of Physiognomy and Phrenology," 8vo, 1831—these four works form one volume. "Lectures on the Theory and Practice of Surgery," 8vo, 1830, &c.—M. S. B.

ABESCH, Anna Barbara, a famous painter on glass, lived about 1750. The celebrated monastery of Muri in Switzerland, possesses several specimens of her talents.

ABGARUS, the name of successive sovereigns of Edessa in Mesopotamia. Abgarus Mannus, by decoying the Roman army under Crassus into an arid desert, caused its destruction by the Parthians. Another Abgarus is the alleged writer of an apocryphal letter, addressed, as was pretended, to Jesus Christ.

ABGILLUS, better known as Prester John, was the son of a king of Friesland, and the companion of Charlemagne to the Holy Land. He did not return to Europe with his prince, but continued his travels and conquests till he founded the empire of Abyssinia. He wrote two histories, one of Charlemagne's conquests in the East, and the other of his own subsequent expeditions. They are said, however, to partake more of the character of romances than real histories. The name, Prester John, was conferred on account of the peculiar austerity of his life.—J. B.

ABIATHAR, high-priest of the Jews, deprived of his office by Solomon, for attempting to place his brother Adonijah on the throne of David, about the year 1014 B.C.

ABICHT, Johann Georg, a German orientalist, was born 21st March, 1672, at Kœnigsee, in the principality of Schwarzburg-Rudolstadt; died at Wittenberg, 5th June, 1740. He was a professor in the university of Wittenberg, and distinguished himself in a controversy with J. Franke upon the grammatical, prosodical, and musical use of the Hebrew points. The greater part of his numerous writings (of which a list has been given by Michael Ranft) have been inserted in the Thesaurus Novus, &c., of Ikenius.—S.

ABICHT, Johann Heinrich, professor of philosophy at Erlangen; born at Volkstedt in 1762; died at Wilna in 1804. Abicht was at first a Kantist, but he broke from his master, and endeavoured unsuccessfully to find a new system. His works are very numerous, but it is scarcely necessary to enumerate them.

ABICOT, a French surgeon, born at Bonny in the Gatinais; died in 1624. He acquired a great reputation in his profession, and has left a "Treatise on the Plague," and other medical works.

ABIDENUS or ABYDENUS, a Greek historian, to whom have been attributed two works entitled "Assyriaca" and "Chaldaica." The period at which he lived is uncertain. He

must not be confounded with another Abydenus, quoted by Suidas, and who was a disciple and contemporary of Aristotle.

ABIHU, the son of Aaron, high-priest of the Jews. As a punishment of his impiety, he was destroyed by fire, along with his brother Nadab, 1490 B.C.

ABILDGAARD, Nicholas Abraham, historical painter to the king of Denmark, born at Copenhagen in 1744; died in 1809. He was a professor in the academy of fine arts at Copenhagen, and director of that institution; and is considered the greatest painter Denmark ever produced. He was not less distinguished as an instructor than as an artist, having trained both painters and sculptors who alike do honour to their master and their native country. The greatest of his pupils was the celebrated Thorwaldsen. His admirers have named Abildgaard the "Raphael of the North," on account of the perfection of his colouring. Unfortunately for the interests of art, the finest works of this master were lost in the destruction by fire of the palace of Christiansburg in 1794. His writings on the subject of art are much and justly esteemed.—S.

ABILDGAARD, Peter Christian, a Danish physician and naturalist, born at Copenhagen about 1740; died in 1808. He has written several works on medicine, mineralogy, and zoology, and described the famous "Megatherium" simultaneously with Cuvier. He was secretary to the academy of sciences in Copenhagen, one of the founders of its Society of Natural History, and the first who established a school of veterinary medicine in his native country.—S.

ABILLON, Andreas d', grand-vicar of the bishop of Amiens, flourished about the middle of the seventeenth century, and wrote some metaphysical and polemical works, such as a "Nouveau Cours de Philosophie," in four vols.

ABIMELECH (*Father of the king*), a name which appears to have been common to all the Philistine kings of Gerar, and indeed to have been in general use amongst the ancient sovereigns of the East. The first of whom the Bible makes mention, was a contemporary of Abraham and Sarah; the second, of Isaac and Rebekah; and the third was the son of Gideon, and succeeded him as judge in Israel.—S.

ABINGER. See Scarlet, James.

ABINGTON, Frances, the celebrated actress, was born either in 1731 or 1738. Her father, whose name was Barton, is said to have been a common soldier. In very early life she earned a livelihood by running on errands. She made her first appearance on the stage in 1775, at the Haymarket, then under the management of Theophilus Cibber. Next year she acted at Bath and Richmond; and, after a short engagement at Drury Lane, went to Dublin, where, as "Kitty" in High Life below Stairs, she met with decided success. In 1765 she returned to England, and was warmly welcomed by Garrick, and no less warmly by the crowded audiences of Drury Lane. She rapidly rose to the first rank as a comic actress. In 1782 she quarrelled with the management of Drury Lane and went over to Covent Garden. She died in 1815.

ABINGTON or HABINGTON, Thomas, an English antiquary, and son of Queen Elizabeth's treasurer, was born at Thorpe, Surrey, in 1560; died in 1647. Having been accused, with his brother Edward, of aiding Babington in his attempt to restore Mary Queen of Scots to liberty, he was for six years confined in the Tower of London. On recovering his freedom, he retired to Hindlip in Worcestershire, where he gave asylum to the two jesuits, Garnet and Oldcorn, engaged in the famous Gunpowder Plot. He was immediately seized, tried, and condemned to death; but through the influence of his brother-in-law, Lord Monteagle, the capital punishment was commuted to that of exile from London. He had some hand in a history of Edward IV., published by his son after his death, and he translated the works of the historian Gildas.—S.

ABINGTON or HABINGTON, William, an English poet, eldest son of the preceding, was born at Hindlip in Worcestershire in 1605. He was educated in the Jesuits' college at St. Omer's, and afterwards at Paris. On his return to England he declined active employment, and devoted his attention to scholarly and poetical pursuits. He married a daughter of the first Lord Powis, a lady to whom, under the name of Castara, the first and happiest efforts of his muse were consecrated. A volume of these love effusions was published in 1635, with the title of "Castara;" they exhibit a lively fancy, and are singularly free both from the affectation of the metaphysical, and from the grossness of the amatory, poets of his time. Habington is the author of a tragi-comedy called "The Queen of Arragon," printed in 1640. He also wrote "Observations upon History," 1641; and a "History of Edward IV." Wood asserts that this latter work was written and published at the express desire of Charles I. He died in 1645.

ABIRAM. See Korah.

ABISBAL, Enrique O'Donnell, Count of, a Spanish general, born in Andalusia in the year 1770. He was descended from the Irish family of O'Donnells, who had settled in Spain after the defeat of the earl of Tyrone, in the reign of Queen Elizabeth. Several members of that family have occupied a conspicuous place in the history of Spain. Abisbal is specially known in the annals of the war of resistance to Napoleon's invasion. He held various positions of trust, but his character seems to have commanded little esteem. He died of a broken heart, after the execution of his son Leopold in 1834.—J. B.

ABLA'BIUS, a Greek poet, of whose writings a few fragments are preserved in the "Anthologia Græca," flourished about the end of the fourth century.

ABLURIIS or ABLUVIIS, Ganfredus d', a French Dominican, who was general-inquisitor at Carcassone about 1300, and died about 1319. He was brought into notoriety at the death of Pope Benedict XI.

ABNER, the son of Ner, was the general of Saul, first king of Israel, but forsook his service for that of his rival, David. He was murdered by Joab, 1068 B.C.

ABNER, a Jewish rabbi, was born at Burgos in Spain about 1270; died 1346. He practised medicine in his native city; and having been converted to Christianity, wrote a refutation of the work of Quinchi entitled "Milchamoth Hasem."

ABNEY, Sir Thomas, was the son of James Abney, Esq., of Willersley in Derbyshire, where he was born in January, 1639. Educated at Loughborough, under the care of his aunt, Lady Bromley, he came, whilst yet a youth, to London, where he entered into business, and ultimately realised a large fortune. Though a dissenter, he was raised to the highest civic honours, having been elected sheriff of London in 1693, alderman of Vintry ward in 1594, and lord mayor in 1700, some years before his time. He was knighted by William III. in 1694, and, during his mayoralty, he so exerted himself in the cause of that sovereign and the protestant succession, that a person of distinction complimented him by saying, "You have done more service to the king, than if you had raised him a million of money." Sir Thomas was member for the city of London in the parliament which passed the bill securing the throne to the house of Brunswick, and materially contributed to the success of that measure. He was twice married; first to a daughter of the well-known Joseph Caryl, and on her decease, to Mary, daughter of John Gunston, Esq., of Stoke Newington. Dr. Isaac Watts lived in his family as friend and private chaplain for thirty years. Sir Thomas lived to be father of the city of London, and died at the age of eighty-three, on February 6, 1722. Part of his property at Stoke Newington has been converted into a cemetery, which is called after him.—W. L. A.

ABOACEN, ALBOACEN, ALBOHAZEN, or ALBUASSIN, an Arabian astronomer of distinguished merit and services. When King Alphonso of Castile undertook to revive the study of astronomy in the West, he sought the aid of Arabians. His early assistants were Aben Musa and Mohammed of Seville; Joseph Aben Ali, and J. Abuena of Cordova; Aben Ragel and Alcabitius of Toledo. The choice of Alphonso was not a happy one. We know nothing of these persons, except that they were utterly under the bondage of astrology, and, what was worse, of ridiculous hypotheses concerning the motions of the fixed stars, which quite disfigured the first edition of their tables. Alphonso was rescued from the dominion of these men by the sagacity and vigour of Aboacen, who showed up the absurdity of their fancies in a work expressly on the motions of the fixed stars. The king, convinced by this remarkable treatise (translated into Spanish by Rabbi Juda), caused the tables to be recast: so that for those famous Alphonsine tables, the world is in the main indebted to Aboacen.—J. P. N.

ABONDIO, Alessandro, a historical and portrait painter of Florence, was a pupil of Michel Angelo. He was also a modeler, and his portraits in wax were highly valued. He went to Germany, where he worked until his death, which occurred at Prague during the last years of the 16th century.

ABOS, Maximilian-Francis and Gabriel, born in Bearne towards the end of the seventeenth century, two brothers, knights of Malta, and heroic seamen, who with four vessels defeated a Turkish fleet of fifty galleys at Ios, one of the Cyclades. Maximilian died a few days after the action. Gabriel, while returning towards Malta with immense booty, was driven on the Tunisian shore by a storm, sent to Constantinople by the Tunisians, and, by order of the sultan, there beheaded in 1793.

ABOUL ILHASAN ALI EBN OMAR of Morocco; an astronomer, who wrote about the beginning of the thirteenth century. Modern inquiry is indebted for the great work of this observer and important writer to the labours of M. Sedillot. A very few notices in Montucla—these also given at second-hand—was all we knew of him, until M. Sedillot produced, in French, his invaluable treatise on Philosophical Instruments. This work is one of far more than curiosity, by showing us the exact nature of the instruments with which the Arabians worked. Aboul Ilhasan has supplied an essential element of criticism,—we can now all the better form an opinion as to the value or weight of their results. The work in question is not the work of a mere mechanician, but of a distinguished astronomer. The author does not stop with description of the external form of instruments. Deeming that the exactness of observations is the foundation of all progress in astronomy, and knowing how needful it is that they who construct instruments should have precise notions as to the end for which they are destined, he discusses and illustrates his subject by aid of all the light derivable from his own experience, and from the best writings of his time. After laying down, as a preliminary, a certain number of theoretical propositions, regarding cosmography, chronology, and gnomonics (employing therein trigonometrical tangents and secants), he devotes three books to the description of instruments for measuring time, and other four to that of purely astronomical instruments, among which we find several quadrants, a sphere, a planisphere, four mesâtirahs, traced upon planes parallel to the horizon or to the meridian; ten cuts of astrolabes, including those of Arzachel; the sextant, the ring, and other constructions, specially destined for the observation of eclipses, of new moons, and several other celestial phenomena. The book terminates with illustrations of the use of such instruments, and a number of problems for exercise. In so far as his geometry, or his general management of the subject goes, Aboul Ilhasan is inferior to few writers. For the clear insight thus given into the scientific workshops of those early times, too much gratitude cannot be felt to M. Sedillot.—J. P. N.

ABOUL-WÉFA AL BUZGIANI, a contemporary of Ibn Jounis; lived at Bagdad about the year 980 A.D. In the first books of his Almagest, Aboul-Wéfa goes over preliminary or elementary considerations; but the rest of his work is very remarkable. It contains formulæ for tangents and secants, and tables of tangents and co-tangents for the entire quarter of the circumference. Abul-Wéfa used them as geometers do now in all trigonometrical calculations: he changed the formulæ for triangles; he banished those inconvenient composite expressions which include both sines and co-sines of the unknown angle: in fine, he completed that revolution whose origination is uncertain, but which, on no authority, has been attributed to Regiomontanus, who did not know so much as either Abul-Wéfa or Ibn Jounis. This commodious trigonometry was not employed in Europe until six centuries after its invention by the Arabs. Delambre has given a full summary of all we owe to Abul-Wéfa.—J. P. N.

ABOVILLE, François-Marie, Comte d', a French general, born at Brest in 1730. He entered the military service in 1744, and after acquiring much experience under Marshal Saxe, and in the Seven Years' war in Germany, he greatly distinguished himself as a colonel of artillery in the French army sent to aid the Americans in the war of Independence. His efficient direction of the French and American artillery is said to have mainly contributed to the defeat and surrender of Marquis Cornwallis at York Town. On returning to France he was made a major-general, and in 1791 gave his adherence to the National Assembly. In 1792, when General Dumouriez attempted to pervert his troops, Aboville, then lieutenant-general of the army of the north, remained faithful to the convention. He received from Napoleon numerous honours and promotions. In 1814 he adhered to the Bourbons. In June, 1815, he again sided with Napoleon, and was made a peer. He was ultimately admitted to the Chamber of Peers by Louis XVIII. Died 1819.—E. M.

ABRABANEL, ABARBANEL, BARBINELLUS, or RAVANELLA, Rabbi don Isaac, was born at Lisbon in 1437. His family was of high antiquity, and even boasted of its descent from the royal house of David. In early life, Abrabanel was introduced to the court of Alphonsus V., and even in that age of intolerance, the young and versatile Jew became one of the chief counsellors of the Portuguese sovereign. At his death, Abrabanel found no favour in the eyes of John II., his successor; for falling under suspicion of treason, he fled to Castile, where he was well received by Ferdinand, and in whose financial service he remained from 1484 to 1492. During this year a decree was issued ordering all Jews to leave Spain, and neither the talent nor the services of the Jewish statesman could save him from exile. Accordingly he repaired with his family to Naples, where again he rose into the royal favour of Ferdinand and Alphonsus, and fled with the latter to Messina, from the power of Charles VIII. of France. At the demise of Alphonsus he betook himself to Corfu; then in 1496 to Monopoli, a town of Apulia; and finally he went to Venice, and was instrumental in producing peace between that republic and Portugal. He died at Venice in 1508, in his seventy-first year, and was buried at Padua with great honour. Some Christian writers have asserted that Abrabanel was not wholly free from blame at the period of his flight from Portugal; and that, especially at the court of Ferdinand and Isabella, his avarice, vanity, and favouritism for his race, his financial exactions, his love of such place and honour as would set him on an equality with the old grandees of Spain, and his antipathy to the established faith, contributed to raise, or at least to augment the storm, which scattered his people to the four winds of heaven.

The industry and erudition of Abrabanel were alike surprising. One wonders that, amidst incessant toils and flights, he found time to write so much. His ripe scholarship was the result of early acquirement and incessant application. Hours of leisure were hours of labour, and his nation honour him by the name of the Sage, the Prince, and the Politician. His principal works have reference to the Jewish scriptures and the Jewish faith. He was a resolute foe to Christianity, and was well able to maintain his ground. His commentaries on the Old Testament are clear and acute, though certainly tedious and trifling on many occasions. The commentary on the Pentateuch, "Perosch al Hattorah," appeared at Venice in 1579; that on the earlier and later prophets, at Pesaro in 1520, and it is disfigured by some virulent assaults on Christianity, which have been omitted in subsequent editions. What he had suffered from the Inquisition had embittered his spirit, and he almost thirsts for revenge. His discourse on the Messianic prophecies, named "Mushmia Jeshua," or "Preacher of salvation," was published at Amsterdam in 1644—an earlier edition being printed probably at Salonichi in 1526. In this treatise he freely indulges in violent tirades against Christianity. But his implacable enmity to Christianity did not so sour him, as to prevent him from equitable and urbane intercourse with Christians. His "Rosh Amana," "Sum of Truth," or an exposition and defence of the articles of the Jewish faith, was published at Constantinople in 1505. Other works belong to him, which need not be characterized. Several of his treatises have been translated into Latin. Of his sons, one was distinguished in medicine and poetry, and another embraced Christianity.—(Wolf, Bale, De Rossi, Fürst's *Bibliotheca Judaica*.)—J. E.

ABRADATES, king of Susiana, who, according to Xenophon's Cyropædia, rendered great service to Cyrus the Great in his war with the Assyrians.

ABRAHAM, the founder of the Hebrew nation, was born at Ur, a city of Chaldea, A.M. 2008. His father's name was Terah, and he married Sarah, the daughter of his elder brother Haran. Abraham abode in Ur during the first sixty years of his life. He left it, in obedience to a divine call, along with his father, and other members of the family, "not knowing whither he went." The place where he first sojourned was Haran, where he abode fifteen years, and where his father died. After that event he left his brother Nahor, and journeyed onwards to Canaan in company with Lot. The habits of the people of Canaan were all of a nomadic character, similar to those which still prevail among the Arabs. This was Abraham's mode of life. The removals which he made were all towards the south, and it was his practice, wherever he came, to build an altar to the Lord, and to call upon his name. At length a famine in

Palestine obliged him to go down to Egypt, the land of corn. Returning thence with a great augmentation of wealth, Abraham once more pitched his tent in Canaan. As his nephew had also become a man of extensive possessions, strife arose between their respective herdsmen about wells and pastures, which suggested the propriety of a separation. Lot chose the well-watered plain where Sodom and Gomorrah stood, and Abraham therefore moved towards the plain of Mamre in Hebron. Shortly after his settlement here, intelligence was brought to him of an incursion which had been made upon the cities of the plain, by the combined forces of several neighbouring kings, in which his nephew and all his family had been carried away captive. Without a moment's hesitation, he armed the servants of his family, amounting to 318; and, aided by some friendly neighbours, he pursued the enemy, attacked them by night, and defeated them. Lot and his family were brought back in safety, and all the captives were restored to liberty.

While Abraham dwelt in Mamre, the promises already given to him were repeated and confirmed. Yet, amid all references to his numerous seed, he was still childless, though at the advanced age of seventy-five. This apparent incongruity seems to have suggested to Sarah the idea of giving him as a wife her handmaid Hagar. Accordingly Ishmael was born, and for many years considered as the child of promise. At length, however, when Abraham was in his ninety-ninth year, another most remarkable vision was granted to him. He was assured that he was to be the father of many nations, and it was now the change of his name took place from Abram (*Exalted father*), to Abraham (*Father of a multitude*). Circumcision was appointed as a sign of the covenant made with him and his posterity. He was told, too, that Ishmael was not the child in whom the promises were to be fulfilled, but that Sarah herself should bear him a son.

At length Isaac was born, and Ishmael with his mother Hagar, was, at Sarah's request, cast out from the family circle. As the promise of God regarding the birth of Isaac had furnished an occasion for the display of Abraham's faith, so when this child of promise grew up to be a young man, he was made the means of a far severer trial of it. The patriarch was commanded to take his son, and to offer him up as a burnt-offering upon one of the mountains of Moriah. Abraham hesitated not. For three days the father and the son journeyed together to the appointed place. The altar was set up, the wood was cleft and arranged, Isaac was bound, and the knife of sacrifice was already grasped, when a voice from heaven arrested the father's arm. The patriarch's faith was rewarded with a renewal, in a more explicit and extended form, of all the promises already given to him.

After Sarah's death, which took place when she was 127 years old, Abraham despatched one of his servants for a wife to Isaac, from among the daughters of his own people. He also himself married again, and had several sons, to whom he gave suitable portions, sending them away from the presence of Isaac. The patriarch at length died in the 175th year of his age, and was buried by Isaac and Ishmael in the same sepulchre with Sarah. His character is one of the most illustrious described in Scripture. Fervent piety, unshaken trust in God, generosity in his dealings with others, faithfulness in the instruction of his own household, and polite and courteous manners, are beautifully blended together in the "Father of the faithful."—W. L.

ABRAHAM BEN DIOR, or DAVID the Levite, a Spanish rabbi born at Toledo in 1166, author of a work entitled "The Book of Tradition," being a chronology and genealogy of the patriarchs, princes, and doctors of the Jews, from the creation to the year 1141. A Latin translation of it was printed at Paris in 1572. Died in 1180. Another Spanish rabbi of the same name, distinguished as the YOUNGER, died about 1199.

ABRAHAM, USQUE, a Portuguese Jew of the sixteenth century, who, along with Tobias Athias, translated the Old Testament into Spanish. The translation was printed at Ferrara in 1553, and dedicated to Renée of France, duchess of Ferrara. It is so literal as to be in many passages very obscure. Copies of it are now extremely rare.

ABRAHAM A SANCTA CLARA, an Augustine friar and celebrated preacher, born in Suabia in 1642. His great reputation procured him the appointment of chaplain to the imperial court of Vienna, where he continued to preach for forty years. He spoke with remarkable fluency, his delivery was fervid and energetic, and his discourses were full of sound sense, as well as fancy and eccentricity. Died in 1709.—E. M.

ABRAM, NICHOLAS, a learned jesuit, born in Lorraine in 1589. He was professor of divinity at Port-a-Mousson, and published several theological and literary works, but is best known as author of commentaries on the Æneid, and on some of Cicero's orations. Died in 1655.

ABRANTES, DON JOSÉ, Marquis of, eldest son of Don Pedro, and representative of one of the most illustrious families in Portugal, was born at Abrantes castle in 1784. He entered the guards at an early age, and soon obtained the friendship and confidence of the prince regent. When, on the French invasion in 1807, the court retired from Portugal to Brazil, the old marquis of Abrantes was left president of the regency, soon afterwards dissolved by Marshal Junot, who, on arriving at Lisbon, began, in concert with Napoleon, to carry out his scheme of procuring for himself the crown of Portugal. Through Junot's influence, both the old and the young Abrantes were sent to France as members of a deputation from the Portuguese nobility, and the younger was detained there as a hostage till 1814. Entering zealously into the views of Queen Carlotta and her son Don Miguel, Don José took an active part in the counter-revolution of 1823, and in 1824 was one of the accomplices in the murder of the marquis of Loulé by that infamous prince. Banished from the kingdom, he took up his abode in Italy. When in 1826 a general amnesty for political offences was published, on the death of King John VI., he proceeded to Lisbon; but being refused permission to land, he retired to London, where he died of apoplexy on the 11th February, 1827.—E. M.

A'BRESCH, FREDERICK LOUIS, an eminent German Hellenist, born at Hess-Homberg in 1699. He studied Greek and Latin literature at Utrecht, under Duker and Drakenborg. He was principal, first of the college of Middleburg, and afterwards of that of Zwolle, where he died, at a very advanced age, in 1782. His critical writings are still highly esteemed.

ABRESCH, PETER, son of the preceding, and professor of theology at Göttingen. His works are more valuable for the interpretation of the New Testament than those of his father, especially his annotations on the first six chapters of the Epistle to the Hebrews.

ABREU, ALEXIS, a Portuguese physician of the 17th century, wrote on the maladies most incident to people of high rank.

ABREU, DON JOSEPH ANTONIO, a learned Spanish jurist and laborious compiler of diplomatic documents, and translator of several standard works on international law; died in 1775.

ABREU, DON FELIX JOSEPH, brother of the preceding, a Spanish diplomatist, author of a work on maritime law, born in 1722. He was Spanish envoy in London about 1760.

ABREU, JOAM MANUEL, a Portuguese mathematician, author of various geometrical treatises. Born 1754; died 1815.

ABRIAL, ANDRE-JOSEPH, Count d', a French lawyer and statesman, born in 1750. At the commencement of the Revolution—which he favoured—he was at the bar, after having been, as superintendent of a factory, at Senegal. Soon after the new judicial organization in 1791, he became state procurator-general in the Court of Cassation, and preserved that office through all the storms of the Revolution. In 1799 he was sent to Naples to organize the new government, a service he executed with great judgment. In 1800 he returned to Paris and became minister of justice, and in 1802 was created a senator. In 1814 he voted for Napoleon's dethronement, and, on the restoration of Louis XVIII., after the battle of Waterloo, was called to the chamber of peers. Died 1828.—E. M.

ABRIANI, PAUL, an Italian professor, preacher, and author, born at Vicenza in 1607, died at Venice in 1699. Besides original productions, he published poetical translations of Lucan's "Pharsalia," and of a portion of Horace.

A'BRIL, PETER SIMON, a learned and ingenious Spaniard of the sixteenth century, professor of Latin and Greek for twenty-five years, and afterwards professor of rhetoric, author of many valuable philological works. His writings and oral instructions greatly promoted a taste for classical literature in Spain.

ABSALOM (*Father of peace*) son of King David by Maacah, daughter of Talmai, king of Geshur, was noted for his singular personal beauty. To avenge the wrongs of his sister Tamar he slew his elder brother Amnon, for which he was exiled from the court. On the intercession of Joab he was restored to favour, but the royal clemency was ill repaid; for Absalom used every effort to subvert his father's authority, and at last became an open rebel. He was, however, subdued, and, contrary to the

king's express command, was put to death by Joab, near Mahanaim, about 1036 B.C.—J. B.

ABSALOM, the ecclesiastical name of the Danish Axel, archbishop of Lund in the twelfth century, and chief counsellor to Waldemar I. Died at Sora in 1201. The famous Saxo Grammaticus was in the archbishop's service, and has left many notices of his patron's life and labours.

ABSALOM, archbishop of Lund and primate of Denmark, one of the most remarkable men of the twelfth century, was born in Zeland in 1128. On his return from Paris, where he studied, he soon distinguished himself by his energy and talents, not only in the church, but in the civil and military administration of Denmark. Died in 1202.

A'BSCHATZ, Hans-Assman, Baron von, a German statesman and poet, born in 1646. Many of his hymns are still sung in the protestant churches of Germany. Died in 1699.

ABSIMA'RUS, Tiberius, a military adventurer, who became emperor of Constantinople in 698. Commanding the fleet, and proving unsuccessful in a naval engagement with the Saracens, he saved himself from the punishment he apprehended from his sovereign, by inducing the forces under his command to raise him to the throne. He confined the Emperor Leontius in a monastery, after putting out his eyes and cutting off his nose; but was himself dethroned and put to death at the restoration of Justinian II. in 705.—E. M.

ABSTE'MIUS, Laurentius, an Italian critic, but known chiefly as a fabulist, born near Ancona towards the end of the fifteenth century. His real name was Bevilaqua, "Water-drinker." He became librarian to the duke of Urbino, whose preceptor he had been.

ABU BECER or IBN TOFAIL; (Abou Becr Mohammed ben-Abd-al-Melic Ibn Tofail al-Keisi),—one of the greatest philosophers among the Spanish Arabs: born about the commencement of the twelfth century at a small town in Andalusia, now named *Guadix*. Tofaïl was a disciple of Ibn Bâdja, or Avempace, and rendered himself illustrious in many ways. For an account of the deeds and deservings of the brilliant Andalusian period to which Abu-Becer belonged, we refer to article Averrhöes; suffice it to narrate at present something concerning his personal merits. One work of this remarkable writer alone remains, out of the many quoted by his successors. It is a philosophical romance, in which a fictitious personage, Hay, is born without father or mother, and made to pass through the education presented by the external universe. The idea that profound philosophical truths might be illustrated by such a fiction, is thus both an old and favourite one. Tofaïl shows, or attempts to show, the scientific developments of the elements of intelligence in the mind of a being thus solitary and forlorn. The knowledge first acquired by Hay, is limited to that of specific facts and sensible things; through which he comes to comprehend somewhat concerning the surrounding world. Traces of order or uniformity next arrest him, and he discovers that, amid an almost bewildering variety, there is yet a link or chain binding everything together. Multiplicity is an *accident*; the Unity of things is their *essence*. Another step, and the Solitary inquires wherein reside the accidents, and wherein the essence of things: on which he arrives at the famous distinction of Matter or Substance, and Form. But who or what impresses on has impressed form? Matter itself is probably eternal; not so its forms: the existence and variety of these imply an *Agent*. This agent is not a body, nor any faculty of body, but a distinct Being who is the form of the whole universe. All individual existences are thus the work of this Being or God, towards whom and his goodness and perfection, our human intelligence ascends as we contemplate the beauty of his agency.—Returning from these heights, Hay examines himself—asking the nature of his intelligence—its destiny, and the path towards supreme happiness. The pure intellect is the true substance or personality of Man; it is not born, and it cannot perish: its happiness consists in its identification with God. Tofaïl's couclusions, in this respect, approach those of a refined pantheism. His work, however, has a second part. He felt it necessary to show that the results to which he conducts his Solitary, are in harmony with revealed religion, especially with Moslemism. And with this object he brings Hay—now at the age of fifty—into contact with Asâl, a religious hermit. The conclusions they have reached are the same, but Hay insists that the way of reason is as good as Asâl's. The merits of the dispute are put to a practical test. Hay discovers the actual inferiority of his mode of teaching, and in the end the friends return to Asâl's island—devoting themselves henceforward to an austere and contemplative life. Tofaïl's work contains many acute remarks bearing closely on controversies not thought of in his time: it has been translated into various languages; two versions exist in English,—one from the Arabic by Ockley, another from Pococke's Latin, by a member of the Society of Friends—George Keith.—J. P. N.

ABU' BEKR, Mahomet's father-in-law, and first successor or caliph. During his brilliant reign of little more than two years, the new Moslem empire was thoroughly consolidated and greatly extended. He edited in a collective and authentic form the contents of the Koran, which previously existed in detached chapters; and, by the ability and intrepidity of his generals, and the impetuous fanaticism of his armies, suppressed formidable insurrections, and subdued Irac and the whole of Syria. He died in 634, at the age of sixty-three, the day on which his lieutenants took Damascus. He was a man of great sagacity and mildness, as well as of great simplicity of manners, disinterestedness, and self-denial. His real name was Abdallah-Atik-ben-Abi-Kohafah. He was called Abú Bekr, or "Father of the Virgin," being the father of Ayesha, distinguished by that appellation from Mahomet's first wife, who, when he married her, was a widow.—E. M.

ABU'CARA, Theodorus, a disciple of John Damascenus, and bishop of Haran in the eighth century. His numerous dissertations in support of the orthodox faith against Jews, Moslems, and heretics, have been published in Greek and Latin.

ABU' HANI'FAH, a famous Mussulman doctor, founder of the Hanifites, one of the four great orthodox sects of Islam, and for his mildness and patience, on which the Moslem writers expatiate, called the "Moslem Socrates;" born at Kufah in 699. He refused to become a judge, though threatened for his disobedience by the caliph. Having boldly remonstrated with the caliph, who desired to punish the inhabitants of Mossul, he was imprisoned, and soon afterwards poisoned by his order.—E. M.

ABU'L-'ALA or OLA, an Arab poet, born at Maarah in 975; remarkable for his learning and knowledge of the world, though he lost his sight when three years old. His poetry is mostly satirical and sceptical. Died in 1057.

ABU'L-CACEM, a Turkish general, who took Nice, and advanced to the shores of the Propontis in the reign of Alexis Comnenus, but was driven back by the Greek general Taticius. Simultaneously harassed by the Greek emperor and the shah of Persia, he threw himself on the generosity of the latter, by whom he was put to death.

ABU'L-CACIM, a fictitious name, under which Michael de Luna, Arabic interpreter to Philip III. of Spain, published his "History of the Arab Conquest of Spain;" a work long regarded as genuine, and quoted as a high historical authority.

ABU'LFARAGE, Gregory, a philosopher, physician, and historian, born in 1226 at Malatia in Armenia, the son of a Jacobite physician of Jewish extraction. He became an ecclesiastic, and primate of the Jacobites, a well-known Christian sect. He wrote numerous works on various subjects, but is principally known as author of a "Universal History from the Creation," down to his own time. This work is of great value, particularly for the history of the Moslems and Tartars. The author is praised for veracity and general accuracy, both by Mahometans and Christians. Died in 1286.—E. M.

ABU'LFARAJALI, an Arab author, born at Ispahan in 897, Four manuscript volumes of Arabic poems collected by him were brought from Egypt by the French in 1801, and are now in the national library of Paris.

ABU'LFAZI, an able and learned statesman and historian, for thirty-eight years prime minister of the Mogul emperor Akbar, by whom he was so much esteemed and trusted, as to be exposed to the malice of courtiers. He was murdered in 1602, two years before Akbar's death, at the instigation of Selim, the emperor's son and successor. He wrote many valuable works, but is known among Europeans chiefly as author of an interesting "Statistical and Geographical Description of the Mogul Empire," comprising an account of the religion, science, and literature of the Hindoos. This work, which is held in great estimation among Orientals, was translated into English by Mr. F. Gladwin, residing at Calcutta, in 1783–86.—E. M.

ABU'LFEDA, Isma'il, a Moslem prince of Hamah in Syria, renowned as a warrior and statesman, but still more as ar

author, was born at Damascus in 1273. He distinguished himself as a leader under Saladin, and in 1311 was, after various vicissitudes in a civil war, firmly established in his hereditary principality of Hamah, which he retained till his death in 1331. Learned and enlightened himself, he was a zealous patron of science and literature. His principal works are a "Universal History" and a "Geography," of which considerable portions have been translated into Latin and into several modern continental languages, and are frequently quoted with respect by the most distinguished historians of modern times, in connection with the history of the Saracens.—E. M.

ABU'L-GHA'ZY-BEHADER, a descendant of Ghengis Khan, and sovereign of a country in Tartary, called Kharasm, born in 1606, ascended the throne in 1645, which he spontaneously abdicated in favour of his son several years before his death, and devoted himself to the composition of an interesting history of the Tartars, which has been translated into Russian, German, and French. Died in 1664.

ABU'L-HASSAN-KHAN, MIRZA, a Persian traveller and diplomatist, born at Shiraz in 1744. In 1809 he was sent to Constantinople and London as Persian ambassador, and was subsequently intrusted with missions to the courts of Russia and Austria. Returning finally to Persia in 1820, he held the office of minister for foreign affairs till his death in 1828.

ABU'L-MAHA'SSAN, an Arab historian, born at Aleppo about the middle of the 15th century, author of a valuable history of Egypt, named "The Brilliant Stars," and of a curious biographical dictionary, left incomplete.

ABU'-MANSU'R, an Arab astronomer, superintendent of the observatories of Bagdad and Damascus, born in 885. His "Observations" were an important contribution to astronomical science. He wrote also "Lives of the Arabian Poets."

ABU'-'OBAID-AL-BEKRI', an Arab geographer and historian, prime minister to the king of Almeria, was born at Onoba (now Gibraleon), in the south-west of Spain, in 1040. His principal work is a geographical description of the world. He wrote, also, a work on the botany of Spain, and a volume of poems. Died in 1094.

ABU'-'OBAID-AL-CACEM-BEN-SALLAM, a native of Herat, long cadi of Tarsus, and author of numerous works, of which the principal are—1. "A treatise on Prophetic Traditions," and 2. "A Collection of Arabian Proverbs and Apologues," from which Scaliger took most of his Two Hundred Arab Proverbs. Died at Mecca in 838.

ABU'-'OBEIDAH, a friend and favourite companion of Mahomet, and one of the principal Moslem generals under the early caliphs, remarkable for his prudence and mildness of disposition. He saved the inhabitants of Damascus, in spite of the desire of his more sanguinary colleague to put all the males to the sword, and sack the city.

ABU-OSAIBAH, an Arab physician, born towards the end of the twelfth century. His "History of Physicians," of which there is a MS. copy in the national library of France, contains many interesting particulars relating to the medical practice of the most celebrated Arabs. Died in 1269.

ABU'-RY'A'N. See AL-BIRUNIUS.

ABU'-SA'ID-MIRZA, last sovereign of the empire established by Tamerlane, and great-grandson of that conqueror, was born in 1427. He added to his dominions Transoxiana, Turkistan, and Khorassan; but, in attempting to reduce Irak and Azerbaïdjan, he was made prisoner, and put to death in 1469, after a reign of twenty years. His empire, which was partitioned among his eleven sons, extended from Kashghar to Tauris, and from the Indus to the Caspian.—E. M.

ABU'-TA'CHEFYN, last prince of the Zyany dynasty, ascended the throne of Tlemsen, by murdering his father, in 1318. On frivolous pretexts he seized on nearly all the territories of the king of Tunis, who applied for assistance to Abul Hassan, sovereign of Fez. This prince avenged his ally by taking Tlemsen, and putting Abù-Táchefyn to death.

ABU'-TA'LEB-AL-HOCE'INY, a native of Khorassan, who, about the end of the sixteenth century, translated from Tartar into Persian "The Memoirs of Timur" (Tamerlane), and "Timur's Political Institutes." The latter work has been published in Persian and English.

ABU'-TA'LEB-KHA'N, MIRZA, a learned traveller, born at Lucknow in Hindostan, of Persian extraction, in 1752. After having served for some time in the army of the nabob of Oude, he embarked for Europe with his friend Captain Richardson, remained three months at the Cape of Good Hope, and arrived at Cork in December, 1799. After living in London more than two years, and then visiting Paris, he returned to India by Constantinople, Bagdad, and Bassora. His "Travels in Asia, Africa, and Europe," written in Persian, have been translated into English and French. He wrote also—1. A work entitled "Marrow of History," being an abridgment of the geography and history of Europe; 2. A collection of songs; and 3. A poem in 1200 lines, being a description of the British empire.—E. M.

ABU'-TEMA'N, an Arab poet, usually styled by Arab writers "the prince of poets," born in Syria in 805. He was brought up in Egypt, where his merits as a poet raised him to celebrity and opulence. Besides his own poems, he left several volumes of extracts from the works of the most eminent Arab poets. Died at Mosul in 846.

ACA'CIUS, bishop of Amida on the Tigris, about the year 420. He sold the church plate to ransom and nourish 7000 Persian captives, who were dying of hunger, and sent them to the king of Persia. That monarch, struck with such exalted beneficence, desired an interview with the good bishop, which led to a treaty of peace between Persia and the Roman empire.

ACA'CIUS, surnamed the ONE-EYED, disciple, and afterwards successor of Eusebius, bishop of Cæsarea, was a man of great abilities, but greater ambition. Unsettled in his opinions, he successively professed and renounced every variety of belief relating to the person of Christ. He was founder of the sect called Acacians. Died in 365.

ACA'CIUS, bishop of Perea in Syria, the intimate friend of Epiphanius and Flavian, but afterwards a bitter adversary of Chrysostom. He died in 432, at the great age of 110.

ACA'CIUS, patriarch of Constantinople, whose character has been differently delineated by opposite parties. He aided Zeno in obtaining the throne, induced him to favour the Eutychians, and rescued the Empress Ariadne when Zeno had ordered her to be put to death. Died in 489.

ACADE'MUS, an Attic hero, from whom, it is said, the grounds on the Cephisus, near Athens, where Plato instructed his disciples, derived the name of Academia.

ACAMAPIXTLI, first king of the Astecks, or ancient Mexicans, memorable for his wise legislation and great public works. He embellished his capital with splendid edifices; and the remains of the canals, aqueducts, and roads, made during his reign of forty years, still excite the astonishment of travellers.

ACARQ, D', a French writer on grammar and belles-lettres. His pedantic severity in criticising the style of the most illustrious authors gave great offence, but his numerous writings are not without merit. Born in 1720, and died in 1796.

ACCA, a Benedictine monk, who succeeded his friend Wilfrid as bishop of Hexham in Northumberland in 709. Having travelled in Italy and elsewhere, he embellished his cathedral and improved the church music; and wrote, besides liturgical pieces and miscellaneous letters, a discourse on the sufferings of the saints. Died in 740.

ACCAMA, MATTHIAS and BERNARTH, his brother, two celebrated Dutch portrait painters of the 18th century.

ACCARI'SI, ALBERT, an Italian grammarian, born near Ferrara about the end of the fifteenth century. He published an Italian dictionary and grammatical observations to aid in fixing and improving the Italian language.

ACCARI'SI, FRANCIS, an eminent Italian lawyer, a native of Ancona, was successively professor of jurisprudence at Sienna, Pavia, and Pisa; he died in 1622.

ACCARI'SI, JAMES, an Italian ecclesiastic, who, after having been professor of rhetoric at Mantua, became bishop of Vesta. Besides a volume of religious discourses, and a Latin translation of Ventivoglio's "History of the Civil Wars in the Low Countries," he published a dissertation, entitled "Terræ Quies," &c., in which he attempted, in opposition to Galileo, to disprove the earth's motion. Died in 1654.

ACCIAJUO'LI, DONATO, an Italian statesman and scholar, remarkable for his great and varied attainments, and his disinterestedness and integrity in the public service; born at Florence in 1428. After having successively held various public offices, and lived with great simplicity, he died poor. The Florentines gave him a splendid funeral at the public expense, portioned his daughters, and appointed a few of the most illustrious citizens, including Lorenzo di Medicis, to act as guardians to his sons.

He wrote a commentary on the "Ethics and Politics of Aristotle," professedly a compilation from the lectures of Argyropulus the Greek, and translated into Latin two of Plutarch's lives, and into Italian a Latin history of Florence. Died 1478.—E. M.

ACCIAJUO'LI, NICOLAS, an Italian statesman, great seneschal at Naples, born at Florence in 1310. By his prudence and foresight, he rendered eminent service to Queen Joan I. in her flight to Avignon; and after her marriage with Louis, he greatly contributed to her restoration in 1355. Died in 1366.

ACCIAJUO'LI, RENIER, a Florentine, nephew of the preceding, became in 1364 lord of Corinth, and afterwards sovereign of Attica, and part of Bœotia. He reigned at Athens as Duke Renier I. Dying without legitimate male issue, he bequeathed Athens to the Venetians; Corinth to his son-in-law, Thomas Palæologus; and Bœotia to his natural son Antonio, who afterwards became duke of Athens, was succeeded by Nerio, and he by Antonio, from whose son and successor, Franco, Athens was taken by Sultan Mahomet II. in 1455.—E. M.

ACCIAJUO'LI, ZENOBIO, a learned Dominican, librarian of the Vatican under Leo X., born at Florence in 1451. He translated into Latin three of the minor Greek fathers, and edited the Greek epigrams of his friend Politian. He was also a poet of some distinction. Died in 1519.

ACCIAJUO'LI SALVETTI, MADALENA, a celebrated Italian poetess, born at Florence about the middle of the sixteenth century. She left miscellaneous poetry—"Rime Toscane," 2 vols. 4to, and an unfinished poem, entitled "Davide perseguitato ovvero fuggitivo." Died in 1610.

ACCIO ZUCCO, an Italian poet of the fifteenth century, author of an Italian poetical paraphrase of "Æsop's Fables."

* ACCIO'LI, J. DE CERQUEIRA E SYLVA, a distinguished Brazilian historian and geographer, born at Brazil about the close of last century. The family Accioli, or Achioli, have long occupied a prominent place in the annals of Brazilian literature. M. Accioli is resident member of the Historical Institute of Rio de Janeiro, and resides chiefly at Bahia de todos Os Santos, and at Para. He has written some valuable works relative to the history and geography of the provinces in which he resides.—J. F.

A'CCIUS or A'TTIUS, LU'CIUS, was one of the most famous Latin tragic poets. He flourished in the second century before the Christian era. Only fragments of his tragedies have come down to us, preserved principally in the works of Cicero.

ACCIUS or ATTIUS PRISCUS, a Roman painter, who, with CORNELIUS PRISCUS, decorated the temple of Virtue and Honour at Rome, 69 years after Christ.

ACCOLTI, BENEDETTO, a distinguished Italian lawyer and historian, professor of law at Florence, and afterwards secretary to the Florentine republic; well known as author of two Latin works, the one a history of the Crusades, which Tasso is said to have used as the basis of his "Jerusalem Delivered;" and the other, a discourse on the worthies of the age, asserting the equality of the moderns to the ancients. Born at Arezzo in 1415, and died at Florence in 1466. Another BENEDETTO ACCOLTI, related to the preceding, having engaged in a plot against the life of Pope Pius IV., was, on conviction, publicly executed along with his principal accomplices in 1564.—E. M.

ACCOLTI, BERNARD, son of Benedetto the historian, was a celebrated Italian poet, whose rehearsals of extemporaneous poetry excited amazing enthusiasm, and attracted enormous crowds. His printed poems, though, from his habit of extemporaneous composition, deficient in polish and precision, exhibit the fancy and fire of a true poet. Born in 1465; died in 1535.

ACCOLTI, FRANCIS, brother of Benedetto the historian, taught law at Sienna and other places, with great and merited reputation, but was noted for peevishness and avarice. Born at Arezzo in 1418, and died at Sienna in 1483.

ACCOLTI, PETER, son of Benedetto the historian, was apostolical abbreviator under Leo X., and drew up the famous bull against Luther. He was afterwards secretary to Clement VII., by whom he was made a cardinal in 1527, and in 1532 was sent as governor of Ancona. Died at Florence 1549.

ACCORAMBO'NA, VITTORIA, an Italian poetess, who, on suspicion of having murdered her husband, was confined several years in the castle of St. Angelo, and, when liberated on establishing her innocence, was married to the duke of Arcenno, by whose relative, L. Orsini, she was murdered in 1585.

ACCORAMBO'NI, FABIO, son of Geronimo, was professor of law and author of several works on jurisprudence, and, having held various offices under the papal government, became distinguished as a negotiator and statesman. Born at Gubio in 1502; died at Rome in 1559.

ACCORAMBO'NI, FELIX, grandson of Geronimo, distinguished as a poet, philosopher, and physician, author of a commentary on various works of Aristotle, Galen, and Theophrastus, flourished towards the end of the sixteenth century.

ACCORAMBO'NI, GERONIMO, an Italian physician and medical author, successively physician to Leo X., Clement VII., and Pius III., born at Gubio in 1467; died at Rome in 1537.

ACCORSO, FRANCESCO, or ACCURSIUS, a mediæval jurist, born at Florence in 1182. After being for some time professor of law in his native city, he settled at Bologna. By the writers of the 12th and 13th centuries, he was called the "Jurist's Idol." To his Great Gloss, or continuous annotations on the "Corpus Juris" of Justinian, lawyers during a great part of the middle ages referred as an infallible authority. Died at Bologna in 1260.

ACCORSO, FRANCESCO, or FRANCISCUS ACCURSII, son of the preceding, born at Bologna in 1225. Distinguished, like his father, for his knowledge of jurisprudence, he was still more remarkable for his practical wisdom and diplomatic ability. In 1273 he was induced by Edward I., then returning from the Holy Land, to accompany him to England, where he remained as that monarch's confidential adviser till 1282, when he returned to Bologna, and resumed his lectures. Died in 1293. Other two sons and a daughter of the elder Accorso are said to have been not only accomplished jurists, but public teachers of jurisprudence.—E. M.

ACCO'RSO, MARI'ANGELO, one of the most learned critics and remarkable linguists of the sixteenth century, born at Aquila, in the kingdom of Naples, about 1490. He was a favourite agent of the Emperor Charles V., who sent him on various missions to Germany, Poland, and other parts of the north. He was author of several literary works, editor of various ancient Latin authors, and enriched the Vatican with valuable manuscripts collected during his travels.—E. M.

ACCOTTI, GERONIMO, an Italian Dominican of Mecca, died in 1560.

ACCOTTO, REGINALD, a Sicilian Dominican, for many years primarius of the college of his order in Naples, was a famous preacher, and author of several works; died in 1590.

ACCUM, FREDERICK, a German chemist, born at Buckeburg in 1769. He came to London in 1793, and towards the close of his life retired to Berlin, where he died in 1838. He was for a short time an assistant in the laboratory of the Royal Institution, London, and settled afterwards in Compton-street, Soho, where he gave lectures on chemistry and physics, sold chemical apparatus, and instructed private pupils, amongst whom were the duke of Northumberland, Lord Camelford, and other influential persons. He took an active part in the introduction of gas-lighting into London, and several towns in England; and his treatise on that subject, published in 1815, was greatly conducive to a general appreciation of the importance and economy of this mode of illumination. He was the author of several popular treatises on subjects relating to chemistry, among which may be enumerated—"The Elements of Crystallography," 1813; "Art of Brewing;" "Culinary Chemistry," 1821; "Chemical Amusements;" "Chemical Tests and Reagents," 1826; "The Physical and Chemical Qualities of Building Materials," 1826.—F. P., G.

ACCURSIUS. See ACCORSO, FRANCESCO.

ACERBI, ENRI'CO, an Italian physician and writer, contributor to the "Bibliotheca Italiana," and author of several medical works, born near Milan in 1785; died in 1827.

ACERBI, GIUSEPPE, an Italian traveller, born near Mantua in 1773. Having in 1799 traversed Lapland, reaching North Cape, and afterwards repaired to London, he there in 1802 published in English an account of his travels. In 1816 he established the "Bibliotheca Italiana," published at Milan. In 1826 he was appointed Austrian consul in Egypt, whence he transmitted to the museums of Italy and Vienna, numerous and valuable Egyptian antiquities. Died at the place of his birth in 1846.—E. M.

ACERNUS, a name Latinized from the Polish Klonowicz (Sebastian Fabian), born at Sulmierzyce, in the palatinate of Kalist, 1551. He was so distinguished for his Latin and Polish poems as to be called the "Sarmatian Ovid." After finishing

his studies at Cracow, he settled at Lublin, where he was made burgomaster, and also president of the civil tribunal for Jewish affairs. His affairs getting into disorder, he was obliged to seek refuge in the hospital of Lublin, where he died in 1608. The principal of his numerous poetical and satirical works, including his poem, "Victoria Deorum," which took him ten years to finish, and his satire, "Worek Judaszow," or the "Purse of Judas," were destroyed, some by the Polish nobles, and some by the jesuits, and are now very rare.—J. F.

ACE'SEUS or A'CESAS, an ancient Greek artist, celebrated for his skill in embroidery. Several exquisite specimens of his workmanship were to be seen in the temple of the Pythian Apollo, but his masterpiece was the famous mantle of Minerva Polias in the Acropolis of Athens.

ACE'SIUS, a disciple of Novatus, and bishop of Constantinople in the time of Constantine the Great, who, on hearing him, at the council of Nice, urge the rigid views of the Novatians, is said to have exclaimed, "Acesius, make a ladder for thyself, and mount alone to heaven!"

ACEVE'DO, Cristofe, a Spanish painter, pupil of Carducho. He executed several sacred pictures for his native town, Murcia, which are highly estimated. Died 1592.

ACEVE'DO, Felix Alvarez, a Spanish patriot, born in the province of Leon. After studying at Salamanca, he was called to the bar, which he soon quitted to enter the army. As colonel of a regiment, he greatly distinguished himself in the defence of his country against Napoleon. When General Quiroga and Riego proclaimed the constitution in 1820, he took the command of the Galician insurgents, and, joined by crowds of adherents, many of whom issued from the dungeons of the Inquisition, whose doors were then thrown open, he soon drove the royalists from the left bank of the Minho, but was shot by a party of militia while he was attempting to gain them over to the constitutional cause.—E. M.

ACHÆUS of Eretria, a tragic poet, 484 B.C.; another, cousin to Antiochus the Great, and himself a powerful and, for a long time, a successful usurper.

ACHAINTRE, Nicolas-Louis, one of the most famous philologists and scholars of France, was born at Paris, Nov. 19, 1771, and died about 1830. Though destined for the church, he never took orders, but followed the profession of a schoolmaster. During the revolutionary years of 1793, 1794, and 1795, he had to serve in the army, and was at last taken captive and sent to Hungary, where he was detained for twenty-one months. On his return to France, he resumed his profession of teacher, and busied himself with preparing annotated editions of the classics. He was so successful in editing Horace, that the celebrated bookseller, Firmin Didot, made him corrector in his printing establishment, and Achaintre in this capacity gave to the world new editions of Juvenal and Persius. He edited various other Latin works, and translated several Greek and Latin works into French, among which were some philosophical treatises of Cicero, and "The War of Troy," attributed to Dictys of Crete. His latter days were embittered by wretchedness and want, the result of intemperance.—J. D.

ACHARD, an ecclesiastic, born in Normandy, became abbot of St. Victor-lez-Paris in 1155. He was highly respected by Henry II., king of England, who promoted him to the see of Abranches in 1161. His works—still in manuscript—are, 1. "De tentatione Christi," and 2. "De divisione animæ et spiritus." Some writers have confounded him with Achard, a monk of Clairvaux, and friend of St. Bernard.

ACHARD, Antoine, a learned divine, pastor of the French protestant church at Werder in Prussia, author of two volumes of sermons, and an essay in refutation of fatalism, inserted in the Transactions of the Berlin Royal Academy of Sciences; born at Geneva in 1696.

ACHARD, Claude François, a French physician, author of various interesting works on the language, topography, and history of Provence; born at Marseilles in 1753; died in 1809.

ACHARD, Franz Karl, a German naturalist and chemist, was born at Berlin, 1753, and died at Kunern, 1821. He was descended from a French protestant family, who, after the revocation of the edict of Nantes, took refuge in Berlin. He was director of the physical department of the Academy of Sciences of Berlin. He devoted much attention to the manufacture of beet-root sugar, which he carried on at a domain in Silesia, granted to him by the king of Prussia.—J. H. B.

ACHARDS, Eleazar, a French bishop, titular of Halicarnassus, born at Avignon in 1679, and memorable for the humanity and intrepidity he exhibited when Marseilles and Provence were visited by the plague in 1721. Induced to proceed to China in order to appease dissensions among the Roman Catholic missionaries, he died in Cochin in 1741.

ACHA'RIUS, Erik, a Swedish botanist and physician, was born at Gefle, 1757, and died at Wadstena, 1819. After getting the elements of his education at Gefle, he went to the university of Upsal, and studied under Linnæus, who committed to his care the natural history drawings, illustrating the Transactions of the Stockholm Academy of Sciences. He obtained the degree of doctor of medicine at Lund in 1782, and in 1796 was admitted a member of the Stockholm Academy. In 1801 he became professor of botany. His death was caused by apoplexy, at the age of sixty-two. He devoted his attention in an especial manner to lichens, and his works on lichenography, more particularly his "Lichenographia Universalis," published in quarto at Göttingen in 1804, place him among the chief authorities in this department of botany. Thunberg has named a genus Acharia after him. Acharius left an herbarium of 11,000 species, the lichens belonging to which were purchased by the university of Helsingfors.—J. H. B.

ACHARI or ASHARI, a Moslem doctor, and founder of the sect called Asharians, whose distinctive principle is such a view of predestination as virtually amounts to fatalism, was born in the latter part of the 9th century, and died at Bagdad in 936.

ACHEN, Johann van, a German historical and portrait painter, pupil of Jerrigh, whom he quitted in order to perfect himself in his studies in Italy. When he left Rome, he proceeded to Prague, where he executed several works in the Rhadschin. Born at Cologne, 1556; died at Prague 1621.

ACHENWELL, Godfrey, an eminent German economist and jurist, many years professor in the university of Gottingen, and founder of the science of statistics, was born at Elbing in Prussia in 1719. His principal works are—1. "Elements of the Statistics of the principal European States," 1749; 2. "A brief history of the principal existing States of Europe," 1759; 3. "A sketch of European diplomacy during the 17th and 18th centuries," 1756; and 4. "Principles of Political Economy," 1761. Died 1772.—E. M.

ACHE'RY, Luca d', a Benedictine monk, born at St. Quentin in 1609, who spent the greatest part of his life in the abbey of St. Germain-des-prés, devoting himself almost exclusively to mediæval researches. He had a great share in compiling the lives of saints of the Benedictine order, published by Mabillon, and edited numerous rare mediæval works. His principal publication is in 13 vols. 4to, and entitled "Veterum aliquot Scriptorum qui in Galliæ Bibliothecis, maxime Benedictorum, Spicilegium," &c. The Spicilegium contains a mass of curious documents, and the preface and notes with which Achery has enriched each volume, evince an amazing acquaintance with the institutions, history, and literature of the middle ages. Died at Paris in 1685.—E. M.

ACHILLES, the hero of the Iliad, was the son of Peleus, king of the Myrmidons in Thessaly, and of the marine goddess Thetis, the daughter of Nereus. In his youth he was intrusted to the care of Phœnix and the centaur Cheiron. His mother foretold him that he might either have a glorious but short life, or a long and inglorious life. He chose the former, and thus became distinguished for his bravery above all the Greeks who fought at Troy. In the first book of the Iliad, Achilles is represented as retiring from the Greek army, because Agamemnon deprives him of a beautiful maiden who had fallen to his lot in the division of the spoil. In consequence of his absence the Trojans gain the superiority over the Greeks, and the Trojan hero, Hector, fights unchecked. At length, however, Achilles yields so far as to give his friend Patroclus his armour, and permit him thus accoutred to enter the lists with the Trojans. Patroclus is killed, and the armour of Achilles is taken. Achilles now no longer hesitates. He equips himself in new armour supplied him by the gods, and, rushing into the battle-field, carries everything before him, until at length he meets and slays Hector. Homer alludes to the death of Achilles, but nowhere describes it. We have given the Homeric account of Achilles. Later traditions added many stories about his youth, about his being invulnerable everywhere except in the heel, and about his dying by a wound from Apollo or from Paris.—J. D.

ACHILLES TA'TIUS, the writer of an interesting Greek romance. It is not certain at what period he lived, but the most probable conjecture assigns him to the fifth century of the Christian era. His novel is devoted to the love adventures of Leucippe and Cleitophon, and the narrative is interspersed with elaborate descriptions of places such as Alexandria, and of scenes such as life in Egypt presented. His style is stilted and pompous, but his work contains a great deal of curious and interesting information.—J. D.

ACHILLI'NI, Alexander, a famous mediæval physician and philosopher, professor of philosophy and anatomy, first at Padua, and afterwards at Bologna; born at Bologna in 1463. He was the first Italian who availed himself of the edict of the Emperor Frederick II. to dissect human subjects. His lectures attracted crowds of students from all parts of Europe. He was an ardent admirer of the Arab philosophers, especially Averroes, and with Arab philosophy must have imbibed no small tincture of Oriental superstition, as he left, besides various anatomical and medical works, an elaborate treatise on "Chiromantia, or Palmistry." Died in 1512.—E. M.

ACHILLINI, Claudio, grand-nephew of the preceding, a person of versatile genius and extensive attainments, distinguished in his time as a physician, jurist, theologian, and poet; born at Bologna in 1574, and died in 1640.

ACHMED-BESMI-EFFENDI, an Ottoman historian and statesman of the eighteenth century, was Turkish ambassador at Vienna and Berlin, and signed, as Ottoman plenipotentiary, the treaty of Kainardji. He is the author of a history of the war between the Ottomans and the Russians, from 1768 to 1774, and of an account of his two embassies. Both these works have been translated into German.—E. M.

ACHMET or AHMET-BEN-SEREIM, a learned Arab of the ninth century, author of a treatise on the interpretation of dreams, a Greek translation of which is usually annexed to the work of Artemidorus on the same subject.

ACHMET-GEDUC or ACOMAT, a celebrated Ottoman general, born in Albania about the year 1430. He took Otranto and other places in 1480. After the death of Mahomet II. in 1482, he raised Bajazet II. to the throne, and compelled Zizino, Bajazet's brother, and the lawful heir, to retire to Rhodes. Bajazet afterwards caused his benefactor, Achmet, to be murdered, or, according to some historians, murdered him with his own hand at a banquet.—E. M.

ACHMET, eldest son of Bajazet II., when on the point of mounting the throne, abdicated by Bajazet in his favour, was defeated and slain, in 1512, by his brother Selim I., who had previously murdered their father.

ACHMET. See Ahmed.

ACHTSCHELLING, Lucas, a Flemish landscape painter of the 17th century, pupil of Louis de Walden, whom he soon surpassed in his excellent imitation of nature.

ACIDALIUS, Valens, a precocious critic and a doctor of medicine, born at Wittstock in Brandenburg, and died in 1595, when he had scarcely completed his 29th year. He was the author of several poems, and of excellent critical remarks on Tacitus, Plautus, &c.

ACILIUS, Glabrio Marcus, consul at Rome 191 B.C., famous for a victory over Antiochus the Great. His son built at Rome the temple of Piety.

A'CKERMAN, J. C. G., a German physician, professor of medicine at Altdorf in Franconia, author of "Lives of the Ancient Greek Physicians;" "Institutes of the History of Medicine;" and "A Manual of Military Medicine," all works of value. Born in 1756 at Zeulenrode in Upper Saxony; died in 801.

A'CKERMAN, Rodolph, was born in 1764, at Schneeberg in Saxony, where his father followed the trade of a saddler, and died in London, 30th March, 1834. Having served his apprenticeship with his father, he set out on his travels as a journeyman, and coming to London, he there formed an acquaintance with a countryman of his own, named Facius, who at that time conducted the "Journal of Fashions." With this person he formed an engagement as a designer of carriages, &c., in which he was so successful as in a very short time to be able to open that splendid establishment in the Strand, known as the Repository of the Fine Arts, whence he sent forth many elegant works, particularly the series of finely illustrated volumes called "Forget me not." Ackerman was one of the first inventors of waterproof fabrics for clothing; he assisted Accum in introducing the lighting of cities with carbonated hydrogen gas, and was the first to introduce lithography into this country.—S.

A'CKERMAN, Peter Fourer, D.D., ordinarius professor of the Old Testament and Hebrew at Vienna; born there 17th November, 1771, and died there 9th September, 1831. Works:—"Introductio in libros sacros Vet. Test., usibus academicis accommodata," 1825; "Archæologia Biblica breviter exposita," 1826; "Prophetæ Minores perpet. annot. illust.," 1830.

ACOLUTH, John, a learned Lutheran divine, born in Silesia, 1628, and died 1689. He published some Latin tracts, such as "Postilla Evangelica," &c.

ACOLUTHUS, Andreas, professor of theology at Breslau in Silesia. In 1680 he published "Obediah" in Armenian and Latin, the first work printed in Armenian characters in Germany; and in 1701, some chapters of the Koran in Arabic, Persian, Turkish, and Latin. Died in 1704.

ACONZIO or ACONTIUS, a philosopher, jurist, and divine of the sixteenth century, a native of Trent. Renouncing the church of Rome, he retired to England, where he received a pension from Queen Elizabeth, to whom he dedicated a treatise entitled the "Stratagems of Satan." In an age of persecution he earnestly recommended to all Christian churches mutual forbearance; but his proposed basis of religious union comprehended not merely all professing Christians, but Jews, Moslems, and Pagans. His views were vehemently denounced by several divines both in England and on the Continent. He wrote a work on "Method; or the Right Mode of Studying and of Teaching Science;" and an admirable epistle on "Authorship." He was also a distinguished engineer, and wrote an able work on fortification. Died about 1565.—E. M.

ACORIS, king of Egypt, 374 B.C. He succeeded Nephereus, and entered into a league with the Arabians, Tyrians, and Evagoras, king of Cyprus, to make war against Artaxerxes Mnemon, king of Persia, in which he was unsuccessful.

ACOSTA, Christoval, a Portuguese naturalist and physician, was born at the beginning of the sixteenth century at Mozambique, and died in 1580. He travelled much in the pursuit of science, and visited Asia in search of medicinal plants and drugs. During his voyage thither, he was seized by pirates, and had to pay a large ransom for his liberation. After spending several years in the East Indies, especially at Goa, a Portuguese colony, he returned to Europe and settled at Burgos, where he continued to practise medicine during the remainder of his life. Acosta wrote a treatise on the "Medicinal Plants and the Drugs of the East Indies."—J. H. B.

ACOSTA, Gabriel, professor of theology at Coimbra, wrote a commentary on part of the Old Testament. Died 1616.

* ACOSTA, Joaquim, an officer in the Central American service, well known in the scientific world as a geographer and historian, and residing at Santa Fé. Since 1834 he has engaged in various scientific and exploring expeditions, and has published several valuable treatises relating to the history, geography, and antiquities of South America. In 1848 he published "An Historical Compendium of the Discovery and Colonization of New Granada in the Sixteenth Century." In 1849 he edited and republished, with valuable additions, the work of the learned Caldas, so often cited by the venerable Humboldt, which presents a view of the sciences, literature, arts, and industry of New Granada. Acosta's works have been published at Paris.—J. F.

ACOSTA, Joseph, a learned jesuit, born about 1539 at Medina del Campo, of Portuguese extraction. He went to Peru in 1572 as a missionary, and became Provincial of the Jesuits. He returned to Europe in 1588, and during the last years of his life, was principal of the university of Salamanca. His works of greatest value are—"A Natural and Moral History of Spanish America;" "A Description of the New World;" and "A Dissertation on the Conversion of the Indians." Died in 1600.

ACOSTA, Uriel, a Portuguese gentleman of Jewish extraction, born at Oporto about the end of the sixteenth century. His parents, though apparently zealous Roman catholics, were, probably, at heart devoted to Judaism. When twenty-two years of age, he left Portugal, in order to make open profession of the Jewish faith, and escaped to Holland, with his mother and two brothers. Having investigated the principles of modern Judaism, he declared himself a Sadducee, and was solemnly cast out of the synagogue. After enduring for fifteen years all the ignominy and hardship of a Jewish excommunication, he signed and read a feigned recantation of his errors, but was again

excommunicated for unguarded indications of his real sentiments, and, after the lapse of other seven years, he submitted to the most outrageous indignities, by way of penance, to be readmitted into the Jewish communion. The severity with which he was treated completely unhinged his mind and led to suicide, about the year 1640, or, according to others, 1647.—E. M.

ACOSTER, surnamed SACCAS, a tragic poet of Athens, and a contemporary of Aristophanes. Another of the same name, a sculptor of Cnossus, mentioned by Pausanias.

ACQUAVI'VA, ANDREA MATTEO, a Neapolitan nobleman, noted as a patron of men of letters; born in 1456. The only one of his own works ever published was a commentary on the Latin translation of one of Plutarch's moral treatises. Died in 1526.

ACQUAVI'VA, BELIZARIUS, brother of the preceding, and, like him, on terms of intimate friendship with all the distinguished authors of his age and country. He was himself author of several works.

ACQUAVIVA, CLAUDIUS and OCTAVIUS. See AQUAVIVA.

ACRAGAS, one of the four best chasers in silver in Greece, mentioned by Pliny. Nothing is known about his birthplace, or the epoch in which he lived; but the fact of works of his being found nowhere else but at Rhodes, coupled with that of his having generally treated bacchantes, hunters, and other similar subjects, induce the belief that he was established in that town, and belonged to the school which the followers of Lysippus had instituted there.—R. M.

ACREL, OLAUS, a Swedish surgeon and physician, born near Stockholm early in the eighteenth century. After studying at Upsal and Stockholm, he resided in Germany and France, and served for two years in the French army. He returned to Stockholm in 1745, and published works named "A Treatise on Recent Wounds," "Observations on Surgery," "Reforms Necessary in Surgical Operations," and "On the Cataract of the Eye." Died in 1807.

ACRON or AGRON, a Greek physician, born at Agrigentum about 460 B.C., who, by means of fires kindled in public places of its cities, delivered Greece from the plague which devastated it at the beginning of the Peloponnesian war.

ACRON or ACRO, HELE'NUS, a scholiast; judging by his commentary upon the Adelphis of Terence, he lived about the end of the fourteenth century. His principal work is a commentary upon Horace.

ACRON, JOHN, a protestant theologian, was born in a small town in Friesland in the year 1506; died in 1655. He has left several theological works.

ACRO'NIUS or ACRON, JOHN, a Dutch physician, was born 1520, in the village of Acron in Friesland. He taught medicine and mathematics at Basle, where he died in 1562. He has left treatises on the "Motion of the Earth," &c.

ACROPOLI'TA, CONSTANTINE, a Byzantine writer, lived at Constantinople in the end of the thirteenth and beginning of the fourteenth centuries. He has left some discourses against the Latins, some homilies, and eulogies of the saints.

ACROPOLI'TA, GEORGE, a Byzantine chronicler, father of the preceding, was born at Constantinople in the year 1220, died 1282. He there held the office of "logothete," a sort of comptroller-general of the revenue, at the court of Michael Paleologus, from whence he took the surname of LOGOTHETES. His pupil, Theodore Lascaris, made him governor of the western provinces of the empire, and Michael Paleologus sent him as ambassador to Constantine, prince of Bulgaria, and intrusted to him many important negotiations. His History, discovered by Douza, begins at the period in which that of Nicetas ends, and extends from the year 1205 to the expulsion of the French emperors in 1261.—S.

ACROTATUS, eldest son of Cleomenes II., king of Sparta, reigned in the beginning of the fourth century B.C. According to Pausanias, he had the command of an army, which the Lacedemonians sent against Aristodemus, tyrant of Megalopolis; and perished in a sanguinary encounter, in which the Lacedemonians were defeated.

ACTISANES, a king of Ethiopia, dethroned Amenophis, king of Egypt, and for a short period united both kingdoms under his sceptre. He freed his states of robbers whom he sent to a penal colony in the desert between Egypt and Arabia.

ACTON, in 944, bishop of Verceil. His works, consisting of a capitulary in a hundred articles, a summary of moral philosophy, letters, discourses, commentaries, &c., were collected by Baronzio in 1768.

ACTON, JOSEPH, prime minister of Naples during Lord Nelson's presence there, the son of a physician, was of Irish descent. Born at Besançon in France in 1737, he was at first an officer in the French navy, and subsequently in that of Tuscany. Employed in the Spanish expedition against the Barbary corsairs, he was the means of rescuing four thousand Spaniards from slavery. Entering the Neapolitan navy, he soon became known at court, and through the patronage of Queen Caroline was appointed successively minister of the marine, minister of war, director of the finances, and finally prime minister. Hatred of the French prompted him to the most extravagant and cruel measures, and his policy was disadvantageous alike to the king and kingdom. He was dismissed from office in 1803, and retired to Sicily, where he died in 1808.—W. A.

ACTUA'RIUS, JOHN, a Greek physician of the lower empire, who lived somewhere between the eleventh and fourteenth centuries. He has left several works on medical subjects, which have all been gathered together in the "Actuarii Opera," published in Paris in 1556.

ACUNA, DON ANTONIO D', bishop of Zamara, member of an ancient Spanish family, famous for the important part he took in the civil war in Spain, in the reign of Charles V. Joining the insurgents, he was received by them with boundless enthusiasm, and, becoming one of their leaders, rendered them immense service. Though a bishop, he displayed the skill of an experienced general; and, though sixty years of age, he still retained all the activity and fire of early manhood. He raised and disciplined a regiment of priests, at the head of whom he always marched to battle, and who, on all occasions, fought with amazing heroism. After the decisive defeat of the insurgents at Villalar, the warrior prelate attempted to escape to France, but was made prisoner when on the point of entering the French territory, and confined in the castle of Simancus. After remaining here for some time, treated with every respect, he killed the governor by a blow on the head with a brick he had concealed for the purpose, and had nearly escaped, but was seized, and afterwards, by special permission of the pope, tried and condemned by a secular tribunal, and executed.—E. M.

ACUNA, CHRISTOPHER, a jesuit missionary, born at Burgos in 1597. After labouring for some time among the Indians of Peru and Chili, he in 1638 accompanied a flotilla despatched to explore the river Amazon, and, on returning to Spain, published, in 1641, an interesting account of his voyage. Acuna returned to Lima, where he died about1675.

ACUNA, HERNANDO D', a Spanish soldier and poet in the reign of Charles V. He belonged to a noble family, originally Portuguese. As a soldier, Acuna is noted for his services in various military exploits, but he is best known as a translator of the "Chevalier Délibéré" of Oliver de la Marche.

ACUNA, DON PEDRO BRAVO D', a Spaniard, who took a distinguished part in the wars of his country, about the end of the sixteenth and beginning of the seventeenth centuries. Among other services, he was prominent in the resistance to the attack made on Cadiz by Sir Francis Drake in 1587. He was appointed governor of Carthagena in 1593, and in 1602 was promoted to the government of the Phillipines. While occupying that position he conquered the Moluccas, which had fallen into the hands of the Dutch.—J. B.

ACUSILA'US OF ARGOS, one of the earliest writers of Greek prose. Most probably he lived during the sixth century B.C., and is sometimes said to be one of the seven wise men of Greece. He belongs to a class of authors called logographers, who collected the early Greek legends, generally local, and paved the way for the more stately historical efforts of Herodotus. The work of Acusilaus was named "Genealogies." Only a few fragments of it have come down to us.—J. D.

ADÆUS or ADDÆUS, a Greek poet, born in Macedonia, supposed to be the author of five epigrams in the "Greek Anthology," though only one of these is expressly assigned to the Macedonian Addæus. He lived probably about 320 B.C.

ADAIR, JAMES, an English merchant and traveller, lived about the middle of the eighteenth century. He resided for four years amongst the savage tribes of North America, and published in 1770 an interesting work, entitled "History of the American Indians," in which he sought to prove that the tribes of the north were the descendants of a Jewish colony.

ADAIR, JAMES MAKITTRICK, a native of Scotland, the date of whose birth is unknown, practised for several years at Bath,

and subsequently became physician to the commander-in-chief and the colonial troops at Antigua, and one of the judges of that island; he wrote several works on diet and regimen, the materia medica, fashionable diseases, &c.; also a pamphlet of "Unanswerable arguments against the abolition of the Slave Trade." Died at Harrowgate, 24th April, 1802.—W. A.

ADAIR, JOHN, F.R.S., an eminent Scottish hydrographer, of whose personal history little is known. He lived at the close of the seventeenth and beginning of the eighteenth centuries, and his name is connected with various coast surveys of Scotland, and maps which have been preserved.

ADAIR, ROBERT, of Holybrooke, in the county of Wicklow, was descended from Robert, elder son of Maurice, fourth earl of Kildare, who, in a family feud or quarrel, killed in single combat Gerald, commonly called "The White Knight," second son of Gerald, earl of Desmond, at a place called the ford of *Ath-dâre*, in the county of Limerick, and made his escape to Scotland in the reign of Robert Bruce, taking the name of Ath-darè or Adair. The family assumed the title of Lairds of Kinhilt in Galloway, and returned to Ireland in 1630. Robert Adair of Holybrooke, from whom Sir George Hodson, Bart., the present proprietor, is lineally descended, is the "Robin" of the song set to the music of the old Irish air "Aileen Aroon." He was remarkable for his convivial habits, as memorials of which, two claret goblets of mighty proportions yet exist at Holybrooke, and the recollection of his musical tastes is still preserved in an Irish harp of rude workmanship, but of graceful proportion, which bears his name. Died in 1737.—J. F. W.

ADALARD. See ADALHARD.

ADALBERON, archbishop of Rheims, and chancellor of France, was born about the middle of the tenth century, and died 988. He distinguished himself, both as prelate and minister, under Lotharius, Louis V., and Hugh Capet. Some of his letters are to be found amongst those of Gerbert, and two of his sermons appear in the Chronicle of Moissac.

ADALBERON, ASCELIN or AZELIN, bishop of Laon, born about the middle of the tenth century, died 19th July, 1030. Besides a satirical poem dedicated to King Robert, in which are to be found some curious historical traits, several unpublished writings of his still exist.

ADALBERT, a French bishop, who was accused of heresy by Boniface, archbishop of Mayence, and in 747 convicted by a council held at Soissons. The accounts of Adalbert that have reached us are from his accusers, and cannot be received with implicit faith; but there seems little doubt that he laid claim to inspiration, and inculcated the worship of angels.

ADALBERT I. lived in the ninth century, was the son of Boniface, count of Lucca, and assumed the title of Marquis of Tuscany. He supported the claims of Carloman, son of Louis of Germany, to the throne of Italy, and was in that struggle the opponent of Pope John VIII.—ADALBERT II., surnamed "the Rich," his son and successor, is noted for the fickleness of his conduct in the contests for the throne of Italy, which occupied the end of the ninth and beginning of the tenth centuries. He even aspired to that throne himself, but was baffled in his attempt. Died in 917.—J. B.

ADALBERT, SAINT, of Prague, the apostle of Prussia, was born about the middle of the tenth century; died in 997. In 983 he was promoted to the see of Prague, of which he was the second bishop. His extreme severity repelled the Bohemians, whom he vainly strove to wean from their pagan rites; and, discouraged, he withdrew to Rome, until the Bohemians recalled him in 993. After several years spent in fruitless labour, he was assassinated in 997.

ADALBERT, archbishop of Bremen, was descended from Otho II., emperor of Germany, and the Greek princess Theophania. His archbishopric was the centre of missionary efforts among the Slavonic tribes north and east of the Elbe, and to the discharge of its peculiar duties he applied himself with great fervour. He sought by every means to aggrandize his church, and was thus the constant opponent of the secular nobility of Saxony. He died at Goslar in 1072.—J. B.

ADALBERT, archbishop of Mayence, to which dignity he was raised in 1111 by Henry V., emperor of Germany. The history of this churchman is not unlike that of Thomas A'Becket. He had been chancellor to the emperor, and had assisted him in laying claim to the power of installing bishops. No sooner, however, was he made archbishop, than he became a zealous champion of the rights of the church, and the enemy of his former patron. He was imprisoned by the emperor, but released in 1115 in consequence of a popular tumult raised in his behalf. He revenged his sufferings by exciting a rebellion among the nobility, and at the death of the emperor he prevented the election of his nephew, Frederick of Suabia, and secured the elevation of Lothar, duke of Saxony, to the imperial dignity.—J. B.

ADALHARD, abbot of Corbie (born about 753, died 826), was one of the first who openly preached that obedience to the laws was a duty equally obligatory on the patrician and the plebeian. Charlemagne intrusted him with many important missions, and named him his delegate at the council of Rome in 809; but he fell into disgrace with Louis le Debonnaire, the nobles having represented him to that monarch as an ambitious demagogue.—S.

ADALOALDUS, king of the Lombards, born at Modena about A.D. 602, was the son of Agilulfus, who induced the Lombards to acknowledge him as king when he was only three years of age. In 616, at the death of his father, he entered on the duties of government in conjunction with his mother. After her death he showed symptoms of insanity, and was guilty of several deeds of cruelty, on account of which he was deposed.

ADAM, (from a root signifying "to be red," or from "adamah," ground), was the name of the first man.

ADAM, a learned monk of London, who lived early in the 14th century. His works are—1st, "The Life of St. Hugh of Lincoln;" 2d, "Two Treatises on the advantages of Tribulation," London, 1530; 3d, "Scala-cœli;" "De Sumptione Eucharistiæ;" "Speculum Spiritualium." The last exist in MS.

ADAM. Three brothers of this name, all sculptors, flourished about the middle of the eighteenth century. LAMBERT SIGISBERT, the eldest, was born in 1700, died in 1759. Cardinal de Polignac intrusted to him the reparation of twelve marble statues, found in the palace of Marius at Rome, and known as the family of Lycomedes; a commission which he executed with much skill. His "Neptune stilling the waves" is well known, and it was he who finished the "Neptune and Amphitrite" which adorns the fountain of Neptune at Versailles. His anatomy is correct, and his draperies beautiful, but he prostituted his genius to the bad taste of the period. The "Prometheus devoured by a Vulture," of his brother, NICHOLAS-SEBASTIAN, is a fine work, but his *chef-d'œuvre* is the tomb of the queen of Poland, wife of Stanislaus. The third brother, FRANÇOIS GASPARD, has left no work of consequence.—S.

ADAM, ALEXANDER, LL.D., an eminent scholar and teacher, was born June 24, 1741, at Coates of Burgie in the parish of Rafford, Morayshire, where his father rented a small farm. He was taught the elements of English by a schoolmistress, to whose gentle treatment he was afterwards wont to attribute his love of learning. He was next sent to the parish school, where his progress was so rapid, that his father resolved to give him a learned education, and sent him to the university of Edinburgh. During his course there he was compelled to support himself by private teaching, and his remuneration was so scanty that he was obliged, as he tells us in his MS. memoranda, to live "at the rate of little more than fourpence a day, including everything." In the spring of 1760, when only nineteen years of age, he was elected, after a very strict comparative trial, to the situation of head-master in George Watson's hospital; and he continued to officiate in this capacity three years and a half, during which period he entered himself a student of divinity. In November, 1763, that he might have more leisure for prosecuting his studies, he resigned his situation in Watson's hospital, and engaged himself as domestic tutor to Mr. Kincaid, who was then his majesty's printer for Scotland, and afterwards Lord Provost of the city. On June 8, 1768, he was elected rector of the High School of Edinburgh. He now enthusiastically devoted himself to his profession, and employed his leisure hours in the composition of works, all of them demanding great labour, for facilitating and promoting a relish for the study of classic literature. His first performance was a Latin and English grammar, which he undertook by the advice of Principal Robertson and Dr. Blair. It was published in May, 1772. Owing to the opposition of the undermasters of the High School, this excellent work was not allowed to be introduced into that institution, but was, notwithstanding, extensively adopted as a text-book, not only in Britain, but also in the United States of America. On August 9, 1780, Adam received the degree of LL.D. from the university of Edinburgh. His

second and most important work—his "Roman Antiquities," which was published in 1791—at once established his reputation as a scholar. His "Compendious Dictionary of the Latin Tongue," was published in 1805. Dr. Adam may be regarded as the founder of the Burgh and Parochial Schoolmasters' Widows and Orphans' Fund, established by Act of Parliament in the beginning of this century. On December 13, 1809, when in his class-room, he was seized with apoplexy, of which, after lingering five days, he died. Becoming delirious before his dissolution, he imagined that he was still in school, conducting the business of his class. After some expressions of applause or censure, he suddenly stopped short, and said, "But it grows dark, boys, you may go," and instantly expired. During the course of his life, Dr. Adam had under his training many pupils who afterwards rose to high distinction, among whom may be particularly named, Dugald Stewart, Francis Horner, Sir Walter Scott, Lord Jeffrey, Lord Cockburn, and Lord Brougham. (See Lockhart's "Life of Scott," vol. i., p. 33.) Besides the works already mentioned, Dr. Adam was the author of a "Summary of Ancient Geography and History," Edinburgh, 1794; and "Classical Biography," Edinburgh, 1800. His large Latin dictionary, which he had been preparing, and the MS. of which is now in the High School, he had only brought down to the word "Comburo."—J. A.

ADAM D'AMBERGAU, a printer, born at Amberg in High Bavaria. He lived in the fifteenth century, and his name is marked on an edition of Cicero's orations, printed at Venice in 1472. Editions of Lactantius and Virgil had appeared in the previous year, bearing the name Adam, but these cannot be with certainty attributed to the subject of our notice.

ADAM OF BREMEN, a chronicler and geographer of the eleventh century, was a native of Upper Saxony. He went to Bremen in 1067, and there became canon and director of the public school. From thence he appears to have made many journeys into the northern countries for missionary purposes, and to these are due the interesting details he has furnished respecting the ecclesiastical condition of Denmark, Sweden, and Russia at that period. His works, however, require to be consulted with discretion, as there is much fable mixed up with the facts contained in them.—S.

ADAM, CHARLES ADOLPHE, a musician, the son of Jean Louis, was born at Paris on the 24th of February, 1804. He had the great advantage of his father's instructions on the pianoforte, till he entered the Conservatoire in 1817. In this institution he studied composition, first under Reicha, and subsequently under Boieldieu. His first complete work was the comic opera, in one act, of "Pierre et Catherine," performed at the Opera Comique in 1829; this, however, did little but open a course of opportunities for the production of several others, and they little more than gain him a reputation for facility. In 1832 he came to London, and wrote the music for a ballet called "Faust," which was brought out at the King's theatre, then under the management of his relation Laporte; this had very considerable dramatic character, and was marked by the fluency of melody and brilliancy of instrumentation that are his chief distinctions. He introduced much of this music in his ballet of "Giselle," brought out several years later at the Academie Royale, which, together with his "Diable à Quatre," written for the same theatre in 1843, entitles him to consideration, not only as being one of the best writers of ballet music, but as giving to this class of composition an artistic character. His fame in the higher department of dramatic music was more decidedly established by his opera of "Le Proscrit," at the Opera Comique in 1833; and in 1836, his "Postillon de Lonjumeau" fixed him as one of the most esteemed writers for that theatre, and immediately spread his popularity all over Europe; this will always be esteemed his best work, but "Le Brasseur de Preston," and still less "Le Chalet" (both one act operas), must not be disregarded, since these are, as their vivacity and piquancy entitle them to be, especial favourites of the French lyric stage. In 1847 he wrote his first mass, and in 1850 another; but though they have elicited admiration, his talents little fitted him for this class of composition. In style he was a follower of Auber, but never wrote with the intensity of expression that elevates some of the more earnest works of his original, above all imitation. He was elected a member of the French Institute in 1844, and appointed a professor of composition in the Conservatoire in 1848. He was mainly concerned in the establishment, and subsequently director of the Theatre Lyrique, the fourth theatre for operas in Paris. He died suddenly in 1856.—G. A. M.

ADAM, DANIEL, born at Prague in 1546, was a professor in the university of his native town, and has left several works on Bohemian history, language, and literature. One of those he names "A Journal of all the Memorable Events which have happened at Prague," published in 1577.

ADAM, GEORG, a German landscape painter and etcher. He died at Nüremberg in 1823.

ADAM DE LA HALE. See HALE.

ADAM, JACQUES, a French writer, born at Vendôme in 1663. He was recommended by Rollin to the Abbé Fleury, whom he assisted in the preparation of his "Histoire Ecclesiastique." He had the charge of educating two princes of the house of Bourbon Conti, and wrote several translations.

ADAM, JAMES, a German engraver, who lived at Vienna about the close of the last and the beginning of the present century. He is known as the engraver of the plates for the celebrated "Picture Bible" of Vienna (*Bilder-Bibel*), and also for an engraving of the Marriage of Francis, archduke of Austria, with the Princess Elizabeth of Wurtemberg.

ADAM, JAMES, brother of Robert Adam the architect, was the designer of Portland Place, London, and for some time architect to the king. "The works in architecture of R. & J. Adam," were published in numbers in 1773. Died in 1794.

ADAM, JEAN, a jesuit, was preacher before the French court in Lent, 1656, and afterwards head of the professed jesuits' house at Bordeaux. Died in 1684.

ADAM, JEAN LOUIS, an eminent composer for the pianoforte, born about 1760 at Mieltersboltz, department of the Lower Rhine, and died at Paris, April 8, 1848. When very young, he gave himself passionately to music. After receiving a few lessons from a relative, and from an organist of Strasburg, named Hepp, he went to Paris at the age of seventeen to teach music. In Paris he attracted attention by producing at a concert two symphonies arranged for the piano, harp, and violin, the first compositions of the kind ever attempted. Glück, who saw the merits of the young composer, favoured him with his friendship and employment. In 1797 he was appointed professor to the Conservatory of Music. In 1829 the government acknowledged the value of his services, by creating him a member of the Legion of Honour. His works, and especially his books of instruction, were highly valued; and he reared up a class of pupils who in their turn have become famous in the musical world.—J. F.

ADAM, MELCHIOR, or less correctly ADAMI, deserves honourable mention in these pages, as one of the most laborious and useful of biographical writers. Bayle acknowledges his great obligations to him, and would have been glad to express his gratitude in the form of a full account of his life, if he could have found the necessary materials. But no life of him had then appeared, nor has the deficiency been supplied since. He was born at Grotkau in Silesia, in the last quarter of the sixteenth century, and was educated first in the protestant gymnasium of Brieg, where he was supported by the bounty of a Silesian nobleman, and where he remained for eight years. He afterwards studied in the university of Heidelberg, which he joined in 1598, and where he publicly disputed in theology in 1601, under the presidency of David Pareus. He took the degree of Phil. Mag., and earned the distinction of prize poet. In 1606 he was appointed co-rector of the gymnasium of Heidelberg, which office he continued to hold in 1613. He was afterwards rector of the gymnasium, and a professor in the university. According to some accounts, he was parish pastor of Heppenheim in 1622, when he died.

His great work was the "Vitæ Germanorum Philosophorum, Theologorum, Juriscousultorum, Medicorum," &c. Confining himself to the sixteenth century, and the first decade of the seventeenth, he published in 1615 the first volume of the series, containing the philosophers, under which name he included poets, humanists, and historians, as well as philosophers more strictly understood. Three additional volumes followed—the theologians in 1619, the lawyers and physicians in 1620. In 1618 he published a volume of lives of foreign theologians, extending to twenty, including Calvin, Farel, Beza, Cranmer, Knox, &c. In all, his lives of theologians amount to 156, all protestants. The first editions of these volumes are the most correct and valuable, having been brought out in Heidelberg, under the author's own eye. He was the author of various

other works, also written in Latin, which are, however, less known and less valuable.

The author bestowed extraordinary pains, and incurred considerable expense, in the collection of materials for these numerous biographies. He gathered together from all quarters an immense store, amounting to upwards of sixty large volumes, of funeral sermons, programmes, éloges, &c., in manuscript and in print. Though of a weak frame and sickly habit, he restricted himself to five or six hours' sleep, and not unfrequently wrought at his desk all night long. His biographies are very unequal in length and fullness. Some, as those of Luther, Melancthon, and Calvin are pretty copious, including extracts from their writings, letters, and official documents. Others contain only the barest outlines, and these not always given with the necessary accuracy. Still the collection is esteemed, even at the present day, as in the highest degree valuable, especially for the history of the German, French, and English Reformation.—P. L.

ADAM OF ORLETON, an English bishop, whose name is associated with the intrigues which disturbed England during the reign of the feeble Edward II. He is the author of the ambiguous reply given to those who were planning the cruel murder of the king, "Edwardum regem occidere nolite timere bonum est," which, according to the punctuation adopted, may be construed either into a sanction or a prohibition of the murder. He was born in 1285, and held successively the bishoprics of his native Hereford, of Worcester, and of Winchester.—J. B.

ADAM OF PETIT PONT, an Englishman belonging to the beginning of the twelfth century. He studied in Paris under Matthew of Angers and Peter Lombard,—afterwards opening a school of his own at the Petit Pont. John of Salisbury had a high opinion of him,—celebrating the extent of his knowledge, his sagacity and acuteness, and his attachment to Aristotle. M. Cousin has recently called attention to the only work that remains of all Adam's labours, viz., the "Ars disserendi." Its value is purely historical.—J. P. N.

ADAM, ROBERT, author of "The Religious World Displayed," born at Udney, Scotland, about 1770, was an episcopal clergyman, first at Edinburgh, afterwards in the Danish island St. Croix, and lastly, at Tobago. Died in 1826.

ADAM, ROBERT, an architect, who produced a great change in the architecture of Great Britain, born at Kirkaldy, Scotland, in 1728; died in 1792. Appointed in 1762 architect to the king, he resigned that office in 1768, on being elected to represent Kinross-shire in parliament. He published a work entitled "Ruins of the Palace of the Emperor Diocletian at Spalatro in Dalmatia," seventy-one engravings, folio, 1764. With his brother James, he furnished numerous designs for noblemen's mansions and public buildings, both in England and Scotland, including the Register House and University, Edinburgh, and the Royal Infirmary, Glasgow. The "Adelphi" buildings, Strand, London, designed by them, were so called from the Greek word for brothers.—W. A.

ADAM, SCOTUS, a canon regular of the order of Premonstratenses, and in his latter years a monk of Melrose in Scotland, wrote the "Life of St. Columbanus," and of some other monks of the sixth century, and also of David I. of Scotland. His works were printed at Antwerp in 1659. Died about 1195.

ADAM, THOMAS, an eminent minister of the church of England, was born at Leeds, February 25, 1701. He was educated first at Leeds, and then at Wakefield, after which he studied at Christ college, Cambridge whence, he removed to Hart-hall (now Hertford college), Oxford, under the care of Dr. Newton, head of that seminary, and its founder as a college. The only academical degree he took was that of bachelor of arts. In 1724 he was presented to the living of Wintringham in Lincolnshire; and he continued rector of this parish fifty-eight years, steadily refusing, to the close of his life, all additional preferment. He died March 31, 1784, in the eighty-fourth year of his age. His theological sentiments, formed chiefly from the study of Luther's works, much resembled those held by such theologians as Hervey and Romaine, or the Marrow-men of Scotland. His works are:—"Practical Lectures on the Church Catechism;" "A Paraphrase and Annotations on the first Eleven Chapters of St. Paul's Epistle to the Romans;" "Evangelical Sermons;" his "Posthumous Works," in 3 vols. 8vo; and his "Exposition of the Four Gospels."—J. A.

ADAM, WILLIAM, nephew of the two great architects of the name, and the first lord chief commissioner of the jury court for the trial of civil causes in Scotland, born 21st July, 1751, passed advocate at the Scottish bar in 1773, but, in 1782, became a barrister-at-law in England. On the institution in 1816 of the jury court for civil causes in Scotland, he was constituted its head. Died 17th February, 1839.

ADA'MI, ADAM, a German ecclesiastic, known both as a statesman and historian, born at Mülheim on the Rhine in 1610. He sat in the congress where the negotiations for peace were made which led to the close of the Thirty Years' war. He died in 1663 at Hildesheim, to the bishopric of which he had been raised.

ADAMI DA BOLSENA, ANDREA, a musician, known for his "Osservazioni per ben regolare il coro dei cantori della capella pontificia," published in 1711, which contains, besides the directions for regulating the music in the pontifical chapel, the biographies and portraits of twelve of the most famous members of that college of singers, and a prefatory history of the musical establishment of the pope, from its foundation down to the author's time; it is a work of great authority, and is cited by most subsequent writers on musical history. Adami must have been born at Bolsena, as his name implies, in 1664, though M. Fètis states him to have been born in Rome in the October of the preceding year. He received his chief instruction from his father, entered the service of Cardinal Ottoboni, and was transferred from this to that of the pope, being appointed maestro di capella by that dignitary, and officiating also as head of a musical academy. He died in 1742.—G. A. M.

ADA'MI, LEONARDO, nephew of Andrea, and author of a history of Arcadia from the earliest times to the 28th Olympiad. He died in 1719.

ADAMI, MELCHIOR. See ADAM.

ADAMNAN (sometimes called ADOMNAN, and in Latin ADAMNANUS), an ecclesiastic celebrated for his great learning and christian graces, who flourished in the seventh century, was born in the county of Donegal in Ireland, about the year 624. He was the ninth abbot of Hy or Iona, in succession after the founder, St. Columba; having been elected in 679. In 686 he was sent on an embassy to Aldfrid, king of Northumberland, where he became a convert to the true views with regard to the time of celebrating Easter. Arculph, a French bishop, being shipwrecked on the coast of Britain in returning from the Holy Land, came at length to Adamnan, who joyfully entertained him, and having learned from him the result of his travels, wrote a book "De situ Terræ Sanctæ," or "De locis Sanctis," as it is sometimes entitled, which he presented to King Aldfrid. It is the earliest account of the Holy Land extant, and was published at Ingolstadt, in 1619. He is the author of various other works, amongst them a life of St. Columba, in three books. This last is pronounced by Pinkerton to be "the most complete piece of such biography that all Europe can boast of, not only at so early a period, but even through the whole middle ages." He died on the 23rd of September, 704.—(*Ware*, *Colgan*, *Bede*, *O'Reilly*, *Reeves.*)—J. F. W.

ADAMS, ABIGAIL, the wife of John Adams, the second president of the United States. She is known as the writer of a collection of letters, which are valuable as giving a picture of the manners of that eventful age in which she lived.

* ADAMS, CHARLES B., a distinguished American naturalist, born in 1814 at Dorchester, Massachusetts. He studied at Amherst college, where he took his degrees in 1834, and held a tutorship during 1836 and 1837. Ardently devoted from early youth to natural science, he soon attained a high reputation as a naturalist, and in 1839 became professor of geology and natural history in Marion college, Mobile. In 1845 he was appointed director of the geological survey of the state of Vermont, and continued to discharge with great efficiency the duties of that service, till, in 1847, he accepted the chair of natural history in Amherst college. He has published, in various scientific journals, numerous important papers, chiefly on his favourite subject of conchology: and his observations on Jamaica, where he resided some time, have made the geology of that island more fully known than that of any other district within the tropics.—E. M.

* ADAMS, FRANK, colonel of the 28th regiment (brother of the gallant officer who died of a wound received at Inkerman), served throughout the Eastern campaign, with a short interval of absence in England, and for a time commanded a brigade of the army. He is a commander of the Bath, and has received a medal and clasps for his services in the Crimea.—W. H. R.

* ADAMS, GEORGE, a commissary-general, and senior on the

active list of the department,—commander of the Bath, &c., served under Mr. Commissary-General Filder in Balaklava, during the winter of 1854–5, and was present during the Crimean campaign. He has received the Crimean medal and clasps, and at the close of the war he was for some time in charge of the commissariat of the army.—W. H. R.

ADAMS, Hannah, an American lady, born at Medfield, near Boston, in 1756. When only ten years old she lost her mother, and, owing to her father's want of success in business, she was obliged, at a very early age, to support herself by manual labour. Evincing from childhood a thirst for instruction of every kind, she studied with eager attention every book within her reach, and with the occasional assistance of students who boarded in her father's house, she attained an accurate and extensive knowledge of Latin and Greek. While earning a scanty livelihood by giving instructions in Greek and Latin to a few students in divinity, she wrote her "View of Religious Opinions," published in 1784. The work sold well, but the publisher appropriated nearly all the profits. A second and improved edition appeared in 1791, and, through the judicious arrangements of friends, its success more than relieved her for a time from pecuniary difficulties. Her "History of New England" appeared in 1799. Her last and most original work was her "History of the Jews." The profits of her writings, and the considerate efforts of friends, enabled her to spend her declining years in comfort, highly and universally respected. Died at Brooklyn, near Boston, in 1832.—E. M.

ADAMS, Henry William, a major-general in the army at the time of his death. This gallant officer was colonel of the 49th foot at the time of their departure for the East, and he commanded a brigade of General De Lacy Evans' division at the battle of the Alma. He was promoted as major-general on the 12th December, 1854, but ere he was aware of the honour conferred upon him, he received a wound in the foot, in one of the hottest onsets at Inkerman, where he was handling his brigade with his usual gallantry. After many months of suffering, his wound proved fatal, and he died in the month of July, 1855, at Scutari hospital, leaving behind him the reputation of a kind, gallant, and devoted soldier.—W. H. R.

ADAMS, Rev. John, a clergyman, born at Aberdeen about 1750. He established an academy at Putney, and is known as the author of several educational works.

ADAMS, John, the assumed name of Alexander Smith, one of the mutineers who in 1789 took possession of H.M.S. *Bounty*, and sailed to Otaheite, where most of them remained. Adams and eight others proceeded in January, 1790, to Pitcairn's island, taking with them six male and ten female natives of Otaheite. The oppression of these by the whites soon produced murderous conflicts, which ended in the extermination of the Otaheitan males. One of the whites having succeeded in distilling spirits from an indigenous plant, brought about his own destruction. Another of the three who now alone remained was put to death by the other two for an attempt on their lives. Adams and Young, the survivors, now felt the necessity of religion for the welfare or even existence of any community, and began to hold a regular religious service, and to give religious instruction to all the other members of the colony, now consisting of the females and eighteen children, all under nine years of age. The result was marvellous. Peace and affection soon reigned in the island. The mothers, as well as the children, speedily adopted the principles and practised the precepts of the gospel, and under the patriarchal rule of Adams the community continued to prosper. The island was visited in 1814 by two British frigates, and in 1825 by the *Blossom*, commanded by Captain Beechey, who has published an interesting account of the settlement. Adams died in 1829, at the age of sixty-nine. After his death the want of an efficient authority was soon felt. An ill-advised proposal was made and adopted for the removal of the colony to Otaheite, which led to melancholy consequences, both moral and physical, but most of its members subsequently returned. The Pitcairn colony, consisting of 190 persons, were recently settled, at the expense of the British government, in Norfolk island, from which the convicts were previously removed. The colonists reluctantly quitted their natal spot, but the inadequacy of its resources compelled them to emigrate.—E. M.

ADAMS, John, of the Inner Temple, a civil engineer of the seventeenth century, who wrote an interesting work, which may still be consulted with advantage, entitled "Index Villaris, or a Geographical Table of all the Cities, Market-Towns, Parishes, Villages, and Private Seats in England and Wales."

ADAMS, John, one of the great leaders of the American revolution, and second president of the United States, was born at Braintree, Massachusetts, in 1735. After studying science and literature at Harvard college, and subsequently completing the usual course of legal training, he was admitted a member of the Suffolk bar, began to exercise his profession at Quincy, and soon obtained extensive practice. Having also, by the death of his father, succeeded to a small estate, which had belonged to his ancestor, one of the original settlers, he married, in 1764, Abigail Smith, a young lady of great intelligence and moral worth. In 1765 he removed to Boston, where his accomplishments, business habits, and public spirit speedily procured him popularity and professional success. At this period (1765) the mistaken policy of the British ministry had produced in the American colonies, and especially in Massachusetts, intense excitement, and a firm determination to resist unconstitutional aggression. Adams had maturely studied the questions at issue between the colonies and the mother country, and threw himself at once, with all the ardour of youthful patriotism, into the contest. The conversation and the writings of his friend James Ortis, who so early as 1760 had begun to sound the trumpet of American freedom, claiming for the colonies, with fearless eloquence, constitutional justice, had produced a deep impression on his mind; and he was at this time one of the few Americans who foresaw and desired that the approaching struggle would terminate in American independence. The great mass of the colonists continued, even after the commencement of the war, to deprecate a separation from the mother country; and confined their claims and aspirations to the enjoyment of those rights which the British constitution guarantees to all British subjects. Though Adams desired, from principle, American independence, his sympathies never ceased to be English. He preferred a republic in America, as best suited to its social condition, but he was far from wishing, and *especially on abstract grounds*, the overthrow of the British monarchy. In fact, his great wish was to maintain in America English institutions and English principles, *minus* a hereditary chief magistrate, a privileged aristocracy, and a privileged church. The cause of the first American war was simply the unconstitutional determination of the British ministry, in spite of the memorable remonstrances of Pitt (Chatham), Burke, Barré, &c., in parliament, and of numberless enlightened men throughout the nation, to tax America without her consent. Though the harsh and illegal measures employed in America to enforce commercial restrictions which true political science has shown to be absurd and inexpedient, had produced great irritation, American grievances would have been amicably arranged, but for the infatuation of the ministry in ignoring the inseparable connection between taxation and representation. It is now matter of history that the Americans, in resisting an attempt to suppress constitutional rights, acted in the spirit of our common forefathers, and achieved the triumph of a fundamental principle of the British constitution. In 1765, Adams printed in the "Boston Gazette" the papers afterwards published under the title of "Dissertation on the Canon and Feudal Law." The same year he supported, along with his friends Gridley and Ortis, before the governor and council, the petition of the Bostonians for the re-opening of the courts, which had been shut in consequence of the general resistance to the Stamp Act. In 1767 he declined the office of advocate-general in the Court of Admiralty, offered to him by the governor. In April, 1770, at the risk of impairing his popularity, he defended Captain Preston and the soldiers prosecuted for firing on the citizens of Boston; yet in May he was elected a member of the State Assembly. From this time his energies were almost exclusively devoted to public affairs. In 1774 he defended, in letters to the "Boston Gazette," the proceedings of the colonists; acted as a member of the Boston committee in preparing resolutions regarding the Boston port bill; and was one of the five deputies appointed by the assembly of Massachusetts to meet deputations from other colonies. These deputations assembled at Philadelphia in September, 1774, and formed the first continental congress. So general was still the feeling in favour of British connection, that Adams was, on this occasion, exposed to great obloquy, from being supposed desirous of colonial independence. When congress reassembled in 1775, the sentiments of the colonists had

undergone a change, as the position of affairs was materially altered. The colonial forces, tested at Lexington and Concord, were besieging the British troops in Boston. Mainly through the influence of Adams, it was resolved to form a continental army, and George Washington was appointed commander-in-chief; but even Adams, whose zeal was always combined with prudence and circumspection, deemed a declaration of independence premature. When congress met again, 1776, Adams moved that such a government be established as would best conduce to the safety and happiness of America; and on the 15th of May, after much opposition, the motion was adopted. On the 7th June, Richard Henry Lee moved that all connection between the colonies and Great Britain be declared to have ceased, and that the colonies are henceforth free and independent states. This gave rise to keen and lengthened discussions; but on the 2d of July, Lee's motion passed, and on the 4th a formal declaration of independence, drawn up by Jefferson, and afterwards slightly modified, was unanimously adopted.

After efficiently contributing, by his labours and counsels, to the organization of various departments of the public service, Adams was appointed in November, 1777, one of the commissioners of congress to the court of France, and left Boston for Europe in February, 1778. Returning to America in the autumn, he was again sent to Europe as minister plenipotentiary, and arrived in Paris in February, 1780. He thence repaired to Holland in October, 1782, and negotiated a commercial treaty between that country and the United States. On the 30th November, 1783, he signed at Versailles, with Dr. Franklin and others, the preliminaries of the treaty of peace with Great Britain, which was ratified by congress on the 14th January, 1784. In 1785, Adams went to London as American minister, and returned to Boston in June, 1788. When in London, he published his "Defence of the Constitutions of Government of the United States." In 1789 he was elected vice-president of the United States, re-elected in 1793, and, on the retirement of Washington in 1797, he was elected president. Through the increasing strength of the democratic party, who regarded Adams' principles as too conservative, he was not re-elected to that office, Jefferson being preferred. The remaining part of Adams' life was devoted chiefly to agriculture and literature. From his retreat he vindicated, in a series of letters to the "Boston Gazette," in 1812, those principles of international law, the maintenance of which on the part of the United States led to the second American war, but which are now recognized by all the states in Christendom as fundamental maxims of the law of nations. The upright and illustrious career of John Adams was closed on the 4th July, 1826. By a remarkable coincidence, Thomas Jefferson expired on the same day, which was the anniversary of the declaration of American independence.—E. M.

* ADAMS, John Couch, an astronomer, and one of the mathematical tutors of St. John's college, Cambridge, where he distinguished himself as a student, and became senior wrangler. While still a boy, he evinced a special taste and extraordinary aptitude for mathematical studies; and his name has been rendered memorable as an astronomer, in connection with the planet Neptune. Whether he or M. Le Verrier had the priority of discovery, was, at the time, keenly contested among men of science. It would now appear that the question may be fairly decided in favour of our countryman. In October, 1845, Mr. Adams communicated to the astronomer-royal, Greenwich, the result of his investigations, to the effect that the perturbations of Uranus indicated the presence of an unknown planet within a specified range; and M. Le Verrier's announcement, of essentially the same import, was published in Paris on the 10th November following. The council of the Royal Astronomical Society, instead of awarding its gold medal to either of the parties, gave to each a printed testimonial. Mr. Adams possesses that modesty of bearing, and that simplicity of character, which usually accompany true genius.—E. M.

ADAMS, John Quincy, son of John Adams, and sixth president of the United States, was born at Braintree, Massachusetts, on the 11th July, 1767. Owing to his father's frequent and lengthened absence in the public service, his early education was conducted mainly under the care of his accomplished, pious, and patriotic mother. In his eleventh year he accompanied his father to Paris, where he attained a thorough command of the French language—an acquisition of immense importance in his subsequent career—and by his capacity and his ardour in the pursuit of knowledge, gave unmistakable indications of future eminence. He returned to America with his father in 1779, and in 1781 went to Russia as private secretary to Mr. Dana, American envoy to the court of St. Petersburg. In April, 1783, he joined his father at the Hague, and in the following September accompanied him to London. Returning to America in 1785, he took his degree of A.M. at Harvard college, qualified himself for the bar, and began to practise as a barrister and to write for the press. In 1794 he was sent as minister to the Hague by Washington, who considered him the ablest of American diplomatists. He returned on his father's election to the presidency; was minister in Berlin in 1800–1801; and during that period published, in letters to a Philadelphia paper, an interesting and instructive account of his travels in Silesia. He was recalled when Jefferson became president; was elected in 1801 to the State senate, and in 1803 to the senate of the United States. From 1806 till 1809 he was professor of rhetoric in Harvard college. In 1810 he was appointed minister to Russia, and remained at St. Petersburg till 1815, when he was sent in the same capacity to London. In 1817 he was appointed secretary of state, and continued in office eight years. In 1825 he was honoured with the presidency of the United States, but held that dignity only one term of four years. From 1829 he continued a member of the house of representatives till his death, the eloquent and intrepid leader of the antislavery party. The circumstances of the decease of John Quincy Adams resemble the touching close of Chatham's earthly career. Being in his place in the House on the 21st of February, 1848, when a motion was made to present thanks and gold medals to various officers for services in the Mexican war, he expressed his dissent by an emphatic "No!"—the last testimony he ever uttered as a member of the legislature. He expired shortly afterwards in the speaker's apartment; his last words being, "This is the end of earth—I am content."—E. M.

ADAMS, Joseph, an English physician, born in 1756. After residing a year in Madeira, he was, from 1805 till his death, principal physician to the Small-Pox Hospital, London, and wrote "Observations on Morbid Poisons;" "A Guide to the Island of Madeira;" and a "Popular View of Vaccination."

ADAMS, Joseph, father and son, two London opticians of the eighteenth century, authors of various valuable works on microscopes, mathematical instruments, electricity, geography, and astronomy. The father died in 1786, and the son in 1795.

ADAMS, Richard, a non-conforming English Presbyterian divine, born about 1630. He was minister of St. Mildred's church, Bread-street, London, but was obliged to resign his living at the restoration of Charles II. He is the author of several theological works.

ADAMS, Robert, an architect and surveyor of buildings to Queen Elizabeth. Died in 1595.

* ADAMS, Robert, inventor and patentee of "Adams's Revolver,"—the revolver-pistol now exclusively employed in the British service—is a native of Devonshire, and managing director of the London Armoury Company.

ADAMS, Samuel, one of the leaders in the American revolution, born at Boston in 1722. He studied at Harvard college. He held for some time the office of revenue collector, which gave him an opportunity of becoming accurately acquainted with the social and political condition of his native province. From boyhood a theoretical and uncompromising democrat, he fearlessly urged the colonists to assert their independence, while almost every other champion of colonial rights aimed merely at the redress of grievances. His patriotic exertions proved, on the whole, highly beneficial to his country; but, under other circumstances, his temperament and sentiments might, with the best intentions, have done it infinite harm. He was the first, or among the first, to move in organizing political associations throughout the colonies. Though far inferior to his namesakes, John and John Quincy, in literary taste and attainments, as well as in comprehensive views of political science, he possessed, in a rare degree, practical good sense, administrative capacity, moral intrepidity, and a clear, forcible, and persuasive style, both in speaking and writing. In 1766 he became, and continued till 1774, member and clerk of the Massachusets house of representatives; and through his zeal, tact, and indefatigable industry, exerted very great influence during that period over its proceedings. He was one of the five deputies sent from Massachusetts to Philadelphia in September, 1774, and was elected a

member of the constitutional congress in 1775. He zealously promoted, and, in 1776, had the honour of signing the declaration of independence. His ultra-democratic convictions led him to oppose the formation of a regular army, as well as to desire that the chief command should, in 1788, be transferred from the great and good Washington to General Gates. In 1789 he was appointed lieutenant-governor, and in 1794, governor, of his native state. In his later years, political experience is said to have rendered his views and sympathies more conservative. His stature was short and slender, forming a contrast to the vigour of his mind; but his aspect was dignified and engaging. He lived throughout in honoured poverty, revered for his public and private virtues, and died in 1808 at the advanced age of eighty-two.—E. M.

ADAMS, Thomas, a minister of the Church of England in the seventeenth century, and the author of various works on religious subjects, some of which are noted for the quaintness of their titles, and their curious strain of figurative discussion. He was officiating at Willington in Bedfordshire in 1614, and at London in 1618, at which time he was chaplain to Sir Henry Montagu, Lord Chief Justice of England. An edition of his whole works was published at London in 1730.—J. A.

ADAMS, Sir Thomas, lord mayor of London in 1645, and renowned for his chivalrous loyalty. He transmitted to Charles II. the sum of £11,000 during his exile, and was made a baronet when sent by the city of London as one of a deputation to congratulate that monarch at the Restoration.

ADAMS, William, an English navigator, born about 1575, at Gillingham, Kent. After receiving instructions at Limehouse naval academy, he in June, 1598, embarked on board the Dutch squadron, under Admiral De Mahn, bound for the Moluccas. In April, 1600, the ship in which he sailed was stranded on a small island dependent on Japan. By his skill in various useful arts he obtained the notice and favour of the emperor, and procured for the Dutch and English important commercial privileges. Two of his letters have been published, giving an account of his adventures, and interesting information regarding Japan.—E. M.

ADAMS, William, a London surgeon, who, after long and special experience in treating diseases of the kidneys, &c., published in 1773 a valuable disquisition on the subject.

ADAMS, William, D.D., master of Pembroke college, Oxford, canon of Gloucester, and archdeacon of Llandaff. He is perhaps chiefly known as a friend for many years of Dr. Samuel Johnson. It has been said that he was his tutor at Pembroke college; but this is not correct, Johnson having left the university the term before Adams was appointed to that office in 1731. He had, however, considerable influence over him; for Bishop Percy of Dromore writes: "I have heard Johnson say that the mild but judicious expostulations of this worthy man (then one of the junior fellows), whose virtue awed him, and whose learning he revered, made him really ashamed of himself." Dr. Adams published an answer to "Hume on Miracles," which Sir James Stenhouse (himself no mean judge) calls "one of the most excellent pieces of controversy extant, and most satisfactory." He was born at Shrewsbury, A.D. 1707; elected fellow of Pembroke college, 1723; tutor, 1731; and master, 1775. Before his appointment to the mastership he was for some time vicar of St. Chad's, Shrewsbury, where he was much respected for his learning, amiable character, and piety. From 1774 till his death he was rector of Counde in Shropshire. He died January 13, 1789, aged eighty-two, and was buried in Gloucester cathedral, where a monument, with a medallion portrait, is erected to his memory.—T. S. P.

ADAMS, Rev. William, M.A., late fellow and tutor of Merton college, and vicar of St. Peter's-in-the-East, Oxford. His life was short and uneventful, but far from useless. He was the second son of the late Mr. Sergeant Adams, assistant-judge at the Middlesex sessions. He was educated at Eton and Oxford, where he obtained the highest honours, a double-first class in 1836. In the following year he was elected fellow and tutor of Merton college, and was shortly after presented to the vicarage of St. Peter's-in-the-East, in Oxford, his immediate predecessors having been Dr. Denison the late, and Dr. Hamilton the present, bishop of Salisbury. Here he distinguished himself as an active parish clergyman and an earnest preacher, till the year 1842, when, bathing at Eton, after a day of much excitement and mental exertion, he caught a violent cold, the commencement of an illness which terminated fatally in the winter of 1847–48. He died and was buried at Bonchurch in the Isle of Wight. His reputation as an author rests chiefly upon his "Sacred Allegories," viz.:—"The Shadow of the Cross;" "The Distant Hills;" "The Old Man's Home," and "The King's Messengers." Besides these he published, "The Warnings of the Holy Week," a course of elegant and practical sermons, preached at St. Peter's-in-the-East; and "The Fall of Crœsus, a story from Herodotus; designed to connect the study of history with the doctrine of a superintending Providence."—T. S. P.

ADAMSON, Henry, a Scottish poet of the 17th century, a native of Perth, author of "The Muses Threnodie." Died 1639.

ADAMSON, Patrick, archbishop of St. Andrews during a very stormy period of the Reformed Church of Scotland, a man of brilliant talents and attainments, who, through the allurements of ambition, drew on himself great obloquy and much suffering, was born at Perth in 1536. In the records of the period he is frequently named Patrick Constance or Constantine. He studied at St. Mary's college, St. Andrews, and having embraced the reformed doctrines, he was in 1560 invested with the clerical office, and soon after became minister of Ceres in Fife. As a preacher he was eloquent and impressive, and as a writer of Latin poetry, he was little inferior to Buchanan, Arthur Johnston, or Andrew Melville. About 1565 he quitted his pastoral charge, and, in the capacity of tutor, accompanied James, the eldest son of Sir James Macgill of Rankeilour in Fife, clerk-register, in his travels to France. At the universities of Padua and Bourges he studied civil and canon law; and upon his return to Scotland in 1570, when he married, he vacillated as to the choice of the profession he should follow. Declining the office of principal of St. Leonard's college, St. Andrews, which, before his return, Buchanan had resigned in his favour, he commenced practice at the bar; but, at the urgent request of the General Assembly, he resumed his original profession, and was appointed minister of Paisley. In the contest between the supporters and the opponents of prelacy and royal supremacy in matters ecclesiastical, Adamson professed a concurrence in the views of Melville, whose society he courted. In 1575 he left his charge at Paisley, on being appointed chaplain to the Regent Morton; in 1577 he was appointed archbishop of St. Andrews, and primate of all Scotland; and though, before being admitted, he declared his adhesion to the principles of ecclesiastical polity contained in the Book of Discipline, few or none of his brethren had any confidence in the sincerity of his professions. Adamson resided some time in England as ambassador from James to Elizabeth, and after his return in 1584, continued to correspond with Archbishop Whitgift, and Dr., afterwards Archbishop, Bancroft. In April, 1586, he was excommunicated by the Synod of Fife for having assumed the office of bishop, and supported the measures of the court for the overthrow of the Presbyterian polity. In 1588 he was formally accused before the Assembly, and his deposition was the result. The unfortunate man, deprived of his emoluments, and neglected even by James, whose policy he had but too zealously promoted, was now left to endure sorrow, privation, and sickness. He even sought and obtained relief for himself and his family from his opponent, Andrew Melville. He was also released by the Synod of Fife from their sentence of excommunication, in compliance with his professedly earnest entreaties, upon his transmitting a subscribed recantation of the views on which he had previously acted. The genuineness of the document is unquestionable, but the sincerity of his submission, and the value to be attached to the recantation, are, from the circumstances under which they were made, still matters of ecclesiastical controversy. He died February 19, 1592. It is pleasant to add, that a beautiful little Latin poem, published in his works, and breathing a spirit of ardent piety, was composed by him a short time before his death. A collected edition of his works, in quarto, was published by his son-in-law, Thomas Wilson, at London, in 1619.—J. A.

ADA'MUS A'NGLICUS, an Englishman by birth, a doctor of theology and professor at Paris. He must have been a Dominican in doctrine, as Petrus Vincentinus names him among the impugners of the immaculate conception of the Virgin.

ADA'MUS CATHANENSIS, a bishop of Caithness in the reign of Alexander II. of Scotland. He was hated by the people of his diocese for his rigour in exacting his tithes, and was burned alive in his own house in 1222. The king avenged his death by the destruction of four hundred persons supposed to have been concerned in the murder.

ADA'MUS EVESHAMENSIS or ADAM OF EVESHAM, an ecclesiastic of the twelfth century, one of the messengers who brought the pall to Thomas A'Becket in 1162. He was abbot of the Benedictine monastery of Evesham. Died in 1191.

ADA'MUS GODDAMUS or GODHAM, probably a native of Ireland, author of a commentary on Peter Lombard, and of several treatises of scholastic theology. He was a Minorite or Franciscan, and an Oxford doctor of divinity.

ADA'MUS MARISCUS or DE MARISCO, lived in the thirteenth century, and was a distinguished teacher in the Franciscan monastery at Oxford. He was celebrated for his theological learning, being called by his contemporaries "Doctor Illustratus." Roger Bacon makes honourable mention of "Friar Adam de Marisco," in his "Opus Majus."

ADA'MUS MUREMUTHENSIS or ADAM DE MURIMUTH, an English historian, who wrote a Latin chronicle of the events of his own time, extending from 1303 to 1337. The chronicle has been continued to 1380; but it is almost certain that Murimuth's death took place before that year, and that the continuation is the work of some anonymous writer.

ADANSON, Michel, a French naturalist (but of Scotch extraction), was born at Aix in Provence on the 7th April, 1727. He was educated at Paris, and enjoyed the benefit of studying under Reamur and Bernard de Jussieu. He exhibited a great love for natural history. In the year 1748, when only twenty-one years of age, he embarked for Senegal, with the view of examining the productions of that part of Africa. He spent five years in the colony, and made extensive collections of animals and plants. He also devoted attention to the meteorology of the country, and to the languages of the natives. He returned to Paris in 1753, and four years afterwards published his "Histoire Naturelle du Senegal, avec la relation abregée d'un voyage fait en ce pays, en 1749–1753." This work has been translated into English and German. He devoted much attention to the classification of plants, and he propounded a system which, in many respects, is in accordance with the natural system of the present day. His work entitled "Familles des Plantes," containing his views of classification, was published in Paris, in two volumes, in 1763. In it he displays much knowledge of the philosophy of botany, but he unfortunately adopted a nomenclature which was not received by the botanical world. During the French Revolution, he suffered great troubles and privations, and seems to have been reduced to a state of penury. He died on 6th August, 1806, in the eightieth year of his age. He appears to have been a man of liberal and philanthropic sentiments, and to have nobly advocated the liberation of the slave. The name of Adansonia digitata, in honour of him, is given to a famous tree of tropical Africa. The tree is known as the Baobab-tree, or Ethiopian Sour-gourd, or Monkey-bread, and is remarkable for the size of its trunk, which attains a diameter of thirty feet.—J. H. B.

ADASHEV, Alexay Theodorovich, minister of the czar Ivan IV., at a remarkable period of Russian history. In 1547 a terrible conflagration destroyed the greater part of Moscow, along with 1700 of its inhabitants. The population suffered great misery, and, exasperated by the neglect of the young czar Ivan IV., rose in revolt. The sovereign, afraid of his rebel subjects, and moved by an appeal made by a priest named Sylvester, was roused to action, and appointed Sylvester, along with his chamberlain Adashev, to manage the affairs of the state. Under them great reforms were wrought, and vast advances made by the country in intelligence and commerce, as well as in military glory. Adashev occupied the most prominent position; but gradually he began to decline in favour, and in 1561 died in a prison at Dorpat, into which he had been thrown on an accusation of causing by sorcery the death of the czaritza Anastasia. After his death the czar became noted for his cruelty, and gained for himself the title of Ivan the Terrible.—J. B.

ADASHEV, Daniel Theodorovich, son of the preceding, distinguished in various military expeditions during his father's administration, especially in that against the Crim Tartars. He was put to death by Ivan soon after his father's decease.

ADDA, Il Conte Francesco d', distinguished as a poet, painter, and soldier. He executed the picture of John the Baptist, which forms an altar-piece in the church of Santa Maria delle Grazie in Milan.

ADDINGTON, Anthony, an English physician of some reputation, author of several medical works, and father of Lord Sidmouth, was born about 1718. He was honoured with the intimate friendship of Lord Chatham, and, when examined before the House of Lords respecting the malady of George III., gave an opinion which was afterwards gratifying to that sovereign, and, at the time, useful to the ministry of Pitt. Both circumstances had subsequently an influence on Lord Sidmouth's success in life. Died in 1790.—E. M.

ADDINGTON, Henry, Lord Viscount Sidmouth, son of Dr. Anthony Addington, was born in 1755. After qualifying himself for the medical profession, he soon quitted it to devote himself to a political career, for which he had always cherished a strong predilection. Entering parliament in 1782, he showed himself an ardent and valuable adherent of his early friend Pitt. When, in 1792, the motion of Mr. Wilberforce on the slave trade came before the house, Pitt and Addington took different sides, the former eloquently pleading for its immediate, the latter desiring its gradual abolition. Mr. Addington was raised in 1789 to the dignity of speaker of the House of Commons, which he retained till March, 1801, when he became premier. In this capacity he displayed great power in making dry administrative subjects attractive, by a lucid and polished eloquence. He zealously promoted the peace of Amiens, but some clauses in the treaty exposed him to the violent attacks of the opposition, now comprehending some of his previous supporters. When hostilities were resumed, he was the foremost in urging the vigorous prosecution of the war. Towards the end of 1803, he called the nation to arms, and put the coasts in a state of defence. But he wanted the requisite energy to command public confidence at such a crisis. The nation, therefore, demanded a change of ministry, and Pitt was again invited to take the reins of government. Addington resigned the seals in May, 1804. The king, with whom he was a special favourite, raised him to the peerage, under the title of Viscount Sidmouth, and made him a privy councillor. After Pitt's death, Sidmouth, with Fox and Grenville, formed a new ministry in January, 1806, which was dismissed by the king a few months afterwards on the death of Fox. When Lord Liverpool became premier, on the assassination of the unfortunate Percival, Sidmouth again entered the cabinet as home secretary; but in 1822, on the death of the Marquis of Londonderry (Castlereagh), he retired, and was succeeded by Peel. He died at the age of eighty-nine, on the 15th February, 1844.—(*Life of Lord Sidmouth* by Dean Pellew, 3 vols. 8vo.)—E. M.

ADDINGTON, Stephen, D.D., successively minister of the dissenting congregation at Market Harborough, tutor at the theological seminary at Mile-End, London (from 1783 to 1788), and minister of the congregation in Miles' Lane (from 1788 to 1796), was born in 1729, and died in February, 1796, in his sixty-seventh year. His works are a "Life of the Apostle Paul," a "Defence of Infant Baptism," a "Dissertation on the Religious Knowledge of the ancient Jews and Patriarchs," and some minor publications.—W. L. A.

ADDISON, Joseph, poet, statesman, moralist, and a consummate master of the English language, was the eldest son of Dr. Lancelot Addison, by Jane his wife, and was born at Milston, Wiltshire, May 1, 1672. Like Sir Isaac Newton, and many other illustrious men, he was a weakly child, and baptized on the day of his birth, under the impression that he could not long survive. His first teacher was the Rev. Mr. Naish, at Amesbury school. Thence he removed to Sarum school, under the tuition of the Rev. Mr. Taylor. He was prepared for the university at the great school of the Charterhouse in London, where Richard Steele was his companion, and where the foundation of their friendship was laid. In 1687 he was entered at Queen's college, Oxford. His classical attainments, refined taste, and gentle character, soon made him favourably known in the university. Some of his verses fell into the hands of Dr. Lancaster, then dean of Magdalen college. He was consequently chosen a member of that house, where he took the degree of bachelor and master of arts.

Already esteemed for his skill in Latin versification, at the age of twenty-two he addressed an English poem to Dryden, containing some pleasing compliments on that poet's translations from Virgil, Ovid, Juvenal, and Persius; and he afterwards assisted Dryden in the composition of his works. At this time he was strongly importuned by his father to enter holy orders, and among his friends we find "Mr. Henry Sacheverell," afterwards so celebrated as a party controversialist. In 1695 he wrote a poem on King William, addressed to Sir John Somers, then lord

keeper of the great seal. To this flattering production he owed the friendship of that nobleman. A little before, he had dedicated his Latin poems to Mr. Montague, afterwards Lord Halifax. Halifax and Somers procured him, in 1699, a pension of £300 a year from the crown, that he might add to his stores of information by foreign travel; and we find him writing a "Letter in 1701, from Italy, to the Right Honourable Lord Halifax," in smooth and graceful English verse. In 1702 he set in order at Vienna the materials which he had collected in Italy for his "Dialogues on Ancient Medals." In the same year, on making arrangements to return to England, he found himself chosen as secretary from King William III., to attend the army under Prince Eugene, who had just begun the war in Italy. He heard the news of the king's death while enjoying the picturesque scenery of Geneva, in which his pure taste must have felt exquisite delight. The change of ministry at the beginning of the new reign destroyed his hopes of present advancement. He had leisure for a tour in Germany on his way home, and did not arrive in London until nearly the close of 1703. He shortly afterwards published his "Travels," which he appropriately dedicated to Lord Somers, then no longer in office. In 1704, requested by the Lord-Treasurer Godolphin, on the suggestion of Lord Halifax, to celebrate the recent victory of Blenheim, he commenced the beautiful poem of the "Campaign." Lord Godolphin saw a specimen of the work before its completion, and was so charmed with the imagery, that he appointed the author commissioner of appeals, vacant by the removal of the celebrated Mr. Locke to the council of trade. In 1705 he accompanied Lord Halifax to Hanover. In 1706 he was made under-secretary of state. In 1707 he published, anonymously, an able pamphlet, entitled "The Present State of the War," &c.

At this time he resided in a venerable mansion at the east end of Fulham, once the residence of Nell Gwynn. His friends persuaded him to flatter the new taste for operas, by writing one called Rosamond, which did not succeed on the stage; but from letters which he dated from Fulham, we find that Addison preferred the hedgerows to the theatre, the oratorio of birds to the most musical opera, and the voice of the nightingale to Mrs. Tofts, the finest singer of that age. In 1709 he went to Ireland as secretary to the lord-lieutenant, the marquis of Wharton. The salary of the keeper of records in Ireland was increased, and the office was bestowed on Addison as a mark of the queen's favour. At the change of ministry in 1710, he returned to England, where he remained in political retirement, until in 1714, on the death of Queen Anne, he was made the secretary to the regency. But though in retirement, he was not unemployed; for, from his lodging in St. James's Place, with its exquisite literary breakfasts, out-rivalling the feasts of Samuel Rogers in our own day, he sent forth those celebrated papers in the Spectator and Guardian, which bear the initials CLIO, and which have not more wonderfully contributed to the improvement of the English morals, than to the purity of the national taste; while, in 1713, he published the "Tragedy of Cato," alike remarkable for its preservation of the classical unities, and as designed to awaken the nation to a love of civil freedom. About the same time he formed the noble purpose of compiling a new English dictionary.

He was now at the height of popularity, and though "a whig, when whigs were at a discount," he wielded an influence all but universal. Taverns, in those days, like the modern clubs of Pall Mall and St. James's Street, were the reunions of fashionable society, both literary and political. Sadly illustrative of the irreligion of the age, one was called the "Devil's Tavern." It was situated between the Temple Gates and Temple Bar, and had been the haunt of wits from the time of Ben Jonson. In 1710 we find the great essayist dining at this well-known house, while a general election was filling the land with the riot which Hogarth afterwards so admirably painted. "I dined to-day," says Swift in a letter to Stella, "with Dr. Garth and Mr. Addison at the Devil tavern, near Temple Bar; and it is well I dine every day, else I should be longer in making out my letters; for we are yet in a very dull state, only inquiring every day after new elections, where the tories carry it among the new members six to one. Mr. Addison's election has passed easy and undisputed; and I believe, if he had a mind to be chosen king, he would hardly be refused."

On the arrival of George I. he was again sent to Ireland, as secretary to the new lord-lieutenant, Lord Sunderland. In 1715 he became a lord of trade. From September, 1715, to July, 1716, he rendered important service to the government by publishing a powerful political paper twice a-week, entitled "The Freeholder." In 1716 he married the countess-dowager of Warwick, an union which does not appear to have added to his domestic happiness. In 1717 he accepted the dignity of secretary of state; more, it is understood, in compliance with the wishes of his wife, than in accordance with his own judgment. This high office he resigned after holding it about a year, in consequence of his declining health, retiring with a pension of £1500 a-year. A complicated asthma and dropsy deprived the world of his eminent services, at Holland House, Kensington, on the 17th of June, 1719.

There are few illustrious Englishmen whose characters have been more variously and richly illustrated by contemporary and succeeding writers, than that of Addison. There are yet fewer who have contributed so much to that illustration themselves. In a corrupt age, Addison exhibited a rare and refreshing example of unswerving adherence to the cause of truth, decorum, and piety. His deep respect for religion he owed to the instructions of his father's home; and though, perhaps, his personal earnestness as a Christian may have been somewhat abated by his love of conviviality in the prime of manhood, in the last years of his life he gave ample proofs of devoutness. He continued his "Evidences of Christianity." He contemplated a new version of the Psalms. Some of his hymns are sung to this day in churches, wherever the English language is understood. His last words, which were addressed to his stepson, the young earl of Warwick, are well known. Pressing the hand of the profligate youth, he softly said, "I have sent for you, that you might see with what peace a Christian can die," and calmly expired.

The story that Addison, in the latter years of his life, gave himself up to intemperance, rests on no solid foundation, and may fairly be pronounced a calumny. An old tradition connects his name with the long gallery, or library, which forms the west wing of Holland house. It is affirmed that he had there a bottle of wine placed at each end, and, when in the fervour of composition, was in the habit of pacing the narrow gallery between glass and glass. Fancy may attribute the bright humour which sparkles in so many of his essays to the inspiration of wine; but there is too much sober sense in his lucubrations, even when he most indulges in pleasantry, to admit of such an explanation of their brilliancy. He haunted, it is true, the coffee-house and the tavern, as did all the other great wits of the day. We have from his own graphic pen a sketch of St. James's coffee-house, St James's Street; and he was a member of the Kit-cat Club, which met at an obscure inn in Shire Lane. The old White Horse Inn, on the Hammersmith Road, now known as the Holland Arms, was often his resort on an afternoon, when he wanted to beguile an hour of leisure. But the house which he most frequented was Button's, on the south side of Russell Street, Covent Garden. The landlord, whose name it bore, had been in the service of Lady Warwick. It was opened in 1712, under Addison's express auspices, and when the world had just been startled by the tragedy of "Cato." "A lion's head and paws, serving as the letter-box for literary communications, was placed in front of the building, and the editor of the Guardian says, 'whatever the lion swallows, I shall digest for the use of the public.' 'He is indeed a proper emblem of knowledge and action, being all head and paws.'" "Addison usually studied all the morning, then met his party at Button's, and dined there, staying five or six hours, and sometimes far into the night." These habits doubtless favoured the accumulation of the practical wisdom which enriches his essays, but they must have had their peculiar temptations.

Dispassionate criticism, at the present day, does not place Addison in the foremost rank of English poets. His metrical productions do not breathe the fire of high original genius; they are rather the result of a refined classical taste. Stately, rhetorical, and harmonious, they still want the rapture and boldness which mark the poet born. The celebrated tragedy of "Cato" exhibits all the author's beauties and defects. That on its first appearance it was played for thirty-five nights in succession to crowded and enthusiastic audiences, has been attributed, first, to the warm efforts of friends; secondly, to the political excitement of the time; and last, but not least, to the fact that he gave his share of the proceeds for the benefit of the "house."

It is as a prose author that Addison occupies so distinguished a place among the writers of our country. As such, his merits

are almost universally admitted to be unrivalled. As long as English literature endures, the style of the papers which he contributed to the "Tattler," "Spectator," and "Guardian," will be admired and imitated as an all but perfect model of English prose, simple and perspicuous, and full of unaffected grace. His wit outvies that of Horace; his comic power and humour are only surpassed by those qualities as found in Shakspeare, and perhaps Cervantes. His religious and moral sentiments are as far removed from sour asceticism as from coarse infidelity, exhibiting the golden mean of rational piety.

Of Addison's conversational powers, various estimates have been formed, differing with the opportunities and character of the observers. Pope tells us that his conversation had a charm in it which he had never found in any other man; but before strangers he was stiff and silent. Chesterfield declares that he was the most timorous and awkward man he ever knew. Addison used to say of his own mental resources, that although he "could draw bills for a thousand pounds, he had not a guinea in his pocket." The brilliant Mary Montague said, that she had known all the wits, and that Addison was the best company in the world. His parliamentary career seems to be almost ignored by his biographers. He sat in parliament; he rose to be one of the principal secretaries of state under the Stanhope ministry in the reign of George I.; yet his name never appears prominent in debate. His pen, so fluent in composition, did not seem made for official documents. Sir Richard Steele tells us, that when Addison "had made his plan for what he designed to write, he would walk about a room and dictate it into language with as much freedom and ease as any one could write it down, and attend to the coherence and grammar of what he dictated." It is of course impossible that one who took an active part in the stormy season during which Addison lived, should have escaped misrepresentation. He has been accused of envy and perfidy towards Pope; but these charges have been minutely investigated and distinctly disproved. Dr. Johnson tells a story, alleging that Addison dealt harshly towards his old friend Steele in a money transaction. It seems, however, that Addison's conduct on the occasion was regarded by Steele himself as considerate.

It would be a pleasant task to multiply anecdotes illustrative of his opinions, and to recapitulate and analyse his publications. After all, in these are to be found the best illustrations of their author, and an attentive perusal of them will not less contribute to the gratification than to the improvement of the reader.—T. J.

ADDISON, Lancelot, a learned English divine, son of an English clergyman, and father of Joseph Addison, was born at Crosby Ravensworth, Westmoreland. Being a zealous royalist, he obtained no preferment till the Restoration. He was then appointed English chaplain at Dunkirk, and afterwards sent, in the same capacity, to Tangier in Africa. In 1670 he returned to England, and was made king's chaplain, and rector of Milston, Wiltshire. In 1673 he became dean of Lichfield. He was author of several excellent works, the most original of which were the result of his inquiries and studies at Tangier, and relate to the state and usages of the Jews, and the history of Western Barbary. Died in 1703.—E. M.

ADEKIRCHEN, Amb., a German Dominican monk of the 17th century, who laboured in and about Cologne.

ADEL, a king of Sweden, who reigned at Upsal, probably in the sixth century. He is said to have made Denmark tributary to Sweden, and to have been killed by a fall from his horse in a triumphal procession, on his return from his victories.

ADELAIDE or ADELHEID, empress of Germany, and daughter of Rodolph II., king of Burgundy, was born in 931, and, at the age of sixteen, was married to Lotharius II., king of Italy. After the death of her husband by poison in 950, Berenger, count of Ivrea, seized the throne, and confined her in a fortress, from which she at length effected her escape. The Emperor Otho I., whose protection she implored, hastened to her aid, conquered the usurper, and, marrying Adelaide, entered Pavia in triumph. Her beauty and her goodness gave her great power over Otho, during whose reign, and that of their son, Otho II., as well as during the minority of their grandson, Otho III., she employed her influence in doing good. She was a pattern of every virtue, and, though never canonized, is usually called Saint Adelaide. She died at Seltz on the Rhine in the 68th year of her age, on her return from Burgundy, where her efforts as peacemaker between her nephew, King Rodolph III., and his subjects, had been crowned with success.—E. M.

ADELAIDE, daughter of George, duke of Saxe-Cobourg Meiningen, and queen of Great Britain, was born in 1792. When eleven years of age she lost her father, and remained under the guardianship of her mother, till in 1818 she was married to William IV., then duke of Clarence. Her amiable disposition and habitual beneficence rendered her a great favourite with the British nation. Died in December, 1849.—E. M.

ADELAIDE, Eugène-Louise, of Orleans, sister of Louis Philippe, was born at Paris in 1777. She possessed great capacity, and was carefully educated under the celebrated Madame de Genlis. She had much influence over her brother, who, after he was placed on the throne, found her on all occasions his safest adviser in public affairs. Her views of political complications usually evinced great penetration and admirable judgment, and many are of opinion that, had her life been prolonged, her counsels might have averted the catastrophe which occurred but three months after her demise. Died in December, 1847.—E. M.

ADELAIDE, Madame, of France, eldest daughter of Louis XV., and aunt of Louis XVI., born at Versailles in 1732. Though seldom interfering with public affairs, she earnestly opposed the fatal measures of Calonne, of which she but too truly predicted the consequences. In 1791, foreseeing the impending horrors of the Revolution, she and her sister Victoire withdrew from Versailles, and, after several interruptions, reached Rome. In 1796 they removed to Naples, and in 1799, on the approach of the French republican troops, escaped to Corfu, and thence to Trieste, where Victoire died the same year, and Adelaide in 1800.—E. M.

ADELAIDE, Marchioness, daughter of Olderic Manfredi, count of Turin and of Susa, styled Marquis of Italy, because he guarded the marches or borders and the passes which led into Italy. She was born early in the eleventh century, was three times married; the third time to Oddo, son of Humbert of "the white hands." This union laid the foundation of the power of the house of Savoy, inasmuch as Oddo inherited from his father the counties of Maurienne and Aosta, and through his wife the lordship of Turin and marquisate of Italy. Adelaide died at an advanced age in December, 1091.—J. B.

ADELAIS of Louvain, daughter of Godfrey, duke of Brabant, the second queen of Henry I. of England. She was distinguished for rare beauty and accomplishments. The troubadours, whom she constantly patronised, called her "The Fair Maid of Brabant." Her name is associated with the battle of Duras, or "The Standard," for she was the worker of the beautiful standard of silk and gold there taken from her father's army, and which lay for centuries in the cathedral of St. Lambert at Liège. After King Henry's death, she was married to William d'Albini, and died in 1151.—J. B.

ADELARD II., abbot of St. Trond, a miniature-painter and illuminator of the 11th century. He is also recorded as having been a distinguished sculptor.

ADELARD of Bath, a learned and ingenious Benedictine monk, who, in pursuit of instruction in science, travelled in Spain, Egypt, and Arabia, and about 1130 translated from Arabic into Latin, Euclid's Elements, and a treatise on astronomy. He also wrote several original works on physical and medical science, preserved in manuscript at Oxford.

ADELA'SIA of Torres, queen of Sardinia in the earlier half of the thirteenth century. She died in prison, into which she had been thrown by her second husband Enzius, son of the Emperor Frederick II.

ADELBOLD, a Dutch ecclesiastic, of great learning for the age, was born in Friesland about 960. He wrote a treatise entitled "De ratione inveniendi crassitudinem sphæræ," which he dedicated to Pope Silvester II., who died in 1003. The Emperor Henry II., whose confidential adviser he had been, appointed him, in 1008, bishop of Utrecht. After asserting his episcopal rights by force of arms against the count of Holland, he applied himself to pursuits becoming his profession, founded the cathedral of Utrecht, and zealously promoted education. He wrote, besides several ecclesiastical biographies and eulogiums, a life of his benefactor, Henry II. Died in 1028.—E. M.

ADELBURNER, Michael, a German mathematician and physician, member of the Berlin academy of sciences, was born at Nuremberg in 1702. In 1743 he was appointed professor of medicine and also of mathematics at Altdorf, and in 1761, of logic. He published for some time, and with great success, an astronomical journal in Latin, which, after being interrupted for

several years, was resumed in German. He wrote also various treatises, both mathematical and meteorological. Died 1779.

ADELER, Curtius Siversen, an illustrious naval officer, born in Norway in 1672. After being trained under Tromp and Regers, he obtained a command in the Venetian fleet, and during fifteen years rendered Venice immense service, and acquired a great renown, by a series of the most heroic achievements. In 1662 he quitted the Venetian service; and after spending some time in Amsterdam, where he married, returned to Denmark in 1663, was appointed by the king, Christian V., naval commander-in-chief, and ennobled. He died at Copenhagen in 1673, when on the point of sailing to encounter the Swedish fleet.—E. M.

ADELGAR or ADELHER, canon of Liege and monk of Cluny; a scholastic philosopher and theologian of the twelfth century. Adelgar's great work, "De libero arbitrio," develops a conception regarding the divine prescience, which goes to the root of the mystery of the co-existence of supreme fore-ordination and a free-will in man. He denies the appropriateness of the term *fore*-sight, as applied to God. Past and present, he avers, do not exist in reference to the eternal mind,—all is *immediate vision*. Hence the fallacy of many of our arguments concerning *necessity*. This very conception is farther and very finely wrought out by the late Bishop Coplestone.—J. P. N.

ADELGISUS or ADELCHIS, only son of Desiderius, king of the Longobards, was defeated with his father by Charlemagne in the battle of La Chiusa, A.D. 773. He escaped to Constantinople, and in 788 was furnished by the Emperor Constantine with a body of troops, with which he landed in Calabria, expecting to be joined by his nephew Grimwald, prince of Beneventum. But Grimwald, having previously made peace with Charlemagne, united his troops with those of Hildebrand, duke of Spoletum, and defeated Adelgisus. His fate is uncertain. According to Sigonius he was taken and put to a cruel death; while others say that he escaped to Constantinople, and lived there on a pension from the Byzantine court.—J. B.

ADELGISUS, a prince of Beneventum, of the Longobard dynasty, who succeeded to the government in 854. During his reign the principality of Beneventum was invaded by the Saracens. He called to his aid Louis II., emperor of Italy, and the Saracens were defeated. While the emperor was in Beneventum, Adelgisus conspired against him, and made him a prisoner. He was only released on swearing a solemn oath never to take any revenge for the outrage, Adelgisus keeping possession of his treasures. Adelgisus was murdered by members of his own family, after a reign of thirty-four years.—J. B.

ADELGREIFF, Joh-Abb, a learned visionary, burned for heresy at Konigsberg, 11th Oct., 1636.

ADELMAN, an ecclesiastic of Liege, who was made bishop of Brescia in 1048. He obtained some celebrity by an epistle he addressed to Berenger, in reply to that writer's treatise against transubstantiation. The work of Berenger had produced a great sensation, and Adelman, who had been his fellow-student under Fulbert, bishop of Chartres, proposed by his epistle, to show his zeal for orthodoxy, to reclaim an old acquaintance from error. He also wrote a Latin poem in celebration of the illustrious men of the age. Died in 1061.—E. M.

ADELUNG, Fred. d', nephew of Joh. Christ. Adelung, was born at Stettin, 13th February, 1768. He held various high offices in the Russian court, and was a councillor of state. Like his uncle he was fond of comparative philology, and has published several treatises on Sanscrit and its affinities. His "Bibliotheca Sanscrita," a second edition of his previous *Essai*, was published in 1837. He died January, 1843.—J. E.

ADELUNG, Jacob, a teacher of languages and music in the gymnasium of Erfurt, near which town he was born in 1699. He was also a maker of harpsichords, and wrote several good works on the theory of music. Died in 1762.

ADELUNG, Joh. Christ., the distinguished philologist and lexicographer, was born at Spantekow in Pomerania, on the 8th of August, 1743. After receiving elementary education at Anclam and Closterbergen, he finished his academic course at Halle. In 1759 he was nominated a professor in the protestant gymnasium of Erfurt, and held the situation about two years, when he resigned in consequence of some misunderstandings with the government, which was catholic. He retired to Leipzig, and commenced those prodigious literary labours which have immortalized his name, and were of signal service to the dawning science of comparative philology. In 1787 he became librarian to the elector of Saxony at Dresden, and had also the honorary title of Aulic counsellor. This situation he held till his death in 1806. The industry of Adelung was untiring. He plodded and persevered beyond most men even in his own country, proverbial for the incessant toils and bulky achievements of its scholars. He had not the cares of a family to distract him, and his robust constitution bore him through years of unremitting labours, at the rate of fourteen hours a-day. His earlier publications treated of political affairs, diplomacy, and general history, some of them extending to several quarto volumes. In 1772 he published an excellent compend of Du Cange's great dictionary, to which, however, he added many new terms. The publication of his "Versuch eines Grammatisch-kritischen Wörterbuch," "Grammatico-critical Dictionary," was begun in 1774, and completed in 1786, in five quarto volumes. The merits of this book have been often and deservedly commended, but it has without good reason been set above the similar achievement of Samuel Johnson, on which it is plainly modelled. The conservative nature of Adelung's dictionary has been frequently animadverted on, but without just ground. Amidst conflicting dialects, produced or perpetuated by so many rival principalities, where there was no central bar or senate, and no literary metropolis, it was necessary to choose a standard and abide by it. Adelung wisely preferred the dialect of Misnia in Upper Saxony, for it had been early cultivated, and had obtained a wide currency through the writings of Luther and the Reformers. Where all had been so fluctuating both in the coinage and pronunciation of words, these needed a firm decision, though it might sometimes degenerate into obstinacy. Better keep out some terms whose inherent worth might ultimately gain admission for them, than stamp authority on others of hybrid form or provincial origin and use. Adelung published many other works bearing on the grammar, history, formation, and development of the Teutonic language. He added also four volumes of continuation to Jöcher's general biography of learned men. Comparative philology owes not a little to his last work, his "Mithridates oder Allgemeine Sprachenkunde," "Mithridates, or the general study of languages," a work which contains the Lord's prayer in nigh five hundred dialects. He did not live to finish it, the task devolving on his nephew, along with Professor Vater. Adelung's works amount to forty-three separate publications, many of them comprising several volumes. But though he spent his days in literary seclusion, he was a man of cheerful habits, liked good living, and paid special attention to his cellar, which he jocularly called his *Bibliotheca Selectissima*. He was a man, too, of great amiability and pure morals.—J. E.

ADELWALT governed for a short time the province or kingdom of Deira, in the Saxon kingdom of Northumbria. At his death his kingdom was again united with Bernicia.

ADEMAR or AIMAR DE CHABANAIS, an ecclesiastic of St. Cibar in Angoulême, son of Count Raimond, flourished in the eleventh century, and was author of a chronicle of Aquitaine down to 1029, a work still consulted with interest by inquirers into the early history of France.

ADENEZ or ADANS, a celebrated French poet of the thirteenth century, court minstrel to Henry III., duke of Flanders and Brabant, after whose death, in 1260, he was patronised by the duke's daughter Marie, queen of France. He was author of five well-known romances. The most celebrated is the romance of "Cléomadès," written by desire of Queen Marie, and with her assistance and that of Blanche of Artois, sister of Robert II.

ADEODATUS, a pope who sat from 14th March, 672, to 18th May, 677, and known for a letter addressed "Ad Universos Episcopos Galliæ."

ADEODATUS, the well-known son of Augustine, born before his conversion, and baptized in his 15th year along with his father. He died early.

ADER, Guillaume, a learned physician of Toulouse, author of two interesting medical works, the one on the diseases mentioned in the New Testament, and the other on the symptoms, prevention, and cure of the plague. Died about 1630.

ADET, Pierre Auguste, a French chemist and statesman, born at Paris in 1763. After holding various administrative offices, he was sent to Geneva, and, in 1795, to the United States, as French minister. He was a senator under Napoleon, and, in 1814, a member of the chamber of deputies. Author of "Lessons on Chemistry," and a contributor to "Annales de Chimie et de Physique." Died in 1832.

ADGILLUS, made duke of the Frisians by Clotaire III., king of the Franks. He did much to benefit his subjects, seeking, among other things, to promote the Christian religion. His efforts were ultimately unsuccessful, as the Frisians returned to paganism under his successor. Adgillus lived toward the end of the seventh and beginning of the eighth century.

ADHAD-EDDAULAH, an able and powerful, but ambitious and unscrupulous sultan of Persia, renowned for his conquests, his encouragement of science and literature, and his numerous, useful, and splendid public works, was born at Ispahan in 936. He made himself master of Bagdad, and nearly all Irac. His friendship was cultivated by the Greek emperor, and his court was the resort of philosophers and poets, who vied with each other in recording his praises. He died in 983.—E. M.

ADH-DHAHEBI', a Mohammedan writer, born at Damascus, A.D. 1274–5, and raised to the dignity of mufti of his native city. His best known work is a chronological history of Mohammedanism, comprising the annals of all the Moslem nations from the creation to his own time. He also wrote biographies of the celebrated theologians of his faith. Died in 1347–8.

ADH-DHOBBI', an historian, born at Cordova, about the beginning of the thirteenth century. His history of the Spanish Arabs is one of the most valuable sources for the history of Mohammedan Spain.

ADHELM. See ALDHELM.

ADHEMAR, GUILLAUME, a Provençal poet of the twelfth century, about whom a romantic story is told—that he died of grief at the proposed marriage of the countess of Die; that the lady visited him before his death, and was so filled with sorrow that she abandoned the idea of marriage, and retired to a convent, where she, too, soon died of grief. Eighteen of this poet's songs are in the public libraries of Paris.—J. B.

ADHERBAL, a Carthaginian officer in the first Punic war. He defeated the Roman fleet off the coast of Sicily, 250 B.C.

ADHERBAL, one of the Numidian kings, who shared the government with his brother Hiempsal and his cousin Jugurtha. He ascended the throne 118 B.C.

ADHNA, chief poet of Ireland, flourished in the early part of the reign of Connor MacNessa, king of Ulster, about 3950 A.M. Some fragments of laws, said to be the joint production of Adhna and others, are still extant in the library of Trinity college, Dublin.—(*O'Reilly.*)

'A'DIL SHA'H (YUSUF), born in Asia Minor, of the royal Ottoman family, near the middle of the fifteenth century. On the succession of his brother Mohammed II. in 1451, Yusuf, then a child, had to be conveyed into Persia for safety from Mohammed, who sought his life. He subsequently embarked for India, and in 1460 arrived in the Deccan. There he rapidly rose to power, and became the founder of the 'A'dil Shàhi dynasty of Bijapúr, which lasted till 1689.—J. B.

ADIMANTUS, a Manichean, esteemed one of the greatest of the sect, wrote a book against the divine authority of the Old Testament, which was answered by Augustine, about A.D. 394.

ADIMARI, ALESSANDRO, an Italian poet of some note in his time, member of an ancient Florentine family, born in 1579. He translated Pindar into Italian verse. Died in 1649.

ADIMARI, LUDOVICO, a professor at Pisa, and a poet of some reputation, born in 1644. Besides satires, sonnets, and hymns, he wrote an excellent paraphrase of the "Penitential Psalms." Died in 1708.

ADLER, GEORGE CHRISTIAN, born at Wohlbacht on the southern frontier of Silesia in 1674, was most distinguished as a teacher, but is known besides as the author of several theological works. His son bearing the same name was also a theologian, but is best known for his classical attainments, and books connected with philology.

ADLER, JAMES GEORGE CHRISTIAN, D.D., a learned Lutheran bishop of Denmark, was born at Arnis, Schleswig-Holstein, on the 8th of December, 1756. He was appointed professor of theology and court preacher at Copenhagen in 1783, and afterwards councillor of the supreme consistory, and general superintendent of Schleswig. He died on a visitation journey at Gilau, on the 22nd of August, 1834. His most important work is an edition of the Syriac version of the New Testament, 4to, 1789.—W. L. A.

ADLER, PHILIP, an early German artist, born at Nuremberg in 1484, celebrated as the great improver, and all but creator of the art of etching. The print representing the Virgin, the infant Jesus, &c., which Strutt in his "Dictionary of Engravers" attributes to Adler, and pronounces his masterpiece, is the work of David Hopfer.—(Bryan's *Dictionary of Painters.*)

ADLERBETH, GUDMUND-GEORGE, a learned Swedish statesman and poet, born at Joenkoening in 1751. Having completed his studies for the civil service at the university of Upsal, he held successively various high public offices. In 1809 he was elected a member of a committee for drawing up the new constitution, and took a prominent part in the work. In 1813 he withdrew entirely from public life, and devoted the remainder of his days to literature. He published various excellent Swedish translations in verse from Racine, Virgil, Horace, and Ovid. Died in 1818.—E. M.

ADLERFELDT, GUSTAVUS, a Swedish gentleman, born near Stockholm in 1671, who accompanied Charles XII. of Sweden in all his campaigns, and kept an accurate journal, which was published under the title of "A Military History of Charles XII. of Sweden, from 1700 to the battle of Pultowa." As Adlerfeldt was killed at Pultowa, the concluding portion of the history, containing an account of the engagement there, and of Charles's subsequent adventures, was added by a Swedish officer who had been present. Killed in 1709.—E. M.

ADLERSCREUTZ, BARON, a Swedish general, who headed the revolution which, in 1809, drove Gustavus III. from the throne of Sweden.

ADLERSPARRE, GEORGE, Count, a Swedish general and author, born in 1760. On the death of Gustavus III., who had sent him on a secret mission to Norway, he withdrew from the public service, and devoted himself to literature. From 1797 to 1800, he continued to publish a literary and political journal, the liberal tone of which gave umbrage to the government. He took part in the revolution which dethroned Gustavus IV., and was the first who advanced on Stockholm with a body of troops, but, on reaching that capital, he found the revolution nearly completed. About the year 1811, he retired to his estates at Wermland, and there spent the remainder of his life. In 1830 he published an interesting collection of documents relating to the history of Sweden, and a sequel to it in 1832. Died in 1837.—E. M.

ADLZREITER, JOHN, a German statesman, prime minister to Maximilian I., elector of Bavaria, and author of "Annales Boïcæ Gentis," born at Rosenheim in Bavaria in 1596. These annals are a history of Bavaria from the earliest times to the date of publication—1662. According to some, their real author was Father Fervaux, a French jesuit, Adlzreiter having merely supplied the materials from the secret archives of Bavaria, of which he was for some time keeper. Died in 1662.—E. M.

ADMIRAL, HENRI L', a Frenchman, born at Aujolet in 1744, and originally a domestic servant, who formed the resolution of assassinating Robespierre and Collot d'Herbois. On the night of 22nd May, 1794, he fired two pistols at the latter, but missed him. Fifty-two persons were guillotined along with L'Admiral, on the pretext of participation in his design.

ADMIRAL, JEAN L', a portrait miniature painter, born in Normandy in 1698. He studied under Leblond in London, and ultimately established himself at Amsterdam, where he died in 1773. He is still better known as an engraver, especially for his illustrations of Van Mander's work on the lives of painters.

ADMON, one of the most celebrated engravers of gems of Greece. Although no date is known in connection with Admon, the many excellent works of his that are known, point to the best period of art.

ADO, archbishop of Vienna in Dauphiné, a man of considerable learning, and extolled for his public and private virtues, born about 800. He was highly esteemed by Charles the Bald and Louis II., and consulted by them on affairs of state. Besides several ecclesiastical biographies, he wrote a "Universal Chronicle" in Latin, valued for the light it throws on the early history of France. Died about 875.

ADOLPHI, CHRISTIAN MICHAEL, author of several dissertations on medical subjects, born in Silesia in 1676, became professor in the university of Leipsig, where he died in 1753.

ADOLPHUS I., of the family of the count of Shaumburg, raised in 1106 by Lothar, afterwards emperor of Germany, to the government of the country of Holstein, at the death of Count Gottfried. His descendants ruled over Holstein for 350 years. He was succeeded in 1131 by his son ADOLPHUS II., colonized with German settlers the country of Wagrii, and the

neighbouring coasts of the Baltic. He fell at the siege of Demmin, a fortress in Pomerania, in 1164. His son ADOLPHUS III. was his successor, who had the misfortune to quarrel with Henry the Lion, duke of Saxony, and to become involved in the civil wars of Denmark, which ultimately led to his losing the county of Holstein, and retiring to his hereditary county of Shaumburg, where he soon died. Holstein was, however, recovered by his son ADOLPHUS IV. from Waldemar the Great, king of Denmark, into whose hands it had fallen. The decisive battle was fought at Bornhöved, a village in the neighbourhood of Eutin. Adolphus IV. retired in 1238 to a Franciscan monastery, and spent the last fourteen years of his life as a friar.—J. B.

ADOLPHUS, the 8th duke of Schleswig, noted for his moderation in refusing the crown of Denmark, when it was offered to him in 1448 at the death of Christopher of Bavaria, and for his labours for the good of his people. Died in 1459.

ADOLPHUS, count of Clèves and la Marck, and afterwards made duke of Clèves by the Emperor Sigismund in 1417, at the council of Constance, was born in 1371. With his eldest son, he was one of the parties to the treaty of Arras in 1435. He was much engaged in hostilities, either as principal or ally, and from his almost unvaried success, obtained the name of "the Victorious." He enlarged his dominions by various acquisitions, provided for their security by the erection of fortresses, and promoted their internal prosperity by a wise and firm administration. Died in 1448.—E. M.

ADOLPHUS, FREDERICK, of Holstein-Gottorp-Eutin, born in 1710, was elected crown prince of Sweden in 1743, and ascended the Swedish throne in 1751. Of an amiable disposition and enlightened mind, he zealously endeavoured to promote the welfare of his adopted country, but was thwarted by the grasping nobles, who hardly left him the shadow of power. Disgusted with his position and the party contentions that continued to convulse the kingdom, he determined in 1768 to abdicate, but was induced, by promises and some concessions, to relinquish his intention. He died in February, 1771, sincerely regretted by the Swedish nation, and was succeeded by his son, Gustavus III.—E. M.

ADOLPHUS, duke of Gueldres, born in 1438. In 1464 he deposed and imprisoned his father Arnold, who was delivered by John, duke of Clèves. Charles, duke of Burgundy, and Adolphus's brother-in-law, endeavoured to reconcile father and son; but Adolphus would listen to no terms, and was confined in the castle of Vilvorden till his father's death. After various adventures, the unnatural son lost his life in a skirmish near Doornick, at the age of thirty-eight.—E. M.

ADOLPHUS, JOHN, duke of Saxony, born in 1685. After serving several years in the Hessian army, he entered the service of Augustus II., king of Poland. He distinguished himself against the Turks, repeatedly defeated the generals of Charles XII., established tranquillity in Lithuania and Poland, took Dantzic in the reign of Augustus III., and, after a career of unvaried heroism, fell, while exhibiting his usual gallantry, at the battle of Wildorf in 1744.—E. M.

ADOLPHUS, JOHN, an English barrister and author, born in 1770. His pleadings were distinguished for logical acumen, clearness and fluency of expression, and extent and accuracy of legal knowledge. He attained a high reputation and very extensive practice in the criminal courts. His defence of the Cato Street conspirators in 1820, added greatly to his legal reputation. His principal works are—"History of England from the Accession of George III;" "Biographical Memoirs of the French Revolution;" "Political State of the British Empire;" and "Memoirs of John Bannister." Died in 1845.—E. M.

ADOLPHUS OF NASSAU, emperor of Germany, was elected in May, 1292, and the following June solemnly crowned at Aix-la-Chapelle. Without hereditary dominions, and without private fortune, Adolphus owed his election partly to his military reputation, to the desire of the electors to place on the imperial throne a prince they hoped to control, to private stipulations in favour of the elector-archbishops of Cologne and Mentz, but mainly to the overbearing character of his competitor, Albert of Austria. Destitute of resources, he had recourse to extortions and ignominious expedients to procure supplies. Promising to invade France with a large army, he obtained from the king of England £100,000. He excused himself from executing the compact under pretext of a papal interdict, but kept the money. Disregarding, or unable to perform his promises of ceding towns and territories to the archbishops whose influence had secured his election, he converted them into implacable enemies. Moreover, by his vices and follies, he gave great advantage to his disappointed competitor, who had been vigorously concerting Adolphus's overthrow and his own appointment to the imperial throne. With part of the English subsidy, Adolphus purchased the landgraviates of Thuringia and Misnia from Albert, surnamed "the Depraved," who, at the instigation of a mistress, had divorced his wife and disinherited his children. Thuringia and Misnia declaring in favour of the disinherited children of the landgrave, Adolphus, to obtain possession, had to undertake a five years' war, during which his mercenary troops committed appalling atrocities. All these circumstances, added to his arrogance and tyranny, made him generally odious. A confederation was formed against him, a diet was convoked, and by a majority of the electors he was deposed, and Albert of Austria elected in his stead in June, 1298. The illegality of the Diet's proceedings, and aversion to Albert, produced a reaction in Adolphus's favour. His faults were palliated, his delinquencies were overlooked, and in a short time he was at the head of a powerful army to assert his imperial rights. Decoyed, however, into an unfavourable position near Spire, he was defeated and slain on the 22nd July, 1298, after so heroic a defence as made one of his bitterest enemies exclaim over his dead body, "There lies the bravest knight of the age."—E. M.

ADORNI, FRANCIS, a jesuit of the 16th century, and a confessor of Charles Boromæus; wrote some poems and sermons, and died in 1586.

ADORNI, TERTIUS ANSELMUS OPITIUS, a historian and good Latin scholar of Flanders. Died at Brügge, 1610.

ADORNO: the name borne by three doges of Genoa:—

ADORNO, ANTONIO, elected in 1384, was an enlightened and public-spirited statesman, favourable to popular rights. He was thrice driven into exile, and as often restored. Unable to maintain himself in power, owing to the opposition of rivals, he induced the citizens, in 1396, to put their country under the sovereignty of France, and governed till his death in 1397.

ADORNO, GABRIEL, a Genoese merchant, appointed doge in 1356. A few years afterwards he was supplanted and exiled by Dominico Fregoso, one of his lieutenants.

ADORNO, PROSPERO, chosen in 1461. The duke of Milan, Galeas Sforza, having decoyed Adorno to his court, imprisoned him at Cremona, and made himself master of Genoa. On the assassination of Galeas, Adorno was set at liberty, resumed his office, expelled the popular leaders, and governed under the auspices of the young duke of Milan. Subsequently he put himself under the protection of the king of Naples, but was ultimately driven into exile, and died at Naples in 1486. Adorno's career strikingly illustrated the folly of ambition, and the instability of political friendship and popular favour.—E. M.

ADRASTUS, a writer on the works of Aristotle and Plato, and author of a treatise on Harmonics, which has been preserved; was born at Aphrodisias, not later than the beginning of the second century.

ADRETZ, FRANÇOIS DE BEAUMONT, Baron des, born at the chateau de la Frette in Dauphiné, in 1513. After serving in the reign of Henry II. with great distinction in the Piedmontese wars, he astonished all parties by putting himself at the head of the Huguenots of Dauphiné in 1562. This step, it is usually supposed, he took from resentment to the duke of Guise for a real or supposed injury; but some writers assert, with greater probability, that he acted as the secret agent of Catherine de Medicis, whose policy was to destroy the influence both of the Guise faction and of the Huguenots, by urging both parties to mutual extermination. By his enterprising valour, influence, and military skill, Adretz rendered great service to the Huguenot cause, but disgraced it by unparalleled atrocities. He displayed singular ingenuity in devising new modes of inflicting tortures, and enjoyed the agonies of his victims. He ultimately resolved to betray the Huguenots, either from resentment on being disappointed of a position he desired, or in pursuance of secret instructions from Catherine de Medicis. His eldest son perished in the massacre of St. Bartholomew, and his second was killed at the siege of Rochelle. Detected in corresponding with the enemy, Adretz was arrested by the Huguenot leaders in 1563, but obtained his liberty at the peace concluded the same year. He now professed himself a Romanist, and spent the remainder of his life despised and abhorred by all. Died in 1587.—E. M.

ADRIAENSES, Alexander, a Flemish painter of still life, born at Antwerp in 1625; died 1685. He excelled in the imitation of bas-reliefs. Several of his works are to be seen in the galleries of Madrid and Berlin, and they are particularly noted for beauty of colouring and transparency of light and shadow.—R. M.

ADRIAN or HADRIAN (Publius Ælius Adrianus or Hadrianus), a Roman emperor, was born at Rome, or according to some, at Italica, in A.D. 76, the son of Ælius Adrianus Afer and of Domitia Paulina, a native of Cadiz (Gades). One of his paternal ancestors, originally of Adria, in Picenum, settled at Italica, in Spain, in the time of the Scipios. Adrian's father, who was a cousin-german of Trajan's, afterwards emperor, had attained the rank of prætor. At his death he left Adrian, then only ten years old, under the tutelage of Trajan, who had already been prætor, and Cælius Tatian, or, according to Dio Cassius, Attian, a Roman knight. Endowed with a lively imagination, singular acuteness and activity of intellect, and a memory truly marvellous, Adrian displayed from boyhood an insatiable thirst for knowledge, and, among his companions, soon obtained, for his extraordinary proficiency in every department of Grecian literature and science, the name of Græculus. His naturally generous and munificent disposition, led him, during the period of youth, into habits of profusion, which frequently called forth the faithful remonstrances and paternal admonitions of Trajan. He was passionately fond of hunting, which, without withdrawing his active mind from study, invigorated his frame, and prepared him for the toils and dangers of war. At the age of fifteen, he went, or returned, to Spain, where, entering the army, he spent several years in the exemplary discharge of his military duties, without foregoing his favourite exercise of hunting, or abating his ardour in the cultivation of literature and science. Trajan, recalling him to Rome, procured his appointment to the office of *decemviris litibus judicandis*, a magistracy with which young men of rank then usually commenced their political career. Serving as a tribune in the army of lower Mœsia, when, towards the end of 98, Trajan was adopted by Nerva, Adrian was deputed by the troops to present their congratulations to his kinsman. Transferred, with promotion, to the army of the Rhine, Adrian was the first to announce to Trajan, then at Cologne, the news of Nerva's death, his activity and hardihood surmounting the obstacles which the artifices of his sister's husband, Servianus, who also aspired to the highest place in the new emperor's favour, created to impede his journey, and reached Cologne before his rival's messenger. The same year, 99, Adrian was married to Trajan's grand-niece, Julia Sabina. In 101 he was made the emperor's quæstor. At his first appearances in the senate in this capacity, he was laughed at for his provincial accent, rustic pronunciation, and unrefined diction, arising from his early residence in Spain, and his cultivation of Greek to the neglect of Latin. This, however, but roused his energies. Applying himself, with his characteristic ardour, to the study of Latin eloquence, he soon became one of the most polished Latin orators of the age. He accompanied Trajan in the first Dacian war, 101, and served with distinction. In the second Dacian war, he had the command of the first legion, and, by his admirable conduct and brilliant exploits, so recommended himself, that Trajan presented him with the diamond which he himself, on his adoption, had received from Nerva. This was naturally considered an indication of the emperor's intention to make Adrian his successor. In 105 he was tribune of the people, and, in 107, prætor. As prætor, he entertained the people with spectacles on a scale of great magnificence. In 108 he commanded the army in lower Pannonia, and, in 109, became consul by subrogation. While in the command of the army of Pannonia, he defeated the Sarmatians, maintained rigid discipline, and yet made himself extremely popular, in his army, and repressed the abuses of the imperial functionaries in his province. When, in 117, Trajan fell ill at Antioch, and took his departure for Rome, he left Adrian at the head of his army in Syria. On Trajan's death, which took place soon afterwards at Salentum, in Cilicia, Adrian was proclaimed emperor by the legions under his command, on the 11th August, 117. He immediately informed the senate that the army in Syria had compelled him to assume the imperial authority, and, with the most profound respect, he solicited from that assembly a confirmation of the army's decision. The senate at once conferred on him the usual imperial titles. Whether or not Adrian's formal adoption at the close of Trajan's life actually took place, is still a disputed point. Dion Cassius, who is neither a judicious nor dispassionate authority, asserts that the alleged adoption was an artifice employed by the empress Plotina. Licinius Sura, Trajan's most intimate friend and confidant, assured Adrian, after the second Dacian war, that Adrian was the emperor's intended heir and successor; and every subsequent event during Trajan's life goes to show that such was, and continued to be, his settled determination. In the court of Trajan, Adrian had enemies and rivals, including his own brother-in-law, and to their disappointed malignity may be fairly ascribed numerous traditional aspersions on the character both of Adrian and of his stedfast friend and patroness Plotina, whose memory Adrian continued to honour with heartfelt gratitude. Immediately on his accession, he relinquished the dear-bought conquests of Trajan, the glory of whose many great qualities was impaired by his uncontrolled passion for military renown. Adrian's pacific policy, so accordant with his own enlightened views of national prosperity, as well as with the memorable advice bequeathed by Augustus, has been foolishly attributed to jealousy of his predecessor's fame. Few writers appear to have so fairly appreciated the merits of Adrian's administration, as the author of the following remarks:—"The extraordinary improvements which the Roman emperors might have effected by a judicious employment of the public revenues, may be estimated from the immense public works executed by Adrian. He left traces of his love of improvement in every portion of the empire, through which he kept constantly travelling. To lighten the weight of taxation, he abandoned all arrears of taxes accumulated in preceding reigns. He opened a new line of policy to the sovereigns of Rome; and avowed the determination of reforming the institutions of the Romans, and adapting his government to the altered state of society in the empire. He perceived that the central government was weakening its power, and diminishing its resources, by acts of injustice, which rendered property everywhere insecure. To remedy the evils in the dispensation of the laws, he published his "Perpetual Edict." It laid the foundation of that regular and systematic administration of justice, which, by forming a numerous and well-educated society of lawyers guided by uniform rules, raised up a barrier against arbitrary power. He was the first who laid aside the prejudices of a Roman, and secured to the provincials that legal rank in the constitution of the empire which placed their rights on a level with those of Roman citizens. His general system of administrative reforms was pursued by the Antonines, and perfected by the edict of Caracalla, which conferred the rank of Roman citizen on all the free inhabitants of the Roman empire."—(Finlay's "Greece under the Romans.")

As a determined reformer, with enlightened and comprehensive views, Adrian naturally incurred hostility in proportion to the magnitude of the evils he purposed to remove. His equal consideration for the natives of the provinces and the citizens of Rome, exasperated such as prided themselves on their pure Roman descent and ancestral renown. His pacific policy incensed all whose national vanity or personal interests made them desire aggressive war. His impartial administration of justice was grievous to all whose rapacity or malevolence it restrained or exposed. His enactments to mitigate the condition of slaves were unpalatable to Italian land-owners, so dependent on slave-labour. His financial system frustrated the efforts of those who sought to enrich themselves by peculation or extortion. His regulations relating to the service of the imperial palace, provoked a numerous and restless class, who owed their previous influence at court to flattery and corruption. "In according an equality of civil rights," says a living French writer, "in admitting the provinces to the benefits of a uniform legislation, in levelling the pretensions of the Roman aristocracy by the rule of philosophy, Adrian drew upon himself that rancour which pursued him beyond the tomb." Unfortunately, antiquity did not produce a dispassionate and comprehensive work on the life and administration of Adrian from the pen of a philosophic historian having access to authentic sources of information; and modern authors, in treating of Adrian's reign, have, for the most part, deduced their impressions from the very unsatisfactory statements of Spartian and Dion Cassius. Thus the lustre of Adrian's name is still greatly obscured by imputations resting on very doubtful testimony, and incompatible with the general tenor of his conduct. Though uniformly pacific, he carefully provided for the defence of the empire, maintaining an adequate force,

and the necessary frontier fortresses, in the most effective condition. With military men of all ranks he had constant familiar intercourse, visiting them in their sickness, and manifesting on all occasions a cordial concern for their welfare. In sobriety, simplicity, activity, and hardihood, he was the model of a Roman soldier. He encouraged military exercises by his presence and even participation, as well as by rewards. Under him, merit alone was the road to promotion. While he caused discipline to be rigidly enforced, he was not only held in profound respect, but sincerely beloved, by the whole army. His bearing towards his subjects in general was easy and courteous, and, though dignified, entirely free from official stateliness. In his intercourse with his friends, he was familiar and genial. All who enjoyed his acquaintance, he visited whenever they were sick, comforted in their sorrows, and counseled and aided in their difficulties. He highly delighted in the society of persons distinguished for attainments in literature, science, or the fine arts; and was himself an adept in every department of science then cultivated, an elegant author, and an accomplished artist. Numerous instances of his clemency have been recorded, and on the occasion of every public calamity, whether famine, epidemic, or earthquake, his humanity and munificence were conspicuous.

In 120 he began his travels throughout the empire, and for seventeen years continued, with little interruption, to traverse the provinces, leaving in every one of them, but particularly in Greece, and especially at Athens, enduring monuments of his public spirit. The public work of Adrian, most familiar to British readers, is the line of fortification he caused to be executed between the Tyne and the Solway Frith. Adrian is said to have read, with attention, the dissertations presented to him by Quadratus and Aristides, in defence of the Christian religion; and to have issued, in consequence, an edict in favour of the Christians, then exposed to outbursts of popular fanaticism. The only war of much importance in which the empire was engaged during the reign of Adrian, was the Jewish. The establishment of a Roman colony at Jerusalem, drove the Jews to desperation. They rose in general insurrection, headed by Barcochebas, a pretended Messiah. A war of three years, in which neither party gave or expected quarter, terminated in the destruction of a large proportion of the Jews remaining in Palestine. In 135, Adrian declared L. Ceionius Commodus his heir and successor; and, on the death of Commodus, in 138, adopted Titus Antoninus, and made him adopt M. Annius Verus, afterwards Marcus Aurelius. The latter event, which took place in February, 138, was soon followed by the death of the empress Sabina. Adrian himself died at Baiæ on the 10th July of the same year, after a lingering and painful illness, that had soured his temper, and reduced him to a state of mind approaching derangement. Antoninus is said to have met with great difficulty in persuading the senate to grant his deceased adoptive father the honours and titles usually conferred on the emperors after their death. Our remaining space only permits a glance at the principal imputations cast on the memory of Adrian. Writers expatiate on Adrian's confidence in various sorts of divination, as if the wisest of the heathens did not inculcate divination as a religious duty. The natural, not to say scientific, curiosity, arising from Adrian's keen intellect and ardent imagination, has been represented sometimes as a distemper and sometimes as a crime. In reference to one charge, unfit for discussion, all that seems necessary to be said is, that it applies perhaps with equal certainty to all his predecessors, and to many of the most lauded of heathen worthies—an appalling fact, which strikingly illustrates the vanity of mere heathen refinement, and the need of Christianity to purify and exalt human society. In regard to Adrian's adoption of Ceionius Commodus, it ought to be remembered, that, though represented as luxurious, Commodus possessed a cultivated understanding, was an accomplished scholar, and an able writer both in prose and verse, and that, during his command in Pannonia, he acquitted himself with credit, displaying both administrative capacity and military skill. Even Adrian's settlement of the succession, by selecting Antoninus and Marcus Aurelius, though approved by all good patriots, was censured by many, and produced, in various quarters, bitter disappointment and treasonable intrigues. Adrian's great desire was to avoid appointing a successor who would sacrifice the national happiness to a passion for war and conquest, and to find one that would cordially pursue his own favourite policy of peace and reform. Various other statements of the flippant and far from veracious Spartian and Dion Cassius, imputing to Adrian capricious cruelty or heartless ingratitude, might be easily disproved by obvious inferences from other statements of the same unsatisfactory historian. That Adrian was a man of vast capacity, that the empire was never more prosperous than during his reign, and that his life and policy merit a more sifting investigation than they have hitherto obtained, are truths incontestable.—E. M.

ADRIAN OF TYRE, a professor of eloquence in the second century, pupil and successor of Herodes Atticus. Marcus Aurelius, who had studied under him at Athens, induced him to remove to Rome, where he died in the reign of Commodus, whose secretary he had been.

ADRIAN, a Greek writer of the 5th century, author of "An Introduction to Sacred Scripture," the text of which was reprinted in London, 1602, in the 9th volume of the "Critici Sacri."

ADRIAN, a churchman of the eighth century, born in Africa, who was abbot of the monastery, near Naples, called Monasterium Nisidanum. He was offered the archbishopric of Canterbury by Pope Vitalian in 667, but declined that dignity, to which Theodore of Tarsus was then raised. The pope, however, sent Adrian along with Theodore, that he might be his guide in the journey to England, and also, it has been supposed, that he might watch over the interests of the orthodox faith, against any encroachments which Theodore, who was of the Greek communion, might seek to make. The travellers left Rome together in May, 668, and a year later Theodore arrived at his destination. Adrian did not reach England so soon, being detained on the way by Ebrinus, who then ruled over a part of Gaul, on the suspicion that he had been sent by the Greek emperor to stir up troubles against the kingdom of the Franks. When at last the suspicion was proved to be groundless, and Adrian was permitted to cross to England, he was at once, according to the instructions of the pope, made abbot of the monastery of St. Peter (afterwards called St. Austin's) at Canterbury, over which he presided for nearly forty years. Bede, who states these facts, tells us also that Adrian was not only a distinguished theologian, but well versed in all branches of secular learning, and that he and Theodore instructed great numbers of pupils in science and literature, as well as in sacred truth. The memory of their labours was long preserved in England, and it is supposed that King Alfred refers to the period in which they lived, when, writing in the ninth century, he contrasts the state of learning among his subjects, with the advantages and acquirements of an earlier and a wiser age.—J. B.

ADRIAN; the name borne by six popes:—

ADRIAN I., son of Theodore, a Roman citizen of rank, succeeded Stephen III. in 772. Desiderius, king of the Lombards, having invaded those provinces which Pepin, king of the Franks, had annexed to the Roman see, Adrian implored the protection of Charlemagne, who forthwith entered Italy at the head of a powerful army, vanquished Desiderius, put an end to the Lombard kingdom, ratified Pepin's donation, and added further grants, retaining, however, the sovereignty, and received from Adrian the highest honours he could bestow. Adrian now turned his attention to ecclesiastical affairs, and, in particular, to the fierce and sanguinary iconoclastic contest that had long been agitating the East. He gave his adhesion to the council, held in 787 at Nice, which condemned the views of the iconoclasts; and, subsequently, he expressed his approval of the council of Frankfort, convoked in 794 by Charlemagne, to denounce the proceedings of the recent Eastern council. Adrian defended himself against the charge of inconsistency, by alleging that the tenor of the canons lately enacted at Nice, had, through ambiguity of expression and other causes, been misapprehended in the West, and that the supposed discrepancy between the decisions of the two councils was only apparent. During an inundation at Rome, Adrian displayed great energy and munificence, in furnishing, at his own expense, the inhabitants with necessaries, conveyed throughout the city by boats and other means, and in repairing public damage, and even compensating private losses, when the inundation was over. After a long pontificate of nearly 24 years, he died in December, 795.

ADRIAN II., a native of Rome, succeeded Nicholas I. in December 867. After twice declining the papal dignity, he accepted it in his 76th year, in compliance with a call from the people, nobility, and clergy of Rome, which received the emperor's concurrence. In defiance of the church's charter, the acts of all successive councils, based on primitive truth and order, as well

as of the rights of civil rulers, he tried to attain a supremacy over the metropolitans of the West, the churches of the East, and the secular power everywhere. He claimed Bulgaria, as if dependent on the see of Rome; and, by arrogating jurisdiction throughout the East, compelled the Eastern churches to assert their independence, and withdraw from intercommunion with the pope. This schism occurred when the celebrated Photius was patriarch of Constantinople. Adrian died in 872.

Adrian III., a native of Rome, succeeded Marinus in 884. His name was Agapetus, which he changed into Adrian on assuming the pontificate; thus introducing the usage followed by his successors, of changing their names when raised to the papal dignity. He strenuously resisted the claims of the emperors of Germany to interfere with the elections of the popes; and permanently confirmed the existing schism, by persisting in the claims of his immediate predecessors to jurisdiction over the churches of the East. He died on his way to a Diet at Worms in 885, after a pontificate of about 18 months.

Adrian IV., an Englishman, and the only native of the British isles that ever obtained the Roman tiara, succeeded Anastasius IV. in December, 1154. He raised himself from the humblest origin by his great capacity and force of character. He was born near St. Albans, and his name was Nicholas Breakspeare. Quitting England at an early age, to push his fortune on the continent, he was admitted into the abbey of St. Rufus in Provence, where he gradually rose from the menial position of lay-brother, till, in 1137, he was elected abbot. Having, through the envy of some of the monks, been denounced by the fraternity to Pope Eugenius III., the abbot repaired to Rome to meet the charges. Eugenius, on examining the case, was at once convinced of Breakspeare's innocence; and, in conversing with him, was so much struck with his talents and spirit, that he informed the monks he required the abbot's services elsewhere, directed them to appoint another superior, made Breakspeare bishop of Alba and a cardinal, and sent him on a mission to Denmark and Norway, where he made numerous converts from paganism, and established an archiepiscopal see at Upsal. Returning to Rome, he was received with high respect by Pope Anastasius, whose successor he became in 1154, taking the name of Adrian IV. Henry II. of England obtained from Adrian permission to undertake the conquest of Ireland, "on condition that one penny should be annually paid to the pope for every house in the island." Adrian was one of the most vigorous and intrepid asserters of the papal claims to universal supremacy. He crushed the efforts of the Roman people to establish a republic; succeeded, by the terrors of his interdicts, in causing Arnold of Brescia, a disciple of Abelard, to be seized and delivered to the flames; compelled William, king of Sicily, to acknowledge the pope as feudal superior, and pay an annual tribute; treated the emperor with boundless arrogance; extorted from him the most humiliating submission; and finally transmitted to his successors an enduring contest between the imperial crown and the Roman tiara. Adrian, in his private capacity, continued to exhibit great simplicity of manners, truthfulness, and justice. In conversing with his countryman, John of Salisbury, he declared he often looked back with a sigh to the happiness he enjoyed in his original humble position, and almost regretted he had ever left England, as his subsequent advancement, and especially his elevation to the papal chair, had afforded him no real satisfaction. He died in September, 1159, and was succeeded by Alexander III.

Adrian V. succeeded Innocent V. in 1276, but died 38 days after his election. He was a native of Genoa, nephew of Innocent VI. His original name was Ottobini. His uncle sent him as legate to England in 1254, to appease the dissensions between Henry III. and his barons; and in 1265 he was again appointed to the same legation by Clement III.

Adrian VI., Pope, born at Utrecht in 1459, studied there first, and afterwards at Louvain. His general abilities, and his proficiency in philosophy and theology were respectable, but he never evinced much taste for polite literature. He became professor of theology, and vice-chancellor of the university of Louvain; and was appointed by the Emperor Maximilian I. preceptor to his grandson, afterwards Charles V. Adrian was subsequently sent as ambassador to Spain, where he was raised successively to the highest dignities, both ecclesiastical and civil. In 1517 he was made a cardinal by Leo X., and in 1522 was elected Leo's successor in the papal chair. His election was mainly owing to the influence of Charles V., but also, in no small degree, to a difficulty among the cardinals in the choice of any other individual, and their expectation that either Adrian's unambitious disposition would lead him to decline the dignity, or that his age and infirmities would soon cause a new vacancy. On arriving at Rome, Adrian soon found his new position was not likely to prove a bed of roses. His indifference to light literature and the fine arts, and his grave manners and pious conversation, awakened the contempt and aversion of the gay assemblage of wits, poets, scholars, and artists, that had found the brilliant but godless court of Leo X. a congenial resort; and his inexorable determination to discountenance luxury, folly, and vice, and to restore ecclesiastical discipline, soon rendered him intensely unpopular among the licentious citizens and libertine clergy of Rome. Alarmed at the spread of the Reformation, he sought to save the Roman catholic church, by a removal of flagrant abuses, and a thorough purification of clerical morality; but his zeal made him odious to multitudes within the church, while his candour stimulated her external assailants. He died in 1523. His epitaph records that he deemed his elevation to the papal dignity the greatest of his misfortunes.—E. M.

ADRIAN, the first bishop of St. Andrews. He was killed by the Danes A.D. 872.

ADRIAN, surnamed the Carthusian, resided in the Chartreuse near Gertrudenberg, and in 1410 wrote a dissertation entitled "Liber de Remediis Utriusque Fortunæ, Prosperæ scilicet et Adversæ."

ADRIAN, called also DE CASTELLO, a cardinal of historical celebrity, a man of distinguished learning, and a zealous patron of literature, was born about 1458 at Corneto in Tuscany. He was papal nuncio in Scotland and in England, and became a special favourite of Henry VII., who appointed him bishop of Hereford, and afterwards of Bath and Wells. He became secretary, confidential minister, and treasurer to Pope Alexander VI., by whom he was raised to the dignity of cardinal. He narrowly escaped being poisoned by the infamous Cæsar Borgia, who sought to appropriate the wealth Adrian had acquired. During the pontificate of Julius II., Adrian retired from Rome to avoid, it is said, a prosecution for peculation. He returned on the accession of Leo X.; but being afterwards accused of complicity in the conspiracy of Cardinal Petrucci, was again obliged to flee. The subsequent events of his life are indistinctly known. It is generally supposed he was murdered by a domestic, whose sole object was to rob him of the money and other precious articles in his treasury. Besides various Latin poems of great purity and elegance of diction, Adrian published "De Vera Philosophia," and "De Sermone Latino, et de Modis Latinè Loquendi."—E. M.

ADRIAN, the last Russian primate who held the patriarchal dignity, the suppression of which, after Adrian's death, was perhaps the most important, and certainly the most legitimate, of all the resolute and salutary measures of Peter the Great.

*ADRIAN, John Valentin, an accomplished German professor and author, born at Klingenberg-on-the-Maine, 1793. After serving as a volunteer in the war against France in 1813 and 1814, he completed his academical studies at Wurzburg. He subsequently travelled in Italy, England, and France. In 1823 he was appointed professor of modern languages in the university of Giessen. His works are numerous and interesting, among which are "Pictures from England;" "Sketches from England;" "A Provençal Grammar and Chrestomathy;" "The Grecian Priestesses;" "Historical and Literary Essays." He published some German imitations of Byron's poetry, and superintended a translation of that poet's collected works.—E. M.

ADRIANI: three distinguished Florentines bear this name—a father, son, and grandson. The first, Marcello Virgilio, born in 1464, was a professor of literature in his native city, and was made chancellor of the republic in 1498. He is the author of a translation of the Dioscorides, and of several treatises and orations. He died in 1521. His son, Giovanni Battista, was born in 1513; was a student of classical literature, but was obliged to join the army when his country was attacked by Charles V. and the Medici. The last thirty years of his life he spent as professor of eloquence in the university of Florence, where he died in 1579. His best-known work is a history of his own time, which he wrote at the request of the Grand-duke Cosmo. It embraces the period from 1536 to 1574, and is much esteemed as an excellent continuation of the

well-known Francesco Guicciardini's history of Florence. This work was published by his son, MARCELLO, who was born in 1533, and succeeded his father in the chair of eloquence. Marcello is the author of an Italian translation of Demetrius Phalereus on elocution. He translated also Plutarch's "Morals."—J. B.

ADRIANO, a Spanish painter, born at Cordova about the middle of the 16th century, where he died in 1630. He was a lay brother of the Carmelite order. Few of his works have been preserved; among those that have, a picture of the Crucifixion is most remarkable. He was in the habit of effacing his pictures as soon as they were finished, and it was only by the earnest solicitations of his friends, in the name of some souls in purgatory, to whom the artist was accustomed to pray, that any of his productions were saved from destruction.—J. F.

ADRIANUS FRANCISCUS, author of a work published at Venice in 1567, entitled "Vesper Psalms for all the Feast Days throughout the year."

ADRICHO'MIA CORNE'LIA, a nun of the order of St. Augustin at Beverwyk. She lived in the sixteenth century, wrote several pieces of sacred poetry, and translated the Psalms of David into verse.

ADRICHOMIUS CHRISTIANUS, a priest, born at Delft in Holland, 1533. He was director of the nuns of St. Barbara, in his native place, till, by the revolt of the Gueux, he was driven from Holland. After various wanderings, he took refuge finally at Cologne, where he died in 1585. Under the name of Christianus Crucius, which he assumed in allusion to his sufferings, he published a life of Christ, formed by combining the four gospels; but his fame rests chiefly on his work, "Theatrum Terræ Sanctæ," a geographical description of Palestine, with a summary of scripture history.—J. B.

ADROVALD, a Benedictine monk of Fleury, who lived at the end of the ninth century, and wrote a history of the translation of St. Benedict, and a book "De Corpore et Sanguine Christi."

ADRY, JEAN-FELICISSIME, a learned Oratorian priest and librarian, contributor to the "Magazin Encyclopédique," editor of numerous works, ancient and modern, and author of a "Literary History of Port-Royal," &c.; born in Burgundy in 1749, and died at Paris in 1818.

ADRYAN, ALBIN, a Polish gentleman, who, born about 1490, studied at Cracow, attained a high reputation as a scholar and poet, and died at Cracow about 1540.

ADSO, sometimes called HORMENIUS, a French abbot of Burgundy, about the middle of the tenth century, wrote several legendary works. Another person of the same name, and employed in similar literary work, belonged to Deuvres in Champagne, and died about the year 992.

ADUARTE, DON DIEGO D', a learned Spanish Dominican, bishop of New Segovia in the Philippines, published at Manilla, in 1640, a work on Dominican missions in the East.

ADVENTIUS, elected bishop of Metz in 855, was member of several councils that deliberated on the question of divorce between King Lotharius and his queen, and procured by his efforts a decision, according to which the queen was sent to a convent and the king permitted to remarry. For this, Adventius was deposed by a council held at Metz, but was restored to his see by the mediation of Charles the Bald. Died 875.—E. M.

ÆACIDES, king of the Molossians in Epirus, and father of the famous Pyrrhus, began to reign in 326 B.C., and was killed in an engagement with an army sent against him by Cassander.

ÆANTIDES, a Greek writer who resided at Alexandria under the first Ptolemy, about 300 B.C.: and one of the seven Alexandrian poets, called by ancient grammarians the "Pleiades." Nothing remains of his works.

ÆDESIA, a female philosopher of the Neoplatonic school; famous besides for her virtue and her beauty.

ÆDESIUS of Cappadocia, a Neoplatonic philosopher of the fourth century, among whose pupils were Jamblicus, Maximus of Ephesus, Eusebius, and the Emperor Julian.

ÆGEATUS, a Nestorian presbyter of the fifth century, who wrote some sections of church history, and a tractate against the council of Chalcedon.

ÆGIDIUS of Assise, member of the order of Minor friars, was one of the companions of St. Francis of Assise; wrote various works, one of which, entitled "Aurea Verba," was printed at Antwerp in 1534. Died in 1262.

ÆGIDIUS DE COLUMNA, an Augustine monk of the thirteenth century, author of numerous works, and honoured by the schoolmen with the title of "The most profound doctor." He was preceptor to the sons of Philip III. of France, and professor of philosophy and theology at Paris. Through the favour of Pope Boniface VIII. he was made bishop of Berri, and, by some accounts, a cardinal.—E. M.

ÆGIDIUS, GILLES DE CORBEIL, canon of Paris, physician to Philip Augustus, king of France, and author of a medical work, attributed to another ÆGIDIUS, a Benedictine of the 8th century, who is said to have resided at Athens.

ÆGIDIUS LEODIENSIS, or GILES OF LIEGE, a monk of Vallée d'Or, in the duchy of Luxemburg, lived in the early part of the thirteenth century, wrote a history of the bishops of Liege, which was continued by various monkish writers.

ÆGIDIUS, PETRUS, of Antwerp, born in 1490, travelled in Asia and Africa, and published a work entitled "A Description of Thrace and Constantinople."

ÆGIMUS or ÆGIMIUS, a physician of Velia, was, according to Galen, anterior to Hippocrates, and is said to have been the first who wrote on the pulse.

ÆGINHARD. See EGINHARD or HEINHARD.

ÆGINITA. See PAUL of Ægina.

ÆGINITA, a Greek of Ægina, a maker of vases and images, lived, as appears, about 200 years B.C.; and was, according to Pliny, brother of Pasias, an eminent painter. The island of Ægina is remarkable at the present day for the number of beautiful ancient earthen vases obtained by excavation. Of such probably he was, as Pliny calls him a "fictor."—E. M.

ÆGINUS SPOLENTINUS, that is, of Spoleto, edited at Rome in 1550, from Vatican manuscripts, the "Bibliotheca" of Apollodorus, with a Latin translation and very erudite notes.

ÆLF, SAMUEL, a Swedish divine of the eighteenth century, archdeacon of Linkoping, professor of belles-lettres at Upsal, and author of various Latin poems.

ÆLFRICUS or HELFRICH, surnamed the GRAMMARIAN, was born about the middle of the tenth century. He became successively abbot of Malmesbury, bishop of Wilton, and, in 995, archbishop of Canterbury. He left, 1. A Latin and Anglo-Saxon dictionary and grammar—a highly accurate and methodical work, which was published at Oxford in 1559; 2. A Saxon chronicle, published in London in 1628–1638; and 3. A homily on the Eucharist, printed at Cambridge, 1641.

ÆLIANUS the Tactician, a Greek writer, author of a work on Greek military tactics, quoted with great respect by the emperors Leon and Constantine Porphyrogenitus, and first translated into Latin by Theodore Gaza. Flourished in the reign of Adrian, to whom this work was dedicated.

ÆLIANUS, CLAUDIUS, a native of Præneste in Italy, and author of two well-known works, entitled "Miscellaneous History," and "On the peculiarities of Animals," flourished about A.D. 225. Though, till considerably advanced in years, he never, it is said, left Italy, he afterwards, as in the latter of these works he himself expressly states, visited Alexandria. His writings prove his extensive erudition and amiable character, but that he was superstitious and credulous in the extreme. The diction, so far as it is his own, displays great affectation and want of classic simplicity. The works entitled "On Providence," and "On Manifestations of the Deity," of which only a few fragments remain, were, in all probability, but different designations of one and the same production. The "Rustic Epistles" often attributed to him, were, in the estimation of the learned Coray, written by a native Greek, and not by Claudius Ælianus; but whether by Ælianus the Tactician or some one else, Coray does not venture to determine.—E. M.

ÆLIANUS MECCIUS, an ancient physician of the second century, who is mentioned by Galen as the first of his masters who introduced the use of electuaries.

ÆLIUS CÆSAR. See VERUS.

ÆLIUS SEXTUS CATUS, a Roman jurisconsult, eulogized by the poet Ennius, was consul and censor, remarkable for his simplicity of manners, and rigorous discouragement of luxury.

ÆLNOTH, a monk of Canterbury, who resided for 24 years in Denmark, and wrote in 1155 the life of Canute, under the title "Historia ortus, vitæ et passionis S. Canuti."

ÆLST or AALST, EVERARD VAN, a Dutch painter, remarkable for the high finish of his productions, peculiarly felicitous in representing inanimate objects, and, in particular, dead birds and armour, was born at Delft in 1602, and died in 1658.

ÆLST or AALST, NICHOLAS VAN, an engraver and print-

seller at Rome. He made several engravings after eminent painters, as Giulio Romano and Teodoro Ghigi. He was born at Brussels in 1526.

ÆLST or AALST, Paul Van, a Flemish painter of the 16th century, the son and pupil of Peter Kock. He was particularly skilful in painting still-life and flowers. Fine specimens from his hand are to be seen in the galleries of London and Florence.

ÆLST or AALST, William Van, a Dutch painter, nephew and pupil of Everard Van, born in 1620, travelled, when young, in France and Italy, and obtained the friendship of many foreigners of high distinction; returned to Holland loaded with presents, and won high reputation as a painter of fruits and flowers.

ÆMI'LIA, Juliana, a German writer of sacred poetry, born in 1637. She was the daughter of Albert Frederic, count of Barby, and in 1665 married the count of Schwarzburgh-Rudolstadt. Some of her pieces are to be found in the hymn books used in the service of the protestant churches of Saxony and Thuringia. The countess died in 1706.

ÆMI'LIA, Tertia, third daughter of the elder Paulus Æmilius who was killed at the battle of Cannæ, wife of the first Scipio Africanus, and parent of Cornelia, the mother of the Gracchi, became memorable for her conjugal affection and domestic virtues. After her death, her fortune, which was immense, fell to her adoptive grandson, the younger Scipio Africanus, who made it over to his mother Papiria, after her divorce from his father, the second Paulus Æmilius.—E. M.

ÆMILIA'NUS, Alexander or Alexandrinus, prefect of Egypt in the reigns of Valerianus and Gallienus. He revolted, with his province, from the imperial government, and for some time was successful, but was at last defeated, and by command of Gallienus strangled in a dungeon.

ÆMILIA'NUS, a Christian of Mœsia, put to death in 362, under Julian, for having set fire to a heathen temple.

ÆMILIA'NUS, a native of Nice in Asia Minor, author of three epigrams in the "Greek Anthology." The precise time when he flourished is uncertain.

ÆMILIA'NUS, a Roman emperor, born in Mauritania about 206. Having, while governor of Pannonia and Mœsia under Gallus, vanquished the barbarians who had invaded his province, he distributed the spoils among his troops, who proclaimed him emperor. Gallus, marching against the usurper, was, with his son, massacred at Interamna by his own troops, and Æmilianus was acknowledged as emperor by the senate. After a reign of two or three months, he died at Spoleto, but whether by a natural or violent death is uncertain.—E. M.

ÆMI'LIUS. See Barbula,—Lepidus,—Mamercus or Mamercinus,—Papus,—Paulus,—Regillus,—Soaurus.

ÆMI'LIUS or ÆMILIA'NUS, a Christian physician and martyr, put to death in 484 by Humeric, king of the Vandals, with frightful tortures, which, though he was of great age, he endured triumphantly.

ÆMI'LIUS, a Christian martyr, suffered in Africa under the Emperor Severus in 205.

ÆMI'LIUS, Antonius, a distinguished professor of history, a disciple of Vossius and friend of Descartes, and author of various Latin poems and a collection of harangues, was born at Aix-la-Chapelle in 1589.

ÆMI'LIUS, George, a relative of Luther, and author of a paraphrase of the four gospels in Latin verse, entitled "Evangelia Heroico Carmine Reddita;" born at Mansfeld in 1517.

ÆMI'LIUS, Julius Cordus, a Roman historian in the reign of Maximianus (A.D. 287).

ÆMI'LIUS, Parthenianus, a Roman historian, author of a work, "De iis qui Tyrannidem Affectarunt."

ÆMI'LIUS, Sura, a chronologist, who wrote a work "De Annis populi Romani."

ÆNÆ, Henry, a Dutch technologist, born at Oldemardum in 1743, died at Amsterdam 1812. He studied at Leyden, and rose to considerable eminence in his profession; he has left some works on various branches of practical physics.

ÆNEAS, one of the princes who defended Troy. He was the son of Anchises, and married Creusa, the daughter of King Priam. He did many brave deeds during the Trojan war, and on one occasion encountered the great Achilles himself. In the Iliad, however, he occupies but a subordinate rank among the heroes of whom Homer sings; and by several writers, Strabo among the number, we find him accused of preserving his life by treachery, and of being associated with Antenor in betraying his country to the Greeks. He is most celebrated for his exploits after he left the burning city, though some writers affirm that he remained there, rebuilt the ruins, and reigned over the remnant of the Trojans. In Virgil's well-known epic, of which he is the hero, and in the writings of various Latin poets, a different destiny is assigned him. They delight to surround his name with every heroic attribute, and to adorn his story with romantic incident, for they look upon him as the father of their nation, tracing to him the line of Lavinian kings, from whom the builder of Rome is alleged to have sprung. According to them, on the fatal night when Troy was taken, Æneas escaped with his household gods, bearing the old Anchises on his shoulders, and leading his son Ascanius by his side. After many wanderings by sea and land, to which he was doomed by the cruelty of the revengeful Juno, who hated all the Trojan race; —after losing both his wife and father, the latter of whom he buried in Sicily, and from whose shade he learned the fates of his posterity, he arrived at the Tiber, under the guidance of his divine mother Venus. There he settled with his followers, on the dominions of Lavinius. That king received him favourably, and promised to give him his daughter Lavinia in marriage. This excited the jealousy of Turnus, king of the Rutuli, to whom the princess had been before betrothed. The rivals went to war, and, after many battles, Æneas was victorious, killing Turnus in single combat. He then married Lavinia, and built the town of Lavinium, which he so named in honour of his wife. After the death of his father-in-law, he succeeded to the throne, and founded the dynasty of Alba Longan kings. The details of this story vary in different authors. The poem of Virgil closes with the defeat of Turnus, and among other writers the manner of the death of Æneas is variously related. Some affirm that he fell in battle with the Etrurians, while others represent him as being drowned, or, rather, as disappearing in the river Numicus. His subjects awarded him the honours of divinity, and worshipped him as Jupiter Indiges.—J. B.

ÆNEAS, surnamed "The Tactician," flourished about the 104th Olympiad, and, according to Casaubon, is the same with Æneas of Stymphalus, who reigned in Arcadia about 360 B.C. This is rendered probable by the circumstance that, in his work on military tactics, he refers only to those implements of war which were employed in the time of Aristotle, and to none of those subsequently invented. The greater part of his writings have been lost, but the portion of them still extant is highly interesting to archæologists.

ÆNEAS, Gazæus, a native of Gaza, who lived in the fifth century. He was originally a zealous Platonist, but became a convert to Christianity. He has given a description of the persecution of the Christians by Hermerich, king of the Vandals. In addition to his 25 letters, he wrote a small work entitled "Theophrastus," which consists of a dialogue on the immortality of the soul, and the resurrection of the body.—F.

ÆNEAS, Sylvius. See Pius II.

ÆNESIDEMUS, a philosopher of the school of Pyrrho, born at Gnossus in Crete, about 50 B.C. He taught the Alexandrian philosophy, and composed, according to Diogenes Lærtius, eight books on the sceptical systems, of which Photius has preserved some fragments.

ÆNETIUS, Jacob, a Lutheran scholar and preacher of the sixteenth century. Theophilus, his son, born at Meissen in 1574, held various offices, and died, 1631, professor at Jena.

ÆPINUS, Francis Ulric Theodore, born at Rostock, 13th December, 1724, died at Dorpat, 1802. He was a physician of considerable reputation, and belonged to a family distinguished in the history of literature, and especially in that of protestant theology.—(See Æpinus, John.) Æpinus devoted himself chiefly to the study of natural philosophy and mathematics, and some able treatises which he published procured him the honour of being appointed a member of the Berlin Academy of Sciences. In 1757 he became a member of the Imperial Academy of Sciences, and professor of natural philosophy at St. Petersburg, where he gained a high reputation. He was honoured with the special notice of Catherine II., who appointed him mathematical tutor to her son, Paul Petrovich, and inspector-general of normal schools. His works consist of treatises on electricity and magnetism, and on the distribution of heat, and he exhibited much ingenuity in the improvement and invention of an apparatus for physical experiments.—F.

ÆPINUS, John, a distinguished German reformer of the sixteenth century, and for many years the leading theologian of the Lutheran church in Hamburg and north Germany. He was born in the Mark of Brandenburg in 1499. His family name was Hoch or Hoeck, meaning *high*, for which he substituted the Greek—ὑψηλος. He studied at Wittemberg under Luther, and returned to his native province full of youthful zeal. But his countrymen were not yet ripe to receive his doctrines, and the preacher was thrown into prison. After his release he repaired to Stralsund, where he was for some time at the head of a private school, but was commissioned by the magistrates, in 1525, to carry through an evangelical reform both of the churches and public schools of the city. In 1529 he removed to Hamburg, to take the pastoral charge of the church of St. Peter. The Reformation had been established that very year in Hamburg, under the guidance of John Bugenhagen or Pomeranus, pastor of Wittemberg, who had been permitted by the elector of Saxony to leave his own charge for a time, for the purpose of rendering that important service to the evangelical cause in one of the chief cities of the empire. Æpinus was soon found to be the best qualified man to build upon the foundation which had been laid by the reformer of Wittemberg, and for the next quarter of a century he was the most prominent and influential of the theologians of north Germany. In 1532 he was appointed, by Bugenhagen's recommendation, superintendent of the churches of Hamburg, and first reader in theology, in which event the reformation of Hamburg and its adjacent territory may be considered to have been completed. In 1533 he was promoted to the degree of doctor in theology, along with Cruciger and Bugenhagen, in presence of the young elector, John Frederick, and his court, at Wittemberg. These were the first three evangelical doctors of the protestant church. In 1534 he was sent into England, along with other envoys from the protestant princes of Germany to Henry VIII., who had recently opened up negotiations for a closer union with them in the great struggle with the papal power. In 1538, Æpinus signed the articles of Schmalkald, and in 1539 attended the Convents of Frankfort and Naumburg. After the death of Luther, he took a prominent part in opposing the "Interim" which the Emperor Charles V. attempted to force upon the evangelical states. The confession and declaration on the Interim given forth in 1548 by the superintendents, pastors, and preachers of Lubeck, Hamburg, and Luneburg, was drawn up by his pen, and was subscribed by the evangelical ministers of almost all the cities and towns of Lower Saxony. In the controversies excited immediately after, by what was called the "Leipzig Interim," he took part with Flaccius Illyricus against Melancthon and the other divines of Wittemberg, but was favourably distinguished from Flaccius by the moderation and charity with which he conducted his part in the dispute. It was not his fault that the controversy became so embittered, and so unhappy in its consequences to the Lutheran church. In the controversy raised by the friends of Osiander on the subject of justification, Æpinus drew up in 1552, in concert with his colleague Westphal, a theological judgment, which was signed by twenty-one preachers of Hamburg and twelve of Luneburg,—a document which was equally marked by decision on the side of truth as opposed to the teaching of Osiander, and by a tone of moderation and a love of peace. But these qualities did not exempt Æpinus, even in his own immediate sphere of action, from the troubles of polemical strife. Having published in 1544 a commentary on the 16th Psalm, in which he taught, after Luther and Thomas Aquinas, that the descent of Christ into hell was to be regarded as the lowest step of his humiliation, and, as such, an indispensable part of the ransom paid for human redemption, this doctrine was publicly challenged by four of his colleagues in the ministry of Hamburg, who declaimed against it with such violence from their pulpits, and produced so much excitement in the minds of the community, that the senate were obliged in 1550 to obtain a judgment from the theologians of Wittemberg upon the subject, in order to allay the public uneasiness. Melancthon's judgment, by leaving the question undecided and open, had the effect of at least acquitting Æpinus of the charge of heretical or dangerous teaching; and when his antagonists, in spite of this, proceeded to renew the pulpit war, three of them were summarily deposed by the senate and banished the city. The doctrine of Æpinus upon this point, which he stated and defended more fully in his commentary on the 68th Psalm, was afterwards taken up and pressed very warmly by Flaccius. Æpinus was much disturbed during the last years of his life by these unhappy disputes. He died on the 13th May, 1553. Besides the writings already mentioned, he left several other works, including a "Book of Church Order for Hamburg," published in 1551. Several of his descendants rose to eminence in the duchy of Mecklenburg as men of learning: one of these was Francis Albert Æpinus, a distinguished philosopher and theologian, who died in 1750; another was his son, Francis Ulrich Æpinus, professor at Rostock and Bützow, a writer on physical science.—P. L.

ÆRIUS, a disciple of Arius, who lived in the fourth century, and added to the doctrine of his master, that a bishop was not superior to a priest, and that Easter, festivals, and fasts, were superstitious observances, savouring of Judaism. He also condemned prayers for the dead. His disciples were banished from their churches, and were obliged to assemble in woods and caves. He was a contemporary of St. Epiphanius.—F.

ÆRTSEN, Peter, surnamed from his stature, "Long Peter," a Dutch painter, was born at Amsterdam in 1519, and died in 1573. When only eighteen, this artist rendered himself remarkable for a certain boldness of style peculiar to himself. He possessed great skill in perspective as well as in the arrangement of drapery, and the adjustment of his figures. His earliest works represented interiors which he depicted with singular truthfulness; but he was no less successful as an historical painter, and some of the paintings he executed in Amsterdam were of great value. Unhappily, several of his finest productions were destroyed during the civil wars.—F.

ÆRTSZ, Rykaert, a Dutch historical painter, called "Ryk met de stelt," or "Dick with the wooden leg," from the circumstance that, by an accident that he met with when young, he was maimed for life. He was the son of a poor fisherman, and when unable to amuse himself otherwise, he was accustomed to draw with charcoal on the floor, and the taste and ability he displayed led to his becoming a painter. He went first to Haarlem, where he received instruction and found employment. Subsequently he removed to Antwerp, where he was chosen a member of the Academy of St. Luke. Ærtsz was born at Wyck in North Holland in 1842, and died at Antwerp at the age of 95.—J. B.

ÆSCHINES, the great rival of Demosthenes, was born in Attica in 389 B.C. It is very difficult to ascertain the real facts of his life, as the principal sources are the depreciatory statements of Demosthenes, or his own too laudatory counter-statements. His parents were certainly poor, and his father supported himself and family by teaching a school, in the duties of which Æschines at an early age took a share. When eighteen years old, the Athenian youths became soldiers, and were employed as a kind of patrol in guarding various fortified places on the frontiers of Attica. Æschines informs us he had to submit to this duty. Probably immediately after this, he became scribe to the orator Aristophon, and afterwards to Eubulus, in whose employment he became thoroughly acquainted with the constitution and laws of Athens. Subsequently he took to the stage, but without any marked success. He then joined the army again, and in several expeditions won distinction, and even a crown, if we are to believe his own story. Before his last military expedition, he had spoken in the public assembly at Athens, and he soon perceived that this was his proper sphere. It was here that he met Demosthenes. At first, Æschines felt that all his endeavours should be directed to check the influence of Philip —but in the course of time he began to think that the only hope for Greece lay in submission to the Macedonian king. On this point Demosthenes differed from him, and tried to bring over the Athenians to his side. Hence their quarrel, which was embittered by several occurrences. In the end, Æschines was defeated by Demosthenes in his celebrated speech "On the Crown," and retired to Asia, where he taught rhetoric. From Asia he went to Rhodes, and established a rhetorical school there. He left Rhodes for Samos, where he died in 314 B.C. Æschines is often accused of having received bribes from Philip, and of having sacrificed his country to his own aggrandizement. He is not certainly free from blame, but he seems to have erred more through mistakes of head than corruption of heart. He published only three of his speeches, which are masterpieces of eloquence.—J. D.

ÆSCHRION, a physician of Pergamus, who lived, it is probable, in the second century of the Christian era. Galen, who ranks him among the empirics, cites from him a remedy for madness, of which the principal ingredient consists of pulverized

crabs, taken at certain lunar periods. He is not to be confounded with a writer of the same name mentioned by Pliny in his "Natural History," lib. viii.

ÆSCHYLUS, the father of Greek tragedy, and one of the greatest dramatic writers of any age. He was born in the year 525 B.C., in the district of Eleusis in Attica, a few miles west from Athens, on the borders of Megara. In the neighbourhood of the world-renowned sanctuary of Ceres, his youth was spent under the solemn religious influences which gave so decided a tone to his dramatic works. At the age of twenty-five, he exhibited his first tragedy; but did not gain his first dramatic prize till the year 484 B.C., when he was forty-one years of age. Meanwhile the soul of Greek nationality had been roused in all its strength by the invasion of the generals of Darius, ending in their disgraceful defeat at Marathon in 480 B.C. In this battle Æschylus fought; and the ardour of his patriotism was no less prominently manifested by the part which he took in the great naval engagement of Salamis, ten years afterwards. There can be no doubt that the lofty tone of his poetry, and that of his contemporary, Pindar, who was only seven years his junior, is to be attributed in no small degree to the impulse which the whole Greek mind received from the great political movement that terminated in the complete overthrow of the insolent claims of the Oriental autocrat. But in Æschylus there is also distinctly visible a certain soldierly attitude, and a delight in the pomp and circumstance of war, that is clearly traceable to the atmosphere of Marathon and Salamis, which the poet had breathed. The only other external event of any consequence in the life of the father of tragedy, is his sojourn in Sicily, a country which King Hiero had about that time rendered an agreeable place of residence for poets and literary men. That Æschylus, whose sympathies were aristocratic, was driven to leave Athens by his aversion to the ultra-democratic tendencies of the time, even then visible to the thoughtful eye, is probable, but not authenticated. Certain it is, however, that he died at Gela in that country, in the sixty-ninth year of his age, 456 B.C., and about twenty years before the outbreak of the calamitous Peloponnesian war. Only two years before his death he had exhibited the famous trilogy of the Orestiad, the only complete specimen of a Greek dramatic trilogy now existing, and generally allowed to be, as a whole, the masterpiece, not only of its author, but of the whole tragic literature of Greece, so far as its most notable specimens have been transmitted to modern times. As a tragic writer, Æschylus has seldom been so highly estimated as he deserves; but the large and liberal criticism of modern times has delighted to recognize his peculiar excellences, which had been somewhat obscured by the more popular graces of Sophocles and Euripides. No doubt the diction of the poet is sometimes turgid, and now and then obscure; but so far as the obscurity arises from the corruption of the text (which is generally the case), the writer must remain free from blame; and a tendency to employ now and then language somewhat inflated, will readily be forgiven where such a fine eye for dramatic effect is constantly found combined with the loftiest moral purpose, and the most sustained elevation of thought. The dramatic power of some of the scenes in the "Agamemnon" and the "Eumenides" has never been surpassed, not even by Shakspeare; the calm statuesque grandeur of the "Prometheus" has made the name of the stout-hearted Titan as familiar to the readers of English poetry in the nineteenth century, as it was to the auditors of Bœotian Hesiod 800 years before the Christian era. In the "Persians," again, by selecting a historical subject, the battle of Salamis, the daring genius of the great tragedian ventured to open a new field for the Greek dramatist; destined, however, to be triumphantly taken possession of only by our own Shakspeare, about 2000 years after the hint was given. Besides the pieces just mentioned, Æschylus composed "The Seven against Thebes," and "The Suppliants"—in all seven pieces; a small remnant of the ninety dramas which Suidas reports him to have composed. The most famous editions of this writer are those of Stanley, Schutz, Wellauer, Paley, and Hermann; the English poetical translations are by Potter and Blackie.—J. S. B.

ÆSOPUS most probably flourished in the sixth century before the Christian era. Little is known of his life, and some even have gone so far as to deny that there ever was such a person. There is no good reason, however, for this denial. Indeed, it seems certain that he was born a slave, and was afterwards freed, and that he composed a great many fables. Whether he ever committed these fables to writing, is matter of doubt. In all likelihood he did not. Nevertheless they were handed down by retentive memories to after generations, and in the best days of Greek literature there were collections of Æsopic fables. Very many of them have been preserved to us in Babrius and in the Latin Phædrus. Plutarch informs us that the Delphians, in consequence of a dispute about money which Æsop had been sent to distribute, threw him down a precipice, and thus he perished.—J. D.

ÆTHELNOT. See AGELNOTH.

ÆTHELWOLD, an Englishman, and pupil of St. Dunstan, an abbot at Glasgow, and ultimately bishop of Winchester, died in 984. He published various tracts, and translated the "Regula Benedicti" into Anglo-Saxon.

ÆTHERIUS, an architect, who flourished in the beginning of the sixth century, during the reign of Anastasius I. His merit procured him the emperor's favour, and he executed several important works in Constantinople.

ÆTION, a Grecian painter, supposed, from some expressions in Cicero and Lucian, to have been a contemporary of the celebrated Apelles. One of his pictures, exhibited at the Olympic games, excited such admiration, that Proxenides, the judge of the games, gave him his daughter in marriage.

ÆTION, according to Lucian, another Greek painter, flourishing at Rome during the reign of Hadrian or of Antoninus. His masterpiece represented Alexander and Roxana, surrounded by Cupids, playing with the arms of the hero. This picture had such success, that it was often repeated in after times, both in paintings and on gems. There is, however, great reason to suppose that he is identical with the preceding, and that he lived, instead, at the time of Alexander the Great.—R. M.

ÆTIUS, a Roman general and patrician, born in Mysia towards the end of the fourth century, died in 454. Having for several years been detained as a hostage among the Goths and Huns, he exercised considerable influence over those barbarians. He raised a large army to support the claims of John against those of the descendants of Theodosius, and may be said to have saved Rome from the otherwise inevitable destruction with which it was menaced. He gained several brilliant victories over the Franks and Visigoths, and rendered effectual aid to the Gauls in repulsing their invaders. His high reputation, however, exposed him to the jealousy of the emperor, who had previously promised him his daughter in marriage: but on claiming the fulfilment of the promise, Valentinian, forgetful of all that the hero had effected for his country, basely put him to death.

ÆTIUS, a Greek physician of Amida in Mesopotamia (Diarbekir), who lived, it is probable, towards the close of the fifth or beginning of the sixth century. Little is known of his history. He was a Christian; he studied at the celebrated school of Alexandria, and ultimately established himself in Constantinople, where he became physician to the court. His works exhibit great learning, and are valuable, from the circumstance that they contain many fragments from Greek writers whose works have been lost. Ætius composed an able work, in sixteen books, on a variety of topics connected with the theory and practice of medicine. According to Boerhaave, his works are to the physician what the pandects of Justinian are to the lawyer.—F.

ÆTTENKHOVER, JOSEPH ANTOINE, a German historian; died at Munich, 1775. He was keeper of the archives of the elector of Bavaria, and has left a history of the dukes of Bavaria from the time of Otho the Great of Wittelsbach.

AFER, DOMITIUS, whom Quintilian mentions as the greatest orator he had ever known, was born at Nemausus (Nismes), 26 B.C., and held the office of prætor. He rendered himself acceptable to Tiberius by the accusation he brought against Claudia Pulchra, a relative of Agrippina, and afterwards against her son; and flattered Caligula by not replying to the discourse in which the son of Agrippina poured out his wrath against the rhetorician. Quintilian quotes some fragments in his writings.—S.

AFESA, PIETRO, surnamed DELLA BASILICATA, a Neapolitan painter, who lived about the middle of the seventeenth century. His chef-d'œuvre is the picture of the Assumption, which decorates the high altar of the church de Frati Conventuali di Marisco Nuovo at Naples.

AFFAITATI, FORTUNIO, an Italian physician, was born at Cremona about the end of the fifteenth century; died 1550. He was patronised by Pope Paul III., after whose death he retired into England, where he was drowned in the Thames.

AFFAROSI CAMILLO, a Benedictine monk, was born at Reggio in Lombardy, 1680; died 1763. He has left a history of his native city.

AFFELEN, JOHANN, a publicist of the end of the sixteenth century. He has left a treatise entitled "Vir Politicus."

AFFELMAN, JOHANN, a theologian, was born at Soest in Westphalia, 1588. For twenty-one years he was professor of theology at Rostock, where he died in 1624.

AFFICHARD, THOMAS L', the author of some plays and romances, born at Pont Floh, 1698; died at Paris, 1753.

AFFLECK, SIR EDMUND, a distinguished officer, who served in the British navy during the reigns of the second and third Georges. He gradually rose to the rank of admiral, and was made a baronet for the services he rendered on board the *Bedford*, in the celebrated encounters with the Count de Grasse in 1782. He died in November, 1787.—J. B.

AFFLECK, PHILLIP, a younger brother of Sir Edmund, and distinguished in the same profession. His exploits were not so brilliant, but he was known as an officer of great daring.

AFFLITTO, CÆSARE D', born in 1615, was originally intended for holy orders, but, at the request of his father, became a lawyer. In 1654, however, he returned to the cloister, and was appointed advocate for the poor. He was raised to the bishopric of Cava in 1670. Died in 1682.

AFFLITTO, EUSTACHIO D', (or Father Eustace d'), a Dominican friar, died at Naples in 1790. In 1782 he published the first part of a great work on the literary history of Southern Italy; a second part appeared in 1792, but it has never been completed.

AFFLITTO, GIOVANNI MARIA, a Dominican friar, born about the end of the sixteenth century; died at Naples, 1673. Having devoted himself to mathematics and the art of fortification, he was invited into Spain by John, duke of Austria, where he wrote works on fortification, philosophy, and theology.

AFFLITTO, MATTEO D', an Italian jurist, born at Naples about 1448, died 1524. He applied himself early to the study of law, and became professor of civil law, and president of the royal chamber. He has left many works on jurisprudence.

AFFLITTO, MATTEO IGNAZIO D', born in 1710, was vicar-general of the Principato Citra in the kingdom of Naples; was afterwards doctor of theology, and died insane in 1771.

AFFLITTO, TOMASO, a Neapolitan jurist, born 1570, died 1645. He taught philosophy at Rome.

AFFO, IRENEUS, an Italian writer, born at Busetto, 1742; died about 1805. He was professor of philosophy at Guastalla, and afterwards director of the library at Parma.

AFFRE, DENIS AUGUSTE, was born at Saint Rome de Tarn, September, 1793. In 1839 he was appointed archbishop of Paris, and was killed by a chance shot at the barricade in the Faubourg St. Antoine, Paris, in the month of June, 1848, during the revolution which overthrew the Orleans dynasty. He has left many writings, in particular a small pamphlet respecting the insufficiency of Champollion's method of explaining the Egyptian hieroglyphics.—S.

AFHACKER, GILLES, a Dutch theologian, was professor of theology at Utrecht, about the beginning of the seventeenth century. He is the author of a curious history of the disputes between the Gomarists and the Remonstrants in Holland.

AFRA, ST., a Christian convert, burnt at Augsburg in 304, during the Diocletian persecution. Little else is known of her.

AFRANIO, said by Albonesio to have invented the bassoon, was a native of Pavia, and canon of Ferrara in the middle of the sixteenth century.

AFRANIUS, L., a Roman comic poet, who flourished about 93 B.C., according to some 153 B.C. His comedies were great favourites with the Romans, and were acted even down to the time of Nero. Their subjects were principally scenes of common, especially low life in Rome. He himself confesses that he borrowed not only from Menander, to whom he has been often compared, but from any one who had anything to suit his purpose. Only fragments of his plays remain.—J. D.

AFRANIUS, QUINTIANUS. See PISO.

A'FRASIA'B, the ninth king of Persia of the Peshdádian dynasty. The period of his reign is not certainly known, but it is supposed that he was a contemporary of King Solomon. He was descended from Feridún, a celebrated king of ancient Persia, but through a branch of the family which had been long exiled for rebellion, and had reigned over the Tartars. He defeated Naudar, the prince in the direct line of succession, and ruled over Persia for twelve years with the most tyrannical cruelty. At last his subjects rose in revolt, and placed another descendant of Feridún on the throne. Afrasiab made several unsuccessful attempts to regain the sovereignty, and at last fell into the hands of his enemies at Azerbiján, and was put to death.—J. B.

AFRICA'NER, CHRISTIAN, a South African chief, the story of whose life forms one of the most interesting pages in the annals of modern Christian missions. He was the head of a Hottentot family, whose territory had become occupied by the settlers at the Cape of Good Hope, and who were employed as shepherds on the farm of a Dutch boor. The tyranny of their masters exasperated the chieftain and his men, and hints having reached them of a plot for their destruction, they broke out in open rebellion, and, having killed the farmer and several members of his family, they made their escape, under the leadership of the subject of our sketch, then called Jager, to the banks of the Orange river, where they obtained possession of a territory in Great Namaqualand. Africaner became the terror of the whole surrounding country, making frequent inroads, not only on the colonists, but also on the neighbouring native tribes. He was outlawed by the colonial government, and a large sum was offered for his head. He first came into contact with missions at Warm Bath, a station established within 100 miles of his kraal; but a quarrel having arisen, in which the people of Warm Bath took part against Africaner, he blamed the missionaries, and the whole settlement was destroyed by his infuriated followers. Soon after this, the Rev. J. Campbell having occasion to pass through the territory of the dreaded chief, sent him a conciliatory letter, which was well received, and which resulted in Mr. Ebner being sent as missionary to Africaner's own kraal. Under his teaching, and that of Mr. Moffat, his successor, the chief embraced Christianity, and became distinguished for his gentleness and zeal in behalf of the mission. Mr. Moffat bears testimony to the noble qualities for which the brave South African was distinguished, even as an outlawed warrior, and which, after his conversion, made him of the utmost service in the improvement of his people. He visited the colony with Mr. Moffat, where the appearance of the man at whose name all had once trembled excited the greatest interest. Africaner continued faithful to the cause he had espoused, and was often known to be the peacemaker between hostile tribes. He died in 1823.—J. B.

AFRICA'NUS, SEXTUS CÆCILIUS, a Roman jurist, cited by Paulus and Ulpian, the author of nine books of Quæstiones. He was the contemporary, perhaps the pupil, of the jurist Salvius Julianus, and has been thought to be identical with the Sextus Cæcilius who discussed the subject of the Twelve Tables with the philosopher Favorinus; but this is doubtful.—J. B.

AFRICANUS, SEXTUS JULIUS, a Greek Christian historian, was born at Emmaus in Palestine about the middle of the second century; died probably about A.D. 232. He was deputed to obtain from Heliogabalus authority to rebuild his native city, which had fallen into decay, and which from that time received the name of Nicopolis. He is the author of a chronology which extends from the creation of the world to the third year of the Emperor Heliogabalus, adopted by almost all the churches of the East, and known as "The Era of the Alexandrian Historians."—S.

AFZELIUS, ADAM, a Swedish naturalist, was born on 8th October, 1750, at Larf in West Gothland, and died on 26th January, 1837. He studied under Linnæus, and in 1785 was appointed botanical demonstrator in the university of Upsal. He visited the western coast of Africa in 1792, and made large collections of plants in the neighbourhood of Sierra Leone. The greater part of his collections were lost when that colony was taken possession of by the English. Some of his specimens of plants were obtained by Sir Joseph Banks and Sir J. E. Smith. In 1796 he was appointed secretary of the Swedish embassy in London, and in 1812 he was elected professor of materia medica in the university of Upsal. He published the "Autobiography of Linnæus," as well as various botanical papers on the plants of Guinea, on the species of cultivated clover, and on Swedish roses. The genus Afzelia is named after him. His herbarium was given to the university of Upsal.—J. H. B.

AFZELIUS, a Swedish author, was born 6th May, 1785. In concert with Geiger, he has published a collection of the popular songs of his country.

A'GABUS, an early Christian prophet, of whom we read in the "Acts of the Apostles." At Antioch he foretold a coming famine, and induced the Christians there to send aid to their

brethren in Judea. We find him at a later period at Cæsarea, warning St. Paul against his last journey to Jerusalem.

AGA-MAHMED, one of the most powerful tyrants of Persia during the last century, and founder of the present Persian dynasty, born A.D. 1734; murdered by two slaves, whom he had ordered to be put to death, at Theesha, 14th May, 1797. His grandfather, governor of the Mazanderan, was put to death by Thamas Kouli-Khan. After the death of his father, who had made himself master of the countries south of the Caspian, and was slain, 1758, his mother married again, and her children became determined foes of their brother. In spite of all his rivals, Aga-Mahmed ultimately became master of Persia, and, notwithstanding the determination, intrigues, and arms of Russia, successfully opposed her progress in the East during his lifetime; the better to watch and resist her movements, he established his residence at Teheran, which is now the capital of Persia. Though accustomed to the cruel and sanguinary policy of his times, he appears on the whole to have been the friend of order and of justice; and to have contributed materially to the consolidation, tranquillity, and commercial prosperity of Persia.—J. F.

AGAME'DES and TROPHO'NIUS, two brothers, the most ancient Greek architects we read of. They are said to have lived before Homer's time, to have built the fourth temple of Apollo at Delphi, a temple to Neptune in Arcadia, and a treasury for Hyrieus, a king in Bœotia; but much that is evidently mythical is mingled with their history.—J. B.

AGAMEMNON, called by Homer "King of Men," was the commander-in-chief of all the Greek forces that went to besiege Troy. He accordingly occupies a prominent position in the Iliad. He is there said to be the son of Atreus, while other writers represent him as the grandson of that hero. At the time of the expedition to Troy, he was king of Mycenæ, and his territories were probably very extensive, as he is called the "wide-ruler," and is said to reign over Argos, which, in Homeric language, means Peloponnesus. Though he was under the special protection of Jove, and though, as being the leader of the Greeks, he boasts his superiority to Achilles, yet Homer assigns him a character very much inferior to those of several of the Greek chiefs, and other traditions coincide with the poet's statements. When the Greek fleet was about to set sail for Troy, the sea became perfectly calm. The cause of this was found to be the anger of Artemis, which Agamemnon had excited by killing a stag, an animal sacred to the goddess, and by the use of irreverent language. The goddess was appeased, only after Iphigenia, Agamemnon's daughter, had been wiled into the camp and laid on the altar. When on the very point of being sacrificed, however, the goddess carried the maiden off to Tauris. In the Iliad, the wrath of Achilles is the result of the insolence and stubbornness of Agamemnon, who seized a female slave, Briseis, from Achilles, in lieu of another, Chryseis, whom he had been forced to give up. In this transaction, we find Agamemnon guilty of insolence towards a priest of Apollo, overweening in his estimate of himself, haughty towards others, and not very solicitous about his absent wife, for he positively declares that he prefers Chryseis to Clytemnestra. Shortly after this Agamemnon is introduced, deliberately telling lies to the people, seemingly for mere fun. Several times he becomes despondent and would fain return to Greece, were not other chiefs strongly set against such a step. At the same time he is declared to be both a good king and a brave soldier; his appearance is described as imposing and king-like, and when he fights in person, he generally slays a number of Trojans. The manner of his death is described in the Odyssey. On his return from Troy he was murdered by Ægisthus, who had seduced Clytemnestra, and taken possession of the kingdom. Æschylus, and several other writers, as well as some paintings on vases, represent Clytemnestra as throwing a net over her husband, and then murdering him with an axe.—J. D.

AGANDURU, RODERIC MAURICE, a Spanish missionary to the natives of Loochoo and Japan about the end of the sixteenth century.

AGAPETUS, a deacon of Constantinople, lived about A.D. 527. He addressed to the Emperor Justinian a work in seventy-two chapters, entitled "Charta Regia," containing counsels on the duties of a Christian prince. In his youth, Louis XIII. of France caused it to be translated into French.—S.

AGAPETUS, the name born by two popes:—AGAPETUS I. was elected 3rd June, 535; died 22nd April, 536. He pawned the sacred vessels of St. Peter, in order to travel to Constantinople for the purpose of endeavouring to divert the emperor from carrying the war into Italy, in which he was unsuccessful. AGAPETUS II. was a Roman by birth. He was elected pope in 946, and died in 956. He has left a reputation for wonderful sanctity.—S.

AGAPIUS, various persons of this name are known; one, a physician of Alexandria, who wrote commentaries on medicine; another, a Manichee of the fourth century, spoken of by Photius as composing an account of his sect; a third, a bishop of Cæsarea, who wrote a life of Eusebius; and a fourth, a Greek monk of Mount Athos, who wrote a book called "Ἁμαρτωλῶν σωτηρία"—"Salvation of Sinners"—which was printed at Venice, 1641, and afterwards translated into Arabic.—J. E.

AGAR. See MAXBOURG.

AGARD, ANTOINE, a goldsmith and antiquary, who lived at Arles, towards the close of the sixteenth or beginning of the seventeenth century. He was a great collector of medals and other articles of archæological research.

AGARDE, ARTHUR, a celebrated antiquarian who lived in the reign of Elizabeth, was born at Foston in Derbyshire in 1540. He studied law, and for forty years held the office of deputy-chamberlain in the Exchequer, in which capacity he had charge of many of the national records. Of this he took advantage, and formed large collections of facts calculated to throw light on the history of England. He was a distinguished member of the first society of antiquaries, instituted by Archbishop Parker in 1572, and was the friend of Sir Robert Cotton and most of the learned men of his age. He died in 1615.—J. B.

* AGARDH, CARL ADOLPH, professor of botany and rural economy in the university of Lund in Sweden, and protestant bishop of Carlstadt, was born on 23d January, 1785, at Bostad, a town in Scania, where his father was a merchant. In 1799 he entered upon his studies at the university of Lund, and was appointed professor of mathematics in 1807. His favourite pursuit, however, was natural history, which he prosecuted with vigour. He has devoted his attention in a special manner to the department of cryptogamic botany, and has published several valuable works on algæ. He has also contributed important papers to the transactions of scientific societies. Among his other works may be mentioned, "A Manual of Botany;" "Treatises on the Organography and Physiology of Plants;" and "A Life of Linnæus;" besides several papers on mathematical and theological subjects. He has, on several occasions, represented his native district in the Swedish chamber of deputies. His son, James George Agardh, has also distinguished himself as a botanist by his works on algæ, ferns, &c.—J. H. B.

AGAS or AGGAS, RADULPH, an English land-surveyor and engraver, who lived in the sixteenth century. He published a treatise on surveying, also plans of Oxford and Cambridge; but his chief work was a large view of London, with the Thames and adjacent country, published by Vertue in 1748.

AGASIAS, the name of a family of Greek sculptors at Ephesus. They were flourishing between 200 and 100 B.C., and are considered amongst the best artists of the Ephesian school. Three of them are particularly recorded in the history of art. AGASIAS, father of Heraclides; AGASIAS, son of Monophilos; and AGASIAS, son of Doritheos,—this last being the most celebrated. He is the author of the great masterpiece, known as the "Borghese Gladiator," now in the Louvre collection. This statue is one of the best relics of Greek art still in existence. Although not possessing the matchless grandeur and simplicity of the Phidian period, yet the work of Agasias fully deserves the universal admiration it has obtained, on account of the liveliness of conception and exquisite carefulness of execution, that render it equal, if not superior, to the best productions of the Lysippian school. The anatomical knowledge displayed in this statue is one of the most perfect of antiquity, and it is owing to its completeness that the extreme instantaneousness of the pose never becomes tiresome or obtrusive.—R. M.

* AGASSIZ, LOUIS, an eminent naturalist, son of a protestant pastor, was born at Orbe in Waatlande in 1807. After distinguishing himself at the gymnasium of Biel and academy of Lausanne, he studied successively at Zurich, Heidelberg, and Munich, medicine and natural science, for which he had, from boyhood, manifested an ardent predilection. While he resided at Heidelberg, his attention was chiefly directed to comparative anatomy. Editing, in 1826, Spix's description of the fishes of

Brazil, he submitted to the public that new classification of fishes to which he still adheres. He afterwards published his "Researches on Fossil Fishes," and his "Description of Echinodermes;" and, in 1839, his "Natural History of the Freshwater Fishes of Europe." The production, however, which first raised him to European celebrity was his "Studies on Glaciers," in which he propounded a new geological theory, that has commanded the attention of all subsequent writers on geology. Some years ago he settled in the United States of America, held for some time a chair in Harvard college, and subsequently was appointed professor of comparative anatomy in the university of Charleston. He has published in America, besides many occasional papers of great value, two interesting and instructive works, "A Tour on Lake Superior," and "Principles of Zoology;" and continues, with indefatigable application, to cultivate his favourite pursuits.—E. M.

AGATHANGELUS, an Armenian historian of the fourth century, secretary to Tiridates, first Christian king of Armenia. There is a Greek translation of his highly esteemed "History of the Introduction of Christianity into Armenia," and "Life of Tiridates;" and the original Armenian, admired for its purity and elegance, was printed at Constantinople in 1709. Some critics think the Greek the original, but in all probability the work was written by its author in two languages.—E. M.

AGATHANGELUS, a mediæval monk, to whom are attributed a great number of popular prophecies relating to the expected restoration of the Eastern empire, which have long continued to exert an amazing influence on the minds of the Christian and even Ottoman population of Turkey and Greece. Every unlettered member of the Eastern church in those parts, and many of the educated whose faith in Daniel and the Apocalypse is more than lax, firmly believe in the infallibility of the prophecies of Agathangelus.—E. M.

AGATHARCHIDES, a Greek geographer and historian, a native of Cnidos, flourished in the second century B.C. Of his voluminous and valuable works only fragments, and brief summaries by Photius, remain.

AGATHARCUS, a painter of Samos, who flourished about 450 B.C., celebrated for his application of perspective to theatrical decorations, and a learned treatise on the principles of his art. He resided at Athens, and it is said to have been Æschylus who induced him to turn his attention to scenic painting.

AGATHE, Saint, a Christian young lady of great beauty and high rank, a native of Palermo, who died in prison in 251, after enduring the most appalling tortures inflicted by command of Quintianus, governor of Sicily, because, on the ground of his being an idolater, she persisted in rejecting his addresses. Her memory is held by the Sicilians in boundless reverence.

AGATHEMERUS, a Greek geographer, who flourished about the beginning of the third century, author of an "Outline of Geography," in which he mentions the wall erected in Britain in the reign of Septimius Severus.

AGATHIAS, one of the Byzantine historical writers. He was a native of Myrina, a town of Æolic Asia. After pursuing his studies in Alexandria, he returned in 554 A.D. to Constantinople, where he followed the profession of an advocate, but occupied himself mainly in historical investigations. He was born in 537 or 538 A.D. The date of his death is uncertain. Niebuhr conjectures 582 A.D. His principal work is "Five Books of Histories," containing a narrative of the events that happened between the years 553 and 558 A.D. He also tried his hand at verse-making, with considerable success.—J. D.

AGATHINUS, a Greek physician of the first century, a native of Sparta, and disciple of that Athenæus who founded the sect of Pneumatists. Agathinus was the author of various medical treatises, of which fragments have been preserved in the works of later medical writers.

AGATHIUS, a Neapolitan who taught Hebrew at Rome and at Paris, compiled a Hebrew grammar, and wrote commentaries on the Song of Solomon, and on some of the Psalms. Died in 1542. Another of the same name and country, in the seventeenth century, wrote several pieces in Italian, and was chaplain to the king of Naples.

AGATHO, an Athenian dramatic poet, and disciple of Socrates and Prodicus, mentioned by Aristotle as fond of antithesis, and ridiculed by Aristophanes for his effeminacy. Only a few verses from his works have been preserved.

AGATHO, Pope, a native of Sicily. He gave his whole patrimony, which was large, to the poor; was ordained a presbyter in 678, elected pope in 679, obtained the condemnation of the Monothelites in a council of 190 bishops by him convoked at Rome, encouraged the emperor to convene the sixth general council for the same object, and obtained the abolition of the tax which was paid to the emperors on the elections of the popes. Died in 682.—E. M.

AGATHOCLEA, a courtesan of Alexandria, celebrated for her beauty and accomplishments, her power over Ptolemy Philopator, king of Egypt, and the crimes she occasioned or perpetrated. She was massacred by the populace of Alexandria in 204 B.C.

AGATHOCLES of Cyzicus, a Greek historian, whose "History of Cyzicus," of which only a few fragments remain, is mentioned, with great respect, by Cicero, Pliny, and Athenæus. He flourished probably about 100 B.C. There were three other Greek writers of the same name, the titles of whose works have been preserved.

AGATHOCLES, tyrant of Sicily, one of the most extraordinary men of antiquity. He was the son of a potter, who was a native of Rhegium, but a citizen of Syracuse, and at an early age he entered the military career. His majestic stature, elegant form, and handsome features, together with his activity, courage, and intelligence, soon attracted attention, and procured him the special patronage of Darnas the general, who raised him to the command of a battalion. On the death of his patron, he married his widow, and at once became one of the richest of the citizens, and a popular leader. The ascendancy of Sosistratus forced him to seek shelter, for a time, in southern Italy. Returning to Sicily, he succeeded, after various vicissitudes, in making himself sovereign of Syracuse, by affecting zeal for popular rights, massacring several thousands of the wealthier citizens, banishing a still greater number, and giving their property to his adherents. Determined to extend his sway over all Sicily, he attacked the Carthaginians, and gained a succession of victories, but was afterwards signally defeated by Amilcar at Himera. Besieged in Syracuse by the Carthaginians, he formed the daring but judicious project of passing over into Africa with part of his army, which he executed with skill and success. By repeated victories, and by combining the native princes against Carthage, he reduced her to the greatest straits; but his treacherous murder of the Grecian prince of Cyrene, and his absence in Sicily, whither various revolts compelled him to repair, ruined his cause in Africa. On returning to that continent, he found his allies alienated, and his troops in a state of mutiny. After vainly attempting to appease his army, he saved his life by immediate flight. The troops put two of his sons to death, and came to terms with the Carthaginians. To punish the revolted forces, he massacred multitudes of their relatives in Sicily. These atrocities excited against him a formidable insurrection, which compelled him to conclude a peace with the Carthaginians. He defeated the insurgents in a great battle, suppressed the insurrection, secured himself firmly in the sovereignty of Syracuse, and, in two or three years, reduced under his dominion the whole of Sicily, with the exception of the towns ceded to the Carthaginians. He died in 289 B.C., at the age of 72.—E. M.

AGATHODÆMON, the reputed author of the maps found in the most ancient MSS. of the geography of Claudius Ptolemy; but we know nothing of his life.

AGAY, François Marie Bruno, Compte d', a French lawyer, was born at Besançon, 1722; died at Paris, 1805. He has left a treatise upon the utility of the arts and sciences, and another on the advantages of internal navigation.

AGAZZARI, Agostino, an Italian musician, was born at Sienna about 1578; died 1640. He was the pupil of Viadana of Rome, and has left some admirable church music.

AGELADAS or AGELAS of Argos, a Greek sculptor, flourishing between 510 and 460 B.C. He was one of the first who attempted to disengage sculpture from the trammels and conventionalities of the hieratic or sacred style, and to bring about, by the study of nature, the more rational forms of popular or demotic art. Associated with Canachus and Aristocles, he executed a group of Muses described by Antipatros; and, besides this, he produced, unaided, several statues of conquerors in the Olympic games; one of Jupiter for the Messenians of Neupactus, and one of a young Hercules, of which a marble in the Lansdowne collection is supposed to be a copy. But what has above all immortalized the name of Ageladas, is the fact of his having been the master of the best three sculptors of the follow-

ing period—Polyclitus, Phidias, and Myron. Some suppose that there were two Ageladas, father and son, and that the first of them was still a strict adherent of the Hieratic school.—R. M.

AGELET, Joseph Plaute d', a French astronomer, was born at Thone-le-long, 1751. He took part in the expedition of La Perouse, in which he perished. He has left some treatises on the aphelion of Venus and the length of the year.

AGELLI or AGELLIUS, appointed bishop of Acerno in 1593, was born at Sorrento, 1532; died, 1608. He superintended the correction of the Vulgate and the Latin version of the Septuagint in the printing-offices of the Vatican.

AGELNOTH, an Anglo-Saxon prelate of the eleventh century, was in the year 1020 nominated archbishop of Canterbury. He is chiefly remembered for refusing to crown Harold, who, in the absence of Hardicanute, had seized upon the kingly power.

AGERIUS or AGER, Nicholas, was born towards the close of the sixteenth century. He was professor of medicine and botany at Strasburg, and by his botanical discoveries has added something to the materia medica.

AGESANDER of Rhodes, a Greek sculptor, flourishing about 160 B.C., who, with Athenodorus his son and Polydorus, executed the celebrated group of "Laocoon," now in the Vatican. Certain writers on art assert that this masterpiece is the production of sculptors living at Rome during the reign of Vespasian; but this assumption, based upon a misinterpretation of a passage in Pliny, cannot resist the evidence stamped upon the work itself, which, in every detail, presents all the characteristics of the Rhodian school in its imitation of the great Lysippus. These characteristics are,—the choice of a stirring subject; the extreme pathos of expression in treating it; the elaborate and emphatic style of execution; the peculiar type of the heads, &c., &c., one and all of which point out this group as being one of the greatest productions of Greek sculpture during the bloom of its last period. This is also the opinion of Winkelmann, who wrote a most scientific notice on this group; whilst his rival, Lessing, of the opposite opinion as regards its probable date, has produced the best æsthetic essay that has ever been written upon the masterpiece of Agesander and his fellow-labourers.—R. M.

AGESIAS, a Platonist philosopher of Cyrene. Ptolemy ordered his school to be shut, because many of his disciples committed suicide to satisfy themselves of the truth of the doctrine of the immortality of the soul.

AGESILAUS I. This monarch was the seventh king of Sparta. His reign was not distinguished.

AGESILAUS II., king of Sparta, born in 445 B.C., and died in 361 B.C. Almost immediately on his accession to power, he was sent, at the head of an army of eight thousand men, into Persia, under pretence of freeing the Grecian cities. He gained a signal victory over Tissaphernes, near the river Pactolus, where he forced the enemy's camp and gained considerable booty. This success induced the Persian monarch to subvert the power of Agesilaus among the Greek states by the influence of bribery, rather than openly to meet him in the field. By this means a confederacy of the other Greek states having been organized against Sparta, Agesilaus found himself obliged, in the midst of his success in Persia, to return home to defend his kingdom from the aggressions of his enemies. Passing through Macedonia and Thessaly, he arrived in Bœotia, where, upon the plains of Coronea, he obtained a considerable victory over the Athenians and their allies, the Argives, Thebans, Corinthians, and Eubeans. This war was carried on with various success for some time, until the Greek states, finding themselves weakened by their mutual jealousies, and tired of a conflict in which none gained advantage, sued for a peace, which was concluded in the ninety-eighth Olympiad, and which, on account of the many stipulations it contained in favour of Persia, Plutarch terms "the reproach and ruin of Greece." Thus freed from the fear of a foreign enemy, the Spartans turned their arms against the lesser states of Greece; humbling the Mantineans, by compelling them to throw down their walls; obliging the Corinthians to withdraw the garrison from Argos; subduing the Olynthians, and finally interfering in a most insulting manner in a domestic quarrel of the Thebans, by placing a garrison of their own in the citadel of which Phædibas had taken possession. For four years after this event the Thebans submitted to the Spartan yoke, but then took occasion by a desperate stroke to throw it off. This was accomplished by a conspiracy between the Theban exiles in Athens, and those well-affected to the cause in the city of Thebes itself. In concert, by means of stratagem, they seized and put to death the principal Spartans in the place; Pelopidas appearing, encompassed by priests, in the midst of the people, proclaimed liberty to the Thebans, and exhorted them to fight for their country and their gods. The Spartans having in this manner been driven from Thebes, still resolved to take the lead in the affairs of Greece, and Agesilaus was selected to command the army which was to humble its separate states. With varying fortune he attacked several of these states in succession, but was not himself present at the battle of Leuctra, at which the Spartans met with the bloodiest defeat their arms had ever sustained. So great, however, was his influence with the citizens, that they gave him power to dispense with, abrogate, or impose such new laws as he might see necessary to save the honour of many citizens, which their cowardice had for ever tarnished. He would neither abolish nor alter the law; but, by suspending its action for a single day, saved the citizens from infamy. Twice after this was Sparta threatened by the victorious Thebans under Epaminondas; but this great general having been killed in the hour of victory at the battle of Mantinea, and his countrymen losing by his death all the courage with which his heroic example had inspired them, a peace was concluded, which, with the exception of an expedition under Agesilaus into Egypt, whither he went to assist Tachos in his usurpation of that kingdom, preserved the quiet of Greece for some years. Agesilaus, from avarice and the hope of being preferred to the chief command, had readily complied with the overtures of Tachos; but on his arrival in Egypt he met with very different treatment from him to what he had expected, being allowed no command but over the mercenaries. This conduct so disgusted Agesilaus that he immediately joined himself to Nectabanus, the nephew of Tachos, who had commenced hostilities against him, and succeeded in seating him peaceably on the throne. For this service he received two hundred and thirty talents of silver, and the most distinguished marks of gratitude and respect. In returning home during the ensuing winter, he was driven into the haven of Menelaus on the coast of Africa, where he was attacked by an acute disease, which carried him off in the eighty-fourth year of his age and fortieth of his reign. He was so sensible of the meanness of his appearance that he would allow no statues to be raised to him in his lifetime, and implored the Spartans to erect none after his death. In youth he was impetuous and ambitious, in age perverse and obstinate. He was capable of enduring immense fatigue and pain, and was scrupulously frugal and temperate in his habits. Undue partiality for his friends may be forgiven in consideration of his generous humanity to his enemies. He was a fastidious observer of the laws, and was actually condemned to a fine by the ephori for making himself too much beloved by the people.—S.

AGESILAUS, an Athenian general, and brother of Themistocles, lived about 480 B.C. Having fallen into the hands of the Persians, Xerxes ordered him to be sacrificed on the altar of the sun, when he held his right hand in the flames until it was consumed, without exhibiting the faintest evidence of the torture he suffered. His fortitude so excited the admiration of the Persian monarch that he granted him his life.—S.

AGETA, Cajetan Nicholas, a Neapolitan jurist, lived about the middle of the seventeenth century. He has left some works on the feudal laws.

AGEZIO, Thadeus, who preceded Lavater in the science of physiognomy, lived in the sixteenth century.

AGGENUS, Urbicus, a writer on the science of agriculture, flourished in the latter half of the second century.

AGIAS, a poet, often quoted by Greek writers. He wrote a poem in five books, narrating the return of the Greeks from the Trojan war, some fragments of which are found in Proclus.

AGIER, Pierre Jean, born at Paris, 1748; died, 1823. He became an advocate in 1789, and in 1802 was made vice-president of the tribunal of appeal. Skilled in the doctrines, and imbued with the spirit of the Port Royalists, he distinguished himself on the side of religion, liberty, and justice, through all the period of the Revolution, and the changes subsequent to that event. Besides some legal works, he wrote several works on theology.—J. F.

AGILA, the thirteenth king of the Visigoths in Spain. He ascended the throne in 549. His short reign of about five years, like that of his predecessor, who was strangled by his nobles, was very unhappy. Tyrannical and exacting in his administration, he was put to death in 554.

AGILES, Raymond d', a canon of Puy, who wrote a history of the crusade of 1095, the materials for which he collected in the East, whither he went as chaplain with the count of Toulouse; it is entitled "Raymondi de Agiles, canonici Podiencis, Historia Francorum qui ceperunt Hierusalem."

AGILULF or AGISUSPHAS, a duke of Turin and king of Lombardy. On the death of Antharis, king of the Lombards, in 590, his widow, with the consent of her subjects, bestowed both her hand and the kingdom on Agilulf, who was crowned in 591. Influenced by his wife, it is said, he left the Arian communion and joined the catholic. Having suppressed some rebellious dukes, extended his dominions, and established peace, he employed himself in rebuilding and founding monasteries and churches. He died in 616 or 619. The golden crown of Agilulf, which had long been preserved in Paris, was stolen and melted down in 1804.—J. F.

AGINCOURT, Jean-Baptiste-Louis-George Veroux d', an archæologist and numismatist; born at Beauvais, 5th April, 1730; died at Rome, 24th September, 1814. Well-born and highly educated, he travelled in England, Holland, Germany, and Italy, and became famous as an amateur. At Rome he laboured to complete his great work, which, however, was not finished till 1823, by M. Gence; it is named "L'histoire de l'art par les monuments, depuis sa decadence au quatrième siècle jusqu'a son renouvellement au seizième," 6 vols. folio, with 325 plates. It has been translated by Owen Jones, and published in London. Besides this there was published at Paris in 1814, his "Recueil de fragments de sculpture antique, en terre cuite," 1 vol. 4to, with 37 engravings and portrait.—J. F.

AGIS. There were four Spartan kings of this name. The first belonging to the oldest branch of the Heraclidæ, and the others to the second branch, or that of the Proclides.

Agis I. is said to have lived about 980 B.C. He belongs to the legendary epoch of Spartan history.

Agis II. succeeded his father, Archidamus II., in 427 B.C. He was distinguished for his warlike spirit and achievements. He gained a brilliant victory at Mantinea, and assisted in bringing to a close the Peloponnesian war, which had embroiled Greece for twenty-seven years.

Agis III., a contemporary of Philip and of Alexander the Great, having succeeded his father, Archidamus III., in 338 or 346 B.C., he made repeated but unsuccessful attempts to throw off the Macedonian yoke. He was defeated and slain in the battle of Megalopolis by Antipater. In the conflict 5300 Spartans were slain, and Agis, when unable from wounds and fatigue to stand upright, continued to fight on his knees until he was killed by being struck through the body with a dart.

Agis IV. ascended the throne on the death of his father, Eudamidas II., in 242 B.C. He is famous in history and poetry for his personal virtues and love to the old Spartan manners and discipline, his attempts to re-establish the laws of Lycurgus, and his early and cruel death. His colleague, Leonidas II., being opposed to his efforts to reform Spartan manners and revive ancient customs, was deposed, and Cleombrotus, who supported his views, was associated in the government. Before he could accomplish his projected reforms and changes, he was obliged to march on an expedition against the Athenians. During his absence a conspiracy was formed against him, and Leonidas was recalled. On his return, Agis and Cleombrotus were obliged to take refuge in the temple of Minerva; the latter was dragged forth and banished; and after a time, Agis, betrayed by his friends, was strangled in prison in the twenty-fourth year of his age. He met death with great fortitude.—J. F.

A'GIUS DE SOLDA'NIS, an Italian antiquary, who died in 1760. Among his works are—1. "Della lingua punica presentemente usata da' Maltesi," 8vo, Roma, 1750; 2. "Discours Apologetique contre la dissertation historique et critique (of the Abbe Ladvocat) sur le naufrage de St. Paul dans la mer Adriatique," 12mo, Avignon, 1757.

AGLAOPHON of Thasos, a Greek painter, flourishing about 416 B.C., was the father and teacher of the celebrated artists, Aristophon and Polygnotus. One of his works is quoted as his masterpiece, representing Alcibiades and the nymph Nemæa.

AGLIONBY, John, a theologian, born in Cumberland, 1567, and died at Islip, of which he was rector, in 1610. He was educated at Oxford; made chaplain to Queen Elizabeth; was chosen principal of Edmund Hall college in 1601, and took part in the translation of the New Testament.

AGNEAUX, Robert and Antoine, two brothers, natives of Normandy, who lived during the second half of the sixteenth century. They were the first translators into French verse of the works of Virgil and the odes of Horace. The Virgil was dedicated to Henry III., and printed at Paris in 1582. The Horace appeared in 8vo in 1588.

AGNE'LLUS, Andrew, an archbishop of Ravenna. His father having conspired against Pope Paul I., was taken to Rome, where he died in prison. The treatment of the father made the son indifferent to the interests of the court of Rome, and his writings are regarded as prejudicial to papal authority. His work is entitled "Agnelli, qui et Andreas, abbatis S. Mariæ ad Blachernas, liber pontificalis, sive Vitæ pontificum Ravennatum." Moreri has confounded the archbishop with another Agnellus or Agnel, who wrote a letter, "De ratione fidei, ad Armenium," and died in 556. Vossius, in his "Histoire des ecrivains Latins," has fallen into the same error.—J. F.

AGNEN, Jerome, a painter of the Dutch school, born at Bois-le-Duc in 1450 or 1470; died in 1530. He was one of the first to introduce, at the same time as Van Owater, oil-painting in Holland. He affected to treat infernal subjects, and excelled in strong effect. He spent much of his life in Spain, where he executed a large number of works.—R. M.

AGNES, Saint, a noble Roman virgin, put to death under Diocletian about A.D. 303. The legend tells that she suffered when only thirteen years of age.

AGNES of France, daughter of Louis VII. and sister of Philip Augustus. She was successively married, first, when nine years old, to Alexius Comnenus, the young emperor of Constantinople, A.D. 1180; then to Andronicus Comnenus, who caused Alexius to be killed, and seized the empire; and, last of all, after Andronicus had been put to death in 1185, to Theodorus Branas, A.D. 1205, to whom she had a daughter, the stepmother of William de Villehardouin.—J. F.

AGNES, queen of France, daughter of Berthold, duke of Dalmatia; married to Philip Augustus, A.D. 1196, after he had divorced Ingeburge, sister of Canute VI., king of Denmark. Philip being obliged by the church to separate from Agnes, she died of a broken heart in the Chateau de Poissy, A.D. 1201. Her children, a son and daughter, were declared legitimate by Pope Innocent III.—J. F.

AGNES, Sorrel or Soreau, the famous mistress of Charles VII. of France, was the daughter of a gentleman of the house of Clermont; born at Fromenteau in Touraine, A.D., 1409, and died 9th February, 1450. She was celebrated for her beauty, and for the influence she is said to have exercised over the king, and the stirring events of her time. Her three children were declared children of France.—J. F.

AGNE'SI, Maria Gaetana, an Italian lady, celebrated for her extraordinary abilities and vast learning, born at Milan, A.D. 1718, where she also died, in the convent of the rigorous order of Blue nuns to which she had retired, 4th August, 1799. When nine years old, she spoke Latin fluently; and became so skilled in the Hebrew, Greek, Latin, German, Spanish, and French languages, that she was called the "Walking Polyglot." Having made great progress in speculative philosophy, she published, in her twentieth year, under the title of "Propositiones Philosophicæ," a series of 191 theses, which she had previously defended. In her thirty-second year, her attainments in mathematics were so eminent, that she was appointed to her father's chair at Bologna, when he became unable to discharge his professorial duties. Her famous work, "Analytical Institutes" ("Instituzioni Analitiche"), 1745, was translated into English by Professor Colson of Cambridge.—J. F.

AGNE'SI, Maria Teresa, sister of the above, born at Milan, 1750, was eminent as a musician, and the composer of the music of several songs, and of three operas: "Sofonisba," "Ciro in Armenia," and "Nitocri."

AGNEW, Sir Andrew, Bart., of Lochnaw in Wigtonshire, who is chiefly known from his zealous efforts in promoting the better observance of the Sabbath, was born at Kinsale, Ireland, March 21, 1793. He was the only child of Lieutenant Andrew Agnew, eldest son of Sir Stair Agnew, the sixth baronet of Lochnaw. Upon the death of Sir Stair in 1809, Andrew, who was then only sixteen years of age, left Ireland for his patrimonial estate. In 1816 he was married to Madeline, daughter of Sir David Carnegie of South Esk, baronet. His estate having been allowed to fall into neglect before it came into his hands,

he applied himself to its improvement, expending not less than £30,000. From 1830 to 1837 he sat in parliament as representative of Wigtonshire, and having been recommended by Sir Thomas Fowel Buxton as a fit leader in the agitation then being made against Sabbath traffic and recreation, he brought a Sabbath bill before four different sessions of the House of Commons. His motions for a second reading, however, were uniformly lost till 1837, when the second reading was carried by 110 against 66. But, notwithstanding this triumphant vote, the bill never passed into committee. The death of William IV. having led to a dissolution of parliament, Sir Andrew failed in securing his return, and no other member being equally zealous in the Sabbath question, nothing farther was done with his bill. In agitating the subject in parliament, he certainly displayed singular decision of character; and from the urbanity of his manners, and the meekness of his temper, he disarmed personal antipathy, and conciliated favour even where his politics were disliked. In almost every philanthropic and patriotic question of the day, Sir Andrew took a share, and was ever ready to contribute his personal advice and pecuniary assistance. As a landlord, he was highly popular among his tenantry, to whom he was invariably kind and considerate, especially in times of agricultural distress. He died April 12, 1849, and was interred in the Grange Cemetery, Edinburgh.—(Dr. M'Crie's *Life of Sir Andrew Agnew.*)—J. A.

A'GNOLO, Baccio d', a Florentine sculptor and architect, born 1460; died 1543. Recommended by Michel Angelo, and employed by Clement VII., he went to Rome in 1530, and restored the statues of Apollo, Laocoon, and Hercules, in the Belvidere Museum.

A'GNOLO, Gabriel d', a Neapolitan architect, who died in 1510. The Gravina palace and the churches of St. Mary of Egypt and of St. Joseph at Naples, are amongst the public buildings erected by him.

AGNO'NIDES, a Greek orator, 300 B.C. He accused Theophrastus of impiety, and sought to have him burnt. Having been driven from Athens, he was permitted to return through the favour of Phocion, whom he ungratefully repaid by accusing him of betraying the Piræus to Nicanor. After the death of Phocion, the Athenians remembered his services, raised statues to his memory, and put Agnonides to death.—J. F.

AGNOSCIOLA or ANGUISCIOLA, Sofonisba, a famous female painter, sprung from a noble family at Cremona; died at Genoa, 1620, about ninety years of age. She was a disciple of Bernardino, and soon became famous, especially for her portraits. Philip II. invited her to Spain as court painter, where, besides the royal family, she painted Pope Pius IV., and many princes and nobles. Vandyck visited her when she was infirm and blind, and declared that he had learnt more from her than he had from any other painter. Her portraits are highly esteemed in Italy.—J. F.

AGOBARD, a celebrated archbishop of Lyons, born A.D. 779; died 6th June, 840. He assisted Lotharius and Pepin in their rebellion against their father, Louis le Debonnaire, and took an active part in the events of his time. He stood high among the literary men of the period; wrote against the heresy of Felix, bishop of Urgella, and the practice of duels, and of trial by fire and water, exposed the absurdities of the Jewish opponents of Christianity, and zealously opposed in his famous book—"De Picturis et Imaginibus"—the worship and use of images. The first edition of his works, by Papirius Masson, appeared in 1405; another was edited by Baluze in 1666.—J. F.

AGORACRITES of Paros, a Greek sculptor and brass-caster of the school of Phidias, flourished 450 years B.C. He was one of the best and most favourite pupils of that great master, who is said to have allowed several of his own works to pass as being the productions of Agoracrites. His most celebrated statue was that of Adrastia or Nemesis, which the Greeks erected at Ramnos in memory of the victory of Marathon. This statue was cut out of a block of Parian marble which the Persians had brought with them, intending to use it for the construction of a trophy of their expected triumph. Others relate that this statue originally represented Venus Aphrodites, and that Agoracrites had executed it for the city of Athens in competition with Alcamenes, another pupil of Phidias. The Athenians, however, preferred the work of their fellow-citizen, Alcamenes, and rejected that of Agoracrites, although superior in merit. The discarded artist avenged his slight by altering his Venus into a Nemesis, and placing it at Ramnos. Whichever be the correct version, all the ancient writers combine in praising this statue as one of the finest existing in Greece. Bronze statues of Jupiter and Minerva by Agoracrites were also in the temple of Delphi.—R. M.

AGOP, John, a learned Armenian priest, who lived at Rome in the latter half of the seventeenth century. He published an "Armenian Grammar," 1674; a "Latin Grammar in Armenian," in 1675; and an "Italian Translation of the Correspondence of Constantine the Great and Pope Sylvester with Tiridates, king of Armenia," in 1683, at Venice.

AGOSTINI, Leonardo, an Italian antiquary of the seventeenth century, a native of Sienna. Pope Alexander VII. appointed him inspector of antiquities for the Roman states. He was the author of two valuable and now rare works. The first is entitled "La Sicilia di Filippo Paruta, descritta con medaglie, con la Giunta di Lionardo Agostini," Rome, 1649. The second, "Le Gemme Antiche figurate di Lionardo Agostini, con le annotazioni del Sig. Geo.-Pietro Bellori," Rome, 1636, 1657, 1670.—J. F.

AGOSTINI, Miguel, a famous Spanish agriculturist, born about 1560, and died about 1630. Having served for some time, and distinguished himself, with the knights of Malta, he obtained the priory of St. John of Perpignan, and became a careful and zealous cultivator of the soil. He published the results of his experiments and observations in 1626, in a book which has been frequently reprinted, entitled "Libro de los Segretos de Agricultura, Casa de campo y pastoril:" Perpignan, 4to, with plates, 1626.

AGOSTINO, and his brother ANGIOLO or ANGELO, da Sienna, celebrated Italian sculptors and architects of the fourteenth century. They were pupils of Giovanni Pisano, whom they assisted in the execution of his works for the façade of the cathedral of Orvieto. Their masterpiece is the monument of Guido Tarlati, bishop of Arezzo, completed in 1330. It is said that Giotto gave the design for this work. It comprises a large number of bas-reliefs, illustrating the life of the bishop, executed with a peculiar but not unpleasant quaintness. An altar, formerly in the church of San Francesco at Bologna, is also attributed to them by several writers; although the character of its details, pointing to a more advanced period of art, may justify the assertion of others, that the altar is the production of the Venetian sculptors, Jacobello and Pietro Paolo, during the later part of the century. As architects they were employed for their native town, Siena, in erecting two of the city gates, and the church and convent of San Francesco.—R. M.

AGOSTINO da Milano, or AGOSTINO dalle Prospettive, an Italian artist, who died in 1525. He was a pupil of B. Sarti, and excelled in painting architectonic and prospective views. He worked chiefly at Bologna, where many of his works are still extant.—R. M.

AGOSTINO, Paolo, a musician, who was born at Valerano in 1593. He was a pupil of Bernardino Nanino, whose daughter he married. He was successively organist of the churches of S. Maria Traste Vere and S. Lorenzo in Damaso, and finally he was appointed to succeed his fellow-pupil, Vincenzo Ugolini, in the same office at St. Peter's; some say because his predecessor refused to compete with him in a composition on a given subject, and was consequently displaced in his favour; but others deny the truth of the anecdote. He printed psalms, magnificats, and other canticles, and masses for several voices; but he is most renowned for his compositions for four, six, and eight choirs of four voices in each. Pope Urban VIII., on hearing the public performance of one of these dense masses of contrapuntal elaboration, a piece written in forty-eight real parts, was so impressed with its effect, that he bowed in acknowledgment before the author, in the sight of the assembled congregation. Padre Martini prints an "Agnus Dei" for eight voices of his, as a remarkable specimen of fluent melody, pure counterpoint, and close canonic imitation. Besides his printed works, he left many manuscripts, which are preserved in the library of the Vatican, and in that of the Casa Corsini alla Lungara. He died in 1629, but some writers have erroneously represented him as living till 1660. He was buried at Rome.—G. A. M.

AGOUB, Joseph, an Egyptian scholar, born at Cairo, 1795. When about six years old, he was brought to France with the army, and in 1820 was made professor of Arabic at Paris. He died at Marseilles in October, 1832, in indigent circumstances.

His historical, critical, and poetical contributions to various journals, were published at Paris in 1835.

AGOULT, Guillaume d', a knight of Provence, famous as "a good poet and a tender lover." He wrote several songs and poems, and a satire on the decay of virtue, and the vices of the clergy. He died in 1181, and it was said of him—"he was a model of sanctity and virtue, the father and chief of all the troubadours."

* AGOULT, Marie de Flavigny, Countess of, born about 1800 at Frankfort, educated in France, married to Count Agoult in 1827, afterwards paid frequent visits to Italy and other parts, and, since 1840, has contributed many clever literary and political productions to Paris newspapers and periodicals.

AGRATE, Marco Ferrerio d', a Milanese sculptor, flourishing about 1500. He was employed in the works at the Certosa of Pavia, and executed several statues for the cathedral of Milan; amongst others that of St. Bartholomew, displaying a considerable amount of anatomical knowledge, derived from having seen the examples of the great Leonardo da Vinci. The fame attached to this statue is, however, but little deserved, and only to be attributed to the strange impression which an anatomical figure produces upon the ignorant masses.—R. M.

AGRE'DA, Mary (Coronela) of, abbess of a convent at Agreda in Spain, where she was born in 1602, and died in 1665. She wrote, as a record of pretended visions, a "Life of the Holy Virgin," translated into French by father Crozet, gravely condemned by the doctors of the Sorbonne, and denounced as preposterous and indecent by Bossuet.

AGRESTI, Livio, an Italian historical painter, born at Forli in the beginning of the sixteenth century. He studied with great success under Pierin del Vaga, whom he surpassed in imitating Giulio Romano's style. Worked at Rome and in Germany. Died about 1580.—R. M.

AGRICIUS, Censorius Atticus, a celebrated professor of eloquence and literature at Bordeaux, in the fourth century, author of a work on Latin synonyms.

AGRI'COLA, Cnæus Julius, an able and enlightened Roman general and statesman, and one of the most virtuous and amiable characters of heathen antiquity, was born A.D. 37 at Forum Julii, a Roman colony (now *Frejus* in Provence); and studied literature, philosophy, and jurisprudence, in the Grecian city of Massilia (Marseilles), long the Athens of the west. His father, Julius Græcinus, a Roman senator and a distinguished orator, was put to death by Caligula, for refusing to conduct a calumnious prosecution against Silanus, the tyrant's father-in-law, but intended victim. His mother, Julia Procilla, a matron of great talents and primitive virtues, superintended with care and success the early education of her orphan son. He served his military noviciate in Britain, under Suetonius Paulinus, a commander of eminent capacity and great experience. Returning to the capital in 62, he married Domitia Decidiana, a lady belonging to one of the most illustrious families of Rome. In 63 he was chosen questor, or treasurer, for what was then called the province of Asia; and his scrupulous integrity in that capacity formed a striking contrast to the usual rapacity of Roman functionaries of that period. Towards the end of Nero's reign, he held successively the nearly nominal offices of tribune of the people and prætor. Under Vespasian he was appointed to the command of a legion in Britain. On his return in 73 he was raised to the rank of patrician, and made governor of Aquitania. He was continued in the administration of that province nearly three years, and by his justice, wisdom, and courtesy endeared himself to the inhabitants. After being honoured with the consulship, he was appointed in 78 governor of Britain, where he now remained till 85, when Domitian, envious of his renown, recalled him, under pretext of conferring on him another appointment, which, by indirect hints, that tyrant prompted Agricola formally to decline. Agricola's brilliant achievements, while commander-in-chief in Britain; his conquest of North Wales and Anglesey; his erecting a line of forts between the Clyde and the Forth; his circumnavigation of Britain; his defeating, in a great battle at the foot of the Grampians, the Caledonians under Galgacus; his success in introducing among the subjugated Britons a taste for Roman civilization and the Latin language; his preparations for the conquest of Ireland;—are all well known. After his recall, he spent the remainder of his life in retirement. He died in 93, generally supposed to have been secretly poisoned at the instigation of Domitian. His life, written by his son-in-law, Tacitus the great historian, is a masterpiece of biography.—E. M.

AGRI'COLA, Christophorus Aloysius, a German painter, born at Regensburg in 1667. He executed a large number of landscapes, enlivened with figures. Several of his works are now in the galleries of Vienna, Dresden, and Florence. He travelled a great deal, continually studying from nature. He died at Vienna in 1719.—R. M.

AGRI'COLA, Francis, a German ecclesiastic of considerable theological learning, a vehement opponent of the Reformation, and author of numerous Latin dissertations in support of the claims of the church of Rome, was born at Lunen, near Aldenhoven, and died at Siltard in 1621.

AGRI'COLA, George, was born at Glaucha in Saxony, or at Chemnitz (it is not certain which), 24th March, 1494. From his connection with Chemnitz, he obtained the name of Kempnicius. His real name was George Landmann, the Latin translation being Agricola (agriculturist). He studied medicine, and began the practice of his profession at Joachimstadt, to satisfy his friends. But, from the love which he had in his youth acquired for minerals in the mountains of Bohemia, he continued to make these his predominating study; and, giving up his medical pursuits, he repaired to Chemnitz, where he became entirely absorbed in the pursuit of metals and mining. Judging from his work "De re Metallica," he seems to have acquired a large amount of practical knowledge, by visiting the mines, studying the processes, and making himself completely master of their details. But he was likewise a man of learning, as he was thoroughly imbued with the knowledge which the ancients—Pliny, Dioscorides, Galen, and Strabo, &c., had left on such subjects. He collected likewise specimens of different ores, studied their chemical characters, and described them with great accuracy. He was allowed a pension by Maurice, duke of Saxony, at the instance of G. Cammerstadt, a scientific friend; but this he spent in the pursuit of metallurgic knowledge, as well as part of his own estate. Latterly, he became in some measure involved in theological disputes, in consequence of his views, which were at one time favourable to protestantism, having turned to his original catholic principles. He died at Chemnitz, 15th Nov., 1555; and so strong were the theological prejudices of the time, that the Lutherans, annoyed at his opposition to their doctrines, allowed his body to remain five days unburied, so that it was obliged to be carried from Chemnitz to Zeitz, in the principal church of which place it was interred. He enjoyed the friendship of Erasmus, George Fabricius, Wolfgang Meurer, Valerius Cordus, John Dryander. The most important work of Agricola is his book "De re Metallica," first published in 1546. It is divided into twelve books. In the first of these he discusses the nature of the education of the metallurgist; in the second, third, fourth, and fifth books, he treats of the nature and history of metallic veins, &c.; in the sixth, of mining machines; in the seventh, of the assay of ores; in the eighth, of the treatment of ores; in the ninth, of the reduction of ores in furnaces; in the tenth, of the refining of metals, especially gold and silver; in the eleventh, of the separation of silver from other metals; in the twelfth, and last book, he relates the method of preparing various salts, as common salt, saltpetre, alum, and sulphate of iron, the mode of preparing and purifying sulphur, and of making glass. The work is, upon the whole, a most remarkable one, and exhibits, considering the times, much talent and accuracy. Such a work was an admirable starting-point, and no doubt contributed to preserve many subsequent inquirers on the right road, instead of wasting their time in the vain speculations so prevalent in that age. His language, too, is more than usually correct, and free from the barbarous terms so much in fashion at the time. His book, "De Animantibus Subterraneis (1549)," contains an account of the demons of the mines, as well as of certain animals. In "De Ortu et Causis Subterraneorum (1546)," we find a description of some curious facts connected with volcanic action. In "De Natura eorum quæ Effluent ex Terra (1558)," is contained an account of sea shells and mineral waters, &c., and of caverns yielding various exhalations. He wrote other three works, entitled "De Natura Fossilium;" "De Veteribus et Novis Metallis" (1530); and "Bermannus" (1530), a dialogue with the purity of style of the Colloquies of Erasmus. He wrote also several other works on miscellaneous subjects.—R. D. T.

AGRI'COLA, George Andrew, a physician and naturalist, was born at Ratisbon in 1672, and died in 1738. He prosecuted botanical studies, and devoted himself particularly to the multiplication of plants by cuttings and by grafting.

AGRI'COLA, JOHANN, a distinguished German reformer, and the first divine of the Lutheran church who promulgated the antinomian theory of Grace, was born at Eisleben in Saxony, 20th April, 1492. Hence he is often called John Eisleben, or Islebius. His family name was probably Schnitter or Schneider, which, understood in its agricultural sense, he Latinized into Agricola. He was sent to study philosophy and theology at Wittemberg, where he became an attached disciple and intimate friend of Luther. In 1519 he assisted at the Leipzig disputation, in the capacity of scribe or secretary. Having been made bachelor of theology along with Melancthon, he taught for some years in Wittemberg, probably as an *extraordinary* professor; from whence, in 1525, he was recommended by Luther to the magistracy of Frankfort-on-the-Maine, to assist in introducing the Reformation into the churches and schools of that important city. Later in the same year, he was appointed by Graf Albrecht of Mansfeld rector of the newly-erected school of Eisleben, and preacher of the church of St. Nicholas in his native town. Here he acquired such fame as a preacher, that, in the following year, 1526, he was invited to accompany his native princes to the diet of Spires, in the capacity of court chaplain. In 1527 he took exception to some directions given by Melancthon to the pastors of the Saxon churches, to the effect that they should make use of the "law" as well as the "gospel," to bring men to repentance. Agricola maintained that the preaching of the law for that end was set aside by the gospel, and formed no part of the proper subject-matter of the evangelical ministry. Luther and Bugenhagen succeeded to some extent in overcoming his objections to Melancthon's views, which were also their own, but the event showed that he was rather silenced than convinced. In 1530 he was present at the memorable diet of Augsburg, and was only inferior in importance, among the evangelical divines there assembled, to Melancthon and John Brentz. In 1536 he left Eisleben to resume his academic duties at Wittemberg. In 1537 he subscribed the articles of Schmalcald. In the same year he re-opened the antinomian controversy at Wittemberg, where he was now vigorously confronted by Luther himself. A rapid series of public disputations took place between them, in the course of which Agricola became so heated and embittered against his impregnable adversary, that he took the extreme step of attacking his former master and friend, in a letter addressed to the elector himself. This was in 1540. The elector immediately appointed commissioners to try the cause, and enjoined Agricola to abide in Wittemberg the result of the process. But before the commissioners could enter upon the business, Agricola had repented of the rashness of his appeal, and, in spite of the elector's injunction, withdrew from the city. He was soon afterwards invited to Berlin by Joachim, elector of Brandenburg, who had just then determined to introduce the Reformation into his dominions. At Berlin he published in 1541 a "Retractation," which he addressed to the elector of Saxony, and to the preachers and council of Eisleben; but this retractation could only have been meant to extend to his personal charges against Luther, as he continued to hold his antinomian opinions to the end of his life.

The pulpit eloquence of Agricola had obtained for him the appointment of court preacher at Berlin, and, ere long, his eminent business-talents raised him to the honourable position of general superintendent of the evangelical churches of the Mark of Brandenburg. After the death of Luther in 1546, his ill-regulated ambition would seem to have aimed at reaching the summit of ecclesiastical influence in evangelical Germany. And in 1548, when the disastrous war of Schmalcald had laid the Reformation for a time at the emperor's feet, Agricola accepted from Charles the sinister commission to draw up, along with Julius Pflug and Michael Sidonius, what was called the "Augsburg Interim," a compromise with the papal church, in doctrine and worship, which was rejected with indignation by all honest protestants; and the violent enforcement of which, in several parts of Germany, was attended with severe loss and suffering to many faithful ministers. By this act of flagrant treachery to the cause of the Reformation, and of equally flagrant inconsistency with his own previous zeal in behalf of evangelical doctrine—a zeal which he had pushed even to an erroneous extreme—it is no wonder that Agricola brought himself under the disgraceful suspicion of having accepted bribes, both from the emperor and his brother, King Ferdinand. He still continued, however, to enjoy the favour of the house of Brandenburg, and, long after the troubles of the Interim had passed away, his doctrinal zeal continued to display itself with as much antinomian one-sidedness as ever. In 1588 he thundered from the pulpit at Berlin against the teaching of George Major of Wittemberg, concerning the necessity of good works, and declared roundly that such teaching was no better than a doctrine of devils, devised to rob men of Christ and his gospel altogether. He died at Berlin, 22nd September, 1566, in the seventy-fifth year of his age.

A very unfavourable view of Agricola's character has been taken by Walch, Planck, Bretschneider, and other writers of the Lutheran church, who attribute his opposition to the doctrine of Luther and Melancthon in some points, to the most unworthy personal motives, and trace his conduct in the matter of the Augsburg Interim to sources still more dishonourable. But in the more recent judgment of a very competent authority, Professor Schenkel of Heidelberg, who has made the history of the Reformation-period the subject of long-continued and profound study, Agricola was rather egotistical and self-opinionated than dishonest and corrupt, and his doctrinal errors were merely the result of a want of clearness of head, and of a narrow way of viewing the Lutheran doctrine of justification by faith. His diligence as an author was not inconsiderable, but few of his writings have come down to our times. His principal work was a collection of 750 German proverbs—a selection out of 5,000 which he professed to have amassed—a work of national interest and value, which has secured to him an honourable place in the literature of Germany.—P. L.

AGRI'COLA, JOHANN AMMONIUS, a German physician, an ardent admirer of the ancient Greek and Roman medical writers, and author of numerous erudite and able notes and treatises in illustration of their works, was born about the beginning of the sixteenth century, and died at Ingolstadt in 1570.

AGRI'COLA, JOHANN FRIEDRICH, a musician, was born at Dobitchen in the duchy of Gotha, on the 4th of January, 1720. He studied law in the university of Leipzig, and, at the same time, music under J. Sebastian Bach. He went to Berlin in 1741, to be considered one of the ablest organists of the day, and to continue his theoretical studies under Quautz. In 1750 he wrote his comic opera, "Il Filosofo Convinto," for the Royal theatre at Potsdam, in acknowledgment of the merit of which Frederick the Great, who was already predisposed in his favour, gave him an appointment as court composer. The next year he visited Dresden, where he was so impressed by the operas of Hasse, then being performed there, that his style was ever after influenced by them. On the death of Graun in 1759, he was made kapellmeister at Berlin. He died in 1774. He wrote many operas, much church music, and several theoretical papers, the principal of which are named in M. Fètis' Biographie.—G. A. M

AGRI'COLA, MICHAEL, a Swedish missionary, and translator of the New Testament into the Finnish language, was a native of Finland, and flourished in the sixteenth century. Having studied under Luther at Wittemberg, he was made bishop of Abo by Gustavus I., and sent as a missionary to the Laplanders. Died in 1557.

AGRI'COLA, RUDOLPH, one of the most distinguished revivers of classical learning and taste in the fifteenth century, was born in 1442, in the village of Bafflen, near Groningen, in Friesland. His family name was Husmann. He went to the university of Louvain, but found little pleasure in the exercises of scholastic philosophy, and preferred the study of Cicero and Quintilian to the rhetoric and dialectics of the schools. After taking his master's degree, he repaired to Paris, and from thence to Italy, with the view of improving his attainments in ancient literature. He stayed two years in Ferrara, where Theodore Gaza, one of the learned fugitives from Constantinople, was expounding the Greek originals of Aristotle. Here he studied Greek and taught Latin, and excited the surprise and admiration of the fastidious scholars of Italy by the purity of his Latin style and accent. The conceited Italians, to whom everybody beyond the Alps was a barbarian, were chagrined that so accomplished a scholar was not an Italian. Having returned to Groningen, he undertook a commission, in behalf of his native city, to the court of the Emperor Maximilian I., which occupied him six months, and which he discharged with success. He was invited soon after to accept the principality of a college in Antwerp, which, after much hesitation, he decided to decline, preferring to oc-

cupy a chair at Heidelberg, under the patronage of the elector of the Palalinate and the enlightened Von Dalberg, bishop of Worms. He settled at Heidelberg in 1482, where, by his prelections, writings, and conversation, he did much to revive and cultivate a taste for ancient literature, and to awaken a repugnance to the long-established scholastic barbarism. He resided much with the bishop at Worms, where he delivered lectures, as well as in Heidelberg. At the request of the elector, he drew up for his use an abridgment of ancient history. At the age of forty he commenced the study of theology, and with that view put himself under the instruction of a learned Jew, to acquire the Hebrew language, in which he made considerable progress. He deplored, we are told by Melancthon, the darkness of the church, and objected in particular to the corruptions of the mass, the celibacy of the clergy, and the doctrine of the monkish divines on the subject of justification. His principal work was his treatise "De Inventione Dialectica," in three books, which he wrote with great rapidity in the course of a journey which he undertook with the bishop of Worms, in 1485, to Rome. He died at Heidelberg the same year, soon after his return from Rome. His funeral oration was pronounced by John Reuchlin. He was the oracle of German learning in his time, not only for his personal erudition, but also on account of his extensive and precious library of ancient literature. His works were collected and published at Cologne in 1539, *cura* Alardi. Erasmus regarded him with the highest admiration. "There is nothing," he exclaimed, "produced by that man which has not something of a divine quality in it." In several places of his writings, he calls Agricola "a divine man." But Erasmus was peculiarly proud of him as his countryman, and as the master of Alexander Hegius, his own first instructor. The reader will find a highly interesting account of Agricola, and of other early promoters of classical culture in Germany during the 15th century, in "Meiner's Lebensbescreibungen," vol. ii.—P. L.

AGRIPPA, a Roman patrician, renowned for his wisdom, disinterestedness, and valour, was consul in 502 B.C., gained a signal victory over the Sabines, was the first Roman general that obtained the honour of a solemn triumph, and was mainly instrumental, by his weight of character and powers of persuasion, in effecting a reconciliation between the patricians and plebeians, when the latter had quitted the city, and repaired to the Sacred Mount; on which occasion he is said to have rehearsed the apologue of the stomach and the revolted limbs.—E. M.

AGRIPPA, an ancient astronomer, celebrated for having observed in Bithynia, A.D. 92, as recorded by Ptolemy, that the moon was in conjunction with the Pleiades.

AGRIPPA, a philosopher of antiquity, meriting honourable mention in the history of Scepticism. We know him only as the author of "Five Reasons for Doubt," a work quite superior to that of Pyrrho, and evincing a keen insight into the laws and conditions of the human intelligence. The purely relative value of first principles,—the *necessity* and, at the same time, the *impossibility* of any absolute criterion,—the subjective character of all human evidence,—in a word, all that the genius of scepticism has been able to conceive, or to produce in its subtlest and most profound arguments, is summed up by Agrippa in a severe, exact, and powerful body of propositions. (See DIOGENES LAERTIUS, SEXTUS EMPIRICUS, and EUSEBIUS.)—J. P. N.

AGRIPPA, an eminent Italian architect and engineer, author of several dissertations, now extremely rare, on subjects of mechanical science, was born at Milan in the sixteenth century.

AGRIPPA, CAIUS, second son of Agrippa Vipsanius and of Julia, was adopted, together with his elder brother Lucius, by Augustus, and died in Lycia at the age of twenty-four, deeply and universally regretted, his death being the consequence of a poniard wound treacherously inflicted by Lullius, governor of the town of Artogete.

AGRIPPA, HENRY CORNELIUS, a man of considerable literary and scientific attainments, and, if we believe some authors, a great magician, who flourished during the sixteenth century. He was born at Cologne on the 14th of September, 1486. His family was ancient and noble, and had long been employed by the princes of the house of Austria. He entered, as a private secretary, very young, into the service of the Emperor Maximilian, and fought with distinction in his Italian wars. Not content with having been knighted for his valour, he sought university honours, and took the degrees of Doctor of Laws and Doctor of Medicine. He visited France in 1507, Spain in 1508, and read lectures at Dole in 1509. To please Margaret of Austria, he composed a "Treatise on the Excellence of Women;" but he did not publish it, for fear of the monks, with whom he had an implacable feud. Shortly afterwards he spent some months in England, and occupied himself in illustrating the Epistles of St. Paul. On his return to Cologne, he read public lectures on nice questions of divinity; after which he went to Italy to join the army of the Emperor Maximilian, and taught theology publicly at Pavia and Turin. At this time he was married to a lady of noble family and a sweet disposition, to whom he alludes in his letters in the warmest terms. She died in the year 1521, and was buried at Metz, where he resided a considerable period, and held some of the most honourable offices in the corporation. A strange controversy forced him to quit it. He refuted the monkish notion that St. Anne, the mother of the Blessed Virgin, had three husbands; and he protected from persecution and horrible death a poor woman who was acussed of witchcraft. Such an assault on the prejudices of the age excited against him a host of enemies, and he retired, as he tells us, without reluctance from a city which was the cruel stepmother of learning and the sciences. After a short sojourn in his native place, he removed with his family to Geneva. Disappointed in the expectation which he had formed of receiving a pension from the duke of Savoy, he began to practise physic at Fribourg in Switzerland, but the year following he went to Lyons, and obtained a pension from Francis I. The queen-mother appointed him her physician, but he never had an opportunity of attending her; and just when he hoped he had made his fortune, he found that he had lost both his pension and his patroness. It is said that he received orders from his royal mistress to consult the stars about the future affairs of France, that he freely complained of being employed in such impertinent follies, and that the queen was extremely piqued. Thus abandoned by the court, he murmured and threatened; but at last, after some delay, he proceeded to the Low Countries. On his demanding a passport for that purpose, the duke of Vendome, instead of signing the document, tore it to pieces, and protested that he would never encourage a conjuror. In the year 1529, he became historiographer to the Emperor Charles V., and published, by way of introduction, the history of that monarch's government. Soon after, he pronounced the funeral oration over Margaret of Austria. Meanwhile, his enemies secretly accused him of blasphemy and irreligion. Two treatises that he published in 1530, one on the "Vanity of the Sciences," and the other on "Occult Philosophy," furnished the pretext for this imputation. But Cardinal Campeggio, the legate of the pope, and Cardinal de la Marck, the bishop of Liege, spoke in his favour. Their kind offices could not procure him one farthing of the salary attached to his historical office, nor prevent his being imprisoned at Brussels in the year 1531. Liberated from gaol, he visited the archbishop of Cologne, to whom he dedicated his "Occult Philosophy." His debts drove him from that city, and the inquisitors attacked his book. He stayed at Bonn till 1535. That year he resolved to return to Lyons. He was imprisoned in France for a libel against Francis the First's mother, but having been freed from his confinement, he went to Grenoble, where he died in the same year. He married twice after the death of his first wife. Though a great admirer of Martin Luther, because he opposed the tyranny which the mendicant friars exercised over the consciences of mankind, Agrippa lived and died in the Roman catholic communion. There is no proof that he was addicted to magic. His familiar letters breathe the language of Christianity; and it is strange, if he were an illustrious magician, that he was so often in want of bread. A story is told, that upon his travels he used to pay money at the inns, which at the time seemed good, but which turned out in a few days to be mere pieces of horn and shell;—and that he had a favourite dog which ate at his table and lay at his bed, but which vanished after his death, being a devil in disguise. These calumnies were, in all probability, invented by the Dominicans, whose legends he had vehemently exposed. His theological language savours of the more modern doctrine of the Quietists. His works were published at Lyons in two volumes 8vo, and are, for the most part, so dull, that they are now altogether forgotten. His supposed love of alchemy, astrology, and necromancy, have made his adventures a favourite theme for the novelist; and strange stories of his wand and his mirror, which brought before the spectator visions of the absent and the dead, have often been repeated by the writers of poetical romance.

In this respect he may be compared to Faust, the celebrated printer, who was nearly his contemporary. His principal works were the following:—"De Nobilitate et Præcellentia Fœminei Sexus," written in 1509. "De Occulta Philosophia," published in 1533, in three books; a fourth book often appended to these is not genuine. "De Triplici Ratione Cognoscendi Deum," written at Casale in 1515. "De Incertitudine et Vanitate Scientiarum et Artium, atque Excellentia Verbi Dei Declamatio," written at Lyons in 1526, while he held the thankless office of physician to the queen-mother of France, and first published in Antwerp in 1530—a satire of extreme severity upon the existing state of learning, or rather upon its scholastic professors and dictators. "Apologia pro Defensione Declamationis de Vanitate Scientiarum, contra Theologistes Lovanienses," written in Flanders in 1533. His whole works have been several times printed in two volumes. A large and curious analysis of the chief of them will be found in his Life by Morley.—T. J.

AGRIPPA, Herod, king of Judea, son of Aristobulus and Berenice, and grandson of Herod the Great, was born in the year 10 B.C. In early life he resided many years in Rome, but his profuse expenditure reduced him to great difficulties, and forced him, in A.D. 23, to repair to Judea. After residing there in extreme penury till A.D. 26, he revisited Rome, and was kindly received by Tiberius. Becoming the associate of Caius, afterwards Caligula, he was thrown into prison by Tiberius, and kept in chains, for having in conversation expressed a wish that his friend might speedily mount the throne. Caligula, on his accession, set him at liberty; gave him a gold chain equal in weight to the iron one with which he had been loaded in prison; and conferred on him, with the title of king, the two vacant tetrarchies, which had belonged respectively to Philip and Lysanias. Agrippa, in his way to Judea, visited Alexandria, and entered that city with such extravagant pomp as to excite the ridicule of the Alexandrians. He was involved in perplexity and peril by Caligula's mad determination to have his image placed in the sanctuary at Jerusalem. Agrippa proceeded to Rome, and adroitly induced Caligula to defer the execution of his orders; and by the violent death of that emperor, which took place soon after, he was saved from the destruction which the tyrant's obstinacy would have occasioned. Agrippa, being at Rome at the period of Caligula's assassination, and perhaps not a stranger to the plot that led to it, is said to have greatly contributed to raise Claudius to the throne. The new emperor confirmed the grants of his predecessor to Agrippa, and, by adding Judea and Samaria, made him sovereign of the whole territory that had formed the dominions of Herod the Great. Agrippa governed his subjects with moderation and acceptance, though his introduction of Roman customs and manners offended the more strict adherents of the Jewish law. To gain popularity, he commenced a persecution of the Christians, putting James to death, and apprehending Peter with the same intention. The fortifications he commenced at Jerusalem would, in the opinion of Josephus, have rendered that city impregnable, had not their completion been prevented by his death. Neighbouring rulers, who found it expedient to cultivate his friendship, secured his favour by gratifying his characteristic vanity with the most fulsome adulation. The circumstances of his decease in the fifty-fourth year of his age, as recorded in the Acts of the Apostles, entirely agree with the narrative of Josephus, and derive corroboration from the luxurious and voluptuous habits, and the unparalleled love of admiration, that had marked the whole of Herod Agrippa's career.—E. M.

AGRIPPA, Herod, II., son of the preceding, was born and educated at Rome. The Emperor Claudius was disposed to appoint him his father's successor, but was dissuaded by his ministers from intrusting to an inexperienced youth—for he was only in his seventeenth year at his father's death—the administration of an important and disaffected kingdom. Accordingly, Judea was reduced into the form of a Roman province. Young Agrippa, on the death of his uncle Herod, prince of Chalcis, in A.D. 48, was appointed sovereign of that principality, superintendent of the temple and sacred treasury, and elector of the high priest. In 53, Claudius gave him, in exchange for Chalcis, the tetrarchies which had formerly belonged to Philip and Lysanias, and Nero added a part of Galilee, and a city with a small district in Peræa. It was before this Agrippa that the apostle Paul delivered his memorable defence. Agrippa's devotedness to Rome, and partiality to Roman manners, rendered him unpopular among the Jews. He aided Titus with great zeal and efficiency during the siege of Jerusalem, and, after the destruction of that city, retired to Rome, where he died about A.D. 94. In him the Herodian line became extinct.—E. M.

AGRIPPA, Marcus Posthumus, the posthumous son of Agrippa Vipsanius by Julia, was adopted by Augustus, banished from Rome through the artifices of Livia, and murdered by order of her and her son Tiberius after the death of Augustus.

AGRIPPA, Marcus Vipsanius, the early associate and devoted adherent, to whose sagacity, valour, and energy Augustus was mainly indebted for the success of his whole career, was born in the year 64 B.C. Both he and Octavianus, afterwards Augustus, were at Apollonia, when the unexpected intelligence of Cæsar's murder arrived. Agrippa, with characteristic promptitude, instantly urged his friend to seize the propitious moment, and, repairing at once to Rome, assume the name, and rally round him the adherents, of his uncle and adoptive father. To Octavianus and his relatives, this counsel at first seemed too adventurous; but Agrippa's spirit and decision overcame their timid hesitation. Octavianus started for Rome, accompanied, it would appear, by Agrippa, who, soon afterwards, assisted in the impeachment of the leading conspirators. There is no mention of his having taken part in the civil war that was terminated by the battle of Philippi; but, in the Persian war, he rendered Octavianus very effective service. After a successful and decisive campaign in Gaul, against native insurgents and German invaders, he was appointed by Octavianus to the direction of his naval affairs. It was necessary to equip a naval force capable of contending with Sextus Pompeius, who, at this period, had the complete superiority at sea. The measures now devised and executed by the genius and vigour of Agrippa, not merely effected this, but led directly to the succession of naval victories, which soon made Octavianus undisputed sovereign of the Roman world. Agrippa's first step was to create a safe and extensive haven, afterwards called Portus Julius, where, in all weathers, the largest fleet might not only enjoy commodious anchorage, but manœuvre with freedom. There, while the skill and dexterity of the rowers were improved by incessant exercise, a select body of troops, specially destined for naval service, were trained to combat with the same firmness and energy at sea as on shore. The immense superiority of such troops in the naval warfare of the ancients is at once manifest. The bravest veterans, if unaccustomed to the rolling of a vessel in a rough sea or a swell, might prove utterly inefficient in a naval engagement. To this improvement, accordingly, are mainly to be attributed Agrippa's naval victories. It was in close combat, historians agree, that his forces proved irresistible. A warlike machine, also devised by himself, he is said to have employed with amazing effect. After the entire defeat of S. Pompeius, Agrippa, in 35 B.C., served in the Illyrian war, as second in command under Octavianus. In 33 B.C. he consented to become ædile, and rendered himself for ever memorable by the magnificent and useful public works he executed, at his own expense, during this period. Some time after the victory at Actium, of which Agrippa had all the merit, an estrangement occurred between him and his chief. Finally, Octavianus, convinced that Agrippa was too powerful and too necessary to be treated with indifference, resolved to make him his virtual associate and presumptive heir in the empire. He gave him his daughter Julia in marriage, and subsequently adopted Caius and Lucius, the male issue of that union. In the year 14 B.C. Agrippa visited Syria, was received by Herod the Great with studied demonstrations of honour, sacrificed a hecatomb at Jerusalem, feasted the citizens with great magnificence, and afterwards interested himself in confirming the privileges accorded to the Jews settled in the province of Asia. He died in Campania in 12 B.C., on his return from a winter campaign in Pannonia. Less interested than Mæcenas in elegant literature, Agrippa had always devoted special attention to such inquiries and pursuits as are of most practical importance to the general and the statesman, and published a statistical survey of the empire, which was afterwards promulgated as an official document, by Marcus Aurelius and Alexander Severus.—E. M.

AGRIPPI'NA, the grand-daughter of Pomponius Atticus, and daughter of Marcus Vipsanius Agrippa, was married to Tiberius, afterwards emperor, who, though much attached to her, divorced her to espouse Julia, the daughter of Augustus, and widow of Agrippa. She afterwards became the wife of Asinius Gallus, whom Tiberius imprisoned for life.

AGRIPPI'NA, the elder, was the daughter of Marcus Vipsanius Agrippa, and of Julia, the daughter of Augustus. She became the devoted wife of C. Germanicus, whom she accompanied in most of his expeditions. By her sagacity and heroism she suppressed, on one occasion, a mutiny in the camp; and, on another, prevented the destruction of the bridge over the Rhine, and thus saved the remnant of a Roman army. When her husband died at Antioch, of poison, as was suspected, she returned to Rome with his ashes. Tiberius, dreading her influence over his subjects, by whom she was universally beloved and revered, banished her to the island of Pandataria, where, in 33 A.D., she was put to death by order of the tyrant. She had nine children by Germanicus, one of whom was the Emperor Caligula, and another, the mother of Nero.—E. M.

AGRIPPI'NA, the younger, daughter of the preceding and of Germanicus, and mother of Nero, was a woman of great capacity, boundless ambition, and matchless wickedness in every form. Her first husband, and the father of Nero, was Domitius Ahenobarbus. After his death, and that of another whom she is said to have poisoned, she married, in defiance of the laws and moral sentiments of the Romans, her own uncle, the Emperor Claudius, whom she eventually poisoned, to make way for her son Nero, by whose order she was put to death in 59 A.D.—E. M.

AGRŒCIUS or AGRŒTIUS, a Roman grammarian, author of a work still extant, entitled "De Orthographia, et differentia Sermonis." He is favourably mentioned by Ausonius, and is supposed to have lived about the middle of the fifth century.

AGUA'DO, Francis d', a celebrated Spanish jesuit, who, by his indefatigable labours and voluminous writings, exerted great influence in promoting the views of his order, was born at Torrejon, near Madrid, in 1572. Died in 1654.

AGUANI, Juvenal d', a German Capuchin of the seventeenth century, of Tyrolese extraction, and author of various works, who attained great notoriety in his time by his attainments and his intrigues.

AGUCCHIA, Lactantius, an Italian mathematician of the seventeenth century, author of a curious treatise, now rare, on ready reckoning.

AGUERO, Benito Manuel, a Spanish painter, born in Madrid in 1626. He was a pupil and a successful imitator of Juan Batista del Mazo, and generally painted battles and landscapes. The Spanish king, Philip IV., who was very fond of him, used to frequent his studio and keep him company whilst at work. Towards the end of his career he tried, but in vain, to imitate the style of Titian. Died in 1670.—R. M.

AGUESSEAU, Henri François d', chancellor of France, was born at Limoges in 1668. Displaying from his earliest years pre-eminent capacity and great ardour in the pursuit of knowledge, he soon attained, under the superintendence of his accomplished and amiable father, who was "intendant" of Bordeaux, remarkable proficiency in classical and modern languages and literature, as well as in mathematics, history, and philosophy. While prosecuting, for a series of years, the study of jurisprudence, both Roman and French, he was most assiduous in the practice of composition, incessantly perusing and eagerly imitating the choicest models of Latin, Greek, and French eloquence. Through the influence of his relatives and youthful associates, he was early imbued with that tone of patriotism and piety which pervades the writings of Pothier and Domat, and of all the great French legists of the seventeenth century. Possessing all the requisites of a true orator—acumen, memory, knowledge, taste, expression—with the love of truth and righteousness, he became, almost from the very commencement of his public career, the most classic model of French forensic eloquence. After serving for a few months as king's counsel in an inferior court, he was appointed, at the age of twenty-two, "avocat-general" for the parliament (supreme judicature) of Paris, and seems to have at once eclipsed his two colleagues; all three being subordinate to the "procureur-general," but more frequently required to exercise their powers of oratory. So completely successful, in fact, were his first appearances, that one of the most eloquent veterans of the parliament declared they resembled, not the attempts of a novice, but the feats of a practised and consummate orator. According to the legal institutions of France, as law officer of the crown, he was not expected to be the echo of a ministry, but the independent voice of truth and righteousness. The parliament, also, by exercising their privilege of refusing to register an "ordonnance," or by carrying remonstrances to the throne, were able, even under the old Bourbons, to apply a constitutional check to the arbitrary acts of the sovereign; and, though their efforts in behalf of freedom might be overruled, they exerted a powerful influence on public opinion. According to the fundamental principles of French ecclesiastical law, a papal bull has no legal force in France till formally sanctioned by the civil and ecclesiastical power of the realm; and on no pretext can the church interfere with the free action of the secular authority. These principles constitute what are called the "Gallican liberties"—a platform long heroically upheld by the sovereign, the national church, and the people of France, in spite of all the efforts of the court of Rome to accomplish its destruction. Louis XIV., after having long asserted the Gallican liberties, became, during the latter part of his reign, a willing vassal of the papacy and a tool of the jesuits, mainly through the instrumentality of Madame de Maintenon, whose permanent influence over Louis was an achievement of that wily and unscrupulous fraternity. In 1699 the papal censure of the illustrious Fénélon arrived at Paris, and D'Aguesseau was directed to demand its registration by the parliament. This task, so peculiarly difficult, owing to the parliament's jealousy of papal encroachment, he executed with success. The discourse he delivered on the occasion displays great eloquence and admirable tact. He complimented Fénélon on his meek acquiescence in the papal decision, and urged the registration of the brief on the ground of its having received the approval of the secular power and of all the bishops in France. Thus the measure was carried, while the Gallican liberties were preserved from infringement.

In 1700 he was promoted to the office of "procureur-general," and entered on a new field of labour, in which his special attainments soon became conspicuous. His singular habits of application, and his minute acquaintance with French history and feudal jurisprudence, enabled him to render immense service to the crown in the recovery of fiefs and jurisdictions. The reforms he introduced into the management of charitable institutions, and the measures he recommended or enforced, to alleviate the suffering of the people during the famine of 1709, procured him universal esteem. The Jesuits, encouraged by their success in crushing the Huguenots and humbling the Jansenists, now determined to strike a final blow for extinguishing all resistance to papal supremacy in France, and under pretext of condemning certain propositions of the Jansenist Quesnel, Clement XI., urged by the king's confessor, Le Tellier, issued the famous bull "Unigenitus" in 1713. The vindictive ferocity of Le Tellier had intimidated numerous individuals; and a party in the parliament of Paris, to which the attention of the whole nation was now directed, was disposed to sacrifice the independence of the Gallican church and French nation, by the registration of the uncanonical and unconstitutional bull. D'Aguesseau fearlessly opposed the papal aggression, and, as member of a deputation from the parliament to the king, gave expression to the boldest remonstrances. Jesuit influence, however, prevailed, and the bull was registered both by the parliament and the Sorbonne. On the death of Louis XIV. in 1715, the regent Orleans favoured for some time the opponents of the jesuits, and in 1717 D'Aguesseau was made chancellor of France; but owing to his opposition to the delusive scheme of the famous Law, was dismissed from office, and banished from Paris in 1718, through the influence of Dubois, afterwards made cardinal for his subserviency to the court of Rome. In 1720, Dubois, alarmed at the disastrous consequences with which the explosion of Law's bubble threatened the nation, afforded D'Aguesseau a signal triumph, by sending Law himself to implore his return to office, to aid in saving France from impending ruin. D'Aguesseau's again accepting office in connection with Dubois and the regent, has been regretted by his greatest admirers. He acted, no doubt, from the noblest motives, hoping to conciliate opponents, and mitigate evils he was unable to prevent. Seven distinguished members of the Sorbonne having solemnly protested against the registration of the bull "Unigenitus," the court and jesuits deemed it expedient, in order to neutralise the protestation, to insist on the parliament's registering a royal declaration in favour of the bull, and D'Aguesseau unfortunately urged the registration. His conduct on this occasion raised a general outcry, and seemed, at least, a melancholy inconsistency. He endeavoured to justify himself on the ground that, as the bull had been, in spite of his opposition, previously registered, the refusal to register the declaration, under existing circumstances, would exasperate opponents and

drive them to still more violent proceedings. The parliament resisted, and by a *coup d'etat* was exiled to a distance from Paris. At length the registration was effected, and Dubois was rewarded with the promised promotion to the dignity of cardinal. D'Aguesseau, after sharing in the obloquy justly cast on Dubois, was again dismissed and banished. The five years he now spent in literary retirement and domestic enjoyment, he always called the happiest days of his life. In 1727, on the death of Dubois, he was invited to Paris by Cardinal Fleury, Dubois' successor, and in 1737 again accepted the office of chancellor. Henceforth, withdrawing his mind as much as possible from political and ecclesiastical contentions, he devoted his energies mainly to law reform, introducing important ameliorations, and seriously contemplating that gigantic enterprise of national codification, to which the writings of Pothier and Domat powerfully contributed, and which was completely accomplished after the Revolution. No country could have required such a measure more than France. It consisted of many provinces, originally distinct states, having each special institutions, and a separate jurisprudence of its own—circumstances inevitably producing interminable conflicts of legal principles and jurisdiction, and all those evils, direct and indirect, which flow from the "glorious uncertainty of the law." Retaining his mental vigour unimpaired, D'Aguesseau finally retired from public life in 1750, and spending the remainder of his days chiefly in the devout study of the holy scriptures, died in 1751, at the age of eighty-three. His collected works were first published in 1759, in 13 vols. 4to.—E. M.

AGUIAR, Tommaso de, a Spanish miniature painter in oil, of the seventeenth century, a disciple of Velasquez, and celebrated for his striking felicity in taking likenesses.

AGUILA, C. F. E. H. d', an engineer officer and traveller, author of various works, the most important of which is a history of the reign of Gustavus III., king of Sweden, of whose assassination he was an eye-witness. Died at Paris in 1815.

AGUILA, Francisco del, a Spanish artist of the sixteenth century, who in 1570 painted the celebrated monument of Alfonso the Wise in the cathedral of Murcia.

AGUILA, Miguel del, a Spanish painter, whose productions, which are in the style of Murillo, and finely coloured, have been highly admired, died at Seville in 1736.

AGUILAR, Grace, an accomplished Jewess, daughter of Emanuel Aguilar of Hackney, and author of an eloquent book, "The Women of Israel," London, 1845. Died at Frankfort, 1847, at the age of 31.

AGUILE'RO, Diego de, a Spanish historical painter of some celebrity, a native of Toledo, flourished about the end of the 16th century. Most of his pieces were destroyed by an accidental fire.

AGUILLON, François d', a Belgian jesuit, successively professor of philosophy at Douay and of theology at Antwerp, author of an able treatise on optics, was the first to diffuse among his countrymen a taste for mathematical studies. Born at Brussels in 1567, he died in 1617.

AGUIRRE, Joseph Saenz d', a Spanish Benedictine, of great talents and considerable learning, successively theological professor at Salamanca, censor and secretary to the Spanish Inquisition, author of numerous ecclesiastical works, was born at Logrono in 1630. Pope Innocent XI., in 1686, conferred on him the dignity of cardinal, as the reward of his ability and zeal in promoting the interests of the papacy. Died in 1699.

AHAB succeeded his father Omri on the throne of Israel, about 918 years before Christ, and reigned twenty-two years in Samaria, which had been built by Omri for the royal city. He married Jezebel, the daughter of the Zidonian king, and at her instigation introduced the impure worship of Baal, and became noted as one of the most idolatrous and cruel of the kings of Israel. His life is associated with the name of Elijah, who boldly denounced his sins, and thus exposed himself to persecution. The character of Ahab is well illustrated by the story of the vineyard in Jezreel, which he coveted, and at last seized; his wife having secured the death of Naboth, its proprietor, by a false accusation of blasphemy. For this the prophet denounced a fearful curse on his house, the fulfilment of which we read of in the sacred history. Ahab was for several years at war with Syria, and at last, having allied himself with Jehoshaphat of Judah, went against Ramoth Gilead. He entered the battle in disguise, having persuaded Jehoshaphat to occupy the royal chariot, but was wounded by a random arrow, and died before the evening.—J. B.

AHASUE'RUS or ACHASVE'ROSH, the title of four Median and Persian kings.

(1.) The father of Darius the Mede, is mentioned in Daniel ix. 1, and is most probably Astyages.

(2.) The king to whom we are told (Ezra iv. 6) an accusation against the Jews was brought, is probably the tyrant Cambyses, the immediate successor of Cyrus.

(3.) The king of whose fickleness and tyranny we read in the book of Esther. In the third year of his reign, he made a great feast for 180 days. During the revelry he sent for Vashti, to show her beauty to his guests. She refused thus to violate the rules of Eastern decorum. The king was enraged, and divorced her; and, after a while, the young Esther was chosen her successor. Haman, a royal favourite, being displeased with Mordecai the Jew, who had been Esther's guardian, plotted against his nation, and obtained from the king an edict for the destruction of all the Jews on a certain day. Esther having heard of this, used her influence with the tyrant, and though the laws of the Medes and Persians could not be altered, another decree was at once published, empowering the Jews to act on the defensive. In consequence, 800 of the native subjects of Ahasuerus perished in Shushan, and 75,000 in the provinces. Several incidents in the life of Xerxes, the invader of Greece, correspond to what we are told of Ahasuerus, and the arguments in favour of his being the king mentioned in Esther are almost conclusive, though some maintain that the character and incidents point rather to Artaxerxes Longimanus.

(4.) The Ahasuerus mentioned in Tobit xiv. 15, in connection with the destruction of Nineveh, must be Cyaxares I.—J. B.

AHAZ, the eleventh king of Judah, succeeded his father Jotham, about 775 years before Christ, and reigned for sixteen years. During his reign, Judah was invaded by the allied kings of Israel and Syria, against whom Ahaz sought and obtained assistance from the king of Assyria, who attacked and conquered Damascus. On a visit to that city, Ahaz saw and admired an altar of peculiar construction, and ordered various changes in the temple at Jerusalem, to make it correspond with the Syrian model. He was guilty of great idolatry, the kingdom was in a most unhappy state under his administration, and the accession of his son, the good Hezekiah, was hailed with universal joy.—J. B.

AHAZIAH (1.), the son of Ahab, who succeeded him on the throne of Israel, about 897 B.C., and reigned for two years, following the evil practices of his father, under the direction of Jezebel. During his reign, the Moabites revolted from Israel. He died in consequence of a fall from the roof of his palace.

AHAZIAH (2.) or JEHOAHAZ, the sixth king of Judah, son of Jehoram, and grandson of Ahab, by his mother Athaliah. He closely resembled that king of Israel, and being allied with his relative Jehoram, in the war against Hazael of Syria, he was with him at his summer palace of Jezreel when Jehu appeared to take vengeance on the house of Ahab. After Jehoram was slain, Ahaziah was pursued, and received a wound, of which he died at Megiddo, having reigned only one year, 885 B.C.—J. B.

AHIAH, probably the same as Ahimelech (see Ahimelech). This was the name of other two persons mentioned in the Old Testament, in 1 Kings iv. 3, and in 1 Chron. viii. 7.

AHIMAAZ (*Brother of anger*), a faithful follower of King David during the revolt of Absalom, was the son and successor of Zadok the priest.

AHIMELECH (*Brother of the king*), the priest at Nob, who supplied David with bread as he fled from the face of King Saul, for which he and his house were destroyed by the tyrant.

AHITHOPHEL (*Brother of foolishness*), a counsellor of King David, who joined Absalom in his revolt.

AHLE, Johann George, a poet and musician, son of the following, born at Mühlhausen in 1650, succeeded his father as organist of St. Blaise. He left many works connected with his art, including both songs and sacred pieces, with instrumental accompaniments.

AHLE, Johann Rodolph, a noted German musician, born at Mühlhausen in 1625. He studied at Göttingen and Erfurt, was appointed in 1649 organist of the church of St. Blaise in his native town, and died in 1673, leaving a great many works, chiefly motets and hymns, with some instrumental compositions.

AHLSTRÖM, John, a Danish astronomer of the seventeenth century, wrote a book entitled "Disputatio Mathematica de triplici solis facie adulterina, in hoc horizonte ortivo, die 23 Octobris, anni 1690."

AHLWARDT, Christian Wilhelm, a noted German linguist, born at Greifswald, 23d July, 1760. He studied in his native town, and became a private teacher of languages. He was then appointed successively manager of the public school at Auklam, rector of the gymnasiums of Oldenburg and Greifswald, and lastly, was raised to the professorship of ancient literature in the university of that latter town. He translated portions from the writings of the chief classic authors; but his best known work is a translation of Ossian from the original Gaelic.—J. B.

AHLWARDT, Peter, a German professor of logic and metaphysics at Greifswald, his native town. He has left some metaphysical works, and an essay on the phenomena of thunder and lightning. He was born in 1710, and died in 1791.

AHMED, Abu-Mazar, the author of a work on the interpretation of dreams according to the doctrine of the Indians, Persians, and Egyptians. It is supposed that he was an Arab physician, and lived in the ninth century.

AHMED, Al-Makkari, a celebrated Arab writer, best known from his history of the Arabs in Spain, from the conquest of the country in the year 711–712 to the expulsion of the Moriscos under Philip III. in 1610. He was born at Telemsán in 1577, studied at Fez, travelled in Egypt, Arabia, Palestine, and Syria, and resided for several years at Damascus and Cairo. He died in 1632. A translation of portions of his history was published in London in 1840.—J. B.

AHMED or ACHMET, the name of three Ottoman emperors.

Ahmed or Achmet I., born in 1590, succeeded his father, Mahomet III., in 1603. After unsuccessfully assisting the Hungarians and the prince of Transylvania in a war with the Emperor Rudolph II., he concluded a truce for twenty years with that monarch at Sitvatorok in 1606. This is said to have been the first occasion on which the Turks negotiated on the principles of international law. Previously, every peace with a Christian nation was regarded by them as a respite accorded by Islam to infidel dogs on their submission and payment of tribute; and such is the notion of the ordinary orthodox Turk at the present day. The *charatch* ticket given to a Christian subject of the Porte, still certifies that the bearer has paid for permission to wear his head on his shoulders for another year longer. In 1612, Achmet terminated a disastrous war with the Persians, by ceding to them the city of Tauris, and all the other conquests they had made. In 1616 the war was renewed, and the Turks were defeated by a Persian army far inferior in numbers. Achmet had a taste for the fine arts, but was voluptuous and cruel.—E. M.

Ahmed or Achmet II. was born in 1643, and ascended the throne in 1691, after living, from his birth down to that period, a prisoner in the seraglio. His brief reign was inglorious and disastrous. In 1691 the Turkish army, under the grand vizier Kiuprili, was defeated with great slaughter by the Imperialists at Slankamen in Hungary. To this calamity were added earthquakes, the plague, a famine, and the usual token of political discontent—a terrific conflagration at Constantinople, that desolated a large portion of the city. These and other disasters entirely crushed his spirit; and he died in 1695.—E. M.

Ahmed or Achmet III. was born in 1673, and was raised to the throne in 1703, on the deposition of his brother, Mustapha II., by a revolt of the janissaries. He was the first sultan who announced his accession to the sovereigns of Europe. In 1709, Charles XII. of Sweden, after his defeat at Pultowa, took refuge on the Turkish territory, and was kindly received, and even furnished with a large sum of ready money, by Achmet. During the war between Russia and the Porte in 1711, the Czar Peter the Great was placed in a perilous position near the Pruth, from which he could not have escaped, had not the Turkish commander accepted a bribe, and betrayed his trust, by sparing the enemy, and recommending the treaty of Pruth, 22nd July, 1711. In 1715 the Turks took the Morea from the Venetians; but in 1716, the sultan's army was signally discomfited by Prince Eugene in the memorable battle of Belgrade. From 1723 till October, 1727, the sultan was engaged in a war with Persia, which, after reverses and advantages on both sides, was terminated by a treaty favourable to the Porte. In 1728 great preparations were made at Constantinople for renewing the war, but the reign of Achmet was suddenly brought to an end by a revolt of the army and people of Constantinople. After vainly attempting to save himself by sacrificing to the insurgents his unpopular ministers, he was dethroned, and succeeded by his nephew Mahmoud, in October, 1730. He survived this event several years, and died of apoplexy in April, 1739. He was a man of imposing appearance, and possessed many estimable and amiable qualities. He had a taste for literature and the arts. In his reign, 1727, the first printing-office was established at Constantinople, and under Achmet's auspices, numerous historical works, as well as treatises on other important subjects, were published. He also established five libraries, of which three were for the use of the public.—E. M.

AHMED-BEN-FARES, surnamed El-Razy, a writer on jurisprudence, and author of an Arab dictionary, named Modjmil-Alloghat, copies of which are preserved in the libraries of Paris and Leyden. He died at Hamadan in the year 1000.

AHMED-BEN-MOHAMMED (Abu Amru), an Arabian poet and historian, born at Jaen in Spain, about the beginning of the tenth century. He lived at Cordova under the patronage of Al-hakem, the sultan. Besides writing original poetry, he made a collection of the best poems written by the Spanish Arabs, which he named "Hadáyik," or "Enclosed Gardens." He wrote also histories of the sultans of the Umeyyah dynasty. He died in the year 970.—J. B.

AHMED-BEN-THOULON (Abu'-l-'Abba's), the founder of the Egyptian dynasty of the Tulúnites, was born at Samarra in the year 835. He inherited from his father a position of dignity at the court of the Turkish caliph, and in 873 rose to be governor of Egypt, to which province he had gone in the suite of the governor Bakbak but a few years before. Suspicions being entertained of his loyalty, an attempt was made to displace him. He resisted, and proclaimed himself independent of the caliph. He then proceeded to extend his dominions by conquest, marched into Syria, and took Emessa, Hamah, Aleppo, and Antioch. A rebellion, headed by his son whom he had left to govern in his absence, recalled him to Egypt, and while he was engaged in settling matters there, Lulu, whom he had set over his new territory in Syria, rebelled in turn. He proceeded at once against him, but never succeeded in regaining all his conquests, and he died at Antioch in the year 833. He is represented as a wise and generous prince, who cared for the interests of his subjects, was hospitable at his palace, and gave largely to the poor. The dynasty which he founded lasted till the year 905, and numbered four sultans.—J. B.

AHMED-IBN-ABDI-R-RABBISHI, an Arabian poet and historian; born at Cordova, A.D. 860; died in 940.

AHMED-IBN-ABABSHAH, Guerasp, an Arabian historian, and the biographer of Timour, or Tamerlane. He died at Damascus, A.D. 1450.

AHMED-KHAN or NYGOUDAR, a Mongol emperor of Persia, of the family of Jenghis-Khan, succeeded to the throne A.D. 1282, on the death of his brother Abaca-Khan.

AHMED SHAH, founder of the Durani dynasty in Afghanistan, was born at a place situated between Herat and Kandahar in 1723. His father, Zaman-Khan, was chief of the Afghan tribe called the Abdalis. In 1738, after a gallant resistance, the Abdalis submitted to the famous conqueror, Nadir Shah. Following that extraordinary man, young Ahmed was soon intrusted with the command of a body of cavalry, and evinced such heroism as to gain Nadir's confidence. In 1747 Nadir Shah was murdered in his tent. Ahmed, after attempting to avenge his chief, effected his retreat to Afghanistan, on finding the assassins were supported by the whole Persian army. He was now proclaimed monarch of Afghanistan, and solemnly crowned at Kandahar in October, 1747, at the early age of twenty-three. He displayed remarkable discretion in respecting the prejudices of his countrymen, and abstaining from interference with the internal arrangements of the tribes. He was, by an unexpected occurrence, furnished with resources for undertaking an enterprise that was to extend his fame and power, as well as enrich his adherents. A convoy with a large amount of treasure on its way to Nadir Shah fell into his power, and he had already come into possession of the famous diamond, of enormous value, called the Koh-i-noor, or "Mountain of light," which ultimately passed into the hands of the British, on the conquest of the Punjab in 1847. A numerous army, full of hope and vigour, was soon collected under his banner, with which he at once marched for Hindostan. Before the end of 1752 he had subdued the Punjab, and made himself master of Kashmir. In 1757 he entered Delhi, which, in spite of his efforts to prevent them, his followers recklessly pillaged. Maladies in his armies, and other causes, compelled him to hasten his departure homewards, and his victorious troops returned to

Afghanistan loaded with spoils. In 1759 Ahmed undertook another expedition to Hindostan, mainly to oppose the growing power of the Mahrattas, already most formidable. He defeated them at Badli, near Delhi, but they soon collected a new and far more powerful army, under the command of the heir-apparent of their country. In 1761, 7th January, the Afghans gained a complete victory in the memorable battle of Paniput. Ahmed, instead of aiming at establishing for himself an empire in India, judiciously led back his triumphant army to Kabul. After repeated hostilities with the Sikhs, he allowed them to take permanent possession of the Punjab. He wisely contented himself with maintaining his authority throughout his extensive dominions to the west of the Indus. In the spring of 1773, he was obliged, by the impaired state of his health, to repair to the hills of Toba. He died at Murgha in June, 1773, leaving his dominions to his son, Timur Shah. The empire he founded began to decline under his son, and under his grandsons it disappeared.—E. M.

AHRENS, Fl., recently professor of philosophy and of the Laws of Nations in the university of Brussels. A clear and most instructive writer, whose merits are very inadequately known in England. Adopting the metaphysical system of Kraüse, the principle of which has recently been advocated in England by Mr. Morell, Ahrens exposed it in his valuable "Cours de Philosophie;" but his great and most compact work is a volume, entitled "Cours de Droit Naturel," of which we feel entitled to say, that it takes rank with the best treatises produced in modern times, on the foundations of public and national Morals. Ahrens' style is as clear as his thought is accurate and profound. An interesting commentary on the system adopted by Ahrens and Kraüse has recently been produced by M. Tiberghein.—J. P. N.

AHUITZOL, the eighth Aztec emperor, was elected in 1477, on the death of Anajacath. He extended the boundaries of the Mexican empire, adorned the capital, and was a patron of the useful arts. This monarch is remembered for his attempts to abolish sacrifices. He was succeeded by Montezuma II., during whose reign Mexico was conquered by the Spaniards.

AI'BEK, Azed-Eddyn, the first sultan of Egypt, of the dynasty of Baharite Mamelukes; died April 10, 1257. Having been brought to Egypt in his youth as a slave, his courage soon raised him to a high military rank, under Touran Shah, who reigned during the invasion of the crusaders under St. Louis of France. Aibek took part in the sanguinary conflicts around the walls of Damietta. After Louis had been taken prisoner, a mutiny raised Aibek to the rank of atabek, or commander-in-chief, Touran Shah being succeeded by Chadjr-Eddour. He successfully defended Louis and the other French prisoners from the violence of his followers, and set them at liberty, on payment of 200,000 livres as a ransom. After a variety of intrigues, plots, and revolutions, he became undisputed sovereign of Egypt, A.D. 1254, but died shortly after by the hand of an assassin. Aibek was a patron of learning, and founded a magnificent college at Old Cairo, on the banks of the Nile. He was succeeded by his son Ali, surnamed Melik-al-Mansour, who, after a short reign, was deposed by the Mameluke Keouthuz.—J. W. S.

AICARDO, John, an Italian architect, who constructed various admired public works at Genoa, was born at Cuneo in Piedmont, about the end of the 16th century, and died in 1650.

AICHER, P. Otto, a Benedictine of Salzburg, celebrated as an eloquent professor of rhetoric, poetry, and history, and author of various treatises, antiquarian and historical. Died in 1705.

AIDAN, a king of the Daldriadic Scots, who reigned in the sixth century. Bede tells us that, in 603, he invaded the territory of Edilfrid, king of the Northumbrians, but was defeated. He died two years later, and was buried at Kilcheran in Kintyre.

AIDAN, St., abbot or bishop of Lindisfarne, was originally a monk of Iona, where Oswald, king of Northumbria, had been educated. When Oswald came to the throne, finding that his subjects had returned to Paganism, he sent to Iona for some one to teach them Christianity. Corman was sent, an austere, morose man, who had but little success, and soon returned to tell his brothers that the task was hopeless. Aidan chided him for not dealing kindly enough with the people; his speech pleased the monks, and they asked him to undertake the mission. He accepted, and soon his gentleness won the rough Northumbrians, and the whole country embraced the faith he taught. He was assisted in his work by Oswald, who acted as his interpreter. He died, according to Bede, August 31, 651. Aidan was the founder of the monastery of Lindisfarne, and is reckoned the first in the line of bishops who take their title from Durham. He is also remembered for his adherence to the ancient usage of the British and Irish churches, in the dispute about the proper season for the observance of Easter.—J. B.

AIDEN, a king of Ireland, who succeeded Donchad in the year 797. The events of his reign are of serious importance, though little can be recorded of his personal history. During his reign, numerous armies of Danes landed on the coasts of Ireland upon several occasions, and though more than once repulsed, they committed terrible devastations and slaughter. After a troubled reign of twenty-two years, Aiden was slain in the battle of Da Fearta by Muolcanaigh.—(*Wills.*)—J. F. W.

AIGNAN, Étienne, a French writer and academician, author of a poetic version of the Iliad, and of numerous treatises in prose, among which are "A History of Trial by Jury;" "State of the Protestants in France;" "Justice and Police," &c., was born at Beaugency-sur-Loire in 1773, and died in 1824. Doomed, during the Reign of Terror, for his humanity, and moderate though republican sentiments, he was saved from the guillotine by the death of Robespierre.—E. M.

AIGREAUX, Robert, and Antoine Lechevalier, two brothers, joint authors of translations of Virgil and Horace, and of various original poems, were born in Normandy about the middle, and died about the end, of the sixteenth century.

AIGUEBERRE or AIGUERERT, Jean Dumas d', a member of the parliament of Toulouse, author of several dramatic pieces, the principal of which is a sort of tripartite opera, consisting of a tragedy, "Polyzena;" a comedy, "The Miser in Love;" and a heroic pastoral, "Pan and Doris;" born in 1692, died 1755.

AIGUILLON, Armand Vignerot du Plessis Richelieu, Duc d', great grand-nephew of Cardinal Richelieu, and foreign minister of France during the last three years of the reign of Louis XV., 1771–4, was born in 1720. Though polished in his manners, and not deficient in shrewdness and vigour, he was destitute of all the qualities that constitute the able or the upright statesman; and was raised to his high position, and maintained in power, solely by the combined court influence of courtesans and jesuits. The means employed for his elevation, and the measures of his inglorious ministry, greatly contributed to undermine the throne, and prepare the popular enthusiasm of 1788, and the horrors of 1793. During the Seven Years' War, Aiguillon was commander of the forces in Brittany, and, by his tyranny and iniquities, had rendered himself intensely unpopular. An illustrious patriot, M. de la Chalotais, procureur-general in the parliament (or judicature) of Rennes, incurred his implacable resentment by denouncing his delinquencies, and still more by indulging in witty allusions to his alleged cowardice. Aiguillon formally accused him of treason, and by false testimony procured a sentence of death against the innocent man. Chalotais was afterwards liberated through the intrepidity of the parliament of Rennes, who detected and exposed the whole drama of iniquity. Aiguillon was arraigned before the parliament of Paris; the proceedings excited a deep interest all over France, and the whole legal profession of the kingdom manifested a determination that justice should be done. The feeble and debauched monarch, swayed by the artifices of his mistress in concert with priestly influence, saved Aiguillon from merited punishment, by destroying the independence of the judicature, and stripping the parliaments of those time-hallowed privileges which, under the most absolute sovereigns, had served as a constitutional check on the royal authority. The last remnant of liberty being thus crushed, Aiguillon was, in defiance of public opinion, appointed minister of foreign affairs. Immediately on the accession of Louis XVI. he was ignominiously dismissed from office, and spent the rest of his life at a distance from Paris, generally despised and detested. Died in 1780.—E. M.

AIGUILLON, Armand de Vignerot du Plessis Richelieu, Duc d', son of the preceding, was born about 1750. From resentment against Louis XVI. for the dismissal of his father, he gave his ardent adherence to the Revolution; became a member of the constituent assembly, where he frequently spoke with ability, though with violence; renounced his titles and privileges of nobility; connected himself with the notorious duke of Orleans; succeeded Custines in the command of the forces stationed at the passes of Poventruy; escaped to London, on ascertaining that he had been doomed by the dominant party at Paris; and, on being very ill received by the royalist refugees, re-

tired to Hamburg, where he died in 1800, when on the point of accepting an invitation from Bonaparte to return to France.

AIKEN, JAMES, son of Henry Aiken, sheriff and commissary of Orkney, was born at Kirkwall in 1613, studied literature and philosophy at Edinburgh, and divinity at Oxford, and in 1638 became chaplain to the marquis of Hamilton. After enduring, for many years, privations and perils at home and abroad, for his devotedness to the exiled house of Stuart, he was in 1677 made bishop of Moray, and in 1680 translated to the see of Galloway. Died at Edinburgh of apoplexy in 1687.—E. M.

AIKIN, ANNA LAETITIA. See BARBAULD.

AIKIN, EDMUND, son of Dr. Aikin, was an ingenious and accomplished architect, author of numerous dissertations on architectural subjects. He was born at Warrington in 1780; died 1820.

AIKIN, JOHN, M.D., was born at Kebworth, Leicestershire, in 1747. He received an excellent classical education in a dissenting academy at Warrington, of which his father, John Aikin, D.D., was classical tutor. With a view to the medical profession, he was trained, for several years, under a surgeon-apothecary at Uppingham. Having attended medical classes in Edinburgh for two winters, he continued from 1766 till 1770, first in Manchester and afterwards in London, to study various departments of medical science, devoting, however, a considerable portion of his time and attention to poetry and polite literature. In 1770 he established himself as a medical practitioner at Chester, but soon afterwards settled in the same capacity at Warrington. Among the friends he acquired at Chester and Warrington were Pennant, Priestley, Roscoe, and Howard, the well-known philanthropist. In 1771 he published, besides several professional productions, "Essays on Song-writing;" and, in 1774, a translation of Tacitus' "Life of Agricola," and of his treatise "On the Manners of the Germans." In 1775 appeared his essay entitled "A Specimen of the Medical Biography of Great Britain," and a few years afterwards, the first and only volume of a projected work under the title of "Biographical Memoirs of Medicine in Great Britain, from the Revival of Literature to the time of Harvey." In 1784 he took the degree of M.D. at Leyden, and the same year removed to Yarmouth. In 1792 he left Yarmouth, and settled in London, on finding that his sympathy with the earlier phases of the French Revolution, and his avowed sentiments regarding the civil rights of dissenters, had induced a large and influential portion of the inhabitants of Yarmouth and its vicinity to withdraw from him their countenance and professional support. Between 1792 and 1796 appeared the well-known and still deservedly popular "Evenings at Home," the joint production of himself and his accomplished and amiable sister, Mrs. Barbauld; and, soon afterwards, his excellent "Letters from a Father to his Son, on Various Topics relative to Literature and the Conduct of Life." From 1796 to 1806 he was editor of the "Monthly Magazine." In 1799 he published the first volume of his "General Biography," the tenth and last volume of which did not appear till 1815. In this work, Dr. Enfield and a few other able writers were his coadjutors to the extent of about one-half of the publication. Dr. Aiken was so voluminous a writer, that our space precludes a complete list of his valuable publications. He was long editor of Dodsley's "Annual Register." Besides his "Lives of John Selden and Archbishop Usher," and his "View of the Character and Public Services of the late John Howard;" his "Annals of the Reign of George III.," and his "Select works of British Poets," are highly valued. Died of apoplexy in 1822. An interesting memoir of Dr. Aikin has been written by his accomplished daughter, Lucy Aikin, 1823, 2 vols.—E. M.

AIKMAN, WILLIAM, a Scottish portrait painter of considerable eminence, was born in Aberdeenshire in 1682. He studied for the bar, but an early enthusiasm for the fine arts led him to renounce his prospects in the legal career, and follow painting as a profession. After cultivating the theory and practice of the art under Sir J. Medina, then in Scotland, he disposed of his patrimony in Forfarshire, and went abroad for professional improvement. He spent five years mostly in Italy, visited the Levant and other parts, and, returning to Scotland in 1712, resided there till 1723, when he removed to London. There, through the patronage of the duke of Argyle, he soon attained great success in his profession. When Thomson arrived in London, friendless and unknown, Aikman, appreciating his merit, had the privilege of opening to him the way to competence and fame. He was a very accomplished and amiable man, and lived on terms of cordial intimacy with many of the most illustrious persons of the age. Died in London in 1731.—E. M.

AILBE, a bishop of Emly in Ireland, who was born in 360, is said to have been consecrated at Rome, and returned to Ireland in 412, where he converted and baptized great numbers of the heathen people. There is an old life of this bishop, preserved by Colgan, in which it is stated that Ailbe is called a disciple of St. Patrick, and is supposed to have received holy orders at his hands. According to Usher, he died in 527. If this be correct, he must have lived to the extreme old age of 167; but in all probability, either the recorded date of his birth or of his death is inaccurate,—(*Ware.*)—J. F. W.

AILERAN, surnamed "the Wise," and also designated by the Latin and Irish writers by the names of AIRERAN and ERCRAN, a celebrated Irish writer of the seventh century, and regent of the great school of Clonard in Meath. He was a contemporary of St. Fechin, whose life he is said to have written, as also those of St. Patrick and St. Brigid. His most celebrated work is "An Allegorical Exposition of the Genealogy of Christ," first published in 1667. His death is recorded in the "Annals of Ulster," as having occurred in the year 665.—J. F. W.

AILLAUD, PIERRE TOUSSAINT, a French ecclesiastic, professor and librarian at Montauban, and a poet of some distinction; born at Montpelier in 1759. His poetic works are voluminous, and mostly epic. Died at Montauban in 1826.

AILLY, PIERRE D', a celebrated French prelate, metaphysician, and divine, author of numerous works, mostly theological, was born at Campiègne in Picardy, in 1350. An eloquent preacher, an acute and ardent asserter of the philosophical theory of the Nominalists, and an intrepid champion of the liberties of the Gallican church in opposition to ultramontane views of papal supremacy, D'Ailly was one of the most remarkable men of one of the most interesting periods in mediæval history. In 1384 he became *grandmaitre* of the college of Navarre, Paris, where his lectures in philosophy and divinity were attended by crowds of admiring students, including Clemangis and the still more famous John Gerson. In 1389 he became chancellor of the university of Paris; in 1398 he was raised to the see of Cambray; and in 1411 he was made a cardinal by Pope John XXIII., and appointed his legate in Germany. His indefatigable exertions greatly contributed to put an end to the scandalous schism in the church occasioned by the existence of two rival popes; and he zealously strove to promote such an ecclesiastical reformation as would have consisted in the removal of flagrant abuses, and the restoration of ancient discipline. With all his attainments and admirable qualities, he was not uninfluenced by the lingering darkness of the times. He fully believed in astrology, and he considered the capital punishment of what he deemed heresy, a Christian duty. At the council of Constance, where he presided during the third session, he was accessory to the death of John Huss. Agreeably to the mediæval usage of conferring on celebrated philosophers and divines a distinctive appellation, he was surnamed the "Hammer of Heretics, and the Eagle of the Doctors of France." Died about 1425.—E. M.

AILRED, called also ETHALRED or EALRED, abbot of the Cistercian monastery of Rievaulx in Yorkshire, in the twelfth century, and author of numerous works, historical and theological, was born about 1109, probably in Scotland. He was at least educated in that country, along with Prince Henry, son of King David. The most important of his historical writings were printed in 1652. These have been overrated as sources of authentic history. Some of his theological works were printed at Douay in 1631, and afterwards republished in the "Bibliotheca Cisterciensis."—E. M.

AIMERIC DE PEGUILAIN, a troubadour, author of more than fifty poems still extant, though mostly in MS., was born at Toulouse about 1175. He travelled over the south of France, Italy, and Spain, and was treated with great distinction at the most brilliant courts of the age.

AIMERICH, FATHER MATHEW, a Spanish jesuit, author of numerous treatises, partly theological and partly literary, was born at Bordil in 1715, and, on the expulsion of the jesuits from Spain, fixed his residence at Ferrara, where he died in 1799.

AIMERY or AMAURY DE LUSIGNAN lived in the twelfth century. In 1194 he obtained the kingdom of Cyprus on the death of his brother Guy, and, in 1197, that of Jerusalem, through his wife Isabella, daughter of Aimery I. In alliance with the German crusaders, he was distinguished in the war

against the Saracens, who were led by Malek Al-'ádhil, the brother of Saladin. He died at Acre in 1205.—J. B.

AIMON, a Benedictine monk, pupil of Abbo, and abbot of Fleury-sur-Loire, author of a legendary work, which he entitled "History of France," was born about the middle of the tenth century, and died 1008.

AIMON or AIME' DE VARENNE, a French poet, by birth a Greek, author of a poetic romance, entitled "Florimont and Philip of Macedon," MS. copies of which are still extant at Paris, London, and Venice.

AIMON or AYMON, Alard, Richard, Guiscard, and Roland, said to have been sons of the duke of Dordogne, personages famous in the poetic legends of chivalry, though their historical existence is very doubtful.

AINGY, Soliman, a native of Bosnia, of Christian parents, became grand vizier to Sultan Mahomet IV., displayed great vigour and capacity, was a strict disciplinarian, obtained a victory over the Poles, but was completely defeated by the dukes of Bavaria and Lorraine in 168, and finally beheaded, by order of the sultan, to gratify the mutinous Ottoman army.

AINSLIE, George Robert, a British general, some time governor of Dominica, devoted much of his leisure to the study of numismatology, made a valuable collection of Anglo-Norman coins, and published in 1830, in a handsome quarto volume, "Illustrations of the Anglo-French Coinage," &c. Born in Edinburgh, 1776; died in his native city in 1839.

AINSWORTH, Henry, an eminent biblical scholar and commentator, and one of the founders of the Independent body in England. Of the time and place of his birth, or the events of his early history, no record has been preserved. He is mentioned for the first time by Bishop Hall, as in close alliance with the church of the exiled Brownists, who had fled from the severity of Queen Elizabeth and her bishops, and were wont to assemble "in a blind lane at Amsterdam." This was in the year 1592–93. We find him still at Amsterdam in 1596, whence he wrote some letters preserved by Limborch in his "Epistolæ Viror. Eruditor.," p. 74. He appears to have been at this time in great poverty, as, in order to obtain the necessaries of life, he became porter to a bookseller, from whom he received a miserable pittance in return for his services. Whilst thus employed, he came under the notice of several eminent scholars who appreciated his learning, and encouraged him in those literary labours which have established for him a permanent reputation. Not long after his settlement in Amsterdam, he was chosen as doctor or teacher of the church there, over which Francis Johnson presided as pastor. Finding that their views were in many quarters misrepresented to their injury, Johnson had drawn up a confession of faith of the English exiles, which he published in 1596; this, after being republished in 1598, was issued a third time in an enlarged form, as the conjoint production of Johnson and Ainsworth, by the latter of whom it was translated into Latin, and sent forth in this guise in his own name. This document will be found cited in "Hanbury's Memorials relating to Independents," vol. i., p. 91. During his connection with the church at Amsterdam, Ainsworth paid a visit to Ireland, where he left some disciples, returning again to Holland. Ainsworth was frequently involved in controversy. His concluding years, however, appear to have been spent in comparative peace. He died in 1622 very suddenly, and not without suspicion of violence. Ainsworth's works consist of Annotations on the Pentateuch, the Psalms, and Solomon's Song, published first separately, between 1612 and 1623, afterwards collectively, in one vol. folio, in 1627, again in 1639, and recently in 2 vols. 8vo. His minor writings are very numerous. The most valuable are his "Controversial Tracts with Hugh Broughton," on archæological questions; his "Communion of Saints;" his Discussion with John Ainsworth on subjects connected with the Popish Controversy; his "Seasonable Discourse," in reply to a work on Predestination, "by the servants of God, grossly called Anabaptists;" and his posthumous work, entitled "The Orthodox Foundation of Religion." Ainsworth left behind him an extensive reputation as a man of profound learning, sound judgment, rare rectitude and candour, and a lovely union of firmness and boldness with "the gentleness of Christ," in the avowal and defence of his opinions.—W. L. A.

AINSWORTH, Robert, a well-known grammarian and lexicographer, was born at Woodyale in Lancashire in 1660. He received his early education at Bolton, where he afterwards resided some time as a schoolmaster. In 1698 he removed to London, opened a boarding-school in the environs, and, in course of time, acquired a competency which enabled him to retire from scholastic drudgery. In 1736 he published his English and Latin and Latin and English Dictionary. Died in 1745.—E. M.

* AINSWORTH, William Francis, a distinguished physician, geologist, and traveller, cousin of William Harrison Ainsworth, was born at Exeter in 1807. Having taken his degree of M.D. at Edinburgh in 1828, he visited Auvergne and the Pyrenees for geological purposes. Returning to Edinburgh in 1828, he became editor of the "Journal of Natural and Geographical Science," and a lecturer on Geology. In 1835 he was attached as physician and geologist to Colonel Chesney's expedition to the shores of the Euphrates, and in 1837 returned by Kurdistan, Taurus, and Asia Minor. In 1838 he was sent with Rassam and Thomas Russell, by the Geographical Society and the Society for Promoting Christian Knowledge, to Kurdistan, &c. In 1840 he visited the Nestorians; and in 1841 published "Researches in Assyria," and "Travels and Researches in Asia Minor," &c. Besides reports and memoirs, he also published, in 1844, "The Claims of the Christian Aborigines in the East," and "Travels in the Track of the 10,000 Greeks."—E. M.

* AINSWORTH, William Harrison, a popular English author, born at Manchester in 1805. He was at first intended for the bar, but his taste led him to a literary career. Besides copiously contributing to English periodical literature, he has published the following works:—"Sir John Chiverton;" "Rookwood;" "Jack Shepherd;" "Guy Fawkes;" "Crichton;" "James II.;" "The Miser's Daughter;" "Old St. Paul's;" "St. James;" "The Tower of London;" "Windsor Castle;" "The Lancashire Witches;" "The Star Chamber;" "The Flitch of Bacon." He founded "Ainsworth's Magazine" in 1842; and in 1845 became proprietor of the "New Monthly Magazine."—E. M.

AIRAY, Christopher, an Englishman of Clifton in Westmoreland, and rector of Milford in Hampshire. Wrote a book of logical precepts. Died 1670.

* AIRD, Thomas, whose contributions have long been known to all the readers of "Blackwood's Magazine," was born at Bowden, Roxburghshire, in 1802. He was at first destined for the Scottish church, and studied at Edinburgh, where he won high distinction at college, and soon found employment as a contributor to the periodical literature of the day. After the death of Mr. James Ballantyne, Mr. Aird became editor of the "Edinburgh Weekly Journal;" thence he passed to Dumfries, where he still remains as editor of the "Dumfries Herald," having never chosen to leave his retirement to fill any wider sphere. His publications, both in prose and verse, have at various times appeared to enrich our literature. He has lately collected his poems into one volume, and his stray tales and sketches have appeared in a sort of medley, which he has named "The Old Bachelor in the Scottish Village." He has also written "Religious Characteristics" and a memoir of the author prefixed to an edition of the "Poems" of his friend Dr. Moir (Delta), the publication of which he superintended. Among Mr. Aird's poetical works, that on which his fame must rest, and which has already raised him to no mean place among the poets of our country, is the "Devil's Dream," a work combining weird power with exquisite beauty. Of his prose works, the most popular is "Buy a Broom," a pleasing little tale, to be found in "The Old Bachelor."—J. B.

* AIREY, James Talbot, lieutenant-colonel in the army, and captain in the Coldstream Guards, a C.B. and K.L.H., is brother of the quartermaster-general,—an officer who has seen much service for his years. He served under Sir R. Sale and General Elphinstone in Cabul and Afghanistan, and was in the hands of the enemy for some time, which afforded him an opportunity of writing an interesting account of his captivity. He also served under Sir J. M'Carkill, and was present at the battle of Punniar. On the commencement of the Russian war he went out to the East, and as assistant quartermaster-general to Sir George Brown's division, he was engaged in the hard work of that great campaign in the Crimea, and was present at Alma and Inkerman. As a reward for his services, he was appointed to the Guards, and he holds the honours indicated above.—W. H. R.

* AIREY, Sir Richard, K.C.B. This officer, who is now quartermaster-general of the British army, went out to Turkey in the year 1854, as colonel commanding a brigade of Sir George Brown's division. He had not seen any active service in

the field, but he was reputed to be a smart regimental officer, and to possess considerable abilities, which indeed he displayed whilst engaged at the Horse Guards previous to the war with Russia. As brigadier, he exhibited activity and intelligence in Bulgaria; and just at the moment that the expedition was about to sail to the Crimea, he was appointed to succeed Lord de Ros, in the responsible post of quartermaster-general to the forces. In that capacity he remained with the army in the East till he was called home after the fall of Sebastopol, and soon after his arrival in England he was nominated to the high military office which he now holds. The conduct of this officer whilst acting as quartermaster-general in the Crimea has been much canvassed, and grave charges have been brought against the department over which he presided, by two commissioners sent out by the government to report on certain matters connected with the commissariat of the army. He defended himself in an elaborate speech before the Chelsea commissioners; and whatever may be the opinions entertained by the public respecting the merits of his defence, or the validity of the accusations against him, it should be in fairness recollected, that he was appointed to the post of quartermaster-general under circumstances of great difficulty, and that the onerous nature of his duties was much increased by the death of Major Wellesley, who had conducted much of the details of the department. His health in the winter of 1854 was indifferent—his eyesight was imperfect, and he was unable to take that active personal superintendence of the army which an effective quartermaster-general may be expected to exercise; but he on all occasions displayed great zeal for the service, and the rewards, promotion, and honours he has received, testify to the sense entertained by the authorities of the value of his exertions.—W. H. R.

* AIRY, George Biddell, one of the first mathematicians, astronomers, and physicists now living (1857). Having entered Trinity college, Cambridge, in 1819, he gained, in 1823, the honour of senior wrangler. In 1824 he was elected a fellow of his college,—in 1826, Lucasian professor in the university,—in 1828, Plumian professor, and astronomer of the Cambridge observatory. In 1835 he was appointed by the crown to the office of astronomer-royal, which he now holds. Mr. Airy is a fellow of the Royal Society, and of various other scientific bodies, vice-president of the Astronomical Society, and a corresponding member of the Institute of France. In 1851 he enjoyed the well-deserved honour of holding the office of president of the British Association for the Advancement of Science, which in that year met at Ipswich. The following are a few amongst the many scientific achievements by which he has been distinguished:—The establishment, first at Cambridge, and afterwards at Greenwich, of an improved system of recording astronomical observations; the discovery of the "Long Inequality of Venus and the Earth," for which, in 1833, he received the gold medal of the Astronomical Society; the discovery of important principles relative to the effect of the magnetism of ships on the compass, and the means of correcting it; the investigation of the wave-theory of the tides; the determination of the laws of the circular and elliptic polarization of light in doubly-refracting crystals; the investigation of the density of the earth, by comparing the rates of a pendulum in a deep mine and at the earth's surface, &c., &c. To explain fully the nature of Mr. Airy's long series of scientific labours, and to do justice to their importance, would require an article far exceeding the limits which can reasonably be afforded in a biographical dictionary; and even were such an article now published, it would require a supplement for each additional year of the life of its subject. The following brief remarks have reference merely to a few points of general interest, in connection with those of Mr. Airy's researches which have been enumerated above. One of the distinguishing features of the system of recording astronomical observations which he introduced, is the publishing, not only of the *reduced* observations, corrected for refraction, for instrumental and personal errors, and for other sources of inaccuracy, but also of the original observations *exactly as made*, together with the various corrections applied to them. This enables every astronomer, by inspection of the published records of an observatory, to judge for himself how far the exactness of the observations, and the soundness of the methods of correcting their results, are worthy of confidence. It has further this advantage: that in the event of any new discovery being made respecting the operation of causes of errors of observation, and the methods of allowing for such errors, the benefit of that discovery can be extended to former observations, by reducing them anew. With respect to the wave-theory of the tides, it may be remarked, that Newton gave the outlines of two theories of the tides, and left it to subsequent inquirers to investigate their details, and to determine which was right. By the first theory, the ocean was considered as revolving (as it really does) round the axis of the earth once in a sidereal day, and it was proposed to determine, by the principles of dynamics, what would be the disturbing effect of the sun and moon on that motion. This may be called the *dynamical* theory, and is the sound one. By the second theory, well known as the "*equilibrium theory*," it was proposed to investigate, what form the ocean would assume by reason of the attraction of the sun or of the moon, supposing it always to present the same face towards the disturbing body. This theory is essentially unsound; but unfortunately it received the preference of Newton's immediate successors, and was developed by eminent mathematicians in very voluminous researches; and although its unsoundness has now been known to scientific men for half a century, it still holds its ground in popular manuals. Laplace was the first fully to investigate the dynamical or true theory of the tides. He arrived at the complete solution of the problem of the disturbing action of the sun and moon on the ocean, revolving in a day, as it really does; but his results were in a form too intricate and abstruse for ordinary use; and a theory was still wanting to explain the phenomena of the tides as modified by the interference of the land with the motions of the sea, especially in narrow seas, estuaries, and channels, where the motion of the waters is rather the effect of impulse transmitted from the ocean, than of the direct action of the sun and moon. Mr. Airy very much simplified the theory of the tides of the ocean, and produced a most satisfactory theory of the tides in narrow and shallow waters, by first investigating the theory of waves in water, and then applying its results to the phenomena of the tides, considered as great waves. The wave-theory of the tides is not only scientifically interesting, but of great practical utility, and well worthy of study by those concerned in the designing and execution of harbours and sea-works. Besides the papers relating to his original discoveries, Mr. Airy is the author of various treatises for the purposes of instruction in physico-mathematical science. One of the most remarkable of these is the article "Gravitation" in the Penny Cyclopædia, in which the general nature of the theory of astronomy is made clear to persons of limited mathematical knowledge, and which may be of service even to expert mathematicians, by leading them to attach clear ideas to the symbols with which they work.

AIROLA or AIROLI, Francesca, an Italian canoness and distinguished painter, of the 17th century, at Genoa. She executed several historical and sacred pictures for her native town.

AIROLDI, Paul, a Dominican of Maryland, who flourished at the beginning of the 17th century, was a popular teacher and preacher, published lectures on the Lord's Prayer, and on the seven penitential Psalms.

AISSE', Mademoiselle, a Circassian, carried off in childhood by Turkish marauders, purchased, when four years of age, in the slave market of Constantinople by the French ambassador, and carefully educated in France, was born in 1693, and died in Paris in 1733. The romance of her life, her beauty and intelligence, her generosity of character, her high position in French society, her misfortunes, together with her letters published with notes by Voltaire, have procured her celebrity.—E. M.

AITKEN, John, lecturer on anatomy, surgery, and chemistry in Edinburgh, inventor of various important surgical instruments, and author of numerous medical works, was admitted member of the College of Surgeons in 1770, and died in 1790.

AITON, William, an eminent horticulturist, was born at a village near Hamilton, Lanarkshire, in 1731. He was educated as a gardener, and in 1754 he went to England, and became assistant to Miller (author of "The Gardener's Dictionary"), at that time superintendent of the Chelsea physic garden. In 1759 he was appointed curator of the garden at Kew, and made great improvements in it, both as regards its arrangement and the construction of conservatories. In 1789 he published a work, entitled "Hortus Kewensis," or a catalogue of the plants cultivated in the Royal Botanical Garden at Kew. In the first edition, from 5000 to 6000 plants were enumerated. They were arranged according to the Linnæan system. He secured the friendship of many eminent patrons of science, such as the Earl of Bute, Sir Joseph Banks, and Dr. Solander. He died from

disease of the liver on the 1st February, 1793, in the sixty-third year of his age. A genus of plants was called by Thunberg "Aitonia," in compliment to him.—J. H. B.

AITON, William Townsend, was the eldest son of William Aiton, gardener to the Princess Dowager of Wales, and superintendent of the garden at Kew. He was born on 2nd February, 1766, and after going through his school education at Chiswick and Camberwell, was, in 1783, placed under his father in the royal gardens. He became eminent as a landscape gardener, and on the death of his father in 1793 he was appointed by George IV. superintendent of the royal gardens at Richmond and Kew. During the reign of George IV. he was employed to lay out the gardens of the pavilion at Brighton and of Buckingham palace, and to superintend the plantations at Windsor. In 1841, after a service of fifty years, he resigned his appointment at Kew. In 1810–13, he published a second edition of his father's "Hortus Kewensis," in 5 vols. 8vo., being assisted in the work by Sir Joseph Banks, Mr. Dryander, and Mr. Brown. He calmly breathed his last on the 9th October, 1849, in the eighty-fourth year of his age.—J. H. B.

AITZEMA, Leon van, a learned historian, and accomplished and upright statesman, long Resident at the Hague for the Hanseatic towns, was born at Dockum in Friesland in 1600, and died at the Hague in 1661.

AITZEMA, Foppe van, a Dutch diplomatist and jurist, known as special envoy on several occasions during the Thirty Years' War, and as author of "Dissertations on the Civil Law," republished in the sixth volume of Meerman's "Thesaurus Novus Juris Civilis et Ecclesiastici," died at Vienna about 1640.

AJAX, son of Oileus, king of the Locrians, was one of the Grecian princes engaged in the siege of Troy; distinguished himself on various occasions by his bravery and military skill; was shipwrecked through the hostility of Minerva, after the sack of Troy; escaped to a rock through the favour of Neptune, but perished shortly after in the sea, having, by setting all the gods at defiance, provoked that deity to dash to pieces with his trident the rock on which Ajax was standing. Later poets have added to the story of Ajax many circumstances not contained in the Homeric poems.—E. M.

AJAX, son of Telamon, king of Salamis, was in stature superior to all the Grecian heroes at the siege of Troy, and in valour and manly beauty, inferior only to Achilles. When, after the decease of Achilles, the armour of that hero had to be adjudged to the most valiant of the Greeks, Ajax claimed it as his right. The decision of the chiefs, which awarded it to Ulysses, caused the death of the son of Telamon, though the manner in which he died is not specified by Homer.—E. M.

AJELLO, Sebastian, a distinguished physician of Naples, who flourished in the seventeenth century. He published in 1675 a narrative of the pestilence which had recently desolated the Neapolitan territory, a treatise on catarrhal affections, and some verses in honour of Albert of Aragon.

AKAKIA, Martin, or Sans-Malice, a French physician, was born at Chalons towards the end of the fifteenth century, and died in 1551. He wrote several commentaries upon the works of Galen, and a treatise on the diseases of females.

AKAKIA, Martin, the son of the foregoing, was born at Chalons in 1539, and died in 1588. He was professor of surgery at the Royal college of France.

AKBAR, Jellalladin Mohammed, one of the Mogul emperors, the seventh in descent from Timour, and son of Houmayoon, was born at Amarcot in the valley of the Indus in 1542, and died in 1605. During childhood he was exposed to great danger from the treachery of his uncles and the misfortunes of his father, who had been driven into exile, but recovered his kingdom by the victory of Sirhind. Akbar succeeded to the throne at the early age of thirteen. His claims were, however, opposed by Shah-Sikander-Soor and Mohammed Adil-Shah (Adili). Himmon or Hemon, the vizier of the latter, after a brilliant career, was defeated and slain by Behram-Khan, the tutor of Akbar, on the plains of Panipat, A.D. 1556. Adili himself perished shortly afterwards in Bengal. Akbar next turned his arms against Sikander-Shah, who had seized a part of the Punjab, and speedily reduced him to submission. He then employed himself in establishing a regular administration, and in checking the insubordination of his generals and governors. Being completely successful in these internal reforms, he next carried his arms into central India, and after an obstinate resistance, he effected the subjugation of all the Rajpoot states. In accordance with his ruling idea of amalgamating his Mohammedan and Hindoo subjects into one compact nation, he married two Rajpoot princesses, and caused his son, Jehaughire, to contract similar alliances. By his wise toleration he gained the confidence of the Hindoos, who were freely admitted to the highest civil and military employments. Man-Sing, his most skilful general, and Todarmâl, his minister of finance, were of this nation. His next enterprise, after the conquest of Gujerat in 1573, was the invasion of Bengal, which was then in the hands of the Afghans, and which was not completely subjugated until 1592. Meantime Akbar quelled two dangerous rebellions raised by his brother, Mirza-Hakin, in Cabul and Cashmere, and conquered the Zoussoufzeis, or Eastern Afghans, after an obstinate struggle. Finally, he turned his arms against the kings of the Deccan, and brought them to obedience. Thus the whole of India, from Cashmere to the Nerbudda, and from Assam to the Soleimaun mountains, obeyed his sceptre.

The latter part of his reign was troubled by the misconduct and the dissensions of his sons. He died in the sixty-fourth year of his age, beloved and regretted throughout his vast dominions. His private and his public character were equally worthy of esteem, and he shines at once as a warrior, a legislator, and a patron of arts and learning. His favourite capital, Akbarabad or Agra, is now in decay, but the tomb of Houmayoon at Delhi, the forts of Agra, of Allahabad at the junction of the Ganges and the Jumna, and of Attock on the Indus, still call forth the admiration of the traveller. His wise laws are, however, the noblest monument of his name. One of his most valuable performances was the compilation of the "Ayeen Akberry," a complete statistical account of the empire, its extent, productions, and revenue. In his reign the first European mission of a religious nature arrived at the Mogul court.—J. W. S.

AKEMOFF, a Russian painter of modern times, who studied under Loszinszko, and executed several pictures for the churches of St. Petersburg with such success, that he was named director of the Imperial Academy of that metropolis. Died 1814.

AKEN, Johann van, a Flemish painter and engraver of the 17th century, celebrated for his landscapes and pictures of horses.

AKEN, Joseph van, a Flemish painter of figures and ornaments. He established himself in England, where, besides painting figures in many of the works of the best landscape painters of the time, he executed several exquisite pictures on satin or velvet on his own account.—R. M.

AKENSIDE, Mark, the author of the "Pleasures of Imagination" and other poems, was born at Newcastle-on-Tyne, on the 9th of November, 1721. His father, who was by trade a butcher, was a dissenter, and Akenside, according to Dr. Johnson, inherited from him, and retained through life, "an unnecessary and outrageous zeal for what he called and thought liberty." He received his education first at Edinburgh, and afterwards at Leyden, where he graduated as a doctor of medicine in 1744. He then returned to England, and established himself as a physician in London. The "Pleasures of Imagination," the work by which he is chiefly known, was composed in Holland, and published soon after his return to England. It obtained at the time a large share of popularity, but few persons at the present day would have the patience to read it through. The analysis of the feelings and powers of the human mind was a favourite subject with the philosophers of that age, and Akenside seems to have composed this poem, not so much under the influence of poetical inspiration, as with a view to illustrate certain philosophical theories. Johnson says that he had adopted "Shaftesbury's foolish assertion of the efficacy of ridicule for the discovery of truth;" and the greater part of the third book of the poem is the expansion of this notion. He does not seem to have met with much success in his profession, but, fortunately for him, he had formed at Leyden a close intimacy, which afterwards ripened into an ardent friendship, with Mr. Dyson, who became a lord of the Treasury, and generously made his friend an allowance of £300 a year while he lived. Akenside's character was upright, sincere, and disinterested, though tinged with pedantry. He was a great lover of classical antiquity, and is said to have furnished the prototype of the physician in Smollet's "Peregrine Pickle," who treats his friends to a "symposium after the manner of the ancients." He published a collection of odes in 1745, but they excited little attention. "When," says Dr. Johnson, "he lays his ill-fated hand upon his harp, his former powers seem to

desert him; he has no longer his luxuriance of expression nor variety of images. His thoughts are cold, and his words inelegant." He died in the year 1770, and was buried in St. James's churchyard, Westminster. The professional works of Akenside consist of a "Dissertation on Dysentery," 1764, written in elegant Latin, but since translated into English, and two papers which appeared in the "Philosophical Transactions" for 1763. His poetical works are comprised in one small volume.—T. A.

AKERBLAD, JOHN DAVID, a Swedish archæologist, born about 1760, and died in 1819. Whilst attached to a Swedish embassy at Constantinople, he visited Jerusalem, the Troad, and other places of historical interest. He has left some important essays on the celebrated stone of Rosetta, on Runic inscriptions, on the Varingians, &c.

AKERHJELM, ANNA, a remarkable Swedish lady of the seventeenth century, who, with her three younger sisters, clubbed their little all to give their brother a university education. He became ultimately chancellor and secretary of state, and forgot not the kindness of his sisters. All of them had a taste for scientific pursuits, but the object of this memoir, for some time a chambermaid, mastered various languages, and travelled into other countries with the Countess Königsmark, to whom she was companion and maid of honour. She went as far as Greece, and sent home to the university of Upsal a rare Arabian MS. Her letters and diary evince great powers of observation, and are the product of a cultivated mind. Died at Bremen, 1698.—J. E.

AKERMANN, a Swedish engraver, who flourished at Upsal about the middle of the eighteenth century. He was celebrated for his skill in the manufacture of celestial and terrestrial globes.

AKIBA BEN JOSEPH, a Jewish rabbi, lived in Palestine in the first century of the Christian era. Until his fortieth year he was a shepherd in the employ of a rich citizen of Jerusalem, named Calba Schwa, and first turned his attention to study in order to gain the affections of his master's daughter. He acquired such vast knowledge, that his school, near Jaffa, was attended by multitudes. His disciples are said to have amounted to 24,000. He was one of the principal compilers of Jewish traditions, and was held in great reverence by his countrymen. It is said that he was master of seventy languages. At an advanced age, he adopted the cause of the insurgent leader Baracotheba, whom he asserted to be the Messiah. When the rebels were routed by the troops of Adrian, Akiba was taken prisoner in the fort of Bither, and condemned to the stake along with his son Pappus. The most celebrated work ascribed to him is named "Jetsirah," or "On the Creation," a Latin version of which was published at Koenigsberg in 1642.—J. W. S.

AKOUI, a Tartar general, and prime minister to the Chinese emperor Kien-Long, flourished in the latter half of the eighteenth century. He distinguished himself by the subjugation of the Miao-Se, a semi-barbarous tribe, inhabiting the mountains of Setchuen and Kouer-Tcheon, who, for two thousand years, had defied all the power of China. After this campaign, Akoui was received by the emperor with extraordinary honours, and entered Pekin in triumph. He was next employed in obviating a terrible inundation of the river Hoangho, which had laid waste a large part of the province of Houan. By a skilfully-planned canal, he drew off the superfluous waters, and restored the land to cultivation. In 1782, a second inundation of the same river gave fresh scope for his engineering skill. He preserved throughout life the favour of his master, and the esteem both of Tartars and Chinese. The exact period of his death is unknown.—J. W. S.

ALABASTER, WILLIAM, an English divine, born at Hadleigh, Suffolk, probably about 1567. Having accompanied Essex on the Cadiz expedition of 1596, he remained in Spain, and joined the Roman catholic church, a member of which he continued till 1610, when the hostility of the jesuits drove him back to his native country and the church of England. He then became a prebendary of St. Paul's, and rector of Tharfield, and died in 1640. He was deeply read in cabalistic divinity, and published in 1610 a work named "Apparatus in Revelationem Jesu Christi;" but his chief fame rests on a Latin tragedy named "Roxana," acted at Cambridge in 1592, and published in 1632. Of this production Johnson speaks in terms of high praise, but Hallam has discovered that it is grounded on, and, to a great extent, copied from an Italian tragedy named "La Dalida," written by Luigi Groto. The poetical powers of Alabaster are, however, the theme of praise in the writings of many of his famous contemporaries.—J. B.

ALA'DIN or ALA'-EDDI'N, surnamed the "Old Man of the Mountains," a prince of the Assassins, lived about the middle of the thirteenth century. He established an independent principality in Syria, and was universally dreaded, owing to the murderous fanaticism of his followers.

ALA'-ED-DI'N, the son of Osman, founder of the Ottoman empire, lived towards the end of the fourteenth century. He instituted the corps of janissaries.

ALA'-ED-DI'N-KEIKOBAD, a prince of the Seljukian Turks in Asia Minor, died in 1237, after a reign of seventeen years. His capital, Iconium, was the seat of learning and arts. Like our Alfred the Great, he is said to have divided his time into three parts, for business, study, and recreation.

ALAHMAR, BEN MOHAMMED, the first king of Grenada, built the palace of the Alhambra, and died in 1237.

ALAIN, ALAN, or ALANUS (called ALAIN the Elder, as distinguished from the subject of next notice), a French bishop, born near Lille about the end of the eleventh or beginning of the twelfth century. After being a monk under St. Bernard, at Clairvaux, he became in 1140 abbot of the Cistercian abbey of La Rivour, and in 1152, bishop of Auxerre. From the love of study, he resigned his see, and spent the remainder of his life in monastic seclusion, partly at La Rivour, but latterly at Clairvaux. He wrote a biography of his friend St. Bernard.—E. M.

ALAIN DE LILLE or ALANUS DE INSULIS, one of the most renowned schoolmen of the twelfth century. For his extensive attainments, and his great and diversified capacity, he was surnamed "the Universal Doctor." The details of his history are uncertain, or unknown. He is often confounded with the preceding, and it is difficult to determine whether certain works attributed to him are really his. Born at Lille in Flanders, he was, in 1128, quite a boy (*puerulus*). It is most probable he is the author of the famous commentary on the prophecies of Merlin. His principal works are: 1. "Anti-claudianus, or Encyclopædia," a moral allegory in Latin hexameters, in nine books; 2. A collection of proverbs and maxims in Latin elegiac verse; 3. A treatise against heretics and unbelievers.—E. M.

ALAIN, a Benedict of Tours, who lived about the middle of the fourteenth century, and wrote a history of the earls of Galloway, and some other works.

ALAIN, ROBERT, was born at Paris in 1680. He was the son of a saddler, and was educated for the church, but disliking theology, he determined to follow his father's occupation. He did not, however, renounce literature, but wrote in conjunction with Le Grand, a comedy called "L'Epreuve Réciproque," which was first represented in 1711.

AL-AKHAFSH, the surname of three celebrated Arab grammarians of the school of Basrah, rival to that of Kufah. The first was instructor of the famous grammarians, Sibauyah and Abu-Obeydah; the second died 830; and the third 927.

ALALEONA, GIUSEPPE, an Italian jurist, from 1721 till his death professor of civil law at Padua, author of "Reflections on the Art of Thinking," "Miscellaneous Poetry," and a treatise on succession *ab intestato;* born at Macerata 1670, died 1749.

ALAMAN, SICARD D', a favourite minister of Raymond VII., count of Toulouse, from whom he received many favours. During his frequent absences, Alaman acted as his lieutenant, and was left executor on his will, along with Bernard, count of Comminges. A like confidence was reposed in him by Raymond's daughter and successor, and by her husband, Alphonse of France. He was, however, no favourite with the nobles and people, but was accused of managing the count's affairs for his personal aggrandizement, and was cited to appear and answer this charge, but died (3rd June, 1275) soon after his summons.—J. B.

ALAMANDE, PHILIPPA, a learned French lady, born in the fifteenth century, mother of Jacques de Sasenage, first equery to Louis XI. She was famous for the extent of her library.

ALAMANNI.—See ALEMANNI.

ALAMIR, a Moslem emir in the ninth century, who, after ravaging various provinces of the Greek empire, was defeated by a Greek army and slain.

ALAMOS DE BARRIENTOS, DON BALTHASAR, a learned Spaniard, born at Medina del Campo in Old Castile, about 1550. He was a devoted adherent of Antonio Perez, secretary of state to Philip II. of Spain. On the fall of that statesman he was thrown into prison, where he remained twelve years. During that time he produced a Spanish translation of Tacitus, with notes, &c. On recovering his liberty, he received great kindness

from the duke of Lerma, and ultimately obtained important offices under the government. Died in 1640.—E. M.

ALAMUNDAR, an Arab prince, who, after invading Palestine in 509, and massacring a great number of Christian anchorites who lived in the desert, is said to have been converted, and to have become an anchorite himself.

ALAN, bishop of Caithness, became chancellor of Scotland in 1291, and died a few months afterwards. He is the reputed author of two works in Latin, entitled "Super Regalitatem Roberti Brussii," and "Epistolæ ad Robertum Brussium."

ALAN OF LYNN, a divine of the fifteenth century, was educated at Cambridge, and celebrated as a preacher and expounder of scripture, though too much given to allegorizing. He entered a Carmelite order in his native town, where he died.

ALAN OF TEWKESBURY, author of a treatise on the life and exile of Thomas A'Becket, and of some other works; died 1201.

ALAN or ALLEN or ALLEYN, WILLIAM, cardinal of the Roman catholic church. He was born of a good family in the county of Lancaster, 1532, and educated at Oxford, where, at the age of twenty-four, in 1556, he was made principal of St. Mary's Hall. In 1558 he received a canonry of York, but his hopes of further promotions were destroyed by the accession of Queen Elizabeth. Alan left England in 1560, and retired to Louvain; but in 1565 he returned secretly, and exerted himself in the interests of his church. His zeal rendered him obnoxious, and after many narrow escapes, he arrived safely in Flanders in 1568. After lecturing at Malines with great success, he went to Douay, where he established a seminary for the English youth of his own religion. He was employed as one of the translators of the New Testament, known as the Rheims translation, published 1582, and which forms part of the Douay Bible, at which place the Old Testament was published in 1609, after Alan's death. He now entered more heartily than ever into the cause of his church, and allowed all feelings of loyalty and honour to be merged in fanaticism. He wrote in defence of Sir J. Stanley's base surrender of Daveirleux, and having been made cardinal in 1578, by the title of S. Martin de Montibus, he, the year after, drew up his famous "Declaration of the Sentence of Sixtus V. against Queen Elizabeth," and his "Admonition to the Nobility and People of England." The Armada was plentifully supplied with copies of these tracts, but after its failure they were bought up and destroyed. In 1588 he was appointed archbishop of Malines by the king of Spain, but the pope would not allow him to leave Rome, where he died in 1594. Besides the works mentioned above, he wrote a "Defence of the Power of the Priesthood to Remit Sins;" "A Treatise on the Sacraments;" and "A modest Defence of English Catholics."—J. B., O.

ALAND. See SIR JOHN FORTESCUE.

ALANDUS, principal of the Jesuit college of Nieswicz in Lithuania, and author of several ascetic treatises, and of a biography of Prince Nicolas Radziwill, founder of his college, was born at Leopol in 1561, and died at Nieswicz in 1641.

ALARCO'N, DON ANTONIO SUAREZ, a Spanish historian, born in 1636, was a son of the marquis of Trocifal, and was thus descended from one of the most illustrious families in Spain. After studying at Salamanca, he joined the army and served for a short time under his father against the Moors at Ceuta in Africa. He then retired from the service, and devoted himself to writing a history of his famous ancestors, which embraces the period from 1177 to the seventeenth century. But the book is occupied chiefly with the exploits of Don Fernando de Alarcon. He died as soon as the work was finished, at the age of 27.—J. B.

ALARCO'N, DON FERNANDO D', Marques de Valle Siciliana y de Renda, born in 1466, a distinguished Spanish warrior, who was known as "Del Senor Alarcon." He took part in the wars of Grenada and Italy; after the battle of Pavia, was intrusted with the custody of Francis I. of France; and, on the capture of Rome in 1527, had charge of the person of Pope Clement VII. His life and exploits form the principal part of the chronicle written by his kinsman, Don Antonio Suarez de Alarcon.—J. B.

ALARCO'N, FERNA'N MARTI'NEZ D', the founder of the house of Alarcon, so distinguished in arms and letters in the history of Spain. His family name was originally Zevallos; but having, in the reign of Alfonzo VIII. of Castile, taken the fortress of Alarcon, in the province of Cuenca, from the Moors, he was appointed to its command, and assumed its name. He lived in the twelfth century.—J. B.

ALARCO'N, HERNANDO D', a Spanish navigator of the sixteenth century, who ascertained that California, previously believed to be an island, was a peninsula. Sailing from Acapulco in May, 1540, he proceeded to explore the coasts of California, and, on his return in 1541, presented to the viceroy an interesting narrative of his voyage, accompanied with accurate charts and maps. Alarcon was not the first who made this discovery. Another navigator, Hernando d'Ulloa, returning to Acapulco two or three weeks after Alarcon's departure, made the same announcement as the result of his observations. The discovery was further verified by Melchior Diaz, an officer in the land expedition of discovery, despatched simultaneously with Alarcon. Diaz, after surmounting incredible difficulties, reached the shores of the Pacific, and the spot where the two expeditions had been directed to meet. On a solitary tree he found a Spanish inscription, desiring the reader to examine the papers deposited at the foot of the tree. These stated that Alarcon had found that California was a peninsula. As the policy of the Spanish government was to conceal geographical discoveries, it appears that so late as 1716, the navigator Wood Rogers was still in doubt whether or not California was connected with the continent. The date and circumstances of Alarcon's death are unknown.—E. M.

ALARCO'N Y MENDOZA, DON JUAN RUIZ D', a celebrated Spanish dramatic poet, who flourished in the reign of Philip IV. He is generally supposed to have been a native of Tacho in Mexico, but of noble Spanish descent. He resided in Spain from an early age, studied jurisprudence, and held an important government office in the colonial department. His dramas exhibit great originality, as well as classical purity and elegance of diction. They breathe a tone of generous and dignified sentiment, and, for the most part, illustrate some important moral truths. During his lifetime, however, he did not attain popularity, though his pre-eminent merits were duly appreciated by the discerning and impartial few. Corneille's piece, entitled "Le Menteur," is avowedly a close imitation of one of Alarcon's dramas; and that illustrious Frenchman often expressed, in the strongest terms, his high admiration of the Spanish original. Alarcon's works are only to be found in collections of Spanish dramas. The precise dates of his birth and of his death are uncertain.—E. M.

ALARD or ADALARD, viscount of Flanders, lived in the eleventh century, and is commemorated as founder of the *Domerie*, or hospital of Aubræ, in connection with which mediæval legends detail various pretended miracles.

ALARD or ADELARD, a Dutch ecclesiastic, born at Amsterdam in 1490. He was noted as a Latin and Greek scholar, and has left behind him a great many works on literature and controversy. He died at Louvain in 1544.

ALARD, FRANCIS, a theologian, born at Brussels about the beginning of the sixteenth century. He belonged to a Roman catholic family, and was himself a preacher of that faith, but afterwards became a Lutheran, for which he incurred the displeasure of his family, especially of his mother, who denounced him to the Inquisition. His life was attempted, but he succeeded in making his escape to Oldenburg. Twice after this he returned home, and as often was obliged to flee. He settled at last as pastor of Wilster in Holstein, where he died in 1578. He wrote several works, none of which are of much note.—J. B.

ALARD, LAMBERT, son of William, born at Krempen in 1602. He studied at Leipzig, and became a pastor at Brünsbüttel in Denmark. He wrote several works in prose and verse.

ALARD, NICHOLAS, born at Tönnigen in 1683, studied at Kiel, and became pastor of various congregations, and finally of the cathedral at Hamburg. He is the author of various works; that best known being a "Biography of his Ancestors," which treats chiefly of his great grandfather, the persecuted Francis Alard. He died in 1756.

ALARD, WILLIAM, son of Francis, born in 1572, was, after distinguishing himself at Wittemberg, made in 1595 joint rector of the college of Krempen, and afterwards pastor of the church there. He wrote several Latin treatises, and died in 1644.

ALARIC THE GOTH, the first captor of the city of Rome, subsequent to the days of its glory, was born about the middle of the fourth century, and sprang from the royal Gothic family of the Baltai. The tribe or nation of the Visigoths, to which he belonged, crossed the river Danube in his childhood, driven onward by vast hosts of Huns, who pressed forward from the wilds of Asia and northern Europe, and laid waste the ancient territory of the Goths. They had at first entered the Roman

empire as fugitives and suppliants, and had humbly sought permission to settle in the waste lands lying to the south of the Danube; but mutual jealousies had subsequently arisen, and in the reign of the emperor Valens, the Goths had risen in arms, and in the year 378, under the command of a chief named Fritigern, they had defeated and killed the emperor Valens, and 60,000 of his best soldiers, in a great battle fought under the walls of Adrianople. They had subsequently themselves been defeated by Theodosius in more than one battle; but in the year 382, they had concluded a peace, which left them in possession of Mæsia, and other provinces on the banks of the Danube, and in the position of allies rather than subjects of the Greek and Roman emperors. They agreed to furnish the emperor Theodosius with an army of 40,000 men, under the command of their own officers, and it was in this army and in the service of the Greek and Roman emperors, that Alaric acquired that knowledge of the art of war which he afterwards turned with such fatal effect against the inhabitants of Greece and Italy. Before these events, the Goths had become converts to Christianity, though with a strong leaning to Arian doctrines; and it is clear, from a translation of the gospels into the Mæso-Gothic language, considerable part of which still exists, that these first conquerors of Rome were of the same Teutonic or Gothic race which at that time or subsequently peopled Germany, Scandinavia, and the British islands.

On the death of Theodosius, in the year 393, the empire devolved on his two sons, Arcadius and Honorius, both youths of feeble minds. One of the first acts of Arcadius was to drive Alaric from his service and to rouse him to revenge, by an insulting refusal of all promotion. The fiery Goth returned to his own countrymen, who received him with enthusiasm, raised him on a shield (according to their custom), saluted him king, and vehemently urged him to lead them to an attack on the dominions of Arcadius. As soon as the news of the proposed expedition was spread abroad, multitudes of Scythians crossed the Danube to share in the plunder of the empire.

In the beginning of the year 396, Alaric advanced at the head of an immense army to the walls of Constantinople, the capital of the Eastern empire, laying waste the whole country as he advanced. Constantinople being too strong to be taken without a regular siege, the Goths next threw themselves into Greece, plundering all the cities, except Athens, to which Alaric granted a capitulation on payment of a large ransom, and laying waste the country on every side. Before he had entirely wasted this beautiful region, Stilicho, the commander of the legions of Honorius, arrived from Italy, and by a series of masterly movements, placed Alaric and his army in a position of extreme difficulty, from which there seemed to be no escape; but the treachery and mean jealousy of the ministers of Arcadius saved Alaric and his army, for, rather than allow Stilicho to acquire the glory of conquering Alaric, they allowed the latter to escape, and concluded a treaty with him, by which Alaric was again taken into the service of Arcadius, and appointed master-general of the emperor's infantry in Illyricum.

By this arrangement Alaric was placed in possession of the four greatest arsenals of arms in the empire, and had the opportunity of thoroughly arming and training his soldiers. After doing so, he crossed the Alps of Frieul into Italy, in the autumn of the year 402, and advanced rapidly on Milan, where Honorius then resided. By prodigious efforts, Stilicho brought together an army of 30,000 men from Gaul and Britain. With this army he attacked Alaric at Pollentia, on the 29th March, 403, defeated and drove him back on Verona, where he defeated him a second time, and compelled him to retire from Italy.

After this second defeat, Alaric remained quiet for some years, and in this interval, in the year 406, Stilicho, his old rival, had the opportunity of again saving the empire, by defeating an immense army of Germans which had advanced into Italy in that year. Radogast, the leader of this army, was taken prisoner, and delivered up to Honorius, who put him to death; and two years later, Stilicho himself, having become an object of envy, jealousy, and hatred to the feeble-minded Honorius and his courtiers, was beheaded at Ravenna, by order of the emperor, on the 23rd August, 408.

By this act of insane cruelty, Italy was deprived of its last defender; and in the month of October, in the same year, Alaric again crossed the Alps, and advanced to Ravenna without any resistance. Ravenna was at that time protected by swamps and lagoons, like those which have so long defended Venice. Behind these the cowardly Honorius and his vile courtiers remained in safety, leaving Italy at the mercy of Alaric.

Early in the spring of the year 409, Alaric appeared before Rome, which had never been threatened by a foreign enemy since the time—619 years before—when it was threatened, but not taken, by Hannibal the Carthagenian. Rome, though somewhat diminished in power by the rivalry of Constantinople, and by the removal of the court to Ravenna, was still the most magnificent city in the world. It was eighteen miles in circumference, contained a population of at least a million of inhabitants, was adorned with 1780 senatorial palaces, and with innumerable temples, baths, amphitheatres, and churches, the proudest works of the republic and the empire. Many of the Roman nobility possessed incomes equal to from £100,000 to £160,000 a year of our money, and the wealth of the whole city was probably equal to that of London or Paris in the present age, whilst in the magnificence of its public buildings it greatly surpassed them both. But the free and warlike spirit of Rome was utterly dead, and this vast population, abounding in wealth, saw the approach of the army of Alaric without an effort to arrest its progress. After enduring all the horrors of famine, they concluded a treaty with Alaric, by which they agreed to pay to him the sum of five thousand pounds weight of gold, and a great mass of precious effects, on condition that he would spare the city. He consented to do so, and withdrew his army into Tuscany.

At this time, Alaric was willing to conclude peace on condition of receiving a province from Honorius, but that wretched puppet was alike incapable of defending his dominions by war or by policy. Several negotiations were begun and broken off, and at length Alaric advanced again upon Rome, seized the city of Porto, at the mouth of the Tiber, and after reducing the Roman capital to the verge of famine, compelled the Romans to choose another emperor, in the person of Attalus, a prætorian prefect, in the place of Honorius. Attalus, however, proved himself as imbecile as Honorius; before the lapse of a year he was deposed, and for the third time the army of the Goths appeared before Rome. After a short siege, the Salarian gate was thrown open in the night to the army of Alaric, and for six days and nights, Rome, the capital of the world, endured the horrors which it had itself been the means of inflicting on a thousand cities.

Although we commonly speak of the Goths as barbarians, yet it is only just to say that they did not inflict on Rome anything like the wholesale destruction which the Romans had inflicted on Carthage, and Numantium, or even on Corinth. Only a small part of the city was burnt, and that by accident; the churches, and all who had taken refuge in them, were spared. Alaric took precautions to preserve the public buildings, and at the end of the sixth day he withdrew his army from Rome, and marched into Campania. It was on the 24th April, A.D. 410, and in the year 1163 from the founding of the city, that Alaric and the Goths captured the capital of the world.

Alaric lived only a few months after the capture of Rome. After leaving that city he marched to the south of Italy, intending to conquer Sicily and the Roman provinces of Africa, but at Cozenza he was seized with a fatal disease, which cut him off in a few days. His body was buried in the bed of the river Bisentium, that it might not be torn up and desecrated after his army had left the country; and that the place of interment might not be discovered, the unfortunate captives who were employed in burying his remains were afterwards put to death.—T. B.

ALARIC II., King of the Spanish Goths, succeeded his father Evaric in the year 484. Clovis, the first of the Merovingian dynasty in France, slew him with his own hand in a battle fought near Poitiers in 507. The dominions of Alaric included, besides the peninsula, provinces in Gaul, Languedoc, and Provence, and it is recorded, to his credit, that he administered the affairs of his kingdom in a wise and temperate spirit. He continued the concord that had subsisted between the Goths and the Franks during his father's reign, and he had for his allies the kings Gondebaud and Theodoric. It was in defence of his provinces in Gaul that he led his forces against Clovis. Like his predecessors, Alaric was a zealous Arian; but from the fact of a council of bishops having been held with his consent in 506, it may be inferred that he exercised a laudable spirit of toleration in matters ecclesiastical. The celebrated code of laws

known by the name of "Breviarium Alaricianum," and also of Lex Romana, and Corpus Theodosii, dates its origin from the time of Alaric II. In the twentieth year of his reign, he caused a commission of jurists to assemble in Gascony, for the purpose of embodying in a code whatever was best in the Roman statutes and decrees; and this code, signed by Ananius, who is supposed to have superintended the preparation of it, was distributed by Alaric throughout his dominions.—J. S., G.

ALARY, Barthelemy, born at Grasse about the middle of the seventeenth century, acquired a large fortune as a seller of secret remedies. He first practised in his native place, and then removed to Paris, where, having cured various persons at the court of Louis XIV., he obtained the royal patronage. He published a book on the mode of administering his medicine, and the different effects produced by it.—J. B.

ALARY, George, a French missionary, born in 1731. He was sent to Siam; but at the sack of Mergui, after suffering great privation, he was taken prisoner to Rangoon, in the kingdom of Ava. In 1768, he entered China, where he laboured with much success till he was recalled to Paris in 1772, to become the Director of the Seminary of Foreign Missions. He was interrupted in the discharge of the duties of that office by the Revolution, and obliged to take refuge in England; but in 1802 he returned to France, and re-established the seminary, which he superintended till its dissolution in 1809.—J. B.

ALARY, Jean, a French advocate and poet, who lived in the close of the sixteenth and beginning of the seventeenth century. He was born at Toulouse, and practised in the parliament of that city. An intricate lawsuit took him to Paris, where he lived several years, and where he published the most of his works. Among these were several poems; but the book in connection with which his name is best known, is entitled "Abrege des longues études, ou pierre philosophique des sciences."—J. B.

ALARY, Pierre Joseph, prior of Gournay-sur-Marne, and member of the French Academy, was born at Paris in 1689. He was a favourite pupil of the Abbé de Longuerue, and the correspondent of Lord Bolingbroke. Though distinguished for his acquirements, he was indifferent to literary fame, and has left no completed work. Died in 1770.

ALASCO or À LASCO, John, one of the reformers of the sixteenth century, born in Poland in 1499, and connected with a family of high rank in that country. After his elementary education was finished, he visited the most celebrated European universities. On his return to Poland he was offered two bishoprics, but he chose rather to seek a sphere of action abroad. After visiting Wittenberg, where he became acquainted with Melancthon, he went to Emden in East Friesland, where he was appointed preacher, and where he was largely instrumental in completing the Reformation. In 1548, Cranmer, at the request of Edward VI., invited him to England, where he organized a congregation of foreign protestants who had taken refuge in London. On the accession of Mary these foreigners had to leave their asylum, and Alasco went with them to Denmark, but soon left that country, because his views on the Lord's Supper were inconsistent with the ritual adopted by the Danish church. At Frankfort he again organized a body of foreign protestants, consisting chiefly of those who had been under his care in London. In 1556 Alasco returned to Poland, and became one of the most zealous reformers in his native country. He was one of eighteen divines who undertook to prepare a Polish translation of the Bible; but he died in 1560, before the completion of the work. He has left various theological and controversial works.—J. B.

ALAS'HARI', Abu-l-Hasan 'Ali Ibn Isma'i'l, founder of the sect of the Ash'arites, was born at Basrah about 860.

ALASHKAR or ALISHKAR, Rabbi Moses, an African rabbi, was, according to Rossi, judge or ruler of his people in Egypt, and has left various works on the Hebrew scriptures.

ALATI'NO, Moses, a Jewish physician, born at Spoleto, in Italy, towards the end of the sixteenth century. He wrote two Latin translations, one of Galen on the treatise of Hippocrates, "De aere, locis, et aquis," the other from the Hebrew of Themistius on Aristotle's work, "On the Heavens and the World."

ALATI'NO, Vita'le, a Jewish physician, born at Spoleto, the author of many medical works. He lived in the early part of the 16th century, and was chief physician to Pope Julius III.

ALATRI'NO, Jochanan-Mordecai, better known as Angelo Alatrino, was an Italian rabbi, who lived early in the sixteenth century. He wrote an Italian translation of some Hebrew verses by R. Nathan Jedidja ben Elieser. It was named "The Trumpet of the Angel of M. Angelo Alatrino the Jew, with some spiritual sonnets of the same." Venice, 1628.

A'LAVA, Miguel Ricardo, a Spanish general and statesman, was born at Vittoria in 1771, and died at Bareges in France, in 1843. During the usurpation of Joseph Bonaparte, he took the side of the French, and became known as a zealous "Afrancesado." About 1811 he returned to his duty, and served with some distinction under Wellington. After the peace, he was elected president of the Cortes, joined the liberal movement of 1822, under Generals Murillo and Ballasteros, and was employed on several diplomatic missions.—J. W. S.

A'LAVA Y NAVARE'TE, Don Igna'cio Mari'a de, a Spanish sailor, a native of Vittoria, who, in 1779, joined the fleet of Admiral Cordova, engaged in the war with England. After serving for a number of years, he was appointed admiral, and sailed to South America, doubled Cape Horn, crossed the Pacific to the Philippines, touching at the Mariana isles, and rectifying many errors in the charts of the South and Asiatic seas. On his return he was made second in command of the fleet under Admiral Gravina, and fought at Trafalgar, where he was severely wounded. He was raised, in 1817, to the rank of high admiral and president of the board of admiralty. He died at Chiclana, near Cadiz, on the 26th May of the same year.—J. B.

ALAVIN, a chief of the Goths, invaded the Eastern empire, and defeated Valens at Adrianople about 378.

ALAWY, a Persian physician, was born at Schiraz in 1669, and died at Delhi in 1749. He enjoyed the friendship of the Emperor Aurengzebe, and afterwards that of Nadir Shah, whom he cured of the dropsy. His greatest work is the "Djenia Al Djervami," an encyclopedia of medical science.

ALAYMO, Marco Antonio, an Italian physician, was born at Regalbuto in 1590, and died in 1662 at Palermo, where he had rendered great services during the plague in 1624.

ALBA, Macrino d', called by some writers Gian Giacomo Fava, an Italian historical painter, born at Alba in Piedmont in 1460, studied and worked for some time in Rome. Having returned to his native place, he excited such admiration amongst his fellow-citizens, that they used to call him the "Modern Apelles." The many authentic pictures by this artist that are to be seen at Alba, Asti, Pavia, &c., and the few belonging to galleries, one especially at Frankfort-on-the-Maine, are very remarkable for intensity of expression and carefulness of execution, but leave much to desire as regards colour, which is still hard and poor. He is supposed to have died in 1520.—R. M.

ALBAN, Saint, the English protomartyr, was a native of Verulam, one of the most populous cities in Roman Britain, in which place he held military rank. When Diocletian's persecution extended to Britain, Alban was yet a heathen; but having sheltered a Christian priest who was striving to escape his persecutors, was by him converted to the Christian faith. The Roman governor, hearing that the priest was concealed in Alban's house, sent soldiers to take him, when Alban, having previously secured the priest's retreat, presented himself in the dress of his guest. He was captured, and led before the governor. On confessing himself a Christian, he was scourged and then beheaded, after his saintly demeanour had won another convert to the gospel, in the person of the soldier who was appointed to behead him. The date of his martyrdom is variously given; the most probable is A.D. 303; and after ages have disfigured the simple and affecting narrative, by the addition of various legends. The noble church which bears his name was founded at the place where he suffered martyrdom, by Offa, king of Mercia, A.D. 793, in the room of one which had been destroyed by the pagan Saxons. Part of Offa's work still remains, and there are few spots so interesting to the English Christian as the abbey of St. Alban. The church of Rome celebrates this saint's memory on June 22nd; the church of England, June 17th.—J. B., O.

ALBAND, Denis and George d', scientific agriculturists, who flourished about the year 1770, and turned their attention to the improvement of heaths and worn-out meadow lands.

ALBANI, The, a celebrated Roman family, the founders of which came originally from Albania, having been expelled thence by the Turks. Several of the Albani became cardinals of the church of Rome, and one of them pope, with the title of Clement XI. The most famous of the name are the five following:—

Albani, Giovanni Girolamo, Cardinal, was born at Bergamo on the 3rd January, 1504, and died the 23d April, 1591.

He was raised to the purple by Pius V. in 1570. He is the author of several works on canonical jurisprudence.

ALBANI, ALESSANDRO, Cardinal, was born at Urbino on the 15th of October, 1692, and died on the 11th December, 1779. Himself thoroughly versed in classical learning, he was a patron of literature and art. Winckelmann has described in his "History of Art," many of the ancient remains with which he adorned his country house, the Villa Albani, which, however, was despoiled by the French of numbers of its most beautiful antiques.

ALBANI, ANNIBALE, Cardinal-camerlingo of the church of Rome, born 1682; died 1750. He wrote "Historical Memoirs of the City of Urbino," and other works.

ALBANI, GIOVANNI-FRANCESCO, Cardinal, brother of Annibale; born in 1720, died in 1809. While yet a mere youth, he was made bishop of Ostium and Velletri, and was only twenty-seven when he attained the purple. Gifted with a handsome person, he was courted for his wit and learning, and passed the early part of his life chiefly in pleasure. He owed his influence in political and ecclesiastical affairs to the jesuits, on whom his family had conferred favours. During the wars of the French Revolution, he was at first a decided opponent of its principles, and a warm partisan of Austria. The French invasion compelled him to flee from Rome, and subsequently from Naples. He then took refuge in Venice, where he aided in procuring the election of Pope Pius VII. Not long after, when the new pope took the side of France, Albani returned to Rome, where he died as president of the Sacred College.

ALBANI, GIUSEPPE, Cardinal, nephew of the preceding; born at Rome in 1750; died on the 3rd December, 1834. He became a member of the Sacred College in 1801. Like the rest of his family, he attached himself to the Austrian interest, and in 1796 was sent to Vienna in behalf of the Papal See. Here the French occupation of Rome forced him to remain for a long time, and meanwhile his property was confiscated. He did not return till 1814. Under Pius VIII., Joseph Albani became secretary of state, and Gregory XVI. made him apostolic commissary for establishing order in the Four Legations. He is accused of violence and cruelty in discharging this office. He died at Pesaro, at the age of 84.—A. M.

ALBANI, FRANCESCO, commonly called L'ALBANO, was born in 1578 at Bologna, where he died in 1660. He justly deserved to be called the Anacreon of art, and the painter of Graces and Cupids. His skill in treating idyllic subjects, combining figures and landscapes, stands as yet unparalleled. His having been a pupil of Denis Calvart, the Flemish painter, and then of Annibale Caracci, coupled with his long connection with Guido Reni, and Domenichino, and the subsequent rivality with the first of these artists, resulted in giving to his style a peculiar cast, rich with the individualities of the others, and enhanced by his own geniality, which produced the most charming harmony. Numerous are the works of this great master that now embellish the galleries of the world, the product of an active and successful life, embittered only by the excessive spirit of emulation which deprived him of many early friends, surrounding him with the most stinging troubles during the last years of his life. Many good artists sprang from his school, amongst whom Sacchi and Cignani stand foremost. L'Albano recorded his views upon art in some writings on the principles of painting.—R. M.

ALBANS, JOHN OF SAINT, known also as JOHANNES ÆGIDIUS, an English theologian and physician, flourished in the beginning of the thirteenth century. He studied at Oxford, became principal physician to Philip II. of France, and taught at the schools of Paris and Montpelier.

ALBANS, SAINT, Duchess of, HARRIET MELLON, originally an actress, was married to the wealthy banker, Coutts, and on his death, to William, the ninth duke of St. Albans. Died in 1837.

ALBA'NUS MO'NACHUS, a Benedictine of Saint Albans monastery, author of a book called "Versus Vaticinales," and of a book of "Prophetiæ." He laid claim to the gift of prophecy.

ALBANY, LOUISA MARIA CAROLINE, Countess of, a cousin of the last reigning prince of Stolberg-Geldern, was born in 1753, and died in 1824. She married Prince Charles Edward Stuart, from whom she was afterwards separated, and spent the remainder of her life at Florence, in the society of the poet Alfieri.

ALBARELLI or ALBERELLI, JACOPO, an Italian historical painter and sculptor at the beginning of the seventeenth century. He was of the school of the younger Palma, and has left several good works in Venice, his native city.—R. M.

ALBATEGNIUS; ALBATENI; MOHAMMED BEN GEBIR BEN SENAN ABU ABDALLAH AL-BATANI: probably the greatest of Arabian astronomers; flourished about the year 880 of our era. The signal industry of *Sedillot* has recently obliged us to correct our estimate of the class of observers of whom Albategnius is the ornament. Injustice has been done them mainly because of the difficulty of reaching their original works; the Arabic MSS. lying untouched in forbidding masses in chests in our public libraries, and known in Europe only through wretched translations. These remarkable men were not mere commentators or slavish copyists. Taking advantage of the writings of Ptolemy, they yet did so *critically*, and were not disposed to be misled by his imperfections and errors. Even to professed copyists like Abderrahman-Suphi, we are indebted for the most authentic reproduction of the precious catalogue of Ptolemy. The specific services of Al-Batani, who was the Arabian Ptolemy, may be summed up as follows:—First, he approached much nearer than Ptolemy to the determination of the true precession of the equinoxes: Secondly, he also approximated more nearly to the eccentricity of the solar (the terrestrial) orbit: Thirdly, he determined the length of the solar year to within two and a half minutes of its real length; and, as Halley remarks, he committed this error through too great reliance on some of the dicta of Ptolemy: Fourthly, he discovered the motions of the sun's apogee, the position of which was previously considered fixed,—disentangling it from the motion of precession: Fifthly, he established errors or incompetency in the theory of Ptolemy, as applied to the moon and planets;—these errors he could not wholly correct, but he advanced theory a great step by surmising that these bodies also have a motion in apogee: Sixthly, he constructed new stellar tables, which, because of their greater accuracy, supplanted those of Ptolemy, and long continued the standard tables of the East. The labours of this astronomer are exposed in his treatise "De scientia stellarum." The native city of Albategnius was Batan in Mesopotamia, whence his surname. He was commandant of the caliphs in Syria: he observed at Antioch, the seat of his government, and at Aracta (Ractia) in Mesopotamia. It is singular that Albategnius was not a Mahommedan, but a Sabean, —a worshipper of the stars: singular that he enjoyed credit with caliphs, as a Sabean is held in abhorrence by every true Mussulman. Albategnius died in the year 928.—J. P. N.

ALBEDYHLL, GUSTAVUS, Baron of, was a Swedish diplomatist. He has written a "Collection of Memoirs relative to the affairs of Europe, and particularly those of the North, during the latter part of the 18th century." (Stockholm, 1798–1811, 2 vols. 8vo.) He died on 11th August, 1819. His wife wrote a poem called "Gefion," in four cantos (Upsal, 1814), which has enjoyed some reputation.—A. M.

ALBELADORY, ABOUL-ABBAS-AHMED, was an Arabian historian, and Imaum of Bagdad. He was tutor to one of the sons of the Caliph Almotavakkel. He wrote a work on the Mahommedan conquests, in which he gives detailed accounts of the state of the countries which come under notice. Rainaud, in the "Fragments Arabes et Persans inédits sur l'Inde," translates the chapter of Albeladory on the occupation of the valley of the Indus by the Mussulmans. He died A.D. 895.—A. M.

ALBELDA, MOSES, a Greek rabbi, chief of the synagogue at Saloniki (Thessalonica), in the latter half of the 16th century. He wrote "Commentaries on the Pentateuch."

ALBEMARLE, Duke of. See MONK.

ALBEMARLE, Earl of. See KEPPEL.

ALBENAS, JEAN POLDO D', a French antiquary, born at Nismes in 1512; died in 1563. He studied law, and became in 1552 councillor in the presidial court of his native town. He wrote a history of Nismes, and also a work with the title, "Prognosticorum, sive de origine mortis humanæ, de futuro sæculo, et de futuræ vitæ contemplatione."

ALBER, ERASMUS, generally known under the Latinized form of his name, ALBERUS, was born towards the close of the fifteenth century, and died on the 5th May, 1553. Alber, who was a zealous partisan of the Reformation, and one of the most learned and genial men of his time, had studied at Wittenberg under Luther, and continued the intimate friend of the great reformer. He preached the doctrines of the Reformation in various parts of Germany, but generally with so much satirical vehemence as to prevent his remaining in a permanent benefice. He was for some time chaplain to Joachim II., elector of Brandenburg, and subsequently was preacher in Magdeburg. Alber died at Neubran-

denburg in Mecklenburg, shortly after he had been appointed to the office of superintendent-general, a species of bishopric. His writings, which are mostly directed against the Roman catholics, are full of bitter satire, and the coarse humour characteristic of the period. One of the most remarkable is :—"Der Barfüsser Mönche Eulenspiegel und Alkoran, mit einer schönen Vorre de Martini Lutheri." (The Joe Miller and Alcoran of the Barefooted Monks, with a beautiful preface by Martin Luther.) This is a translation, with a running parodied commentary, of a work by Bartholomew Albizza of Pisa, which purports to exhibit the resemblance between St. Francis and Christ. Another is a piece of personal controversy directed against one George Witzel, a monk who adopted the doctrines of the Reformation, and then apostatized; it is entitled, "Eilend aber doch wohlgetroffener Contrafactur, da Jörg Witzel abgemalet ist, wie er dem Judas Ischariot so gar ähnlich sieht." (A hasty but well-hit portraiture, being the likeness of George Witzel, showing his exceeding great resemblance to Judas Iscariot.) Alber also wrote a book of forty-nine fables in German verse, and a number of hymns which became popular.—A. M.

ALBERGA'TI, Fabio, a political writer, died about the year 1605. He was a native of Bologna, but passed a great part of his life at the court of Francis Maria della Rovere, duke of Urbino. Two of his books are these :—"Del modo di ridure alla pace le inimicizie private" (On the mode of reducing private enmities to peace), Rome, 1583, folio; and "La Republica Regia" (The Royal Republic), Bologna, 1627, folio.

ALBERGA'TI, Lucio, a learned Italian, who lived in the latter half of the tenth century. He was a native of Bologna. He wrote, among other works—"De Virginitate Libri III.;" "De Angelorum lapsu;" "Super Pentateuchum Commentaria."

ALBERGA'TI, Nicholas, Cardinal, was born at Bologna in 1375. He commenced life as a student of law, but at twenty became a member of the order of Carthusians. In 1417 he became bishop of Cologne under Pope Martin V., who subsequently raised him to the cardinalate, and intrusted him with the discharge of several important missions. One of these was to mediate as nuncio between Charles VI. of France, and Henry V. of England. He was appointed to preside at the council of Basle by Pope Eugenius IV., whose prerogatives he strenuously maintained in that assembly. On his return from a mission as apostolic nuncio to the congress of Nürnberg in 1439, he was made grand penitentiary and treasurer to the pope, but died in 1443, before he had long enjoyed these dignities. He has left a number of works on theological subjects.—A. M.

ALBERGA'TI CAPACELLI, Francis, Marquis, an Italian dramatic author; born at Bologna on the 29th of April, 1728, and died on the 16th of March, 1804. In the theatre which he erected at his villa, near Bologna, he acted in his own and other pieces so admirably, as to acquire the appellation of "the Garrick of Italy." His private life was of dubious fame. He divorced his first wife, and was accused of murdering his second, an actress. Of this crime, however, Albergati was judicially acquitted. His third wife, with whom he lived unhappily, was a dancer of the name of Zampieri. Goldoni wrote for his theatre, and he corresponded with Voltaire and Alfieri. His own dramatic works are nineteen in number; the best is "Il prejudizio del falso onore." (The prejudice of false honour.)—A. M.

ALBERGO'NI, Eleuterio, an eloquent Italian preacher, provincial of Milan, adviser to the Inquisition, bishop of Monmarani from 1611 till his death, and author of various religious works, and of an explanation of the doctrines of Scotus, was born at Milan in 1560, and died in 1636.

ALBERGOTTI, Francesco, an Italian jurist of the fourteenth century, of great celebrity and influence in his time, author of a commentary on the Pandects and on part of the code of Justinian, and surnamed "Doctor solidæ veritatis."

ALBERIC or ALBERT, an ecclesiastic of Aix in Provence, author of "Chronicon Hierosolymitanum," compiled from the statements of eye-witnesses, and containing a history of the crusaders from 1085 to 1120.

ALBERIC, a Benedictine monk, born at Beauvais in 1080. He was made cardinal-bishop of Ostia, and sent as legate to London, where he held a council of the English church in 1138. He convoked at Antioch, in 1140, a council of Latin bishops, which deposed the Latin patriarch Rodolphus. He afterwards proceeded to France, where he co-operated with St. Bernard in the suppression of heresy. Died at Verdun in 1147.

ALBERI'CO da Barbia'no, a soldier, who acted a prominent part in the internal wars of Italy, toward the close of the fourteenth century. He took the side of Urban VI. in his quarrel with Clement VII., and afterwards assisted Charles of Durazzo in his conquest of Naples, and was appointed great constable of that kingdom. He died at Trani in Apulia.

ALBERI'CO d' Rosciati, a native of Bergamo, and one of the most eminent jurists of the fourteenth century, author of various treatises on civil and canon law.

ALBERI'CUS or ALBERI'CO, the elder, count of Tusculum, and duke of Spoletum and Camerinum, married Marozia, a noble lady, through whom he attained to great influence in Rome. He was allied with Pope John X. and the prince of Beneventum in a successful expedition against the Saracens in 916. He afterwards quarreled with the pope, was exiled from Rome, and killed at Orta in 925.—Alberi'cus the younger, son of the preceding, and brother of Pope John XI., quarreled with Hugh of Provence, king of Italy, who had married his mother Marozia, headed a successful insurrection against him, and seized on the temporal power at Rome, which he continued to hold till his death in 954. Very little is known of the events of his twenty-three years' reign. He was succeeded by his son Octavian, who, as Pope John XII., once more united the spiritual and temporal power.—J. B.

A'LBERO or ADELBERO I., a bishop and prince of Liege, who, by numerous important measures, and, in particular, by the suppression of robbery, and the abolition of an odious impost called "The right of dead hand," rendered his administration memorable. Died in 1129.

A'LBERO II., bishop and prince of Liege from 1136 till 1145. The condition of the principality, during his administration, formed a striking contrast to the tranquillity, security, and decorum maintained by his namesake Albero I. Summoned to Rome to account for his conduct, he died in Italy in 1145, on his return homewards.—E. M.

ALBERONI, Giovan Battista, a distinguished Italian painter and architect, flourishing at Bologna about the middle of the eighteenth century.

ALBERO'NI, Giulio, Cardinal, a statesman of singular capacity and vigour, prime minister of Spain during an eventful period, was born of humble parentage in the vicinity of Piacenza in 1664. Having acquired distinguished proficiency in Latin and Italian literature, he visited Rome, where he perfected himself in various branches of science and literature. On visiting Piacenza, he was engaged to accompany a deputation from the government of Parma to the duke of Vendome, commander of the French forces in Italy, who retained him as secretary and counsellor. Alberoni went to Paris with the duke in 1706, attended him during his campaign in Flanders, and was mainly instrumental in arranging his appointment as commander-in-chief of the armies of Philip V. of Spain, whither he accompanied him. In 1713 Alberoni was appointed the duke of Parma's agent at the court of Madrid; and in September, 1714, through his adroitness, the Princess Elizabeth Farnese of Parma became queen of Spain. In a few months afterwards he was appointed prime minister. He was also made a cardinal, and bishop of Malaga. His great ambition was to restore Spain to her previous power and splendour, and his efforts would, to a great extent at least, have been crowned with success, had not the impatience of the Spanish court forced him to engage reluctantly in premature hostilities, and had not reverses, for which he was not to blame, brought his brief administration to an untimely close.

So ignominious and exorbitant appeared to Philip the concessions extorted from Spain by the treaty of Utrecht, that he naturally meditated seizing the first opportunity to assert his rights, and, in particular, to recover his Italian dominions. There existed a powerful Spanish party in Naples, Sicily, and Sardinia, and it was on the ground of attempting to foment its disaffection to Austria, that the emperor ordered the arrest of the Spanish ambassador in Italy. This at once determined the Spanish court, in spite of the faithful and judicious counsels of Alberoni, to commence hostilities. In August, 1717, a Spanish fleet with 9000 troops landed in Sardinia, and in two months reduced the whole island. This conquest, and the equipment of a second expedition at Barcelona, led to the quadruple alliance. A British fleet, under Admiral Byng, was sent to the Mediterranean. The Spanish armament had reached Sicily, Palermo

and Messina were already captured, and the island was on the point of submitting to the Spaniards, when, on the 10th August, 1718, Byng, at the battle of Passaro, took or destroyed the whole Spanish fleet. This fearful blow, instead of crushing the spirit, roused the energies of the intrepid cardinal. To give occupation to the British government at home, he conceived and proceeded to execute a scheme for restoring the exiled house of Stuart, with the aid of Charles XII. of Sweden and Peter the Great. But the death of Charles frustrated the daring enterprise. He also, in concert with a faction in France, formed a plan for seizing the Regent Orleans, and proclaiming Philip legitimate guardian of the youthful king of France. The plot, however, was discovered, and the regent instantly commenced hostilities, sending a formidable army into Spain. Undaunted by disappointments and difficulties, the cardinal now despatched from Cadiz, under the duke of Ormond, a fleet of ten ships of war, and numerous transports, having on board 6000 regular troops, with additional arms for 12,000 men. This formidable expedition, bound for Great Britain, would, it was hoped, excite and sustain a new insurrection. It was, however, dispersed and shattered by a tempest off Cape Finisterre. Only two frigates reached the British shores, and the few troops they landed were soon obliged to surrender. Such a succession of disasters overpowered the firmness of the Spanish court, and made Philip accede to the alliance. The cardinal became the victim of intrigues; for, as a foreigner, and far more as a fearless and impartial administrative reformer, he had necessarily incurred the rancour of many, while the enemies of Spain sought the destruction of a statesman whose talents might still render her formidable to the nations of Europe. Alberoni was the ablest prime minister Spain has ever had since Ximenes. The abuses he suppressed, and the improvements he introduced in connection with every department of the public service, during his brief administration, were truly wonderful. He is said to have usually devoted to business eighteen hours in the twenty-four. Ordered to quit Spain, he encountered disasters and privations in his journey, reached Italy with great difficulty in disguise, and, for several years, was exposed to peril and persecution. At length, on the death of Clement XI. in 1721, he was permitted to repair to Rome, and finally was restored by Innocent XIII. to all his rights and privileges as a cardinal. In 1732 he visited his native district, and was kindly received by Don Carlos, who had obtained the duchies of Parma and Piacenza. In 1734 he was appointed by Pope Clement XII. legate of Ravenna. After holding this charge for two or three years, continuing to display, notwithstanding his advanced age, his characteristic energy, vivacity, and public spirit, he retired from public life. He founded, and munificently endowed at Piacenza, an educational institution, which still exists and bears his name. He died in 1752, at the age of eighty-eight.—E. M.

ALBERS, Heinreich Philipp Franz, physician to the watering establishment at Rehburg, and author of a dissertation on the Rehburg mineral springs, and of numerous contributions to medical journals, was born at Hemeln 1768, and died 1830.

ALBERS, Johann Abraham, a German physician, born at Bremen in 1772; died 1821. He and Jurieu received jointly the prize offered by Napoleon in 1807, for the best essay on the croup. By contributing to periodicals, and by translating valuable treatises from English and French, he greatly promoted the progress of medicine and surgery in Germany.

ALBERSTEN, Henry Hamilton, a Danish poet, born at Copenhagen in 1592; died in Egypt 1630. He has left some poems, and a "Disputation concerning the Causes or Principles of Natural Things," both in Latin.

ALBERT. The chief princes and churchmen of this name follow in the alphabetical order of their countries:—

I.—ALBERTS OF AUSTRIA.

ALBERT I., Duke of Austria, and Emperor of Germany, born in 1248. Son of Rudolph of Hapsburg, an ambitious prince of the Germanic empire, he was put forward by his father as a candidate for the imperial crown; but the family character, which was notoriously avaricious and tyrannical, rendered his pretensions odious, and the electors bestowed their suffrages on Adolphus of Nassau. At the diet of Mayence, however, in 1298, Adolphus was deposed, and Albert elected. The armies of the two princes encountered at Gelheim, a place situated between Worms and Spire, and there Albert, successful in a charge of cavalry, with his own hand dispatched his rival. A war with the Holy See threatened to be the first occupation of Albert, king of the Romans, but this was averted by the diplomacy of the emperor, who, to please the pontiff, allowed himself to be confirmed in his dominions by papal courrant. Several years of his reign were fruitlessly spent in an attempt to reclaim Holland, Zealand, and Friesland, formerly parts of the empire, and in a war with Wenceslas IV. of Hungary, whose province of Bohemia Albert claimed for his son Rudolph. In the former enterprise he was opposed and defeated by a count of Hainault; and in the latter, after a short period of success, during which Rudolph, as king of Bohemia, was made the instrument of his father's tyranny, he succumbed to the efforts of a people determined to defend their liberties at all hazards. His invasion of Thuringia in 1308 had no better success, and before he could collect an army for another campaign in that province, disturbances, which he had himself fomented, broke out in Switzerland, whither he hastened with what forces he could muster, determined to unite Helvetia to the empire. This design, the brave compatriots of Tell were spared the toil of frustrating, by a conspiracy of nobles, headed by Duke John, the emperor's nephew, who fell upon him while separated from his suite, and dispatched him with their daggers.—J. S., G.

ALBERT II., Duke of Austria, surnamed the Wise, fourth son of Albert I., succeeded in his minority to the estates of his father, his brothers having died without issue. He merited his surname by a course of conduct which presented in almost all respects a contrast to that of his father. He refused to put himself in competition with Charles, son of the king of Bohemia, when that prince claimed to succeed Louis of Bavaria, although urged, or rather commanded, by Pope John XXII. to assume the crown of Germany. Paralytic from his thirty-second year, he commanded in person the expeditions into Switzerland, which, like those of his father, adventured into a land of patriots only to find that neither force nor fraud could impose a foreign yoke, where every village and hamlet sent forth a band of warriors to dispute the first step of an invader. He besieged Zurich with an army of 16,000 men; but, baffled in every assault, and in danger of being overwhelmed by the forces of the Helvetic Confederation, reorganized for the defence of the place, he had to return to Vienna, leaving the possessions of the House of Hapsburg in the hands of the patriots. Died 1358.—J. S., G.

ALBERT III., Duke of Austria, son of the preceding, succeeded in his seventeenth year to one-half his paternal estates, the other half being claimed, contrary to the testament of Albert II., by his younger brother Leopold. Albert submitted to this partition with the temper of a man who had other ambitions than that of governing extensive dominions. Addicted to letters and the arts of peace, for which he did much, by founding several chairs at the university of Vienna, even after the death of Leopold had left him in temporary possession of the whole of his estates, he engaged in war only when his honour bound him to arm in behalf of his allies, or to assist those who claimed his help. He conciliated the people by repressing the insolence and forbidding the exactions of his barons, a rare effort in the cause of justice for the times in which he lived. He attempted unsuccessfully to rescue the inhabitants of Trieste from the yoke of Venice, and afterwards espoused the cause of some nobles of Bohemia who had revolted from their king. But while leading an army into that country, he was seized with an illness which proved fatal. He died in 1395.—J. S., G.

ALBERT IV., Duke of Austria, son of the preceding, succeeded his father in 1395. Shortly after his accession to power, he made a pilgrimage to Jerusalem, leaving the government of his dominions in the hands of his cousin William, son of Leopold, an ambitious prince, who, like his father, had wrested from the head of the house a share of the family estates. On his return, he resumed the care of his duchies, but passed much of his time in a monastery, where he practised a rigid asceticism. His devotion to his duties as a brother of a religious order, procured for him the surname of "the Pious." Not deficient in administrative talent, he earned, by a wise arbitration of their disputes, the gratitude of his uncles Sigismund of Hungary and Wenceslas of Bohemia, both of whom named him successor to their kingdoms. He was engaged in subduing a revolt in the dominions of Sigismund, and had laid siege to the fortress of a refractory baron, when his career was terminated by poison administered by an agent of the besieged, September, 1404.—J. S., G.

ALBERT V., Duke of Austria and Emperor of Germany, son

of Albert IV., at the death of his father in 1404 had only reached his seventh year. Educated by worthy persons, who were good friends of the young sovereign at the expense of being bad servants of the regency, he early displayed an amount of talent and decision that formed the only hope of the people during the years of rapine and murder that constituted the period of his minority. A rebellion of his subjects closed the administration of his cousin Leopold III., who under the name of Regent had plundered his estates, and placed Albert at the head of affairs. He set himself laboriously to the task of re-establishing law and order, and succeeded in a manner that justified the enthusiasm with which his subjects hailed the commencement of his reign. In 1421 he married Elizabeth, daughter of the Emperor Sigismund, the persecutor of the Hussites, and, in consequence of this alliance, became involved in the civil wars of Bohemia, and eventually, on the death of his father-in-law, in a contest for the crown of that kingdom with the widow of Sigismund, whose cause the Hussites espoused with great ardour. Successful in several skirmishes, he was crowned at Prague in 1438, and shortly after elevated to the imperial throne amid congratulations from all parts of the empire. His reign was illustrated by reforms in every branch of the public service, especially by the abolition of secret tribunals, and the institution of courts of justice. He was indefatigable in his labours for the public good, and seemed to have inaugurated a new and better era for Germany; but his peaceful reforms were cut short by an unexpected invasion of the Turks, under Sultan Murad II., who forced his way into the centre of Hungary. Albert with difficulty mustered an army to oppose the march of the invader, and proceeded to the frontiers. But the treachery of his chiefs, and an epidemic which began to prevail in his camp, gradually dispersed his forces; and, worn out with toil, he died at a village of Hungary in 1439.—J. S., G.

ALBERT I., Archduke of Austria, and governor of the Low Countries, was at an early age, in accordance with his ambition to be a prelate, appointed cardinal-archbishop of Toledo; but in his twenty-fifth year he resigned his spiritual functions, and became viceroy of Portugal under his uncle Philip II., who gave him his daughter in marriage, and afterwards intrusted him with the government of the Low Countries, where his administration continued to be popular till his death in 1621.—J. S., G.

II.—ALBERTS OF BRANDENBURG.

ALBERT I. or ALBRECHT, surnamed the Bear, Margrave of Brandenburg, which possession he received from the Emperor Lotharius for services rendered in a war with the Bohemians, was a son of Otho the Rich, count of Ballenstadt, and possessed, previous to his accession to the margraviate, the counties of Lusatia and Salzwedel. In 1138 he laid claim to the duchy of Saxony, and succeeded after a long struggle in wresting it from the reigning house. He took an active part in the wars of the empire, and endeavoured still further to extend his dominions. An attempt which he made to subdue Pomerania proved abortive; but he was more successful in a contest with Henry the Lion for the possession of the counties of Prosecke and Winzenburg, the former of which was awarded to him by the adjudication of the emperor, Frederick I. He took advantage of a year of tranquillity in his dominions, to make a pilgrimage to Jerusalem, and on his return renewed his attack on Pomerania; this time, however, in the interest of Henry the Lion. No progress had been made in the enterprise when the princes quarreled, and were only prevented from waging war to the death by the threats of the emperor. Albert died in 1176, seven years after his resignation in favour of his eldest son, and left behind him a name which conferred consequence on a long line of successors.—J. S., G.

ALBERT II., Margrave of Brandenburg, succeeded his brother Otho II. in 1206. He encouraged Otho IV. to brave the thunders of the Holy See, and make war on his own and the emperor's enemy, the archbishop of Magdeburg, whose territories he wasted in repeated invasions. In the course of a three years' war, he acquired some territory in Pomerania, which, after the decline of Otho's administration, was confirmed to him by Frederick II. Died in 1221.—J. S., G.

ALBERT III., Margrave of Brandenburg, complimented by historians with the title of the German Achilles and Ulysses, while margrave of Bareuth, distinguished himself in the wars of the emperor with Poland, and succeeded his brother Frederick II., enjoying a renown for personal valour which belonged to no other hero of the empire. Victor in seventeen tournays, and the terror of at least one city, Nuremberg, the inhabitants of which he had eight times defeated, he was not without reason distinguished by the former of his surnames. The latter he earned by his success in negotiating a peace between the emperor and the duke of Burgundy, and perhaps also by his careless abandonment of the government to his son John, while he pursued his old habit of fighting for the empire. This wise and valorous prince, after dividing his estates among his three sons, died at Frankfort-on-the-Maine in 1486.—J. S., G.

ALBERT, Margrave of Brandenburg, and first duke of Prussia, born May 17, 1490, was the son of Frederick of Anspach, and Sophia, sister of Sigismund I., king of Poland. At an early period of life he became connected with the order of the Teutonic knights, who, on their return from the Holy Land to Germany, had invaded the province of Prussia, the inhabitants of which were still pagans, and subdued it about the middle of the 13th century. The kings of Poland, who came to the assistance of the Prussians, compelled the order, in a pacification concluded in 1466, to agree that the grand-master should, in all time coming, render homage to the kings of Poland, in acknowledgment that the order held its possessions as a fief of that crown. In 1511, being then only twenty-one years of age, Albert was chosen grand-master of the order, in the hope that, through the friendship of Joachim I., elector of Brandenburg, his cousin, and especially of Sigismund, king of Poland, his uncle, he might have it in his power to emancipate the order from this degrading vassalage. But as Sigismund refused to surrender his claim, and the knights determined no longer to submit to it, a war was the consequence. In April, 1525, a peace was concluded at Cracow, by which, through Albert's skilful management, the eastern part of Prussia was converted into a duchy, and secured to him and his male heirs, but to be held as a fief of the crown of Poland. In this way was the government of the Teutonic knights overthrown in Prussia. Albert at the same time avowing himself a Lutheran, changed the religion of the duchy from popery to protestantism, and afterwards married; measures which Luther, with whom he had previously had an interview, advised him to take. In 1544 he founded the university of Königsberg. He died March 20, 1558.—J. A.

III.—ALBERTS OF BRUNSWICK.

ALBERT I., Duke of Brunswick, surnamed the Great. On the death of his father Otto he retained for himself the states of Wolfenbüttel and Göttingen, and gave to his brother Luneburg and Zelle. Albert was famous for personal bravery, a peaceable disposition, and a courteous demeanour. He assisted Ottocar, king of Bohemia, against Bala IV. of Hungary, and took him prisoner. In 1263 he was himself taken prisoner by Henry, landgrave of Thuringia, and had to pay for his ransom a considerable sum of money, besides surrendering several towns and estates. Having assisted to rescue the dowager queen of Denmark, and Eric, the young king, from their detention in Holstein, the queen caused him to be made regent of Denmark, and thought to offer him her hand; the Danes, however, refused to submit to the reforms which he proposed to make, and he was obliged to quit the country. He married Adelaide, daughter of Boniface of Montferrat. Died 15th August, 1278.—J. F.

ALBERT II., Duke of Brunswick, son of the preceding. His possessions included the city of Göttingen, the states of Kalenberg, Nordheim, and Hanover, and the countries on the Leine, to which Brunswick and its dependencies were afterwards added. Albert was sagacious and gentle; he conferred many important rights on the citizens of Brunswick and Göttingen, and laboured to promote the welfare of his people. Died in 1318.—J. F.

IV.—ALBERT OF HOLLAND.

ALBERT, Count of Holland, born 1337, was a weak and indolent prince. He thus drew upon himself the indignation of his people, who, headed by Count Ostrevant, his son, broke out in insurrection. Albert, however, defeated his enemies; and the rebellious prince afterwards conducted himself so loyally as to efface the memory of his revolt. It is under Albert that we first meet with the office of Stadtholder, which has since become so important. It was the duty of the person elevated to this dignity, to represent the prince as his lieutenant; the office seems to have had its origin in the indolence of Albert, and his readiness to delegate to his ministers the authority which he was too weak to exercise in person. Died in 1404.—F.

V.—ALBERTS OF LIEGE AND LIVONIA.

ALBERT I., son of Godfrey, duke of Brabant, was elected

prince-bishop of Liege in 1191. His election was set aside by the emperor, Henry VI., who appointed Lotharius to the vacant see, but was confirmed by Pope Celestin II. In 1192, Albert was, at the instigation of the emperor and Lotharius, cruelly murdered by three German assassins at Rheims.

ALBERT DE CUYCK was elected prince-bishop of Liege in 1194, and, by his gentle and beneficent administration, made himself popular, but disgraced his clerical character by the most barefaced simony. Died in 1200.

ALBERT, Bishop of Livonia, but a native of Germany, instituted in 1204, with the authorization of Pope Innocent III., a monaco-military order for the propagation of Christianity, and, what was more in accordance with the undertaking, several missionary colleges. Died at Riga in 1230.—E. M.

VI.—ALBERTS OF MAGDEBURG.

ALBERT I., Archbishop of Magdeburg, was ordained a bishop, and sent at the head of a mission to Russia in 961; but the perils and hardships he encountered soon forced him to return. In December, 968, he was installed first archbishop of Magdeburg, and continued the conscientious and zealous discharge of his duties till his death in June, 981. He was a man of respectable attainments for the age, an ardent promoter of education, and indefatigable in missionary labours. His efforts to convert the Wends and other pagans to the east of the Elbe, were attended with much success.—E. M.

ALBERT, Count of Hallermonde, archbishop of Magdeburg and cardinal, effected a reconciliation between Philip of Suabia and Pope Innocent III., and was made papal legate for Germany. In 1210 he promulgated, though reluctantly, the pope's sentence of deposal against the Emperor Otho, and took part in the election of Frederick II. in 1212; he was twice taken prisoner by Otho's commanders, but on both occasions speedily rescued through the attachment and valour of his own troops and allies. Albert enjoyed the confidence of Frederick II., and was appointed his viceroy in Saxony during his absence in the crusade; and in capacity, discretion, and energy, was equal to any of the most distinguished statesmen of the age.—E. M.

ALBERT III., Count of Sternberg, archbishop of Magdeburg, to which see he was appointed through the influence of Charles IV., under whom he had enjoyed the dignity of chancellor, lived in the latter half of the fourteenth century. He squandered his revenues so recklessly as to incur the anger of his subjects, from whose murmurs he at length took refuge in an exchange of his archbishopric for the bishopric of Leutermitz.—J. S., G.

ALBERT IV., Lord of Querfurt, archbishop of Magdeburg, an oppressive and turbulent prelate, who embroiled himself with his subjects on the question of tithes, and had recourse unsuccessfully to the terrors of the church. Died in 1403.

ALBERT V., Cardinal-archbishop of Magdeburg, son of John, elector of Brandenburg, shortly after his election in 1583 became also bishop of Halberstadt, and, in the year following, archbishop of Mayence. The three dignities cost him thirty thousand ducats, a sum the half of which the pope allowed him to raise by the sale of indulgences. He was a special enemy of Luther and his creed, was one of those most eager to have the reformer brought before the edict of Worms, persecuted Lutheranism in his own dominions, and leagued with the elector of Brandenburg and the duke of Brunswick to suppress it elsewhere. To supplement his own care of the church, he assumed as his coadjutor one of his cousins, but his efforts against the spread of the new doctrines were unavailing. He was forced to conclude a treaty with the protestant electors at Nuremberg in 1532; and although he afterwards exhibited, when he could, that rancour against the enemies of the church for which he was caressed by the pope, and bitterly denounced by Luther, his persecution of the protestants of Halle in 1534, his accession to the catholic league in 1538, and his measures in general, only diffused what they were intended to suppress. Four years before his death in 1545, Halle, Magdeburg, and Halberstadt were protestant cities, or at least had obtained toleration for the protestant faith.—J. S., G.

VII.—ALBERTS OF MAYENCE.

ALBERT I. or ALBRECHT, Archbishop of Mayence, was the son of Sigebert, count of Saarbruck, and chancellor to the Emperor Henry V. He owed his elevation to the episcopal dignity to the favour of the emperor, to whom he nevertheless exhibited the utmost ingratitude, for when, in 1112, the council of Vienna excommunicated Henry, Albert immediately declared against him. On the death of Henry V. in 1125, he convoked the diet for the election of a new emperor; and in the hostilities which subsequently took place between Lotharius and Frederick, the rival candidates for the crown, he exhibited great zeal in behalf of the former. Died in 1137.—F.

ALBERT II., Archbishop of Mayence, succeeded his brother Albert I. in the archiepiscopal dignity in 1138. In 1141 he joined in the attempt made by the Saxon nobility to annul the election of the Emperor Conrad. He died in the same year.

ALBERT, Elector of Mentz or Mayence, the youngest son of John, surnamed Cicero, elector of Brandenburg, was born June 28, 1490. In 1513 he was chosen archbishop of Magdeburg, and in the following month, administrator of the diocese of Halberstadt. In 1514 he was elected archbishop and prince-elector of Mayence. Having involved himself in debt, he applied to the pope for a commission to sell indulgences within his own diocese. A bull was granted for three years, on the stipulation that the profits should be divided between him and the pope. He employed as his agent the well-known Tetzel, whose conduct was so scandalous, that Luther wrote a letter of remonstrance, which was, however, entirely disregarded. In 1518 Albert was created a cardinal. From the agitation which these indulgence-sales had created, he had for some time suspended or relaxed the traffic; but in 1521, when Luther was in Wartburg, he commenced it with renewed activity in the churches of Halle, where he was then residing with his court. Luther wrote him a second letter, which was expressed in bold and defiant terms. Albert returned a conciliatory answer. In 1525 the peasants' war, which especially threatened the ecclesiastical states, caused him great alarm. He was then urged to profess the new opinions, to marry, and to secularize his dioceses, as the only means of preserving them. He was almost persuaded. Through his privy councillor Rühel, he requested Luther to prepare the people for this bold measure, by setting forth the advantages certain to result from it. This Luther did in a letter addressed to him, and intended to be published to the world; but the peasants' war having come to a termination, the cardinal renounced all thoughts of the proposed measure. At the diet at Augsburg in 1530, he made great efforts to restore harmony between the Roman catholics and protestants, and many were led to believe that his convictions inclined to the Reformation. But after that he became increasingly averse to tolerate the new opinions within his own territory. His own town of Magdeburg having joined the Schmalkald league, he pressed the emperor to place it under the ban of the empire, as had been previously done with his approbation in 1527; but such was the timidity of his disposition, that, afraid of involving himself in difficulties or dangers, he interposed in both cases to prevent the execution of the sentence. In early life he was the patron of literature, and corresponded with Erasmus, whose Greek New Testament he highly eulogized, and to whom he sent the present of a silver cup of considerable value. He died September 24, 1545.—(Seckendorfii, *Hist. Luth.* Jortin's *Life of Erasmus.* D'Aubigne's *Hist. of Ref.*)—J. A.

VIII.—ALBERTS OF MECKLENBURG.

ALBERT I. or ALBRECHT, Duke of Mecklenburg, succeeded his father, Henry IV., at an early age, and distinguished himself by his patriotic efforts to rid his country of the brigands by whom it was infested. Died in 1375.

ALBERT II., Duke of Mecklenburg, son of the preceding, was, before his father's death, elected king of Sweden (1363), by the states-general, who were dissatisfied with the government of Magnus Eriksen, and his son Hako. The earlier years of his reign were occupied in opposing the attempts of Hako to recover the sovereignty. At a later period Margaretta of Denmark laid claim to the crown, and was supported by the Swedish nobility. She defeated Albert in 1388. He remained a prisoner for several years, and was only released on the payment of a heavy ransom. A few years after, heart-broken and weary, he retired into a convent, leaving his rival in undisturbed possession of the throne. He died in 1412.—J. B.

IX.—ALBERTS OF SAXONY.

ALBERT I. or ALBRECHT, Duke-elector of Saxony, succeeded his father, Duke Bernard, in 1212. Matthew Paris relates that his stature was so gigantic, that, when he visited London, he was an object of universal interest and astonishment. He distinguished himself in the war with Waldemar II. of Denmark, and in the crusades, having accompanied Frederick II. to the East in 1228. He died in 1260.

ALBERT II., Duke-elector of Saxony, son of the preceding. He assisted at the election of three emperors,—Rodolphe I., Adolphus, and Albert I., and hence arose the claim of his successors to the sole right of electing the emperor. He obtained the palatinate of Saxony from Rodolphe I. He died, according to some authors, at Aix-la-Chapelle in 1298; according to others, between 1302 and 1308.

ALBERT III., Duke-elector of Saxony, the last elector of the Anhalt family, succeeded his brother Rodolphe in 1418. He died in 1422, from the fright occasioned by a conflagration.

ALBERT or ALBRECHT, Palatine of Saxony, succeeded his father Henry as landgrave of Thuringia in 1288. He was surnamed the CRUEL. Died in 1314.—F.

The following are arranged in the usual alphabetical order:—

ALBERT, ANTOINE, a celebrated lawyer and physician, born at Carcassone in 1708. He made some important chemical discoveries, and was remarkable at the same time for his defence of the civil rights of his native town. He died in 1791.

ALBERT, surnamed the BLESSED, an Italian prelate, born in 1149, at Castro di' Gualteri, in the duchy of Parma. He was at first prior of Saint Croix de Montara; in 1184 he became bishop of Bobbio; and in 1204 was appointed patriarch of Jerusalem. He was the author of an account of the Holy Land, and various other works. (See "Acta Sanctorum," and Butler's "Lives of the Saints.") He died by the hands of an assassin at St. Jean d'Aix in 1214.

ALBERT, CAROLINE. See BOISSEAU.

ALBERT, CHARLES D'. See LUYNES.

ALBERT DURER. See DURER.

ALBERT, FRANCIS, a historian of the fifteenth century, who occupied a chair of theology at Hamburg. He wrote a history of the Saxons and Vandals, and a chronicle of the time from Charlemagne till 1504.

ALBERT, LOUIS JOSEPH D', a soldier, courtier, and author, born in 1672, was the grandson of the high constable of Luynes, and was raised by the Emperor Charles VII. to the rank of a prince of the holy empire, under the title of prince of Grünbergen.

ALBERT MARTIN. See MARTIN.

ALBERT or ALBERTI, MICHAEL, a German doctor, born at Nuremberg in 1682. He was first a student of theology at Altdorf, but, having turned to the study of medicine under Stahl, he was received as doctor in 1707 into the college of his native town. He was appointed in 1719 professor at Halle, where he died in 1757. He was also a member of the Royal Academy of Berlin, and physician to the king of Prussia. He has left several valuable works on medicine.—J. B.

* ALBERT, PRINCE. Albert Francis Augustus Charles Emmanuel, prince of Saxe-Coburg-Gotha, and Prince Consort of Her Majesty Queen Victoria, was born on the 26th of August, 1819. His father was Ernest I., and his mother Louisa, princess of Saxe-Gotha. His native country is one of the smallest principalities of Germany, out of the course of the great roads; but it is remarkable for the beauty of its scenery, the unsophisticated manners of the people, and, above all, for the celebrity of the reigning family. They were originally sovereigns of Coburg only, but Prince Albert's father succeeded to the inheritance of the duchy of Saxe-Gotha. His uncle Leopold I. married, first, the Princess Charlotte, heiress of the throne of England, and, after her death, a daughter of Louis Philippe, at that time king of the French. After declining the throne of Greece, Leopold was chosen king of Belgium. One of Prince Albert's aunts was espoused to the Grand Duke Constantine of Russia. Another married the late duke of Kent, and is mother of Queen Victoria. A younger uncle became the husband of one of the greatest heiresses of the Austrian empire, the daughter of the prince of Kohary. Prince Albert acquired the first rudiments of public education under the consistorial councillor Florschutz. Under him, he studied at Coburg and Gotha. He was confirmed in 1835, and made a tour of the continental courts in that year; in 1836 he visited London and Paris, and studied at Brussels. In 1837 and 1838, he attended the university of Bonn. Here he was favourably known for his high morality and decorum of character. He not only applied himself to the study of the subjects usually taught in a German university, but following the prevalent taste of the German people, he became a good musician and a fair painter. While he was on a visit to this country, he and his youthful cousin, Her Majesty Queen Victoria, became attached to each other. The British nation were delighted with the example which their sovereign set to the courts of Europe, of marriage founded on affection and mutual esteem. Prince Albert, having been naturalized by act of parliament a few days previously, was married to Queen Victoria at the Chapel Royal in St. James's palace, on the 10th of February, 1840. It was determined by another act, passed during the same year, that he was to be the regent of Great Britain, if the queen should die before her next lineal descendant arrived at the age of eighteen; and in order that in Germany he may take due precedence among native princes, he was made Prince-Consort in 1857. The prince, on settling in this country, immediately applied himself to the studies and occupations which best became one so closely allied to the English throne. He investigated the rise and progress of the English constitution and law under Mr. Selwyn, one of the most eminent jurists of the age. He has wisely kept aloof from party politics, has never interfered with the ordinary course of the constitutional government of the country, but he has rather preferred to be prominent as the active promoter of whatever will contribute to the moral and social well-being of the mass of the people, and especially of the poor. To his care and energy we owe not a little of the vast improvement which of late years has characterized objects of ordinary manufacture in point of shape and form; and it may fairly be doubted if the Crystal Palace Exhibition of 1851, in Hyde Park, would ever have attained the splendour and usefulness which so wonderfully distinguished it, had not Prince Albert helped it by a combination of energy, tact, perseverance, and patience, such as are rarely seen in one so highly born. He promoted, and opened in person, the collection of art-treasures in Manchester (1857). He superintends the education of his children with unremitting care; and has prepared the Prince of Wales to appreciate his high and noble responsibilities, as the direct heir to the English throne, in a manner which can be only imperfectly appreciated by the present generation. The prince is a field-marshal of the army, and colonel of the grenadier guards. He was elected, in the year 1842, chancellor of the university of Cambridge, after a severe contest with the earl of Powis. He is the liberal patron of various benevolent institutions. He enters the lists as a competitor with the lowest of the queen's subjects at the Smithfield Club and other agricultural societies. His model farm at Windsor is something more than a royal plaything; it is rather a valuable and useful institution, in which the speculations of agricultural economists are tested by practice. Of the children of His Royal Highness we shall say more in another place.—T. J.

ALBERT DE RIOMS, Count of, a French naval commander, who served against the English. He emigrated, took part in the campaign of 1792, and returned to France during Napoleon's reign, where he died in obscurity in 1810.

ALBERT OF SAXONY, a Dominican monk of considerable learning, who flourished in the first half of the fourteenth century. He studied at Paris. Some of his works have been printed, but several of his MSS. are still unedited, among which is a commentary on the Physics of Aristotle.

ALBERT, SIGEBERGENSIS, a Benedictine monk of the convent of Sigeberg, near Cologne, who lived in the 15th century, and wrote histories of the popes and Roman emperors.

ALBERT, STADIENSIS, a Benedictine monk, was elected abbot of the monastery of St. Mary in Stade in 1232. He was the author of a Latin work, entitled "Chronicon a condito orbe usque ad auctoris ætatem," in which is contained an accurate record of the affairs of Germany, from the end of the eleventh to the middle of the thirteenth century.

ALBERTANO DE BRESCIA, governor of Gavardo in the thirteenth century, during the reign of the Emperor Frederick II. He was, during the political troubles which then agitated Italy, cast into prison, where he composed several Latin treatises on moral subjects, which were published at Florence in 1610.

ALBERTI, ARISTOTILE, a celebrated architect and engineer, born at Bologna in the sixteenth century. He gained great celebrity in Hungary by the erection of a very ingenious bridge, and other remarkable works. He was also employed in the erection of several churches in Russia.

ALBERTI, BENOIT, a leader of the democratic party in Florence towards the end of the fourteenth century. He was exiled in 1387, and died at Rhodes on his return from a pilgrimage to the Holy Land.

ALBERTI, GEORGE WILLIAM, a protestant preacher, born

in Hanover, 1723, was author of "Thoughts on Hume's Essays on Natural Religion." He wrote also on the state of religion in Great Britain, and on the religion and customs of the Quakers. Died, 1758.

ALBERTI, James, a lawyer of Bologna, who lived in the first half of the fifteenth century, and wrote a work on the difference between the canon and civil law.

ALBERTI, Johann Gustavus William, was born at Hamburg, in October, 1757. Having been educated under the celebrated Busch, he devoted himself to the improvement of the manufactures in Silesia. In this he was aided by the Prussian government. He exerted himself for a series of years to improve the machinery for spinning hemp and flax, and exhibited considerable ingenuity. He died in 1837.

ALBERTI, John, a Dutch theologian, born at Asse in 1698. He was professor of theology at Leyden, and wrote on the philology of the New Testament, defending the classic purity of the style of the sacred writers by citing parallel passages from Greek authors. He died in 1762.

ALBERTI, Joseph Antoine, an architect and geometrician of Bologna. He died at Perouse in 1768, leaving some works of merit on subjects relating to his profession.

ALBERTI, Leander, a Dominican, who studied theology under Baviatero, and ultimately became inquisitor-general at Bologna. He died in 1552, leaving numerous works.

ALBERTI, Leon Babtista, a celebrated man of letters, and architect, born in 1404; some say at Venice; others at Florence. At the age of twenty, he published a Latin comedy, called "Philodoxias," in which he imitated the ancients most successfully. His best known work is the "De Re Ædificatoria," which has been translated into Italian, French, and English. But it was as much by his own architectural works as by the principles he promulgated in his book, that he won for himself the titles of the Florentine Vitruvius, and the Restorer of the Architecture of Italy. He erected various famous edifices in different parts of Italy, but his greatest work is the church of San Francesco at Rimini. He died in 1484.—J. B.

ALBERTI, Louis, an officer of Italian origin in the service of Holland, who lived towards the end of the last century. He accompanied the Dutch governor of the Cape of Good Hope to that colony; and, on returning to Europe, published the result of his observations and researches under the title of a "Physical and historical description of the Caffres on the southern coast of Africa." The work originally appeared in Dutch in 1810, and in the year following was translated into French.—F.

ALBERTI, Solomon, a German anatomist, professor of medicine in the university of Wittemberg. He was born at Nuremberg in 1540, was one of the most distinguished writers on anatomy in his age, and made several important discoveries in connection with that science. He died at Dresden in 1600.

ALBERTI, The, a family of Italian artists, flourishing in the sixteenth century, amongst whom are particularly noted:—

Alberti or Alberto Michele of Florence, a pupil of Daniele di Volterra, and one of the executors of that great artist. He was a clever historical and portrait painter, equally skilful in sculpture, especially in wood. Died about 1565.

Alberti, Cherubino, surnamed Il Borghigiano, from being born at Borgo San Sepolcro, in 1552. Died 1615. He studied in Rome, where he distinguished himself both as a painter and as an engraver. Many are the frescos executed by him for the churches of that city, and especially remarkable on account of beautiful groups of little angels which he delighted to introduce in his pictures. Yet his celebrity is based more upon his skill in engraving. He was associated with, and assisted in his painting by his brother.

Alberti, Giovanni, born in 1561, at Borgo San Sepolcro; died in Rome in 1601. He adhered to the style of his brother, and proved also a distinguished artist.

Alberti, Durante, equally a native of Borgo San Sepolcro, and believed to be either a younger brother or a nephew of Michele Alberto. Born in 1538; died in 1613. He was more noted for his perseverance at work than for great talents for painting. Had a son by name Francesco, sometimes called "the Roman," although also a native of the Borgo, who worked at Rome, in the early part of the seventeenth century, with considerable success. He was secretary to the Academy of Design, established by Frederico Zuccheri.

Alberti, Donato, Girolamo, Cosimo, Alessandro, all painters of the same period, and natives of the same Borgo San Sepolcro (therefore believed to belong to the same family), have left works of remarkable merit, but no details are known about them.—R. M.

ALBERTI DI VILLANOVA, Francesco, born at Nice in 1734 or 1737, was the author of some excellent philological works, and in particular a French-Italian dictionary, published originally at Marseilles, 1775, 2 vols. 4to.

ALBERTINELLI, Mariotto di Biagio, an Italian historical and portrait painter, born at Florence about 1467. He studied at first under Cosimo Rosselli, but soon joined his friend and schoolfellow Baccio Della Porta, better known as Frà Bartolommeo di S. Marco, with whom he worked until the latter entered the order of Dominican friars. This separation proved fatal to the artistical career of Mariotto. He grew tired of painting, and turned tavern-keeper for a while; but soon disgusted with such occupation, left it to resume his artistical pursuits in Rome. After having executed a few pictures of a sacred character, he returned to his native city, where he died of melancholy and exhaustion about 1512. Albertinelli entirely adopted the style of his friends, and left several excellent works, many of which are now in the galleries of Florence, Paris, Munich, and Berlin. His masterpiece, the "Visitation," is in the first of these places.—R. M.

ALBERTINI, Francis, a learned Florentine, who lived in the beginning of the sixteenth century. He devoted himself to the study of antiquities, and produced some able works.

ALBERTINI or ALBERTI, Annibale, an Italian physician, who produced a work in three books on the diseases of the heart; Venice, 1618, 4to.

ALBERTINI, Francesco Ippolito, an Italian physician, born at Crevalcore in 1662. He studied under the celebrated Malpighi, first established himself at Rome, and subsequently became professor of medicine at Bologna. He was the precursor of Morgagni, and his works exhibit great talent. Died 1738.

ALBERTINI, Giorgio Francesco, an Italian theologian, born at Parenzo in 1732. He studied at Venice, and became a member of the order of St. Dominic, and ultimately professor of theology in the college of the Propaganda at Rome. Died 1810.

ALBERTINI, Johann Baptista d', a learned German, was born on 17th February, 1769, at Neuwied on the Rhine, and died at Berthelsdorf, near Herrnhut, on 6th December, 1851. He was one of the Moravian brethren, and prosecuted his early studies at their schools. He afterwards had charge of the education of youths in the Moravian establishments. He devoted some attention to botany, and, in conjunction with Schweinitz, he published a conspectus of the fungi found in a district of Lusatia.—J. H. B.

ALBERTINUS, Ægidius, born 1560, a German poet of considerable satirical power. He was private secretary to the Elector Maximilian of Bavaria, and produced several works in history and general literature. Died in 1620.

ALBERTO, Antonio, an Italian painter of the fifteenth century, a native of Ferrara, and pupil of Angelo Gaddi. His pictures at Urbino and Città di Castello are remarkable for beauty of colouring and delicacy of design. Died about 1450.

ALBERTOLLI, Cavalier Giocondo, an Italian artist of eminent merit and unparalleled virtues. He was the reformer in decoration at the same time that Canova and Hamilton were regenerating the other branches of art. Born in 1758 in Canton Ticino, he distinguished himself at the Milanese academy, where he ultimately became director of the school of ornaments. In this capacity he published a series of ornaments of exquisite beauty, such as had never been witnessed since the best days of the Cinquecento. Many and highly distinguished have been his pupils, amongst whom were Ferdinando Albertolli his nephew, D. Moglia, and the brothers Brusa. The Emperor Napoleon, Francis I. of Austria, and Alexander I. of Russia, all vied in bestowing marks of their admiration upon the venerable artist. Arrived to an advanced age, he retired from the direction of the school, being succeeded by his nephew and D. Moglia; but remained attached up to his death, in 1845, to the academical council, in which his sound judgment and vast erudition proved of immense advantage to art in Italy. The great Thorswalden used to say that it was worth a journey to Milan only to see and hear this great man, most appropriately surnamed the "Nestor of Modern Art." His death, although a natural event at so advanced an age, was considered by the Italians as a national calamity.—R. M.

ALBERTOLLI, Ferdinando, a distinguished Italian architect and decorator of our days, nephew and pupil of Giocondo Albertolli, and also a native of Canton Ticino. He succeeded his uncle when this latter retired from the professorship at the academy of Milan. Designed and executed some of the finest palaces of this city, in a style full of purity and harmony. Died in 1846.—R. M.

ALBERTRANDY, John Christian, a Polish bishop and historian, of Italian origin, was born at Warsaw in 1731. He entered the Society of Jesuits at sixteen years of age, and from 1760 held successively the offices of librarian to the bishop of Zaluski, and preceptor to the nephew of the primate. While employed in this latter capacity, he was taken notice of by King Stanislas Augustus, who commanded him to transcribe into the library of the Vatican whatever was of importance in the public records of the kingdom, and this trust he executed in 110 volumes, written with his own hand. He was afterwards named royal librarian and bishop of Zenopolis. Besides numerous dissertations on the history of his own country, he published two volumes of Roman antiquities. Died in 1808.—J. S., G.

ALBERTUS MAGNUS; Albertus Teutonicus; Frater Albertus de Colonia; Albertus Ratisboniensis; Albertus Grotus:—without question the most distinguished and prolific inquirer of the middle ages: of the family of the counts of Ballstadt. The date of his birth is doubtful; some place it in the year 1193, others in 1205. A student at the school of Padua, he became rapidly famous for the extent of his acquirements—the consequence of untiring industry. About 1222 he joined the Dominicans, and was raised by them to the chair of Theology. He taught with prodigious success in many cities, such as Friburg, Ratisbon, Strasburg, Cologne, &c.; afterwards residing for three years in Paris, accompanied by his great disciple, Thomas Aquinas. In 1260, after having travelled again through Germany, he accepted the bishopric of Ratisbon; but finding that the duties of the episcopate interfered too much with his studies, and were therefore unsuitable to his tastes, he resigned the see into the hands of Pope Urban IV., and retired to a convent at Cologne. The exigencies of public affairs soon drew him from his cherished privacy. We find him in 1270 preaching the Crusade in Austria and Bohemia, and, three years later, he proceeded to Paris to defend Aquinas. Albert died in 1280.—The labours of this extraordinary person extend over the whole domain of the sciences; his learning was encyclopædiacal. No other man represents so fully or so well the state of the physical sciences in the middle ages; and he ranged, besides, through every department of philosophy and theology. At that time the foundations of Chemistry were being laid, by those researches to which the term Alchemy has been applied. Doubtless, such researches were, in the hands of many men, confined to the quest of the philosopher's stone, and made instruments of imposture; but, with inquirers like Albert, the aim was loftier and sounder, being really the search of all true chemical science—the search, viz., after the simple elements of which bodies are composed. Even the greatest of the Alchemists are undoubtedly chargeable with an error common to pioneers in all the sciences —that of generalizing prematurely; but no impartial historian can withhold the acknowledgment that they manifested quite as much sagacity as could be expected from men of great power; that they were gradually arising to a right idea, or at least to a right practice of the inductive method of research; and that we farther owe them many important special discoveries. Albert, for instance, had realized the processes of distilling and sublimating; he was acquainted with some of the modes of purifying metals; and he had become familiar with many substances and products, not often found, by themselves, in nature. But the place occupied by Albertus in history, is mainly due to his services in another region of thought. The true representative of Peripateticism, the honour belongs to him of having diffused, far and wide, a knowledge of Aristotle, and asserted and secured his dominion. All the leading monuments of the philosophy of the Lycæum were familiar to him; and he had carefully studied the commentaries of the Arabians, as is proved by the mass of his citations from Avicenna, Al-Gazali, Alfarabi, Tofaïl, and Averrhoës. The conclusions to which his researches led him, bear throughout the impress of Aristotle, freed from that influence of Platonism which had affected the Stagyrite through means of the later Alexandrian school. Faithful to the church, he stood unwaveringly by the supremacy and the rights of Theology; but he claimed for Reason, the power to raise men, by itself, to Truth. His analysis of the Reason is elaborate, occupying many treatises. He has discoursed much and acutely on Logic—espousing the cause of Realism. In Metaphysics he occupied himself mainly with the idea of absolute substance, or Being in itself,—discussing the ideas of matter, form, accident, eternity, duration, and time. His Psychology had one signal merit, he somewhat rescued its researches from the domain of mere dialectic,—recalling inquirers to the necessity of studying its facts. As to Theodicy, his aim was simply to determine the bases, the extent, and certainty of our knowledge of God. He excludes all positive dogmas—among others, that of the Trinity; insisting that the mind cannot know truths of which it has no image within itself: but he considers that the Being of God is demonstrable in many ways. All his views in morals are excellent: opposing Aristotle, in this case, he insists powerfully that Conscience is the supreme law, which commands us to do or not to do, and which judges concerning the right or the wrong in actions.—The student will gather from these few remarks how extensive the field over which this remarkable person ranged and speculated. If, indeed, his genius had equalled his learning, the history of philosophy would have contained few names superior to his. But those days were mostly the days of commentaries; patience and toil, rather than originality, were in request—knowledge rather than invention. One desiderates in the writings of Albert even that vigorous intellect which makes the opinions of others really its own: instead of a vast system with its parts firmly knit, he has left accordingly only a collection of various essays or treatises, in each of which something of value may be found. His works are enormous in volume, consisting of twenty-one large folios; six of which are devoted to commentaries on Aristotle; five on the Scriptures; two on Dionysius the Areopagite; three contain an explanation of the Book of Sentences of Peter Lombard; two are occupied with a Summa Theologiæ; one with the Summa de Creaturis; one is a treatise on the Virgin; and the last contains his Opuscula, one of which is on Alchemy.—Fuller information will be found in the great dictionary of Bayle, in the Histoire Literaire de France, and the Dictionnaire de Sciences. Albertus is of course mentioned and estimated by every historian of Philosophy.—J. P. N.

ALBERUS. See Alber, Erasmus.

ALBI, Henry, a learned French jesuit, successively rector of the colleges of Avignon, Grenoble, Lyons, and Arles, and author of several ecclesiastical works, was born at Bolene in 1590; died at Arles in 1659.

ALBICUS, Sigismond, archbishop of Prague, and afterwards of Cesarée in the reign of Wenceslas IV. of Bohemia. He was suspected of a leaning to the doctrines of Huss and Wickliff, and during the persecutions of the Hussites retired to Hungary, where he died in 1427.

ALBIGNAC, Louis Alexander Baron d', a lieutenant-general in the army of the French Republic, was born in 1739. He was appointed to command a department, and to suppress some royalist risings. He served under Marshal Richelieu at the taking of Minorca in 1791, and died in 1820.

ALBIN, an Irishman, who flourished in the eighth century, and was conspicuous for his learning, wisdom, and piety. In company with his friend and countryman Clement, he repaired to Paris, to the court of Charles the Great, who was a zealous promoter of learning, and a patron of learned men. Notker Balbulus, a contemporary French writer, quoted by Ware, mentions that they arrived in France in the company of some British merchants, and observing the people crowd around the merchants to buy their wares, Albin and Clement cried out, "If anybody wants wisdom, let him come to us and receive it, for we have it to sell." Persisting in this strange conduct, the people thought they were deranged, and carried an account of their proceedings to the king, who without delay sent for them, and when they were conducted into his presence, they repeated their assertion, demanding for payment only, "ingenuous souls, convenient apartments, with food and raiment." Charles received them hospitably, and after some time he dismissed Albin to Italy, for the purpose of educating the people, assigning to him the monastery of St. Augustine, near to the city of Ticinum, now Pavia, "that as many as pleased might resort thither to him for instruction." Albin continued there till his death. Some of his epistles are still extant. He is sometimes confounded with an Englishman of the name of Alcuin.—(*Wills.*)—J. F. W.

ALBIN, Eleazar, a painter, who flourished in the middle of the last century at London, and distinguished himself as an able illustrator of works on natural history.

ALBINA, Giuseppe, surnamed Sozzo, a Sicilian painter, sculptor, and architect, who died at Palermo in 1611.

ALBINEUS, Nathan, an alchemist of Geneva, who lived in the latter part of the seventeenth century, author of a work entitled "Bibliotheca Chemica Contracta."

ALBINI, Alessandro, an Italian historical painter, born at Bologna in 1568, died in 1630. He was a pupil of Lodovico Caracci, and worked especially in his native town, where he left many works highly praised both for conception and execution.

ALBINI, Francis Joseph Baron d', a distinguished German diplomatist, born in 1748. In 1787, while in the service of Frederic Charles, elector of Mayence, he attracted the attention of the Emperor Joseph II., and was honoured with several missions to the courts of Germany. After the accession of Leopold II. he was appointed chancellor of the court of Mayence, and his administration of the affairs of the electorate was such as to command at once the confidence of his sovereign and the gratitude of the people. Died at Diesburg in 1816.—J. S., G.

ALBINIUS, Lucius, a Roman citizen of plebeian origin, commended in history for an act of piety to the vestal virgins. In his flight from Rome, 390 B.C., then threatened by the Gauls, he overtook the priestesses of Vesta, and, descending from his carriage with his family, he caused the vestals to mount and proceed out of danger.—J. S., G.

ALBINOVANUS, C. Pedo, an epic poet of considerable fame in his own day, and a friend of the poet Ovid. Three elegies attributed to him find a place in the collections of the "Lesser Latin Poets."

ALBINUS. See Alcuin.

ALBINUS, Adrian, a distinguished scholar of the seventeenth century, and an intimate friend of Luther and Melancthon, born at Lauban in 1513. He betook himself to various studies in that unsettled age, but ultimately was a teacher of law at Frankfort-on-the-Oder, and held a high legal position under one of the reigning dukes of Brandenburg. Died in 1590.

ALBINUS, Decimus Claudius, a Roman general who served in Britain under the emperors Marcus Aurelius and Commodus, and on the assassination of Pertinax became a claimant for the empire. After some time spent in negotiations, he was defeated, and taken prisoner at Lyons by his rival, Septimus Severus, and immediately put to death, A.D. 198.

ALBINUS, Johann, a German poet, was born at Coburg, became professor of Latin poetry at Leipzig, and died in 1607.

ALBINUS or WEISS, Johann Georg, born in 1624 at Unter-Neisse, and died at Naumburg in 1679. He was connected with one of the fraternities of poets then prevalent in Germany, and has left a variety of compositions.

ALBINUS or WEISS, Peter, a German poet and historian, professor of poetry and mathematics at Wittemberg, and afterwards secretary to the elector of Dresden. Died in 1598.

ALBINUS or WEISS, a family of German physicians. Of these we notice:—

Albinus, Bernard, a German physician, professor of medicine at Frankfort-on-the-Oder, and afterwards at Leyden, was born at Dessau in 1653, and died in 1721. He is the author of numerous dissertations on professional subjects. His lectures were published long after his death under the title of "The Causes and Symptoms of Diseases."

Albinus, Bernard Sigfried, son of the preceding, an anatomist of great celebrity, professor of anatomy and surgery at the university of Leyden, was born at Frankfort-on-the-Oder in 1696. Not satisfied with the instructions he received from his father and other equally distinguished professors of Leyden, he went to reside a year in France, and became the friend of the most celebrated anatomist of that country. His success as a professor rewarded his labours as a student. Died in 1770. His works are numerous and highly esteemed.

Albinus, Christian Bernard, a brother of the foregoing, was born in 1696, and taught anatomy at Utrecht.

Albinus, Frederick Bernard, another brother, born at Leyden in 1715, succeeded Bernard Sigfried as professor of medicine and surgery.—J. S., G.

ALBINUS DI VILLANOVA, Peter Constant, an astrologer and alchemist, lived at the beginning of the 17th century, and wrote a treatise on his favourite sciences.

AL-BIRUNIUS; Abu, Rihan, Mohammed; an Arabian astronomer and geometrician of the eleventh century. He wrote a number of works, *e. g.*, on spherical superficies; on the motions of the stars; on the trisection of the angle and the duplication of the cube; on the determination of time; commenting on the Almagest, &c., &c. He was a great traveller, and had penetrated into the Indies.—J. P. N.

ALBISSON, Jean, a French jurist, born at Montpellier, 1732, died 1810, published several works on jurisprudence.

ALBITTE, Antoine Louis, a member of the French convention, and one of the most ferocious of the Jacobins. Escaping the perils to which, after the fall of Robespierre, his atrocities exposed him, he became an ardent adherent of Napoleon, and after long service as an administrative functionary in the army, perished in 1812, during the retreat from Moscow.—E. M.

ALBIUS, Ricardus, or Richard White, an English jesuit of the seventeenth century, remarkable for his mathematical genius, and author of a treatise on geometry.

ALBIZZI, Bartolomeo, or Bartholomew of Pisa, a Franciscan monk, a very voluminous writer, who attained great notoriety as author of a work, entitled "Conformities of St. Francis to Jesus Christ." He died at Pisa in 1401.

ALBIZZI, Pietro, leader of the Guelphs at Florence, and one of the three directors of the republic from 1372 to 1378. When overpowered by a conspiracy of the Ghibeline—papal and democratic—party in 1379, he magnanimously required his judges to order the immediate, though unjust, execution of himself and colleagues, to appease the infuriated populace, who declared that unless the Guelph leaders were immediately put to death by the executioner, they would instantly tear them to pieces, and commence a massacre of their friends and families.—E. M.

ALBIZZI, Rinaldo, son of Tommaso, was left under the care of his father's judicious and faithful friend, Nicolo d'Uzzano, after whose death in 1433, he was hurried by wilfulness and incapacity into a series of measures which proved disastrous to the public, and terminated in his being driven into exile in 1434, from which he was never able to return. Died at Ancona in 1452.

ALBIZZI, Tommaso, or Maso, nephew of Pietro, and leader of the Florentine republic from 1382 to 1417, was born in 1347, and died in 1417. He was exiled at the time his uncle was put to death, but was recalled in 1382. His patriotism, talents, and energy rendered his long administration the most glorious period in the annals of Florence.

ALBO, Joseph, a Spanish rabbi, born towards the end of the fourteenth century, author of a famous work, entitled "Ikkarim," *i.e.*, "Foundations," being a defence of Judaism, and an attack on Christianity. Albo is celebrated also for the part he took in a public discussion before the anti-pope, Benedict XIII.

ALBOIN, founder of the Lombard kingdom in Italy, succeeded in 561 his father Audoin as king of the Lombards, then in Pannonia; all but exterminated, in 566, the Gepidæ; espoused as his second wife Rosamond, daughter of their king, whom he had slain; crossed the Alps in 568 at the head of an immense army, comprehending auxiliaries from various nations; took possession of the whole north of Italy, and, by the capture of Pavia after a siege of three years, completed his conquest, making Pavia his capital; and was murdered in 573 at Verona, by his own armour-bearer.—E. M.

ALBON, Claude-Camille-François d', an accomplished but rather whimsical French landed proprietor and writer, a devoted follower of the great economist Quesnay, and author of several works on economical and historical subjects.

* ALBONI, Marietta, an Italian singer, whose musical powers, natural and acquired, have awakened vast admiration, during her professional visits to most of the capitals of Europe, was born in 1824 at Cesena, a small town in Romagna.

ALBONI, Paolo, a Bolognese landscape painter, born in 1677, died in 1734. He left Italy when still young, and proceeded to Germany, where he adopted a style mixed of the Dutch and Flemish.—R. M.

ALBORESI, Giacomo, an Italian painter, whose excellence lay in painting architectural views in fresco, was born at Bologna in 1622, and died in 1677.

ALBORNOZ, Diego-Felipe, a learned Spanish ecclesiastic, who flourished in the seventeenth century, author of an excellent work on "Virtues and Vices," in the order of the alphabet; and translator of Bissachioni's "Civil Wars of England."

ALBORNOZ, Gil (or Ægidius) d', a Spanish ecclesiastic, and one of the greatest men Spain ever produced, was born at Cuenza about the beginning of the fourteenth century. Of noble and even royal extraction, he was raised, while quite a youth, to the archiepiscopal see of Toledo; and he rendered Alfonso XI. great service in his wars with the Moors, procuring him subsidies, and by his valour saving his life in battle. Having, by his faithful remonstrances, incurred the enmity of Pedro the Cruel, he resigned his archbishopric; and, repairing to Avignon, was made a cardinal by Clement VI., and appointed to recover by arms the states of the church. This he accomplished by force or polity; and continued to govern as legate the ecclesiastical territory with singular judgment and success, displaying eminent military talents, political discretion, and administrative capacity, as well as dignified sentiments and rare disinterestedness. Died at Viterbo in 1367.—E. M.

ALBOSIUS or AILLEBOUT, Jean, physician to Henry III. of France, and author of a medical work, entitled "Portentosum Lithopædium," containing the description of a medical phenomenon which attracted great attention, and led to the discovery of similar petrifactions.

ALBOUZDJANY, Abul-vefa-Mohammed, an Arab astronomer, a native of Bouzdjan, in Khorassan, who flourished at the court of the caliphs of Bagdad in the tenth century, and contributed to the progress of astronomical science.

ALBRAND, Fortuné, a French orientalist and traveller, who visited the interior of Madagascar, established a colony there, and died in 1827, at the age of 32, while engaged in composing a dictionary of the language of that island.

ALBRECHT, Baltazar Augustin, a Bavarian historical painter, born in 1687, died in 1765. He studied in Italy, and distinguished himself especially in sacred subjects. He was deservedly appointed, by the elector, surveyor of the Munich gallery.—R. M.

ALBRECHT, Christian, a native of Suabia, who in 1805, under the auspices of the London Missionary Society, established a mission settlement in Southern Africa at Warm-bath, to the north of the Orange river; and continued his arduous labours for the conversion of the heathen, first at Warm-bath, and, after its desolation by the famous chief Africaner, at Pella, on the south of the Orange river, where he collected the remnant of his flock, till his death in 1815.—E. M.

* ALBRECHT, Frederick-Rodolph, son of the celebrated Archduke Charles, was born in 1817, became in 1845 general and commander of the forces in Lower Austria, was unjustly represented as having in 1848 ordered the troops to fire on the people at Vienna, as he was then absent and had resigned the command, served in 1848 under Radetski in Italy, and in 1849 was made governor of the federal fortress of Mayence.—E. M.

ALBRECHT von Halberstadt, an old German poet, one of the "minnesingers," flourished early in the thirteenth century. His productions consist mainly of imitations and translations. Besides imitations of two French *Romans*, he wrote a free translation of "Ovid's Metamorphoses."

ALBRECHT, Johann Frederick Ernest, a German physician, author of numerous but indifferent novels, was born in 1752 at Stade in Hanover, practised medicine at Reval, became a bookseller at Prague, then director of a theatre at Altona, and latterly resumed his medical practice. Died in 1816.

ALBRECHT, Johann Sebastian, a German physician and naturalist, professor of natural history at Coburg, remarkable for his attention to strange and abnormal phenomena in the animal and vegetable kingdoms, and author of numerous memoirs containing the results of his observations, was born in 1695, and died at Coburg. The precise time of his death is uncertain.

ALBRECHT, Johann William, a German physician, successively professor at Wittemberg, from 1734, and professor of anatomy, surgery, and botany at Göttingen, author of numerous learned professional works, including an ingenious dissertation on the influence of music on the state of animated bodies, was born at Erfurt in 1703, and died in 1736.

ALBRECHT, Wilhelm, a celebrated German agriculturist, born in 1786. After being trained under Thaër, he was for some time teacher of rural economy in M. de Fellenberg's establishment at Hofwyl, near Berne. In 1819 he was appointed by the duke of Nassau, editor of a weekly journal of agriculture, and in 1820 director of the Normal Agricultural Institute at Idstein, which was subsequently transferred to Geisberg in the vicinity of Nassau, and became a prominent source of agricultural improvements for the west of Germany. The object of the establishment was neither to form men of science, nor to train farm servants, but to send forth agricultural instructors and enlightened farmers, acquainted with the theory, and versed in the practice, of agriculture. During the summer months, the students were expected to be engaged in agricultural labour and observation on well-managed farms. As secretary to the Nassau Agricultural Society, he continued for fifteen years, from 1819, to publish its transactions annually, in one volume 8vo. A short time before his death, which occurred in 1848, he resigned the directorship of the institute at Geisberg, and spent the remainder of his days in retirement.—E. M.

* ALBRECHT, Wilhelm Edward, a German legist, was born at Elbing in 1800, studied at Gottingen, became in 1829 professor of German law in that university, lost his chair in 1837, by joining in a protest against the king of Hanover's abolition of the constitution of 1833, and in 1840 was appointed professor of public law in the university of Leipzig.

ALBRECHTSBERGER, Johann Georg, a musician, was born at Klosterneuburg, a small town near Vienna, in 1736. At seven years old he was placed in the choir of the free school, where he immediately attracted attention by his natural talent for music; his parents, however, were too poor to afford him any instruction, but in this emergency, Leopold Pittner, an organist in the town, undertook the gratuitous tuition of the young chorister on the organ and harpsichord, and in harmony. Among other acts of kindness of which Albrechtsberger always spoke with gratitude, his master had a small organ erected for him to practise upon, that is still kept in one of the neighbouring Danubian villages as a relic. After a few years, he was appointed a singing boy in the abbey of Melk; in this capacity, taking part in the performance that was customary during the carnival, of some little operas, on an occasion when the emperor was passing through the place, and so witnessed the entertainment, the imperial Joseph was so pleased with his bright soprano voice that he personally presented him with a golden ducat. Here he derived great advantages from the lessons of Kimmerling the organist. When his voice broke, he obtained an engagement to play the organ at Raab, for which he was now admirably qualified; he quitted this for a more lucrative one at Maria Taferl, from whence in 1760 he was appointed to the same office at Melk. In 1765, when the Princess Maria Josepha passed through the town on the way to her nuptials with the emperor, an ode in her honour was performed, which Albrechtsberger had composed, and which brought him a second time under the favourable notice of royalty. Some time later, the emperor again passed through Melk, and, attending mass at the abbey, heard him accompany the service, and afterwards extemporise upon the organ, when he again spoke to him personally, and promised him the first appointment in Vienna that should become vacant: accordingly, in 1772 he became organist of the Carmelite church, in the Austrian capital. Indefatigable in the study of his art, he took advantage of his new situation to place himself under Mann, the court organist, for his esteemed instruction. Four years prior to this he married the daughter of Weiss the sculptor, by whom he had fifteen children. On the death of Hoffman, the organist of St. Stephen's church in Vienna, Mozart, who had for long desired such an office, was nominated by the emperor to succeed him; already, however, the hand of death was upon the master, and the fulfilment of his earnest wish came too late for him to enjoy it; but such was his esteem for Albrechtsberger, that almost his last words were an injunction to conceal his death from every one else, until he should have time to apply for and obtain the appointment. Thus in 1792, he entered upon this engagement, which afforded him still greater scope than his former one had done for the exercise of his talent. He was elected member of the Stockholm academy in 1798. He died on the 7th of March, 1809, and was interred in the same churchyard as Mozart had been nearly eighteen years earlier, and Haydn was a year later. He was the master of many of the most distinguished musicians of the last generation, among whom may be specially noted, Weigl, Seyfried, Hummel, Eybler, and Beethoven, which last said of him, "Now Albrechtsberger is dead, there is no one to teach counterpoint." Of his extremely voluminous compositions a very small number are printed, and of these his excellent organ fugues are the most

esteemed; the chief of his other works, consisting mostly of sacred music, but comprising every class of vocal and instrumental production, are in the library of Prince Esterhazy Galata; a list of the whole is to be found in Dr. Schilling's Lexicon. With regard to the great facility in the contrapuntal style that prevails throughout his writings, he used to say that he never had an idea which did not present itself to him in the form of double counterpoint. His last composition was a "Te Deum," designed for the entry into Vienna of the Emperor Francis; but as he did not live to witness this event, he desired that it might be presented to his patron on the first public occasion, with these words: "In his last moments, a faithful subject offers his sovereign his homage," which loyal behest was fulfilled shortly afterwards by his daughter, on the occasion of the emperor's marriage. Albrechtsberger is best known in England by his theoretical works, which were collected and published by Seyfried, and of which Messrs. Cocks and Messrs. Novello each print a translation.—G. A. M.

ALBRET, Charles, Lord of, became constable of France in 1402, commanded the French during 1405 and 1406 against the English in Guienne, and fell at the head of the French army in the memorable battle of Agincourt, 25th Oct., 1415.

ALBRIC, ALBRICUS, ALBERICUS, or ALFRICUS, an English philosopher and physician, flourished at London about 1080, according to some, and about 1220, according to others; author of 1. "De deorum imaginibus;" 2. "De ratione veneni;" 3. "Virtutes antiquorum;" 4. "Canones speculativi." The first only has been printed.

ALBRION, Domingo d', a Spanish sculptor of the sixteenth century, admired for the accuracy of his figures, and the simplicity of his drapery. Two of his statues are in the cathedral of Tarragone.

ALBRIZZI, Jerome, a Venetian publisher of the seventeenth century, author of a concise description of the countries watered by the Danube, with engravings, and a summary of Hungarian and Turkish history. He published also "The Gallery of Minerva, or European Bibliography," 3 vols. folio.

ALBRIZZI, Isabella Teotoki, Countess of, a learned and accomplished Greek lady, daughter of Count Teotoki, and wife of Joseph Albrizzi, a Venetian nobleman, was born at Corfu in 1770, and died at Venice in 1836. Her house in Venice was long the resort of illustrious men of genius. Byron calls her the Venetian Madame de Stael. She wrote—1. "Portraits of Distinguished Characters;" 2. "Dissertations on the Works of the Sculptor Canova," 4 vols. 8vo; and 3. "A Life of Vittoria Colonna."—E. M.

ALBUCASIS, ABULCASIS BUCHASIS or BULCHASIM, a skilful Arab physician, author of a curious work on surgery, was born at Azzahra in Spain, and died at Cordova in 1106-7. His work, "Al-Tassrif," contains, among much other ingenious matter, an interesting discussion of the appliances of practical surgery, as these were apprehended in his time.

ALBUMAZAR, a famous Arabian astronomer, was born at Balkh in the Khorassan, A.D. 776-7. His life, by an anonymous writer, and a list of fifty of his works, are preserved in the library of the Escurial. He destined himself for the profession of law, and during his preparatory studies declared himself an enemy of all natural science as irreligious. When considerably advanced in years, however, he turned his attention to the study of mathematics, and to the practice of judicial astrology, the results of his labours in both of which he embodied in a curious work still preserved: "The Book of the Introduction to the Science of the Stars." He is also supposed to be the author of an astrological treatise entitled "Olouf" (a thousand years), in which it is asserted that the world was created when the seven planets were in conjunction in the first degree of Aries, and that it will terminate when they are in conjunction in the first degree of Pisces. Died A.D. 885.—J. S., G.

ALBUQUERQUE, Alfonso d', more properly Affonso d'Alboquerque, surnamed the Great, was second son of Gonzalvo, lord of Villaverde, who was descended from Affonso Sanchez, an illegitimate son of Diniz, king of Portugal, and married Da. Tarija, daughter of Sancho, king of Castile. His son Don Juan first assumed the territorial designation, D'Albuquerque, from the castle of that name, which he rebuilt; and this name became afterwards familiar in the history of the Peninsula, not only from the actions of his descendants, but from those which occurred at the place whence their name was derived.

Alfonso was born in the year 1452 at Alhandra, near Lisbon, which, though but a small seaport town, could boast a considerable fishery, and, consequently, a race of bold and enterprising seamen. He was educated at the court of Alfonso V., where both classical and mathematical learning were sedulously cultivated, and where the latter received its characteristic application in what was then termed the science of cosmography. After the death of Alfonso, he went into Africa, and served in the war against the Moors; from whence returning, he became principal equerry to John II., under whose influence Albuquerque doubtless acquired those enlarged views of policy and commerce which influenced his after life. At the death of John, he went again to Africa; but losing a brother in battle, returned to Portugal, and became principal gentleman of the bedchamber to King Emanuel. Subsequently he was sent with the fleet to Tarento, to assist Ferdinand, king of Naples, against the Turks, and was then placed in command of Fort Gracioza, which the Portuguese had built on the coast of Larache in Morocco.

Thus prepared for more important services, in 1503 Alfonso sailed from Belem as commander of a squadron of three ships, and second in command to his cousin Francisco d'Albuquerque, who sailed from Lisbon with the same number, to build a fort at Cochin, on the coast of Malabar. Having performed this service, he returned to Portugal; but Francisco, who had parted from him in anger, was lost during the voyage. In 1506 he again left Portugal, never to return. Tristan d'Acunha had been placed in command of a fleet of fourteen vessels, with instructions to support the native Christians of India against the Mahometans, and for this purpose to build a fort at Socotra; with him Alfonso d'Albuquerque was sent ostensibly as second in command, but really to supersede Almeyda, who was then acting as viceroy in India. On reaching Madagascar, Acunha determined to examine the shores of that island, while Albuquerque sailed with six ships to explore the N.E. shores of Africa. Having done this, and returned with pilots, the united fleet sailed to Socotra, and built there the fort of Coco, after which Acunha sailed to India, leaving Albuquerque with his squadron to operate against the enemy in the Gulf of Persia and the Red Sea. He shortly found an opportunity to secure the throne of Ormuz, then the commercial emporium of the Indian seas, for a chief disposed, in consequence, to further the interests of the Portuguese; but being deserted by Juan de Nova, and some of his captains, he was reluctantly compelled, after examining the Persian Gulf, to abandon the scene of his success for a time, and sail for India. He arrived in 1508, but his claim to authority was not acknowledged by Almeyda, who, at the instigation of the disaffected captains, threw him into prison. On the arrival, however, the following year, of Fernando Continho, a relative of his own, and high in office in the court of Emanuel, with the authority of captain-general, he was immediately released, and Almeyda superseded. Continho being shortly after slain at the taking of Calicut, and Almeyda having quitted India, Albuquerque was left alone to carry out his schemes for the extension of the Portuguese power in the East. His first act was to take possession of the town of Goa, which had been built by the Mahometans for the security of their commerce, the surrounding country being in the possession of the Hindoos, who were willing to join the Portuguese in expelling the Arabs. The town had a large but motley population, and the government was weak and undecided. Albuquerque's first conquest was therefore easy; but through the disaffection of his officers, he was obliged to abandon it as he had done Ormuz. His perseverance was, however, rewarded in the autumn of the same year, 1510, and Goa became the metropolis of Portuguese India.

Diego Lopez Sequiera, who had joined in inciting Almeyda against Albuquerque, sailed shortly after the arrival of Continho to Malacca. He was one of those brave but unprincipled men, who caused the Portuguese name to be no less hated than feared in the East. Some of his crews having been taken by the Moors, Albuquerque sailed at the head of nineteen ships and 1400 men, of whom 800 only were Portuguese, to release them, and capture Malacca. This was one of the most important cities in the East, said to contain not less than 100,000 persons, defended by 30,000 soldiers and a numerous artillery. Albuquerque, at the head of his Portuguese, and 200 Malabar Indians, stormed the town, and effected its capture after a desperate resistance. He was greatly assisted in this action by a wealthy Javanese, whom he afterwards employed in an important civil office; but

subsequently discovering that he was carrying on a traitorous correspondence, he put him to death, with his nearest male relatives, although his wife offered 2,800 pounds of gold for their redemption. Some writers accuse Albuquerque in this, of treachery and cruelty, asserting that his only reason for the execution was his fear of the man's power, he being the chief of 10,000 of his countrymen. Such a motive was clearly foreign to the character of Albuquerque, and his words on the occasion, as recorded by De Barros, should be received as evidence of the real one: "He was," he said, "the minister of justice of his king, who was not accustomed to sell justice for money:" indeed there is every reason to believe that there were conclusive proofs of the man's treachery. On his return to Goa, Albuquerque built a church in honour of "Our Lady of the Annunciation," and decorated it with ornaments from the tombs of the kings of Malacca; from whence also he took four bronze lions to grace his own tomb. These, however, were lost, with much treasure, in a storm at sea, during which Albuquerque risked his own life to save that of one of the sailors. From this, as well as from the fact, that throughout his career he was beloved by the men, though disliked by some of the officers; that at the storming of Calicut, he would have prevented the plundering which led to the defeat of the Portuguese and the death of Continho, and that he died without enriching himself; we may well conclude that Albuquerque was disliked, deserted, and misrepresented by the officers, because he would not let them seek their private advantage to the detriment of the public service.

After the conquest of Malacca, Albuquerque sent his nephew, Francisco de Noronha, to whose valour he had already been much indebted, to the conquest of Mozambique; and to complete the reduction of the fortresses by which the Mahometan power was protected in the Indian seas, he himself sailed to Aden. In the attack on this fortress, however, he was unsuccessful. Determined to end his days in India, Albuquerque requested the title of Duke of Goa. This gave an opportunity for the malice of his enemies at the court of Portugal, who at last prevailed on the king to supersede him, and L. Soarez and Diego Mendez were appointed respectively to the government of India, and the command of the fortress of Cochin. They did not, however, reach that country until after the completion of his last great act, the capture of Ormuz. This he effected by policy, ejecting the vizier Ras Ahmed, and causing his execution, dismantling the batteries, and erecting a fortress which he garrisoned with Portuguese for the defence of the town.

His health gave way before the evil news of his being superseded reached him, but this announcement completed what his labours under a burning sun had begun; and leaving his nephew, Pero d'Albuquerque, in command at Ormuz, he sailed for India, praying only to be permitted to die at Goa. He expired as he was about to enter that harbour, on the night of December 13, 1515, and was buried in the church which he had built, the lamentation of the people overpowering the voices of the officiating priests. Albuquerque was of commanding presence, though not of lofty stature, the contour of his features indicating that haughty spirit which, no doubt, hindered some of his noblest projects, by making him personal enemies. His eyes were dark and piercing, and his beard descended below his waist. Ambition was his ruling passion, and he may deserve to be surnamed "the Great," not only on account of his actions, which brought all the coasts of India into subjection to the king of Portugal, but because those actions were not the result of any meaner motive. His letter to the king, written on his deathbed, in which he requests the aggrandizement of his natural son, his only child, shows this plainly; as does his desiring the title of Duke of Goa, when taken in connection with his carelessness of personal enrichment. Not inferior to Cortez himself in the largeness of his views, or his persistency in their pursuit, his chief object in life was to lessen the Mahometan power, and especially that of the caliph of Egypt. With him, war with the Moors was, in India as in Africa or the Peninsula, a crusade, and pursued with corresponding devotion.

The Portuguese were indebted to Albuquerque for their first knowledge of the Persian Gulf and the coasts of Arabia. His lieutenants explored the Eastern archipelago. His ambassadors were sent to the courts of the most powerful Asiatic princes, and true to his policy of availing himself of the quarrels of others to forward his own views, we find him sending ordnance to the Persians to assist them against the Turks, and stimulating the king of Abyssinia to attack Egypt; and if we now smile at the impossibility of his scheme to make Egypt a desert, by turning the Nile into the Red Sea, we must at least admit the greatness of the idea, and confess that schemes as impracticable have gained the attention even of scientific men in our own day. As strong feelings of religion and loyalty marked the end of Albuquerque, so did a consciousness of having performed the duty which had been intrusted to him: he could say that "the state of India would speak for him." Nothing but the conquest of Aden remained to complete his original purposes; but the glory and power which he had gained for the Portuguese in India soon faded before the selfishness of his successors. He died without the poor satisfaction of knowing that the king, though superseding him in the government of India, had left him in command of his recent conquest, and those regions on the Red Sea and coast of Africa, which he no doubt hoped the valour and policy of Albuquerque were then bringing into subjection to the crown of Portugal.—C. G. N.

ALBUQUERQUE, Alfonso Braz d', was born in 1500, and died at Lisbon in 1580. A natural son of the conqueror of the Indies, he was at an early age placed in the marine service, and, as commander of the convoy, accompanied to Savoy the unfortunate Beatrice of Portugal, through whose influence he was afterwards married into a family of distinction, attached to the court. After a time he quitted the profession of his youth, and in the situation of financier, to which he was appointed by Joao III., displayed the same ability, zeal, and disinterestedness that had characterized him as an officer of marines. His exertions in 1569, when a plague ravaged the kingdom, to provide accommodation for the sick, are recorded in terms of exaggerated praise by the historians of the time. He prepared for publication a volume of memoirs left by his father.—J. S., G.

ALBUQUERQUE, Coello Antoine, a Portuguese captain, whose voyage from Goa to Madras, and from Madras to Macao, at the beginning of the eighteenth century, has been narrated at length by one of his officers.

ALBUQUERQUE, Duarte Coelho d', Portuguese governor of San Salvador in 1638, when that city was besieged by the Dutch. Died at Madrid in 1658.

ALBUQUERQUE, Matthias d', a Portuguese general, governor of the province of Pernambuco in Brazil, and after his return to Europe in 1635, for services rendered in the war that resulted in the separation of the crowns of Portugal and Spain, elevated by John IV. to the rank of grandee, and named Count of Allegrete. Died at Lisbon in 1646.

ALBUTIUS, Caius Titus, a celebrated Roman orator, who flourished in the reign of Augustus, was born in Lombardy, and exercised there for some time the function of ædile. Injuriously treated in a public revolt, he repaired to Rome, where his extraordinary powers of eloquence procured him distinction. In his old age he returned to Lombardy, and having been long afflicted with an abscess in the lungs, he announced to his fellow-townsmen of Novarre his intention of committing suicide, and accomplished his design by starving himself.—J. S., G.

ALBUTIUS, Titus, an Epicurean philosopher, banished from Rome about the beginning of our era. He had held office under the empire in Sardinia, and was convicted of peculation.

ALCACOBA or ALCAZOVA, Simon, a Portuguese navigator, captain of one of the ships fitted out for the West Indies in 1522 by Charles V., was afterwards appointed by that monarch one of the arbiters to adjust the boundary line between the colonial possessions of Spain and Portugal. In 1534, at his own expense he equipped two ships, and set sail on a voyage of discovery. He reached the coast of Patagonia, but, driven to extremity by bad weather, returned to Port de Lobes, and there disembarked. Advancing into the interior of the country, he was seized with sickness, and had to resign the command of his troops to his lieutenant, Rodrigo d'Isla, who led them back to the ships. On board they rose in a mass, and murdered Alcaçoba, the pilot, and three others.—J. S., G.

ALCADINUS, an Italian physician and litterateur, was born at Syracuse about the year 1170. He celebrated in elegiac verse the triumphs of his patrons, Henry VI. and Frederick II., and also wrote a treatise on the baths of Pouzzoles. Died 1234.

ALCÆUS, a Greek comedian, of whose works only a few fragments have reached us; said to have lived about 380 B.C.

ALCÆUS of Messenia, a Greek poet, flourished about 170 B.C. His works have been lost, except a few epigrams.

ALCÆUS, one of the greatest of the Greek lyric poets, was a native of Mitylene, and flourished about the end of the seventh century B.C. His family seems to have been noble, and he and his brother struggled hard to gain for themselves the supreme power in their native state. They were unsuccessful, and Alcæus never spared abusive language against the successful aspirants, especially Myrsilus, on whose death he wrote a triumphant ode of joy. Poets in these days were men of action, and accordingly Alcæus fought against the Athenians, under Pittacus, but for some reason or other threw his shield away. There is no cause to suspect his bravery on this account, and indeed he seems to have exaggerated his misdeeds. When Pittacus was appointed governor-general of the state, in opposition to the efforts of Alcæus and his brother, the poet withdrew from his native place, but hurled back biting and sarcastic verses on the ruler. After a time the poet grew weary, repented, and was forgiven by Pittacus. And so it is likely that he spent the rest of his days in peace, amidst the scenes of his childhood. The lyric efforts of Alcæus are very various. Now he sings of wine, of which he was perhaps too fond; now of love, now of war. His most famous were his poems on the civil broils in which he took so prominent a part. We have only fragments of this great poet's works, but there is enough to show his extraordinary gifts. Horace imitated him very frequently.—J. D.

ALCAFORADA, Francis, a Portuguese traveller, who took part in the expedition under the command of John Gonzalve Zarco, which, sixty years before that of America, made the discovery of the isle of Madeira. He drew up an interesting history of the voyage, which bears the date of 1420.

ALCAFORADA, Marianna, a Portuguese lady of noble birth, whose appellation of "une religieuse Portugaise" has acquired a remarkable celebrity, lived in the second half of the seventeenth century. Immured in one of the rich convents of Beja, in the year 1662 she had an opportunity of making the acquaintance of Count Bouton de Chamilly, for whom she conceived a violent passion, which she expressed in a series of letters of remarkable power and pathos. These letters, the vanity of the chevalier led him to deliver to a friend for publication, and in this way the world has become acquainted with the sorrows and the genius of Marianna Alcaforada. Her letters have been frequently reprinted, sometimes with unworthy additions, and are best known in the French translations, published with the title "Lettres Portugaises."—J. S., G.

ALCALA', Parafan d' Rivera, Duke d', viceroy of Naples under Philip II. king of Spain, was born in 1508. He removed many abuses, and by his extraordinary energy, obviated many calamities that threatened the existence of the Spanish power in Italy. Died in 1571.

ALCALA', Pedro de, a Spanish missionary, commissioned by Ferdinand and Isabella in 1491 to labour among the Moors of Grenada. He wrote an Arabic grammar, now very rare.

ALCALA' Y HERRERA, a Portuguese poet, born at Lisbon in 1599. He was originally a merchant, and seems to have carried into his worship of the muses some of the crotchets of his trade. He has left songs without an *a*, and hymns without an *e*; both without poetry.

ALCA'MENES, king of Sparta in 747 B.C., finished the war with Helos, and began that with Messenia, two of the many Spartan quarrels with neighbouring states.

ALCAMENES of Athens, a sculptor and toreutes, living about 450 B.C. He was the best pupil, and almost the rival of Phidias, whom he assisted in many of his important enterprises. Amongst his works are recorded—a statue of Venus Aphrodite, which he made in competition with Agoracrites, another pupil of Phidias, over whom he obtained the prize—(this statue was placed in the public gardens at Athens); the group in the western pediment of the temple of Zeus at Olympia, representing the son of Jupiter, Perithous, rescuing his wife from the Centaurs; a statue of Vulcan, which, according to Cicero, represented the lameness of the god without degenerating into deformity; a bronze statue of Mars, of which the Ludovisi Mars is supposed to be a copy, in the same way that the Achilles of the Louvre is considered to be an imitation of another statue by this great sculptor. Even the Venus of Milo is, with some apparent reason, attributed to Alcamenes, who undoubtedly was one of the best artists of the best period of Greek sculpture.—R. M.

ALCAMO, Ciullo d', a very ancient Italian poet mentioned by Dante, was a native of Sicily, and lived towards the end of the twelfth century. One canzone preserved by Crescimbeni, and no more, has been anthenticated as the work of this father of Italian song.

ALCANTARA, Diego d', a distinguished Spanish architect of the sixteenth century. He was appointed by King Philip II. to the direction of the works of the royal palaces, and of those of the cathedral of Toledo. He died in 1587.—R. M.

ALCAZAR, Balthazar d', a Spanish poet, of whom little is known besides the fact that he was a contemporary of Cervantes, and wrote a number of madrigals and short poems of the kind popular in the sixteenth century.

ALCEDO, Antonio, a Spanish geographer, lived in the latter part of the eighteenth century. He was the author of a geographical and historical dictionary of the West Indies, translated into English in 1812.

ALCESTE, the daughter of Pelias, and wife of Admetus, king of Thessaly, is said to have devoted herself to death in consequence of the declaration of an oracle, to save the life of her husband, who was afflicted with a dangerous disease, but who was rescued from the infernal powers by Hercules.

ALCETAS, a king of Epirus, predecessor of Pyrrhus.

ALCHINDIUS or ALKINDI, Abou Yakoof ibn Ishak Ibn Assabah, an Arabian physician and philosopher, born at Bassora, who lived at the court of the caliph Al-Mamûn. He was the author of more than two hundred works on medicine, mathematics, logic, and music, a catalogue of which may be found in the work of Casari, "Arabica philosophorum bibliotheca." Several of his writings were translated into Latin during the middle ages. He endeavoured to found his medical system upon mathematical principles.—J. W. S.

ALCIATI, Andrea, an Italian jurist of Alzano in the Milanese territory. He was born in May, 1492, and died in June, 1550. He gained great distinction as professor of civil law at the universities of Avignon, Bourges, Pavia, Milan, Bologna, and Ferrara. He introduced some degree of literary refinement into the barbarous language of jurisprudence, but he disgraced himself by avarice and gluttony. Towards the latter part of his life, he was created prothonotary of Rome by Pope Paul III., and was raised by the emperor to the rank of a count palatine. He wrote a commentary upon Tacitus, and a history of Milan.—J. W. S.

ALCIBIADES, son of Clinias and Dinomache, was born at Athens about the year 452 B.C. Through his father, he claimed descent from Eurysaces the son of Ajax, while his mother was a member of the noble house of the Alcmæonidæ. His father dying while he was yet young, appointed Pericles his guardian. The concurring testimony of the ancients proves Alcibiades to have been endowed with all the gifts of nature and of fortune, in an extraordinary degree. To extreme personal beauty, a point to which the Greeks attached an importance which we should now think extravagant, were united in him a boundless ambition, an indomitable courage, and the rarest intellectual powers. He was a most persuasive orator, and yet, at the same time, an astute and versatile statesman, and, still further, an able and successful general: he was Demosthenes, Talleyrand, and Marlborough, all in one. But with all this, he was essentially unprincipled, and, after a life of incessant activity, the latter part of which was employed in neutralizing the work of the former part, he found himself unable to repair the ruin he had wrought; he lived to see the fall of Athens, in consequence of his own previous machinations against her, in spite of the extraordinary efforts he had made in the last years of his life to avert her doom.

The beauty and genius of Alcibiades drew around him, as was natural, a crowd of flatterers and admirers; the influence which his eloquence obtained for him with the people caused him to be courted and loaded with presents by the tributaries of Athens who had any point to gain in the public assembly; and last, not least, the great philosopher of antiquity had a singular affection for him, and seems to have earnestly endeavoured to enlist his varied powers in the cause of virtue and justice. Alcibiades, we are told, returned the affection of Socrates, delighted to converse with him, and took in good part the tone of irony or censure which his admonitions sometimes assumed. Each had saved the other's life in battle: at Potidæa, 432 B.C., where Alcibiades was wounded, Socrates stood over him, and kept the enemy at bay until succour arrived, and, eight years later, at the battle of Delium, Alcibiades was enabled to render a similar service to Socrates. The philosopher, according to Plato, endeavoured to

persuade Alcibiades to study philosophy and the immutable laws of morality, in order to qualify himself for ruling the Athenians. But the pupil knew his countrymen even better than the philosopher, and felt that in practice the appeal to justice was less potent than the appeal to expediency. Nor can we doubt that, although he listened to Socrates with pleasure, he was also familiar with the reasonings of the Sophists, the influence of whose detestable maxims can be traced in all the great crimes and follies with which the Athenians as a nation were chargeable at this period—such as the slaughter of the Melians, and the Sicilian expedition—and whose sophistical arguments, as mirrored in the plays of Euripides, are satirized and exposed by the vigorous hand of Aristophanes.

The first mention of Alcibiades in the history of Thucydides, occurs in the fifth book, where he is described as having been mainly instrumental in inducing the Athenians to break the peace of Nicias, and re-open the war with Sparta. This was in the year 420. Five years afterwards, he was chosen, with Nicias and Lamachus, to command the great expedition against Syracuse. He had himself, Thucydides informs us, a large share in persuading the people to organize this expedition. But, in the immense plan of operations sketched out by his ambition, Sicily was but a stepping-stone. Had he been successful there, he would have attacked the Carthaginian colonies, and endeavoured to reduce Carthage itself; thence he would have passed over to Ilyat, and after giving the ascendancy to the democratic party in all the cities of the Italian Greeks, he would have directed the forces of the confederacy so formed, assisted by mercenaries whom he would have hired in Spain, against the power of Lacedæmon, in the hope of utterly demolishing it. Nor did his dreams of empire stop even here;—according to Plato, if he had succeeded in making himself the master of all Europe, he would not have been contented until he had humbled the Persian power in Asia.

These schemes, however, were nipped in the bud. Just before the expedition sailed, occurred the mysterious mutilation of the Hermæ, or statues of Mercury. Suspicion fell upon Alcibiades, not only as a man of lawless and irregular habits, but also because he was said, some time before this, to have burlesqued in his own house the sacred mysteries of Eleusis. His friends, the Sophists, had probably taught him to disbelieve, and secretly to deride, the ancient superstitions and customs of his country. However, he was permitted to sail with the expedition. The fleet arrived in safety on the Sicilian coast, and its first operations were successful. But suddenly the Salaminian ship, one of the state triremes, arrived with orders for Alcibiades to return to Athens, and stand his trial. But he knew his excitable countrymen too well to trust himself in their hands. On the voyage home he contrived to escape, and shortly after crossed over to the Peloponnesus, and visited Sparta. He then began to devote all his energies to the task of crippling the power of Athens. It was in consequence of his advice that the Lacedæmonians sent the able general Gylippus to take the command of the Syracusan forces, and encourage them in their strenuous, and at last successful, struggle with the Athenian armament. At his instance, too, they fortified and permanently occupied Decelea, a town within the borders of Attica. He further induced them to send him with a small squadron to Ionia, where he succeeded in persuading the greater part of the allied cities and islands to revolt from Athens. But the leading men at Sparta were jealous of his commanding influence, and King Agis in particular, who had personal reasons for hating him, was determined upon his death. Orders were sent accordingly to Astyochus, the Spartan admiral, to have him put to death; but Alcibiades heard of it, and escaped to Tissaphernes, satrap of Caria, with whom he soon gained unbounded influence. This was in the year 412.

An Athenian could not be permanently happy anywhere but at Athens, and Alcibiades, although with his usual versatility he had for three years conformed to the rigid and simple manners of the Spartans, was now thoroughly disgusted with them, and thought of nothing but how to repair the injury done to his country, and pave the way for his own recall. He made overtures for that purpose to an oligarchical faction in the Athenian army at Samos, of which the leaders were Pisander, Antiphon, and Theramenes. But after this faction had succeeded in changing the government at Athens, and had established the council of the Four Hundred, they would do nothing for Alcibiades. In a few months, however, the Four Hundred were expelled, and the people then unanimously passed a decree for his recall, 411 B.C. But he resolved that he would not return before he had rendered his country some signal service. For the next four years, therefore, he carried on military operations in the Ægean, the Hellespont, and the Propontis, in which he proved himself to possess all the qualifications of an able general. He defeated the Lacedæmonians wherever he met them, and brought back most of the revolted cities of Ionia to the allegiance of Athens. The details of these campaigns are to be found in Xenophon and Plutarch. In 407 he returned to Athens, and was welcomed by the people with acclamations. He was again sent out to Ionia in command of the forces, but a disaster which occurred to the fleet soon after, while he was unavoidably absent, furnished his enemies with a pretext for fresh accusations against him, and the foolish Athenians sent out new generals to supersede him in the command. The consequence of this step was the defeat of Ægospotami in 405, occasioned by the rashness and incapacity of the new generals, in spite of the repeated warnings of Alcibiades, in which the Athenian fleet was totally destroyed. The capture of Athens, the destruction of the long walls, and the establishment of the Thirty Tyrants followed. But the people did not lose all hope, nor could the oligarchs feel secure, so long as Alcibiades lived. At the instigation of Critias, one of the Thirty, Lysander, the Spartan general, persuaded Pharnabazus, the satrap of Phrygia, to give orders for his being dispatched. Alcibiades was now living in Phrygia with his mistress Timandra. The barbarians sent by Pharnabazus, not daring to face the noble Greek, set fire to the house. Alcibiades, seizing his sword, and wrapping his cloak round his left arm, rushed through the flames into the open air. His cowardly assailants were afraid to close with him, but, standing at a distance, dispatched him with their darts and arrows. His death occurred in the year 404, in the forty-ninth year of his age. (Plutarch *in vitâ*; Thucyd., lib. v. —viii.; Xenoph., *Hellen.*; Plato, *Alcibiades.*)—T. A.

ALCIMACHOS, a Greek painter, flourishing 340 B.C. Pliny records a picture by this artist representing Dioxippus, the Athenian boxer, defeating a Macedonian soldier.

ALCIMUS, high priest of the Jews, during the reign of Antiochus Eupator (163 B.C.), was expelled from Jerusalem for idolatry, but retook the city with the aid of Demetrius.

ALCIMUS or ALETHIUS of Gaul, a poet, orator, and historian, who lived in the fourth century, and is believed to have written a life of the Emperor Julian.

ALCIONIUS or ALCYONIUS, a grammarian of Venice, born in 1487, and died in 1527. He taught the Greek language at Florence, and was engaged in the printing-office of Aldus Manutius at Venice.

ALCIPHRON, a Greek rhetorician and litterateur, appears to have flourished in the second century, and to have been a contemporary of Lucian. His only remaining work is a collection of letters, which are valuable from the light they throw upon the social life, manners, and colloquial language of ancient Greece, especially as relating to the lower classes.

ALCMAN, a Greek lyric poet. He was born a slave, most probably in Sardis. At an early age he was emancipated, and we find him in Sparta, making songs for the warlike Spartans. He lived to a good old age, and is said to have died of a disgusting disease. Alcman confesses to a voracious appetite. He probably fell in love with Megalostrata, a richly-gifted poetess, and he appears to have formed a high opinion of woman, and to have been much beloved by the Spartan maidens. The subjects of his muse are various, love-songs predominating. One of his pieces, descriptive of night, has been frequently translated and lauded. Flourished in the seventh century B.C.—J. D.

ALCMEON, a Pythagorean philosopher, who lived in the sixth century B.C. He studied the sciences in the school of the Asclepiades at Crotona, and applied himself with great diligence to anatomy. He studied particularly the structure of the eye and the ear, and is by some supposed to have discovered the Eustachian canal. He placed the soul in the brain, ascribed sleep to temporary stagnation of the blood in the larger vessels, and maintained that health depended on a due proportioning of four antagonistic principles—heat, cold, moisture, and dryness. He was probably the father of philosophic dualism—the antithesis of good and evil, finite and infinite.—J. W. S.

ALCMEON, the son of Megacles, of the illustrious family of the Alcmeonides, lived at Athens about the end of the sixth

century B.C., and distinguished himself as one of the heads of the conservative faction.

ALCOCK, JOHN, bishop, a native of Beverley in Yorkshire, educated at Cambridge, and doctor of laws 1461. In 1462 he was made dean of St. Stephen's, Westminster, and henceforth his promotion was rapid in church and state. The same year he was made master of the Rolls, and in 1470 sent as ambassador to the king of Castile. In 1471 he was chosen bishop of Rochester, and in 1472 lord chancellor, during the illness of Stillington. He was again appointed to that high post in 1465, but only held the seals from April to September of that year, when Rotherham was reinstated. In 1476 he was translated to Worcester, and made president of the court of the Marches, in Wales. Edward IV. appointed him tutor to his son, but from this office he was of course dismissed by Richard III. After the battle of Bosworth, Henry VII. made him lord chancellor, and he exhibited great ability in solving the difficult questions respecting the attainders of several nobles and the king himself, which arose at that time. His wary dexterity commended him to Henry, who promoted him to Ely, in possession of which see he died in 1500. He was a man of considerable learning, and of great proficiency as an architect; and Henry so highly valued his talents, that he made him comptroller of all the royal buildings. Bishop Alcock built a charity at Beverley, where his parents were buried, and the hall of the episcopal palace at Ely; as also a chapel at the east end of the north aisle of Ely cathedral, where his own tomb is. But his chief works were the foundation of a grammar school at Kingston-upon-Hull, and Jesus college, Cambridge, which last he established out of an old nunnery of St. Radigund. He wrote a few works, of which the chief are, "Galli cantus ad Confratres suos curatos in Synodo apud Barnwell," 25th September, 1498, (with a print showing the bishop preaching to the clergy with a cock on each side, and in the front page, an allegory called "The Abbey of St. Sparteè"); some homilies, and a metrical paraphrase of the penitential psalms.—J. B., O.

ALCOCK, JOHN, an eminent English musician, was a native of London, and born on the 11th of April, 1715. He received his education in the choristers' school of St. Paul's cathedral, and was afterwards articled to Stanley, the celebrated blind organist. In 1737, he was elected organist of St. Andrews' church, Plymouth, Devon; and a few years afterwards, of Reading in Berkshire. The latter situation he left in 1749, for the appointment of organist at Litchfield cathedral. In 1755, he took his degree of bachelor of music at Oxford; and in 1761 he resigned his situation as organist at Lichfield, for that of Sutton-Coldfield in Warwickshire. In addition to this latter appointment, he held the situations of organist of Tamworth in Staffordshire, and vicar-choral of Litchfield cathedral. He completed his graduation at Oxford, by taking his doctor's degree in 1765. Dr. Alcock died at Litchfield in March, 1806, at the great age of ninety-one, sincerely and deservedly lamented by his friends and professional brethren. Dr. Alcock's compositions consist of services, anthems, canons, glees, and psalm-tunes, all of which show him to have been an excellent contrapuntist, as well as a pleasing and scientific musician. He also claims the merit of having made a valuable collection of the ancient services and anthems of the church. These MSS. were consigned to the care of Dr. William Boyce, and form the groundwork of the collection now universally known as "Boyce's Cathedral Music."—E. F. R.

ALCON OF THEBES, one of the few Greek sculptors who executed works in cast-iron. Pliny quotes a statue of Hercules as being from the hand of this artist. Most likely this Alcon is the same as Alcon the son of Nileus, a chaser of metals, who, according to Ovid, executed a beautiful vase in commemoration of the self-sacrifice of Methiocha and Menippe, the daughters of Orion. Although no date is known about Alcon, it seems evident that he belongs to a very early period of art in Greece.—R. M.

ALCUIN or ALCWIN, called also ALBINUS, the restorer of letters in the age of Charlemagne, was born in or near York about the year 732. Being of noble family, his education was intrusted to the care of Egbert, archbishop of York, whose cloister-school was then one of the most efficient and renowned in Europe. Alcuin's principal master in the school was Ælbert, whom he is said to have accompanied to Rome, by the desire of Egbert, for the purpose of purchasing books for the library of the monastery. On Ælbert's accession to the see in 766, Alcuin succeeded him in the presidency of the school, in which he continued till 782. The increased celebrity which his learning and success as a teacher of youth procured for the seminary, attracted to it numerous scholars from all quarters, and among other distinguished men who were then educated under his eye was St. Lutger, the apostle of the Saxons. On Ælbert's death in 781, Eanbald, a pupil and friend of Alcuin's, was appointed to the see, and Alcuin was despatched to Rome to obtain the pallium for the new archbishop. It was on his way back from Rome through Italy, that he met at Parma the Emperor Charlemagne, by whom he was earnestly pressed to settle in France, with the view of restoring the light of letters and arts to what was then a rude and semi-barbarous kingdom. Alcuin's ambition of usefulness could desire no nobler field of exertion, and he promised to return to the emperor after completing the commission which he had undertaken for Eanbald. He arrived at the court of Charlemagne in 782, and the magnanimous emperor himself became his first scholar. The imperial palace was transformed into an academy—the first of those palatine schools which long vied with the schools of the monasteries in usefulness and fame. Charles studied the holy scriptures, dialectics, and rhetoric, under the most learned master of the age; and his noble example was followed by his sons, his daughters, his sisters, and all his principal courtiers. A court life, however, and the scenes of war and disorder through which Alcuin had often to follow the movements of the emperor, were little congenial to the scholar's habits, who for fifty years had been accustomed to the simplicity and tranquillity of monastic life. He began to sigh for the quiet cloisters which he had forsaken at York, and Charles, in order to retain him in France, successively bestowed upon him the abbeys of Ferrières, St. Loup, and St. Jossa. In 790 he made a visit to England, from which he was again called back in 792, by the urgent solicitations of the emperor, to take part in repressing the heresy of the Adoptionists respecting the sonship of Christ, which had recently been put forward by Felix, a French bishop, and Elipand, bishop of Toledo. At a council convoked at Frankfort-on-the-Maine in 794, Alcuin took the lead against Felix, and refuted the heresy by a triumphant display of scriptural and patristic learning. His arguments were embodied in a work, entitled "Liber Albini contra Hæresim Felicis." In 796 Alcuin became abbot of the monastery of St. Martin at Tours; and though now far advanced in life, he resolved to make that great abbey, which was enriched with magnificent domains, a model of discipline and intellectual activity. He restored among its numerous monks the strictness of the rule of St. Benedict. He added greatly to the riches of the library, by the purchase and transcription of books; and he founded a school for instruction in languages, science, and arts, which speedily became a rendezvous of students from all the kingdoms of Europe. Alcuin gave lessons himself in the holy scriptures, in the ancient languages, in grammar, rhetoric, dialectics, and astronomy. The seminary retained its celebrity throughout almost the whole of the middle ages. The most famous of its scholars was Raban Maurus, archbishop of Maintz; Haymo, bishop of Halberstadt; and Richbod, archbishop of Treves. Alcuin never quitted again his abbey of Tours. In 800 he was invited by the emperor to assist at his coronation at Rome; but he earnestly prayed that so fatiguing a journey might not be imposed upon his advanced age and many infirmities. "Have a pious compassion," he pleaded with his illustrious master; "permit repose to a man who is worn out with labours; suffer him to pray for you in his devotions, and to prepare himself, by confession and fasting, to appear before the Eternal Judge." He died on the 19th of May, A.D. 804, and was buried in the church of St. Martin. His writings were very numerous. The best edition of them is that of Froben, abbot of St. Emmeran, published at Ratisbon in 1777, two vols. folio. His letters to the emperor, whom he sometimes addresses with an affectionate familiarity, as his "dilectissimus David," are particularly interesting. Though not entirely free of barbarisms, his Latin style is one of the best of the middle ages. Alcuin has no claim to the praise of originality of mind or creative genius; nor did he even add much that was new to the existing stores of human knowledge. All that can be claimed for him is, that his superior talents and indefatigable industry enabled him to master all the learning of his age; and that his enlightened zeal in the interests of knowledge and culture, and a skill in the work of education fully equal to his zeal, made him one of the brightest lights of the period in which he lived, and one of the greatest benefactors of mediæval Europe.—P. L.

ALDABI, a Jewish rabbi of Spain, who lived in the latter

half of the fourteenth century, and obtained distinction as a theological writer.

ALDEGATI, Marco Antonio, an Italian poet, born at Mantua, held the chair of Latin poetry at Ravenna about 1484.

ALDEGRAEF or ALDEGREVER, Heinrich, a German painter, pupil of Albert Durer, born in Westphalia in 1502; died 1562. He has left several valuable series of engravings.

ALDEGUELA, Joseph Martin d', a Spanish architect, was born at Menzanede in 1730, and died in 1802 at Malaga, where he had erected an excellent aqueduct.

ALDERETE, Diego Garcias d', a Spaniard, who lived in the sixteenth century, and became distinguished for his attainments in classical literature.

ALDERETE, Joseph and Bernardo, two Spanish ecclesiastics, who were born at Malaga in the 16th century, and distinguished themselves as antiquarians and orientalists.

ALDERSON, John, a distinguished physician, who was born at Lowestoft in 1758, practised at Hull and Whitby, and died in 1829. He wrote several treatises on various medical subjects.

ALDHELM, Saint, of the royal blood of Wessex, and nearly related to King Ina, entered upon the monastic life at Malmesbury, where he became abbot. He spent his large estate in erecting and endowing churches, and is said to have built the first organ in England. Aldhelm was also indefatigable as a preacher, and most assiduous in teaching the ignorant, for which purpose he made a Saxon version of the Psalms. On the death of Hedda, bishop of Winchester, the see was divided, and Aldhelm, against his will, was made bishop of Sherborne. He was most anxious for union with the Welsh Christians, who refused to adopt the Roman usages, and was so far successful as to keep the peace, during his life, between Ina, king of Wessex, and Grant, the Celtic king of Cornwall. Aldheld died May 25th, 709. He had corresponded with all the learned men of the day, and was himself a scholar of no mean parts. His life, written by King Alfred, has unfortunately perished.—J. B., O.

ALDHUN, bishop of Lindisfarne, who brought St. Cuthbert's body to its final resting-place at Durham, of which see he was the first bishop, the ecclesiastical jurisdiction having been transferred thither from Lindisfarne. Died in 1018.

ALDIGHIERI or ALTICHIERO DA ZEVIO, an Italian painter, flourishing about 1382. He was attached to the Scaligeri, the lords of Verona, for whom he executed several important works, noted for excellent conception and beautiful colouring.—R. M.

ALDINI, Giovanni, nephew of the famous Galvani, was born at Bologna, 1762; died in 1834. Being perfect master of several languages, he wrote his works in various tongues, and published them in different countries. He wrote in English:—"General Views on the Application of Galvanism to Medical Purposes, Principally in Cases of Suspended Animation," and "A Short Account of Experiments made in Italy, and Recently Repeated in Geneva and Paris, for Preserving Human Life and Objects of Value from Destruction by Fire."—S.

ALDINI, Tobia, superintendent of the Farnesian garden at Rome, was born at Cesena in the 17th century. He has left a description of this garden, in which he was assisted by Pietro Castelli, and which contains many particulars interesting to botanists. The Farnesian mimosa takes its name from him.

ALDOBRANDINI, Fiorentino, commonly called Dino, for some time taught medicine at Bologna, but finally settled at Sienna. He has left some notes on the treatise of Hippocrates upon the nature of the fœtus. Died at Florence in 1327.

ALDOBRANDINI. A noble Tuscan family of this name flourished at Florence from the twelfth to nearly the close of the fifteenth century, and produced several celebrated men, amongst whom were:—Silvestro, who was a professor of law in Pisa during the sixteenth century, and was appointed advocate of the treasury and apostolic chamber by Paul III.—Giovanni, son of Silvestro, was created a cardinal by Pio V.—Tommaso, his brother, has left some works of little consequence, which, however, have been admired by Casaubon.—Ippolito, another brother, became pope by the name of Clement VIII. (see that name.)—Cinzio Passero, nephew of these three last, was named cardinal in 1593. Tasso has dedicated to him his "Gerusalemme Conquistata."—Pietro, his brother, also a cardinal, was appointed legate to France, and settled the unhappy dissensions which existed between the duke of Savoy and Henri Quatre.—Giovanni Francesco, a third brother, was a soldier, and fought under Rodolph II. in his wars with the Turks. His son Silvestro became a cardinal, and his nephew Giovanni-Giorgia was created prince of Rossano, in the kingdom of Naples. In his person this celebrated family became extinct, his daughter Ottavia carrying all its wealth to the families of Borghese and Pamfili, with whom she became allied by marriage.—S.

ALDOBRANDINI, Giuseppe, an Italian musician of the seventeenth century, was long president of the Philharmonic Society of Bologna. He has left some specimens of his art, which have been published at Amsterdam.

ALDRED, surnamed the Presbyter, or the Glosser, *i.e.*, Commentator, author of the curious and valuable Anglo-Saxon manuscript, called "The Book of Durham," preserved in the cathedral of that town. He lived about the commencement of the ninth century.

ALDRED, called also ALRED and EALRED, was originally a monk of Winchester. His first ecclesiastical dignity was the abbey of Tavistock, whence Edward the Confessor promoted him to the see of Worcester, in which capacity he undertook an embassy to the Emperor Henry II. Aldred seems to have been an avaricious man, for we find him holding many benefices, and administering the affairs of the dioceses of Hereford and Winchester in the absence of their bishop. On his elevation to the archbishopric of York in 1060, he procured the royal license to hold *in commendam* his old see of Worcester; but Pope Nicholas II. refused him the pall when he applied for it at Rome, alleging that Aldred had been guilty of simoniacal practices. The matter was, however, settled in Aldred's favour, and the pall was eventually granted at the intercession of Tosti, earl of Northumberland, who had accompanied Aldred to Rome, on that prelate's promising to resign the see of Worcester. Notwithstanding the favours Aldred had received from Edward, he did not hesitate, after the Confessor's death, to side with Harold, and when that prince had fallen at Hastings, Aldred passed over in like manner to the Conqueror, whom he crowned at Westminster. He had the courage, however, to rebuke William severely for his cruelty and oppression, when the true nature of the Norman rule was made manifest; and worn out with grief and disappointment at the failure of the inhabitants of the north to restore the national dynasty, he died soon after the capture of York by William, A.D. 1069.—J. B., O.

ALDRIC, Saint, an ecclesiastic of high standing under the immediate successors of Charlemagne, was born in France about 800, but was of a German family. He became bishop of Le Mans in 932; died in 856. His skill in music has given rise to a false impression, that he was the first to introduce the organ into churches.

ALDRICH, Henry, D.D., was born in 1647, and educated at Westminster school. In due course he passed to Christ's Church, Oxford, of which foundation he was afterwards a canon. Aldrich was a man of considerable attainments, a good scholar, architect, and musician. Of his skill in architecture, Oxford possesses many specimens; for example, Peckwater Quadrangle at Christ Church, the Chapel of Trinity College, and All Saint's Church. Several services and anthems attest his proficiency in sacred music, and the "Bonny Christ Church bells" prove the versatility of his musical powers. His compendium of logic is used to this day at Oxford. Aldrich died in 1710. He had collected materials for a history of music, which, however, he never published, and was employed as one of the editors of Clarendon's History of the Rebellion. Besides the "Logic" mentioned above, he left some tracts on the real presence, and a Latin work on the principles of architecture.—J. B., O.

ALDRICH, Robert, was born at Burnham in Bucks, and was appointed archdeacon of Colchester, 1530, canon of Windsor, 1534, and bishop of Carlisle, 1537. The doctrinal changes in Henry's, Edward's, and Mary's time, made no difference to Bishop Aldrich. He complied with them all, and died, 1555, in possession of his see. He left a few theological pieces.

ALDRINGER, Johann, an Austrian field-marshal under Ferdinand II., who raised himself from the position of a common soldier. He was commissary-general to the army of Wallenstein in 1625, and after many successes, drowned himself in the Iser because he failed before Landshut in 1634.

ALDROVANDINI. A family of artists of this name flourished at Bologna in the first half of the eighteenth century.—Giuseppe was a decorative painter, and much esteemed in his own department of art; his son Tommaso, who died 1736, in

conjunction with Franceschini, painted the chamber of Council at Genoa; and POMPEO AGOSTINO, the nephew of Giuseppe, who resided at Rome, where he died in 1739, has bequeathed to us numerous engravings, and pictures both in oil and distemper.—S.

ALDROVANNI, ULISSE, a celebrated naturalist, was born at Bologna on the 11th September, 1522, and died on the 10th November, 1607. At the age of six he lost his father, and was placed as a page in the family of a rich bishop. Quitting this, he was at twelve years of age apprenticed to a merchant. This occupation was not congenial to his taste, and he speedily gave it up. After travelling in Spain, he returned to Bologna, where he prosecuted the study of law. He subsequently went to Padua, and attended lectures on law and medicine. Being suspected of protestantism, he was arrested and imprisoned at Rome. On his liberation, he returned to his native city, and studied botany under Lucas Ghino, who was professor of that science in the university. He continued to pursue his scientific studies both at Bologna and at Padua. In 1553 he took the degree of doctor of medicine, and in 1560 he was appointed professor of natural history and of logic at Bologna. He established a botanic garden in the city, and was chosen to be inspector of drugs. He was fond of natural history in all its departments, and spent much of his time and fortune in travelling to distant countries, and in making collections of animals, plants, and minerals. He wrote histories of birds, insects, fishes, quadrupeds, metals, and trees. He died at the age of 85, and was buried with pomp, at the expense of the state, in the church of Saint-Etienne, in Bologna. During his lifetime he published only four volumes of the large work which bears his name. The remaining ten were published partly under the direction, and at the expense, of the senate of Bologna, and partly by private parties. His botanical works are—"Dendrologia Naturalis, or Natural History of Trees," and "Pomarium Curiosum, or a Description of their Productiveness, Culture, and Economical Uses." These works were published by Montalban, professor of botany at Bologna, in 1667, being sixty years after the death of the author. Monti named the genus Aldrovandia, in honour of him. The genus belongs to the natural order Droseraceæ, and comprehends a singular aquatic plant, which floats in water by means of bladder-like leaves filled with air.—J. H. B.

ALDRUDA, BERTINORO, Countess of, a woman of great courage and address, belonged to the noble family of Frangipani of Rome, and by the death of her husband, Count Bertinoro, early became a widow. Supported by the Guelphs, she raised the siege of Ancona, assailed by the imperial armies in 1172.

ALDUIN, the first king of the second Lombardian dynasty, flourished about the middle of the sixth century. The Emperor Justinian entered into an alliance with him, and conceded to him the province of Pannonia, on condition of his sending mercenaries to check the Ostragoths in Italy. It is supposed Justinian fomented the wars which he carried on with varying success against the Gepidæ, down to the time of his death, in order to divert the attention of both parties from his own possessions. By his wife, a descendant of Theodoric, king of the Ostragoths, Alduin left a son, Alboin I., by whom the Lombard power was firmly established in Italy.—S.

ALDUS MANUTIUS (ALDO MANUZIO), was born at Bassiano in 1447. In early life he studied both at Rome and Ferrara. When Ferrara was besieged by the Venetians, he left it for Mirandola, the residence of the famous Pico, with whom he was on intimate terms. Under the patronage of Alberto Veo, the lord of Carpi, Aldo thought of establishing a printing-press at Pavia, and ultimately carried out his design at Venice. His labours commenced about 1488, and his first publications made their appearance about two years afterwards. Aldo soon surpassed all printers of his time in accuracy, beauty, and copiousness. Not only did he spare no expense in procuring the most correct manuscripts, but he enjoyed the assistance of a company of learned men, who met regularly at his house, and formed an academy. A Greek psalter is said to have been the first book he printed; and copies of Hesiod, and Aristotle's "Organon" were issued in 1495. A new and elegant form of type was invented by him, called often the "Italic," or cursive, and in it he printed first an octavo Virgil, while other classics followed in succession. Aldus compiled, also, a Latin and Greek grammar, and a Greek and Latin dictionary. Aldus was compelled to leave Venice in 1506, his property being plundered, and did not return till 1512, when he set up his press again, in partnership with his father-in-law Andrew Asola. He died in the sixty-seventh year of his age—having been set upon and wounded by three unknown assassins. The Aldine editions were famed in their day, and they are still precious literary curiosities. A catalogue of the works of Aldus has been published by Renouard at Paris. His son, named PAUL, succeeded him, and was likewise eminent in learning, criticism, and printing. His edition of Cicero in 1540 was a work of great value. Born at Venice 1512, and died there 1574. ALDUS MANUTIUS, son of Paul, was one of the most learned men of his time, and famed also for his printing. Died 1597.—J. E.

ALE, EGIDIUS, a painter, born at Liege, died, according to Zani, in 1689. With Morandi, Romanelli, and Bonatti, he executed the whole decoration of the sacristy of the church of Santa Maria dell' Anima at Rome, of which his portion was an altarpiece in oil, and the ceilings of the chapels in fresco.

ALEA, LEONARD, a native of Paris, died in that city in 1812. As a man of letters, he did much for the revival of religious sentiment in France after the Revolution. His principal works are—"La Religion triomphant des attentats de l'impiete," and "Reflexions contre le divorce."

ALEANDER, HIERONYMUS, the ELDER, archbishop of Brindisi, and cardinal of the Roman church, played a not unimportant part in the history of the Reformation. He was born at Motta, a small town of Italy, 13th Feb., 1480, and early distinguished himself by his taste for, and rapid proficiency in, liberal knowledge. In addition to the classical languages, he occupied himself with the study of Hebrew and Arabic, and made uncommon attainments in mathematics, astronomy, and music. His father was a physician, and for some time he contemplated adopting the same profession; but having changed his resolution in favour of the church, he devoted himself to the professional study of theology. The fame of his abilities having been carried to Rome, Pope Alexander VI. employed him on a mission to Hungary, but he was disabled from executing it by an illness which arrested him at Venice on his way. Here he made the acquaintance of Erasmus, through Aldus Manutius, and aided him in the publication of his celebrated Adagia. In 1508 he was invited into France by Louis XII., and taught Greek for six years in the universities of Paris and Orleans. Having exchanged this office in 1514 for the service of the prince-bishop of Liege, to whom he was recommended by Stephen Poncherius, bishop of Paris, and who made him his secretary and chancellor, and a canon in his cathedral, he was sent in 1516 to Rome, to promote the elevation of his patron to the cardinalate. Here he fell under the eye of Leo X., who invited him to remain in Rome, and appointed him to the honourable post of librarian of the Vatican. His zeal against Luther recommended him to Leo as a suitable man to send as his nuncio into Germany and the Netherlands, to oppose the doctrines of the German monk. The violence of his proceedings and language in this character was too much even for his friend Erasmus, who quarreled with him irreconcilably on this occasion. He was present at the diet of Worms in 1520, where he employed all his eloquence and arts, first to prevent the diet from giving a hearing to Luther, and next, when he had failed in that object, to obtain an imperial edict against the reformer. He did his utmost even to prevail upon the young emperor Charles to violate the safe-conduct which had been given to Luther. At the close of the diet he returned to the Netherlands, where he signalized himself by the cruelty of his persecuting measures against the evangelical monks of St. Augustine at Antwerp. It was at his instance that the two first martyrs of the Reformation—Henry Voes and John Esch—were burnt to ashes in the great square of Brussels, on the first of July, 1523. For these zealous but unscrupulous services Aleander was rewarded, in 1524, with the bishopric of Brindisi, by Pope Clement VII. In the following year, having been sent as nuncio to Francis I., he was taken prisoner along with that monarch at the battle of Pavia, and had to pay a heavy ransom to recover his liberty. In 1531 he went a second time into Germany as papal legate, but was unable to prevent the conclusion of the religious peace of Nurnberg in that year, which secured for the Reformation some years of tranquillity. In 1538 he was made a cardinal by Pope Paul III., and was destined, along with cardinals Campeggio and Simonata, to preside at the general council which was then in contemplation. In the same year he was a third time dispatched into Germany, to stimulate the Romish princes of the empire to more vigorous measures against the protestant states, but with no

better result than on the previous occasion. The state exigencies of Charles and Ferdinand still made it necessary for them to temporise with the Reformers; and Aleander returned in bitter disappointment to Rome. He died 31st Jan., 1542, and left behind him some fruits of his earlier studies, in several works of a grammatical and lexical character, and an unfinished work, "De concilio habendo," which is said to have been of service to the pope and his bishops and doctors, in the management of the council of Trent.—P. L.

ALEANDER, Hieronymus, the Younger, grand-nephew of the cardinal, was born at Motta in Friuli, July, 1574; died 1629. He has left works on various subjects, antiquities, law, &c.

ALEAUME, Louis, a French writer of the 16th century, celebrated for his Latin poetry; was born at Verneuil 1525; died 1596.

ALEFELD, the name of several distinguished individuals connected with the duchy of Holstein:—Benedict, born 1506; died 1586; left behind him some Latin letters to the superintendent of the province.—Christian Albert lived at the end of the seventeenth century, and published, at Copenhagen, a treatise on mathematics.—Dethlev-ab., a politician of the seventeenth century.—Fred-ab., born in 1623, lost his valuable library by fire in 1682. Died at Copenhagen in 1686.

ALEFELD, George Ludvig, was born at Giessen, 1732, and having gained his medical diploma in 1756, was appointed professor of medicine and physics in that university. He died in 1774, leaving several works on medical subjects.

ALEGAMBE, Philip, a jesuit writer, was born at Brussels, 1592. He taught philosophy at the jesuit college of Gratz, where the prince of Eggenberg appointed him tutor to his son, with whom he travelled through the principal countries of Europe. He has left many writings, the chief of which is an elaborate work on the biography and bibliography of the earlier jesuit writers—a continuation of the work published at Antwerp by Ribadeniera. After the death of Alegambe at Rome, 1651, this work was enlarged by Father Nathaniel Southwell.—S.

ALEGRE, Yves, Marquis d', a field-marshal of France, was born 1653; died 1733. He distinguished himself much under Villars in his German and Flemish campaigns, and, as a reward for his services, was nominated by Louis XIV. his commissary to preside over the assembly of the states in Brittany.

ALEKSDAEEV or ALEXEJEV, Feodor Yacovlevitch, a painter, called the Russian Canaletto; born 1755; died 1821. He was patronized by the Emperor Paul, and was distinguished for skill in perspective and general accuracy.

ALEMAGNA, Giusto d', a painter, who lived in the fifteenth century. He was probably of German origin, though his principal work, a fresco, is to be found in the convent of Santa Maria di Costello at Genoa.

ALEMAN, Louis, called the Cardinal of Arles, the founder of the "moderate," as opposed to the "ultramontane" party in the church of Rome, was born at Bugey in 1390. He distinguished himself as one of the presidents of the council of Basle in 1431, by his vehement opposition to Eugenius IV., who asserted the supremacy of the popes over the councils. It was Aleman who caused the election of the antipope Felix V., whom he afterwards, however, prevailed upon to abdicate. Having lost all his ecclesiastical dignities under Eugenius IV., he was restored to them by Nicolas V. Died in 1452.—A. M.

ALEMAN, Mateo, a Spanish author, who wrote in the latter half of the 16th century, and had an office in the treasury under Philip II. His once celebrated work, "Guzman de Alfarache," was translated by Le Sage into French, and may be regarded as, in some measure, the parent of Gil Blas.

ALEMAND, Louis Augustin, first an advocate, and afterwards a physician, was born at Grenoble in 1653. He was an author of some repute in his day. His principal works are:—"Nouvelles observations, ou guerre civile des Français sur la langue," and "Histoire monastique de l'Irlande," the basis of the "Monasticon Hibernicon." Died about 1728.

ALEMAN, Conrad, called also Conradus de Monte-Puellarum, was a learned German, rector of the university of Vienna. Born at Magdeburg in 1309; died at Ratisbon in 1398. He has written a "Vita Erhardi Episcopi;" "Vita Dominici;" "Politica œconomica et monastica," &c.

ALEMANNI or ALEMANNO, Antonio, a Tuscan poet, who flourished about the end of the fifteenth and the commencement of the sixteenth centuries. He wrote sonnets, and a "Comedia," treating of the conversion of St Mary Magdalene.

ALEMANNI or ALAMANNI, Cossimo, an enthusiastic admirer of Thomas Aquinas, and author of a summary of the writings of that remarkable schoolman, was born at Milan about 1559, and died in 1634.

ALEMANNI or ALAMANNI, Luigi, an Italian poet and statesman, was born at Florence in 1495. The discovery of a political plot in which he had engaged, compelling him to flee, he repaired to Venice, afterwards to Genoa, and ultimately settled in France. So highly was he appreciated by Francis I., as to be sent by him as his ambassador to Charles V. He executed the mission with great address. He equally enjoyed the favour of Henry II. of France, who repeatedly employed him in important negotiations. Died at Amboise in 1556.—E. M.

ALEMANNI or ALAMANNI, Niccolo, a Greek by descent, born at Ancona in 1583, was educated at Rome, where he became an ecclesiastic, professor of rhetoric and Greek literature, and afterwards librarian to the Vatican. Besides several Latin dissertations, he published the "Secret History" of Procopius. Died at Rome 1625.

ALEMANNO, Giovanni, or Giovanni d'Alemagna, a painter of German origin, established at Venice during the first half of the fifteenth century. Pictures of his may be seen in several churches of Venice and Padua.

ALEMANS, Nicholas, a Flemish miniature portrait painter of great fame during the latter part of the seventeenth century. He studied in Italy.

ALEMBERT, Jean-le-Rond d', one of the most eminent scientific and literary men of the eighteenth century, was born on the 16th of November, 1717, in Paris, where he also died on the 29th of October, 1783. He was the illegitimate son of the Chevalier Destouches-Canon, and the celebrated beauty, Madame de Tencin. Having been exposed by that lady on the threshold of the church of St.-Jean-Le-Rond, the infant was found by the commissary or police magistrate of the quarter, who gave him the name of the patron saint of that church, and intrusted him to the care of a woman named Rousseau, wife of a glazier, who lived in the street Michel-le-Comte. What were the qualities of that poor and humble nurse, may be inferred from the filial affection with which D'Alembert for more than forty years repaid her kindness and care.

A few days after the birth of Jean-le-Rond, his situation was discovered by his father, who provided for his education, and settled upon him an annuity of forty-eight pounds a year. He was educated with a view at first to the profession of the law, and afterwards to that of medicine; but so strong was his natural bent towards science and literature, that he finally determined to be content with his annuity as a means of subsistence, and his nurse's house as an abode, and to devote himself entirely to his favourite studies, which, though fruitful of enjoyment and honour, he well knew to be barren of emolument.

D'Alembert first acquired distinction in mathematical science by his "Mémoire sur le calcul intégral," presented to the Academy of Sciences in 1739. Of that body he was elected a member in 1741; and he afterwards continued to produce a series of treatises and papers relating to analytical mechanics, which contributed, perhaps, more than the works of any other author of the period, to reduce to a systematic form the art of applying mathematical principles to the development of the consequences of those laws of motion and force which had been established by Galileo and Newton. One of his discoveries, not involving any new physical law, but consisting in an admirably simple and general method of expressing mathematically the application of the known laws of motion to any system of bodies connected in any manner, and acted on by any system of forces, how complicated soever, is known to this day by the name of "D'Alembert's Principle." It is this—"If, from the forces impressed on any system of bodies connected in any manner, there be subtracted the forces which, acting alone, would be capable of producing the actual accelerations and retardations of the bodies, the remaining system of forces must balance each other." A general idea of the scientific labours of D'Alembert may be best given by the following lists of his mathematical, mechanical, and astronomical works:—"Traité de Dynamique," 1 vol. 4to; "Traité de l'équilibre et du mouvement des Fluides," 1 vol. 4to; "Reflexions sur la cause générale des Vents," 1 vol. 4to; "Recherches sur la Précession des Equinoxes et sur la Nutation de l'axe de la Terre," 1 vol. 4to; "Recherches sur différent points importants du système du monde," 3 vols. 4to; "Tabularum

lunarium emendatio," 1 vol. 4to; "Opuscules mathématiques," 8 vols. 4to.

In 1754, D'Alembert began to become distinguished in literature and philosophy, as well as in science. He was one of the editors and authors of the well-known Encyclopædia projected by Diderot. The preliminary discourse of that work was read by D'Alembert to the French Academy, on the 19th of December, 1754, the day of his admission into that body. His literary, historical, and philosophical works, have been published in a collected form; the most complete edition is that of Bossange, in five volumes octavo, Paris, 1821. The following are the titles of some of those works:—"Melanges de philosophie, d'histoire, et de littérature;" "Essai sur la société des gens de lettres avec les grands," a work which Condorcet, in his éloge of D'Alembert, treats as having had a large share in promoting that independent spirit and position by which the men of letters of the present age are distinguished from those of former times. "Traduction de quelques morceaux de Tacite;" "Éléments de philosophie," first published in 1759. "Sur la destruction des Jésuites." This work was one, amongst various others, which raised many enemies against its author. As holding an intermediate place between science and elegant literature, we may mention D'Alembert's treatise on music:—"Eléments de musique théorique et pratique." Having been appointed secretary to the French Academy in 1772, D'Alembert wrote éloges or discourses on the lives of nearly seventy deceased members of that body.

The frank, lively, and amiable character of D'Alembert, and his conversational talent, caused him to be a general favourite in the best society of Paris. His literary and scientific celebrity procured for him splendid offers of wealth and honours from Frederick the Great of Prussia, and Catherine of Russia; the former proposing to him the office of president of the Academy of Berlin, the latter that of tutor to her son. D'Alembert, preferring poverty and independence, steadily declined both proposals, but retained the friendship of the sovereigns. With Frederick he continued long afterwards to correspond, and accepted from him a pension of forty-eight pounds a year.

The income of D'Alembert, though augmented by legacies from Madame Geoffrin and from David Hume, was at all times very small; yet it was more than sufficient for his frugal manner of life; and even in his poorest days, he found means to support his nurse, to educate the children of his first schoolmaster, to assist various young students, and to perform other acts of munificence.

A brotherly and sisterly affection existed for many years between D'Alembert and Mademoiselle de l'Espinasse; and the most severe affliction which he ever suffered, was from the death of that lady, caused by grief at that of her affianced lover, the Marquis de Mora.

The health of D'Alembert, according to some authors, notwithstanding, but possibly in consequence of, his extreme abstemiousness, was always delicate. After a tedious and painful illness, borne with much patience and fortitude, he died at the age of sixty-six. His éloge, by Condorcet, contains the best account of his life and works.—W. J. M. R.

ALEN or OLEN, Jan Van, a Dutch painter, an imitator of Melchior Hondekveter; born in 1631; died in 1698. *Another* painter of the name of Van Alen lived at Prague about 1618; and a *third* at Dantzic about 1656.

ALENCE, Joachim d', was born at Paris, and died at Lille in 1707. He has left works on the magnet, the barometer, &c.

ALENCON, Counts and Dukes of, a family of French nobility. The title originated in the tenth century, under Richard II., duke of Normandy, who conferred the fief of Alençon on William, the first count of the name. Died 1028. The last count of Alençon was Robert IV., who died in 1219. The county now reverted to the crown, and was converted into a dukedom. The first duke of Alençon was Pierre, son of St. Louis (Louis IX). He died without issue in 1283, and the title passed to the House of Valois. Charles of Valois, brother of Philip the Fair, was the first duke of this family (1293). He fell at Crecy in 1346. The last of the line was:—

Alençon, Charles IV., Duke of, son of René. He was constable of France, and commanded the vanguard at the battle of Pavia; but died of shame at his disgraceful overthrow there in 1525. The duchy of Alençon was now conferred by Charles IX. on Catherine de Medicis, who restored it to him in 1566, when he gave it to the most noted individual of the name:

Alençon, Francis, Duke of, brother of Charles IX. of France, as also of Francis II. and Henry III.; born 1554, during the religious troubles of France in the reigns of Charles IX. and Henry III. Alençon pretended friendship for the Huguenot party, to serve his own ambitious designs; and he was one of the husbands proposed for Queen Elizabeth of England; he was, however, present with the army which besieged the Huguenots in Rochelle in 1573—a circumstance that did not aid his suit for the protestant princess. The grand aim of the duke of Alençon's ambition, besides gaining the hand of Elizabeth—which, on occasion of his visit to England in 1581, he very nearly obtained—was to make himself sovereign of the Netherlands. In consequence of the services he rendered the confederate states against the duke of Parma, he so far succeeded in this as to be made duke of Brabant and count of Flanders (1582); but the farther development of his plans for his own aggrandizement alarmed the people of the Netherlands, and Alençon found himself compelled to retire to France. His health was already broken up, and he died unregretted at the age of thirty, in 1584.

Francis of Alençon never married, and his death again threw the duchy into the hands of the crown. It was held by various members of the royal family of France in succession, and finally by Louis XVIII. before his accession to the throne.—A. M.

ALENI, Tommaso, an Italian painter, a native of Cremona, flourishing about 1515. He was a successful imitator of Galeazzo Campi.

ALEOTTI, Giambattista, an Italian architect and engineer; born about 1546; died 1636. He was employed by Pope Clement VII. to construct the citadel of Ferrara, and by Prince Ranuccio to erect the theatre of Parma in 1619. Aleotti also wrote on hydrostatics and pneumatics. Vittoria Aleotti, his daughter, was a musical composer of some note towards the close of the sixteenth century.—A. M.

ALER, Paul, a learned German jesuit, professor in the university of Treves; born in 1656 in the territory of Lunembourg; died in 1727. He wrote a "German-Latin Dictionary," a "Gradus ad Parnassum," and other works.

ALÈS, Pierre-Alexandre, Viscount of Corbet, a French author, who wrote on a great variety of subjects; born in 1715; died about 1770. During one period of his life, Alès served in the army. Besides other works, he wrote "Dissertation sur les antiquitès d'Irlande," 1749, 12mo; "De l'origine du mal," Paris, 1758, 2 vols. 12mo; and "Nouvelles observations sur les deux systèmes de la noblesse commerçante ou militaire," Amsterdam (Paris), 1758, 12mo.—A. M.

ALESIO, Matteo Pietro, an Italian historical painter of the sixteenth century, studied with remarkable success under the great Michel Angelo, whose style he strove to imitate throughout his whole career. Having passed into Spain when still young, he executed several large frescos for the cathedral of Seville; but being of a very modest character, on seeing a picture by Luiz de Varga, he declared that Spain could not want him any more, and returned to Italy. He was also an engraver. Died in 1600 in Rome, his native town.—R. M.

ALESIUS Alexander, was one of the earliest and most distinguished converts to the Reformation in Scotland. The family name was Alane; he adopted the name of Alesius (from ἀλεύω, to be a fugitive) after he was driven into exile. He was born of a respectable family in Edinburgh, 23d April, 1500, and studied at St. Andrews, where he took the degree of Bachelor of Arts in 1515. From the college of St. Leonard's, then newly founded, he passed into the Augustinian priory of St. Andrews, with which it was in close connection, where he became a canon, and applied himself, under the instruction of John Major, to the study of scholastic theology. He was at first a zealous opponent of Luther's doctrines, but was soon after gained over to them by Patrick Hamilton, the protomartyr of Scotland, whose trial and martyrdom in 1528 he witnessed, and has given an interesting account of in one of his works. (See "Patrick Hamilton,"—an historical biography by Professor Lorimer of London.) Having soon after begun to preach against the corruptions of the clergy, he was thrown into prison by his prior, Patrick Hepburn, and would have fallen a victim to his resentment if he had not succeeded in effecting his escape. He fled under night to Dundee, where he was received by a kinsman of his own on board a ship which set sail the next morning for a foreign port. This was most probably in 1530. After many wanderings in Denmark, France,

Belgium, and Germany, Alesius took up his abode in Wittemberg towards the end of 1531, where he attached himself with a special affection to the person and teaching of Melancthon, and devoted several years to the study of Greek and Hebrew, and the evangelical theology. He took an active part in the affairs of the university, and in 1534 filled the honourable office of Dean of the Faculty of Arts.

Meanwhile the bishops at home had proceeded against him for heresy, and had condemned and banished him without a hearing. On receiving intimation of this, and also that they had issued an edict prohibiting the reading of Tyndal's translation of the New Testament, which since 1526 had been finding its way into the Scottish ports, Alesius determined to appeal to the young king, James V., not only to ask a hearing for himself, but still more to implore him to cancel the unholy and oppressive edict of the bishops. In 1533 he penned at Wittemberg a highly interesting letter to the king, entitled "Epistola contra decretum quoddam Episcoporum in Scotia, quod prohibet legere Novi Testamenti libros lingua vernacula," which was printed and published, and copies of which he despatched with a messenger into Scotland. It is written with great force of argument and beauty of style, and deserved a better fate than to have been forgotten by his countrymen, and almost totally lost. It was never reprinted, apparently, and only two copies of it are known to be now in existence. It immediately involved its patriotic author in an unpleasant controversy. John Cochlæus, a Romish theologian, who had made himself notorious by the number and the scurrility of his attacks upon the Reformers, had no sooner seen the epistle of Alesius, than he addressed a counter-epistle to James V., which had the good effect of drawing from Alesius a second epistle to the king, of greater length and still deeper interest than the first. He replies to the sophistical arguments of Cochlæus; reargues with much power the question of allowing the use of the vernacular Bible to the laity, and enters at some length into the general questions which had been raised by the German reformers. This valuable tract, which is almost as rare as the first, is entitled "Alexandri Alesii Scoti Responsio ad Cochlæi Calumnias," and was no doubt printed at Wittemberg in 1534. By these writings, Alesius took the honourable position of being the first Scotchman who stood forward to defend, by learned argument, the right of his countrymen to possess and to read the word of God in their mother tongue—a service which it is remarkable that none of our historians record, and which was first brought into prominent notice by a recent author, the Rev. Christopher Anderson, in his Annals of the English Bible. There can be little doubt that Melancthon was at least *joint author* of these epistles—a highly interesting fact, bringing out, as it does, a connection between 'the preceptor of Germany' and the early Scottish Reformation, which has escaped the notice of all our protestant ecclesiastical historians, both native and foreign.

In 1535 Alesius removed from Wittemberg to England. He was the bearer of Melancthon's present of a copy of his "Loci Communes" to the English king, and was warmly recommended both to Henry and Cranmer by his illustrious friend. Both the king and the archbishop received him with great kindness. He lived for some time with Cranmer at Lambeth, was dubbed 'king's scholar' by Henry, and was taken into the service of Cromwell, the king's prime minister, on a handsome stipend. Acting in his capacity of chancellor of Cambridge, Cromwell sent him down to read lectures on theology in that university, and he continued there for a time, residing in Queen's college, and delivering public expositions in the schools on the Hebrew Psalter. The disciple of Melancthon, however, was not listened to at Cambridge very patiently or very long. Opposition arose. Tumults were threatened, and Alesius was obliged to quit the university and return to London. This was in 1536. For the next three years he supported himself partly by his stipend and partly by the practice of medicine, in which, he tells us, he had encouraging success. In 1537 he was taken into a convocation of the clergy by Cromwell, who presided as the king's vicar-general, and was invited to dispute with Stokesley and the other popish bishops on the subject of the sacraments, which he did with ability and effect. In the same year, or the following one, he married, in the expectation, no doubt, of being allowed to settle down permanently in England; but in 1539 the persecuting statute of the Six articles compelled him to return to Germany. He was warmly welcomed back by his old friends at Wittemberg, and through Melancthon's influence was provided, in 1540, with a theological chair in the university of Frankfort-on-the-Oder. He was the first professor of the Reformed theology there. But his stay in Frankfort was short. A dispute arose between him and another of the professors on an important question of academic morality and discipline; and his opponent having found means to procure an order from the Elector Joachim of Brandenburg enjoining silence on Alesius, the latter was so much disgusted by this strong exertion of authority on the side of an immoral laxity of manners, that he instantly left Frankfort. His next move was to Leipzig, where, in 1543, he was appointed professor of theology in the recently-reformed university, and where he spent honourably and usefully the remainder of his singularly eventful life. He never revisited Scotland; but he continued to take the liveliest interest in its religious affairs. He addressed to his countrymen a beautiful and eloquent "Cohortatio ad concordiam pietatis ineundam," in which he warmly pleaded the cause of evangelical truth and purity, and exhorted them to put an end to their religious and political divisions. This interesting composition also passed through Melancthon's hands, and appears, from one of Melancthon's letters, to have been submitted to Luther's judgment before being printed, who highly approved of it.

Alesius retained the friendship of Melancthon till the last day of that great scholar and reformer's life, and was often closely associated with him in the public ecclesiastical transactions of that important period. Melancthon had a high opinion of his abilities as a theologian, and preferred him to every other coadjutor at the numerous *colloquia* which he held with the doctors of Rome, and with the heretical teachers who ere long arose in the Lutheran church. His industry as an author was indefatigable; and during the last twenty years of his life, he gave to the world a long series of works in the departments of exegetic and polemical theology, including Expositions of the First Book of the Psalms, the Gospel of John, the two Epistles to Timothy, the Epistle to Titus, and Disputations on the Epistle to the Romans. His polemical works were directed against the errors of Rome, Servetus, Gentilis, and Osiander. He translated into Latin, by Cranmer's request, the First Liturgy of King Edward. By these writings, and by his numerous personal services to the cause of truth, the reputation of Alesius became widely extended in the Reformation age. John Bale dedicated to him, along with John Knox, that part of his work on the Celebrated Writers of Britain which referred to Scotland. Beza, in his "Icones," celebrates him as a man who was a distinguished ornament of his country.

Alesius died at Leipzig, 17th March, 1565, after having been twice rector of the university, and frequently dean of the theological faculty. Some outlines of his life were sketched by Jacob Thomasius in one of his "Orationes;" and some additional facts were stated in the "Observationes Halenses," it is believed from the same pen. Wodrow also made some collections for his life, which are still in MS. in the library of the university of Glasgow, but these have been ascertained to be of little importance. A full and accurate life of this distinguished, but almost forgotten Scottish reformer, is still a desideratum, which the author of the present outline hopes, ere long, to be able to supply.—P. L.

ALESSANDRE ALESSANDRO or ALEXANDER AB ALEXANDRO, a Neapolitan jurisconsult, was born about 1461, and died in 1523. He did not long practise as an advocate, but went to Rome, and gave himself up to the study of classical antiquity. His most remarkable book is the "Geniales Dies," the first edition of which appeared in 1522, in 1 vol. folio. It is an imitation of the Noctes Atticæ of Aulus Gellius.

ALESSANDRI, Andrea, an Italian sculptor, native of Brescia, and flourishing in the sixteenth century. He is recorded by Cicognara as having largely contributed to the decoration of Santa Maria della Salute.

ALESSANDRI, Innocenzo, an Italian engraver, flourishing about 1768, at Venice, where, in connection with Pietro Scataglia, he executed a large number of plates, many of which are from original drawings of his own.

ALESSANDRI, Felice, a musician, was born at Rome in 1742. He was educated in the Conservatorio at Naples, and straight from thence proceeded to Turin, where, at a very early age, he produced one or more operas with success. He then made a sojourn of four years in Paris, where he gained some credit by his compositions for the Concerts Spirituels. He re-

turned to Italy to produce his opera of "Ezio" at Verona, in 1767, and then went to Vienna, where he married a famous singer named Guadagni, with whom he came to London in 1768. Here he wrote "La Moglie Fedele," and "Il Re alla Caccia," which, though they had merit, met with indifferent success. After a visit to Dresden and to Pavia, writing an opera for each place, he returned to this country in 1775, and produced "La Sposa Persiana," "La Novita," and, in conjunction with Sacchini, "La Contadina in Corte." In 1778 he again went back to Italy, and, after producing operas in several of the principal cities, in 1786 (or in 1784) he went to Petersburg, with the hope of being appointed director of the opera at that capital, in which, however, he was disappointed. He returned in 1788 to the south, and the following year brought out at Berlin "Il Ritorno d'Ulisse" with such success, that the king appointed him second kapellmeister. He now wrote "La Compagni a d'Opera a Nanchino," a piece satirising the management, poets, composers, and singers of the grand opera in Berlin, which was represented at Potsdam in 1790. This drew upon him the resentment of all the persons it ridiculed to such an extent, that not only was his opera of "Dario" hissed from the stage in 1791, but, in consequence of the ceaseless invectives against him in the public journals, in 1792 the king withdrew from him a libretto, with which he had commissioned him, and he was compelled to resign his office and return to his own country, where he closed his days in obscurity. Gerber gives a list of his dramatic works.—G. A. M.

ALESON, François d', a writer of history, of the 17th century; a member of the Society of Jesus. His work, which relates to the history of Navarre from the death of Jeanne de France, forms, says the Biographie Universelle, the complement to Joseph de Moret's "Annales de Navarra," 5 vols. folio.

ALESSANDRINI, Giulio, born 1506, died 1590. He studied medicine at the university of Padua, and was successively physician to Maximilian II., Charles V., and Frederick I. In his writings he demonstrated that the "Theriaque," attributed to Gallien, was not the work of that author.

ALESSI, Galeazzo, an Italian architect, whose fame has spread throughout Europe, was born at Perugia in 1500. France, Germany, and Italy can boast of many of the productions of his genius, but the church and monastery of the Escurial, in Spain, are considered his *chefs-d'œuvres*. Died in 1572.

ALESSIO, Piemontese, an Italian physician, who flourished in the sixteenth century, and pretended to have discovered an elixir by which he could restore the vigour of youth.

ALEVAS, a Greek sculptor and brass-caster, who, according to Pliny, excelled in portraying philosophers. No date is known in connection with this artist.

ALEXANDER. Under this head will be given, 1st, the princes of that name, in the alphabetic order of their countries; 2nd, the popes, saints, and martyrs; 3rd, all not included in these divisions, in the usual alphabetical order:—

I.—ALEXANDER OF CONSTANTINOPLE.

ALEXANDER, Emperor of Constantinople, third son of Basilius and Eudocia, born in 870, reigned from the death of his brother Leo in 911, with whom he had been previously associated by his father in the government of the empire. His conduct after his accession was marked by the most insane riot and debauchery. He deposed the patriarch of Constantinople, Eutimius, and banished the Empress Zoe. He had only reigned one year, when he died suddenly.—J. S., G.

II.—ALEXANDERS OF EGYPT.

ALEXANDER I., king of Egypt, was the son of Ptolemy Physcon; his mother was one of the Cleopatras, Physcon's niece. Alexander was at first king of Cyprus; but owing to a revolution in Egypt (107 B.C.), became king of that country in conjunction with his mother, whom he assassinated after reigning with her for sixteen years. He was in consequence forced to retire again to Cyprus. Died about 85 B.C.

ALEXANDER II., king of Egypt, son of the preceding. He reigned nineteen days in conjunction with Cleopatra, at once his wife and sister, and then assassinated her; upon which he was himself slain by the people of Alexandria.

III.—ALEXANDERS OF EPIRUS.

ALEXANDER I., king of Epirus, was the brother of Olympias, wife of Philip of Macedon, who placed him on the throne of Epirus, and gave him his daughter Cleopatra in marriage. He was slain during a campaign in Italy about 326 B.C.

ALEXANDER II., son of Pyrrhus, acceded to the throne of Epirus in 272 B.C. He wrested Macedon from Antigonus Gonatas; but was driven both from that country and from Epirus by Demetrius, son of Antigonus. He regained his own kingdom, however. Alexander was the author of a lost work on military tactics, which has received the commendation of Arrian. Coins of both the above monarchs exist.—A. M.

IV.—ALEXANDER OF GEORGIA.

ALEXANDER, king of Georgia, succeeded to the throne in 1414, and died about 1440 in a monastery, having divided the kingdom among his three sons, George, Vaktang, and Demetrius.

V.—ALEXANDERS OF JUDEA.

ALEXANDER JANNÆUS acceded to the throne of Judea 105 B.C. He was an energetic and warlike prince, and left his dominions more extensive than he found them; but he was detested by his subjects, who, led by the Pharisees, repeatedly rose in insurrection against him. By the aid of Greek mercenaries, he maintained himself on the throne for twenty-seven years, quelling these revolts with the utmost disregard of human life. Some of his coins are extant.—A. M.

ALEXANDER, a prince of Judea, grandson of the preceding. He figured with his father Aristobulus and the rest of his family in Pompey's triumph, after the conquest of Judea in 63 B.C.; but, escaping from Rome to Syria, Alexander endeavoured to seat himself on the throne of his ancestors, and contested the supremacy of Judea with the Romans from 57 B.C. to 49 B.C., when he was taken and put to death by Quintus Metellus Scipio, son-in-law of Pompey.—A. M.

VI.—ALEXANDERS OF MACEDON.

ALEXANDER I., surnamed the Opulent, son of Amyntas I., while his father was yet alive, slew the ambassadors sent by Xerxes to demand submission previously to his invasion of Greece (507 B.C.) He had ascended the throne when the Persian army entered the country, and was forced to temporise; secretly, however, he remained a friend to the Greeks, and, by the information he sent them, was instrumental in procuring the victory of Platææ. Died about 455 B.C.—A. M.

ALEXANDER II., son of Amyntas II., whom he succeeded in 369 B.C. His short reign was disturbed by a claim which Ptolemy Alorites set up to his throne; but the dispute was arranged in his favour by the influence of the Thebans, with whom he concluded a treaty of alliance, sending to Thebes, among other hostages, his youngest brother Philip, father of Alexander the Great. He was assassinated, however, soon after, at the instigation of Ptolemy, in 367 B.C., having reigned scarcely two years.—A. M.

ALEXANDER III., surnamed The Great, son of Olympias and Philip II., the eighteenth king of Macedon; born at Pella 356 B.C.; died 323 B.C. He lived thirty-two years. Our space forbids our attempting anything beyond a delineation of the main features of so gigantic a form.—His career may be conveniently divided into three epochs; the first including the period previous to his invasion of Asia, the second the whole of his outward march, and the third the interval between his return from the Hyphasis and his death.

I. Alexander early evinced remarkable powers, and a keen consciousness of the dignity of his station. The anecdotes of his boyhood—as the taming of Bucephalus, his interrogation of the Persian ambassadors, and his jealousy of Philip's victories—manifest a spirit of daring and restless ambition. He was well trained in horsemanship and manly sports, and we hear from Æschines of his skill on the lyre. He combined his father's prudence, fortitude, and ingenuity, with the ardent temper of Olympias; and his education served to foster both those elements of future greatness. His first guardians were Leonidas, a relation of his mother, and the Acharnanian Lysimachus. The former, of stern and rigid disposition, endeavoured to train his pupil to the endurance of toil and hardship. Connected with the latter, were those Homeric studies which so soon impressed a romantic stamp upon Alexander's exploits: the tutor assumed the name of Phœnix, and the prince was pleased to be addressed as Achilles, his boasted ancestor and pattern hero. But Philip had designed for him a more famous teacher; for in 342 B.C. he invited Aristotle to undertake the education of his son. Thus, in Alexander's thirteenth year, began a connection such as has never been renewed in history—between the great Actor and the great Thinker of the age. Philip displayed a generous respect for his guest, and restored his native town of Stagira. Here,

for a space of four years, the philosopher's instructions ranged over the wide fields of poetry, rhetoric, and science. He revised, for the use of his pupil, a copy of the Iliad, and wrote for him a treatise on Government. To his incitement we may trace in part that varied knowledge and enthusiasm for discovery which so distinguished the Conqueror. It is pleasant to hear of the warm personal attachment which existed between those two illustrious men. Philip himself had trained his son in the art of war and state-craft, and on the occasion of his march against Byzantium, 340 B.C., he committed Macedonia to his charge. Some letters to Aristotle are the only records we have of this administration. Two years afterwards, before Chæronea, we hear of Alexander urging his father to a decisive engagement; and his own impetuous charge on that eventful day decided the fortune of the field. Philip's marriage with Cleopatra introduced dissension into the royal house; and strife came between the father and son. The prince violently resented an insult offered to him at the nuptial banquet, and retired with his mother from the court. Shortly afterwards, on Philip's negotiating a union between his half-brother Aridæus and a daughter of Pixodarus of Caria, he imagined the scheme a step to supplant his succession, and himself sent proposals for the hand of the lady. On discovering this, Philip imprisoned the ambassador, and banished other five of Alexander's friends. Such was the state of things when Philip—on the eve of his projected invasion of Asia—was cut off by the dagger of Pausanias (336 B.C.) The suspicions attached to Olympias of being an accomplice in the murder do not seriously affect Alexander. Suddenly called upon to assume the vacant throne, he found himself—in his twentieth year—surrounded by difficulties. The architect was removed, and the fabric he had scarcely consolidated was in danger of falling to pieces. Beset by rival claimants for the kingdom, threatened by a new Hellenic alliance, and the hostility of the northern barbarians, Alexander, nevertheless, proved himself equal to the crisis. He vigorously suppressed the first ebullitions of domestic treason, and a few of the leaders suspected of conspiracy were put to death. Demosthenes, organizing a revolt in the south, had opened a correspondence with Attalus, who had raised the standard of revolt in Asia: this general was arrested and killed, and the movements of the Greeks were disconcerted by the young king suddenly appearing with his army at Thermopylæ. He rapidly won favour by inspiring fear. He had been appointed head of the Thessalian confederacy; the Amphictyonic council at the straits chose him as their chief; and he was elected by the Greeks assembled at Corinth to the leadership of the war against Persia;—the Lacedæmonians alone withheld themselves. Thebes and Athens, which had begun to show signs of disaffection, were awed into acquiescence; and in the spring of 335 B.C. Alexander found himself at liberty to march into Thrace, and prosecute a campaign against the Triballi. Passing the Hæmus, he vanquished that tribe, and carried his arms among the Getæ, on the further shore of the Danube. The Taulantii and Illyrians had leagued against him, and he was engaged in subjugating them, when news of the revolt of Thebes induced him to hasten towards Greece. A report of his death had revived the anti-Macedonian party in that city. They had initiated an insurrection by the massacre of two officers of the garrison, before they heard of Alexander's return; and, feeling themselves compromised, shut the gates against him. He offered lenient terms, but, when they were rejected, prepared for an assault: the town was taken by storm, and a terrible retribution awaited it. The populace were exposed to an indiscriminate slaughter; six thousand fell; the prisoners numbered thirty thousand. The troops who had been drafted into Alexander's army from the surrounding Bœotian states, the Thespians, Platæans, and Orchomenians, were foremost in the massacre, and when the fate of the city itself was submitted to their arbitration, the memory of old feuds sealed its doom. Thebes was razed to the ground; the temples alone and the Cadmea were left standing. One house was honourably exempted—the house of the poet Pindar. Thebes had more than once betrayed the interests of Hellenic freedom, and her fall was the less pitied; but the example was none the less striking, and her name remained as a terror and a warning in the mouths of all Greeks.

II. Hostilities, open or covert, between Persia and Macedon had been in progress during the former reign; and in his assumed character of champion of the Greeks, Alexander became the minister of the Nemesis which had been hanging over Asia ever since the invasion of Xerxes. The power of the "Great King" was not to be estimated by the numbers who paid homage to his name. His vast dominion was made up of various races held together by the loose bond of a weak despotism, and disjointed tribes whose satraps exercised all the freedom of independent princes. The cumbrous mass was already tottering, and so little reliance could be placed even upon those chiefs who were nominally faithful, that the chief support of the throne lay in the Greek mercenaries of Darius. Alexander was at the head of an army which it had been one of the great triumphs of Philip to organize—the phalanx which had proved invincible against the finest armies of Greece, and the unrivalled cavalry of Thessaly and Thrace. Early in 334 B.C., having committed the government to the hands of Antipater, he sailed from Sestus with an army of 30,000 infantry and 5000 horse. Before going, he distributed his lands and houses among his friends, leaving for himself with magnanimous confidence "his hopes." One of his first acts on landing in Asia, after sacrificing to the gods, was to visit the legendary tombs on the plain of Troy. There he realized the scenes on which he had long feasted his imagination, and won a new stimulus from the theatre of great deeds. He proceeded with his army to the Granicus, which flows into the Propontis near Cyzicus. On the opposite bank of this stream, an army of 20,000 Greek mercenaries and as many native cavalry, was posted under two of the Persian satraps. Memnon of Rhodes, one of the ablest advisers of Darius, counselled the leaders to retreat and lay waste the country; but, relying on the advantages of the ground, they resolved to oppose the passage. Alexander at once led his forces to the attack, and an obstinate conflict followed, during which he conspicuously displayed his valour, and was only saved from a Persian cimeter by the prompt intervention of his friend Cleitus. The invaders were victorious; the cavalry were put to flight, and the mercenaries surrounded. Only 2000 fell alive into the hands of their enemies; these Alexander sent in chains to Macedon. He treated his Asiatic prisoners on this and all occasions with marked clemency; but, with Greeks taken in arms against him, he dealt more severely. The result of this battle secured the submission of the colonies on the Ægean; Sardis and Ephesus threw open their gates on his approach: Magnesia and Tralles gave in their allegiance. The partizans of the opposite party were expelled, and Alexander restored the democracy—acting on the rule which he observed throughout, that each state and city under his control should be governed according to its own laws. The first opposition he encountered in his march along the coast was at Miletus. The Persian fleet of 400 sail anchored outside the harbour, and, with only 160 galleys, he did not think fit to risk an engagement; but he effected a breach in the wall, and the city was taken by storm. A more serious detention awaited him before Halicarnassus. Memnon had concentrated there the whole of his available force, and made preparations for a resolute defence. The city was guarded towards the sea by the fleet; a deep ditch, high walls, and two citadels protected it on the land side. Alexander filled up the ditch, and battered the walls. After futile attempts to destroy his engines, the Persian governors, giving up the defence in despair, made their escape, and the Macedonians entered the city. Memnon, acting as admiral, proceeded to reduce several of the islands in the Ægean; but in the following year Alexander profited by the death of his formidable opponent. From Halicarnassus the army advanced through Caria and Lycia, investing, by the way, the most important towns. Leaving Phaselis, two roads lay before them. A strong south wind dashing the waves against the shore made the near path by the beach almost impracticable. Alexander, however, sending his main force by a circuitous route, resolved with a few followers to attempt the passage. The wind changed to the north, and the event by which he was enabled to skirt the cliffs in safety was exaggerated into a miracle like that of the Red Sea. He met his troops at Perge, and proceeded through Pisidia and Phrygia. His arrival at Gordium is marked by the famous cutting of the knot which tied the waggon of Midas. It was received as a warrant for his sovereignty over Asia, and is perpetuated in a modern phrase. Thence, 333 B.C., he marched through Cappadocia, across the range of Taurus, to Tarsus in Cilicia. The satrap Arsames had deserted that city, and he entered it without a contest. He was detained here by a severe

fever, brought on by plunging when violently heated into the chill stream of the Cydnus. (The story which Plutarch tells of the physician Philippus is too ostentatiously characteristic to be reliable.) On his recovery, he advanced by way of Anchialus and Soli to Mallus, where he received intelligence of the advance of Darius at the head of a huge army. The Persian king lay at Solchi, on the borders of a great plain above the hills which environ the gulf of Issus. He was surrounded by the same pomp, and confided in the same parade of power, which Xerxes had found so useless. But he had a force of about 600,000 men, and had he followed the advice of Amyntus, to remain in a position where he could have full advantage of his numbers, the issue might have been doubtful. Alexander, who had passed the unguarded gates of Cilicia, lay at Myriandrus, detained by stress of weather. Darius, in the belief that his enemies were scared at his approach, descended from his vantage ground toward Issus, and encamped in a narrow plain on the right bank of the Pinarus. The exultation of the Macedonians may be compared to that of Cromwell's Ironsides when the Scottish army came down from the heights at Dunbar. Alexander marched quickly to the attack, and after a tremendous struggle, the compact strength of the phalanx broke the huddled masses of the Persians. Their king fled before the contest was well decided, abandoning the royal tent, with his wife and mother, to the mercy of the conqueror. They were treated by Alexander with that consideration and respect which from first to last marked his dealings with female captives. He determined next to conduct his army through Phœnicia, as from that coast and from Egypt the fleet which harassed his early course had been mainly supplied. His general, Parmenio, was sent forward to seize Damascus, where Darius had deposited a portion of his treasure. He himself was welcomed as a deliverer by several of the maritime cities. Aradus, Byblus, and Sidon willingly received him, and the Tyrians sent an embassy with offers of obedience. But it was implied that those offers did not extend to absolute submission, and Alexander returned a polite answer to their evasion. He was anxious to sacrifice to Melcart—the Phenician Hercules—and would for that purpose cross over to their island. The envoys replied that he might have access to the temple on the mainland, but that they could not admit any stranger within their walls. The issue between Europe and Asia was yet unsettled, and they wished to retain the power of arbitration. They may have also felt a certain pride in refusing to open their gates to a conqueror. Tyre was one of the oldest cities of the ancient world. Her traditions went back for twenty-four centuries, a period surpassing that which has elapsed since the times of Alexander. The queen of merchant cities, and the parent of powerful races, she had sustained sieges from armies many times outnumbering his, when her site gave less encouragement to defiance. Built on a storm-beaten cliff, separated from the shore by a channel of half a mile in breadth, and surrounded by a wall 150 feet high, she was safe, if any city could be safe, from attacks by land, and all but impregnable by sea. There was enough here to have daunted any ordinary captain; but it was Alexander's rule never to yield to any surmountable obstacle, and to him no obstacle appeared insurmountable. He resolved on a method of attack which has left its impress on the topography of the coast. From the dismantled buildings of old Tyre and the neighbouring forests of Libanus, he reared a gigantic mole, which was slowly built out into the channel, and threatened to convert the island into a peninsula; at the end of this mole two wooden towers were stationed, at once to protect the workmen and annoy the Tyrians by showers of missiles. The latter, however, succeeded in setting fire to the towers, and loosening the mound, thus beginning a destruction which a storm shortly afterwards completed. With dauntless patience, Alexander set his soldiers to renew the laborious construction, while he went himself to Sidon and the other towns of Phœnicia to collect a fleet. The mound was at length finished, and the city was assailed on both sides; but it was from the sea that a breach was first made in the walls. After a siege of seven months—one of the most memorable of antiquity—Tyre fell into the hands of the Macedonians 332 B.C. Exasperated by the long resistance, the rage of the soldiery knew no bounds. The town was fired, and 8000 of the inhabitants massacred. The remainder, numbering about 30,000, were sold as slaves; while, in revenge for the death of certain prisoners slain on the ramparts, 2000 were conspicuously crucified. The old prophecies seemed to be again fulfilled against the beautiful city. She was made desolate, and the "isles shook at the sound of her fall." About this time Alexander received and rejected conciliatory overtures from Darius. Marching southward along the coast of Palestine, he was arrested by the resistance of Gaza. Her walls were of immense height, and Batis, the commander, maintained with his garrison a desperate defence, fighting when the fortress was taken till the last was slain. During the progress of this siege Alexander was severely wounded. The Jewish legends tell that he was diverted from an attack on Jerusalem by a dream, which had inspired him with reverence for their priest, but it is uncertain whether he ever visited that city. His march lay onwards toward Egypt, and at Pelusium he met his fleet, which sailed up the Nile to Memphis, while he arrived at the same point by marching across the desert. He encountered no opposition from the Egyptians, who were ready to consider him as the enemy of their old oppressors. The Persians had trampled upon their national customs and rites, whereas the policy of Alexander was to respect the altars of the gods in whatever country he fixed his dominion. In pursuance of this plan, and partly impelled by curiosity to see one of the most celebrated shrines in the world, he made a pilgrimage to the oasis of Ammon. The priests were flattered by his visit; he was saluted as the son of Jove, and received from the oracle a response according to his desires. But the event which chiefly commemorates this campaign took place at the beginning of 331 B.C. Navigating the western branch of the Delta, Alexander was struck by the situation of a strip of land which separates the lake Mareotis from the sea, and is protected from storms by the Pharos rock. The thought resulted in the foundation of Alexandria—a city, in its magnificence, duration, and influence on the civilization of mankind, destined to surpass even the hopes of the founder. In the same year he returned to Tyre, and marched to Thapsacus, a distance of 800 miles, before the end of August. Thence he proceeded without interruption through Mesopotamia to the banks of the Tigris.

Darius had assembled the whole force of his kingdom, and in a wide plain near the village of Gaugamela prepared for a last trial of strength. The vicissitudes of Issus were repeated on a grander scale. Elephants, scythed chariots, cumbrous instruments of terror, and countless hosts, were found unequal to resist the stern onset of the phalanx, and the shock of Alexander's cavalry. A second time the king set the example of flight, and the pursuit continued with great slaughter as far as Arbela, a town which has given its name to the battle. Instead of tracking Darius to Ecbatana, the victor marched southward, and made a triumphal entry into Babylon. Here too, as in Egypt, he found the people willing to accept his rule in exchange for the intolerant tyranny of the Achæmenides. He restored the temples of the old Chaldean religion, and sacrificed to their tutelar god, Belus. The civil offices of the city he apportioned among some of his own captains. The army rested for a time in the enjoyment of the surrounding luxury, and, in the midst of the splendours of Babylon, Alexander began to assume the outward signs of oriental power. Towards the end of the year he set out for Susa, and found there 50,000 talents of gold and silver. He was joined at this point by reinforcements from Greece, about 13,500 foot, and 1480 horse. Moving eastward from the acquired territory to the original seat of the Persian dynasty, he had to pass two defiles, and encounter a vigorous resistance from the mountain tribes of the Uxians and the satrap Ariobarzanes. He overcame their opposition by skilful strategetics, and Tiridates the governor delivered Persepolis into his hands. There the army found a treasure richer than any they had yet secured. It was the storehouse of the plunder of centuries—the sacred city of the ancient kings—like the Indian Delhi, the seat and sign of empire. In the midst of a feast Alexander fired the royal palace, whether in a fit of drunken passion or moved by some reason of more deliberate policy, is uncertain. He may have wished to revenge the old burning of Athens, or to render it impossible that a Persian prince should again sit on the throne of his ancestors. The fire spread rapidly, and a considerable portion of the city was consumed. The white marble columns that rise from the platform of Persepolis still attest its ancient magnificence. At Pasargadæ, Alexander visited the tomb of Cyrus. In the spring of 330 B.C. he directed his course northward in pursuit of Darius. He passed

through Ecbatana to Rhagæ, and found that the king had fled through the Caspian gates towards Bactri. Darius fell a victim to the treason of Bessus, satrap of that province, who had overpowered and thrown him into chains. Alexander pressed after them to the borders of Parthia, and found the corpse of the king, who had been murdered by the conspirators. He sent it to be buried in state at Persepolis, and himself encamped at Hecatompylus. Here he dismissed a number of his Greek auxiliaries who desired to return home, and with his Macedonian troops marched into Hyrcania, a wild and rugged district to the south east of the Caspian. Having subdued the Mardians and other hostile tribes, he entered the capital, Zandracarta, where the mercenaries who had fought against him surrendered. The Athenians and Spartans were subjected to a temporary confinement; the rest he forgave, and they were set at liberty or incorporated into his army.

The subjugation of Persia proper completed, we enter upon a new career of conquest, where one is more astounded by the vastness and variety of the regions traversed, than by the number and magnitude of Alexander's previous victories. His eastern marches realize for the first time in authentic history, the fabled wanderings of the heroes, and conduct us through realms yet untraversed by a European army. We are confused by the mere names of the cities, nations, and tribes he visited. The course of those marvellous marches will never perhaps be exactly determined, and a bare outline of their results is all that can be offered here.—Alexander left Zandracarta after a sojourn of fifteen days, and passing through Aria, where he founded the city of Herat, penetrated southwards into Drangiana. He rested for some time at Prophthasia, the capital of that district, and the scene of one of the three tragedies which have left a stain upon his glory. We will anticipate a little in order to review them together. In adapting himself to the manners of his new subjects, the conqueror had assumed, with the tiara, much of the absolutism of an Asiatic despot. He claimed a divine right for his sovereignty, he paraded the response of the oracle of Ammon, and, too readily accustomed to the servile homage of the East, could not brook the censure which his arrogance excited among his old captains. Chief of these was Parmenio; his son Philotas was bound to the monarch by the ties of a long friendship. He presumed upon this to speak freely of Alexander's excesses; whether there was deeper ground for suspicion against him is unknown, but he had enemies in the camp who took advantage of a plot, formed by one of the minor officers, to accuse Philotas. He was arrested, tried, and condemned on very insufficient evidence. A confession was wrested from him by torture, implicating Parmenio, and while the son was executed on the spot, a messenger was sent to have the father cut off in Media. Similar was the fate of Calisthenes, the kinsman of Aristotle, and litterateur of the army. When in 328 B.C. Alexander was in Bactria, a conspiracy formed against his life by the royal pages was detected. They were executed, and the philosopher who had offended the king by his cynical manners was involved in the charge. There was no proof of his guilt, but he was imprisoned, and seven months after died in chains. The well-known assassination of Cleitus, which took place during the previous winter, was a sudden crime repented of as soon as it was committed; but it illustrates the fits of fury, aggravated by intemperance, to which Alexander was occasionally subject.—From Prophthasia the conqueror marched (330 B.C.) through the territory of the Ariaspians, and up the banks of the Etymander. Passing into Archosia, he founded another city on the site of the modern Candahar, and directing his course eastward, arrived at the pass by which he was to cross the Indian Caucasus. Having surmounted this lofty range, he halted for a few days at Drapsaca, a strongly fortified town on the highlands of the northern slope. Hence, after a tiresome march he reached the Oxus, and consumed six days in the passage of that river. Bessus had fled before him into Sogdiana, but he was overtaken by his own treachery. Two of his followers, Spitamenes and Dataphernes, delivered him up to the conqueror. He was conveyed to Zariaspa, the capital where Cleitus was killed, and put to death in the following year after a cruel mutilation. It was a part of Alexander's policy to visit with severity all offences against the royal dignity. Meanwhile, he proceeded through the rich country which surrounds Samarcand, and reaching the northern limit of his course on the shores of the Jaxartes, founded there a distant Alexandria. Remote Scythian races sent him embassies. He was pleased to accept their friendship, and retrace his steps. Spitamenes had a second time turned traitor, and roused the Sogdians to revolt. The reconquest of the country was only accomplished after two years' hard fighting. On one occasion, a large detachment of Macedonian troops was entirely cut to pieces, and Alexander, in revenge, perpetrated a cruel massacre in the vale of the Polytimus. The year 328 B.C. was marked by the capture of the Sogdian rock, an insulated precipice crested by a strong fortification. Here Roxana, daughter of the chief Oxyartes, was taken, and, won by her beauty, the victor made her his wife. This alliance secured for him the goodwill of some of the native rulers: yet many more battles followed with Spitamenes, till at length the most persevering enemy Alexander had found in Asia was overwhelmed and slain. It was his desire to extend his empire on every side to the extreme limits of the old dominion of Cyrus. He was encouraged in his purpose of invading India by a visit which he received from Taxiles, ruler of an extensive district between the Indus and the Hydaspes, at war with neighbouring princes, and anxious to secure a formidable ally. Alexander left Zariaspa in 327 B.C., at the head of an army of 120,000 foot and 15,000 horse, largely recruited from the Asiatic tribes. He crossed the Caucasus, and in the same summer reached the site of Cabul. Skirting the mountains to the north of the Cophen river, he defeated the inhabitants and captured the cities on his route. On the banks of the Indus he came before the stronghold Aornus, the most celebrated of the rock fortresses, whose threatening aspect invariably provoked his attack. Hercules, it was fabled, was, ages before, baffled before this fastness; it was the more worthy prey for his successor. A select body of troops succeeded in scaling a rock, separated from the citadel by a wide gorge. Alexander carried a mound over this, and the place was captured. Early in 326 B.C. he crossed the Indus by a bridge of boats, and after being entertained by Taxiles in the capital which bore his name, marched without opposition to the Hydaspes. Porus, sovereign of the district south of that stream, had collected an immense army on the opposite bank, fronted by an imposing array of some three hundred elephants. Many days passed, during which Alexander sought to deceive Porus as to his real intentions. At length in a stormy night a large division of his army crossed in a secluded part of the river. A fierce battle followed, in which the valour of the Indian king so commended itself to the conqueror, that he consented to govern the country indirectly, and left Porus with a nominal independence, annexing to his dominions a portion of the neighbouring territory. On opposite banks of the Hydaspes Alexander founded two cities, Nicæa and Bucephala, the grave and memorial of his famous steed. He easily subdued the unwarlike Clausians who lay to the west of the Acesines, and passing that river, took possession of the country which had been resigned by the flight of another Porus, an enemy to the first prince of that name. South of the Hydraotes, the Cathæi, and their capital Sangala (Lahore), opposed an obstinate resistance. The city was at length taken and razed; seventeen thousand of the barbarians were slain during the war. The conquest of the Punjaub was complete, and the victor arrived at the banks of the Hyphasis.

III. Here, in the ninth year of his reign, Alexander had reached the limits of the known world and the goal of his conquests. His own restless spirit was unbroken. Beyond that river lay new empires, the pathway to future triumphs. But the army was indisposed to enter on a fresh train of indefinite and perilous adventures. His old Macedonian warriors, "souls that had wrought, and fought, and toiled with him," were at last grown weary of wars and wanderings. They recoiled from the immensity of the Indian plains—the rivers and nations, and citadels of hostile men: the Ganges was in a land of exile, and the distant ocean they heard of

> "Far, far away did seem to moan and rave
> On alien shores."

They resolved to advance no farther. Alexander shut himself up for three days in sullen silence, mourning their weak hearts. But the determination of his soldiers was inflexible. Twelve great altars were reared to mark the term of their triumphs, and they once more turned towards the West. Alexander had fitted out a fleet on the Hydaspes. He himself in one of the ships sailed with it down the river, while the main body of the army, under the command of his favourite Hephæstion, marched

along the eastern bank. The martial tribes of the Malli and Oxydracæ were only subdued after a succession of fierce battles. On one occasion Alexander having rashly exposed himself alone among a host of enemies, was very near losing his life. He was only rescued after he had received a severe wound, which detained him for some time near the mouth of the Hydraotes. He descended the Acesines to its confluence with the Indus, and sent a division of the army, under Craterus, to Carmania, by way of the Drangæ, while he proceeded southward through the territories of Musicanus. At Pattala he founded a city and harbour The fleet was enlarged and given in charge to Nearchus to conduct to the Persian gulf, while he himself determined to lead the rest of the army along the coast. Before setting out, he explored the Delta of the Indus and sailed some short distance into the Indian ocean. It was his last backward look towards those regions from which he was wrested. In passing through the hot, sandy desert of Gedrosia the army suffered severely from thirst. An anecdote is related of Alexander which recalls our own Sidney. A helmet full of water had been procured, and it was presented to his parched lips, but he threw the draught to the ground untasted, and shared the common lot. He rested a short time at Pura, and in Carmania was joined by Craterus, and shortly after by Nearchus, whom he had been anxiously expecting. The admiral proceeded up the Persian gulf. Hephæstion, with the main body of the troops, moved along the shore, and the king himself, with the rest, took the upper road to Pasargadæ and Persepolis. They met at Susa 324 B.C.

The task yet remained to Alexander to link together the disconnected masses of his vast dominion, and he found himself called upon to exchange the warrior for the statesman and the judge. Left in the midst of a conquered people, the officers whom he had appointed to preside over the various provinces had been guilty of acts of extortion and tyranny which demanded redress. He set himself to remove the most conspicuous offenders. In some instances his justice was swift and summary; in others it was delayed by feelings of friendship. Thus, Cleander, Heraco, and Sitalces, governors of the force in Media, had been put to death; while Harpalus, who had ruled with despotic oppression over the satrapy of Babylon, was allowed to escape with his plunder, and rouse a new opposition in Athens. The amalgamation of two nations, distinct in their race as in their civilization, was an arduous effort. It was mainly with a view to this end that Alexander celebrated his nuptials at Susa with Statira, daughter of Darius. To Hephæstion was allotted her younger sister, Drypetis; Craterus espoused a niece of the deceased monarch; and wives from among the ladies of rank in the Persian court were assigned to eighty of the other officers. Ten thousand of the soldiery followed the example of their chiefs, and to each a dowry was granted from the royal treasury. Another act of public generosity was the payment of the debts of all such as chose to register their names. Meanwhile, Alexander disbanded the Greek mercenaries throughout the kingdom, and drafted among his troops a large number of Asiatic youths trained to the European arms. This was the occasion of bitter jealousy among the Macedonians, who conceived that their posts of honour were being usurped by a barbaric race. Alexander had improved the navigation of the Tigris and Euphrates, and he sailed up to Opis to a great meeting of the army. An offer to release from service those of his old soldiers who wished to return home, gave additional offence, and a mutiny broke out, which it required all his energy and eloquence to quell. At last he succeeded in subduing their pride; a reconciliation was effected, and 10,000 veterans accompanied Craterus to Macedonia. About this time he proceeded to Ecbatana, and celebrated there one of the most magnificent of his festivals. The rejoicings were interrupted by the death of Hephæstion. Alexander's grief on this event manifested itself with the vehemence that belonged to him. The walls of Ecbatana were dismantled, and the fire quenched in all her sanctuaries. A pile, such as no monarch had ever seen before, was reared for the corpse of the favourite, and his name was enrolled among the demi-gods of Greece. After a short expedition, in which he subdued the rebel tribes of the Cossæi, the king marched to Babylon. In this gorgeous city which he had selected for his capital, he resolved to celebrate the obsequies of his friend. Here, too, a magnificent harbour was constructed, and hither (323 B.C.) embassies from all quarters of the habitable globe, Celts, Ethiopians, Carthaginians, Libyans, Italians, and envoys from the future mistress of the world came to offer tribute, or crowns, or congratulations to the conqueror of Asia. But there was a double gloom over the pomp and splendour of the times. Omens of death had been partially fulfilled, and uneasy forebodings haunted Alexander. The Chaldeans had warned him from Babylon. On a voyage down the Euphrates, a gust of wind carried off his tiara, and it fell among the tombs of the old kings. A stranger came and seated himself on his vacant throne. One dark sign confirmed another. Patroclus had fallen, and Achilles was to survive but for a brief space. Yet the mind of the king was busied to the last on majestic designs. North and south he stretched his plans for discovery and his hopes of power. He had sent three admirals to survey the coasts of Arabia, another to navigate the Caspian sea; he was on the eve of setting out himself on a career of western conquest. A sacrifice was instituted for its success, which ended in a banquet. The festivities of that evening only augmented the fever which had already claimed its victim. From day to day the expedition was postponed, till, on the sixth, Alexander felt that he would no more march at the head of his armies. His generals too were seized with despair, and eager to behold again their great commander, were permitted to pass one by one through his chamber. He lay there yet alive, but the vital spark was rapidly expiring. A grasp of the hand and an expressive glance, was all that he could vouchsafe to the mourners in that solemn procession. He gave his ring to Perdiccas, and thus Alexander bade farewell to his old guard. The god Serapis was asked whether he should be brought into the temple, but a voice from the adytum replied, that he was better where he was. The great spirit had passed away. Demosthenes would not at first credit the report of his death; had it been true, he said, the whole earth would have smelt of his corpse. His remains were embalmed, and the sarcophagus rested in his city by the Nile. Three centuries afterwards the lid of that sepulchre was raised, and the features of the greatest conqueror of ancient times were scanned by the first of the Roman emperors.

Among the soldiers of antiquity, Alexander finds a rival in Hannibal alone. More perhaps than any other commander he combined the chivalry of the heroic age, and the more careful strategetics of later times. His career is equally calculated to excite romantic enthusiasm and thoughtful study. He was at once the Achilles and the Agamemnon of his army; and if ferocity led him at times rashly to risk his life, his ingenuity cut out a way from difficulties which would have overwhelmed any other mortal. But we must grant to Alexander more than the praise of the warrior. His zeal for discovery, love of knowledge, and varied accomplishments, would alone have made him remarkable. His life became an epoch in the world's history as much by policy as by arms. Bringing, for the first time, the East and West into close contact, he acted on the only principle by which races can be moulded together, and, in his perception of harmony in diversity, showed that he had not sat at the feet of Aristotle in vain. He had scarcely begun to be a lawgiver; but his course, so rapid that he might well be said to overrun a great portion of his empire, was everywhere marked by more than ruin. Everywhere he diffused some of the blessings of Greek civilization, opened up new possibilities of progress, and scattered seeds far and wide, to spring up with various degrees of influence over the destinies of mankind. His impress on Greece itself was less beneficent; but Greek freedom was already doomed; and of the jarring fragments into which, on his premature death, his unwieldy empire fell, each was more prosperous because of his reign. He pointed many paths which no successor was found great enough to follow, and India had to wait two thousand years before culture again came with conquest to her shores. Wrath, intemperance, and pride, mar the symmetry of Alexander's story; but those are the common vices of conquerors; he had virtues of chastity, self-denial, and generous magnanimity shared by few. He was a good son, an affectionate pupil, and a warm friend. The tribute of Arrian is just—"such a man would never have been born without a special providence," nor is there in the list of the world's heroes a name more sublime than his.

Plutarch, Curtius, and Arrian are the ancient authorities for Alexander's life. The best English account of his campaigns is that given in the vi. and vii. vols. of Bishop Thirlwall's History. With reference to Mr. Grote's xii. vol., see a very able article in the *National Review*, No. v.—J. N.

ALEXANDER, Ægus, fourth Macedonian prince of this

name, son of Alexander the Great by Roxana, was born in 323 B.C., and declared joint king of Macedon, along with his father's half-brother, Philip Arrhidæus. He fell an early victim to the intestine dissensions which raged in the Macedonian empire after the death of Alexander, and was put to death along with his mother, by order of Cassander, in 310 B.C.—A. M.

ALEXANDER V. was the third son of Cassander, and disputed the Macedonian throne with his brother Antipater. Both were finally crushed by Demetrius Poliorcetes, in 294 B.C.

ALEXANDER, third son of Perseus, was carried captive to Rome along with his father, by Paulus Æmilius, in the year 168 B.C. He was kept a close prisoner till the death of his father in 165 B.C., when he was set at liberty, and lived the rest of his life as clerk in a public office. He distinguished himself somewhat by his skill in wood-carving.

ALEXANDER, son of Lysimachus, one of Alexander the Great's generals, and afterwards king of all the European portion of the Macedonian empire, fled from his father's court to that of Seleucus, king of Babylon, after Lysimachus had slain Agathocles, another of his sons. Alexander fought against his father in the battle in which the latter was defeated and slain by Seleucus (B.C. 281), and he subsequently made an unsuccessful attempt to gain the Macedonian throne.—A. M.

ALEXANDER, Lyncestes, so surnamed from being a native of the district of Lyncestis in Macedonia, was implicated in the conspiracy against the life of Philip of Macedon, and though pardoned by Alexander, entered, during the course of the Persian expedition, into a treasonable correspondence with Darius. Being discovered, he was kept for some time in prison, and finally put to death in 330 B.C.—A. M.

ALEXANDER, son of Polysperchon, one of the generals of Alexander the Great, aided his father in his wars with Cassander, and making himself master of the Peloponnesus, reigned some time there as an independent prince (316 B.C.), but was assassinated by one of his officers.

VII.—ALEXANDER OF PHERÆ.

ALEXANDER, tyrant of Pheræ, in Thessaly, in 369 B.C., was an energetic, but cruel and perfidious prince, against whom his subjects begged the aid of the Thebans. Pelopidas, the Theban general, had not much success against him, being in his first campaign taken prisoner, and in a subsequent expedition slain. In the end, however, Alexander was forced to submit to the Thebans. After this he directed his warlike activity against the islands of the Ægean, and made piratical descents on the Cyclades, in one of which he defeated an Athenian army. Alexander of Pheræ was murdered at the instigation of his wife, by her two brothers, in 367 B.C.—A. M.

VIII.—ALEXANDERS OF POLAND.

ALEXANDER JAGELLO, the son of Casimir IV., king of Poland, was born in 1461, and succeeded to the throne on the death of his elder brother, John Albert, in 1501. The earlier part of his reign was spent in repelling the invasion of the Russians under their emperor Ivan Vaziliwitch. Afterwards the Crimean Tartars invaded Poland, but were totally defeated at Kleck. Alexander died in 1506.—J. W. S.

ALEXANDER, Benedict Stanislaus, son of John Sobieski, and pretender to the crown of Poland, was born at Dantzic, 1677, and died as a Capuchin friar at Rome, 1714.

ALEXANDER WASA, son of Sigismund III., king of Poland and Sweden, was born in 1614, and died in 1635.

IX.—ALEXANDER OF ROME.

ALEXANDER SEVERUS, a Roman emperor, cousin and successor of Heliogabalus, and related to the Emperor Septimius Severus, through the wife of the latter, Julia Domna, whose sister Mæsa's two daughters, Soemis and Mammæa, gave birth respectively to Heliogabalus and Alexander. The father of the latter was Gessius Marcianus, a man of consular dignity; but he owed his excellent education to his mother Mammæa, a woman of unusual capacity, favourable to the Christians, and a friend of Origen. Born in Phœnicia, the country of his maternal ancestors (A.D. 205), Alexander accompanied Heliogabalus to Rome in 219, where he became the object of the emperor's detestation and fear, the vicious excesses of that abandoned monarch appearing doubly criminal and hateful, as contrasted with the piety and moderation of his youthful and promising cousin, who had been declared heir-presumptive to the throne. The repeated attempts of Heliogabalus, however, to effect Alexander's destruction, were always unsuccessful, and at length Heliogabalus, himself assassinated in A.D. 222, made way for a better man. The youthful prince commenced his reign auspiciously, and under the guidance of his mother, and the celebrated legist Domitius Ulpianus, who had been made prefect of the pretorians—an office at that time uniting both civil and military functions—proceeded to reform the innumerable abuses which had sprung up during the wretched reigns of his immediate predecessors. Under Alexander Severus the taxes were greatly diminished,—Lampridius, his historian, says to one-thirtieth of what they previously were,—justice was administered with purity, and corruption in the public offices generally checked by the expulsion of the unworthy creatures of Heliogabalus. What was most difficult and dangerous of all, a degree of discipline was introduced among the pretorians. This attempt, however, cost their prefect Ulpian his life; the irritated soldiers slew him in the very presence of the emperor—a fact which leads to the belief that Alexander Severus, though a well-intentioned prince, was comparatively a weak one, without sufficient energy and determination to carry through, in despite of every obstacle, the reforms he had initiated. We do not read that the pretorians were punished for this act. About A.D. 226, Ardschir (Artaxerxes) overthrew the Parthian empire, on the eastern boundary of the Roman dominions, and founded the Persian dynasty of the Sassanidæ. Alexander found himself compelled to march against the victorious Persians in person, and he is said, though the fact is somewhat obscure, to have gained a great victory over Artaxerxes in 232. At all events he celebrated a triumph on his return to Rome; and immediately thereafter set out on an expedition against the Germans, who had invaded the Roman province of Gaul. At Mayence, his legionaries rose in mutiny against him, under the leadership of Maximin, and both the emperor and his mother Mammæa were slain, A.D. 235. The unpopular character of Mammæa to whom Alexander was entirely subject, and whom the soldiers, accustomed to largess and license, disliked on account of her avarice, probably contributed greatly to this event.

Alexander Severus was thrice married, though only thirty years of age at his death; but he left no children. One of his wives, Memmia, to whom he was tenderly attached, had been banished to Africa by Mammæa, who could tolerate no rival in influence, or in her son's affections. Like his mother, Alexander showed some liking for Christianity; but the countenance he gave it was of an indiscriminate character, for he showed to Apollonius Tyanæus, the Pythagorean philosopher, to Abraham, and to Origen, the same amount of reverence that he awarded to Jesus Christ. Over the gate of his palace was inscribed his favourite maxim: —"Do to others as you would have others do to you."—A. M.

X.—ALEXANDERS OF RUSSIA.

ALEXANDER NEWSKI, one of the "saints" of the Russian church, the son of Jaroslav II., was born about 1219, a few years after the successful inroad of the Mongols into Russia. He was surnamed Newski, from a victory gained over the united forces of Sweden, Denmark, and the Teutonic order. A second victory on the banks of lake Peipus, obliged them to sue for peace. Alexander died in 1263.—J. W. S.

ALEXANDER I., Paulowitch, Emperor of Russia, was the son of Paul Petrowitch and of Maria Theodorowna, a princess of Wurtemberg. He was born at Petersburg on the 23rd, or, according to others, on the 17th of December, 1777. His grandmother, Catherine II., the reigning czarina, took him entirely out of the hands of his parents, and confided him to the care of Count Soltikoff. His instructors were Krafft the natural philosopher, Pallas the botanist, Mason the mathematician, and above all, Cæsar la Harpe, a Swiss, of republican principles. To the influence of the latter, Alexander owed those liberal ideas which broke forth from time to time during his reign, in strange contrast with the traditional policy of his race. At the early age of fifteen, he was married to the Princess Louisa Maria of Baden. This union proved unhappy; the imperial couple resorted to a separation, and Alexander afterwards set his subjects a frequent example of conjugal infidelity. Catherine II. having terminated her career of depravity in 1796, was succeeded by Paul. The folly, or more probably insanity, of this prince excited general discontent, and on March 23rd, 1801, he was murdered by a band of conspirators. The exact share of Alexander in this transaction is very obscure, but without charging him with premeditated parricide, we may safely assert that he was fully cognizant of the plot for the deposition

of his father. The young emperor, immediately on his accession, undertook a variety of internal improvements. He founded four universities, and reorganized that of Wilna; he decreed that the number of gymnasias (colleges preparatory to the universities) should be 204, besides 2000 elementary public schools. He abolished judicial torture, liberated a great number of persons unjustly condemned, gave liberty to the press, introduced a greater amount of publicity into the proceedings of government, and encouraged arts and manufactures. He made peace with England, but sought to preserve the friendship of Napoleon. Meantime, he did not deviate from the career of stealthy aggrandizement marked out by his ancestors. David, the king of Georgia, was induced by subtle diplomacy to cede his dominions to Russia. A rupture with France next followed, and Alexander formed a coalition with England, Austria, and Sweden. The decisive battle of Austerlitz broke up the alliance. Austria submitted, and Alexander, after some insincere negotiation, formed a fresh coalition with Prussia and Sweden. This proving also unfortunate, Alexander entered into a treaty with Napoleon, to whose resentment he abandoned his former ally, the king of Prussia, in violation of the most solemn engagements, and even accepted one of the provinces of which the latter was deprived. The treaty embraced also a number of secret articles directed chiefly against England. Alexander now appeared as an open supporter of the policy of Napoleon, and excluded all articles of English manufacture from his dominions. The bombardment of Copenhagen, and the seizure of the Danish fleet, he publicly denounced as a piratical expedition, whilst he privately congratulated the British government on its success. The king of Sweden having refused to exclude British manufactures from his dominions, war was proclaimed against him by Alexander, who, after a short campaign, and a liberal use of bribery, succeeded in stripping him of the province of Finland. He was equally successful in his encroachments upon the Turkish empire and upon Persia. Austria having resumed the struggle against France, Alexander, so far from assisting her, openly sided with Napoleon. The favour shown by the latter to Poland, however, led anew to a rupture between the two emperors. The well-known Russian campaign of Napoleon now ensued. On the disastrous close of this expedition, Alexander, who had previously allowed the German sovereigns to weaken themselves by struggling single-handed against the great emperor, now embraced the favourable moment to adopt a more generous policy, and by coming forward as the liberator of Europe, to secure for himself an unprecedented influence. Prussia and Sweden, forgetful of the past, acceded to his proposals. Austria and some of the minor German states joined the alliance, and in the great battle of Leipzig, the supremacy of Napoleon received its death-blow. During the allied occupation of Paris, Alexander displayed remarkable moderation. About this time he visited England, where the insinuating graces of his deportment, together with the part he had played in the overthrow of Napoleon, gained for him a great popularity. At the congress of Vienna, which now met to arrange the affairs of Europe, Alexander laid aside his recent moderation. He advocated the entire suppression of the kingdom of Saxony, and succeeded in obtaining for himself the grand duchy of Warsaw. This territory, together with some other parts of Poland, were accordingly erected into a kingdom, of which Alexander was declared sovereign, and to which he granted a "paper" constitution. He soon after, along with the emperor of Austria and the king of Prussia, entered into an agreement called the "Holy Alliance," which, when stripped of its veil of religion and philanthropy, was simply a confederacy to repress all political reforms. This league soon displayed its real nature, by the steps taken under its sanction to repress the constitutional movements in Naples, Sardinia, and Spain. Even the Greek insurrection found no favour in the eyes of Alexander, so great was his dread of revolutionary principles. He reintroduced the censorship both in Russia and in the kingdom of Poland. The administration of this latter territory proved unsuccessful. The diet claimed a greater share of power than the autocrat was willing to grant, and was accordingly dismissed. Symptoms of an insurrection appeared, and several students of the university of Wilna were thrown into prison. From this time forward, Poland was subjected to an unmitigated despotism. The latter years of Alexander's life were clouded with melancholy, arising in part from the mystical religious views which he had imbibed from Madame Krudener, in part from the conflicting and inconsistent features of his character, and possibly also from fear of a revolutionary movement in his own dominions. Many military men of Russia, it must be observed, had, during the occupation of France, imbibed the ideas of Western Europe, and eagerly wished for an alteration of the government. In September, 1825, Alexander left his capital and repaired to the Crimea. At Taganrog he was attacked with an intermittent fever, which, from neglect, became dangerous. He died 1st of December, 1825, leaving the throne to his brother Nicholas.—J. W. S.

* ALEXANDER II., surnamed NICOLAEWITCH, the present czar of Russia, was born on the 29th of April, 1818. He is the eldest son of the late Emperor Nicholas, by his wife Alexandra Veodorowna—a name which, according to custom, she substituted for her original appellation, Frederica Louisa Charlotte Wilhelmina, on being admitted, at the period of her marriage, into the Greek communion. She is the sister of the reigning Prussian monarch, Frederick William IV.—a circumstance which goes far to explain the reluctance of the Prussian government to join the Western alliance in the recent war against the Russian power. Alexander was educated from his earliest infancy as the heir-expectant of a great military monarchy; but it is said that he showed little relish for the arts of war; that he left to his more ambitious brother the concerns of the army; and that he thereby compromised his chances of the throne. Like many princes of the remarkable dynasty of which he is the present chief, he has sought a German alliance in marriage. His choice was one of preference and affection, rather than of political expediency. On the 28th of April, 1841, he married the Princess Maximilienne—now Marie Alexandrowna—the daughter of Louis II., the grand-duke of Hesse. When on March 2nd, 1855, his father, the Czar Nicholas died, worn down by the disasters of the war with England and France, and consumed by the personal toil which his overweening ambition had imposed on him, Alexander succeeded to the throne, and his coronation has since been celebrated at the Kremlin in Moscow with unexampled and barbaric magnificence. Though not deficient in talent and intelligence, his views as crown prince were known to be pacific, and Europe looked to him for a change of policy on the part of Russia when he became emperor. It was expected that he would pause in the attempt to enlarge the frontiers of the empire, and apply himself rather to measures of internal improvement. These tendencies did not at once develop themselves. On succeeding to the imperial sceptre, he gratified the warlike portion of his subjects by issuing a strong proclamation, in which he declared his intention of adhering to the policy of his predecessor. But when the united armament, naval and military, of England, France, Turkey, and Sardinia, had taken Kertch and Yenikale,—when on the 8th September, 1855, the great arsenal of Sebastopol fell,—when the commercial port of Odessa was seen to be at the mercy of the allies,—when Kinburn was captured and Cherson and Nicolaieff menaced,—and when it was known that the next campaign would open with a combined attack on Sweaborg and Cronstadt, within a few miles of his northern capital, and that Sweden was ready to reassert her ancient and just claim on Finland, he gladly accepted terms of peace. To this he was additionally urged by the accumulating distresses of his subjects, and the growing unpopularity of the war. Like his uncle, Alexander, he is said to be favourably disposed to a close alliance with the family of Napoleon, and to be ready to share with the present emperor of France the supremacy in continental Europe. Perhaps, however, in this policy he only displays the accustomed finesse of the house of Romanoff, and will be glad to avenge the fall of Sebastopol and the loss of his navy in the waters of the Euxine whenever circumstances will permit. Apparently intent now on establishing a large mercantile marine, and in promoting a network of railroads throughout his dominions from Abo to Odessa, and from the Volga to the Danube, it is said that he is really bent on securing steam-ships of war, and the means of easily transporting his numberless troops to any point of his empire which may be menaced, or which supplies a good base for operations against a weak neighbour. We write in the year 1857. The future alone can solve and explain the policy of the new emperor. His consort has borne him four sons and one daughter. Of these, the eldest son, Nicholas Alexandrowitch, the crown prince and heir to the throne, was born on the 20th of September, 1843.—T. J.

XI.—ALEXANDERS OF SCOTLAND.

ALEXANDER I., king of Scotland, was the fifth son of Malcolm Canmore, by his queen Margaret, sister of Edgar Atheling. The date of his birth is unknown, but he was in the prime of life when he succeeded his brother Edgar, January 8, 1106–7. Soon after his accession he married Sybilla, one of the numerous illegitimate daughters of Henry I. of England, the husband of Alexander's sister Matilda or Maud. The principal event of Alexander's reign was his contest with the archbishops of Canterbury and York in behalf of the independence of the Scottish church. When Turgot, a monk of Durham, and the author of the "Life of Queen Margaret," was appointed to the bishopric of St. Andrews in 1109, the right to consecrate the new bishop was claimed by both of the prelates referred to, while Alexander and the Scottish clergy denied that it belonged to either. The dispute was compromised on this occasion, but it was renewed on the death of Turgot in 1115. After the lapse of five years, Eadmer, a monk of Canterbury, was nominated to the vacant see, and, in conjunction with the English prelates, used every effort to obtain the recognition of their assumed authority over the Scottish clergy, but without effect. Alexander refused to listen to their pretensions, and in the end succeeded in completely vindicating the ecclesiastical independence of his kingdom. Alexander appears to have been a monarch of good abilities, and great courage and firmness of character, though of a somewhat imperious and passionate disposition. In the chronicles and traditions of Scotland, he is distinguished by the epithet of "The Fierce," "because," says David Chalmers, "he was ane gritt punisher of malefactours and evil-doars. He dantonit Murray and Ross that had rebellit, and caused hang the Lord of Mernis' brother and sone, because they took away the guids of ane puir wyff." Alexander was a liberal benefactor to the church. Besides large grants to the church of St. Andrews, the monastery of Dunfermline, founded by his parents, and other ecclesiastical establishments, he erected the monastery of St. Colm on the island of Inchcolm in the frith of Forth, in gratitude for his preservation on that island from a tempest in which he had nearly perished. Alexander died on the 27th of April, 1124, after a reign of seventeen years and three months, and, leaving no issue, was succeeded by his brother David.—(Eadmer's *Historia Novorum;* Ailred's *Descriptio Belli Standardi*, and *Genealog. Reg. Anglor.;* Wyntown's *Cronykil of Scotland;* Hailes' *Annals of Scotland*, vol. i., *Pictorial Hist. of Scotland*, vol. i.)—J. T.

ALEXANDER II., the son of William the Lion, and his wife Ermingarde, was born in 1198. He succeeded his father December 4, 1214, and was crowned at Scone on the 10th. One of the first acts of his reign was to enter into an alliance with the English barons who had taken up arms against the infamous King John, in the expectation of regaining the counties of Northumberland, Cumberland, and Westmoreland. John was so incensed that he marched to the north at the head of a savage host of mercenaries, the outcasts of Europe, and laid waste the country from the Tyne to the Forth, vowing, as Matthew Paris informs us, that he would "smoke the little red fox out of his covert;" "because," the historian adds, "Alexander was of a red or ruddy complexion." Alexander having raised a powerful force to repel this invasion, John was forced to retreat to the south, as he was disinclined to risk a battle, and unable to remain any longer in a district which his merciless barbarity had reduced to a desert. In retaliation for these outrages, Alexander marched into England, and laid waste the western border counties. He then proceeded to the south to join Prince Louis of France, whom the insurgent barons had invited over to their assistance. On his way he made himself master of the town of Carlisle, and at Dover he is said to have done homage to Louis for the estates which he held from the king of England. The French prince and the English barons on their part expressly recognized the right of the Scottish king to the counties of Northumberland, Cumberland, and Westmoreland. After the death of John (1216), Alexander was excommunicated by the papal legate for his adherence to the cause of the insurgents, but the sentence seems to have been very little regarded either by the clergy or the people of Scotland. Next year, however, Louis was ignominiously defeated at Lincoln, and made peace with Henry III., the young king of England, without consulting his Scottish ally. Alexander on this effected his reconciliation, both with Henry and the papal see. The bonds of amity between the two sovereigns were strengthened by the marriage of the king of Scots, 25th June, 1221, to the Princess Joan, Henry's eldest sister. A long period of uninterrupted peace followed this union, which enabled Alexander to turn his undivided attention to the regulation of the affairs of his own kingdom. About the year 1234, however, dissensions began to arise between Henry and Alexander, in consequence of the revival, on the part of the former, of the claim to the homage of the Scottish kings, and his support of the pretensions of the archbishop of York to the right of officiating at their coronation. Alexander, on the other hand, demanded the restitution of the three northern counties, which he claimed in right of inheritance, and complained that the English king had failed to perform the conditions of a treaty entered into by his father John, and for which he had received 15,000 marks. These claims were ultimately arranged in 1237, by the settlement on Alexander of certain lands in Northumberland and Cumberland, of the yearly value of two hundred pounds. In the following year, the queen of Scots, who had long suffered from a painful disease, died at Canterbury without issue. On the 15th of May, 1239, Alexander married at Roxburgh, Mary, daughter of Ingelram de Couci, surnamed "Le Grand," the head of a great family in Picardy. The good understanding between the two monarchs was so little affected at first by this marriage, that when Henry was about to set out in 1242 on his expedition to France, he confided to Alexander the care of the borders. In that year, however, an unfortunate event occurred, which led to the interruption of their alliance, and had nearly plunged the two countries into a war. Walter Bisset, a member of a powerful family in the north, was overthrown by the earl of Athol at a tournament held at Haddington. A day or two after, Athol was murdered. Popular suspicion ascribed the deed to the Bissets, and the Scottish nobility flew to arms, and demanded vengeance both on Walter Bisset and his uncle William, the chief of the family. Alexander and his queen did everything in their power to protect the accused from the fury of their enemies, but in vain. Bisset and his kinsmen were stripped of their estates, and compelled to swear that they would make a pilgrimage to Jerusalem, and there, for the remainder of their lives, pray for the soul of the murdered earl. But instead of performing his vow, Bisset repaired to the English court, and sought to inflame Henry against the Scottish king, by artfully representing that the English monarch was lord superior of Scotland, and that Alexander, being his vassal, had no right to inflict such punishments on his nobles without the permission of his liege lord. Moved by these representations, and perhaps also by other motives, Henry, in 1244, determined on an immediate invasion of Scotland, and, assembling a large army, marched to Newcastle. Alexander, on the other hand, nothing daunted at these preparations, raised a force amounting, according to Matthew Paris, to about 100,000 men, and prepared to repel the unprovoked invasion. But the Scottish king, as Paris tells us, was "a devout, upright, and courteous person, justly beloved by all the English nation, no less than by his own subjects;" and by the mediation of the English nobles, a treaty was concluded without bloodshed, and on equitable terms.

Almost the only other events worthy of notice in the life of Alexander, are the insurrections that broke out from time to time among the Celtic portion of his subjects, who endeavoured to assert the ancient principle of succession. In 1215 a disturbance arose in the province of Moray, which was suppressed by the head of the clan Ross. Seven years later a similar insurrection broke out in Argyleshire, which was put down by Alexander in person. Again, in 1228 Gillespic Mac Scolane, who seems to have been the representative of the ancient royal line, took up arms in the north, near the town of Inverness, and baffled the king himself. But next year both the pretender and his two sons were put to death by the earl of Buchan, justiciary of the kingdom; and though no further attempt seems to have been made to dispute the succession to the throne, the Celtic population still clung to their ancient customs. In 1233 the people of Galloway, who were of the Celtic race, on the death without male heirs of their chief, Alan, high constable of Scotland, and the most powerful subject in the kingdom, resolutely opposed the partition of their country among his three daughters, and, headed by an illegitimate son of the late lord, and an Irish chief called Gilderoy, took up arms in vindication of their ancient rights, and were not put down without great difficulty. In 1249

Alexander undertook a maritime expedition against Angus, lord of Argyle, who refused to pay homage to the Scottish crown, on the plea that he owed allegiance to the king of Norway. But on reaching the sound of Mull, Alexander was seized with a fever, and died in the island of Kerrara, on the 1st of July, 1249, in the fifty-first year of his age and thirty-fifth of his reign. He was buried in Melrose Abbey.

Alexander is justly characterized by Fordun as "a king pious, just, and brave, as the shield of the church, the safeguard of the people, and the friend of the miserable." He was a liberal patron of the clergy, and a strenuous supporter of the independence of the Scottish church. He procured from Pope Honorius IV. in 1225 the important boon of a bull authorizing the clergy of his kingdom, on account of their distance from the apostolic seat, to hold provincial councils at their own discretion. Alexander left by his second wife an only son, who succeeded him in the throne.—(*Chron de Mailros*; Matt. Paris' *Historia Major*; Fordun's *Scotichronicon*; Rymer's *Fœdera*; Hailes' *Annals of Scotland*; *Pictorial History of Scotland.*)—J. T.

ALEXANDER III. was born at Roxburgh, September 4, 1241, and was only eight years of age at the time of his accession to the throne. He was crowned at Scone only five days after his father's death, from a well-grounded apprehension that Henry III., king of England, would, under the pretence that the Scottish king was his liegeman, endeavour to prevent the coronation of the young prince without his permission. In his infancy Alexander had been betrothed to Margaret, eldest daughter of Henry; and as the English king had now resolved upon an expedition to the Holy Land, he was anxious to secure the peace of the northern borders during his absence, and therefore consented that the marriage between his daughter and the young king of Scotland should be solemnized at York, 20th December, 1251. On this occasion Alexander did homage to Henry for the lands which he held in England, and the English king meanly attempted to take advantage of the youth and inexperience of his guest by demanding homage also for the kingdom of Scotland. But the demand had no doubt been foreseen, and the young monarch replied, as he had probably been instructed, "that he had been invited to York to marry the princess of England, not to treat of matters of state, and that he could not take a step so important without the knowledge and approbation of his nobility."

During the minority of Alexander the country was disturbed by the various factions among the nobility, who contended for the ascendancy in the government. At his accession the powerful family of the Comyns were at the head of affairs; but the interests of the rival faction were espoused by Henry and his daughter, who complained of various grievances inflicted upon her by the Comyns. Encouraged by this support, the leaders of the opposite party surprised the castle of Edinburgh, and took possession of the persons of the king and queen, while Henry marched to the border with a numerous army, and (September, 1254) held an interview with Alexander and his queen, who were removed to Roxburgh for that purpose. The result was, that the government of Scotland was remodelled, the Comyns and their friends were excluded from office, and a regency was appointed, consisting of the leaders of the English faction, who were to carry on the administration till Alexander should reach the age of twenty-one. But in 1257 the Comyns, having obtained the assistance of the queen-dowager, availed themselves of a favourable juncture afforded by a quarrel between the regents and Pope Alexander IV., in which the former were excommunicated; and suddenly taking up arms, seized the king and queen at Kinross, carried them to Stirling, and totally dispersed the English faction. In the following year a compromise took place, by which a new regency was established, consisting of six members of the Comyn party and four of their opponents. This arrangement appears to have remained undisturbed till Alexander attained his majority, and took the reins of government into his own hands.

In 1263 a quarrel broke out between Alexander and Haco, king of Norway, which led the latter to attempt the invasion of Scotland. The Scottish kings had made repeated attempts to obtain possession of the western islands, whose inhabitants were of Norwegian extraction, and, from their predatory habits, had long been formidable neighbours to the western coasts of the kingdom. According to the accounts of the Norwegian chroniclers, the earl of Ross and other northern chiefs were instigated by Alexander to invade the Hebrides, with the view of compelling the inhabitants of those isles to become feudatories of Scotland, and it is alleged that the invaders burned and plundered the villages and churches, and inflicted the most horrible cruelties upon the helpless inhabitants. Haco, king of Norway, resolved to take vengeance for these barbarities; and having collected a formidable armament, set sail from Herlover, 7th July, 1263. Some weeks after, he entered the frith of Clyde, made himself master of the islands of Arran and Bute, and laid waste with fire and sword the western coast of Scotland. Haco, however, was ultimately defeated by Alexander, with great slaughter, at Largs, October 2. His fleet was dispersed by a tremendous tempest of wind, rain, and hail; many of the vessels were driven ashore, and their crews drowned or taken prisoners by the Scots; and Haco, collecting the remains of his shattered armament, proceeded homewards, leaving the object of his expedition unaccomplished. (See HACO.) The victory of Largs freed Scotland for ever from the attacks of these northern marauders, who had so long been the terror and scourge of western Europe; and three years after, a treaty was concluded with the son and successor of Haco, by which the sovereignty of the Isle of Man and of the Hebrides, and all the other islands in the southern and western seas, with the exception of Orkney and Shetland, was ceded to the Scottish Crown for the sum of four thousand marks, and an annual quit-rent of one hundred marks.

Margaret, Alexander's queen, died February 26, 1275. She had borne him two sons (of whom the younger died in infancy, and the other without issue in 1284), and a daughter, Margaret, who in 1281 was married to Erick, king of Norway, and died in 1283, leaving an infant daughter, named after her mother, and commonly called by Scottish historians "The Maiden of Norway." On the 15th of April, 1285, Alexander married at Jedburgh Joleteta, daughter of the count de Dreux; but on the 16th of March in the following year, as the king was riding in a dark night along the northern shore of the frith of Forth, between Kinghorn and Burntisland, his horse stumbled over a rocky cliff, and he was killed on the spot. This calamitous event took place in the forty-fifth year of his age, and thirty-seventh of his reign. His infant granddaughter, the princess of Norway, was thus left the only survivor of his family. Alexander was one of the ablest and best of the Scottish kings. Under his sway the country attained a high degree of prosperity. His memory was long and affectionately cherished by his people, and his death, occurring as it did at a most critical juncture, was perhaps the greatest national calamity that has ever befallen the kingdom of Scotland.—(*Chron. de Mailros.*; M. Paris; Fordun's *Scotichron.*; Wynton's *Cronykil of Scotland*; *Norwegian Account of Haco's Expedition*, by the Rev. James Johnston, 12mo, 1782; Hailes' *Annals*; Tytler's *History of Scotland*; *Pictorial History of Scotland.*)—J. T.

XII.—ALEXANDERS OF SYRIA.

ALEXANDER, surnamed ZABINAS or ZEBINAS (Syriac for "purchased slave"), was a person of mean origin, who, by the aid of Ptolemy Physcon, made himself king of Syria in 128 B.C. Cleopatra, however, widow of the prince whom he had dethroned, together with her son Grypus, maintained herself in possession of part of the realm, and the arrogance of Zabinas made his former patron turn against him. Grypus and Ptolemy Physcon soon crushed him, and being taken by pirates in an attempt to make his escape to Greece, he was delivered up to the legitimate heir, who put him to death, 122 B.C.—A. M.

ALEXANDER BALAS (Balas perhaps connected with the word *baal*, lord) was brought forward as the son of Antiochus Epiphanes, and raised to the throne of Syria in 150 B.C., chiefly by the efforts of Ptolemy Philometor, king of Egypt. The Syrians becoming discontented with his government, Demetrius, son of Demetrius Soter, the predecessor of Alexander Balas, made an attempt to vindicate his claim to his father's throne, and was successful against the usurper. Ptolemy, however, made his appearance with a fleet and army, and seemed about to turn the scale in favour of Balas, when he unexpectedly declared in favour of the rightful heir. Alexander Balas, after being defeated in a battle near Antioch, was slain by an Arab chief, to whom he had fled for protection, 146 B.C.—A. M.

XIII.—POPES, SAINTS, AND MARTYRS.

ALEXANDER I., pope and martyr. He succeeded Evaristus in the papacy in 108 or 109, which he held nearly ten years. He is honoured as a martyr in the canon of the mass, and tradition assigns to him the introduction of holy water, and the use of

unleavened bread in the eucharist. He is commemorated by the church of Rome on May 3.—J. B., O.

ALEXANDER II., a pope, was born at Milan, and bore the name of Anselmo Bagio, previous to his elevation to the tiara. In his youth he studied under Lanfranc at Bec in Normandy. After his return to his native country, he took an active part in the controversy then raging concerning the marriage of priests, which Anselmo, in conjunction with Hildebrand, vehemently condemned. He likewise took an active part in reducing the archbishopric of Milan, which had been to a certain extent independent, under the sway of the papacy. On the death of Nicola II. in 1061, Anselmo was elected pope, without the sanction of the emperor. Cadalous, bishop of Parma, was elected pope in opposition by a council held at Basle, and took the name of Honorius II. The anti-pope now marched to Rome, but being put to flight by the duke of Tuscany, he was deposed by the council of Mantua, and Alexander remained in undisputed possession of the papal chair. His first action was to make a circuit through Italy for the purpose of strengthening the papal authority, and ejecting married priests. He gave his blessing to the forces collected by William of Normandy for the conquest of England, hoping that the success of this enterprise would extend his own jurisdiction over the free church of the Anglo-Saxons. He exerted himself in a very creditable manner to stop a persecution then raging against the Jews in France. He died in 1073, and was succeeded by his old confederate, Hildebrand.—J. W. S.

ALEXANDER III., elected in 1159, died in 1181, after a long and glorious pontificate of nearly twenty-two years. At the conclave held after the death of Adrian IV., twenty-two cardinals gave their votes for Cardinal Roland, chancellor of the Roman church. But among the cardinals were a few thorough-going political partisans of the Emperor Frederic Barbarossa, who knew that Cardinal Roland would not submit quietly to encroachments which the imperial power was attempting in that age upon the rights and independence of the church. These accordingly, to the number of five, gave their votes for Cardinal Octavian. The pope took the title of Alexander III., the antipope that of Victor III. Each party wrote to the emperor and other European princes, and also to all bishops, communicating his election. The emperor affected to be unable to decide between the rival claimants, and summoned them both to attend and submit their claims to a council which he had summoned to meet at Pavia. But when Alexander refused to take a step which would be tantamount to an admission that the validity of his election was doubtful, and that the emperor was the supreme judge in a purely ecclesiastical matter, Frederic's envoys threw off the mask, and recognized Octavian as pope. Thus began a schism which lasted for eighteen years; for though Octavian died in 1164, the emperor immediately caused to be elected in his room Guido, bishop of Crema, who took the title of Pascal III.; and again, upon the death of Guido in 1168, his adherents elected John, abbot of Sturm, who took the name of Calixtus III. At first there were but two prelates in the whole of Germany who dared to recognize the rightful pope in opposition to the emperor's will. But, on the other hand, the kings of France and England acknowledged his claims without delay, and each of these monarchs offered him an asylum in his dominions. Alexander was compelled to embrace the offer. Driven from Italy by the adherents of Octavian, he passed into France and fixed his residence at Sens. It was here, in the year 1164, that St. Thomas a'Becket came to him, to lay before him his dispute with Henry II. of England.

Various turns of fortune marked the long contest between the pope and the emperor. In 1165 when, after the reduction and destruction of Milan by Frederic, the Lombard cities entered into a league against him, Alexander seized the opportunity to return to Rome, where the people received him with the utmost joy. In 1166 Frederic marched into Central Italy and occupied Rome, where he caused himself to be solemnly crowned in St. Peter's by the antipope, Pascal III. Alexander was compelled to take refuge, first at Gaeta (an example since followed by Pius IX.), and afterwards at Benevento. At this point events seemed all to have combined in favour of Frederic; but the tide now turned. A fearful pestilence, which was regarded as a divine judgment on the adherents of the antipope, swept over North Italy, and carried off many distinguished men of the imperial faction. The Lombard league rose anew against the German rule, and founded in 1168 a new city to serve as a bulwark against the emperor's attacks, which, in gratitude for the pope's support, they named Alexandria. After various vicissitudes, the emperor received a signal defeat on the memorable field of Legnano (1176), and he then began seriously to seek for a reconciliation with the pope. The meeting took place at Venice. The emperor having renounced the schism, was formally absolved by the papal legates. Then he went in the doge's barge from the Lido to the church of St. Mark; the pope awaited him at the door of the church, surrounded by cardinals and bishops; Frederic took off his cloak and prostrated himself at his feet; the pope, affected to tears, raised him up, and gave him the kiss of peace.

In 1179 Alexander convoked at Rome the third general council of the Lateran. Three hundred and two bishops attended it, and twenty-seven canons were passed, chiefly relating to points of ecclesiastical discipline. At this council the pope made St. Lawrence, archbishop of Dublin, his legate in Ireland. The state of the Holy Land had never ceased to engage the attention of Alexander; and when, in 1180, he heard of the successes of Saladin, he wrote a circular letter to all Christian princes, exhorting them to send succour to king Baldwin; and to all bishops, enjoining them to preach the crusade. Alexander died at Citta di Castello on the 30th August, 1181, and was buried in the church of St. John Lateran. Contemporary writers assure us that he was a very learned pope, and deeply versed in holy scripture, the canons and decrees of councils, and the Roman law. The firmness and patience with which he endured the troubles and persecutions occasioned by the schism, were, as we have seen, rewarded by a complete triumph over his opponents, and his pontificate came to an end in peace.—(Fleury, *Hist. Eccl.*)—T. A.

ALEXANDER IV., pope,—before his election Cardinal Rainald, bishop of Ostia, of the family of the counts of Segni,—elected on Christmas-day, 1254. He is described as a pious man, much given to prayer and abstinence, but too ready to give heed to flatterers. He seems to have been of a weak character; and it may be charitably supposed that some of his public acts originated with his advisers rather than with himself. Such were his excommunication of Seval, archbishop of York, for declining to induct worthless Italians into the best benefices in his diocese, and his authorizing his legate to absolve Henry III. of England from the vow he had taken to march to the Holy Land for the deliverance of Jerusalem, on condition that he proceeded to Apulia and made war upon Manfred, regent of Sicily, who was making great progress there against the papal forces. In spite of all the efforts of the pope, Manfred (who was a natural son of the Emperor Frederic II.) succeeded in establishing himself in the kingdom of the Two Sicilies, and was crowned at Palermo in 1258. On the other hand, this pope made praiseworthy efforts to promote the spread of Christianity in the then pagan countries of Lithuania and Russia. In the contest which occurred in his pontificate between the university of Paris and the mendicant orders, then newly established, the pope warmly espoused the cause of the mendicant orders. It was on this occasion that St. Thomas Aquinas wrote his famous "Apology for the Mendicant Friars" against William de Saint Amour. For the last four years of his life the pope could not live at Rome, where the faction in alliance with Manfred had gained the upper hand. He died at Viterbo in May, 1261.—T. A.

ALEXANDER V. The original name of this pontiff was Peter Pilargo, and he was a native of the isle of Candia. His origin was so obscure that he professed to have no recollection of his parentage. All that is known of his early life is, that he was placed in a religious house by a monk, who noticed him when begging. He made great progress, and afterwards visited the universities of Padua, Paris, and Oxford, at all of which he had a great reputation as a theologian and a scholar. On his return to Italy, he was promoted from one bishopric to another, and finally was appointed archbishop of Milan, 1402. In 1404, Innocent VII. made him a cardinal, and in 1409 the council of Pisa, after having deposed the rival popes, Gregory XII. and Benedict XII., elected him to the papacy. He assumed the name of Alexander V., but did not long enjoy his dignity (he was seventy when elected), dying the next year. As pope he displayed no energy or decision of character, being governed entirely by Balthasar Cossa, who succeeded him under the title of John XXIII.—J. B., O.

ALEXANDER VI., Roderic Borgia, was the son of Godfrey Lenzolia and Jane Borgia, the sister of Pope Calixtus III. He was born 1431, and originally practised as an advocate; afterwards he adopted the profession of arms, which was much more

in accordance with his taste. Pope Calixtus sent for him to Rome, and gave him the archbishopric of Valencia; and in 1456 made him cardinal-deacon, and afterwards vice-chancellor of the church, a post of great dignity, with a large revenue attached. Hitherto his life, which had been most dissolute (he had five illegitimate children by Rosa Vanozza, whose mother had previously been his mistress), had escaped detection; and inflamed with the ambition of one day sitting on the throne of St. Peter, he outwardly conducted himself in the most decorous manner, so as to win golden opinions from all, both as a preacher and a man. Little is known of him during the pontificates of Pius II. and Paul II., but we find him sent as legate by Sixtus IV., to negotiate the Spanish and Portuguese affairs. He left the court of Lisbon without accomplishing his mission, having offended the king by his dissolute habits; and on his return to Rome Sixtus was dead, and Innocent VIII. was pope. He now contrived to bring his mistress to Rome, and lodged her close to St. Peter's, where, under pretence of friendship for her reputed husband, he constantly visited her. Innocent died 1492, and it was soon seen, on the assembling of the conclave, that their choice was limited to two candidates, Roderic Borgia, the nephew of Calixtus III., and Julian della Rovera, the nephew of Sixtus IV. Borgia, the more unscrupulous and the more wealthy of the two, by lavish distributions of money and promise of offices, carried the day, and was elected pope. He assumed the title of Alexander VI., and his first act was to discharge his obligations to the cardinals, the whole of whom, save five, were said to be in his pay, though eventually he managed to dispose of all to whom he was under obligations. It is impossible, in a narrative like this, to trace at any length the political transactions in which the pope took part; we can therefore only notice briefly the league he formed with Bajazet the Second, emperor of the Turks, against Charles VIII., king of France, who claimed the kingdom of Naples. Charles invaded Italy, 1494, with twenty thousand men, and carried everything before him, taking possession of Rome itself, and forcing Alexander to take refuge in the castle of St. Angelo. The pope, driven to extremities, made terms with Charles, and granted all his demands; among others, surrendering to him the person of Zizim, Bajazet's brother, who had been detained in a kind of honourable captivity at Rome, and whom Charles wished to have in his power as an instrument against Bajazet. It is commonly said that Alexander, mindful of his obligations to the sultan, had previously given him a slow poison. Certain it is, that Zizim died very shortly after he was surrendered to the king. Charles, in return, treated the pontiff with studied courtesy and respect, waited upon him, and kissed his feet. He thus continued his march to Naples, and easily obtained possession of his prize, Alphonso II., the king, fleeing at his approach. The alliance, however, between Charles and Alexander did not last long. It did not suit Alexander's views to have the French at Naples, and aided by his son, Cæsar Borgia, the duke of Valentino, he formed a league against Charles with the republic of Venice, Ludovico Sforza, duke of Milan, and other Italian princes, the Emperor Maximilian, and Ferdinand of Spain. The battle of Fornovo decided the Italian question in favour of the allies, and Charles found he had lost his conquests as easily as he had gained them. Freed now from the presence of the French, Alexander was at liberty to devote himself to his main designs, the enlargement of the patrimony of St. Peter, and the aggrandizement of his son Cæsar. Under his rule, everything was unblushingly put to sale. His chief agent and confidant was his son, the notorious Cæsar Borgia; and after the death of the duke of Gandia, his elder son (who is said, but without proof, to have been assassinated by order of Cæsar, who was jealous of his intimacy with their common sister, Lucretia), all Alexander's affections were centered in Cæsar and Lucretia. Unscrupulous and insatiable, he removed by poison or the dagger all who were in his way, and the papal treasury was enriched by the effects of many members of the sacred college, whose deaths were commonly suspected to have taken place by foul means. It is not surprising, therefore, to find Alexander, hitherto the chief opponent of the French, forming an alliance with Louis XII., who had succeeded Charles VIII., 1498, and who was anxious to obtain a divorce from his wife Joan, and to marry his predecessor's widow, Anne of Brittany, whom he had loved as duke of Orleans. The pope consented on condition of Louis exerting his interest to bring about the marriage of Cæsar with Charlotte, the daughter of the king of Naples. The lady, however, refused, and Louis declared he would not force her. He accordingly negotiated a marriage for Cæsar with a daughter of the king of Navarre, and a papal bull was issued which set Cæsar free from his priestly vows, and allowed him to marry. Alexander and his son now entered heartily into the schemes of Louis against the duchy of Milan, and Cæsar rode in the French king's train to Milan, whence he set out for the subjugation of the Roman nobles, who were plundered, imprisoned, spoiled of their domains, or assassinated, as the interests of the wretched father and son seemed to require. Rome itself was the centre of the most iniquitous proceedings, neither life nor property were secure; and if elsewhere a voice like Savonarola's was raised against the prevailing sins, it was silenced at the stake. Meanwhile Alexander disregarded even common decency, and celebrated the marriage of Lucretia with her third husband, Alfonso, son of the Duke d'Este, with the most shameless licentiousness and abominable orgies. In vain the oppressed nobles appealed to Louis; the pope was always ready to gratify him, and cruelty and oppression prevailed at Rome till the death of Alexander. His end was worthy of his life. It is said that he and his son drunk of poisoned wine, which they had intended for Cardinal Corneto, whose estates they were anxious to inherit. Cæsar escaped with his life, but Alexander died August 2, 1503, aged sixty-two. The most profligate pontiff that ever sat on the apostolic throne,—we may almost say the most profligate man in history,—he has left behind him a name which is a "proverb of reproach." Anxious as he was to uphold the authority of the Roman see, nothing weakened it more than his wicked life; and Luther's preaching would not have met with the success it did, had it not been for the gross practical corruptions of morals at the very centre of the church. We may mention here, that Alexander conferred upon the court of Castile the whole of the territory discovered by Columbus.—J. B., O.

ALEXANDER VII. was born at Sienna in 1599, his original name being Fabio Chigi. Of his early life very little has been recorded. He held the office of vice-legate at Ferrara, represented the pope as nuncio at the congress of Münster at the conclusion of the thirty-years' war, was appointed cardinal-minister, and in 1655 succeeded Inocent X. in the popedom, having, by his diplomatic tactics, completely blinded a powerful faction who were opposed to his pretensions. Several events of importance occurred during his pontificate. In 1656 the ex-Queen Christina of Sweden having renounced protestantism, was received into the Romish church with great pomp. The same year the states of the church were ravaged by a pestilence, which is said to have carried off nearly 200,000 of the population. Alexander, about the same time, fulminated a bull against the Jansenists. The duke de Cregin, ambassador of Louis XIV., having been insulted by the papal guards, and due satisfaction not being made, the French king seized upon the town and district of Avignon, which had up to this time belonged to the popes, and prepared to invade Italy. At the same time the Sorbonne gravely questioned the infallibility of the pope in matters temporal and spiritual. Alexander was obliged to submit, and to give up some most important places to the duke of Parma, whereupon Louis restored to him the town of Avignon. Alexander levied very heavy taxes from his subjects, and expended the money thus amassed partly in adorning Rome, and partly in enriching his own family. He built an arsenal at Civita Vecchia, decorated the gate del Popolo, cleared the square of the Pantheon, and made many other improvements. He was a friend of art and literature, and was not without poetical talent. He died in 1667, and was succeeded by Clement IX.—J. W. S.

ALEXANDER VIII. (*Ottoboni*) was born at Venice in 1610, studied at Padua and Rome, became successively bishop of Brescia and Frascati, and in 1689, succeeded Innocent XI. as pope. He assisted the Venetians with money, troops, and ships, in their wars with Turkey. He combated the jesuits, and condemned several of their doctrines. He added the splendid collection of books and MSS. of the ex-Queen Christina of Sweden to the Vatican library, and died in 1691.—J. W. S.

ALEXANDER, Saint, bishop of Jerusalem in the third century. He succeeded Narcissus A.D. 212; and after rendering most important services to the church, died a martyr in 251.

ALEXANDER, Saint, bishop of Alexandria, in which see he succeeded Achilles, A.D. 313. He was famous as having begun the controversy with Arius. Of his seventy epistles on that controversy, only two are extant. He died in 326.

ALEXANDER, Saint, bishop or patriarch of Constantinople from A.D. 317 to 340. He was present in 325 at the council of Nice, in which the Arian doctrines were condemned.

ALEXANDER I., patriarch of Antioch, noted as a peace-maker in the early church. He brought the followers of Eustathius to renounce their heresy. Died in 421.

ALEXANDER, Saint, a native of Asia Minor, and the founder of a monastic order called ἀκοίμητοι, or "the sleepless," from the circumstance that the monks belonging to it were divided into six choirs, who were in their turn, occupied night and day in religious service. He died in 430.

ALEXANDER, a Phrygian physician, who fell a martyr to Christianity in 177.

ALEXANDER, A., author of a well-known treatise on chess, and celebrated as a player, born at Paris in 1770.

ALEXANDER, Ægus, a peripatetic philosopher of the first century, and one of the preceptors of Nero.

ALEXANDER ÆTOLUS, one of the Alexandrian poets and grammarians. He was born in Ætolia, but removed to Alexandria, in the library of which he obtained a situation from the king, Ptolemy Philadelphus. Only fragments of his numerous poems have come down to us.

ALEXANDER, Alexander, the son of Mark Antony and Cleopatra; born 40 B.C. In company with his twin sister, he was taken to Rome, and educated by the wife of the triumvir along with her other children.

ALEXANDER, Aphrodisiensis, the most famous expounder of the Aristotelian philosophy, was a native of Aphrodisias in Asia Minor. His chief endeavour was to develop clearly the doctrines of his great master. His writings are numerous. Several are still in manuscript. The most interesting of his published works is one which discusses "Fate," maintaining the doctrine of freewill against the Stoics. He flourished about the end of the second century after Christ.—J. D.

ALEXANDER of Ashby in Northamptonshire, a learned prior, who left some MS. quoted by Fuller in his Church History, lived about the beginning of the thirteenth century.

ALEXANDER, Benjamin, brother of John Alexander, translated into English Morgagni's work, "De sedibus et causis moriborum." Died in 1768.

ALEXANDER BEN MOSES ETHUSAN, a German Jew who composed about the beginning of the eighteenth century a history of his people, under the title of "Beth-Israel."

ALEXANDER of Bernay, a French poet, in considerable repute as the author of several rhymed romances, was a Norman by birth, and lived at Paris about the middle of the twelfth century. His principal work, a continuation of the Alexandriad of Lambert the Short, is remarkable for its smooth verse and graphic descriptions. It is, perhaps, the oldest romance of the kind in the French language.—J. S., G.

ALEXANDER, surnamed Celesinus, a Sicilian abbot and historian, wrote about A.D. 1160 a history of Roger II. of Sicily.

* ALEXANDER, Charles, a French philologist, of late years distinguished by numerous valuable contributions to philological science, was born at Paris in 1797.

* ALEXANDER, Charles, Duke of Anhalt-Bernburg, compelled to retire from his duchy during the troubles of 1848, and since restored; succeeded his father Alexius in 1834.

ALEXANDER, Cornelius, a learned Greek, who lived in the century immediately before the Christian era. He wrote numerous works, chiefly on history and geography, and by his great learning won the surname of Polyhistor.

ALEXANDER of Halés or Alès,—hence called Alexander Alesius, from the name of his birthplace, near Glocester. Although early raised to an archdeaconry, he resolved to study at Paris, where he quickly became one of the most famous teachers at the most brilliant epoch of the scholastic philosophy. One of his pupils was St. Bonaventura; but it is not true that he had the honour of teaching St. Thomas and Duns Scotus. He died in Paris in 1245. His great work is a "Summa Theologiæ." Aquinas reproduced many of his dicta. He was surnamed in the middle ages, "Infallible Doctor" and "Fountain of Light."—J. P. N.

ALEXANDER, Insulanus, a monkish chronicler of Westphalia, flourished about the year 1210. He continued the "Breviarium Rerum Memorabilium" of another Westphalian monk, Isibord, and to the many incredible cures and miracles of the latter added many more equally incredible.

ALEXANDER, James, a Benedictine monk, author of a celebrated French work, "Traité general des horologes," was born at Orleans in 1653, and entered a monastery of that city in his twentieth year. He addicted himself throughout his monastic life, which extended over forty years, to the study of the exact sciences; and besides the work just mentioned (not published till the year of his death, 1734), produced at intervals fourteen elaborate scientific treatises, all of which, with the exception of that on "Tides," remain in MS. He was also the inventor of a clock, ingeniously contrived to indicate at once mean time and solar time.—J. S., G.

ALEXANDER, John, an English writer, author of some satirical pieces published in "The Library." Died in 1765.

ALEXANDER, John, a Swiss mathematician of the seventeenth century, wrote a treatise on algebra, which has been translated into English.

ALEXANDER, Lychnus, a Greek poet and rhetorician of the first century B.C. He has left some fragments of astronomical and geographical forms.

ALEXANDER, The Right Rev. Michael Solomon, was born in the year 1799, in the grand duchy of Posen, of Jewish parents, and began life as a Jewish rabbi. Becoming, however, a convert to Christianity, he was baptized in 1826, and soon afterwards was ordained to a curacy in Ireland. He then became a missionary to his own people, in connection with the "Society for promoting Christianity among the Jews," and in 1832 was appointed professor of Hebrew and rabbinical literature in King's College, London. In 1841, overtures were made by the king of Prussia to the English government for the establishment of a protestant bishopric in Jerusalem, under the joint auspices of the sovereigns of England and Prussia; and an arrangement having been entered into for the accomplishment of this object, Dr. Alexander was consecrated as the first bishop of the united church of England and Ireland in Jerusalem, on Sunday, November 7. The establishment of this bishopric gave rise to much dispute at the time, and is still condemned by many high ecclesiastical authorities. But none could do otherwise than regret the sudden death of the amiable bishop, which took place while he was on a journey to Cairo, November 23, 1845.—R. S. O.

ALEXANDER, Myndius, a Greek writer on natural history, about two centuries B.C. A few fragments of his works are extant.

ALEXANDER, Nicholas, a Benedictine monk, favourably spoken of as a writer on medicine and surgery, was born at Paris in 1654; died in 1728.

ALEXANDER, Noel, a French ecclesiastic of some rank, and author of an ecclesiastical history, was born at Rouen in 1637. He was a zealous Jansenist, and by his writings brought himself into trouble with Pope Innocent XI., who proscribed him in 1684. He continued his literary labours till his death in 1724. His works comprise a history of the Old, and a commentary on the New Testament.—J. S., G.

ALEXANDER, Numenius, a Greek rhetorician of the 2nd century of the Christian era. He wrote a work—"De Figuris Sententiarum et Elocutionis."

ALEXANDER the Paphlagonian, a celebrated impostor in the reign of Marcus Aurelius. He possessed a majestic figure, and great intellectual power, and was thus enabled to perpetrate a successful imposture, and maintain the credit of an oracle.

ALEXANDER, Peloplaton, a Greek rhetorician, a native of Seleucia, celebrated for his personal endowments and oratorical talent. He was secretary to the Emperor Antoninus Pius.

ALEXANDER, Sulpitius, a Gallic historian, fragments of whose work on the early history of France are preserved in that of Gregory of Tours, lived in the fourth century.

ALEXANDER, Tiberius, procurator of Judea, A.D. 46, and subsequently prætor of Egypt under Nero. He commanded a battalion under Titus at the siege of Jerusalem.

ALEXANDER of Tralles, a famous Greek physician, who practised at Rome in the sixth century. Nothing is known of his life, except that he visited France and Spain. He appears from his works to have been a Christian, and to have shared in most of the superstitions which disfigured the Christianity of his time. In his principal work, Βιβλια ἰατρικα δυοκαιδεκα (twelve books on medicine), an elaborate treatise on all the diseases of the human body, he mixes up with the results of much scientific investigation, not a little of the credulity with respect to magical appliances which characterized his age. But

this is only a blemish on a work of science much in advance of its era. The author composed it, he tells us, when he had retired from practice; and its minute expositions of almost every form of disease fully entitle him to credit when he claims for it the authority of a lengthy experience. It has been translated into Latin, and several times reprinted. Alexander of Tralles was one of the first writers on the practice of medicine, after Galen, to question the absolute authority of that celebrated physician. He is honourably distinguished in this respect from most of his contemporaries, who appear to have yielded a blind adherence to every dictum of Galen. Several other treatises are attributed to Alexander, but it is only certain that he published one other work, a short treatise on intestinal worms.—J. S., G.

ALEXANDER, Sir William, first earl of Stirling, a Scottish poet and statesman, was born in 1580. A remote ancestor, Alexander Macdonald, obtained from the noble house of Argyll the small estate of Menstrie, near Stirling, and his descendants assumed the name of Alexander from his Christian name. Sir William Alexander is believed to have been educated at the university of Glasgow. He accompanied the earl of Argyll in foreign travels; and his poetical merits recommended him to the favour of the Scottish court. He was especially beloved by the short-lived Prince Henry, and received many substantial marks of royal favour from King James and his successor. In 1621 he obtained a grant of the territory of Nova Scotia; he was authorized to divide the lands into one hundred portions, and to dispose of these along with the title of baronet, for the stipulated price of £200 each. He acquired another source of revenue, by having granted to him the privilege of issuing base copper coins, denominated turners. He was appointed to a succession of lucrative and honourable offices. In 1625 he became master of requests for Scotland; in 1626, secretary of state; in 1627, keeper of the signet; in 1628, a commissioner of exchequer; and, in 1631, one of the extraordinary judges of the Court of Session. Having been raised to the peerage, he was finally created earl of Stirling, viscount of Canada, and Lord Alexander of Tullibody. In 1635 he obtained from the council of New England an extensive grant of land, including what was then called Stirling, and afterwards Long Island; and he is to be considered as the founder of that settlement, which produced the state of New York. He died at London, in February, 1640, and his body was interred in the parish church of Stirling. His earliest publication bears the title of "Avrora," containing the first fancies of the author's youth, William Alexander of Menstrie; London, 1604, 4to. His dramatic works, in a collective form, are described as "The Monarchicke Tragedies, Crœsus, Darius, the Alexandræan, Iulius Cæsar, newly enlarged," London, 1607, 4to. Several of his other poems were separately published; and a few years before his death appeared "Recreations with the Muses, by William Earle of Sterline," London, 1637, folio. This collection neither includes the "Avrora" nor the "Elegie on Prince Henrie," printed in 1612, and again in 1613. There is sufficient reason for suspecting that the earl of Stirling was the principal, if not the sole author of the version of the Psalms published under the title of "The Psalms of King David, translated by King James," Oxford, 1631, 12mo. Besides constructing an elegant house on his estate at Menstrie, Lord Stirling reared a magnificent mansion on the castle hill of Stirling, now known as Argyll Lodging, having subsequently passed into the hands of the noble family of Argyll. The earldom of Stirling has been dormant since the death of the fifth earl in 1739; and the question of succession, a few years ago occupied the attention both of the civil and criminal courts in Scotland.—C. R.

ALEXANDER, William, a celebrated physician of the last century, was educated at Edinburgh, and, during the later years of his life, practised in London; died in 1783. He has left the following works:—"Experimental Essays on the External Application of Antiseptics in Putrid Diseases;" 1768. "Tentamen Medicum de Cantharidum Historia et Usu;" 1769. "An Experimental Inquiry concerning the Causes which have been said to produce Putrid Fevers;" 1771. "Directions for the Use of the Harrowgate Waters;" 1773. "The History of Women from the Earliest Antiquity to the Present time;" 1779.—J. S., G.

ALEXANDER, William, an English engraver, who accompanied Lord Macartney to China in 1792, and executed the designs for a work descriptive of the embassy. He was afterwards appointed one of the curators of the British Museum.

* ALEXANDER, William Lindsay, D.D., was born at Leith on the 24th of August, 1808. He attended the grammar school of his native town for two years, and from that was removed to an academy in East Linton, which was under the direction of the Rev. Dr. Jamieson. He then passed three sessions at the Edinburgh university, and two other sessions were spent at St. Andrews, where he attended the lectures of Dr. Chalmers. After leaving college, he was invited to undertake the office of classical tutor in the Theological Academy at Blackburn in Lancashire, where he remained for four years. He afterwards preached for some time in Newington chapel, Liverpool. Thence he removed to Edinburgh, to preside over the church of which he still remains the pastor; and since Dr. Wardlaw's death, he has acted as one of the professors to the Independent Theological Academy in Scotland. He has been repeatedly invited to other charges in Glasgow and London, and has thrice had in his offer a professorship in New College, London, and recently the principalship of that institution.

The works of Dr. Alexander are very numerous, if we include his pamphlets and published sermons. His larger works are the following:—1. "The Connection and Harmony of the Old and New Testaments," 1841; 2nd edition, 1853. 2. "Anglo-Catholicism not Apostolical," 1843. 3. "Memoirs of the Rev. John Watson," 1845. 4. "Switzerland and the Swiss Churches, being Notes of a Short Tour, and Notes of the Principal Religious Bodies in that Country," 1846. 5. "Christ and Christianity; a Vindication of the Divine Authority of the Christian Religion, grounded on the Historical Verity of the Life of Christ," 1854. 6. "Memoirs of the Life and Writings of Ralph Wardlaw, D.D.," 1856. Besides these works, Dr. Alexander has edited two treatises on "The Divinity of Christ," with notes and dissertations. He has also edited a Latin commentary of Andrew Melville's "On the Romans" for the Wodrow Society, furnishing the same volume with a life of Ferme. He has translated from the German some valuable theological works. He has also been a frequent contributor to several of the quarterly reviews; and has written for the Tract Society two of the monthly volumes, "Iona," and "The Ancient British Church." He edited for some time the Scottish Congregational Magazine, has written for the Encyclopædia Britannica, and contributed to Kitto's Cyclopædia of Biblical Literature the admirable articles on Paul and his various epistles, which exhibit a rare combination of sterling British thought and feeling, with a vast knowledge of the Greek and Latin Fathers, and of the stores of German criticism.—J. D.

ALEXANDER of Villedieu, a famous grammarian of the thirteenth century, was a native of Normandy, and exercised his profession of schoolmaster in Paris, where he published in 1209 the work by which he is remembered, "Doctrinale Puerorum." Like many other school-books of that and preceding centuries, the Doctrinale of Alexander was written in verse, and for convenience in the treatment of his subjects, as well as out of respect to the customs of poetry, duly divided into books. It had a great success at the time in the scholastic institutions of France, and also in those of Italy and Germany.—J. S., G.

ALEXANDRA, the daughter of Hyrcanus, wife of Alexander, son of Aristobulus II., and mother of Mariamne, wife of Herod the Great, died about 28 B.C. Resenting Herod's depriving her father first of his kingdom, and afterwards of the office of high priest, she did all in her power to bring him into disgrace with Antony, and even conspired against both his authority and his life. Herod having some time after appointed her son Aristobulus to the sacred office, a reconciliation seemed to have been effected between them; but it was only in appearance, for Herod still dreaded her intrigues, and commanded her to be kept prisoner in her own palace, and to desist from all interference in public affairs. Exasperated by this conduct, she appealed to Cleopatra, who recommended her to come immediately into Egypt with her son. She attempted to make her escape along with Aristobulus, but her plan was betrayed to Herod, who arrested the fugitives in the very act of flight. Fearing the anger of Cleopatra, however, he did not dare openly to punish them, but treacherously put the young man to death while they were both making merry during the celebration of the Feast of Tabernacles. Dissembling her fury at this new outrage, Alexandra pretended to believe that the death of her son was accidental; but she wrote secretly to Cleopatra, and persuaded her to stir up Antony to call Herod to account for this crime. But on the return of Herod loaded with honours, her wrath knew no bounds;

and when subsequently Herod, under false pretences, put her father Hyrcanus and her daughter Mariamne to death, she endeavoured to seize upon the fortified places, and to rouse the people to revolt. But having failed in this attempt, she was arrested by Herod's order, and cruelly put to death.—S.

ALEXANDRA, the wife of Alexander Janneus, reigned over Judea nine years after the death of her husband, but was herself in complete subjection to the Pharisees. Josephus mentions her as a woman of great courage and sagacity. She died 70 B.C., at the age of seventy-three.

ALEXANDROS, an Athenian painter, of whom four monochromatic pictures on marble have been found at Resina, near Herculaneum, 1746. He is supposed to have flourished 180 B.C.

ALEXIS, a Greek comic poet. He died at the age of 106, about the year 288 B.C. He was the uncle and teacher of Menander, and is said to have written 245 plays.

ALEXIS, patriarch of Constantinople. He was nominated to the dignity by the Emperor Basil in 1025, and consecrated on the same day on which that emperor died. Died 1043.

ALEXIS, his real name being HIERONYMO ROSELLO, was a Piedmontese, and the reputed author of the "Book of Secrets," which was printed at Basil in 1536. This book, a medical treatise, the result, according to its boastful author, of long experience and many years of travel, was given to the world in pure beneficence.

ALEXIS, GUILLAUME, surnamed THE GOOD MONK, a learned Benedictine, who flourished about the end of the fifteenth century. He died in 1486, leaving numerous works.

ALEXIS, MIKHAYLOVICH, son of the Czar Michael Theodorvich, and father of Peter the Great, was born in 1629, and came to the throne of Russia in 1645. During the earlier years of his reign, he cared little for the affairs of state, which he left almost entirely in the hands of a brother-in-law. A revolt of the inhabitants of Moscow against the measures of the favourite, roused him to his duty. With the assistance of councillors chosen from among the nobles and people, he revised and improved the whole code of laws, and made regulations as to commerce, which greatly benefited Russia, and won for him the surname of THE WISE. His reign was occupied with wars against Poland and Charles Gustav of Sweden; the former undertaken to assert the liberties of the Cossacks, or rather, to transfer their allegiance to himself; the latter, in fulfilment of the terms of a temporary truce with Poland. In the treaty then made it was agreed that, on the death of John Cassimir, Alexis should succeed to the throne of Poland; and though the Poles refused to sanction this arrangement, and in subsequent campaigns fought nobly in defence of their liberties, yet such was the prowess of Alexis, that, during his reign, the foundation was laid for the future subjugation of that unhappy country. His wise policy raised Russia to a position of consequence among foreign powers; and he was courageous enough to stand alone as the only European prince who refused to acknowledge Oliver Cromwell and the English Commonwealth. He was twice married; the second time to a poor girl, who had been charitably adopted by one of his nobles. She became the mother of Peter the Great. Alexis died in 1676.—J. B.

ALEXIS, PETROVICH, son of Peter the Great of Russia, was born at Moscow in 1690. His early training little disposed him to sympathize with his father's policy. Indeed, his mother Eudocia, who had too good reason to regard her husband with jealousy, had taught him to view with positive aversion the changes that were being introduced into Russian manners. His tutors did not counteract her influence, but rather encouraged his studious habits and the tastes he had acquired, which were so much opposed to those of his father. The czar soon regarded him with contempt, and spoke of him as one unworthy to succeed to the throne. His mother's divorce and his father's marriage to Catherine increased the causes of estrangement. Several letters passed between them, in which Peter proposed that Alexis should resign all claim to the crown, and the latter professed his willingness to comply and enter on a religious life. But while the czar was absent on a campaign against the Swedes, Alexis, consulting his own safety, fled from Russia, and placed himself under the protection of the Austrian government. He was for some time concealed in Austria, and thence removed to Naples. His flight enraged his father, who immediately sent two of his nobles to induce him to come back. They were the bearers of a letter, in which it was promised that an immediate return would secure pardon. Trusting the pledge, he came back to Moscow; but no sooner had he thus placed himself in his father's power, than he was arraigned on a charge of rebellion. He professed submission, and the czar declared his willingness to grant a pardon, provided he would then formally renounce all claim to the crown; and an oath of allegiance to Peter, the son of Catherine, was taken from the assembled nobles. A condition was affixed to the pardon, that Alexis should reveal all the circumstances of his flight, and the names of those who had in any way given him countenance or assistance. After extorting every possible confession, and visiting with the severest punishment all who were implicated in his flight, or who had shown sympathy with him in his love for the ancient customs, the inexorable czar declared that Alexis had forfeited his claim to pardon by concealing some particulars. A sentence of death was pronounced; but the unfortunate prince died in prison before its execution.—J. B.

ALEXIS OF SICYON, a Greek sculptor, pupil of Polyclitus, flourished about 420 years B.C. According to Pausanias he was the father of Cantharos, also a distinguished sculptor.

ALEXIS DEL ARCO, a Spanish painter, also known as the SORDILLO of Pereda, because he studied under Pereda. He distinguished himself as a good colourist, but his drawing never was very good. His studio was under the direction of his wife, who used to arrange all the contracts, and often, out of avarice, sold pictures executed by the pupils as being the work of her husband; nevertheless, he died very poor in 1700, seventy-five years of age.—R. M.

ALEXIUS, the name of five emperors of Constantinople:—

ALEXIUS I., COMNENUS, son of John Comnenus, deposed Nicephorus Botaniates, and was proclaimed emperor in the year 1081. He succeeded to the purple at a most critical period. The Turks, the hereditary foes of the empire, were rapidly establishing themselves in the Asian provinces, and the formidable Robert Guiscard had landed in Epirus from Italy. Alexius, found himself obliged to make friends of the republic of Venice and the court of Germany, and to supply his treasury by appropriating the wealth of the church. A considerable part of his sacrilegious gains found its way to Henry IV. of Germany, who in return relieved Alexius of his greatest fears, by withdrawing Robert Guiscard from his conquests in Greece to the assistance of the popedom, then threatened by the forces of the German emperor. To rid himself of his other terror, the Turks, was more difficult. They threatened the capital with their fleet, and Alexius had to seek assistance at the hands of the crusaders then being assembled from all parts of Europe. His capital was saved, but the crusaders took offence at some instances of double-dealing on the part of the emperor, a characteristic of his conduct, and, under various leaders, troubled a part of his reign with continual broils. After their departure for the Holy Land, he resumed the defence of his dominions, almost constantly menaced by external or internal foes, and had hardly succeeded in establishing peace, when he died in 1118, at the age of 70. His character has been very variously estimated; absurdly lauded by his daughter Anna, and unfairly depreciated by the Latin historians, we are left considerably in doubt both as to his talents and his virtues.

ALEXIUS II., COMNENUS, was born in the year 1167. He succeeded to the empire in his thirteenth year, at first under the regency of his mother Mary, and afterwards of his cousin, Alexius the Sebastocrator, who, after the marriage of the emperor in 1180 to Agnes, daughter of Louis le Jeune of France, had the empress-mother strangled, and in 1183 the emperor himself. He appears to have been at once imbecile and vicious.

ALEXIUS III., ANGELUS, was the grandson of Theodora Comnena, daughter of Alexius I., and wrested the empire from his brother Isaac, who had a little before dethroned the tyrant Andronicus in 1195. An army of crusaders, whom he had irritated by his treachery, took Constantinople in 1204, and reinstated Isaac. Alexius was allowed to retire into a monastery.

ALEXIUS IV., son of Isaac Angelus, was strangled by Murzufle, his great chamberlain, in 1204, after a very short reign.

ALEXIUS V., MURZUFLE, took possession of the throne after the murder of Alexius IV., but his reign hardly extended to the length of his predecessor's. At the end of three months he fell into the hands of the French, and was put to death.—J. S., G.

ALEXIUS, called THE FALSE, an impostor of the reign of Isaac Angelus, who passed himself off for the son of Alexius II.

Collecting a considerable army, he plundered several provinces of the empire. He was assassinated in 1191.

ALEXIUS or ALEXIS DRAGO COMNENUS, a descendant of the imperial family of Comnenus, born at Pera in Constantinople about 1553. He was a general in the French service, and died at Paris in 1619.

ALEXIUS, COMNENUS, four governors of Trebizond bore this name · they are by some historians styled emperors.

ALEXIUS I., assumed the title of Autocrator of Anatolia in 1204, having made himself master of an extensive tract of country along the shores of the Euxine, in opposition to the emperor of Constantinople. His dominions were the theatre of continual war, and he had to resist invasions of the Turks as well as the forces of the empire. Died in 1222.

ALEXIUS II., was born in 1282. He succeeded his father John II. in 1297, and died in 1330.

ALEXIUS III., son of Basilius II., succeeded Michael I. in 1349, and allied himself by marriage to the court of Constantinople. He carried on long wars with the Turks and the Genoese. Died about the year 1390.

ALEXIUS IV., assassinated by his son, John the Handsome, the murderer also of his mother — succeeded Manuel III. in 1412. He died between 1445 and 1449.—J. S., G.

ALEYN, CHARLES, an English poet, who lived during the reign of Charles I. His works are two poems on the battles of Poitiers and Crécy, published in 1631, and a historical piece on Henry VII., and the victory of Bosworth Field, published in 1638. He is said to have written also some commendatory verses prefixed to the earlier editions of Beaumont and Fletcher. He died in 1640.—F.

ALFANI, the name of two Italian painters of eminence, DOMENICO of Paris, who died in 1540, and his son, ORAZIO, who died in 1583. Some paintings by the former, preserved in the gallery of Florence, bear a striking resemblance to the earlier pictures of Raphael.—F.

ALFARABIUS or ALFARABI, an Arabian philosopher, born at Farab in Transoxiana, about the end of the ninth century. From his native place he derived this title, his real name being Mohammed. He was an excellent scholar, and thoroughly acquainted with the Greek and Arabian systems of philosophy. His works are numerous. He died A.D. 950.—F.

ALFARAZDAK, an Arabian poet of the eighth century, whose writings are highly esteemed by his countrymen.

ALFARO Y GOMEZ, JUAN D', a Spanish painter, born at Cordova in 1640. He was a pupil of Antonio del Castillo, whom he left to enter the school of Velasquez, at Madrid. His pride alienated all his friends and colleagues. He added literary learning to artistical skill, and wrote several works in connection with art. Died about 1680.—R. M.

ALFEN, JOHANNES EUSEBIUS, a Danish miniature and enamel painter of the 18th century. His portraits were highly valued. He worked for some time at Vienna, and died in 1770.

ALFENUS VARUS, PUBLIUS, a Roman lawyer, a native of Cremona. By his genius and ability he raised himself from the humble occupation of a cobbler to the dignity of consul. He flourished about A.U.C. 754.

ALFERGANUS or ALFRAGANUS, otherwise called AHMED or MOHAMMED EBN CORTHAIS AL FARGANI, an Arabian mathematician of the ninth century, flourished about 883. He wrote Elements of Astronomy in Arabic, which Golius has translated into Latin, and published at Amsterdam in 1669. He published also astronomical tables, which were translated into Hebrew, and published at Venice.—J. E.

ALFIERI, OGERIO, a historian of Asti, who lived in the latter half of the thirteenth century. He has written a chronicle of his native place in Latin, entitled "Chronicon Astense extractum e chronicis Astensibus." This extends as far as 1294, and has been continued to 1325 by Guglielmo Ventura.

ALFIERI, COUNT BENEDETTO-INNOCENTE, architect, born at Rome in 1700, uncle of the more celebrated poet Vittorio Alfieri. He exercised his art chiefly at Turin, where he enjoyed the patronage of Charles Emmanuel III. Several edifices in that city are after designs of Benedetto Alfieri's, more particularly the theatre of the Royal Opera, which is his principal work. The façade of St. Peter's at Geneva is also due to him. Died in 1767.—A. M.

ALFIERI, VITTORIO, a distinguished Italian poet, was born in Asti, a city of Piedmont, upon the 17th of January, 1749. His father, Antonio Alfieri, was of a noble family and affluent circumstances. In his fifty-fifth year he married Monica Maillard, a lady of Turin, and widow of the marquis of Cucherano, of which union Vittorio was the second child. When he was three years old, his father died, and his mother again married. From that period till his ninth year he was educated at home by a priest, Don Invaldi, who taught him but little; and in 1758 his paternal uncle and guardian, Pellegrino Alfieri, placed him in the academy of Turin. Here he continued till near the end of the year 1762, passing successively through the classes of humanity, rhetoric, and philosophy, without being much the better of any of them. The natural bent of his genius first displayed itself while there (1759), in consequence of the works of Ariosto having accidentally fallen into his hands. After this he was sent to the university, where, though he studied philosophy, physics, and ethics, he does not appear to have made any proficiency in them; but, while hating the sciences, his taste for poetry showed itself in the composition of his first sonnet, on the occasion of his visiting his uncle in 1762 at Cuneo, of which place he was governor. The latter was paying his addresses to a lady, who also found favour in the sight of the lad, who addressed to her the sonnet, which, he assures us, though extremely bad, was pronounced by her to be the best she ever heard. The uncle, however, being a matter-of-fact soldier, and caring not a whit for poetry, badgered him so unmercifully, that he did not venture on another rhyme till he was past his 25th year. At the end of the year 1762, he studied the civil and canon law, but with as little success as had attended his efforts in the other sciences. Indeed, his weak health contributed not a little to all his failures, and he was shortly after attacked with such severe illness that his life was endangered. His French master gave him some novels and romances, which he devoured with avidity. He also made a little proficiency in music. His uncle died when Alfieri was in his fourteenth year, upon reaching which age he became, by the laws of Piedmont, his own master. His great passion was riding, which, heretofore, had been interdicted. This he now freely indulged in, and became an expert horseman. "To this delightful and noble exercise," he says, "I was indebted for health, growth, and a robust appearance, and I entered, as it were, into a new existence." He now abandoned the study of the law, and spent the following years in idleness and horse-riding, having procured a commission in the militia of his native city; and in 1766, having obtained the king's permission, he set out on his first travels, in company with two others, and attended by a faithful servant, who had accompanied his uncle over a great part of Europe. He first went to Milan, and thence, by Piacenza, Parma, Modena, and Bologna, to Florence. Here he began to learn English, instead, as he afterwards reproaches himself, of learning the pure Italian, for as yet he could only speak what he calls a horrible patois. Lucca, Pisa, and Leghorn were next visited, and thence, by way of Sienna, he went to Rome, and afterwards to Naples, where he was introduced at court, returning again to Rome, where he was presented to Clement XIII. He next visited Venice, and went thence to France by way of Genoa, landing at Marseilles, and going by Lyons to Paris, of which capital he speaks in no very favourable terms. He landed at Dover in January, 1768, and proceeded to London. The whole aspect of England pleased him extremely, and the impressions then made were confirmed by subsequent visits, that "that happy and free country differs from the rest of Europe, in the diffusion of public happiness resulting from being better governed." In the summer he went to Holland, which would have pleased him even more had he not first seen England. Upon his return home he read some French literature, especially Voltaire and Montesquieu, and became imbued with an admiration for the heroes of Greece, from reading a translation of Plutarch. In May, 1769, Alfieri set out on his second tour, and went to Innspruck, and thence to Vienna, where he passed the summer. He was a constant guest at the Sardinian minister's, the Count di Conole, where all the poets and literati of the city were accustomed to meet in the evening; and Alfieri mentions that he declined being introduced to Metastasio, because he had seen the poet, in the gardens at Schönbrun, make the customary obeisance to Maria Teresa, "con una faccia sì servilmente lieta e adulatoria." He subsequently visited Prague, Dresden, and Berlin, where he was presented to Frederick. "The king," he says, "addressed four formal words to me. I observed him with profound attention, fixing my eyes respectfully on his, and

I thanked heaven that I was not born his slave." Thence he went to Denmark, and passed the winter in Copenhagen, leaving it for Sweden in the following spring, and was delighted with "the savage majestic nature of its vast woods, lakes, and precipices." Having visited the famous university of Upsala, he went to Finland, and thence to St. Petersburg. He seems to have viewed the Russians with great disgust, and did not even seek to be introduced to the Empress Catherine, whom he calls "a philosophical Clytemnestra." He next went to Königsburg and Dantzic, and all he saw made him "understand better and long more for happy England," whither he again turned his steps, and arrived there in the end of 1770. After wasting his time in a discreditable intrigue with a married lady of rank, and being wounded in a duel by her husband, he went to Holland, and thence through France, Spain, and Portugal, and returned to Turin in May, 1772, after an absence of three years. He now took a magnificent house in the handsomest quarter of the city, furnished it splendidly, and got his old companions of the academy about him. They were, by his own account, a motley set, "rich and poor, good and bad, wits and fools, learned and unlearned." These formed a club, the president of which was elected weekly, and at which they read their bizarre compositions, generally in French, which, it would seem, was the very worst possible. In addition to these triflings, he was even more culpably occupied with an attachment which lasted two years, though perhaps from it we are to date his first successful effort as a poet. During a serious indisposition of the lady, Alfieri sat by her bed from morning to night without speaking, lest the sound of his voice should disturb her. "Upon one of these occasions," he says, "to amuse the tedium, I took up a sheet of paper that chanced to lie beside me, and commenced, without any plan, to sketch out a scene of something, I knew not what to call it, whether tragedy or comedy, whether in one act, or five, or ten, but which was to be in the form of dialogue, and in verse." This was the first scene of the "Cleopatra." He soon freed himself from his unworthy passion, and applied himself diligently to the study of Italian, in which he was very imperfect; and so enamoured was he with his new occupation, and inflamed with the captivating and exalting love for fame, that he laboured assiduously, and at length produced the third, and almost totally different, composition of "the Cleopatra," in five acts, which was performed with entire success in Turin in 1775.

He was now an author, and henceforth literature was to be his vocation. He applied with diligence to accomplish himself in Latin. "A secret voice," he says, "whispered in the depths of my heart, amid all the applause of my friends,—'You must retrace your steps, begin with your childhood again, study your grammar, and in succession everything that is requisite to enable you to write correctly and artistically.'" The veil had fallen from his eyes—he saw his own deficiencies. He says, "I made a vow to myself that I would spare neither fatigue nor inconvenience till I had placed myself in the position of knowing my own language as well as any man in Italy." The result was, that from an idler he became a most studious man. In three months after Cleopatra was acted, he had composed two tragedies, "Filippo" and "Polinice," in French prose, and subsequently translated them into Italian verse. After this came "Antigone," and, at various intervals, "Agamemnone," "Virginia," "Oreste," "La Congiura dei Pazzi," "Don Garcia," "Rosmunda," "Maria Stuarda," "Timoleone," "Ottavia," "Merope," "Saulle," the last of which was written in 1782; that is, fourteen tragedies in seven years, besides several other compositions both in prose and verse. Alfieri made two visits for literary purposes to Tuscany, and upon the second of these, in 1777, it was that he first met at Florence the beautiful Louisa Stolberg, better known as the countess of Albany, the wife of Charles Edward, who had assumed that title. His description of her is that of a singularly lovely woman. "Un dolce focoso negli occhi nerissimi accoppiatosi, (che raro addiviene,) con candidessima pelle e biondi capelli, davano alla di lei bellezza un risalto, da cui difficile era di non rimanere colpito e conquiso." She was then only twenty-five years of age, fond of the fine arts and of literature, and married most unhappily to one more than double her years, and of an unamiable disposition and sottish habits. From his cruelty she sought protection, first in a convent, and afterwards, in 1780, at the house of her brother-in-law, the cardinal of York, in Rome. Here Alfieri again met her. After this he visited England for the third time. Meantime the countess went to Switzerland, whither Alfieri followed her, having first disposed of all his property in Piedmont. He now resumed his studies, and wrote "Agide," "Sofonisba," "Mirra," and "Bruto."

Notwithstanding his dislike to France, Alfieri next went to live at Paris, for the purpose of bringing out an edition of all his tragedies by Didot. At the same time he brought out two prose works, "Del principe e delle lettere," and "Della Tirannide," at Kehl, in Germany, at the press of Beaumarchais. While here, the intelligence of the death of the count of Albany in Rome reached him and the countess in February, 1788. From this period to the death of Alfieri they never separated, but the same tender intimacy was continued; whether it had now the sanction of marriage is a disputed fact, which will, probably, never be settled. Alfieri remained in Paris over three years, occupied entirely with literature, and engaged upon his memoirs, which he finished up to May, 1790. Meantime, on his return to Paris, the kingly power in France was tottering to its fall, and the excesses committed by the popular party disgusted him, though an ardent lover of liberty. When the Bastile was destroyed, Alfieri and his friend Pindemonte were amongst those who collected its stones as relics; and the former composed an ode upon the subject. He then, with the countess, crossed over to England, where they remained a few months; but their property being invested in the French funds, they were soon obliged to return to France, and arrived in Paris in October, 1791, having come through Holland.

At last Louis XVI. was dethroned and imprisoned, and Alfieri determined on leaving France without delay; and on the 18th of August left the capital for Italy, having with difficulty obtained passports for himself and the countess. Even then an accident occurred, which had well-nigh defeated his arrangements. After his passports were examined and found right, and he was about to leave by the Barrierre Blanche, a drunken mob assailed the carriage, and endeavoured to appropriate its contents. The guards in vain interposed; and at last Alfieri sprang from the carriage, and declaring that he was an Italian, insisted that he should pass. His courage awed the crowd, and he effected his escape, and reached Florence on the 3d of November. Here he wrote an apology for Louis XVI., and a satiric poem, called "Misogallo," relating to the events he had witnessed in France, and breathing the most intense hatred to the government then existing in that country. He now amused himself with getting up his plays for performance by an amateur society; and when he had attained the age of forty-six years, he commenced the study of the Greek language, and such progress did he make, that in less than two years he was able to read Greek with tolerable fluency, and had acquired a good knowledge of its form and construction; and in the following year Homer, Æschylus, and Sophocles were almost as familiar to him as his own language. At the same time he did not neglect Latin, but it seems that his attempts to learn English were but partially successful. The life of Alfieri was now one of methodical study, and he apportioned a great part of his day rigorously to the duties of literature.

In 1799 the French entered Tuscany, and seized upon Florence. Upon this he retired to Montughi to pursue his studies, and to withdraw himself from the notice of the French authorities, whose resentment he had, on account of his well-known dislike to their excesses, good reason to fear. Determined to resist to the utmost, he never retired to bed without having arms beside him. The dislike of Alfieri for the French is illustrated by a circumstance which occurred between him and the French general Miollis, upon a subsequent occupation of Florence. The general, anxious to see the poet, paid him several visits without succeeding, and then wrote to know when he would be visible. Alfieri replied, "If the general, in his quality of commandant in Florence, intimated that I should wait on him, I should immediately obey, as I would not resist the ruling power, whatever that might be; but that, if his wish to see me was the mere curiosity of an individual, Vittorio Alfieri was of a retiring disposition, and unwilling to form new acquaintance, and so requested to be excused." Alfieri does not give the reply of Miollis, which was very spirited: "Having read the tragedies of Vittorio Alfieri, I thought him a different man from what he is, and I wished to see him. Now that I know his nature, I no longer have that desire." When Alfieri left Paris, many of his works, which were printed, but not published, were seized and confiscated; and fearing that he might be confounded

with the republican party, which he hated, he publicly protested against all editions published without his sanction, and expressed his chagrin in a letter to his friend the abbot of Caluso, who consoled him by reminding him "that Milton had written in favour of the execution of Charles the First of England, and yet was admired by people who looked upon that monarch as a martyr." In a similar spirit, Alfieri declined to be a member of the Academy of Sciences of Turin, then called the "National Institute," after that of Paris. He would not, he wrote to his friend the abbot, belong to a society which had ejected from its bosom such men as Cardinal Gerdil, Count Balbo, and the Cavaliere Morozzo, on the plea that they were royalists. "And I, who have never been a royalist, will have nothing to do with republicans of the present fashion; for my republic is not like theirs." Alfieri now turned his attention to the composition of comedies, and with such industry did he work, that before the end of the year 1802, though obliged by illness to suspend his labour for many months, he produced six pieces, each occupying only a week in composition. Some of these were satires on the various systems of governments. These, and the continuation of his Autobiography, were now his principal literary avocations.

The severity of his application had long seriously affected his health, which now completely broke down under increased study. Over-abstemiousness aggravated, instead of mitigating, his distemper, and even the entreaties of his devoted companion could not induce him to remit his toil. On the 3rd of October, 1803, he was attacked with fever, and gout in the stomach, and expired on the morning of the 8th, watched through the long night by the same loving eyes that twenty-five years before he had looked upon with such delight. He was buried in the church of Santa Croce, in Florence, between the tombs of Michel Angelo and Machiavelli. A monument of white marble was raised to him by the countess of Albany, and executed by his friend Canova in 1810. It bears a portrait of Alfieri, which is said to be a striking likeness. For the inscription which he had designed for himself, has been substituted a better and a simpler one—"Vittorio Alfieri Astensi, Aloisia e principibus Stolbergis Albaniæ Comitessa." This most interesting woman survived the poet more than twenty years, and was ever faithful to the memory of him she loved. After death the wish of both was fulfilled, as she was laid by his side in the church of Santa Croce.

Beyond all question, Alfieri was one of the most remarkable men of his age. Having the misfortune to be born wealthy, and left without a father in his infancy, he wasted his early years, and yet redeemed, by his after life, the errors and follies of youth. As a writer, he may be said to have wrought a revolution in the dramatic literature of Italy. Finding nothing higher than the operas of Metastasio, or the comedies of Goldoni, his daring and ardent genius created the classic tragedy of Italy, and for the first time made it a part of the literature of the country. He has been differently judged by different critics, but none withhold from him the praise of being a man superior to all around him. French writers are scant in their encomiums, but they, too, have the generosity to admit that "he largely contributed to sustain the literary honour of his country, and even acquired for it a new glory, creating a style of poetry which up to that she did not possess." Augustus Von Schlegel, in his criticism, is severe beyond what is just, and while he dwells upon the faults of Alfieri, scarcely appreciates his merits. "His language," he says, "is so barren of imagery that his characters seem altogether devoid of fancy; it is broken and harsh, he wished to steel it anew, and in the process, it not only lost its splendour, but became brittle and inflexible. When we read the tragedies of Alfieri, the world looms upon us dark and repulsive." But Schlegel should have remembered the strength and enthusiasm, the love of freedom, and the nobility of thought that are to be found so largely in the works of Alfieri; things all the more admirable, that they were till then unknown for ages in the land from which he sprang. Perhaps the judgment of Sismondi is the truest: "The creation of a new Italian drama by Alfieri is a phenomenon which strikes us with astonishment. He has united the beauties of art, unity, singleness of subject, and probability, the properties of the French drama, to the sublimity of situation, character, and the important events of the Greek theatre, to the profound thoughts and sentiments of the English stage." The effects of the works of Alfieri were as wide in their operation as they have been permanent. "The influence of his writings," says another critic, "has been immense; far greater, perhaps, in the rest of the Peninsula than in his own country. He gave tone, not only to the language which he was not born to speak, but to the character of a people to which he scarcely belonged. He wound up the Italian mind to a higher pitch than it had ever reached since the old Republican times."

Alfieri was tall in stature, and had a noble and commanding air; though marked with pride, his face was intellectual, thin, and long, with a lofty and expansive forehead, round which his hair, which was red, fell in thick masses, and his whole air was that of one who was born to command.—*Vita d'Alfieri—Biog. Univ., Copping.*)—J. F. W.

ALFIROUZABADI, Abou-dh-dhaher-Mohammed-Ibn-Yakoub, an able and learned Arabian lexicographer, was born A.D. 1328–29, at Karezoun in the province of Shiraz, though, as the name indicates, his family came originally from Firouzabad. He was a great traveller, and was honourably received at more than one court—among the rest, at that of the Sultan Timour. Alfirouzabadi expended the stores of information he had amassed in compiling his celebrated Arabic dictionary, "Al-kamousou-l-Mohitt," printed at Calcutta in 1827. He died A.D. 1414–15.—A. M.

ALFON, Juan, a Spanish painter, who decorated several relic-chases for the cathedral of his native Toledo. Lived about 1418.

ALFONSO. The dynasties of kings who bore this name will be found in the following order:—1st, Alfonsos of Asturias and Leon, and of Leon; 2nd, Alfonsos of Castile, and of Castile and Leon; 3rd, Alfonsos of Aragon and Navarre; 4th, Alfonsos of Naples; 5th, Alfonsos of Portugal; 6th, Alfonsos d'Este. The others of the name follow in the usual alphabetical order:—

ALFONSO I., king of Asturias and Leon, son of Pedro, duke of Biscay, succeeded Favilla, son of Pelayo, in 739. He early distinguished himself in encounters with the Moors, and for his pre-eminent valour, was rewarded with the hand of Pelayo's daughter, Eresminda. His dominions, at his death, extended from the western shores of Galicia into Aragon, and from the Bay of Biscay to the confines of Toledo. He was surnamed "El Catolico" (the Catholic), an epithet expressive of his zeal for the church. He died at Cangas in 756.—J. S., G.

ALFONSO II., king of Asturias, succeeded his uncle Bermudo in 791. He was the son of Froïla I., assassinated in 768, but the usurpers Silo and Mauregato had successively occupied the throne till 788; and although old enough at the death of the latter to have assumed the reins of government, the nobles who had been concerned in the murder of his father, preferred intrusting the supreme power to the brother, rather than the son of Froïla. Bermudo abdicated in favour of his nephew, and retired to a monastery. A conspiracy of nobles shortly after succeeded in its object, the imprisonment of Alfonso; but he was rescued at the end of three months, and again established on the throne. He carried on occasional wars with the Moors, but piously devoted most of his time to the decoration of Oviedo, his capital, by fine churches and other public buildings. Several of these were of great magnificence. He died in 842.—J. S., G.

ALFONSO III., king of Asturias and Leon, surnamed the Great (el Magno), succeeded his father Ordono I. in 866. His reign was as much characterized by civil discord as by splendid conquests. His career of victory in the Mohammedan territories was liable to constant interruptions from revolts at home, in which his nearest relations were frequently the ringleaders. For upwards of thirty years he continued to enlarge his dominions at the expense of the Moors; and, instead of the limited kingdom of his predecessors, reigned over an expanse of fertile territory that touched the Pyrenees on one side, and the Douro on another. But neither the renown of his conquests, nor the wisdom of his government, could secure to this illustrious prince the attachment even of his family; and to avoid the bloodshed which must have attended the suppression of a revolt in which his sons were concerned, he resigned his crown to Garcia the eldest. His death occurred two years after, in 912. Alfonso III. was the last to bear the title of king of Asturias. His successors in the kingdom of the north of the Douro preferred the title of king of Leon.—J. S., G.

ALFONSO IV., king of Leon, son of Ordono II., succeeded his uncle Froïla II. in 924. Weak and vacillating in his character, he occupied fruitlessly for six years the throne of his ancestors, and then leaving the government in the hands of his brother, Ramiro II., retired into a monastery. A year after, he

attempted to displace his brother, and to resume his kingly functions, but without success. He died in confinement in 932.

ALFONSO V., king of Leon, son of Bermudo II., succeeded his father in 999, at the age of five years. The energetic regency of his mother Elvira, and afterwards his own vigorous policy, rescued Leon from the grasp of the Moors, who had nearly effected the conquest of the kingdom. He died of a wound received at the siege of Viseo in Portugal in 1028.

ALFONSO VI., king of Leon and I. of Castile, surnamed THE BRAVE (el Bravo), was the second son of Ferdinand I., and ascended the throne in 1065. Sancho, his elder brother, at the same time assumed the government of Castile, and the younger brother Garcia, that of Galicia and part of Portugal. It was thus Ferdinand had allotted his estates, in the vain hope that his sons would respect each other's rights. Sancho invaded Castile, and having, by the assistance of the famous Cid (Rodrigo de Bivar), defeated Alfonso, sent him to a monastery. But the dagger of an assassin terminated the career of this conqueror of his family, and Alfonso was recalled. Hardly more scrupulous than his brother, shortly after his return he dethroned Garcia, and having thus reunited into one powerful monarchy the estates of his father, declared war against the Moors, from whom he wrested the city of Toledo in 1085. In the same year, Seville, Badajoz, and Saragossa became tributary to Leon; the kings of these important cities having unsuccessfully leagued themselves against the conqueror of Toledo. A year after, Yúsuf-ben-Tachefin arrived in the neighbourhood of Badajoz with a large army of Almoravides, and there Alfonso experienced a great defeat, which, but for the speedy recall of Yúsuf into Africa, would probably have cost him many of his conquests. The departure of Yúsuf was the signal for a renewal of dissensions in the Moorish camp, and Alfonso found no difficulty in protecting, and even extending his dominions, till 1108, when Ali invaded Spain at the head of a large army. The Leonese forces which encountered him at Uclés, were led by Don Sancho, eldest son of Alfonso, whose failing health prevented him from assuming the command in person, and here again the Almoravides were successful. But roused by the death of his son, who had fallen in the battle, Alfonso once more marshalled an army and drove the enemy into Andalusia. He died at Toledo in 1109, and was succeeded by his daughter Uracca.—J. S., G.

ALFONSO VII. of Leon. Some writers give this title to Alfonso I. of Aragon, the husband of Uracca, the daughter of Alfonso VI., who held the throne after her father's death. See ALFONSO I. of Aragon and Navarre.

ALFONSO VIII. of Leon, called also VII. by those who do not include Alfonso I. of Aragon in this dynasty, is usually known as "Alfonso Raymond," and "the Emperor." He was the son of Raymond, count of Burgundy, and of the Princess Uracca, daughter of Alfonso VI., who, after Raymond's death, married Alfonso I. of Aragon. He succeeded on his mother's death in 1126 to the throne of Leon and Castile, notwithstanding the opposition of his stepfather. After the death of his stepfather, and the accession of Ramiro II. to the throne of Aragon, Alfonso invaded that territory and took possession of several fortresses which he would only restore as fiefs. The king of Navarre and the counts of Barcelona and Toulouse also paid him homage, and he was so elated by these successes that he assumed the title of emperor of Spain. His ambition was, however, but partially gratified, for he found all his efforts against the king of Portugal unavailing; that prince having allied himself with Garcia of Navarre, was able to humble Alfonso and assert his independence. Alfonso was distinguished for his achievements against the Moslem power; and the honour of removing the Christian frontier from the Tagus to the Sierra Morena is shared between him and Alfonso of Aragon. In 1157 he fought with but little success against the Almohades, and died when returning from the battle.—J B.

ALFONSO I., king of Castile. See ALFONSO VI. of Leon.

ALFONSO II., king of Castile. See ALFONSO VIII. of Leon.

ALFONSO III., king of Castile, surnamed EL NOBLE (the Noble), and EL BUENO (the Good), succeeded his father Sancho III. at the age of three years. His minority was distracted by the feuds of two powerful families, who each claimed the regency of the kingdom; and also by the interference of his uncle, Fernando of Leon. On his marriage in 1170 to Eleanor, daughter of Henry II. of England, however, he was enabled, by the assistance of that monarch, to repress the disorders of his kingdom, and to turn its forces from intestine warfare to a crusade against the Moors. His first attempts in 1177 were successful, but in 1185 he was defeated by the Almohades at Sorillo, and in 1195, having rashly engaged Abu-Yusuf-Yakub on the plains of Alarcos, without waiting for his allies, the kings of Leon and Navarre, he suffered the loss of 20,000 infantry and all his cavalry. In 1212 Mohammed Anasir, Yakub's successor, invaded the southern provinces with an army, it was said, of 600,000 men. Alfonso and the kings of Leon and Navarre raised an immense army, marched southwards, and gave battle to the invader at the foot of the Sierra Morena. Alfonso commanded the centre of the Christian army, and experienced, in his attack on the centre of the enemy, a desperate resistance. The Castilians, obliged to give way, retreated in disorder; but mingling with the troops of Leon and Navarre, who had been successful in their assault on the enemy's flanks, they again advanced, and breaking through the terrible breastwork of spears that surrounded the African banner, they penetrated to the tent of Mohammed, who took horse only at the last moment, and fled to Seville. The Arabian historians assert, that of the 600,000 Africans whom Mohammed led to the plains of Tolosa, only 100,000 escaped. Alfonso survived this great victory only two years. He died October 6, 1214.—J. S., G.

ALFONSO IX., king of Leon, succeeded his father Ferdinand II. in 1188. In this reign the courts of Leon and Castile were frequently at variance, and more than once declared war against each other; but actual hostilities were prevented, either by the interference of the bishops of the two kingdoms, or by the necessity for combining all Christian forces against the Moors. Alfonso at length married his cousin Berengaria, daughter of the king of Castile; but this settlement of their disputes found no favour with the pope, who declared the marriage null, and solemnly laid both kingdoms under interdict till it should be publicly dissolved. Alfonso defied the papal bull for a time, but in 1204 consented to a divorce. Berengaria, after the death of her father, Alfonso III. of Castile, undertook the regency of that kingdom during the minority of Henry I., and after the death of that prince in 1217, had her son Ferdinand crowned in spite of the opposition of Alfonso, who endeavoured, but without effect, to gain possession of the strongholds of the kingdom. His reign was not without lustre. He made several successful inroads into the Mohammedan territories, and took some important fortresses. He died while on a pilgrimage to the shrine of Santiago de Compostella in 1230.—J. S., G.

ALFONSO X., king of Castile and Leon, surnamed EL SABIO (the Learned), succeeded his father, Ferdinand III., in 1252. In 1255, on the death of William, count of Holland, Alfonso put forth claims to the crown of Germany, and in order to support these by sufficient largess began a system of oppressive taxation, which gave rise to the most formidable revolts in his kingdom. When drawing to a close, his reign was likewise distracted by a question of succession that arose out of the death of his eldest son Ferdinand. That prince left two sons, the eldest of whom, by the Roman law, which on this point was the opposite of the Visigothic, should have been declared Infante in preference to Sancho, second son of Alfonso; but a decision of the Cortes affirmed the superior claims of Sancho, and a civil war followed, in which the country suffered grievously, and Alfonso was drawn into the commission of a crime that has loaded his name with infamy—the murder of his brother Don Fadrique. Alfonso expired in 1284. Although a weak monarch, he laid his people under many obligations, by his efforts in behalf of science and literature; and his digest of laws, known as "Las siete Partidas;" his astronomical tables, almost the only ones in use at the beginning of the sixteenth century; and his "Cronica de Espana," one of the earliest national histories: are to be regarded as the works of a benefactor to his country. Spain owed to him also a translation of the Scriptures, and the restoration of the university of Salamanca.—J. S., G.

ALFONSO XI., king of Castile, succeeded his father Ferdinand IV. in 1312, at the age of two years. The brothers and uncles of his father contended for the regency, and rendered his minority one continued war of factions. On attaining his majority, however, Alfonso assumed the government, quickly repressed the disorders of his kingdom, and then crossed the southern frontiers to make war on the Moors. In conjunction with the king of Portugal, he destroyed a Mohammedan army of 200,000 men at the battle of Rio Salado, at which the victors

had to lament the loss of the chivalrous Douglas, the friend of Bruce, who had turned aside from his pious pilgrimage to Jerusalem, to aid the Christian kings of the peninsula in their warfare with the infidels. Alfonso, in the year 1344, reduced Algesiras after a long siege, in which it is said the Moors, for the first time, made use of gunpowder. The reduction of that place was one of the most brilliant achievements of the century in which it occurred. Alfonso's career of conquest was suddenly terminated in 1350, while he was on his way to undertake the siege of Gibraltar.—J. S., G.

ALFONSO I., king of Aragon and Navarre, whose exploits against the Moors, during a reign of thirty years entitle him to a distinguished place among the heroes of Spanish history, succeeded his brother Pedro I. in 1104. Saragossa, situated in the centre of Aragon, a stronghold of the Moorish power for four hundred years, sent out an army of Almoravides in 1111 to besiege Barcelona, and in defence of that city Alfonso fought a great battle, which resulted in the withdrawal of the enemy from the province of Catalonia. Saragossa itself, after many desperate struggles, yielded at length to his victorious arms, and became the capital of his dominions. The possession of that city had always been the first object of his ambition. It commanded the navigation of the Ebro, and as a fortress from which an army might at any moment issue to ravage and destroy, threatened the security of the whole kingdom. Alfonso entered it triumphantly on the 18th December, 1118, and profiting by the panic which the conquest of so important a city spread among his enemies, left several strongholds in his rear, and pursued his way to the frontiers of Castile, where he captured the cities of Tarragona and Talatayud; the latter after a battle in which Temim, the brother of Ali, lost 20,000 men. About the beginning of the year 1125, he marched southwards with an army of four thousand horsemen, laying waste the settlements of the Moors in Murcia, Valencia, and Andalusia. He arrived at Grenada, and expecting the Mozarabes within the city to revolt in his favour, began a regular siege; but notwithstanding the number of his troops, which had gradually increased to 50,000, he had to abandon the place, skilfully guarded within its walls by the Mohammedan wali, and courageously defended without by the heroic Temim. This campaign occupied six months, with very little effect in point of actual conquest, but with much in the way of still further depressing the spirit of the enemy. In 1126, his wife Uracca died, and the following year Alfonso crossed the mountainous frontiers of Castile, and renewed, at the head of a large army, his pretensions to the sovereignty of that kingdom. But he experienced a brave resistance from her son Alfonso VII. (or VIII., see Alfonso VIII. of Leon); and at the end of the campaign, which lasted over three years, was only able to command the cession of a single province, Bioja, in exchange for his renunciation of the title of king of Castile. A truce was concluded on these terms, and Alfonso, who never allowed his sword to rust, forthwith crossed the Pyrenees to besiege Bayonne, which fell into his hands after a short resistance. The Moorish fortresses along the course of the Ebro next attracted his attention, and before undertaking the siege of Tortosa, the ultimate object of his expedition, he resolved to reduce Lerida, Mequinenza, and Fraga. To the reduction of the latter stronghold he bent all his energies, and was on the point of being successful, when, along with the most distinguished of his generals, he was drawn into an ambuscade, which, as a last resource, the garrison had laid in the way of the assault. Here, doubtless, he perished, although, from the fact of his body not having been found, rumours were circulated to the effect that he had escaped and retired to a monastery. Alfonso el Batallador (the Fighter) enjoyed the renown of thirty-five victories, and his successes he owed in great part to his personal valour. If, as is asserted, he added to that quality the talents of a skilful general, we shall look in vain for a greater name than his in the history of mediæval Spain.—J. S., G.

ALFONSO II., king of Aragon, son of Raymond V., count of Barcelona, inherited from his mother, Petronilla, the kingdom of Aragon, about the time of his father's death in 1166, and thus united Aragon with a very large part of the province of Catalonia. In 1167, as heir of his cousin, count of Provence, he took possession of that county, and in 1172 had added, by the testament of Guinard II., to his now extensive dominions, the province of Roussillon. Like his predecessors, he made war on the infidels, and in one of his expeditions took several frontier fortresses of importance. His reign was generally popular, and his death, which occurred at Perpignan in 1196, was much regretted by his subjects.—J. S., G.

ALFONSO III., king of Aragon, son of Pedro III., succeeded his father in 1285. He died suddenly at Barcelona in 1291, after a reign of six years, the greater part of which was taken up in contentions with his nobility, with France, and the popedom.

ALFONSO IV., king of Aragon, succeeded his father Jayme II. in 1328. His reign was embittered by domestic dissensions, and by a struggle with the Genoese for Corsica and Sardinia, granted to him by the pope, which lasted till his death in 1336.

ALFONSO I., king of Naples and Sicily, equally well known as Alfonso V. of Aragon, was the son of Ferdinand I. of Aragon, and, as his heir, was entitled also to the crowns of Sicily and Sardinia. He acceded to the throne of Aragon in 1416, having previously married Mary, daughter of Henry III. of Castile, with whom he lived unhappily, and who brought him no children. Alfonso V. of Aragon spent little time in his native kingdom. In 1420 he undertook the expedition to recover Sardinia, which had been alienated from him by internal faction. An agreement with the viscount of Narbonne, who, with the Genoese and the Aragonese garrisons, divided the island, put him in possession of the province of Arborea. After an unsuccessful attempt on Corsica, in the course of which occurred the siege of Bonifacio, one of the most memorable in history, Alfonso despatched his fleet to the aid of Joanna II., queen of Naples, who promised to make him heir to her throne, if he saved the realm from falling into the hands of Louis of Anjou, at that time besieging Naples. Louis was forced to raise the siege, and in 1421 evacuated Campania, in terms of a treaty with Queen Joanna. This princess, however, soon quarreled with her benefactor, and at the instigation of the seneschal Caraccioli, attempted to seize the person of Alfonso. Her design failing, she withdrew into the strong castle of Porta Capuana, and, summoning to her aid Sforza da Cotignola, lieutenant of her former foe, Louis of Anjou, successfully resisted Alfonso, till reinforcements from Spain enabled the Aragonese king to possess himself of Naples. Queen Joanna, who had taken refuge in Nola, now declared the duke of Anjou her successor instead of Alfonso, and the latter being obliged to return to Spain, and occupy himself for eight years in attending to his interests there, she in the meantime, by the aid of the duke of Milan, regained all her power.

About 1432, we find him again in Italy and Sicily, endeavouring to come to an understanding with Joanna; for Louis of Anjou was by this time dead, and Caraccioli murdered. The queen herself died in 1435, leaving her throne to René of Anjou, brother of Louis. The war between René and Alfonso continued till 1442, not without reverses to the latter; for his fleet was destroyed and himself taken prisoner, off the island of Ponza, by the duke of Milan, who, however, persuaded that it would prove the policy most advantageous for himself, set the Aragonese prince at liberty. Finally, in 1442, Alfonso seated himself on the throne of Naples, and the year after, Pope Eugenius IV. confirmed him in his sovereign rights by a bull of investiture. In 1444, the same pope legitimised Ferdinand, natural son of Alfonso, as his successor.

Alfonso spent the rest of his life in his Neapolitan dominions, and died in 1458 of an illness brought on by the fatigues of the chase, at the age of seventy-four. Alfonso was a man of energy and determination; as a prince liberal, enlightened, fond of splendour, and a patron of literature. He introduced various reforms into the administration of his Italian kingdom, and greatly improved and adorned the city of Naples; but, though aiming to deserve the title of Father of his People, he is accused of too great a wish to conciliate the nobles at the expense of the lower orders.—A. M.

ALFONSO II., king of Naples, son of Ferdinand I. and Isabella, was born in 1448. He was an avaricious and cruel prince, though not destitute of vigour and bravery, as was apparent in the campaigns he conducted against the Venetians, the Florentines, and others, previously to his accession to the throne, which took place in 1494. In 1495, when Charles VIII. of France arrived in Italy, as if panic-stricken at that event, Alfonso abdicated in favour of his son, Ferdinand II., and, retiring to Sicily, died the same year.—A. M.

ALFONSO or AFFONSO I., founder of the Portuguese monarchy, was born in 1094 at Guimaraens, and in 1112 succeeded his father as count of Portugal,—then a vassal state to

the crown of Castile. In 1128 he overturned the unworthy regency of his mother, and took the authority into his own hands. The king of Castile having interfered, was defeated, and obliged to acknowledge the independence of Portugal. The Moorish kings of Seville and Badajoz, having received reinforcements from the emperor of Morocco, resolved to attack Alfonso, but after some skirmishes, they were totally defeated at Campo Ourique in 1139. He next took Lisbon from the Moors, by the aid of a body of English and French crusaders. Having interfered in the war between the kings of Navarre and Aragon, he was taken prisoner, near Badajoz, and only released on the cession of his late conquests. In 1184, the Moors, under Aben-Yakof, invaded Portugal, and laid siege to Santarem. Alfonso came to relieve the town, and speedily drove the enemy out of his dominions. He died the year following (1185), to the universal regret of his subjects. Equally noted as a warrior and a lawgiver, he has been compared to Alfred the Great.—J. W. S.

ALFONSO or AFFONSO II., surnamed GORDO, or the Fat, third king of Portugal, grandson of the foregoing; was born in 1185, and succeeded to the throne in 1211. An unprincipled attempt to deprive his sisters of their inheritance, involved him in war with the king of Leon, in which he suffered a defeat. He next made war against the Moors, whom he defeated at Alcacer del Sal in 1217. An injudicious attempt to tax the clergy, brought upon him sentence of excommunication from the pope. Alfonso made submission, but died suddenly before a full reconciliation had been effected, in 1223.—J. W. S.

ALFONSO III., a son of the foregoing, was born in 1210, became regent of Portugal owing to the misconduct of his elder brother Sancho, and on the death of the latter assumed the sovereignty. He expelled the Moors from Algarve, and annexed it to his dominions. The divorce of his wife Mathilda, and the desire of limiting the military orders, drew upon him the censure of the pope, and filled the remainder of his reign with troubles. He died in 1279.—J. W. S.

ALFONSO IV., was born at Coimbra in 1290. His early life was stained by repeated acts of rebellion against his father. In 1325 he succeeded to the crown of Portugal, and spent the first year of his reign in idleness. An indecisive war against Castile succeeded, terminated by a treaty in which both parties agreed to unite their forces against the Moors. In this war Alfonso distinguished himself at the battle of Tarifa. In his old age he caused Inez de Castro, the wife of his son Dom Pedro, to be murdered, a crime which involved Portugal in all the horrors of a civil war. The king, covered with shame and remorse, died in 1357.—J. W. S.

ALFONSO V. was born at Cintra in 1432, and succeeded his father Duarte in 1438, under the regency, first of his mother, and afterwards of his uncle. He embarked in a crusade against the Moors of Africa, and after a series of sanguinary conflicts made himself master of Tangier in 1471. He established a colony on the coast of Guinea. He endeavoured to seize the crown of Castile, but was defeated at Toro by Ferdinand of Aragon. He founded the first library in Portugal at Coimbra, and died of the plague at Cintra in 1481.—J. W. S.

ALFONSO VI., was born at Cintra in 1643, succeeded to the throne of Portugal in 1656, and, after a feeble reign, was deposed in 1667, to make room for his brother Pedro. Died in 1683.

ALFONSO I., D'ESTE, duke of Ferrara, was born in 1476, and succeeded his father Ercole I. in 1505. Up till his death in 1534, he was almost constantly engaged in war, first with the Venetians, and then with the popes. It was Alfonso I. who commanded the papal troops, which, on the formation of the league of Cambrai by Pope Julius II., Louis XII. of France, and the Emperor Maximilian, were sent against Venice. He was successful in this campaign, in which the poet Ariosto was present. Pope Julius II. afterwards commenced hostilities against Duke Alfonso, because the latter refused to concur in his change of policy, and join him in a league with the Venetians against the French. Alfonso, however, defeated the papal troops, and subsequently also the Spanish auxiliaries sent from Naples. In 1512, the French commander, Gaston de Foix, duke of Nemours, together with Duke Alfonso, defeated the combined papal and Neapolitan troops in a great battle before Ravenna, in which Gaston was slain. Fabrizio Colonna, the pope's general, was made prisoner in this engagement, but honourably liberated by Alfonso—a good turn which Colonna requited by contriving the escape of the duke from Rome, when, having repaired thither to make his peace with the pope on the evacuation of Italy by the French, orders were issued for his arrest. Leo X., who succeeded Julius, proved more placable than the latter, and once more Alfonso was made gonfaloniere or general of the papal forces; but Leo X. still refused to let him have Modena and Reggio, cities which belonged to his duchy. When Francis I. invaded Italy, the Ferrarese prince, true to his old policy, again joined the French, and thus found himself a second time arrayed against the supreme pontiff, who, uniting with the Austrians, defeated the French, and would have completely crushed Duke Alfonso, had not death stayed his hand. Alfonso enjoyed a breathing-time during the papacy of Adrian VI.; but he was only saved from ruin under that of Clement VII. (1523), by allying himself with the emperor Charles V., who finally confirmed him in the possession of Modena and Reggio. This able prince died in 1534. The celebrated Lucrezia Borgia was his wife. Alfonso's favourite arm in war was artillery, and in his campaigns he made great use of cannons of his own founding.—A. M.

ALFONSO II., D'ESTE, last of the dukes of Ferrara of the house of Este, and celebrated as the prince at whose court the poet Tasso lived and loved so unfortunately, succeeded his father Ercole II. in 1559. His mother Renée was daughter of Louis XII. of France. After the death of his first wife, Lucrezia da Medici, he married Beatrice, sister of the Emperor Maximilian II., whom, in 1566, he aided with a contingent of 4000 men in his war against the Turks. In 1579, Alfonso II. married Margarita Gonzaga. He had no children by any of his three wives, and when he died in 1597 his line thus became extinct, Pope Clement VIII. claiming the reversion of Ferrara as a fief of the papal see. The court of Ferrara, though one of the smallest in Italy, was in the time of Alfonso II. perhaps the most splendid. One of his sisters was married to Francesco Maria della Rovere, duke of Urbino; the other, Leonora, the object of Tasso's affection, lived and died single (1581), at her brother's court.—A. M.

ALFONSO III., D'ESTE, succeeded his father Cesare in 1628, not as duke of Ferrara, but merely as duke of Modena and Reggio. He abdicated the year following, and retired into a convent of the Capuchins, becoming a member of that order, under the name of Giambattista da Modena. He died in 1644.

ALFONSO IV., D'ESTE, duke of Modena and Reggio, in 1658 succeeded his father Francis I., under whom he had served in the war against the Spaniards for the possession of Monferrat. The command of the French troops was, on his father's death, continued to Alfonso IV., who had married the niece of Cardinal Mazarin in 1655. To this prince the gallery of paintings at Modena owes its origin. His daughter, Maria Beatrix, became the wife of James II. of England. Died 1662.—A. M.

ALFONSO DE ALCALA, a Spanish rabbi, who, having become a Christian, was by Cardinal Ximenes employed on the preparation of the Polyglot Bible of 1514–17, printed "in Complutensi Universitate," in 6 vols. folio.

ALFONSO DE BENAVENTE, a Spanish theologian, professor at the university of Salamanca, lived in the fifteenth century. He published a work with the title, "Tractatus de Pœnitentiis et Actibus Pœnitentiarum et Confessionis, cum forma absolutionis et Canonibus Pœnitentiariis."

ALFONSO DE CARTHAGENA—in Latin, Alphonsus a Sancta Maria—a Spanish historian, son of the bishop of Burgos, was born in 1396. He occupied successively the canonries of Segovia and Santiago of Compostella; and after a successful mission to one of the courts of Germany, on behalf of John II. of Castile, succeeded his father in the bishopric of Burgos. A history of Spain, from the earliest times, with the title, "Anacephalæosis, nempe regum Hispanorum, Romanorum Imperatorum, Summorum Pontificum, necnon regum Francorum," some devotional books, and a treatise on the laws of chivalry, were his principal works. He died in 1456.—J. S., G.

ALFONSO, JOHN, a celebrated navigator of the sixteenth century, was born at Cognac about the year 1500. An adventurer of the most enthusiastic character, he surveyed with admirable accuracy the shores of Asia and America, along which he performed numerous voyages. An abridgment of his narrative of these voyages, published in 1599 by a poet of the name of Mellin de Saint-Gellais, was a most valuable contribution to geographical science. A copy of verses prefixed to Mellin's work contains the only notices of Alfonso's life which have reached us, and these are of the most meagre description. He died probably about the year 1557.—J. S., G.

ALFONSO DE PALENCIA, or ALPHONSUS PALENTINUS, a Spanish historian and lexicographer, author of a chronicle of the reign of Enrique IV., a translation of Josephus, and two lexicographical works, was born in 1423. He had the honour of conducting the negotiations that preceded the auspicious marriage of Ferdinand and Isabella. Died in 1495.

ALFONSO, PETER, a Spanish theologian, of Hebrew origin, physician to Alfonso I. of Aragon; born in 1062; and baptized into the Christian faith in 1106. He published a refutation of Judaism. Died in 1140.

ALFONSO DE SPINA, or D'ESPÍNA, a celebrated Spanish preacher and theological writer, bishop of Orense in Galicia, flourished about the middle of the fifteenth century, and published anonymously a work entitled "Fortalitium Fidei," (The Stronghold of Faith.)—J. S., G.

ALFONSO DE TALAVERA, author of a compilation on veterinary surgery, published at Toledo in 1564.

ALFONSO, DE LA TORRE, a Catalonian writer of the 15th century, author of a curious medley of science, philosophy, art, and morals, which he called "La Visio Delectable."

ALFONSO DE ZAMORA, a Spanish rabbi of Leon, who became professor of Hebrew at the university of Alcala, and was employed by Cardinal Ximenes on the Complutensian Polyglot.

ALFONSO LOPEZ DE CORELLA, a Spanish physician, a native of Navarre, and some time professor of medicine at Alcala de Henares. Besides other works he is the author of "Annotationes in omnia Galeni opera," Madrid, 1582, 4to; "De morbo pestilente," Valentia, 1581, 4to; "Naturæ quærimonia," Saragossa, 1564, 8vo; "De arte curativa, libri iv.," Estella, 1555, 8vo; "Catalogus auctorum qui post Galeni ævum Hippocrati et Galeno contradixerunt," Valentia, 1549, 12mo; "Secretos de filosofia, astrologia, y medicina, y de las quatro mathematicas," Valladolid, 1546, 8vo.—A. M.

ALFONSO RODRIGUEZ DE GUEVARA, professor of medicine at the university of Coimbra. He wrote a "Defensio Galeni," Coimbra, 1559, 4to.

*ALFORD, REV. HENRY, B.D., one of our most famous biblical critics, celebrated also as a poet, and as the author of some volumes of sermons, was born in London in 1810. He was educated at Trinity college, Cambridge, and was elected Fellow in 1834. In the following year he became vicar of Wymeswold, Leicestershire, and held that office till 1853, when he was appointed officiating minister in Quebec Street chapel, London. He held the Hulsean lectureship at Cambridge in 1841-2, and since that date has been examiner on logic and natural philosophy in the university of London. His best-known work is an edition of the Greek Testament, the first volume of which appeared in 1844, and the second in 1852. He has lately published a volume of sermons, entitled "The Divine Love," which has attained to great popularity. His poetical works are, "Poems and Poetical Fragments," 1831, and "The School of the Heart, and other Poems," 1835.—J. B.

AL-FRAGANIUS, often ALFERGANUS; MOHAMMED IBN COTHAIR AL FERGANI:—the surname derived, as usual, from his native town Fergana, in Sogdiana. This astronomer composed an elementary work, which, for a long time, was classical in the East, and was even translated by Golius. It is a good and succinct exposition of the doctrines of the Almagest. Alfraganius treats also of solar clocks and of the Astrolabe. He was famed for his powers in calculation.—J. P. N.

ALFRED, more justly called THE GREAT than any other sovereign to whom that term of honour has been applied, was the youngest son of Ethelwulf, king of the West Saxons and of Kent, by Osburg, the daughter of Oslac, the king's cup-bearer. He was born A.D. 849, and from his earliest childhood showed that generous disposition which joined with his great qualities to make him what he was justly termed, "the darling of England." He was born at Wantage in Berkshire, a few miles from the valley of the Thames, but on the edge of that great region of wild chalk downs and upland plains, which formed the centre of the kingdom of the West Saxons. The affection of his biographers has recorded, that, as a child, his mother showed him, and he eagerly committed to memory, many of those old Saxon poems which have ever been the delight of the Anglo-Saxon race. It is said that he was taken or sent to Rome by his father in the year 853, when he was only four years old; and the monkish historians who record this circumstance add, that he was not only blessed, but anointed as king by the pope, an assertion which is scarcely credible, seeing that he was the youngest child, and had three elder brothers, all of whom reigned before him. His father, who was a weak man, governed by women and priests, introduced discord into his family, when Alfred was yet a child, by marrying in his old age a second wife, the beautiful Princess Judith, daughter of Charles the Bald, king of the Franks. He also excited discontent in his kingdom by granting to the ruling pope and his successors, the right to collect in England the odious tax long known as "Peter's pence." Ethelwulf did not long survive his second marriage, dying in the year 858, when Alfred was only nine years of age.

On the death of Ethelwulf, his kingdoms of Wessex and Kent were divided between his two oldest sons, Ethelbald and Ethelbert. In this partition, Ethelbald received the kingdom of Wessex, or of the West Saxons, comprising the counties of Berks, Hants, Wilts, Dorset, Somerset, and Devon (with a supremacy over the Britons of Cornwall); and Ethelbert received the kingdom of Kent, which included the counties of Kent, Surrey, and Sussex. But they were both cut off early in life. Ethelbald died in the year 860; and Ethelbert in the year 866. After the death of the latter the two kingdoms were reunited in the person of Ethelred, the third son of Ethelwulf, and the next brother of the still youthful Alfred.

It was in the reign of Ethelred, and immediately after his accession to the throne, that the grand invasion of England by the Danes commenced. Plunder and the ransom of prisoners had hitherto been the objects of the bands of northern pirates which had infested the coast of England; but in the year 866, large armies of Danes and Norwegians began to pour into the kingdom, under able leaders, thoroughly bent on conquering the whole island, and on establishing the permanent ascendancy of the Scandinavian over the Teutonic race. In the year 866, the Danes landed in Lincolnshire, and overran and partially established themselves in that district. In the year 868, they captured the city of York, the capital of the Saxon kingdom of Northumbria, killed two kings who were contending for ascendancy there, and in a short time made themselves masters of that part of England which lies to the north of the Humber and the Mersey. In the following year they invaded the kingdom of Mercia, which included the midland counties of England, from the Mersey to the Thames. Here they took the strong castle of Nottingham.

In the year in which the Danes took Nottingham, Alfred married Ealhawith, a daughter of Ethelred, earl or alderman (as the Saxons named that rank) of the Gainishmen, or people in the neighbourhood of Gainsborough; and in the same year he was first seized with a terrible disease, the exact nature of which is not known, but which was attended with frightful paroxysms of pain, and to which he remained subject to the end of his life.

On the advance of the Danes in Mercia, Burhead, the king of Mercia, who had married a sister of Ethelred and Alfred, eagerly besought their aid, which was readily given. The king and his brother advanced with a West Saxon army to Nottingham; but when they arrived there, they found the Danes strongly fortified in the castle and town. After remaining there until their provisions were nearly exhausted, and until their irregular levies, consisting of raw militia, became eager to return home, Alfred and the king were compelled to retire from Mercia, though not without concluding a treaty with the Danes, by which the latter agreed to do so likewise.

No sooner, however, had the West Saxon army retired, than the Danes overran the kingdom of Mercia; and after laying it waste, advanced into the kingdom of East Anglia, which consisted of the modern counties of Essex, Suffolk, Norfolk, and Cambridge, and of the southern parts of Lincolnshire. The Danes were commanded by two formidable chiefs, Ingvar, famed for his skill as a commander; and Ubba, dreaded for his terrible courage. After gaining a great victory over Earl Algar and the East Angles at Kesteven, in Lincolnshire, on the 21st September, 869, they advanced to East Thetford, in Norfolk. There they defeated and killed Ulfketul, the ablest earl of the East Angles, and, in the winter of the same year, they defeated Edward, king of the East Angles, whom they took prisoner, and put to death with cruel torments. Guthorm, one of the most celebrated of the Danish chiefs, seized the kingdom of East Anglia, and retained it to the end of his life. Other Danish

chiefs, in a similar manner, established themselves in the kingdom of Northumbria, which at that time extended from the Humber to the Tyne, if not to the Tweed.

In the course of the winter of the year 870, a large Danish fleet entered the Thames, conveying a numerous army under the command of two Scandinavian kings, named Halfdene and Bagseeg, and five powerful earls, named Osbearn, Frene, Harald, and two Sidrocs, father and son. The object of these invaders was to conquer for themselves principalities in the kingdoms of Wessex and Kent, as Guthorm and other Danish chiefs had done in the east and north of England. They sailed up the Thames without meeting with any resistance, and suddenly seized on the castle and town of Reading, which stands at the point where the river Kennet falls into the Thames. Here they threw up new fortifications, and thus established themselves in the very heart of the West Saxon kingdom. From this point they sent bands of plunderers to collect booty and provisions throughout the counties of Surrey, Kent, Berkshire, and Buckinghamshire, one of which parties was defeated at Englefield Green, near Windsor, by Ethelwulf, the earl of that district.

Before the mass of the Saxon troops could be got together, Ethelred and Alfred appeared before Reading with whatever troops they could collect hastily; but, after a succession of engagements, continued for three days with various results, they were compelled to retire across the Thames, near Windsor, and there to wait for reinforcements. Four days afterwards, the mass of the Saxon troops having come up, the battle was renewed at Essedun or Ashdown. Alfred led the attack, fighting, as the chronicles of that time say, "like a wild boar," and inflicted a signal defeat on the Danes. One of the Danish kings and six of the Danish earls were killed, and it was said that since the Saxons had landed in Britain, there had never been such a battle. Unfortunately, however, it did not give the Saxons possession of Reading, and there the Danes, having complete possession of the Thames and of the sea-coasts, soon brought together another large army. Two months later, the Danes were strong enough to fight another great battle at Merton, and even to keep the field against Alfred and Ethelred. Soon after this battle Ethelred died. His death took place on the 23rd April, 871, and Alfred immediately assumed the throne of the West Saxons, which was then threatened with instant destruction.

In the first year of Alfred's reign, the Danes at Reading, having received great reinforcements, advanced into Wiltshire. Alfred gave them battle at Wilton, but was defeated. After this defeat, negotiations were opened with the Danes, and they even agreed to retire from the West Saxon kingdom, though on very hard conditions; but this agreement they did not fulfil, and in the course of the year 876, they landed a large army at Wareham in Dorsetshire, and another in Devonshire, where they seized on Exeter. Alfred laid siege to the Danes in Exeter, and compelled them to surrender, and to engage to leave the kingdom. This promise they broke, as they did all similar engagements, and in the spring of the year 877, Alfred found himself assailed in all directions,—in the valley of the Thames, on the coast of Dorset, on both coasts of Devonshire, and at Chippenham in Wiltshire, by a new army advancing out of Mercia. Despair seized his subjects, and all his efforts to get together an army strong enough to keep the field, were for a while unavailing; but his heroic spirit was unbroken, and with a few resolute followers, he retired to the isle of Ethelney, a small tract of dry land, rising amidst the swamps caused by the overflowing of the rivers of Somersetshire. Here he remained during the winter of 877, concealed from his enemies, but constantly employed in organizing the campaign of the coming year.

Early in the spring of the year 878, Alfred began operations with the men of Somersetshire, and in the seventh week after Easter, he was again at the head of a powerful army, composed of the men of Somerset, Wilts, and Hampshire. With this army he attacked the Danes at Ethendune, probably Eddington, near Westbury, and, after a desperate battle, defeated them with enormous loss. The remnant fled to Chippenham, where they were immediately surrounded by Alfred's army, and in a fortnight reduced to such extremities by famine, that they surrendered, and agreed to leave the kingdom. This great victory very shortly placed Alfred in possession of his hereditary territories of Wessex and Kent, and by a treaty concluded with Guthorm and the other Danish chiefs, who had firmly established themselves in the east and north of England, he also received a large part of the kingdom of Mercia, including all the beautiful counties along the banks of the Severn. The old Roman road from London to Chester, known to the Saxons by the name of Watling Street, was declared to be the boundary line between the Saxons and the Danes, through the greater part of its course.

The victory of Alfred over the Danes gave peace and rest to his people for several years. Even Hastings, the most formidable of the sea-kings of that age, after showing himself in the Thames for a time, shunned a conflict with Alfred, and transported his army to the banks of the Meuse and the Seine. Alfred was thus left at peace to reorganize his kingdom; and in doing this, he displayed a talent and a grasp of mind even more wonderful than the constancy which he had shown in rescuing it from the hands of its invaders.

With a view of enabling his people to resist the attacks of foreign enemies, he organized the military part of the population in such a manner, that one portion of it should always be ready to take the field while the rest did garrison duty at home. He also strengthened the fortifications of London and other principal towns of the kingdom, so as to enable them to resist not only a sudden attack, but a protracted siege. He also attempted and made some progress in organizing that most important of all means of defence, a navy, capable of contending with the pirates who then infested every sea. To effect this great object, he hired Flemish and other seamen, and attempted to train his own subjects to seamanship, by encouraging commerce, fishing, and navigation. The navy of the West Saxons—the origin of the navy of Britain—made some progress under this great king; and under his sons, grandsons, and great-grandsons, acquired a strength which only required to have been maintained, to have rendered the kingdom secure against all attacks from without.

For the purpose of giving his subjects the security of good laws, Alfred compiled a code from the laws of the West Saxons, the Kentishmen, and the Mercians, and to these he added some laws of his own. That these laws might be carried into execution, he more thoroughly organized the old Saxon system of rendering the population of every township and every hundred answerable for all offences committed within its limits. This was the only kind of police practicable in so rude an age, and it had the great advantage of giving every free subject an interest in the prevention of crimes. The principle is still retained in the laws of England. In the case of offences perpetrated openly, and with tumult and violence, the people of the hundred or county in which such offences are committed, are liable for all damage done.

But Alfred, in addition to organizing a system of national defence and of legislation, applied himself, with all the power of his great mind, and with a zeal which would have been admirable in any age, and was truly wonderful in his, to the double object of instructing his subjects in useful knowledge, and of creating a literature in the Anglo-Saxon language—the only language they understood—worthy of being studied by them. There was nothing which he more deplored than the general prevalence of ignorance both amongst the clergy and the laity. In his preface to the translation of the Regula Pastoralis of Gregory the First, he says, "I have very often thought what wise men there formerly were in England, both priests and laymen, and how happy were those times, when the people were ruled by kings who obeyed God and his evangelists, and how they maintained at home their peace, customs, and power, and even extended them to other lands; how they prospered in war as well as in wisdom, and how zealous were the priests also in doctrine and knowledge, and all their divine duties; and how men came hither from foreign lands to seek knowledge, which we can obtain only abroad if we desire it. So utterly was it neglected by the English people, that there were but few on this side of the Humber who understood their prayers in English, or could even explain in English an epistle from the Latin; and I likewise suspect that there were not many beyond the Humber. They were so few that I do not actually recollect one south of the Thames, when I began to reign." This state of things he set himself vigorously to remedy; his object, to use his own language, being "that the whole body of freeborn youth in his kingdom who possess the means, may be obliged to learn as long as they have to attend to no other business, until they can read English writing perfectly, and then let those who are dedicated to learning and the service of the church be instructed in Latin."

That his lay subjects as well as the clergy might have works in their possession worth reading, Alfred set himself to learn the Latin language, with a view of translating from it such works as he thought most likely to please and instruct them. The works which he so translated, arranged in the order of their importance, are as follow: first in interest and in value, is his translation of the venerable Bede's History of the English Church, which is the earliest history of the English people as well as of their church, and is still the foundation of nearly all our knowledge of the Anglo-Saxon race in the times which Bede describes. In addition to this delightful account of their own country and race, Alfred supplied his subjects with a knowledge of other countries, by means of a translation of the Universal History of Orosius, to which he made such additions as the information current in his age enabled him to supply. The most important of these additions are an account of Germany, or rather of all countries in which the German language was spoken in his times, extending from the Mediterranean to the northern bay of the Baltic, the gulf of Bothnia; and also two accounts of voyages of discovery, one to the north cape of Europe, made by Ohthere, a mariner and whaler of Norway, and another to the recesses of the Baltic, made by another mariner named Wulfstan, probably a native of Schleswic. These additions to the work of Orosius entitle Alfred to be considered the best-informed geographer of his age. In addition to these historical works, Alfred translated the work of Boethius, "On the Consolations of Philosophy," adding to it many original observations, especially in the second and third books. In the former, he lays down the wisest and freest principles of government; in the latter, leaving the philosopher, he assumes the character of the Christian, and writes warmly and piously of the goodness, wisdom, and holiness of God. In addition to these works on history, geography, and philosophy, Alfred also translated the Pastoral of Gregory the First, and Gregory's work "On the Care of the Soul." Many other works have been attributed to Alfred, but of the above there is no doubt.

In the midst of these peaceful pursuits, the great king and his subjects were roused from all thoughts of peace by another frightful invasion of the Danes and Northmen, led by Hastings, a warrior of unrivalled skill amongst the sea-kings of that age; they were aided by the Danes who were already settled in the eastern and northern counties of the kingdom. In the year 892, a Danish fleet, consisting of 250 vessels, landed a large army of Danes and Northmen at Lymme in Kent; and soon after a second fleet of eighty vessels landed Hastings himself, and a host of his followers, at the mouth of the Thames. At the same time the whole Danish population in the north and east of England rose in arms, and made common cause with the invaders. But Alfred proved himself fully equal to this, as he had done to all other emergencies. In the years of peace which the kingdom had enjoyed, he had fully organized his people for the defence of their homes and country, and, after three desperate campaigns, the foreign invaders were driven out of the kingdom, and those who remained in the north and eastern counties were compelled to sue for peace and pardon.

The Danes and Northmen, having the command of the sea, 'anded wherever they thought fit, in spite of the feeble navy of Alfred; but wherever they landed they were defeated, either by the heroic king or his able officers and loyal subjects. In the first campaign the Danes were defeated in a pitch battle at Farnham in Surrey, and their entrenched camp at Benfleet in Essex, was stormed and taken by an army, chiefly raised in and about London. In this assault the wife and two sons of Hastings were taken prisoners, but they were generously returned to the Danish chief, not only without ransom, but loaded with presents. In the same campaign the Danes were defeated at Exeter by Alfred in person; and at Buttington, near Shrewsbury, by one of his ablest generals. It is evident from the position of these places that this was an organized system of attacks, directed against all parts of his dominions at one and the same time.

In the second campaign, the Danes were driven into Chester, from which city they were compelled to retire into Wales. After remaining there some time, they passed over into the Danish province of Northumbria, and, marching over that province and over the province of East Anglia, they again arrived in the neighbourhood of London, and constructed a strong camp near Ware or Hertford. This position they held for some time, and even defeated the Londoners in an attempt to storm it; but in the autumn of the same year, Alfred succeeded in rendering this position untenable, by drawing off the waters of the river Lea, which formed its main defence. Driven from the banks of the Lea and the Thames, Hastings marched rapidly to the banks of the Severn, and took up a strong position at Quattbridge, near the present town of Bridgnorth. But the Saxons were at his heels, and after enduring all the horrors of famine, he was again compelled to take flight.

In the spring of the following year, Hastings again attempted to renew the war, but being foiled at all points, he fled from the country, with all those of his followers who had survived the sword of Alfred, leaving the kingdom greatly exhausted, but still free and independent. After the departure of Hastings, no other Danish or Northman chief ventured to land on the coasts of England during the reign of Alfred.

The last four years of Alfred's life were spent in peace, but his frame was giving way under the pressure of disease, and he died on the 28th October, 901, at the early age of fifty-three years, after having reigned thirty years and six months.—T. B.

ALFRED and ARIRAM, two German architects, natives of Bavaria, who lived in the ninth century. The former belonged to the convent of Tegernsee, the latter to that of St. Emmeran. They were the contemporaries of the Emperor Arnulph, and built the imperial palace at Ratisbonne.

ALFRED, son of the Saxon king, Ethelred II., and brother of Edward the Confessor, lived for many years at the court of his uncle, Richard of Normandy, whither his mother Emma had fled with her sons to escape the troubles consequent on the invasion of England by the Danes. After Emma's marriage with Canute, and the death of that king, Alfred was induced, by a letter purporting to be written by his mother, to land in England with a small force of only six hundred men, to assert his right to the throne against Harold Harefoot. Who the real writer of the letter was cannot be certainly determined, but it is clear that it was intended to ensnare the two sons of Ethelred; and it is not improbable that Emma had to do with it, in order that the way might be more effectually cleared for the succession of Hardicanute, her son by Canute, in whose cause her sympathies were fully enlisted. Alfred was speedily betrayed through the agency of Earl Godwin; and his followers having been cruelly murdered, he was carried, first to London, and then to Ely, where he underwent a mock trial, and was sentenced to lose his eyes. The sentence was so cruelly executed that he died in a few days after.—J. B.

ALFRED, originally a Benedictine monk of Glastonbury, under Dunstan, afterwards abbot of Malmesbury, and bishop of Crediton, then the seat of the present bishopric of Exeter. He died in 999, after having held the see nine years. He maintained a strict discipline over his clergy, and took great pains with the performance of the sacred offices.—J. B., O.

ALFRED, ALURED or ALRED, a canon of the church of St. John at Beverley. He was the author of a chronicle which was published at Oxford, 1716, and which many have thought to be only an abridgment of Jeffrey of Monmouth. Alfred is said to have died about 1136.—J. B., O.

ALFRED or ALURED, who was surnamed THE ENGLISHMAN and THE PHILOSOPHER, was a writer of the thirteenth century, about whom very little is certainly known. It would appear that he travelled in France and Italy, became at Rome chaplain to Cardinal Ottoboni, whom he accompanied to England, when he came as legate from Clement IV. He seems to have written chiefly on subjects allied to physical science. Several works are attributed to him: "On the Motion of the Heart," "On the Training of Hawks," "De Musica," "De Rerum Natura," and Commentaries on Aristotle and Boethius.—J. B.

ALFRIC or ÆLFRIC, surnamed THE ABBOT and THE GRAMMARIAN, is the name of an Anglo-Saxon writer to whom many works are attributed. Little is known of his history. It is not even certain that the works which bear his name are the productions of the same man, different surnames being appended, sometimes "the Monk," and sometimes "the Bishop." He was probably born about the beginning of the tenth century, and was, it is said, of noble descent. He studied under Ethelwold at Abingdon and Winchester, and, it is supposed, was made abbot of St. Albans in 969. It is more certain that he superintended for a time the abbey of Cerne in Dorsetshire. There was an Alfric, bishop of Wilton, who succeeded to the see of Canterbury about the end of the tenth century. Some identify our author

with him, while others think he was the Alfric, archbishop of York, who died about the middle of the eleventh century.

Eighteen works have been enumerated as Alfric's, the most famous being two collections of Anglo-Saxon homilies, one of which, a "Paschal Sermon, or Sermon for Easter Sunday," attracted the attention of the sixteenth-century reformers, as an early denial of the doctrine of transubstantiation. It was published by Archbishop Parker in 1566.—J. B.

ALFTEKIN, originally a Turkish slave at Bagdad, rose to the command of considerable forces, and after making unsuccessful war against Aziz-billah was generously forgiven, and became his devoted servant. Died about 982.

ALGARDI, Alessandro, an Italian sculptor and architect of great eminence, born at Bologna in 1598, and died at Rome in 1654. Brought up as a painter under Lodovico Caracci, he soon abandoned that career to become a sculptor. He proceeded to Rome, where, supported by the friendly assistance of Domenichino, and under the patronage of Cardinal Ludovisi, he obtained a very great success. Amongst his most important works are to be noted: in Rome, the great bas-relief in St. Peter's, representing Pope Leo going to meet Attila; the St. Magdalen and St. John the Baptist for the church of St. Silvester; a statue of St. Philip Neri, and the statue in bronze of Pope Innocent X.; many fountains and decorations for the Pamfili Villa; the façade of the church of St. Ignace, and the chief altar of that of San Nicola Tolentino; in Bologna, the beautiful group of the martyrdom of St. Paul, &c. Algardi imitated the mannered style of his great rival, Cavalier Bernini, to whom, however, he was often superior in purity of design, owing to his having spent some time in restoring many of the relics of ancient sculpture. He conducted a numerous school, from which sprang almost all the best sculptors of the following period.—R. M.

ALGAROTTI, Francesco, an Italian author, who was alike distinguished for his cultivation of polite literature, and of the arts and sciences, was born in Venice on the 11th of December, 1712. He was one of six children of a wealthy merchant of that city. At an early age he was sent to Rome, after which he returned to Venice; and on the death of his father, his elder brother Bonomo took the charge of his education, and sent him to the university of Bologna, where he studied science and the belles lettres. In all these branches of learning he soon distinguished himself, and some of his poetical compositions were published without his knowledge in his seventeenth year. He also devoted himself to the study of Greek and Latin, and went to Florence to make himself a perfect master of his own tongue. He subsequently visited Paris, and became personally acquainted with the most distinguished savans there, being already known to them by his contributions to the transactions of the Institute of Bologna. In 1733 he published his "Newtonianismo per le donne," in which he popularized the philosophy of Newton, as Fontenelle had done that of Descartes, a work which became widely diffused throughout Europe. He next wrote several essays in verse, upon different scientific and philosophical subjects, which greatly increased his reputation.

He travelled through Italy in company with a painter of the name of Tesi, and was himself a very distinguished connoisseur, as well as proficient in the art of painting, and composed an essay upon the subject, "Saggio supra la Pittura," which was received with great admiration by his countrymen, and was esteemed by himself as one of his best productions. Algarotti visited Russia, and on his return in 1738, was introduced at Reinsburg to Frederick the Great, then crown prince, who was at once attracted towards him, and pressed him to come to him when he should ascend the throne; the intimacy then formed continued without interruption during the life of Algarotti. Subsequently, Algarotti went to London, where he was well received, and formed the acquaintance of many distinguished persons, and, amongst others, of Pitt, earl of Chatham. On his return, he settled in Berlin, for many years enjoying the friendship of Frederick, who conferred on him the title of count, and made him his chamberlain. He visited the court of the elector of Saxony, Augustus III., who gave him the rank of councillor of war. The pope, Benedict XIV., and the dukes of Savoy and Parma conferred upon him honours and distinctions, and he was everywhere received with the distinction and respect of one who, to elegance of manners and great talents, united the magnificence of a man of wealth, taste, and erudition.

The climate of Germany having sensibly affected his health, Algarotti returned to his native city of Venice, where he remained for some time, but finally fixed his abode in Bologna. Here consumption set in, but he awaited the issue with the resignation of a philosopher. He spent his mornings in the practice of painting, architecture, and the fine arts; after dinner he occupied himself in correcting his works, and in the evening he listened to music, and thus he met calmly his end. He died at Pisa on March 3, 1764, at the age of fifty-two. He made a design for his tomb, and composed a simple epitaph, "Hic jacet Franciscus Algarottus. Non omnis." The king of Prussia, however, raised a more magnificent monument to him at Pisa, on which, in addition to Algarotti's inscription, he caused to be written, "Algarotto Ovidii Æmulo, Newtoni discipulo, Fredericus Rex," for which last word Magnus was substituted after the king's death.—(*Algarotti Opera*; *Biog. Univ.*)—J. F. W

AL-GAZALI, GAZALI, or ALGAZEL (Abou-Hamed-Mohammed-ibn-Mohammed); born at Tous in Khorasan in 1038; died in A.D. 1111. Gazali occupies a very peculiar position among philosophic Arabians; a position, however, that has existed in all ages, and which has been occupied by thinkers of exactly the same character. He is essentially the *Sceptic* of Arabian philosophy; not that his life closed in doubt, but that through his conviction of the powerlessness of Reason he fled to Faith, and found refuge away from Intelligence, in the mysticism and *extasis* of the Sonfis. According to the account he has given of himself, Gazali passed through utter scepticism. He doubted the evidence of the senses; he doubted or denied the evidence on which our acceptance of first principles must ever repose; and, as a necessary consequence, he declared unrelenting war against philosophy. The power and originality of Gazali were so great, that he was enabled to inflict a deadly blow on the course of metaphysical inquiry in the East—a blow the more easily inflicted because of its consonance with the inclinations and chief characteristics of the Semitic races. (See article Averrhoès.) The works produced by this writer were in number prodigious: two have always been held as the most remarkable—his treatise on the "Tendency of Philosophers," and that still more remarkable production, the "Overthrow of Philosophy." The first treatise seems to be simply expository. It is a resumè, and a very clear one, of the existing state of the philosophical sciences; logic, metaphysics, and physics occupying portions of it: and Gazali writes wholly as a peripatetic, or as if he had been a faithful disciple of Farabi or Avicenna. He stated afterwards, in self-defence, that he thought it right to explain fairly what he meant to demolish. The work *Tchâfot*, or the "Overthrow," rests—according to the able summing-up of M. Munk—on two propositions:—First, Although two circumstances or occurrences may exist always simultaneously, it does not follow that one of them is the cause of the other: for instance, a man born blind, to whom the sense of sight was restored during the day only, or while the sun is up, would imagine that he saw through the agency of the colours presented to him, and would take no account of the light of the sun which enables these colours to make an impression on him. Secondly, Admitting the action of certain causes, as constituted by a law of Nature, it by no means follows that even in circumstances wholly similar and on similar objects, their effects will always be the same: cotton, for instance, may, without ceasing to be cotton, assume (through the will of God) some quality which prevents it from taking fire. In a word, what philosophers designate as a law of nature or the principle of causality, merely is, "that one thing occurs habitually, because God so wills;" and we admit it as certain, because God, knowing through his prescience that things will always happen thus, has imparted to us portions of his own knowledge. But there is no immutable law of nature capable of fettering the will of the Supreme.—The fallacies inherent in this style of thought, cannot require, in these our modern times, to be specially pointed out. Averrhoès and others appear to have doubted the good faith and sincerity of Gazali. Unnecessarily, we think. There always have been clever men who rush to enormous beliefs—denying, at the same moment, and even spurning, those simple first principles, on the ground of which alone, any belief whatever can become rationally possible. Perhaps they discern some incongruity, and choose the alternative most acceptable to their moods and inclinations.—J. P. N.

ALGAZI, Samuel-ben-Isaac, a rabbi of Crete, author of some rare works. Lived in the sixteenth century.

ALGAZI, Chajim, a Greek rabbi, who wrote in the seventeenth century, a work entitled "Neschiboth Mischpot," (The Paths of Judgment,) Constantinople, folio, 1669.

ALGAZI, Solomon-ben-Abraham, a rabbi who has written a great many works on the Talmud; among others, "Ahabath Olam," (Eternal Love,) 4to, Constantinople, 1647; "Zehab Secah," (The God of Ancient Times,) 8vo, Constantinople, 1683, &c. He was a native of the Levant, and became grand-rabbi at Mayence. Died in 1683.—A. M.

ALGER, a learned churchman of the 12th century, who filled various ecclesiastical dignities at Liege, and died at Cluny in 1131. He has left works on the "Sacrament of the Lord's Supper," on the "Freedom of the Will," and other subjects.

ALGHAFIKI, Abou-Djafar-Ahmed-ben-Mohammed, was an Arabian physician, who flourished during the earlier half of the twelfth century in Spain. There are said to be three works of his in manuscript in the Bodleian library at Oxford.

ALGHALIB-BILLAH. See Alahmar.

ALGHISI, Galeazzo, was architect and military engineer to the Duke of Ferrara, towards the close of the 16th century.

ALGHISI, Tommaso, was an Italian surgeon, celebrated in his day for his skill in operations for the stone. He graduated at Padua under Vallisnieri. Born 1669; died 1713. His work on "Lithotomy" was published at Florence in 1707, and at Venice the year after.

ALGMAEDSCH, Meir-ben-Salomon, a Spanish rabbi, who translated into Hebrew the Ethics of Aristotle, lived in the fifteenth century.

ALGOENER, David, a Lutheran divine, born at Ulm in 1678, author of a variety of works on mathematics and theology, and editor of Sturm's *Prælectiones*. Died in 1737.

ALGOZALI, Abud-Achmad, an Arabian philosopher, who wrote on the unity of God, on law, and many other topics, some of which were translated into Hebrew, and published.

ALGRIN, Jean, was bishop of Besançon in 1225, and afterwards, as cardinal and legate under Gregory IX., preached in Aragon the crusade against the Saracens. Died in 1237. Sermons of his are still extant.

ALHAKEM I., a Moorish prince, emir of Cordova in the time of Charlemagne, whose son, Louis Debonnaire, unsuccessfully menaced his throne, in conjunction with two rebellious uncles of the emir. Though not naturally cruel, his character deteriorated towards the close of his reign, when, having settled the succession on his son Abd-er-Rahman, he shut himself up in his seraglio, and abandoned himself to pleasure, at the same time levying heavy taxes to support his excesses. By means of his numerous body-guard of Christian prisoners and Mamelukes, he crushed the revolts which ensued with such cruelty as to procure for himself the surname of Abou-l'Assin the Great in Wickedness. Four years afterwards he died of remorse A.D. 821.—A. M.

ALHAKEM II., son of Abd-er-Rahman III., and one of the most remarkable of the Moorish princes of Spain, was the ninth king of Grenada, where he reigned during the latter half of the tenth century. The reign of Alhakem II. was richer in the blessings of peace than in the questionable glories of war, and, from the munificent encouragement given to men of letters during the period, may be styled the Augustan age of Arabic literature. He founded a library of such extent, that an incomplete catalogue of it contained 4400 pages, and this magnificent collection of books he opened to the students of all nations. Alhakem II. ended his prosperous and splendid reign A.D. 976.—A. M.

ALHAKEM BIAMBILLAH, sixth Fatimite caliph of Egypt, succeeded his father Aziz-Billah in A.D. 996. At first a dissolute monarch, he afterwards became a particularly strict Mohammedan, and destroyed all the vineyards in his realm. He fell a victim to a conspiracy in the twenty-fifth year of his reign.

ALHAKEM-IBN-ATTA, the One-Eyed (Mocanna), the original of the "Veiled Prophet" of Moore's well-known poem, founded a body of Arabian sectaries towards the close of the eighth century. His skill in the natural sciences enabled him to pass himself off for a prophet, and even for an incarnation of the Son of God. Merou in Khorassan was the scene of this imposture. When hard pressed by the soldiers of the caliph Mahdi, A.D. 780, he poisoned all his immediate followers, and then burned himself, in order to make his disappearance from the earth mysterious and complete.—A. M.

AL-HARTITH, an Arabian astronomer of the ninth century.

ALHAZEN; among the Arabians ALHAZER, deserves a special notice. His treatise on the phenomena of twilight is astonishingly correct in theory, and indicates a distinct knowledge of astronomical refractions. He teaches how the observer may assure himself of the displacement of a star through effect of such refraction; and he very acutely refutes the common conception, that the great apparent size of the sun or moon, when in the horizon, is owing to this cause. The period at which Alhazen lived is not well determined.—J P. N.

AL-HEDJADJ-IBN-MUTAR, an Arabian mathematician, who, about the commencement of the ninth century, or close of the preceding, translated into Arabic Euclid's Elements and Ptolemy's Almagest—the Arabic name for the Μεγάλη Σύνταξις τῆς Ἀστρονομίας of that author.

AL-HOMAYDI, a voluminous Arabic author of the eleventh century, who wrote a work, still extant, giving an account of the principal Spanish Moslems of celebrity. He was a native of Majorca; and a copy of his book is in the Bodleian library.

AL-HORR, emir of Spain, sent to supersede his predecessor Ayoub in 717, and himself, on account of his tyranny, superseded two years after.

ALHOY, Louis, was the successor of the Abbé Sicard as director of the Institution for the Deaf and Dumb at Paris. He has left, among other works, a "Discourse on the Education of Deaf Mutes." Born 1755; died 1826.

ALI, the name of various orientals of celebrity, whom we arrange chronologically, without reference to the order of their surnames:—

'ALI-IBN-ABI'-TA'LIB, the fourth Khaleefeh, *i.e.*, "Successor" or "Vicar" (of Mahomet) in Arabia. He was born at Mecca at the close of the sixth, or the commencement of the seventh century of the Christian era. His father, Abu Tàlib, a member of the illustrious tribe of Koraysh, was Mahomet's uncle, and having a numerous family, he placed Ali under his nephew's care. Ali devoted himself to the prophet's service, and gave early proofs of great energy of character, as well as of remarkable courage and intrepidity. When the future legislator of Arabia assembled his relatives to announce to them the nature of his mission, and to demand from among them one who should be his vizier, Ali, after waiting impatiently for some of his seniors to reply, offered his services with the utmost zeal and enthusiasm, and in his subsequent conduct afforded ample evidence of the sincerity with which he devoted himself to Mahomet's cause. He was second only to the prophet himself, in the vigour and success with which he proclaimed and established the religion of Islám. When the Korayshites resolved to destroy Mahomet, it was Ali who, clad in the green mantle of the prophet, deceived the conspirators, and enabled his benefactor to escape the sword of the assassins; and at the battle of Bedr, it was the heroism of Ali which mainly contributed to the victory. In almost every engagement with the hostile tribes of Arabia, in the campaigns in Syria and Yemen, the most singular success attended the arms of this intrepid warrior. As a reward for his signally important services, Mahomet gave him his daughter Fatimah in marriage, and conferred upon him the title of As'ad Allah Al-ghalib, "the Lion of God always victorious."

The eminent qualities of Ali pointed him out as the most suitable successor of Mahomet, but he does not seem to have been inspired with the love of empire. It was not till after the death of 'Othman that he was raised to the dignity of Khaleefeh, and it was with great reluctance that he permitted himself to be persuaded to assume the government. No sooner, however, was he invested with supreme power, than he found himself surrounded by enemies. Several of the most powerful chiefs, with their followers, arrayed themselves against him, and united with the governor of Syria, and 'Ayeshah, the favourite wife of Mahomet, in raising the standard of revolt. Ali lost no time in opposing the formidable confederacy, and having in vain endeavoured to bring about a reconciliation, met his adversaries in battle, and was completely victorious. Subsequently to this event he gained several important victories over his opponents, and at length united the Arabs and Irakians under his government; but Muawiyah, the governor of Syria, still retained possession of that province, while the sovereignty of Egypt was seized by his lieutenant, 'Amru. The utmost disorder was thus occasioned, and a conspiracy formed, which proved fatal to Ali, who died by the hand of an assassin, A.D. 661, in the sixty-third year of his age, and after a reign of nearly five years.

Ali, as already mentioned, had married Fatimah, the daughter

of Mahomet. As long as she lived he took no other wife, but at her death he had several wives, by whom he had a numerous progeny, who, spreading over the East and West, originated various dynasties, claiming authority as the descendants of the prophet.

Ali unquestionably possessed many qualities worthy of admiration. He was no less remarkable for his personal beauty, than for his moral and intellectual endowments. He not only possessed indomitable courage, but was generous and self-sacrificing. He was one of the most learned men of his age, and had a high reputation as a poet. These qualities and acquirements have combined to render him one of the most illustrious persons in the records of oriental history. Like Marcus Aurelius Antoninus, this celebrated prince has left behind him a collection of maxims.—F.

ALI-IBN-ZEYD, Abul-Hassan Attaimi, a Saracen astronomer, who flourished during the reign of the caliph Almansor, and translated a set of astronomical tables, from the Palwi tongue into Arabic.

ALI-ARRIDHA, a descendant of Ali, venerated by the Scheik sect as one of the twelve legitimate successors of Mahomet. He was born in 785, married a grand-daughter of Haroun-al-Raschid, and perished by poison in 819.

ALI-IBN-AL-AGRABI-ABUL-HASSAN, an Arabian astronomer of the ninth century.

ALI-IBN-AHMED-AL-EMRANI, a mathematician, astronomer, and astrologer of Mosul, who died about A.D. 955.

ALI-IBN-AHMED-ABULKASSIM ALMODJTABI, an Arabian mathematician of the tenth century, who lived at Antioch, and wrote a commentary upon Euclid.

ALI-IBN-SIDAH or EBN-ISMAIL-ABUL-HASSAN, a native of Murcia, lived in the tenth century, and compiled a very comprehensive dictionary of the Arabic language.

ALI-BEN-EL-ABBAS or ALAEDDIN-AL-MATJOUSI, known likewise as HALI ABBAS, an eminent Arabian physician of the tenth century. His principal work, the "Ketab El Mâlki," was held in high esteem until the appearance of Avicenna's canon, and was even subsequently preferred by many as being more practical. He treats of dietetics, of the preservation of health in different climates, of mineral waters, &c. He speaks more clearly than his predecessors concerning the gastric juice, and on biliary calculi. His knowledge of anatomy was minute and accurate, and he advises young physicians to seek knowledge not in books, but in hospitals.—J. W. S.

ALI-IBN-YOUNIS, an Arabian astronomer of great celebrity, born at Cairo about the middle of the tenth century. His works are considered by the Arabians as among the most valuable in their language. He died in A.D. 1008.

ALI-IBN-HAMMOUD, the founder of the Hammoudite dynasty in Spain. When the Edrisites, descendants of Ali, were expelled from Africa, he and his brother found safety in the court of Hescham II. at Cordova. When that prince was assassinated in 1013, Ali Hammoud resolved to avenge his death, and, in a battle near Seville, he defeated Soliman, whom he killed with his own hand. He was, however, strangled by his own attendants in 1017.—F.

ALI-ALHOSRI, surnamed the Blind, an Arabian poet of the eleventh century. He resided at Seville, and wrote in praise of Sultan Almotamed.

ALI-BEN-RODHOUAN, an Arabian physician, a native of Djizeh, near Cairo, who died in 1067–8. He was the author of many treatises on medical science and philosophy.

ALI-IBN-JOUSSOUF-IBN-TACHEFIN, sultan of Africa and Spain. He ascended the throne A.D. 1106. His empire included the provinces of Morocco, Andalusia, Grenada, Valencia, as well as a considerable portion of Portugal, Aragon, and Catalonia. Having lost a great part of his vast dominions, he died of grief A.D. 1142–3.

ALI-IBN-BESSAM, an Arabian historian of the twelfth century, a native of Santarem in Portugal.

ALI-IBN-KHARUF, surnamed Abul-Hassan, an Arabian poet and grammarian, born at Seville about A.D. 1155, where he died in 1212.

ALI-ABAOUL-HASSAN, surnamed Nouredeen, or "Light of the Faith," the second sultan of the dynasty of the Ayubites, son of the celebrated Saladin, whom he succeeded in the sovereignty of Syria A.D. 1193.

ALI-IBN-ABI-ALI-ASSAIF or SAIFEDDIN, an Arabian writer, born at Amida A.D. 1156; died in 1233.

ALI-IBN-AHMED-IBN-ALI-IBN-MOHAMMED-ABOUL HASSAN, an Arabian philosopher of high repute. He died at Bagdad A.D. 1215.

ALI-IBN-SAYD, an Arabian geographer and historian. He was born at Grenada A.D. 1214, and died at Tunis in 1286.

ALI, surnamed Aboul-Hassan, sixth sultan of Africa, of the dynasty of Beni Merin. He succeeded his father Othman in the throne A.D. 1331. He was put to death in 1351, after being defeated in battle by his son.

ALI-ASTERABADI, a Persian poet of the fourteenth century, the author of poems highly celebrated in his age, but now almost forgotten, from their merely local interest.

ALI-IBN-ABD-ER-RAHMAN, an Arabian writer, who resided at Grenada in the 14th century. He was the author of a treatise on the military art, as practised by the Moors in Spain.

ALI-KUDSCHI, a Moslem astronomer, born towards the end of the fourteenth century. He was the author of some mathematical works. He died A.D. 1474.

ALI-ABUL HASSAN, succeeded his father Mahomet X. in 1466, as the twentieth king of Grenada of the Nasrite dynasty. He was engaged in civil wars, first against the Moors of Malaga, and afterwards against his rebellious son Boabdil. He endeavoured also unsuccessfully to check the encroachments of Ferdinand and Isabella of Castile and Aragon, who took from him the stronghold of Alhama. Died about 1484.—J. W. S.

ALI-SCHIR-AMEER, vizier to the Shah Hussein of Persia, flourished in the fifteenth century, and was esteemed as a patron of literature and the arts.

ALI-BESTAMI or MUSSANIFEK, a Turkish scheik and author of the fifteenth century. He has left a poem in praise of Mohammed, and various works on divinity, philology, and law.

ALI-MAKDUM, at first a eunuch in the seraglio of the Sultan Bajazet II., afterwards pasha of Semendria, in which capacity he distinguished himself in a war against the Hungarians, took Dalmatia from the Venetians, and captured Modon and Koron in Greece. He was then advanced to the post of vizier, and fell at last in battle against the Koords, about 1512.

ALI-MOEZZIN, a Turkish admiral, who served under Selim II. He took Cyprus from the Venetians, but was finally defeated and slain at the battle of Lepanto in 1571.

ALI-ADIL-SHAH, succeeded to the throne of Visiapore in India in 1557. After some victories over his neighbours, he engaged in an unsuccessful attempt to expel the Portuguese from Goa, and died in 1580.

ALI-MUSTAPHA BEN AHMED BEN ABDEL MOTTAH, a Turkish poet and historian, was born at Gallipoli in 1542, served among the janissaries, and died in 1599.

ALI-BEY, Albert Bobowski, a Turkish author, was born in Galicia, translated the Bible into Turkish, and died in 1675.

ALI-MUES-INSADI or DEFTERDAR, a Turkish jurist of the seventeenth century.

ALI-CHORLILI, grand vizier of Turkey, opposed the attempts of Charles XII. to engage the sultan in a war against Russia, and having been deposed from his office, died in the Crimea in 1711.

ALI-COUMMOURGI, grand vizier under Achmet III., frustrated the intrigues of Charles XII. of Sweden, conquered the Morea from the Venetians, and having invaded Hungary, was defeated and slain by Prince Eugene at Peterwardein in 1715.

ALI-BEY, a Mameluke, who, during the last century, usurped the sovereignty of Egypt. Having risen from rank to rank, he became one of the twenty-four beys who shared the supreme authority with the Turkish viceroy. In 1766 he succeeded in overpowering his colleagues, drove out the viceroy, and assumed the title of sultan. He next allied himself with Russia, then at war with Turkey, subjugated the coasts of Arabia, and penetrated into Syria. The Turks were everywhere defeated, and Damascus was about to surrender, when the treachery of Mohammed Bey, Ali's lieutenant, put an end to his conquests. Deserted by a large part of his followers, he was compelled to flee, and being seized by Murad Bey, was put to death in 1773.—J. W. S.

ALI-BEY, the assumed name of DOMINGO BADIA Y LEBLICH, a Spanish traveller, born in Biscaya in 1766. Desirous of travelling in the north of Africa and the west of Asia, he assumed the name, costume, and language of an Arab. He landed at Tangier in 1803, visited Morocco, Tripoli, Cyprus, and Egypt, and arrived in 1807 at Mecca. Finding his native country on his return occupied by the French, he became an

afrançessado, and accepted office under the usurper. This obliged him subsequently to take refuge in France, where he published an account of his travels. He afterwards set out for Syria under the name of "Ali Othman," but died rather mysteriously at Aleppo, where his papers were seized by the pasha. His researches were published at Paris in 1814.—J. W. S.

ALI, nabob of Oude, succeeded Assaf-Ed-Dowlah in 1797. Showing symptoms of hostility towards the English government in India, he was deposed in 1798, when, after procuring the assassination of Mr. Charry, the English resident, he fled, but falling into the hands of justice, spent the rest of his life a close prisoner at Fort-William. Born 1781; died 1817.—A. M.

ALI-PACHA, vizier of the pachalic of Janina or Joannina in Epirus, born in 1741, or, according to another account, in 1750; died in 1822. The life of this man, whose ambition and capacity caused his career to be at one time invested in the eyes of European statesmen with an extraordinary importance, remarkably illustrates the social and political condition of the Ottoman empire in modern times. His father was a pacha of two tails, an insignificant rank in the administrative hierarchy of Turkey, and died when Ali was thirteen years old. His native place was Tepellene, a town in the north of Epirus. His mother Kamco seems to have been a woman of fiendish character, and to have instilled into the mind of her hopeful son lessons of immorality and cruelty, which he faithfully acted upon during the long course of his after life. His career resembles, in many respects, that of a marauding baron in the middle ages. He started in life—so he was accustomed to boast—with "sixty paras and a musket;" gradually he made himself master of a number of villages round Tepellene, until he found himself in a position to buy a pachalic from the sultan. After a time he obtained possession of Joannina, and was confirmed as the pacha of that district by Selim III. Mr. Hobhouse, who visited Albania in 1809, gives a graphic account of the place and of its master. Joannina stands on the western shore of a beautiful lake, ten miles long; a chain of mountains, nearly always capped with clouds, and forming part of the great Pindus range, rises immediately from the eastern or opposite shore of the lake, while to the west and south extends for many miles a green and fertile plain. A few miles to the north, among hills and oak forests, lies the supposed site of the ancient oracle of Dodona. Not finding Ali in his capital, Mr. Hobhouse followed him to Tepellene, where he found him busily prosecuting a little war against the pacha of Berat. At the moment he arrived, he was keeping feudal state in his castle of Tepellene, the court-yard of which was thronged with soldiers and retainers. Mr. Hobhouse describes him as a short man, about five feet five inches in height, very fat, with a round agreeable face, and blue quick eyes. Though totally illiterate, the questions which he put to the English travellers evinced much intelligence; but the predominant qualities in his mind were cruelty and avarice, to the latter of which vices he became so completely a slave, that it ultimately caused his ruin. His revenue in 1809 was about six million piastres; but large and indefinite additions were annually made to this in the shape of sums paid for *protection* by towns and villages. He paid his tribute regularly to the Porte, and duly furnished his contingent of troops, when called upon, to the Turkish armies; but he would never trust himself at Constantinople, in spite of repeated solicitations from the Turkish government. With such a reputation for wealth and ability, his head, he knew well, would not have been safe on his shoulders if he had ventured to court. Instances of his atrocious cruelty might be given which would fill a volume; a single one may suffice, related by Hobhouse, who on the whole is inclined to judge leniently of Ali rather than otherwise. Visiting one day the wife of his eldest son, Monetar Pacha, he found her in tears; on being pressed to explain the reason, she alleged that her husband was unfaithful to her. Ali, with whom she was a great favourite, was very indignant, and demanded the names of the guilty parties. She named fifteen of the most beautiful and highborn ladies of Joannina, Christian as well as Mussulman. Ali immediately had these unfortunate ladies seized by his satellites, put in sacks, and drowned in the lake. Over the hideous licentiousness of the tyrant it is necessary to draw a veil. Yet Ali zealously observed the outward forms of his religion, at least in his later years; he duly kept the Ramazan, and entertained several dervishes at his court. Ali's abilities appear to have been overrated by European statesmen; in the declining and distracted state of the Ottoman empire, he was looked upon as a man capable of erecting a powerful independent sovereignty, if not of seizing upon the throne of his master, and both France and England accordingly paid court to him; but the event belied these expectations. In 1820, Sultan Mahmoud, who coveted his riches, placed him under the ban of the empire, and sent a large force to invade his territories. A judicious use of his hoarded wealth would probably have enabled Ali to make an effectual resistance; but such was his avarice, that he could not bring himself to take this step. His troops, therefore, ill paid, abandoned him, and he was besieged in the fortress of Joannina. For eighteen months he bravely resisted the assaults of the Ottoman army, but at last he was left with only fifty followers, and obliged to treat for a surrender with Khorchid Pacha, the Ottoman general. Finding that his life would not be spared, he defended himself bravely to the last; but after killing one and wounding another of his assailants, he was shot down by a ball in the chest. This was on the 5th February, 1822. His head was cut off and sent to Constantinople.—T. A.

ALIAMET, Jacques, a skilful French engraver, whose plates after Wouvermans, Berghem, and Vernet, are favourites with connoisseurs. Born 1728; died in 1788.

ALIBAUD, Louis, born at Nismes in 1810, was a man of violent political opinions, who, in June, 1836, fired upon Louis Philippe, for which he was guillotined the same year.

ALIBERTI, Giovanni Carlo, an Italian painter, some of whose pictures may be seen in the church of Asti, his native town. Born 1680; died about 1740.

ALIBERT, Jean-Louis, Baron, a French physician, celebrated for his knowledge of diseases of the skin, was born at Villefranche in 1766. He became professor of materia medica at the École de Medicine of Paris, and Louis XVIII. appointed him his physician in ordinary; but Alibert made his most important studies, and gave his most important instructions in his special department of skin diseases, at the hospital of St. Louis, where he taught for twenty years. His elaborate work "Traité Complet des Maladies de la Peau, Observées a l'Hopital Saint Louis," with plates, was published at Paris in 1806–1826; other works of Alibert's are: "Discours sur les rapports de la Médicine avec les Sciences Physiques et Morales," Paris, 1799; "Physiologie des Passions, ou Nouvelle Doctrine des Sentiments Moraux," Paris, 1825. Alibert died in 1837.—A. M.

ALIBRAND, Francesco, an Italian author, died in 1711. He was a jesuit, and among other things wrote a casuistical work entitled "Dell' Opinione Probabile," Messina, 1707.

ALIBRANDI, Girolamo, a Sicilian painter, sometimes called the "Raphael of Messina." He was a pupil of Leonardo da Vinci's about 1497.

ALICE of Champagne, a daughter of Thibaut IV., count of Champagne, lived in the twelfth and thirteenth centuries. She became the wife of Louis VII. of France, and the mother of his son and successor, Philip Augustus. During the absence of the latter on a crusade, she held the regency of the kingdom with equal energy and prudence.—J. W. S.

ALIDOSI, Giovanni-Nicola-Pasquali, an antiquary who lived about the commencement of the 17th century in Bologna; his writings are among the archives of that city.

ALIGHIERI, an ancient family of Florence. See Dante.

ALIGHIERI, Giovanni, an Italian miniature painter and illuminator of considerable merit, who illustrated an ancient manuscript of Virgil's works about 1193.

ALIGNAN, Benoit d', bishop of Marseilles in 1229, has left several works, chiefly on theological and ecclesiastical subjects.

ALIGRE, Etienne d', chancellor of France, born at Chartres A.D. 1550; died in 1635.

ALIGRE, Etienne-Francois d', first president of the parliament of France in 1768. He distinguished himself by his political sagacity; but after many efforts to serve his country, he became an exile, and died in Brunswick in 1798.

ALIMENTUS, L. Cincius, an early Roman historian, who receives high praise from Niebuhr, for having examined the facts of Roman history in the right spirit of criticism. He was a man of high rank, acted as prætor in the second Punic war, and gained renown as a statesman.—J. D.

ALINARD or HALINARD, a learned Benedictine, born at Bourgogne, toward the end of the tenth century. His profound erudition and remarkable eloquence led to his preferment, and he became archbishop of Lyons in 1046. Died in 1052.

ALINGTON, Robert, a doctor and professor of theology at Oxford, chancellor of the university, and about 1400 wrote a variety of Latin tracts.

ALIPIUS, bishop of Tagaste, the pupil and friend of St. Augustine. He was a lawyer by profession, and rose to the highest judicial eminence. Like St. Augustine, he had at one time led a careless life, and been deceived by Manichæism. He followed his friend in his last great change, and was baptized with him at Milan by St. Ambrose A.D. 387. He afterwards accompanied St. Augustine to Hippo, and became bishop of Tagaste. He probably died about A.D. 429. He is commemorated by the Roman catholic church on August 15.—J. B., O.

ALIPRANDI, Bonamente, an Italian poet of the 14th and 15th centuries, who wrote a chronicle of Mantua in verse.

ALIPRANDO, Michel Angelo, a painter of Verona in the sixteenth century, pupil of Paul Veronese.

ALIS-IBN-ISA, one of the astronomers of Almamoun. This illustrious caliph, amidst his other efforts in promotion of knowledge, proposed to obtain a more accurate determination of the magnitude of the earth. The best mathematicians were thereupon commanded to measure a degree of the meridian on Singiar, a vast plain of Mesopotamia. They arranged themselves in two divisions, the one under Chalid ben Abdomelic, the other under Alis-Ibn-Isa. One division went northward—the other southward. The degree thus measured cannot boast of remarkable accuracy; but there is considerable doubt as to the value of the *unit* employed by the observers. The expedition or experiment, however, deserves to be recorded, as the first modern anticipation of our recent grand enterprises.—J. P. N.

ALISON, Archibald, an episcopal clergyman, was born at Edinburgh—of which city his father was a magistrate—in the year 1757. His education was begun at Glasgow university, whence he went up as an exhibitioner to Baliol college, Oxford. In 1784 he took orders in the English church, marrying in the same year the daughter of Dr. John Gregory of Edinburgh. He obtained rapid preferment in the church, being appointed a prebendary of Salisbury, and nominated to several benefices in different parts of England. In 1797 he received an invitation to become the senior minister of the episcopal chapel in the Cowgate, Edinburgh. He accepted the offer, and continued to act as the pastor of this congregation up to the year 1831, when ill health compelled him to retire from the active duties of the ministry. He died in the year 1839, at the advanced age of 82.

His reputation as a writer mainly rests on his "Essay on the Nature and Principles of Taste," published in 1790. This work was favourably reviewed by Jeffrey in the "Edinburgh Review" for 1811. It is written in a lively and pleasant style, much resembling that of his more distinguished son, the author of the "History of Europe during the French Revolution," but erring too often on the side of diffuseness. It may decidedly be called pleasant reading, though the subject is at first sight a dry one. The theory, to the proof and illustration of which the whole book is devoted, may be briefly stated thus. The contemplation of certain external objects exists in the mind, the emotion of the sublime, or of the beautiful, or the terrific, or the pleasing, &c. &c. Now, what is the real moving cause of the emotion in each case? "Not," says Alison, "any physical quality inherent in the object itself; it is not that a mountain is *in itself* beautiful, or a brick-wall *in itself* ugly." His explanation is, that by the law of the association of ideas, the contemplation of such objects awakens in the mind the ideas of *other* objects, which *naturally* excite in us the feelings of love, pity, fear, veneration, or any other common and lively sensation of the mind. Hence, for example, he explains the delight we feel in contemplating the aspects of nature in the season of spring, by saying that those aspects call up the idea of *infancy*, and by consequence suggest the long train of ideas, of fearful tenderness, frailty, growth, freshness, hope, and apprehension, which are naturally associated with the primary idea of infancy. He denies that natural beauty can be perceived at all by children. "The beauties of nature," he says, "have no existence for those who have as yet but little general sympathy with mankind; they are usually first recommended to our notice by the strains of the poets, whom we read in the course of our education, and who in a manner create them for us by the association which they enable us to form with the visible external phenomena." Exactly the opposite doctrine to this is taught by Wordsworth, in his "Ode on the Intimations of Immortality:"—

"Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing boy;
But he beholds the light, and whence it flows,
He sees it in his joy;
The youth who daily farther from the east
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended;—
At length the man perceives it die away,
And fade into the light of common day."

Neither theory seems to give an adequate explanation or analysis of the facts of our consciousness; but this defect is more excusable in a poem than in a philosophical treatise. (Knight's *English Cyclopædia.*)—T. A.

* ALISON, Sir Archibald, Bart., son of the preceding, was born in 1792 at Kenley, in Shropshire, where his father was then vicar. He was, however, educated in Edinburgh, his father having removed to that city. He studied for the Scottish bar, and was admitted as an advocate in 1814. He was appointed sheriff of Lanarkshire in 1834, and in 1852 was created a baronet by Lord Derby's government. His chief work is the elaborate and voluminous "History of Europe, from the French Revolution of 1789 to the Restoration of the Bourbons in 1815," which he is now continuing to the accession of Louis Napoleon. He has written also on the criminal law of Scotland; on the "Principles of Population;" a "Life of Marlborough;" and "Essays, Historical, Political, and Miscellaneous," which first appeared in *Blackwood's Magazine*. The works of Sir Archibald, and especially his "History of Europe," have attained a very extensive circulation and great popularity.—J. B.

ALLISON, Thomas, an English sailor, who, in the Russian service, sailed from Archangel to about the seventy-first degree of north latitude, and left a curious account of the voyage, printed in London, with the date 1699.

* ALISON, William Pulteney, M.D., Edinburgh; D.C.L., Oxon. 1850; F.R.C.P., Edinburgh; Hon. F.R.C.P. Dublin; First Physician to her Majesty for Scotland; Emeritus Professor of Practice of Medicine in the University of Edinburgh; formerly President, Royal College of Physicians, and Professor of the Institutes of Medicine and Physiology, Edinburgh; F.R.S.E., and Vice-President, R.S.; Fellow and formerly President of the Medico-Chirurgical Society, Edinburgh; Hon. Member of Royal Medical Society, Edinburgh, and Dublin Statistical Society, &c. Dr. Alison was born at Edinburgh in 1790. His father, the Rev. A. Alison, was the author of an "Essay on Taste," and other works. The subject of this sketch, after going through the usual course of classical studies, became a student of medicine in Edinburgh university in 1806, and obtained his degree in 1811. During this time he acted as occasional secretary and assistant to his uncle, Dr. Gregory, professor of practice of medicine, in which duties he continued till the death of Gregory in 1821. In 1819 he began to lecture on physiology, and in 1820 he obtained the professorship of medical jurisprudence and police. In 1822 he was associated with Dr. Duncan, jun., as professor of institutes of medicine, and also became one of the clinical lecturers in the infirmary. In 1828 he was appointed sole professor of institutes of medicine, in connection with which he published the "First Lines of Physiology" in 1830, and the "Outlines of Physiology and Pathology" in 1833. In 1832 he succeeded to the professorship of practice of medicine, and from that time gave regular lectures till 1855, when declining health obliged him to resign his more arduous duties.

In lecturing on the different branches of medical science, first in a general course of institutes of medicine, including the elements of physiology, pathology, and therapeutics, and afterwards in the application of the two last branches to practice, it appeared to him that the present state of our knowledge admitted of their being taught in connection, not merely as linked together by the details of anatomical structure, but as forming a grand and important department of natural science—that indeed to which many other parts of natural science may be regarded as subordinate and subsidiary—the study of the living body as existing in health, as affected by disease, and as influenced by medicines; and that in accordance with the well understood object in all the sciences, of tracing the phenomena included under each head up to certain ultimate facts or laws of nature, in this department of her works a more systematic form might be safely given to these sciences, than had yet been done by any author or teacher in this country. This accordingly was his

object in his lectures and in his writings, and stamps him as one of the soundest and most original physiologists of his time.

Besides his professional labour, Dr. Alison has devoted much of his time and talents to the alleviation of the sufferings of the poor. His heart, so full of the "milk of human kindness," bled at what he saw among his fellow creatures, and accordingly, since 1840, several papers and pamphlets have appeared on the condition of the poor, the management of the poor laws, and on the relief to be given. In the Statistical Journal of Dublin many of these papers are to be found. Others were published separately; among the first being his reply to Dr. Chalmers, the other great philanthropist of those days, written in 1841. Great as Dr. Alison's abilities are known to be, his unwearied exertions in the cause of philanthropy, and his unbounded charity, will ever encircle the knowledge of his labours with the halo of admiration and unfading honour.—A. W. P. P., & G. B.

ALIX OF CHAMPAGNE. See ALICE.

ALIX, MATTHEW FRANCIS, a physician, born at Paris in 1738. The latter part of his life was spent in Germany, where he became professor of anatomy at the college of Fulda. He is distinguished as one of the earliest modern writers on the evils of intramural interment. He died at Brückenau in 1782.

ALIX, P. M., a French engraver, a native of Honfleur, born 1752. He died in 1809. He was a pupil of Le Bas.

ALIX or ALLIX, THIERRY, a historian and topographer of Lorraine, was born in 1534, became president of finance under Charles III., and died in 1597, leaving several works on history and finance.

ALKADIR-BILLAH, the twenty-second Khaleefeh of the dynasty of the Abbassides, born at Bagdad 947, died in 1041.

ALKALKASHANDI, a native of Cairo, and author of several works in the Arabian language.

ALKEMADE, CORNELIUS VAN, a Dutch antiquary, born 1654; died 1737; author of numerous original works and editions of ancient chronicles, &c.; such as, "Hollandsche Jaarooeken of Rymkronyk," Leyden, 1699, which gives the earlier history of Holland; and "Jonker Fransen Oorlog," which gives an account of the struggle between the factions of the Hocksen and Kabbeljawsen at Rotterdam in 1488–89.—A. M.

ALKHAZREJI, an Arabian historian of Cordova, where he flourished about the middle of the twelfth century.

ALKHOWAREZMI or ALKHARIZMY, an Arabian philosopher, a native of Khorassan, born about the commencement of the ninth century. He was librarian to the Khaleefeh Almamoun at Bagdad, and wrote some mathematical treatises.

ALKINDI, a famous Arabian physician of Bagdad, about 880. He wrote many works, and is sometimes called the "Mahometan Pythagoras."—(Bayle, D'Herbelot.)

ALKMAAR, HENRY D', a Dutch poet of the fifteenth century. In 1477 he became counsellor to David de Bourgogne, prince-bishop of Utrecht, and in 1485 entered the service of René II. of Lorraine. He was the author of several works.

ALKODHAI, AHMED-IBN-MOHAMMED, an Arabian writer, a native of Campos, near Jaën, who flourished in the eleventh century. He was the author of a biographical dictionary.

ALKODHAI, MOHAMMED-IBN-MOHAMMED, an Arabian writer, a native of Estepona in Spain. He died about the commencement of the fourteenth century.

ALLAINVAL, LEONOR-JEAN-CHRISTINE SOULAS D', was a French writer of comedies in the earlier half of the seventeenth century. He led the life of a homeless and destitute wretch in Paris, and died at the Hotel Dieu in 1753. Some of his pieces were very successful, particularly "L'Ecole des Bourgeois."

ALLAIRE, JULIEN-PIERRE, a French agriculturalist who aided in organizing the management of the public forests. Born 1742; died 1816.

ALLAIS, DENIS VAIRASSE D', a French author who wrote a "Grammaire Française Méthodique," and a political romance, styled "L'Histoire des Sévarambes." Born in Languedoc, 1630.

ALLALEONA. See ALALEONA.

ALLAM, ANDREW, born 1655, vice-principal of St. Edmund's Hall, Oxford, and one of the assistants to Anthony Wood in compiling his "Athenæ Oxonienses." Died in 1685.

ALLAMAND, JEAN-NICOLAS-SEBASTIAN, a natural philosopher, was born at Lausanne in 1713, and died at Leyden in 1787. He was member of the Royal Society of London, and professor in the university of Franeker, the museum and botanic garden of which were greatly enriched under his superintendence. He edited the works of Prosper, Marchand, Buffon, Boerhaave, and others, and is said to have been the first to explain the phenomena of the Leyden jar.—A. M.

ALLAMAND, a protestant clergyman of the Canton de Vaud, who published in 1745, a "Lettre sur les assemblées des religionnaires en Languedoc, ecrite á un gentilhomme protestant de cette province par M.D.L., F.D.M." Other anonymous works are also attributed to the same individual.—A. M.

ALLAN, DAVID, known as the Scottish Hogarth. This clever delineator of Scottish character, was born at Alloa near Stirling, February 13, 1744. In boyhood his artistic tendencies were first displayed when a burnt foot confined him to the house, and by caricaturing his schoolmaster; a proceeding which occasioned his dismissal. A friend advised the boy's attendance at the Glasgow academy of the brothers Foulis. His last work there, an oil painting, represented the studio. His talents and progress having been observed, he was sent to Rome in 1764 by Erskine of Mar. Gavin Hamilton assisted the young student, who was admitted to the Roman academy of St. Luke, and gained the silver and gold medals. His historical picture for competition was "The Origin of Portraiture"—the Corinthian maid drawing her lover's shadow. It was engraved by Cunego, and extended Allan's reputation, for the story was told effectively and with elegance. He does not seem to have equalled this academic work, or to have maintained interest in such subjects, though he painted "Hercules and Omphale" and "The Prodigal Son." Mirthful and observant, he delighted in the active world around him. His four pictures of the "Carnival at Rome" are filled with ludicrous groups, in the style of Hogarth's "Election." Leaving Italy in 1777, he remained two years in London painting portraits, and then returned to Edinburgh, where in 1786 he was appointed successor to Runciman as master of the Academy of Arts. Illustrations of Ramsay's "Gentle Shepherd," and other characteristic pictures of Scottish rustic life, occupied his pencil, and were engraved by himself in aquatint. On these his fame chiefly rests. They were almost totally devoid of idealism, but possessed genuine national humour, depending entirely on their artless truthfulness and drollery. The scenery of Newhall was literally copied to enhance their general fidelity. His "Highland Dance," "Penny Wedding," and "Repentance Stool," paved the way for the appreciation of Burnet and David Wilkie. "John Anderson," "Maggie Lauder," "Turnimspike," and "Wooed an' Married," were attempts to illustrate Burns, but deficient in grace and poetic feeling. In his "Escape from Lochleven" and landscapes, Allan did not fulfil the early promise of his genius. Had he nerved himself for greater achievements, even in his own walk, he would have left a more distinguished name. Died August 6, 1796.—J. W. E.

ALLAN, GEORGE, a Scottish poet of merit, was born near Edinburgh in 1806. He published a respectable "Life of Sir Walter Scott," in octavo, and was a leading contributor to M'Leod's "Original National Melodies of Scotland." He died in 1835. Several of his songs enjoy popularity among his countrymen.—C. R.

ALLAN, ROBERT, a lyric poet of Scotland, was born at Kilbarchan, Renfrewshire, on the 4th November, 1774. He was a muslin weaver, and composed verses at the loom. He published a small volume of poems in 1836; emigrated to America, and died at New York in 1841. Many of his songs published in the "Modern Scottish Minstrel," evince fine thought, and are pervaded by remarkable pathos.—C. R.

ALLAN, THOMAS, a celebrated mineralogist, born at Edinburgh in 1777, was educated at the High School of his native city, and spent his earlier years in commercial life. He soon evinced great taste for the study and collection of minerals, and in search of different specimens visited Paris and the mining districts of Dauphine, as well as the more noted mineral and geological districts of his own country. In 1812 he spent some time in the Faro Islands, and published in the Transactions of the Royal Society of Edinburgh an account of their minerals. An accident put him in possession of a valuable addition to his cabinet, in the shape of a collection, bought by Mr. Allan from a Danish vessel which had been captured on her passage from Iceland, and which proved to have been one carefully made by M. Gieseke in Greenland. The cases contained some valuable specimens; among the rest, an entirely new species which was then named the Allanite. His cabinet, arranged with great taste, was visited and admired by persons from all parts of Europe, among

others by M. Gieseke, who had been able to trace the whereabouts of his lost Greenland collection, and who professed himself well satisfied with the hands into which it had accidentally fallen. Several contributions were made by Allan to the Transactions of the Royal Society, on geology as well as mineralogy. His only separate work is on the nomenclature of minerals. He wrote the article "Diamond," in the Encyclopædia Britannica. Died 12th September, 1833.—J. B.

ALLAN, Sir William, R.A. and P.R.S.A., a distinguished painter, born at Edinburgh in 1782. He studied at the High School, and early displayed inclination to become an artist; was apprenticed to a coach painter, and became a fellow-student of David Wilkie and John Burnet at the Trustees' Academy, under Graham. After serving his time, he removed for additional study to London, and finding little encouragement there as a painter, he boldly started for Russia, as a new field. Driven by a storm to Memel, on the Prussian coast, he soon obtained employment at portraiture, and with increased funds journeyed to St. Petersburg and the Ukraine, where he profitably remained ten years, accumulating materials for his principal pictures. Before returning home in 1814, he beheld many episodes of warfare with the invading French army. His "Circassian Captives," exhibited next year, secured attention, and was purchased by subscription. The late Russian emperor, Nicholas, obtained Allan's "Polish Exiles journeying to Siberia," a work of simple impressive dignity and pathos, and afterwards commissioned his "Peter the Great teaching Shipbuilding." Numerous other successful works followed:—The Murder of Archbishop Sharpe, Knox reproving Queen Mary, Rizzio, Death of Regent Murray, Slave Market in Constantinople, the Pressgang, Walter Scott at Abbotsford, The Orphan, Burns, Tartar Banditti, Haslan Gherai crossing the Kuban, Jewish Wedding, Fair Maid of Perth, The Widow, Humanity of Robert Bruce, Death of Colonel Gardiner at Prestonpans, Waterloo, purchased by the duke of Wellington, and a companion picture, for the Westminster competition in 1844. Foreign travel was frequently resorted to, for study and for restoration of health. Italy, Spain, Barbary, Turkey, Greece, Russia, and Belgium were thus visited. In 1839, Allan became president of the Royal Scottish Academy. Love for Circassian subjects, and his adventurous life among the Tartars, never quitted him, and he had formed a valuable museum. "Bannockburn" was the last great subject to which he returned, but before completing it he died of bronchitis, unmarried, February 23, 1850. He was buried in the Dean Cemetery, Edinburgh; Lord Jeffrey, David Scott, and Professor Wilson lie near his grave. Allan was pre-eminently an historical painter, and few have equalled the skill and ease, or dramatic vigour, with which he represents an incident. He is never unintelligible. The clear healthy mind of the man is apparent in his paintings; his well-balanced powers, his indomitable perseverance and shrewd sense, with an appreciation of beauty, romantic wildness, and unvulgarized character, that prevented him from degenerating into either insipidity or extravagance. In private life, and as a teacher, he secured the devoted love of all who knew him. His dry humour and active benevolence will long be remembered. His sympathies were always manly, generous, and patriotic. His position in the literary circles of Edinburgh was beneficial to Scottish art. Most of his paintings are in choice collections, and have been well engraved.—J. W. E.

ALLANTSEE or ALANTSEE, Leonhard and Lucas, flourished as publishers in Vienna about A.D. 1500.

ALLARD or ALLÆRD, the name of several engravers of Holland, who lived during the last two centuries.

ALLARD, Guy, a French historian and genealogist, was born at Grenoble in 1645. He became a member of the parliament of Grenoble, and died in 1716, leaving a number of works on the history of Dauphiné and its principal families.

ALLARDI, Pierre Gilbert Leroi, Baron d', a French financier, was born at Montluçon in 1749. He opposed the projects of Necker and of Maury, and, having survived the storms of the Revolution, died in 1809 at Besançon.

ALLART, Mary Gay, a literary lady of France; died 1821.

ALLATIUS, Leo, a learned Greek of the island of Scio, where he was born in 1586. Embracing the Roman catholic faith, he became librarian of the Vatican under Pope Alexander VII. Died in 1669. Allatius is the author of an immense number of commentaries and classical editions; and being vehemently orthodox, he wrote a good deal on theology. He is fabled to have used but one pen during forty years. Among his principal works are: "Philo-Byzantius de Septem Mundi Spectaculis," with a Latin translation, Rome, 1640, 8vo; "Salustii Philosophi Opusculum de Diis et Mundo, cum notis Holstenii," Rome, 1638, 12mo; "Confutatio Fabulæ de Joanna Papissa, ex Monumentis Græcis," a refutation of the slanderous fable concerning Pope Joan.—A. M.

ALLE, Geronimo, an Italian monk of Bologna, who flourished in the first half of the seventeenth century, and became famous as an orator and poet.

ALLECTUS, a favourite of Carausius, whom he assassinated, and usurped the sovereignty of Britain. Constantius Chlorus, the father of the Emperor Constantine, equipped two fleets in Gaul against him, and having succeeded in landing his forces on the British coasts, Allectus, whom the natives detested, was abandoned by the greater part of his followers, and perished in battle about A.D. 296.—J. W. S.

ALLEGRAIN, Christophe, a French sculptor of the eighteenth century, the son of a distinguished landscape painter (A. Etienne). Although endowed with great talent, he did not always succeed in freeing himself from the absurdities of mannerism. Two statues of "Venus" and "Diana" are considered his best works. Bore the title of sculptor to the king. He was born in Paris in 1710, where he died in 1795. Gabriel, his brother, was likewise an artist, and imitated the father in his landscape painting.—R. M.

ALLEGRANZA, Giuseppe, an archæologist of Milan, born in 1713, and died in 1785.

ALLEGRETTI, Allegretto degli, a councillor of the republic of Sienna, of which city he compiled the annals for the latter half of the fifteenth century.

ALLEGRETTI, Antonio, a Florentine poet of the 16th cent.

ALLEGRETTI, Carlo, an Italian painter of Monte Prandone, who lived in the earlier half of the seventeenth century.

ALLEGRETTI, Iago, of Forli, in Italy, lived in the thirteenth century, and was distinguished as a physician, an astrologer, a poet, and a grammarian.

ALLEGRI, Alessandro, an Italian poet noted for the purity of his style. He was born at Florence, studied at Pisa, became successively "scholar, courtier, soldier, and priest," and died about 1597. He was most eminent in satire and burlesque.

ALLEGRI, Antonio. See Corregio.

ALLEGRI, Geronimo, an alchemist of Verona, who became president of the Alethophilist academy in 1688.

ALLEGRI, Gregorio, a musical composer, born at Rome about the year 1580. He is best known as the author, along with Palestrina, of the music performed during the Holy week in the pope's chapel, to which he was admitted a singer by Pope Urban VIII. in 1629, having been a pupil in the school of Palestrina and Nanini, and afterwards an ecclesiastic holding a benefice in the cathedral of Fermo. The famous "Miserere," forming part of the service, of the overpowering effect of which we read so much in the notes of travellers, is his composition. Musicians tell us that its merit is not so high as these descriptions would lead us to suppose, but that great part of the effect is owing to the perfect performance, and to the grandeur and solemnity of the whole scene. Died in 1652.—J. B.

ALLEGRINI, Francesco, an Italian historical painter and decorator, was born at Gubbio in 1587, and studied at Rome under the Cavalier d'Arpino, whose style he followed with considerable success. Assisted by his son Flaminio, also a distinguished artist, he worked in the Vatican. Died 1663.—R. M.

ALLEIN, Joseph, a nonconformist divine, born at Devizes in 1633. He is the author of the well-known treatise, "An Alarm to the Unconverted." He died in 1668.

ALLEINE, Richard, born at Ditchet in Somersetshire in 1611, educated at Oxford, and after assisting his father in pastoral duties for some time, was in 1641 appointed to the living of Batcombe in Dorsetshire. He was, like many more, ejected at the Restoration, and died in 1681. He wrote several religious treatises, the best known among them being his "Vindiciæ Pietatis," London, 1664.—J. E.

ALLEMAND, George l', a French painter of the 17th century. He painted several pictures for the church of Notre Dame.

ALLEMAND, Jean Baptiste l', a French painter, who lived at Rome in the eighteenth century. He was pupil of Joseph Vernet. Some admirable frescos in the palace of Corsini were executed by him in 1750.

ALLEMANNI, Pietro, an Italian painter of Ascoli, flourishing about 1489. He was a pupil of Carlo Crivelli, and became one of the most distinguished artists of that school.

ALLEMANT. See Lallemant.

ALLEN, Edmund, educated at Corpus Christi college, Cambridge, and a fugitive under Mary. Queen Elizabeth nominated him to the bishopric of Rochester, but he never held the see, dying soon after the appointment had been made in 1559. He translated Melancthon's Treatise on the Sacrament.

ALLEN, Ethan, the famous champion of the liberties of Vermont, before and during the American war. He was born in Connecticut on the 10th of January, 1737, but ere long removed to the district with which his name has been so closely associated. There he became the leader of the settlers in their resistance to the claims made by the governor of New York, and successfully vindicated their rights till the breaking out of the Revolution.

After the battle of Lexington, Allen raised a corps in Vermont, noted in the annals of the war as "The Green Mountain Boys." It consisted of 230 men, and was speedily made illustrious by the brilliant and successful attack on the fortress of Ticonderoga in 1775, the surrender of which, Allen tells us, he demanded "in the name of the great Jehovah and of the Continental Congress." In the attempt made upon Montreal in the autumn of the same year he was not so fortunate, but was taken prisoner and carried to England, where he was confined in Pendennis castle; but having again been removed to New York, he was set at liberty after the victory at Saratoga in 1778. His brave deeds had not been forgotten by Washington, who gave him a hearty welcome, and showed him the greatest respect. The state of his health did not admit of further military service, but he retired to Vermont, and made himself active in maintaining its independence, both against the adjoining States and against the English government.

Allen occupied himself also in literary pursuits, writing in all four works; the most interesting is, "A Narrative of Colonel Ethan Allen's Captivity," (Philadelphia, 1779,) which is distinguished by the graphic style in which he details his exploits, and for the vehemence with which, disregarding the ordinary polish of historical writing, he inveighs against his enemies. He wrote also a book, named "Reason the only Oracle of Man, or a Complete System of Natural Religion," (Bennington, 1784,) to which there attaches considerable interest; for, as Dr. Dwight tells us in his book of travels, "It was the first formal publication in the United States openly directed against the Christian religion." Allen died in 1789. The latest account of his life is named, "Ethan Allen and the Green Mountain Heroes of '76, with a Sketch of the Early History of Vermont, by Henry W. De Puy," (Buffalo, 1853.)—(Duyckinck's *Cyclopædia of American Literature*, vol. i.)—J. B.

ALLEN, Ira, brother of the preceding, wrote the "Natural and Political History of the State of Vermont," 1798.

ALLEN, John, D.D., archbishop of Dublin, to which see he was promoted in 1528. He was educated at Oxford, and in 1515 was employed by Warham, archbishop of Canterbury, as his agent to the see of Rome, where he resided nine years. On his return, he became chaplain to Wolsey, and was accounted "the only match for Stephen Gardiner," another of Wolsey's chaplains, for avoiding of which emulation he was sent to Ireland. He was one of Wolsey's great abetters in procuring the dissolution of forty of the lesser monasteries for the endowment of the cardinal's colleges at Oxford and Ipswich. He was about the same time appointed Lord Chancellor of Ireland, but was deprived of this office in July, 1532, at the instance of Gerald, earl of Kildare. In 1534, when Thomas Fitzgerald, commonly called the "Silken Lord," broke out into open rebellion, and laid siege to Dublin, Allen, with other lords, at first sought refuge in the castle, under the protection of the constable; but fearful of the result, he embarked in a vessel from Dames Gate, with the intention of flying to England. He was unfortunately stranded at Clontarf, where he hurried to the mansion of Mr. Hollywood of Artane. On his way he was intercepted, or, as other accounts state, on the following morning was dragged out of the house of his entertainer, and there, "feeble from age and sickness, kneeling in his shirt and mantle, bequeathing his soul to God, his body to the traitors' mercy, he was murdered in the presence of Lord Thomas on the 28th July, 1534."—(*Dalton.*)—J. F. W.

ALLEN or ALLEYN, John, an English physician, author of several works on medical science. He died in 1741.

ALLEN, John, pastor of a Baptist church, Spitalfields, a high Calvinist of ability, but deficient in principle. In 1769 he settled as pastor of a church in Newcastle, but soon left through misconduct. He then went to New York, where he preached to large congregations till his death. He was editor of "The Spiritual Magazine," (1752,) a work warmly commended by Romaine.—J. A., L.

ALLEN, John, a learned dissenting layman, born at Truro in 1771, a proprietor of a private academy at Hackney for upwards of thirty years. He died in 1839. He published translations of Outram on Sacrifices (1817), of Sermons by Superville (1816), and of Calvin's Institutes (1813, 1838). His original works are—"The Fathers, the Reformers, &c., in Harmony with Calvin," &c., by a Layman, (1812); "Memoirs of the Life of the late Major-General Andrew Burn," (2 vols., 1815); and "Modern Judaism, or a brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times," (1816 and 1830.) The last work is still the best book on this subject in the Engish tongue.—J. A., L.

ALLEN, John, M.D., was born near Edinburgh in 1770, and took his degree at the university of that city in 1791. He was a zealous member of the association then instituted for procuring parliamentary reform, while he gained fame as a lecturer on comparative anatomy. For forty years he resided at Holland house, as the confidant and friend of Lord Holland. He was noted for his research into matters of history, especially connected with the Anglo-Saxons. His detached works are—"An Inquiry into the Rise and Progress of the Royal Prerogative in England," and "A Vindication of the Independence of Scotland;" but he was best known as a contributor to the "Edinburgh Review," for which he wrote about forty articles, of one of which Sir James Mackintosh says that it was written "by one of the most acute and learned of our constitutional antiquaries." Mr. Allen held the office of Master of Dulwich college, and died in April, 1843.—(*Gentleman's Magazine.*)—J. B.

ALLEN, Joseph W., a painter, whose "Vale of Clwyd," "Leith Hill," and other landscapes, attracted considerable attention. He took part in establishing the Society of British Artists, and held a professorship of drawing in the City of London school. Died in 1852.—(*Gentleman's Magazine.*)

ALLEN, Richard, a learned Baptist minister, who preached in Barbican, and elsewhere in London. He died in 1717, and is the author of two volumes, published anonymously, under the title of "Biographia Ecclesiastica."—J. A., L.

ALLEN or ALLEYN, Thomas, an English mathematician of the Elizabethan era, whose attainments made the vulgar suspect him of sorcery. Patronized by the earl of Leicester, he was accused of practising magic, to obtain for that nobleman the hand of the queen. Alleyn has left some works of an astrological nature, still in manuscript. Born 1542; died 1632.—A. M.

ALLEN, Thomas, a nonconformist, born at Norwich in 1608, was educated at Caius college, Cambridge, and became minister of St. Edmund's, Norwich. But he would not read the Book of Sports, and was therefore silenced in 1636. In 1651 he became rector of St. George's, Norwich, but was rejected for nonconformity in 1662. He published a "Chain of Scripture Chronology." Died in 1673.—J. E.

ALLEN, Thomas, an English author, born in 1803; died in 1833. His principal works are: "The History of the Antiquities of the parish of Lambeth, and the archiepiscopal palace in the county of Surrey, including biographical sketches of the most remarkable persons who have been born, or who have resided there, from the earliest period to 1826," 4to, London, 1827; "The History and Antiquities of London, Westminster, Southwark, and the parts adjacent," 4 vols. 8vo; and "A History of the County of Lincoln."—A. M.

ALLEN, William, a man of science and a distinguished philanthropist, was born in 1770. His father was a silk weaver in Spitalfields, London, and the son, being early introduced to the same business, received a very limited education; but the force of his natural genius, aided by habits of uncommon industry, enabled him to surmount every obstruction. Quitting his occupation at the loom, he obtained employment in the well-known chemical establishment at Plough Court, Lombard Street, in which he afterwards became the leading partner. Here the energies of his mind found a congenial sphere. Whilst his days were spent in diligent attention to business, many of the hours usually allotted to rest were devoted to study. His mind ranged

with ardour throughout the wide field of natural, chemical, and experimental philosophy; and in his thirtieth year, he commenced giving a course of instructions to an association of literary gentlemen. He was elected a fellow of the Linnæan Society, and three years later, was appointed to deliver a series of lectures at the Royal Institution; this was speedily followed by his becoming lecturer on chemistry at Guy's Hospital, an office which he continued to fill for many years. He made some valuable discoveries in chemistry, and in 1807 was elected a fellow of the Royal Society. But whilst fame and wealth opened before him a brilliant career, the religion of the New Testament became increasingly influential in his life and conduct, preserving him from the fascinations of worldly interest and honour, and attracting him to a course of devotedness to the service of God, and to the promotion of righteousness amongst men. William Allen was from conviction, as well as education, a member of the Society of Friends; yet he was no sectarian—his heart was open to embrace as brethren all the true followers of Christ. In conjunction with many of these, both in his own and foreign lands, he was actively engaged in originating and maturing a great variety of plans for the benefit of his fellowmen. He slept little, rose early, giving the first portion of the day to retirement and prayer; he shrank from no effort, he yielded to no discouragement in the pursuit of duty—all the best faculties of his soul were devoted to the cause of christian benevolence. In his house was commenced that grand movement which has resulted in expunging from the statute-book a great variety of sanguinary enactments. With untiring zeal he laboured to effect the extinction of slavery and the slave trade; he gave his support to the practice of vaccination when in its infant state; originated plans for the establishment of savings banks, and made large sacrifices of time and money in aid of the destitute poor in Spitalfields. He hailed with joy the advent of the British and Foreign Bible Society, and became one of the earliest and most efficient founders of the British and Foreign School Society. He was for many years the treasurer of this valuable institution. Through the influence of himself and an excellent friend who was his fellow-traveller in Russia, the Emperor Alexander was induced to sanction the introduction of scripture lessons into the schools of that vast empire. In the Christian church to which he belonged, William Allen held the office of a minister of the gospel, and in this capacity he visited most of the countries of Europe, declaring to people of every rank the unsearchable riches of Christ, visiting the outcasts in prisons and the sufferers in hospitals, and pleading in the presence of sovereigns and princes the cause of the ignorant, the destitute, and the oppressed. As his day's work approached its termination, his spirit became deepened in humility; he died in the seventy-fourth year of his age, in the faith and hope and peace of the gospel. His life and correspondence were published by Gilpin, London.—S. C.

ALLEN, William, a wealthy tradesman of London, who died at an advanced age in 1686. He wrote a number of lucid and vigorous tracts on various theological subjects, which were highly esteemed. Bishop Kidder preached a funeral sermon for him; and his collected papers have a perface by Bishop Williams. He was at first a dissenter, but conformed in 1658.—J. E.

ALLENT, Pierre-Alexandre-Joseph, a French military man of considerable reputation under the first empire and the Restoration; born at St. Omer in 1772; died in 1837. Commencing his career as a common artilleryman in 1792, he had become *chef de bataillon* in the army of Buonaparte, whose cause, however, he did not embrace during the Hundred Days, having in the meantime been created *chef de l'etat major* in the National Guard. Under Louis Philippe he rose to be a peer of France. Allent was a man of great general ability, and distinguished particularly for his knowledge of artillery and fortification. He has left some works of merit on military subjects.—A. M.

ALLEON DULAC, Jean-Louis, a French naturalist, born at St. Etienne in 1723. His writings possess considerable interest. He died in 1768.

ALLESTREE or ALLESTRY, Richard, was born, March, 1619, at Uppington in Shropshire, and studied at Christ Church, Oxford. During his academical career he took part in the civil war on the king's side, and was present at the battle of Kington field. In 1643 he became M.A., but shortly took up arms again, and served the king till the end of the war. He then took orders, and became censor of his college. The parliamentary visitors expelled him, June, 1648, for the part he had taken against the Solemn League and Covenant, and he retired to Shropshire, where he became chaplain to the Hon. Francis Newport, to whose father, Allestree's father had been steward. By him he was sent to France, where his father, Lord Newport, had died, to look after his property; and after the escape of Charles from the battle of Worcester, Allestree was chosen as the organ of communication between the king and his adherents. In this service he displayed much zeal, tact, and courage, and even when seized, 1659, at Dover, managed to save his papers. He was soon released, and, on the accession of Charles II., was made canon of Christ Church, king's chaplain, and in 1663 regius professor of divinity, on the death of Dr. John Creed. This important post he filled with great success till 1679, when his failing eyesight compelled him to relinquish it. He had been previously appointed provost of Eton, 1665, which post he held till his death, 1680. He was the friend of Hammond and Fell, and was very instrumental in maintaining the succession of the English bishops during the downfall of the church. He left behind him various works mentioned by Wood, of which the chief are a sermon "preached at Westminster on the consecration of four bishops," and forty sermons, published after his death. He was buried in Eton chapel.—J. B., O.

ALLESTRY, Jacob, a minor English poet. He studied at the university of Oxford, and died in 1686.

ALLEY, William, a reforming clergyman of the church of England, persecuted in the reign of Mary, but made bishop of Exeter under Elizabeth. He has left, besides other works, a collection of sermons, which he styles "Πτωχομυσεῖον, or the Poor Man's Library," London, 1565, 1571. Died in 1571.

ALLEY, Rev. Jerome, LL.B., an Irish divine, born in 1760, and educated in Trinity college, Dublin. He was rector of the parishes of Beaulieu and Drumcar in the diocese of Armagh, and a member of the Royal Irish Academy. He wrote several poems and pamphlets, and in 1826 published "Vindiciæ Christianæ, a comparative estimate of the Greek, the Roman, the Hindu, the Mahometan, and the Christian religions." He died shortly afterwards.—J. F. W.

ALLEYN or ALLEN, Cardinal. See Alan.

ALLEYN, Edward, famous as an actor, and as the founder of Dulwich college, was born in the parish of St. Botolph, London, on the 1st September, 1566. His life is one of peculiar interest, not only because of his excellence as an actor, to which Heywood and Ben Jonson bear testimony in flattering terms, nor even on account of the munificent deed of charity with which it closed, of which Lord Bacon says, "I like well that Alleyn playeth the last act of his life so well," but chiefly because in the records of it which have been preserved, we are brought into close contact with the greatest names in the history of the English drama. It is with strange feelings, for example, that one reads a letter from Alleyn's wife, in which she tells her husband of some poor fellow coming to ask the loan of money, and saying "that he was known unto you and Mr. Shakspeare of the Globe;" and of the said Mr. Shakspeare, on being appealed to by the cautious dame, replying that "he knew hym not, only he herde of hym that he was a roge."

We have no record as to when Alleyn first appeared on the stage, but he had risen to eminence ere 1592, and was famous for his representation of Greene's "Orlando Furioso" and Marlowe's "Jew of Malta." He took a prominent character in several of Shakspeare's plays the first time they were acted; for, with the great dramatist, Alleyn seems to have been on terms of close intimacy. There is an old letter written by George Peele, where we read that, on one occasion, "when we were all merry at the Globe," he "did not scruple to affirm pleasauntly" to Shakspeare, "that he had stolen his speech about the qualitys of an actor's excellencye in Hamlet hys tragedye, from conversations manyfold whych had passed between them, and opinions given by Alleyn touching the subject." We are told, indeed, that Shakspeare did not quite relish the joke, but that Ben Johnson put an end to the strife by a witty compliment to Alleyn, saying that doubtless he must have stolen it, for he had seen him act times without number. In the year 1592 he married Joan Harwood, at the same time entering into partnership with her stepfather, Philip Henslowe, in the proprietorship of the Rose theatre on the Bankside. Only a few months after his marriage, the theatres in the metropolis were compelled to close on account of the outbreak of the plague, when we find Alleyn betaking himself to the provinces at the head of a strolling company. Some time after his return, he

and his father-in-law built the Fortune theatre in Cripplegate; and on the accession of King James in 1603, their company was known as "The Prince's players." Our actor had also a share in a bear-garden, and held with his partner the mastership of the royal games of bears, bulls, and dogs. From all these sources of revenue, it is not surprising that Alleyn amassed considerable wealth, and added not a little to his paternal inheritance, and to the dowry his wife had brought him. In 1606 he was rich enough to buy the manor of Dulwich in Kent, and in 1612 to purchase a large interest in the Blackfriars' theatre, some say Shakspeare's share, which he sold when he retired from London.

During these years he had conceived the benevolent purpose of devoting the goodly manor of Dulwich to the foundation of a college, for the maintenance of twelve poor men and women, and the education and support of as many children, with a master, a warden, and four fellows. He began in 1613 to erect the building, and about the time of his wife's death, in 1617, had everything in readiness. There was some opposition to granting the royal letters patent, for devoting his £800 annually to the support of the college. It was made chiefly by Lord Bacon, who was desirous of turning part of the money into another, and what he thought a more useful channel. In 1619, however, Alleyn's wishes were granted, and the ceremony of formally dispossessing himself of this part of his property was gone through; while he and his wife (for he had married again) entered the college on the same footing as the objects of his charity. Various motives have, of course, been assigned for this great benevolence on the part of a successful player; we are told many things "which nobody is in the least bound to believe." Some speak of the gratification of vanity, while others tell us that Alleyn was frightened into it by a real apparition of the devil made to him once, when he was acting "the part of a demon with six others." Setting aside the theory of this "forcible notice," as old Fuller calls it—for we can scarce look upon the gift as conscience-money, seeing he did not renounce his connection with the stage—the fact seems to be that Alleyn was long known as a benevolent man, and the poor authors who wrote for "The Fortune" seem often to have appealed, and not in vain, to his kind heart for payments not fully due, and for which they dared not come directly to the elder and more business-like partner. Some old papers in Dulwich college contain curious entries made by Henslowe, of sums of money "lent to Mr. Alleyn to lend unto" Ben Jonson, Thomas Decker, or some other needy writer. In addition to Dulwich college, Alleyn founded twenty alms-houses, the half of them in his native parish, and the other half in St. Saviour's, Southwark. He died 25th November, 1626, and was buried in the chapel of the college.—(Knight's *Cyclopædia*, and Chalmers' *Biographical Dictionary.*)—J. B.

ALLIBOND, Peter, born 1560, died 1629, rector of Cheyneys, Bucks, and father of John Allibond, the author of a Latin satire on the parliamentary visitors at Oxford.

ALLIER, Achille, a French antiquary, whose work, entitled "L'Ancien Bourbonnais," splendidly illustrated, and continued by a number of learned men and artists after his death, was published at Paris in 1833–37, and contains much information on the manners, monuments, and history of ancient France.

* ALLIER, Antoine, a French statuary, born at Embrun in 1793. In the earlier part of his life an officer in a cavalry regiment, he withdrew from the army in 1815, and devoted himself mainly to art, though he was, during many years previous to 1851, representative for the department of the Hautes Alpes. Allier's best statues adorn the Chamber of Deputies.—A. M.

ALLIER, Louis, a numismatist, part of whose rare collection of coins is now in the Bibliothèque National at Paris. His researches embraced especially the Archipelago and Asia Minor. Born at Lyons in 1766; died at Paris in 1827.

ALLIES, Jabez, an antiquarian, born in Worcestershire in 1787, practised for some years as a solicitor in London, making while there several communications to the Society of Antiquaries, and to the Archæological Institute. He afterwards retired to his native county, following his favourite pursuit, and died in 1856, leaving a work, entitled "The Ancient British-Roman and Saxon Antiquities and Folk-lore of Worcestershire."—(*Gentleman's Magazine.*)—J. B.

ALLIO, Matteo, and his brother Tommaso, two Milanese sculptors of eminent skill, working for the cathedral of Milan in 1748. They executed several bas-reliefs for the Certosa di Pavia.

* ALLIOLI, Joseph Francis, a German theologian, some time professor in the university of Landshut, but, since the year 1831, grand-vicar of Augsburg. His latest work is a "Handbuch der Biblischen Alterthumskunde," (Hankbook of Biblical Antiquities,) published at Landshut in 1841. Allioli was born at Salzbach in 1793.

ALLIONI, Carlo, a physician in Piedmont, and professor of botany in the university of Turin, was born in 1725. He was eminent as a botanist, and published some valuable works, especially the "Flora Piedmontana," in three volumes folio, containing an account of nearly three thousand indigenous plants of Piedmont. A genus of plants is named Allionia, in honour of him. He died in 1804.—J. H. B.

ALLIOT, Peter, a French physician of the seventeenth century, was a native of Bar-le-Duc. He pretended to have discovered a cure for cancer, and was summoned from Lorraine to attend the mother of Louis XIV., attacked by that disease. His prescription, a metallic powder, only aggravated the sufferings of his patient, and, after a short residence at the court of St. Germains, he was supplanted in the care of Anne of Austria by a practitioner from Milan, in whose hands she expired. Alliot was the author of several treatises. He left two sons, the eldest of whom, John Baptist, physician to Louis XIV., in a work on the nature of cancer (1698), described the treatment pursued by his father. Both father and son were of opinion that the disease was produced by an acid humour in the glands, and that it was to be counteracted by an alkali. They recommended, therefore, as a lotion to be applied to cancerous ulcers, a preparation of realgar, dissolved in a strong alkaline solution, and precipitated by the acetate of lead.—J. S., G.

ALLIX, James Alexander Francis, a French general, born in 1776. Colonel at twenty years of age, he took part in the battle of Marengo, and in the expedition to St. Domingo. Having been overlooked at the commencement of the empire, he transferred his services to Jerome of Westphalia, and was named general of division. He returned to France in 1815, and held an important command during the Hundred Days. Died, 1836.

ALLIX, Pierre, a learned divine, first of the Reformed church of France, and afterwards of the church of England, was born at Alençon in 1641, where his father was a protestant minister. Endowed with excellent talents and a strong love of learning, he studied in the colleges of Saumur and Sedan, and commenced his ministry in the small church of St. Agnobile in Champagne. His eloquence in the pulpit was equal to his assiduity and success in the acquisition of theological learning; and he was ere long translated to the more important post of Rouen, and from thence again, in 1670, to the church of Charenton, near Paris, the principal charge of the Reformed church of France, in which he had the honour of being the immediate successor of the celebrated Daille. In this distinguished post he signalized himself by the ability with which he defended the Reformed church against the eloquent attacks of Bossuet, and became associated with Claude in the preparation of a new version of the Bible. In 1685 he was compelled, by the revocation of the edict of Nantes, to take refuge with his family in England, and founded in London a French church, which conformed to the liturgy of the church of England. The fame of his uncommon learning had preceded him, and he was received with great kindness by the English clergy. Continuing his studies as an exile, and having mastered the language of his adopted country, he published in 1688, and dedicated to James II., the work by which he is still best and most familiarly known, "Reflections upon the Books of the Holy Scriptures, to establish the Truth of the Christian Religion." These "Reflections" were included by Bishop Watson in his series of "Tracts," and were reprinted in Oxford as late as 1822. Directing his efforts equally against Romanists and Rationalists, he published in succession, in 1686, "Determinatio F. Joannis Parisiensis de modo existendi Corporis Christi in Sacramento Altaris," accompanied by a dissertation from his own pen, to show that the dogma of transubstantiation was not fixed as an article of the church of Rome till the council of Trent; in 1690, "Some Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont," followed, in 1692, by "Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenses;" in 1689, "The Judgment of the Ancient Jewish Church against the Unitarians in the Controversy upon the Holy Trinity," a work in which he discovered the depth and accuracy of his Hebrew and rabbinical

learning. These erudite works were received with great admiration. In 1690 the university of Cambridge honoured him with the degree of D.D.; and in the same year, Bishop Burnet bestowed upon him the more substantial benefits of a canonry of Salisbury, and the treasurership of his cathedral. Although so eminent in polemical authorship, Allix was a lover of peace and union, and was particularly anxious to bring about a better understanding between the Lutheran and Calvinistic branches of the protestant church. For this purpose he made great efforts to engage the sympathy and aid of eminent ministers in Holland, Geneva, and Berlin, but without effect. Nor was he more successful in his interpretations of unfulfilled prophecy. In his "De Messiæ Duplici Adventu Dissertationes Duæ adversus Judæos," (London, 1701,) he fixed the year of Christ's second coming for 1736. It is certainly wonderful that a man of so great learning in ecclesiastical history should not have learned, from the innumerable past failures of others in this field, how injudicious it was to enter it. In the latter years of his life, Allix took a considerable part in the Arian controversy against Whiston and others. He died in London on February 21, 1717, in his seventy-seventh year, leaving several children, the eldest of whom was a minister of the English church.—P. L.

ALLONVILLE, Francis Armand, Count d', a French officer in the army of Condé, noted, like many others of his family, for his loyalty to the Bourbons; died in 1832. His brother, Louis Alexander, a prefect and state counsellor, published a dissertation on the Roman camps of the department of the Somme.—J. S., G.

ALLORI, Alessandro, also surnamed il Bronzino, was the nephew and pupil of Angelo. He was born at Florence in the year 1535, and died in 1607. At the age of seventeen he executed a picture of the "Crucifixion" of such merit, that it was placed in the famous chapel of Alessandro De Medici. After this success he went to Rome, to complete his studies on the relics of the antique, and the works of Michel Angelo, whose particular attention to anatomy he carefully followed and improved. He paid greater attention to design than any other artist of the day; sometimes to the extent of neglecting the colouring. Of being master also of the latter he gave, however, undoubted proofs in many of his best oil-paintings, especially in the "Sacrifice of Abraham," now in the gallery of Florence. Like his uncle, he was very successful in portraits, and executed many frescos. His treatise on the principle of design has, unfortunately, been lost, but was highly valued during his lifetime, and added greatly to his fame.—R. M.

ALLORI, Angelo, surnamed il Bronzino, a historical and portrait painter, born at Florence about 1501, died in 1570. He studied with Pontormo, and, through him, adopted rather the faults than the beauties of Michel Angelo's style. His design was, however, very correct, and the grouping of his subjects very imaginative. Worked a long time for the dukes of Urbino, and at Pisa. Some historical portraits by this artist are amongst the most interesting of the Florentine gallery. He also distinguished himself as a poet.—R. M.

ALLORI, Cristofano, the son of Alessandro, was, like his father and great-uncle, surnamed il Bronzino. He was born at Florence in 1577, and died of a wound in his foot in 1619, or, as some writers say, in 1621. He studied under Cigoli, whom he soon equalled, if not surpassed. His style greatly differs from that of his father, from whom he only imitated the accuracy of design. He was exceedingly studious and careful in his work, even to the point of interfering with its progress and ultimate success. Yet this over-nicety, coupled with great power of expression and exquisite colouring, enabled him to produce the many beautiful works that now adorn the galleries of Europe. The most celebrated amongst these are the St. Julian, the Judith, and the Magdalen at Florence; several historical portraits, both at Florence and Paris; the Philemon and Baucis at Munich, &c., &c. Some of his oil-paintings having been too much overworked whilst fresh, have greatly increased in tone, considerably however to the detriment of effect.—R. M.

* ALLOU, Charles, a French archæologist, since 1821 a distinguished writer on antiquarian subjects; born at Paris, 1787.

ALLOUETTE, Francis de L', a French antiquarian, author of several histories of illustrious families and other works of research, was born at Vertus in 1530; died in 1608.

ALLSTON, Washington, an American painter and poet, born in 1779 in South Carolina, visited this country in 1814, and made the acquaintance of Coleridge and other celebrated persons. He afterwards journeyed through Paris to Rome, and added to the number of his friends, Vanderlyn and Thorwaldsen. From 1818 he resided at a village near Boston, and here he produced a number of pictures on biblical subjects, some poems, and a novel. Died in 1843.—J. S., G.

ALLUT, Anthony, a French advocate, one of the writers of the Encyclopédie, was a member of the legislative assemby during the earlier times of the Revolution, was proscribed for his leanings to the party of the Girondists, and brought to the guillotine 25th June, 1794.

ALLUT, John, the assumed name of a French fanatic, who declared himself in London, about 1714, the apostle of a new religion, the doctrines of which he expounded in a series of works, now extremely rare.

ALMACHUS or TELEMACHUS, a brave anchorite, who threw himself into the amphitheatre at Rome to separate the gladiators, and was torn to pieces by the mob, January 1, 404. Upon this the Emperor Honorius, by the publication of an edict, effectually put an end to these barbarous sports. The Roman church commemorates him on the day of his martyrdom.—J. B., O.

ALMADA, Alvaro vas de, a famous Portuguese cavalier, celebrated by the national poet Camoens. After pursuing a course of knight-errantry in various countries of Europe, where he was received with distinguished honours, he finally attached himself to Don Pedro, regent of Portugal during the minority of Alfonso V. That nobleman having fallen in battle, Almada, who had resolved not to survive his friend, threw himself into the enemy's ranks, and fighting desperately in his armour, was at length overpowered and slain in 1449.—J. S., G.

ALMADHI, Billah, third caliph of the race of the Abbassides, reigned nine years from the death of his father, Abu-Djafar Almansur, in 776.

ALMADHI, Abu-Mohammed-Obeydullah, caliph of a great part of northern Africa, and first of the dynasty of Fatimites, born A.D. 873–4, was a descendant of Fatima, daughter of the prophet; and chief of the sect of Schiites. His reign was fruitful in conquest, and he left at his death in 934 an immense dominion in Africa, which his successors extended into Egypt. The fourth of the race of Fatimites reigned at Cairo.—J. S., G.

ALMADJERITTI, Moslemah-Ibn-Ahmed, an Arabian astronomer and alchemist, died at Madrid in 1007.

ALMAGRO, Diego de, a Spanish voyager, companion and rival of the renowned Pizarro, was born at Aldea del Rey in 1475. His adventures, which are related in detail by a contemporary of the name of Zarate, extended from 1525 till his death in 1538—a period in which the romance of Spanish conquest assumed one of its most splendid aspects. Setting out from Panama in the first-mentioned year, he succeeded, after some fierce encounters with the Indians, in joining Pizarro, who was reduced to great straits by the hostility of the natives and the want of provisions, at a place called Chincama, 3° north latitude. The united force of the two adventurers amounted only to two hundred men, and with these they penetrated southwards as far as the bay of Quito; but, harassed by the natives, and unable to find subsistence, they were obliged to retreat—Almagro returning to Panama to demand further supplies from the governor of that town. These being refused, he made his way back unaccompanied to Pizarro, whose forces had been diminished in the interval to a mere handful. Three years of incredible hardships followed—the adventurous Spaniards pursuing their way along shores crowded with savage tribes, and yielding only the scantiest supplies of food. They reached Truxillo on the Peruvian coast, and here, their company being still further diminished by desertion, the enterprise, hopeless from the beginning, was abandoned. Pizarro shortly after set out for Spain, to demand from Charles V. the means of making the conquest of the countries he had discovered. He returned with more promises than were fulfilled, and with a patent of vice-royalty, which had been procured by slighting altogether the services of Almagro. Pizzaro and his brothers were to govern in Peru; Almagro was to content himself with the hope of being appointed commander of a fortress designed to be built at Tumbez. His anger was about to take an active shape, when Pizarro thought fit to renounce his absurd pretensions, and so conciliated his former companion by promises of equal dominion, that in 1531 Almagro willingly aided in the expedition which effected the conquest of Peru. These promises were indifferently

kept, and Almagro, having also procured a patent of vice-royalty, resolved to subdue for himself the neighbouring province of Chili. He had prosecuted this enterprise with success for some time, when he was summoned to the assistance of the brothers of Pizarro, besieged in their capital of Cuzco by some tribes of Indians. He hastened into Peru, raised the siege, recommenced it on his own account when refused entrance into the city, and carried Cuzco by storm; but having to engage an army sent by Pizarro to the relief of his brothers, he was defeated, and, after a captivity of two months and a half, shamefully put to death by his former friend.—J. S., G.

ALMAGRO, Diego de, governor of Peru, son of the preceding, born in 1520, inherited from his father the hatred of Pizarro, who kept him in durance along with his governor, Juan de Herrada, a bold and politic man, who took the first opportunity of delivering himself and his charge from confinement. That occurred in 1541, when the two brothers of Pizarro had quitted Peru, and the partizans of Almagro, favoured by the indolent security of the governor-general, had provided themselves with arms, and all things necessary for an attack on Pizarro's residence, which the confederates were sworn to make the scene of a murder, that should avenge the death of the first Almagro. On the 26th June, Pizarro was assassinated, and Almagro proclaimed governor of Peru. Cuzco refused to acknowledge his authority, and he was on his way to besiege that city, when Christopher Baca de Castro, charged by the king to settle the affairs of Peru, appeared to dispute the legitimacy of the new viceroy's authority. Almagro having quickly reduced Cuzco to submission, gave battle to the king's commissioner. The result was disastrous. He escaped from the field of battle only to be brought to the block a few months after (1542.)—J. S., G.

ALMAMOUN. See Mamoun.

ALMANSOR. See Mansor.

ALMEIDA, Antonio d', a Portuguese surgeon, author of several medical treatises, studied anatomy in London under the celebrated Hunter. Died in 1822.

ALMEIDA, Brites de, the Portuguese Joan of Arc, celebrated by Camoens and a host of his imitators for a feat of valour quite as extraordinary as any of those which have immortalized the French "Pucelle," was born at the village of Aljubarotta. Of humble birth, and known in her native village only in her simple calling of baker, on the occasion of its being invaded in 1385 by the troops of the king of Castile, she snatched up an instrument of her trade, a kind of shovel, and with that weapon made a furious attack on the Castilian soldiers, seven of whom were laid prostrate by this village Amazon.—J. S., G.

ALMEIDA, Don Francisco de, first viceroy of Portuguese India, born of illustrious parentage towards the middle of the fifteenth century, was appointed governor of the Indies in 1505. In March of that year he sailed from Belem with a fleet of twenty-two ships, being instructed to explore the Red Sea, after fortifying Sofala and Quiloa. He reached the latter place towards the end of July, and effected its reduction without difficulty. Proceeding to Mombaça, he experienced from the Moors of that port a stout but ineffectual resistance. Their treasures enriched all but Almeida, who claimed an arrow for his share of the booty. In the month of October, he reached the coasts of Portuguese India, and chose for his residence Cochin, where he assumed the title of viceroy, justified, his admirers thought, by the extent of his authority, and the homage it exacted from native sovereigns. At the same time, to shield himself from reproaches and to testify his loyalty, he sent to Portugal in 1506, as a present to King Emmanuel, eight vessels loaded with spices; and in the same spirit he proceeded to erect a fortress on the island of Sofala, a part of his instructions hitherto neglected. The brilliant career of his son (see Lourenço d'Almeida) about this time shed a splendid lustre on the administration of Almeida, soon to be closed by the arrival of Albuquerque, who, shortly after the death of Lourenço in an engagement with the Moors before Daboul, announced himself at Cochin as new governor of India. Almeida, burning to avenge the loss of his son, refused to yield up his authority till he had chastised the infidels, especially the emir Hossein, admiral of the sultan of Egypt, and the rajah of Calicut, who had shared between them the triumph of Daboul. After inflicting a summary retribution on the inhabitants of the latter port, he encountered his enemies at sea, opposite the town of Diu, and completely destroyed their fleet. Returning to Cochin after so brilliant a victory, Almeida showed himself more unwilling than ever to surrender his dignities; but Albuquerque at length prevailed, and in November, 1509, the victor of Diu finally quitted the shores on which his name had become a terror and his vengeance a proverb. Three ships formed the convoy of the deposed viceroy. Entering the bay of Saldanha, near the Cape of Good Hope, to procure water, a skirmish took place between the crews and a tribe of Caffres, which necessitated the landing of Almeida with all his forces. He had penetrated about a league into the interior of the country, and was returning to the ships, when, in the midst of a cloud of dust raised by a herd of oxen which his soldiers were driving shorewards, a Caffre, perceiving Almeida's helmet raised for a moment, thrust him through the throat with a stick hardened in the fire. Thus perished in March, 1510, by the hand of a wandering savage, one who, in the course of a few years, had spread the fear of European arms over the greater part of the Indian peninsula.—J. S., G.

ALMEIDA, Don Lourenço de, a Portuguese naval commander, one of the heroes of Camoens, was a son of Francisco d'Almeida, viceroy of Portuguese India. Inured to adventure from his earliest years, he was remarked, even among the veteran heroes of the viceroyalty, for his martial daring. Ceylon submitted to his arms in 1505; and a year or two afterwards, with a loss of only six or eight of his men, he routed at sea three thousand Mohammedans. This great victory, however, was followed in 1508 by a great reverse, involving the death of Almeida. Hossein, the admiral of the sultan of Egypt, and Melek-Iaz, admiral of the rajah of Calicut, having effected a junction of their forces in the port of Choul, gave battle to the Portuguese, and avenged the Mohammedan disaster of the preceding year by a victory over the latter, who had to regret the loss of their young and brave commander. Wounded early in the engagement, he continued to give his orders seated on a chair, till struck dead by a bullet which lodged in his breast.—J. S., G.

ALMEIDA, Mello E'Castro Don Juan de, a Portuguese diplomatist, successively ambassador at Rome and London, and afterwards minister of foreign affairs; died in 1814 in Brazil, whither he had repaired some years before his death.

ALMEIDA, Nicolao Tolentino de, a Portuguese satirical poet, born at Lisbon in 1745, died in 1811.

ALMEIDA or ALMEYDA, Theodosius or Theodore, a voluminous Portuguese writer, died in 1804.

ALMELOVEN, Johannes, a Dutch painter and engraver of the first half century.

ALMELOVEN, Theodore Jansson van, a learned Dutch physician, born at Mydrecht in 1657, distinguished himself in languages, philosophy, and medicine at Utrecht; became professor of Greek literature and of medicine at Harderwyk in 1697, and in that capacity continued to enjoy the renown to which his various erudition entitled him till his death in 1712. He left many treatises in Latin, chiefly on medical subjects.—J. S., G.

ALMENAR, John, a Spanish physician, author of a treatise, "De Morbo Gallico," flourished in the fifteenth century.

ALMENDINGEN, Louis Hercher de, a German jurisconsult, distinguished as an essayist on political and philosophical subjects, son of the minister of Hesse Darmstadt at the court of France, was born at Paris in 1766; died in 1827.

ALMEON or ALMANZOR, an Arabian prince and mathematician of the eleventh and twelfth centuries, who wrote astronomical observations on the sun, and is not to be confounded with another author of the same name, who wrote on astrology.

ALMER, John Christian, a Danish painter of some celebrity, born at Copenhagen in 1742, died in 1792.

ALMERAS, Baron Louis, a French general, born in 1764, distinguished himself in 1794 by a brilliant feat of arms, having, at the head of only two hundred men, repulsed in a pass of the Alps a force of fifteen hundred; was present with Kleber in Egypt; and on his return, having been named general of division, took part in the Austrian, Prussian, and Russian campaigns of Napoleon. Died in 1823 at Bourdeaux.—J. S., G.

ALMEYDA, Don Francisco de, a Portuguese theologian, born of noble parentage at Lisbon in 1701, acquired a reputation as a writer on canon law, which he elucidated in a work of great research, still highly esteemed.

ALMI'CI, Pietro-Camillo, a learned Italian, born at Brescia in 1714. He has left a variety of treatises in theology, history, and general literature. He died in 1779.

ALMODO'VAR, the Duke of, a Spanish diplomatist of con-

siderable skill and learning. He was ambassador from the court of Spain to Russia, Portugal, and England, and on retiring from public life, occupied himself in literary pursuits, residing at Madrid, where he died in 1794.

*ALMODOVAR, Don Ildefonso Dias de Ribera, Count of, a native of Valentia. After being for some time exiled from his native land, he returned to Spain on the death of Ferdinand VII., and became president of the Spanish Cortes, and minister at war. In 1843 he was minister of foreign affairs.

ALMOLI, Salomon, a learned rabbi of the Levant, who lived about the end of the fifteenth and the beginning of the sixteenth century. Besides a variety of other works, he wrote a treatise on the "Interpretation of Dreams," containing the opinions of the rabbinical writers on that subject.

ALMON, John, a native of Liverpool, born in 1738. He received his education at Warrington, and having gone to sea and visited various parts of the world, at length settled in London about the year 1759. Having attached himself to the political party represented by the celebrated Wilkes, he soon rendered himself remarkable by his zeal and ability in support of their opinions. Almon was the author of a great variety of treatises of a political character, and edited in succession several periodical works. He thus obtained a high degree of influence with his party, and having become a publisher, realized a considerable fortune. Almon is said to have emigrated to America, but subsequently to have returned, and settled at his villa of Boxmoor, where he died in 1805.—F.

ALMONACID, Sebastian de, a Spanish sculptor, who lived at the end of the fifteenth and the commencement of the sixteenth century. He executed various works for the cathedrals of Toledo and Seville.

ALMONDE or ALLEMONDA, Philip van, an admiral in the navy of Holland, born at Briel in 1646. He greatly distinguished himself by his skill and intrepidity in several naval battles, under Admiral de Ruyter, with the English fleet. He accompanied the prince of Orange in his expedition to England in 1688, and after that period continued to fight side by side with the English, against the naval forces of France and Spain, rendering most important service by his well-tried valour and seamanship. He commanded the Dutch fleet in the battle of La Hogue in 1692, and took an important share in the destruction of the Spanish fleet at Vigo in 1702. Almonde may be justly considered one of the most distinguished heroes in the history of the naval enterprise of Holland. He died at his country seat of Haaswijk in 1711.—F.

ALMOR, Don Juan, a Spanish artist, who painted several pictures for the convent of the Carthusians, near Saragossa, in which he died about the end of the eighteenth century.

ALMOSNINO, Moses-Ben-Baruch, a learned rabbi, a native of Saloniki, born in 1523, whose numerous works exhibit great scholarship and research. He was one of the greatest writers of his age. He died about the end of the sixteenth century.

ALMOSNINO, Simon, son of the preceding, and an author in Hebrew.—Samuel, another rabbi of the same name, flourished in the seventeenth century, and wrote on the minor prophets.

ALMQUIST, Charles-Jonas-Louis, a Swedish writer, born in 1793. He was the author of several educational works, but is better known in Sweden by his poems and romances.

ALNANDER, Olaf-Johann, a Swedish antiquarian writer, a native of Norrkoping. He lived about the end of the seventeenth and commencement of the eighteenth century.

ALOMPRA, the founder of the reigning dynasty of Burmah, born about the year 1710. By the exercise of great talent and vigour, he rose from being the chief of a petty tribe to the possession of sovereign power, and distinguished himself not less by the wisdom of his administration, than by his valour, skill, and promptitude as a military leader. He died in 1760.—F.

ALONSO, De Mendoza, a Spanish voyager of the sixteenth century, who founded, in 1548, the town of Paz in Peru.

ALONSO, De Mercadillo, a Spanish voyager of the sixteenth century, the founder in Quito of the city of Loja or Loxa, the vicinity of which is famous for producing the celebrated febrifuge, known as Cascarilla de Loxa.

ALONSO, de los Rios, Francisco, and his son and pupil Pedro, Spanish sculptors, natives of Valladolid, flourished in the second part of the seventeenth century. They worked for the cathedral and other churches of Madrid.

ALOPA, Lorenzo d', a native of Venice, born about the middle of the fifteenth century. He carried on business as a printer in Florence, and being a man of learning, and well acquainted with the ancient languages of Greece and Rome, produced some admirable editions of the classic authors, equally distinguished for beautiful typography and accuracy of text. The last works printed by him issued from the press about the end of the century, none having appeared after 1500.—F.

ALNEWICK, Martin, an English Franciscan, who died in 1336, wrote on Lombard's "Sentences."—William, an English Franciscan of the same period, wrote on the same favourite subject, and also on natural philosophy.

ALNPEKE, Ditlieb von, a German writer. He lived at Reval towards the end of the thirteenth century. He was the author of a work called the "Chronicle of Livonia."

ALOADIN. See Aladin.

ALOIS, Gian-Francesco, an Italian poet, a native of Caserta, near Naples, who was put to death in 1564, on suspicion of having adopted some of the doctrines of the Reformation.

ALOISI, Baldassare, surnamed il Galanino, a Bolognese painter; born 1578; died 1638. He studied with his relatives, the Caracci, under whom he distinguished himself as a historical painter. In after-times, however, circumstances compelled him to attend almost exclusively to portraits.

ALO'JA, Giuseppe, a Neapolitan engraver of the eighteenth century.

ALOPÆUS, David, a younger brother of Maximilian, born at Wiborg in 1769. He was successively ambassador from the court of Russia at Stockholm and Berlin, and died in the latter city in 1831.

ALOPÆUS, Maximilian, a Russian diplomatist, born at Wiborg in Finland in 1748. He was appointed by Catherine II. minister plenipotentiary to the court of Prussia. Subsequently to the treaty of Tilsit, he visited London as envoy extraordinary at the British court. He died at Frankfort in 1822.

ALOS, Johannes, a Spanish physician, resident in the latter part of the seventeenth century at Barcelona, where he was professor of anatomy and pharmacy.

ALOYSIUS, Gonzaga, was born at Mantua in 1568. He was the son of the marquis of Castiglione, and is commemorated by the church of Rome on June 21, because, on that day, in the year 1591, he fell a victim to his zeal in visiting the sick during a pestilence at Rome.

ALPAGO, Andrea, an Italian physician, a native of Belluno, lived in the sixteenth century, and wrote several works, relating chiefly to the theory and practice of medicine.

ALPAIDE or ALPAIS, surnamed the Beautiful, the mistress of Pepin d'Héristal, mayor of the palace to Thierri II., king of France, in the eighth century. She was the mother of Charles Martel.

ALP-ARSLA'N, a renowned Eastern warrior, the nephew and successor of Toghrul, sultan of the Seljuks, was born in 1030, and came to the throne in 1063. He showed great wisdom in the choice of his ministers, having soon after his accession raised to power Nizamü-l-Mülk, who is known for his great talents as a statesman and historian. Alp-Arslán soon entered on a career of successful conquest in Asia Minor, having, after several minor achievements, conquered the Greeks in Syria, under the command of Nicephorus Botaniates. But the Emperor Romanus Diogenes having placed himself at the head of his forces, speedily turned the tide of fortune, for, marching into Cilicia, he attacked the Turks when their leader was absent, and totally defeated them. He took advantage of Alp-Arslán's continued absence to carry on his conquests till the Turks were driven beyond the Euphrates; but in 1071, Alp-Arslán opposed the emperor with an army of 40,000, and though the latter was at the head of 100,000 men, yet his authority was so broken by disputes and mutinies among his mercenaries, that he suffered a total defeat, and was himself taken prisoner. Romanus was only set at liberty on the promise of a large ransom, an annual tribute, and the restoration to liberty of all his Mohammedan captives. It does not appear that all these conditions were fulfilled, the emperor having died in the same year. Alp-Arslán was assassinated in 1072 by Berzem, a rebellious subject, who, when brought before him a prisoner, stabbed him on his throne.—J. B.

ALPEDRINHA, D. Jorge da Costa, cardinal, and archbishop of Lisbon, born at Alpedrinha, in Beira, about 1406, was of a noble family, and possessed considerable wealth. He was

first bishop of Evora, from which he was preferred to the archiepiscopate. He died at the advanced age of 102.

ALPETRAGIUS, an Arabian of Morocco; flourished about the middle of the twelfth century; celebrated for a new physical theory of the celestial motions. His idea was that the stars move in spirals—thus representing or rather combining both their proper and diurnal motions.

ALPHANUS or ALPHANI was a physician of Salernum, in the sixteenth century, and author of a work on the subject of the plague and other pestilential diseases.

ALPHARABIUS, Jacobus, an antiquarian of Leonessa in the kingdom of Naples, in the beginning of the 18th century.

ALPHEGE, also Elphege, St., and archbishop of Canterbury, was a monk of extreme strictness and holiness of life. Called to preside over the great monastery at Bath, he distinguished his rule by the suppression of many irregularities. St. Dunstan was so impressed with his value, that he procured his appointment to the see of Winchester A.D. 984, whence in 1006 he was translated to Canterbury. He received his pall at Rome, and on his return held a national synod, 1009, in which the observance of Friday as a weekly fast was confirmed, a decree which is embodied in the present English Prayer Book. When Canterbury was besieged by the Danes, the primate did not abandon his flock, but remained at his post, animating and encouraging the defenders. On the capture of the city he was taken prisoner, confined for several months, and cruelly massacred in the 59th year of his age. The date of his martyrdom is April 19, 1012, on which day he is commemorated in the English and Roman calendar.—J. B., O.

ALPHEN, Daniel van, a Dutch lawyer and author. He was professor of canon and civil law in the university of Leyden. He was born in 1713, and died in 1797.

ALPHEN, Jerome van, a Dutch theologian, born in 1700, was protestant minister successively at Nieuw Loosdrecht, Leeuwarden, and Amsterdam, and died in 1758.

ALPHEN, Jerome van, a Dutch poet. He was born at Gouda in 1746; died at the Hague in 1803.

ALPHEN, Jerome Simon van, a protestant theologian, born at New Hanau, 1665; died 1742.

ALPHERY, Nicephorus, a clergyman of the church of England in the seventeenth century, said to have been descended from a branch of the imperial family of Russia; but this is doubtful. He held the living of Wooley in Huntingdonshire, but was ejected from his charge during the Commonwealth. He lived to resume his duties after the Restoration.

ALPHÉUS, a Greek engraver, who lived in the first century.

ALPHÉUS, a Greek poet, a native of Mitylène, who flourished in the Augustan age.

ALPHIUS, Avitus, a Roman poet, who lived probably in the reign of Tiberius. His works are lost, with the exception of six verses to which his name is attached, and which are preserved in the "Anthologia Latina."

ALPIN, the last of the Scoto-Irish kings, who reigned over the western district of Scotland before the union of the Picts and Scots. He reigned from 833 to 836, was distinguished for his warlike spirit, and at last fell fighting against the Picts between the rivers Ayr and Doon.

ALPINI, Prospero, rendered in Latin Prosper Alpinus, a celebrated botanist and a physician, was born at Marostica in the north of Italy, 23d November, 1553. He was educated at the university of Padua, where he prosecuted his medical studies with zeal, and took the degree of doctor of medicine in 1578. He entered on the practice of his profession as a physician, but afterwards devoted his attention chiefly to botany. As physician to the Venetian consul, Alpini visited Egypt, where he spent three years. He became acquainted with the plants of the country, and afterwards published a work on the Egyptian Flora. He returned to Venice in 1586, and was appointed physician to the prince of Melfi. He was subsequently appointed professor of botany at Padua, and continued to discharge the duties of that office until 1617, when he died in the 64th year of his age. He published works on exotic plants, on the balsam plant, and on rhubarb. The genus Alpinia was named after him by Linnæus.—J. H. B.

ALPRUNUS, Johannes Baptista, a German physician. He practised medicine at Vienna, where he held the office of physician to the Empress Eleonora, wife of Leopold I.

ALPTEGHIN, the Turkish slave of Ahmed, second sultan of the race of Sàmàn. Having been freed by his master, he attained rank in the army, amassed great wealth, and became governor of Khorássán. He subsequently headed an insurrection against the reigning sultan, and, aided by a large army, took possession of Ghuznee, which he retained till his death in 975–6. His son-in-law and successor, Subekteghin, was father of the celebrated Mahmud the Ghuznevide.—F.

ALQUIÉ, François Savinien d', a French writer of the 17th century; author of several works, chiefly historical.

ALQUIER, Charles-Jean-Marie, a French diplomatist, born at Talmont in the department of La Vendée in 1752. In 1789 he was mayor of Rochelle, and under the National Convention in 1792, the Directory in 1799, and, subsequently, the Consular Government of France, he was ambassador successively in Bavaria, Madrid, Florence, Naples, Rome, Stockholm, and Copenhagen. He died in 1826.

ALRAKI, R. Joshua Ibn Vibesh, a Spanish rabbi of the 12th or 13th century, and author of a herbal in Arabic.

ALS, Peter, a Danish portrait and historical painter; born at Copenhagen in 1725; died in 1775.

ALSACE, Charles Alexandre Mark Marcellin, also nephew of the Cardinal d'Alsace. He was a marshal of France, and died by the guillotine at Paris in 1794.

ALSACE, Philippe Gabriel Maurice d', nephew of the cardinal. He died at Paris in 1802.

ALSACE, Thomas-Alexandre-Mark d', also nephew of the cardinal; prince of Chimay, grandee of Spain, and colonel of the grenadiers of France. He fell at the battle of Minden.

ALSACE, Thomas-Louis d' Henin-Lietard, Cardinal d', archbishop of Malines, primate of the Austrian Netherlands, count of Boussu, prince of Chimay; born in Brussels in 1680. He died in 1759, distinguished for devotedness to his duties, and for those virtues suited to his rank.

ALSARIO or ALZARIO, Della Croce Vincenzo, an Italian physician, born at Genoa about the year 1576. His works are numerous, and exhibit much talent and erudition.

ALSCHEIK, Moses, was a rabbi of Galilee, author of commentaries on the Old Testament. He died in 1592.

ALSLOOT, Daniel van, was a Flemish landscape painter, born in Brussels about 1550, and died about 1608.

ALSOP, Anthony, prebendary of Winchester, and rector of Brightwell in Berkshire, was the author of a variety of works exhibiting extensive scholarship and refined taste. He possessed great skill in Latin versification, and many of his poems have been highly esteemed for their ease and elegance. He was accidentally drowned in 1772.

ALSOP, Vincent, a nonconformist divine of considerable learning, the author of a variety of works, the best known of which are replies to Sherlock's treatise "On the Knowledge of Christ," and Stillingfleet's "Mischief of Separation." He died at Westminster in 1703.

ALSOUFY, Abul-Hassan-Abderrahman-ben-Omar, an Arabian astronomer, born at Réï in Hamadan in 903. He wrote several treatises on his favourite science, for the instruction of Sultan Adhad-Eddaulah, at whose court he lived. His death took place in 986.

ALSTED, John Henry, one of the most prolific writers of the seventeenth century, was born in 1588 at Ballersback, near Herborn, in Nassau, where his father was a pastor of the Reformed church; studied at Herborn; received there, in 1608, his first appointment as head-master of the university—pædagogium—and delivered private lectures in philosophy; was made extraordinary professor of philosophy in 1610, and ordinary professor of the same in 1615, after declining invitations to Wesel and Hanau, and another to enter the service of John Sigismund, elector of Brandenburg. In 1618 he was sent by the counts of the Wetteran to the synod of Dort. In 1619 he was made professor of theology at Herborn, and on Piscator's death in 1626, succeeded him in the principal theological chair. In 1629 he accepted a theological chair in the newly-erected university of Weissenburg in Transylvania, where he continued till his death on 8th November, 1638. Adelung gives the titles of upwards of sixty-two works which Alsted published on various subjects of theology, philosophy, and chronology; nor is the list complete. He chiefly employed himself in reducing the sciences of his day to methods and compends. His "Encyclopædia Philosophica" (Herborn, 1620, 4to), containing an abridged view of the knowledge of his age, was received with much favour, and was twice reprinted.

His "Encyclopædia Biblica" was based upon the false principle, afterwards revived by Hutchinson, that the Scriptures contain the first principles of all science and art. His treatise, "De Mille Annis," embodied millennarian views, and fixed the commencement of the personal reign of Christ on the earth for the year 1694. By an anagram of his name, his contemporaries honoured him with the appellation of "Sedulitas." His writings have long been destitute of all interest and value, save as showing the state of knowledge in his time.—P. L.

ALSTON, Charles, a Scotch physician and botanist, was born at Eddlewood, in the west of Scotland, in 1683. His father was allied to the noble family of Hamilton. Young Alston pursued his studies at the university of Glasgow, and afterwards visited the continent. On the death of his father, he resumed his medical studies at Glasgow, and was patronized by the duchess of Hamilton. At the age of thirty-three he went to Leyden, to attend the lectures of Boerhaave. He remained there for nearly three years, and took the degree of M.D. At Leyden he became acquainted with Dr. Alexander Monro, who was afterwards professor of anatomy and surgery in the university of Edinburgh. On his return to Edinburgh, Alston gave instructions in botany in the king's garden at Holyrood, which was under the charge of the duke of Hamilton, hereditary keeper of the palace. On the 17th March, 1738, Alston was appointed professor of botany and materia medica in Edinburgh. He delivered two courses of lectures annually; one on botany, and another on materia medica. He was laborious in the discharge of his duties, and devoted his attention specially to medicinal plants. He published an introduction to botany, under the name of "Tirocinium Botanicum," in which he gives, first, a general dissertation on the study of botany, with a view of the classifications of Tournefort and Linnæus; second, elements of botany after Linnæus's "Fundamenta Botanica;" third, the names of plants, chiefly medicinal, cultivated in the Edinburgh Botanic garden, and used for demonstration. At the time of Alston's appointment to the chair, the sexual system of Linnæus was promulgated, and it seems to have been strenuously opposed by many cultivators of botany, and by Alston among others. He wrote a paper in Latin on the sexes of plants in his Tirocinium, which was afterwards translated by himself, and published in the Edinburgh Physical and Literary Essays for 1771. In this paper he opposes the Linnæan views, and states that, in spinage, hemp, and other diœcious plants, perfect seed can be produced without the contact of pollen. Alston wrote a valuable work on materia medica, in which he corrected many errors relative to species and the medicinal properties of plants. This work was published after his death by Dr. John Hope. In the Edinburgh Medical Essays, Alston wrote dissertations on tin as an anthelmintic, and on opium. In 1752 he published a dissertation on quicklime and lime-water as lithontriptic remedies, &c. He died on 22d November, 1760, at the age of 77.—J. H. B.

ALSTON, William, a native of the United States, exercised landscape painting with considerable success. He studied at Rome, where he executed some very good pictures, and wrote an interesting handbook on landscape painting. Died in 1830.

ALSTORPH, Johannes, a Dutch antiquary, born at Groningen about 1680. He died in 1719.

ALSTROEMER, Claclas d', a Swedish naturalist, was born on 9th August, 1736, at Alingsas. He studied under Linnæus, and devoted his attention in part to botany. He travelled over Europe, and made a small collection of plants. Linnæus notices him as a contributor to his Species Plantarum; and he named a genus Alstroemeria after him. He died at Gasewadsholm on 5th March, 1796.—J. H. B.

ALSTROEMER or ALSTROEM, Jonas, a native of Alingsas in Sweden, born in 1685. After undergoing a great variety of adventures, he succeeded, by his indefatigable energy and enlightened patriotism, in conferring very great advantages on his native country, by introducing numerous improvements in its woollen manufactures. He ultimately attained well-merited distinction, and died at Stockholm in 1761.—F.

ALT or ALTZIUS, Elias, a German historical and portrait painter of Tübingen, in the second half of the 16th century.

ALT, Francis-Joseph-Nicolas, Baron d', a Swiss historical writer, born at Friburg in 1689. He died in 1771.

ALTANI, Antonio, an Italian prelate and diplomatist. He was appointed bishop of Urbino in 1436, and performed some important political duties as papal nuncio.

ALTANI, Antonio, surnamed the Young, a poet of the same family as the preceding, born in 1505. He studied at Padua, and became intimate with many of the most remarkable scholars of his age. He died in 1570.

ALTANI, Enrico, surnamed the Elder, an Italian dramatist of the seventeenth century.

ALTANI, Enrico, the Younger, an Italian author, who lived about A.D. 1700.

ALTAPHLISI, Hobaisch, a Jewish physician, who flourished before 1535, and whose writings are preserved in the Bodleian library at Oxford.

ALTARDJEMAY, an Arabian, who lived in the ninth century, and who was commissioned by the caliph Vatek to explore Tartary and the regions north of the Caspian. The narrative of his journey abounds in fables.

*ALTAROCHE, Marie Michel, a French literary character, born in 1811. Having been originally destined for the bar, he embraced the profession of journalism after the Revolution of 1830, and was connected with many of the leading Parisian papers; was one of the originators, and for fourteen years the principal editor of the Charivari, the Punch of France. He produced a number of novels, songs, political works, &c. In 1850 he became manager of the Odeon theatre.—J. W. S.

ALTDORFER, Albert, a Bavarian painter and engraver, was born at Altdorf, near Landshut, in 1488, and died at Regensburg in 1538. He is considered the best pupil of Albert Durer, and executed many important works, amongst others the "Battle of Arbela," now in the Pinacotheca at Munich.

ALTEN, Karl August, Count of, a Hanoverian officer, born at Burgwedel in 1764, served with distinction in the Peninsula under Wellington, and died at Botzen in 1840.

ALTENBURG, Michael, a Lutheran divine, musician, and poet. Died in 1640.

ALTENSTEIG, Johann, a Roman catholic theologian of Southern Germany, flourished in the sixteenth century, and held a professorship in the university of Tübingen.

ALTENSTEIN, Karl, Baron von, minister of public instruction in Prussia, was born at Anspach in 1770, and died at Berlin in 1840. He served with great zeal and ability as a statesman and financier, co-operating with Niebuhr, Stägemann, the Humboldts, &c. His leisure was devoted to literary and scientific pursuits. He took a leading part in the foundation of the universities of Berlin (1809) and of Bonn. The last twenty-three years of his life were more particularly devoted to the superintendence of the educational system of Prussia, which owes to him many of its most admirable features.—J. W. S.

ALTER, Franz Karl, a distinguished scholar, born in 1749; died at Vienna in 1804. He published an edition of the New Testament, with various readings, the text being that of the Codex Vindobonensis in the imperial library. The work, though of no great critical value, was very carefully and skilfully executed.

ALTHAMMER, Andreas, a protestant theologian of Germany, was born at Brenz in Suabia in 1498, and died at Jagerndorf in Upper Silesia in 1564.

ALTHEN, Ehan, a Persian, was born in 1711, and died in 1774 in France, into which country he had introduced the cultivation of madder. He had in early youth been sold into slavery in Asia Minor, in consequence of the Affghan invasion of Persia, and had been employed in the cultivation of madder. He at length escaped, carrying with him some of the seed of this valuable plant, the exportation of which was forbidden on pain of death, and took refuge with the French consul, by whom he was forwarded to Marseilles. It is to be regretted that a man who had enriched France to such an extent, should have been permitted to die in poverty and neglect. A marble monument was erected to his memory in 1821, on the very day when his only daughter perished in an hospital!—J. W. S.

ALTHOL, Ludwig Christoph, was born at Detmold, 1758, studied at Halle and Göttingen, became physician to the king of Saxony, and died, 1832, leaving several medical works.

ALTHUSEN, Johann, was born in 1557 at Embden, studied jurisprudence at Basle, became professor of civil law at Herborn, and died in 1638. He defended the civil and religious liberties of his native town, of which he had been chosen syndic, against the counts of East Friesland. He protested against trials for witchcraft, then very numerous. In his political writings he maintains that the sovereignty resides in the people

alone, and that kings are simply magistrates, who, may be deposed and put to death in case of misconduct.—J. W. S.

ALTICOZZI or ALTICOTIUS, Lorenzo, a learned jesuit, born at Cortona in 1689; died 1777; wrote against Beausobre's history of Manichæism.

ALTILIO, Gabriello, an Italian poet of the fifteenth century, the exact time and place of whose birth are unknown. He resided at Naples, then the focus of European intellect, and wrote some admirable poems in the Latin tongue.

ALTING, Heinrich, a celebrated theologian of the reformed church of Germany, was born at Embden in 1583. He was the third son of Menso Alting, a zealous champion of the protestant church in East Friesland. He studied first at Groningen, and then under Piscator at Herborn. In 1608 he became tutor at Heidelberg of Prince Frederick, afterwards elector of the Palatinate and king of Bohemia, to whom he was devotedly faithful, and by whom he was repaid with an unchanging attachment. In 1612 he accompanied the young elector to England, on occasion of his marriage with the Princess Elizabeth; and, on his return to Heidelberg in 1613, was made professor of theology, and rector of the Collegium Sapientiæ of that city. In 1618 and 1619 he took part with his colleagues, Scultetus and Tossanus, in the synod of Dort, where he distinguished himself by his learning. At the sack of Heidelberg by the Austrian troops under Tilly, Alting narrowly escaped being put to death by an Austrian officer, who came in quest of him into the house where he had taken refuge. After a short stay at Schorndorf in Wurtemberg, he was compelled, in 1623, to remove with his family to Embden, where he had the offer of an appointment as preacher; but he preferred to re-enter the service of his exiled prince, residing now at the Hague, and who appointed him tutor to his eldest son. In 1625 he declined the office of a theological professorship at Franeker; but accepted a similar offer in 1627 from the university of Groningen, where he remained for the rest of his life. He still continued, however, to maintain the closest correspondence with the banished elector, and was in the habit of paying him a yearly visit. Among other labours, he took part in a new Dutch translation of the Scriptures, which was undertaken by order of the synod of Dort. He died on the 25th August, 1644. His writings evince profound learning. In the department of Hebrew he was particularly eminent, and contributed much to promote those Oriental studies for which his age was so distinguished. The great Orientalist, John Heinrich Hottinger, was one of his scholars. His most important writings were the following, all posthumous:—"Scripta Theologica Heidelbergen sia," Friburg, 1646; "Exegesis Augustinæ Confessionis," Amster., 1647; "Theologia Historica," Amster., 1664; "Historia Ecclesiæ Palatinæ," Francf., 1701.—P. L.

ALTING, Jacob, a distinguished Hebraist and theologian of the Cocceian school, and son of Henry Alting, was born at Heidelberg in 1618. He was still a child when the sack of Heidelberg by Tilly drove his parents into exile. He studied theology and the learned languages at Groningen, Leyden, and Utrecht, and repaired to Embden to enjoy the instructions of Gumprecht Ben Abraham, a learned Jewish rabbi. In 1640 he made a journey to England, when he made many learned friends in London and Oxford, and took orders in the church of England with a view to settle in the country. But in 1643 he gave up this design, and accepted a professorship of Hebrew and the Oriental languages in Groningen. He had for one of his colleagues in the theological faculty, Samuel des Marets (Maresius), with whom he had the misfortune to become involved in a bitter controversy, which continued for many years. Maresius was strongly addicted to the scholastic method of teaching theology, while Alting was a Cocceian in his principles and views. Maresius accused his young colleague of rationalism and heresy. The curators of the university were obliged to interfere, and enjoin silence upon the disputants. The university of Leyden absolved Alting from the charge of doctrinal error; but he continued to be regarded with suspicion all his life by the anti-Cocceian party. He died at Croningen in 1679. Next to the Buxtorfs, he was one of the most distinguished promoters and professors of Hebrew and Oriental learning of his age. He was so much addicted to rabbinical studies and opinions, that he was spoken of as half a Jew. He kept up an extensive correspondence with the learned men of his time. His collected works were published after his death by his pupil and friend, Balthasar Becker, reformed preacher at Amsterdam, in 5 vols. folio. In his work on Hebrew punctuation, entitled "Fundamenta Punctationis Linguæ Sacræ," he brought forward a new theory on the quantity of Hebrew vowels, called the "Systema duarum morarum," afterwards further developed by Danz, but which failed to commend itself to the judgment of later grammarians. His grammatical works on the Hebrew, Chaldee, and Syriac languages were long in use in the universities of Holland, but are antiquated and obsolete.—P. L.

ALTING, Menso, a Dutch topographer and antiquarian of the 17th century, author of several topographical works.

ALTISSIMO, or Cristoforo Fiorentino, an Italian improvisatore of the fifteenth century.

ALTISSIMO, Cristofano, dell'. See Papi.

ALTMANN, Johann Georg, a geographer, historian, and antiquarian of Aargu in Switzerland, who lived in the first half of the eighteenth century.

ALTO, a Scottish monk and missionary of the eighth century, who travelled into Bavaria, and founded a monastery, which was endowed by king Pepin, and dedicated to Boniface.

ALTOFER, Christ., a German divine and writer, born at Heersbruck in 1606; died in 1660; author of a commentary on several of Paul's Epistles.

ALTOMARI, Antonio Donato, an Italian physician of the sixteenth century, who appears to have suffered much persecution at Naples, his native city. He has left a number of works containing nothing very original or important.

ALTOMARI, Giovanni, the son of the preceding, practised medicine at Naples towards the end of the sixteenth century. He published an edition of the works of his father.

ALTOMONTE, Martino, a historical painter, born at Naples in 1657, of German parents, his real name being Hohenberg. He studied at Rome under Gian Battista Gauli, then proceeded to Poland, where he worked for some time for King Sobieski, and ultimately settled at Vienna, where he died in 1745.—R. M.

ALTON, Joseph Wilhelm Edward d', a German archæologist and naturalist, was born at Aquileia in 1772, and after residing for a long time near Weimar and at Würzburg, and travelling in several countries of Europe, was appointed professor of archæology at the university of Bonn, where Prince Albert was among the number of his pupils. He died in 1840, leaving a work on comparative osteology, which has been continued by his son, Johann Samuel Edward D'Alton.—J. W. S.

ALTON, Richard, Count, an Austrian general of Irish extraction, who poisoned himself at Trier in 1790, to avoid appearing before a court-martial.

ALTOUVITIS, a poetess of Marseilles, of the 16th century.

ALTOVITI, Antonio, a Florentine theologian, who was born in 1521, was appointed archbishop of Florence in 1548; took part in the council of Trent, and died in 1573.

ALTSCHUL, Elias, the leader of the homœopathic party in Austria, was born at Prague in 1812.

ALUNNO, Francesco, a caligraphist of Ferrara, who lived in the earlier half of the sixteenth century.

ALUNNO, Nicolo, an Italian painter of the fifteenth century, born at Foligno, and flourishing about 1480. He only worked in distemper, and left several pictures in which the truthfulness of design is highly remarkable. He enjoyed the greatest consideration during his time.—R. M.

ALVA or ALBA, Ferdinand Alvarez of Toledo, Duke of, a Spanish general, distinguished under Charles V. and Philip II., born in 1508, was descended from a family of Castile, illustrious in the wars of Spain for several generations. He was only two years old when his father Garcias de Toledo fell in battle against the Saracens, and his education was therefore superintended by his grandfather, who sent him to the army at the age of sixteen. He fought under the Emperor Charles at Pavia, and followed him to Algiers. He defended Perpignan against a six months' siege by the French, under the Dauphin, and at last repelled the enemy. This exploit established his fame, and from that time important trusts were committed to him. As generalissimo of the imperial forces, he attended his master in the war in Germany against the Lutheran princes of the empire, and there, while displaying great military talent, he at the same time gave indications of that cruelty and fanaticism for which he afterwards became so noted. For example, he strongly advocated the death of the conquered elector of Saxony, and when at Wittemberg, proposed to the emperor to open the grave of Luther, and burn the bones of the heretic.

But it was under Philip that Alva's name became most prominent in Spanish history. He had much in common with that tyrant, and proved an acceptable adviser and well-qualified assistant in his schemes for the attainment of absolute monarchy, and the suppression of heresy throughout his dominions. At the time of Philip's accession, Alva was conducting a war against Pope Paul IV., who had entered into an alliance with Henry of France, for the invasion of the Spanish dominions in Italy. In this campaign he was successful, and twice the city of Rome itself lay at his mercy; but either his own reverence for the sacred capital, or the instructions of the king, kept him from leading his armed forces within the gates. He concluded a peace with the pope in 1557, and subsequently attended as Philip's plenipotentiary, in concluding the treaty of Chateau Cambresis, which he afterwards cemented by negotiating the marriage of Philip with the sister of the French king. This treaty contemplated not so much peace between the contracting powers, as combined efforts for the suppression of the protestant cause in Europe. To this object Alva resolutely applied himself, and there can be little doubt that the severe measures now adopted against the protestants in France, and even the massacre of St. Bartholemew itself, are to be attributed mainly to his advice.

Meanwhile, in the Low Countries, matters were going ill for the cause of Spanish monarchy and the church of Rome. The Guesen League had been formed to resist Spanish innovation. The chief nobles, William of Orange, and the Counts Egmont and Horn, showed themselves little disposed to strengthen the hands of the duchess of Parma, against the demands of their countrymen, while the common people were forming themselves into bands of image-breakers, entering the churches, and despoiling them of their ornaments. Alarmed by these commotions, the duchess sent an earnest request for her royal brother to visit the provinces in person. He professed that it was his intention to do so, but resolved instead to send Alva at the head of an army to chastise the rebels. His approach spread terror among all classes of the inhabitants; even the regent sought to prevent the entry of his army. But he produced his commission, giving him sole power in military matters, and intimated to her that he had further instructions which he could produce if occasion required, investing him with still more absolute authority. William of Orange had wisely fled at the approach of his old enemy, but the Counts Egmont and Horn, who had all along shown more loyalty than their friend, sought to win the favour of government by remaining. These nobles were received by Alva with an appearance of goodwill, which, however, he did not long maintain; for shortly after his arrival, at a feast in Kuilemberg House, where he had taken up his residence, they were arrested at his command, and cast into prison. On the pretext of inquiring into the late disturbances, Alva instituted a tribunal of twelve persons, chiefly Spaniards, which he named "The Court of Tumults," but which speedily merited the name given to it in history of "The Bloody Tribunal." Thousands of those suspected of heresy, or who had in any way been connected with the Guesen league, as well as those more immediately concerned in the late insurrections, were brought before it, and with scarcely the show of justice, condemned to die. Vast crowds fled in terror from the country, and the duchess, weary of the appearance of power which she no longer possessed, asked and obtained from Philip her recall from the regency. Her presence had been some check on Alva's cruelty, and her departure was the signal for persecution more severe than ever.

Meanwhile the population of the northern provinces had taken up arms against the oppressor, and the Prince of Orange, and his brother Count Louis of Nassau, had levied an army in Germany for the purpose of rescuing their country from the tyranny of Alva, and on one occasion the count gained a victory over the Spanish forces sent to oppose him. This defeat exasperated the duke, and hastened the death of the unhappy Counts Egmont and Horn, who had been condemned on a charge of treason. Immediately after their execution, Alva proceeded against the two brothers, and this time succeeded in repelling them, and at length in reducing the province to submission. Emboldened by success, he proceeded to further arbitrary measures, burdening the inhabitants with taxes, for the support of the very army which had been to them such a scourge. These oppressions raised further rebellion, and afforded the Prince of Orange and Count Louis an opportunity of making another effort to restore the liberties of their country. Alva so far succeeded in repelling them once more; but it became evident to Philip that it was impossible to carry out the projects for which his chosen plenipotentiary had been sent; the duke was therefore recalled in 1573. He left the Netherlands with the boast that, during the six years of his vice-royalty, 18,000 persons had perished on the scaffold, besides the multitudes that had fallen before his troops in battle, or were murdered by them in cold blood. Soon after his return to Madrid, he lost the favour of Philip, because he defended his son, who had been guilty of seducing a lady of high rank at court. He was banished to his castle of Uzeda, where he remained an exile, till, in 1582, Philip required his services to lead the land forces in the invasion of Portugal. This trust he executed with great success, and in less than three months completely conquered that country. This was his last campaign, for he died in the same year at the age of seventy-four.—(*Biog. Univ.*, *U. K. Society's Biog. Dict*, Schiller's *Revolt of the Netherlands.*)—J. B.

ALVARA'DO, Alonzo de, a captain who served under Cortes in Mexico, and after the conquest of that country joined the army of Pizarro in Peru. He held for a time the superintendence of the new city of Truxillo, and afterwards led a force sent to reduce the Chachapoyas, among whom he founded the settlement of San Juan de la Frontera. During the unfortunate disputes between Almagro and Pizarro, he stood firm in defence of Pizarro; and we hear of his defeat and imprisonment, and of a remarkable escape which he effected from his prison in Cuzco to Lima. In many of the rebellions which occupy the history of Peru during that unhappy period, we find Alvarádo engaged in opposing the insurgents. The last record we have of him is of a defeat which he sustained near the Apurimac, when attempting to quell the rebellion led by Hernandez Giron.—J. B.

ALVARA'DO, Pedro de, the most noted of the Alvarados, whose names appear so frequently in the annals of Spanish discovery and conquest in America during the sixteenth century, was born at Badajoz, in Estremadura. We first hear of him sailing with Gijalva in the exploring expedition sent by Velasquez, along the coast of America, and returning with the report of the districts visited, and bearing the first rumours of Montezuma, and the wealth of his Mexican empire. In 1519 he entered on a command under Hernan Cortes in his expedition for the subjugation of Mexico; and when Cortes left to meet the force which Velasquez had sent to dispossess him of his command, the charge of the conquered city and of the person of Montezuma was committed to Alvarádo. A rebellion broke out among the Mexicans during his command, but he was able to resist the insurgents till the victorious return of Cortes. In the disastrous retreat from the city after the death of Montezuma, Alvarádo held a position of great responsibility and danger, and did deeds of wonderful daring, showing at the same time great physical strength. He subsequently served in the conquest of Guatemala, and was appointed by Charles V. to the government of that province, to which the province of Honduras was added. He died in 1541.—J. B.

ALVARES de Lima, the favourite of John II., king of Castile, born in 1388, and named Peter at his baptism. For thirty years he maintained an absolute ascendancy over the king, and was master of the treasury. At length he fell into disgrace, and was beheaded at Valladolid.

ALVAREZ; several medical men of Spain and Portugal bore this name, namely:—Antonio A., professor of medicine at Alcala and Valladolid.—Juan A. Borges, veterinary surgeon to Philip IV. and Charles II. of Spain.—Hernando A. Cabral, died at Santarem, in Portugal, in 1636.—Alvarez de Castro, author of an unpublished work on the principles of medicine.—Didacus Alvarez Chacon wrote on the treatment of pleurisy.—Blasius Alvarez de Miraval, professor of medicine at Salamanca.—Nunez Alvarez wrote on the treatment of wounds.—Pedro Alvarez, a commentator upon Galen and Hippocrates.—Thomas Alvarez, employed by King Sebastian of Portugal to superintend the measures for checking a pestilence which ravaged the country in 1569.—J. W. S.

ALVAREZ, a distinguished Spanish sculptor of modern times, a native of Valencia and established at Rome. Although having enjoyed the highest patronage, he died very poor in 1830. The statue of "Adonis" is considered his masterpiece. He is believed to be nephew or son of Manuel.—R. M.

ALVAREZ, Baltazar, a Portuguese jesuit, employed by the Inquisition to draw up a list of prohibited books. Died 1628.

ALVAREZ, Bernardin de, a Spanish adventurer of the 16th century, who, after various adventures in Mexico and Peru, founded a variety of hospitals in the former country.

ALVAREZ, Emmanuel, a Portuguese jesuit and philologian, born in 1526 in Madeira. Died at Lisbon in 1583.

ALVAREZ, Francesco, a Portuguese monk, the earliest modern traveller who visited Abyssinia. He appears to have been born at Coimbra in the fifteenth century. Helena, empress of Abyssinia, having sent an Armenian priest as ambassador to the court of Portugal, the king Emmanuel dispatched Duarte Galvão on an embassy in return, who died on the journey. Lopez de Sigueira, the Portuguese viceroy in India, intrusted this important mission to Rodrigo de Lima, to whose suite Alvarez was attached as chaplain. The expedition landed at Mesoah, in 1520, and suffered incredible hardships and dangers from the nature of the country, and the savage tribes by which it was infested. On reaching Axum, the capital, they found that the emperor was gone on an expedition into the province of Choa. On their way they visited the magnificent temples of Lalibela, excavated in the solid rock. At last, on the 20th of October, 1520, they reached the camp of the *negus*, or emperor, David. Doubts were raised concerning the power of the embassy, but the prudence of Alvarez completely overcame all the suspicions of the Abyssinian monarch. Everything was arranged satisfactorily; Alvarez was appointed patriarch of Mesoah, and the ambassador was furnished with presents and letters for his sovereign and the pope; when a quarrel among the Portuguese led to their detention for six years. This interval Alvarez devoted to a close observation of the religion, government, and manners of the Abyssinians. At last, in 1526, the embassy was allowed to depart. Lima and Alvarez, after visiting India, arrived safely at Santarem, and delivered their letters to John III. In 1533 Alvarez went to Rome to deliver to the pope the mission with which he had been charged by the Emperor David. The account of his travels was published in 1540, at the expense of the king, and is to this day a valuable authority on the history, ethnography, and even the geology and botany of Abyssinia. The observations of Alvarez, it must be noted, were made before the desolating inroads of the Gallas under Goronha. We have no particulars concerning the death of Alvarez, but he must have reached a very advanced age. The original edition of his work is rare, and the Italian and French versions are very much corrupted. The Spanish version (Antwerp, 1561) is preferable.—J. W. S.

ALVAREZ, Gonçalo, a learned Portuguese jesuit of noble birth, missionary in India, and afterwards in China, where he founded the academy of Macao, was drowned in 1573, on his passage to Japan.

ALVAREZ, John, a Portuguese Benedictine of the latter half of the fifteenth century, abbot of Paço de Souza; shared voluntarily the captivity of Don Fernando, son of Joao I., in Africa, and on his return published an account of the sufferings and the piety of that prince.

ALVAREZ, Manuel, of Salamanca, born in 1729, died in 1797; a sculptor of considerable merit. He is the author of the equestrian statue of Philip V. at Madrid, and of many fine busts for that court. He was president of the academy of fine arts.—R. M.

ALVAREZ, Don Martin, count of Colomera, a Spanish general, in 1794 commander of the army of Navarre and Guipuzcoa, which unsuccessfully opposed the French at Bidassoa, San Sebastian, and Tolosa. Died in 1819.

ALVAREZ, Thomas, a Portuguese writer on canon law, flourished in the seventeenth century.

ALVAREZ DE CASTRO, Mariano, a Spanish general, born in 1775; during the peninsular war was engaged in the defence of Barcelona; assumed the command of Girone, besieged two months by the French; and made the further defence of that place memorable by a display of heroism, which only began to fail when the prevalence of an epidemic was added to the other horrors of the siege. Died in 1810.—J. S., G.

ALVAREZ DE COLMENAR, John, a French writer of the beginning of the eighteenth century, author of "Les Delices de l'Espagne et du Portugal."

ALVAREZ DE CUNHA, a Portuguese author of some note, was born at Goa in 1626, and died at Lisbon in 1690.

ALVAREZ DO ORIENTE, Fernao de, a Portuguese poet of considerable eminence. He was born at Goa in the earlier half of the sixteenth century, and spent his whole life in the East, sharing in the military and naval exploits of his countrymen in those regions under the viceroy Antonio Moniz Barrete. His poetry is chiefly of the pastoral kind, and is remarkable for its harmony and grace.—J. W. S.

ALVAREZ Y BAENA, Joseph Anthony, a Spanish writer, born at Madrid, author of a voluminous account of his native city; died in 1803.

ALVAROTTO, Jacob, an Italian jurist; born at Padua in 1385; died in 1453.

ALVARS. See Parish.

ALVARUS, Paulus, a Spanish writer, born at Cordova; died in 861.

* ALVENSLEBEN, Albert, Count d', represented Prussia at the conference of Dresden in 1850; born in 1794.

ALVENSLEBEN, Charles-Gebhard, a Prussian general; born in 1778; died in 1831.

ALVENSLEBEN, Phillip Charles, Count d', a Prussian diplomatist and minister of state for foreign affairs; born in 1745; died at Berlin in 1802.

ALVES, Robert, a Scottish poet, author of a collection of odes and elegies, which appeared in 1782, and of two poems, "Edinburgh" and "The Weeping Bard," published in 1789, was born at Elgin in 1745. He left at his death, in 1794, a number of pieces in MS., which were published in 1801, with the title, "The Banks of the Esk, and other Poems."—J. S., G.

ALVIANO, Barthelemi, a Venetian general, born towards the middle of the fifteenth century, commanded the army which annihilated, in 1508, that of the Emperor Maximilian; was taken prisoner in the following year at the battle of Agnadel, which he had precipitated by an attack on the French lines contrary to the orders of Petigliano, commander-in-chief; was set at liberty in March, 1513, and in October of that year encountered unsuccessfully a Spanish army returning laden with spoil from the Venetian territories; recovered his reputation by a series of victories over the Austrians, and by his share in the battle of Marignan, where the Swiss, opposed to the army of Francis, suffered a great defeat. Died in 1515.—J. S., G.

ALVINCZY or ALVINZY, Joseph, an Austrian field-marshal, born in 1735; engaged in active service at fifteen years of age, distinguished himself in the rank of major at Torgaw and Toplitz; was named major-general by Joseph II. in reward of his services during the war for the succession of Bavaria, and after his campaign, under Landon, against the Turks, was promoted to be lieutenant field-marshal. Actively employed against the French in 1792 and 1793, he shared the Austrian victory of Nerwinde and the defeat of the duke of York at Hondstchoot; was wounded in 1794, in his defence of the fortress of Landrecies; repaired to Italy shortly after, in the hope of re-organizing the Austrian army, demoralized by successive defeats; but encountering Buonaparte at Arcole and Rivoli, lost his entire army, and was generally, though absurdly, accused of treachery. Named commander-in-chief of Hungary in 1798, and in 1808 field-marshal, Alvinczy continued to be a favourite at court till his death in 1810.—J. S., G.

ALVINZI, Peter, a Hungarian theologian, author of some polemical works, and of a series of sermons; born in Transylvania; died at Cassovie in 1646.

ALVISET, Benoit, a French Benedictine monk, author of a treatise on the privileges of convents; died in 1673.

ALWATHICK, Billah, an enlightened caliph of Bagdad, son of Almutasem, whom he succeeded in 842; died in 847.

ALXINGER, John Baptist d', a German poet, born at Vienna, author of two volumes of occasional verses of no great merit, and of two poetical romances, more favourably known, died in 1797.

ALYATTES, king of Lydia, from 618 B.C., reigned fifty-five years, almost incessantly engaged in warfare. His chief adversaries were the Medes, with whom he carried on a five-years' war, that was terminated in a remarkable manner—An eclipse of the sun, predicted by Thales the Milesian, fell on the Lydians and Medes engaged in battle, and both armies regarding the phenomenon as a terrible warning from the gods to desist from strife, a peace was concluded, Alyattes giving his daughter in marriage to the son of Cyaxares.—J. S., G.

ALY-CHYR (Emir Nisam-el-hak-Waddin), a Persian vizier and poet, patron of Mirkhond the historian, and of several other celebrated contemporaries, resigned the dignities he enjoyed

under the Sultan Houssein Mirza, to abandon himself to the cultivation of poetry. He collected at Herat a splendid library, and intrusted it to the care of Khondemir. His numerous poems and notices of Persian literature, written in the dialect of the Djagatai, are preserved in the imperial library of Paris. Died at Herat in 1500, at the age of sixty.—J. S., G.

ALYM or HALYM, Gheraï, one of the Tartar khans of the Crimea, reigned three years from the death of Arslan in 1755; continued unsuccessfully the wars of his predecessors with the Nogaïs; excited by excessive imposts a revolt of his subjects, which was headed by his cousin, Kyrm Gheraï; and in October, 1758, having vainly addressed the rebels both with threats and promises, received orders from the Porte to resign his authority into the hands of his cousin. Alym enjoyed the reputation of a talented and accomplished prince.—J. S., G.

ALYON, Peter Phillip, a French botanist, born in 1758, assumed in 1794 the direction of the dispensary of Val de Grace, and some years later, that of the hospital of the imperial guard. He published an elementary treatise on botany, and several other works. Died in 1816.

ALYPIUS, a Greek musician, known as the author of an introductory treatise on music (Εισαγωγὴ μουσικὴ), some fragments of which have been preserved, and from which we learn the old Greek notations, and have some light thrown on the subject of Greek music generally. It is very uncertain in what age Alypius lived; according to some writers he wrote before Euclid. The fragments of his work were published at Leyden in 1616, under the title, "Aristoxenus, Nicomachus, Alypius auctores Musices antiquissimi hactenus non Editi."—J. B.

ALYPIUS of Antioch, an architect, employed by Julian the Apostate towards the middle of the fourth century to rebuild the temple of Jerusalem, was scared from the attempt, as he declared, by fires issuing from the ground. He was put to death some years afterwards on an accusation of practising sorcery.

ALYPIUS, Lionitas, a saint of the Romish church, born at Adrianople about A.D. 600; a severe ascetic.

ALZATE Y RAMIREZ, Joseph Anthony, a Mexican astronomer and geographer of Spanish origin, correspondent of the Academy of Sciences of Paris, to which he dedicated numerous astronomical reports, a series of letters on natural history, and several charts. Died in 1795.

AMAC or AMIK BOKHARI, Abul Naghib, a Persian poet of the eleventh century, favoured during his long life by the princes of the powerful dynasty of the Seldjoukides, became president of an academy founded by one of these, Khéder-Khan, and in that station enjoyed riches and celebrity. His elegies are admired by all readers of Persian literature.—J. S., G.

AMADE', Ladislas, Baron d', a Hungarian poet, born in 1703; died at Felbar in 1764.

AMADEI, Girolamo, an Italian priest, professor of theology at Boulogne, and vicar-general of the order "dei servi di Maria Vergine," preached in Germany by authority against the doctrines of Luther, and published a work on the immortality of the soul, in which he denounced the reformer. Died in 1543.

AMADEI, Stefano, an Italian painter, born at Perugia in 1589, died in 1644. Although a pupil of Giulio Cesare Angeli of the Bolognese school, he rather inclined to the style of that of Florence. He also cultivated literature with success.—R. M.

AMADEO or AMADEI, Antonio, of Pavia, a sculptor of the Lombard school. He is one amongst the most skilful in treating that kind of bas-relief so peculiar to the period, and of which the façade of the Certosa of Pavia presents so many and such beautiful specimens. The monument of Bartolommeo Colleoni in the cathedral of Bergamo by this sculptor, is justly considered as one of the best works of that time.—R. M.

AMADESI, Dominique, an Italian poet, born at Boulogne; died in 1730.

AMADESI, Joseph Louis, an Italian antiquarian, keeper of the archives of the see of Ravenna; favoured by his position, he published several antiquarian treatises of great research, the most considerable of which were devoted to the elucidation of canon law. Died in 1773.

AMADEUS or AMEDEO, the name borne by nine princes of the house of Savoy.

Amadeus I., reckoned among the ancestors of the house, was the son of Humbert "of the white hand," count of Maurienne, and was living in 1030. It is uncertain whether he survived his father.

Amadeus II., was the son of Oddo, count of Maurienne and Aorta, brother of the preceding. His mother was the Marchioness Adelaide, with whom, after the death of his father and his brother, the Marquis Peter, he was associated in the government. He died before his mother, who lived till 1091.

Amadeus III., grandson of the preceding, succeeded his father Humbert II. in 1103. It is said that it was he who first assumed the title of Count of Savoy; but this much is certain, that he very widely extended his dominions. He joined his nephew, Louis VII. of France, in the unfortunate crusade undertaken by him in 1147, and never again reached his dominions, but died in Cyprus in 1148.

Amadeus IV., was the son of Thomas I., count of Savoy, whom he succeeded in 1233. Like his father, he was a firm adherent of the Emperor Frederick II., and by this policy he succeeded in gaining extended power. His niece Leonora was the queen of Henry III. of England, and his brother Peter was by that prince created earl of Richmond, and built the Savoy house in London.

Amadeus V., surnamed the Great, succeeded his father Thomas II. in 1249. By marriage and successful policy he did much to extend the power of his family, and won for it the title, F. E. R. T. (Fortitudo Ejus Rhodum Tenuit), by his brave defence of Rhodes against the Turks. He died in 1323 at Avignon, whither he had gone to prevail upon the pope to preach a crusade against the Turks.

Amadeus VI., named the Green Count, succeeded his father Aymon in 1334. He was one of the most distinguished princes of his house; and by treaties with the king of France, and the patronage of the Emperor Henry IV., as well as by the almost uniform success of his arms, he nearly doubled his territories in Piedmont, and greatly extended them beyond the Alps. His device was appropriately a running stream, with the motto, "Vires acquirit eundo." He died in 1383.

Amadeus VII., named the Red Count, son and successor of the preceding, was born in 1360. In 1388 he acquired the dominion of Nice by the voice of the assembled citizens, and thus extended the territory of Savoy from the shores of Lake Leman to the Mediterranean sea. He was killed while hunting in 1391.

Amadeus VIII., styled the Pacific and the Solomon of the Age, was the son and successor of the preceding. By purchase, he added to his dominions the county of the Genevois, and several other possessions, and by the death of Louis of Savoy in 1418, his territory in Piedmont was greatly enlarged. In 1416, the Emperor Sigismund elevated Savoy into a duchy, and named Amadeus first duke. His dominions were now so considerable that he was able to take rank among the great powers of Europe; but in 1834, after the death of his wife, he formally ceded his authority into the hands of his son Louis, and retired with six of his chosen knights into a monastery at Ripaille. It does not appear, however, that he denied himself any of his former luxuries, and he seems to have left one place of power only to aim at a higher, for in 1439 the council of Basle, having deposed Eugenius IV., elected Amadeus to the popedom, under the title of Felix V. This election was not confirmed by all the powers of Europe, many of whom still adhered to Eugenius, and, after his death, another pope was chosen, and Amadeus was compelled to abdicate. He died at Lausanne in 1451.

Amadeus IX., grandson of the preceding, succeeded his father Louis in 1465. He was infirm in body, and his reign was but little distinguished, but he has won for himself a name, by his great charity. He died in 1472, and was succeeded by his son Philibert.—J. B.

AMADEUS, Victor, duke of Savoy, and first king of Sardinia. See Victor Amadeus.

AMADOR REBELLO, a Portuguese jesuit, bishop of Oporto, published an account of the labours of some of his brethren in India and China. Died in 1622.

AMADUZZI, John Christopher, an Italian philologist, born at Rimini in 1740, wrote and edited in Latin a number of historical dissertations, in which he displayed great research and some ingenuity. Died in 1792 at Rome.

AMAFANIUS, one of the earliest Latin authors who wrote on philosophy. He introduced the system of Epicurus to the notice of the Romans. We know nothing of him except through a few remarks by Cicero.

AMALAIRE or AMALARIUS SYMPHORIUS, a bishop of Treves of the time of Louis le Debonnaire, by whom he was employed to write on public worship. He left, besides these works, a series of letters and some dissertations on canon law.

AMALARIC, king of the Visigoths, elected at the death of his grandfather Theodoric in 511; married in 526 Clotilde, daughter of Clovis I., and in consequence of a quarrel with that princess, which arose out of their religious differences, was attacked in his capital of Narbonne by her brother Childebert of France, and put to death in 531.

AMALASONTE, queen of the Ostrogoths, daughter of Theodoric I., married to Eutheric, of the family of the Amales, was a widow at the death of her father in 526; and according to the testament of that illustrious prince, was proclaimed regent of the kingdom and guardian of her son Athalaric, then ten years of age. Accomplished in classic literature, and a zealous patron of learning, she surrounded the young prince with instructors the most eminent in art and science, and hoped through these to instil into his mind a reverence for what remained of Roman civilization in Italy, and a distaste for the barbarous manners of his ancestors. She was doomed to disappointment. Athalaric lent an ear to other counsellors than those of his mother's choice, abandoned himself to a course of debauchery, and became a ringleader of sedition. After his death, which happened in 534, Amalasonte, having espoused her cousin Theodat, incurred the resentment of Theodora, wife of Justinian, who incited Theodat to attempt the dethronement of his spouse. A conspiracy was formed, of which Theodat assumed the direction, and, in 535, Amalasonte was barbarously strangled.—J. S., G.

AMALEK, grandson of Esau, by some supposed to have been the father of the Amalekites.

AMALIE, Elizabeth, a landgravine of Hesse Cassel, rewarded at the close of the Thirty-Years' War for her devotion to the protestant party, by a gift of lands and money. Died 1651.

AMALIE, Catherine, a German poetess, daughter of the count of Waldek. Born in 1640; died in 1696.

AMALIE, Anne, a Prussian princess, sister of Frederick the Great, evinced her passionate love of music by the composition of an oratorio, in which she displayed a remarkable knowledge of counterpoint. Died in 1787.

AMALIE, duchess of Saxe-Weimar, born in 1739, administered the affairs of the duchy from the death of her husband in 1758 till 1775, when she resigned her authority into the hands of her eldest son. Her court was the resort of Herder, Goethe, Wieland, and Schiller. Died in 1807.

AMALRIC, Arnaud, a churchman who holds a prominent place in the annals of the crusade against the Albigeois in the thirteenth century. He belonged to the Cistercian order of monks, and, in 1201, was made abbot of Citeaux in Burgundy, and, therefore, head of the order. He was associated with Pierre de Castelnau as papal legate in the south of France, on a mission having for its object the extirpation of heresy among the Albigenses. They tried the force of preaching and argument, but with no success; and when in 1208 his colleague was assassinated by one of the retainers of Raymond VI. of Toulouse, Arnaud became a zealous preacher and leader of the crusade against Raymond and the heretics. In his cruelties and excesses he was supported by Simon de Montfort. It is said that he was present at the battle fought by the kings of Castile, Aragon, and Navarre against the Moors in 1212, at the Sierra Morena and on his return was appointed archbishop of Narbonne. His last public appearance was at the council of Montpelier in 1224, over which he presided, when the complaints of the persecuted Albigenses were heard. He died in the following year.—J. B.

AMALRICH of Bona (Bène), condemned as a heretic by the university of Paris, in 1204. He advocated a species of pantheism, and dealt in spiritualistic interpretations. His bones were dug up and burned in 1209, though he had recanted before his death. Many of his followers, "brethren of the free spirit," suffered martyrdom.—(Mosheim, thirteenth century.)—J. E.

AMALRIC, Ungier d', an ecclesiastic of the 14th century, author of a history of the popes, dedicated to Urban V.

AMALTEO, Pomponio, an Italian painter of considerable merit, born at San Vito in Friuli in 1505; died about 1588. He was a pupil of Pordanone, and excelled for a correctness of design and brilliancy of colouring unfortunately missing in the works of his last years. His two sons Gerolamo and Antonio, but especially his daughter Quintilia, were his successful pupils. This last was very clever in portraits, and also executed several works of sculpture.—R. M.

AMALTHEUS or AMALTEO, an Italian family of litterateurs, settled at Pordanone and afterwards Oderzo:—

Francis, flourished at the end of the fifteenth and the beginning of the sixteenth century. He taught belles-lettres in several towns of northern Italy, and wrote elegant Latin verse.

Paul, brother of the preceding, taught belles-lettres at Pordanone. His Latin poems were printed with the "Asturias," of Riccardo Bartolini. Died in 1517.

Mark Anthony, another brother, left in MS. some Latin epistles descriptive of his numerous journeys. Died in 1558.

Jerome, eldest son of Francis, graduated at Padua, taught medicine and philosophy in that city, and afterwards settled as a practitioner at Oderzo. Died in 1574.

John Baptist, brother of the preceding, studied at Padua, became secretary to the cardinal of Milan, and afterwards to Pope Pius IV., famous for his Latin poems. Died in 1573.

Corneille, another brother, died in 1603. He wrote a poem, printed at Venice in 1572, with the title of "Proteus."

Octavius, son of Jerome, physician, philosopher, and poet. Died in 1626.

Attilius, brother of the preceding, enjoyed the confidence of Popes Gregory XIII. and Clement V., who employed him on several important missions. Died at Rome in 1633.—J. S., G.

AMAMA, Sixtin, a Dutch theologian, born at Franeker in 1593, was appointed to the chair of oriental languages in the university of that town in 1618, and attained considerable repute as a scholar by the publication of a number of works, chiefly controversial. Died in 1629.

AMAMA, a Danish painter and engraver, of the 17th century.

AMAND, James, a French engraver, died at Paris in 1730.

AMAND, a French surgeon, distinguished in obstetrical practice, and author of a work, entitled "Nouvelles Observations sur la Pratique des Accouchements;" died in 1720.

AMANDUS, Æneas Sylvius, a Roman general, who, along with Ælianus, about the year 287, headed a revolt of the provinces between the Rhone and the Loire, and after a short period of triumph, in which he and his compeer aped the majesty of Roman emperors, was beheaded by Maximin.

AMANDUS, the Apostle of Belgium, born at the end of the sixth century, bishop of Maestricht, a noted preacher and worker of miracles; died about 661 in the cloister of Elnon.

AMANIEU, Des Escas, an Aragonese troubadour of the latter half of the thirteenth century. His productions, which consist of two poetical epistles, are without value, except as records of some of the manners and customs of the time.

AMANTHON, Claude Nicolas, a French publicist, born at Villers-les-Ports in 1760; while actively engaged in the duties of various public offices, contributed numerous articles to newspapers and journals, and produced eighteen lengthy dissertations, chiefly archæological and biographical. Died in 1835.

AMAR, J. B. Andre, a French advocate, born at Grenoble in 1750; arrived at Paris in 1792 as deputy to the National Convention from the department of Isere. He was distinguished throughout the Revolution as a tyrant of the most suspicious and bloodthirsty temper. He was a member of the committee of Public Safety, and in 1794 president of the National Convention. Died in 1816.—J. S., G.

AMAR DURIVIER, John Augustine, a French litterateur, born at Paris in 1765; superintended an educational establishment at Lyons, and was afterwards named keeper of the Bibliothèque Mazarine at Paris. The publications of this writer are chiefly compilations for educational purposes. Died in 1802.

AMARA, Sinha, a famous Hindoo poet and grammarian, flourished about the year 50 B.C. He left a great number of works, which, with the exception of his "Amara-Kosha," a Sanscrit grammar and vocabulary, were destroyed by the Brahmins in the fifth century. "Amara-Kosha" was published in 1808 at Calcutta, with an English translation. It is a curious and most valuable work.—J. S., G.

AMARAL, Andres do, a Portuguese chancellor of the order of St. John of Jerusalem; executed during the siege of Rhodes in 1522, for a treasonous correspondence with Sultan Soliman.

AMARAL, Antonio Cætano do, a Portuguese writer, born at Lisbon in 1747, published a voluminous account of Lusitanian customs, "Memorias Sobre a forma do governo l costumes dos povos que habitarao o terreno Lusitano." Died in 1819.

* AMARI, Michele, an Italian author and revolutionary statesman, was born at Palermo in July, 1806. His father was condemned to death in 1822, for his connection with a revolutionary movement, but the punishment was commuted to thirty years' confinement. This did not deter Amari from treading in his father's footsteps. In 1842, when he occupied a government situation at Naples, he published the work by which he is best known, and which has been translated into English by Lord Ellesmere, "La Guerra del Vespro Siciliano." It created considerable sensation, was withdrawn from sale by the Neapolitan government, and its author was forced to seek refuge in France. On the breaking out of the revolution in 1848, he returned to Sicily, and filled various important offices of state up to April, 1849, when he quitted Sicily to live at Paris, and devote himself to literature. Amari has published, besides the work above referred to, various works relating to the period of the Moorish occupation of Sicily, (1857.)—A. M.

AMARITON, Jean, a learned French jurisconsult of the sixteenth century.

AMASA, son of Ithra, an Israelite, and Abigail, daughter of Nahash, sister to Zeruiah, Joab's mother, was made captain of his host by Absalom, when he rebelled against his father. Nevertheless, David, on the death of Absalom, made Amasa captain of the host in preference to Joab, and sent him to assemble troops on the breaking out of the revolt of Sheba, son of Bichri. Amasa's delay in discharging this duty rendered him suspected, and he was slain by Joab on pretence of a friendly interview with him, 1019 B.C.—A. M.

AMASEO, Gregorio, was a scholar of the sixteenth century, father of the more celebrated Romolo Amaseo.

AMASEO, Pompilio, son of Romolo Amaseo, and also a scholar of some note. Died in 1584.

AMASEO, Romolo, a distinguished Italian scholar and orator; born at Udine, in Friuli, in 1489; died about 1552. He was professor of Humanity successively at Padua, Bologna, and Rome. Under Pope Paul III. he also discharged important political functions. Amaseo has left a considerable number of Latin orations, pronounced by him on various occasions, and also Latin translations of Xenophon's Anabasis, and of Pausanias. The latter work has been frequently reprinted.—A. M.

AMASIS, a king of Egypt, who is said to have reigned about six generations before the Trojan war. He was a cruel tyrant, and was dethroned by the Ethiopians under Actisanes.

AMASIS, a king of Egypt in 570–526 B.C., whose reign was remarkable for general prosperity and splendour, and for the wise reforms introduced into the administration of public affairs; more particularly for the removal of the restrictions upon trade and intercourse with foreigners, which had previously existed. Amasis, in accordance with this policy, was very friendly to the Greeks, and gave them the port of Naucratis in the Delta. His wife, Laodice, was a Greek princess of Cyrene. Herodotus tells us of the colossal statues and structures with which this monarch adorned the cities and temples of his realm, works surpassed by those of no other Egyptian king. He died in the 55th year of his reign, just as Cambyses was preparing to invade Egypt.—A. M.

AMASIS, a Persian general under Darius, son of Hystaspes, who distinguished himself by the treacherous stratagem through which he took Barca in the Cyrenaica, in 510 B.C.

AMASTRIS, niece of Darius Codomannus, and a woman of great abilities, became the wife successively of Craterus, one of Alexander the Great's generals; of Dionysius, tyrant of Heraclea; and of Lysimachus. Returning to Heraclea when divorced by the last, she was murdered by her two sons, whom Lysimachus, however, punished by death. (See Amestris.)—A.M.

AMAT, Felix, a distinguished Spanish churchman, born at Sabadell in 1750. He held many high offices, among others the abbacy of St. Ildefonso and the archbishopric of Palmyra. Amat, who mingled a good deal in politics, appears, on the whole, to have sided with the French on their invasion of Spain, though, it may be believed, from pure motives. In 1814 he was among the persons banished by King Ferdinand from Madrid, as having held office under King Joseph. He died in 1824. Amat was a prolific author. His principal work is, "Tratado de la Iglesia da Jesu Cristo," a church history, which was prohibited by the Inquisition.—A. M.

AMATI, the family of Cremona, consisting of three generations, who founded the universal celebrity of that city for the manufacture of violins, and successively practised their craft from the latter half of the sixteenth till near the end of the seventeenth century. Accounts vary as to which were the eldest and youngest of this family; that of M. Fètis, which agrees with the majority, and appears to have been the most carefully compiled, states that Andrea and his younger brother, Nicolo Amati, were the first Italians who made these instruments; the elder devoting himself to the manufacture of violins, while the other constructed violas and basses. Nicolo survived his brother, and was succeeded by his sons Antonio and Hieronimo; these dissolved partnership upon the marriage of the latter, who, in conjunction with his son Nicolo, produced the greatest number of instruments that bear the family name; this Nicolo, the grandson of the original maker, was alive at a very advanced age in 1692. M. Fètis states that, in 1789, an instrument of the kind called Viola Bastarda was in existence, which bore the name of the eldest of the family, and was dated so early as 1551, and that he has seen instruments with his and his brother's names, bearing date from 1568 to 1586. Mr. Dubourg states that some instruments of a large size, and most perfect workmanship, were made by the original brothers in 1570, for the chamber music of Charles the Ninth of France. The instruments of Antonio and Hieronimo are dated from 1589 to 1627. M. Fètis asserts that the Amatis originally copied their instruments from French and from Tyrolese makers, a statement that must be received with caution, since the viol (an instrument with frets like the guitar), which was superseded by the violin, was in common use throughout Europe, until an advanced period in the seventeenth century; and it is therefore unlikely that the violin can have been brought to the perfection of those made by the first Amatis, either in France or in the Tyrol, long before the year 1551. The Amati instruments are distinguished by their beautiful shape and exquisite finish, by their usually small size, by their flatness of model, and by their softness, richness, and sweetness of tone, rather than by their brilliancy and power. Nicolo, the last in the succession, and probably also his father, Hieronimo, increased both the size of the instrument and the convexity of the model, and by this means, we may suppose, augmented the power of the tone. It is considered that the instruments bearing date from 1599 to 1620 are the best this family produced. Straduario, who was not born till 1664, was a pupil of the Amati family, and worked in their factory; and when he was established on his own account, he at first made violins after their model, but soon effected those modifications in it which distinguished his instruments from theirs. We must always believe, however, that it is to his knowledge of the principles he acquired from his famous teachers, and which they seem to have perfectly mastered, that he attained his own eminent success as a maker.

There was also another Amati, named Giuseppe, who lived at Bologna at the beginning of the seventeenth century (possibly a son of the original Andrea), and who made violins and basses, his instruments being famous for the same silvery quality of tone that characterizes those of the whole family.—G. A. M.

AMATI, Cavalier Carlo, one of the most eminent architects of our time, was born at Milan about 1786. He has designed many public and private buildings, churches, &c., his most renowned work being the Rotunda of San Carlo at Milan, but recently completed.—R. M.

AMATI, Girolamo, an Italian scholar of great merit; born in 1768. As librarian of the Vatican he had ample scope for developing his principal talent and favourite pursuit—that of collating and successfully deciphering ancient manuscripts. Many celebrated editors of the classics have been greatly indebted to the labours of Amati. He was the first to adopt and to demonstate the truth of an opinion now pretty generally held, that Dionysius Halicarnassensis, not Longinus, was the author of the "Treatise on the Sublime," so long confidently attributed to the latter. Died 1834.—A. M.

AMATI, Nathan, a Jewish physician, who, towards the close of the 13th century, translated Avicenna into Hebrew.

AMATIUS, Caius, an Italian of low origin, who, on the strength of a pretended relationship with Marius and Cæsar, excited tumults in Rome after the assassination of the latter in 44 B.C. Antony first connived at these disturbances, and afterwards had their author strangled in prison.

AMATO, also AMATUS, a learned and talented monk of Monte Casino, in the eleventh century.

AMATO, Cirtio d', an Italian barber-surgeon, who published a book on surgery in 1671 at Naples.

AMATO, Fra Elia d', an Italian ecclesiastic of the order of the Carmelites; born 1666, died 1747. He was a voluminous author, of more learning and diligence than judgment. One of his numerous works bears the title: "Museum Literarium, in quo pæne omnium scriptorum dubia, supposita, maledica, falsa, fabulosa, satyrica, proscripta, anonyma, suffurata, insulsa, putidaque monumenta, eruditorum criterio strictim expanduntur," (Naples, 1730, 4to.)—A. M.

AMATO, Giovanni Antonio d', called Il Giovane, nephew of Gio. Antonio. He learned painting of Gian Bernardo Lama, of the school of Polidoro of Caravaggio, whose style he imitated. Born 1535; died 1598.

AMATO, Giovanni Antonio d', surnamed Il Vecchio, a Neapolitan painter of the school of Silvestro Buoni, who chiefly treated sacred subjects. Born 1475; died 1555.

AMATO, Giovanni Maria, an Italian jesuit, who wrote on Sicilian antiquities. Born at Palermo in 1666; died in 1726.

AMATO, Giuseppe d', an Italian ecclesiastic, born 1757, died 1832, whose labours as a missionary in Ava were less successful than his studies in natural history. The results of these latter, in the shape of extensive collections, were lost in the Burmese war of 1834.

AMATO, Joannes Carolus, a Spanish physician of the seventeenth century.

AMATO, Leonardus, a Sicilian physician, who wrote in the seventeenth century.

AMATO, Michele d', an Italian ecclesiastic of great erudition. He expended his learning on numerous works of a theological nature, one of which is on the subject, "Quibus de causis in antiquis fidei symbolis Nicæno et Constantinopolitano articulus ille, 'Descendit ad Inferos,' fuerit prætermissus;" published, along with other three dissertations, at Naples in 1728. Born 1682; died 1729.—A. M.

AMATO, Scipione, a skilful Italian lawyer and accomplished linguist of the seventeenth century.

AMATO, Vincenzo, a Neapolitan author, who published, in 1670, a historical work on his native town of Cantazaro.

AMATO, Vincenzo, a Sicilian musician, was born in 1629, and died in 1670. He held the office of maestro di capella at Palermo, and printed several sacred compositions for three, for four, and for five voices.

AMATRICE, Nicola Filotesio dell', a Neapolitan historical painter and architect of distinguished merit; lived for a long time at Ascoli, where he left many works. An "Assumption" and a "Death of Mary," now in Rome, are amongst his best productions. He flourished about 1533.

AMATUS, Lusitanus, a Portuguese Jew, who became eminent as a physician and writer on medical subjects in the sixteenth century. He was one of the earliest anatomists acquainted with the existence of valves in the veins, and some of his works are still considered worthy of being referred to.

AMAURY, in Latin AMALRICUS, of Chartres, a theologian of the twelfth and thirteenth centuries, who taught dialectics at Paris, and who, in commenting on the metaphysics of Aristotle, took occasion to advance the opinion that all things were derived from a primary simple matter, possessing the quality of necessary movement, identical with the Supreme Being, and finally receiving again into itself all the creatures which it had produced. Amaury endeavoured to make his philosophical doctrines tally with the dogmas of the church, but had the mortification to find Innocent III. launching a bull of condemnation against the "Physion," his principal work, in 1204. He was compelled to retract, but it is said the process of denying his conscientious convictions went so much to his heart that he died shortly after.

According to Amaury's theory there were three periods of universal history: the first or Mosaic, corresponding to the first person of the Trinity, God the Father; the second, or Evangelical, specially presided over by the Son; the third, and this period it was which Amaury considered it his mission to initiate, appropriated to the Spirit. During this last, the ordinances of the Christian religion, necessary during the previous period, were to be superseded. His followers, of whom he left a sufficient number to excite the fears of the orthodox, carried the doctrines of their master to an extreme, and suffered severe persecution. Numbers of them were burnt; and, whether owing to the precautions of the church or not, neither the writings of Amaury himself, nor those of David de Dinant, one of his disciples who wrote a defence of him, have come down to us.—A. M.

AMAURY I. became king of Jerusalem on the death of his brother, Baldwin III., in 1165, having previously been count of Joppa and Ascalon. On the invitation of the caliph of Egypt, he undertook two expeditions to that country, in order to aid in resisting the invasion of Noureddin, sultan of Aleppo, one of whose generals was the famous Saladin. In neither of these was the king of Jerusalem particularly successful, nor was he more so when he turned against his former ally, and endeavoured to add Egypt to his own dominions. Egypt fell into the hands of Saladin, and Amaury I., trembling for his own throne, appealed for assistance to the Greek emperor. This he at first obtained, but latterly he had to resist, unaided, the repeated attacks of Saladin. He died in 1173 of extreme fatigue, incurred in one of his campaigns.—A. M.

AMAURY or AIMERY II., called Amaury of Lusignan, was nominal king of Jerusalem from 1194 to 1205. The real masters of the realm during the entire period were the Saracens, to dislodge whom all his efforts were unsuccessful. Amaury II., who was king of Cyprus in his own right, had come to the empty title of king of Jerusalem, through his wife Isabella, widow of Henry count of Champagne.—A. M.

AMAURY, AMALRIC, or AIMERIC, a patriarch of Jerusalem, to whose efforts it was principally owing that Amaury I. was made king. He died in 1180.

AMAYA, a Spanish historical painter of the school of Carducho. He flourished about 1680. Some of his pictures are at Segovia.

AMAYA, Francisco, a Spanish jurisconsult of considerable repute during the first half of the seventeenth century.

AMAZIAH, son of Joash, was king of Judah when Jehoash was king of Israel. He was successful in a campaign against the Edomites, but was defeated and taken prisoner by Jehoash, who plundered the temple, yet seems to have left Amaziah in possession of his throne. Fifteen years after the death of Jehoash, he was slain by conspirators at Lachish, 811 B.C.

AMBERES, Francisco de, a historical painter and sculptor, who worked at Toledo about 1508, under the patronage of Cardinal Ximenes.

AMBERGER, Christoph, a German portrait-painter, born at or near Nürenberg about 1490, and a pupil of the Holbeins. Several of his paintings may be seen in the galleries of Munich, Vienna, and Berlin. Died 1563.

AMBIGATUS, an ancient king of Gaul, said to have reigned in the seventh century before the Christian era. During his reign the population of the country became so numerous, that immense emigrations were organized under his two sons, Bellovesus and Ligovesus.

AMBILLON. See Bouchet.

AMBIORIX, a celebrated Gaulish chief, who offered a formidable resistance to Julius Cæsar. As prince of the Eburones, a Belgic tribe inhabiting the country between the Meuse and the Rhine, he was active in organizing, during the absence of Cæsar in Britain, that extensive conspiracy against the Romans which, in the winter of 54 B.C., burst forth in the attack on the entrenched camp of Quintus Tilurius Sabinus and Lucius Varunculeius Cotta. The attack was repulsed, but subsequently Ambiorix, who was wily as well as brave, contrived to draw this division of the Roman army into an ambuscade, in which it was almost annihilated. Soon after, he instigated the Nervii to attack the winter quarters of Quintus Cicero, which they did without success. Cæsar, deeply provoked at the determined hostility of the patriotic prince, whom he had at first tried to conciliate, marched into the country of the Eburones in his next campaign, and ravaged it with fire and sword, sparing neither sex nor age. The Eburones were swept from the face of the earth, but Ambiorix himself escaped. Nothing further is known of his history.—A. M.

AMBIVERI, Francesco, an Italian author in prose and verse, rector of the Canobian school of Novara. Born at Bergamo in 1592, died in 1627.

AMBIVIUS, Lucius Turpio, a distinguished Roman actor of the time of Terence (195—159 B.C.), and in after times thought worthy of being classed with Roscius.

AMBLEVILLE, Charles d', a jesuit, born at Paris at the beginning of the seventeenth century. He wrote a great deal of ecclesiastical music, some of the most important of which, including a mass for six voices, was published at Paris in 1634 and in 1636.

AMBLIMONT, Fuschemberg, Count d', a French officer of marine, and a writer on naval tactics, who, having joined the Spanish service, was killed in the battle of Cape St. Vincent in 1797.

AMBLY, Claude Jean Antoine, Marquis d', a field-marshal and commander of the order of St. Louis under Louis XV. He was a member of the States-General in 1789, and distinguished himself by his vehement opposition to the revolutionary party. He emigrated, and died at Hamburg in 1797.

AMBODIK, Nestor-Maximovitsch, a Russian physician, was born in 1740 at Veprik, a village in the government of Pultowa, and died in 1812. He studied at the university of Kiev, and afterwards at the military hospital of St. Petersburg, and took the degree of doctor of medicine at Strasbourg in 1776. He became an eminent physician and accoucheur in St. Petersburg, and at the same time devoted attention to botany. Besides medical works, he published "Elements of Botany," and a "Botanical Dictionary."—J. H. B.

AMBOISE, the name of a noble French family which belonged originally to the town of Amboise on the Loire, and produced a number of distinguished men, most of whom were sons of Pierre d'Amboise, lord of Chaumont, chamberlain to Charles VII. and Louis XI. The most remarkable was:—

Amboise, George d', archbishop and cardinal, the celebrated prime minister of Louis XII., born in the year 1460. His preferments in the church began very early, for he was only fourteen when he was made bishop of Montauban; but somewhat later he received a temporary check, when, having engaged himself in a plot formed by the duke of Orleans (whose confidential friend he had become), to remove the young king, Charles VIII., from under the tutelage of Anne of Beaujeu, the affair was discovered, and D'Amboise, after being kept in confinement for upwards of two years, was "banished" to his diocese of Montauban. Better days dawned upon him when his friend the duke was restored to court favour, and in 1493 he became archbishop of Rouen and lieutenant-general of Normandy, in which last office he showed signal administrative capacity. A wider field, however, for the development of his talents as a statesman, and his excellent qualities as a man, was soon to be laid open to him. In 1498 Charles VIII. died, and the duke of Orleans acceding to the throne with the title of Louis XII., his friend D'Amboise rose into the position of prime minister of France. The archbishop of Rouen did not now belie those indications of high character which he had already given. The fiscal burdens of the nation were very greatly and, for that reign at least, permanently diminished. The licence of the soldiery was checked, and a state of admirable discipline established throughout the army. Most important of all, the courts of law were purified, and energetic and judicious measures taken to make justice as accessible to the poor as to the rich and influential. The religious orders, too, had to submit to a process of reform which D'Amboise, armed with formidable powers as pope's legate for France, imposed upon them. His foreign policy, meanwhile, was perhaps open to more objection; at least, if it was intended to be beneficial to France and Louis, it was hardly marked by a very scrupulous regard for the rights of other nations and princes. He was the right hand of Louis on his expedition to Italy, when the duchy of Milan and other parts of the north of that country fell into the hands of the French; and it was D'Amboise who, on the Milanese subsequently again placing themselves under their old duke, Sforza, once more reduced them to obedience to France.

When, in 1498, he had negotiated with Pope Alexander VI. the divorce of Louis XII. from Jeanne de France, the unhappy daughter of Louis XI., as a step to his marriage with the widow of Charles VIII., the pope had rewarded the important stipulations granted in favour of Cæsar Borgia, by making the prime minister of Louis a cardinal; and on the death of Alexander, D'Amboise was only prevented from becoming pope by the adroitness of Cardinal Julian de Rovere, afterwards Julius II. The cardinal of Amboise was only fifty when he died in the convent of the Celestines at Lyons (1510). It was while lying here on his deathbed, his thoughts dwelling sadly on the evil that had mixed with the good of his busy life, that he exclaimed to the good friar who waited on him: "Brother John! Why have I not all my life been brother John?"

AMBOISE. Three Frenchmen of note bear this name, unconnected with the above family. These are:—

Amboise, Adrien d', son of Jean d'Amboise, surgeon to Charles IX.; was rector of the university of Paris, and afterwards bishop of Treguier. Died 1616.

Amboise, François d', his brother, became a distinguished lawyer in the time of Henry III., who showed him much favour. He wrote a number of works, mostly of a light and facetious nature. Born 1550; died 1620.

Amboise, Jacques d', another brother, was originally a surgeon, but afterwards obtained the degree of doctor of medicine. He became rector of the university of Paris in 1594, and distinguished himself by the energy of his opposition to the jesuits. Died in 1606.—A. M.

AMBOISE, Michael d', surnamed L'Esclave Fortuné, natural son of Charles Chaumont d'Amboise, born at Naples early in the sixteenth century; author of a number of amatory effusions, and translations from the Italian into French.

AMBRA, Francesco d', a Florentine, author of three excellent comedies, "Il Furto," "La Cofanaria," and "J. Bernardi." Died at Rome in 1558.

AMBROGI, Antonio Maria, an Italian jesuit of Florence, born in 1713, died at Rome in 1788. He was professor in the Collegio Romano, and author of numerous translations from the Latin and French.

AMBROGI, Domenico, a Bolognese painter of the 17th century, who studied under Francesco Brizio, whence he came to be called Menichino (familiar form of Domenico) del Brizio. He executed landscapes and architectural pieces.

AMBROGIO, Giovanni, was an artist engaged in decorating the cathedral of Florence (the Santa Maria del Fiore) in 1384. The façade with which his designs were connected has been long destroyed.

AMBROGIO or AMBROSIO, Teseo. See Ambrose, Theseus.

AMBROGIO DA FOSSANO, an Italian painter and architect of the beginning of the sixteenth century. His masterpiece is the celebrated façade of the Certosa, near Pavia. As a painter he followed the school of Mantegna.—R. M.

AMBROISE, Ausbert, Autpert, or Ansbert, an ecclesiastic of the age of Charlemagne, wrote a "Commentarius in Apocalypsin," Cologne, 1536; and other theological works.

AMBROISE DE LOMBEZ, Father, a Capuchin, author of a "Traité de la paixé intérieure." Born at Lombez in 1708; died 1778.

AMBROSE, Saint, was born A.D. 340 in Gaul, of which his father was prætorian prefect, and probably in the town of Trier or Treves, then called Augusta Trevinorum, the principal town in the prefecture. His future greatness is said to have been indicated by a circumstance which occurred in his infancy. The story is told of him, as of Plato, that while he was sleeping in his cradle, a swarm of bees settled on his lips without inflicting any injury. He received the advantage of education at Rome, and studied as an advocate under Anicius Probus and Symmachus, and then proceeded to Milan for the purpose of following the legal profession. There he gained considerable distinction by pleading causes, until he was appointed consular prefect of Liguria, the province in which Milan was situated.

The manner in which he acquitted himself in this office, was such as to give general satisfaction to the emperor and the people, when an event occurred which changed the whole course of his life. On the death of Auxentius, archbishop of Milan, the church was gathered together to elect a successor. The contention between the opposing parties was so strong, that Ambrose deemed it necessary to attend to preserve the public peace. A scene of strife and confusion ensued, in which all parties seemed to forget the important business upon which they were assembled. Ambrose, supported by the authority of his office and vigorous eloquence, commanded a hearing; in the midst of his address, in which, like the town-clerk at Ephesus, he entreated them to be quiet, and to do nothing rashly, he was saluted with the general cry, "Ambrose is bishop." The call made upon him to assume the episcopal office was so urgent, that he could not refuse to accede to the unanimous wish of the people. The methods, however, which he took to divert them from their purpose, and to impress them with an idea of his unfitness for this dignity, were strange indeed, and such as betray the singularly unhealthy tone of his mind, as well as the morbid feelings of the age. He affected the character of harshness, by inflicting undue severity on malefactors; he courted a reputation

for uncleanness, by inviting dissolute companions to his house. To avoid the importunities with which he was beset, he sought to effect his escape from Milan; but missing his way, after wandering about all night, he was found not far from the gates of the city. His objections were so strong, that, according to one account, he yielded only to the express command of the emperor, Valentinian I. According to another account, when the difficulties arising from his former reluctance were overcome, it was necessary for him to obtain the imperial consent before he could resign the secular duties of governor, and undertake the spiritual functions of bishop. In this unprecedented manner, Ambrose, the catechumen, in the thirty-fourth year of his age, was called to the high dignity of archbishop of Milan, the capital of the Western Empire, and was duly consecrated to this exalted office on the eighth day after his baptism.

The irregularities of the whole proceeding are transparent; especially as the transaction occurred in a period of the church which our imagination depicts as a scene of perfect order, purity, and peace. The following facts deserve careful consideration:—(1.) The strife between the orthodox and Arian parties was so sharp, that the interference of a magistrate was necessary to preserve the peace. (2.) The ecclesiastical feeling of propriety was so low, as to admit of the election of an unbaptized layman to the episcopal office. (3.) The consent of the emperor was necessary before the individual chosen by the church could assume the episcopal government. (4.) A person was consecrated bishop immediately after baptism.

The distinguishing feature of Ambrose's character was energetic activity: thus, he made over the whole of his property to the church for the relief of the poor; and when his feelings of compassion were strongly excited on behalf of some captives, he hesitated not to employ the treasures, and even the consecrated vessels of the church, for the purpose of redeeming them from slavery. Throughout his life he was a warm advocate of celibacy; and numbers, urged by his representations, came forward to devote themselves to a single life. His attachment to the orthodox creed, shown at the time of his baptism, was afterwards exhibited in his efforts to prevent the appointment of an Arian bishop at Sirmium, who was supported by the zeal and influence of the Empress Justina, the mother of Valentinian II. When Justina demanded one of the churches in Milan for the use of the Arian party, the archbishop distinctly and firmly refused; when violence was offered by a body of guards, who attempted to effect a forcible entrance, Ambrose calmly replied, "You may use your swords and spears against me; such a death I will readily undergo." When Symmachus and the heathen senators of Rome presented a petition, that the altar of victory should be rebuilt, and offered a vindication in behalf of idolatrous worship, Ambrose directed attention to the true source of these victories, and called upon the heathens to declare what captives they had redeemed, what poor they had relieved, to what exiles they had sent alms. The services of Ambrose were highly valued as a political agent, in spite of the resentment which the empress felt at his theological opinions. Thus Ambrose was on two different occasions employed as ambassador to Maximus, who had rebelled against the imperial authority, and was at the head of an army in Gaul. On the first occasion, 385, Ambrose induced him to defer his design of invading Italy; in the second embassy, 387, he was not equally successful; for Maximus entered Milan in triumph, when the archbishop inculcated a virtuous resignation rather than a vigorous resistance.

The career of Maximus was closed by the victories of Theodosius, and his accession to the throne. This powerful prince came into collision with Ambrose on two striking occasions. Some monks at Callinicum, on the frontiers of Persia, were commanded by Theodosius to rebuild, at their own expense, a Jewish synagogue, which had been burnt and destroyed in an outbreak of fanatical excitement. Ambrose exerted his personal and official influence against the execution of this order, and was too successful in defeating the cause of justice and equity. The great event, however, which has gained for Ambrose his eminent place in ecclesiastical history, arises out of the severe and revengeful measures which the emperor adopted against the inhabitants of Thessalonica, the metropolis of the Illyrian provinces. A petty dispute gave rise to riot, sedition, and bloodshed, in which the officers of the garrison were inhumanly murdered, and their bodies treated with base indignity. In a transport of rage, Theodosius ordered a general massacre of the inhabitants, which was carried into effect under circumstances of complicated cruelty and treachery. When Ambrose heard of the atrocious deed, he wrote a letter to the emperor, setting forth the heinous nature of the offence, and the blood-guiltiness to which the paroxysms of passion had given birth. The emperor was sensibly affected by the remonstrances of the archbishop; but, forgetting how he had on the former occasion been debarred from occupying the usual place of honour assigned to royalty, he dared to enter the cathedral for the purpose of performing his devotions. This advance into the sacred precincts of the temple was arrested on the threshold by the archbishop, who insisted on the performance of public penance. When Theodosius pleaded the conduct of David, he received the reply, "You have imitated David in his guilt: imitate him also in his repentance." For eight months Theodosius had no other resource but to submit to this exclusion; and even on the feast of the Nativity, he touchingly lamented that he was not admitted to the sacred courts which were open to the beggar and the slave. At length, on his publicly assuming the humble language and attitude of a suppliant, the interdict was removed; and a salutary precaution was taken against the recurrence of a like massacre, by enacting a condition that thirty days should always elapse between the pronouncing of a capital sentence and the execution of the fatal decree.

The conduct of Ambrose in these struggles with the emperors, gives rise to various conflicting opinions. In a rude and uncivilized age, when the bonds of society were loosed, and the community shaken to its foundations, we contemplate with awe and delight the career of one who, in the short space of fourteen years, asserted his right to rule. We admire the successful transference to ecclesiastical government and discipline of that natural vigour and practical energy which Ambrose had acquired in secular concerns. We look upon these struggles as striking proofs of the spiritual power wielded by Christian teachers; for within the space of eighty years from the persecution of Diocletian, a successor of that unrestrained and lawless despot humbled himself before the unarmed minister of the religion which Diocletian had laboured to destroy.

The decision and impartiality of the archbishop in bringing the emperor of Rome to the bar of public opinion—in rendering him amenable for an act of atrocious tyranny—in affixing the brand of condemnation on a deed of sanguinary revenge, are justly entitled to universal approbation. This tribute to his administrative vigour has been the more cheerfully paid, as it is clear that Ambrose acted, not from the love of power or from sacerdotal ambition, but from a sincere conviction that the best interests of mankind, in their temporal welfare and eternal happiness, were involved in establishing the supremacy of the altar over the throne. It should be remembered, too, that the minister of religion had not learned to discriminate as to the extent of his powers, and recognized no distinction between political misconduct and private flagitiousness.

At this time the first blood was judicially shed for opinions deemed to be heretical. The sufferer was Priscillian, a bishop in Spain. Some of those who sympathized with him, and shared his fate, wished to prove before Ambrose their innocence of the charges brought against them, but were unable to obtain a hearing. When, however, the capital sentence was carried into execution, the humane feelings of the archbishop asserted their sway; he denounced the deed of violence, and refused to hold any intercourse with the bishops who had taken part in the sanguinary transaction.

The writings of Ambrose are not remarkable for taste or genius; they have neither the spirit of Tertullian nor the copious elegance of Lactantius; we look in vain for the lively wit of Jerome, or the grave energy of his distinguished disciple, Augustine. His public and popular compositions are far inferior to his theological works. He was led astray by his fondness for the mystic subtleties of Origen. He looked upon Scripture as one vast allegory, and traced out fantastic analogies and recondite significations in every passage. In one of his practical treatises, where he inculcates the habit of intercessory prayer, and insists on the necessity of being ready to forgive, as we would be forgiven, he expounds the passage, "Enter into thy closet," as meaning, not the closet surrounded by walls within which your limbs are inclosed, but the closet within you, within which your thoughts are inclosed, in which your feelings and associations dwell.

His treatises on Faith and on the Holy Spirit were composed for the instruction of the youthful emperor Gratian; but to judge

from his writings, the point which occupied his chief attention was the spiritual direction of virgins and widows. In one of these he recommends, in a passing remark, the invocation of angels, and is the earliest writer who makes any allusion to this practice. His zeal in the cause of celibacy is shown by the fact, that, within two years from his consecration, he wrote a work "On Virgins," which he dedicated to his sister Marcellina.

The age in which Ambrose lived was an age of childish credulity; the human mind was fast sinking into superstition. It would have been remarkable, indeed, if the archbishop had altogether escaped the infection. Accordingly we are told that he learned by a vision the spot where the bodies of some martyrs reposed, which were piously exhumed, and conveyed in solemn pomp to the Ambrosian church. By the virtue which went forth from these relics, a butcher, named Severus, recovered his eyesight, and other wonders were attributed to handkerchiefs and aprons which derived miraculous power from these sacred bones.

During the period of his open conflict with the empress, Ambrose introduced into the church at Milan the regular practice of antiphonal hymns, a usage which, though long adopted in the East, was unknown in the West. (The Ambrosian chant is not so much distinguished by the antiphonal manner in which it was performed—which is traceable to the practice of the early Jews, and to the chorus of the classic drama—as by the music thus performed, which was appropriated from the Greeks by Flavian of Antioch, being the simplest character of music included in their theory: it comprised the first four modes of the Greek diatonic genus, now known as the four authentic ecclesiastical modes, and it was in general use in the Western church, until, in the sixth century, Gregory modified the system by the addition of the four modes now known as the plagal modes; it remained still in use in Milan, until, in the sixteenth century, Carlo Boromeo first introduced the Gregorian system there, and there a single specimen of pure Ambrosian music is even now in constant employment—an introit, which forms the chief subject of Bird's anthem, "Bow thine ear." One of the Lutheran hymns, the oldest hymn in the protestant church, is also said to be of Ambrosian origin.—G. A. M.) Augustine refers, in striking language, to the intense effect which this responsive singing produced upon his mind, "bringing all heaven before his eyes." That noble hymn, "Te Deum laudamus," which has been as a well of living water springing up with devotional thoughts, feelings, and desires to the church universal, has been ascribed to Ambrose; but there is better reason for concluding that it is the production of a later age.—W. W.

AMBROSE THE CAMALDULE, so called because he became general of the order, was a distinguished Italian theologian of the early part of the fifteenth century. He was made cardinal under Pope Eugene IV., and at the council of Florence drew up an "Unionis formula inter Ecclesiam Græcam et Latinam." He was the author of numerous works in Roman Catholic theology. Died in 1439.—A. M.

AMBROSE, ISAAC, an English divine, born in Lancashire early in the seventeenth century. He took orders in the English church, but afterwards, in 1641, joined the Presbyterian party, and laboured first at Grastang, and then at Preston. We read of him, that it was his wont to spend a month every year in a lonely wood, in religious meditation. His best-remembered works are "Prima, Media, et Ultima," London, 1640 and 1650, and a popular practical treatise called "Looking unto Jesus," which has been often reprinted, and is distinguished by its homely fervour. He died at the age of seventy-two.—J. B.

AMBROSE, THESEUS, or in the Italian form, AMBROGIO, TESEO, was descended of the noble family of the Conti d'Abbonese, and born at Pavia in 1469. He gave himself at an early period to Oriental studies, at the request of the Cardinal Santa Croce, was a regular canon of the Lateran, and afterwards a professor of Syriac and Chaldee in Bologna. He has the honour of being the first public teacher of these tongues in Italy. In 1539 he published at Pavia an "Introductio in Chaldaicam Linguam," &c., at his own expense, and with his own types—*typis authoris libri.* Among his casual visitors was the Austrian chancellor Widmanstadt, whom he instructed in Syriac, and to this tuition we owe the first edition of the Syriac New Testament, which, under his learned patronage and the literary care of Moses of Marden, was printed and published at Vienna in 1555. The story is told at length in the preface.—J. E.

AMBROSINI, BARTOLOMEO, a physician of eminence, and professor of botany in the university of Bologna, was born towards the end of the sixteenth century. He had the direction of the botanic garden in his native city, one of the earliest botanical gardens in Europe, and celebrated for its plants. Ambrosini was also curator of the Natural History Museum. He published a work on the varieties of capsicum, illustrated by figures, superintended an edition of the works of Aldrovandi, and published also several medical works. During the plague of 1630, he rendered important services to the inhabitants of Bologna. He died in 1657.—J. H. B.

AMBROSINI, HYACINTH, was brother to the preceding, and succeeded him in the garden of Bologna. He published an account of the plants cultivated in the garden, and commenced a work on the plants then known, with their synonyms and etymologies. Only one volume of the work was published, in the year 1666. The name of these two brothers is preserved in the genus Ambrosinia.—J. H. B.

AMBROSIUS, AURELIAN, a king of Great Britain, who lived in the latter half of the fifth century, and about whose life and exploits the most contradictory traditions prevail. He appears to have been engaged in wars against the Saxon invaders, and the usurper Vortigern. Some of the chroniclers maintain that he died by poison, whilst others assert that he was defeated and slain by Cerdic, king of the West Saxons.—J. W. S.

AMBROSIUS, an archbishop of Moscow, whose Russian name was ANDRÉ SERTIS KAMENSKY; born in 1708. He was a highly cultivated man, of great worth of character, yet met with a lamentable end. When the plague raged in Moscow in 1771, the people spread it more and more by assembling—the infected mingling with the healthy—in immense crowds around a chapel containing a certain image of the Virgin. The archbishop, to prevent the crowding, withdrew this favourite image, in return for which benevolent act the mob tore him to pieces.—A. M.

AMBUCHL, JOHANN LUDWIG, a Swiss poet, born at Wattweil, in St. Gall, in 1750, who wrote a number of historical dramas, &c., chiefly on national subjects. Died in 1800.

AMEIL, AUGUSTUS, BARON, a French general, who served with distinction under Napoleon, and being proscribed on the return of the Bourbons, died in prison in 1822.

AMEILHON, HUBERT PASCAL, a French academician, who saved upwards of 800,000 volumes from destruction during the fury of the first Revolution. He was born in 1730, and died in 1811, leaving a variety of archæological writings.

AMEIPSIAS, a Greek comic poet, lived about 419 B.C.

AMEL, HANS, of Antwerp, the architect of the façade and steeple of the Antwerp cathedral; flourished about 1422.

AMELESAGORAS, an ancient Greek historian of Chalcedon.

* AMELIE, MARIA FREDERIKA AUGUSTA, a princess of Saxony, born in 1794, is well known in Germany as a successful dramatic authoress.

AMELINE, CLAUDE, a French ecclesiastic and writer on ethics of the seventeenth century.

AMELIUS, a Greek philosopher of the Neoplatonic school, who lived about the end of the third century, but whose birthplace is unknown. He is said to have been the pupil of Plotinus, and the master of Porphyry. Of his numerous works nothing has reached us, except a fragment of a commentary upon the opening of John's gospel. His views were of the usual mystical character of the Alexandrian school.—J. W. S.

AMELIUS, MARTIN, a German jurist of the sixteenth century, who became regent of Baden, and contributed much to introduce protestantism into that country.

AMELOT DE LA HOUSSAYE, ABRAHAM NICHOLAS, a political writer of France, who was born at Orleans in 1634, and died at Paris, 1706. Of his life very little is known. He published an account of the Venetian system of government, a history of the council of Trent, together with a variety of memoirs, essays, and translations.

AMELOTE or AMELOTTE, DENIS, a French theologian, who flourished in the reign of Louis XIV., and entered with great vehemence into the controversy against the Jansenists. He wrote a translation of the New Testament.

AMELUNGHI, GERONIMO, lived at Pisa in the sixteenth century, and obtained some celebrity as a comic poet.

AMENOPHIS I., one of the Egyptian kings of the eighteenth dynasty, and, according to the tablet of Abydos, the successor of Amon. The name signifies "one with Amun." He was a great and successful warrior, and is represented in stucco in various

places, as a god in the act of receiving homage. A fine picture of him was found at Gournou by the late Prussian expedition; a marble statue of him is in the noble collection at Turin, and a pair of sandals with his name on the strap is in the museum of Berlin. He appears to have been the originator of the great palace-temple of Karnak, and is regarded by some as the second founder of the Egyptian monarchy.—J. E.

AMENOPHIS II., son of Thothmes III., and one of the kings of the 18th dynasty, whose architectural works are found chiefly in Nubia. By some compilers of the royal lists, he was wrongly identified with "Memnon and the speaking statue."—J. E.

AMENOPHIS III. or AMENOPHIS-MEMNON, son of Thothmes IV., and one of the most famous of the kings of the 18th dynasty. The works erected by him in Egypt were numerous and magnificent—such as the great palace of Luxor, in the rooms of which his birth and education are pictured out, and the long avenue of sphinxes which joins it to Karnak. His conquests were extensive, and on a monolith statue in the Louvre is a long and proud record of them. The great fabric of the Amenophium was on the western bank of the Nile. Two colossal statues still stand in solitary grandeur among its extensive ruins, and one of these, known of old as the vocal statue described by Pausanias and Strabo, has connected this sovereign with the Memnon of the Odyssey and of Grecian story. The tomb of Amenophis is one of the most complete that has been found; 352 feet in length, and covered with hieroglyphical characters.—J. E.

AMENOPHTHIS, successor of Ramses, and a king of the nineteenth Egyptian dynasty. His name appears in one of the halls of Luxor. His reign was short, and, according to Egyptian custom, his tomb on that account was left unfinished.

AMENTA, Nicolo, a poet and philologian of Naples, who lived in the latter part of the seventeenth century.

AMENTES, a Greek surgeon of the first century.

AMERAD or AMERLAN, Eloi d', a French writer, born about the close of the fourteenth century, at the town of Bethune, in Artois, where he was master of the choir of singing boys. He was author of a remarkable book on Satanic agency.

AMERBACH, Bonifacius, son of Johann Amerbach, was born at Basle in 1495, became professor of civil law in his native town, and enjoyed the friendship of Erasmus and Fröben, and died in 1562.

AMERBACH, Elias Nicolas, a composer for the organ. He held an appointment as organist in Leipzig in the year 1571, and published several fugues and other pieces for his instrument.

AMERBACH, Johann, a German printer of the fifteenth century, one of the first who introduced the Latin character in place of the Gothic. He was much esteemed by the literary men of that age, and died in 1528.

AMERBACH, Veit, a German writer, professor of philosophy at Ingolstadt, where he died in 1557.

AMER BIAKHAM ALLAH, Abul Mansur Amer Kamillah, a caliph of Egypt, of the Fatimite house, was born in 1095, and assassinated in 1130.

AMERGIN or AMERGHIN (Latin, AMERGINUS), surnamed Glungeal, the "white-kneed," one of the heroes of ancient Irish history, is said to have lived ten or twelve centuries before the Christian era. Tradition represents him to have been the son of Golamh, surnamed Milo or the Milesian, and Scota, a daughter of Pharaoh, king of Egypt, in which country he was born. Holding afterwards the office of chief priest among the Milesians of Spain, he accompanied them to the conquest of Ireland as one of the leaders of the expedition, which owed much of its success to his ability and courage. Three Danaan (or Damnonian) princes then ruled the island; and on their remonstrating against the sudden and stealthy invasion, Amergin, who had been sent as the envoy to demand their submission, consented to allow them time to assemble their forces, that the matter might be decided by fair fight in the field. In the struggle that followed, the result was for some time doubtful. The invaders suffered severely from storm as well as in battle. Five of Amergin's brothers perished: but at length he and the two surviving sons of Milesius slew the three Danaan princes in the battle of Tailtan, and secured possession of the kingdom. Inbher Sceine, now called Bantry Bay, is said to have derived its name from Sceine or Sgenea, Amergin's wife, who was drowned there; and the name of his mother, Scota, is supposed to be perpetuated in her burying place, Glen Scota, in Tralee. But in the obscurity which rests on the early history of Ireland, it is impossible to say how much of the history of Amergin is fable, and whether he be not altogether a fictitious personage.—W. B.

AMERGIN or AMALGAIDH, an Irish poet, who lived in the middle of the sixth century, and author of the "Dinn Seanchas, or history of noted places in Ireland." This has been from time to time enlarged by additions, some of them so late as the eleventh century.—(*Ware, O'Reilly.*)—J. F. W.

AMERGIN, Mac Amalgaidh, an Irish writer of the seventh century, who lived in the reign of Finghin, king of Munster. He composed a treatise on the privileges and punishments of the different ranks in society. There is a copy of this tract among the Seabright MSS. in Trinity college, Dublin.—(*O'Reilly.*)—J. F. W.

AMERIGHI, Michel Angelo da Caravaggio. See Caravaggio.

AMERIGO VESPUCCI or AMERICUS VESPUTIUS (generally so written, though Vespucci was his surname), a navigator eminent for nautical science and enterprise. He was employed at the court of Ferdinand of Arragon, together with other persons, as Pinzon and Solis, at the head of a sort of board of navigation, constructing charts, and tracing out new routes for projected voyages. He was born at Florence, on the 9th March, 1451, of a wealthy family, and educated by his uncle, Giorgio Antonio, a monk of the congregation of St. Mark. He went as a merchant to Seville in connection with the Florentine house of Juanoto Bernardi, and seems to have gone to and fro between Florence and Spain for several years. It is proved by documents that he was in the latter country in 1486, though he lived at Florence in 1489. Humboldt, in his "Histoire de la Géographie du Nouveau Continent," has carefully investigated the four voyages said to have been made by Vespucci; two by the command of the king of Castile, and two by that of the reigning monarch of Portugal. His first voyage was in the capacity of pilot in an expedition of Alonzo de Hojeda, on the 20th May, 1499, which sailed from a port of Galicia. In twenty-seven days from the Canaries he reached the coast of South America, which he traced westwards as far as Cape de la Vela. Then turning northwards he touched at Hispaniola, and returned to Spain on 15th October, 1499. By some blunder, which has never been satisfactorily explained, a statement bearing the name of Vespucci was published at St. Dié in Lorraine, in which the year 1497 was substituted for 1499, which made it appear that he reached the mainland of America a year before Christopher Columbus. There is no reason, however, to believe that he ever attempted to defraud Columbus of his rightful claim to this great discovery. The suggestion that the new continent should be named after Amerigo, seems to have originated with the author of an Italian account of his voyages. The astronomical knowledge of Vespucci was considerable. His love for maritime adventure, as he himself informs us, was owing to his mercantile avocations at Seville. While fitting out ships for long voyages, he imbibed the strong desire to accompany them. His earliest expeditions were made in the service of the Spanish sovereign, and at the time of the death of the great admiral, we find him again in Spain soliciting employment. He was appointed the head of the Spanish pilots on the 2nd of March, 1508, and in his commission was ordered to take care that no one should be licensed to so responsible an office, unless he thoroughly knew the theory and practice of the astrolabe and the quadrant. Amerigo died at Seville, February 22, 1512. He had been afflicted in his old age with poverty, and left to his widow the chance of obtaining a small pension of 10,000 maravedis (a maravedi being about the seventh part of a halfpenny), which his succcessor in office, with difficulty, consented to pay. Amerigo was generous and enthusiastic, a good astronomer and constructor of maps, able and conscientious in victualling and furnishing fleets, and, like so many of his contemporaries, never gazing upon the Western ocean without longing to know what lay beyond. It was an age of adventure, and though surpassed by the original genius of Diaz and Gama, the two Cabots of Venice, and Columbus of Genoa, Amerigo Vespucci deserves to be remembered with admiration and respect.—T. J.

AMEROT, Adrien, a French philologist, who died in 1560.

AMERSFOORT, Evert van, a Dutch painter of the seventeenth century.

AMERSFOORT, Jacob, a Dutch philologian, who was born at Amsterdam in 1786, and became eminent for his knowledge of the Oriental tongues. He died in 1824.

* AMERLING, Friederich, one of the most celebrated painters of the present day in Austria, especially famed for his portraits. Some of his paintings, in which he introduces startling effects of reflected lights, have obtained extraordinary success. He was born at Vienna in 1803.—R. M.

AMES, Fisher, LL.D., born in 1758, was the son of Nathaniel Ames. Having devoted himself to the study of law, he became a barrister in 1781, but in the struggle between Britain and her American colonies, abandoned his profession for the more stirring pursuits of political life. His talents as a writer and an orator, his mental vigour and high moral character, gave him great public influence. He was a member of the convention of his own state, in which the federal constitution was considered and ratified, and he became the first representative of his own district in the legislative assembly of the new republic; in the debates of which he took a prominent part for several years. He was elected president of Harvard college a few years before his death, which took place in 1808, but declined the office in consequence of his state of health. His works, with a memoir of his life by president Kirkland, were published in 1809.—F.

AMES, Joseph, was a captain of marines in the British navy, born in 1619. Having entered the service at an early age, he was present in most of the engagements between the English and Dutch fleets, and distinguished himself by his gallantry in the battle in which the celebrated Van Tromp lost his life. Having retired from the service, he took up his abode at Yarmouth, where he died in 1695.—F.

AMES, Joseph, F.R.S., was an eminent writer on antiquarian subjects, born at Yarmouth in 1688–9. His principal work, the valuable produce of twenty-five years of laborious research, is entitled "Typographical Antiquities, being an historical account of Printing in England." Mr. Ames was long a fellow of the Society of Antiquarians, as well as of the Royal Society. He died in 1758.—F.

AMES, Nathaniel, a physician at Dedham, in New England, author of an astronomical almanac, which was extremely popular. He was born in 1708, and died at Dedham in 1765.

AMES [AMESIUS], William, D.D., a learned divine and casuist, was a native of Norfolk, where he was born in 1576. He was educated at Cambridge, where his theological studies were directed by William Perkins, by whom his whole intellectual character, as well as his theological opinions and leanings, was powerfully and permanently influenced. After becoming fellow of his college, he was, in consequence of being "one of the rigidest of those called Puritans" (to use his own words), expelled from his fellowship, and forced to become an exile. This took place in 1610. He first betook himself to Leyden, and after a season to the Hague, where he succeeded Dr. John Burgess, whose daughter he married, as chaplain to the English troops in that place. His strenuous adherence to Calvinistic views led him, whilst at the Hague, to a protracted controversy with Grevinchovius, a follower of Arminius, on the principal points in dispute between their respective schools. He lost his appointment as chaplain to the English troops, in consequence of being supposed to be the author of a pamphlet bitterly reflecting on the English church for her indifference in regard to the Synod of Dort. Though the charge thus brought against him was unfounded, it had some colour from his antecedents, as well as from the interest he took in the proceedings of this famous convention. Though not himself a member, he received a stipend of four florins a day from the States-General of Holland, to enable him to live in Dort, and aid the president of the Synod by his suggestions; and there can be no doubt that the influence he exerted on the proceedings was considerable. After the close of the Synod, Ames received the appointment of inspector of the youths who were studying at Leyden, supported by bursaries derived from Amsterdam: and it was for their behoof that he composed his "Medulla Theologiæ," a work which has passed through many editions. In 1622 he entered on the office of professor of theology at Franequer, where he continued to labour with increasing reputation for nearly twelve years. He enjoys the honour of being the first who assigned to practical theology its due place in the academical curriculum; and his writings in this department, all of which were published during his residence at Franequer, are still referred to by theologians and casuists with respect, especially his treatise "De Conscientia, et ejus Jure et Casibus." He issued during this period, also, several polemical writings, of which the best known are his "Puritanismus Anglicanus," an exposition and defence of the doctrines of the more rigid of the English Puritans, originally composed by William Bradshaw, but translated into Latin by Ames; his "Anti-Synodalia," in which he replies to the arguments of the Remonstrant party in the Synod of Dort; and his "Bellarminus Enervatus," in which he assails Cardinal Bellarmine's defence of popery. His Latin works were collected after his death, and published in 5 vols. 12mo. at Amsterdam, in 1658. In 1633 he resigned his office at Franequer, and accepted a call to be one of the pastors of the Independent church at Rotterdam. It is probable that conscientious motives, rather than reasons of health, led to this step. He died in 1633, at the age of fifty-seven, leaving behind him a widow and children, who soon after emigrated to America. Ames was a man of great controversial powers, accurate in his statements, acute in his reasonings, and rigid in his deductions. As a theologian he inclined to supra-lapsarianism; but his writings do not betray any antinomian tendencies. On the contrary, as already mentioned, they are still held in repute for their ethical worth. It is perhaps to be regretted that his zeal for what he believed to be truth was not tempered by more of a charitable and gentle spirit; for it must be admitted that the rigour of his strictures on his opponents is often extreme, and so little disposed was he to allow reasons of a personal nature to interfere with the stern discharge of what he thought duty, that he attacked even his own father-in-law, Dr. Burgess, and, as a contemporary expresses it, "laid him flat on the ground." But such severity was the fault as much of the times as of the man.—(See his *Life* by M. Nethenus, prefixed to his collected Latin works; Brook's *Lives of the Puritans*, vol. ii. p. 405; Mosheim's *Eccles. Hist.*, Art. xvi., sec. 2, pt. 2, ch. 2; Hanbury's *Memorials of Independents*, *sæpe*.)—W. L. A.

AMESTRIS, the wife of Xerxes, who, according to Herodotus, having discovered an intrigue between her husband and Artiante, indulged her jealousy and vengeance by cruelly mutilating Artiante's mother. Another princess of this name is known to history. (See Amastris.)

AMFREVILLE, D', this name is of frequent occurrence in the history of the French navy during the seventeenth century. It was borne by three brothers, who were distinguished for their heroism during the reign of Louis XIV.; of these the eldest was the Marquis d'Amfreville, who attained the rank of lieutenant-general of the naval forces of France.

AMHERST, Jefferey, Lord Amherst, born in 1717, was the second son of Jefferey Amherst, Esq. of Riverhead, in Kent. Having entered one of the regiments of guards at the early age of fourteen, he was a few years afterwards engaged in active service on the continent, and was present as aide-de-camp to Lord Ligonier at the battles of Roucox, Dettingen, and Fontenoy; having attracted the attention of the Duke of Cumberland, he was transferred to the staff, and was present at the battles of Laffeldt and Hastenbeck, as aide-de-camp to his royal highness. In the war with France in 1758, Amherst was appointed to command in North America, with the rank of major-general, and in the following year succeeded General Abercromby as commander-in-chief; and, by his brilliant services, amply justified the wisdom of the minister-at-war in the selection of so able an officer. He speedily made himself master of Cape Breton, a conquest of the highest importance to the British arms, and subsequently took a prominent part in the many gallant exploits by which the war was distinguished. At the termination of hostilities he received the thanks of the House of Commons, and was elevated to the dignity of a knight of the Bath. Having resigned his command in America in 1763, and returned home, he was received by the king with every mark of respect, and had several new rewards and honours conferred on him, being appointed governor of Virginia, and colonel of the third regiment of foot. In 1770 he became governor of Guernsey and its dependencies, and two years afterwards was appointed a member of the privy council, and lieutenant-general of the Ordnance. Six years later he was elevated to the peerage with the title of Baron Amherst of Holmsdale, in the county of Kent. His lordship was twice married, but having no issue, he received, in 1788, a second patent of peerage, as Baron Amherst of Montreal, with reversion to his nephew. He died in 1797.

AMHERST, William Pitt, Earl Amherst, was born on the 14th of January, 1773, and succeeded his uncle Jefferey, first Lord Amherst, in August, 1797. Lord Amherst was a lord of

the bedchamber to George III., George IV., and William IV. He was one of the Canada commissioners, and after having been employed on a diplomatic mission to Northern Italy, he undertook in 1816 an embassy to China, in order to place our commercial relations with that country upon a better footing. Lord Amherst sailed from England in February, 1816, in H.M.S. *Alceste*, commanded by Captain Murray Maxwell, and landed at Ta-ku, at the mouth of the Pei-ho, on the 12th of August. An attempt was made by the Chinese to enforce the practice of the kotau, that is, striking the head on the ground as a sign of homage, before a yellow screen, as the preliminary to a repetition of the same ceremony before the emperor. This was refused by Lord Amherst, upon the advice of Sir George Staunton, who had been present on a similar occasion with Lord Macartney in 1793, when the same thing was proposed and refused. Lord Amherst and his suite arrived at Pekin on the 28th of August, at dead of night; and though it was pretended that preparations had been made for their reception, the gates were closed against them, and it was dawn of day before they entered the city, which they left the same afternoon, without having accomplished the object of this expensive expedition. Upon hearing of the failure of the English mission, the governor of Canton issued a proclamation, declaring that the ambassador would not be allowed to embark in the river, but must, after traversing the country, find his way as best he could to the ships, which were to remain at anchor among the Ladrone Islands, almost in the open sea. By the firmness, however, of Captain Maxwell, the embassy entered the river, and were in the end very civilly treated by the Chinese. He reached England in October, 1817, after an absence of twenty months. On his return, Lord Amherst was wrecked on the island of Pulo Leat, from which he proceeded in a boat to Batavia. He also visited the Emperor Napoleon at St. Helena. Lord Amherst was subsequently appointed governor-general of India, and raised to the rank of an earl in 1826, in consequence of his services there. The last thirty years of his life were spent in retirement. He died March 13, 1857, at Knowle Park, Kent, the ancient seat of the Dorset family, the heiress of which was his second wife.—J. S.

AMHURST, Nicholas, a poet and politician, was born at Marden, in Kent, in 1706, and having been educated at Merchant Tailors' School, entered St. John's college, Oxford, whence he was expelled in consequence of having given offence by a pamphlet entitled "Protestant Popery." He revenged himself on the university, however, in his two anonymous satires, "Oculus Britanniæ" and "Terræ Filius;" the latter of which is replete with malignity and exaggeration. After quitting Oxford, he settled in London, and became the associate of Pulteney and Bolingbroke in conducting the "Craftsman," in opposition to Walpole's administration. He was the author of a variety of works, including some poems and satirical pieces; but when, in 1742, his party came into power, although he had served them with the utmost zeal, he found himself neglected, and died in the same year in great distress, aggravated in no small degree by the ingratitude he experienced from those to whose service he had dedicated his life and abilities.—F.

* AMICI, Giovanni Battista, an Italian physician, was born at Modena in 1784, studied mathematics at Bologna, and in early life displayed wonderful powers in the construction of optical instruments. He was appointed to the chair of mathematics in the Lyceum of Panaro, the principal school of the duchy of Modena. He made important discoveries in the construction of mirrors for telescopes, and also constructed microscopes which have long been celebrated. He occupied for some time the situation of general inspector of education in the duchy of Modena; and on the death of Pons, was appointed by the grand-duke of Tuscany director of the observatory of Florence. Amici has published numerous memoirs in the transactions of academies and in scientific journals, and has written upon the circulation of sap in plants, on infusoria, on chara, on oscillatoria, and on the fecundation of plants. His son, Vincent Amici, is professor of mathematics at Pisa, and assists his father in his researches.—J. H. B.

AMICI, Tommaso, an Italian sculptor of the 15th century, was associated with J. Mabila di Maso in 1495, in constructing the altar of San Niccolò, in the cathedral of Cremona.

AMICO, Antonino, historiographer to Philip IV. of Spain, and author of several historical works. Died 1641.

AMICO, Bartolomeo, an Italian jesuit, born in 1562, who was professor and prefect of studies in the university of Naples. His chief work was an elaborate commentary on the philosophy of Aristotle. Died 1649.

AMICO, Bernardino, prior of the Franciscans of Jerusalem in 1596. After an absence of several years he returned to Italy, and published a description of the sacred edifices of the holy city, with engravings, which he dedicated to Philip III. of Spain.

AMICO, Faustino, an Italian poet of great promise, was born at Bassano in 1524; died 1558.

AMICO, Francesco, an Italian jesuit, born at Cosenza in 1578, who, after having been professor of theology at Aquila, Naples, and at Gratz, in Styria, became prefect of studies at Vienna. Died 1651.

AMICO, Lorenzo, a Franciscan monk, born at Milazzo in 1633, who, after being for some years teacher of theology and philosophy to his own order, was appointed vicar-general in the province of Palo.

AMICO, Stefano, a monk of Monte-Cassino, born at Palermo, author of a volume of Latin poems entitled "Sacra Lyra." Died in 1662.

AMICO, Vito Maria, was born in 1693, at Catania. Having entered the Benedictine monastery of S. Nicola delle Arene, he ultimately became professor of history in the university of his native town. In 1751 he obtained from King Charles the office of historiographer of Sicily. He was the author of a variety of works relating to the history and antiquities of his native country. He died in 1762.—F.

AMICUS, Bonaventure d', a Capuchin monk of Amiens, who distinguished himself somewhat as a painter about the close of the sixteenth century.

AMICUS, Diomedes, a learned physician of Placentia, flourished at the end of the 16th and beginning of the 17th centuries.

AMIDANO, Pomponio, an Italian painter of the sixteenth century. He was a native of Parma, and a very skilful imitator of his master, Parmigiano.

AMIGONI or AMICONI, Jacopo, a historical and portrait painter, a native of Venice, who chiefly sought to imitate the Flemish masters. He travelled and worked in Belgium, Germany, England, and Spain, in which last country he became court painter; more famed for brilliancy of colour than for design. Born 1675; died 1752.—R. M.

AMILCAR. See Hamilcar.

AMIOT, a French jesuit missionary to China, born at Toulon in 1718. He arrived at Macao in 1750, and at Pekin in 1751, where he lived till his death in 1794. He possessed a very considerable knowledge of the physical and mathematical sciences, a talent for music, a retentive memory, and indefatigable activity and perseverance. By diligent study he made himself familiar with the Chinese and Tartar languages, and was thus able to obtain very correct ideas respecting the history, philosophy, and arts of ancient and modern China. His opinions on these topics have been embodied chiefly in the "Memoires concernant l'histoire, les sciences, et les arts des Chinois," 15 vols. 4to, Paris, 1776–91. His principal works are:—1. "Eloge de la ville de Moukden," a translation of a poem by the emperor of China, in praise of the city and country of Moukden, the fatherland of the Tartar race, which was published in 8vo. in 1770, by de Guignes. It contains a great number of historical and geographical notes, by Père Amiot. 2. "Art Militaire des Chinois," a translation of the first three of the six books on military art, in which military students must undergo an examination. It may be found in the seventh volume of the "Memoires," and in the eighth volume there is a supplement with figures. 3. "Lettre sur les caractères Chinois" to the Royal Society of London, printed in the first volume of the "Memoires." 4. "De la musique des Chinois," in the sixth volume of the "Memoires." 5. "Vie de Confucius;" the most correct account of this celebrated philosopher. 6. "Dictionnaire Tartar-Mantchou Français," 3 vols. 4to, Paris, 1789. Amiot wrote also a small grammar of the Mantchou language, which is preserved in the thirteenth volume of the "Memoires." He is said to have translated "Fontaine's Fables" into Mantchou.—J. S.

AMIOT. See Amyot.

AMIRDOVALT, an Armenian physician, a native of Amasia, lived during the latter half of the fifteenth century. He wrote a medical work bearing the title, "Ankidatz Anbed," ("Useless for the Ignorant.")

AMLAVE. See Anlaf.

AMLETH or HAMLETH, the Hamlet of Shakspeare's tragedy, was, according to Saxo Grammaticus, the son of Horwendill, a prince of Jutland, and lived about two centuries before Christ. Fengo, brother of Horwendill, having traitorously slain the latter at a banquet, married Hamlet's mother Gerutha, whom he had previously seduced. Hamlet, fearing he might be Fengo's next victim, now feigned himself mad; but the king had his suspicions, and employed a young lady, the Ophelia of Shakspeare, to gain Hamlet's love and his secret. He also, according to Saxo, adopted the other expedient of which Shakspeare makes use, that of concealing a courtier in the queen's room while her son was holding an interview with her. Both of these attempts failing, Hamlet was sent off to England with two agents of Fengo's, and letters were written on wood requesting the king of England to put him to death. Hamlet again effected his deliverance in the manner indicated by Shakspeare, who appears throughout his drama to have adhered pretty closely to the ancient legend, which he had probably read in Belleforest's French paraphrase of the account of Saxo, or in an English translation of Belleforest. The catastrophe, however, as given in the tragedy of Hamlet, differs from the account of Saxo Grammaticus, according to whom the prince, after slaying the usurper and a great many of his adherents, went through a variety of adventures, was twice married, first to an English, and afterwards to a Scottish princess, and was finally slain in battle by Vigleth, successor to Roric, feudal superior of Horwendill. There are reasons for believing that Saxo Grammaticus derived this story from an Icelandic saga now lost; and though some recent historians are of opinion that the legend of Hamlet the Dane is a baseless fiction, others, and among these Dahlmann in his "Geshichte von Dännemark," and P. E. Müller in his "Sagabibliotheck med Ammerkninger," lean to the belief that, among the early princes of Jutland, there may have been one of this name.—A. M.

AMMAN, Geo. Christoph, a physician of Ratisbon, author of some medical works, lived in the 17th century.

AMMAN, Johann Conrad, a physician noted for his skill in instructing deaf mutes. He was born at Schaffhausen in 1669, practised chiefly in Holland, and died near Leyden about 1730. His principal works are: "Surdus Loquens," Amsterdam, 1692, 8vo., and "Dissertatio de Loquela, qua non solum Vox Humana et Loquendi Artificium ex originibus suis eruuntur, sed et traduntur Media, quibus ii, qui ab incunabulis Surdi et Muti fuerunt, loquelam adipisci possint," Amsterdam, 1700, 12mo. The latter work appears to be a Latin translation of the former, which is in Dutch. Amman's method with the deaf and dumb was sagacious and successful; and his "Surdus Loquens," or "Dissertatio de Loquela," is well worthy of attention, not only in a medical, but in a philological point of view.—A. M.

AMMAN, Johann Jacob, a German surgeon, who in 1612 and 1613 travelled to Constantinople, Palestine, and Alexandria. His travels, published at Zürich in 1618, under the title, "Reise ins gelopte Land, von dannen durch die Wüste und Ægypten gen Alexandrien," &c., contain some curious and interesting information. Born 1586; died at Zürich in 1658.—A. M.

AMMAN or AMMON, Jost, a very popular old German designer and engraver, born at Zürich in 1539. He spent the latter part of his life at Nürenberg, where he died in 1591, leaving behind him, notwithstanding his comparatively short life, an immense number of works; among the rest an extensive series of female costumes, and a collection of portraits of the kings of France, from Pharamond to Henry III. He did a great deal of work for the German booksellers of his time, in the way of illustrating their publications. The plates in an edition of Hans Sachs' "Description of All Ranks upon the Earth" (Eigentliche Beschreibung aller Stande auf Erden), published at Frankfort in 1568 and 1576, are by Jost Amman. This artist was also very skilful in staining glass. For list of his engravings see *Bryan*.—A. M.

AMMANATI. See Piccolomini.

AMMANATI, Bartolommeo, a celebrated Florentine sculptor and architect, pupil of Baccio Bandinelli and Sansovino, was born in 1511, and died in 1589. Works by Ammanati still adorn many Italian cities, among the rest Rome, Naples, Florence, and Venice. He executed important commissions for Cardinal da Monti, afterwards Pope Julius III., and Cosmo de Medici, and competed successfully with Benvenuto Cellini for permission to execute the statue of Neptune in the Piazza del Gran Duca at Florence. The gigantic figure of Mount Apennine at Pratolino, near the same city, is also by Ammanati. His most remarkable architectural work is the Ponte della Trinita over the Arno at Florence, a light and elegant structure, and, as the experience of three hundred years has well proved, of enduring solidity. The statues which decorate this bridge were not executed by Ammanati. He is said to have aimed in sculpture at the style of Michel Angelo, but without decided success. The wife of Ammanati was the poetess Laura Battiferri.—A. M.

AMMANATI, Giovanni, an Italian artist of the 14th century, remarkable for his skill in inlaying. In 1331 he superintended the decoration of the choir of the cathedral of Orvieto.

AMMANN, Johann, a German physician and botanist, was born at Schaffhausen in 1707. He prosecuted the study of medicine at Leyden, under the celebrated Boerhaave. In 1730 he visited London, and was elected in 1731 a fellow of the Royal Society. In 1733 he was elected professor of botany and natural history at St. Petersburg, and became a member of the Imperial Academy of Sciences there. His Herbarium is now in the museum of that city. He published a work on the rarer Russian plants, and contributed several important botanical memoirs of the Transactions of the Academy. A genus Ammannia, in the natural order Lythraceæ, has been named in honour of him. He died at St. Petersburg in 1741.—J. H. B.

AMMANN, Paul, a German physician and botanist, was born at Breslau on 31st August, 1634. He pursued his medical studies at different German universities, took the degree of doctor of medicine at Leipsic, and in 1664 was admitted into the Academia Cæsarea Naturæ Curiosorum, the chief natural history society of Germany. He became professor of medicine, and subsequently of botany and physiology at Leipsic. Ammann was an able writer, and a man of extensive learning. He seems, however, to have been of a caustic turn of mind, and disposed to be harsh in his criticisms. Though he wrote several medical works, his fame as a writer is chiefly connected with his botanical publications. These consist of his "Character Plantarum Materialis," in which he shows that the characters of plants, as regards classification, should be derived from the fructification. His "Suppellex Botanica" is an enumeration of the plants cultivated in the botanical and other gardens at Leipsic, as well as of those which grew in woods and meadows in the vicinity, with a short introduction to materia medica; and his "Hortus Bosianus" is a description of the exotics cultivated in that garden. He died at Leipsic on the 4th February, 1691.—J. H. B.

AMMAR-IBN-YASIR, surnamed Abou-l-Yokdhan, one of the most celebrated of the immediate followers of Mahomet, who on one occasion miraculously saved his disciples from being burnt alive by the inhabitants of Mecca. Ammar was present at the battle of the Camel in A.D. 657–58, and commanded the cavalry of Ali at the battle of Sefayr, where he fell at the age of ninety. Abdallah-Ibn-Said, grandson of Ammar, settling in Spain, founded the Moorish family of the Beni-Said.—A. M.

AMMIANUS, author of a considerable number of epigrams, to be found in the "Anthologia Græca." He lived during the reign of the Emperor Adrian, A.D. 117–138.—A. M.

AMMIANUS MARCELLINUS, "the last subject of Rome who composed a profane history in the Latin language." He himself tells us that he was of Greek descent, and we gather from his reference to Antioch, as well as from a letter addressed to him still extant, that that city was his birth-place. He is supposed to have been of noble family, as he was admitted when a young man into the ranks of the "Domestic Protectors," a military body, composed entirely of the sons of the nobility and experienced officers. Some of the "Protectors" formed a body-guard for the emperor, while others were sent to distant provinces, under the highest military officers. The lot of the latter fell to Ammianus, who was sent by the Emperor Constantius to the East, under Ursicinus, the master of horse. With him he returned to Italy. He afterwards went to Gaul, and subsequently took part in the expedition which Julian, the successor of Constantius, undertook against the Persians. He then remained for some time at Antioch, and ultimately took up his residence in Rome, where he spent his last days, composing his history, and reading parts of it to delighted audiences. The first thirteen books of Ammianus' history are lost. The other eighteen extend from the seventeenth year of the reign of Constantius to the death of Valens. They deal principally with facts of which the writer was personally cognizant, and are remarkable for their impartiality. There is not the slightest reason for believing that he was a Christian.—J. D.

AMMIRATO, Scipione, called Il Vecchio, the Elder, an Italian author, canon of the cathedral of Florence, was born in the Neapolitan town of Lecce in 1531; died in 1601. His works, which are very numerous, are generally of a historical character. The chief of them are: "Istorie Fiorentine," which he was commissioned to write by Cosmo I., in two parts, the first extending to the year 1434, the second to 1574. This has been pronounced the most complete and exact history of Florence, up to the date mentioned, which we possess. "I Vescovi di Fiesole, di Volterra, e d'Arezzo, con l'Aggiunta di Scipione Ammirato il Giovane" (see below), Florence, 1637, 4to; "Albero e Storia dei Conti Guidi," Florence, 1650, folio, also with additions by Scipione Ammirato the Younger. The works of Ammirato are the result of a very laborious collation of an immense number of ancient documents.—A. M.

AMMIRATO, Scipione, the Younger, amanuensis of Ammirato the Elder, and the editor and enlarger of several of his works. His master made him his heir on condition of his adopting the name by which he is now known, Cristoforo del Bianco.

AMMON, ancestor of the Ammonites, is stated in Genesis xix. 38, to have been the son of Lot by his younger daughter.

AMMON, Christoph. Friedrich d', a German protestant theologian, born at Bayreuth in 1766, died in 1820, was famous in his day as an eloquent preacher. He has left among other works an "Entwurf einer reinen Biblischen Theologie" (Sketch of a purely Biblical Theology), Göttingen, 1802, 3 vols. 8vo.

* AMMON, Friedrich August, son of the preceding, born 1799, became professor in the Medico-Chirurgical Academy of Dresden in 1829, and has distinguished himself by his skill in eye diseases. He has published "Clinical Observations on Maladies of the Eyes," Berlin, 1838–41, 3 vols. 8vo; and other works.

AMMONAS or AMOUN (Ἀμμώνας, Ἀμοῦν) founded an ancient ascetic order in Egypt, which became celebrated. Died A.D. 320. For certain "Ascetic Rules" attributed to him, see the "Biblioth. P.P. Ascetica," vol. ii.; Paris, 1661.

AMMONIO, Andrea, an accomplished Italian scholar, the friend of Erasmus, was born at Lucca in 1477, and died at London in 1517. On his coming to London he was for some time neglected; but in 1513 Henry VIII. made him his Latin secretary, and he also about the same time obtained some church preferments. His works, "Scotici Conflictus Historia," "Bucolica seu Eclogæ," &c., and others mentioned by Bayle, have been lost. For a number of letters by Ammonio, see the correspondence of Erasmus.—A. M.

AMMONIUS (Ἀμμώνιος), an ancient Alexandrian surgeon, most probably in the time of Ptolemy Philadelphus, (B.C. 285–247), who gained the surname of Lithotomus, from his skill in treating the stone. He invented a method of breaking calculi when they are too large for extracting entire. Celsus has described it, book vii. chap. 26. The operation of Ammonius did not differ materially from the modern "lithotrity."—A. M.

AMMONIUS, an Alexandrian grammarian, lived in the first century B.C. He was a disciple of Aristarchus, and wrote commentaries on Homer and Aristophanes. These only exist in as far as the scholiasts have used them.

AMMONIUS, a Greek philosopher, one of the instructors of Plutarch, who wrote his life, which has not been preserved. He taught at Athens in the reign of Hadrian, A.D. 117–138.

AMMONIUS, called Saccas or Sack-carrier, because he was employed as a porter to carry corn at Alexandria. He is also designated "God-taught." He is regarded as the founder of the Neoplatonic school, and there can be no doubt that he was the first to attempt the reconciliation of the Platonic and Aristotelian systems of philosophy, finding a substantial unity amid minor differences. Among his scholars were Origen, Longinus, and Plotinus. It is a matter of dispute whether he was a Christian or not. That he was born of Christian parents is expressly asserted, and he wrote on Christian subjects. He died in A.D. 243, upwards of eighty years of age.—J. D.

AMMONIUS, a Christian writer of Alexandria, who lived in the third century. He is the author of "A Harmony of the Four Gospels," a Latin translation of which is to be found in the "Bibliothèque des Peres," edition of Bâle & Lyon.

AMMONIUS, an Alexandrian grammarian, author of a dictionary of synonyms. He had been priest in a temple dedicated to the ape, but was compelled to flee to Constantinople when Theodosius persecuted the pagans of Egypt in A.D. 389. Socrates, the ecclesiastical historian, there became his pupil. The work of Ammonius, which is not without value, is entitled Περὶ ὁμοίων καὶ διαφόρων λέξεων. It was published by Valckenaer at Leyden in 1739; and Schaefer reprinted this edition at Leipsic in 1822, with some additions. Ammonius is also thought to be the author of a treatise, Περὶ ἀκυρολογίας (on unclassical expressions), which has not been edited.—A. M.

AMMONIUS, a Greek poet, whose epic, called Γαινίας, on the war of the Goth Gainas, has not been preserved. He read it before Theodosius II. in 438.

AMMONIUS, Hermiæ, *i.e.*, son of Hermias, was an Alexandrian philosopher of the fifth century. A disciple of Proclus, and therefore a Neoplatonist, he was at the same time an admirer of Aristotle, on whose categories he has left excellent commentaries. These were included by Brandis in his "Scholia in Aristotelem," published at Berlin in 1836.—A. M.

AMMONIUS, Lamprensis, a native of Lampræ in Attica, wrote a work, Περὶ Βωμῶν καὶ Θυσιῶν (on Altars and Sacrifices), quoted by Athenæus. He is conjectured to have lived in the third century of the Christian era.

AMNER, Richard, an English unitarian dissenting minister, born 1736, died 1803; wrote an essay toward the interpretation of the prophecies of Daniel, in order to establish the hypothesis of Grotius against that of Mede and Newton.

AMNON, son of David and Ahinoam; slain by order of Absalom for violating and then repudiating Tamar his sister by the same mother, Maacha.

AMO, Antony-William, a learned negro, born in Guinea in 1703. Brought to Amsterdam when quite young, he was presented to the Duke of Brunswick-Wolfenbüttel, whose son Antony-William became his patron and friend, and maintained him as a student at the university of Halle. Here Amo greatly distinguished himself, as he also did subsequently at the university of Wittemberg, where, on occasion of his graduating as doctor of philosophy, he wrote a "Dissertatio inauguralis philosophica de humanæ mentis ἀπαθείᾳ, seu sensionis ac facultatis sentiendi in mente humana absentia, et eorum in corpore nostro organico ac vivo præsentia, quam publice defendet autor Ant. Gul. Amo Guinea-Afer;" Wittemberg, 1734, 4to. Although made a councillor of state at Berlin, he left Europe on the death of the Duke of Brunswick; and all that has been heard of him since is, that David Henry Gallandat, founder of the Scientific Society of Zealand, when on a voyage to the Gold Coast, found him leading the life of a hermit at Axim, and that he subsequently removed from Axim to St. Sebastian, a Dutch fort at Chamah, also on the Gold Coast. Amo is said to have been perfectly conversant with the Hebrew, Greek, Latin, French, German, and Dutch languages. The reader may find further information in Gregoire's *De la littérature des Nègres*, and in Winckelman's life of Gallandat in the *Verhandelingen uitgegeeven door het Zeeuwseh Genootschap der Wetenschappen*, 1792, ix. 19, 20.—A. M.

AMOLON, AMULON, or AMULUS, a learned French ecclesiastic, successor of Agobard as archbishop of Lyons in 841, and held in high estimation by King Charles le Chauve and Pope Leo IV. He distinguished himself, among other things, by his opposition to the Jews, and his "Traite contre les Juifs" is still extant, together with some other writings not without interest. Died in 852.—(See the *Bibliotheca Patrum.*)—A. M.

AMOMETUS (Ἀμώμητος) a Greek author, of whose voyage on the Nile (Ἐκ Μέμφεως ἀνάπλους) only a few highly interesting fragments have been preserved.—(See Müller's *Fragment. Hist. Grec.* in A. F. Didot's Greek Classics.)

AMONTONS, Guillaume, a meritorious French natural philosopher; born 1663, died 1705. His work, entitled "Remarques et expériences physiques sur la construction d'une nouvelle clepsydre, sur les baromètres, thermomètres, et hygromètres," Paris, 1695, attracted so much attention among scientific men as to procure him admission into the Royal Academy of Sciences. Amontons has been held to be the inventor of the system of telegraphing by reading alphabetical signs with the aid of telescopes, though this method was not adopted till fifty years after he propounded it.—(See Fontenelle's "Eloge d'Amontons," in the Histoire de l'Academie, 1705.)—A. M.

AMORETTI, Charles, an Italian naturalist, was born at Oneglia in 1740. The first years of his manhood were passed in orders, but having obtained a licence from the Pope, in 1772, to resume his secular character, he resigned the chair of canon law, which he had occupied for some months at the university of Parma, and devoted himself to a laborious study of natural

science. In 1775, with the help of Padre Soave, he began the publication of a work entitled "Nuova Scelta d'Opusculi Interessanti Sulle Scienze et Sulle Arti," which extended to twenty-seven volumes, the last of which was published in 1788. His translation of Winckelmann's "History of the Arts of Design among the Ancients" appeared in 1799, and in 1784 his "Life of Leonardo da Vinci," two works which brought him into national repute as a writer on art. As a naturalist, his celebrity rests principally on his "Viaggio da Milano ai tre Laghi," published in 1794. Died in 1816.—J. S., G.

AMORETTI, Maria Pellegrina, an Italian authoress, born at Oneglia in 1756, received from the university of Pavia the degree of doctor of laws in her 21st year. Died 1787.

AMOREUX, Pierre Joseph, a physician and naturalist, was born at Beaucaire about the middle of the 18th century. He settled at Montpellier, and took charge of the library of the Faculty of Medicine. He compiled numerous works on medicine, natural history, botany, and agriculture. Among these are treatises "On the Olive Tree;" "On Quick Hedges;" "On the Golden Apples of the Hesperides;" "On the Origin of the Cashew;" "On Sacred Plants;" "On the Vegetation of Montpellier;" "On the Poisonous Insects of France;" "On the Medicine of the Arabs." He died at Montpellier in 1824.—J. H. B.

AMOROS, Francis, a Spanish colonel, born in 1769, recommended himself by his military services to various important posts under Charles IV. and Joseph Bonaparte; and during his subsequent exile in France was the first to introduce gymnastics into the military schools of that country. Died at Paris in 1843.

AMOROSI, Antonio, a painter of Ascoli, pupil of G. Ghezzi. He distinguished himself in the humorous style, called *Bamboccate*. Died in 1740.

AMORT, Eusebius, a German theologian, born at Bibermühl near Tœlz, in Upper Bavaria, in 1692, was ordained priest in 1717 at Pollingen, where he afterwards taught theology and canon law. The earliest of his very numerous works were dedicated to Cardinal Cercari, with whom he made a journey to Rome in 1734. Some years later, he became dean of the church of Pollingen, and in 1759 was elected a member of the academy of sciences of Munich. Died in 1775.—J. S., G.

AMORY, Thomas, an English humorist, born about the year 1691, was a son of Councillor Amory, secretary for confiscated estates in Ireland during the reign of William III. He published in 1755 a curious work, entitled "Memoirs of Several Ladies of Great Britain, interspersed with Literary Reflections, and Accounts of Antiquities and Curious Things, in several Letters;" and some years later, "The Life of John Buncle, Esq., containing various Observations and Reflections made in several parts of the World, and many extraordinary Relations." Died in 1788.—J. S., G.

AMORY, Thomas, D.D., an English Presbyterian minister, was born at Taunton, in July, 1701. He received the elements of his education chiefly under the tuition of a Mr. Chadwick, who is said to have been an eminent scholar. Having resolved to devote himself to the Christian ministry, he, in 1717, entered the Dissenting Theological Academy at Taunton, over which the Rev. Henry Grove, who was his uncle, and the Rev. Stephen James, then presided. There he remained between four and five years; after which he went to London, where he prosecuted his studies in natural science under Mr. Eames, the friend and occasional assistant of Newton. His proficiency as a student was such, that in 1725 he was chosen to succeed Mr. James as colleague with his uncle in the academy, where he lectured in the classics and philosophy. He at the same time began to preach, and after serving a while as colleague with a Mr. Batson at Taunton, he seceded with a portion of the congregation, who had built a new place of worship, and became their sole pastor. In 1738 he succeeded, on the death of his uncle, to the principal chair in the academy, and this post he retained till 1759, when he removed to London to assist Dr. Chandler as pastor of the congregation in the Old Jewry. He officiated also as afternoon preacher at Newington Green, as the associate of Dr. R. Price, and was appointed one of the lecturers at Salter's Hall. Dr. Chandler died in 1766, when Dr. Amory succeeded to the pastoral charge, which he retained till his death in 1774. He was a man of amiable temper, of respectable abilities, and considerable learning, in acknowledgment of which he received, in 1758, the degree of D.D. from the university of Edinburgh. But his published sermons are excessively tame and cold, and one can easily believe that his "popularity" was not great. (See Biographia Britannica, Art. "*Amory.*") In his theological views he strongly inclined to Arianism, and both as a tutor and a preacher he contributed his share to the defection from evangelical sentiments which, in the course of the last century, withdrew so many of the English presbyterians from the faith of their forefathers. Dr. Amory's published writings consist of a volume of "Miscellaneous Sermons," 8vo., second edition, 1756; "Twenty-two Sermons, mostly on the Divine Goodness," 8vo., 1766; several single sermons and brief memoirs; and a "Dialogue on Devotion, after the manner of Xenophon, to which is prefixed Conversation of Socrates on the Being and Providence of God, translated from the Greek," 8vo., 1733 and 1746.—W. L. A.

AMOS, one of the twelve minor prophets, was contemporary with Isaiah and Hosea during the earlier part of their career. The place of his birth is uncertain, though the opening statement of his work, that he was among the herdsmen of Tekoa, and the subsequent declaration which he makes, when driven from Bethel on account of his predictions, that before being called to the prophetical office he had been a herdsman and a gatherer of sycamore fruit, seem to point to Tekoa as the place of his origin. At the time when Amos exercised the prophetical function, the kingdom of Israel, to which his commission mainly had respect, had recovered from the calamities brought upon it by Hazael, and was enjoying a large amount of prosperity. With returning prosperity, however, impiety, oppression, and licentiousness had anew deluged the country, and the sword of judgment was again to be drawn for the chastisement of the infatuated people. It is this approaching disaster which Amos is commissioned to declare. His view, however, is not confined to the kingdom of Israel. Denunciations of wrath are uttered against all the surrounding kingdoms and states, and also against Judah, in reference to each of which the remarkable expression "for three transgressions and for four" is employed; and at last Israel is brought upon the prophetic stage, and the main severity of judgment is described as destined for her. The approaching storm was to be a tornado of extensive circumference, but its centre was to pass over Samaria. A succession of terrible threatenings is directed against the ten tribes for their stubbornness, for their idolatry, for their impiety, for their voluptuousness, for their oppression, for their knavery. Yet the book closes with a remarkable prediction of the restoration of the people, when the fallen tabernacle of David should be raised up, and the waste cities be rebuilt and inhabited. The style of Amos partakes nothing of the rusticity of his occupation. It is at once elevated and polished. His images are most frequently borrowed from rural scenes, and present many striking pictures.—W. L.

AMOS, William, a Scotch writer on agriculture, who died in 1824. He wrote the following works: "The Theory and Practice of Drill Husbandry," 1794; "Minutes of Agriculture and Planting," 1804; "Essays on Agricultural Machines," 1810.

AMOUR, Guillaume de Saint, a French theologian, conspicuous in the history of the thirteenth century on account of the important part he had to play as chief of the Ecole du Parvis de Notre Dame de Paris, was born at Saint-Amour, in Franche-Compté. He was canon of Beauvais, and afterwards professor of philosophy at the university just mentioned. His popularity latterly advanced him to be rector and syndic. The circumstances of the university over which he presided, however, rather than his personal character, gave rise to the celebrity which attaches to his name. In the year 1229, in consequence of a quarrel with the authorities of Paris on the subject of some street brawls, in which several students of the university had been murdered, the masters abandoned their chairs and retired from the city. The Dominicans thereupon laid claim to one of the vacant chairs of theology, and this having been granted them by the authorities, they were bold enough, on the return of the masters in 1233, to demand a second chair, which was also granted; under protest, however, of the latter, who appealed to the see of Rome against the intrusion of the regulars. Innocent IV. and Alexander IV. vainly interposed their authority in the dispute, and it was only terminated in the reign of Clement IV., who revoked the ban issued by his predecessors against Guillaume, but, like them, allowed the Dominicans to retain their chairs. Guillaume died at Paris in 1272. A complete edition of his works was published in 1632.—J. S., G.

AMPACH AUF GRÜNEFELDEN, Johann Georg von, a

German physician, professor at Salzburg, and author of a number of medical treatises, chiefly veterinary; died in 1832.

AMPE'LIUS, the author of a small book first brought to light by Salmasius in 1638, called "Liber Memorialis." It is not known who or what Ampelius was, nor is the period at which he lived agreed on.

AMPÈRE, André-Marie, an eminent mathematician and physicist, and the founder of the science of electro-dynamics, was the son of a merchant of Lyons, in which city he was born on the 20th of January, 1775. From a very early age he evinced a strong disposition towards the study of science in general, and especially mathematics, which he pursued with extraordinary perseverance, aided only by the liberality of his father in providing him with books and instruments, at the village of Polémieux-lez-Mont-Dor, where his parents resided after having retired from business. By the judicial murder of the elder Ampère under the Reign of Terror, his son was overwhelmed with grief, so as to be for a year incapable of study. The recovery of the young Ampère from this condition was marked by an increased interest in natural history, literature, and poetry, without any diminution of his zeal for the study of the exact sciences. A few years afterwards, Ampère formed an ardent attachment to Mademoiselle Julie Carron. He was married to that lady on the 2nd of August, 1799. For about two years after his marriage, he taught mathematics at Lyons. In 1801 he found it necessary to separate himself for a time from his wife and infant son, in order to discharge the duties of professor of physics and chemistry at the Central School of Bourg. In 1802 he published his essay on the "Mathematical Theory of Games of Chance," in which the dangers of gambling, even on fair terms, were reduced to strict mathematical demonstration: a work remarkable, not only for the mathematical skill evinced by it, but for its beneficial moral effect, as serving to overthrow those fallacies by which men possessing a superficial knowledge of the theory of chances are led to ruin. This work having been laid before the Institute by Delambre, established the reputation of Ampère, who was soon afterwards enabled to rejoin his wife and child, by being appointed professor of mathematics at the Lyceum of Lyons. This event was followed, after a brief interval, by the death of Madame Ampère.

In 1805, Ampère obtained, by the recommendation of Delambre, the office of assistant-professor of mathematical analysis at the Polytechnic School, from which, in 1808, he was promoted to that of inspector-general of the university, and in 1809 to that of professor of analysis, securing the order of the Legion of Honour. In 1814 he was elected a member of the Institute. In 1820, Ampère acquired his chief title to scientific honour, by discovering the laws of the mutual attraction and repulsion of electric currents, and constructing, on the basis of those laws, the theory of a new branch of physical science, to which he gave the name of Electro-Dynamics. The investigation of this theory is contained in the sixth volume of the "Memoirs of the Academy of Sciences." During the closing years of his life, Ampère, having turned his attention to philosophy, composed a remarkable work on the classification of the sciences. In 1836, during one of his journeys of inspection, he was attacked by his last illness, of which he died at Marseilles on the 10th of June.

In disposition, Ampère was kind and simple-hearted, and much given to mental abstraction. Besides the more remarkable works which have already been mentioned, Ampère was the author of a number of scientific treatises and papers, of which the titles alone would fill more than a page of this volume. They have reference, amongst other subjects, to the "Geometry of Curves," "The Differential Calculus," "Abstract Mechanics," "The Wave Theory of Light," "The Atomic Theory of Chemistry," and "The Nervous System of Articulated Animals." In Abstract Mechanics, it is worthy of note that Ampère was the first who clearly distinguished between "Cinematics," or the science of motion considered in itself, and "Dynamics," or the science of the relations between motion and force. An account of his life and works may be found in his éloge, by Francis Arago.—W. J. M. R.

* AMPÈRE, Jean Jacques, a French writer, son of the preceding, was born at Lyons in 1800. His studies were prosecuted at Paris, in philosophy, under the brilliant Cousin, for whose lectures he exhibited an enthusiasm which strongly marked the force of his bent towards a literary career. He was appointed in 1830 to a professorship of belles-lettres at Marseilles, and in 1833 succeeded Andrieux in the college of France. He has published several dissertations on French and foreign literature, and some volumes of travels.—J. S., G.

AMPHIA'RAUS, a Greek soothsayer, son of Oïcles, married Eriphyla, sister of Adrastes, king of Argos. He predicted a fatal issue to the expedition which that monarch undertook against Thebes, and fled from court to avoid being forced to take part in it. His wife, however, treacherously disclosed his retreat, and Amphiaraus set out on a journey which numerous presentiments told him would be his last. It proved so. He was killed by a fall from a precipice on his way home.—J. S., G.

AMPHI'CRATES, an Athenian orator of the second century B.C., was banished to Seleucia on the Tigris, the inhabitants of which were so charmed with his eloquence that they besought him to remain with them; but he was as ambitious as eloquent, and transferred himself to the court of Cleopatra, daughter of Mithridates, where, having failed to secure the favour and authority which he sought, he starved himself to death.—J. S., G.

AMPHICRATES, a Greek historian, quoted by Diogenes Laertius. He wrote "Concerning Celebrated Men."

AMPHIC'TYON, son of Deucalion and Pyrrha, absurdly supposed to have been the founder of the council of the Amphictyons, displaced his father-in-law about the year 1497 B.C., and reigned over Attica ten years.

AMPHILO'CHIUS, bishop of Iconium, was a native of Cappadocia, a lawyer by profession, and friend of St. Basil. On Basil's elevation to the metropolitan church of Cæsarea, Amphilochius avoided his company, fearing he should be persuaded to take orders. It happened, however, on his passing through Iconium, which had just lost its bishop, that the clergy and people unanimously elected Amphilochius. Regarding this as the call of God, he obeyed, and ruled that church till his death, A.D. 395. He was a resolute maintainer of the catholic faith against the Arians and Macedonians, and was present at the second œcumenical council at Constantinople, A.D. 381. The Greek and Roman churches commemorate St. Amphilochius, Nov. 23d.—J. B., O.

AMPHION of Cnossus, a Greek brass-caster, pupil of Ptoliseus, of the school of Critias. He belongs to the Phidian period, having worked between the 82d and the 87th Olympiad.

AMPHIS, an Athenian comic poet, lived about 320 B.C.

AMPHISTRATOS, a Greek sculptor of the school of Praxiteles; lived about 320 B.C.

AMPIUS, Titus Flavianus, a Roman general of consular rank, lived about the year 70 A.D. He was a relation of Vitellius, and in the war between that general and Vespasian, unexpectedly took part with the latter, retaining his command of the army in Pannonia. His relationship to the former, however, caused him to be suspected of treachery by his troops, who demanded that he should be put to death. He was obliged to save himself by flight.—J. S., G.

AMPZING or AMPZINGIUS, John Assuerus, a Dutch physician, studied theology, and was ordained pastor at Haarlem, but afterwards devoted himself to medicine, and became professor at Rostock. Died in 1642.

AMPZING, Samuel, a Dutch poet, son of the preceding, flourished in the first half of the 17th century. He was for some time pastor at Haarlem, of which city he has left a curious account in Alexandrine verse. He left also some works on theology.

AMR-IBN-ABDELRAHMAN, surnamed Alkermani, was a Moorish physician and geometer of the eleventh century. A native of Cordova, he gained his scientific knowledge during a residence in Mesopotamia; and on his return to Spain acquired considerable reputation by his skill in surgical operations.

AMR-IBN-OTHMAN, surnamed Sibawayah, or Odour-of-apples, from his being extremely fond of that fruit, was a learned Persian, who, coming to Bagdad in the reign of Haroun-al-Raschid, distinguished himself so much by his knowledge of Arabic, that his work on Arabic grammar, called "Sibawayah" from its author, or by way of eminence "The Book," became the standard authority on the subject. The Bibliothèque Impériale of Paris possesses a copy of it, extracts from which are given by Silvestre de Sacy in his "Anthologie Grammaticale Arabe," Paris, 1829. Sibawayah died about A.D. 810.—A. M.

AMRU, Ben Bahr, surnamed, on account of his projecting eyes, Al-Jahedh, a Moslem geographer, naturalist, and theologian, was born at Bassora about A.D. 781-2. He is author of a work on zoology, called "Kitábu-l-haywàn," analysed by Von

Hammer in his "Arabische, Persische, und Türkische Handschriften," Vienna, 1840, and of some geographical works. In religion he belonged to the sect of the Motazelites; but dissenting from them on the subject of the eternity of future punishments, he founded a sect of his own, one of whose peculiarities is the rejection of that doctrine.—A. M.

AMRU-BEN-EL-ASS, held in Arab tradition to be one of the seven companions of the prophet, and an individual of disagreeable interest to the moderns, as the instrument of the Caliph Omar in the destruction of the Alexandrian library, was an Arab of the tribe Koraysh, born about A.D. 600, who, though at first a bitter scoffer at the doctrines of Mohammed, became, after his conversion, one of the most energetic and successful propagators of Islam. As general of Omar, he took Jerusalem, after an obstinate and protracted resistance, and subsequently marching into Egypt, whither Artiyún, the Greek governor of Jerusalem, had fled, he first took Farmah, the ancient Pelusium, and afterwards Misr—the spot on which the army of Amru lay encamped for seven months before the latter town acquired the appellation of Medínat Fostát (city of tents), and close to it the city of Cairo afterwards rose. The next operation of Amru was to reduce Alexandria. In this he was considerably assisted by the Coptic Christians of Egypt, who had made a separate treaty with the Islamite leader, and were well treated by him. It was not, however, till after a siege of a year and two months, and immense loss of life in numerous ineffectual assaults, that Amru succeeded in driving the Greeks from their metropolis (about A.D. 642); and even after he had done so, they returned during his absence in Upper Egypt, retook the city, and forced him again to besiege it before he finally secured possession. Amru now penetrated westward into the Pentapolis, and ravaged the country as far as Tripoli. He retained the government of the Mohammedan conquests in Africa during the life of Omar; but Othman, in A.D. 647, deprived him of his command in favour of Abdallah-Ibn-Saïd, foster-brother of the latter caliph. Amru, considering this but an ungrateful recompense for his services in the cause of Islam, did everything in his power to foment and further the subsequent revolt against Othman, who was assassinated in A.D. 655–6. Mu'awigah, whom he aided against Ali in gaining the caliphat, replaced Amru in his governorship of Egypt, where he died in A.D. 663. There seems to be very little doubt that Amru destroyed a large collection of books in Alexandria. The baths of this city are said to have been supplied with fuel from the manuscripts during six months —apparently an exaggeration. That the library thus consumed, however, was not the library of the Serapeum, or temple of Serapis, as is sometimes stated, appears equally clear. The library of the Serapeum perished in the destruction of the pagan temples under Theodosius, A.D. 389; and the collection annihilated by the stupid bigotry of the followers of Mohammed, may have been the great library of the Museum, to which that of the Serapeum was an adjunct, and which had already been partly consumed by fire when Julius Cæsar was besieged in Alexandria. Amru was not altogether the willing tool of Omar in the affair now alluded to. He had contracted a friendship with a certain learned grammarian of the city, named John Philoponus, and at his request he proposed to Omar that the library should be preserved, and not destroyed. The reply sent back by Omar is well known: "If these books contain merely what is in the Book of God, they are useless; if they contain what is not there, they are pernicious: burn them."—A. M.

AMRU-BEN-KELTHUM, an Arabian poet, author of one of the Mo'allakát, or suspended poems (see above, Amru-el-Kais), lived in the sixth century of the Christian era. The Mo'allakah of this author was a laudatory poem on the subject of his own tribe, the Taghleb. It was published by Kosegarten at Jena in 1819, and Sir William Jones has translated it into English: London, 1782, 4to.—A. M.

AMRU-BEN-LEYTH, second and last sultan of Persia of the dynasty of the Beni Saffar, succeeded his brother Yakúb in A.D. 878-9, and added to his inherited dominions the province of Sejistán. Embroiling himself with the Caliph Al-Mu'tamed, he suffered from that monarch a defeat and partial deprivation of his territories, but regained the caliph's favour by defeating and sending prisoner to Bagdad their mutual enemy Rafi-Ibn-Harthamah, general of the Fatimite prince, Mohammed-Ibn-Zeyd, in A.D. 887. Amru, however, was finally dethroned by Ismail, founder of the Saman dynasty, who, at the instigation of Al-Mu'tadhed, the successor of Al-Mu'tamed, led an army against him, and, gaining a decisive victory, sent him captive to Bagdad, where he died in prison about the commencement of the tenth century. Amru-Ben-Leyth bears the reputation in history of a cruel, avaricious, and tyrannical prince.—A. M.

AMRU-EL-KAIS, a famous Arabian poet who lived before Mahomet, but one of whose poems is of the class called Mo'allakah, or "Suspended," from their being hung up in the Kaaba at Mecca. He had a feud with his own tribe, the Beni-Asad, who had rebelled against and assassinated their chief, his father; and having repaired to the court of the Greek emperor, Heraclius, to ask assistance in punishing them, that monarch at first protected him, and even set on foot an expedition against the Beni-Asad; but a member of the tribe succeeded in so far turning the mind of Heraclius against El-Kais, that he presented him with a poisoned tunic, which killed the poet as soon as he put it on. Abulfeda questions this story. The works of Amru-el-Kais have always continued to attract attention. The best edition of his Mo'allakah is said to be that of Hengstenberg, with a Latin translation; Bonn, 1823, 4to. Of his miscellaneous poems there is a good edition, with translation and notes, by the Baron MacGuckin Slane: Paris, 1837, 4to. There is an English translation of the Mo'allakah by Sir William Jones.—A. M.

AMSDORF, NICHOLAS, one of the oldest and most faithful of Luther's friends and fellow-workers, was born of a noble family at Tschoppau, near Wurzen, in Misnia, 3d December, 1483. In 1502 he repaired to Wittemberg, and took his master's degree in 1504. In 1511 he was made professor of theology there, and was presented with a canonry in the church of All-Saints. From the first moment that Luther stood forward to oppose the corruptions of the papacy, Amsdorf appeared at his side, and to the last day of the reformer's life he continued his constant and almost too passionate supporter and admirer. He accompanied Luther to the Leipzig disputation, and to the famous diet at Worms, and was with him when he was carried off to the friendly castle of Wartburg. Soon afterwards, when, in Luther's absence from Wittemberg, the monks of the Augustinian monastery abolished the mass and some other Romish rites, Amsdorf united with Melancthon, Justus Jonas, and John Dolz, in a formal approbation of that step addressed to the elector, and in recommending that the example should be followed in other places. In 1524 he settled in Magdeburg, as evangelical superintendent, and pastor of the church of St. Ursula; and was the first man to set up the reformed worship in that important city. A few years after, he did the same service in the ancient imperial city of Goslar, and in 1534 in the territory of Calenberg. In 1537 he took part in the convention of Schmalkald. In 1541 he was made bishop of Naumburg by the elector, John Frederick, in opposition to Julius Von Pflug, who had been chosen by the cathedral chapter. After the defeat of the elector at Mühlberg in 1547, Amsdorf was driven from the see, and Von Pflug put in his room. He returned to Magdeburg, where he took an active, and sometimes even a violent part in the controversies which soon after arose in the Saxon church. He was a warm antagonist of the Leipzig Interimists, and acted for some time along with Flaccius Illyricus, the champion of the anti-Melancthonian party. His zeal against George Major's proposition regarding the necessity of good works to salvation, carried him into the monstrous and incredible extreme of maintaining that good works are positively injurious to salvation. In 1552 he removed to Eisenach as superintendent. In 1554 he administered the sacrament to the dying elector, John Frederick, and pronounced his funeral oration; and in 1558 he was present at the opening of the university of Jena, the foundation of which was greatly due to his advice and influence. After a most active life, he died at Eisenach in his eighty-second year. He was never married; and for ten years before his death he kept a coffin at his bedside, to remind him of his mortality. His writings were very numerous; but having never been collected, they have long been extremely rare. They were almost all of the nature of polemical tracts, and of ephemeral interest. His learning enabled him to assist Luther in his translation of the Bible: and he was the editor of the Jena edition of the reformer's works.—P. L.

AMU'LIO or DA MULA, an able and learned Italian cardinal, born at Venice in 1505, died at Rome in 1570. He had distinguished himself as a student of jurisprudence at Padua, and the Venetians employed him in public affairs of importance. He was their ambassador to Charles V. in 1553, and in 1558

discharged the functions of podestá, or chief magistrate, at Verona. Having recommended himself to Pope Pius IV. by his honourable and virtuous conduct, not less than by his abilities, he was made bishop of Rieti, and elevated to the purple. Amulio also received from the same pope a librarianship in the Vatican. He has left—"Orationes, &c., ex actis concilii Tridentini," and "Nuova Scelta di litteri di diversi nobilissimi homini,"—a selection of letters of illustrious men. (See Mazzuchelli's *Scrittori d'Italia*, and Cordella's *Memoire Storiche de' Cardinali*.)—A. M.

AMU'LIUS, brother of Numitor, and along with him king of Alba Longa. Amulius dethroned Numitor, though he suffered him to live as a private individual; but he put his son Egestus to death, and made Rhea Sylvia, his daughter, a vestal virgin. She, however, gave birth to two children, Romulus and Remus, whose paternity she attributed to Mars. Romulus afterwards killed Amulius, and restored Numitor to the kingly dignity. The date of these events, which, however, modern criticism (see Niebuhr's History of Rome) has pronounced entirely fabulous, must be assigned to the period immediately preceding the foundation of Rome, 753 B.C.—A. M.

AMURATH or MURAD, the name of four Ottoman emperors or sultans:—

Amurath I., whose successes first established the Ottoman power in Europe, was born in the year of the Hegira 726 (1326 A.D.), and succeeded his father Orkhan in 1360. He inaugurated his reign by the expedition which resulted in the taking of Adrianople, the advance of the Ottoman arms as far as the Balkan, and a treaty of peace with the Greek emperor highly favourable to the invaders, who took advantage of it to settle themselves securely in their new possessions. It lasted till 1363, when Pope Urban V. having proclaimed a crusade, the Greeks made an ineffectual attempt to recover Adrianople. The war thus begun was carried on for several years, usually with advantage to the Turks, who had possessed themselves of some important fortresses in the course of the campaign which preceded the year 1371, when Amurath returned into Asia. His next efforts in Europe were to preserve rather than to extend his conquests. A revolt occurred in Romania, which he hastened to suppress by besieging Apollonia. Accident put him in possession of that place—a portion of the walls having given way just as the besiegers were about to desist from what they considered a hopeless enterprise. Some years later, he sent an army into Macedonia, which overran that province as far as the frontiers of Albania. Success everywhere attended his arms. The Greek emperor, John Paleologus, humbly paid court to his rival at Adrianople, and sent his son Theodore to be trained for war under the eye of so renowned a leader. While this harmony prevailed between the two emperors, however, their sons, Andronicus and Saoudji, were engaged in plotting the destruction of both. An army of insurgents took the field under the leadership of these artful princes, but dispersed on the first summons of Amurath, who put Saoudji to death. Several other revolts followed, which Amurath suppressed with like promptitude. One more serious than the rest broke out in Servia, and demanded the personal presence of the emperor. Lazar, kral of that province, had leagued himself with Sisman, kral of Bulgaria, and had attacked the Ottoman forces, twenty thousand of whom perished in one engagement. Amurath hastened to avenge so serious a disaster, and confronted the rebel princes on the plain of Kossova. His army was inferior in numbers, but, after a consultation with his lieutenants, he determined to risk the event of a battle, and accordingly gave the signal for attack. Bajazet, his eldest son, who had eagerly urged an immediate engagement, led the advance, supported by his brother Yakub. A fearful struggle ensued, in which the Ottomans were at length victorious. Amurath lingered on the field of battle, happy to have escaped the death which, in a dream of the previous night, he had foreboded for himself. Suddenly one of the bodies on which he trod rose, plunged a dagger into his heart, and thus fulfilled the vision which had all but made a coward of one unaccustomed to fear. Amurath expired in the year of the Hegira 791 (1389 A.D.)

Amurath II., born about the year 1404, succeeded his father Mohammed I. in 1422. Mustapha, son of Bajazet-Ildirim, opposed his accession, and was seconded by the Greek emperor Emmanuel, who took offence at the refusal of Amurath to give hostages for his good behaviour. After a short struggle, Mustapha, abandoned by his troops, was seized and put to death. Amurath advanced towards Constantinople. Emmanuel made proposals of peace which were scornfully rejected, and the siege of the city commenced. It was, however, renounced after an unsuccessful attack, on the 24th August, 1422. In 1429, having quarrelled with the Venetians, Amurath besieged Thessalonica, and with much difficulty succeeded in reducing it. This city was lost and regained several times by the successors of Amurath, but finally remained in the hands of the Turks. Shortly after the marriage of the emperor, in 1433, to a daughter of the prince of Servia, the cordiality which prevailed between him and his father-in-law was interrupted by a report that the latter had treacherously allied himself with the sovereign of Wallachia. Amurath at length resolved on attacking the two princes, but had hardly taken the field when one made a timely submission, and the other fled to the court of Albert, Sigismond's successor. In this campaign the Turks carried by storm the town of Semendra, and routed a large army of Hungarians sent to retake it. Albert's death occurred shortly after,—and Amurath withdrew from Hungary. He encamped before Belgrade in Servia. Here his long career of victory was signally interrupted, and from his unsuccessful siege of Belgrade, dated a series of misfortunes which extended over the remainder of his reign. Mezid-Bey, one of Amurath's generals, in his attempt on the town of Hermanstadt, was forced to retreat with great loss, by the famous Hungarian general Huniades. Other reverses followed in rapid succession to diminish the prestige of the Ottomans, and to exalt that of the defender of Hermanstadt. That indomitable chief carried fire and sword into Wallachia, and with 15,000 men, completely routed 80,000 Ottomans sent to cut short his ravages. On the 3rd November, 1443, the Ottoman and Hungarian armies encountered in the neighbourhood of Nissa. Amurath lost 6000 men in killed and prisoners. He retreated behind the Balkan mountains, followed by his enemies, who triumphed in two other engagements. Amurath now sued for peace, and at length, on the 12th July, 1444, a treaty was signed, by which, at considerable sacrifice, he secured for a very brief period the tranquillity of his empire. The rejoicings proper to the occasion were hardly over, when the emperor was plunged into the most profound sorrow by the death of his son Ala-Eddin. He determined to abandon the state of a sovereign, in order to indulge undisturbed his parental grief, and accordingly resigned his authority into the hands of his second son Mohammed, aged fourteen years, whom he took care to surround with experienced and patriotic counsellors. The rumour of his abdication had hardly gone abroad, however, when the enemies of the Ottoman empire were on the alert to take advantage of the new and comparatively feeble government. Huniades was again ordered into the field by the treacherous Wladislas, and promised the sovereignty of Bulgaria, in the event of his conquering that province. Under command of this formidable warrior, 10,000 Hungarians and 5000 Wallachians began their ravages in Bulgaria, and seriously menaced the integrity of the empire. Reluctantly, Amurath consented to leave his retirement, and to put himself at the head of an army: 40,000 men followed him into Europe, and he advanced with all possible expedition to encounter the enemy. The Hungarians, although greatly inferior in numbers, prepared to give battle. Their first onset carried the valiant Huniades almost into the tent of the sultan, and Amurath was about to seek safety in flight, when the bridle of his charger was seized by one of his officers. The next moment saw him charging at the head of his troops, and eagerly scanning the ranks of the enemy in search of his rival. The two sovereigns met, and in their fierce encounter, Wladislas was unhorsed. A janizary perceiving his fall, advanced and cut off his head. Raising it on his pike, he shouted to the Hungarians, "Behold the head of your king!" They were instantly seized with a panic, and fled in ruinous disorder. This victory at once restored security to the empire, and Amurath to his Asiatic retreat. He had hardly reached Magnesia, however, when messengers from Adrianople arrived, demanding his return. A revolt of the formidable troop of janizaries had occurred, and all attempts to suppress it had proved abortive. His presence in the capital instantly restored order. He then prepared to make the conquest of the Peloponnesus, and to check the career of Scanderberg in Albania. The Peloponnesian princes were easily mastered, but at the siege of Croya, Scanderberg, with 4,000 men, kept the Ottomans at bay for several months, and at length obliged them to retire. In 1448 Amurath defeated, on

the plain of Kossova, his old adversary, Huniades, who fled into Hungary. In this memorable battle 40,000 Turks and 17,000 Christians perished. Three years after, Amurath expired suddenly on an island near Adrianople.

Amurath III., born in 1545, succeeded his father, Selim II., in 1574. On the day of his accession to power he caused his five brothers to be strangled—a cowardly crime, which fitly inaugurated a reign of disaster and disgrace. Some successes against the Austrians distinguished the commencement of this reign. Herbaert, baron of Auersperg, governor of the Carniole, was defeated and slain by the Turkish governors of Pakariz and Huina. The capricious temper of the sultan threatened a rupture also with France and Venice. The ambassador of the former was compelled to exchange his creed for that of the Porte, and the Venetian dragoman, on some trivial pretext, was dismissed from the divan. In the year 1578, however, several of the great powers of Europe—Venice, France, Spain, and Switzerland—opportunely proposed to establish friendly relations with the Porte, and Amurath, who had meditated for some time the conquest of Persia, eagerly accepted the terms of alliance. The war with Persia lasted till 1590, and secured to the Turks Kurdjistan, Georgia, and several other provinces. Thrice within three years, from 1589, the janizaries surrounded the palace of the sultan, and compelled with threats whatever redress or additional licence they wanted. Everywhere throughout the empire disorders sprung up, which were attempted to be repressed, if at all, only by the local authorities, who could expect no assistance from a sovereign tyrannized over by his own guards. To divert the attention of his subjects from the ruin which impended over the empire, he engaged in a war with Hungary, in which Hassan Pacha, governor of Bosnia, attempting to take Sissek, was drowned with the greater part of his army. Sinan, the successor of Osman, gained some victories over the Austrians, but his triumphs were of short duration. Eight thousand Ottomans perished at Bucharest and at Giurgevo, the valiant pacha having been treacherously deserted by the princes of Transylvania, Wallachia, and Moldavia. Shortly after this reverse, Amurath, superstitiously affected by a dream of one of his favourites, renounced the society of his court, and at the end of three days, on January 16th, 1595, was found dead in his chamber.

Amurath IV., born in 1611, succeeded his uncle Mustapha in 1623. The early part of his reign was disturbed by revolts of the janizaries, and by insurrections in various provinces of the empire, which the young sultan repressed as they arose, with a cruelty that horrified even the ministers of his vengeance. When roused to anger, his atrocities knew no limit, and all offences were alike capital. He prohibited the use of wine and tobacco on pain of death, and as he seldom remitted an offence, many suffered the extreme penalty of the law for these common indulgences. One incorrigible smoker the savage sultan is said to have forgiven, for the easy assurance with which he faced detection. He had roofed over part of a trench, and in this subterranean retreat was enjoying his solitary pipe, when Amurath, on his rounds in quest of transgressors, announced himself—only, however, to be thus addressed, "Hence, son of a slave; thine edict has no force underground." The sultan's own tastes were much less severe than his statutes. He abandoned himself, shortly after his accession, to the wildest excesses, and, in particular, indulged his passion for wine to a degree that undermined his health, and rendered him a prey to maladies which eventually cut short his horrible career. He died in 1640, at the age of twenty-nine years. The one event of his reign worth recording was the capture of Bagdad, which fell into the hands of the Turks on the 24th December, 1638.—J. S., G.

* AMUSSAT, Jean Zulema, a French surgeon of distinction, born in 1796, sous-prosecteur to the Faculty of Medicine in Paris, and member of the Academy. M. Amussat has written some important anatomical treatises; one of which, "Torsion des artères," was crowned by the Institute in 1829; an honour awarded also to his "Recherche sur l'introduction de l'air dans les veines," ten years subsequently. The work which procured him his admission into the Academy is entitled "Recherches sur l'appareil biliare," Paris, 1824, in which he demonstrates the existence of a spiral valvule in the neck of the biliary vesicle. M. Amussat is also the inventor or improver of a variety of surgical and anatomical instruments.—A. M.

AMY, a French writer, about whom we have little precise information. He was advocate in the parliament of Aix, and died in 1760. His works are pronounced in the "Nouvelle Biographie Universelle" to be very remarkable. They are these: "Observations expérimentales sur les eaux des rivières de Seine, de Marne," &c., 1749, 12mo; "Nouvelles fontaines domestiques," 1750, 12mo; "Nouvelles fontaines filtrantes," 1752–1754, 12mo; "Reflexions sur les vaisseaux de cuivre, de plomb, et d'étain," 1751, 12mo.—A. M.

AMYAND, Claudius, an English army surgeon, born in 1740, and in 1761 admitted a member of the Royal Society. There are some of his papers in the Philosophical Transactions, treating of certain rare and curious surgical cases.—A. M.

AMYCLÆUS (Ἀμυκλαῖος), a Corinthian brass-caster, mentioned by Pausanias, lived five centuries before the Christian era, and who, in concurrence with Diyllus, executed a group representing the dispute between Hercules and Apollo.—A. M.

AMYN-AHMED, El Razy, a Persian geographer, whose compilation on the countries of the East, called "Heft Iclym," or the seven climates, completed in 1594, has not yet been edited in Europe. A copy of it exists in the Bibliothèque Imperial of Paris.—A. M.

AMYN MOHAMMED AL AMYN BEN HAROUN, eldest son of the Caliph Haroun Al Raschid, was born at Bagdad in A.D. 786, and in 809 succeeded his father, whom he does not seem to have resembled. Haroun Al Raschid had given his two other sons, Mamùn and Motassem, the provinces of Khorasan and Mesopotamia respectively. Amyn, however, deposed his brothers from their governorships, and summoned Mamùn to court. He refused to obey, and in the war which ensued, Thaher, Mamùn's general, defeated the troops of Amyn, who, besieged in his own capital, was only saved from ruin by the revolt of Mamùn's soldiery for want of pay. This relief, however, was only temporary, and Thaher at length possessed himself of Bagdad, and put Amyn to death, after he had vainly attempted to escape by voluntarily delivering himself up to Harthamah, Thaher's colleague in command, A.D. 813.—A. M.

AMYNTAS. Three kings of Macedon bore this name:—

Amyntas I. was reigning at the time the Pisistratids were expelled from Athens in 510 B.C., and offered Hippias an asylum within his realm. In 507 B.C. he entertained at his court the ambassadors of Darius, sent to demand of the Greeks earth and water in token of submission. These Persians pushed their demands on the hospitality of the Macedonian king so far, as to insist on possessing his wives and daughters. Alexander, son of Amyntas, under pretence of introducing them to the Macedonian ladies, put the deputies into the hands of a number of young men disguised in female clothing, who quickly dispatched them. Upon this Megabyzus, the Persian general, sent one of his officers, named Bubares, to inflict vengeance; but the affair seems to have been amicably settled, as Bubares accepted the hand of Gygea, daughter of Amyntas. The reign of this monarch terminated about 500 B.C.

Amyntas II., son of Philip, the brother of Perdiccas II., and grandson of the Alexander mentioned in preceding article, reigned from 393 B.C. to 369 B.C. Driven from his throne by the Illyrians, he re-established himself by the aid of the Thessalians, and with the further aid of the Spartans reunited to his dominions the town of Olynthus. Philip of Macedon, father of Alexander the Great, was the youngest son of Amyntas II. by his wife Eurydice; and the physician Nicomachus, father of Aristotle, lived at the court of the same prince.

Amyntas III., son of Perdiccas III., and grandson of the preceding, was still a minor at the death of his father in 360 B.C., and never in reality acceded to the throne, as his uncle Philip, who had been made regent, and whose daughter Cynane, half-sister of Alexander the Great, Amyntas married, usurped the sovereignty. He was put to death for being concerned in a conspiracy against Alexander the Great in the first year of the reign of that monarch, 336 B.C.—A. M.

AMYNTAS, a Macedonian who fled his country at the commencement of the reign of Alexander the Great, and placing himself under the protection of the Persians, received the command of the Greek mercenaries at the battle of Issus, 333 B.C.; after which he went to Egypt with a body of Greeks, and excited a revolt there against Mazaces, the Persian governor. He met with considerable success at first, but was finally defeated and slain about 330 B.C.—A. M.

AMYNTAS, son of Andromenes, one of Alexander the Great's officers, suspected of being implicated in the plot of Philotas (330 B.C.), but acquitted. He was killed in the course of the Asiatic campaigns of Alexander.

AMYNTAS, a Greek author, whose work entitled Στραθμοί, descriptive of certain districts of Asia, has been lost. Athenæus quotes some portions of it. (See Müller's *Fragment. Hist. Græc.*, published by Didot Frères.)

AMYNTAS, a king of Galatia, who fought on the side of Antony and Octavianus at Philippi, 42 B.C., and at Actium, 31 B.C., adhered to the latter. On the death of Amyntas, Galatia became a Roman province.

AMYNTIA'NUS (Ἀμυντιανός), a Greek author, who, in the time of the Emperor Marcus Aurelius (A.D. 161-180), produced a life of Alexander the Great, and a number of other biographies, which he called Βίοι Παραλληλοι, as he seems to have been fond of writing them in pairs. None of these works have come down to us. (See Photius in his *Myriobiblion seu Bibliotheca.*)—A. M.

AMYOT, JACQUES, a celebrated French translator, was born at Melun, of poor parents, in 1513, and died at Auxerre in 1593. When he came to Paris to attend the college of France, then recently founded by Francis I., Amyot's circumstances were so needy that he was obliged to act as servant to more wealthy students, in order to support himself in the prosecution of his own studies. Surmounting all his difficulties, he attained the degree of master of arts at Paris, and subsequently that of doctor of civil law at Bourges, where he secured the friendship of Jacques Colure, abbé of St. Ambroise, through whose influence with Madame Marguerite, sister of the king, he obtained a chair of Latin and Greek in the university of the last-mentioned town. He taught in Bourges for ten years, but the influence of Amyot was destined to be exerted not so much in extending the knowledge of the ancient tongues, as in forming and developing his native language. He devoted himself to translating from the Greek, and his translations, more particularly his "Vies de Plutarque," were found to be executed in a French style so idiomatic, easy, and elegant, that they became standard and popular works. His first book was a French version of the Greek romance of Heliodorus, called "Ethiopica," treating of "the royal and chaste amours of Theagenes, a Thessalian, and Chariclea, an Ethiopian," published at Paris in 1545 in folio, and in 1549 in octavo. He next translated some of the Lives of Plutarch, dedicating them to Francis I., who rewarded him with the abbey of Bellozane. Amyot, however, did not now give himself up to a life of ease. Finding such texts of Plutarch as he could procure in France unsatisfactory, he proceeded to Rome in the suite of the cardinal of Tournou, in order to enjoy the advantages of the library of the Vatican. The cardinal also gave him a commission to the council of Trent, which he executed with a skill that added greatly to his reputation. On his return to Paris he was made tutor to the sons of Henry II.; and, while holding this office, he completed his translation of Plutarch's Lives, dedicating this second part of his work to the reigning king. The "Morals" of the same author he dedicated to his pupil Charles IX., a prince, unfortunately, too intimately connected with the massacre of St. Bartholomew, for the credit of his master's name. Amyot was, perhaps, more a student and man of taste and cultivation than an educator. Charles IX. appears, at any rate, to have esteemed him, for he made him grand almoner, and presented him with the abbeys of Roches and St. Corneille de Compiègne, while Pope Pius V., to oblige the French sovereign, conferred on this fortunate "poor scholar" the bishopric of Auxerre.

When Henry III., also a pupil of Amyot's, acceded to the throne, he continued him in the office of grand almoner, and made him commander of the order of the Holy Spirit, inserting in the statutes of the order the following regulation, expressly on Amyot's account: "Quiconque seroit grand aumônier de France seroit aussi commandeur du Saint-Esprit, sans estre tenu de faire les preuves de noblesse."

Amyot spent the remainder of his life at Auxerre, but not quite happily or peacefully. Those unquiet times did not leave even the scholar and the priest at rest, and Amyot was involved in the troubles of the League, while at home his diocesans refused to submit to his authority. According to the "Nouv. Biog. Universelle," he died "accablè de tristesse et de chagrin." Though he had expended considerable sums on the restoration of the cathedral of Auxerre, he left great wealth, bestowing on the hospital of Orleans a legacy of twelve hundred crowns in return for the alms of a few pence which he had there received, when, "poor and naked, he was going to Paris."

Amyot's principal works not mentioned above are "Sept livres des Histoires de Diodore Sicilien," translated from the Greek, Paris, Vascosan, 1554, folio; and "Amours pastorales de Daphnis et Chloë," from the Greek of Longus, Paris, 1559, 8vo. Both these books have been frequently reprinted.—A. M.

AMYRAUT or AMYRALDUS, MOÏSE, one of the most celebrated divines of the reformed church of France during the seventeenth century, was born at Bourqueil in Touraine, in September, 1596. His father, who was a protestant, destined him for the profession of the law, and he was for some time engaged in legal studies; but the reading of Calvin's Institutes awakened in him such a taste for theological subjects, that he resolved to devote himself to the ministry of the reformed church. He studied in the college of Saumur, under the famous Scottish professor, John Cameron; and his subsequent career evinced how deeply he had been imbued with the peculiar doctrinal spirit and tendencies of the master. Having been admitted to the ministry, his first charge was at St. Aignan, in the province of Maine. On the removal of Daillé in 1626 from the church of Saumur to Charenton, Amyraut had the honour of succeeding him at Saumur, and here his talents and learning became so conspicuous that he was appointed in 1633 to one of the theological chairs of the university. His colleagues were Lewis Cappel (Capellus) and Joshua de la Place (Placæus), who entered upon office at the same time, and with whom he united in publishing the "Theses Salmurienses." Amyraut was selected as early as 1631, by the synod of Charenton, to present a complaint to King Louis XIII. on the subject of some infractions of the edicts under which the rights of the protestant church were secured. This delicate and weighty business he managed with great address, and left a highly favourable impression of his abilities upon Cardinal Richelieu and other eminent men, whom he met on this occasion at the court of France. The cardinal was then meditating a project for the reunion of the two churches, which he soon after secretly communicated to Amyraut through the jesuit Father Audebert; but on finding from Audebert that no accommodation was proposed, or would be allowed, on the subject of the eucharist, Amyraut broke off the interview by assuring him that there was no hope of a reconciliation upon such conditions. His attachment to the reformed church was strong and sincere; and he not only warmly defended it against the attacks of the Romanists, but longed to see its divisions healed by a reconciliation of its Lutheran and Calvinistic branches. It was with these views that he published his treatise, "De Secessione ab Ecclesia Romana, deque ratione pacis inter evangelicos in negotio religionis constituendæ." But he was no latitudinarian, as was shown by his "Traité des Religions, contre ceux qui les estiment indifférentes;" and that he was no rationalist, is proved by his "Traité de l'elevation de la foi et de l'abaissement de la raison." Amyraut, however, had the boldness to stand forward as an innovator in the established doctrine, or at least in the established mode of exhibiting the doctrine of his own church; and with his name stands connected the modified system of Calvinism called Amyraldism, which excited so much agitation and alarm in the Calvinistic branches of the continental protestant church during the seventeenth century; and which the Swiss divines judged it necessary to oppose, by adopting in 1675 the "Formula Consensus," the latest of the dogmatic standards adopted by any of the great branches of the Calvinistic church. Amyraldism differed from Arminianism in retaining the Calvinistic doctrine of the absolute and unconditional election of grace; but it sought to combine with this the idea of a grace which is universal and conditional, which is offered to all upon condition of faith, although in fact accepted by none, on account of the corruption of our nature, until the grace of unconditional election takes effect in the case of some, though not of others. Amyraut hoped, by bringing forward this view, to repel the objections to Calvinism which were continually insisted upon by the Romish divines; and he was repeatedly absolved from the charge of heresy by the general synod of his own church, several of whose most eminent ministers, including Daillé and Blondel, regarded his peculiarities as harmless, and perfectly reconcilable with the Calvinistic system as usually held and taught. But his views were strongly condemned by Molinæus, A. Rivetus, F. Spanheim, F. Turretin,

Heidegger, and other eminent divines of France, Switzerland, and Holland, and were extensively regarded as opening a door to Arminianism and even to Pelagianism itself. Amyraut continued at Saumur till his death in 1664. His writings were very numerous, but were never collected and reprinted, so that they are now exceedingly rare. One of the latest labours of his life was the drawing up of a system of Christian morals, in 6 vols., Saumur, 1652–1660, one of the earliest works produced in this department of theology.—P. L.

AMYRTÆUS, a king of Egypt in the fifth century B.C., who was a native of Sais, a city on the Delta. Various attempts had been made by the Egyptians to throw off the Persian yoke, in one of which Amyrtæus joined the Lybian prince Inarus. Inarus, however, was defeated by treachery, and put to death by crucifixion in 456 B.C., and Amyrtæus, left to his own resources, contrived to maintain himself and his forces in Lower Egypt, and died after a reign of six years.—F.

AMYTIS, daughter of Astyages, wife of Cyrus, and mother of Cambyses.

AMYTIS, daughter of Xerxes, and wife of Megabyzus, who rendered herself infamous by her immoralities.

ANACAO'NA, surnamed GOLDEN FLOWER, was the sister of Behechio, cacique or king of Xaragua, one of the kingdoms into which Hayti was subdivided at the period of its discovery by Columbus. She was the wife of Caonabo, who had entered the island and seized upon one of its kingdoms. Her husband having been treacherously captured was sent to Spain, but perished on the voyage, the ship having foundered in a storm, and Anacaona herself fell into the hands of the Spaniards, who, notwithstanding her extraordinary beauty and accomplishments, barbarously put her to death.—F.

ANACHARSIS, a celebrated philosopher, born in Scythia; brother of Kadovides, king of Scythia, and the son of Gnurus, by a Greek lady. He arrived at Athens in the 47th Olympiad, and calling upon Solon, engaged the attention of that philosopher by the vivacity of his character. He was kindly received among the Athenians for the sake of his patron, and soon became accomplished in Greek philosophy. His genius was quick and lively, his eloquence masterly and strong. He remarked that the vine produced three sorts of grape—the first of pleasure, the second of drunkenness, and the third of repentance. His diet was temperate, consisting chiefly of milk and cheese, and he constantly wore a coarse double garment. His orations were remarkable for conciseness, as though the result of inflexible resolution, and those who imitated him were said to speak in the Scythian phrase. He was a fluent writer of verses. Crœsus, the wealthy monarch of Lydia, heard of his reputation, offered him money, and sent for him to Sardis; but Anacharsis answered that he had come to Greece in order to learn the language, manners, and laws of that country; that he did not want silver or gold; and that it would be sufficient for him to return to his native land, a better man and more intelligent than when he left it. Upon his arrival at home, he attempted to change the ancient customs, and to establish those of Greece. This proved displeasing to the Scythians and fatal to himself. He had promised the mother of the gods that he would perform sacrifices to her, and establish a feast in her honour, if he returned to Scythia in safety. He entered secretly into a thick wood in order to accomplish his vow, and was performing some ceremonies with a drum or cymbal in his hand before the image of Cybele, when he was discovered by a neighbour, who went and told the king Saulius. That monarch surprised Anacharsis, and shot him dead with an arrow. Diogenes Laertius, however, says he was killed by his brother while hunting, and expired with these words on his lips—"I lived in peace and safety in Greece, whither I went to inform myself of the manners of the country, and envy has here destroyed me in my own native land." After his death numerous statues were erected to his honour. Herodotus mentions several particulars concerning him. He is said to have invented tinder, anchors, and the potter's wheel; but Strabo proves that the last is mentioned by Homer, who lived long before Anacharsis.—T. J.

ANACLE'TUS or ANENCLETUS, was an Athenian who resided at Rome, and having been converted by the Apostles, succeeded Linus as the second bishop of the Romans, and was the immediate predecessor of Clement. His episcopate is said to have continued from A.D. 78 to A.D. 91.—F.

ANACLETUS, Antipope, known as Peter the son of Peter of Leo, was the grandson of a learned and influential Jew, who had been baptized by Leo IX., and had assumed the name of that pontiff. On the death of Honorius II., in 1130, the majority of the college of cardinals elected Gregory of St. Angelo to the pontifical chair as Innocent II. This step displeased the rest of their number, who instantly elected Peter, under the title of Anacletus II. A schism ensued; Innocent fled to Pisa, but in two years obtained the support of the most powerful princes of Europe, while Anacletus was supported only by the kings of Sicily and Scotland. The contest was at last terminated by the death of Anacletus in 1138, when the authority of Innocent was universally acknowledged.—F.

ANAC'REON, a native of Teos, on the south-west coast of Asia Minor,—one of the most famous among the early lyrists of Greece. The dates of his birth and death are not exactly determined; but he flourished from about 560 to 475 B.C. On the invasion of Ionia by Harpagus, general of the elder Cyrus, he migrated to Abdera, in Thrace. Some time after, he repaired to Samos, and spent several years of his life in friendly intercourse with the tyrant Polycrates. They shared together the pleasures of the age; and, in requital for the favours of his host, Anacreon celebrated the name of the prince in some of his verses. After the death of Polycrates, the poet crossed the Ægean to Athens (B.C. 525), on the invitation of Hipparchus, who sent a fifty-oared galley to convey him. Among other acquaintanceships, he contracted there an intimacy with Simonides of Ceos,—his greatest rival on the lyre. On the overthrow of the Peisistratidæ at Athens, he returned to his native city; whence, after a sojourn of about five years, he was again driven by a new revolution. He betook himself a second time to Abdera, where, according to some accounts, he ended his long life of eighty-five years. There is, however, an epitaph ascribed to Simonides, which speaks of Anacreon having died at Teos. He is said to have been choked by a grape stone; but this looks like a fiction, invented to suit the habits of the poet. He appears to have been of an indolent temperament; the willing slave of those deities of love and wine under whose inspiration he wrote. One account, indeed, attributes to him a life opposed to the tenor of his verses. The ancients possessed *five* books of Anacreon,—containing hymns, elegies, epigrams, drinking songs, and erotic odes. Only a few of these compositions have escaped that monkish zeal which, at the beginning of the middle ages, consigned to destruction so many of the relics of antiquity. Of the sixty-eight poems which bear his name, the greater number are probably spurious. His genuine productions are all in the Ionic dialect, which is singularly adapted to the harmony of lyric verse. They are written in a peculiar modification of the iambic measure. His poems are characterized by great simplicity of expression, combined with a winning sweetness and exquisite melody. They are pervaded by a delicate sense of the beautiful, as well as a keen relish for the luxuries of life. There have been numerous imitations and translations of Anacreon; among the best of which are those of Cowley and Moore. His name has been applied to the amorous and drinking songs of every language; but few in any tongue possess the dignity and grace of the "Teian Muse."—J. N.

ANAFESTUS, PAOLUCCIO, the first Doge of Venice, elected in 697, when the tribunes or chiefs of the Venetian isles agreed to unite themselves into a republic under a single governor. He died in 717.

ANAGNOSTES, JOANNES, a Thessalonian who lived in the first half of the fifteenth century, and wrote a narrative of the capture of Thessalonica by the Turks in 1430. Upon the invitation of Amurath II. he returned to his native city, from which he had fled when it fell into the conqueror's hands; but in the course of two years he was deprived of his whole property by confiscation. The date of his death is uncertain.—F.

ANAN, BEN SHOPHET, a rabbin who lived in the third century of the Christian era, and is presumed to have been the author of the Hebrew treatises called "The Greater Order of Elijah," and "The Lesser Order of Elijah," printed originally at Venice by Zanetti, A.D. 1598.

ANAN, BEN DAVID, a learned rabbin who lived about the middle of the eighth century, and is said by R. Mordecai to have written a work on the Pentateuch. He is celebrated as the restorer of the Karaite doctrines, and as the defender of the law against the traditions of Hillel.

ANANIA SHIRACUNENSIS, an Armenian mathematician of the seventh century, surnamed "the Calculator," author of a

work of high reputation among his countrymen, entitled "The Kalendar," comprising treatises on astronomy and astrology, mathematics and arithmetic.

ANANIA, Giovanni d', a learned Italian, who was professor of civil and canon law at Bologna, and died in 1458.

ANANIA, Giovanni Lorenzo, was a native of Taverna in Calabria. The fame of his erudition attracted the attention, and procured him the patronage of Mario Caraffa, archbishop of Naples, after whose death he retired to his native city, and spent the rest of his life in study and seclusion. He composed two very curious works—one on cosmography, and the other on the nature of demons—and died about 1582.—F.

ANANIAS or ANANIAH, the name of several individuals mentioned in the Holy Scriptures. The most ancient is known under the name of Shadrach, one of the three Hebrews who, by the order of Nebuchadnezzar, were cast into the burning furnace, because they refused to worship the graven image which he had made. Another Ananias is mentioned in the Acts of the Apostles as having fallen dead at the feet of St. Peter; and a third person of the same name, referred to in the Acts of the Apostles, chap. xxiii., was high-priest of the Jews, A.D. 49.—F.

ANANIAS, the name of the messenger of king Abgarus, who was, the legends tell us, sent from Edessa into Judea to procure a portrait of Christ for the cure of the diseased monarch.

ANAPIUS and AMPHINOMUS, two brothers, natives of Catana in Sicily, honoured on account of their filial affection. During an eruption of Mount Ætna, they saved their parents by carrying them away on their shoulders, and we are told that the flames spared them, while others around were consumed.

ANARAWD or ANAROD was a Welsh prince, a contemporary of Alfred the Great. He succeeded his father, who had fallen in a battle with the Saxons in 876, and died in 913.

ANASCO, Juan d', a native of Seville, who lived in the earlier part of the sixteenth century, and was one of the ablest leaders of the Spanish expedition to Florida in 1539–43.

ANASTASIA, Saint, a Roman lady of noble birth, who was the wife of Publius, the ambassador of the Emperor Diocletian to the court of Persia, and who, having professed herself a Christian, was burnt to death at Sirmium in 303, the year in which Diocletian issued his edict against the Christians. Two letters which she wrote from prison to St. Chrysogonus, a confessor, are still extant. Two other female martyrs of the same name are mentioned in the early history of the church—one of whom had been converted by Peter and Paul, and was beheaded by order of Nero; the other suffered death at Sirmich, in Illyria.—F.

ANASTASIUS. Four popes bore this name:—Anastasius I., a native of Rome, succeeded Siricius in 398 or 399. It was during his pontificate that St. Chrysostom, St. Augustine, and St. Jerome flourished, and several important councils of the church were held. St. Anastasius was a zealous opponent of the doctrines of Origen, which he condemned in his work Περὶ ἀρχῶν, which procured him a high encomium from St. Jerome. He died A.D. 401.—Anastasius II., a Roman, who succeeded Gelasius in 496. He spent his brief pontificate in the vain endeavour to determine the disputes which disturbed the Eastern and Western churches, and died 498.—Anastasius III., elected in 911, ruled for two years.—Anastasius IV., a Roman, whose name was Conrad, and who was bishop of Sabina and a cardinal, succeeded Eugenius in the papal chair in 1153. He was of advanced age at the period of his election, and held the see only a year and a half. Anastasius, Antipope, was cardinal of St. Marcellus, and although protected by the emperors Lothaire and Louis in 855–6, in his opposition to Benedict III., was at last withdrawn by his patrons from the hopeless contest.—F.

ANASTASIUS, the name of two emperors of the East:—

Anastasius I. was born of an obscure family at Dyrrachium in Epirus, about A.D. 430. Very little is known of his early history; but at the advanced age of sixty, he occupied a humble post in the imperial household. He must, however, have possessed considerable talent; for, on the death of the Emperor Zeno in 491, he successfully opposed the design of Longinus, the late emperor's brother, to ascend the throne; and having succeeded in gaining the hand of Ariadne, the widowed empress, found himself suddenly invested with imperial power. Being a Eutychian, he found it impossible to persuade the Patriarch Euphemius to crown him, until he signed the confession of his faith according to the council of Chalcedon. Immediately after the accession of Anastasius, Longinus rose in rebellion; but after causing great trouble for a period of seven years, he was at length seized, and put to death. A few years afterwards, a dangerous war with Persia occurred, causing a vast loss of life and treasure. At the same time the domestic tranquillity of the empire was disturbed by civil and religious troubles, chiefly arising from the emperor's animosity against the adherents of the orthodox faith, whom he persecuted with unrelenting severity, although he had originally professed their principles. Anastasius died in 518, having survived Ariadne three years. He was succeeded in the throne by Justin I.

Anastasius II., born about the middle of the 7th century, was secretary to the Emperor Philippicus, on whose deposition, in 713, he was raised to the throne. On his accession, he punished the conspirators who had dethroned Philippicus, and appointed Leo the Isaurian, afterwards emperor, the commander of his armies. Anastasius was a man of great integrity, as well as experience in civil and military affairs; but the incapacity and unfaithfulness of his officers, rendered him unable to retain his position. After a brief reign, he was deposed in 716, and retired to a monastery in Thessalonica. Having endeavoured to recover the throne, he was put to death by Leo, his former general, A.D. 719.—F.

ANASTASIUS, patriarch of Constantinople, was secretary to the Patriarch Germanus, whom he contrived to supplant, and, by the patronage of the Emperor Leo the Isaurian, attained the patriarchate in 730. He died in 753.

ANASTASIUS, Saint, a name assumed by Ashic, a monk, who accompanied Adalbert, bishop of Prague, into Bohemia. He was appointed by Stephen of Hungary to the see of Colocza, and has been called the Apostle of Hungary. Died in 1044.

ANASTASIUS, surnamed Bibliothecarius, a Roman abbot and cardinal in A.D. 848, was librarian of the Vatican, and translated several Greek works on history and biography into Latin. Although he possessed considerable learning, his Latinity is rude and barbarous. He is supposed to have died about 886.

ANASTASIUS, Olivier De St., a Carmelite monk, whose real name was De Crock, born early in the 17th century, author of several religious works and poems. Died in 1674.

ANASTASIUS CASSINENSIS, a monk of Monte Cassino, who was librarian to Pope Stephen III.

ANASTASIUS PALÆSTINUS, a native of Palestine or Antioch, who lived in the eleventh century, and was author of a work on fasting, and on the seven weeks of Lent.

ANASTASIUS SINAITA, the name of several ecclesiastical writers who were monks of Mount Sinai. Of these, four may be mentioned: The first was Anastasius Sinaita, the elder, who was patriarch of Antioch about 561, and died in 599; the second was his immediate successor in the see of Antioch; another flourished during the seventh century; and a fourth was patriarch of Antioch in 629, and died in 649.

ANATOLIUS, bishop of Laodicea, was an Alexandrian, born about A.D. 230. In the various branches of science, he greatly surpassed all his contemporaries, and was the first Christian who taught the philosophy of Aristotle. He appears to have held the see of Laodicea from A.D. 270 to A.D. 282.

ANATOLIUS, a Platonic philosopher, one of the tutors of Iamblichus, who lived towards the end of the third century.

ANATOLIUS, patriarch of Constantinople from 449 to 458, who presided at the Council of Constantinople in 450, in which the Eutychian heresy was condemned.

ANATOLIUS, a Greek jurist, a native of Berytus, who lived in the first half of the sixth century, and had the honour to assist in the compilation of the Pandects of Justinian: he is said to have lost his life during an earthquake.

ANATOLIUS VINDANIUS, a native of Berytus, who wrote in Greek a treatise on agriculture, in twelve books, called Συγγραφὴ Γεωργικῶν. He died A.D. 360.

ANAXAGORAS, born at Clazomenæ in Ionia, in the seventieth Olympiad; died in exile at Lampsacus, at the age of seventy-two. The public life of this illustrious person—or rather his relations to the state of Athens—constitute one of those painful incidents in Athenian history which have been pled over and over again in depreciation of that memorable democracy. The condemnation of Anaxagoras for the alleged crime of impiety, and the commutation of punishment from that of death to banishment—an act of mercy due to the friendship of Pericles—are indeed worthy to be placed alongside of the trial and sentence of Socrates: it appears, nevertheless, that the popular mind was exasperated, in this case, not only by appre-

hended danger to the accepted religion, but by heavy suspicion that the philosopher looked with no unfavourable eye on the progress of Persian power. We are obliged to refer the reader for whatever details are needful in illustration of this remarkable exercise of democratic authority, to the pages of historians, and, above all, to the classic work of Mr. Grote: all our disposable space is required for the right designation of the position of Anaxagoras the Inquirer.—It is extremely difficult to reproduce, in modern times, any one of these old Philosophers as he really was. We are met in the first place by the extremest paucity of documents; nor would it have been possible to reconstruct one of their modes of thought, but for the precious and apparently most faithful, although brief summaries, which we owe to the immortal Stagyrite. There is the farther difficulty too—caused by the tendency of the Thinkers of any epoch to contemplate the speculations of those of other epochs from their own *point of view*, and to interpret them according to the forms of the philosophies environing themselves—a difficulty augmenting with the intervals of time which separate them, and which in this case has been largely increased by the absurd mysticism thrown around all early inquiries by Alexandrine commentators and enthusiasts. Above all things, the student must beware of attributing extraordinary and unfathomed profundity to the systems of ancient Greece, or of expecting to find there, anything save first and rude essays to penetrate towards the laws of the Universe, by men of singular force and clearness of intellect, but all ignorant of experiment, unskilled in Observation even, and in nowise cognizant of any Method that could guide them towards ultimate physical truth.—The following rapid remarks may clear away certain errors connected with usual appreciations of the ancient philosophies; they will farther tend to fix the true and elevated place of Anaxagoras. The belief in a principle of Order is not a *result* of science, but the *cause* of it. Science grows out of that necessity felt by the human mind to realize among objective phenomena some law of Order. The effort of all the Greek schools, accordingly, was to discover an ἀρχή;—not a *beginning*, but a *principle*, or *substratum*, of all things. Inquiry soon diverged into two *methods*:—the *first*, endeavouring to detect that ἀρχή, or substratum, from indications offered by external phenomena,—the *second*, expecting to reach the same results by inquiring what laws of order are suggested by the phenomena of mind itself. The latter method was that of Pythagoras and the Ionic school—a school which sought, in the laws of harmony and the relations of number, some key to the solution of the problem of the Universe. The opposite method was followed by the Ionic or physical school—that of which Anaxagoras is the culminating name, or rather the supplement and philosophical completion. This school is usually said to have begun with Thales; and ordinary history presents us with a chronological list of his disciples and interpreters. But none of these ancient schools ought to be treated chronologically, or as a school, according to the modern interpretation of the word:—the inquirers, so classed, were rather independent thinkers, following something of the same method. The character of Ionic inquiry may, however, be fairly enough characterized by reference to one portion of the speculations of Thales. With him, as with all, the predominant question was, what is the ἀρχή? what the *substratum* of all this perplexing external variety of change? Thales looked around him in quest of some one physical substance capable of assuming all varieties of condition; and his limited and poor experimental knowledge induced him to consider *water* that *substratum*. A most imperfect analysis certainly, but one whose origin it is not difficult to perceive. Thales had seen water in every cardinal form which matter can assume; he had seen it a *solid*; its normal state is that of a *liquid*; and he had seen it evaporate or change into invisible *air*. No question as to the puerility of this speculation, regarded as a physical speculation; but the critic must reflect that progress in physics has been most laborious and slow. Chemistry had to pass through alchemy,—why marvel that, at the epoch of Thales, there should have been so rude a beginning of chemical analysis? Others followed in the foregoing track. One proposed *air* as the substratum; others, *earth*; others, *fire*. But the idea of a *substratum* or *principle* as a necessary existence influenced and vivified all. It is interesting also to trace the course of this unitarian speculative physics. The supposed ἀρχή became more and more purified and ethereal in the conceptions of Inquirers, until Heraclitus determined as its essence—*fire* in perpetual flux. Empedocles (444 B.C.) may be said to have inaugurated a new era. He compounded all former systems, declaring that there are *four* elements or substances, and that these are *combined* or animated by forces which he termed *love* and *hate*. It is strange, that instead of discerning here the crude but meritorious initiation of Inquiry as to the existence of FORCES which may co-ordinate different natural elements, some historians of philosophy have traced to it our modern doctrine of *Polarities!* Passing from Empedocles, who indeed introduced the idea of *forces* or co-ordinating powers amid various elements, we reach at once the Clazomenian Anaxagoras. The main or central principle of his system is this,—"Matter, ever numerically the same, undergoes combination and separation from the energy and dictates of a Supreme Mind." Previous to the period of Anaxagoras, not a trace of pure theism appears among the speculations of the Greeks; their ultimate principle (or *God*, as moderns have often written it) was a pure physical ἀρχή, with which, indeed, they conjoined, or rather to which they assimilated, the nature and action of the human soul; nor can there be a loftier tribute to the illustrious philosopher of Clazomenæ, or a more certain attestation to the reality of the revolution he inaugurated, than the words of Aristotle (Metaphysics, I., 3d): "When a man said, that there is in nature, as in animals, an intelligence which is the cause of the arrangement and of the order of the universe, this man appeared alone to have preserved his reason in the midst of the follies of his predecessors. Now we know that Anaxagoras of Clazomenæ first openly maintained these views." Can a loftier tribute be offered to any philosopher? Or is it wonderful that the popular polytheism of Athens felt itself in danger, when confronted by the criticism of a man who first ascended to the idea of one harmonizing intelligence? The νοῦς, however, became a moral providence only in the hands of SOCRATES.—J. P. N.

ANAXAGORAS, a brass-caster of Ægina, who lived about 480 B.C. He executed the famous statue of Jupiter, raised by the Greeks at Elis after the battle of Platæa.

ANAXANDRIDES, the son of Leon, was the fifteenth king of Sparta of the line of the Agidæ, and reigned about 560 B.C. He was the father of Leonidas. Died probably 520 B.C.

ANAXANDRIDES, a comic dramatist, who flourished during the time of Philip of Macedon, and was a native of Rhodes, or of Colophon in Ionia. He wrote sixty-five plays, fragments of some of which have been preserved; but having libelled the Athenian government, it is said that he was condemned to die by starvation; this, however, is doubtful.—F.

ANAXARCHUS, surnamed EUDÆMONICUS, or "the Happy," was a Greek philosopher, a native of Abdera, who lived in the fourth century B.C., and is said to have been one of the preceptors of Alexander the Great, or rather, as Lucian observes, one of his parasites; for when Alexander killed his friend and foster-brother Clitus, the philosopher was base enough to assure the prince that "kings could do no wrong." After the death of Alexander, Anaxarchus fell into the hands of his enemy Nicocreon, king of Cyprus, who caused him to be pounded to death in a mortar.—F.

ANAXILAS, a comic poet of Athens, a contemporary of Plato and Demosthenes, about 340 B.C.

ANAXILAUS, a king of Rhegium, descended from Alcidamas, who had brought a Greek colony into Sicily. His death took place about 476 B.C.

ANAXILAUS, a Pythagorean philosopher, who lived at Rome in the Augustan age, and was a native of Larissa. He was banished from Italy on a charge of practising magic, which originated in his skill in chemistry and experimental philosophy.

ANAXIMANDER OF MILETUS, a disciple of Thales, lived 610–547 B.C. Under article ANAXAGORAS, the general character of the Ionic school has been briefly described. Anaximander, also, sought for a physical ἀρχή, and he thought he had found it, in what he termed ἄπειρον—a word usually translated by "*infinitude*." According to Aristotle, however, who renders the word by what he deems a synonym—μίγμα, or a mixing of elements—it would appear that Anaximander took, as his *substratum*, a state of being indistinct and undivided,—a condition in which all elements were in a sort of chaotic combination. In so far as this goes, he may be accounted in advance of some of the Ionic school, who, as we have seen, sought to reduce all material variety to changes in the state of some one element. Farther, the question was most strongly forced on him, What is that which divided this μίγμα—by what energy was such a chaos reduced into order, and made to evolve *definite* and *individual*

forms and things? Anaximander had no glimpse of the elevation afterwards reached by Anaxagoras. He had not even a conception of a universal *vitality*. He attempted to solve the problem by means of purely mechanical theories—within which he strove to reduce the phenomena of organization itself. Take as an instance his account of the creation of man and the animals:—"Our earth was originally a mixture of earth and water. The influence of the sun, increasing incessantly, dried the primitive humidity. The more marshy the earth, the greater the formative influence of the sun,—at present even, the power of this luminary is most visible in marshy countries. The sun having put into fermentation the humidity contained within the globe, the water is disengaged in the shape of bubbles. These are the germs of animals;—animals imperfect at first, and which soon perish: at length man appears, the last and crowning effort of solar heat." An entire system of physics was thus constructed by Anaximander, through the whole of which one may discern certain advances in observation. Not a trace, however, of the idea of a physical *force;* no approximation to any dynamical theory of the universe; infinitely less any gleam of that loftier scheme, whose discovery has conferred imperishable honour on the name of Anaxagoras.—J. P. N.

ANAXIMENES, flourished about 548 B.C. A philosopher of the Ionic school. According to Anaximenes, the ἀρχή, or substratum is *Air*. Spiritual and corporeal qualities seem united under this element, but there is not a trace of true theism in any known speculation of Anaximenes. The reader is referred to articles ANAXAGORAS and ANAXIMANDER.—J. P. N.

ANAXIMENES, a native of Lampsacus, the pupil of Diogenes the Cynic, and the grammarian Zoilus, afterwards became one of the preceptors of Alexander the Great. We read that Alexander having resolved on the destruction of Lampsacus, on account of its determined opposition to his former attack, perceiving Anaximenes about to entreat his clemency, swore he would not grant the request he was about to make. Anaximenes instantly replied, "I supplicate, O Alexander, that you sack the city, and reduce its inhabitants to slavery." The conqueror kept his promise, and Lampsacus was saved.—F.

ANAXIPPUS, a poet of Athens, who lived about B.C. 308.

ANAYA MALDONADO, was born about the middle of the 14th century at Salamanca. The manner in which he discharged his trust as tutor to the sons of Juan I., king of Castile, procured him the bishopric of his native city. He died about 1440.

ANCANTHERUS, CLAUDE, a learned physician, who was historiographer to the emperors of Germany, and lived at Vienna in the latter half of the sixteenth century. Several learned historical works from his pen have been published; there are some of his inedited MSS. in the library of Vienna.

ANCARANO, GASPARD, an ecclesiastic of Bassano, in the second half of the 16th century, the author of several hymns.

ANCARANO, PIETRO GIOVANNI D', was an Italian jurist and poet, a native of Reggio in Lombardy, who lived in the middle of the sixteenth century.

ANCELL, SAMUEL, an English military writer, author of "A Circumstantial Journal of the Siege of Gibraltar," published in 1784, and received with considerable favour. In 1801, Ancell commenced the publication in Dublin of a periodical called "The Monthly Military Companion," which, however, was interrupted by his death at the close of the following year.—F.

ANCELOT, JACQUES-ARSENE-FRANÇOIS-POLYCARPE, a dramatic writer, born at Havre, 1794, who produced a number of works evincing no inconsiderable genius and ability.

ANCELOT, MARGUERITE-VIRGINIE CHARDON MADAME, wife of the preceding, born at Dijon, 1792, the author of some popular dramatic pieces represented on the French theatre.

ANCHARANO, PIETRO D', a member of the Farnese family, born at Ancharano about the year 1350, dedicated himself to the study of civil and canon law, under the celebrated Baldus, and attained high reputation as a jurist. Died 1417.

ANCHERES, DANIEL, a French poet, born near Verdun in 1586, who enjoyed the patronage of King James I. of England, to whom several of his poems were dedicated. He died about the middle of the seventeenth century.

ANCHERSEN, JOHANN PEDER, a learned Dane, born at Ribe in 1700. In 1737 he became professor of elocution at Copenhagen. He was well versed in history, jurisprudence, and antiquities, and was the author of many works displaying accurate scholarship and laborious research.

ANCHERSEN or ANSGARIUS, MATTHIAS, bishop of Ribe, born at Colding in North Jutland in 1682, was held in high reputation for his skill in languages. He died in 1741.—F.

ANCHIETA or ANCHIETTA, JOSE D', a celebrated jesuit missionary, born of a noble family at Laguna in Teneriffe in 1533. Having studied at the university of Coimbra, and entered the society of the jesuits, he, with six other ecclesiastics, sailed for Brazil. On arriving at Bahia in 1553, he devoted himself with the utmost zeal to the object of his mission. Before a year had expired, a college was founded at Piratininga, several miles from the coast; here the missionaries were exposed to great privations; but in the course of a few years, Anchieta acquired a great degree of influence over the natives; and it has been affirmed that in 1562, when the Portuguese colonies were threatened with extinction by the warlike tribes around Espiritu Santo, it was by his efforts that the imminent peril was averted. He continued his labours for many years; and having merited, by his unwearied exertions, the title of the Apostle of the New World, died at a village near Espiritu Santo, in 1597.—F.

ANCHIETA, MIGUEL, a Spanish sculptor of the sixteenth century, was a native of Pampeluna, and celebrated for the skill and taste with which he executed the ornamental carving in several of the principal churches of Spain.

ANCHISES, the son of Capys and father of Æneas. When Troy was taken, he was carried through the flames of the burning city on the shoulders of his son, and thus his life was saved. He afterwards accompanied Æneas on his voyage to Italy, but died in Sicily in his eightieth year.

ANCILLON, CHARLES, a French writer, born at Metz in 1659. Having completed his studies, he entered on the profession of an advocate in his native city, in his twentieth year, and eventually became historiographer to the king of Prussia, and superintendent of a French college at Berlin. He was the author of a variety of works, and died in 1715.

ANCILLON, DAVID, a French protestant divine, born at Metz in Lorraine in 1617. In early life, while at the college of the jesuits, he evinced a great love of study, but firmly resisted every effort made to win him over to the church of Rome; and in 1633 he proceeded to Geneva, and having studied theology under Du Pau, Spanheim, and other learned men, entered on the ministry at Charenton. He suffered severely from the revocation of the edict of Nantes, having lost the noble library he had been collecting, at great expense and trouble, for forty years. Subsequently he became pastor of the French church at Berlin, in which city he died in 1692.—F.

ANCILLON, JEAN-PIERRE-FREDERIC, born at Berlin in 1766; died in 1837. A very distinguished thinker and writer, whose labours alike in history and philosophy, demand especial notice. Ancillon, at first a protestant clergyman, quickly rose through energy of his scientific genius to a chair in the Military Academy of Prussia; at an early age, he was elected member of the Academy of Sciences, next he became counsellor of State, and his political sagacity obtained for him successively the offices of private secretary to the king, and of minister of foreign affairs. His great political work is undoubtedly the "Tableau des revolutions du system politique de l'Europe depuis le quinzieme siecle," a work which unfolds more clearly and graphically than perhaps any other, the principle and play of the European states-system up to the period when the first French revolution overturned all systems, and inaugurated a new era. As a comprehensive but brief sketch—one through which the working of great principles is clearly traced amid all the apparent confusion of these ages, and in which exposition is not overlaid by accumulation of mere details—this work of Ancillon has few equals. It is beyond question the most intelligent *resumé* extant of the phenomena of modern European history, and should be read by the student on his closing the grand epos of Gibbon. It is to be regretted that no English translation of these valuable volumes has been undertaken hitherto. Ancillon wrote history as a philosopher—perhaps his own natural bent was towards philosophy in itself. But as his history verges on philosophy, so does his philosophy uniformly betray the tendencies and sympathies of the man of practical affairs. Ancillon's desire was to be the *moderator* between conflicting extremes. We know that in his efforts to define the virtues, Aristotle adopted the theory of the *Mean;* something of the same kind was the aim of Ancillon in regard to intellectual speculation. His results were never very wide of the true results; nevertheless, his method cannot have a place

in philosophy. In geometry, for instance, we could not recognize any theory of the Mean. The results of its inquiries are absolute. And why should not the results of philosophical science be absolute also? The difference is this: the foundations or first principles of geometry are clear, and our list of them is exhaustive. Not so as yet in philosophy; but the true remedy is in no theory of the Mean; it is in the renewed search after absolute first principles, renewed efforts to define these, and to survey the entire territory wherein alone they can be found. Pantheism, Materialism, Scepticism,—every extreme is faulty, not because it is an extreme, but because the conclusions of each spring out of the neglect of facts and truths eternal as the human reason. Ancillon failed in discerning this momentous truth; and his theory of the Mean, narrowly scrutinized, might confound itself with a scepticism which assuredly the author did not feel. It is sufficiently clear, too, that he had not thoroughly mastered the writings of the great men of antiquity; he did not know how utterly Plato and Aristotle alike, had demolished many of the difficulties which he simply evaded. Nevertheless, it must be conceded to him that his philosophical writings exercised a beneficial general influence on the side of that reaction towards spiritualism, which has dintinguished the more recent portion of the last half century. These writings are,—"Melanges de Litterature et de Philosophie," 2 vols., 1809; "Essais Philosophiques," 2 vols., 1817; "Nouveaux Essais de Politique et de Philosophie," 2 vols., 1824; "Mediateur entre les extremes," 1828 and 1831.—J. P. N.

ANCINA, Giovanni Giovenale, bishop of Saluzzo, was born at Fossano in Piedmont in 1545; died 1604.

ANCONA, Cibiaco d', an Italian antiquary, born at Ancona about 1391, who under the patronage of Pope Eugenius IV., Cosmo de Medici, and other persons of influence, travelled through many of the countries of the East, in search of MSS., medals, inscriptions, &c. Some of his published works have been highly eulogized. Died at Cremona about 1450.

ANCORA, Gaetano d', an antiquarian, born at Naples in 1757, who was secretary to the king, and professor of Greek in the university of his native city. His works on antiquarian subjects have been highly spoken of. Died 1816.

ANCUS MARTIUS, the fourth king of Rome, grandson of Numa, and successor of Tullus Hostilius. During the reign of Ancus Martius, according to Livy, the Romans gained important victories over the Latins, and extended their territory to the sea coast, founding Ostium at the mouth of the Tiber. The inhabitants of many of the conquered Latin towns were removed to Rome, where they received the rights of citizenship, and had Mount Aventine assigned them to build upon, while the Mons Janiculus was being for the first time united to the other part of the town by a bridge erected on piles, the Pons Sublicius. An Etrurian immigration would also appear to have established itself in Rome during the reign of Ancus, headed by the Lucumo, Lucius Tarquinius. As the ordering of the religious ritual for the time of peace is ascribed to Numa, so the laying down of the proper ceremonies to be observed in entering upon a war, is attributed to Ancus Martius. At his death he committed the guardianship of his two sons to Tarquinius, who was afterwards chosen king. The dates assigned to the reign of Ancus, are from 640 B.C. to 616 B.C.—A. M.

ANDALA, Ruard, a Dutch philosopher and theologian, born 1665, died 1727. After discharging the duties of the pastorate in various places, he was made professor of philosophy in the university of Franeker, but afterwards passed from the chair of philosophy to that of theology. Andala was an ardent admirer of Descartes. His principal works, as given in the "Nouv. Biog. Universelle," are these:—"Dissertationes Academicæ in Philosophiam Primam et Naturalem," Franeker, 1709, 4to; "Syntagma Theologico-physico-metaphysicum, Complectens Compendium Theologiæ Naturalis, Paraphrasin in Principia Philosophiæ Renati Descartes, nt et Dissertationum Philosophicarum Heptada," Franeker, 1711, 4to; "Dissertationum Philosophicarum Pentas," Franeker, 1712, 4to; "Cartesius verus Spinosismi eversor et Physicæ Experimentalis Architectus," Franeker, 1719, 4to; and "Verklaring Van de Openbaringe Von Johannes," Leeuwarden, 1716, 4to,—a commentary on the Revelation of St. John.—A. M.

ANDERLONI, Pietro, an Italian engraver of great eminence, born at Santa Eufemia, near Brescia, in 1784, died at Milan in 1849. He was son of Faustino (himself a distinguished engraver), and pupil both of his father and of Cavalier Longhi, whom he succeeded as professor at the academy of Milan. Upon the death of Longhi, Pietro Anderloni ranked with Toschi and Garavaglia as one of the three best engravers of Italy. Amongst the many works he executed, the "Heliodorus" and the "Attila," after Raphael's pictures in the Vatican, stand foremost. Many highly distinguished engravers have proceeded from the school of Anderloni, a great correctness of drawing and purity of style being its chief qualities.—R. M.

ARDERNE, James, dean of Chester in the reign of Charles II. He died in 1691, and bequeathed his books and great portions of his estates to the foundation of a cathedral library for the use of the clergy.

ANDERSEN or ANDRECE, Laurence, born in 1480, was chancellor of Gustavus Vasa, king of Sweden, and archdeacon of Upsal. He was a man of great learning and ability, and acted an important part in promoting the Reformation in Sweden. He is said to have been the first translator of the Bible into Swedish. Died 1552.

* ANDERSEN, Hans Christian, one of the principal living litterateurs of Denmark, was born at Odensee in the island of Funen, on the 2nd April, 1805. His father, who was a shoemaker, was a somewhat remarkable man—amiable and affectionate in disposition, rather freethinking in his opinions, and fonder of reading and solitary reverie than of his business, in which he was not successful. Little Hans was piously and even superstitiously brought up by his mother, of whom, as he himself tells us, he has given a portrait in the person of old Domenica in the "Improvisatore," and also in the Fiddler's mother in "Only a Fiddler." After the father's death, which occurred while Hans was still very young, she supported herself and her only child by going out to wash. In the meantime the little boy, who had no relish for the out-of-door sports of his equals, remained solitary at home, reading, or playing with a little puppet-theatre which his father, a man ingenious in such things, had made for him. The young poet had a passion for this kind of amusement, and used to compose childish comedies for his puppet characters, a practice which procured him from the other boys the nickname of "Playwright." His regular education all the while was of the most slender description; after his father's death, the poor mother could send her boy only to a charity school. Young Andersen's passion for reading, however, his talent for reciting dramatic pieces, and his remarkably powerful, clear, and musical voice, had already brought him into notice in his native town, and he was sometimes invited into families of the upper classes to exhibit his talents: still no material aid was extended to him. His mother wished to apprentice him to a tailor, but the boy's literary and theatrical tastes, fostered by what he had heard people say of his fine voice and recitative powers, were already too strong to allow of his settling down to a handicraft. When Hans was about his fourteenth year, he had managed to be present at a number of representations given in Odensee by part of the company of the Theatre-Royal, Copenhagen, and even to get upon the stage in the character of page. From this time, it became a fixed idea with him that he must go to Copenhagen, where his talent for recitation, and fine soprano voice, were to procure him a connection with the Theatre-Royal. "What will become of thee in the great city?" asked the poor mother. "I will become famous," replied the boy. Hans Andersen was but fourteen when he left his native island and native town to seek his fortune in Copenhagen, where he arrived in September, 1819, with ten dollars in his pocket.

The poor youth's first attempts to obtain a situation in connection with the Royal Opera, were, as might have been expected, ludicrous and painful failures, and Andersen, completely dispirited, was on the point of making his way home again; when, having procured admission to Siboni, an Italian maestro, at that time director of the Royal Musical Conservatory, the boy so interested him and a number of gentlemen who chanced to be in his house, that they took him under their protection. A small sum was subscribed for his support, and Siboni was to cultivate his voice, with a view to his becoming a singer in the Opera. After he had been three-quarters of a year under Siboni, his voice broke, and its musical qualities disappeared. The maestro advised him to go home and learn a trade; but some of his patrons continued to take an interest in him, more particularly Weyse the composer, and the poet Guldberg. The latter,

seeing how defective his education had been, gave him lessons in Danish and in German, and even procured him two lessons a-week in Latin. A subscription was again set on foot in his behalf, and a bare subsistence was thus for a while secured him. Dependent, however, on mere charity, Andersen was constantly on the verge of destitution, and from 1819 to 1823 his life was one of hardship. At length, a tragedy he had laid before the directors of the Theatre-Royal, brought him under the notice of Councillor Collin—who proved a second father to him. Through this gentleman's influence, the royal bounty was moved in his behalf; the Bureau for Learned Schools granted him free instruction in the gymnasium of Slagelse, and Frederick VI. allowed him a yearly stipend for his maintenance during several years. His mother was still alive to hear of his good fortune. Andersen's future course was now comparatively secure, and we need only trace his farther career in his works.

His first book, "Foot Journeys to Amager," appeared in 1828, the same year in which he became a student at college. He could not at first obtain a publisher, but he had no sooner got it printed for himself, than the copyright was bought from him; for the little book, written in an original style pregnant with fantastic humour, had instantaneously become popular. A vaudeville, which was acted with success, and a volume of poems, which was equally well received, followed in rapid succession. Here, however, the tide of public favour began to turn, and some other volumes of verse and prose, which he subsequently published, met with a cool reception. In 1833 the king granted him a "reisestipendium," or sum of money for a tour, and Andersen travelled to Rome. The result of this tour was his romance of the "Improvisatore," Copenhagen, 1834, which the grateful author dedicated to Collin. The work was very favourably received by the public, less so by the critics, who still—and for long after—remained strangely hostile to Andersen. For many years the influential literary journals of Copenhagen treated his productions either with silent or with expressed contempt, while these same productions were being translated into all the languages of Europe. Andersen published his first collection of "Eventyr" soon after the Improvisatore. It is by these "Stories for Children," and the "Picture Book without Pictures," which have been read all over Europe and America with equal delight by old and young, that Hans Christian Andersen has mainly acquired his fame out of his own country; but in Copenhagen his fondness for writing "Eventyr" was regarded as childish and unworthy trifling. His other novels, besides the Improvisatore, are "O. T.," "Only a Fiddler," "The Two Baronesses," and "To Be or Not to Be." Andersen has also written a great deal for the stage, his principal drama being "The Mulatto." His "Poet's Bazaar" is a series of sketches of travel. Andersen's most ambitious work is his "Ahasuerus," which appeared in German and Danish in 1847. It is partly in verse and partly in prose, and its form varies between lyric, epic, and dramatic. "Ahasuerus" is founded on the legend of the Wandering Jew.

Hans Andersen enjoys a moderate pension from the Danish government. He is unmarried (1857). (*Mit Liv Eventyr, af H. C. Andersen. Kjobenhavn*), 1855.—A. M.

ANDERSON, Adam, author of the "History of Commerce," a native of Scotland, was born about 1692. Little is known of his early life; but, when about thirty-three years of age, he obtained a situation in the South Sea House, in which he afterwards rose to be chief clerk of the Stock and New Annuities. Here he remained forty years, during which period he was employed upon his great work, published in 1762, than which very few books in the English language afford more internal evidence of laborious research. He died at Clerkenwell in 1765.—F.

ANDERSON, Alexander, an acute geometrical writer; the first editor of Vieta's tracts, "De Recognitione et Emendatione Equationum." Born at Aberdeen in 1582. Some of his works are as follow:—"Ad angularium sectionum analyticen theoremata καθολικώτερα," Paris, 1615; "Vindiciæ Archimedis, sive, Elenchus Cyclometriæ novæ a Philippo Lansbergio nuper editæ," Paris, 1616; "Exercitationum Mathematicarum Decas Prima," Paris, 1619. For an analysis of the mathematical writings of Robert Anderson, see the "Lady's Diary" for 1840.—A. M.

ANDERSON, Alexander, was a well-known naturalist of last century. In his young days, he visited the Caribbean islands, and reported on their geology and botany. In 1789 he communicated to the Royal Society of London a notice of the Pitch Lake of Trinidad. He was appointed superintendent of the botanic garden of the island of St. Vincent, and in 1798 published an account of the productions of the garden. In this he gave a description of the bread-fruit tree (Artocarpus incisa), imported from Tahiti. Some botanical papers by him appear in the Transactions of the Society of Arts.—J. H. B.

* ANDERSON, Arthur, an enterprising and public-spirited London merchant, born in Shetland in 1792. His efforts to promote the improvement of the northern isles procured him the honour of representing them in the British parliament, where he supported liberal measures, and particularly exerted himself in the agitation against the corn laws.—W. B.

ANDERSON, Christopher, a well-known Baptist minister, was born in Edinburgh, Feb. 19, 1782, and died in the same city on the 18th February, 1852, after a ministry of forty-six years. Besides his labours as an honourable and very useful pastor, Mr. Anderson was the originator, and for many years the secretary, of the Edinburgh Bible Society, and of the Gaelic School Society. The urgent need of some such societies was impressed upon his mind during journeys he made through the Highlands and Islands of Scotland. In 1809 he travelled through a large part of Ireland: hence his "Memorial on behalf of the native Irish," afterwards enlarged into "Historical Sketches of the native Irish" (1828). These works originated the Achill Mission and the Irish Society, which are supported chiefly by members of the Churches of England and Ireland. For many years Mr. Anderson was one of the most efficient friends of the Serampore Mission. His great work, to which the latter years of his life were largely devoted, is his "Annals of the English Bible," 2 vols.; London, 1845. Mr. Anderson is also the author of a popular book on "The Domestic Constitution" (1826), a theme which he was eminently qualified to discuss, both by his genial nature and severe domestic trials.—(*The Life and Letters of Christopher Anderson*, by his Nephew, Ed. 1854.)—J. A., L.

ANDERSON, Sir Edmund, a distinguished lawyer, born at Flixborough in Lincolnshire about 1450, or, according to some authorities, 1531, of a family originally Scottish. Edmund Anderson was educated at Oxford. After practising with success at the bar, he was, in 1579, made serjeant-at-law to Queen Elizabeth, and soon after justice of assize. In politics, determined to maintain the authority of the crown, and in religion, that of the church as by law established, he distinguished himself by his severe procedure against all malcontents and sectaries, more particularly the Brownists, in the Norfolk circuit of 1581. In 1582 he was appointed lord chief justice of the Common Pleas, and the year after he was knighted. Anderson sat as presiding or assisting judge in a number of important trials; in that of Mary Queen of Scots, and in that of the secretary Davison, for alleged rashness in proceeding with her execution; in the earl of Arundel's in 1589, in that of the earl of Essex in 1600, and in Sir Walter Raleigh's in 1603. Though usually, as already mentioned, firm in his support of regal authority, more than one instance can be mentioned in which Lord Chief Justice Anderson opposed, with equal firmness, an illegal exercise of prerogative. On the queen granting letters patent to Mr. Cavendish, an agent of the earl of Leicester, "for making out writs of *supersedeas* upon exigents in the Court of Common Pleas," the lord chief justice and his brethren refused a first and a second time to admit Cavendish to the office, on the ground that the queen had no right to grant such letters, and that compliance with them would be contrary to their oaths. The queen found herself obliged to yield. Sir Edmund was also one of the judges who signed a remonstrance "against the arbitrary proceedings of the court, by which, at the command of a counsellor or nobleman, subjects were frequently committed to prison, and detained without good cause, and contrary to the laws of the realm."

Lord Chief Justice Anderson retained his office under James I., and up till the time of his death in 1605. He is admitted to have been an able jurist, who, though attached to precedent and the letter of the law, could nevertheless, on occasion, exercise an independent judgment; and who, if in disposition the reverse of clement, was nevertheless conscientious in his decisions. He has left "Reports of Cases adjudged in the Courts of Westminster in the latter end of the reign of Queen Elizabeth," London, 1644, folio.—(See Aikin's *General Biography*, and Strype's *Annals*.)—A. M.

ANDERSON or ANDERSEN, George, author of an "Ac-

count of Travels in the East, by George Anderson and Volg. Iversen," was born at Tonderen, in the duchy of Schleswig. Between the years 1644 and 1650, he visited the Cape of Good Hope, Java, Sumatra, Arabia, Persia, India, China, Japan, Tartary, Mesopotamia, Syria, and Palestine. He was a man of no special cultivation, but endowed with a very tenacious memory; and entering, on his return home, into the service of the duke of Holstein-Gottorp, he used to entertain that prince daily with the narrative of his experiences. His book was published at Schleswig in 1669. He died about 1675.—A. M.

ANDERSON, James, a Scotch genealogist, lived in the earlier half of the eighteenth century, and was pastor of a presbyterian church in Swallow Street, Piccadilly, London, and also chaplain to a lodge of Freemasons. It was, doubtless, his holding the latter office that led him to publish, in 1723, a book called "The Constitutions of Freemasons." His genealogical works, which are the result of some labour, but display little judgment, are—"Royal Genealogies, or the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times;" and "a Genealogical History of the House of Yvery," prepared and published at the expense of the earl of Egmont.—A. M.

ANDERSON, James, a Scottish archæologist of eminence, was born in 1662, and was the son of the Rev. Patrick Anderson, a clergyman who suffered persecution during the reign of Charles II. After studying at the university of Edinburgh, he adopted the profession of writer to the signet, but the success of a book which he published in 1705, induced him to turn his energies into a different channel. The work referred to was his "Historical Essay, showing that the Crown and Kingdom of Scotland is imperial and independent," which was enthusiastically received, as a complete and successful refutation of the work of William Atwood, "The Superiority and direct Dominion of the imperial Crown and Kingdom of England over the Crown and Kingdom of Scotland." Honoured with a vote of thanks by the Scottish Parliament, and encouraged by promises of material aid, he commenced the great work of his life—a collection of fac-similes of ancient charters of the Scottish kings and nobles, with their seals and coins. Previously to the final dissolution of the Scottish Parliament, a sum of money had been granted him for carrying on his expensive undertaking, but he had already greatly exceeded it when the Union took place; and though he was recommended, by the afore-mentioned body, to the queen and to the parliament of Great Britain, it was long before any sufficient attention was paid to his claims. The unfortunate archæologist was, meanwhile, obliged to subsist as well as he could on empty promises and hope deferred. In 1715 he was made postmaster-general for Scotland, with a salary of £200 a year, which, though he held the office only for a year and a half, was continued till his death in 1728; but his outlay on the undertaking into which he had launched at the recommendation of the legislature of his country was never reimbursed. Such were his embarrassments that he had even been compelled to pawn the plates of his fac-similes, and had attempted to obtain subscribers for his work at the ruinously low rate of two guineas per copy. According to Wodrow the historian, he had completed his collections only three or four days before his death. The work was edited in 1739 by the celebrated Thomas Ruddiman, and sold at from ten to fifteen guineas per copy. It bears the title:—"Selectus Diplomatum et Numismatum Scotiæ Thesaurus, in duas partes distributus: Prior syllogen complectitur veterum Diplomatum sive Chartarum Regum et Procerum Scotiæ, una cum eorum Sigillis, a Duncano II. ad Jacobum I., id est, ab anno 1094 ad 1412. Adjuncta sunt reliquorum Scotiæ et Magnæ Britanniæ regum Sigilla, a prædicto Jacobi I. ad nuperam Duorum Regnorum in unum, anno 1707, Coalitionem; item Characteres et Abbreviaturæ in Antiquis Codicibus MSS. Instrumentisque usitatæ. Posterior continet Numismata, tam aurea quam argentea, singulorum Scotiæ regum, ab Alexandro I. ad supradictam Regnorum Coalitionem perpetua serie deducta; Subnexis quæ reperiri poterant eorundem regum Symbolis Heroicis." In the years 1724-1728, pending the completion and publication of his great work, Anderson gave to the world four quarto volumes of "Collections relating to the History of Mary Queen of Scots," a valuable series of documents, the trustworthiness of which, however, has been questioned.—A. M.

ANDERSON, James, an agricultural writer, was born at Hermiston, near Edinburgh, in 1739. He was brought up amidst farming operations, and seems early to have imbibed a taste for them; but he prosecuted the study of chemistry and other sciences at the same time that he was engaged in practical agricultural work. He took a lease of a large extent of barren ground at Monkshill, in Aberdeenshire, for the purpose of carrying on his agricultural improvements. In 1771 Mr. Anderson commenced a series of essays on Planting, in the Edinburgh Weekly Magazine, under the signature of Agricola, and he subsequently published them in a separate form. In 1780 the university of Aberdeen conferred on him the degree of LL.D. He settled afterwards near Edinburgh, and took a deep interest in the improvement of fisheries, on which he made a report to government. His literary labours were continued in two periodicals, one entitled "The Bee," and the other, "Recreations in Agriculture." He died 15th October, 1808, at the age of 69.—J. H. B.

ANDERSON, James, physician-general to the army of the East India Company in Madras, distinguished himself towards the close of the eighteenth century by the energy and talent with which he advocated the introduction of various new branches of industry into British India. In 1787 he published at Madras a volume of letters addressed to Sir Joseph Banks, treating principally of an insect resembling the cochineal, which Dr. Anderson had discovered at Madras, and which was considered capable of producing a dye similar to that of the insect already in use. Actual trial, however, convinced the experimenters that the dye produced by the new insect was inferior to that of the cochineal; and a similar result was arrived at in the case even of cochineal insects brought from Brazil. Dr. Anderson did not confine his attention to the cochineal culture only, as appears from the title of a book which he published in 1791, at Madras: "Correspondence for the introduction of Cochineal Insects from America, the Varnish and Tallow trees from China, the discovery and cultivation of white lac, the culture of red lac, and also for the introduction, cultivation, and establishment of mulberry trees and silk-worms, with a description and drawing of an improved Piedmontese reel for the manufacture of raw silk, together with the cultivation of the finest cinnamon trees of Ceylon, indigo, &c." The culture of the mulberry, rearing of silk-worms, and manufacture of silk in British India, do not appear to have met with much greater success than the introduction of the cochineal, either because the method of procedure adopted was incorrect, or for reasons connected with climate and soil. To Dr. Anderson, however, belongs the merit, and it is no small one, of having personally exerted himself, and of having induced others, to put these matters to the test. He discusses in his correspondence the possibility of introducing into Hindostan various other valuable natural products, such as American cotton, the cultivation of which in our East India possessions is exciting much interest at the present time (1857). His other publications not yet mentioned are:—"Miscellaneous Communications," Madras, 1795; "An Account of the Importation of American Cochineal Insects into Hindostan," Madras, 1795, 8vo.; "State of the Silk Manufacture at Vellout and Panniwaddy," Madras, 1795; "Communications from the 1st of October, until the 12th of December, 1795: Letters, &c.," Madras, 1796, two series; "An Attempt to Discover such Minerals as Correspond with the Classification of Cronstedt, and thus lead to a more extensive Knowledge of the Mineralogy of this Country" (Coromandel); *The Phœnix*, 1797, pp. 14—17, 80—84, 116, 117; "Journal of the Establishment of Napal and Tuna for the Prevention and Cure of Scurvy, Dysentery, and Ulcers on Shipboard and Navigation; of Famine on Shore," Madras, 1808. The precise date of Dr. Anderson's death is not ascertained; it was probably about 1809.—A. M.

ANDERSON, Johann, was born at Hamburg in 1674. He was educated for the law at Halle, and took his doctor's degree at Leyden in 1697. On his return to Hamburg he commenced practising as an advocate, and his ability soon attracted attention and esteem. He filled various municipal offices of trust and dignity; was made syndic in 1708; and in 1732 became senior burgomaster of his native city, retaining the office till his death in 1743. As syndic of Hamburg, Johann Anderson distinguished himself by the ability with which he conducted the foreign relations of the city; and he acquired so high a reputation for statesmanship in North Germany, that George I. of England, and August Wilhelm, duke of Brunswick, both invited him to enter their service; but he refused to leave that of his native town. Besides being a skilful diplomatist and an able man of business, Anderson possessed great general cultivation, was fond

of scientific and literary pursuits, and had contracted relations of friendship with Leeuwenhoek, Réamur, Geoffroy, Jussieu, and Fontenelle. He published nothing original during his lifetime, though he edited Gerard Meyer's "Glossarium linguæ veteris Saxonicæ," and left some valuable works in manuscript; among others, a "Glossarium Teutonicum et Allemanicum." The book by which he is best known appeared at Hamburg in 1746, and was entitled "Herrn Johann Anderson, J. U. D. und weyland ersten Bürgermeister der freyen Kayserlichen Reichstadt Hamburg, Nachrichten von Grönland und der Strasse Davis, Zum wahren Nutzen der Wissenschaft und der Handlung." This "Information about Greenland and the Strait Davis, for the true advantage of Science and Commerce," he had obtained by conversing with seafaring men who had visited these regions. The book contains valuable notices of the Icelandic language, but is now very rare. It is preceded by a life of the author.—A. M.

ANDERSON, JOHN, of Dowhill, Glasgow, a gentleman of good family, who suffered severely during the religious troubles of the latter half of the seventeenth century, for his adherence to the cause of the nonconforming party in the Scottish church. The fall of the Stuart family gave a favourable turn to his fortunes. We find him among the burgesses in that Convention of Estates, held at Edinburgh, which offered the Scottish crown to William and Mary; and it was he who represented Glasgow in the first parliament after the Revolution. He was also, subsequently to 1689, repeatedly provost of Glasgow.—A. M.

ANDERSON, JOHN, a presbyterian clergyman, eminent in the eighteenth century as a controversialist. He was tutor to the celebrated John, Duke of Argyll, and became minister of Dumbarton, and afterwards of the North-West church, Glasgow. His writings relate to the comparative merits of prelacy and presbytery, and contain some valuable historical information. The principal are:—"Dialogue between a Curat and a Countreyman concerning the English Service, or Common Prayer Book of England," Glasgow, 1710 or 1711, 4to.; and "A Defence of the Church Government, Faith, Worship, and Spirit of the Presbyterians, in answer to a book entitled an 'Apology for Mr. Thomas Rhind,'" 1714.—A. M.

ANDERSON, JOHN, A.M., F.R.SS. L. & E., was born at Roseneath in Scotland, in the year 1726. Having pursued an extended course of general study in the university of Glasgow, he was appointed in 1756 to the chair of Oriental languages. Four years after, he obtained the professorship of natural philosophy, a branch of study much more congenial to his taste and acquirements. Being a man of enlightened and liberal views regarding education, he determined to make the instruction of the university available to a class which had hitherto been excluded from the academic halls. Accordingly, besides the scientific and mathematical course of physics, which he taught in all its vigour and purity, he established a second of a more popular character, to which he invited artisans and mechanics, and others, whom the want of previous mathematical education unfitted for attending the formal university lectures. This practice he kept up till the close of his life, and his lectures were attended by large numbers of working men—thus forming the rudiments of the first mechanics' institution.

Anderson was author of a work, "Institutes of Physics," which was held in great estimation, and obtained a wide circulation. He early directed his attention to experiments on projectiles, and made some modifications on the construction of fire-arms.

Professor Anderson died in January, 1796, and bequeathed by his will the whole of his library, philosophical museum and apparatus, and all his effects, as a foundation for an educational institution, to be called Anderson's University. According to the intention of the founder, it was to consist of four colleges, viz., arts, medicine, law, and theology, with a suitable staff of professors in each. The funds proving inadequate to so extensive a plan, the trustees commenced it partially; and Dr. Garnett, the professor of chemistry and natural philosophy, and subsequently Dr. Birkbeck, soon became the instructors of thousands of mechanics. It was part of the plan, that, besides the scientific courses, a class similar to that taught by Dr. Anderson himself should always be formed. Dr. Anderson was, therefore, the first who founded an educational institution, one of the essential elements of which was to throw open "the temple of science to the hard-labouring artisan, and the hitherto despised mechanic." The advantages of such courses of lectures being so obvious, they are still crowded by the working men of Glasgow. The plan of the founder has been carried out fully with regard to two of the colleges—arts and medicine. Regular courses by teachers of acknowledged merit are given in mathematics, natural philosophy, and the modern languages. The medical department, however, has most fully come up to the intentions of the founder. The medical school of Anderson's University is one of the acknowledged medical institutions of the country; and from the eminence of the professors, many of whom have subsequently obtained positions of great importance in the country, together with the valuable character of the instruction to be obtained in the Royal Infirmary, great numbers of students come from all parts of the kingdom to receive their medical education at this school. Besides his work on physics, Professor Anderson was the author of several papers on general subjects, and principally on the Roman antiquities of Britain.—G. B.

ANDERSON, JOHN, an English physician, who practised at Kingston near London; died in 1804. He has left "Dissertatio de Scorbuto, Edinburgi, 1771, 4to;" and "Medical Remarks on Natural, Spontaneous, and Artificial Evacuation."

ANDERSON, JOHN, a Scotchman, son of David Anderson of Portland, N.B., who, having settled at Glasgow in 1784, acquired a sum of about £500 by his own industry, and then went to Ireland. He fixed his abode in Cork, where he became an export merchant, and soon realised £25,000, which he laid out in the purchase of four-sixths of the Fermoy estate, including the little town of that name, then in a state of ruin. This he soon raised to the condition of a thriving town, by extensive and judicious buildings. When the French fleet came into Bantry Bay, government was unable to procure land for encamping the troops in the south of Ireland, unless on the most extravagant terms. Lord Carhampton, commander of the forces, stated the difficulties to Mr. Anderson, who at once removed them by giving land on his Fermoy estate, without any charge for the required encampment. He subsequently induced the government in 1797 to erect two large and handsome barracks there, by giving the site rent-free. He established a mail-coach company, and set up the first public coach between Cork and Dublin. He also founded an agricultural society, and built a school-house and military college. He soon became highly popular with all classes, and his manners, which were agreeable and even polished, gave him access to the highest circles of society. Though he took no part in politics, the government so highly appreciated his great public services, that they offered him a baronetcy, which he declined for himself, but accepted for his son. Mr. Anderson, however, unfortunately extended his operations too widely: he embarked largely in purchasing lands, the value of which fell greatly upon the close of the war: in mining, too, he was deeply involved, and lost considerably; and finally, the change of the Irish currency affected his banking operations so severely, that his career of usefulness was arrested in 1816, to the extreme regret of the whole country, the esteem and gratitude of which he never forfeited or lost. Mr. Anderson died in the year 1820; but the good which he did remains behind him, and the town of Fermoy is a noble monument of what can be accomplished by one man possessing energy and talent.—J. F. W.

ANDERSON, JOHN, a Scotch surgeon, who wrote "Historical and Genealogical Memoirs of the House of Hamilton," published at Edinburgh, 1825, 8vo. He was born in Mid-Lothian in 1789, and died in 1832.

ANDERSON, PATRICK, a Scottish jesuit, born at Elgin in 1575; studied at Rome, came back to Scotland in 1620, suffered imprisonment, and retired to London, where he died in 1623. He wrote some popular theological works.

ANDERSON, PATRICK, a Scotch physician of the seventeenth century, whose pills at one time enjoyed a great reputation. He treats of their properties in a small volume, now extremely rare, called "Grana angelica hoc est, pilularum hujus nominis utilitas," Edinburgh, 1635, 12mo.

ANDERSON, ROBERT, born in Lanarkshire in 1750, abandoned successively the professions of theology and medicine, and gave himself up to that of literature. The period of his principal activity was from 1792 to 1807, between which dates he published, at Edinburgh, his edition of the "British Poets," in fourteen volumes, with meritorious biographical and critical notices. He also published separately the lives of Johnson and Smollet. In 1820, Anderson edited the works of Dr. John Moore, and furnished them with a "Memoir of his Life and Writings." He died at Edinburgh in 1830.—A. M.

ANDERSON, Robert, a writer of verses, chiefly in the Cumberland dialect, was born at Carlisle in 1770. His parents being extremely poor, he received a very defective education at a charity school, from which he was removed at the age of ten, and apprenticed to the business of pattern-drawing. The greater part of his term of apprenticeship was spent in London. Going one evening to Vauxhall, the songs which he heard so disgusted him that he resolved to try if he could not write better himself. By next morning he had produced a ballad called "Lucy Gray," which, with some others, he offered at Vauxhall. They were accepted, and had a temporary popularity. Returning to his native town in 1796, he cultivated his talent for versifying; and various fugitive pieces of his, which appeared from time to time in the newspapers, attracted considerable attention, particularly his poem of "Betty Brown." These he, in 1805, collected into a volume, which, under the title of "Ballads in the Cumberland Dialect," passed through several editions. In 1820, Anderson's collected works were published at Carlisle in two volumes, accompanied by an autobiography of the poet, and an "Essay on the character and manners of the peasantry of Cumberland," written by Mr. Sanderson, a friend of the author. Robert Anderson died in 1833. The popularity of his writings had brought him little pecuniary profit; and towards the close of his life he lived on the benevolence of friends. His poems, which still enjoy some reputation in his native district, are characterized by homely vigour and coarse humour, suitable to their subjects and to those to whom they were principally addressed.—A. M.

ANDERSON, Robert, born 1793, respected for his piety, pastoral zeal, and earnest pulpit ministrations, became, in 1826, incumbent of Trinity chapel, Brighton, where he continued till his death in 1853. He was the author of several works, of which the chief are—"A Practical Exposition of St. Paul's Epistle to the Romans," "The Book of Common Prayer, a Manual of Christian Fellowship," "Discourses on the Lord's Prayer," &c., &c.—J. B., O.

ANDERSON, Thomas, a Scotch surgeon, who practised at Leith; author, among other writings, of a paper published in volume ii. of the Transactions of the Royal Society of Edinburgh in 1790, entitled "Pathological Observations on the Brain," and devoted to the demonstration of these two theses: 1. When one side of the brain is affected, it produces its effects on the opposite side of the body. 2. When both sides are affected, the whole body suffers.—A. M.

ANDERSON, Walter, a Scotch historical writer, fifty years minister of Chirnside in Berwickshire. He is author of a "History of Crœsus, king of Lydia," in which he discusses the question of the inspiration of the ancient oracles; also, of a "History of France," down to the peace of Munster, published in 1769–75–83, a work of no great value; and of "The Philosophy of Ancient Greece investigated in its Origin and Progress," published in 1791; superior to his other works, but now superseded.—A. M.

ANDERSON, William, naturalist; surgeon on board the *Resolution* in Cook's second voyage round the world in 1772–5. The 66th volume of the Philosophical Transactions contains a paper entitled—"An Account of some Poisonous Fish in the South Seas, in a letter to Sir James Pringle, Bart., F.R.S., from Mr. William Anderson, late Surgeon's Mate on board his Majesty's Ship the *Resolution*, now Surgeon of that Ship." Vol. 68 of the Philosophical Transactions contains another paper by the same author; and there is now in the British Museum a work of his in manuscript, which gives descriptions of new animals and plants which he had seen during his voyages. Anderson died on board the *Resolution* during Cook's last voyage.—A. M.

ANDERSON, William, curator of the botanic garden at Chelsea, was the son of a respectable gardener, who prosecuted his avocation first in the Highlands of Scotland, and subsequently in the neighbourhood of Edinburgh. He followed his father's profession, and, after being employed in nurseries near Edinburgh and London, was in 1815 appointed by the Society of Apothecaries superintendent of the garden at Chelsea. He made great improvements in the garden, and placed it in a thriving condition. This situation he filled for nearly thirty-two years. He was elected a Fellow of the Linnæan Society in 1815. He wrote several valuable horticultural papers, which were published in the Gardener's Magazine and the Transactions of the Horticultural Society. He died 6th October, 1846, at an age approaching 80.—J. H. B.

* ANDERSON, William, LL.D., was born in the year 1799 at Kilsyth, Stirlingshire, where his father, the Rev. John Anderson, is still United Presbyterian minister, and, though upwards of eighty-six years of age, continues to discharge a great part of pastoral duty (1857). Dr. Anderson studied at the university of Glasgow, and won high honour in many of his classes. During his student course, he was well acquainted with Chalmers and Irving, from the latter of whom, specially, he has imbibed much of that peculiar fervour and enthusiasm for which he is so distinguished. When only twenty-two years of age, he was ordained as minister of John-Street church, Glasgow, where he has since continued to labour, and during a period of thirty-five years has been known throughout Scotland as one of the most original and earnest preachers of the day. Perhaps, however, his fame has been greater on the platform and in the lecture-hall than in the pulpit. He has ever stood forward as the champion of civil and religious freedom, and has endured much opprobrium for his bold denunciation of the tyrannies of Europe, and his warm eulogiums on such men as Kossuth and Joseph Mazzini. He has delivered and published courses of lectures on "The Mass," "Penance," and "The Genius of Popery," which are distinguished from the common attacks on the church of Rome, by their candour and breadth of Christian sympathy. His other works are a volume of "Discourses," and a course of lectures on "Regeneration." He has also written "A defence of the Organ," for the introduction of which into presbyterian worship he is a warm pleader. Dr. Anderson's whole writings are pervaded with an earnest declaration of his belief in the pre-millennial advent, to which alone he looks with hope for the removal of the disorders of the world. For a fair estimate of his powers, the reader is referred to Mr. Gilfillan's "Second Gallery of Literary Portraits."—J. B.

ANDERSON-TORRY, Thomas Gordon, author of the words and music of "The Araby Maid" and other songs, was the youngest son of Patrick Torry, D.D., bishop of St. Andrews, Dunkeld, and Dunblane. He was born at Peterhead, 9th July, 1805, was educated at Marischal college, Aberdeen, and the university of Edinburgh, and became incumbent of St. Paul's, episcopal church, Dundee. Died at Aberdeen, 1856.—C. R.

ANDERTON, Henry, an English painter of the seventeenth century, the pupil of Robert Streater, and to some extent the rival of Sir Peter Lely. Charles II. and the leading members of his court sat to Anderton. Besides portraits, he also painted landscapes and still-life pictures. See "The Art of Painting, &c., from the French of M. de Piles," London, 1706.—A. M.

ANDERTON, James, of Lostock in Lancashire, the probable author of a remarkable controversial work in favour of Roman Catholicism, lived about the commencement of the seventeenth century. The work in question—"The Protestant's Apologie for the Roman Church"—as well as others from the same pen, purported to be written by one "John Brerely, priest;" but the real name of this individual is involved in much obscurity. It seems most probable that John Brerely was identical with James, younger brother of Roger Anderton of Birchley in Lancashire, who died in 1640. The writer of the "Protestant's Apologie" proceeds upon the principle of justifying each separate tenet of the Roman catholic church by passages quoted from protestant writers. The work passed through three editions, and was admitted, even by the opposite party, to be weighty and important. Brerely's other writings are—"A Treatise of the Liturgy of the Mass, concerning the Sacrifice, Real Presence, and Service in Latin," Cologne, 1620, 4to; "St. Austin's Religion," 1620, 8vo; and "The Reformed Protestant," mentioned by Gee in his "Foot out of the Snare."—A. M.

ANDERTON, Laurence, descended from a protestant family of Lancashire, and educated in the protestant faith, became a catholic and jesuit. In his youth, at Christ's college, Cambridge, he is said by Anthony-a-Wood to have received the epithet of "golden-mouthed," on account of his eloquence. His works are—"The Progeny of Catholics and Protestants," Rouen, 1634, 8vo; "The Triple Cord," Saint Omer, 1634, 8vo; "One God—One Faith," 8vo.—A. M.

ANDIER, engraver. See Des Roches.

ANDJOU, Fakr-Eddin-Hassan-ben-Djemal-Eddin-Hossein, a learned Persian, who lived at the court of the Sultans Akbar and Djihanguir. He was one of the principal authors of the great Persian dictionary called "Ferhenki Djihanguiri," begun under Akbar, and completed under Djihanguir in 1609.

ANDLO or ANDLAU, ANDELO or ANDELOW, HERMAN PETER VON, author of a juristic treatise on the German empire, was descended of an Italian family settled in Alsatia. Little is known about his life. His work is interesting as presenting the earliest systematic exposition of the public law of Germany. It was composed probably about the year 1460, and was published at Strasburg in 1603 and 1612 in 4to, under the title—"De Imperio Romano, regis et augusti creatione, inauguratione, administratione et officio, juribus, ritibus et ceremoniis electorum, aliisque imperii partibus."—A. M.

ANDO'CIDES, an Attic orator, was born at Athens in 467 B.C. His father, Leogoras, was a man of luxurious and depraved tastes, which his son showed no backwardness in imbibing. Being descended of a high family, he naturally sided with the oligarchical faction in Athens, and through them obtained several important commissions in the service of the state. He comes very prominently forward in history, during the period in which informers were at a premium in Athens, in reference to the mutilation of the Hermæ. These handless statues, which stood in all parts of the city, were found one morning all slashed in various parts, with the exception of a few, among which was one near the house of Andocides. The Athenians were exceedingly anxious to discover the perpetrators of this deed, as they believed a conspiracy lay at the bottom of it. Andocides was supposed to be implicated, and escaped only by informing against four of the ringleaders. He most probably mentioned a good number of others, and among them his father, as his defence of himself against this report in a speech subsequently delivered "On the Mysteries," is not very satisfactory. As Andocides could not clear himself of guilt, he had to leave Athens; and the rest of his life was spent in wanderings. Again and again he returned to his native city; at one time was allowed to remain there for six years, but at last died in exile—a punishment to which he had been condemned four times. He did not suffer more than he deserved, for he seems to have been a thoroughly bad man. Three speeches of his remain, and another has been sometimes attributed to him, though it is not now generally regarded as his production. They make no pretensions to impassioned eloquence or elevated sentiment, but are plain, distinct, business-like exhibitions of the case in hand, and are important as historical documents.—J. D.

ANDOQUE, PIERRE, a French antiquary of the sixteenth century, author of "Histoire du Languedoc, avec l'etat des provinces voisines," Beziers, 1648, fol. The accuracy of this work has been called in question.

ANDRADA or ANDRADE, ALFONSO D', a Spanish jesuit, and rector of his order; born at Toledo in 1590, died at Madrid in 1658. He is author of a great many religious works.

ANDRADA, ANTONIO D', a Portuguese jesuit, was born at Villa de Oleiros in 1580. He spent the greater part of his life as a missionary in India. He made two expeditions into Thibet, a country then unknown to Europeans, and on his return to Goa he died suddenly in A.D. 1633.

ANDRADA, DIEGO LOPEZ D', a celebrated Portuguese preacher, born 1569; died 1635. His sermons and treatises were published at Madrid in 3 vols. fol. in 1656.

ANDRADA, DIEGO DE PAYVA, a Portuguese theologian, author of several controversial works. Born 1528; died 1575.

ANDRADA, DIEGO DE PAYVA, nephew of the above, author of "Exame d'Antiguidades," Lisbon, 1616, a critical examination of the *Monarchia Lusitana* of Brito Bernardo; also of "Casamento Perfecto," Lisbon, 1630.

ANDRADA or ANDRADE, FERNAN PEREZ D', surnamed "O Bo" (Gallician for "the Good,") was the friend of Henry, count of Trastamara, afterwards Henry II., king of Castile and Leon. The ruins of the castle of Andrada still form an imposing feature in the landscape to the east of Puente de Eume. The magnificent bridge built across the river Eume in 1382-88, by the same nobleman, has fifty-eight arches, and is three thousand and forty-five Spanish feet in length.—A. M.

ANDRADA, FERNAO PEREZ D', a distinguished Portuguese voyager of the earlier half of the sixteenth century, the companion of Francisco d'Almeida and of Albuquerque, under the latter of whom he fought in the sieges of Goa, and in the expedition against Malacca in 1511. Having returned to Portugal, Andrada was intrusted by King Manoel with the command of a mission to China, which he reached in 1517, being the first to open commercial intercourse with that country by way of the Cape of Good Hope. He ended his life in his native country, after a third voyage to the Portuguese possessions in India, but the precise date of his death is not known.—A. M.

ANDRADA, FRANCISCO, a Portuguese poet, brother of Diego Payva, and author of "O primeiro cerco de Diu" (The first siege of Diu), Lisbon, 1589, and of a chronicle of the life of John III. of Portugal, written by order of Philip III., published at Lisbon in 1613.

ANDRADA or ANDRADE, FRANCISCO RADES D', a meritorious Spanish historical writer of the sixteenth century. He was prior to the Benedictine convent of Jaen, and chaplain and almoner to Philip II. Andrada's principal work, which is still held in esteem, is his "Coronica de los tres ordenes, y caballerias de Santiago, Calatrava, y Alcantara," fol., Toledo, 1572—a history of the three Spanish orders of chivalry. Andrada himself belonged to the order of Calatrava, and wrote "Catalogo de las obligaciones que los Caballeros, Comendadores, Priores y otros Religiosos de lo Orden de la Caballeria de Calatrava tienen en Razon de su Habito y Profesion," 1 vol. 8vo, Toledo, 1571.—A. M.

ANDRADA or ANDRADE, JACINTO FREYRE D', an eminent Portuguese author in prose and verse, was born of noble parents at Beja, in Alentejo, in 1597. Devoting himself to an ecclesiastical career, he repaired, after completing his education and taking the degree of bachelor of canonical law at Coimbra, to Madrid, where he was favourably received at the court of Philip IV. of Spain, and had the rich abbey of Santa Maria das Chãs conferred upon him. Portugal, however, being at that time subject to the crown of Spain, Andrada, who cherished a patriotic attachment to the house of Braganza, became by-and-by an object of suspicion, and retired to his abbey of Chãs, where he lived till John of Braganza seated himself on the Portuguese throne in 1640, under the title of João IV. This monarch gave Andrada high proofs of his esteem, making him tutor to the young prince, Don Theodosio, and offering him the bishopric of Viseu, a dignity which he could not be prevailed on to accept. His caustic wit latterly brought him into disfavour at court. Andrada died at Lisbon in 1657. His most remarkable production is his life of John de Castro (Vida de Dom João de Castro), fourth viceroy of Portuguese India, which appeared in 1651, passed through two editions the same year, and became one of the classical works in Portuguese literature. Ferdinand Denis, author of "Résumé de l'Histoire Litteraire du Portugal et du Bresil," and of the article on Jacinto de Andrada in the Nouvelle Biographie Universelle, is enthusiastic in his commendation of this work. It has been frequently reprinted. The latest Portuguese edition is that published at Lisbon in 1835, under the auspices of the Royal Academy of Sciences, with notes and original documents. A copy of this edition was published at Paris in 1837 by Aime Andre. There exists an English translation of the Vida de Dom João de Castro, executed by Henry Herringman in the seventeenth century. Andrada had written a great deal in verse, but most of his poems are said to have perished accidentally by fire. Those which remain are to be found in the poeticas dos collection, entitled "Fenix renascida, ou Obras melhores engenhos Portugueses," Lisbon, 1746, (second edition.)—*B. D. Soc. Usef. Know.*—A. M.

ANDRADA, MIGUEL LEITAM D', was born in 1555 at Villa de Pedrogao in Portugal, and accompanied the king, Sebastian, on his disastrous expedition to Africa, of which he has written the history.

ANDRADA, PEDRO FERNANDEZ D', a writer on military affairs, lived at Seville about A.D. 1600.

ANDRADA, PAOLO GONZALEZ D', one of the most eminent poets of Portugal, flourished in the 17th century.

ANDRADA Y SYLVA, BONIFACIO JOZÉ D', a Brazilian mineralogist and statesman, generally recognized as the founder of the independence of his native country, was born at Villa da Santos in 1765. He studied first in Brazil, then at Coimbra in Portugal, where his talents attracted so great attention, that at the age of twenty-five he was appointed travelling naturalist to government. In this capacity he visited the greater part of Europe, inspecting the principal mining establishments, and perfecting himself under the tuition of Lavoisier, Fourcroy, Jussieu, Haüy, Werner, and Volta. On this journey he became intimately acquainted with the great Humboldt. On returning from this expedition he was appointed professor of mineralogy and geognosy at Lisbon, and inspector-general of mines in Portugal. During the French invasion he commanded a regiment

of volunteers, formed from amongst the students of Coimbra. After the expulsion of the enemy he returned to his scientific pursuits, and in 1812 was elected secretary to the academy of Lisbon. In 1819, however, he quitted Portugal and returned to his native country, where he soon took an important part in public affairs. The Portuguese government having issued orders to cancel the constitution of Brazil, and to recall Dom Pedro the regent, a junto was formed at San Paolo for the purpose of resistance. Andrada presented a remonstrance on their behalf to the regent, which, backed by the energetic demonstrations of the inhabitants of Rio de Janeiro and of Minas, proved successful. The independence of Brazil was finally proclaimed in 1822. After holding the office of minister of foreign affairs, he was banished to France, where he amused himself with poetry. In 1829 he was recalled, became reconciled to the Emperor Pedro, and spent the rest of his days in peaceful retirement. He died at Nictheroy in 1838.—J. W. S.

ANDRAGATHIUS, a Roman general, who served in Gaul under the Emperor Maximus, A.D. 383.

* ANDRAL, GABRIEL, an eminent French physician, was born at Paris in 1797. He rose to distinction at an early age, and in 1839 he succeeded Broussais as professor of pathology to the medical faculty at Paris. He has published several works on morbid anatomy, auscultation, &c., and some important researches on the chemistry of the blood, in conjunction with J. Louis Gavarret, author of "General Principles of Medical Statistics."—W. B.

ANDRASSY, a noble family of Hungary, two members of which, Julius and Mano, served with distinction in the national armies in 1848.

ANDRE' L'ABBÈ, a theological author of Marseilles, and librarian to the chancellor D'Aguesseau, lived in the latter part of the last century.

ANDRE' D'ARBELLES, a political writer of France, born in 1770; also known as A. DE MONTLUEL. Died in 1825.

ANDRE', CHARLES, a barber of Paris, to whom the authorship of Dampierre's tragedy on the earthquake of Lisbon has been falsely ascribed.

ANDRE', CHRISTIAN KARL, an educational writer of Germany, was born in 1763 at Hildburgshausen, conducted several schools in Schnepfenthal, Gotha, and Bruenn, and died at Stuttgard in 1831.

ANDRE', DU BOIS or SYLVIUS, lived near Arras in the twelfth century, and wrote a chronicle of the kings of France.

ANDRE', EMIL, a German arboriculturist, born at Schnepfenthal in 1790, wrote on the management of forests.

ANDRE', FRANÇOIS, or SAINT ANDRE', a French medical writer who lived at the close of the 17th and the beginning of the 18th centuries, and became physician to Louis XIV.

ANDRE', HÉLIE, a grammarian of Bourdeaux, who lived in the 16th century, and published a translation of the odes of Anacreon.

ANDRE', JOHANN, an accomplished musician, and the founder of the eminent firm of music-publishers in Offenbach, at which city he was born in 1741. His family had an extensive silk factory in this place, and designing that he should follow the same trade, they discouraged his early predilection for music. When he was twelve years old, a young friend of his who went periodically to Frankfort to take lessons on the violin, repeated these to André on his return. He had not even this poor advantage in his study of the harpsichord and of composition, in which he was left entirely to his own resources. In 1760, during a visit to Frankfort, he was so charmed by the performances of the Italian and French opera companies he heard there, that, having had already some practice in vocal writing, he composed an opera, which was produced with such success, that it was very shortly followed by another; and this being equally fortunate, he was invited to Berlin, where he not only reproduced these, but also wrote several more. Here he pursued his theoretical studies under the celebrated Marpurg. Besides being a successful composer, he is spoken of as a good pianist. He is said to have been an intimate friend of Mozart, but I can find no mention of him in any biography of this master to which I have access, and his fifteen years' greater age, and his habitual residence in different parts of Germany from those where Mozart chiefly lived, renders the close intimacy of these two somewhat doubtful. He had three sons, the youngest of whom, Anton, succeeded him in the music warehouse of Offenbach. He died in 1799.—G. A. M.

ANDRE', J. ANTON, youngest son of Johann André, and his successor in the music warehouse in Offenbach, was born in 1775. He evinced very early a great talent for composition, as is proved by his first publication, a "Set of Six Minuets for Full Orchestra," which appeared when he was but thirteen years of age. He wrote very voluminously, and his music is of an earnest and genuinely artistic character, displaying contrapuntal fluency, and a command of technical resources that exceed the originality and power of invention it evinces, but never devoid of grace, if sometimes deficient in freshness. An admirable specimen of his ability is his Mass in E flat; but the most popular of all his works appears to be his setting of the whole of Bürger's wonderfully suggestive and characteristic ballad of Lenore, I believe for a single voice, which is a general favourite throughout Germany. His "School of Composition," in four volumes, is a work very greatly esteemed. He held the appointment of kapellmeister to the grand-duke of Hesse. In 1802 he invented, or at least was the first to make use of, a method of musical lithography, which, at the time, had great success. He is most generally known for his publication of many posthumous works of Mozart, which he obtained by purchase from Herr von Nissen, the second husband of the composer's widow. The musical skill of André is a valuable guarantee to the world of the authenticity of these publications, since all are willing to receive, on the authority of such an artist, what many might have been disposed to question on the mere dictum of a tradesman; but we owe no less to his enterprising spirit in this latter capacity, than to his judgment in the former, the possession of many most interesting relics of the great master. He died in the year 1842.—G. A. M.

ANDRE', JOHN, an English military officer, was born in London in 1751. He was at first destined for commercial pursuits, but soon gave up this view and joined the army. In 1775 he was taken prisoner at the surrender of St. John's in America. On his release, he rapidly rose to the post of adjutant-general to Sir H. Clinton, who then commanded the British forces. The American general, Arnold, being disgusted with his associates, wished to go over to the Royalist party, and to betray the forts and stores in his hands to the British. André was appointed by Clinton to make the necessary arrangements with Arnold, and for that purpose visited the American camp in disguise. On his return, while already within sight of the British lines, he was seized by three Americans, and his presence of mind for a moment forsaking him, he neglected to produce the safe-conduct furnished him by Arnold. Their suspicions were roused, the unfortunate officer was searched, and the plans and despatches concealed about his person being found, he was sent as a prisoner to the American head-quarters. A council of war sentenced him to be hanged as a spy, which was accordingly done on the 2nd of October, 1780, at Tappan, in the State of New York. His fate, though in accordance with the laws of war, excited the sympathy even of the Americans. In addition to the military talents which had won for him so early promotion, this young officer possessed considerable merit as an artist.—J. W. S.

ANDRE' OF LONGJUMEAU, a Dominican monk, who lived in the 13th century, and who was sent by Louis IX. of France on a diplomatic mission to the khan of the Tartars.

ANDRE', RUDOLPH, an agriculturist of Gotha in Germany, who was born in 1792, turned his attention to the improvement of the breed of sheep, and died in 1825.

ANDRE' DE SAINT NICOLAS, a Carmelite monk of Lorraine, born in 1650.

ANDRE', YVES MARIE, born at Chateaulin in Brittany, 22nd May, 1675; died 26th February, 1764. The life, character, and writings of André are sufficiently remarkable to secure him a permanent place in the history of religion, literature, and philosophy in France. His chief works have been published recently, with an introduction by Cousin, in the Librarie of Charpentier. Endowed with a spirit eminently religious, his earlier predilections were towards the church, and he resolved to enter the powerful "Society of Jesus." Disregarding the warnings of his friends and relatives, who discovered an utter incompatibility between the moral independence of the young André and the stern ordinances of the jesuits, he followed the dictate of inclination, and so prepared the way for conflicts and misery during the greater part of his life. In an hour evil for his temporary peace, he learned wisdom from Descartes, and nourished a personal attraction towards Malebranche which no

circumstances could shake. Although promoted by the Superiors of his Society,—who have ever known that flattery is a more certain salvation against heresy than violence—André retained although he did not feel it necessary to avow his convictions; only remaining suspiciously passive during that Anti-Cartesian war, of which in Jesuit language the issue must be, the destruction of Descartes, or the ruin of religion, of the society, and the church. Suspected of the authorship of a pamphlet reflecting on the conduct of his order, André's papers were searched, and to the horror of his superiors, they found among them the MSS. of an admiring life of Malebranche. André was sent to the Bastile,—flattery having quite failed. Unhappily force succeeded, for the rebellious father made every submission to his superiors. The days of Jesuit ascendancy, however, were happily numbered; and André passed the latter years of his long life in contemplation and peace. He wrote much. Chiefly distinguished by his treatise on the Beautiful, he has left many other writings replete with interest. See, as above, the volume edited by Cousin. Persecution had not taught him intolerance. He was one of the earliest in France who succeeded in penetrating to the root of our reciprocal obligations. His opinions were for the most part those of his friend Malebranche. He did not appreciate Bacon, he disliked Locke, and he wholly undervalued Spinoza. Still, his writings will always be read by students of the history of philosophy: they throw no slight light, also, on the condition, at that epoch, of thought and morality in France.—J. P. N.

ANDREA, Alessandro d', an Italian litterateur, born at Barletta in Naples in 1519, author of a historical work entitled "Della Guerra di Compagna di Roma e del regno di Napoli nel Pontificato di Pælo IV., l'anno 1556 et 1557."

ANDREA of Cyrene, the leader of a Jewish revolt in the second century, who, after committing frightful atrocities, was defeated by Martius Turbo.

ANDREA DA PISA or ANDREA PISANO, one of the greatest amongst the early Italian sculptors and architects, was born at Pisa in 1270. Having, by the study of nature and through the example of the antique, freed himself from the formal German influence which had crept into the school of Nicola and Giovanni Pisani, Andrea rose to so great a fame that the Florentines invited him to their city to carry out the designs of the great Giotto for the façade of Santa Maria del Fiore. He so fully succeeded in giving satisfaction to his employers, that they presented him with the freedom of the city, and intrusted him with all the public works of the day. The most important of those he carried out are part of the fortifications of Florence, the fort of Scarperia at the Mugello, the decorations of the Campanile of Santa Maria del Fiore, and the tabernacle of San Giovanni, but, above all, the bronze gates of the central entrance of the Baptistery. These were afterwards removed to the side entrance, to make room for the still greater wonder—the gates by Ghiberti. Nor were his labours limited to the embellishing and enriching of Florence, as he worked also for San Marco of Venice, for the Baptistery of Pistoja, &c. He was, moreover, a good painter, a distinguished poet, and an excellent musician. Died at Florence in 1345, the object of universal love and admiration, leaving a worthy successor in his son Giovanni (called Nino). See Nino Pisano.—R. M.

ANDREA D'ASSISI, surnamed L'Ingegno, an Italian painter, who was rather the companion and assistant of Perugino than his pupil. They worked long together, and Andrea adhered to Perugino's manner in its severest form. Born 1470; died 1555.—R. M.

ANDREA DE CIONE or ANDREA ORCAGNA. See Orcagna.

ANDREA DEL SARTO. See Vannuechi.

ANDREA DI CASTAGNO, a Tuscan painter, born 1406, died 1480. Having painted on the walls of the Podestà at Florence the execution of the archbishop of Pisa and his confederates in the conspiracy of the Pazzi, he was surnamed Andrea degli Impiceati. He was pupil of Masaccio, and one of the best and most active painters of the time. But a dreadful spot hangs over his name. Whilst working with Domenico Veneziano in one of the chapels of Santa Maria Novella, he became aware of Domenico's knowledge of the use of oil colours. Feigning friendship, Andrea possessed himself of poor Domenico's secret, and then murdered him. The horrid deed remained unexplained until Andrea confessed it on his deathbed.—R. M.

ANDREA DI JACOPO D'OGNIBENE, an Italian sculptor in metals, of the 14th century, completed in 1316 the bas-relief for the altar of San Jacopo of Pistoja, representing fifteen subjects from the life of Christ, a work of remarkable ingenuity.

ANDREA, Giovanni (Bossi), an Italian bishop of the 15th century, librarian and secretary to Sextus IV.

ANDREA GOBBO or ANDREA DEL SOLARI, a Milanese painter, who flourished about 1530. He belonged to the school of Gaudenzio Ferrari, and was noted as a good colourist.

ANDREA, Onofrio d', a Neapolitan poet of the seventeenth century.

ANDREÆ, Abraham, the thirty-third archbishop of Upsal, was born in Angermannland, became rector of the university of Stockholm, opposed King John in his attempts to re-establish Romanism, lived thirteen years in exile, was recalled and raised to the primacy on the accession of Sigismund, but was finally deposed and imprisoned in Gripsholm. Died in 1607.—J. W. S.

A'NDREÆ, Giovanni, a writer on canon law, who was born at Musello, near Florence, in 1275, and died in 1347.

ANDREÆ or ANDRESSON, Gudmund, an Icelandic author, born at Biard, wrote a work in favour of polygamy and concubinage. He died in 1654 at the early age of twenty-four.

ANDREÆ, Jacob, a celebrated Lutheran divine of the sixteenth century, was born 25th March, 1528, at Waiblingen in Wurtemberg. His father was a smith, which led to his being sometimes called by his contemporaries *Schmidlin* or *Fabricius*. Having studied at Stuttgard and Tübingen, he was in 1549 admitted deacon at Stuttgard; in 1552 he became superintendent in Göppingen; and in 1562 he rose to be provost of St. George's, Tübingen, and chancellor of the university, in which offices he continued till his death, on 7th June, 1590. He was one of the ablest reformers and theological writers of his time, and is remembered as the principal author of the "Formula Concordiæ," one of the standard documents of the Lutheran church, by which he hoped to stifle the approximate Calvinism which had sprung up in that church from the teaching of Melancthon and the Melancthonian professors of Wittemberg and Leipzig. Whatever good or ill attended the introduction of that rigid formula was attributed mainly to Andreæ. It proved anything but a formula of concord, and it is generally acknowledged that by this, the main work of his life, he increased rather than remedied the divisions of the protestant church. His writings were very numerous—upwards of one hundred and sixty, including sixty-six disputations—and are almost all of a polemical character, directed against Catholics, Calvinists, and Flaccians. They have now nothing more than a historical value, as exhibiting the spirit of the age in which Andreæ lived, and of its different theological schools.—P. L.

ANDREÆ, Johann Gerhard Reinhard, a Hanoverian apothecary of some eminence in science, who was commissioned by George II. to analyse the various soils of the royal domains in Hanover. He died in 1793.

ANDREÆ, Johann Valentine, a German scholar of the seventeenth century, was born 17th August, 1586, at Herrenberg in Wurtemberg, where his father, a son of the celebrated theologian, Jacob Andreæ, was Lutheran pastor and superintendent. After finishing his philosophical and theological studies in Tübingen, he travelled through Switzerland, Italy, France, and Austria,—was admitted deacon at Vaihingen in 1614, appointed superintendent in Calw in 1620, promoted to be court-preacher and ecclesiastical councillor in Stuttgard in 1639, and finally, in 1650, rose to be prelate in Bebenhausen, and, in 1654, prelate and general superintendent in Adelberg. In 1642, Augustus, duke of Brunswick, chose him to be one of his ecclesiastical councillors; and with this prince Andreæ carried on for many years an active correspondence on the spiritual affairs of his duchy. He died at Stuttgard, 27th June, 1654. He was a man of manifold culture and great learning, and far before his age in free and clear views of the moral world and the wants of mankind. Unlike his celebrated grandfather, he did not devote his strength to the interests of dogmatic theology; but, while retaining the strictness of Lutheran orthodoxy, he occupied himself in reviving practical piety and moral discipline. His lot was cast in the calamitous days of the Thirty-years' War, when not only the material, but the moral interests of the German fatherland suffered severely; and when the Lutheran church had fallen into a condition of dead orthodoxy and rigid formalism, but little calculated to restrain or heal the demoralization inseparable from a protracted war. Andreæ devoted his life and genius to the cure of these evils,

both in the state and in the church. His publications were very numerous, both in Latin and German, but all of small bulk, with a view to their wider diffusion both among the learned classes and the general mass of his countrymen. His principal works were: "Menippus, sive satyricorum dialogorum centuria;" "Subsidia sacræ et literariæ rei;" "Theophilus, seu de religione Christiana colenda;" "Syntagma de curiositatis pernicie;" "Idea Societatis Christianæ;" "Invitatio ad fraternitatem Christi." He left also an interesting autobiography, which, was translated into German, and published by D. C. Seybold in 1799. Some of his writings make it probable that he was a member of the secret fraternity of the Rosicrucians, which professed the same practical principles.—P. L.

ANDREÆ, Tobias, a physician and philosopher of Bremen, who lived in the seventeenth century, and suffered persecution. He was a zealous adherent of Descartes, and professed to have invented an infallible process for embalming dead bodies.

ANDREANI, Andrea, surnamed from his birthplace Il Mantovano, a lively and correct painter of the Roman school, who also distinguished himself as an engraver on wood. Born in 1540; died in 1623.

ANDREAS, an archbishop of Krayna in Carinthia, who lived in the latter part of the fifteenth century. Having been sent to the court of Rome by the Emperor Frederick III., he boldly rebuked the vices and corruption of the clergy, and the pope himself. For this he was imprisoned; and when liberated by the intervention of the emperor, he hastened to Basle, attempted to convoke a general council to reform the church, and sent to all the courts of Europe a protest against the conduct of the pope. He was at last thrown into prison, where, after some months, he was privately strangled in 1484.—J. W. S.

ANDREAS, Juan, a Spanish jesuit, was born in Valencia in 1740, devoted himself to science and literature, became librarian to the king of Naples, and died in 1817. He is the author of a great number of scientific and literary works.

ANDREAS, Valerius, a Flemish bibliographer, was born at Brabant in 1588, became librarian to the university of Louvain, and died in 1656.

ANDREASSI, Ypolito, a Mantuan painter of the sixteenth century, a pupil of Giulio Romano.

ANDREHAN, ANDREYHON, or ANDENCHAN, Arnoul, a marshal of France of the fourteenth century, who distinguished himself in many engagements with the English and the Spaniards.

ANDREINI, Francesco, an Italian comedian, who lived at the end of the 16th and beginning of the 17th centuries.

ANDREINI, Giovanni Batista, son of Francesco and Isabella, born at Florence, 1568, died at Paris, 1652. He wrote a drama on the fall of man, which is said to have suggested to Milton his "Paradise Lost."

ANDREINI, Isabella, an Italian poetess, the wife of Francesco Andreini, was born at Padua in 1562, became distinguished for talent and beauty, and died at Lyons in 1604.

ANDREINI, Pietro Andrea, a learned antiquary of Florence, was born in 1650, and died in 1720.

ANDRELINI, Publio Fausto, an Italian poet of the fifteenth century, was professor of classical literature in the university of Paris. His poems were said by Vossius to consist of a drop of sense lost in a stream of words.

ANDREOLI GIORGIO DA GUBBIO, an Italian painter and sculptor of the beginning of the sixteenth century. He is especially noted for his beautiful terra-cottas, in the style of Lucca della Robbia, whose only successful imitator he was. His family continued working in Majolia-ware until the end of the century, at Urbino.—R. M.

ANDREOSSI, Antoine François, Count, was born at Castelnaudary in 1761, and died at Montauban in 1828. He served with some distinction under Napoleon as an artillery officer and military engineer.

ANDREOSSI, François, a French engineer, who assisted Riquet in constructing the canal of Languedoc. He was born at Paris in 1633, and died in his fifty-sixth year.

ANDREOZZI, Gaetano, a relation and pupil of the celebrated Jomelli. He was born about the middle of the last century, and held the office of maestro di capella to the king of Naples, in whose capital he acquired great popularity as a dramatic composer, which rapidly spread all over Italy. His opera of "Catone" was produced at Florence in 1787, and that of "Agesilao" at Venice the year following. Besides these, his "Arbace" and his "Olimpiade" were the most esteemed among his dramatic works. From the character of his subjects, we may suppose that his predilection was for the tragic style. Such an inclination would best enable him to succeed, as we are told he did, in his oratorio of "La Passione di Gesù Cristo." He is said also to have written much chamber music, among which his violin quartets may be highly considered.—G. A. M.

ANDRES, Antonio, a Franciscan monk of Arragon, of the 13th and 14th centuries, a zealous disciple of Duns Scotus.

ANDRES, Bonaventura Juan, a jesuit of Nürnberg, who after the suppression of his order, became professor in the university of Würzburg, and died in 1822.

ANDRES, Carlos, a Spanish advocate and author, brother of Juan, was born in 1753, and died in 1820.

ANDRES DE GUSSEME, Thomas, a Spanish archæologist and numismatist of the last century.

ANDRES DE SAN NICOLAS, an Augustine monk of Peru in the seventeenth century, who was historiographer of his order, and provincial-general of New Grenada.

ANDRES DE USTARROZ, Juan Francisco, a Spanish historian, who lived in the earlier half of the 17th century. He has left numerous works.

ANDRES, Juan, a Spanish writer on philosophy, was born in 1740; died 1817.

ANDREW, one of Christ's apostles, and brother of Simon Peter, was a native of Bethsaida in Galilee. Originally a disciple of John the Baptist, he was led by what he heard from his master to visit Jesus, and becoming fully persuaded that he was the Messiah, transferred his allegiance to him. One of the first steps which he took after reaching this conviction, was to conduct his brother Simon to the Saviour, and both of them, after a brief period, became his stated followers, in compliance with an invitation from himself. Although Andrew seems, from several circumstances mentioned in the gospels, to have enjoyed much of the confidence of Christ, yet he never took the same lead among the disciples as his brother. It is but little information that is to be found regarding him in Scripture. On Philip's application, he concurred with him in introducing to our Lord certain Greeks who were desirous of seeing him. He was one of the four who obtained from Christ private information regarding the destiny of the temple. Tradition assigns to him Greece, Asia Minor, Scythia, Thrace, as scenes of labour, and alleges that he suffered martyrdom at Patræ in Achaia. He was long regarded as the patron saint of Scotland, and the cross of St. Andrew was the badge of the Knights of the Thistle.—W. L.

ANDREW, three kings of Hungary, of the house of Arpad bore this name:—

Andrew I. was the fourth sovereign of Magyars, and appears to have reigned from 1046 to 1061. He perished in battle against the Poles, having been betrayed by his own subjects.

Andrew II. the eighteenth king of the dynasty, came to the throne in 1205. He signed in 1222 the celebrated "Golden Bull," the foundation of the Hungarian constitution, and died much esteemed in 1235.

Andrew III. the twenty-second and last sovereign of the race of Arpad, succeeded to the crown in 1290; and after vanquishing several rival claimants, died in 1300.—J. W. S.

ANDREW or ANDREASSO of Hungary was born at Baden in 1324, and succeeded to the throne of Naples. In 1345 he was strangled at the instigation of his wife Joanna.

ANDREW, Alexandrowitch, a grand-duke of Russia, a son of Alexander Newski, who flourished in the 13th century, and was engaged in civil war against his brother Demetrius.

ANDREW, Jaroslawowitch, a younger brother of Alexander Newski, rebelled against the Moguls, and died 1264.

ANDREW, Hyacintho, a Spanish physician of Cataluna, professor at the college of Barcelona in the 17th century.

ANDREW, James, a mathematician of Aberdeen, was born in 1774, and died at Edinburgh in 1833. He was head-master of the military college at Addiscombe. He is the author also of "Institute of Grammar, &c., &c.," "Key to Scripture Chronology," and published some astronomical tables.

ANDREWE, Laurence, a native of Calais, who settled as a printer in London at the beginning of the sixteenth century, and translated a variety of Dutch works into English.

ANDREWES, Lancelot, D.D., bishop of Winchester, was born in the city of London, in the parish of All Saints, Barking, in the year 1555, "of honest and religious parents." He was

the eldest of thirteen children, of whom several died young, and two, Thomas and Nicholas, in the same year with himself. Having been well grounded, first at the Coopers' Free School in Radcliffe by Dr. Ward, and, second, at Merchant Tailors' School by Dr. Mulcaster, he entered Pembroke Hall, Cambridge, A.D. 1571; became B.A. in January, 1574–5; Fellow of Pembroke Hall, October, 1576; M.A., 1578; B.D., 1585; D.D., 1590. At college he soon acquired so great a reputation for learning, that in his first year he was selected as a scholar of Jesus College, Oxford, which had been lately founded. He was ordained deacon in 1580, and became, successively, vicar of St. Giles, Cripplegate; prebendary and residentiary of St. Paul's; prebendary of Southwell; master of Pembroke Hall; prebendary and dean of Westminster; and bishop of Chichester (1605), Ely (1609), and Winchester (1618). He enjoyed the favour and respect of three sovereigns, viz., Elizabeth, James I., and Charles I. He was master of Latin, Greek, Hebrew, Chaldee, Syriac, Arabic, and fifteen modern tongues; so that Fuller quaintly, and perhaps extravagantly says, "the world wanted learning to know how learned this man was: so skilled in all (especially Oriental) languages, that some conceive he might, if then living, almost have served as an interpreter-general at the confusion of tongues."

This acquaintance with language and divinity, and the known holiness of his life, caused him to be chosen as one of the translators of the English Bible, whose "uncommon beauty and marvellous English" is the admiration even of those who refuse to adopt it. The portion assigned "to Andrewes and his company was the Pentateuch, and the history from the book of Joshua to the 1st book of Chronicles exclusive."—(*Collier.*) As a preacher, it would be difficult to find his superior. He never leaves a subject till he has completely exhausted it: drawing the happiest illustrations from every source; comparing, explaining, enforcing, with a mixture of quaintness, learning, earnestness, and reverence, which cannot fail to please, interest, and persuade. His sermons and numerous works, with a life, and various other documents respecting him, have been lately reprinted in the "Library of Anglo-Catholic Theology," by Mr. J. H. Parker of Oxford. His "Devotions," which are well but not sufficiently known, were composed in Greek and Latin, for his own private daily life; and for some time before his death the MS. was scarcely ever out of his hands. It was found worn in pieces by his fingers, and wet with his tears. "Indeed," says Bishop Buckeridge, "his life was a life of prayer. Great part of five hours every day did he spend in prayer." And of his end it is said by the same writer, "When he could pray no longer with his voice, yet by lifting up his eyes and his hands he prayed still; and when both voice and eyes and hands failed in their office, then with his heart he still prayed, until it pleased God to receive his blessed soul to himself."—(*Funeral Sermon.*) He died Sept. 25, 1626, aged 71; and was buried on Saturday, Nov. 11, in the parish church of St. Saviour's, Southwark (close to London Bridge), where the original monument, with a recumbent effigy of the bishop, may still be seen. A very elegant Latin epitaph, which no longer remains in the church, is preserved in his works, and is prefixed, with a portrait, to the folio edition of his sermons, He was never married; and left nearly the whole of a very large property in various charities, especially to the parishes of which he had been minister, or in which he had lived. The whole sum thus bequeathed in his will was £6326. He had, however, not reserved his liberality till after death, "giving his goods to the poor when he could keep them no longer," but during life had been always most munificent; for, besides public charities, he gave in private alms, in the last six years alone, £1340. May "the fame of him," indeed, "stir up many to follow his example."—T. S. P.

ANDREWS, Gerard, D.D., dean of Canterbury, and rector of St. James's, Piccadilly, was born at Leicester, April 3, 1750, and died June 2, 1825.

ANDREWS, James Petit, an English historian, was born at Newbury, in Berkshire, in 1737, distinguished by his exertions on behalf of children apprenticed to chimney-sweepers, and died in 1797. He is the author of a "History of Great Britain, connected with the Chronology of Europe;" a "Continuation of Henry's History of Great Britain;" and of "Anecdotes, Ancient and Modern, with Observations."—J. W. S.

ANDREWS, John, a voluminous writer on politics and history, now almost forgotten. He died about 1809.

ANDREWS, Peter Miles, an English dramatic author of little merit, who died in 1814.

* ANDREWS, Thomas, M.D., F.R.S., M.R.I.A., vice-president of Queen's college, Belfast, is a native of that town, where he received the first rudiments of his education. Thence he went, while still a youth, to France; and in the course of his education there, had the advantage of studying under M. Dumas of Paris, who was then taking the high position he now occupies among the distinguished chemists of that country. Returning to Ireland he entered the university of Dublin, and in the year 1835 he obtained the degree of doctor of medicine in the university of Edinburgh. From an early period of his life Dr. Andrews devoted himself to scientific investigations; and the important results of his labours have been, from time to time, published in the "Transactions of the Royal Irish Academy," the "Philosophical Transactions," and various scientific journals. His attention was for many years, in an especial degree, directed to the investigation of the important and difficult subject of the heat developed in chemical combination; and for his earlier labours in this field of research, he was, in 1845, awarded a royal medal by the council of the Royal Society of London. The council, in its report on making this award, states, "Dr. Andrews may be said to have first opened the subject of heat evolved in chemical combinations, by a valuable paper, published three years ago, which was followed by a second, and attracted to the inquiry the attention of the French Academy, who lately proposed it as the subject of the great Monthyon prize, with special reference to the experiments of Dr. Andrews." The report proceeds to describe the subsequent results obtained by Dr. Andrews in this subject, and we quote from it the opinion the council entertained as to the value of these investigations:—"This extension or generalization of his former law is possessed of much chemical interest, and is the first great step in a line of inquiry of which the further pursuit is greatly to be desired, from the light which it may be expected to throw upon the fundamental laws of chemical combination." Dr. Andrews afterwards received a reward of one thousand francs from the Academy of Sciences, Paris, for his researches on the same subject. The latest scientific work published by Dr. Andrews is an investigation into the nature and properties of that singular body to which its discoverer, M. Schönbein, has given the name of *ozone*. Upon the establishment of the Queen's colleges in Ireland in 1845, Dr. Andrews was appointed vice-president of the college at Belfast, and in 1849 was selected to fill the chair of chemistry in the same college. In the same year he was elected a fellow of the Royal Society.—J. F. W.

ANDREZEL, Barthelemy Philibert Picon d', a French priest, inspector-general of the university; died in 1825.

ANDRIA, Nicola, a learned physician of Massafra in Italy, afterwards professor at Naples, who wrote on a variety of physiological and chemical subjects. He died in 1814.

* ANDRIAN-WARBURG, Victor, Baron von, an Austrian political writer, born in 1813.

ANDRIAS, Juan, an author of Xativa in Valentia, flourished in the fifteenth and sixteenth centuries, and published a controversial work against Mohammedanism.

ANDRIES, Jodicus, a jesuit, born at Cortryck in 1588, died at Brussels in 1658; wrote an immense host of sermons, both in Latin and Dutch.

ANDRIEU, a monk, who lived before the 13th century; the author of a work entitled the "Penitence of Adam."

ANDRIEU, Bertrand, a French medalist, was born at Bordeaux in 1761, and died in 1822.

ANDRIEUX, François Guillaume Jean Stanislas, professor of belles-lettres in the Polytechnic School of Paris, was born at Strasburg in 1759. He received his early education at the college of Cardinal Lemoine, and at the age of seventeen commenced the study of law at the École de Droit. In 1741 he was admitted *avocat* by the parliament of Paris, and the following year produced his first play, entitled "Anaximandre," which was performed at the Italian theatre. The death of his father having left him to his own resources, he accepted the office of secretary to the Duc d'Uzés; but finding the duties uncongenial, he returned to law, and soon obtained some reputation by his defence of the Abbé Mulot, who was implicated in the celebrated case of the diamond necklace. The defence was published in 1786, and in 1787 he brought out his comedy, "Les Etourdis," which obtained the favourable criticisms of La Harpe and Palissot. The success of this drama induced Andrieux to devote himself more exclusively to literature than to law; and when the great Revolution broke out, he hailed its appearance in some

verses descriptive of the abuses that had so long prevailed in France. Adopting the revolutionary side of politics, he resigned, in 1791, an appointment in the government office for the liquidation of the national debt, and soon became *chef-de-division*. In 1792 he produced his "Epistle to the Pope," which was answered by Fabre d'Eglantine, and the following year resigned his office under government on account of the prevailing anarchy. Three years later he was elected a judge of the Court of Cassation, of which court he became vice-president, with a pension of two thousand francs, as a tribute to his literary eminence. He was also chosen one of the early members of the National Institute, in the class of letters, and read several of his papers before the large and brilliant audiences that assembled on the more public occasions. In 1798 he was elected a member of the Council of Five Hundred, and in this capacity sided with those who endeavoured to avoid political extremes. He devoted his pen to the great subject of national education, pleading the cause of common sense against the violent theorists of the day, and affirming that the great end of education was to make men reasonable and not merely reasoners. In 1799 he was appointed to the *Tribunat*, the only French assembly that conducted its deliberations in public.

Hitherto Andrieux had pushed his fortunes partly in the legal and partly in the political world. Circumstances now compelled him to devote himself to literature. In his character of tribune he had opposed the introduction of the new code, and Napoleon, whose name the code was destined to bear, resolved to remove all obstacles to his favourite scheme. In September, 1802, Andrieux received his formal dismissal, and closed his political career. He was offered the place of censor of the press by Fouché, but declined it with a jest—in allusion to his own writings—that he was "one of the executed, and therefore could not be executioner." His merits, however, were not overlooked by Joseph Bonaparte, who appointed him his librarian, with a salary of six thousand francs, which he enjoyed for ten years. He was also made librarian to the senate, with an official residence. In 1804 a chair of belles-lettres was founded at the Polytechnic School, and Andrieux was chosen as the first professor. He there prepared the course which at a later period was given with great success at the college of France. In 1814 he was appointed to the chair of French literature in the college of France, and being endowed by nature with a weak voice, he said that "he made the audience hear by first making them listen." The last twenty years of his life were devoted to an extensive course of lectures on French literature, and to various labours in connection with a new edition of the National Dictionary. After the death of Auger in 1829, he was appointed perpetual secretary of the French Academy, and his reports on the treatises sent in to compete for the Academy's prizes, were so distinguished by elegance, that on one occasion it was observed that the prize (ten thousand francs) should have been given to the writer of the report, rather than to the writer of the essay. In 1832 his strength began gradually to fail, but no entreaty could induce him to abandon his labours. He would "die at his post," he said, "as that was the only way in which he could now be useful." He expired in the spring of 1833, surrounded by his children, and his remains were interred at Pere la Chaise. Andrieux published fifteen plays; a Course of Grammar and Belles Lettres; a Report on the continuation of the Dictionary of the Academy; a Course of the Philosophy of Belles Lettres, and a large number of miscellaneous writings. He affected the classic style, and wrote with elegance and point; but his works contain little to procure a permanent reputation.—P. E. D.

ANDRIOLLI, Michel Angelo, a physician of Verona, of the 18th century, belonged to the school of the iatro-chemists. In accordance with Sylvius de la Boe, he ascribes intermittent fevers to an improper combination of the bile with the pancreatic fluid.

ANDRISCOS, Pseudophilippus, an adventurer, who pretended to be the son of Perseus, the last king of Macedonia. After a wandering career, he succeeded in gaining possession of Macedonia, and obtained some advantages over the Romans; but growing careless and tyrannical, he was defeated by Metellus at Pydna, taken prisoner, and put to death, 147 B.C.

ANDROCLES, a Roman slave, who is said to have formed a friendship with a lion in the deserts of Africa. Being afterwards captured and condemned to die in the arena, the lion sent to devour him proved to be his old acquaintance, which recognized him at once, and loaded him with caresses.

ANDROCLES, an Athenian demagogue, the enemy of Alcibiades, was assassinated about 410 B.C.

ANDROCLES, a king of Messena, who died about 740 B.C.

ANDROCLUS, a king of Athens, who led a colony into Asia Minor about 1000 B.C.

ANDROCYDES, a Greek physician to Alexander the Great.

ANDROCYDES of Cizycus, a painter of the Ephesian school, and a rival of Zeuxis. He died about 320 B.C.

ANDRO'MACHE, the wife of Hector, son of Priam, after whose death she married, first Pyrrhus, the son of Achilles, and afterwards Helenus, a brother of her first husband.

ANDRO'MACHUS, the Elder, a Cretan, who lived about A.D. 60, and was physician to the emperor Nero. He is said to have invented the strange medicine called Theriaca Andromachi, or Venice treacle, a medley of seventy ingredients, used till very lately as an antidote to all poisons, and a remedy for all pestilential diseases.

ANDRO'MEDA, a mythological personage, said to have been the daughter of Cepheus, king of Ethiopia, and to have been rescued from a sea-monster by Perseus.

ANDRONI'CUS, the name of four emperors of the East:—

Andronicus I., Comnenus, a grandson of Alexis I., was born in 1110, and died in 1185. In early life he was imprisoned for twelve years on account of his attempts on the life of the reigning prince, Manuel. He escaped, became reconciled to the latter, offended anew, and was banished. On the death of Manuel he seized upon the throne, assassinated Alexis, the rightful heir, and deluged the capital with blood. At last he was deposed by an insurrection, and put to death with frightful torments.

Andronicus II., Paleologus, was born in 1258, became associated with his father in the empire in 1273, succeeded to the undivided sovereignty in 1282, and died in 1332. His first act was to cancel the steps taken by Michael, his father, towards a reconciliation between the Greek and Latin churches. He lost great part of his Asiatic dominions to the Turks, who, under Othman, penetrated to the Bosphorus and ravaged Scio. Andronicus called in the aid of Roger de Flor, a leader of mercenaries, who gained some successes over the Turks; but becoming himself dangerous in turn, was assassinated by order of the emperor. Andronicus was next involved in war with his grandson, who ultimately compelled him to resign the crown and retire to a monastery.

Andronicus III., a grandson of the former, was born in 1295, succeeded to the throne in 1332, and died in 1341. He gained several advantages over the Turks and Bulgarians, and reconquered Scio; but in 1333 he lost Nicea, which the Turks made their capital. A general league formed against these invaders proved useless.

Andronicus IV. See Paleologus.—J W. S.

ANDRONICUS was also the name of three emperors of Trebizond:—Andronicus I., Guido Comnenus, succeeded to the throne in 1222, became tributary to the sultan of Iconium, and died in 1235.—Andronicus II. died 1263, after a reign of three years.—Andronicus III., Comnenus, succeeded in 1330, and reigned two years.—J. W. S.

ANDRONICUS, a diplomatist in the service of Attalus II., king of Pergamus, who lived about 150 B.C.

ANDRONICUS, Angelus, a nephew of the Emperor Alexis Comnenus, was born in 1080, and died in 1118.

ANDRONICUS CAMATERUS, a Greek author, prefect of the imperial guard under Manuel Comnenus, about 1156.

ANDRONICUS CYRRHESTES, the architect who built the Temple of the Winds at Athens, about 132 B.C.

ANDRONICUS, Livius, is said by the Latin writers to have been the first to get up a play in Latin. He was a Greek by birth, Tarentum most probably being his native place. During the Roman wars in Southern Italy, he became a slave of Livius Salinator, who intrusted him with the education of his children, and presented him with his freedom for his services. His first play was produced in 240 B.C., a date which accordingly marks the commencement of Latin literature. He wrote both tragedies and comedies, or rather, he translated Greek plays into Latin, adapting them to the taste of the Romans. He also made a Latin translation or paraphrase of the Odyssey; and though it was soon regarded by educated Romans as worth little, it proved an excellent school-book, and continued to be used as such for at least two centuries. The fame of Andronicus rests more upon the earliness of the period at which he wrote, than upon

his own poetic merits, if it be safe for us to judge from the few fragments which have come down to us.—J. D.

ANDRONICUS, Marcus Pompilius, a Syrian philosopher of the Epicurean school, taught at Rome about 60 B.C.

ANDRONICUS, Paleologus, the second son of the Greek Emperor, Manuel Paleologus.

ANDRONICUS of Olynthus, a general of Alexander the Great, after whose death he attached himself, first to Antigonus, and next to Ptolemy.

ANDRONICUS of Rhodes, a peripatetic philosopher, who taught first at Athens and afterwards at Rome, in the first century B.C., and is said to have first used the term "metaphysics."

ANDROS, Edmund, one of the English governors in North America in the latter part of the seventeenth century, was born in 1637, and died at London in 1714.

ANDROSTHENES, an Athenian sculptor, pupil of Eucadmus, lived about 420 B.C., and completed several statues, which had been begun by Praxias, for the temple of Apollo at Delphi.

ANDROSTHENES of Thasos, one of the generals of Alexander the Great, who accompanied Nearchus in his naval expedition to explore the Persian Gulf.

ANDRO'TION, a Greek orator and historian of high reputation, lived about 320 B.C., was a contemporary of Demosthenes and president of the Athenian Council of Five Hundred.

ANDROUET DU CERCEAU, Jacques, an architect, who was a native of Orleans, and lived in the latter part of the sixteenth century. Having been enabled, by the patronage of Cardinal d'Armagnac, to travel for the improvement of his art, he executed several works in Paris. Besides erecting many private edifices for the nobility, he commenced the Pont Neuf and the Gallery of the Louvre, neither of which works he completed, having been compelled to quit France in consequence of his protestantism. He is said to have died at Turin about 1592.—F.

ANDRUZZI, Luigi, an Italian theologian, who was born at Cyprus about 1688-9. He was professor of Greek in the university of Bologna from 1709 to 1732, and the author of several works in defence of the church of Rome. He died about the middle of the eighteenth century.

ANDRY, Charles Louis François, born at Paris in 1741, was physician to the hospitals, doctor-regent of the Faculty of Medicine of Paris, one of the first members of the Royal Society of Medicine, and had formerly been one of the four consulting physicians to the Emperor Napoleon. He was distinguished for his kindness to the poor. He died in 1829, leaving several works, chiefly of a professional character.

ANDRY, Nicolas, a French physician, born at Lyons in 1658. Abandoning the clerical profession, for which he was at first preparing, he devoted himself to the study of medicine, and took his degree in 1697, subsequently becoming professor in the college of France, member of the committee for the compilation of the Journal des Savants, and dean of the Faculty of Medicine. In addition to a critical treatise on the French language, Dr. Andry was the author of a variety of works relating to his profession, all of which exhibit great ability. He died in 1742.—F.

ANEAU or ANNEAU, Bartholemew, a native of Bruges, who was professor of rhetoric and principal of the College of the Trinity at Lyons, about the middle of the sixteenth century. The college being suspected of favouring protestantism, Aneau lost his life by violence in 1565. He was the author of many Greek and Latin poems, as well as other works, which do great credit to his learning and genius.

ANEL, Dominique, a French surgeon, born at Toulouse about 1679. He entered the service of the emperor of Germany as a surgeon in the army, and subsequently distinguished himself, especially in the treatment of aneurism and the opthalmic disease known as fistula lachrymalis. He died about 1730, leaving several interesting works relating to his profession.—F.

ANELLI, Angelo, an Italian poet, born at Desenzano in 1761; died in 1820.

ANEPONYMUS, a Greek philosopher of the thirteenth century, known by his commentaries on Aristotle.

ANERIO, Felice, was the successor of Palestrina, a maestro di capella to the pope, in which capacity he produced many compositions that are said to possess great contrapuntal merit; some of them being even yet in familiar use in the pontifical chapel. He was a pupil of Giovanni Maria Nanino, a musician eminent for scholastic acquirements. Besides his extensive ecclesiastical compositions, he produced a set of madrigals for six voices, published at Antwerp in 1599, and a set of canzonets for four voices, published at Frankfort in 1610, one of which latter is well-known, with the English words adapted to it by Mr. Oliphant, "Alas, where is my true love?" as an admirably pure and melodious specimen of vocal writing.—G. A. M.

ANERIO, Giovanni Francesco, a musician, the younger brother of the preceding, born at Rome about 1567. He was at first connected with the chapel of Sigismund III., king of Poland, and afterwards with the cathedral of Verona. He was subsequently called to Rome, where he obtained further preferment as a musician. He left several musical compositions. The period of his death is uncertain.—F.

A'NEURIN, a Welsh bard, who lived in the latter part of the sixth century. On the defeat of his tribe by the Saxons, at the battle of Cattraeth, he was one of the four, out of three hundred and sixty-three chiefs, who escaped the slaughter; and having fled to the court of King Arthur, he formed an intimate friendship with the celebrated bard Taliesin. The principal poem attributed to him is called "the Gododins."—F.

ANFOSSI, Pasquale, was born at Naples, according to one account, in 1757, according to another, in 1736. He was a student in the conservatorio of his native city, where at first he applied himself chiefly to the study of the violin; he afterwards devoted himself more especially to the cultivation of his talent for composition, in which he was directed by Sacchini and Piccini. This latter, famous for his rivalry of Gluck, even more than for his own merits, formed a high estimate of his pupil's ability, and entertained a great personal regard for him. It was he that procured Anfossi his first engagement, which was to write an opera for the Teatro delle Dame, at Rome, which was produced in 1771 with signal unsuccess. Piccini's influence was so great, that, notwithstanding this failure, he obtained for his protegé an engagement to write another opera the following year, which had the same unfortunate fate as his first essay. Anfossi was discouraged by these repeated failures, but his master not only exerted himself to obtain for him a third engagement, but so stimulated him by his persuasion, and assisted him by his advice, that in writing "Il Sconoscinto perseguito," he so far surpassed all he had before produced, that this opera was received with acclamations. The Roman public, notable for their fickleness as for their enthusiasm, now slighted their former idol, Piccini, in favour of his pupil, and this to so great a degree, that he, more sensitive than many composers of our time would be, quitted Rome in the greatest mortification. Anfossi's first success was continued in the reception of his "Finta Giardiniera" and his "Geloso in Cimento;" but his first tragic opera, "L'Olimpiade," produced in 1776, met with as complete a failure. He then left Rome, and after visiting the principal cities of Italy, settled for a time at Venice, where he was appointed director of the conservatorio. He visited Paris in 1780, where he produced his French opera, "Caius Marius." In 1782 he came to London, but, as it seems, at a peculiarly unfavourable period; for his first master, Sacchini, had immediately preceded him, and had left so powerful an impression, that the audience of the king's theatre was unwilling to welcome any successor to him, and, added to this, the affairs of the opera were then in so embarrassed a condition, that no artist could have justice done to him by the management. He remained in England, however, until 1785, and two years later he returned to Rome, where he principally remained until his death in 1795. His best opera is said to have been "L'Avaro." Besides his dramatic works he wrote some oratorios, of which "Betulia liberata" is the one most praised, and also some ecclesiastical music, of which a "Salve Regina" is said to possess great merit.—G. A. M.

ANFOSSO, Jacopo, an Italian engraver of great skill, who lived at Pavia in the sixteenth century.

ANGAS, W. Henry, born at Newcastle-on-Tyne, 6th Oct., 1781, was brought up a sailor; and, after visiting many parts of Europe and the West Indies, resolved to devote his life to the welfare of seamen. To qualify himself for this work, he entered as a student in the university of Edinburgh, and afterwards resided for some time at Brussels, where he perfected his knowledge of the Dutch and French tongues. After visiting the Mennonite churches of the continent, he was set apart in 1822 as a missionary to seamen. In this capacity he went (always at his own expense) to most of the large seaport towns of England, and many on the continent, and originated missions to seamen. In 1831 he visited the West Indies, on behalf of the Baptist

Missionary Society; and soon after his return he died at South Shields, in September, 1832, in the fifty-first year of his age. (*Life*, by Dr. Cox.)—J. A., L.

ANGE DE ST. JOSEPH, whose real name was Joseph Labrosse, was prior of the convent of Carmelites at Perpignan, and was born at Toulouse in 1636. Having studied Arabic at Rome under Celestin, brother of the learned orientalist Golius, he proceeded on a mission to the East, visiting Smyrna, Ispahan, and Basrah. After his return to Rome in 1679, he travelled through France, Holland, England, and Ireland; died 1697.—F.

ANGE DE SAINTE ROSALIE, whose family name was François Raffard, a member of the order of Barefooted Augustinians, was born at Blois in 1655. Devoting himself to the study of history, he greatly enlarged the historical works of Father Anselm, and produced other treatises of importance relating to the history of France. He died in 1726.—F.

ANGEL, John, of Magdalen hall, Oxford, took holy orders in the English church, but afterwards seceded. He was very popular with the Puritans, and was appointed lecturer of Grantham, where he died in 1655.

ANGELA MERICI, born at Desenzano in 1511, founded the order of the Ursulines, at Brescia in 1537, after her return from a pilgrimage to Palestine. She died in 1540.

ANGELI, Bonaventura, an Italian historian, who was born at Ferrara about the year 1525. Being suspected of heresy, he was compelled to quit his country in 1576, and during his exile, employed himself in visiting and describing the rivers of Italy, and afterwards produced a history of Parma. He died about the end of the sixteenth century, leaving several works on law and other subjects, evincing considerable learning.—F.

ANGELI, Filippo, an Italian artist, born at Rome at the end of the 16th century, and attached to the court of Cosmo VI., Grand-duke of Tuscany, the distinguished patron of the fine arts. His pictures are extremely rare and valuable. Died 1643.

ANGELI, Giulio Cesare, a historical painter of Perugia, born in 1570, died in 1630. The fame of Lodovico Caracci having reached him, he left his home at twelve years of age, went to Bologna to put himself under the tuition of that great master, and eventually became one of the best followers of that school.

ANGELI, Stefano d', an Italian geometer, who was a pupil of the celebrated Cavalieri, and lived about the middle of the seventeenth century. He taught mathematics at Padua, and published a number of excellent works on the subject.

ANGELICO, Beato, or FRA GIOVANNI ANGELICO DA FIESOLE. See Pietri Guido da Mugello.

ANGELICO, Michel Angelo, an Italian apothecary, a native of Vicenza, who lived about the end of the sixteenth, or commencement of the seventeenth century. In addition to eminent success in the practice of pharmacy, he dedicated his leisure to the art of poetry, in which he exhibited considerable skill.

ANGELICO, Michel Angelo, an Italian poet, the nephew of the preceding, and like him a native of Vicenza. He had studied law, but devoted nearly his whole attention to the belles-lettres, and attained high reputation as a poet. He died at Vienna in 1697.

ANGELIE'RI, Bonaventura, a Sicilian friar of the order of St. Francis, and vicar-general of the order at Madrid. He was alive in 1707.

ANGELIO or DEGLI ANGELI, Pietro, an Italian poet, born at Barga in Lucca in 1517. Having entered the university of Bologna at the age of sixteen, in order to study law, he greatly distinguished himself for talent and scholarship; but in consequence of an intrigue, and certain satirical verses he had written, he found it necessary to quit the city. At Venice, however, the French ambassador, Pelissier, employed him to copy Greek MSS. for the royal library at Paris. In the suite of another French minister, he subsequently visited Constantinople, Greece, and Asia Minor. In 1543 he was present at the siege of Nice by the French, but in consequence of a duel fled to Florence. In 1546 he was chosen professor of Greek at Reggio. In 1575 he published his poem on the Christian Conquest of Palestine, and died at Pisa in 1596.—F.

ANGELIO or DEGLI ANGELI, Antonio, bishop of Massa in Sienna in 1570; died 1579.

ANGELIS or DEGLI ANGELI, Alessandro, born at Spoleto in 1562, an Italian astronomer, who was prefect of studies in the college of Rome, and a member of the order of jesuits: died at Ferrara in 1620.

ANGELIS, D' or DEGLI ANGELI, Francesco-Antonio, was born at Sorrento, near Naples, about 1567; became a jesuit in his sixteenth year, and in 1602 was sent to India as a missionary; thence he went into Abyssinia, where he preached for eighteen years, and where he died in 1623. He translated into the native language several religious books.—F.

ANGELIS, D' or DEGLI ANGELI, Paolo, an Italian antiquary, who was a native of Syracuse, and canon of Sta. Maria-Maggiore at Rome; died in 1647.

ANGELIS, Baldassar d', a Neapolitan lawyer and judge in the seventeenth century, and the author of some works of reputation on the subject of law.

ANGELIS, Domenico d', a Neapolitan historian and biographer, born at Lecce in the province of Otranto in 1675. Having studied at Naples and entered into orders, he became vicar-general of Viesti, and chaplain to the papal and Neapolitan forces. He was also historiographer to Philippe V. of Naples, and secretary to the Duke de Gravina. He died in 1719.—F.

ANGELIS, Girolamo d', was born at Castro-Giovanni in Sicily in 1567. His religious zeal led him to become a jesuit missionary. He spent twenty-two years in Japan, where his labours were attended with great success, but where at last he suffered death. He wrote an account of Yeso, (Rome, 1625.)

ANGELIS, Pedro d', a Portuguese writer, by birth an Italian, went to Paris in 1818, where he was occupied in literary pursuits. He subsequently proceeded to Buenos Ayres, and as editor of a review called *L'Archivo Americano*, supported the political views of Rosas. His principal work is a valuable collection of documents relating to the history of the provinces of the Rio de la Plata, illustrated with notes and dissertations, published at Buenos Ayres, 1836, et seq., 7 vols. fol.—F.

ANGELIS, Pierre, a French artist, born at Dunkirk, 1685, painted in the style of Teniers and Watteau: died 1734.

ANGELO, Battista d', a Veronese painter who lived about 1565. He was of the school of Torbido, whom he successfully imitated and even surpassed in gracefulness of design. His son and pupil, Marco, was highly esteemed, both as a painter and engraver, but died prematurely at Rome.—R. M.

ANGELO, Jacopo di, an Italian Hellenist, a native of Scarperio in Tuscany, who lived about the end of the 14th and beginning of the 15th century. He settled at Florence, published a life of Cicero, and made some translations from Plutarch.

ANGELO, Michel. See Buonarroti.

ANGELONI, Francesco, was born at Terni, in the states of the church, at the end of the 16th century. He was secretary to Cardinal Aldobrandini, and besides forming a valuable collection of coins and medals, left behind him a number of MS. compositions in poetry, comedy, and romance; together with a piece in imitation of the Arcadia of Sannazarius, and some works on antiquarian subjects and numismatology.—F.

ANGELONI, Luigi, an Italian writer, born at Frosinone in 1758; died at London in 1842.

ANGELRAM, bishop of Metz, from 768 to 791; supposed to have carried forward the chronicle known as the Nibelung, and his name is associated with the history of the canon law.

ANGELUCCI, Angelo, was born at Naples in the latter part of the seventeenth century. He was a very extensive manufacturer of sheep-gut violin strings, and did very much to improve these very important essentials to musical performance. By an elaborate series of experiments, he proved that the quality of the strings depended very greatly upon the age of the sheep, and ascertained that those of from seven to eight months old, accustomed to pasture on the mountains, were by very far the most desirable for his purpose. His operations were so extensive, that he kept a hundred workmen in constant employment; and because he thus gave such very large occupation to its inhabitants, he was regarded as a benefactor of the village of Sale in the Neapolitan territory, from whence these numerous artificers of fiddlestrings were all selected. Inconsiderably as many may esteem his fabrications, Angelucci was as great an enthusiast in his calling as many an inventor, whose labours may be more easily appreciated by such as are not practically concerned in their results. He opened negotiations for establishing depôts and agencies for carrying on the manufacture and sale of his strings in several of the principal cities of the continent, but he failed in this design, and his affairs became greatly embarrassed in consequence. His pecuniary involvement was not the only, nor indeed the worst result of

his ambitious (for this worthy, an artist in his way, was ambitious even about the propagation of sound violin strings), his ambitious, if not acquisitive intention. The principles which it had been the study of his life to mature, were by this means exposed, and so became known to any and every one who could be intrusted to take advantage of his secret. He took this so sorely to heart, that it was supposed to accelerate his death, which occurred at Naples in 1765, when he had attained a very advanced age.—G. A. M.

ANGELUCCI, Teodoro, a physician and poet of Italy, a native of Belforte, near Tolentino. He was author of a number of treatises relating to his profession, and some poetical pieces of a devotional character. He died at Montagnana in 1600.

ANGELUS, Andrew, born at Strasburg in 1561, and died in 1598; wrote a number of historical and theological works.

ANGELUS, Arnold, a jesuit of Holland, born at Utrecht 1620, died 1676; wrote on theology and against Lutheranism.

ANGELUS, Baldus, a physician of Urbino, in the last half of the sixteenth century, wrote a tract "De Viperæ Natura," &c.

ANGELUS, Christopher, a learned native of Peloponnesus, who, persecuted by the Turks, came to England, and having studied at the university of Cambridge, took up his abode at Oxford, where he published several works, one of them being an account of the persecution he had endured; and another, being an encomium, in Greek and Latin, upon the sister universities of Oxford and Cambridge. He died at Oxford in 1638.—F.

ANGELUS, Johann, a learned physician and astronomer, a native of Aïchen in Bavaria; died at Vienna in 1512.

ANGELUS, Silesius, a poet-philosopher, born at Glatz or Breslau in 1624; died in 1677. Under the *nome de plume* of Johann Scheffler, he enjoys considerable celebrity in Germany. He belongs to the school of Tauler and Behmen; and his system may be defined a virtual pantheism, founded on sentiment or love. He never developed his opinions in a scientific form: we find them in a great number of poetical sentences and spiritual songs. Some of these latter have been recently imported into our English literature.—J. P. N.

ANGELY, Ludwig, a dramatic poet, born at Berlin towards the end of the eighteenth century, was descended from a French family who had established themselves at Berlin at the revocation of the edict of Nantes. He wrote a number of original dramas, and translated a great many of the French dramatic writers into German. Died in 1835.

ANGENNES, a noble family in France, distinguished from the fourteenth to the middle of the seventeenth century. Its founder was Robert d'Angennes, Seigneur de Rambouillet et de Marolles, whose son distinguished himself in various situations of trust at the court of Charles VI., and whose grandson was chamberlain to the king, and afterwards tutor to the dauphin in 1410.—Charles was Cardinal de Rambouillet, and ambassador of France to Gregory XIII., and died in 1587.—Nicholas d'Angennes, Seigneur of Rambouillet, Villeneuve, and Moutonniere, was ambassador of Charles IX. to the English court, and possessed great skill as a diplomatist.—Claude, born at Rambouillet in 1534, was bishop of Noyon, and afterwards bishop of Mans, and died in 1601.—Louis was Marquis of Maintenon. Baron of Meslai, Seigneur of Moutonniere, and French ambassador to the Spanish court. Many other members of the house were no less distinguished. The family became extinct in 1640, by the death of Charles d'Angennes, Comte de la Rochepot.—F.

ANGERVILLE, Richard, born at Bury and educated at Oxford, rose in the favour of Edward III., was made bishop of Durham, and afterwards chancellor and treasurer of the realm. He was a great lover of books, and wrote a "Philo-Bibloner, or De Amore Librorum." Died in 1345.

ANGHIE'RA, Pietro-Martire d', or Petrus Martyr, an historical writer, born at Arona, on Lake Maggiore, in 1455. In 1477 he visited Rome; and in 1488 accompanied Lopez Mendoza, the Spanish ambassador to the court of Ferdinand and Isabella, and took service in the army against the Moors of Grenada. In 1494 he entered into orders, and was afterwards employed in various diplomatic missions in Venice and in Egypt. He ultimately became prior of the cathedral of Grenada, where he died in 1526. His works are—"Opus Epistolarum;" and "De rebus oceanicis et orbe nova decades:" Alcala, 1530.—F.

ANGILBERT, a poet, styled the Homer of his age. He had studied under Alcuin, the preceptor of Charlemagne; and having gained the esteem of that prince, and the hand of his daughter Bertha, he was appointed chief minister at the court of Pepin, king of Italy, and afterwards governor of one of the maritime districts of France, and finally secretary and minister of his royal patron. Undazzled by these marks of distinction, Angilbert, with the consent of his wife, retired into the monastery of St. Riquier, of which, in 794, he became abbot. He wrote a laudatory poem addressed to King Pepin; some elegiac verses on the patron saint of his monastery; a few epitaphs and inscriptions; and a history of the Abbey of Centule or St. Riquier. Died 814.—F.

ANGIOLELLO or ANZOLLELO, Giovanni-Maria, an Italian litterateur, who was a native of Vicenza, and was taken prisoner by the Turks in 1469. He accompanied the army of Mahomet II. on the expedition in 1473 against the king of Persia, and wrote an account of the expedition after his return to his native land. It is said that he likewise composed a life of Mahomet. He was still alive in 1524.

ANGIOLI'NI, Francesco, an Italian jesuit, born in 1738, who translated into Italian the history of Josephus (Verona, 1780), and also some of the tragedies of Sophocles and Euripides (Rome, 1782). When Catherine afforded an asylum in her dominions to the jesuits, Angiolini went into Russia. He wrote a MS. history of his order from its establishment in the Russian empire, and died in 1788.

ANGIVILLER, Count Charles-Claude-Labillarderie d', a French statesman, who was so zealous a patron of literature and the fine arts, that he was accused, in 1790, of a prodigal expenditure of the public money for their encouragement, and obliged to quit France. He first fled to Russia, and ultimately settled in Germany, where he died in 1810.

ANGLA'DA, Joseph, a French physician, born at Perpignan in 1775, author of the following works:—"Diss. sur les connaissances et les qualités necessaires au medecin," Montpellier, 1797; "Memoires pour servir à l'histoire generale des eaux minerales," &c., Paris, 1827; "Traité des eaux minerales et des etablissements thermaux," &c., Paris, 1833; and "Traité de toxicologie generale," &c., Paris, 1835. Died in 1833.

ANGLEBERME, Jean-Pyrrhus d', a French lawyer, born at Orleans, 1470, who was one of the pupils of Erasmus, and afterwards professor of law in the university of his native city. He was appointed by Francis I. a member of the council of state at Milan; and having entered the military profession, he lost his life by the explosion of a magazine in 1521. He left a number of works of considerable learning on a variety of subjects, as well as that of law.—F.

ANGLESEY, Marquis. See Paget.

ANGLURE, Oger d', a Frenchman, who, having visited Palestine and Egypt in 1395–6, wrote an interesting account of his travels, which was first printed in 1621, in 8vo.

ANGLUS, Thomas. See White.

ANGO, Pierre, a French jesuit and professor of mathematics, author of works on optics, fortification, &c. Flourished in the seventeenth century.

ANGO or ANGOT, an enterprising seaman and shipowner of Dieppe. The Portuguese having in 1530 plundered several of his vessels, Angot equipped a squadron, blockaded Lisbon, and finally obtained ample compensation. After entertaining his sovereign, Francis I., with more than royal splendour, he lent that monarch a large sum of money. Subsequently he was unsuccessful in various enterprises, and applied in vain for payment of the loan. Died in 1551, at Dieppe, in great poverty.—E. M.

ANGOT, Robert, a French poet of some merit, born at Caen in 1581.

ANGOULEME, Duc d', third son of Francis I. Died at an early age, without issue. Charles IX. of France, also, bore the title of Duc d'Angouleme till his accession.

ANGOULEME, Charles de Valois, Duc d', a natural son of Charles IX., and of Marie Touchet, and a natural brother of the Marchioness of Verneuil, mistress of Henri IX., was born in 1573, and died in 1650. Trained from an early age for the order of Malta, he became, in 1589, prior of France; but quitted the order in 1591, and married a daughter of Marshal d'Amville, afterwards Duc de Montmorenci. Having received, in 1589, by royal grant, the countries of Clermont-Auvergne and Lauraguais, Charles de Valois was long known as Count d'Auvergne. He held a command in the royal army at the siege of Paris, when Henri III. was assassinated. Entering the service of Henri IV., he distinguished himself at the battles of Ivry and Fontaine Français, and on various other occasions. For parti-

cipating with his sister in successive plots, he was confined in the Bastile about the end of 1604. In 1616 he was released, restored to his military rank, and entrusted with the command of an army. In 1617 he commanded the forces besieging Soissons. In 1620, a royal decree confirmed his right to the duchy of Angouleme, bequeathed to him by the late Duchess Diane. As joint ambassador to the princes of Germany, he contributed to the treaty of Ulm, signed 3rd July, 1620. In 1627 he conducted the siege of Rochelle. In 1635, he was joint-commander of the French army in Lorraine. After the death of Louis XIII., and of Cardinal Richelieu in 1643, he retired from the public service. He was a man of great capacity, activity, and eloquence, but utterly unprincipled. His published works are:—1. "Mémoires;" 2. "Speeches delivered in the Assembly of Protestant Princes in Germany;" 3. "Narrative of events in the Isle of Ré:" 4. "Translation of the Spanish work of Diego de Torres."—E. M.

ANGOULEME, Louis Antoine de Bourbon, Duc d', son of Count d'Artois, afterwards Charles X., and of Marie Thérèse of Savoy, was born at Versailles in 1775. With his brother, the Duke de Berri, he accompanied their father, when, in 1789, foreseeing the course of events, he left France and repaired to Turin. In 1799, he married at Mittau, his cousin, Marie Thérèse, the daughter of Louis XVI. and of Marie Antoinette of Austria. The Duke d'Angouleme, joining the Anglo-Spanish army, which crossed the Pyrenees in the beginning of 1814, addressed a proclamation to the French nation, on 11th February, and on 12th March entered Bordeaux. He commanded the French army which, in 1823, entered Spain to aid Ferdinand in suppressing the constitution, and, during his stay there, displayed considerable prudence and moderation. At Rambouillet, on the 2d August, 1830, he renounced, jointly with his father, his rights to the throne in favour of the Duke de Bordeaux, and on the 16th arrived in England with the duchess and the other members of the exiled royal family. After residing a short time in Scotland, he and his wife quitted Britain, and spent the rest of their lives in various parts of the continent. He died at Goritz in 1844. The duchess, of whom Napoleon said that she was the only member of the family that had the spirit and energy of a man, died in 1851.—E. M.

ANGOULEME, Louis Emmanuel, Duc d', second son of Charles de Valois, was born in 1596. Educated for the church, he had obtained, when only sixteen, a bishopric and two abbeys. On the death of his younger brother, he took the title of Count d'Alais, and entered the army, continuing, however, for a considerable time, to retain his church preferments. After serving with distinction in Italy and Lorraine, as well as in France during the civil wars, he was made colonel-general of the light horse, and governor of Provence. As his elder brother had become insane, he succeeded his father as Duc d'Angouleme. Died in 1653.—E. M.

ANGOULEME, Turpion, Count d', the first Count d'Angouleme, is said to have lived in the ninth century. His last male descendant died in 1218. François, Count d'Angouleme, who, in 1515, became king of France, raised Angouleme to a duchy in favour of his mother, Louise of Savoy.

ANGOULEVENT le Cadet, the assumed name of a French satirical poet, lived early in the seventeenth century.

ANGRAN D'ALLERAY, Denis-François, a French judge, famous for his benevolence and moral heroism, was born at Paris in 1715. Compelled, on one occasion, to imprison an unfortunate but honest father of a family, to enforce payment of a large debt, he paid the amount, and set the worthy man at liberty. Indicted, during the reign of terror, on the charge of having sent money to royalist emigrants, Angran d'Alleray admitted having sent various sums to his own son-in-law. "Were you not aware of the law?" said one of the jury. "I was," he replied, "but I was also aware of another law still more sacred, which bids parents aid their children." On this he was condemned to death, and led to execution, 28th April, 1794.—E. M.

ANGRIA'NI, or AIGUANI, or AYGUANI, Michele, a learned Carmelite monk, author of numerous theological works, some of which remain in MS., was born at Bologna about the middle of the fourteenth century, and died in 1400.

ANGUIER, François, one of the most distinguished French sculptors of the seventeenth century, was born at Eu in Normandy in 1604, and died in Paris in 1669. He studied in Paris under Guillain, and in Rome under Algardi. His style, although deeply impressed with all the mannerism of the age, is highly remarkable. The monument of the Duc de Montmorenci at Moulins is his masterpiece.—R. M.

ANGUIER, Michel, brother of the preceding, and a sculptor of great merit and celebrity. He also studied under Guillain and Algardi, with the last of whom he remained for ten years at Rome. On his return to Paris, he executed many works, amongst which are noted some decorations in the old Louvre, the sculptures of the arch of St. Denis, and those of the church of Val de Grace. As great a mannerist, if not more so, than his brother, his works are full of the liveliest expression. Born in 1612; died in 1686.—R. M.

ANGUILLA'RA, Giovanni Andrea dell', a poet, born at Sutri, in the papal states, about the year 1517, who translated Ovid's Metamorphoses into Italian. His habits were immoral, and rendered him the victim of successive misfortunes. The period at which he died is uncertain.

ANGUILLARA, Luigi, an Italian physician, was born at the beginning of the sixteenth century at Anguillara. He was director of the botanic garden of Padua from 1540 to 1561; but afterwards retired to Florence, where he died in October, 1570. He was an excellent linguist, and travelled through various countries of Europe. A collection of his letters on botanical subjects was published in 1561. He appears to have made learned researches into the old names of plants.—J. H. B.

ANGUILLE'SI, Giovanni Dominico, a poet and lawyer, born at Pisa in 1766, who was secretary to the Grand-duchess Elise, the sister of Napoleon. He afterwards became professor of Latin in the university of Naples, and chancellor of the university of Pisa, where he died in 1833.

ANGUI'SCIOLA or ANGUSSOLA, Sofonisba, a female portrait-painter, born at Cremona in 1535, and possessed of great skill in her art; the pictures executed by her for Philip II. of Spain, and other sovereigns, obtained the highest admiration, and raised her reputation beyond that of most of her contemporaries. She was honoured with the friendship of many illustrious persons of her time, and died at an advanced age about the year 1620. Her three sisters, Lucia, Europa, and Anna-Maria were also remarkable for their skill in painting.—F.

ANGUS, latinised ÆNEAS or ÆNGUS, an Irish monk, remarkable for his piety and learning, who lived about the close of the seventh century. He became abbot of the monastery of Cluainenach in Leinster, and is said to have been a bishop. He wrote many works; amongst them, a *Martyrology* in verse, and also one in prose; a metrical history of the Old Testament; and "De Sanctis Hiberniæ," in five books. He died between 824 and 830, and obtained the title of *Ceil-de* (*Colideus*) from his great piety.—(*Colgan.*)—J. F. W.

ANHALT, one of the most ancient and illustrious Saxon dynasties of Northern Germany, now divided into several branches, the chiefs of which have the rank of dukes, and are sovereign members of the Germanic confederation. The house of Anhalt is descended from Bernard, youngest son of Albert, surnamed the Bear, Marquis of Brandenburg in 1142, whose immediate representatives ruled over the greater part of Northern Germany in the middle ages, being invested with the duchy of Saxony and the marquisate of Brandenburg. We notice—

Anhalt Bernburg, Christian I., Prince of, was born in 1568, and in 1606 succeeded his father, Joachim-Ernst, obtaining for his share of the patrimonial dominions Bernburg, Ballenstädt, Hartzgerode, and the temporalities of the abbey of Gernrode. Before he became of age, he visited Constantinople, France, Italy, and Denmark, and in 1591 led into France an army of twenty thousand men, which the German princes had raised to aid Henry IV. in the war of the League. In 1619 he aided Prince Moritz of Orange at the siege of Jülich, and having been appointed by Frederick V., king of Bohemia, to command his forces, gained some important advantages over the imperial generals Bucquoi and Dampierre. In 1620, however, he was defeated by Maximilian, duke of Bavaria, in the battle of Prague. In the following year he was put under the ban of the empire, but was released in 1623, after which he led a retired life in his dominions, and died in 1630.

Anhalt Bernburg, Christian II, Duke of, son of the preceding, was born in 1599. He studied the art of war under the celebrated Charles Emmanuel, duke of Savoy. At the battle of Prague, in which his father commanded the troops of Frederick V. of Bohemia, he led two divisions of the army.

During the disorders of the Thirty Years' War, he visited in succession every part of Europe, with the exception of Russia and Turkey; and after returning to his dominions, died in 1656.

ANHALT DESSAU, PRINCE LEOPOLD I. of, was born 1676, entered the army at the age of twelve, early won the reputation of a distinguished soldier, and attained the rank of field-marshal. He enjoyed the confidence of Frederic William I., and his successor Frederic II., and died in 1747.

ANHALT DESSAU, PRINCE LEOPOLD MAXIMILIAN of, son of the preceding, born 1700. In his youth he entered the army, and served in Hungary, being present in several of the most remarkable engagements with the forces of Turkey. He ultimately attained the rank of field-marshal, and on succeeding his father, obtained great popularity for his patriotic efforts to improve the civil institutions of his country. He died in 1751.

ANHALT DESSAU, LEOPOLD FREDERIC FRANZ, Duke of, born in 1740, entered the Prussian army at an early age, and made several campaigns under Frederic II. before he was eighteen, at which age he entered on the government of his duchy. For some years after 1763, he engaged in travelling to foreign countries; and on his return made great improvements in his dominions with respect to education, agriculture, and jurisprudence. In 1814 he lost his only son, an event which greatly clouded his remaining years. He died in 1817.

ANHALT KÖTHEN, LOUIS, Prince of, was born at Dessau in 1579. In the Thirty Years' War he supported the protestant party, and was appointed, by Gustavus Adolphus, in 1631, governor of Magdeburg and Halberstadt. This prince was remarkable for his great attainments, being an accomplished Latin, Greek, and Hebrew scholar, and conversant with many of the modern languages of Europe; he was likewise the personal friend and correspondent of some of the most distinguished men of his time. The latter period of his life was entirely devoted to literary pursuits. He died in 1650.

ANHALT KÖTHEN, FREDERIC FERDINAND, Duke of, was born in 1769, and in 1819 succeeded to the duchy, and died in 1830.

ANHALT ZERBST DESSAU, RODOLPH, Prince of, born about the year 1460, was one of the most gallant soldiers of his time, and enjoyed the friendship of Maximilian I., king of the Romans, and of the Emperor Frederick III., in whose military expeditions he took an important part. He died by poison during the Italian campaign of 1513.

ANHALT ZERBST DESSAU, JOACHIM ERNST, Prince of, was born in 1536, succeeded his brother Charles at the age of twenty-five, and came into possession of the whole principality of Anhalt on the death of his cousin Wolfgang in 1566. He died at the age of fifty, leaving six sons.—F.

ANHALT, ANTONIO GUNTHER, Prince of, born in 1653, was present at the sieges of Grave, Oudenarde, and Philipsburg, and fought in the service of Prussia against the forces of the sultan at Vienna. Subsequently he had the command of a large army in the service of Holland and England. Died 1714.

ANIANUS, a Roman jurist, who abridged the code of Theodosius for Alaric, king of the Visigoths in Spain.

ANIANUS, an Italian priest, a native of Campania, who lived at the beginning of the fifth century. He defended Pelagianism at the council of Diospolis in 415, and made a Latin translation of some of the works of St. Chrysostom.

ANIANUS, an Egyptian monk, who lived in the first half of the fifth century, devoting himself to the study of chronography, on which, according to Syncellus, he composed a treatise.

ANIANUS, an astronomer of the fifteenth century, author of a remarkable Latin poem, entitled "Computus Manualis," in which the Julian calendar, solar and lunar cycles, moveable feasts, &c., are exhibited in hexameters.

ANIBERT, LOUIS MATTHIEU, an antiquarian and poet of France, born at Trinque-taille-lez-Arles in 1742. In addition to some poems and comedies, he composed several volumes of antiquarian memoirs, relating to the republic of Arles, and the general history of Provence. Died 1782.

ANICE'TUS, ST., was bishop of Rome in A.D. 150 or 157, and suffered martyrdom in 161, under Marcus Aurelius.

ANICH, PETER, a Tyrolese peasant, born near Innspruck in 1723. Although occupied in husbandry up to his twenty-eighth year, he had exhibited marvellous talents for scientific study, which were cultivated by the assistance of the jesuits of Innspruck. At the recommendation of the professor of mathematics, the Empress Maria Theresa employed him to measure and construct a map of the Northern Tyrol. He executed this difficult and laborious task almost unaided, and with a degree of accuracy scarcely surpassed by those who enjoy the highest scientific appliances for such undertakings. Died 1766.—F.

ANICHINI, FRANCESCO LUDOVICO, an engraver of gems and medals. He lived and worked at Venice about the middle of the sixteenth century. Some of his gems deserved to be honoured by the admiration of the great Michel Angelo.—R. M.

ANICIR, ABU-L-ABBAS-AL-FADL-IBN-HATIM, an Arabian astronomer and meteorologist, who lived at the court of the caliph Al-Matadhed, about A.D. 900.

ANILÆUS and ASINÆUS, two brothers, of Jewish extraction, who lived near Babylon about A.D. 20, and raised an insurrection against Artabanus, king of Parthia.

ANIMUCCIA, GIOVANNI, was born at Florence in the early part of the sixteenth century. He was a fellow-student of Palestrina, Nanino, and other eminent musicians, in the celebrated school that Claude Goudimel of Burgundy established at Rome in 1540. He held the office of maestro di capella in the pontifical chapel, in the discharge of which he produced many ecclesiastical compositions. He is said to have been the first who attempted to make music a medium for the expression of the sentiment of the words to which it was set, beyond the vague principle that prevailed in the church system as adopted from the Greeks, of appropriating each mode to a special character in the general sentiment of the subject; but his distinction in the history of the musical art is more important, because more certain, as the founder of the oratorio, the class of composition that is ranked above all others as embodying the highest order of expression in the grandest, the most comprehensive, and the profoundest technical means. The origin of the oratorio is remarkably analogous with that of the Greek drama, which was also, be it remembered, the development of a religious solemnity, rising gradually from the simple hymns of the people, by means of the recitations with which Thespis interspersed these to the great classic tragedies, wherein the chorus still formed an essential part. St. Filippo Neri, for the purpose of attracting the public to the evening discourses which he delivered in the oratory of the Chiesa Nuova, had some hymns of praise, or laudi, as they were called, performed when his congregation assembled. These were set to music by Animuccia, and consisted at first of laudatory verses, that were sung in responsive alternation by the two sides of the choir, like the strophe and antistrophe of the Greek chorus, with an occasional part for a solo voice, like that of the chorus-leader; subsequently they assumed the character of dialogues; then they took the form of commentary upon a narrative from sacred story, throughout the recital of which they were interspersed; and finally were modified into the mysteries or miracles, dramatic renderings of the incidents recorded in holy writ, or of allegories illustrating its tenets, which were, for long, prevalent in church practice, but, in this case, were always accompanied with music; and, from being always performed in the oratory of the church, they soon came to be defined by the name of oratorios. It appears that no specimens remain of these crude essays of Animuccia, in the form of composition in which some of the greatest masters have produced some of their greatest masterpieces; but much of his purely ecclesiastical music is preserved in manuscript in the library of the Vatican, besides a set of madrigals and motets, which he published at Venice in 1548, and some masses which he published at Rome in 1567, from which latter Padre Martini reprinted two in his treatise on composition, as exemplary specimens of the treatment of the sixth and eighth modes. He died in 1571, and was succeeded in his appointment at St. Peter's by Palestrina, who, some authorities appear to hint, officiated for him during the last two years of his life, when, probably from illness, he may have been incapacitated for the discharge of his duties. He is as highly extolled for the purity of his life, as for the excellence of his music.—G. A. M.

ANIMUCCIA, PAOLO, brother of Giovanni, and though not so eminent, he was still a musician of great merit. He held the office of maestro di capella in the church of St. John of Lateran at Rome, and composed many madrigals and motets. He stands in an honourable rank among that remarkable constellation of Italian contrapuntists, who, throughout the sixteenth century, did very much to advance the progress of music.—G. A. M.

ANI'SIO, GIOVANNI, a Neapolitan, born 1472, died 1540, known as a Latin poet under the name of Janus Anysius.

ANISSON-DUPERRON, a family of Dauphiné, of which the following members deserve notice:—CHARLES ANISSON, a monk, ambassador to the Roman court on behalf of Henri IV.—LAURENT, nephew of the preceding, a publisher, who lived at Lyons about 1670.—JEAN, the eldest son of Laurent, lived about the end of the seventeenth and the commencement of the eighteenth centuries. He edited the Greek lexicon of Du Cange, was appointed superintendent of the royal printing-office at the Louvre, and in 1713 was sent to London as one of the French commissioners for arranging the preliminaries of the peace of Utrecht. His eldest son, LOUIS LAURENT, became director of the royal printing-office in 1723, and was succeeded in 1733 by his brother Jacques.—ETIENNE ALEXANDRE JACQUES, a son of the latter, was born in 1748, and in 1788 succeeded to his father's office. In 1790 he undertook to print the assignats, but failed to give satisfaction, and was obliged to resign. In 1794 he was arrested on some unknown charge, and having vainly attempted to extricate himself by bribery, was executed. He claims the invention of several improvements in the printing-press.—ALEXANDRE JACQUES LAURENT was born in 1776, and after being employed in various departments of the civil service under the empire, became director of the imperial printing-office in 1809, a situation which he retained after the abdication of Napoleon. The privileges of the royal press were, however, soon abolished. On the return of Napoleon from Elba, Anisson withdrew into private life, but was re-appointed at the termination of the "hundred days." In 1823 the privileges of the royal press were restored, but on the re-establishment of the censorship in 1827, Anisson tendered his final resignation. The remainder of his life he devoted to the study of political economy. He represented, in succession, various constituencies in the chamber of deputies, and in 1844 was raised to the peerage. He was one of the founders of the French free-trade association.—J. W. S.

ANITCHKOV, DIMITRI SERGIEWITCH, a Russian metaphysician and mathematician, born 1740, died 1778.

ANJOU, COUNTS afterwards DUKES OF, a powerful French family, closely connected with the royal house, who maintained a considerable share of independence until the reign of Louis XI. The most ancient branch of these princes derives its origin from Ingelger, a favourite of Charles the Bald, A.D. 870.

ANJOU, CHARLES OF. See CHARLES OF ANJOU.

ANKARKRONA, THEODOR (CHRISTOFFERS), a Swedish admiral, was born in 1687, and died in 1750.

ANKARSTROEM, JOHANN JAKOB, a Swedish noble, who was born in 1759, and executed in 1792, for the assassination of the tyrant king, Gustav III.

ANKER or ANCHER, PEDER KOFOD, a Danish lawyer, professor of jurisprudence at the university of Copenhagen. He was born in 1710, and died in 1788.

ANLAF or AMLAVE. There have been several Danish chiefs of this name connected with Irish history. The first of whom mention is made in Irish annals, invaded Ireland with his brothers Sitric and Ivar, in the beginning of the ninth century. The most distinguished of the name was Anlaf, who flourished in the 10th century, probably the grandson of Ivar, a man of great abilities as a warrior, and a cautious and skilful politician. He espoused the cause of the king of Scotland against Athelstane of England, but being unsuccessful, he was forced to return to Ireland. After the death of Athelstane, Anlaf entered into communication with the Danes of Northumberland, and, with the assistance of Olaus, king of Norway, raised a large force, with which he entered Northumberland, and took possession of York without opposition. An engagement took place in 942 at Old Chester, between his troops and those of King Edmund, which, though not decisive for either side, led to a treaty by which Edmund ceded to Anlaf all the territory north of the Roman highway, and thus divided England into two nearly equal parts. Two years afterwards, however, he was involved in hostilities with Reginald, the son of his brother Godfred, in whose favour a portion of his subjects revolted, and Edmund, taking advantage of this state of things, at first mediated between them, but upon their joining to overthrow him, he attacked and utterly routed the armies of both, forcing Anlaf to retire to Ireland. In the reign of Edred, Anlaf was recalled by the Danes, and established in the government of Northumbria; but he was again driven from it and compelled to fly to Ireland, and Eric was chosen to fill his place. Once more he returned and defeated Eric, to be again routed in his turn, and to be again victorious. After these series of defeats and successes, we find no further authentic traces of him.—(*Wills.*)—J. F. W.

ANN, SAINT, is said to have been the mother of the Virgin.

ANNA, the sister of Pygmalion, and of Dido, the foundress of Carthage, appears to have lived about 880 B.C.

ANNA, AMALIA, princess of Prussia, was the sister of Frederick the Great. She was born in 1723, and, like her brother, possessed considerable talent for music. She was the pupil of the celebrated contrapuntist, Kirnberger, and composed several sacred cantatas, besides other compositions, said to have much merit. She died at Berlin in 1787, and bequeathed to the gymnasium of that capital a valuable library of music.—G. A. M.

ANNA COMNENA, one of the most successful female cultivators of literature, was born in A.D. 1083. She was the daughter of the Emperor Alexius Comnenus and of Irene. She boasts that she was not "unacquainted with letters, but, on the contrary, had given the utmost study to Greek, was not unpractised in rhetoric, and had carefully read Aristotle's arts and Plato's dialogues." She was married to Nicephorus Bryennius, a man whom she represents as a paragon of excellence. On the death of her father, she induced her husband to conspire against her brother, who had succeeded to the throne, and both, in consequence of this act, were banished to Bithynia. Here Nicephorus died, and Anna, in her solitude, began to write the Alexiad, or history of her father Alexius, mainly to carry out a literary project of her husband. This work is one of the most interesting in the whole series of Byzantine productions, though the style is inflated, and the vanity of the writer frequently appears. The Alexiad is not properly a history, but a glorification of its hero. Yet Anna throws so much of her personality into the narrative, and at the same time many of the events are so noteworthy, that the reader finds great delight in the perusal.—J. D.

ANNA IWANOWNA, empress of Russia, second daughter of the Czar Ivan or John, the elder brother, and for some time the associate, of Peter the Great. She displayed all the talent and unscrupulousness of the imperial house of Romanoff; making promises which she never meant to keep, yet governing the empire with considerable tact and judgment. She was not popular, because she suffered her policy to be influenced by her favourite, Biron. She discouraged gambling and drunkenness, the common vice of her country, while she fostered music and the drama. In her reign the Italian opera was first introduced into St. Petersburg. One of her imperial freaks was the erection of the famous palace of ice. She died in 1740.—T. J.

AN-NADIM-MOHAMMED-IBN-ISHAK, otherwise known as ABU-L-FARAJ-IBN-ABI-SYAKUB, an Arabian bibliographer of the tenth century.

ANNAS or ANANUS, the elder, the son of Seth, was high-priest of the Jews, A.D. 7. He was appointed to his office by Cyrenius, governor of Syria, and deposed by Valerius Gratus, the procurator of Judea. His son, bearing the same name, likewise held the office of high priest, and died about A.D. 67.

ANNAT or ANNATS, FRANÇOIS, otherwise called CANARD, a jesuit of Rodez in France, in the 17th century, who became provincial of his order, and confessor to Louis XVI..

ANNAT, PIERRE, the nephew of the former, a French theological author, who died in 1715.

ANNATUS, JEROME, a jesuit, born in 1590, rector of various colleges, and ultimately confessor to Louis XIV.; a great opponent of the Jansenists. Died in Paris, 1670.

ANNAYA, PEDRO D', a Portuguese admiral, A.D. 1500. He reduced the kingdom of Sofala, and some adjacent provinces of eastern Africa, under the Portuguese authority.

ANNE, duchess of the Viennois, after the death of her brother John I., resisted the claims of Robert of Burgundy with remarkable address and vigour. She died 1296, greatly reverenced by her countrymen.

ANNE OF AUSTRIA, the queen of Lewis XIII. of France, was the daughter of Philip II. of Spain, and was married in 1615. During the lifetime of her husband, she was constantly at variance with his great minister, Cardinal Richelieu, and once, on the suspicion of conveying state intelligence to her native country, she underwent the ignominy of having her person searched, and her papers seized. The duke of Buckingham, the ill-fated minister of Charles I. of England, was deeply attached to Anne, and made open love to her. She reprimanded him so gently that it was thought she returned his affection. When

Lewis XIII. died in 1643, Anne, as mother of the infant monarch, was appointed regent, and displayed no ordinary political tact in making Cardinal Mazarin her minister. The Parisians, however, were uneasy: Mazarin was a foreigner, his financial policy was unpopular, and an insurrection arose which might have assumed fearful dimensions. It is known in French history as the war of the Fronde. The queen, the cardinal, and their partizans, were opposed to the nobility of the kingdom and the citizens of the capital. The former finally prevailed. The higher and middle classes were thoroughly humiliated, as the result of Anne's administration. She died at the age of sixty-four in 1666. She was beautiful in person, had much of German phlegm and Austrian pride, yet she was amiable and forgiving.—T. J.

ANNE OF BEAUJEU, the eldest daughter of Lewis XI. of France, was born in 1462. Her father, jealous of her talents, married her to Pierre de Bourbon, sire of Beaujeu, a prince of quiet manners and dull understanding. But on his deathbed, Lewis acknowledged the claims of Anne, by appointing her governess of the kingdom, during the minority of her brother, Charles VIII., who at that time was only fourteen years of age. John, duke of Bourbon, the brother of her husband, and Lewis, duke of Orleans, heir presumptive to the crown, disputed her claims to this pre-eminence; but such were her tact and influence, that the States-General decided in her favour. Lewis XI. had a deformed daughter, a younger sister of Anne, whom the duke of Orleans was forced to marry. He was but a sorry brother-in-law; and having insulted Anne, she ordered him to be arrested, but he shut himself up in his fortress on the Loire. Being pressed by her forces, he speedily fled, and sought refuge in Brittany. Anne, pursuing the favourite policy of her father, was not reluctant to find an excuse for annexing that country to the French crown. She attacked the Bretons, and routed them; took the duke, their leader, prisoner; and by the politic marriage of the young king of France to her namesake, the youthful duchess of Brittany, who had just succeeded her father, Francis II., she fulfilled all her wishes. She retained her rank and influence after Charles VIII. had ascended the throne, and when, dying childless in 1498, he was succeeded by the duke of Orleans, that prince respected her claims and position, and said, "that it did not become the king of France to avenge the feuds of the duke of Orleans." Anne died November 14th, 1522, leaving one daughter, Susanne, heiress of her magnificent possessions, who married her cousin, Charles de Montpensier, constable of Bourbon.—T. J.

ANNE OF BOHEMIA, first queen consort of Richard II., king of England, was the eldest daughter of the Emperor Charles IV. and his fourth wife, Elizabeth of Pomerania. She was born about the year 1367 at Prague, and married in the year 1380 to the unfortunate Richard before he attained his majority. She may justly be entitled one of the nursing-mothers of the great Reformation, for she protected Wickliffe towards the close of his life, when threatened by the council of Lambeth in 1382. She was a diligent student of the Holy Bible. It was she who obtained an amnesty for the multitude who had become involved in the insurrection headed by Wat Tyler. This mediation, and her conspicuous virtues, acquired for her the title of the "Good Queen Anne." She died without issue, on the 7th July, 1394, at the royal palace of Shene, now Richmond, and was buried at Westminster abbey. Her husband, inconsolable for her loss, buried her with splendid obsequies. There is reason to believe that the broad doctrines of the Reformation found their way through the influence of her court to Bohemia, and led to the rise, in her native country, of the Calixtines, and other bodies like-minded, whose influence yet survives. Jerome of Prague and John Huss, Ziska the blind general, and some of the most important leaders and movements of the Thirty-Years' War, would probably never have excited attention, had it not been for the marriage of good Queen Anne with Richard II.—T. J.

ANNE OF BRITTANY or BRETAGNE, only daughter of Francis II., duke of Brittany, was born at Nantes, January 26, 1476. When a child five years old, the family of Edward IV. of England had caused her to be betrothed to the young prince of Wales, and it was not until his untimely death that the contract was dissolved. Lewis of Orleans, heir presumptive to the French throne, when he fled to Brittany to avoid the anger of Anne of Beaujeu [see article, ANNE of Beaujeu], became deeply enamoured of her; and Anne, not yet fifteen, gave him in return her first love. She was soon after married by proxy to Maximilian of Austria, whose high-sounding titles are said to have dazzled her ambition; but her clever namesake of Beaujeu had other intentions. Anxious to attach Brittany to the kingdom of France, she demanded Anne in marriage for Charles VIII., and encircled the duchy with her armies to secure the accomplishment of her desires. Anne of Brittany resisted with such means and as long as she could: nor did she yield until the duke of Orleans, her favoured suitor, advised her to give way. Married to Charles, December 16, 1491, she acted with fidelity and discretion, and at his death displayed deep grief. But her old lover, now Louis XII., divorced the deformed lady he had been compelled to espouse, and soon persuaded Anne to forget her sorrow by marrying him at Nantes. It is said that as queen of France she exercised unbounded influence over her husband, and her detractors affirm that she sacrificed France to the petty intrigues of Brittany. She died in 1514.—T. J.

ANNE OF CLEVES, the fourth wife of Henry VIII. of England, was the second daughter of John III., duke of Cleves, surnamed "the Pacificator." She was born 22nd of September, 1516, and educated in the Lutheran religion. Holbein painted a matchless miniature of the princess, which charmed the uxorious Henry; but when she arrived in England, and met him at Rochester, he recoiled from her in bitter disappointment. The portrait had evidently been flattered, for Holbein had omitted the marks of small-pox which disfigured her face. The amiable and unfortunate lady did her best to propitiate her brutal bridegroom, acting with singular courtesy and forbearance. She was married on the 6th of January, 1540, being the feast of the Epiphany; attiring herself with elaborate splendour, and gratifying all by her gentleness and dignified modesty. Perceiving that Henry's dislike to her was insurmountable, his parasites proposed that she should be divorced; a measure which was adopted by convocation and parliament in July; and Cranmer, who "had pronounced the nuptial benediction, had the mortifying office of dissolving the marriage." She soon became a convert to the Roman catholic church, stayed in England, survived Henry, and died peacefully at Chelsea palace on the 17th of July, 1577. She was magnificently buried in Westminster abbey, near the high altar, at the feet of King Sebert, the original founder. To Miss Strickland's "Queens of England," the reader is referred for ample particulars concerning her daily habits, costume, and mode of life.—T. J.

ANNE OF CYPRUS, married in 1431 to Lewis, duke of Savoy. She died in 1462, celebrated throughout the country of her adoption for prudence in the management of public affairs.

ANNE, QUEEN OF ENGLAND, second daughter of James II. by his first wife, Ann Hyde, daughter of Lord Clarendon the historian, was born in the year 1664. When she was five years old, her father, then duke of York, joined the church of Rome; nevertheless, both she and her elder sister Mary, who afterwards married William of Orange and became queen of England, were educated as protestants. In 1683 Anne married Prince George of Denmark, brother of the king of that country. He was a well-meaning, inoffensive man, but intellectually a mere cipher. He went by the nickname "*Est il possible*," a phrase which was continually in his mouth. Several children were the fruit of the marriage; but all save one, the duke of Gloucester, of whom we shall speak presently, died in infancy. It was not long after their marriage that both Anne and her husband fell under the commanding influence of the Churchills, afterwards duke and duchess of Marlborough. It was by means of the ascendancy which Lady Churchill—the famous Sarah Jennings—had obtained over the mind of the princess, that she was induced to persuade her husband to imitate Churchill's treachery, and desert to the camp of William, on the very same night that he had supped with his father-in-law. Nor did Anne herself act a less reprehensible part. Her father had always treated her with the utmost indulgence; yet, at the very crisis of his affairs, she left London clandestinely with Lady Churchill and the bishop of London, and proceeded to a meeting of William's adherents at Northampton. James seems to have felt her desertion more keenly than that of any other person. On the receipt of the intelligence he burst into tears, and exclaimed, "God help me! my very children have forsaken me." By the Act of Settlement, passed after the expulsion of James, the crown was settled upon the Princess Anne and her heirs, should her sister Mary die without issue. For several years after the accession of William, Anne lived in retirement at Berkeley House. Her private character was in

every way estimable; she was a fond mother, we are told, a tender wife, and an indulgent mistress; and after being relieved from the thraldom of the Marlboroughs, she showed that she possessed a kind and charitable disposition. Queen Mary died at the end of the year 1694; and, unhappily, the sisters were not on good terms at the time of her death. After that event, the princess made overtures to William for a reconciliation, to which William consented, out of policy. He at the same time had a cordial dislike to her; he is reported to have said, that if he had married the Princess Anne, he would have been the most miserable man alive; and Lady Marlborough says that he often treated her with less respect, than if she had been the wife of a Dutch burgomaster. Anne herself seems to have heartily reciprocated his dislike. But while James II. and his son were alive, and their claims to the crown supported by the Jacobites in England and Scotland, and by several foreign powers, both William and Anne felt it necessary, interested as they were in the maintenance of the protestant succession, to wear at least the outward semblance of amity. It was arranged accordingly in 1696, that she should live at St. James's Palace, and have the use of Windsor in the summer. In 1700 Anne was plunged into the deepest distress by the death of her only surviving child, the duke of Gloucester, a few days after he had completed his eleventh year. He was a lively and precocious child, and many interesting anecdotes are told of him. But in 1698 William had appointed Bishop Burnet his tutor against the wishes of Anne; and Burnet appears to have greatly overtasked the brain of the poor little prince, to whom he taught jurisprudence, the feudal system, mathematics, &c. The boy was afflicted with water on the brain, which makes this mode of treatment the more extraordinary. The one prominent feeling in Anne's mind at his death seems to have been remorse, on account of her undutiful conduct to her father. She wrote to James II. in a strain of the deepest penitence, saying that she regarded this blow as a judgment upon her for her former conduct.

In 1702 she ascended the throne. The great and glorious events of her reign belong to the history of England, not to the biography of Queen Anne, except so far as their course was modified by her own views or prepossessions. She was thoroughly conservative in sentiment, and sincerely attached to the church of England; and it must be mentioned to her honour, that she voluntarily deprived herself of the revenue derived to the crown from the first-fruits and tenths of ecclesiastical benefices, in order to found therewith the fund for the augmentation of small livings, known to this day as "Queen Anne's bounty." This was in 1704. During all the early part of her reign, the Marlboroughs retained their ascendancy at court and at the council table. The Whigs had it all their own way; they carried on vigorously the war with France; and the great victories of Blenheim, Ramillies, and Malplaquet, attested the military genius of Marlborough. In 1708 Prince George of Denmark died. In 1709 occurred the famous trial of Dr. Sacheverel before the House of Lords, for preaching the doctrine of passive obedience. All the Tory and Jacobite feeling in the country was aroused in his favour, and the odium which his trial excited against the government was one of the chief causes of the downfall of the Whigs. Another cause was, that by this time the duchess of Marlborough had been completely supplanted in the queen's affections by a new favourite, Mrs. Masham, once a humble dependent of the duchess, but now more powerful at court than her old mistress. The Whig ministry fell in 1710; the duke of Marlborough was deprived of all his employments; a new ministry was formed under Harley, the friend and ally of Mrs. Masham; peace was concluded; and the treaty of Utrecht followed in 1713. In the following year, on the 1st August, Anne died of an attack of dropsy. In person she is described to have been stout; she had dark-brown hair, a round and comely countenance, and a remarkably pleasing and melodious voice. She had, as we have seen, many good points of character; but perhaps it was as much owing to the glories of her reign as to her personal virtues, that she has received in history the title of "the good Queen Anne."—T. A.

ANNE OF FERRARA, daughter of Hercules I., duke of Ferrara, married in 1549 Francis, duke of Guise, and manifested great energy in the wars of the League. She was for some time a prisoner at Blois.

ANNE DE GONZAGUE, wife of Edward, Count Palatine; died at Paris, 1684. Over her Bossuet pronounced an eulogium.

ANNE OF HUNGARY, daughter of Ladislas VI. (or Uladislaus, son of Casimir, king of Poland, who had been elected king of Bohemia), by his wife, Anne of Gascony. She married Ferdinand, archduke of Austria, infant of Spain, and afterwards emperor; and through her the kingdom of Bohemia has ever since belonged to the Austrian family, illustrating the old maxim, that the house of Hapsburg has gained its chief power by politic marriages. She died in 1547.—T. J.

ANNE OF WARWICK, the first princess of Wales, and the last queen of the Plantagenets, was born at the ancestral castle of the Beauchamps, at Warwick, in 1454. To avoid the wrath of the high-spirited Margaret of Anjou against the great earl of Warwick, the countess, Anne's mother, withdrew to Calais, where Anne was brought up, though it seems that she was often brought to England with her elder sister Isabel. From the dawn of her beauty, she was the favourite of the duke of Gloucester, afterwards Richard III., who was born at Fotheringay two years before her, and was her early playfellow. Caring little for her ill-tempered cousin, Anne was married in August, 1470, at Angers in France, to Edward of Lancaster, son of Henry VI. and Margaret of Anjou. After the battle of Tewkesbury and the cruel murder of her husband, she disguised herself as a cook-maid in London; but the spies of Richard discovered her, and she was removed to a religious sanctuary in St. Martin's-le-Grand. Forced in 1473 to marry her powerful and unscrupulous cousin, she displayed an abhorrence of him, which was not softened until after the birth of her son Edward, in 1474. Richard having gained the throne, Anne was crowned with him, July 5, 1483. In the following year, her only son died at Middleham, and, it would seem, by some fearful catastrophe. From that day she faded. Richard was suspected of wishing to divorce her, but her death, on the 16th of March, 1485, spared him the crime. It is affirmed by some that she died of poison. She suffered much during her eventful life of thirty-one years, but bore her trials with meekness, and it was not until her son expired that the heart of the hapless mother was broken. Her remains lie in the royal abbey of Westminster, near the tomb of Anne of Cleves; but no monument marks the burial-place of the daughter of Nevill the kingmaker.—T. J.

ANNEBAUT, CLAUDE D', a Norman baron, who distinguished himself under Francis I. at the battle of Pavia, and rose to be marshal and admiral of France. Being commissioned in 1545 to attempt an invasion of England, he collected a large fleet, and ravaged the coasts of Hampshire and the Isle of Wight, without, however, venturing to attack Portsmouth. In the following reign he was disgraced, and died in 1552.—J. W. S.

ANNESLEY, ARTHUR, Earl of Anglesey, and Lord Valentia in Ireland, was born in Dublin on the 10th of July, 1614. He was sent in the year 1645 by the parliament as a commissioner to Ulster, where he acquitted himself so well that he was again sent to Ireland with the commissioner to treat with the duke of Ormond for the delivery of Dublin to the parliament in 1647. On the restoration of the Rump parliament, Mr. Annesley took a very prominent part in endeavouring to procure the admission of the excluded members; and when, in 1660, this object was effected, and a new council of state appointed, he was made its president, and in that position he aided general Monk in bringing about the restoration of Charles II. Upon that event he was made a privy councillor, and the next year was created Baron Annesley and Earl of Anglesey, having previously succeeded to the Irish earldom of Valentia by his father's death. In 1665 the office of vice-treasurer of Ireland was conferred upon him, which he afterwards resigned for that of treasurer of the navy in 1667. In February, 1672, he was appointed one of the committee of the privy council, to inspect and report upon the papers respecting the settlement of Ireland, and in the following year he was appointed lord privy seal. Lord Anglesey was one of the few who disbelieved in the existence of the Popish Plot, and he had the boldness to express his sentiments openly in the House of Lords—a course which exposed him to the charge of being a Roman Catholic; and on information by Dangerfield of endeavouring to suppress evidence in relation to the plot, Lord Anglesey fell into disfavour with Charles II., and a complaint having been preferred against him by the duke of Ormond, the privy seal was taken from him. He then retired into privacy, and occupied himself in literature, composing a "History of the Wars in Ireland." Upon the accession of James II. he returned to court, and was received into favour by that monarch. It was even supposed by his friends, that had he lived a month

longer, he would have been made lord chancellor of England; but this seems to want confirmation. He died on the 6th April, 1686, aged seventy-three years. Though Lord Annesley has been spoken of disparagingly by Burnet and others of his contemporaries, there seems no reason to doubt his honesty, whatever opinion might be entertained of his judgment or his talents. He was a man of some scholarship and literary pretensions, and left a considerable number of works.—(*Athenæ Oxonienses; Royal and Noble Authors. Biog. Brit. Lit.*)—J. F. W.

ANNESLEY, Samuel, born at Kenilworth in 1620. He was of good family, being related to the earl of Anglesey. Having studied at Queen's College, Oxford, he was, in 1644, made chaplain to the lord high admiral, and went to sea with him. In 1648, the university of Oxford made him D.C.L. He held several places of preferment under the Commonwealth, the last of which was St. Giles', Cripplegate, to which he was presented by Richard Cromwell. Refusing to conform, he was deprived at the Restoration, but continued to officiate in nonconformist congregations till his death, 1696. Baxter speaks in the highest terms of Annesley's excellence and piety. One of his daughters married the Rev. Samuel Wesley, and became the mother of the celebrated John Wesley. His published works consist mostly of sermons.—J. B., O.

ANNIBALE, Padovano, a native of Padua, as is indicated by his name, was so distinguished for his organ-playing, that he was appointed to that of St. Mark's at Venice, when he was but twenty-five years of age. He held this post for thirty years, during which time he produced many compositions, not only for the organ, but also for the lute, and for the virginals (or whatever description of keyed instrument with strings was then in use), upon both of which he was a notable player. He died in 1655, leaving behind him the reputation of being one of the most able executive musicians of his day.—G. A. M.

ANNIBALLIA'NUS, Flavius Claudius, a nephew of the Emperor Constantine I., lived in the fourth century. On the partition of the empire he received Pontus, Cappadocia, Armenia, Bithynia, and Cæsarea, but was assassinated A.D. 337.

ANNI'CERIS, a Greek philosopher of Cyrene, of the Epicurean school, who lived about 330 B.C.

ANNIO DA VITERBO, or Giovanni Nanni, was born at Viterbo in 1432. He entered the Dominican order, and became master of the household to Pope Alexander VI., and died in 1502. His philological and antiquarian attainments were considerable, but he is chiefly known in connection with certain literary forgeries of that epoch, in which he was probably the dupe of some unknown individual.—J. W. S.

ANNO or HANNO, an archbishop of Cologne, who lived in the eleventh century, and became regent of the German empire during the minority of Henry IV.

ANNO'NE or ANNO'NI, Johann Jakob, a naturalist and antiquarian of Basle, who lived in the last century. His museum is still preserved in his native town.

ANOT, Pierre Nicholas, a French historian, was born in 1762, and died in 1823.

ANQUETIL, Louis Pierre, was born at Paris in 1723, and died in 1806. He is the author of a history of France in 14 vols., and of several valuable works on the affairs of the "League," the "Fronde," &c. His essay on the "Motives for War" is much admired by diplomatists.

ANQUETIL-DUPERRON, Abraham Hyacinthe, a younger brother of the preceding, was born at Paris in 1731, and died in 1805. At an early age he was inspired with the wish to study the languages and literature of the East. After having made himself acquainted with the Hebrew, Arabic, and Persian tongues, he enlisted as a private soldier in a regiment bound for the French possessions in India. Here he became intimate with the Parsee priests or "destours," studied under their guidance the Sanscrit, Pehlvi, and Zend languages, and obtained a number of manuscripts containing the doctrines of Zoroaster. On his return to Europe, he published a translation of these under the title "Zend Avesta." This work excited the greatest curiosity among the learned, but upon close examination it was found full of errors—the result of Anquetil's imperfect acquaintance with the original tongues. The remainder of his life was spent in Paris, amidst voluntary privations, endured in imitation of the sages of India. He died in 1805. He was aided in his researches in India by his younger brother Anquetil de Briancourt.—J. W. S.

ANSALDI, Casto Innocenzio, a Dominican friar of Piacenza, author of many works on history, archæology, and divinity. He was born A.D. 1710, and died in 1779.

ANSALDI, Innocente, a Tuscan painter, more noted for his writings on art, than as an artist. Born 1734; died 1816.

ANSALDO, Giovanni Andrea, an Italian painter, born at Voltri in 1584, died in 1638. He studied first under Cambiasio, but, having seen a painting by Paolo Veronese, gave himself up entirely to the imitation of that great master, which imitation he not only carried into all his own numerous works, but even enforced it on his many pupils.—R. M.

ANSALO'NI, Giordano, a Sicilian monk of the seventeenth century, who, hearing of the persecution of the Christians in Japan, travelled thither in order to undergo martyrdom,—a project which proved completely successful.

ANSARI, Abu-l-Kasim, a Persian poet of the 11th century, who lived at the court of Mahmud of Ghizni. His chief merit lies in having brought into notice the great Firdûsi.

ANSART, André Joseph, a French writer on church history, lived in the last century.

ANSART, Louis Joseph Auguste, a French ecclesiastical author, who lived from 1748 to 1823.

ANSBERT, a French saint of the seventh century.

ANSBERT, a German chronicler of the twelfth century, who accompanied the Emperor Frederic Barbarossa to Palestine, and wrote a most interesting history of that expedition.

ANSCHAR, ANSCARIUS or ANSGERIUS, surnamed the "Apostle of the North," a monk of Picardy, was born in 801, and died in 864. He was educated at the convent of Corbie, in his native province, and removed thence, as teacher of literature, to the monastery of Carvei in Westphalia. He afterwards travelled in Denmark and Sweden as a missionary, and preached in those regions with great zeal and success. He was successively appointed archbishop of Hamburg and Bremen, and papal legate amongst the Danes, Swedes, and the Slavic tribes on the Baltic. His journal appears to have been lost.—J. W. S.

ANSEAUME, a French dramatic author of the last century.

ANSEGI'SUS, a monk of Gaul, lived about A.D. 800, and had great influence under Charlemagne and his successor.

ANSEGISUS, an archbishop of Sens, who lived in the ninth century, and held the office of pontifical vicar in France.

ANSEGISUS (ANSUSUS, ANSERSUS, ANSEISUS or ANCIGISUS), a warlike bishop of Troyes in France, who lived in the tenth century.

ANSELIN, Jean Louis, an engraver of Paris, a pupil of St. Aubin, was born in A.D. 1764, and died in 1823.

ANSELM, St., of Canterbury, was born at Aosta in Piedmont, A.D. 1033, and belonged to a noble Lombardian family on the father's side. At an early age he entertained a strong desire to lead the life of a monk, a desire which seems to have been excited by the pious instructions of his mother. But the influence of his father, and the youthful exercises in which he was engaged, checked this propensity, so that he became frivolous and worldly-minded. Being alienated from his father, whose discipline towards him was severe, he left home, wandering about for several years in Burgundy and France, till at length he came to Avranches in Normandy, where he heard of the fame of Lanfranc, prior of the abbey of Bec. Under the superintendence of this celebrated teacher, he applied himself with untiring industry to the studies he had entered upon at a very early age; and his former desire for a monastic life returned. After many inward struggles he became a monk of Bec, at the age of twenty-seven. Three years afterwards, he succeeded his instructor as prior. The duties of this office were numerous, including the direction of the studies, disciplinary oversight, and the cure of souls. In all respects he acquitted himself with great credit to the place, and with marked success. Here he was occupied with the deepest problems of speculative theology, in free intercourse with the inquisitive and ardent spirits who had come to the abbey. He had great knowledge of the human heart, and could unfold truth with such wise moderation and earnest piety, as to secure for it a ready entrance into the mind. To the young he was very attentive, treating them with mildness and discretion. The MSS. of the cloister library he enlarged and corrected, in addition to his other labours. However occupied, he never omitted his private duties of devotion, his ascetic practices, fastings, and nightly vigils. When Abbot Herluin died in 1078, he was unanimously elected

his successor. This increased his responsibilities; but he continued to make the spiritual oversight of the abbey his chief concern, and intrusted certain brethren with external duties as far as he thought it advisable.

In consequence of the abbey having possessions in England, he made several visits to that island, and was always received most hospitably. He procured there even the respect of the king (William the Conqueror); while, on the other hand, he stood in such relation to the ecclesiastical ruler of the West, that Gregory the seventh exempted the abbey from spiritual jurisdiction. A third journey to England introduced him into a wider sphere of activity. Hugh, count of Chester, one of William's barons, being attacked with a dangerous sickness, earnestly pressed the reluctant abbot to visit him; and therefore he determined to repair to England again. Very reluctantly he was chosen archbishop of Canterbury, the place having been vacant some years—*i. e.*, since the death of Lanfranc. The English clergy were very anxious for this appointment, and brought him into the king's presence (William Rufus), who, sick of a dangerous disease, at once nominated Anselm archbishop. But the pious man foresaw difficulties and troubles in the new position. The king was arbitrary, and disposed to keep the church in subjection: the archbishop anxious to secure its freedom from worldly domination. In 1094 William rejected, as too small, a present of five hundred pounds from Anselm. The next year he refused permission to the archbishop to convene a national synod for the reformation of abuses. With great difficulty did Anselm obtain the recognition of Urban II. by William; and after several refusals, he got permission to go to Rome to consult the pope in person, on the means of remedying the evils of the church in England. He left the country in 1097. After his departure, the revenues and privileges of the see were seized by William, and all Anselm's acts invalidated. From Rome he went to a monastery in Campania, where he finished his treatise on the Incarnation of Deity (*Cur Deus Homo*). At the synod of Bari, in 1098, he defended the Latin doctrine of the procession of the Holy Spirit against the Greek church, with arguments which he afterwards published in his work on the subject. From this council he went to Rome, where he assisted at a synod which enacted strict regulations respecting lay investiture. Afterwards he set out for Lyons, where he was most kindly received by the archbishop. Here he was fully occupied with practical works of piety, as well as with the composition of treatises—"On the Conception of the Virgin," "On Original Sin," and a "Meditation on the Redemption of Man."

After the death of William Rufus, the way was open for him to return to England; and this step he resolved to take. Before he reached Cluguy, a letter reached him from Henry I., expressing a desire to see him in England, and promising to follow his counsels. But when he was required to take the oath, and be reinvested by the king, he refused, pleading that he was bound by the decrees of the Roman synod not to do so. It was therefore agreed to apply to the pope, Pascal II., that he should dispense with those decrees relating to investiture by a layman. But the pope would not consent; and the king adhered to the royal prerogative. In this dilemma it was determined that Anselm should go in person to Rome, Henry sending ambassadors again. Accordingly, the archbishop went to Rome a second time in 1103, and found the pope firm in refusing to give the monarch the right of investiture. Thence Anselm departed for Lyons, and wrote to the king, asking him whether he would allow him to return to England on condition of abiding by the papal decision. As the royal answer was unfavourable, he stayed for some time at Lyons. At length the pope yielded so far as the oath of investiture was concerned; and the monarch on his part gave up investiture with the ring and crosier. Anselm now returned to England, and henceforward enjoyed the full confidence of the king, passing the remainder of his days in writing several of his works, and administering ecclesiastical discipline. He restored the rights of the see of Canterbury, which had fallen into neglect: while he insisted upon the papal acknowledgment of the English church's independence in himself, its head, whose exclusive right it was to be the pope's vicar in England. With regard to the reform of both clergy and laity—a subject that lay near his heart—he enacted important decrees in relation to it at the synod of Westminster (1102); but it was difficult to carry them into execution. Another object of his care was the reformation of monasteries, as he rightly thought that they should be examples of piety. Nor was the sphere of his activity as archbishop confined to England. It extended to Scotland, Ireland, and the smaller islands adjoining. His influence was felt on the continent, too, in manifold ways; for the freedom and purity of the church at large were the great aims of his pious solicitudes and efforts. His death took place on the 21st April, 1109, in his seventy-sixth year, and the sixteenth of his primacy: and he was buried in the cathedral at Canterbury beside Lanfranc.

There is no doubt that Anselm was possessed of the highest qualities of head and heart. While he was the man of his times, entering into all the leading questions belonging to the church, he also penetrated into the future. His understanding was clear, subtle, comprehensive, vigorous; and his piety disinterested. He had firmness and decision, tempered with moderation and wisdom. While the richness of his spiritual life flowed out in works of piety, in benevolent efforts to ameliorate body and soul, in instructing and guiding the monks and clergy over whom he presided, and in promoting the purity as well as the independence of the church; he had a metaphysical and original spirit, which worked into the depths of scientific theology with penetrating eye. Hence he is commonly considered *the father of scholasticism*, standing at the head of those subtle dialecticians, who, for several succeeding centuries, moulded the philosophy and theology of the West into systems pervaded by ingenious speculation, and by mental ability of a high order. Anselm reproduced ecclesiastical truth in the manner and spirit of Augustine, whom he resembled in metaphysical ability and constructive power. His works are numerous, embracing logic, as his "Dialogus de Grammatica," which shows an acquaintance with Aristotle; general principles of theology and philosophy united, "Dialogus de Veritate;" while others are occupied with speculative theology, pneumatology, the incarnation, redemption, free-will and its relation to grace, the divine foreknowledge and predestination, the doctrine of the Lord's Supper, the origin of evil, original sin, &c., &c.

Perhaps the ablest of his works is the "Monologium," on the existence and attributes of God; the doctrine of which was supplemented and developed in various other writings, especially the "Proslogion." The doctrine of the Trinity was unfolded in his treatise "De fide Trinitatis et de Incarnatione Verbi;" and the procession of the Holy Spirit is defended against the Greeks in "De Processione Spiritus Sancti." The treatise "Cur Deus Homo" is upon the incarnation. The great problem which Anselm endeavoured to solve was, the reconciliation of metaphysics and divinity. While he was a most devout believer in the theology of the church, he cautiously tried how far the harmony was to be established between the Godhead of Revelation and Reason. His famous philosophical axiom, the *à priori* proof of the being of God, was, "the idea of God in the mind of man is the one unanswerable evidence of the existence of God." This same thought suggested itself afterwards to the reflective minds of Des Cartes and Leibnitz; and is still the great problem of metaphysical theology. The fame of Anselm will always rest upon it.

Besides his scientific works, he left "Spiritual Meditations" (Meditationes); "Prayers" (Colloquia Cœlestia) addressed for the most part to God and Christ, but sometimes to the virgin and saints; and "Letters" (Epistolæ) divided into four books. A complete list of his writings comprises about thirty treatises.

The first edition of Anselm's works was published at Nürnberg in folio, 1491, reprinted there 1494. A much better edition was that of Gerberon, published at Paris in folio, 1675; second edition of the same 1721, Paris, folio. The best is that published at Venice, 1744, in 2 vols. folio. The completest modern work on Anselm is that of Professor Hasse, in 2 vols. 8vo., 1843–1852, the first being occupied with his life, the second with his doctrines. These editions of Gerberon contain the life of Anselm by his friend Eadmer, which, together with his letters, constitutes the materials of all subsequent accounts.—S. D.

ANSELM or ANSELME, a monk of the abbey of St. Remi of Rheims, was a writer of the eleventh century, of whose life nothing is now known. He is the author of a work entitled "Itinerarium Papæ Leonis," or, more properly, a history of the dedication of the church of St. Remi at Rheims. Anselm relates all that Leo did on his journey from Rome to Rheims to consecrate the church; and also the sittings of the council held in the

new church by Leo, on October 3, 1049, and two following days. Anselm's work was published by Mabillon in the "Acta Sanctorum Ordinis S. Benedicti," Sæculum VI.—S. D.

ANSELM or ANSELMO, bishop of Lucca in Tuscany, was born about 1036. Pope Alexander II., his uncle, sent him in 1073 to the Emperor Henry IV. to receive the investiture of a bishopric, but he would not accept of it from the secular power. In consequence of the death of Alexander, he was chosen to succeed him in the bishopric of Lucca the same year. He now received investiture, taking the ring and crosier from the hands of Henry; but, repenting of the act, retired to the monastery of Clugny and became a monk. But Gregory VII., into whose hands he returned the ring and staff, induced him to return to his bishopric. His efforts to establish a reform among the canons of his cathedral led to disputes and troubles. At a council held at Lucca, the refractory canons were excommunicated, and joined the party of the antipope Guibert, who, coming into Tuscany, gave the bishopric to one of them. Anselm, therefore, driven from Lucca in 1083, went to Mantua. Pope Gregory VII. appointed him his legate for all Lombardy, and to act as bishop. He was very zealous in seconding Gregory, and assisting all the clergy who adhered to him, when Henry IV. marched against Rome with Guibert, whom he wished to be pope in place of Gregory. He died in 1086, and was buried in the cathedral of Mantua. Of his numerous writings, the chief are "Collectionis Canonum Libri XIII.," only portions of which have been printed by Holstenius, the rest being in MS. in various libraries. He also wrote "Contra Guibertum Antipapam, Libri duo," first published by Canisius in his "Antiquæ Lectiones," 4to, Ingolstadt, 1604. On the 18th March, the day of his death, the Church of Rome celebrates his memory as a saint.—S. D.

ANSELM OF LAON, hence called LAUDUNENSIS, and generally styled SCHOLASTICUS, was a celebrated theological teacher. The year of his birth is not known, but is supposed to have been before the middle of the eleventh century, at Laon in France. He studied under Anselm of Canterbury in the abbey of Bec; and returning, taught scholastic theology in Paris from 1076. Here he became celebrated; and is thought to have contributed to the foundation of the university of Paris in future years. At the close of the eleventh century he returned to his native town, Laon, where he superintended the schools connected with the cathedral, having been elected archdeacon. He was subsequently dean of the church. His school of theology attracted pupils from all countries—Italy, Spain, Germany, England, and elsewhere. In 1113 Abelard came to Laon to hear his lectures, but expressed disappointment with them. His theology consisted of a simple exposition of the holy scriptures supported by the authority of the Fathers, which did not suit the metaphysical taste of Abelard. Several bishoprics were offered to him, but he refused to accept any, from attachment to his favourite calling of teacher. He died in 1117, and was buried in the abbey of St. Vincent. His principal work is an interlinear gloss upon the Old and New Testaments, consisting of short notes on the Vulgate text. He also revised and augmented the "Glossa Ordinaria," or Marginal Gloss of Walafrid Strabo. Both were printed at Basle in folio, 1502, 1508; and at Antwerp 1634. Anselm was also the author of commentaries on single books of scripture.—S. D.

ANSELM or ANSELME, count of Ribemont, a town of France, was a soldier and writer of the eleventh century. His liberality to the church is highly praised. When the famous crusade for the recovery of the Holy Land was determined upon in 1095, he took part in it under the leadership of Godefroy de Bouillon. He was engaged in the sieges of Nicæa and Antioch, whose perils he escaped; but was afterwards killed by a stone falling upon his head at the siege of the castle of Arcas, about six miles from Tripoli. This was in 1099. Anselm wrote two accounts of the memorable events in which he had been engaged, addressed to Manassé the Second, archbishop of Rheims. The first has been lost. The second, describing the siege and capture of Antioch, and the various battles between the Christians and Infidels, was published by D'Achery in his "Spicilegium." It was written after the Christians had taken Antioch in 1098.—S. D.

ANSELM OF GEMBLOUX, ANSELMUS GEMBLACENSIS, was a monk of the abbey of Gembloux, a town in Brabant. He belonged to the abbey of Hautvilliers, and afterwards to that of Lagni, in both of which he directed the schools. Having returned to the monastery of Gembloux, he took charge of the library and the school. In 1113 he was elected abbot, and discharged the duties belonging to that office with great diligence and care. He died in 1136. He wrote one work—a continuation of the Universal Chronicon of Sigebert, from 1112 to 1136—which is considered very accurate. It was published along with Sigebert's and the continuations of three Benedictines down to 1224, by Aubertus Miraeus, at Antwerp, in one quarto volume, 1608.—S. D.

ANSELM, bishop of Havelberg in Saxony, was the ambassador of Lotharius II., 1135, at the court of Constantinople when John Comnenus was emperor. He held public and private conferences with members of the Greek church relative to the points of difference between that and the Latin church. One of these was with Nicetas, archbishop of Nicomedia, about the procession of the Holy Spirit. When at Rome in 1145, Pope Eugenius the Third requested him to write an account of these conferences. Accordingly, he composed a work entitled ἀντιξύμινα; *i. e., things opposed to one another*—which is printed by D'Achery in his Spicilegium, vol. i., new edition. This is one of the most important controversial treatises relative to the two churches, and shows great impartiality on the part of Anselm, betraying unconsciously many things in which his Greek opponent had truth on his side. It appears that he was afterwards sent on a second embassy to Constantinople by Frederick Barbarossa, to negotiate an alliance with the Emperor Emanuel Comnenus against the king of Sicily. Having returned from this mission in 1155, he was elected archbishop of Ravenna, and Frederick gave him the exarchate of the province. He died in 1159.—(See Spieker in *Ilgen's Zeitschrift.*)—S. D.

ANSELME, canon of the cathedral of Liege, ANSELMUS CANONICUS LEODIENSIS, was a writer of the 11th century. In 1053 he accompanied Theodouin, bishop of Liege, on a pilgrimage to Rome, and, after his return, became dean of the cathedral of Liege. The times of his birth and death are equally unknown. His only work is a history of the bishops of Liege, which has never been published entire. It was originally in two parts, the latter alone being the production of Anselme himself. The best edition is that of Martene and Durand, in their collection of ancient writers and monuments, 1729, Paris, folio, tom. iv.—S. D.

ANSELME DE LA VIERGE MARIE, or LE PERE ANSELME, a writer on heraldry, was born at Paris in 1625. At the age of 19 he entered the order of Augustins Dechaussés, and observed all its austerities. He died in 1694, aged 69. His great work is "Histoire Genealogique et Chronologique de la Maison Royale de France," &c., 4to, Paris, 1674, 2 vols.—S. D.

ANSELMI, BATISTA, a Genoese physician, who lived in the seventeenth century, and wrote on the plague.

ANSELMI, MICHEL ANGELO, a historical painter, born at Lucca in 1491, died at Parma in 1554. He was one of the best pupils of Razzi, but modified his style under the guidance of Corregio, whom he assisted in his celebrated works in the cathedral of Parma.—R. M.

ANSELMO, GIORGIO, an astronomer and mathematician of Parma, died in 1440.

ANSELMUS or ANSELMI, AURELIO, a physician of Mantua, who flourished in the seventeenth century.

ANSLAUX, EMMANUEL ANTOINE JOSEPH, a jurist of Liege, was born in 1761, and died at Münster in 1800, leaving several historical memoirs relative to his native town.

ANS-IBN-MALIK, an associate of the prophet Mahommed, who died in 710, at the extraordinary age of 130 years.

ANSIDEI, BALTASAR, an author of Perugia in Italy, who was born in 1556, and became librarian at the Vatican, and keeper of the archives in the castle of San Angelo.

ANSIDEI, GIUSEPPE, an Italian poet, was born in 1642, and died in 1707.

ANSLAY (ANNESLAY). BRIAN, the author of a rare work entitled the "Cyte of Ladyes," published in 1521.

ANSLO, REINIER VAN, a Dutch poet, was born at Amsterdam in 1626, and died in 1669 in Italy, where he had embraced catholicism, and enjoyed the friendship of Christina of Sweden.

ANSON, LORD GEORGE, third son of William Anson, Esq. of Shuckborough in Staffordshire, was born in the year 1697. He went early to sea, and in 1716 was appointed second lieutenant of H.M.S. *Hampshire*. He passed rapidly through the different subordinate grades of the service, being assisted probably by the influence of the earl of Macclesfield, then lord chancellor of England, who had married his maternal aunt, until,

in 1724, he was made post-captain, and appointed to the *Scarborough* man-of-war. Shortly afterwards he was ordered to South Carolina, a colony which had been founded fifty-four years before, by some settlers from Virginia. Anson seems to have possessed the English colonizing spirit to an eminent degree. He was but three years on the Carolina station; yet in that time he amassed considerable property, laid out a new town, called after him Anson Burgh, and gave his name also to a county, which is still called Anson County. In 1728 he returned to England, and was paid off. For the next four years he was but little employed; but in 1732 he was appointed to the *Squirrel*, and ordered again to the Carolina station, where he remained till the spring of 1735. Two years afterwards he was first appointed to the famous *Centurion*, a fifty-gun ship, and ordered to cruise on the coast of Guinea. He returned to England by way of Barbadoes and Carolina in 1739. In all these various employments he conducted himself with singular ability and discretion. When the war with Spain broke out in 1739, it was resolved to send an expedition to harass the Spanish settlements in the Pacific and destroy their trade, and Anson was at once selected as the commander. He hoisted his broad pennant as commodore, on board the *Centurion*, in September, 1740. The squadron consisted, besides his own ship, of four men-of-war, a sloop of war, and two victualling ships. Calling on the way at Madeira and Jamaica, he proceeded to attempt the passage round Cape Horn. There is always some difficulty in making this passage from the eastward, owing to the prevalence and strength of the westerly winds; but in the present day, when the science of navigation is better understood, and all that the master of a vessel requires is plenty of sea-room, the feat is more easily performed than in the days of Anson, when the old practice of hugging the land was in some measure followed by all navigators; and they would persist in beating backwards and forwards against a foul wind in vain attempts to weather some headland, when a bold stretch off the land for three or four hundred miles would probably have brought them into different winds, or at any rate have enabled them to fetch clear of the land. Anson had a very rough passage, in the course of which he was separated from the other vessels of the squadron, part of which never afterwards rejoined him. Scurvy now broke out among the crew, and Anson steered for Juan Fernandez, in order to obtain a supply of fresh vegetables. He helped with his own hands in carrying the sick sailors on shore. The humanity which he showed on this and other occasions endeared him wonderfully to his sailors; but he never relaxed the bonds of the strictest discipline, and the Spanish prisoners whom he took, particularly some ladies who were passengers on board the *Teresa*, a rich merchantman which fell into his hands off the coast of Peru, found with surprise and satisfaction that an English naval officer was a very different sort of person from a buccaneer, although, from the fact of many of the buccaneering chiefs having unfortunately been Englishmen, they had been accustomed to confound the two. Anson took and burned the town of Paita in Peru, and after long and weary watching, succeeded, on the 30th June, 1743, in intercepting and capturing the Manilla galleon, bound to Spain with an immense treasure. Yet, from the disasters which befell his ships, the main design of the expedition, that of humbling the Spanish power in the Pacific, was very imperfectly answered. He returned to England in 1744, and was immediately made a rear-admiral, and a vice-admiral in 1746. When commanding the Channel fleet in 1747, he engaged, off Cape Finisterre, a French fleet of inferior force, bound with a convoy to the East Indies, defeated it, and captured six men-of-war, and four East Indiamen. Two of the prizes were named *L'Invincible* and *La Gloire*. The captain of the former, M. St. George, said, when handing his sword to Anson, with a strangely-timed politeness, "Monsieur, vous avez vaincu *l'Invincible*, et *la Gloire* vous suit." For this service Anson was made a peer, with the title of Lord Anson, Baron of Soberton. He married, in 1748, a daughter of Lord Hardwicke, by whom he had no issue. In 1751 he was made first lord of the admiralty, and continued to hold the post nearly until his death in 1762; but did not again distinguish himself in action.

Anson possessed all the ingredients of a thoroughly manly character; he was courageous, cool, sincere, and humane. No better eulogy could be given of him than is contained in those touching lines in Cowper's "Castaway," alluding to one of his sailors who was lost overboard:—

> "No poet wept him: but the page
> Of narrative sincere,
> That tells his name, his rank, his age,
> Is wet with Anson's tear;
> And tears, by bards or heroes shed,
> Alike immortalize the dead."

(*Biograph. Britan. Anson's Voyage.*) —T. A.

ANSON, Pierre Hubert, a French financier, was born in 1744, and died in 1810. He took a share in the Revolution during its earlier stages, but retired subsequently from public life, and turned all his attention to agriculture.

ANSPACH, ANSBACH or ANOLZBACH, Margraves of,—a German princely family, connected with the house of Brandenburg. Their dominions are now merged in the kingdom of Bavaria. Of the family we notice—

Anspach and Baireuth, Christian Frederick Karl Alexander, Markgraf von, was born in 1736, succeeded to the principality in 1757, and passed the greater part of his life in travelling, engaged in artistic and amorous pursuits. He finally sold his dominions to the king of Prussia, and retired to England, where he married Lady Craven, and lived as a private man at Hammersmith, until his death in 1806.

Anspach, Elizabeth Berkley, Margravine of, otherwise known as Lady Craven, was born in London in 1750, and died at Naples in 1828. She was married first to the earl of Craven, and afterwards to the subject of our last memoir. In 1821 she received Queen Caroline in her mansion at Hammersmith, generally known as Brandenburg House. She visited most European countries; amongst others the Crimea, then little known in England. Her literary productions, both in English and French, enjoyed in their day a considerable popularity.—J. W. S.

ANSPRAND or AZIPRAND, a king of Lombardy, who succeeded Eribert II. in 712.

* ANSTER, John, LL.D., a distinguished poet and essayist, was born at Charleville in the county of Cork. He entered Trinity college, Dublin, in the year 1810. During his undergraduate course, he gave evidence of those poetic powers which in after years, when matured by study and thought, placed him amongst the best writers of his day. Some of these earlier pieces were published before he took his degree. Subsequently to that period, he published a prize poem on the death of the Princess Charlotte, and in 1819 he published his "Poems, with translations from the German," in which volume most of his earlier productions reappeared, and others which he had contributed to Blackwood's Magazine; among the latter were fragments of translations of Goethe's "Faust." These were at once received into favour. Their truth and vigour were at once acknowledged, and it is said that the great German poet himself recognized their excellence. These extracts were reprinted in England and America, and their success encouraged Anster to undertake the laborious task of translating the entire poem, which he completed in 1835. The publication of this work established the reputation of Anster. It is a production of rare felicity and genius, and one of the few instances in which translation attains to the level of original composition. It at once attained the highest position, and, notwithstanding the many translations, both in prose and verse, that have since appeared, retains its popularity. It is a standard book on the continent, and has been twice reprinted in Germany. In 1837, Dr. Anster published a small volume of poems under the title of "Xeniola," which contains many pieces of merit. He has also contributed largely to the leading British periodicals, and has been a constant writer in "The Dublin University Magazine," and the "North British Review." He was called to the Irish bar in 1824. Of late years he has not practised much, confining himself to the duties of his chair as regius professor of civil law in the university of Dublin, which he discharges with great ability. The services rendered by him to literature have been recognized by a pension on the civil list, conferred upon him by her Majesty in 1841.—J. F. W.

ANSTETT, Jean Protasius, a diplomatist in the service of Russia, born at Strasburg 1760, died at Frankfort 1835.

ANSTEY, Christopher, an English poet, was born in 1724, and died in 1805. His principal work, the "New Bath Guide," has passed through several editions.

ANSTIS, John, an archæologist, was born in Cornwall in 1669, appointed by Queen Anne to a situation in the Herald's College, imprisoned on the accession of George I. as an adherent of the Stuart dynasty, and died in 1744.

ANSTRUTHER, Sir John, an English statesman, was born in 1753, distinguished himself as a member of the party who endeavoured to arrest the progress of the French Revolution. He died in 1811.

ANTA'LCIDAS, a Spartan, who brought about a famous treaty of peace in 387 B.C., favourable to the interests of Persia. Sparta had been engaged in an unsuccessful war against several of the other Greek states, when Antalcidas succeeded in gaining over Artaxerxes, king of Persia, to his views, and in bringing the war to an end.—J. W. S.

ANTANDROS, a brother of Agathocles tyrant of Syracuse, whom he rivalled in cruelty.

ANTAR, a hero and poet of the ancient Arabians, who lived before the epoch of Mahomet, and of whose achievements the most wonderful fables are related. He is the principal character in a voluminous romance, a portion of which was translated into English by Derrick Hamilton.

ANTELAMI, Benedetto degli, a sculptor and architect of Parma in the twelfth century. A bas-relief by this artist in the cathedral of that city, bearing the date of 1178, shows the most decisive step of this age in the transition from the Byzantine towards the early Tuscan style.—R. M.

ANTELMI, Joseph, a writer on ecclesiastical history, who was born at Frejus in 1648, and died in 1697.

ANTELMI or ANTHELMI, Pierre, an ecclesiastic and antiquarian, who lived at Frejus in the 17th century.

ANTELMI, Pierre Thomas, a mathematician of Provence, professor at the military school, and director of the observatory, who died in 1783.

ANTE'NOR, a Trojan prince, said to have betrayed his country to the Greeks, and to have afterwards founded Padua.

ANTESIGNAN, Pierre, a philologian of Rabestein, near Albi, lived in the sixteenth century.

ANTHELMUS, NANTHELMUS, ANSELMUS, ANSELINUS, St., a prelate of Savoy, of the twelfth century.

ANTHE'MIUS, an able statesman of the Eastern empire, regent during the minority of Theodosius II., much praised for his public virtues by Chrysostom.

ANTHEMIUS, Procopius, an emperor of the West, who, after a troubled reign, was deposed, and slain by his son-in-law, Ricimer, in 472.

ANTHEMIUS, an architect of Tralles in Asia Minor, who flourished under the reign of Justinian, and built the cathedral of St. Sophia at Constantinople. He was also eminent as a mathematician and engineer, and appears to have been well acquainted with the force of confined steam, if not with some rude outline of the steam-engine.—J. W. S.

ANTHING, Karl, was governor-general of the Dutch possessions in India, and died in 1823.

ANTHOINE, Antoine Ignace, Baron d' St. Joseph, a French political economist, born in 1749, died in 1826.

ANTHOINE, François Paul Nicholas, born in 1720, became a zealous adherent of the revolution, died at Metz, 1793.

ANTHOINE, Nicolas, of Lorraine, was burnt to death in 1632, for having embraced Judaism.

* ANTHON, Charles, LL.D., was born at New York in 1797. He studied law, and was admitted to the bar of the supreme court of his native city. But classical literature was his favourite pursuit, and the reputation which he acquired as a scholar, led to his appointment as professor of languages in Columbia college. Henceforward he has devoted himself wholly to academic labours; and by the many valuable works which he has published, he has given a stimulus, not only in America, but elsewhere, to the study of the Latin and Greek classics.—W. B.

ANTHONY, Saint, the patriarch of monachism, and its founder too, unless that honour be given to Paul the Hermit, was born in the town of Coma, on the confines of the Thebais, in 251. At the age of thirty-five, after selling his property, he withdrew from the world into solitude, lived in a ruined tower among the mountains, became a severe ascetic, maintained terrible contests with troops of fiends, and sought by various mortifications to attain spiritual perfection. His fame brought crowds to visit him. The monk enjoyed visions not only of angels and devils, but of satyrs and centaurs. He lived to the long age of one hundred and four, and is the subject of extravagant eulogy by many of the fathers, such as Jerome, Chrysostom, Nazianzen, and Augustine. Two monastic establishments were formed under his patronage, and the institution rapidly spread through the ancient church. Anthony, with all his fame, was not spoiled by it, for he repudiated the honour of working miracles, and bade such as applied to him, to look to Christ. His occasional appearances at Alexandria produced an extraordinary impression. He desired to be buried in a secret place, lest a superstitious reverence should be paid to his remains. Many of his sayings which have been handed down to us, lead us in spite of his errors, and they were those of an honest self-abnegation, in the language of Neander, "to recognize in him a great soul." His life, written by Athanasius, has been transmitted to us, as well as his monastic rules, and a few discourses. The life of him just referred to, is thought by some to be spurious, and by others to be largely interpolated, but Dupin and Tillemont argue for its genuineness. His "Opuscula," in a Latin translation from the Arabic, were published at Rome in 1646.—J. E.

ANTHONY, Francis, an English physician and alchemist, was born in 1550, and died in 1623.

ANTIBOUL, Charles-Louis, born at St. Tropez about 1752, was administrator of the department of Var, and a deputy of the national convention. He was condemned for his attachment to the Girondists, and put to death in 1793.

ANTICLI'DES, a Greek historian during the reign of Alexander the Great, whose works, of which only a few fragments remain, were highly esteemed in that age.

ANTI'CO, Laurenzo, a grammarian of Lentino in Sicily, who lived about the beginning of the seventeenth century, and was the author of several works on philology.

ANTIDOTUS, an Athenian encaustic painter, pupil of Euphranor, lived about 364 B.C.

ANTI'GENES, the name of several Greek physicians, of whom one mentioned by Cœlius Aurelianus was styled Antigenes the Cleophantine. Another Antigenes is said to have lived at Rome in the second century of the Christian era.

ANTIGENES, a Greek historian, who wrote a life of Alexander the Great.

ANTIGENES, one of the generals of Alexander the Great, and one of the chiefs of the Argyraspides. After Alexander's death he became governor of Susiana; and after the defeat of Eumenes, whose partisan he was, he fell into the hands of Antigonus, and was put to death about 316 B.C.

ANTIGE'NIDAS, the name of two Theban musicians, both of whom were celebrated for their skill in playing the flute. The one was the son of Dionysius, and gave instructions to Alcibiades; the other, the son of Satyrus, had the honour of playing at the marriage festival of Iphicrates and the daughter of Cotys, king of Thrace, and of performing before Alexander when the poet Philoxenus recited his verses.—F.

ANTIGNAC, Antoine, a native of Paris, born in 1772, who devoted his leisure to poetry and singing, adopting convivial and amatory subjects. A number of his verses were inserted in periodicals at the time in which he lived, and he published separately some collections of songs and poems. Died 1823.

ANTI'GONE, the daughter of Œdipus, king of Thebes, by his mother Jocasta, whose history forms the subject of one of the tragedies of Sophocles.

ANTIGONE, a queen of Egypt, who was the second wife of Lagus, founder of the dynasty of the Ptolemies, and mother of Bernice, wife of Ptolemy I., king of Egypt.

ANTI'GONUS, Carystius, so called from his birth-place, Carystus in the island of Eubœa, was a naturalist who flourished in the reign of Ptolemy Philadelphus, 285–247 B.C.

ANTIGONUS, surnamed Cyclops, was one of the generals of Alexander the Great, and born about the year 382 B.C. When the empire was subdivided after the death of Alexander, he established himself in Asia Minor, where he had already possessed the government of Phrygia and Lydia. He united with Antipater and Ptolemy in an endeavour to destroy Perdiccas, whose ambition led him to desire the government of Asia Minor; and after the death of Perdiccas in 321 B.C., he made continual war with Eumenes, whom he at last succeeded in defeating. The death of Antipater in 319 B.C. also favoured his ambitious schemes. Proceeding to Babylon, he compelled Seleucus to take refuge in Egypt, when a new league was formed, in which not only Seleucus, but Ptolemy, Lysimachus, and Cassander arrayed themselves against him. A furious war commenced 315 B.C., and continued for four years, when peace was concluded by a treaty, in which the confederates surrendered to him the whole of Asia, on condition that the Greek cities should remain

free, that Cassander should govern certain European provinces, and Lysimachus and Ptolemy should reign over Thrace and Egypt. This treaty, however, was soon broken by Ptolemy, who made a descent upon Asia Minor, but was defeated with great loss by Demetrius, the son of Antigonus. The success he thus obtained induced Antigonus to adopt the title of king, which he also conferred upon his son; and from this period, 306 B.C., his reign may be said to have begun. A new combination was soon formed against him, and in 301 B.C. he met the army of the confederates at Ipsus in Phrygia, when he was defeated, and died of his wounds in his eighty-fourth year.—F.

ANTIGONUS, surnamed DOSON, was king of Macedonia, and born about 263 B.C. He was grandson of Demetrius Poliorcetes, and governed Macedonia during the minority of his nephew Philip, son of Demetrius II., whose widow he espoused, and was in consequence proclaimed king 229 B.C. After conquering Cleomenes, king of Sparta, and obtaining various martial triumphs, he died 221 B.C., and was succeeded on the throne by Philip, the lawful heir to the kingdom.—F.

ANTIGONUS, surnamed GONATAS from the place of his birth, was the son of Demetrius Poliorcetes, and grandson of the preceding; born 319 B.C. He gave liberty to the Armenians, expelled the Gauls who had made an irruption into his kingdom, and was at last driven from his dominions by Pyrrhus, king of Epirus. But he eventually succeeded in recovering a great part of Macedonia, and having followed Pyrrhus into the neighbourhood of Argos, defeated him in battle. After this event Antigonus enlarged his territories, reigned thirty-four years, and was succeeded by his son Demetrius II., 239 B.C.—F.

ANTIGONUS, SOCHŒUS, a high priest of the Hebrews about 310 B.C., and successor of Simeon the Just.

ANTIGONUS was the son of Aristobulus, a king of the Jews, and the last of the celebrated Asmonean dynasty. By means of an army obtained from the king of Parthia he took possession of Jerusalem, and caused the ears of his uncle Hyrcanus to be cut off, to incapacitate him for the office of high priest. The Roman senate then proclaimed him an enemy of the republic, and Mark Antony ordered him to re-establish Herod on the throne. After an unavailing defence and a siege of six months, Jerusalem was taken 37 B.C., and Antigonus was carried in fetters to Antony, who, at the request of Herod, put him to a shameful death at Antioch, 35 B.C.—F.

ANTILLON, a learned Spaniard, born about the year 1760 at Santa-Eulalia in Arragon, who, having studied at Saragossa, became professor of astronomy, geography, and history, in the royal college of Madrid; died 1820.

ANTIMACHUS. Three Greek poets bore this name:—

ANTI'MACHUS, a native of Claros in Ionia, who flourished about 404 B.C. His principal work was a poem on the Theban war. It was of great length, and at a public recital of the verses, all the audience left him except Plato, when Antimachus declared he would read on, as Plato was equal to a whole audience. Quintilian places him in the first rank as a poet after Homer. Of his works, the few fragments preserved have been published under the title, "Antimachi Colophonii Reliquiæ," Halle, 1786.

ANTIMACHUS of Teos in Ionia, flourished at a very remote period; of his works nothing is accurately known.

ANTIMACHUS of Heliopolis in Egypt, lived somewhat prior to the age of Augustus, and, according to Suidas, wrote a poem of 3780 hexameters on the creation of the world.—F.

ANTI'MACO, MARCO-ANTONIO, an excellent Greek and Latin scholar, who was born at Mantua about 1473. Having first taught Greek in his native town, he became professor of that language in the university of Ferrara, and died in 1552.

ANTI'NOUS, a youth of Bithynia, celebrated for his extraordinary beauty. He was so great a favourite of the Emperor Adrian, that at his death he erected a temple to him, and wished it to be believed that he had been changed into a constellation. According to some authors, Antinous was accidentally drowned in the Nile; according to others, he threw himself from a rock into the river, to fulfil the decree of an oracle, which demanded for the emperor's preservation the immolation of one who was dear to him. Antinopolis or Antinoe was built in his honour; and his personal beauty has been recorded in innumerable Greek medals and statues.—F.

ANTI'OCHIS, a Greek lady, who devoted herself to the study of medicine; she is supposed to have lived in the 3d century B.C.

ANTI'OCHUS, king of Messene, reigned at first conjointly with his brother Androcles; but the two princes having quarrelled, a civil war commenced, in which Androcles perished. Antiochus expired shortly after, in 744 B.C.

ANTIOCHUS, a Greek historian, born at Syracuse, lived about the commencement of the Peloponnesian war, 424 B.C.

ANTIOCHUS, the name of fourteen kings of Syria:—

ANTIOCHUS I., surnamed SOTER, the Saviour, was a son of Seleucus Nicator, and born about 324 B.C. After a reign of 19 years, during which the Syrian monarchy had been greatly diminished, he was killed in a battle with the Gauls.

ANTIOCHUS II., son of the preceding and of Stratonice, succeeded his father in 261 B.C. He was poisoned at Ephesus by his queen Laodice in 246 B.C. It is supposed that the sixth verse of the eleventh chapter of Daniel refers to this Antiochus.

ANTIOCHUS III., surnamed, on account of his rapacity, HIERAX, or THE HAWK, was the second son of the preceding, and inherited Cilicia. He succeeded in wresting the other estates of the family from his elder brother Seleucus, but was shortly after obliged to seek refuge in Egypt, where he was murdered by some brigands of Thrace, 227 B.C.

ANTIOCHUS IV., surnamed THE GREAT, was the second son of Seleucus Callinicus and Laodice. He was born about the year 238 B.C., and succeeded his eldest brother, Seleucus Ceraunus, in the year 223. In the second year of his reign he wrested a part of Cœle-Syria from Ptolemy Philopator; but, repulsed from the fortress of Gerrha by the Egyptian general Theodotus, and having received news of the revolt of the brothers Molo and Alexander, satraps of Media and Persia, he abandoned his conquests in that province and proceeded against the rebels. A few months sufficed for this expedition, which was terminated by the voluntary deaths of Molo and Alexander. Antiochus next reduced to submission Artabazanes, king of Media Atropatene. Seleucia was added to his dominions 219 B.C., and shortly after Cœle-Syria, Idumea, and Phenicia. Two years later the memorable battle of Raphia occurred, and Antiochus, signally defeated, was glad to secure a peace with Ptolemy by the relinquishment of all his conquests. The year following he undertook a campaign in Asia Minor against his cousin Archæus, who sustained a two years' siege in Sardes, but was finally betrayed into the hands of the king and put to death. The celebrated expedition into Upper Asia, which procured Antiochus his surname of The Great, set out in 212 B.C., and had for its object to subdue the Parthian king Arsaces, and Euthydemus, king of Bactriana. It lasted till 205 B.C., and although generally successful, terminated without displacing the obnoxious sovereigns. A year after his return to Syria, Antiochus began preparations for a war with Egypt, in which kingdom Ptolemy Philopator had just been succeeded by his son Ptolemy Philometor, a boy of five years. He regained Cœle-Syria and Palestine, but was prevented from invading Egypt by an embassy from Rome, which informed him that the youthful Ptolemy had been placed under the protection of the conscript fathers. In the year 199 B.C., while Antiochus was prosecuting a war against Attalus in Asia Minor, Palestine and Cœle-Syria were recovered by the Egyptians; but the following spring he defeated the Egyptian general Scopas at Paneas, and a third time obtained the mastery of these countries. Shortly after, commenced his warfare with the Romans, in which he was rapidly shorn of all his conquests, and finally compelled to pay a humiliating tribute. His resolution to engage the formidable masters of the West was the result of Hannibal's arrival at his court. In the year 192 B.C. he invaded Greece, but after some trifling successes was routed by M. Acilius Glabrio at Thermopylæ, whence he escaped to Calchis with only 500 horsemen. Another and more ruinous defeat happened to him in the winter of 190 B.C. near Magnesia, where, of 82,000 Syrians opposed to 30,000 Romans under command of the two Scipios, 54,000 were left on the field of battle. He besought a peace from the victors, which was granted on condition that he should surrender all Asia to the west of Taurus, and that he should pay the expenses of the war. To raise the money required for the latter purpose, he attempted to plunder the temple of Jupiter Belus in Elymais, but the inhabitants would not permit the sacrilege, and in the tumult their resistance gave rise to, Antiochus perished. The prophecy in Daniel xi. 10–19, is generally referred to this king.

ANTIOCHUS V., surnamed EPIPHANES, born about the year 200 B.C., was the fifth son of the preceding, and succeeded

his brother Seleucus IV. in 175 B.C. Two years after his accession, on the death of his sister Cleopatra, he reclaimed Cœle-Syria, Phenicia, and Palestine, alienated to Egypt as the dower of her marriage with Ptolemy Epiphanes. This produced a war with the guardians of the young Ptolemy Philometor, and Antiochus made four campaigns in Egypt from 172 to 169 B.C., in which he possessed himself of nearly the whole country. The Romans, however, interfered in the last-mentioned year to have the kingdom restored to Ptolemy, and Antiochus, abandoning the siege of Alexandria which he had prosecuted for some time, returned to Syria. He despatched his army under Apollonius to pillage Jerusalem, which was abandoned during three days to the fury of the soldiers. Of the inhabitants 80,000 were massacred, and 40,000 sold as slaves. Next year, 167 B.C., he besieged in person the capital of Judea, and after burning the citadel, profaned the temple of Solomon by setting up in the holy place a statue of Jupiter Olympius. His wanton cruelty excited the revolt of the Maccabees, which, during the remainder of his reign, kept him in continual alarm. He died at Tabæ in Persis, in 164 B.C., of a loathsome disease, which Jews and Greeks concurred in regarding as a special vengeance on the most wanton of tyrants.

ANTIOCHUS VI., surnamed EUPATOR, son of the preceding, succeeded his father 163 B.C., at the age of nine years. He was put to death by Demetrius Soter in 160 B.C.

ANTIOCHUS VII., surnamed DIONYSIUS, son of Alexander Balas, was brought forward in 144 B.C. to dethrone Demetrius Nicator. After a reign of less than two years, he was killed by Tryphon, one of the two chiefs who had established him on the throne.

ANTIOCHUS VIII., surnamed SIDETES, younger son of Demetrius Soter, was born at Rome in 164 B.C. He carried on the war against the Jews, was repulsed in 135 B.C. by Simon, one of the Maccabees, but defeated Simon's son John in 132 B.C., and had the walls of Jerusalem razed. He perished in a battle with the Parthians about the beginning of 128 B.C.

ANTIOCHUS IX., surnamed GRYPUS OR THE HOOK-NOSED, was the second son of Demetrius Nicator and Cleopatra, and succeeded his brother Seleucus V., whom his mother had put to death in 124 B.C. He was assassinated at Heracleon in 96 B.C.

ANTIOCHUS X., surnamed CYZICENUS, youngest son of Antiochus Sidetes and Cleopatra, dethroned his brother Antiochus IX. in 113 B.C., and reigned conjointly with that prince fifteen years from 111 B.C.; but in 95 B.C. was defeated in a battle near Antioch by his nephew, Seleucus VI., and finding himself about to be taken prisoner, committed suicide.

ANTIOCHUS XI., surnamed EUSEBES, only son of Antiochus X. and Cleopatra, on the death of his father in 95 B.C., had himself proclaimed in opposition to Seleucus VI., whom he defeated at Mopsuestia, and obliged to leave the kingdom. Victorious also over Antiochus XII., he was worsted in 92 B.C. by two other sons of Antiochus Grypus, Philip and Demetrius III., and compelled to take refuge among the Parthians. He returned to Syria shortly after, and maintained for some years a contest with Philip and Demetrius; but in 83 B.C. Tigranes, king of Armenia, during the distractions of the kingdom, possessed himself of the crown, and again forced Antiochus into exile. What became of him afterwards is not certainly known.

ANTIOCHUS XII., surnamed EPIPHANES PHILADELPHUS, second son of Antiochus Grypus, after a reign of three years was drowned in the Orontes in 93 B.C., on the banks of which river, near Antioch, he had just been defeated by Antiochus XI.

ANTIOCHUS XIII., surnamed DIONYSIUS, youngest son of Antiochus Grypus, succeeded his brother Demetrius III. He invaded the territories of Aretas, and perished in a battle with that sovereign in 85 B.C.

ANTIOCHUS XIV., surnamed ASIATICUS, son of Antiochus XI., began his reign after the dispersion of the army of Tigranes the Armenian (Antiochus XI.) He was the last of the dynasty of the Seleucidæ, and witnessed the conversion of his kingdom into a Roman province, an event brought about by Pompey in 65 B.C. He survived his downfall sixteen years.—J. S., G.

ANTIOCHUS, the name of four kings of Commagene, a small country between the Euphrates and Mount Taurus, first noticed in history as separate from Syria, to which it originally belonged, in the year 65 B.C., when Antiochus Asiaticus was deposed by Pompey, and his dominions converted into a province of the empire.

ANTIOCHUS I. took part, 49 B.C., in the civil war between Cæsar and Pompey, siding with the latter, whom he assisted with 200 horsemen. Samosata, his capital, was unsuccessfully besieged by Antony in 38 B.C. Nothing further is known of his history.

ANTIOCHUS II., supposed to have wrested the throne from his brother Mithridates, was accused before the Roman senate of having murdered an ambassador sent by his brother to Augustus, and condemned to death in 29 B.C.

ANTIOCHUS III. died in A.D. 17. After his death, Commagene became a province of the Roman empire.

ANTIOCHUS IV., surnamed EPIPHANES, son of the preceding, after long supplication at Rome, received the crown of his ancestors from Caligula; but had only worn it a year or two when he lost the favour of the tyrant, and in consequence his kingdom. It was restored to him by Claudius in 41 A.D., and in 55, for his services against the Parthians, Nero enlarged it by the gift of Armenia. He assisted Titus at the second siege of Jerusalem, and enjoyed the favour of Vespasian; but in 72 A.D. he was accused at Rome of having formed an alliance with the Parthians, and again deposed. The remainder of his life was passed at Rome. Commagene once more lapsed into a Roman province.—J. S., G.

ANTIOCHUS OF ASCALON, in Palestine, a Greek philosopher, pupil of Philo, and successor to that distinguished philosopher as head of the New Academy, lived in the first half of the century before Christ. M. Terentius Varro, Brutus, and Cicero were among his disciples at Athens.

ANTIOCHUS OF LAODICEA, a sceptic of the first or second century before Christ. He was a disciple of Zeuxis, and master of Tenodotus.

ANTIOCHUS, a Greek astronomer, a number of whose works are preserved in the library of the Vatican.

ANTIOCHUS, a physician, contemporary of Galen at Rome in the second century of the Christian era.

ANTIOCHUS, a physician, saint, and martyr, of the reign of Adrian, studied medicine that he might be able to relieve the sufferings of the poor, especially among his converts, and in his double character of physician and missionary, travelled over Galatia and Cappadocia. He was put to death in the island of Sardinia in 120. His memory is celebrated as saint and martyr by the Romish church on the 13th of December.—J. S., G.

ANTIOCHUS OF ÆGÆ in Cilicia, a Greek sophist, flourished about A.D. 200.

ANTIOCHUS, another physician, saint, and martyr, whose memory is celebrated by the Greek and Romish churches on the 15th of July, was one of the victims of the persecution instituted by the Emperor Diocletian, A.D. 303-311.

ANTIOCHUS, bishop of Ptolemais, in Palestine, celebrated for his eloquence, lived about A.D. 400.

ANTIOCHUS, a Greek monk of St. Saba, near Jerusalem, lived about A.D. 614.

ANTIPATER, the general and friend of Philip of Macedon, and of Alexander the Great, was the son of Iolaus, and born about 390 B.C. Alexander the Great, when setting forth on his Asiatic campaign, appointed him regent of Macedonia, leaving an army under his command. In the political troubles which followed the death of Alexander, Antipater took an active part, and when the empire was divided between the generals of the deceased conqueror, Macedonia fell to his share. Antipater cultivated and patronized literature, and one of his letters to his son Cassander has been highly extolled by Cicero. He died 319 B.C.—F.

ANTIPATER, king of Macedonia, was the grandson of the preceding, and on the death of his eldest brother, Philip IV., who had succeeded Cassander, ascended the throne 296 B.C. Subsequently he lost his kingdom and fled into Thrace, to Lysimachus, whose daughter Eurydice he had married, where, being accused of treason, he was put to death about 290 B.C.—F.

ANTIPATER OF HIERAPOLIS in Phrygia, a Greek rhetorician who lived 193-211 B.C.; who held the post of secretary to the Emperor L. Septimus Severus. He was raised to the consular dignity, and appointed governor of Bithynia. None of his writings have been preserved.

ANTIPATER OF IDUMEA, according to Josephus, the son of a noble Idumean of the same name, who had received from Alexander Jannæus the government of that province. He took a prominent part in the affairs of the Jews during the disputes between Hyrcanus II. and Aristobulus II. In 48 B.C., the zeal

he displayed in the cause of Cæsar during the Egyptian war, obtained him the office of procurator of Judea. He died of poison, administered to him 43 B.C. by the cupbearer of Hyrcanus, at the instigation of Malichus, a man whose life he had twice preserved. His second son was Herod the Great.—F.

ANTIPATER, Lælius-Cœlius, a Roman lawyer and historian, born about 153 B.C., who was much distinguished for his eloquence. Among his pupils was the orator L. Licinius Crassus, whose friendship, and that of the celebrated Caius Gracchus, he enjoyed. Only a few fragments of his works have been preserved, but that he was held in high repute as an historian, as well as an eloquent pleader, is obvious from references made to him by Valerius Maximus and the historian Livy.—F.

ANTIPATER of Tarsus, a stoic philosopher, who lived in the second century B.C., and was the disciple of Diogenes the Babylonian. In addition to his writings on the controversy between the stoics and academics, he wrote works on divination, on dreams, on superstition, on the Deity, and on ethical subjects. His acuteness has been extolled by Cicero.—F.

ANTIPATER of Tyre, a stoic philosopher of the first century B.C., who appears to have written a book upon Duties, and is much praised by Cicero. He died at Athens about 46 B.C.

ANTIPATER was the eldest son of Herod the Great by his first wife Doris. After Herod had divorced Doris and married the beautiful Mariamne, 38 B.C., he banished Antipater from his court; but after Mariamne had fallen a victim to the jealousy and cruelty of her husband, he recalled Antipater, being afraid of the vengeance of the two sons of his murdered wife. Antipater is characterized by Josephus as "a mystery of wickedness." He induced Herod to put the two sons of Mariamne to death, B.C. 6, and having conspired against the life of Herod himself, was executed by the sanction of Augustus.—F.

ANTIPATER. The name of three different poets, some of whose writings are extant in the Greek Anthology. The most ancient of these is Antipater of Macedonia, a contemporary of Philip V. The second was Antipater of Sidon, who lived about 100 B.C., and of whom Pliny reports that he was seized with a fever every year on his birth-day, and that on one of these anniversaries the malady proved fatal. The third was Antipater of Thessalonica, who flourished during the reigns of Augustus and Tiberius.—F.

ANTIPHANES of Argos, a brass-caster, pupil of Periclitus, lived about 372 B.C.

ANTIPHANES, a physician of Delos, who lived in the second century B.C., and who taught that the chief cause of human disease was the variety of food.

ANTIPHANES. The name of several ancient Greek writers, who flourished at different periods. One of them, referred to by Athenæus and Clement of Alexandria, wrote a book on the prostitutes of Athens. Another was a native of Berga in Thrace, and the author of a history of marvellous events, also cited by Athenæus; a third was a comic poet and native of Eubœa, contemporary with Thespis; and the fourth was a comic poet, born at Smyrna or Rhodes, and who lived in the age of Alexander the Great, and wrote more than 260 dramas, of which Athenæus has preserved some fragments.—F.

ANTIPHILOS, a Greek architect, employed in the erection of the treasury at Olympia in the fifth century B.C.

ANTIPHILOS of Egypt, a painter, pupil of Ctesidamus, lived about 316 B.C. He was the rival of Apelles (another painter at the court of Ptolemy Philopator), whom he falsely accused of a conspiracy. For this calumny he was sentenced to become the slave of Apelles. His productions were noted for striking and unusual effects. From a burlesque picture by this artist of a certain Grillos, this name was henceforth given to all sorts of caricatures..—R. M.

ANTIPHILUS, a Greek poet, who appears to have lived a little before the time of Nero. A number of epigrams written by him are still extant.

ANTIPHON. The name of several persons, more or less celebrated in ancient history. The most noted of these was

Antiphon, the son of Sophilus the orator, who was born at Athens about 479 B.C., and was surnamed Rhamnusius. He is called the eldest of the ten Attic orators, and seems to have been the first who composed speeches to be delivered in courts of justice. He attained a high reputation for his judicial learning, and in his school of rhetoric at Athens, had among his pupils the historian Thucydides, who speaks in terms of high commendation of his virtue, his wisdom, and his eloquence. Antiphon took a very active part in the political affairs of Greece. The chief event of his life was the overthrow of the Athenian democratic constitution, and the establishment of the Council of the Four Hundred, a revolution which Thucydides attributes entirely to him. The revolution, however, proved fatal to Antiphon. Notwithstanding all his efforts, the government of the Four Hundred was overthrown. Alcibiades was recalled to Athens, and Antiphon was brought to trial for high treason, condemned and executed 411 B.C. The only writings of this orator which have been preserved, are fifteen speeches relating to cases of murder; several of the cases referred to being merely imaginary, and intended to serve as illustrations of the method of employing evidence to establish the guilt or innocence of an accused person.

Another person of the name of Antiphon is mentioned in the "Memorabilia" of Xenophon, and is said to have written a treatise on truth, in which he denied the doctrine of Providence. There was also a tragic poet of this name, who lived in the fourth century B.C., who was put to death by Dionysius, because he refused to praise the tyrant's compositions. Another Antiphon, mentioned by Plutarch, was a philosopher, and lived before the time of Aristotle.—F.

ANTIQUIS, Giovanni d', a musician, who lived during the latter half of the sixteenth century. His compositions were rather of a popular than an elaborate character, consisting chiefly of vilanellas for three voices, (a kind of part songs, as we should perhaps now name them,) of a simple and rhythmical character, like the fal-las and ballets afterwards in great esteem in England, and of canzonets and madrigals. His most celebrated production, and this was extremely so throughout all Italy, was a dialogue for eight voices. Antiquis was maestro di capella at Bari, in the territory of Naples.—G. A. M.

ANTISTHENES, an Athenian philosopher, founder of the sect of the Cynics, flourished 400 years before Christ. In his youth he fought at Tanagra. He became a zealous disciple of Socrates, and was present at his martyrdom. He was the master of Diogenes. The date of his death is unknown. Some attribute the name of his school to the Cynosarges, a gymnasium which was situated near Athens; and others derive it from κύων, a dog, for various and contradictory reasons. Cicero has handed down to us one dogma of Antisthenes, which entitles him to our respect: "Populares deos multos, naturalem unum esse." His philosophical system seems to be a caricature of the irony of Socrates. His written works extended, according to the statement of Diogenes Laertius, to ten volumes (τόμοι); but all have perished. Many of his witty sayings are on record. He regarded virtue as the only thing worthy of desire or esteem; but what he understood by virtue, it is difficult to ascertain. Xenophon gives the fairest picture of his character, introducing him into the *symposium* or banquet, and making him pronounce a forcible oration on the wealth of poverty. Two short orations, attributed to this author, are contained in the "Oratores Græci" of Aldus and Reiske (vol. viii.); also in Dobson (vol. iv.) Our limits do not allow us to discuss at length the details of his ethical system, or to speculate on the manner in which it was developed and modified by Diogenes.—T. J.

ANTOINE de Bourbon, king of Navarre, was born in 1518. He was the son of Charles de Bourbon, duke of Vendome, and by his marriage with Jeanne d'Albret, obtained the principality of Bearn, and the title of king of Navarre. He was a prince of a feeble and irresolute character; and after the death of Francis II., when he wished to obtain the regency, Catherine de Medicis compelled him to renounce his claims, on which he was satisfied to become the lieutenant-general of the kingdom. In 1562 he commanded the army at the siege of Rouen, where he received a wound on the shoulder, which ultimately proved fatal.—F.

ANTOINE, Paul-Gabriel, a jesuit professor of philosophy and theology at Pont-a-Mousson, was born at Luneville in 1679; died in 1743.

ANTOINE, Jacques-Denys, an architect, born at Paris, 1733. He was the son of a joiner, and began life as a bricklayer; but his remarkable talents enabled him to advance himself into an eminent position as an architect. Besides erecting the mint at Paris, he built many important edifices, not only in Paris, but at Madrid, Berne, and Nancy. He died in 1801.—F.

ANTOINE, Pierre-Joseph, a French engineer, born 1730

at Brasey, near St. Jean-de-Losne, was professor of architecture in the school of the fine arts at Dijon; died 1814. His brother, ANTOINE ANTOINE, born at Auxonne in 1744, was also remarkable for his skill as an engineer. Died 1818.—F.

ANTOINETTE D'ORLEANS, the daughter of Leonore, duke of Longueville, and Maria de Bourbon, was born about the middle of the 16th century. Wearied of the world after the death of her husband, Charles de Gondi, she entered a convent, and subsequently became coadjutrix in the abbey of Fontevrault. She afterwards quitted the order to found a convent of the daughters of Calvary, according to the rule of St. Benedict; and died in 1618.—F.

ANTOINETTE, MARIE. See MARIE.

ANTOLI, a Jewish writer of the thirteenth century.

ANTOLI, JACOB BAR SAMSON, a Spanish rabbin, born in the kingdom of Naples during the reign of the Emperor Frederic, in the first half of the thirteenth century; died in 1232.

ANTOLI'NI, GIOVANNI, an architect born in 1755, author of a treatise on architecture, and a work entitled "Le Rovine di Velleja;" died in 1841.

ANTOLINEZ, FRANCISCO, a Spanish landscape painter of great promise, who died very young at Madrid in 1700. He used to work in secret, and on pictures of very small size.—R. M.

ANTOLINEZ, JOSE, a Spanish landscape painter of the Sevillian school, who learned the art from F. Rizzi. His pictures were especially charming for delicacy of colouring. Jose was exceedingly proud of his talents. He died also young, in consequence of a fever he caught whilst exerting himself too much in fencing. Born 1639, died 1674.—R. M.

ANTOMMARCHI, FRANCESCO, a physician, born during the latter half of the eighteenth century, who rendered himself remarkable by his devotion to the service of Napoleon during his captivity in St. Helena. He was professor of anatomy in the university of Florence, when he received the appointment of physician to the ex-emperor. He was at first coldly received by the illustrious captive, but gained at last his entire confidence. After Napoleon's decease, Antommarchi returned to France; which, however, he left to take up his abode in Poland in 1831. The controversy which arose regarding his alleged cast of the emperor's head, and the suspicion to which he was subjected, appear to have induced him, in 1836, to betake himself as a practitioner of homœopathy to America, and he died at St. Antonio in Cuba in 1838.—F.

ANTON, CLEMENS THEODOR, king of Saxony, was born in 1755. He was the second son of Frederick Christian, elector of Saxony, and succeeded to the government in 1827 on the death of his elder brother, Frederick Augustus, who had been king since 1806. His dominion was only nominal, as he cared little for the affairs of state, all his inclinations being toward the church, for which he was originally destined. He was at first unsuccessful in his choice of ministers, and various outbreaks occurred among his people; but having ultimately created Baron von Lindenau and his nephew, Prince Frederick Augustus, co-regents, the latter years of his reign were marked by various reforms in the criminal and municipal code of the country, and by a treaty with Prussia of great advantage to Saxony. Anton died in 1836, leaving the kingdom to his nephew.—J. B.

ANTON, CONRAD GOTTLOB, an eminent philologist, born at Lauban in Upper Lusatia in 1745, became in 1780 professor of the Oriental languages at Wittenberg, and died in 1814.

ANTON, GOTTFRIED, was born in 1571, and died in 1618. He was a distinguished professor of Roman and feudal law, and became *rector* (equivalent to the English chancellor) of the university of Giessen.

ANTON, KARL GOTTLOB, a German antiquary, born at Lauban, 1752, author of a great number of historical, antiquarian, and philological works; he died at Goerlitz in 1818. His father, JOHANN NICHOLAS ANTON, was a Lutheran divine, and archdeacon of Schmiedeberg in Saxony, where he was born in 1737. He was the author of several works on theological subjects, and died in 1814.—F.

ANTON, PAUL, a Lutheran prelate, the friend of the Pietist leader Francke, was born in 1661, and died in 1730.

ANTONELLE, PIERRE ANTOINE, Marquis d', a French political economist, was born at Arles in 1747. He early embraced the principles of the Revolution, and was chairman of the jury at the trial of the Girondins. He was afterwards accused of complicity in the conspiracy of Babeuf, and suffered much persecution from Fouche as an "anarchist." He died in 1817, having devoted the last years of his life to literary and philosophic pursuits.—J. W. S.

ANTONELLI, LEONARDO, cardinal-bishop of Velletri, a zealous supporter of jesuitism; born 1730, died 1811.

ANTONELLI, NICCOLO MARIA, an Italian theologian, was born in 1698, and died in 1767.

ANTONELLI, SEBASTIANO ANDREA, an Italian historian, apostolic prothonotary in the seventeenth century.

* ANTONELLI, a cardinal and prime minister to Pope Pio IX., was born towards the end of the last century.

ANTONELLO, MAMERTINI DA MESSINA, called also ANTONIO DA MESSINA, or ANTONELLO DEGLI ANTONII, a Sicilian painter, belonging to a family of distinguished artists, was born at Messina in 1414, died in 1496. Happening in 1442 to see a picture by J. Van Eyk, painted in oil colours, he was so struck with its brilliancy that he at once resolved upon seeking its worthy author. For this purpose he went to Bruges, where he remained with Van Eyk until the death of the latter in 1445. Antonello then proceeded to Venice, where he communicated the new process to Domenico Veneziano. Besides the use of oil colours, Antonello adopted also, in his after-life, the style of Van Eyk, so much so as to render it difficult to distinguish his works from those of the Flemish master.—R. M.

ANTONI, ALESSANDRO VITTORIO PAPACINO D', a Sardinian general of artillery, was born in 1714, near Nice, and died at Turin in 1786.

ANTONI, VINCENZO BERNI DEGLI, a jurist of Bologna, was born in 1747, and died in 1810.—J. W. S.

ANTONIA, the name of several noble ladies of ancient Rome:

ANTONIA, the daughter of Caius Antonius Hybrida, was married to her cousin Marc Antony the triumvir. She was divorced in 47 B.C. to make way for Fulvia. Her sister, who bore the same name, was married to Caius Caninius Gallus, tribune of the Plebs, 56 B.C. It is supposed by some that these ladies are one and the same, and that the wife of the triumvir was first married to Gallus.

ANTONIA MAJOR, elder of the two daughters of Marc Antony and Octavia, was born 39 B.C., and became the wife of L. Domitius Ahenobarbus, mother of Cneius Domitius, and then the grandmother of Nero.

ANTONIA MINOR, sister of the preceding, was born 36 B.C. She became the wife of Drusus, and grandmother of Caligula. She was noted alike for her prudence and her beauty.

ANTONIA, the daughter of the Emperor Claudius, suffered death at the instigation of Nero, because she refused to marry him after the death of two husbands.—J. B.

ANTONIA'NO, SILVIO, the Italian cardinal, born at Rome 1540, died 1603. He was the son of a draper, and began early to display a taste for polite literature. Pleased with his talents, Hercules II., duke of Ferrara, nominated him at the age of 16 years professor of eloquence in that city. After the death of his patron, he was invited to Rome in 1559 by Pius IV., and appointed secretary to cardinal Charles Borromeo. He was soon selected to fill the chair of belles-lettres in one of the colleges in that city, and his lectures were so popular, that on one occasion, when he explained the oration of Cicero for Marcellus, twenty-five cardinals were among his hearers. He was a highly distinguished member of the academy of the Vatican. Having been ordained priest in 1567, he was soon nominated the secretary of the sacred college, and afterwards canon and cardinal, March 3, 1598. He wrote a work, entitled "Dell' Educazione Cristiana de' Figlinoli," libri trè, Verona, 1584, 4to; and also "Orationes Tredecim," Rome, 1610, 4to, published after his death, to which his life is prefixed.—T. J.

ANTONIANUS, JOHANNES, a Dominican monk of Nimwegen, who lived in the sixteenth century.

ANTONIA'SSO, a Roman painter, lived early in the sixteenth century.

ANTO'NIDES, several celebrated natives of Holland have borne this name:—1. JEAN VAN DER GOES, a spirited poet, born at Goes, May 3, 1647; died in 1684. 2. HENRICUS NERDENUS, born at Naerden, near Amsterdam, in 1546; died in 1604. He wrote "Systema Theologiæ," 1613, and other works. The preface to the "Systema" contains some interesting details concerning the Reformation in the low countries. 3. JOHN, a celebrated oriental scholar, born at Alckmar, who flourished in the seventeenth century. He wrote "Epist. Pauli

ad Titum, Arabice, cum J. Anton interlineari versione Latina ad verbum," Antwerp, 1612, 4to. 4. THEODORE, a theologian, who flourished in the early part of the eighteenth century. He wrote, in Dutch, Commentaries on the Epistles of St. James, St. Peter, and St. Jude, and on the Book of Job.—T. J.

ANTONINA, the wife of Belisarius, a woman of abandoned character, lived towards the end of the sixth century.

ANTONINI, ANNIBALE, an Italian author and lexicographer of the last century. His principal work is a triglot lexicon of the Latin, Italian, and French languages.

ANTONINI, FILIPPO, an Italian antiquary of the 16th cent.

ANTONINI, GIUSEPPE, an Italian jurist and antiquary, lived in the earlier part of the eighteenth century.

ANTONI'NUS, a name borne by six Roman emperors—ANTONINUS PIUS, M. AURELIUS, L. COMMODUS, CARACALLA, DIADUMENIANUS, and HELIOGABALUS.

ANTONINUS, PIUS, the sixteenth in order of the Roman emperors from Julius Cæsar, was born at Lanuvium, A.D. 86. By a strange fatality, history is nearly silent as to the events of his reign. That portion of the history of Dion Cassius which contained the narrative of his life and actions, is unfortunately lost; and the only sources of authentic information that we possess consist of a few pages by an obscure chronicler, Julius Capitolinus, together with the numerous coins and inscriptions, dating from his reign, which have come down to us, the latter supplying a kind of knowledge eminently satisfactory so far as it goes, because contemporary and thoroughly reliable.

The name of Antoninus, written at full length, was Titus Aurelius Fulvius Boionius Arrius Antoninus. His father was Aurelius Fulvius, his mother Arria Fadilla. His grandfather was a native of Nemausus or Nismes, in Transalpine Gaul. His father dying while he was yet young, Arrius Antoninus, his maternal grandfather, took charge of his education, and brought him up at his estate of Lorium, a station on the Via Aurelia, about twelve miles from Rome, near the modern village of Castel di Guido. Arrius was the intimate friend of the Emperor Nerva, and a man of considerable distinction, having held, besides other posts, the proconsulate of the province of Asia. Thus introduced into public life under the most favourable auspices, and having constantly before his eyes an example of the highest administrative energy and ability during the successive reigns of Nerva, Trajan, and Hadrian,—gifted himself by nature with a capacious mind and an equable temperament, and fortified, through the lessons of the Stoic philosophy, with the best system of moral training which the human mind, unassisted by revelation, has ever discovered,—Antoninus soon rose into distinction in the public service, deserved and obtained the esteem of Hadrian, and developed a genius for government which that emperor was not slow to perceive, and—a rarer characteristic—was equally prompt in doing justice to. In the year 120 he was first made consul, and when his year of office was expired, he retired to his estate at Lorium, content if he had remained thenceforward in a private station. But Hadrian soon drew him from his retirement, and nominated him one of the four consular officers, to whom he confided the administration of Italy. As proconsul of Asia, a post to which he was subsequently appointed, he yet further increased his reputation for justice and generosity; he surpassed in the exercise of this employment, says Capitolinus, the glory of his grandfather, who had till then remained without a rival. His administrative talent and singular probity were not lost sight of by the discerning Hadrian, and after the death of Ælius Cæsar, he resolved to adopt him as his heir, and as his successor in the empire. In announcing this step to the senate, he concluded his panegyric upon Antoninus in these words: "In imposing the empire upon him, I do not consult *him*; I only consult the interest of the state. He will accept from patriotism the mission which his modesty would have declined."

The adoption of Antoninus took place in February, A.D. 138: four months later Hadrian died, and his adopted son assumed without opposition the reins of government. Soon after, he received from the senate the surname of PIUS, of which various explanations are mentioned by Capitolinus. The following appears to be the most probable:—Offended on account of certain severities which Hadrian had exercised towards members of their body, the senate was disposed, after his death, to withhold from him the usual divine honours paid to deceased emperors. But when Antoninus strongly opposed this, and insisted upon their decreeing the apotheosis of his benefactor, the senate, fearing, perhaps, that they had gone too far, not only yielded the point at issue, but, in recognition of his filial zeal, decreed to him the title of Pius, the exact force of which is "dutifully affectionate."

Ascending the throne at the mature age of fifty-two, Antoninus swayed for twenty-three years the destinies of the Roman world, which, during the whole of that period, from Britain to the Libyan desert, and from Parthia to Lusitania, enjoyed with trifling exceptions a profound peace. Periods like these are usually the blank spaces of history, though changes are often silently going on in them, which are fraught with future blessings to the human race. Relieved from persecution during this mild reign, Christianity made great advances in every part of the empire. It was in this reign, also, that a great number of those wise laws and imperial rescripts were framed, and those improvements in jurisprudence effected, which, when codified and methodized under Justinian, formed the basis of the civil law and judicial procedure of modern Europe.

The private life of Antoninus was not altogether happy, owing to the irregularities of his wife Faustina. He had four children by her; two sons who died previously to his adoption by Hadrian, and two daughters, one of whom, Annia Faustina, married Marcus Aurelius. The elder Faustina died in the year 142; Antoninus procured her deification, and had a temple erected in her honour; but a more durable monument to her memory consisted in the institution which he founded for the support and education of young girls (*Puellæ Faustinianæ*), whose parents were either dead or in needy circumstances, and which he endowed with ample revenues. The personal habits of Antoninus were simple, and such as became a Stoic philosopher. His table was supplied from the produce of his own estates; and he purposely confined his journeys within the boundaries of Italy, in order that he might not burden the provinces with the inevitable expenses of an imperial progress.

In his administration of the affairs of Italy, Antoninus happily united the character of an energetic reformer with that of a wise conservative. The great improvements in Roman law which were effected under his auspices, and by the instrumentality of the able lawyers whom he employed, have been already noticed. We learn from inscriptions that he was not less active in the prosecution of great public works, among which are mentioned the mole of Puteoli, the lighthouse of Caieta, and the port of Terracina. Again, on the side of conversatism, we find him—ignorant as he unfortunately was of that religion, the treasures of which contain equally "things new and old"—endeavouring to keep alive among his subjects a reverence for the old gods and heroes of their mythology, for Æneas, Mars, Romulus, and Æsculapius. To Christianity he granted all that she needs at the hands of princes—perfect freedom of action. Save that, in some parts of the empire, in spite of the humane intentions of Antoninus, individual governors would sometimes act upon the sanguinary edicts of former emperors, and institute partial persecutions, the Christian church was allowed to pursue her divine mission of converting the world in peace.

Of foreign or civil wars we hear almost nothing in the reign of Antoninus. The revolt of the Brigantes, a British tribe, and the invasion of the empire by the Moors, an independent people of Libya, are the most important events of the kind mentioned, and in both cases, the assailants were easily crushed by the able lieutenants of the emperor. It was on the former of these occasions that Lollius Urbicus, commander of the legions in Britain, erected the wall of Antoninus as a rampart against the barbarous Caledonians, extending from the frith of Forth to the frith of Clyde. Yet the power of Rome was respected and feared far beyond the borders of the empire; and the coins of this reign attest that Antoninus gave kings to the Armenians and the Quadi of Germany, at the request of those nations themselves.

Antoninus had a majestic presence, and a remarkably deep-toned melodious voice, which enhanced the effect of his natural eloquence. He greatly enjoyed the pleasures and pursuits of a country life, and used to escape, whenever he could find an opportunity, from the cares of state to one of his numerous estates. It was at Lorium that he died, on the 7th March, 161, at the age of seventy-five. As he lay on his deathbed, the tribune on duty came, it is said, to ask what was to be the password for the night. Antoninus replied, "Æquanimitas," the name of the favourite virtue of the Stoics: it was his last word. He was succeeded by his adopted son, Marcus Aurelius.—(*Biogr. Universelle*; Smith's *Greek and Roman Biography*.)—T. A.

ANTONINUS, an Egyptian philosopher who lived in the fourth century.

ANTONINUS, Di Forciglioni, St., an Italian theologian, was born at Florence in 1389, and died in 1459.

ANTONINUS LIBERALIS, the author of a collection of metamorphoses, or tales of mythical metamorphoses, taken from poets, and narrated in prose. Nothing is known of the author. Some conjecture that he was a Latin rhetorician in the reign of Claudius, of whom the only fact related is, that he had a bitter grudge against another rhetorician. Others, with more probability, suppose that he lived in the time of the Antonines.—J. D.

ANTONIO d'Antonio, a Sicilian painter, flourishing at Messina about 1267. He is supposed to be the founder of the family Degli Antonii, from whom Antonello da Messina was a descendant. As an artist, Antonio ranks with the Byzantine school.—R. M.

ANTONIO, Don or Dom, prior of Crato, and titular king of Portugal, born in 1531, was the son of Louis, the second son of King Emmanuel. His efforts to assert his right to the throne were opposed by Philip II. of Spain, who considered him a bastard: and although he invoked the aid of Holland, France, and England, he found it impossible to make good his claims, and died at Paris in 1595.—F.

ANTONIO de Lebrixa, a Spanish historian, born in Andalusia, 1444, who, having studied at Salamanca, was appointed by Cardinal Ximenes professor of eloquence in the university of Alcala-de-Henares; he died in 1532.

ANTONIO DA LOCATE, a Milanese sculptor of the fifteenth century, who assisted Ambrogio da Fossano in executing the celebrated façade of the Certosa, near Pavia.

ANTONIO, Margaritha or Margalitha, a Jewish rabbin of the sixteenth century, who embraced Christianity, and became professor of Hebrew at Leipzig and Vienna.

ANTONIO, Morosino, an Italian poet of the 17th century.

ANTONIO, Nicolas, knight of the order of St. James, and canon of Seville, was born in that city, A.D. 1617. He studied law at Salamanca, and filled afterwards (A.D. 1659) the office of agent-general of the Spanish king at the court of Rome. He compiled a "Bibliotheca of Spanish Writers," which was printed at Rome in the year 1672, in two vols. folio. He also published at Antwerp in 1659, in folio, a treatise, "De exilio; sive, de pœnâ exilii, exulumque conditione et juribus." Recalled by his royal master from Rome, to fill important offices at Madrid, he acted with much discretion, and died poor in the year 1684. He exploded some of the ecclesiastical fables prevalent in his age, and is said to have brought on his memory the odium of the jesuits.—T. J.

ANTONIO, Pascal Francisco Juan Nepomuc Aniello Silvester de Bourbon, a Spanish prince, who was born in 1755, and died in 1817.

ANTONIO, Pedro, a Spanish historical painter, born at Cordova, 1614, died 1675. He was pupil of Antonio del Castillo, and was considered a good colourist. His best works are in his native town.—R. M.

ANTONIO, St., of Portugal, was born at Lisbon in 1195. Having studied at Coimbra, he entered the order of St. Francis, and devoted himself to missionary labour in Africa. He was cast by a storm on the shores of Italy, which country became the scene of his labours. He died at Padua at the age of 36, and was canonized by Gregory XI.—F.

ANTONIO, Veneziano, a distinguished painter, born at Venice in 1319, died of the plague at Florence in 1383. He was pupil of A. Gaddi, whom he soon surpassed. Envy drove him from his native city; but he found a compensation in the reception he met with in other towns. He resided and worked chiefly at Pisa and Florence. His frescos are not only noted for charm of conception, correctness of design, and harmony of colour, but also for the degree of preservation they have been able to maintain. This was attributed to some secret process of his, he being highly versed in chemistry.—R. M.

ANTONIO DA VIGGIU, a distinguished Lombard sculptor of the fifteenth century, who executed some of the best statues for the Duomo of Milan.

ANTONI'US, surnamed The Bee, a Greek monk who lived about the end of the eighth century.

ANTONIUS, Caius, second son of the orator, surnamed Hybrida, was one of the lieutenants of Sylla about the year 82 B.C. Having detached some squadrons of the army of that general, then at war with Mithridates, he plundered Achaia. Though accused of many crimes by the Greeks, Lucullus the prætor suffered him to go unpunished; but six years afterwards, Gallius and Lentulus, the censors, expelled him from the senate. Cicero calls him the brigand of the army of Sylla. Drumann (Gesch. Rom. i. p. 534) says that the name of Hybrida was given to him because he was *homo semiferus*, half a brute. Some writers confuse him with his nephew of the same name, who favoured the conspiracy of Catiline, and was consul with Cicero. That Caius was the son of Marcus Antonius Creticus, and therefore the grandson of the orator. Cicero, to remove perhaps a dangerous rival from Rome, gave up to him the government of Macedonia. Some years afterwards he was accused by Marcus Lælius, and sent into exile. He died broken down by misfortunes.—T. J.

ANTONIUS of Carthagena, a Spanish physician, who lived in the first half of the sixteenth century, and was physician to the dauphin of France, and professor of medicine at Alcala-de-Henares. There were two other Spanish physicians of the same name, the one called Antonius d'Aquilera, the other Antonius of Viana, who, as well as the first-mentioned, were authors of medical treatises.—F.

ANTONIUS, Gottfried, a German lawyer, born at Freudenberg in Westphalia about 1550, was chancellor and one of the founders of the university of Giessen, and the author of several works on jurisprudence. He died in 1618.

ANTONIUS, Lucius, the brother of the triumvir, had all his vices, without a single redeeming point of character, except, perhaps, courage. He was tribune of the people in the same year that Julius Cæsar died, and consul at Rome in the year U.C. 713. The interest of Fulvia, his ambitious sister-in-law, gained him a triumph on the first day of his consulship, for a pretended victory which he had achieved over some of the inhabitants of the Alps. In the life of Mark Antony, we find her inducing Lucius to take up arms against Octavius Cæsar, with the intention of overthrowing the triumvirate. He was forced by famine to surrender at Perusium with 300 men, and afterwards liberated by the clemency or the policy of the conqueror. How he died is uncertain; some affirm that he was slain at the shrine of Julius, as having been one of his enemies.—T. J.

ANTONIUS, Ludovicus, professor of medicine at Coimbra, was a native of Lisbon, and the author of a variety of learned works relating to his profession. He died in 1547.

ANTONIUS, Marcus, a celebrated Roman orator, the grandfather of the triumvir, was born 143 B.C. He was quæstor in Asia in 113, prætor in 104, proconsul in Cilicia, with a commission to put down piracy, consul at Rome in 99, and finally censor in 97. His eloquence, according to Cicero, rendered Italy the rival of Greece. He was renowned for his pathos. Aristocratic in his views and sympathies, he espoused the cause of Sylla during the civil wars, and fell a victim to the proscription of Marius and Cinna, when they seized on Rome in the year 87, B.C. His head was exposed on the tribune, which had often rung with his orations. He wrote a treatise, no longer extant, "De ratione dicendi," which is noticed by Cicero and Quintilian.—T. J.

ANTONIUS, Marcus, commonly called Mark Antony, was grandson of Antonius the orator, who took the aristocratic side in the wars of Marius and Sylla, and was put to death by the former. He was born about the year 670 A.U.C. His mother, Julia, belonged to the family of the Cæsars. Her second husband, Cornelius Lentulus, was put to death by order of Cicero, in the year of his consulship, for having taken part in the Catiline conspiracy, and the fate of his stepfather is said by Plutarch to have been the original ground of the rooted feeling of animosity which Antony ever harboured towards the great orator.

Antony seems very early to have fallen into habits of dissipation and excess, chiefly through the example of his friend Curio. When the connection between them was broken off by Curio's father, Antony repaired to Greece, and studied oratory at the famous schools of Athens. The instructions he then received he knew how to put in practice on several critical occasions in his after life with remarkable success. He served his first campaign under Gabinius in Syria and Egypt, and in the course of it gave eminent proofs of courage and military skill. Upon returning to Rome, he was elected tribune of the people and augur. Having joined the party of Cæsar against Pompey, he was compelled by those of the opposite faction to leave Rome,

and resort to Cæsar's camp. Partly through his instigation Cæsar crossed the Rubicon, and commenced the civil war. In the campaign which followed, and which was terminated by the defeat of Pompey at Pharsalia, Antony played a distinguished part. After the battle, Cæsar was appointed dictator, and sent Antony, as his master of the horse, to undertake the government of Rome. While thus engaged, he indulged in scandalous debauchery and excess of every kind, so as to incur the displeasure of Cæsar. Antony seems to have stood in awe of his great chief, and the knowledge of his displeasure checked him in his profligate career. At this period he married Fulvia, the ambitious widow of the demagogue Clodius. After the murder of Cæsar, 42 B.C., Antony was at first in favour of measures of pacification; but finding that the party of the conspirators was not so strong as he had supposed, and imagining that if Brutus were removed he could easily seize the supreme power for himself, he changed his tactics, and made the celebrated inflammatory speech to the people over the body of Cæsar, which Shakspeare has so wonderfully reproduced in his play of Julius Cæsar. This policy answered for a while, but soon a new competitor appeared on the stage in Octavius, Cæsar's heir and grand-nephew. After trying the chances of war with doubtful result, they came to an understanding, the result of which was the formation of the second triumvirate, consisting of Antony, Octavius, and Lepidus, and a general proscription of their political opponents, in which Cicero fell a victim to the long-cherished hatred of Antony. The triumvirs then turned their arms against Brutus and Cassius, who, being defeated in the battle of Philippi, slew themselves, 42 B.C.

The final episode in Antony's eventful life now commenced. In Cilicia, after the battle of Philippi, he first met the beautiful Cleopatra, queen of Egypt, the last descendant of the race of the Ptolemies. He was at once fascinated by her charms, as Julius Cæsar and Pompey had been before him, and forgot at her feet his wife, Rome, and his military honour. From that time nothing succeeded with him. One more chance was given him, when, after the death of Fulvia, he came to an arrangement with Octavius, by which the empire was divided between them, and Antony took to wife the virtuous Octavia, the sister of his rival. For some time all went well, but when, in the course of his expedition against Parthia, he had landed in Syria, the consciousness of being so near Cleopatra proved too strong a temptation for a man whose life, with few exceptions, had been one career of vicious indulgence, and he sent for her and lived with her as before. Retribution was not long in falling upon him. His expedition against Parthia failed, and Octavius, to avenge the injury done to his sister, declared war. The naval battle of Actium followed, 31 B.C., in which Cleopatra, with her sixty ships, took to flight in the midst of the battle, and Antony, forgetful of his brave soldiers, of his own honour, of everything but his infatuated passion, followed her out of the action. They repaired to Egypt, which was soon invaded by Octavius; and Antony, after a vain attempt at resistance, deceived by a false report of the death of Cleopatra, fell upon his own sword, and so died. He was fifty-three, some say fifty-six, years of age at the time of his death. (Plutarch, *in vitâ:* Dion Cassius.)—T. A.

ANTONIUS, Marcus Julius, son to the triumvir by Fulvia, was so great a favourite of Augustus, that after the conquest of Egypt he was raised from one post to another, until he reached the consulship in the year U.C. 744. He owed his advancement partly to his marriage with Marcella, the daughter of Octavia, and therefore the niece of that prince; but he was ungrateful to his benefactor, for he dishonoured Julia, the child of Augustus, and being also suspected of a conspiracy against the emperor, he was condemned to death. Some say, that in order to escape the infamy of his sentence, he destroyed himself. He wrote a heroic poem in twelve books, entitled "Diomedeæ," and several treatises in prose. To him Horace addressed the second ode of his fourth book. He left one son, Julius Antonius, a noble but unfortunate youth, who was banished by the emperor to Marseilles, under the pretence of pursuing his studies. There he probably died. The honours begrudged him in life were bestowed on his bones, which, by a decree of the senate, were deposited in the tomb of the Octavii. With him the ancient house of Antonia probably terminated. It was illustrious, as Tacitus reflectively observes, but unfortunate: *Multâ claritudine generis, sed improsperâ.*—T. J.

ANTONIUS, Marcus de Dominis, a Venetian, in 1590, bishop of Segni, and then, 1602, archbishop of Spalatro, and primate of Dalmatia. During the conflicts between the pontiff Paul and the Venetian republic, he was alienated from the popedom, and being threatened by the Inquisition, he came over to England, and openly professed protestantism in St. Paul's. In London he wrote his principal work, "De Republica Ecclesiastica." James I. made him dean of Windsor. The Spanish ambassador plotted against him, and when he applied for the archbishopric of York, he received for answer a command to leave the country in three weeks. Means were taken to win him back to the church. He recanted in Brussels, and did penance in St. Peter's, but was taken up by the Inquisition, and brought, as is supposed, by them to a violent death in 1624. His body was dragged through the streets of Rome, burned by the hangman, and its ashes cast into the Tiber. It was by his influence that Father Paul's famous history of the council of Trent was first published in England.—J. E.

ANTONIUS, Parmensis, bishop of Ferrara, A.D. 419.

ANTONIUS, Primus Marcus, a bold and enterprising man, who contributed not a little to clothe Vespasian with the purple. He was born at Toulouse in Gallia Narbonensis (about A.D. 20), and having been convicted in the reign of Nero of forging a will, he was condemned to banishment. In those troublous times, he soon recovered his rank as a senator, commanded a legion under Galba, was neglected by Otho, and when the cause of Vitellius began to decline, subsequently attached himself to Vespasian. Brave and energetic in war, though corrupt and profuse in peace, he became of signal use to that aspirant to the imperial crown. Hearing that the army of Vitellius was demoralized by intestine feuds, he marched his legions against it, and gained a great victory at Bedriacum, a small city between Mantua and Cremona. The soldiers of Vespasian soon after arrived, and crossing over the field covered with the traces of a recent carnage, they concluded that the campaign was at an end, and began to show signs of insubordination. Meanwhile the forces of Vitellius rallied, and would have amply revenged their recent defeat, had not Antonius displayed the utmost courage and address. Animated by his eloquence and excellent arrangements for encountering the foe, his soldiers gained a second victory (A.D. 691), and by taking Cremona, still more deeply damaged the cause of Vitellius. After a series of sanguinary conflicts, Antonius became master of Rome, put an end to the civil war, and placed the crown on the head of Vespasian. Soon, however, he lost his authority with the army, and went to Vespasian, who does not appear to have manifested any gratitude towards him proportioned to his signal services. After this Tacitus mentions him no more. From an epigram of Martial, we learn that he retired to Toulouse, and amused his leisure in composing verses. According as we interpret an epigram in Martial, which says that he had passed the fifteenth Olympiad, and count an Olympiad as including four or five years, we may presume that he lived to the age of 60 or 75. Tacitus did not admire him; but Martial praises him as a noble character, and a sincere friend. He is not the only illustrious general whose youth has been tarnished by meanness, and his age by avarice.—T. J.

ANTONIUS, Saint, a martyr, who was put to death at Wilna in 1328.

ANTONY, surnamed The Bastard of Burgundy, was the natural son of Philip the Good, duke of Burgundy, and was born in 1421. He was distinguished for his great military talents, and, in 1478, received from Louis XI. the duchy of Chateau Thierry as a reward for his services. Died 1504.

ANTRACIÑO, Giovanni, principal physician to Popes Adrian VI. and Clement VII., died in 1530.

ANTRAIGUES, Emmanuel Louis Henri de Launay, Count, was born at Vivarrias in France in 1755. At the outbreak of the Revolution, he adopted the popular side, and published an essay on the rights of the States-General, and was returned as a member of that body. He soon, however, changed his opinions, left France in 1790, and became the most restless intriguer in favour of a counter revolution. He was finally assassinated near London in 1812, by his own servant.—J. W. S.

ANTYLLUS, a Greek surgeon of the third century, appears to have been conversant with the operation of tracheotomy.

ANUND, AMUND, or OERNUND, a king of Sweden in the seventh century, celebrated as a great maker of roads.

ANUND, Jacob, a king of Sweden, who succeeded in 1024, and died in 1035.

ANVILLE, Jean Baptiste Bourguignon d', an eminent French geographer, was born in 1697, and died in 1782. He was particularly versed in the geography of the classic and the mediæval epochs. His maps of the world as known to the ancients, of the Roman empire, of Gaul, Italy, and Greece, are particularly valuable.

ANWERI or ANWARI, a poet of Persia, was born in the province of Khorassan, and died at Balkh about A.D. 1200. His original name was Nacoveri. He was distinguished in elegy, satire, and amatory poetry. He also studied astrology, and made some unsuccessful predictions.

A'NYTE of Tegea, a poetess of considerable celebrity, to whom are assigned several epigrams in the Greek Anthology. There is scarcely any clue to her exact date, and it is uncertain whether there were not two Anytes, one of Tegea, and another of Mitylene. The most probable conjecture assigns her to the period immediately subsequent to the reign of Alexander the Great. Her epigrams are full of spirit, and characterized by simplicity. An epigrammatist calls her the female Homer.—J. D.

A'NYTUS, an Athenian, the son of Athenion, lived about 410 B.C. He was an influential demagogue, but deserves notice only as one of the accusers of Socrates.

AODTH, Finliath, an Irish monarch, who ascended the throne A.D. 863. He married Malmaria, the daughter of Kenneth MacAlpine, king of the Irish colony of Scotland. He died in A.D. 879, after a reign of sixteen years. After his death his widow married his successor to the throne, Flan Siona.—(*Wills.*)—J. F. W.

APA'CZAI or APATZAI-TZERE, Johann, a Calvinist divine, born in 1621 at Apatza in Transylvania. After pursuing his studies at Clausenburg and Carlsburg, he became professor of oriental languages and philosophy in the university of Utrecht. His zeal, however, for the doctrines of Des Cartes rendered it necessary for him to leave Holland, and he returned to his native country, where he obtained a chair in the academy at Clausenburg; at which place he died in 1559.—F.

A'PAME, the name of several princesses of antiquity. The first was the wife of Seleucus Nicator, and the mother of Antiochus Soter, who founded, in her honour, the city of Apamia in Phrygia; another princess of the same name was the daughter of Antiochus Soter; and the third was the wife of Amynander, king of Athamania, about 208 B.C.

APARICIO, Don Jose, a distinguished Spanish painter of modern times. He was born at Alicante in 1773, and studied at Madrid, Paris, and Rome. His style inclines to that of David. Died in 1838.—R. M.

APCHON, Claude-Marc-Antoine d', was born at Montbrison about 1723. He at first embraced the military profession, but subsequently entered the church, and became bishop of Dijon in 1755, and archbishop of Anch in 1776. He was a man of great excellence of character, and much distinguished for his charity and benevolence. He died at Paris in 1783.

APEL, Friedrich August Ferdinand, a German lawyer, brother of Johann August, born at Leipzig, 1768, died in 1830.

APEL, Johann, was born at Nürnberg in 1486. In 1502 he was one of the first students enrolled in the new university of Wittemberg, in which he was afterwards rector and professor of law. He was a zealous adherent of Luther and the doctrines of the Reformation. He died about 1540.

APEL, Johann August, a popular German author, born at Leipzig in 1771, who wrote on a great variety of subjects, and produced a number of compositions in poetry, romance, the drama, &c. He died in 1816.

APELLAS or APOLLAS, a geographer of Cyrene, who is presumed to be the person referred to by Athenæus, as the author of a work on the towns of Peloponnesus, and who is therefore supposed to have lived 235 B.C.

APELLAS, one of the sculptors in bronze of the time and school of Phidias.

APELLES of Ephesus, a Greek painter of the third century B.C., who possessed high reputation at the court of Ptolemy Philopator, and is mentioned by Lucian, in his treatise of "Calumny," as having executed a fine picture, illustrative of that subject.

APELLES, one of the greatest painters of antiquity, supposed to have been born at Cos, a small island in the Ægean sea. The date of his birth is uncertain. We only know that he was at the summit of his fame in the reign of Alexander the Great, whose portrait he often painted. Alexander, indeed, refused to sit to any one else. He employed only four colours, and was skilful in the use of his varnishes, which, while they heightened the effect of his pictures, contributed to their preservation. He was the pupil of Pamphilus, a Macedonian, then residing at Sicyon, whose works bore a high reputation, and who charged a vast sum for them. He was driven by a storm to take shelter at Alexandria during the reign of Ptolemy Lagus, who had been a sort of colonel of life-guards to the Macedonian conqueror. An enemy, wishing to injure him in the estimation of Ptolemy, told him one day that the king had invited him to dinner. On arriving at the palace, he found Ptolemy enraged at his intrusion, and was commanded to point out the author of the hoax. This was impossible, as the impostor was not in the room. Apelles seized a piece of charcoal, and sketched so lively a portrait of his enemy on the wall, that Ptolemy immediately recognized the great master. Alexander treated him with a familiarity which reminds us of the honours paid to Titian by Charles V. Many anecdotes are told of his pictures, and many sayings in connection with art owe their origin to him, He never passed a day without trying to improve himself as a draughtsman; hence the phrase, *Nulla dies sine lineâ*. He once hid himself behind a picture which he had placed in the street, and waited to hear the criticisms of the passers-by. A shoemaker came and complained of the boots. Apelles remedied the defect, and the cobbler returning shortly afterwards, and finding his advice taken, proceeded to criticise the leg of the figure. Apelles, stepping out from his concealment, is said to have exclaimed, "Let not a cobbler go beyond his last;" hence the well-known proverb. His favourite subject was Aphrodite, the very type and perfection of feminine grace; and some of the most celebrated beauties of Greece unveiled themselves before him, and served as copies for his pencil. Phryne bathing in the sea at Eleusis furnished the model for one celebrated picture, and he fell in love with Campaspe, one of the mistresses of Alexander, who had sent her to sit for another. Alexander is said to have presented him with the lady of whom he was thus enamoured. Ælian tells the same story, but calls her *Pancaste*. Seeing Lais of Corinth, then a young girl, returning from the fountain, and, perhaps, balancing her urn on her head, he persuaded her to become one of his models, and shamefully contributed to her ruin. His masterpiece was "Venus rising out of the sea," which Augustus dedicated in the temple of Julius Cæsar at Rome. The lower parts were injured, and no person could be found capable of restoring them. Nero had a copy, or, as some say, another picture painted by Dorotheus, and placed in the room of it. Death cut off Apelles before he had completed another Aphrodite for his native city, which was to have excelled all his previous achievements. His principal portrait of Alexander was treasured up at Ephesus in the temple of Diana. He painted King Antigonus in profile, to conceal the absence of one eye. In the time of Pliny, other triumphs of his pencil were to be found at Rome. He wrote a work on painting, which is lost. The exact date of his death is uncertain.—T. J.

APELLES, a heretic of the 2nd century, originally a follower of Marcion, but left his school in consequence of some difference of doctrine. He taught that the God of the Hebrews was an inferior deity, that there was no resurrection of the body, and that difference of sex caused a difference of soul. Although a Gnostic, he held that Christ assumed a real body composed of the elements into which, on his ascent to heaven, that body was dissolved. He wrote a book called Φανερώσεις, containing an account of the visions of Philumene, a virgin whom he fancied to be inspired. Jerome speaks of a "Gospel of Apelles," as having given origin to many heresies in the church.—F.

APELLICON of Teos, a Peripatetic philosopher of the first century B.C., lived at Athens, and spent his fortune in collecting a library of old and rare books, gathered from every part of Greece. He died shortly before the capture of Athens, 86 B.C., by L. Cornelius Sylla, who took possession of his library and carried it to Rome. Among the numerous valuable MSS. in the collection, it is said there were autograph copies of the works of Aristotle and Theophrastus. Strabo speaks of him as rather a lover of books than of wisdom.—F.

APER, a Greek grammarian, who was a disciple of Aristarchus, and lived in the earlier part of the first century.

APER, Marcus, a Latin orator, who lived during the reign of Vespasian. He was a native of Gaul, but on establishing himself at Rome, rose to be successively senator, quæstor, and prætor. He died about A.D. 85.

APEZTEGUIA, Don Juan Felipe, a Spanish sculptor of merit in the latter part of the 18th century; died 1785.

APHA'REUS, a Greek poet and orator of the 4th century B.C.

APHERDIA'NUS, Peter, a Dutch poet and grammarian in the latter part of the sixteenth century.

APHRODISIUS of Tralles, a sculptor at Rome, who, according to Pliny, executed, unaided, some of the statues in the palace of the Cæsars. He lived in the first century.

APHTHO'NIUS, a rhetorician of Antioch, in the third or fourth century of our era, to whom the title of the "Sophist" has been given. A work on rhetoric, rhetorical declamations, and other writings attributed to him, have been lost; but there still exist some of his "Rhetorical Exercises," and a collection of forty fables, which has been frequently reprinted.

APIANUS, Peter and Philip, father and son, were two eminent mathematicians and astronomers of the sixteenth century. Their real name was Bienewitz; and *Biene*, signifying a bee, gave origin to their Latinised name. The elder of the two, born at Leissnig in Misnia in 1495, was professor of mathematics in the university of Ingoldstadt, and was patronized and ennobled by the Emperor Charles V. He died in 1552. His son Philip was born at Ingoldstadt in 1531, and succeeded his father in the chair of mathematics, although not yet twenty-one years of age. He took the degree of M.D. at Bologna in 1564; and four years afterwards, having embraced protestantism, was forced to vacate his professorship; he was, however, appointed to the chair of mathematics and astronomy at Tübingen, where he died in 1589. Both of these eminent men were authors of a number of valuable scientific works, of most of which various editions have been published. We owe to Peter Apianus the first statement of the pregnant fact, that the tails of comets are turned away from the sun; the prolongation of the tail within the orbit, passing through the centre of that luminary.—F.

APICIUS, a name which has passed into a proverb for gluttony, was borne by three famous epicures. The most remarkable of these was Marcus Gabius Apicius, who lived about the beginning of our era. Stories almost incredible are told of how he sailed from place to place in search of the most superior lobsters (καραβίς), of how he spent a sum equal to £730,000 in procuring the most delicate luxuries, and when at last he found his exchequer reduced to about £80,000, he poisoned himself rather than live on such a pittance. The story is authentic; both Seneca and Dion Cassius tell it, and Martial has recorded it in an epigram. The only ancient work on the culinary art which is still extant bears the name of "Cælius Apicius," but it is generally believed that it was the production of none of those epicures, but of some later writer, who affixed to his production this name, as one proverbial in the annals of his art.—J. B.

APIN, Johann Ludwig, born at Hohenlohe in Franconia in 1668, became fellow of the medical college at Nürnberg, and in 1702 was appointed to the chair of physiology and surgery in the university of Altorf; but died in the year following.

APIN, Sigismund Jacob, a German philologist, son of the preceding, was born at Herrspruck in 1693. He was rector of the school of St. Giles at Brunswick, and author of many learned works; died in 1732.

APION, a Greek grammarian, was a native of Oasis in Africa, and the son of Posidonius. He studied at Alexandria, and afterwards betook himself to Rome, to teach rhetoric. He was famed as an interpreter of Homer, and his wide and varied knowledge is praised by the ancients. He was a man of the most inordinate vanity. There is scarcely a fragment of his writings now extant; but the memory of one of his books, written against the Jews, is preserved by the reply to it which Josephus has left in his work, "Against Apion." Josephus says that he died a victim to a disease brought on by his licentiousness, but we cannot rely on the testimony of so keen an antagonist. He flourished in the first century of the Christian era.—J. D.

* APJOHN, James, M.D., an able Irish chemist, was born on the 1st of September, 1796, in the parish of Grean, and county of Limerick, at Sunville, the property of his paternal ancestors. He was educated at the diocesan school of Tipperary, then conducted by the late Rev. Marshal Clarke, where he was placed as a boarder, and continued there for about four years, after which he entered as a student of Trinity college, Dublin, in the year 1814, under the tuition of the Rev. Dr. Wall. In his college course, Apjohn exhibited those talents which made him eminent in after life, having obtained a scholarship in 1816. Two years after, he took his degree of bachelor of arts, and applying himself to the study of medicine, he took the degree of M.B. in 1821. Dr. Apjohn now settled in Dublin, and applied himself sedulously to his profession, and actively co-operated with Sir Henry Marsh, Dr. Jacob, Dr. Graves, and Mr. Cusack, in establishing the medical and chirurgical school in Park Street in that city, and was appointed lecturer in chemistry in that institution in 1825. To this branch of his profession, Dr. Apjohn devoted much of his attention, and his character as an accomplished chemist was speedily established, so that in 1828 he was unanimously elected to the professorship of chemistry in the Royal College of Surgeons in Ireland. Dr. Apjohn took his degree of M.D. in 1837, and the board of Trinity college appointed him, in 1841, lecturer on applied chemistry. In the year 1850, the chair of chemistry in the university becoming vacant, Dr. Apjohn was unanimously elected to fill it, with which professorship that of mineralogy was subsequently combined. Dr. Apjohn has long been an efficient and distinguished member of the Royal Irish Academy, of which he is a vice-president, and has contributed many valuable papers in its publications;—in particular, a very able essay, read before the academy in 1837, on "A new method of investigating the specific heats of the gaseous bodies," for which he was awarded the high honour of the Cunningham gold medal. As a chemist, practical and theoretical, Dr. Apjohn has long confessedly held the first place in Ireland, and his reputation has extended beyond his native land, being well known to the physicists of England and the continent of Europe. In 1853 he was elected *unanimously* a member of the Royal Society. He has from time to time contributed to the progress of science by his publications, of which more than twenty original memoirs on various subjects connected with chemistry and general physics, have appeared from his pen. In the Encyclopædia of Practical Medicine, the articles on "Spontaneous Combustion," on "Electricity," on "Galvanism," and on "Toxicology," were written by Dr. Apjohn.—J. F. W.

APOCAUCUS, Alexis, grand-duke of the Byzantine army in the reign of John Palæologus, was born about the end of the 13th century; and although of obscure origin, raised himself to a position of great dignity and authority. During the minority of the young prince, his ambition led him to aspire to the throne itself, and greatly accelerated the fall of the Greek empire. After causing much disorder in the state, he at length reaped the reward of his tyranny. While inspecting a prison at Constantinople, in which were confined a number of the partisans of his rival, he was attacked by two of the prisoners who were of the race of the Palæologi, and put to death in 1345.—F.

APOLLINA'RIS, Aurelius, a Latin poet of the third century, who wrote in Iambic verse a biography of the Emperor Carus. The work has perished.

APOLLINARIS, C. Sulpicius, a celebrated grammarian of Rome, supposed to be a native of Carthage, who taught during the reign of the Antonines. Among his pupils were Aulus Gellius, author of the Noctes Atticæ, and Helvius Pertinax, who, from a teacher of grammar, rose to be emperor of Rome.

APOLLINARIS, Saint, was bishop of Valence, a town on the Rhone, during the earlier part of the sixth century.

APOLLINARIUS or APOLLINARIS, a learned native of Alexandria, who lived in the earlier part of the fourth century, and taught grammar and rhetoric at Berytus and at Laodicea, where he married and became a presbyter. For associating with the heathen sophist Epiphanius, and attending his lectures, he and his son, who is styled Apollinarius or Apollinaris, junior, were both excommunicated; they were afterwards restored to the church, and Apollinarius, junior, became bishop of Laodicea. In A.D. 362, when the Emperor Julian prohibited the Christians from reading the works of the classic writers, they undertook to compose some sacred classics to supply the place of the heathen authors. The father turned the Pentateuch into heroic verse, in imitation of Homer; and composed, it is said, dramas and lyrics out of the rest of the Old Testament, after the manner of Menander, Euripides, and Pindar. His son employed himself on the New Testament, and turned the gospels and epistles into dialogue, in imitation of Plato. Nearly all these writings are lost; but there is extant a Greek poetical version of the Psalms, which is ascribed to the elder Apollinarius, and the tragedy of the sufferings of Christ, published among the works of Gregory Nazianzen.

is presumed to have been from his pen. A few fragments only remain of the writings of the younger of these two scholars, who died between A.D. 380 and 392.—F.

APOLLINARIUS, Claudius, Saint, was bishop of Hierapolis in Phrygia, in the second century. Little is known of his history; but he is highly spoken of by Theodoret as a scholar and divine. He died prior to A.D. 211.

APOLLODORO, Francesco, an Italian painter of the seventeenth century, was born at Friuli, and lived at Padua; where, under the name of *Il Porcia*, he became celebrated for his portraits of the literary men of the period.

APOLLODORUS, a Greek mathematician, referred to by Diogenes Laertius and by Athenæus, as having transmitted the famous theorem of Pythagoras to posterity.

APOLLODORUS, an Athenian philosopher, and friend of Socrates, who lived in the course of the fifth century B.C., and is mentioned by Xenophon and by Plato.

APOLLODORUS, an Athenian sculptor, mentioned by Pliny, flourished during the earlier part of the fourth century B.C. He became noted for his fastidiousness and severity in criticising his own works, and for his frantic energy in breaking to pieces many of them, which, though admired by others, failed to come up to his own standard of excellence.

APOLLODORUS, an Athenian merchant, lived about 400 B.C., and is noted as having been the plaintiff in a lawsuit against Phormio, who was defended by Demosthenes.

APOLLODORUS, a celebrated ancient grammarian, was by birth an Athenian. He was the son of Asclepiades, and one of the scholars of the Rhodian philosopher Panætius, and the grammarian Aristarchus. He flourished about 140 B.C. He wrote a considerable number of books, but only one of them has come down to us. It is called the "Library," and gives an account of the heathen gods and heroes. It begins with the first state of things, when Heaven ruled all the world, and breaks off with the exploits of Theseus, the latter part of the work being lost. It is a compilation, made principally from the Cyclic poets. It has become valuable to us, because many of the sources from which it was drawn have perished; but even in ancient times it was highly esteemed as a consecutive compendium of the traditions relating to the gods and heroes. A collection has been made of fragments of eleven other works by Apollodorus.—J. D.

APOLLODORUS, an Epicurean philosopher, mentioned by Diogenes Laertius. He flourished about 80 B.C.

APOLLODORUS, an eminent lawyer, lived about the end of the fourth and beginning of the fifth century of the Christian era. He was one of the compilers of the Theodosian Code.

APOLLODORUS, author of a history of the Parthians, cited by Strabo and Athenæus.

APOLLODORUS, the name of several physicians mentioned by Pliny and Athenæus.

APOLLODORUS of Athens, surnamed the "Shadow Painter" (Σκιαγράφος), lived about the ninety-third Olympiad. He was the first who paid attention to the modification of colours by the effect of light and shade. He is supposed also to have introduced the first prospectical graduation of tints for producing the effect of various distances.—R. M.

APOLLODORUS of Carystus in Eubœa, a Greek poet, who lived at Alexandria towards the end of the fourth century B.C., and wrote many comedies, since lost. These works achieved a high reputation, and were largely borrowed by the Latin comic poets, according to their usual practice, to which a parallel might easily be found in modern times. He is mentioned by Suidas.

APOLLODORUS of Cassandria, first a demagogue, afterwards a tyrant, flourished about 280 or 300 B.C., and was remarkable for perfidy and cruelty. He was overthrown and put to death by Antigenus. He is mentioned by Diodorus, Polybius, and other historians.

APOLLODORUS of Damascus, a celebrated architect and engineer, was born about A.D. 60. He designed and executed most of those splendid edifices and great works of engineering with which the Emperor Trajan delighted to adorn and improve his dominions, and of which some remains exist, and are admired at the present day,—such as the column of Trajan, the ruins of his forum, the triumphal arch of Benevento, the triumphal arch, the bridge, and the harbour of Ancona, and probably also, the best part of that triumphal arch which was finished and appropriated by Constantine, but which is believed to have been commenced by Trajan. The greatest engineering work of Apollodorus was the immense bridge of Trajan over the Danube, afterwards destroyed by Adrian. The high spirit of Apollodorus, capable of respecting true greatness alone, led him to show more openly than was consistent with prudence, his contempt for the taste and understanding of Adrian; and on the accession to the empire of that mean tyrant, the great architect became an object of persecution, and his works of destruction; and at length, by means of a false accusation, he was judicially murdered, A.D. 130. During a period of exile, Apollodorus composed a treatise on engines of war (Πολιορκητικα), which is still extant in the collection called "Veteres Mathematici." Information respecting him may be found in the works of most of the historians who have treated of the period when he lived, such as Pausanias and Eutropius.—W. J. M. R.

APOLLODORUS, Ephilus, a Stoic philosopher, mentioned by Diogenes Laertius.

APOLLODORUS of Gela, a Sicilian poet, mentioned by Suidas, who flourished about the end of the fourth and beginning of the third centuries B.C. He wrote comedies, of which a few fragments are preserved.

APOLLODORUS of Lemnos, about 400 B.C., wrote a work on agriculture, cited by Aristotle and Pliny.

APOLLODORUS of Pergamus, a rhetorician, and the instructor of Augustus in oratory. Born 60 B.C.; died A.D. 22. He is mentioned by Suetonius and Tacitus.

APOLLODORUS of Tarsus, a tragic poet, mentioned by Suidas.

APOLLO'NIDES, a Greek physician of the fifth century B.C.

APOLLONIDES, a governor of Argos, under Cassander, in the fourth century B.C.

APOLLONIDES, a citizen of Chios, who was banished to Upper Egypt by Alexander the Great.

APOLLONIDES of Nicæa, a Greek philologist and commentator of the first century B.C.

APOLLONIO, Jacopo, a landscape painter of great merit, a pupil and imitator of the Bassani, born at Bassano in 1586; died in 1638.

APOLLO'NIS or APOLLO'NIA, the wife of Attalus I., king of Pergamus, lived about 220 B.C., and is celebrated on account of the filial love of her four daughters.

APOLLONIUS, the name of a number of Greek physicians, of whom we mention:—Stratonius, of the school of Erasistratus, lived about the third century B.C.—Herophilus, flourished at Alexandria under the Ptolemies.—The Empiric, lived in the second century B.C.—Glaucus, flourished about the same time.—Organicus, supposed by some to be identical with Herophilius.—A. of Prusa, an accoucheur of the same century.—Animal, of the first century B.C.—Ophis, and A. of Tarsus, both of the same century.—A. of Pergamus, a writer on hydrophobia, of the same epoch; and A. of Citium in Cyprus, lived about 70 B.C., and wrote on epilepsy.—J. W. S.

APOLLONIUS, a Roman senator of the second century, who suffered death for having embraced Christianity.

APOLLONIUS, a Greek mosaicist, established at Venice during the 13th century, and employed in the church of San Marco.

APOLLONIUS, a Stoic of Chalcis, summoned to Rome by Antoninus Pius, to superintend the education of his nephew, Marcus Aurelius.

APOLLONIUS, the son of Nestor, of the school of Lysippus of Sicyon, lived between 330 and 300 B.C. He is the sculptor of the celebrated *Belvedere Torso*, which Michel Angelo used to consider superior to all the other relics of antiquity. But for the appearance of the Phidian marbles, brought into light by Lord Elgin, the work of Apollonius would still hold the same pre-eminence in the public estimation.—R. M.

APOLLONIUS of Cyrene, an obscure philosopher of the Megaric school, who lived during the third century B.C.

APOLLONIUS, Dyscolus, a Greek historian and grammarian of Alexandria, who flourished in the second century. His criticism on the veracity of ancient historians has unfortunately been lost; but his philosophy of language is a most interesting work.

APOLLONIUS, Laerinus, a Dutch traveller of the sixteenth century.

APOLLONIUS, Molon, an orator of the first century B.C., noted as the master of Cicero. He afterwards served Julius Cæsar as an interpreter.

APOLLONIUS of Perga, lived at Alexandria, under the

reign of Ptolemy Philopator, from 222 to 205 B.C. Amid that constellation of illustrious geometers, which comprehends the names of Euclid, Archimedes, Apollonius, and Ptolemy, the great writer, whose achievements we shall briefly explain, occupies no second place. Unfortunately, it is of his works only that we can speak; for, concerning the man Apollonius, or any incidents of his life, nothing whatever is known.—I. The distinctive place occupied by Apollonius may be easily defined. Geometry in its largest signification consists of two parts. The FIRST concerns itself with the *measurement* or evaluation of enclosed or finite spaces; a subject of remarkable simplicity, so long as its inquiries are limited to spaces enclosed by *straight* lines, but at once difficult and complex when the bounding lines are *curves*. The glory of having effected the transition from the simple to the arduous class of such problems, belongs unquestionably to Archimedes, whose genius indeed still illumines all this region of inquiry. His memorable discovery of the method of Exhaustions, contains the germ of our potent Infinitesimal Calculus, or at least the fundamental idea of that calculus as it presented itself to the mind of Newton. With this portion of geometrical science, the labours of Apollonius had little to do. But there is a SECOND great division of the subject; and if we do not allege that Apollonius stands towards that division, altogether as Archimedes to the *first*, it is only because it is impossible to forget the *Data* of EUCLID, and those fragments of his treatise on *Porisms*. The large and imposing section of geometrical inquiry now referred to, is that which the Stagyrite must have had in his eye, when he asks (Metaphysics, Book II., chap. 3,) "With what conceptions are mathematicians engrossed, if not such as relate to *order* and *proportion?*" It is occupied not with the measurement of spaces (unless incidentally), but with consideration of the properties of *Form*, as *Form*—with the properties of enclosed spaces, in so far as such properties result from their figure and position; and with no great injustice to the well-known author of the "Elements," this division of the science may rightly be termed "The Geometry of Apollonius." Here also, the acknowledged Head and Leader of future inquiry is pre-eminently distinguished, if not by the inauguration, at least by the confirmation and development of a most fertile and powerful *method*. It is known to every reader of the Elements that geometers often advance to new theorems by starting from bases or truths already demonstrated; which truths they combine by tentative methods, and reach at length the end aimed at. This method the Greeks termed *Synthesis*. But synthesis is a difficult and confined method; permitting little freedom to invention, rightly so called. The honour of suggesting an inverse process—the process called *Analysis*—is attributed to Plato. Geometrical analysis consists in assuming as true, the truth supposed to be true, or assuming as constructed, the problem required to be constructed; and then, by reasoning downwards, in endeavouring to reach some truths already established, or some recognized property. There is no doubt of the vast superiority of this analytic method, or of the amazing freedom within which an expert inquirer feels himself, while he is exercising it. If, from a plain, one is required to ascend to a mountain top, how limited his choice of a pathway—how uncertain the best that he can think of! But, from the top of the mountain, practicable routes may be descried on every side—routes apparently practicable at least,—for in neither case can the adventurer escape deceptions caused by the foreshortenings of perspective. If Plato suggested the process of geometrical analysis, it was reserved for Apollonius to realise it,—to exemplify, in the more arduous regions of inquiry, its consummate freedom, its vast capacity, its power to excite an infinity of *tours de force*. From causes which cannot now be specified, this method was lost for ages. But it ever suggested itself anew—although in modified and comparatively feeble forms—to men of genius; and its late but confirmed triumph over comparatively barren Synthesis, is at the root of the revival, which, in our modern times, is rapidly restoring geometrical methods to their rightful place. It was an intimate sense of the power inherent in analysis, as well as the feeling of its great beauty, that more than justified the emphatic words of CARNOT,—"This is the geometry that was so fertile in the hands of Archimedes, of Hipparchus, of Apollonius; none other was known to Napier, Vieta, Fermat, Descartes, Galileo, Pascal, Huygens, Roberval; and surely a geometry which was cultivated, as if with the force of a predilection, by our Newtons, Halleys, and Maclaurins, cannot be supposed to be without its peculiar advantages."—II. But passing from general considerations, let us glance at the specific works of Apollonius. These were arduous and numerous; but owing to the loss and destruction of monuments of literature and science that accompanied the fall of the Empire, we should have known little of them, unless for the indications contained in those most precious "Collections of Pappus." In the first place, as to his smaller treatises. These, according to Pappus, who has given us the heads of their contents, although in a most enigmatical form, were entitled, "De Sectione Rationis," "De Sectione Spatii," "De Sectione Determinata," "De Tactionibus," "De Inclinationibus," "De Locis Planis." Of these six treatises, in which the great geometer appears to have unfolded all the resources of analysis in the resolution and discovery of problems and theorems, one alone survived the ravages of time, viz. the "Section of Ratio," a translation of which from an Arabic manuscript we owe to our admirable Halley. The hints given by Pappus, however, have enabled skilful men so far to recover the others, that we may safely account ourselves to be in possession of most of the methods of Apollonius. The treatise on "Plani Loci" was, after the failure of many previous geometers,—amongst whom we must place even Fermat,—ultimately reproduced by Robert Simson of Glasgow, in a work that will ever be accounted a model of geometrical rigour and elegance. The character and contents of the "Section of Space" were divined by Halley. The "Determinate Section" was revived also by Simson. The two books on Inclinations we owe anew to Marinus Ghetaldus; and the two books on Tangencies, to Vieta, Ghetaldus, and Anderson of Aberdeen. Several of these treatises were published in English by the late Mr. Lawson. Whoever refers to the scantiness and obscurity of those hints of Pappus which led to so successful a reconstruction of the works of Apollonius, will not consider it inappropriate to recall the triumphs of the modern comparative anatomist, which, through effect of determinate laws, have enabled him to reconstruct out of a few scattered bones, races of animals that for ages have been extinct. But the grand production of the ancient geometer is unquestionably his "Conic Sections," a work in eight books, which we may venture to say are now possessed by us, almost if not wholly, in their original purity and completeness. Our magnificent edition of the Conics, printed by the liberality of Oxford, is one of the greatest of those achievements which make science so profound a debtor to Dr. Halley. The first four books are given in their original form, accompanied by a Latin equivalent; three are translated from an Arabic manuscript; and the eighth as it was restored after Pappus, by the unsurpassed sagacity of the editor. It were not easy to overrate the merits of this memorable work. Not only is every logical geometrical artifice, known until quite modern times, developed and employed in it, but that remarkable power of generalization—of finding his way from single propositions towards new and large fields of thought—which pre-eminently distinguished Apollonius, inspires it all. In the first four books all the finest properties of conics are brought out with the penetration, and co-ordinated with the skill of a master. In the third book, for instance, we find a proposition that is in reality the basis of the modern theory of reciprocal polars—the proposition, viz.:—"If, from the points of meeting of two tangents to a conic section, a transverse be drawn cutting the curve in *two* points, and the chord joining the points of contact of the two tangents in a *third* point, then this third point and the point at which the two tangents meet, will be harmonic conjugates, in reference to the first *two* points." It is in the fifth book, however, that the genius of Apollonius chiefly appears. In that book, for the first time, we find researches concerning *Maxima* and *Minima*; and no initiated reader can fail to detect the germ of our modern theory of centres of osculation, and therefore of a perfect determination of the evolute of a conic.—Our space limits us to one general reflection. It were vain, of course, to expect, in the Greek geometry, resources in any way comparable to those of the science in the posture it has assumed since the times of Carnot and Monge. At length its procedures have escaped all limitation; so soon as one new property of figurate space is established, we can discern that property penetrating a wide range of forms, modified by fixed laws. Pure geometry, indeed, which has nothing of the obscurity of the algebraic methods of the middle ages, now surpasses them in facility and generality. Nevertheless, the *rudiments* of the greater part of these recent and

most potent methods, are found amid the writings of such men as Apollonius; and the great historic task remains, to detect and scrutinize these rudiments, and to track that flow of thought which, notwithstanding breaks and large and dreary spaces of barrenness, is yet continuous, and unites an Apollonius with a Monge. The opportunity is clear. The important task may be accomplished by whomsoever, with the requisite acuteness and knowledge, shall—mainly on the ground of those precious fragments, by Robert Simson, now resting in unread manuscript in the library of the university of Glasgow—have the courage to occupy some years of his life in preparing a new and adequate edition of Pappus.—J. P. N.

APOLLONIUS OF RHODES, a Greek poet, who was born in Alexandria about 237 B.C., fled, to avoid a persecution, to Rhodes, where he completed his epic poem on the Argonauts, but was recalled in his old age to Alexandria, where he became librarian to the museum, and died about 186 B.C.

APOLLONIUS THE SOPHIST, an Alexandrian lexicographer, who lived in the reign of Augustus.

APOLLONIUS OF TRALLES, a Greek sculptor of the Rhodian school, who, with Tauriscus, executed the colossal group of Amphion and Zethus, now existing at Naples, and known as the *Toro Farnese*. At the time of Pliny this group was in Rome. Apollonius is said to have lived about 184 B.C.—R. M.

APOLLONIUS OF TYANA, a mystic of antiquity, concerning whose life and doctrine the greatest uncertainty prevails, and whose very existence has been called in question. The following facts are all that can be disentangled from the web of mythology and fiction in which the career of this remarkable thinker has been enveloped. He was born about 4 B.C. at Tyana, a city of Cappadocia, his birth being, according to tradition, accompanied by various prodigies. His education was at first committed to Euthydemus, a rhetorician of Tarsus; but, disgusted with the laxity of morals prevalent in that city, he removed to Aege, and there made himself acquainted with the tenets of the leading philosophical schools of Greece. He devoted himself finally to the Pythagorean doctrines, renounced all the pleasures of sense, and distributed his patrimony among his relatives. He now travelled about the country, instructing the people, reforming public morals, and restoring the Greek religion to its original purity. He is next said to have visited Babylonia, Parthia, and India. We next find him in Asia Minor, exhorting the people to virtue and philosophy. He visited Rome during the reign of Nero, being actuated with the desire of seeing "what sort of a beast a tyrant was." He next travelled in Spain, Africa, Sicily, and in Egypt, where he became acquainted with Vespasian, who placed the greatest confidence in his advice and predictions. He visited Upper Egypt and Ethiopia, and on his return met, by invitation, with the Emperor Titus in Cilicia. On the accession of Domitian he ceased to enjoy the imperial favour, and became involved in a conspiracy against the tyrant, who issued orders for his arrest. Apollonius voluntarily repaired to Rome, confuted his accusers, and is said, after his acquittal, to have returned by magical means to Greece, and afterwards, whilst lecturing at Ephesus, to have announced to his audience the assassination of Domitian, which was at that moment happening at Rome. He died, it is said, about A.D. 97. His earliest biographer was Philostratus, who lived in the reign of Septimius Severus. Apollonius laid very little weight on the scientific doctrines of Pythagoras, turning his attention exclusively to morals and religion. He was probably a wise and virtuous man, whose earnestness, bordering perhaps upon fanaticism, attracted general attention, and made him the subject of innumerable fables.—J. W. S.

APOLLONIUS, WILHELM, a Dutch reformed theologian of Zeeland, who lived in the seventeenth century, and is chiefly known from his controversy with Wedel, on the power of government in ecclesiastical affairs.

APOLLOPHANES, a Greek comic dramatist, who lived about 400 B.C.

APOLLOPHANES, physician to Antiochus Soter, lived about the middle of the third century.

APOLLOS, born at Alexandria, and descended from Jewish parents, was a man of great eloquence, and thoroughly versed in the Old Testament scriptures. At first he was only acquainted with the baptism of John; and having come to Ephesus, he began to teach the things of the Lord. His zeal and ability attracted the notice of Aquila and Priscilla, who instructed him more fully in the doctrines of the gospel. He now became desirous of proceeding to Achaia; and having obtained letters of introduction to the brethren there, he was hailed as a valuable accession to their cause, and laboured among them with distinguished ability and success. He was a powerful preacher; and in consequence of his extensive acquaintance with the Old Testament, he was particularly successful in convincing the Jews that Jesus was the Messiah. At Corinth, he watered the seed which had been sown by Paul; his eloquence was so attractive, that a numerous party became his special adherents, as there were others who named themselves after Paul and Cephas. On account of the unhappy divisions which thus arose, Apollos left Corinth, and returned to Ephesus; and it was probably from him that Paul received his first accounts of what was transpiring in Achaia. The contentions at Corinth, though relating to themselves, had no effect upon the friendship of the two preachers; for, when Apollos was altogether averse to return to that scene of labour, though he was so much admired there, Paul, with an entire freedom from the meanness of jealousy, used every persuasion to induce him to go back. He retired, however, for a time to Crete, carrying with him a recommendation from Paul to Titus; and it is the opinion of Jerome, that, after the divisions at Corinth were healed, he returned to that city, and laboured in preaching the gospel.—W. L.

APONO, PETER OF. See ABONO.

APOSTOLI, FRANCESCO, a Venetian author, was born in 1746, and died in 1816, having spent the latter part of his life in the position of a police agent.

APOSTOLI, GIOVANNI FRANCESCO, an Italian poet of Montferrat, who wrote chiefly in the Latin language. He lived in the latter part of the sixteenth century, became professor of "humanity" (classical literature) at Casale, and was admitted a member of the academy *degl Illustrati* of that town.

APOSTOLI, PIETRO (or PEDRO DE LOS APOSTOLOS), an Italian Carmelite of the sixteenth century.

APOSTOLI, PIETRO FRANCESCO DEGLI, an Italian theologian of Novara, who lived about A.D. 1650, and was much celebrated as a preacher.

APOSTOLIUS, ARISTOBULUS, an unimportant Greek poet of the fifteenth century.

APOSTOLIUS, MICHAEL, a divine and rhetorician, one of the Greeks who fled to Italy on the taking of Constantinople in 1423. He was at first patronized by Cardinal Bessarion, but having offended this dignitary by a controversial essay on the respective merits of Aristotle and Plato, he repaired to Crete, where he died in 1480.

APOSTOOL, SAMUEL, a Dutch theologian of the 17th century, a leader of the more acrimonious party among the anabaptists.

APPEL, JACOB, a Dutch portrait and landscape painter, who followed the style of Tempesta. Born at Amsterdam in 1680; died 1751.

APPELMAN, BERNARDT (HECTOR), a Dutch landscape painter of the seventeenth century,—a native of the Hague.

APPENDINI, FRANCESCO MARIA, an Italian linguist, historian, and critic, of Pririne in Turin, afterwards professor of the new college of Ragusa, lived from 1768 to 1837.

APPERLEY, CHARLES JAMES (Nimrod), a writer on various sporting subjects, was born at Plasgronow in Denbighshire in 1777. He was educated at Rugby, served for some time in the army, and finally settled as a gentleman-farmer, devoting his time to fox-hunting. He wrote for the "Sporting Magazine," but becoming embarrassed in circumstances, he withdrew to France. He is the author of "Nimrod's Hunting Tours," 1835; "The Life of the late John Myttin, Esq.," 1837; "The Chase, the Turf, and the Road," 1837; "Nimrod's Northern Tour," &c., 1838; "Sporting by Nimrod," 1840; "The Horse and the Hound," 1842; "Nimrod Abroad," &c., which have had a wide circulation. Apperley died in 1843.—J. W. S.

APPERT, BENJAMIN-NICHOLAS MARIE, born at Paris in 1797, early devoted himself to the cause of education. When only sixteen, he was appointed an assistant sub-professor in the school of design; but a few years afterwards, he conceived the project of instituting a system of mutual education among those classes whose circumstances placed them in a great measure beyond the reach of the ordinary means of instruction. His efforts met with distinguished success. A vast number of military schools were established, and in the course of two or three years, more than one hundred thousand persons in the army had learnt

to read and write. He subsequently extended his scheme to the prisons of France, in which he was aided by the Duc d'Angoulême. In 1846 he visited the various hospitals and prisons in Belgium, Prussia, Germany, and Austria, and afterwards published the results of his observations.—F.

APPERT, François, brother of the preceding, discovered a mode of preserving animal and vegetable substances for human food, which he describes in his treatise, "L'art de conserver toutes les substances animales et végétales," Paris, 1831.

APPIANI, Andrea, the greatest Italian painter of modern times, was born at Monza, near Milan, in 1754. Already, at an early age, he distinguished himself as a designer of incomparable grace, and was soon called fully to display his talents in some frescos intrusted to him. The success of his first productions having been immense, he was directly afterwards called upon to paint the cupola of Santa Maria di San Celso at Milan. He carried out this work in a manner little dreamt of since the splendid era of the fifteenth and sixteenth centuries. He was unanimously styled the Modern Raphael, and was beset, from every quarter, with requests to execute works. However, with the exception of an excursion to Rome, he preferred remaining at Milan, where he executed a great number of works for churches, for private and public palaces, and especially for those of the court. On the occasion of a Napoleonic fête, he was called upon to decorate a triumphal arch, which he did in the most astonishingly short time, and with a skill almost without parallel, by a series of battles painted in distemper, in the chiaro-scuro style. The fête finished, the temporary structure of the arch was removed, and the twenty-four subjects painted for it by Appiani were taken care of by the Academy, and eventually published in prints executed by the first engravers of Italy, who vied also for the honour of illustrating his more important productions. Beloved by his fellow-citizens, he was not overlooked by the governative powers. Napoleon appointed him his painter, and conferred on him the cross of the Legion of Honour, and that of the Iron Crown, besides granting him an annual pension. He was made member of the Institute, and almost all the important academies of Italy and France. He died in 1818.—R. M.

* APPIANI, Andrea, of Milan, grandson of the preceding, a living artist of great merit. He studied under the celebrated Hayez, and distinguished himself in several of the exhibitions both in his native country and abroad.

APPIANI, Francesco, a painter of Ancona, born in 1702, one of whose finest pictures, representing the death of St. Dominic, was executed for Pope Benedict XIII. He continued to paint at the advanced age of ninety, and died in 1792.

APPIANO, the name of a family, the members of which possessed sovereign authority in Pisa and in the island of Elba, from the fourteenth to the seventeenth century. The founder of the dynasty was Vanni d'Appiano, a man of humble birth, and a native of the village of Appiano, who, having established himself in Pisa, became a member of the Guelph faction, known as the Bergolini, and opposed to the Guibeline faction of the Raspanti. When Charles IV. of Germany returned to Pisa from Rome in 1355, a fire which took place in the palace was represented as the work of Vanni and his party, and the charge being believed by the emperor, Vanni suffered death. Jacopo d'Appiano, on the death of his father Vanni, succeeded to his authority with the party he had supported, became secretary to Pietro Gambacorti, who in 1369 was proclaimed captain-general of the community of Pisa, and whom in 1392 he contrived to supplant and put to death. Jacopo himself died in 1398, at an advanced age, and was succeeded in the sovereignty of Pisa by his son, Gherardo d'Appiano, who sold Pisa to the duke of Milan for 200,000 gold florins, and the sovereignty of the town and district of Piombino, and of the islands of Elba, Pianosa, and Montechristo, and who took possession of his new principality in 1399. Gherardo, the first sovereign of Piombino, died in 1405, and was succeeded by his son Jacopo II., d'Appiano, who having died in 1440, without issue, was succeeded by Count Rinaldo Orsino, the husband of Jacopo's sister, and who died of the plague in 1450. His successor, Emmanuello d'Appiano, being strongly supported, obtained possession of Piombino and its dependencies from the relatives of Orsino, and dying in 1457, left his territories to Jacopo III., d'Appiano. This prince, by his arbitrary proceedings, gave great offence to his people. A conspiracy was formed against him, which, however, failed; but was followed by an attack from the troops of the duke of Milan, although with no better success. In 1465 he made an arrangement with Ferdinand, king of Naples, and became entitled to assume the royal coat-of-arms of Naples, and to add the name of Arragon to that of Appiano. He died in 1474, and was succeeded by his son, Jacopo IV., d'Appiano d'Arragona, who was a good prince, and restored to his people those privileges of which his father had deprived them. His reign, however, was much disturbed by disputes with the pope, and his territories were invaded by Cæsar Borgia, who placed a garrison in Piombino; but Jacopo, after an appeal to the Emperor Maximilian I., was reinstated in his dominions amid the rejoicings of his people in 1503. He died eight years afterwards, and was succeeded by his son, Jacopo V., d'Appiano d'Arragona, who, in 1520, obtained from the Emperor Charles V. a renewal of the investiture of his principality, and the addition of the imperial eagle in his armorial bearings. From 1539, for some years his territories were threatened by the celebrated Barbarossa, when it was necessary for the duke of Tuscany to aid Jacopo in protecting his state. Jacopo died in 1545, and was succeeded by his son, under the title of Jacopo VI., d'Appiano d'Arragona, who, during his minority, was under the guardianship of Charles V., and had nearly been deprived of his territories by Cosmo, duke of Tuscany, but took possession of his patrimony in 1559, much to the joy of the people, who were weary of foreign dominion. At his death in 1585, he left the sovereignty to his natural son, Alessandro d'Appiano, whose tyrannical conduct led to his assassination in 1589. He was succeeded by his son, Jacopo VII., d'Appiano, the last of the family who held the sovereignty, and who died in 1600, without issue.—F.

APPIANO, Nicola, an Italian painter of the fifteenth century, and one of the pupils of Lionardo da Vinci.

APPIANO, Paolo Antonio, an eloquent jesuit preacher, born at Ascoli in 1639, and author of a variety of historical works. He died at Rome in 1709.

APPIANUS, the author of a Roman history in Greek, was, as he himself tells us, an Alexandrian. He attained the highest position in his native place, and afterwards went to Rome, where he acted as an advocate in the courts of the emperors. Through the urgent solicitation of the orator Fronto, who was his close friend, Appian obtained the office of procurator from the Emperor Antoninus Pius. It is not known what province it was of which he was made procurator; but we gather from Fronto's letter of application, that Appian was considerably advanced in years when he got the appointment, and that he sought it not from motives of ambition or for the sake of money, but that he might spend his remaining years in dignity. The history of Appian was divided into twenty-four books, of which only eleven have come down to us, along with fragments of some of the others. Appian grouped his facts, not according to chronological order, but according as they referred to particular nations. Thus one book narrated the transactions of the Romans with the Gauls, another with the Spaniards, and another with the Sicilians, while a few books discuss particular wars; one, for instance, being devoted to the Mithridatic, and nine to the civil wars. Appian does not stand high as a historian. His work is a mere compilation, not always very carefully executed; but it has become valuable on account of the loss of some of those books from which he has drawn his materials.—J. D.

APPIUS CLAUDIUS, the name of a patrician family of great celebrity in the annals of ancient Rome, the founder of which was Appius Claudius Sabinus Regillensis, who was by birth a Sabine, and came to Rome A.U.C. 250, with a great number of adherents under his command, by whom new territories were acquired on the Anio, and a new tribe formed, to which the title of *Claudia Gens* was given, after the name of its originator. Appius Claudius became consul A.U.C. 259 (482 B.C.), and distinguished himself by his zealous support of the patrician order against the plebeians. His son of the same name lived in the second half of the fifth century B.C., and became consul in 471. He inherited the prejudices of his father against the common people, and made himself so unpopular, that in the war he conducted against the Volsci, A.U.C. 283, the Roman army suffered themselves to be defeated, to show their dislike to their general. His brother, Caius Claudius Appius, was consul 460 B.C.; and although, like his family, he resisted the encroachments of the plebeians, he was nevertheless a man of great moderation. His colleague was the famous Cincinnatus. —Appius Claudius Crassinus, became consul 451 B.C., in

the year of Rome 303; and notwithstanding his strong aristocratic prejudices, he gave his support to the popular measure of creating the Decemviri, of whom he was appointed one. His tyrannical conduct, however, produced great commotions in Rome; and his attempt upon the chastity of Virginia, the daughter of the centurion L. Virginius, so incensed the army, that he was arrested and thrown into prison, where, according to Livy, he destroyed himself, or, according to Dionysius Halicarnassus, was put to death by order of the tribunes.—Appius Claudius Cæcus was elected censor A.U.C. 442, and rendered his period of office memorable by constructing the aqueducts of Rome and the Appian way, or *Regina Viarum*. He triumphed over the Samnites in two successive campaigns; and in his old age gained the surname of Cæcus, from having become blind. Cicero pronounces a high encomium upon the patriotism with which he exerted himself, although suffering from age and blindness, to prevent the senate from granting to Pyrrhus, king of Epirus, a peace which would have been dishonourable to the Roman name. —(Cic. *Tusc. Disp. de Animi Perturbationibus; De Senectute; Cato Major;* Livy, iii. 33, &c.)—F.

* APPLEGATH, Augustus, famous for his inventions in the art of printing, was born in 1790, at Mile-end, near London, and was educated at Dr. Wanostrocht's, Alfred house, Camberwell. He became partner with his brother-in-law, Edward Cowper, late professor of mechanics in King's college. When associated with that gentleman, Mr. Applegath made the machine for stereoplates in 1816, and the type perfecting machine in 1818; and when the great attempt was made, in 1816–20, by the Bank of England to prevent the forgery of their notes, Mr. Applegath invented and took a patent in 1818 for the plan adopted. When Mr. Cowper retired in 1820, the subject of our notice pursued his inquiries alone, and made improvements in the perfecting machine, and contrived several new machines for the *Morning Herald* and *St. James' Chronicle*, which were patented in 1821, 1822, and 1824. In 1826 he made the machine for the *Times*, known by the name of the "four feeder," and also several machines for the imperial card factory in Russia, and many machines both for block and plate in silk printing. In 1846 he devised the rotary vertical machines, which have printed the *Times* ever since at 12,000 and 13,500 impressions per hour, and has just completed a ten feeder for the service of the *Penny Standard*. He is now engaged in several machines for printing in colours, from the largest handbill down to a perfumer's label, one of which produces the picture on coloured cards at one operation. Mr. Applegath considers himself only a tyro in comparison with the wide field yet remaining unoccupied.

APPLETON, Commodore, an English admiral in the time of the Commonwealth, who was celebrated for having fought a desperate battle with the Dutch fleet under Van Galen, in the harbour of Leghorn, in 1652.

APPLETON, Jesse, an American divine, born at New Ipswich, U.S., 1772, who in 1797 became pastor of the church at Hampton in New Hampshire; and in 1807 was appointed president of Bowdoin college in the state of Maine, where he died in 1819. A collected edition of his works was published at Andover in 1837.

APPONY, Anton Rodolphus, Count d', an Austrian diplomatist, born in 1782, who was successively ambassador at Florence, Rome, London, and Paris, where he exercised his diplomatic functions for many years.

APPULEIUS, Lucius, a Roman ambassador, sent with C. Petronius into Asia, 156 B.C., to inquire into the origin of the hostility between Attalus, king of Pergamus, and Prusias, king of Bithynia.

APPULEIUS, Marcus, a Roman who in 44 B.C. was quæstor, probably in some part of Asia Minor, and gave his support to Brutus after the death of Julius Cæsar.

APPULEIUS, Sextus, a Roman consul in 29 B.C., and subsequently proconsul in Spain, for a victory in which country he had a triumph in 26 B.C.

APPULEIUS, Sextus, a Roman, who was elevated to the consulship in A.D. 14, the year of the death of Augustus, and who, with Sextus Pompeius, was among the first who took the oath of allegiance to Tiberius.

APPULEIUS, a native of Madaura in Africa, flourished in the reign of the Antonines, and is reckoned by some as the most original philosopher of the second century. He received the rudiments of his education in Carthage, removed afterwards to Athens, where he became enamoured of the Platonic philosophy, and he seems likewise to have studied at Rome. His delight in observing the various characters of men, led him to spend a great deal of time in adventures and travels; and after thus visiting many parts of Italy, Greece, and Asia, he settled in his native country, where, especially at Carthage, he received many public honours, and became illustrious as a philosopher and litterateur. Several of the works of Appuleius have come down to us, some of them on philosophical subjects. The work by which he is best known, and which was most probably his latest, is his "Metamorphoses," often styled the Golden Ass. This strange book is a humorous romance, picturing in very strong and vivid colours the prevalent magical delusions, and the utter licentiousness of the times. Some have absurdly supposed an allegorical meaning to underlie the work; but there can be little doubt that Appuleius simply describes what he had seen or heard of during the course of his adventures. Appuleius shows extraordinary mastery over the Latin language. His descriptions are most precise, while they are given with great spirit and vividness. The book abounds in wit and humour, is always lively and sparkling, never wearies, and has some passages of great force, eloquence, and thoughtfulness.—J. D.

APRAXIN, a distinguished Russian family bore this name:—Theodor Matvayevich Apraxin was born in 1671, and in 1710 was elevated to the dignity of count of the Russian empire, and privy councillor. After the death, in 1682, of the Czar Theodor, he became the favourite of Peter the Great, and co-operated with that celebrated monarch in all his great projects, and especially in those relating to the Russian navy. In 1692 he was appointed governor of Archangel; in 1700 he became governor of Azov; and in 1717 he held the dignity of president of the college of the admiralty, with the titles of general, admiral, and senator. During his life, which terminated in 1728, he distinguished himself in the naval and military service of his country, retaining at once the favour of the czar, and great popularity among his contemporaries. His brother, Peter Matvayevich Apraxin, served in the Russian army under Peter the Great, and died in 1720. Count Stepan Theodorovich Apraxin was born in 1702, entered the army at the age of seventeen, and advanced rapidly through the various stages of military rank, to that of field-marshal in 1756. In the campaign of 1737 he served against the Turks, and was present at the storming of Ockzakow; at the conclusion of the war he had the command of the Russian army in Astrakhan; in 1742 he was ambassador to the Persian court; and in 1757 he had the chief command of the Russian army intended to act against Frederick the Great. Died in 1758.—F.

APREECE, AP RHYS or RHESE, John, a Welsh antiquarian, born early in the 16th century. In 1574 he graduated in civil law at Oxford. His works are all connected with the antiquities of his native country; perhaps the most interesting of them is his "Defensio Regis Arthuri," in which he attempts to prove the historical verity of the life and exploits of King Arthur.—J. B.

APRES DE MANNEVILLETTE, Jean Baptiste Nicolas Denis d', was an eminent French hydrographer, born at Havre in 1707, who devoted himself during several voyages to the improvement of the charts necessary to navigation, in which, by the accuracy of his scientific surveys and observations, he did vast service to mercantile and naval enterprise. His great work, consisting of numerous charts and memoirs, and styled "Le Neptune Oriental," appeared in 1745. He is said to have been the first navigator who carried into effect Halley's suggestion of determining the longitude by the observation of lunar distances; and to have been the first French seaman who explored the route pursued by Boscawen in 1748, through the Archipelago north-east of Madagascar. He died in 1780.—F.

APRIES, a king of Egypt, son of Psammuthis, who is apparently the Pharaoh-Hophra of the scriptures, in whose reign Jerusalem was taken by Nebuchadnezzar, 586 B.C.

APRONIUS, Lucius, a Roman eques, who in A.D. 8 was consul suffectus. In A.D. 14 he served under Drusus in Pannonia, on occasion of his mission to the revolted legions; subsequently he was a general of the army of Germanicus, and obtained a triumph for his military services. In A.D. 20 he succeeded Furius Camillus as proconsul of Africa; and in A.D. 28 was proprætor of Lower Germany, where he is supposed to have fallen in a battle with Frisians. His son, Lucius Apronius Cæsianus, was elected consul with Caligula, A.D. 39.—F.

APROSIO, Luigi or Angelico, a learned monk of the order of St. Augustine, born at Ventimiglia, in Liguria, in 1607. After inhabiting in succession many different monasteries, he established himself at his native place, where he became vicar-general of the Inquisition, and founded a library celebrated as the Bibliotheca Aprosiana. He wrote a great variety of works, but under an assumed name; and died in 1681.—F.

APSHOVEN or ABTSHOVEN, Theodosius, a Flemish painter of landscape, interiors, and still life, of the seventeenth century. He was pupil of David Teniers.

APSINES, a rhetorician, a native of Gadara in Phœnicia, who flourished during the reign of Maximin. He enjoyed a high reputation at Athens as a teacher of eloquence. There are extant two treatises on rhetoric, which are ascribed to him, and are published in the "Rhetores Græci, Venet.," 1508.

APSLEY, Sir Allen, born about the year 1615, acted a distinguished part on the Royalist side during the civil wars, but is better known for his connection with his brother-in-law, the famous Colonel Hutchison, who protected him during the ascendancy of the Commonwealth. He died in 1683, leaving a poem entitled "Order and Disorder, or the world made and undone, being meditations upon the creation and the fall, as it is recorded in the beginning of Genesis," London, 1679.—J. B.

APSYRTUS or ABSYRTUS, a celebrated veterinary surgeon, born at Prusa or Nicomedia, in Bithynia. He wrote several works, of which, however, only a few extracts remain, preserved in the Greek collection of writers on veterinary surgery, made by order of the Emperor Constantine Porphyrogenitus, A.D. 945–59. It is interesting to know, that among the diseases mentioned by this ancient writer, is that of glanders, which Lafosse and others have supposed to be a comparatively modern disease, but which Apsyrtus clearly describes.—F.

APTHORP, Eustace, a native of New England, but educated at Cambridge. He spent some time as a missionary at Massachusetts, but returned to England, and became vicar of Croydon in 1765, rector of St. Mary-le-Bow in 1778, and, in 1793, prebend of Finsbury in St. Paul's cathedral. He died in 1816. He published several sermons.—J. B., O.

APULEIUS, L. Cæcilius Minutianus, a Latin grammarian, author of a work, "De Orthographia," first published by A. Mai, Rome, 1823.

APULEIUS, a Latin naturalist, known as Apuleius Platonicus, and also as Lucius Apuleius Barbarus, is the author of a work on plants, entitled "Herbarium" or "De Medicaminibus Herbarum." It consists of 128 chapters, each descriptive of a single plant. The first edition of this work, which is supposed to belong to the fourth century, was printed at Rome about the year 1480.—J. S., G.

AQUÆUS, Stephanus, the Latin name of Etienne de l'Aigue, a French writer, born either at Beauvais or Bruges. His principal performance, a worthless commentary on Pliny, was published at Paris in 1530.

AQUAPONTANUS (Bridgewater), Johannes, an English jesuit, born at York at the end of the sixteenth century, was rector of a college at Lincoln; then betook himself to Rheims, and wrote some tracts against the Anglican church.

AQUARIUS, Matthias, a writer on the Aristotelian and scholastic philosophy, belonged to the order of St. Dominic, was professor of theology at Turin, Venice, Milan, Naples, and Rome, and died at Naples in 1591.

AQUAVIVA, Andrea Matteo. See Acquaviva.

AQUAVIVA, Belizarius. See Acquaviva.

AQUAVIVA, Claudius, a famous general of the order of the jesuits, promoted to that rank in 1581; took part in the strife about the heresy of Molina, and died in 1615.

AQUAVIVA, Octavius, made a cardinal in 1591, and afterwards archbishop of Naples, was devoted to the study of Aquinas, and made an abridgment of his Summa. Died in 1612.

AQUILA (Ἀκύλας), a celebrated Jewish proselyte, author of a Greek version of the Old Testament, was, according to Epiphanius, a native of Sinope, and a relative of the Emperor Hadrian, who employed him to superintend the erection of the city Ælia Capitolina, on the site of Jerusalem. Here he was brought under the influence of Christianity and converted from paganism; but continuing to practise astrology, he was cut off from the communion of the Christian church, and went over to the Jews as a proselyte. To recommend himself to the Hellenist churches, he translated the Old Testament into Greek, avoiding, as he pretended, the errors of the Septuagint, and rendering with the most literal fidelity the Hebrew text. His version, of which only a few specimens are extant, was adopted in all the synagogues.—J. S. G.

AQUILA, a Roman rhetorician of the fourth century.

AQUILA, Caspar, a distinguished disciple and coadjutor of Luther. He was born at Augsburg in 1488, of the family of Adler (eagle), and after studying in that city in the Gymnasium of Ulm, and in Italy, he was, first a preacher in Bern, and then, in 1515, military chaplain to the Imperial General Francis von Sickingen. When Luther commenced his great movement, Aquila threw himself into it with much ardour, and preached so warmly in support of it in the neighbourhood of Augsburg, that he was apprehended by order of Stadion, bishop of that city, and cast into prison, from which he was only released by the intercession of Queen Isabella of Denmark, the emperor's sister. In 1520 he visited Luther at Wittemberg, and soon after re-entered the service of Francis von Sickingen, in the capacity of tutor to his sons. When in the castle of Ebernburg with his charge, he narrowly escaped death at the hands of the garrison. For refusing to comply with the foolish request of the soldiers to baptize one of their cannon, they seized the conscientious tutor, tumbling him into the mouth of a mortar, and made repeated attempts to fire him off like a bullet from the top of the walls. Providentially the powder was damp, and he was at length rescued from his strange and perilous position by one of the officers. Having returned to Wittemberg in 1524, he was one of Luther's assistants in his great work of Bible translation. In 1527 he was recommended to the pastorate of Saalfeld, where he was advanced to be superintendent in the following year, and signalized himself by his zeal and prudence in the diffusion of the resuscitated gospel. When the troubles of the *Interim* broke out, he wrote against it so warmly that the Emperor Charles V. set a price of 4000 or 5000 gulden upon his head. He found refuge at Rudolstadt, in the hospitable castle of the duchess of Schwarzburg. In 1550, when the danger was over, he was made dean of Schmalkald; and in 1552 returned to his former office at Saalfeld, where he died 12th November, 1560. He was zealous in opposing what he considered to be the dangerous corruptions of Lutheran doctrine, which crept in under the influence of Melancthon after the death of Luther. He was one of forty-six theologians who supplicated the elector, John Frederick II., and the other evangelical princes and states, in 1560, to call a free and lawful synod for the purpose of restraining and purging out these alleged corruptions. The best known of his writings, which were all in German, were his "Christliche Erklarung des Kleiner Katechismus," Augsburg, 1538: and "Fragstücke der ganzen Christlichen Lehre," 1547.—P. L.

AQUILA, John dell', an Italian physician, died in 1510.

AQUILA, Julius, a Roman jurist of the fifth century.

AQUILA, Serafino dell', an Italian poet, so called from his having been born at Aquila, a city in the province of Abruzzo, enjoyed a great reputation as a sonneteer, and also as an improvisatore, in the second half of the fifteenth century. He died at Rome on the 10th August, 1500.

AQUILANUS, Sebastianus or Sebastiano dell'Aquila, an Italian physician, born at Aquila, was a Galenist, and professed medicine at Ferrara in 1495. In his treatise, "De Morbo Gallico," he recommends the use of mercury. Died in 1513.

AQUILIUS, Gallus, a Roman jurist, tribune of the people under the consulship of Pompey, and afterwards quæstor along with Cicero, lived in the last half of the century before Christ. He is the author of a famous statute, "De dolo malo."

AQUILIUS, Henricus, a Belgian writer, author of a valuable work on the history of the duchy of Gelders, lived about the middle of the sixteenth century.

AQUILIUS, Manius, a Roman consul, concluded the war with Aristonicus, son of Eumenes, king of Pergamus, in 129 B.C. Three years later, he was accused of malversation by P. Lentulus, but escaped condemnation by bribing his judges.

AQUILIUS, Manius, consul with Marius in A.D. 101, repressed a revolt of the slaves of Sicily, and was honoured on his return with an ovation; but, two years later, he was charged with malversation, and it required all the eloquence of Marcus Antonius to procure his acquittal. Afterwards proconsul in Asia Minor, he was taken prisoner by Mithridates V., and put to death by having molten gold poured down his throat.—J. S., G.

AQUILIUS, Sabinus, a Roman jurist of the third century,

called the CATO of his age, was consul in 214 and again in 216. He was banished by Heliogabalus.

AQUIN, LOUIS CLAUDE D', was born at Paris in 1694. His playing on the harpsichord, when he was but six years old, was so remarkable, as to attract the attention and patronage of the king, Louis XIV. When he was still a child, while only in his twelfth year, he played the organ in the Sainte Chapelle in Paris. In 1727 he was appointed organist of the church of St. Paul in that city. He was almost equally precocious as a composer and as an executant, and his productions, though but extremely few of them were printed, are very voluminous; they consist of motets, cantatas, portions of operas, sinfonias for the organ, and an extensive variety of trios, fugues, and other instrumental pieces, the majority of which are preserved in the libraries of his native city. Manpurg includes his name in the list of thirty-three musicians of different countries, who were, in 1755, eminent performers on the organ and harpsichord, and able writers for those instruments. Handel visited Paris expressly for the purpose of hearing him play, and said of him, "He is the only one whom the fashionable mania has not corrupted, and who preserves the true majesty of the organ." He died at the age of seventy-eight, in the year 1772.—G. A. M.

AQUIN, PHILLIPE D', or AQUINAS, PHILLIPUS D', a Jewish rabbi, converted to Christianity at Aquino in Naples, taught Hebrew at Paris, and was appointed professor at the college of France by Louis XIII. His works are numerous. Died at Paris in 1650.

AQUIN DE CHATEAU-LION, PIERRE LOUIS, a French poet and critic, son of Louis Claude d'Aquin, died in 1797.

AQUINAS or D'AQUINS, THOMAS, called "The Angelic Doctor," was the most eminent scholastic of his age. He was descended from the noble and powerful family of Aquins. The year of his birth is not ascertained, but it was either in 1224, 1227, or the two intervening years. His father, Randulf or Rodolf, had several children, of whom he was the youngest. At the age of five he was sent to the monastery of Monte Cassino, whence he repaired in his eleventh year to the new university of Naples, founded by Frederick II. in 1224. Here he continued, engaged in acts of religious devotion and in philosophical studies, till he was seventeen, when he became a Dominican. But his family were averse to his entering the monastic profession, and endeavoured to rescue him from its grasp. Hence the Dominicans removed him from Italy, and were conducting him to France, when his two brothers, who were serving in the armies of Tuscany, brought him back as a prisoner to the paternal castle of Aquins. Here he spent two years in confinement, exposed to the solicitations of his mother and sisters, and to the stronger importunities of his military brothers, who also introduced a beautiful courtesan into his chamber to tempt him. It is related, that when on the point of yielding to the solicitations of the female, he suddenly resolved to expel her from his presence, and, for this purpose, snatched a burning brand. Falling down before the mark of the cross which the brand had impressed on the floor, he repeated his vows of chastity and prayers for grace. After this trial, his mother yielded to his strong determination, and favoured his escape from durance. But the command of Frederick II. caused his release. He was placed under the care of Albert the Great of Cologne, the most renowned of the Dominicans at that time, and soon made great progress under his tuition. It is said that his taciturnity, together with his large fame, procured him among his fellow-students the appellation of the "Dumb Ox of Sicily." When his preceptor was appointed to occupy the chair of theology for three years in the college of St. James at Paris, Aquinas accompanied him, returning with him to Cologne, where he remained till 1253 and was ordained priest. Having returned to Paris in that year, he began lectures on "The Book of Sentences" of Peter Lombard, and gradually attracted the notice of the great and learned. In 1261 he was summoned to Rome by Urban IV., and lectured there for several years. Nor were his lectures confined to Rome; for he visited the principal cities of Italy, such as Bologna, Pisa, Viterbo, &c., where his fame attracted multitudes of hearers. In 1265, Clement IV. offered him the archbishopric of Naples, which he declined. He also refused the abbacy of Monte Cassino, though better suited to his tastes and studies. In 1269 he again lectured in Paris, under the royal patronage, returning to Naples in 1272. Here he was summoned by Gregory X. to attend the second council of Lyons in 1274, which was convened for the purpose of reconciling the Greek and Latin churches. Though feeble and worn with long sickness, he set out on the journey; but finding himself at last too ill to proceed, he requested to be carried to the Cistercian abbey of Fossa Nuova in the diocese of Terracina, where he lingered nearly a month, having felt from the first that it was to be the place of his rest. The time was spent in prayer and holy conversation. It is said that he dictated his "Exposition of Canticles" at the request of the monks in this abbey, and expired, with every demonstration of profound devotion, on the 7th March, 1274, at the age of forty-eight. Several miracles are related to have occurred at the time of his death: and credulous authors describe prodigies which he performed in his lifetime. He was canonized by John XXII.

Great as was the reputation of St. Thomas Aquinas in his lifetime among his contemporaries, it increased after his death. Even his body was eagerly claimed by various cities; by none with more importunity than Paris. The monks of Fossa Nuova, however, refused to part with his mortal remains. Urban V. afterwards presented them to the city of Toulouse, where they were finally deposited with great solemnity in the church of the Dominicans.

Thomas Aquinas was gifted with great mental powers, which he consecrated to the study of theology and the service of the church. He is the most renowned of all the schoolmen. His intellect was acute, clear, logical, passionless. He looked at every subject through the understanding, and reduced it with minute precision and accuracy to the syllogistic form. He had great perspicacity of thought and perspicuity of expression, and carried the penetration of his intellect into all theological subjects with the boldest and calmest confidence. His definitions and distinctions are minute as well as numerous, often impalpable to the common intellect. Aquinas may be said to have carried the Aristotelian logic, as applied to theology, to its utmost limit. In him the scholastic system of theology reached its highest point. In philosophy he was more a Realist than a Conceptualist or Nominalist, though he was not absolutely so; for, like his great master Albert, he was somewhat of an Eclectic.

His theological works are very numerous; but by far his greatest is the "Sum of Theology." This is divided into three parts—the natural, moral, and sacramental. The first treats of God—his existence, attributes, providence, &c. The second refers to man as a moral and intellectual agent, the principles of human action, and the virtues in which they are embodied. The third is on the incarnation, and the sacraments of the church. Angels and demons are treated under the first part. "In his works," says Milman, "or rather in his one great work, is the final result of all which has been decided by pope or council, taught by the fathers, accepted by tradition, argued by the schools, inculcated in the confessional. The 'Sum of Theology' is the authentic, authoritative, acknowledged code of Latin Christianity." There are various editions of this "Summa Theologiæ." An edition of all his works was published by order of Pope Pius V. at Rome, 1570–71, folio, 17 volumes in 18mo. This is often considered the best. Other editions were published at Venice, 1593, 18 vols. folio; at Antwerp, 1612, 19 vols. folio; at Paris, 1636–41, 23 vols. folio. The second Venice edition appeared in 28 vols. 4to. in 1775. A full life was published by Morelles in the Antwerp edition of 1612, carefully compiled from preceding writers.—S. D.

AQUI'NO, CARLO D', an Italian writer, professor of rhetoric in the college of jesuits at Rome, was a son of Bartolommeo, prince of Caramanico. Among his numerous works is a Latin translation of Dante. Died in 1737.

ARABELLA STUART. See STUART.

ARABIUS, SCHOLASTICUS, a Greek epigrammatic poet, supposed to have lived about the year 550.

ARABSCHAH, a Mahometan writer, born at Damascus, author of two works—"The wonderful effects of the Divine Decrees in the affairs of Tamerlane," and a theological treatise "On the Unity of God." He died at his native city in 1460.

ARACHIE'LUS, CACCIATURO, an Armenian theologian, educated at Rome, died at Venice in 1740.

ARADON, JEROME, a French general of the second half of the sixteenth century, employed against Henry IV. in the war of the League.

ARAGO, DOMINIC-FRANÇOIS, born at Estagel, near Perpignan, early in the year 1786; died in Paris on the 2d October, 1852. The life of this remarkable *savant* partook very little of

the evenness and quietude of the course through which our modern votaries of science usually pass from the cradle to the tomb. Disturbed, on the contrary, in its earliest epoch, by shipwrecks and captivity, closing amidst political storms still more disastrous and disheartening, one cannot but marvel at the buoyancy, the resolution, and self-dependence, which, amid all distractions, could yet command at will the calmness requisite for scientific thought; and—in years when no passion was quenched, nor one human sympathy enfeebled—establish for the name of the wayfarer an honourable and permanent place in the annals of physical discovery. The autobiography of this singular person extends, unfortunately, only to the year 1830; but although imperfect, and written too much on the plan of chiefly noticing *epigrammatic* incidents—incidents somewhat belonging to the melodrama of life—it is, nevertheless, beyond question one of the most interesting of all existing productions of this interesting class. The youth of Arago, as indicated in that autobiography, suffices to explain the nature of the career and conduct of the man. We find him, in the first place, contending successfully against all influences of home, rejecting the course of life which his father had designed for him, and adhering, without the hesitation of a moment, to his own determination to become a soldier. At that time—more emphatically than even at present—France abode by her declaration, that no man should obtain responsibility in her armies who had not passed with credit through the scientific and military courses of the Ecole Polytechnique. Admission to this famous school, however, was not open. The knowledge and ability of the candidate must stand the test of a severe and scrutinizing examination. With characteristic impetuosity, young Arago threw himself on the study of mathematics; and it may astonish aspirants after honours far higher than those primarily sought for by the French student, that, in preparation for this initial examination, he might have been found occupied with such books as Euler's "Analysis Infinitorum;" Lagrange's "Theorie des Fonctions" and "Mecanique Analytique;" and the "Mecanique Celeste" of Laplace. At the age of seventeen, Arago received the approbation of his examiner, the illustrious Monge; and soon after entering the school, he underwent another examination by Legendre. The incidents of both examinations are given very graphically in the autobiography:—the meeting with Legendre being described as follows:—*Dramatis personæ:* first, an obscure youth of seventeen; second, Legendre, one of the greatest of that galaxy of geometers who illumined scientific Europe during part of the last century and the first thirty years of the present one,—Legendre, who, although somewhat abrupt in manners, was no less famous for his integrity than for his acquirements: "I entered his apartment at the moment when M. T., who had fainted under examination, was being carried out by the servants. I thought that this incident would have moved and softened M. Legendre. Nothing of the sort! 'Your name?' said he. 'Arago.' 'Then you are not a Frenchman?' 'If I had not been a Frenchman I should not have been in your presence, for I have never heard of the reception of any one into the school, until he had given proof of his nationality.' 'I insist, however, that there is no Frenchman of the name of Arago.' 'And, on my part, I insist that I am a Frenchman, and a good Frenchman, however odd my name may sound to you.' 'Be it so; let the discussion cease. Go now to the board!' I had scarcely prepared the chalk," continues Arago, "when Legendre returned to his first impression, saying to me, 'You were born in one of the departments recently annexed to France?' 'No, Monsieur; I was born in the department of the Pyrenees-Orientales, at the foot of the Pyrenees.' 'Ha! why did you not tell me so at once? I see it all now. You are of Spanish extraction? Is it not so?' 'Possibly, but in my humble family no archives are preserved that might enable me to ascertain the civil condition of my ancestors: every one there is the child of his own labour. I again say that I am a Frenchman, and that ought to be enough!" Assuredly the brusqueness of the examiner had its match in the self-confidence—to call it by the mildest name—of the unabashed student! The singular narrative proceeds: "The vivacity of my last reply did not strike Legendre favourably, as I had immediate occasion to know. Having prepared a problem requiring the use of double integrals, he stopped me as I proceeded, saying, 'The method you are employing was not given you by your professor,—where have you found it?' 'In one of your own memoirs.' 'Why have you made choice of it now? With the hope of bribing my judgment?' 'Certainly not; I adopted it because I think it preferable to the other.' 'If you do not succeed in showing me the reasons of your preference, I declare that you shall have a bad mark, at least as to character!' I then," continues Arago, "entered into explanations establishing the superiority of the method of double integrals, in every point of view, over the method taught by Lacroix. From that moment Legendre appeared satisfied and soothed." The recital concludes thus: "Legendre asked me to determine the centre of gravity of a spherical section. 'That is an easy matter,' I said. 'Well, if it seems so easy I shall make it more complex. Suppose the density of the section not uniform, but varying according to a given function of the distance from the centre.' Happily I got well through the solution, and from that moment I had obtained by conquest the goodwill of my examiner. He addressed me as I retired in words which, coming from him, seemed to my fellow-students a very favourable augury of my rank and promotion:—'I see you have employed your time well; go on in the same manner during your second year, and we shall part very good friends!'" The scene was essentially and eminently characteristic. It may induce us, not unreasonably, to question the amiability of Arago; one thing, however, is clear—the raw Youth, who thus ventured to contend with one of the strongest men in France, could not issue in a Man likely to quail before any difficulty, or be found wanting in applicable resources in times of trial. It is needless to add, that Arago passed through the Polytechnic School with the greatest distinction. Within eighteen months from the date of his admission, he had gained the friendship of the most eminent men in Paris, and reached the high office of secretary of the Observatory.—The subsequent life of this extraordinary person divides itself into three epochs:—I. Soon after his occupancy of the honourable position just named, he became closely associated with Biot, now the veteran of the French Institute, in attempts to determine the refracting powers of the different gases; out of which a much more important association sprung, one that issued in an enterprise of high value to science, but to one of its fellow-labourers fraught with adventure and danger, as well as productive of glory. The measurement of an arc of the meridian between the parallels of Dunkirk and Barcelona had, about the close of last century, been determined on by France—never behind in scientific ardour and enterprise, any more than in arms. The execution of this great work was intrusted to Delambre and Mechain, than whom none more capable or more accurate could have been selected. Mechain had the charge of the southern portion of the survey; but, notwithstanding the carefulness and ability of this excellent and conscientious observer, his results were not satisfactory—a discrepancy of upwards of 3° turning up on the completion of his calculations. Mechain afterwards discovered the source of the error; but it broke his heart. He left, however, a strong recommendation, that while certain measurements should be revised, government should not stop at Barcelona, but direct the prolongation of the work as far south as the Balearic Islands. This completion of the enterprise was undertaken by Biot and Arago, in conjunction with two Spanish commissioners, Chaix and Rodriguez. In 1806, the Spaniards encamped on Mount Campecey, in Iviça; while Biot and Arago occupied the summit of one of the loftiest of the Catalonian Pyrenees. In April, 1807, Biot returned to Paris with the results then attained, leaving the task of uniting Majorca with Iviça and Formentera to Rodriguez and Arago. Now began the extraordinary hardships of the observers. We speak not of material hardships—such as arise from exposure, from annoyances belonging to those wild regions, from banditti, &c.—but of hardships springing mainly out of the unsettled state of Europe: alliances among kingdoms then shifting as the sand; friendships passing into enmity with the suddenness and apparent caprice of the oscillation of a wind wave. While Arago was in Majorca, the French armies entered Spain: the ignorant populace imagined that the Geodetic signals of the Frenchmen right over their port, were telegraphic signals to the hostile generals; and Arago had to take refuge in the Castle of Belver. Narrowly avoiding death by poison, planned for him by a furious and rascally priest, he escaped to Algiers. Embarking for France in an Algerine vessel, he had just reached the gulf of Lyons when a Spanish corsair captured the vessel, and carried the crew to Rosas. Brought back to Spain, he was confined at first in a windmill, and afterwards transferred to the hulks on Palamos, where his sufferings, even from hunger, were very great. Reclaimed successfully by

the friendly Dey, he again set sail, and had once more approached within sight of the French coast, when a storm hurried the vessel southward, and landed him once more in Africa. Misfortune on the heels of misfortune! The old Dey had been beheaded; his brutal and sanguinary successor would have thrown Arago into the slave prison, had he not quickly and most opportunely been hung himself. After a detention of more than six months our philosopher again embarked, and with all his instruments, charts, and manuscripts, complete and uninjured, he attained the harbour of Marseilles on the 2nd of July, 1809. How perfectly must these three years of fatigue, privation, and every danger, have transformed the petulant confidence of the student into the endurance of the man! Arago returned to Paris amid the acclamations of the whole scientific societies of France; and—a thing previously unheard of—he took his seat in the Academy of Sciences at the early age of twenty-three.—II. The second great epoch of Arago's life is comparatively tranquil, extending from his election as academician, to the year 1848. During greater part of that time he presided over the management of the Observatory; and subsequently to the death of Fourier in 1830, he was Perpetual Secretary of the French Academy. The tranquillity here spoken of was indeed quite other than repose: nay, if we were asked for analogous cases—cases in which more astonishing, more unresting mental activity has been manifested, than that which characterized this long period of Arago's tranquil life, we must revert to such men as a Leibnitz, or an Alexander Humboldt, and a very few others who have taken rank in scientific history. No extensive reader can now be uncognizant of those exquisite, those generous, just, and, in the main, discriminating *Eloges*, or sketches of the characters and labours of great men, with which Arago continued to adorn the volumes of the Academy from 1830, almost until the year of his death. A translation of them is one of the many favours recently bestowed on the English literature, by the pen of Mrs. Sabine. "Zealous defender," says Humboldt, "of the interests of Reason, Arago often makes us feel how much nobility and gravity elevation of character can impress on every work of the intellect. When exposing the principles of science, on which he threw an admirable and persuasive clearness, the style of the orator becomes yet more expressive, inasmuch as it is distinguished by additional simplicity and precision. He then reaches what Buffon has designated 'the truth of style.'" Akin to these short but comprehensive biographies, are the multitude of treatises inserted in the "Annuaire,"—treatises on almost every department of physical science—on meteorology, magnetism, astronomy, and various special subjects,—the essays on the labours of Sir William Herschel, on the Steam-Engine, on the claims of James Watt to the discovery of the composition of water, and many others that have a permanent place in the literature of our time. Less perfect perhaps, but still extremely interesting, Arago's "Popular Lectures on Astronomy"—now published for the first time:—less perfect probably, because no lecture can be what it was, bereft of the impressiveness and the charm belonging to the presence and individuality of the speaker. In quite another sphere, Arago's activity was also incessant—we mean within the Observatory at Paris. It is no secret that the astronomical department of this institution had not kept pace, in its instrumental furnishings, with other great observatories of Europe; and, probably, the only work it could do well, was not much suited to the tastes and ambition of Arago. That its available instruments were not idle, however, is amply testified by its published records. But in this observatory, under Arago's supervision, was inaugurated a vast and regulated scheme of magnetic investigations. The labour bestowed on these was enormous, and the results of corresponding importance. First of all, the connection between the Auroras and magnetic storms was established there; and of much more consequence, the laws of the diurnal magnetic variations were distinctly laid down. But we have no space to enumerate the various successes of our philosopher in Geodesy, Climatology, improvements in instruments, &c., &c. It is essential, however, to explain some of his more remarkable positive and enduring contributions to science.—Humboldt says truly, that the years 1811, 1820, and 1824, were the proudest years of his career. It is delightful to know, and the revelation must have delighted both discoverers, that after the discord of European war had ceased, and the intercourse and interests of nations were again cemented by peace, our own Brewster had, without hint or possibility of concert, been working in the same path, and that he had discovered many of the most important of the truths that will ever illustrate the Frenchman's name. But let us specify: in the first place, Arago's name is indissolubly associated with what is technically termed *rotatory magnetism*, meaning the discovery of a singular sympathy between a rotatory disc of an unmagnetic metal rotated underneath a magnet, and the position of the magnet itself. The discovery was sufficiently singular to attract the attention of our best men of science:—it long occupied Herschel and Babbage: it is due, however, to our unequalled Faraday to state, that to him belongs the undivided honour of giving the true explanation of the phenomena, and of co-ordinating them with other critical facts of magnetism. Passing with the merest notice Arago's experimental deductions from Oersted's cardinal discovery of the relation between the magnetic and electric forces, such as his process of magnetization by an electric helix, we feel it needful to speak somewhat fully of his relations to the discovery of the phenomena and the confirmation of the wave theory of light. In reference to the facts and empirical laws of Polarization, we have already said, that when the long-suspended intercourse of Nations was renewed, Arago found himself in happy agreement with Sir David Brewster. Justice, however—not what the French call "patriotism"—requires us to state, that in this special line, his fertility had been largely surpassed by that of the Scottish philosopher. The great distinction of the Frenchman in optics (except, perhaps, his unquestionable right to the brilliant discovery of *chromatic polarization*), consists in the success which attended his efforts to elucidate those questions by which alone the relative merits of the conflicting theories of Emission and Undulation could be decided. The theories alluded to, occupy an extensive common territory; *i.e.*, they explain equally satisfactorily a large class of optical phenomena. But there are points in which they are discrepant. For instance, according to the Newtonian theory, a ray of light ought, on passing from a rare medium into a denser one, to move more swiftly; the contrary, according to the hypothesis of Undulations. So early as 1818, Arago hit upon a method of testing this subject experimentally. His method rested on the theory of the phenomena of *Interference*. If one of the two rays which interfere—producing, through such interference, the system of alternately dark and bright bands,—is made to pass through a thin plate of glass, *the shift in the position of these bands* ought at once to indicate whether that ray has been accelerated or retarded. It is difficult now to understand why evidence of this nature was ever refused, clear as its ground appeared, and decisive as the result was on the side of the doctrine of propagation by waves. But the French philosopher did not stop, at least he did not desire to stop, with an argument resting in the least upon theory. Stirred anew, in 1835, by Wheatstone's ingenious method of measuring directly the velocity of electricity, he leaped to the idea of employing similar means of measuring directly the velocity of light. Aided by Breguet, he had almost completed a suitable apparatus, when failing health compelled him to relinquish the pursuit. But he lived to enjoy the satisfaction of knowing that the labours of MM. Foucault and Fizeau, resting on his suggestions, issued in the absolute demonstration of the truth which he had previously deduced from the phenomena of Interference. Few experimental results of recent times have had a larger influence in settling a question of theory.—It is impossible to describe here the important results deduced by experiment by Arago concerning the laws of the interference of polarized light; neither can we do more than refer to his many practical applications of such researches to the discovery of evanescent, and until then, apparently unapproachable facts connected with celestial physics.—In fine, this may justly be said:—The place of Arago in science is not the place due to discoverers of large or fundamental laws. He cannot, for instance, rank with a Fresnel. He cannot take rank with a Faraday: and there are a few much younger inquirers amongst us whose permanent place will be found higher than his. But if we estimate him by his activity, by his ingenuity and enthusiasm, by the life which his energy stirred everywhere around him, and by the importance of the theoretical consequences of his remarkable disclosures of the empirical laws of various classes of phenomena, it must be acknowledged by every impartial inquirer, that neither in previous nor in recent times, has he had many equals, certainly only few superiors.—III. It remains that we briefly sketch what may be termed the public or political life of Arago. It may be accepted,

on the average, as an axiom, that every Frenchman of ability and uprightness is by nature a republican. Exceptions arise—for instance, in the case of Guizot, whose temper of mind, however, brings him rather within the type of the new Genevan Puritans, than of Frenchmen as they are. But this republicanism is much more the expression of a thirst after *equality*, than a thirst after *liberty*. The Celtic race does not appear to object in the main to rigorous central despotism, provided, under that despotism, all citizens are treated alike: although it cannot be questioned that these forms and possessors of central power, have ever been obeyed most loyally, when they knew to mingle with the claim to allegiance, the gratification they offered to a sense of national glory, or some other of those sentiments that bear so large a sway over the judgments of our gallant, but restless and impulsive neighbours. Legendre, we have seen, doubted the citizenship of Arago; assuredly the academician turned out as strong a Frenchman in all things as Legendre, or any one else, could in conscience desire. As pupil of the Polytechnic School, Arago was the first on the list of the protesters against the assumption by the first Consul, of the Imperial Purple. Napoleon, although the reverse of generous to those disposed to thwart his will, was swayed on this occasion by one of the contradictions that made up his extraordinary nature; he respected the courage of young Arago, probably because he had recognized his genius. A very expressive anecdote, narrated in the "Autobiography," relating to the period now spoken of, merits repetition. A large number of the pupils of the famous school, refused to concur in the vapid adulations of other constituted bodies. General Lacuee, governor of the Polytechnic, stated the case as it stood to the emperor. "Monsieur Lacuee," exclaimed Napoleon, in the midst of a group of courtiers, who applauded by word and gesture—"Monsieur Lacuee, you must not permit these wild republicans to continue in the Ecole Polytechnique—you must expel them! Bring me, to-morrow, a list of their names, and their rank as to promotion." On receiving the list next day, he did not pass farther than the name of the pupil at the top, whose rank was "FIRST in the Artillery." "I cannot expel those who are first in merit: would that these republicans had been at the bottom (à la queue). M. Lacuee, let the affair remain as it is!" Napoleon, we have said, was a mass of contradictions. Despot or not, he had a distinctive idolatry—the worship of the *head*. There are countries where the fetichism is different,—where the sacred order is the group around the *tail*. Arago did not enter much into active political life until during the latter years of the reign of Louis Philippe. It were not easy to measure the calamities to France arising from sad defects in the character of this monarch. Correct as to all minor matters, unimpeachable as to private decorum, and with a certain inclination towards liberalism, he never touched one sentiment in the hearts of Frenchmen; and his liberalism stopped quite short at the very moment when larger views might have saved his throne. Private virtues are not always public benefits. Louis was thrifty (all praise to him therefore!), but in France there is little hope for a huxter-king. He was not fortunate in his counsellors. Possessed of more generosity and of a larger nature, he might have obtained good counsellors. As it was, his choice lay between two men—the Genevan Guizot, more, with all his great ability, of a Puritanic schoolmaster than a Statesman, and another—a Frenchman in the worst sense, as well as in a few good senses—of brilliant talents, exciting as an orator, rapid and flashy as a writer, quick to seize the impulse of occasion, but in principle very loose, and nothing as to character. We refer of course to Thiers, author of "History of the Republic, Consulate, and Empire." An agitation that ultimately overthrew Louis Philippe—a simple, constitutional, and safe agitation for an extension of the suffrage—began in France. Arago joined in the movement. He, as well as others, was tired of a huxter-sovereignty, and a huxter-constituency: he longed for the infusion into that constituency of a portion of a class not subject to the influences in presence of which Louis Philippe's favourite shopkeepers were always ready to bow. He spoke with great effect, first, we believe, in 1840; and his decision and ability drew the public attention strongly towards him, as one whose resolution and firmness gave ground for good hope. It is not needful to recapitulate the events of 1848, nor to resurvey the sad disasters that have followed them. Arago was Minister of Marine and War under the revolutionary regime; and he necessarily accepted the responsibility of the fearful and most fatal blunders of that government. It may not become *us*, who have been led by gradual steps—by the long process and teaching of experiment—to the precious practical securities we enjoy, to criticise over-severely the mistakes of men, who, untaught by sure experience, came to confound the desirable with the practicable. It is well that a writer should urge his countrymen onward, and prepare in so far as in him lies for the advent of republicanism. For the statesman on the contrary the question is, has republicanism become possible? We cannot establish social, and therefore political equality, by edicts. The United States of America stand securely on their republicanism, just because of this; inequality of wealth even, does not destroy the personal independence of the workman; no man there, however rich, but has as much need of a workman as a workman has of him. Give us an opposite state of things: give us a social condition, in which wealth can *command* the workman, or in which a powerful priesthood has fixed the allegiance of the mass, —then mental subservience *in all things* comes through force of habit; political independence is impracticable, and a republic is the sheerest of chimeras.—Let us pass, however, from a subject which is very painful. In his personal relations Arago was most estimable—impetuous certainly, but always kind. The fact that a discoverer was a Frenchman, certainly did, not unfrequently, influence his first impressions as to the merit of the discovery, but he generally repaired the wrong. The few affecting sentences pronounced by M. Barral over the grave of his teacher, will not improperly conclude this notice:—"Illustrious Master, Much-loved Master, Noble Citizen,—It is a duty, and, at the same time, a very sad honour, for me to express a sentiment which now fills every heart. Thy constant solicitude for the progress of human knowledge has always induced thee to take the young by the hand, and to inspire them with thy passion for science. On the eve of thy death the last word which thou spokest to us was 'Work, work diligently!' This sublime lesson will remain engraven on the heart of every young philosopher. They will feel compelled to follow the path which thy genius has opened. In falling asleep into immortality, thou hast desired to teach them, that work is the only means of rendering service to their country and to humanity. Thanks on their behalf—Adieu in the name of youth, in the name of its admiration of thee—of its love for thy memory. I tell it thee, and thou mayest count upon it. Adieu!"—J. P N.

* ARAGO, EMMANUEL, son of the preceding, was born in 1812, adopted the profession of advocate, and began his career at the age of twenty-four. He early displayed a political enthusiasm of the most democratic character, and, previously to the revolution of 1848, frequently signalized himself in political processes as much by his sympathy for the accused as by his vigorous rhetoric. On the 24th February, 1848, along with Sarrans the younger, Chaix, and Dumeril, he entered the chamber of deputies and protested against the regency named by Louis Philippe. Lamartine, Ledru Rollin, and other representatives, supported the protest, and the provisional government was forthwith constituted. Four days after, Arago repaired to Lyons with the powers of commissary-general. His next employment was a mission to the court of Berlin, previously to which he had been elected representative of a department. Since the election of Louis Napoleon, he has offered an uncompromising opposition to the measures of government.—J. S., G.

* ARAGO, ETIENNE, a French dramatist, born at Perpignan in 1803, while director of the Theatre du Vaudeville took an active part in the revolution of 1830, and in the insurrections of June, 1832, and April, 1834; but losing his license in 1840 in consequence of his hostility to the government, he supported himself by writing for various journals till 1848, when he became postmaster-general under the republic. He was exiled in 1849 for his share in the insurrection of 13th June, headed by Ledru Rollin. His dramatic pieces, chiefly vaudevilles, number a hundred and twenty, of which "Les Aristocrates," his last and only unassisted effort, is the most popular.—J. S., G.

* ARAGO, JACQUES ETIENNE VICTOR, a French traveller and litterateur, brother of the preceding, born at Estagel in 1790, has published, besides several theatrical pieces, 1. "Promenade autour du monde pendant les annees, 1817-1820;" 2. "Voyage autour du monde," 1838.—J. S., G.

ARAGO, JEAN, a French general, distinguished under Santa Anna in the war of Mexican independence, was born at Estagel in 1788; died in 1836.—J. S., G.

ARAGON, Alphonsus d', a Spanish jesuit and philologist, travelled as a missionary in Paraguay two years from the beginning of 1616. Having resumed his labours in 1629, he died about the middle of that year from overexertion.

ARAGON, Ferdinand d', a Spanish historian, archbishop of Saragossa, was a grandson of Ferdinand, king of Castile and Aragon. Died in 1575.

ARAGON, Ferdinand-Ximenes, a Portuguese theologian of the first half of the seventeenth century.

ARAGON, Isabella of. See Isabella of Aragon.

ARAGON, Martinus d', duke of Hermola, a Spanish antiquarian of the sixteenth century.

ARAGON, Mary of. See Mary of Aragon.

ARAGONA Giovanna d' or Joan of Aragon, princess of Tagliacozzo, and wife of Ascanius Colonna, was born at Naples, and descended from the kings of Aragon. She was distinguished for her extraordinary beauty, to which all the wits of the time paid tribute. The poems written in her praise were collected by Jerom Ruscelli, and published at Venice under the extraordinary title of "A Temple to the Divine Lady Donna Joanna of Aragon, erected by the greatest wits, and in all the principal languages in the world." But she is celebrated as well for the qualities of courage and prudence, which were displayed in the active share she took in the disputes between the Colonnas and Pope Paul IV. Died in 1577.—J. B.

ARAGONA, Tullia d', a celebrated Italian poetess, born about 1510, was the illegitimate daughter of a Ferrarese lady and of Tagliavia, cardinal-archbishop of Palermo. Her beauty, as well as her talents, surrounded her with admirers, among whom were reckoned the most celebrated men of her time. She resided some years at Venice, then at Ferrara, and afterwards at Rome, where she married. The last years of her life were passed under the protection of Leonora Toledo, duchess of Florence, to whom she dedicated a volume of her poetry, "Rime della Signora Tullia di Aragona e di diversi a lei," 1547. We mention two of her romantic poems, "Dell' Infinita d'Amor," and "Il Meshino, or The Unfortunate." Her death occurred about the year 1565.—J. S., G.

ARAGONA, Simon Tagliavia d', a Sicilian cardinal, author of some works on ecclesiastical subjects. Died at Rome in 1604.

ARAGONESE, Luca Sebastiano, an Italian artist, a native of Brescia, who flourished about 1567. He was celebrated rather as a fine designer than as a painter.—(Lanzi's *History of Painting in Italy.*)

ARAJA, Francesco, was born at Naples in the year 1700. The success of his operas of "Berenice," produced at Florence, and "Amor per regnante," at Rome, led to his engagement as chapel-master at St. Petersburg to the Empress Catherine. Here he produced his "Abiatare," "Semiramide," "Scipione," "Arsace," and "Seleuco," and wrote the first opera that ever was composed in the Russian language, "Cephalo-et Procrès," for which the empress, in expression of her national spirit, presented him with a magnificent sable skin. He returned to Italy in 1759, and is said to have died at Bologna.—G. A. M.

ARAKCEJEFF, Count Alexis, chiefly famous from his having established the system of military colonies in Russia. Born in 1769 of a noble but poor family in Novogorod, he obtained a cadetship in the corps of artillery and engineers, and in very early youth manifested the qualities for which he was distinguished in later life of extraordinary exactitude and fidelity in the execution of the orders of his superiors, and firmness, amounting to cruelty, in the maintenance of discipline among his inferiors. He frequently declared that all the actions of men might be classified under two heads—*actions commanded, and actions prohibited.* He was raised by the Emperor Paul from the command of the miniature army allowed him when grand duke by the Empress Catharine, to the post of general and commander of St. Petersburg, where his despotic brutality occasioned the suicide of Colonel Lehn. Held in universal detestation, he was unwillingly dismissed by Paul, recalled, and again dismissed, until shortly before the emperor's violent death. Paul, instinctively aware that he was surrounded by enemies, was desirous of the protection and support of the iron will and tried fidelity of Arakcejeff, and dispatched a courier to recall him. Count Pahlem, the chief of the conspirators, delayed the courier, and hastened the execution of the plot, so that Arakcejeff arrived too late to save the emperor. Received into favour by Alexander, he was nominated minister of war in 1802, and in 1812 we find him at the emperor's head-quarters and assisting in his councils of war during that critical period. He persuaded Alexander to adopt the system of military colonies, an innovation specially odious to the Russian peasantry, as interfering with the cherished privileges of their rural communes, which may emphatically be termed the *national* institution of Russia. Constant bloody revolts took place, and great numbers of officers, landed proprietors, and government employés were killed by the exasperated peasants. The firmness and cruelty of Arakcejeff, however, prevailed; the rural populations were decimated, and their resistance literally drowned in blood, but the military colonies were established. The institution was so utterly antagonistic to the nature of the Russian people that it never prospered. On the death of Alexander, Arakcejeff was neglected, and his system, though maintained by Nicholas I., remained undeveloped, and was abandoned shortly after the accession of Alexander II. Arakcejeff, though capable of ordering and witnessing with composure the most terrible punishments and executions, was personally a notorious coward, and never took part in any engagement. He attributed this defect to an excess of nervous irritability. He died forgotten at Wologda in 1834. He may be regarded as the type of zealous servility.—M. Q.

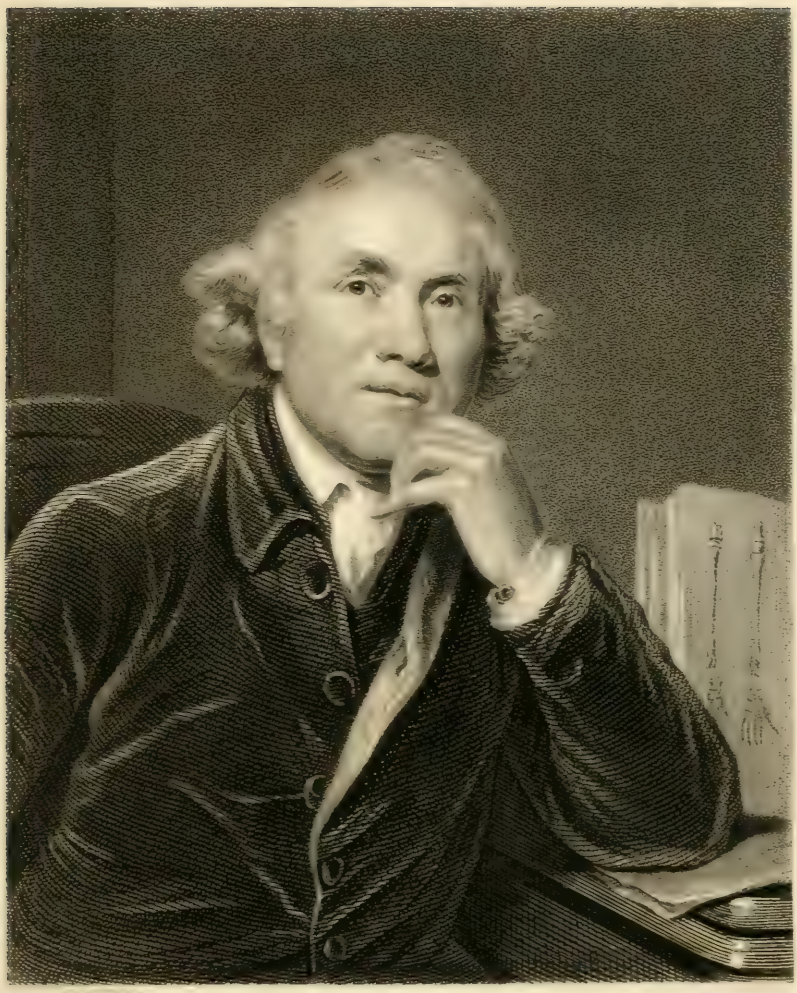
ARA'LDI, Alessandro, an Italian painter of the school of Parma. He was a pupil of Bellini. There remain an Annunciation by Araldi, and altarpieces in several churches. Lanzi pronounces him an indisputably good artist in the mixed style, called "antico moderno." Died about 1528.—(Lanzi's *History of Painting in Italy.*

ARAM, Eugene, a man of considerable erudition, was born at Ramsgil, a village in Netherdale, Yorkshire, in 1704. Though almost entirely self-educated, he acquired a very extensive acquaintance with languages, and knew something of heraldry and botany as well. He passed as usher from one school to another, and was employed in this capacity at Lynn in Norfolk, when he was arrested on a charge of murder. The circumstances which led to his arrest were these:—A skeleton was found near a limekiln at Thistlehill, in the neighbourhood of Knaresborough, and was supposed to be that of a man named Clark, whose sudden disappearance some years before had attracted attention. A man named Houseman, who proved to have been an associate of Eugene Aram, trembled violently when questioned; and, taking up one of the bones, said, "This is no more Clark's bone than it is mine; Clark never was buried here." Further examination brought out the statement that Aram had murdered Clark, and the body was found buried in St. Robert's Cave, near Knaresborough. On the 3rd of August, 1759, Aram, Houseman, and a man of the name of Terry, an innkeeper at Knaresborough, were arraigned for the murder before Justice Noel. No evidence was offered against Houseman. On his testimony Aram was convicted; Terry was acquitted.

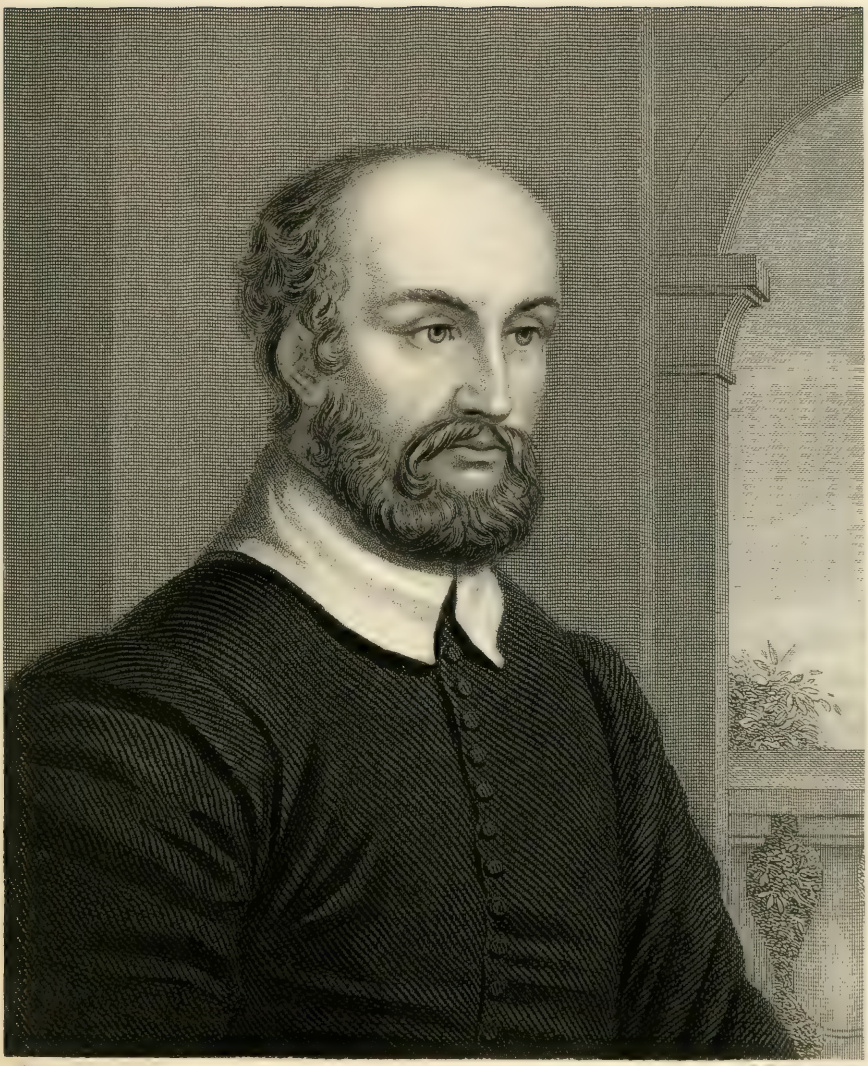
When Aram left Knaresborough some fourteen years before, it was under suspicious circumstances. Clark, a shoemaker at Knaresborough, had lately married, and was in some degree of credit in his neighbourhood. In concert with Aram and Houseman he planned and executed a fraud, by which several persons were swindled. On pretence of giving a wedding party, he borrowed several pieces of plate; at the same time he contrived to get into his possession cloth, leather, and other things, from shops in the town, and soon after disappeared. Aram's wife overheard her husband and Houseman speak of murdering her, as knowing more of their secrets than they wished. From that moment she believed that Clark was murdered by them. Within a few days, some of the property was found in Aram's garden; some was also traced to Houseman. No plate was found, and it was supposed that Clark had fled with it.

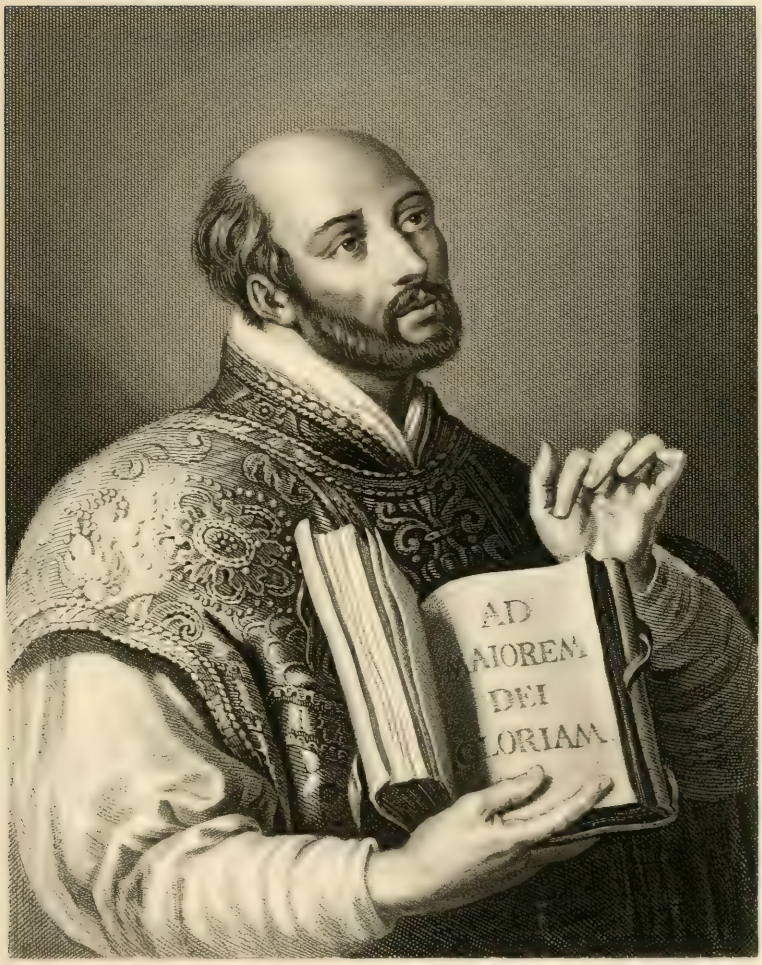
These incidents, occurring some fourteen years before, had gradually faded from memory; but when Aram was accused, they were at once revived, and suggested a motive for the act. No witnesses were called for him at the trial. He read an elaborate but unavailing defence, relying exclusively on the improbability of the accusation being true. After his conviction, he is said to have confessed the murder to two clergymen appointed by the judge to visit him; but the fact of such confession is not sufficiently authenticated. On the morning of the day of his execution, he made an attempt on his own life; and a paper was found in his cell, in which he justified his intended suicide. "To die is natural and necessary. Perfectly sensible of this, I

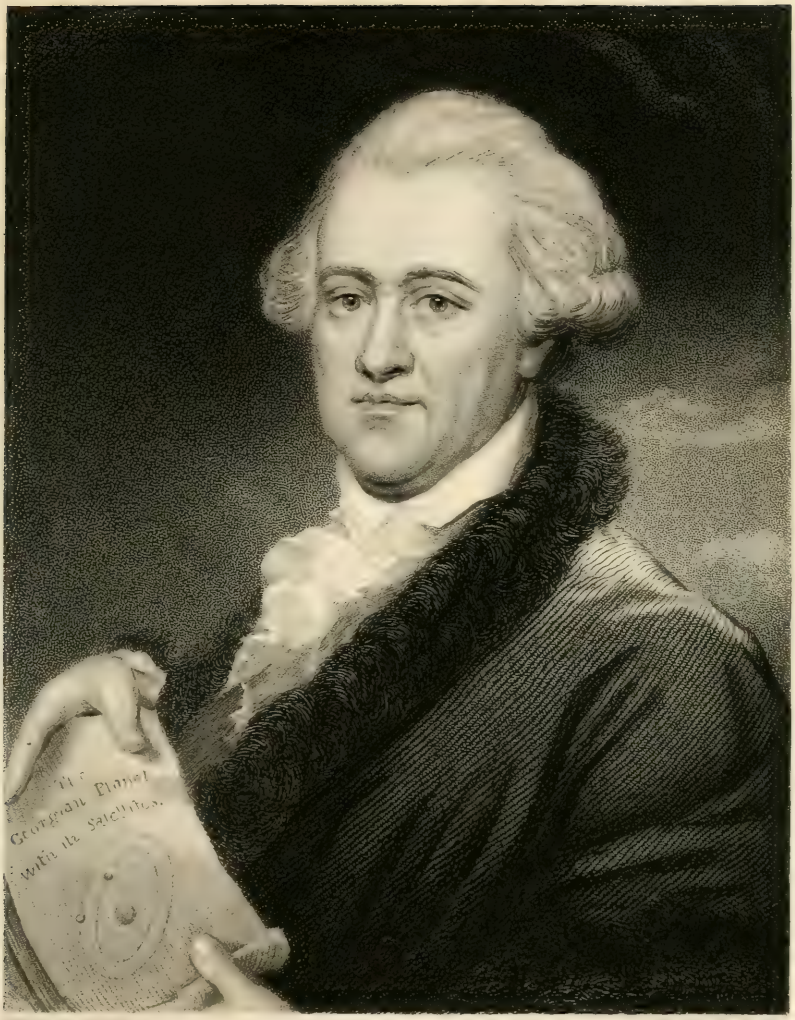









AD
AIOREM
DEI
LORIAM



fear no more to die than I did to be born. Though I am now stained by malevolence, and suffer by prejudice, I hope to rise fair and unblemished. My life was not polluted, my morals were irreproachable, and my opinions orthodox."

Aram's defence is no doubt a very striking document. A much more remarkable paper, however, is a letter from him to a clergyman, written in York castle during his imprisonment. The perfect self-possession with which it is written, the way in which questions of language and ethnology are discussed by a man whose days were already numbered, is a thing of which we know no other example.—(*Biog. Britannica*, second edition. *Annual Reg.*, 1759. *London Magazine*, 1759.)—J. A., D.

ARAMA, Meir-ben-Isaac, a Spanish rabbi of the seventeenth century.

ARAMONT, Gabriel de Luetz, Baron d', ambassador from Henry II. of France to the Turkish court, died 1553.

ARANAS, Hyacintho d', a Spanish carmelite of the early part of the last century, who was commissary-general of his order.

ARANDA, Francisco and his brother Juan, Spanish sculptors of the beginning of the sixteenth century. Their names are recorded amongst those of artists that worked for the celebrated tabernacle of the cathedral of Toledo. Their style retains much of the stiffness of the Gothic school.

ARANDA, D', a monk, a native of Sessa, who published some madrigals and other music at Venice, about the year 1571.

ARANDA, Emmanuel d', a Spanish traveller of the sixteenth century. He was captured by Moorish pirates, and has left a very interesting account of the miseries endured by the slaves in Algiers. On his escape, he was appointed to an important office in Bruges, and enjoyed the favour of the Spanish king. Several editions of his works have appeared.

ARANDA, Juan, an author of Jaen in Spain, who lived in the sixteenth century.

ARANDA DE DUERO, Antonio, a Spanish traveller, a monk of the Franciscan order, who lived in the sixteenth century, and became prefect of his order in Castile.

ARANDA, Pedro Pablo Abaraca y Bolea, Count d', a Spanish statesman of the last century. After serving for a short time in the army, he was appointed ambassador to the Polish court, and subsequently president of the council of Castile. In this position he proved the most able and upright statesman his country had ever possessed; reforms innumerable were effected, and had not priestly influence and court intrigue ultimately effected his downfall, Spain would have again become powerful, prosperous, and happy. He retired into private life, and died in 1799.—J. W. S.

ARANDO, Matheo d', a Spanish musician of whom little is known.

ARANJO, Pedro d', a Spanish sculptor, living in the early part of the eighteenth century. He was attached to the court of Madrid, for which he executed a great number of busts, remarkable for resemblance and spirit.

ARANTIUS, ARANZIO, or ARANZI, Julius Cæsar, a physician of Bologna, who flourished in the 16th century. He studied anatomy under the great Vesalius, and occupied the chair of anatomy and medicine in Bologna, from 1556 to the time of his death. He is the first who discovered the true structure of the fœtus and the placenta. Certain fibrous masses on the valves of the aorta are also called from him "Corpora Arantii."

ARATORE, an Italian poet of Liguria, who lived about the year 510 A.D.

ARATUS, a physician, was a native of Soli, in Cilicia. He devoted himself very much to the study of natural phenomena. Two of his scientific poems have come down to us—one, called "Phenomena," on the stars, and the other discussing Meteorology, or the prognostics of the weather as they can be gathered from the stars. In the former poem occurs the part of a line quoted by Paul in his address to the Athenians on Mars' Hill, "For we are his offspring," Acts xvii. 28. He flourished in the third century before Christ.—J. D.

ARATUS of Sicyon, the head of the Achæan confederacy, lived from 271 to 213 B.C. He delivered his native town from its tyrant Nicocles, obtained the assistance of Ptolemy and of Antigonus Gonatas, by whose aid the power of Sparta was entirely broken, and had almost secured the union and independence of Greece. He was poisoned by Philip II.

ARATUS, a son of the former, assisted his father in the management of Achæan affairs. Also poisoned by Philip II.

ARAUJO, Antonio, a Portuguese jesuit, who was born in 1566, in the Azores, and passed most of his life as a missionary among the Tupinambi Indians of Brazil. He died 1632.

ARAUJO or ARAUXO, Francisco, a Spanish musician, a native of Corea. He published a treatise on the organ, and other musical works. He died in 1663.

ARAUJO, Jozé Boreas d', a Portuguese nobleman, philosopher, and amateur artist, born at Lisbon 1677; died 1743.

ARAUJO DI AZEVEDA, Antonio de, Count da Barca, a Portuguese statesman, was born in 1784. He studied at Oporto and Coimbra, where he acquired an extensive knowledge of mathematics, natural history, and modern languages. He entered into the diplomatic career, and represented Portugal at the courts of the Hague, Berlin, and Petersburgh. He followed the Portuguese court in its flight to Brazil. He devoted his time to literature and science, and endeavoured to improve the agriculture and manufactures of Brazil. An attempt to introduce the cultivation of tea engaged much of his attention. In 1816 he founded a school of the fine arts at Rio Janeiro, and the year after, he died of a lingering fever.—J. W. S.

ARAUXO, Salgado, a Portuguese ecclesiastic, papal prothonotary, and author of several works, chiefly historical, flourished about the beginning of the seventeenth century.

ARBACES, a governor of Media, who, in concert with the governor of Babylonia, overthrew Sardanapalus, and founded the Median empire.

ARBASIA, Cesare, an Italian painter, a native of Saluzzo. He was an able artist, an imitator of Leonardo da Vinci, and excelled chiefly in fresco. Arbasia flourished about the close of the sixteenth century, and exercised his art for the most part in Spain, where he painted the ceiling of the cathedral of Cordova. He was one of the founders of the academy of St. Luke at Rome.—(Lanzi's *History of Painting in Italy.*)—A. M.

ARBAUD de Porchères, François d', a French poet of some distinction, born in Provence about the end of the sixteenth century. An ode addressed to Louis XIII., and another addressed to Cardinal Richelieu, are his two most successful productions. After a long residence at court, he retired from it in disgust, and died in Burgundy in 1640.—E. M.

ARBAUD de Porchères Jean d', brother of the preceding, was author of a poetic version of the Psalms.

ARBEAU, Thoinet, a canon of the cathedral of Lengres, whose real name appears to have been Jean Tabourot, was the author of a curious and now very rare book on dancing, which claims to be the first work of its kind. Its title is "Orchesographie, Metode, et Teorie en forme de discours et Tablature pour apprendre à Dancer," &c., 4to Lengres, 1588 and 1596. No particulars of the author seem to be known.—E. F. R.

ARBETIO, a Roman general, who served successively under Constantine the great, Constans, Julian, and Valens.

ARBIE, Antoine de l', a French botanist, who lived in the eighteenth century. He is principally known for his "Flora of Auvergne," which was published in 1795, in one volume. A second edition was published in two volumes in 1800.—(Bischoff, *Lehrbuch der Botanik.*—E. L.

ARBLAY, Madame d', better known as Miss Frances Burney, was born at Lynn-Regis, in the county of Norfolk, on the 13th of June, 1752, and was the second daughter of Dr. Burney, author of the "History of Music," then organist in that town. When she reached her eighth year her father removed to London, and lived on terms of familiarity with the distinguished artistic and literary society of that day. In the memoirs of her father, she gives an interesting account of her childhood. At the age of eight, her education was so defective that she did not know her letters; her improvement must have been rapid, however, for two years afterwards she was busily engaged in composition, writing fairy tales, elegies, odes, farces, and tragedies, which were carefully concealed from her father, but read and admired by her younger sister Susannah. Within a few years her taste had advanced so much, that the whole of these early essays were consigned by her own hand to the flames. Although destroyed, it appears they were not forgotten; one of the sketches, the "History of Caroline Evelyn," still haunted her imagination, and she finally determined to write the adventures of "Evelina," the daughter of her former heroine. Two volumes were composed, written out in a feigned hand, and her brother was commissioned to procure a publisher; at that time without success. The manuscript was offered to Dodsley, who declined looking at

an anonymous work; and Lownes, to whom it was afterwards offered, declined to look at an unfinished one. Afterwards, she dictated a third volume to her brother, and on its completion, the last-named publisher gave her twenty pounds for the manuscript. "Evelina appeared in 1778, and after a little while it began to be the talk of the town. It was criticised favourably by the monthly reviewers; it passed into the hands of Burke, Reynolds, Johnson, and Mrs. Thrale, all of whom accorded to it the highest praise. Dr. Johnson, in particular, declared to Mrs. Thrale that there were passages in it worthy of the pen of Richardson. Miss Burney, in her diary, states that for some time after its publication, no one—with the exception of her sister and her two brothers—suspected her of the authorship, and that she heard it read and criticised at a friend's house, and enjoyed, in silence, the ignorance of her relatives, and their guesses and speculations as to who could have written it. It was not till six months afterwards that the secret was made known to her father. She passed at one step from obscurity to celebrity; wherever she went—to Tunbridge, to Bath, to Brighton—she was the observed of all observers. In 1782 "Cecilia," her second book, appeared, which, although wanting in freshness and comic breadth and spirit, when compared with her former production, exhibits deeper knowledge of life and character, and is written with greater purity and grace of style. The proof sheets were read by Dr. Johnson, and several passages bear the impress of his massive hand. Its success was ample and immediate, the reading public received it with acclamation, her publisher paid her two thousand pounds, and, by universal consent, it was placed among the classics of her country.

After the publication of "Cecilia," Miss Burney resided some time with Mrs. Delaney, a widow lady, who lived at Windsor. The king and queen were frequent visitors at her house, and on one occasion the authoress of "Evelina" was introduced to George III. She has described the interview at considerable length in her diary; the king asked many questions relative to the writing and publication of "Evelina," to which the flattered and somewhat excited authoress rendered the most coherent replies her agitation would permit. If the condescension of the king fascinated Miss Burney, Miss Burney's simplicity and natural manners seem to have pleased the king. In 1786 she was appointed one of the dressers or keepers of the robes to Queen Charlotte, with a yearly salary of £200, apartments in the palace, a footman, and a carriage for the use of herself and her colleague, Mrs. Schwellenberg, a hideous German virago and disciplinarian. During her attendance on royalty she was expected to lay aside her pen, which had already brought her fame, and, in other circumstances, would have brought her fortune. Her duties were so severe that her health began to fail; her friends were alarmed, and urgent representations were made to her father to have his daughter removed from court. Dr. Burney, prouder of his daughter as keeper of her majesty's robes, than as the first novelist of the day, was, for a while, unwilling to comply; till, finally, her state of health became a matter of such grave import, that he was forced to yield, and she returned home after an absence of five years. In 1793 she married a French refugee officer, the Count D'Arblay, and shortly after resumed her pen. In 1795 her tragedy of "Edwy and Elgiva" was brought out at Drury Lane, and was "laughed to Lethe" by the whole house. So complete and final was its failure that it was never printed. The next year she produced "Camilla, a Picture of Youth;" it was published by subscription, and realized above three thousand pounds. Its success, however, was not remarkable. In 1802 she accompanied her husband to France, and in 1812 returned to England, and purchased a handsome villa, called Camilla cottage. In 1814 she produced her last and dullest fiction, entitled "The Wanderer, or Female Difficulties;" it found few admirers, obtained little praise, and has long since sunk into oblivion. For the "Wanderer" she is said to have received the large sum of £1500. Four years afterwards, her husband died at Bath. The only other literary work which Madame D'Arblay lived to give to the world, was the "Memoirs of her Father," which appeared in three octavo volumes in 1832. The portentous diction of the book took the public by surprise. The style of her novels is graceful and flowing; in the "Memoirs," every sentence is lumbering and involved; there is no ease, no gaiety, no naturalness; and the whole reads like an elaborate caricature of Johnson and Gibbon. There are few worse-written books in the language. In 1837 the Rev. Alexander Charles Louis D'Arblay, her only son and the sole issue of her marriage, died. For two years before this melancholy event, Madame D'Arblay was in feeble health, and affected with a disease in the eyes, which rendered reading or writing almost an impossibility. Her death took place at Bath, on the 6th of January, 1840, in her eighty-eighth year. Her diary, edited by her niece, was completed in seven volumes, in 1846; though it contains a good deal of trivial matter, and is full of small gossip, it is eminently readable. All the writer's amusing egotism and self-admiration are reflected in its pages. In spite of length, it is an invaluable supplement to the history of that time; and, after "Evelina" and "Cecilia," will be the most enduring monument of its author's genius.—A. S.

ARBOGAST, a native of Ireland, who became bishop of Strasburg A.D. 674. After leaving his native land he settled in Alsace, where he built an oratory, living in privacy and "serving God diligently in fasting and prayer." From time to time he went forth amongst the people, "instructing them in the knowledge and fear of God, and in the true invocation of that omnipotent power by his son Christ, reprehending their idolatrous worship, and confuting their fanatical opinions." He attracted the notice of Dagobert II., who, upon the death of St. Arnaud, promoted Arbogast to the see of Strasburg, which he governed for five years. He died in 679, and was buried near the common place of execution, called St. Michael's Mount, at his own request, "in imitation of Christ, who suffered without the walls of Jerusalem, in the place of the wicked." Many years afterwards, a monastery dedicated to his name was built over his tomb. Some homilies and a commentary on St. Paul's epistles are attributed to him.—(*Bruschius.*)—J. F. W.

ARBOGAST, Louis-Frederic-Antoine, a distinguished French mathematician, successively member of the legislative assembly and of the national convention, and professor of mathematics at Strasburg:—born in Alsace in 1759; died at Strasburg in 1803. Arbogast's great scientific work is the "Calcul des Derivations;" a book of which it is not too much to say, that it is one of the most fertile and suggestive of any of the great analytical treatises belonging to this remarkably fertile period. There is no doubt that Arbogast anticipated many of the conclusions and methods of the "Calcul des Fonctions" of Lagrange. The largeness of his views, and the extreme generalizing of his expressions, give his work indeed an aspect of cumbrousness which does not really belong to it; nor will any one wonder at this, when informed that Taylor's theorem and many other of our highest formulæ, are only particular cases of the theorem of Arbogast. To this mathematician belongs the honour of having first used and widely illustrated that separation of the symbols of operation from symbols of quantity, which marks a new and signal era in modern Analysis.—J. P. N.

ARBOGASTES, a Gaul who served in the Roman armies, in the latter part of the fourth century. Left in Italy by Theodosius as minister to Valentinian II., he virtually exercised sovereign power, while Valentinian retained merely the name of emperor. He at length secretly murdered Valentinian, and raised Eugenius to the purple in his stead. In 394, Theodosius marching against Eugenius and Arbogastes, entirely defeated them. Eugenius was taken and put to death. Arbogastes escaped, but soon after committed suicide.—E. M.

ARBOGASTES, Saint, bishop of Strasburg from 669, till his death in 687.

ARBOREUS, Jean, a doctor of the Sorbonne, and author of ingenious commentaries on difficult passages of Scripture, was born at Laon, about the beginning of the 16th century.

ARBORIO DI GATTINARA, Mercurino, a celebrated legist and diplomatist, of Italian extraction, was born at Verceil in 1465. In 1507 he was appointed first president of the parliament of Burgundy. Deprived of this position in 1518, through the envy of the nobility, he retired to the court of the Emperor Maximilian, after whose death he repaired to Spain, where he was made chancellor to Charles. In this capacity he drew up the treaty of Cambray, and the concordat between Charles and Clement VII. In 1529 he was made a cardinal. The treaty he negotiated the same year at Bologna, for the defence of Italy, was thought a masterpiece of diplomacy. Died at Inchspruck in 1530.—E. M.

ARBORIO DI GATTINARA, Angelo-Antonio, a kinsman of the preceding, archbishop of Turin, and an eloquent pulpit orator, was born at Pavia in 1658, and died in 1743.

ARBORIO DI GATTINARA, Giovanni-Mercurino, a

brother of the preceding, bishop of Alexandria in Piedmont, and author of sermons and funeral orations, was born at Lucca in 1685, and died at Alexandria in 1743.

ARBORIUS, Cæcilius Argicius, maternal grandfather of the poet Ausonius. Having lost his ample property in his native district Augustodunum (now Autun), in consequence of the civil wars, he settled, in 264, near the spot where Bayonne was afterwards built. Here he again attained opulence, and lived to the age of ninety, generally esteemed and beloved for his virtues, as well as admired for his pre-eminence in mathematics and astronomy.—E. M.

ARBORIUS, Æmilius Magnus, a learned and eloquent lawyer and professor of jurisprudence and rhetoric, son of the preceding, was born about 270, near Bayonne. About 331 Constantine the Great invited him to Constantinople, to instruct one of that emperor's sons in eloquence. Arborius, like his father, was a distinguished mathematician and astronomer. He died at Constantinople in 335.—E. M.

ARBRISSEL or ARBRISSELLES, Robert d', founder of the order of Fontevrault, was born at Arbrissel, a village in the diocese of Rennes, 1047. Repairing to Paris in 1074 to study theology, he subsequently took orders, and in 1085 became vicar-general to the bishop of Rennes. In this position he evinced indefatigable ardour in promoting church discipline, and in combating clerical abuses of every kind. His zeal as a reformer procured him numerous enemies, and, on the death of the bishop, he removed to Angers, where he began to give lectures in theology. Soon afterwards he resolved to live as a hermit in the forest of Craon. His austerity and eloquence speedily attracted crowds of followers, and, in a few years, the forests of Brittany and Normandy contained thousands of his devoted disciples. The first monastic establishment he founded was in the forest of Angers, on ground bestowed on him by the lord of Craon. He was appointed its prior in 1096 at the council of Tours, where he preached before Pope Urban II., who, struck with his eloquence and zeal, conferred on him the rank of papal preacher. Quitting his retirement near Angers, he began to travel barefooted through towns and villages, preaching repentance. He soon formed a numerous body of ardent missionaries, whose preaching had immense success among all classes of the community. Numerous monasteries were founded, the principal of which was that of Fontevrault, near Poitiers. The extravagant austerities of Robert d'Arbrissel gave occasion to various attacks on him, which formed the subject of keen controversies among the theologians of his age. He died at Orsan, a monastery of his order, at the age of seventy, in 1117.—E. M.

ARBUCKLE, James, a Scottish poet of considerable genius, author of "Snuff," and other poems, mostly humorous and satirical, flourished about the beginning of the 18th century.

ARBUTHNOT, Alexander, one of the earliest Scottish printers. In 1597 he printed and published the first Scottish Bible, and in 1582, Buchanan's "Rerum Scoticarum Historia."

ARBUTHNOT, Alexander, a celebrated Scottish lawyer, divine, and poet, and an ardent adherent of the Reformation, was born in Kincardineshire in 1538. His principal works are: "History of Scotland;" "Orationes de origine et dignitate juris;" "The Praises of Women;" "The Miseries of a Poor Scholar." Died in 1583.

ARBUTHNOT, John, an eminent physician, and one of the distinguished writers who adorned what has been called the Augustan age of English literature. He was born at Arbuthnot, in Kincardineshire. The precise year of his birth is not known, but is believed to have been 1675. He was son of a clergyman of the episcopal church of Scotland, and was educated at the university of Aberdeen, where he took the degree of M.D. Young Arbuthnot sought his fortunes in London, where he at first supported himself by teaching mathematics. His first publication, in 1692, was a translation, with very considerable additions, of Huygens' "Treatise on the Laws of Chance," a method of calculating the chances in games of hazard. In 1697 he published an "Examination of Dr. Woodward's Account of the Deluge," and within a year or two, "An Essay on the Usefulness of Mathematical Learning." He also published a tract, in which he brought forward the regular proportion of male and female births as a proof of providential design. These tracts brought their author into immediate notice, and aided him in obtaining practice as a physician. In 1704 he was elected fellow of the Royal Society, and in the year following was appointed physician extraordinary to Queen Anne, by her especial command. Prince George had been taken suddenly ill, and through some accidental circumstance was attended by Arbuthnot, who was ever after employed as his physician. This led to court honours and rewards. In 1709 he became physician in ordinary to the queen, and in the same year was elected fellow of the College of Physicians. His acquaintance with Swift, which afterwards ripened into the truest friendship, commenced in or about the year 1701, and arose very much from the habits of life of the period. The persons who made any claims to literature, passed half their days and nights in the clubs. At one of these clubs Arbuthnot met Swift,—the "mad parson," as he was at first designated,—and their first acquaintance arose from a practical joke. Some years, however, seem to have passed without their having again met, as, in the journal to Stella, Swift speaks of him as a stranger. In the year 1705, Arbuthnot published "Tables of the Grecian, Roman, and Jewish Measures, Weights, and Coins," a book translated into German in 1756, and still referred to occasionally. In the year 1706, while the act of union between the kingdoms was in debate before the parliament of Scotland, Arbuthnot published a tract of very considerable power, under the name of "A Sermon Preached at the Market Cross of Edinburgh on the Subject of the Union." In the year 1708, Swift came to London on some commission from the clergy of Ireland. The immediate object of his journey was soon successfully accomplished, but he was found too useful to the ministry to be allowed to return. He remained, assisting Oxford and Bolingbroke by every weapon which a literary man could wield. Among the most effective of a hundred satires issued by him and his associates, was that known by the title of "Law is a Bottomless Pit, or the History of John Bull." This was, for a while, attributed to Swift; but in his journal to Stella, it is mentioned as Arbuthnot's; and Spence tells us that Pope spoke of it, saying Arbuthnot was the sole author. The effect was at the time prodigious, and even yet, when the colours have faded with time, cannot be read without amusement. The movements of nations and of armies are described under the familiar metaphors of a suit at law, conducted with all the dishonest chicanery of an attorney who has no other object than to prolong litigation. It is usually published with Swift's works, with which are also published several other of Arbuthnot's political squibs. Among them, the "St. Albans Ghost," in which Sarah, duchess of Marlborough, is held up to ridicule. Whiston and Garth are abused in this pamphlet, which almost fixes it as Arbuthnot's. Burnett—but he was quite as likely to be attacked by Swift—figures as Dry-bones.

The dissensions between Oxford and Bolingbroke were in vain sought to be appeased by Arbuthnot and Swift. Bolingbroke's successful intrigues broke up the ministry. Then came the queen's death, which was attended with loss of place and power to Arbuthnot, who for a while regarded it as not improbable that he might be allowed to remain as physician to the new sovereign. The hope does not appear to have been a very reasonable one, considering all the circumstances of the case, and particularly the extent to which he might, however unjustly, be regarded as a party to the objects of those who meditated bringing in the Pretender on the queen's death. He was not unlikely to have been a Jacobite, and was certain of being called so. Arbuthnot, since his appointment, had chiefly resided in the palace at St. James's; he now moved to a small house in Dover Street, "where," as he says in a letter to Pope, "he would be glad to see Dr. Parnell, Mr. Pope, and his old friends, to whom he can still afford a half-pint of claret. As our friendship," he adds, "was not begun upon the relation of a courtier, so I hope it will not end with it." He now went on a visit to Paris, where, however, he did not long remain, for we have him, in November, 1714, writing to Swift from London, in his own peculiar vein of humour, mentioning a consolation which the dean had, and which no layman could share with him, or deprive him of:—"I cannot but think there is one thing in your circumstances that must make any man happy, which is a liberty to *preach*; . . . for my part, I never imagine any man can be uneasy that has his opportunity of venting himself to a whole congregation once a week." The Scriblerus Club, as it was called, had been formed by Pope, Gay, Parnell, Swift, and Arbuthnot, in the year 1713 or 1714—Harley, Atterbury, and Congreve were members. With which of them the plan originated is not known—most probably, we think,

with Pope—but in the execution of the works which this fraternity of humorists contemplated, Arbuthnot's learning was relied on as that without which little or nothing could be done. The abuses of learning were to be the subject of a satire in the manner of Cervantes. In a letter to Swift, Arbuthnot says—"Mankind presents an inexhaustible source of invention in the way of folly and madness;" and in another, he gives an amusing map of diseases, to illustrate a portion of the work which was to describe medicine. "The Great Diseases, like capital cities, with their Symptoms, all like streets and suburbs, with the Roads that lead to other diseases. It is thicker set with towns than any Flanders map you ever saw. Ratcliffe is painted at the corner of the map, contending for the universal empire of this world, and the rest of the physicians opposing his ambitious designs with a project of a treaty of partition to settle peace." Another of his whimsical fancies is thus communicated to the same correspondent:—"Whiston has at last published his project of the longitude; the most ridiculous thing that ever was thought of: but he has spoiled one of my papers of Scriblerus, which was a proposal for the longitude not very unlike his, to this purpose—that, since there was no pole for east and west, all the princes of Europe should join and build two prodigious poles upon high mountains, with a vast lighthouse to serve for a pole-star. I was thinking of a calculation of the time, charges, and dimensions. Now, you must understand his project is by lighthouses, and the explosion of bombs at certain hours." The queen's death broke up the design, by separating from each other the members of the partnership; but in this club originated "The Memoirs of Martinus Scriblerus," published, after Arbuthnot's death, in Pope's works, but, most probably, altogether of Arbuthnot's composition. The "Essay on the Origin of the Sciences," ascribed to Scriblerus, was the joint work of Arbuthnot, Pope, and Parnell.

Arbuthnot continued to exercise his profession as a physician, and published a few medical and scientific tracts, and seems to have had his full share of the honours and profits of successful practice. Among Swift's letters we find him repeatedly mentioned with that earnestness of regard which Swift, in all his real or assumed misanthropy, felt for those whom he called his friends. "Arbuthnot's illness," he says in one letter, "is a very sensible affliction to me, who, by living so long out of the world, have lost that hardness of heart contracted by years in general conversation. I am daily losing friends, and neither seeking nor getting others. Oh, if the world had a dozen Arbuthnots in it, I would burn my Travels [Gulliver's]; but, however, he is not without fault. There is a passage in Bede commending the piety and learning of the Irish in that age, when, after abundance of praises, he overthrows them all by lamenting that, alas! they keep Easter at a wrong time of the year; so our doctor has every quality that can make a man sensible or useful, but, alas! he hath a sort of slouch in his walk." Years of doubtful health followed, borne with serene cheerfulness. In his last illness he wrote an affecting letter, which is preserved in Pope's correspondence. It is fortunate that Arbuthnot's letters to Pope and Swift are preserved. Johnson, comparing Pope's correspondents with each other, says—"Swift writes like a man who remembered he was writing to Pope, but Arbuthnot like one who lets thoughts drop from his pen as they rise into his mind."

In the parts of the Memoirs of Scriblerus ascribed to Arbuthnot, there are passages which might lead us to think some other hand must have been at work upon it; but it must be remembered that extravagance and absurdity of all kinds was the subject of the caricature, and we cannot always determine which of the triumvirate—Swift, Arbuthnot, or Pope—was for the moment sitting in "Rabelais' easy-chair." Whatever be the excesses into which exuberant mirth may have led the Doctor, as his friends were fond of calling Arbuthnot, there can be no doubt of his habitual feeling of piety. This he probably owed to his Scottish education, as to it he certainly owed the accurate learning which so remarkably distinguished him. When one of his sons, "whose life," he says, "if it had so pleased God, he would have redeemed with his own," died, the language of his letter communicating the fact is, "I thank God for a new lesson of submission to his will, and also for what he hath left me." Swift, speaking of him, said, "He has more wit than we all have, and his humanity is equal to his wit." In the summer of 1734, Arbuthnot retired to Hampstead, suffering from asthma. His letters show that he had not then wholly given up his medical practice, for he speaks of the necessity of his return to London in the winter, when he reckoned a return of the symptoms. "I am not in circumstances to lead an idle country life, and no man at my age ever recovered of such a disease, except by the abatement of the symptoms." We regret that the plan of our work does not admit of extracts from these letters, which will be found in many editions of Pope and Swift. He returned to London, and died on the 27th of February, 1734–5.

Two volumes, entitled "The Miscellaneous Works of Dr. Arbuthnot," were published at Glasgow in 1750, and again, with some additional pieces, in 1751. Arbuthnot's family were impatient at the publication, and denied the genuineness of its contents in language stronger than was warranted. Most of the papers are Arbuthnot's. The book is now not easily procured. In 1770 it was reprinted, with a life of Arbuthnot, the facts of which Arbuthnot's son, we are told by Dr. Kippis, admitted to be truly stated. In the kind of way in which Swift and Arbuthnot published trifles on broadsides and flying sheets for the political purposes of the hour, it is not surprising that mistakes should be made as to the authorship, and papers written, which the author himself would as entirely forget when they had answered their momentary purpose, as the barrister the names of his clients and his cases, though remaining on old briefs to testify for or against him. Arbuthnot's habits of writing, and carelessness of what he had written, rendered mistakes even more likely than in the case of almost any other man. "No adventure of any consequence ever occurred, on which the doctor did not write a pleasant essay in a great folio book which used to lie in his parlour. Of these, however, he was so negligent, that while he was writing them at one end, he suffered his children to tear them out at the other for their paper kites." Of Arbuthnot's works, there is no collected edition. The Glasgow book which we have mentioned, professes only to supply such as had not been printed in Swift's Miscellanies.—(*Biographia Britannica, Swift's and Pope's Letters.*)—J. A., D.

ARC, Philippe-Auguste de Sainte-Foix, Chevalier d', a distinguished French historian and miscellaneous writer, natural son of the count of Toulouse; died at Tulle in 1779.

ARCADELT, Jacques, a musician of great eminence, who was born in the Low Countries at the end of the fifteenth or beginning of the sixteenth century. He is stated by some writers to have been a pupil of Josquin de Prés; but as this master had no school of music at the time when he can have been studying, these authorities must confound his name with another. In 1536 he went to Rome; here, from January till November, 1539, he held the office, founded by Pope Julius II., of *maestro de Putti*, in St. Peter's. On the 30th of December in the following year, he was appointed one of the singers in the pope's chapel, which he continued to be for nine years, if not longer. In 1544 he was created an abbé. He became chapel-master to Cardinal Charles of Lorraine, duke of Guise, who visited Rome on an embassy from the court of France in 1555. In his suite he went to Paris, where he probably died. He wrote many masses and motets, madrigals and songs, and was esteemed one of the best masters of the madrigal style. The greatest favourite of all his compositions appears to have been "Il bianco e dolce cigno," one in his first book of madrigals (printed by Burney in his history), which is remarkable for the smoothness of its melody, and the purity of its counterpoint, but still more for the beauty of its expression. His madrigals were so popular in his time, that, according to Adami, the compositions of others were not unfrequently printed under his name. The melodiousness of his songs is extolled by several authors. Much of his sacred music is preserved in manuscript in the library of the Vatican, and he printed the following works:—Three books of masses for three, four, five, and seven voices; five books of madrigals, "L'Excellence des Chansons Musicales" (a collection of songs), "Chansons Françaises à plusieurs parties," and many single songs in French and Italian collections, full particulars of which are given in Fètis' *Biographie Universelle des Musiciens.*—(Burney, Fètis, Schilling.)—G. A. M.

ARCADIO, Alessandro, a Piedmontese physician of the seventeenth century, author of numerous works on medical and miscellaneous subjects.

ARCADIO, Gian-Francesco, a Piedmontese physician of some distinction, author of various works, mostly medical, was born at Bistagno about the middle of the sixteenth century, and died in 1620.

ARCADIUS, the elder son of the Emperor Theodosius the Great, was born in Spain in A.D. 383. Theodosius superintended his education with great solicitude, intrusting to Themistius his literary, and to Arsenius his religious training. Though by no means depraved, Arcadius was strikingly dissimilar to his father. Feeble and deformed in person, he was destitute of mental vigour, and incapable of independence either of thought or action. Theodosius, before his death, divided the empire into Eastern and Western, leaving the former to Arcadius, and the latter to Honorius, and appointing Rufinus guardian of Arcadius, and Stilico of Honorius. The very day appointed for the marriage of Arcadius to the daughter of Rufinus, the young emperor was, by a daring arrangement of the eunuch Eutropius, wedded to Eudoxia, the daughter of Bauto, a Roman general, but by birth a Frank. Rufinus having been soon afterwards assassinated by Stilico's emissaries, Eutropius became prime minister, but, in 399, was banished to Cyprus, and beheaded, to satisfy the envy of the empress, and the hostility of Tribigildus, leader of the Goths settled in Phrygia. The influence of the same vindictive empress accomplished the exile of the good and great John Chrysostom. Arcadius died in 408.—E. M.

ARCADIUS, a native of Antioch, author of various works on grammar, the only one of which now extant is a treatise on accentuation, being an abridgment of Herodian's work entitled Καθολικὴ Προσῳδία.

ARCÆUS or D'ARCE, Franciscus, a celebrated surgeon, member of the Inquisition, and author of medical dissertations, was born at Fresno in 1494, and died about 1575.

ARCANO, Mauro, or Giovanni d', an Italian satirical and burlesque poet, born in 1490; died in consequence of a fall from his horse in hunting, in 1536.

ARCASIO, Gian-Francesco, a celebrated Italian jurist and scholar, professor of Roman law in the university of Turin, and author of "Commentaria Juris Civilis," was born at Bisagno in 1712, and died in 1791.

ARCAULAJO, Diurania. See Framee Moneti.

ARCE, the name of a Spanish glass-stainer, who executed several windows for the cathedral of Burgos. He flourished towards the end of the sixteenth century.

ARCE, Don Caledonio d', a Spanish sculptor of the eighteenth century, attached to the court and academy of Madrid. He continued the style of the Barambio scbool, as best shown in his equestrian statue of the Spanish king, Charles IV., which is considered the masterpiece of this artist. He read before the academy several good essays on sculpture, some of which were published. Died in 1795.—R. M.

ARCE, Don Jose, a Spanish sculptor of the seventeenth century, a pupil of Montanes. His colossal statues for the cathedral of Seville are amongst his best works.

ARCERE, Louis-Etienne, a French priest of the oratory, professor of literature, and author of various historical works and miscellaneous dissertations, was born at Marseilles in 1698, and died in 1782.

ARCESILAUS, the name of four kings of Cyrene:—

Arcesilaus I., king of Cyrene, son and successor of Battus, founder of the kingdom, flourished about the beginning of the sixth century before Christ.

Arcesilaus II., succeeded his father probably about 555 or 560 B.C.; defeated the Lybians, and was finally cut off by domestic treason.

Arcesilaus III., succeeded his father Battus III., and attempting to abolish the restrictions imposed on the royal authority, was driven into exile. Returning from Samos at the head of an army, he recovered his throne. Driven a second time into exile, he was assassinated about 514 B.C.

Arcesilaus IV., the eighth and last king of Cyrene, and founder of the colony afterwards called Berenice, died about 431 B.C., murdered, it would appear, for persisting in his attempts to make himself absolute. He has been immortalized by Pindar's testimony to his eminent qualities.—E. M.

ARCESILAUS, the name of four Greek artists:—

Arcesilaus, son of Aristodicon, a Grecian sculptor of the early Argivo-Sycionic school, living about 500 B.C. Simonides celebrated a "Diana" by Arcesilaus in some of his verses.

Arcesilaus of Paros, a Greek painter in encaustic, who flourished about 420 B.C. He decorated several temples.

Arcesilaus, son of Tisicrates, a painter of the Ionic school, flourished about 300 B.C.

Arcesilaus, one of the first Greek sculptors that established themselves in Rome, lived about 170 B.C. Pliny, on the authority of Varro, states that so great was the demand for the works of this sculptor, that they were often taken away from his studio before they were actually finished. This was the case with the "Venus Genetrix," in the forum of Cæsar. Very high prices were given for his productions, not only by the public and by the patrons, but also by the other artists of the time, who were anxious to have sketches and models by Arcesilaus.—R. M.

ARCESILAUS, a Greek philosopher, disciple of Theophrastus, and founder of what is sometimes called the New, and sometimes the Middle Academy, was born at Pitane, in Æolia, 316 B.C. Combating the dogmatism of the Stoics, he denied the possibility of attaining certainty in the pursuit of knowledge, and held that the wise man is to regulate his conduct by the greatest attainable probability. He revived the Socratic method of discussion. He was an elegant and persuasive speaker, possessing great logical skill and pre-eminent power of expression. He died, unmarried, 241 B.C. Affluent in circumstances, he was in character honourable, generous, and genial.—E. M.

ARCHAGATHUS, a Greek physician, born in the Peloponnesus in the third century before Christ, settled at Rome in the consulship of L. Æmilius Paulus and Livius Salinator, and was allowed, at the public expense, to establish a shop for surgery in one of the most populous quarters of the city. His numerous operations procured for him the name of Carnifex.

ARCHAIMBAUD, Benedictus, born at Lyons in 1643, and died in 1688, obtained high honour in the papal church, was a member of the congregation of the oratory, and composed a brief history of the canon law, "Abregé Historique du Droit Canon."

ARCHANGE de Clermont, a French historian of the seventeenth century, author of a "Traité du calvaire de Hierusalem et de Dauphiné," 1638.

ARCHANGE de Rouen, a French theologian of the commencement of the eighteenth century, author of two lives of saints, and of a work entitled, "Paroles du Nouveau Testament pour eclairer les gens du monde sur l'importance du salut," 1691.

ARCHANGELUS de Burgonovo, an Italian theologian of the order of the Minorites, distinguished as a Hebraist, published in the second half of the sixteenth century the following works:—1. "Trattato ossia dichiarazione della virtù e dignità del nome di Gesù," 1557; 2. "Apologia pro defensione doctrinæ Cabalæ contra P. Garziam," 1564; 3. "Cabalistarum Selectiora," 1569.

ARCHANGELUS or DE ARCHANGELO, Ottavio, an Italian poet, born at Catania in Sicily, published in 1646 at Palermo, "Canzoni Siciliane," and afterwards a history of his native city, and some poems.

ARCHDALE, John, English governor of Carolina, appointed in 1695, suppressed the disorders of the colony, and published, on his return, "A new description of that fertile and pleasant province of Carolina, with a brief account of its Discovery, Settling, and the Government thereof, to this time," 1707.

ARCHDALL, Rev. Mervyn, A.M., a learned antiquarian and genealogist, and a member of the Royal Irish Academy, was born in Dublin in 1723. He laboured industriously for many years in the collection of materials for an Irish Monasteriology, in which he was assisted by Dr. Pococke, and in the year 1786, published a large quarto volume, entitled "Monasticon Hibernicanum, or a history of the abbeys, priories, and other religious houses in Ireland." In 1789 he published a revised edition of Lodge's Peerage of Ireland, in 7 vols. 8vo. He died on the 6th August, 1791.—(*Gent.'s Mag.*)—J. F. W.

ARCHDEKIN, Richard, or ARSDEKIN, also called MACGILLACUDY, an Irish jesuit and controversial writer, was born in Kilkenny in 1619. He filled successively the chairs of classical literature, moral philosophy, and scriptural theology, partly at Louvain, and partly at Antwerp, and died in the latter city on the 3rd August, 1693. His principal works are —"Of Miracles: and new Miracles done by the relicks of St. Francis Xavier," a very scarce book, and said to be the first ever printed in English and Irish conjointly; "Præcipiæ Controversiæ fides ad facilem Methodum redacta;" and a life of St. Patrick.—(*Ware, O'Reilly.*)—J. F. W.

ARCHEDICUS, an Athenian poet, lived about the year 302 B.C. Only the titles of two of his comedies have reached us, Διαμαχόμενοι and Θησαυρός.

ARCHELAUS, son of Apollonius, a sculptor of Priene in Ionia, the author of the celebrated Apotheosis of Homer.

ARCHELAUS, a Spartan king of the race of the Agides, began his reign of sixty years about 884 B.C. His throne was shared by Charilaus, with whom he took Ægys, a town of Laconia.

ARCHELAUS, a Greek philosopher, surnamed PHYSICUS, from his having been the first to introduce the physical philosophy of Ionia into Athens, was the son of Apollodorus, or, according to some accounts, of Mydon, and flourished towards the middle of the fifth century before Christ. He was probably a native of Miletus, although by some authors called an Athenian. What is known of his life rests on the authority of Diogenes Laertius, and amounts to this—that he was a pupil of Anaxagoras, and one of the teachers of Socrates. Porphyry adds, that the last-mentioned philosopher, in his youth, visited Samos in company with Archelaus. His philosophy, if we may judge from the scanty notices of it which have reached us from antiquity, formed a sort of link between the Ionian physical and the Athenian ethical schools, and partook of the characteristics of both. None of his works have been preserved, and only a very few of his opinions can be collected from ancient authors. He is said to have maintained that men and animals were formed from the earth by heat—that the sea was supplied by waters oozing through the earth—that the earth was not a plain, but rounded—and in ethics, that the just and the bad are not so by nature, but by law.—J. S., G.

ARCHELAUS, king of Macedonia, son of Perdiccas II., famous for his efforts to introduce into his kingdom the arts and literature of Greece, was at first only distinguished for his cruelty in ridding himself of his rivals. On the death of his father he assassinated his cousin Alexander, and also his half-brother, the son of Perdiccas and Cleopatra, rightful heir to the throne. His reign extended from 413 B.C. to 399 B.C., and was illustrated, according to Thucydides, by a great number of public works, as well as by an unexampled patronage of arts and letters. He was assassinated by Cratæus.—J. S., G.

ARCHELAUS, one of the generals of the army of Alexander the Great, was left at Susa in command of a force of 3000 men; and after the death of that prince obtained the government of Mesopotamia.

ARCHELAUS, a Greek poet of the fourth century B.C., supposed to have been a native of Chersonesus, in Egypt.

ARCHELAUS, a Greek geographer of the 4th century B.C.

ARCHELAUS, son of Herod the Great by Malthace of Samaria, reigned over Judea, Samaria, and Idumea for a period of nine years from the death of his father. Herod, by a will made a few days before his death, conferred the kingdom on Archelaus, and rescinded a former will in which it had been assigned to Herod Antipas. Antipas appealed to Augustus to confirm the original testament; but the emperor, after hearing both parties at Rome, decided in favour of Archelaus, whom he sent back to Judea with the title of ethnarch. His reign was one of oppression and bloodshed. He massacred three thousand persons during a feast of the passover, their only crime being that they had remonstrated against his attempt to profane the temple by introducing into it the Roman military emblem—a golden eagle. Irritated by his cruelty, and also by his marriage with Glaphyra, widow of his brother Alexander, the Jews, in the ninth or tenth year of his ethnarchate, 6 or 7 B.C., petitioned the emperor to deliver them from their oppressor; and Archelaus having been cited to Rome, was banished to Vienne, in Dauphiny. Judea and Samaria were annexed to the province of Syria.—J. S., G.

ARCHELAUS, chief general of Mithridates VI. of Pontus, a Cappadocian by birth, commanded the forces of that prince in his first triumphant war against the Romans, and was also successfully employed to negotiate an alliance with the principal states of Greece; but defeated at Chæronea and at Orchomenus by the Roman general Sulla, he brought himself into suspicion with his master by the terms of a treaty of peace to which he consented, and was banished. He repaired to Rome about 81 B.C. Nothing further is known of him. His son

ARCHELAUS I., high priest of the goddess of Comana (in Pontus), was appointed in 63 B.C. to the office of priest in the temple of Artemis Taurica, and to the lordship of the town and territory of Comana, by Pompey the Great. He espoused Berenice, queen of Egypt, daughter of Ptolemy Auletes, and for six months, during the banishment of that prince, occupied the throne; but was defeated in 55 B.C. by the Roman general Gabinius, and put to death.

ARCHELAUS II., son and successor of the preceding, was concerned in some disturbances in Cappadocia, and driven out of that province in 51 B.C. by Cicero, then proconsul of Cilicia, and in 47 B.C. deprived of his office by Julius Cæsar.

ARCHELAUS III., son of the preceding, obtained from Antony the sovereignty of Cappadocia, was confirmed in his dominions by Octavius after the battle of Actium; but falling under the suspicion of Tiberius, he was brought to Rome and detained prisoner till his death in 17 A.D.—J. S., G.

ARCHELAUS, bishop of Cashara or Carrha, in Mesopotamia, lived about 278 A.D. He convened an assembly of heathens to hear a dispute between him and the heretic Manes, who had just escaped from prison. The bishop was victorious, and had his opponent again imprisoned. Archelaus left an account in Syriac of the controversy, which was translated into Greek and Latin.

ARCHELAUS, the author of a Greek poem on alchemy, is supposed to have lived in the fifth century. His work is entitled, Ἀρχελάου Φιλοσόφου περὶ τῆς Ἱερᾶς Τέχνης διὰ Στίχων Ἰαμβῶν, (an Iambic poem on the sacred art, by Archelaus the philosopher), and exists in MS. in several European libraries.

ARCHEMACHUS OF EUBŒA wrote a book on the history of his native island, and is generally identified with the Archemachus of Eubœa, who is author of a work named Μεταννμίαι, of which we have a fragment in Plutarch.

ARCHENHOLZ, JOHANN WILHELM, Baron von, a German author, was born at Langenfurt, a suburb of Dantzic, in 1745, and died at Hamburg in 1812. He entered the Prussian army in 1760, and served till the close of the seven-years' war, when he had attained the rank of captain, and received his discharge, as some say, on account of his wounds; according to others, for disreputable conduct. He now travelled over Europe for sixteen years, after which he returned to Germany, and devoted himself to literary work, living principally at Hamburg. His most valuable book is his "Geschichte des Siebenjährigen Krieges" (History of the seven-years' war), 2 vols.; Berlin, 1793. He also wrote a history of Queen Elizabeth, and a history of Gustavus Vasa, with other works.—(*Conversations-Lexicon, Zehnte Auflage.*)—A. M.

ARCHENNUS or ANTHERMOS, one of the earliest Greek sculptors. He is supposed to have been the first to represent Victory with wings. Probably living 560 B.C.

ARCHER, JOHN, physician to Charles II., published a work entitled "Every Man his Own Doctor," in which he gives a compendious herbal. It was printed in London in 1673.

ARCHER, SIR SYMON, born in 1581, was the friend and correspondent of the antiquary Dugdale, and associated with him in the preparation of his Antiquities of Warwickshire.

ARCHER, THOMAS, an English architect of the school of Vanbrugh, whose chief erections—St. Philip's church at Birmingham, and St. John's in Westminster—were savagely ridiculed by Walpole, but have since found more favourable and even laudatory critics; died in 1743.

ARCHESTRATUS, a Greek poet, born either at Syracuse or at Gela, in Sicily, lived about the year 350 B.C. He is the author of a famous poem, called variously Γαστρολογια, Γαστρονομια, and Ἡδυπαθεια, a manual of good living, in which he embodied vast gastronomical researches.

ARCHESTRATUS, an Athenian general in 407 B.C., after the battle of Notium superseded Alcibiades in the command of the Athenian fleet. He died at Mitylene.

ARCHEVESQUE, HUE, a French poet of the 13th century, author of three poems, called ditties—"Dit de la Dent," "Dit de la mort Largesse," and "Dit de la puissance d'Amour."

* ARCHIAC, ETIENNE-JULES-ADOLPHE DESMIER DE SAINT SIMON, Viscount d', a French geologist, born at Rheims in 1802, was an officer of cavalry from 1821 till the revolution of 1830, when he quitted the service. Since the termination of his military career, he has honourably distinguished himself in science by the following works, the last not yet completed:—1. "Memoires sur les sables et grès moyens tertiaires," 1837; 2. "Description géologique du département de l'Aisne," 1843; 3. "Etudes sur la formation crétacée des versants sud-ouest, nord, et nord-ouest du plateau central de la France," 1843 and 1846; 4. "Histoires des progrès de la géologie de 1834 à 1851."—J. S., G.

ARCHIADAS or ARCHIADES, a Greek philosopher of the first half of the fifth century, distinguished for his virtues by the epithet of Ὁ Ευσεβεστατος, was the son-in-law of Plutarch the Athenian, who revived the Platonic philosophy.

ARCHIAS OF CORINTH, the founder of Syracuse, lived in the eighth century before Christ. He was directed by the oracle of Delphi to repair to Sicily. There, by the help of a colony of Dorians, he founded Syracuse, 733 B.C.

ARCHIAS, the Fugitive-Hunter (Ἀρχίας Φυγαθοδηκας), so called from his having been the agent of Antipater in his bloody proscription of the Athenian chiefs, 322 B.C., was an Italian Greek, and originally an actor.

ARCHIAS OF CORINTH, a celebrated naval architect, who designed and constructed the famous three-decker that Archimedes launched for Hieron the second of Syracuse. He was flourishing about 250 B.C.

ARCHIAS, AULUS LICINIUS, a Greek poet, the friend and client of Cicero, was born at Antioch about the year 118 B.C. His poems have been lost, with the exception of a number of epigrams, and these are of doubtful authenticity, as well as questionable merit. His fame with posterity he owes to Cicero, who defended the poet's right to be a citizen of Rome in the splendid oration, "Pro Archia poeta."—J. S., G.

ARCHIAS OF ATHENS, a sculptor and toreutes of the time and school of Phidias.

ARCHIBIUS, the name of three Greek grammarians—one, the father of Apollonius, author of the Homeric Lexicon; another, a son of this Apollonius; a third, a son of Ptolemæus. The last taught grammar at Rome in the reign of Trajan.

ARCHIDAMIA, a Spartan woman, who successfully opposed the proposal to remove the women of Lacedæmon to Crete, when King Pyrrhus was about to take the town.

ARCHIDAMUS, a Greek physician, a contemporary of Hippocrates, in the fifth and fourth centuries B.C. He is quoted by Galen, and mentioned by Pliny.

ARCHIDAMUS, the name of five Spartan kings:—

ARCHIDAMUS I., son of Anaxidamus, thirteenth of the Proclid dynasty, ascended the throne probably about 630 B.C.

ARCHIDAMUS II. reigned 42 years, from about 469 B.C. He led an army into Attica in 431, and again in 430—on the second occasion laying waste the Athenian territory ten miles round the capital. His death occurred in the following year.

ARCHIDAMUS III., son of Agesilaus the Great, ascended the throne in 361 B.C. Ten years before his accession he invaded and ravaged Arcadia, and in 362 successfully resisted Epaminondas in his attack on Sparta. In 338 he went to aid the Tarentines against the Lucanians in Italy, and there perished in a battle.

ARCHIDAMUS IV., son of Eudamidas I., was defeated and taken prisoner by Demetrius Poliorcetes in a battle fought near Mantineia, 296 B.C.

ARCHIDAMUS V., on the death of his brother Agis IV., in 240 B.C., fled into Messenia, was recalled by the general of the Achæan league, Aratus, but was shortly after put to death by the murderers of Agis.—J. S., G.

ARCHIDEMUS or ARCHEDAMUS, a Stoic philosopher of Tarsus in Cilicia, author of two works:—Περὶ φωνης and Περὶ στοιχειων; lived about the year 160 B.C.

ARCHIGENES, a celebrated Greek physician, son of Philippus, a native of Apamea, and pupil of Agathinus, founder of the sect of the Episynthetics, settled at Rome in the reign of Domitian, and enjoyed a great reputation under that emperor and his successors, Nerva and Trajan. (81–117 A.D.)

ARCHILOCHUS OF PAROS, one of the most famous Greek lyric poets, was the son of Telesicles and Enipo. The poet's mother, according to his own statement, was a slave. When a young man, he was compelled by poverty to leave Paros to colonize Thasos, and one writer states that he was chosen to be the leader of the colony. Here, however, he soon became disagreeable to the majority of the people, in consequence of his sarcastic poetry, and he seems to have left the place. He fell, during a war which the Parians carried on with the Naxians, by the hands of one Charondas, whom the Delphic priestess would not admit to the temple till he had appeased the soul of the poet. An epigram informs us that his grave was by the sea-shore. Archilochus is represented by the ancients as one of the greatest poets that ever lived. His name is often associated with that of Homer. He appears to have been a man of extraordinary powers of mind, extremely versatile, and always successful in whatever he attempted. The rhythmical inventions ascribed to him are very numerous. His life, however, was embittered by poverty and misfortune, and he spent his great powers in lashing indiscriminately all that came in his way. He spoke ill of friends and foes. His ire was poured out especially on Lycambes, who had refused to give him his daughter Neobule in marriage; and so stinging was the satire, that a story was current in ancient times, that both Lycambes and Neobule had hanged themselves out of vexation. His poems were also blamed for their impurity; so much so, that the Spartans interdicted them, and the Emperor Julian forbade any priest to read them. The few fragments of Archilochus that have come down to us fail to give us a complete notion of the man, or to justify to us the extravagant praises lavished on him by most ancient critics. Neither do they reveal the depth of wretchedness and bitterness which some have ascribed to the poet. They are pervaded by a theistic fatalism; but, at the same time, they are manly and vigorous, urging patience in the endurance of suffering. Archilochus flourished about the beginning of the seventh century B.C.—J. D.

ARCHIMBAULD, JAC., a Dominican of Vermont, born in 1583, and died in 1667; taught philosophy in various places, and composed several devotional pieces.

ARCHIMEDES (Ἀρχιμήδης) OF SYRACUSE, the greatest mathematician and engineer of antiquity, was born about the year 287 B.C. According to Plutarch ("Life of Marcellus"), Hiero, king of Syracuse, was related to Archimedes; and it is certain that to that sovereign Archimedes was a friend and counsellor, and was by him induced to apply his scientific knowledge to practical purposes,—circumstances which, during the lifetime of Archimedes, might increase his consequence amongst his countrymen, by connecting his name with the dignity of his royal patron; but which, in after ages, have served chiefly to perpetuate the memory of the monarch, by associating it with the imperishable glory of the sage. The nature and extent of the scientific labours of Archimedes will be best understood from a brief notice of those fragments of his works which have been handed down to our times. The best edition is the Oxford folio, edited by Torelli, in 1793. "Περὶ τῆς σφαίρας και του κυλινδρου," (on the sphere and the cylinder.) In this work occurs the celebrated theorem, considered by Archimedes himself as the greatest of his discoveries, that the volume of a sphere is two-thirds of that of its circumscribing cylinder. "Κύκλου μέτρησις," (the measurement of the circle.) This work contains the demonstration, that the area of a circle is equal to that of a triangle, having the circumference of the circle for base, and the radius for height; and also a closer approximation than had been previously attained, to the ratio of the circumference of a circle to its diameter, viz., less than $3\frac{1}{7}$, and greater than $3\frac{10}{71}$. Its investigations are founded on the principle, that the circumference of a circle is less than that of any circumscribed polygon, and greater than that of any inscribed polygon; and that a series of successive approximations to the circumference of a circle, may be obtained by determining successively the circumferences of two series of polygons, circumscribed and inscribed respectively; each polygon in each series having double the number of sides of that which precedes it. "Περὶ κωνοειδέων και σφαιροειδέων," (on conoids and spheroids,) a treatise on the geometry of solids generated by the revolution of conic sections about their axes. "Περὶ ἑλίκων," (on spirals.) This treatise relates to that spiral which has since been called "the spiral of Archimedes," and which is traced by a radius-vector whose length is proportional to the angle through which it has swept from the commencement of the curve. "Τέτραγωνισμος παραβολης," (the quadrature of the parabola.) This, like the treatise on the sphere and the cylinder, is an example of that "method of exhaustions" of the ancient geometers, which led the way to the modern calculus of fluxions or infinitesimals. "Ψαμμίτης," called in Latin "Arenarius," which may be translated "the sand-counter," (an essay on the powers of arithmetical notation.) "Περὶ ἐπιπέδων ἰσορρόπικῶν ἢ κέντρα βαρέων ἐπιπέδων," (on balanced planes, or, on the centres of gravity of planes;) a work in which are demonstrated the fundamental principles of the balance of parallel forces, by a method which is followed by the first mechanical writers of the present time. "Περὶ τῶν ὑδατι ἐφισταμένων," (on bodies floating in water;) containing the true principles of the equilibrium between the weight of a floating body, and the hydrostatic pressure of the liquid in which it floats.

These immortal works, to this day the delight of every one whose knowledge of mechanics and geometry is sufficient to enable him to understand them, bear unfortunately but a small

proportion to those possibly even greater works of Archimedes which are lost to the world for ever; and which may be supposed to have contained many truths, whose re-discovery has employed and will employ the labours of scientific men of modern times. Not less than the scientific knowledge of Archimedes, was his practical skill; a subject of wonder to his contemporaries, of incredulity to many subsequent ages, and of admiration to more recent times, since the marvels reported to have been achieved by him, which once seemed incredible, have been realized by the re-discoveries of modern science. Thus the burning of the Roman fleet, by concentrating within a small space the sunbeams reflected from a vast number of suitably placed plane mirrors, was long regarded as fabulous, until the experiment was successfully repeated by Buffon. This achievement took place during the siege of Syracuse, by the army of the Roman republic under Marcellus, in the year 212 B.C.; when Archimedes, at the age of seventy-five, employed his extraordinary skill in contriving machines for the defence of his native city, with such success, that the Roman soldiers, inspired with a fear, unparalleled before or afterwards, used to fly on the appearance of any object above the ramparts, believing it to be some new engine of destruction.

When Syracuse was at length taken by surprise, Archimedes was slain amidst the general massacre of its defenders. Marcellus, who had desired to preserve his life, lamented his death, and fulfilled his wishes by causing the representation of his famous theorem of the sphere and the cylinder to be carved on his tomb. With Archimedes fell the Greek science and philosophy in Sicily; and in like manner did all arts and learning fall, in every region conquered by the Romans.—W. J. M. R.

ARCHIMELUS, a poet of Greece, who flourished about 220 B.C. An epigram bearing his name is found in Athenæus; it is the only well-authenticated writing of his now extant.

ARCHINTO, a noble family of Milan, which claimed descent from the royal house of Lombardy. Several of its members greatly distinguished themselves at different periods, of whom the following, arranged in alphabetical order, are the most celebrated:—

Alberico, born in 1698, died in 1758. He was archbishop of Nicæa, and afterwards was created a cardinal. In 1753 we find him acting as governor of Rome.

Alessandro, created a count by Charles V., died at Milan, 1567. He was the author of many theological works, the whole of which are preserved in manuscript in the Ambrosian library.

Alessandro, born 1577; died 1645. He belonged to the order of Jesus; and besides two works on rhetoric, has left several eulogistic writings upon the members of that society, which are preserved in its library at Milan.

Ambrogio Giovanni, who in 1518 held the office of decurion, or chief of ten, in Milan. He was the author of several literary works, and editor of those of Pius II.

Anselmo and Manfredo, who, in 1135, founded the monastery of Chiaravalle.

Carlo Antonio, who lived in the first half of the 17th century, and became an abbot of the Canons Regular of the Lateran, was author of several works in praise of the fathers of his order.

Carlo, Count, son of Count Filippo, born at Milan in 1669; died 1732; was reputed one of the most learned men of his age. He was founder of an academy for sciences and mechanics in his native city, which he enriched with a valuable library, and the best mathematical instruments then known. He was also the founder of the press, known as the Ædes Palatinæ, from which so many great works have been issued. He wrote on various subjects, both in Italian and Latin; and three monarchs conferred titles upon him as marks of their esteem.

Filippo, born 3d July, 1500; died 1558. The only ecclesiastic, of lesser dignity than a cardinal, who was ever appointed vicar of the pope. He was held in much esteem both by Paul IV. and the Emperor Charles V., who confided to him the settlement of many affairs of great importance, and by the former of whom he was created archbishop of Milan. Besides many published works, he has left a great number of MSS., which are still to be found in the family library in his native city.

Filippo, Count, was born at Milan in 1649; died 1720. He was a member of the college of Nobili Giurisconsulti in Milan, and successively filled various important offices of great trust. He was the author of several works,—his letters alone, in the possession of the family, occupying twelve folio volumes of MS.

Girolamo, born about 1671, died in 1721; began life as a jurisconsult, and ended as a dignitary of the church. He was created titular archbishop of Tarsus, and was sent as nuncio to the grand-duke of Tuscany, and afterwards as *legate a latere* to Germany. There still exists an unpublished work of his upon the Council of Trent.

Giuseppe, born in 1651, died in 1712; first studied law in Paris, but forsook it to follow the ecclesiastical career, in which he attained to high honours, being appointed by Innocent XI. vice-legate of Bologna, and afterwards, by the same pontiff and his successors, apostolic nuncio to various states. By Innocent XII. he was made archbishop of Milan, and in the same year cardinal, by the title of Santa Prisca. He is the author of several works, some of which have been published.

ARCHINUS, a citizen of Athens, who, in 401–3 B.C., aided Thrasybulus in the expulsion of the thirty tyrants and the re-establishment of democracy in that city. Some writers ascribe to him the honour of originating that patriotic scheme which others carried to a successful issue.

ARCHIPPUS, an Athenian comic poet, of whom little is now known, flourished in the early part of the fifth century B.C. His writings are characterized by coarseness of expression.

ARCHON, Louis, a writer of French ecclesiastical history, born in 1645 at Riom in Auvergne; died in 1717. He obtained a canonry in his native town, was made chaplain to Louis XIV., and in 1678 appointed to an abbey in the diocese of Clermont. He wrote "Histoire ecclesiastique de la chapelle des rois de France sous les trois races de nos rois jusqu'au regne de Louis XIV."

ARCHYTAS (Ἀρχύτας) of Tarentum, mathematician, general, statesman, and philosopher, flourished about the middle of the fifth century before the Christian era, and was the son either of Mnesagoras, or (according to Aristoxenus) of Hestiæus (Ἑστιάιος). Archytas was one of the most renowned of the renowned Pythagoreans, lawgivers and governors of the ancient Greek colonies in southern Italy, and founders of the experimental and inductive method in science. Seven times did he command in war the armed force of his fellow-citizens, and was never defeated. He was the friend and instructor of Plato, whom, by his intercession, he saved from the cruelty of Dionysius the younger. A letter of Archytas to Plato, and Plato's answer, are extant in the works of Diogenes Laertius. According to this author, Archytas was the first who reduced mechanics to scientific principles, and the first who applied mechanism to descriptive geometry. He is said to have constructed various marvellous machines, such as automatic flying birds. In logic and ethics, he was not less eminent than in mathematics and mechanics, as is well attested by the fragments of his works (unfortunately small and few) which have been handed down to our times, and of which the following are the titles:—"Διατριβαὶ περὶ μαθηματικῆς ἐπιστήμης," (discourses on mathematical science;) "Δέκα λόγοι καθολικοί," (the ten categories,) otherwise called "Περὶ παντὸς φυσεως;" "Περὶ Σοφίας," (on wisdom;) "Περὶ Ἀρχῶν," (on principles;) "Περὶ τοῦ Νοῦ καὶ Αἰσθήσεως," (on the understanding and the emotions;) "Περὶ τοῦ Ὄντος, (on being;) "Περὶ Εὐδαιμονίας," (on happiness;) "Περὶ τοῦ ἀγαθοῦ Ἀνδρὸς καὶ εὐδαίμονος," (of a good and happy man;) "Περὶ τῆς ἠθικῆς παιδείας," (on moral instruction;) "Περὶ Νόμου καὶ Δικαιοσύνης," (on law and justice.) The latest complete edition of the fragments of Archytas is that published by Oreilli at Leipzig, 1821. On the authority of Horace, (Book I., Ode 28,) Archytas is believed to have lost his life by shipwreck on the coast of Apulia.—(Diogenes Laertius, Libri; *Histoire des Sciences Mathématiques en Italie.*)—W. J. M. R.

ARCHYTAS of Mitylene, a musician, mentioned by Diogenes Laertius.

ARCHYTAS, a writer on agriculture, mentioned by Diogenes Laertius.

ARCHYTAS, an epigrammatic poet, mentioned by Diogenes Laertius.

ARCHYTAS, an architect and mechanical author, mentioned with doubt by Diogenes Laertius.

ARCIMBOLDI. A noble family of Milan, of which the most distinguished members were—

Antonello, the son of Giovanni A., was born before his father entered into orders. A good Hellenist, he translated many works from the Greek, amongst which were several of the writings of St. Chrysostom. Philip II. of Spain, in 1557, created him a senator of Milan. Died in 1578.

Giovanni, born at the beginning of the fifteenth century. He embraced the ecclesiastical profession, and in 1484 was created archbishop of his native city, a dignity he resigned in favour of his brother Guido in 1488. Died at Rome in 1491.

Giovanni Angelo, the natural son of Luigi, born at Milan in 1485, like several other members of his family attained the archepiscopal dignity. His treachery and cupidity are said to have had a great effect in forwarding the cause of the Reformation in the north of Europe. He is the author, among other works, of the now rare "Catalogus Hæreticorum," published at Milan in 1554.

Guido Antonio, the brother and successor in office of the foregoing, was the companion of the famous Gian Giacomo Trivulzio during his travels in Palestine. He died in 1497.

Ottaviano, born at Milan in 1471; a great linguist, and a man of much varied accomplishment. At the early age of thirty-two he was nominated archbishop of his native city, but died before his installation took place.—(Argellati, *Bibliotheca Scriptorum Mediolanensium;* Morigi, *La Nobilita di Milano;* Münter, *Danske Reformations Historie.*)—S.

ARCIMBOLDI, Giuseppe, an Italian painter, a native of Milan, born in 1533, died at Prague in 1593. This artist, who was skilful in portraits, was court-painter to Maximilian II. and the Emperor Rodolph. He was fond of painting "capricci" or fancy pieces, in which the figures of men and women were resolved on close inspection into flowers and leaves; or, as in the case of a representation of agriculture, into spades, ploughs, and similar implements.—(Lanzi, Bryan.)—A. M.

ARCIONI, Daniele, a goldsmith of Milan, and skilful worker in *Niello*, or inlaying. He belongs to the fifteenth century.—(Lanzi's *History of Painting in Italy.*)

ARCISZEWSKI, Christopher, a Polish noble, born in the latter half of the 16th century at Schmiegel, a town in the grand duchy of Posen, of which his father, Elias Arciszewski, was owner, and in which he officiated as a Unitarian minister. Being a man of indomitable courage, great military skill, and extraordinary scientific attainments, he was nominated governor-general of Brazil by the Dutch government, and during his tenure of that office, constructed fortresses at Pernambuco and other towns, of which he himself acted as directing engineer. The Dutch recognised his merits by striking a medal in his honour, an impression of which is now much prized by numismatists. He died at Lissa, in his native province, 1656.—S.

ARCKENHOLTZ, Johann, a native of Swedish Finland, was born in the year 1695, and died at Stockholm (where he held the office of historiographer to the king) in 1777. His works, which were all written in French, comprise "Mémoires concernant Christine Reine de Suède," in 4 vols. 4to; "Lettres sur les Lapons et les Finnois," published at Frankfort and Leipzig; "Memoires de Rusdorf, Ministre de l'Electeur Palatin," &c. &c.; "Recueil des sentiments et des propos de Gustave Adolphe," published at Stockholm. The memoirs of Christina were severely criticised by Voltaire, D'Alembert, and Holberg; to the last of whom the author replied, and is said to have silenced his objections. In his latter years Arckenholtz was much addicted to the study of the mystical views of his countryman, Swedenborg.—S.

ARCO, Alonzo del, a Spanish painter, was born at Madrid in 1625, died 1700, and was commonly known by the name of el Sordillo de Pereda, on account of his deafness, and from his being a pupil of Pereda. The most noted of his works is the Baptism of St. John, in the church of that saint at Toledo. He is reputed a good colorist, but defective as a draughtsman.

ARCO. Several members of an Italian family of this name have played no unimportant part in history, amongst the most remarkable of whom we mention:—

Filippo, who, as general of the imperial troops, surrendered the fortress of Neuf-Brisach to the duke of Burgundy in 1703, was accused of high treason, and beheaded in 1704.

Filippo, an active and able financier, who was born at Munich in 1757, and died at Ulm in 1805, after having filled the office of commissary-general of Suabia, in the name of Bavaria.

Francesco reigned as duke of Sienna.

Giambattista Gherardo, born at Arco in the Tyrol in 1739, who, in political science, was very far in advance of his time. A mere enumeration of the titles of his published works will suffice to bear out this statement. The first of which mention is made, is a dissertation, entitled "Dell' Armonia politico-economica trà la città e il suo territorio," in which is suggested the abolition of the law of primogeniture, and of the "Fidei-Commissa;" written in reply to a question proposed by the Academy of Sciences, Literature, and Arts, founded by Maria Theresa at Mantua. This dissertation was followed by others, in which the doctrines of free-trade (including that in corn) were warmly advocated, the right of free transit for goods through all states clearly set forth, and the all-important subject of religious toleration boldly discussed. The various titles of these writings will sufficiently indicate the manner in which their different subjects were treated. 1st. "Del Diritto ai Transiti;" 2d. "Dell' Influenza del Commercio Sopra i Talenti e sù i Costumi;" 3d. "Dell' Influenza dello Spirito di Commercio sull' Economia Interna dei Popoli e sulla Prosperità degli Stati;" 4th. "Dell' Annona;" 5th. "Dell' Influenza del Ghetto Nello Stato." Besides these works, Arco is the author of a treatise, entitled "Del Fondamento del Diritto di punire," and another, "De' Fondamenti e Limiti della Paterna Autorità," in which these subjects are treated with his usual lucidity. To reward his many services, Joseph II. appointed Arco governor of the duchy of Mantua, an office which he filled with equal dignity and usefulness; and during his tenure of which, he became the founder of what are now called "model-training farms," at which poor orphan children were instructed in agriculture, and fitted to become useful members of the community. Failing health obliging him to relinquish his public duties, he retired to Goito, near Mantua, where he died in 1791.—(Tipaldo, *Biografia degli Italiani illustri del secolo* xviii.; Peechio, *Storia dell' Economia Publica in Italia.*)—S.

ARCO or ARCHUS, Niccolo d', a very elegant writer of Latin verse, was born in the year 1479, in that part of the Tyrol which at the time constituted a part of the republic of Venice. Died in 1546.

ARCOLEO, Antonio, an Italian poet, and author of several very meritorious dramas, was born in the isle of Candy in the seventeenth century.

ARCON, Jean-Claude-Eleonore Le Michaud d', a celebrated French engineer, born at Pontarlier, 1733; died at Auteuil, 1800. He has left several works upon military tactics and fortification.

ARCONATUS, Jerome, a native of Silesia, born in the year 1553; died, 1599. He embraced the profession of arms, but is more distinguished as a poet than as a soldier.

ARCONI, Cesar d', a native of Gascony, lived during the middle of the 17th century. A physician by profession, he yet devoted himself much less to medicine than to the study of theological subjects, upon which he has left numerous works.

ARCONVILLE, Marie Genevieve Charlotte, whose maiden name was d'Arlus, was one of the most learned women of whom there is any record. Besides poems, romances, and biographies, she published, anonymously, many works upon science; comprising treatises upon physics, agriculture, chemistry, botany, anatomy, &c., &c.; and left no less than seventy manuscript volumes, filled with anecdotes and observations on the society amidst which she lived. Born 1720; died 1805.—S.

ARCOS, Don Rodrigo Ponz de Leon, Duke of, the incapable viceroy of Philip IV. of Spain, in Naples, was born of an old Spanish family towards the close of the sixteenth century. He held the vice-regal dignity at the time of the insurrection under the famous Massaniello, whom, it is by some writers asserted, he treacherously betrayed to death. A second insurrection breaking out shortly afterwards, a fleet under Don Juan of Austria was sent from Spain to quell the insurgents, who, however, refused to lay down their arms. Hoping thereby to appease them, Don Juan removed Arcos from office. The ex-viceroy left Naples in the month of January, 1648, after a short and disgraceful administration of the affairs of that kingdom.—(Parrino, *Teatro eroico e politico dei vicerè di Napoli;* Orloff, *Memoires historiques sur le royaume de Naples.*)—S.

ARCTINUS of Miletus, author of two epic poems, of which only some fragments remain. One of them recorded the exploits and fate of Memnon, ally of the Trojans; the other was entitled "The Destruction of Troy." Flourished about 770 B.C.

ARCUDI, Alessandro Tommaso, an Italian Dominican, author of various satirical works, more remarkable for bitterness of censure than taste or genius, was born at Galatina, in the kingdom of Naples, in 1655, and died in 1718.

ARCUDIUS, Petrus, a Roman catholic writer, born at

Corfu about 1570, was sent to Rome when ten years of age, where he was educated, and became a priest and doctor in philosophy and theology. He was sent into Poland by Pope Gregory XIV., for the purpose of trying to induce the members of the Eastern church there to submit to the papal see. He afterwards published various dissertations in Greek and Latin, to promote a reconciliation between the Eastern and Western churches. Died about 1636.—E. M.

ARCULARIUS. There have been several persons of this name, the most distinguished of whom are—DANIEL, professor of theology at Marpurg, born at Hesse-Cassel, and died in 1596, author of a commentary on Isaiah and the Acts.—JOHN DANIEL, a Lutheran divine, born in 1650, grandson of the preceding, held various academic offices, and died at Frankfort-on-the-Maine in 1710. His works are little known at the present time.

ARCULF, a French bishop of the seventh century, who visited Constantinople, Egypt, and Palestine.

ARCUSSIA, CHARLES D', a French nobleman, author of an interesting work on "Falconry," was born at Provence about 1515, and died in 1617.

ARCY, PATRICK D'. See DARCY.

ARDABURIUS, two generals of the Eastern empire, the one the father and the other the son of Aspar. They lived in the fifth century.

ARDÉE, JACQUES D', a professor of theology and author of a history of the bishops of Liege, and various other works, in Latin verse, was born at Liege, and lived during the first half of the seventeenth century.

ARDELL. See MACARDELL, JAMES.

ARDEMANS, DON TEODORO, a Spanish painter, sculptor, and architect, as well as writer on architecture and physical science, was born at Madrid in 1664, and died in 1726.

ARDEN, EDWARD, a gentleman of Warwickshire, born in 1531, executed under the reign of Elizabeth, on the charge of being concerned in a Roman catholic conspiracy against the queen.

ARDEN, RICHARD PEPPER, BARON ALVANLEY, was born at Stockport in 1745. He was called to the bar in 1769. He became solicitor-general and a member of parliament in 1782. He retired from office in April, 1783, and strenuously supported Pitt in his opposition to the coalition of North and Fox. In December he again became solicitor-general, and, in 1784, attorney-general. In 1788 he was knighted and made master of the Rolls, and, in 1801, chief justice of the Court of Common Pleas, and created a peer, with the title of Baron Alvanley. He died in 1804. He was an upright and amiable man, and a sensible and agreeable speaker.—E. M.

ARDENE, ESPRIT-JEAN DE ROME, a French poet and miscellaneous writer, born at Marseilles in 1684. After studying at Nancy, he removed to Paris in 1711, where he obtained the friendship of Racine, Fontenelle, la Fontaine, &c. Died in 1748.

ARDENE, JEAN PAUL DE ROME D', brother of the preceding, born at Marseilles in 1689, was author of several works on the management of plants.

ARDENNE, REMACLUS D', or REMACLUS ARDUENNA, author of numerous Latin poems, and secretary to the privy council of Margaret of Burgundy, born at Florennes about 1480.

ARDENTE, ALESSANDRO, an Italian painter at the court of Savoy, who died 1599. His sacred subjects and portraits, executed in the Gaudenzio Ferrari's style, are highly estimated in the histories of painting. He was a native of Faenza.

ARDERN or ARDEN, JOHN, or JOHANNES D'ARDERNE, the earliest English surgeon of great distinction, author of an interesting work on medicine and surgery, and inventor of various surgical instruments, was born at Newark in 1349, and settled in London in 1370. The date of his death is uncertain.

ARDERNE, JAMES, D.D., an English divine, chaplain in ordinary to Charles II., and dean of Chester; died 1691. He wrote "Directions concerning the Matter or Style of Sermons," and some other works.

ARDERON, W., an English writer on natural history, who contributed several papers on miscellaneous subjects to the "Philosophical Transactions," in the middle of last century.—(See *Phil. Trans.*, 1747.)

ARDICES OF CORINTH, one of the earliest Greek painters. He is reported by Pliny as having been the first to introduce shading in the monochromatic pictures then in use, by means of lines.

ARDINGELLI, NICHOLAS, a Florentine cardinal, sent by Pope Paul III. to France, to effect a reconciliation between Charles V. and Francis I. Besides political dissertations, he published an account of his negotiations in France. Died in 1547 at the age of forty.

ARDIZZON, ANTONIO, a learned Italian, who visited Goa, and wrote various works, some in Italian and others in Portuguese. Died at Naples in 1699.

ARDIZZON, JACOBUS, a learned Veronese jurist of the fourteenth century, author of an able work on feudal law.

ARDIZZONI, FABRIZIO, a Genoese physician and medical writer of the seventeenth century.

ARDOINA, ANNA MARIA, a learned and gifted Italian poetess, daughter of the prince of Pallizo, and wife of the prince of Piombino, was born in 1672, and died in 1700.

ARDSHIR, BABEGAN, a wise and heroic sovereign of Persia, who, after a beneficent and glorious reign of forty years, died about the middle of the third century.

ARDUIN or ARDOIN, elected king of Italy on the death of the Emperor Otho III. in 1002. In 1004 he was defeated by Henry II. of Germany, who, as successor to Otho, claimed the sovereignty of Italy. Arduin was deserted by most of his adherents, and Henry was crowned king of Italy. A reaction soon took place in favour of Arduin, but part of the country continued to acknowledge the rights of Henry. In 1015 Arduin, forsaken by most of his followers, entered the monastery of Fructuaria, in the diocese of Ivrea, and assumed the habit of a monk. Here he soon afterwards died.—E. M.

ARDUINI, an Italian physician of the fifteenth century, author of a treatise on poisons.

ARDUINO, LUIGI, was born at Padua, February, 1759; died 3rd February, 1833. He became professor of rural economy in the university of Padua, and devoted his attention chiefly to agriculture. He published an Italian translation of several works on agriculture, and in the Memoirs of the Academy of Padua there are memoirs by him on the cultivation of economical plants. In 1810, when Napoleon offered a prize for the means of replacing cane sugar by some indigenous production, Arduino published a work on the extraction of sugar from Holcus Caffer, a kind of Guinea corn.—J. H. B.

ARDUINO, MAESTRO, a Venetian sculptor and architect of the fifteenth century. He made the design and laid the first stone of the church of San Petronio of Bologna.

ARDYS, king of Lydia, succeeded his father Gyges in 680 B.C., or, according to others, 631 B.C. He was succeeded by his son Sadyattes. He made himself master of Priene, and invaded the Milesian territory. During his reign the Cimmerians entered Lydia and took the city, but not the Acropolis, of Sardis.

AREGIO, PABLO DE, a celebrated Spanish painter, who flourished in the early part of the sixteenth century.

ARELLANO, JUAN DE, a Spanish painter, famous for his exquisite skill in painting flowers, was born at Torcaz in 1614, and died in 1676.

ARELLANO, GILLES, or ÆGIDIUS RAMIREZ DE, member of the council of Castile, president of the Inquisition, professor of law, and author of able works on antiquities and jurisprudence, lived in the early part of the seventeenth century.

ARELLIUS, a Roman painter of the time of Augustus, or immediately after. He used to give in his goddesses the portraits of living models, a practice, according to Pliny, objected to and interfered with by an act of the Roman Senatus.

AREMBERG, a noble German family, deriving its title from a town and castle near Cologne. The countship of Aremberg, in 1547, fell by marriage to the house of Ligne, and in 1576 was raised to a principality.

AREMBERG, LEOPOLD-PHILIP-KARL-JOSEPH VON LIGNE, Duke of, was born at Mons in 1690. Entering the Austrian army, he was wounded at the battle of Malplaquet when nineteen. Serving in Hungary, he received another wound at Temeswar. At the battle of Belgrade he commanded the right wing, and, by his genius and energy, contributed to the victory. In 1737 he was made a field-marshal and commander-in-chief of the army of the Netherlands. He afterwards greatly distinguished himself at Dettingen. He was an ardent cultivator of literature, and zealously patronised men of letters. Voltaire and Rousseau were his intimate friends. Died in 1754.

AREMBERG, KARL LEOPOLD VON LIGNE, Duke of, son of the preceding, became a field-marshal, and distinguished himself during the seven years' war.

AREMBERG, LUDVIC ENGELBERT VON LIGNE, Duke of, son and successor of the preceding, died at Brussels 1820.—E. M.

ARENA, ANTOINE D', a French jurist and Macaronic poet, was born near Toulon, and died in 1544.

ARENA, BARTHÉLEMY, a French republican statesman, was born in Corsica in 1775, and died at Leghorn in 1829.

ARENA, GIUSEPPE, brother of the preceding, was made commander of one of the Corsican battalions at the age of twenty-one, and became adjutant-general during the campaign in Italy. Apprehended in 1800 for participation in a plot against Napoleon, he was condemned and executed at Paris in 1802.

ARENA, GIUSEPPE, a musician, born in Naples about the beginning of the eighteenth century, who composed "Tigrane," "Achille in Sciro," "Alessandro in Persia," "Farnace," operas which were performed at Rome.

ARENA or HARENA, JACOBUS, an Italian professor of law, judge, and author of various able works on jurisprudence, flourished in the first half of the fourteenth century.

ARENALES, JOZÉ DE, a South American officer, who, after traversing a large portion of South America, published at Buenos Ayres, in 1833, an interesting account of his travels.

AREND or ARENTS, BALTHASAR, a German theologian. Died in 1687. He is author, among other works, of "Geistlicher Krieg das Himmelreich mit Gewalt zu Stürmen" (Spiritual war to storm the Kingdom of Heaven with violence), Glückstadt, 1671; and "Des Leibes und der Seelen Zustand nach dem Tode," (State of Body and Soul after Death), Glückstadt, 1776.

AREND or ARENTS, CAIUS, a German theologian, born in 1614; died in 1691. He is author of "Goldhaus Christlicher und von Gott gesegneter Ehefrauen," Glückstadt, 1666; and "Drei Schœne Amaranthen auf den Sarg, Dr. Christiani von Stöcken," Glückstadt, 1685. Caius Arend suffered considerable hardships during the troubles of the thirty years' war, and used to fortify himself with the pithy maxim:—"Geduld frisst den Teufel," (Patience eats up the devil.)

ARENDS, JAN, a Dutch painter of distinction, whose productions are mostly sea-pieces, was born at Dodrecht in 1738, and died in 1805.

ARENDS, THOMAS, a Dutch dramatic poet of some merit, who would have attained greater eminence had he trusted more to his own genius, instead of imitating French models; was born at Amsterdam in 1652, and died in 1700.

ARENDT, MARTIN FREDERIC, a Danish antiquary, celebrated for his researches in various parts of Europe, was born at Altona in 1769. Having been sent by government on a botanic mission, he visited the unexplored parts of Norway, and returned with antiquarian observations instead of plants and seeds. This lost him his public situation. Devoting himself to the study of languages and antiquities, he visited various countries, endured great hardships, and died near Venice in 1824.

ARENSBECK, PEDER DIERK, a distinguished Swedish classical and oriental linguist, successively professor at Strengnäs, and pastor at Stockholm. He took part in a new translation of the Bible into Swedish. Died in 1673.

ARESAS, a Pythagorean of Magna Græcia, successor to Tydas in the Pythagorean school of philosophy, and author of a work on the nature of man, of which some fragments remain.

ARESI, PAOLO, a celebrated Italian preacher and theological writer, was born at Cremona in 1574, and died in 1644.

ARESON, HANS, a native of Iceland, distinguished as a poet, was born in 1484. Having early taken holy orders, he was appointed bishop of Holum. He was forcibly ejected from his see by a neighbouring prelate, but reinstated in 1524. In 1540 he opposed the Protestant reformation, which was then spreading into Iceland, under the sanction of Frederick III. of Denmark; and finding himself unsupported by the rest of the clergy, broke out into open rebellion. After some partial successes, he was defeated at Saudafell, taken prisoner, and put to death along with his illegitimate sons, in 1550. Areson introduced the art of printing into his native country.—J. W. S.

ARESTI, FLORIANO, a musician, who was born in Bologna in the latter part of the seventeenth century, where he held the office of organist in the metropolitan church, and was a member of the Philharmonic Academy. In 1712 he went to Venice, where he died in or before 1719. He was much esteemed as a dramatic composer for the excellence of the following operas:—"Crisippo," Ferrara, 1710; "Enigma disciolto," Bologna, 1710; "La costanza in cimento con la crudeltà," Venice, 1712; "Il trionfo di Pallade in Arcadia," Bologna, 1716.—(Fètis, Schilling.)—G. A. M.

ARETÆUS, a physician of Cappadocia, of Greek origin, who appears to have lived about A.D. 100, but of whom little is known. He belonged to the eclectic school, and was a careful observer in anatomy and physiology. He is often alleged to have distinguished the nerves of motion from those of sensation. But the nerves of motion of Aretæus were most probably the sinews or tendons, which were by the ancients in general confounded under one name with the nerves. He wrote upon leprosy, upon fevers, and the diseases of females. An edition of his works, by Ermerins, was published at Utrecht in 1847.—J. W. S.

ARETAPHILA, a woman of Cyrene, whose beauty, virtue, and patriotism are extolled by Plutarch in his book "De Mulierum Virtutibus."

ARETAS, a name common to several kings of Arabia Petræa, who lived in the 1st and 2nd centuries B.C. Of these we mention:—ARETAS I., of whom nothing is known.—ARETAS II. engaged in war with the kings of Syria, and was made tributary to the Roman empire by Pompey.—ARETAS III. (ENEAS) was confirmed in his sovereignty by Augustus, and appears to have possessed Damascus.

ARETE, a female philosopher of Cyrene, flourished towards the end of the fourth century B.C.

ARETHAS, an archbishop of Cæsarea (Cappadocia), who lived towards the end of the tenth century, and wrote a commentary on the Apocalypse.

ARETIN, CHRISTOPH, Baron von, was born in 1773 at Ingoldstadt, and died in 1834 at Munich. Devoting himself to the legal profession, he filled several important posts up till 1809, about which time his publication of a work in favour of Napoleon, entitled "Die Plane Napoleon's und seiner Gegner in Deutschland" (the Plans of Napoleon and of his Opponents in Germany), led to the loss of all the offices that he held, the principal of which was the chief librarianship in the central library of Munich. By the year 1819, however, he had attained the position of president of the appeal court of the Regenkreis. He had, in the meantime, written a variety of political works applicable to the times, and characterised by a liberal and popular spirit. His plays, "Ludwig der Baier," and "Das Mädchen aus Zante" (Lewis the Bavarian, and the Maiden of Zante), published respectively in 1821 and 1822, have also a political tendency. His last work, completed by Rotteck, was—"Staatsrecht der Constitutionellen Monarchie," a new edition of which was published at Leipsic in 1838–39.—(*Conversations-Lex. 10ter Aufl.*)—A. M.

ARETIN, JOHANN ADAM CHRISTOPH JOSEPH, Baron von, brother of the preceding, a Bavarian diplomatist and writer, was born at Ingoldstadt on the 24th August, 1769. He was early employed in the diplomatic and administrative services, but held no very important posts in either till 1816, when he was appointed chamberlain to the king. Next year he took his seat at the Diet of Frankfort as representative of Bavaria. He died of apoplexy on the 24th August, 1822. His works are:—1. "Magazin der Bildenden Künste," 1791; 2. "Handbuch der Philosophie des Lebens," 1793; 3. "Catalogue des Estampes gravées par D. Chodowiecky," 1796; 4. "Sammlung der Baierischen Staatsvertrage," 1801.—J. S., G.

* ARETIN, JOHANN GEORG, Baron von, was born on the 28th April, 1771. He has published a great number of works, chiefly on agricultural science.

ARETINE, FLORIANE, a composer of Bologna, who lived in the latter part of the seventeenth century.

ARETINO, ANGELO, an Italian jurist, who lived in the fifteenth century at Rome and Ferrara, and wrote a commentary on the "Institutes" of Justinian, and on the Pandects.

ARETINO or ARRETIO, BUONAGUIDA, an Italian writer on canon law, of the thirteenth century.

ARETINO, CARLO, a distinguished scholar of the noble family of Marsuppini of Arezzo, was born about 1399. His father, Gregorio, was secretary to Charles VI. of France, and governor of Genoa. Carlo received his education in Latin from the celebrated Giovanni da Ravenna, and his Greek from Emanuello Gresolora. He became intimate with Cosimo and Lorenzo di Medici. He gave public lectures in Florence, which attracted the attention of the learned, and, amongst others, of Eugenius IV. He was appointed to the chair of rhetoric in Florence, which he filled for many years; having, amongst his pupils,

Benedetto Collucio, Jacopo Piccolomini, and other distinguished men. From 1441 to 1444 he became secretary to Pope Eugenius IV., on the recommendation of Lorenzo di Medici. He subsequently was made secretary to the Florentine republic, which office he filled till his death, on the 24th April, 1453, in his fifty-fourth year. Carlo Aretino is described by one of his biographers as "modest, temperate, a man of few words, of a handsome presence, thoughtful, and somewhat melancholy." Besides many orations, he translated the *Batrachomyomachia* into Latin hexameters, a performance that is highly spoken of. He also translated the "Odessey" and part of the "Iliad" into Latin, and composed several original poems in that language.—J. F. W.

ARETINO, Giovanni, flourished in the fifteenth century. He was surnamed Tortellius. He was chamberlain to Pope Nicholas V. He wrote a book "De Potestate Literarum." It is affirmed that his learning was insignificant, and that he would never have been heard of, if he had not held an office so near the person of the pope.

ARETINO, Giovanni Appoloni, a distinguished musician of the sixteenth century. Many of his madrigals have been published.

ARETINO, Leonardo, so called because he was of Arezzo, and better known under this designation than that of his family name, Brunus or Bruni, was born about 1370. He was an able Greek scholar, and contributed much to the restoration of classical literature in Italy. He translated into Latin some of the lives of Plutarch, and the ethics of Aristotle. He composed three books of the Punic war, as a supplement to those which are wanting in Livy. He is blamed for having appropriated to himself some writings which he had only translated from the Greek of Procopius. He died at Florence in the year 1443. Gesner, in his Bibliotheca, gives a catalogue of his works; and it is confidently affirmed that a large collection of his MS. letters is extant in the library of the university of Oxford. In the year 1434, he was secretary to Pope Innocent VII. He had previously been appointed (in the year 1413) secretary to Pope John XXIII., and accompanied him to the council of Constance. He was frugal and conscientious in his habits; and though mixed up with the fierce schisms of the popedom, he maintained his integrity to the last.—T. J.

ARETINO, Pietro, one of the many celebrities who owe their birth and cognomen to the town of Arezzo in Italy, was the natural son of Luigi Bacci, a gentleman of that town. He was born on the 20th of April, 1492. Of the earlier part of his life there is little to be commemorated, having followed the trade of a bookbinder, in which occupation he seems to have gained a knowledge of letters. Before he had attained his twentieth year he commenced writing, and amongst other publications he wrote a sonnet against indulgences, which was received with such disfavour that he was forced to fly from Arezzo to Perugia. He subsequently wandered throughout Italy for some years, and at length settled at Rome, where he attached himself first to Pope Leo X. and afterwards to Clement VII. Here he formed the acquaintance of some of the greatest men of his age; and it is said that, at a subsequent period, he was recommended for a cardinal's hat, and was very near obtaining that high distinction. During his stay at Rome, he occupied himself in the production of many of his works, the greatest portion of which are characterized by their gross licentiousness and impudent and slanderous attacks on men of rank. At length he composed sixteen sonnets upon the sixteen obscene pictures of Giulio Romano, but their grossness was so intolerable that he was obliged to fly from Rome; and placing himself under the protection of the celebrated captain of "the black band," Giovanni di Medici, he accompanied him to Milan, where he succeeded in ingratiating himself with Francis I., who gave him a costly gold chain as a mark of his regard. Pietro attempted to regain the favour of his Roman patrons, but failed by reason of an amour with one of the domestics of a high official of the pope. In 1527 he went to Venice, in which city he remained till his death. During this period he occupied himself in writing, not only licentious and satirical pieces, but also works on morality and divinity. The production of these last cannot be attributed to any sentiment of real piety: this his disgraceful life and morals, which he never abandoned, show to be impossible. He was actuated solely by the love of money, upon the acquisition of which he was mainly intent; and, indeed, one of his literary pursuits was the composition of fulsome and mean letters to great and wealthy men soliciting pecuniary aid. In this he was singularly successful, and there were few potentates of Europe from whom he did not receive gifts or pensions. In this course of life Aretino lived to his sixty-fifth year, when, in 1555, death surprised him in the very indulgence of his libertine thoughts. He was buried in the church of St. Luca in Venice.

Time has done ample justice to the memory of this man by stripping him of the high reputation which he had unduly acquired as a man of letters, and exhibiting him to the world in his disgusting moral deformity, as impudent, sensual, gross, and profligate; one who abused and prostituted his genius to the worst purposes. That he was possessed of excellent natural abilities and of some learning is not to be denied, but he was in this last respect greatly inferior to many of his contemporaries; and the titles of "Divino" and "Flagello de' principi," by which he was known, appear to us now as if conferred rather in derision than in honour. Whether the former title was originally assumed by himself (to which his impudence was quite equal) or conferred upon him by his admirers, certain it is that he used it on all occasions, and invariably affixed it to his signature. The latter title was a piece of empty braggadocio. He had not the courage, though he had the will, to assail princes, save when they were powerless to avenge themselves, as in the case of Clement VII. He was content to satisfy his malignant nature by attacking men of genius and distinction, whose rank was not sufficiently elevated to make them formidable, or likely to mar his worldly prospects. Yet such an arrant poltroon was he, that he constantly skulked and concealed himself in dread of chastisement from those he libelled. In this he was not always successful.

The works of Aretino are enumerated and described very fully by Mazzuchelli; they are difficult to be procured, and not worth procuring. Those in prose amount to thirteen in number, his poetical compositions are sixteen; besides these, four other works are attributed to him, but without sufficient authority. His dramatic pieces alone can be considered to have much merit. Of Aretino's "Dialogues," we hesitate not to say, that but for their licentiousness and immorality, they would excite no feeling but contempt. His theological pieces exhibit gross ignorance. His poetical compositions are of unequal merit; many of them are extremely gross, others are satirical and malevolent; and one, a tragedy in blank verse, "L'Orazia," the Abbé Ginguené speaks of in very high terms.—J. F. W.

ARETINO, Ranuccio, lived in the 15th century, was apostolic secretary to Nicolas V. He was a good classical scholar, and has left some translations of Greek works into Latin.

ARETINO. See Guido.

ARETINO, Spinello. See Spinello.

ARETINUS, Franc., a learned lawyer, who flourished at Siena in 1443, and came to Rome in the time of Sextus IV.

ARETINUS, Franc., an excellent Greek scholar of the fifteenth century, who translated some of Chrysostom's commentaries and sermons.

ARETINUS, Paulus, an Italian physician of the latter part of the sixteenth century, published "Responsoria Hebdomadæ Sanctæ," &c., Venice, 1567, and "Sacra Responsoria," &c., Venice, 1574. Nothing is known of his life.

ARETIUS, Benedict, born at Berne about 1505, was celebrated as a Swiss preacher and botanist. He was appointed in 1548 professor of logic in the university of Marbourg, but he soon relinquished that office and returned to Berne. In 1563 he became professor of languages. He was an ardent Calvinist and an able theologian. He kept up a correspondence with Conrad Gesner and other scientific men, and he prosecuted botanical science. He made frequent trips to the Swiss mountains for the purpose of herborizing, and he published an account of the flora of Stockhorn and Niessen, two mountains in the canton of Berne. He published also theological works of merit, of which the best known are his Commentary on the New Testament and his "Problemata Theologica." He wrote also on medicine and astronomy. The name of Aretia is given to a genus of primulaceous plants. Aretius died on 22nd April, 1574.—J. H. B.

AREUS, the name of two kings of Sparta: — Areus I., twenty-sixth king of Sparta, succeeded his grandfather Cleomenes II. in 309 B.C., and reigned till 265 B.C., when he fell in a battle against the Macedonians.—Areus II., grandson of Areus I., reigned as a child for eight years under the tutelage of his uncle Leonidas II., 265–256 B.C.

AREZZO, Betrico d', an Italian poet of the fourteenth century, born either at Arezzo or Reggio. Nothing is known of his life. His poems are:—1. Two "Ballate," with the "Canzoni di Dante," 1518; 2. "Rime," at the end of Giusto de' Conti's "Bella Mano," 1750.—J. S., G.

AREZZO, Claudio Mario, a Sicilian historian and poet, lived towards the middle of the sixteenth century. He was born at Syracuse of a noble family, and attracted by his learning the notice of Charles V., whom, in the character of historiographer, he accompanied in his Italian and German wars. Some time after his return to his native city, he became the object of a conspiracy which threatened his life, and he fled into Spain. An edition of his works was published at Basle in 1544, with the title "Cl. Marii Aretii Libri aliquot, lectu non minus jucundi quam utiles: quorum seriem versa pagina videbis; omnia non ante visa."—J. S., G.

AREZZO, Domenico d', a poet who lived in the end of the fourteenth century, and wrote a voluminous work, entitled "Fons Memorabilium Universi," preserved in MS. in the Vatican library at Rome.

AREZZO, Francesco d', a monk of the Franciscan order, confessor to Ferdinand I., duke of Tuscany, and author of several theological works, died in 1616. His principal performance is entitled, "Summa theologiæ speculativæ et moralis, ac commentaria scholastica in tertium et quartum sententiarum librum Joannis Duns Scoti," 1581.

AREZZO, Frederigo d', an Italian poet, contemporary with Petrarch, who wrote two letters to him. Crescimbeni says that his style was elegant and easy, and his thoughts poetical and graceful. Several of his poems are preserved in the Vatican library at Rome.

AREZZO, Gambino d', a poet, who flourished about 1471, in the time of Duke Borso da Este. Amongst other works he composed a poem in two books, the first treating of the private families of Arezzo; and the second, of the distinguished men of that city, and of Italy in general. This poem is preserved in MS. in Florence. He also wrote a poem in terza rima, which he called a comedia, after the great work of Dante.—J. F. W.

AREZZO, Gorello d' or Ser Gorello de' Sinigardi, was a native of Arezzo, lived in the fourteenth century, and wrote the "Cronaca di Ser Gorello," a metrical history of his native town, from 1310 to 1384. This curious work is preserved in the "Rerum Italicarum Scriptores," vol. xv.

AREZZO, Guittone d', one of the earliest of the Italian poets, having lived about the middle of the thirteenth century. Of his birth or early history we have not much information of a reliable character. Some assert he was born at Arezzo, from which he takes his cognomen, while Mazzuchelli, on the authority of a passage in a letter of Pietro Aretino, asserts that he was a native of the territory of Lubbiano. The family from which he sprang is equally a matter of dispute, but upon all hands it is agreed to have been a respectable one. He is said to have served with distinction in the wars between the Florentine republic and the Pisans, in which he was severely wounded. He then, in 1267, entered into an association of gentlemen, known as the "Fratelli Guadenti," a sort of military order established by Loderingo d'Andolo, whence he acquired the title of Fra Guittone. He subsequently founded the monastery "degli Angeli" at Florence, but died in 1294 before its completion. As a poet, Guittone deservedly ranks amongst the founders of the art in Italy, as well as one of the early formers of the pure style of Italian prose. He is not indeed the author of the sonnet, as some have asserted, but he was assuredly the first who gave it polish and regularity. Both Dante and Petrarch make mention of Guittone; the former in the Purgatorio, as a writer of amatory poetry, and again in his work, "De Vulgari Eloquentia;" but he does not form a high estimate of him. Petrarch is more favourably disposed towards him, and speaks of him approvingly both in a sonnet and in his "Trionfo d'Amore." His works are enumerated by Mazzuchelli. Most of the poems have been published in the "Antichi Poeti," Venice, 1532, and elsewhere. His prose works were collected by Bottari; Rome, 1745.—(Ginguené, Tiraboschi.)—J. F. W.

AREZZO, Paolo d' or Scipione Burali d'Arezzo, was born at Atri, near Gaeta, 1511. After some years' brilliant success as a lawyer, during which Charles V. made him a member of the collateral council of the kingdom of Naples, a disgust for the world taking possession of him, he retired into a monastery of the Theatine order, and devoted himself entirely to devout meditation and the discharge of pious offices. His contempt for worldly distinction seems to have been very sincere, as he successively refused not only several bishoprics which were pressed upon his acceptance, but declined the honours of the archiepiscopal see of Brindisi, to which he was called by Philip II. in 1562. His talents, however, were of such service to the church, that the pope could not allow him to remain in obscurity. He was first nominated bishop of Piacenza in 1568; two years afterwards had a cardinal's hat conferred upon him; and finally, in 1576, was compelled by the sovereign pontiff to accept the archiepiscopate of Naples—a dignity, however, which he did not live to fill, having died a few days after his appointment to it. He is chiefly remembered for his bold and successful resistance to Philip's renewed attempts to introduce the inquisition into Italy.—(Ughelli, *Italia Sacra.*)—S.

AREZZO, Tommaso, was born at Orbitello, in Tuscany, in 1756. Having taken orders, Pope Pius VI. placed such confidence in his ability and discretion as to send him as his delegate to Russia, for the purpose of endeavouring to effect a union between the Greek and Romish churches,—a mission, the object of which was frustrated by the death of Paul I. Arezzo was summoned by Napoleon to a conference at Berlin, at which the emperor strove to inoculate him with views inimical to the interests of Rome, but without success, for immediately on his arrival in the Holy City, Arezzo betrayed his confidence to the pope, who nominated him governor of Rome during its occupation by the French in 1808. On the return of Pius VII. to the Eternal City, Arezzo was immediately promoted, with the dignity of cardinal, to many high offices; the last to which he was raised being that of vice-chancellor of the church, bestowed on him by Pius VIII. He died at Rome in 1833. His memoirs, written by himself, but never published, contain matter of much interest regarding the stirring period in which he lived. He was founder of the celebrated academy Degli Ariostei, and the restorer of the college of Jesuits, founded at Ferrara, by Ignatius Loyola. —(Arnault, *Biographie des Contemporains.*)—S.

ARFE, Henrique de, a German silversmith and sculptor, established in Spain about 1500, where he executed the tabernacles of the cathedrals of Leon, Cordova, and Toledo, all works that still retain the German style. His son Antonio and grandson Juan, the latter especially, continued the same career with great success, having, however, modified the old style of the father into one of more modern character. The tabernacle of Seville, by Juan, is considered a masterpiece of taste in design, and delicacy in execution. Juan wrote, besides, a treatise on die-sinking, a branch in which he was also very proficient. Another member of the same family, Jose de Arfe, having studied in Italy, further enlarged his style, and executed several colossal works for the cathedral of Seville, said to have been admirable, but unfortunately lost to us. Died in 1666.—R. M.

ARFIAN, Antonio de, a pupil of Luis de Vargas, and a celebrated painter both in oil and in fresco, in the latter of which he more particularly excelled,—flourished at Seville, in Spain, about the middle of the sixteenth century. He was the first who in painting bas-reliefs, by giving them a background, gave them the appearance of standing out from the canvass. His son Alonzo was also celebrated as a painter.—S.

ARGAIZ, Gregorio de, a Spanish monk, who lived in the 17th century, and wrote a history of the Spanish church, which was discovered to have been compiled from forged documents.

ARGALL, John, a student of Christchurch, Oxford, in the latter part of Queen Mary's reign. In Elizabeth's reign he took orders, and obtained the living of Halesworth, in Suffolk. He died suddenly in 1606. He published two tracts, "De vera Penitentia," and "Introductio ad artem Dialecticam."

ARGALL, Richard, an English poet of little repute, who lived in the reign of James I.

ARGAND, Aimé, a natural philosopher and chemist, was born at Geneva about the middle of last century. He was the inventor of the lamp called by his name, which was produced while he was resident in England in the year 1782. A person named Langé pretended to have perfected his discovery, by adding to the burner a glass chimney, which, confining the air around the flame, causes it to rise above the wick. and thereby to give a much greater amount of light than it could otherwise do; although the fact appears to be, that this improvement had already been made by Argand's brother.

Langé persisting in his claim as original discoverer of this method of concentrating the light, Argand compromised the matter with him, and they jointly took out a patent for the exclusive manufacture and sale of the lamps. This monopoly excited the jealousy of the whole trade engaged in the manufacture of lamps; and the outbreak of the Revolution, by sweeping away all privileges, effectually deprived poor Argand of any advantage he might have gained from his invention. Mortified and heart-broken, he withdrew from England to Geneva, where he betook himself to the visionary science of alchemy, and died in 1803, in great poverty.—S.

ARGATHONIUS, a king of Tartessus, in Spain, who lived in the sixth century B.C., and is said to have attained a great age. Herodotus relates that the Phocæans visited Tartessus in the reign of this prince, and were kindly entertained by him. He is said to have reigned eighty years.

* ARGELANDER, Frederick-William-Augustus, a Prussian astronomer, born at Memel in 1799. This distinguished person first occupied the presidency of the observatory at Abo; from which he was translated to the chair of Bonn, where he still resides. He is of the class of the men of whom Bessel was the type on the continent, and which are represented by Airy and Robinson in our own country,—men who join mechanical tact in observing to the fullest science. Argelander's memoirs are very numerous, and of great value. We may specify his work on the "Sun's Motion of Translation," and, although of a lighter kind, an "Essay on the Zodiacal Light." His greatest work, however, is undoubtedly the "Atlas of the Stars," on an extension of which his remarkable and steady energies are now employed.—J. P. N.

ARGELLATI, Filippo, one of the most celebrated bibliographers of Italy, was born at Bologna in 1685, and died at Milan in 1755. Entirely devoted to the interests of literature, little is known of his uneventful life, and that little reflects less his character as an author than as the editor and publisher of other men's works. It was solely owing to his disinterested representations, that his great patron, Count Carlo Archinto, formed that society of Milanese noblemen, from whose press, called "Ædes Palatinæ," issued so many valuable works. The first of these was Muratori's celebrated collection, in twenty-five vols., entitled "Rerum Italicarum Scriptores;" on the appearance of which, the Emperor Charles VI. granted Argellati an annual pension of three hundred ducats, with an honorary title of imperial secretary, to which were added an additional three hundred ducats, on the republication, at the same press, of the works of Sigonius.—(Tipaldo, *Biog. degli Ital. Illust. del Sec.*)—S.

ARGELLATI, Francesco, son of the preceding, was born at Bologna 1712; died 1754. He was appointed engineer to the emperor in 1740, and seems to have been a man of considerable science. He has left works on various subjects, particularly a Decameron in imitation of Boccaccio's.—S.

ARGENS, Jean Baptiste Boyer, Marquis d', one of the shallowest and most useless of that tribe of superficial freethinkers, whom Frederick the Great congregated around him, under the pleasant fancy that they were philosophers. Born in 1704 at Aix in Provence, he had scarcely reached the condition of manhood when he ran off with an actress, to Spain. His father took the trouble to send after him: he was captured and brought home. He found refuge in the army, at that time, or even later, no great hinderance to indulgence; but on account of an injury, caused by the fall of his horse, he was obliged to leave it in 1734:—while a soldier, D'Argens was of course gallant enough. Disinherited by his father, he set to write for food: it must have been his marquisate which, even at that flat period, enabled him to extract the shabbiest dinners from sheer flimsiness like those "Jewish Letters," "Chinese Letters," "Cabalistic Letters," &c. While prince-royal, Frederick sent for him, and afterwards attached him to his court, giving him a pension of £300 a year. D'Argens still wrote on, and produced his "Philosophy of Good Sense,"—dreariest of all dreary treatises! By-and-by he eloped with another actress, and lost the favour of Frederick. It were a prostitution of the name, to designate the writings of a set of persons like D'Argens, as Philosophy: he has left nothing worth opening but his rather clever correspondence with the King. D'Argens, of course, did not believe in a God; but he believed in the Devil. He was a prey to the absurdest superstitions, having firm faith in unlucky and lucky days, and trembling from head to foot on finding himself the thirteenth guest at a dinner-table. He must, we presume, have been of some use: it is said that he exercised his official influence with special purity. D'Argens died in Provence on 11th January, 1771. *Requiescat*—we have no desire for his reappearance or the rehabilitation of the like of him on earth!—J. P. N.

ARGENS, Luc de Boyer, Chevalier d', a brother of the preceding, who entered the Maltese order, and died in 1772.

ARGENSOLA, Bartholome Leonardo y, a brother of Lupercio L., was born in 1566, wrote a variety of historical works, and died in 1631.

ARGENSOLA, Lupercio Leonardo y, a Spanish historian and tragedian, was born in 1563, at Barbastro; studied at Saragossa; became secretary of state to the viceroy of Naples; and died in that city in 1613.

ARGENSON, Voyer d', a family of Touraine in France.

René de Voyer, Comte d'Argenson, filled various important functions under Richelieu and Mazarin. He died in 1651.

Marc René d' Argenson, a grandson of the preceding, became lieutenant-general of police in Paris, an office which he filled in the most admirable manner. He was afterwards made president of the council of finance, but, becoming involved in the schemes of Law, he was obliged to resign, and died in 1721.

René Louis, Marquis d'Argenson, was born in 1696, and distinguished himself as a political writer. His views are more in accordance with those of the present day than of his own. His work on the government of France was reprinted in 1787.

Marc Pierre, Comte d'Argenson, was born in 1696, became minister to Louis XV., and rendered the greatest services to his country in the war which was terminated by the treaty of Aix-la-Chapelle. He enjoyed the friendship of D'Alembert, Diderot, and Voltaire; and the celebrated Encyclopedia was dedicated to him. He died in 1764.

Marc Antoine René de Paulmy undertook the publication of a universal library of novels, of which forty volumes only appeared. He died in 1787, governor of the arsenal.

Marc René, Marquis de Voyer, was born in 1772, distinguished himself at Fontenoy, and was created a field-marshal. He died in 1782.

Marc René de Voyer d'Argenson, a politician of the Revolution era, was born in 1771, and died in 1842.—J. W. S.

ARGENTA, Jacopo, of Ferrara, became painter to the court of Turin in 1561. No work by this artist remains, and Lanzi thinks he must have been an illuminator rather than a painter.

ARGENTAL, Charles Augustin de Ferriol, Count, a French diplomatist, the intimate friend of Voltaire, died in 1788.

ARGENTELLE, Louis Marc Antoine Robillard d', a French botanist, who resided for a long time in India and the Mauritius. He was born in 1777, and died in 1828.

ARGENTERIO, Giovanni, a Piedmontese physician of the sixteenth century, who taught the medical sciences at Turin, Naples and Pisa, and everywhere appeared as an opponent of Galen. Two of his brothers, Bartolomé and Giacomo, were likewise distinguished physicians.

ARGENTI or ARIENTI, Agostino, an Italian lawyer, who was one of the earliest pastoral dramatists in the modern Italian language. He published his "Lo Sfortunato" at Venice in 1568. Died in 1576.

ARGENTI or ARIENTI, Borso, a lawyer, afterwards an ecclesiastic, brother of the preceding, and like him, known as one of the minor poets of Italy, died in 1594.

ARGENTI, Giovanni, a jesuit of Modena, who was born in 1564, and died in 1629, leaving works on the state of his order in the northern and eastern parts of Europe.

ARGENTINI, Stefano, a musician of Rimini in Italy, who lived towards the beginning of the seventeenth century.

ARGENTO, Gaetano, a jurist of Naples, was born in 1662, was raised by the Emperor Charles VI. to the rank of vice-prothonotary in 1714, and died in 1730.

ARGENTRÉ, Bertrand d', a jurist of Bretagne, noted for his strenuous exertions for the preservation of the privileges of the feudal nobility of his native province, and his opposition to the centralizing measures of the French government. He wrote a history of his native province. Born in 1519; died in 1590.

ARGENTRÉ, Charles du Plessis d', bishop of Tulle, and author of numerous learned and able religious and ecclesiastical works, was born near Vitré in 1673, and died in 1740.

ARGENVILLE, D'. See Dezallier.

ARGER, Pierre, a native of Flanders, who repeatedly

repaired to Paris to assassinate Henry IV. Detected and convicted, he was put to death on the wheel, along with his accomplice Ricodivi, in 1589.

ARGHUN KHAN, the fourth Persian king of the race of Jenghis Khan, ascended the throne in the year 1284, and reigned for six years and a half. His uncle Nikudar, whom he succeeded, had been zealously attached to the Mahomedan faith, and a cruel persecutor of the Jews and Christians. Arghun changed this policy, tolerated all religions, and rather favoured the members of these persecuted sects, elevating them to the more important offices. His first measure was to avenge the death of his father, Abaka, whom he had reason to suspect had been put to death by his uncle's favourite, Shams-ud-din. Arghun raised to the office of prime minister, a Jew named Sa'd-ud-daula, who, skilled in various languages, and in the revenues of the provinces, succeeded in working numerous reforms, and in raising the empire to a state of unexampled prosperity. Arghun died in 1291, and was succeeded by his brother Kai Khátu.—J. B.

ARGILEONIS, the mother of Brasidas the Spartan general. When complimented by strangers on the matchless valour of her son, she modestly replied: "My son was brave, but Sparta has still many citizens as good as Brasidas."—E. M.

ARGILLATA or ARGELLATA. Pietro d' an anatomist and surgeon, who occupied the chair of logic, astrology, and medicine at Bologna, early in the 15th century, and is said to have taught the doctrines of Avicenna. He died in 1423, and left a work entitled "Chirurgiæ Libri Sex," (Venice, 1480.)

ARGOLI, Andrea, an astronomer, born in 1568 at Taglio-cozzo, in the Neapolitan province of Abruzzo, died in 1657. His writings are chiefly on mathematical subjects. A brother of his was a noted polemic; and a son of his, Giovanni, was a jurist, and wrote annotations on several of the classics, some of which are preserved in the Thesaurus of Grævius.

ARGONNE, Noel, or Bonaventure d', a French advocate, afterwards a Carthusian monk, author of numerous able works, theological and literary, was born at Paris in 1634, and died near Rouen in 1704.

ARGOTE, Jeronimo Contador d', born in Collares 1676, was one of the earliest members of the Royal Academy of History at Lisbon, and was employed by John V. of Portugal to write a history of the archiepiscopal church at Braga. He has left a work entitled "De Antiquitatibus conventus Bracaraugustani Libri Quatuor, Vernaculo Latinoque Sermone Conscripti," printed in 1728. Argote died in 1749.—J. B.

ARGOTE DE MOLINA, Don Gonzalo, a Spanish soldier, born at Seville in 1549, was distinguished under Philip II. in his wars against the Moors, and also for his contributions to literature. He wrote on hunting, and an account of the noble families of Andalusia. Died in 1590.

ARGOU, Gabriel, born at Vivarais, took his oath as an advocate in the parliament of Paris in 1664, and died some time before 1710. He has left several works, the best known of which is his "Institution au Droit Français," which some have ascribed to the Abbé Fleury, with whom he was on terms of great intimacy.—J. B.

* ARGOUT, Antoine-Maurice-Apollinaire, an able, upright, and laborious French statesman and financier, was born in 1784. Entering at the age of twenty the administrative service, he successively held high preferments during the empire, and after the restoration. Faithful to Charles X. till his abdication, he served under Louis Philippe with equal zeal, and subsequently to 1848 has continued to devote his great powers and experience to the public service. In 1852 he was made a senator.—E. M.

ARGUELLES, Augustine, a Spanish patriot and statesman, was born at Ribadesella, a small town in the Asturias, in 1775. He played a conspicuous part as a liberal royalist, during the revolutionary movement in Spain, and for a time was tutor to the young queen and her sister. Died 1844.

ARGUJO, ARGUIXO, or ARGUISO, Juan de, was born at Seville in the latter half of the sixteenth century. He was a musician as well as a poet, but is remembered now only from Lope de Vega having dedicated some of his works to him.

* ARGYLL, Duke of. See Campbell.

ARGYRAMMOS, Alexander, a passionate lover of the ancient glory of his native country, Greece. He devoted his energies to the compilation and publication of the great Greek Lexicon, called Λεξικον the first volume of which appeared in the year 1819.

ARGYROPYLUS, John, a man of great learning, born at Constantinople in the beginning of the fifteenth century, came into Italy as a teacher of Greek in the year 1434. He was so prejudiced in favour of the Grecian philosophy, as to deny all merit to the Latin writers. Under the protection of the Medici, he contributed much to the revival of Greek learning, and published a translation of many of the writings of Aristotle. Died at Rome in the seventieth year of his age, about 1489.—S.

ARGYRUS, Isaac, a Greek monk of the fourteenth century, celebrated as an astronomer. Almost all the most important libraries of Europe contain some of his writings, which have not, however, been considered of sufficient importance to be collected.

ARI or ARA, surnamed Hin Frodi or "The Learned," was born in Iceland in 1068. He was educated under a learned layman, named Hall Thorarinsson, whose instructions he enjoyed till Hall died, at the age of ninety-four. It is supposed that from the conversation of this sage, he acquired much of the knowledge which fitted him for becoming the earliest historian of his native island. It is said that Ari afterwards visited Germany, but this is extremely doubtful. He entered into holy orders, and died in the year 1148. Ari began a book named "Landnamabok," or, a history of the colonization of Iceland, which was completed by subsequent writers. He also wrote the "Islendinga-Bok," which is of great interest to students of the early history of that island. Snorro Sturleson, in his "Heimskringla," speaks of a work by the same author on the kings of Norway, which has however perished.—J. B.

ARIADNE, the daughter of Leo I., and successively the wife of two emperors of Constantinople, Zeno and Anastasius I., lived in the early part of the fifth century. There are conflicting accounts of the incidents of her life among various writers, but all agree that she was a woman of much talent and energy.

ARLÆUS or ARIDÆUS, one of the generals of Cyrus the younger, to whom the Persians, after the battle of Cunaxa, offered the crown. Lived about 400 B.C.

ARIALDUS, a deacon of the Milanese church, took a prominent part in the controversy concerning the celibacy of the priesthood, during the pontificates of Stephen X., Nicholas II., and Alexander II. He was put to death by order of Oliva, a niece of the archbishop of Milan, in the year 1066. Pope Alexander II. caused his name to be added to the calendar.

ARIARATHES, the name of nine kings of Cappadocia, who flourished between 370 and 36 B.C.

Ariarathes I. was the eldest son of Ariamnes, and so loved his brother Holophernes, that he not only exalted him to the highest dignities in the state, but adopted his children as his own. On the death of Alexander the Great, Eumenes went to take possession of Cappadocia, but met with a vigorous repulse from Ariarathes, whom, however, he finally defeated and put to death, with many of his followers, 322 B.C.

Ariarathes II., son of Holophernes. After the death of his uncle, he took refuge, with a few of his friends, in Armenia, until the death of Eumenes, when, being assisted by Ardoates, king of the country, he returned into Cappadocia, and recovered the kingdom, which he left in peace to his eldest son.

Ariarathes III., before he succeeded to the sole possession of the throne, reigned for some years along with his father, Ariarathes II. His wife was Stratonice, a daughter of the king of Syria. He died 220 B.C.

Ariarathes IV., while still a child, succeeded his father, 220 B.C., died 166 B.C. His wife, Antiochis, daughter of Antiochus the Great, being disappointed in her hopes of giving an heir to the throne, imposed upon her husband two supposititious sons, whom she pretended she had borne to him during his absence. Some time afterwards, becoming pregnant herself, she disclosed to Ariarathes the artifice she had practised upon him, and made him send her the elder of her supposed sons to Rome, while the younger was despatched to Ionia, that they might not dispute the succession with her legitimate children.

Ariarathes V., surnamed Philopator, on account of his extraordinary affection for his father, succeeded to the throne 163 B.C. It was during his reign that letters were first introduced into Cappadocia. He left six sons, five of whom were put to death by their mother, Laodice. For this unnatural deed, she in her turn was killed by the exasperated populace, and the youngest child, who had been saved from the fate of his brothers by a relative of his father, was placed on the throne under the title of

ARIARATHES VI. He married the sister of Mithridates, king of Pontus, who caused him to be assassinated, 96 B.C.

ARIARATHES VII. had no sooner assumed the purple than his uncle, Mithridates Eupator, made an attempt to seize upon the royal power. Ariarathes immediately assembled an army to oppose him, when Mithridates, inviting him to a conference, slew him in the sight of both armies.

ARIARATHES VIII., a younger son of the sixth king of the same name, was driven from his throne by Mithridates, shortly after his accession, and survived but a very little while.

ARIARATHES IX., was, after the battle of Philippi, deposed, and put to death by Antony, 36 B.C., after a reign of only six years.—S.

ARIAS FERNANDEZ, ANTONIO, a celebrated painter of Spain, flourished in the seventeenth century. So precocious were his talents, that at the very early age of fourteen he was appointed to decorate the high altar of the monastery of the Carmelites at Toledo.

ARIAS, FRANCISCO, a Spanish jesuit of great reputation for learning and piety, was born at Seville in 1533, and died in 1605. He was intimately allied in ecclesiastical matters with the apostle of Andalusia, Juan de Avila. Two devotional works of Arias have been translated into Latin and into various modern languages.

ARIAS, FRANCISCO GABINO, born at Satta, in Buenos Ayres, lived at the close of the eighteenth century. Originally a soldier, he forsook the profession of arms, to devote himself to the exploration of the unknown regions of the South American continent, which through his enterprise were opened up to his countrymen. He bequeathed to his son the task of giving publicity to the account of his travels, which he had written during his various expeditions, but unfortunately they have not yet been printed. Arias died 1808.—S.

ARIAS MONTANUS, BENEDICTUS, editor of the Antwerp Polyglott, a Spanish ecclesiastic, was born at Frexenell in Estramadura (some say at Seville), in 1527. He studied at the university of Alcala, entered the order of the Benedictines, and accompanied the bishop of Segovia to the council of Trent in 1562. On his return to Spain, he led a life of entire seclusion, till Philip II. selected him as editor of the projected Bible. The book was printed by Plantin, at Antwerp, in eight folios, between the years 1568 and 1573. Only four hundred copies were thrown off, and the greater part of them were lost by the wreck of the vessel which was conveying them to Spain. Like many scholars who have laboured on the text of Scripture, Montanus was ignorantly accused to the inquisitors of Rome and Spain, for tampering with the words of the sacred volume. Leo de Castro, professor of Oriental languages at Salamanca was his great antagonist, but signally failed in his charges. When Montanus, after several voyages to Rome, had successfully vindicated himself, the king offered him a bishopric, which he declined, and accepted only 2000 ducats and a royal chaplaincy. He returned again to his hermitage at Aracona, but in a short time was induced to assume the office of librarian at the Escurial—ultimately retiring to Seville, where he died in 1598. Montanus also wrote commentaries in Latin on several books of scripture, and the barbarously literal Latin version which accompanies his Polyglott was adopted by Walton, and has been often reprinted.—J. E.

ARIBERT, duke of Aquitaine. See CARIBERT.

ARIBERT I., king of the Lombards, elected in 653, enjoyed a peaceful reign of nine years, the most remarkable acts of which were the expulsion of the Arians from his dominions, and the settlement of the Nicenes. Died 661.

ARIBERT II. succeeded his father Ragimbert, king of the Lombards, 701 A.D. He was driven from his throne by Ansprand 712; and, in despair at his evil fortunes, drowned himself in the river Ticino. During his reign he bestowed certain possessions in the Cottian Alps on the see of Rome, the history of which is involved in much obscurity, and has given rise to a great deal of controversy.—S.

ARICI, CESARE, a native of Brescia in Italy, was appointed under Napoleon I. one of the judges of the department of Mella, of which his native city was the chief town. He is the author of several didactic poems, on such subjects as the cultivation of the olive and the rearing of sheep. Born 1782; died 1836.

* ARIENTI, CARLO, born at Milan at the beginning of this century. Studied at the Milanese academy, and at Rome. He is one of the best historical painters of the day in Italy. He has established himself at Turin.—R. M.

ARIENTI, CECCO, author of a work called "Libro d'Annotazioni sopra le virtù dell' Acque e dei Bagni della Porella." Died in the year 1508.

ARIENTI, TOMMASO, a Bolognese physician, and author of an unpublished work, entitled "Praxis omnium morborum cum medicinis cujusque generis," was professor of surgery at Bologna towards the end of the fourteenth century. He was murdered by one of his own servants.

ARIENTI. See ARGENTI.

ARIF-AL-HARWI, MAULANA, from what is related of him in Daulatshah's "Lives of the Persian Poets," seems to have flourished in the early part of the fifteenth century. Very little is known of his life, but such of his works as still exist prove him to have been a man of superior genius.

ARIGISUS or ARECHIS I., a duke of Beneventum, who reigned for fifty years from A.D. 591.

ARIGISUS or ARECHIS II., raised to the duchy of Beneventum A.D. 758. He was the first who held the dignity of prince of Beneventum, having in 774 successfully opposed the attempt of Charlemagne to seize his territory. He was a wise prince, and is remembered as the author of a "Capitulare," or series of laws, which show great wisdom and equity.—J. B.

ARIGNOTE OF SAMOS, a female philosopher of the school of Pythagoras. She was reputed to be his daughter, but the only foundation for this supposition seems to be, that they were both natives of Samos, and that she was a disciple of his school. Arignote left some writings on the mysteries of Bacchus.

ARIGONI, GIOVANNI GIACOMO, a musician of the end of the sixteenth and beginning of the following century. The publication of his madrigals in 1623, and his "Concerti di camera," in 1635, both at Venice, gives reason to suppose that he was a resident, if not a native, of that city. Besides these printed works, he wrote many more concerti di camera, and other pieces in the madrigal style, several of which were preserved in the royal library of Copenhagen, but lost in the great fire which destroyed that institution in 1794. He is said to have had great merit in the style of music he produced, and the surname of L'AFFETTUOSO, by which he is commonly designated, bespeaks the generally prevailing character of his compositions. He was a member of a society named Fileutera, which seems to have been regarded as a high distinction.—(Fètis, Schilling.)—G. A. M.

ARIGONI or ARRIGONI, HONORIUS, a celebrated Italian numismatist, was born at Venice in 1668. His collection of medals is one of the most perfect known. He has left an account of it in a work entitled "Numismata quædam cujuscunque formæ et metalli musæi Honorii Arigonii Veneti, ad usum juventutis rei nummariæ studiosi," Venice, 1741–59.—(Moschini.)

ARIMINO, GREGORIO, of Rimini, general of the Augustine order, died at Vienna in the year 1358. He taught the scholastic philosophy in the university of Paris about 1307, and in 1351 was principal professor in the Augustine convent at Rimini. He was named "Doctor Authenticus."

ARINGHI, PAOLO, a Romish theologian, died in 1676. His principal work, on the catacombs and monuments of Rome, is named "Roma Subterranea Novissima." It is little more than a Latin translation of the work of Bosio.

ARIOALD, or ARIUALD, or CAROALD, was the husband or Gundaberga, sister of Adaloald, king of the Lombards, and succeeded that monarch in the year 625–6.

ARIOBARZANES, three kings of this name, the descendants of one of the Persians who put Smerdis the magian to death, reigned in Pontus. The first was delivered up to the king of Persia by his own son Mithridates I., who was succeeded by ARIOBARZANES II. in 363 B.C., mentioned with his three sons by Demosthenes as Athenian citizens. According to Diodorus, he was satrap of Phrygia, while Nepos ascribes to him also the governorship of Lydia and Ionia. The fact appears to be, that having openly rebelled against Artaxerxes II., he established for himself an independent kingdom.—ARIOBARZANES III. was the son of Mithridates III., whom he succeeded 266 B.C. Having ratified an alliance with the Gauls, which had been contracted by his father, they aided him in repelling the Egyptians, sent against him by Ptolemy Philadelphus; but having afterwards incurred the displeasure of his allies, they made war upon his son Mithridates IV. Ariobarzanes died 240 B.C.—S.

ARIOBARZANES, the name of three kings of Cappadocia:—Ariobarzanes I., surnamed Philoromæus from his attachment to the cause of Rome, lived in the early part of the first century B.C. He was four times driven from his kingdom by Mithridates, and four times reinstated by the Roman arms. He finally abdicated the crown in favour of his son, 63 B.C.—Ariobarzanes II., son of the preceding, succeeded his father, 63 B.C., though some writers date his accession to the throne a few years earlier. It was he who at his own cost rebuilt the Odeon at Athens after its destruction by Sylla.—Ariobarzanes III., the son and successor of the foregoing, died about 42 B.C. Julius Cæsar added to his possessions, and aided him in his wars with Pharnaces II., king of Pontus.—S.

ARION, a celebrated Greek bard, who flourished about 700 B.C. He was born in Methymna, a city of Lesbos, but spent most of his days with Periander, tyrant of Corinth. Almost nothing is known of this poet; but a beautiful story, illustrative of the protection which the gods afforded to poets, has been related by Herodotus. Arion had sailed to Italy and Sicily, and having made a considerable sum of money, he wished to return. Placing most confidence in the sailors of Corinth, he hired a Corinthian ship, and set sail. The sailors, however, cast greedy eyes upon the gold of the poet, and resolved to put him to death. They told Arion their intention, and he simply requested permission to sing. So, arraying himself in the robes worn by poet-singers, and standing on the benches of the ship, he sang an air then well known, and, having finished his melody, threw himself into the sea, robed as he was. A dolphin appeared, and carried him on its back to Tænarum. He then made his way to Periander, related to him what had happened, and, on the arrival of the ship at Corinth, confronted the sailors to their utter confusion. Herodotus says that it was he who discovered and named the dithyramb.—J. D.

ARIOSTI, Attilio, often called Padre Ariosti, was born at Bologna in 1660. He became a monk of the Dominican order; but he had so ardent a love for music, that he obtained a dispensation from the pope to enable him to retire from his holy calling, and pursue his favourite art as a profession. He then devoted himself to the practice of the violoncello and the viol d'amore, on both of which instruments, especially the latter, he obtained great proficiency. In 1696 he produced, in his native city, his one-act opera of Dafne, which met with the greatest success. This led to his engagement as kapellmeister in 1698 by the electress of Brandenburg, in whose suite he went to Berlin. Here he met with Handel, then a boy, to whom he gave some lessons on the harpsichord, and with whom he formed an intimate friendship. On the occasion of the marriage of his patroness, in the year 1700, he produced an opera, called "La Festa d'Imenei," which is said to have been a close imitation of the style of Lulli; it was coldly received. The year following he brought out another opera termed "Atis," in which a piece of music called the Sinfonia Infernale, representing the torments of the hero who is mad with love, created particular sensation; this work is said to have been as direct a copy of the style of Alessandro Scarlatti, as its predecessor was of that of Lulli, and its success was equally indifferent. Disgusted at his failure as a composer, which he attributed to the bad taste of the Germans, after a few years he threw up his appointment and returned to Italy. Here, though not more original, his music pleased better, and his operas of "Erifile," produced at Venice in 1706, and "La più gloriosa fatica d'Ercole," produced at Bologna in the same year, were received with the utmost favour. In 1708 he went to Vienna, where he wrote his opera of "Amor tra nemici," for the celebration of the birthday of the Emperor Joseph, but the German bad taste, as he esteemed it, was as rampant in Austria as it had been in Prussia, and the work was received accordingly. In eight years from this time he came to London, where he made the same powerful impression by his playing on the viol d'amore, that he had made in every place he had visited. After a short residence here, he returned again to Italy, to be recalled in 1721 by the invitation of the noble directors of the Royal Academy of Music. He was placed by them with Buononcini in opposition to his old friend Handel, and in the course of this contest, produced the operas of "Ciro," "Muzio Scevola," "Coriolano," and "Lucio Vero," the last two of which only were printed, and they were the only two that met with any success. He now became greatly embarrassed in his pecuniary affairs, so, finding that Buononcini had gained the large sum of a thousand pounds by the subscription publication of some of his music, he printed a set of six cantatas, with a dedication to George I., in the hope that he might become a like gainer; but though he begged for subscribers in a most servile manner, his purpose so entirely miscarried, that he could barely pay the cost of his journey back to Bologna. The date and place of his death are not known. He wrote fifteen operas, an oratorio called "Santa Radegonda Regina di Francia," and many separate vocal pieces and compositions for his favourite instrument, the last of which are spoken of as possessing very superior merit. Upon the whole, it appears that his more ambitious works were deformed by a pedantic affectation, but that, when he wrote naturally, he always produced something of interest.—(Hawkins, Fètis, Schilling.)—G. A. M.

ARIOSTO, Alessandro, a Bolognese monk of the order of St. Francis, who, in 1476, was sent on a mission to the Maronites of Mount Lebanon. He spent three years in Syria, and wrote a topographical description of Palestine, and his pilgrimage to Mount Sinai. Sixtus the fifth appears to have had a high opinion of him, and employed him upon ecclesiastical matters at Romagna. He wrote several other works, some only of which have been printed.—(Mazzuchelli, *Scrittori d'Italia.*)—J. F. W.

ARIOSTO, Alfonso, a son of Gabriello, was a canon in the cathedral of Ferrara, apostolical prothonotary and chamberlain to Clement VIII. He wrote some poetical pieces, which are found in the "Rime scelte de' Poeti Ferraresi." He died about 1592.—(Mazzuchelli.)—J. F. W.

ARIOSTO, Azzone, a native of Bologna, who wrote some odes, which he dedicated to Gregory XV. in 1621.—(Mazzuchelli.)

ARIOSTO, Battista, the author of a work entitled "Exhortatio ad juvenes," the manuscript of which is preserved in the Vatican library at Rome.—(Mazzuchelli.)

ARIOSTO, Francesco, was born in Ferrara early in the fifteenth century, and filled the chair of philosophy and civil law in that city. He was also employed diplomatically by dukes Borso and Ercole I. He wrote a work on the spring of Petroleum at Monte Gibbio. He died in 1492, and was buried in the church of St. Francesco, in Ferrara. His grand-nephew, the great poet, placed an inscription over his tomb.—(Mazzuchelli.)—J. F. W.

ARIOSTO, Gabriello, one of the brothers of Lodovico, and himself a man of considerable talent, especially in the composition of Latin poetry, a volume of which was published at Ferrara in 1582. After his death, Silio Giraldi wrote an excellent elegy upon him, in the second of his dialogues upon the poets of his time. He was a cripple from his birth, and lived in continual suffering. He died in his native town of Ferrara about the year 1552, according to Mazzuchelli. This date is probably a mistake for that of the death of his brother Galasso, and it would seem that Gabriello lived many years longer, as it is stated that his son Orazio was born in 1555. He completed the comedy of his brother, "La Scolastica," which the latter left unfinished.—J. F. W.

ARIOSTO, Galasso, a brother of Lodovico, who was acquainted with most of the distinguished men of his times, his correspondence with whom is preserved. He was a man of some literary ability, and wrote a comedy. He went as ambassador of the duke of Ferrara to the court of Charles V., where he died.—(Mazzuchelli.)—J. F. W.

ARIOSTO, Lodovico, a celebrated Italian poet, was born on the 8th September, 1474, at Reggio, near Modena, of which place his father Niccolo was governor for the duke of Ferrara. The family of Ariosto was ancient, and of respectable if not noble rank, and was connected by marriage with several princely families of Italy, amongst others with that of Este. In 1479 Niccolo left Reggio, and went to Ferrara, where he was subsequently chosen "judge of the twelve," or president of the council. Here Lodovico received his first education, and at a very early age exhibited his talents for poetry, and used to dramatise such stories as he could find for his brothers and sisters, and amongst others he composed a tragedy of "Pyramus and Thisbe," which they acted. His father destined him for the profession of the law, and he spent five years in the college of Ferrara, applying himself but little to the subject, but rather to general literature. His father at last abandoned the idea of the law for Lodovico, and suffered him to follow the bent of his own inclinations. Accordingly, at the age of twenty, he devoted himself

diligently to the study of the classical authors. Plautus and Terence were his first favourites, and after their example he wrote two comedies. A story is told of his father exhibiting considerable violence in some argument with him: the son was silent, but in discussion with his brother afterwards, he mentioned circumstances that showed the father's anger had arisen from his misconception of facts that could be at once explained. "And why did you not say so, and vindicate yourself?" said the brother. "The truth is," said Lodovico, "I was thinking only of a passage in my play of 'Cassaria,' in which an old man quarrels with his son; and I was watching my father for the purpose of learning how I might increase the effect of the scene." His father died when Lodovico was twenty-four years of age, and he had to struggle with the management of a small and encumbered property, being the eldest of ten children, whom, by great personal sacrifices, he maintained and portioned. Between this time and his thirty-fifth year, he wrote most of his smaller poems in Italian and Latin, and by means of them became known to the cardinal, Ippolito d'Este, who took him into his service, and employed him in several important affairs, particularly with Pope Giulio the second, all of which he conducted with skill and prudence. He now conceived the idea of writing his poem of "Orlando Furioso," by which he looked forward to surpass all those who had gone before him. This work occupied him over ten years, in the midst of all kinds of distractions and interruptions. He at length commenced the publication in 1515, and completed it the year following, in forty cantos. This poem was received with almost universal favour; one voice alone was heard in condemnation, that of the Cardinal Ippolito, who had never treated Ariosto according to his deserts. When Ariosto brought him a copy of the poem, the cardinal asked, "Where could you have found all those tomfooleries?" The cardinal, indeed, appears to have treated the poet with singular unkindness; and when going to Hungary, in 1517, whither the delicate health of Ariosto prevented his attending him, the cardinal left him in great distress. In this extremity he was fortunately relieved by Alfonso, duke of Ferrara, who made him one of his gentlemen, and, though he admitted him into terms of great familiarity, he does not appear to have done better for him than his former master. A pension was given him, charged on the produce of a certain impost; the impost was subsequently abolished, and with it went, of course, the pension, leaving the poet to struggle on as best he could. A cousin of the poet's, Count Rinaldo Ariosto, died in 1518, and Lodovico and his brothers claimed the inheritance as next of kin. He was opposed by a natural son of the deceased, and by the ducal chamber, which insisted that the property escheated to the duke. The case was decided against the poet; he appealed, and the litigation lasted for his life, and was still undetermined at the time of his death. While in office, Ariosto was sent once or twice to Florence and Urbino, and in 1522 he was appointed governor of the wild district of Garagnana, situated in the Apennines, and the scene of constant robberies and disturbances. Here he remained for three years, and seems, by his firmness, justice, and frank and kind demeanour, to have succeeded in restoring the country to a tolerable state of order; and romantic stories are told by his Italian biographers, of the respect in which he was held by the bandits of the place: one, in particular, details how he owed his life to the admiration of these lawless people for his poetry. In 1523 he declined the office of ducal ambassador to Pope Clement the seventh, and the following year resigned his government, returned to Ferrara, and resumed his attendance at court, where he became acquainted with Ercole Bentivoglio, the duke's nephew, and a poet of some consideration. The duke was fond of theatrical amusements, and appointed Ariosto director of the splendid theatre which he had built; Ariosto's were, if not the first, among the first Italian comedies in verse. The principal persons about the court acted them. Riccoboni, in his history of the Italian theatre, says that Ariosto's talent for the humorous is equally displayed in his dramatic works as in his great narrative poem. Previously to this, the poet had divided amongst his brothers the old ancestral mansion of the Ariosti, and purchased some ground and a small house, which he enlarged, and here, with his two unmarried sisters, he passed the remainder of his life. The house is still standing, having been purchased and repaired by the community of Ferrara. When asked how it was that he who had described such magnificent palaces in the Orlando, was contented to build so simple a house for himself, he replied, "Because one can put words together with more speed and ease than stones." Alfonso took the poet with him to Bologna in 1530, on the occasion of his meeting the Emperor Charles the fifth, and also to their subsequent meeting at Mantua, two years afterwards. On this latter occasion, Ariosto presented to the emperor a last revised edition of the Orlando, in which a glowing panegyric upon Charles was introduced, and, in consequence, he received a diploma as laureate, signed by the emperor himself. The fact of his having been publicly crowned by the emperor at Mantua wants confirmation, and is discredited by the best authorities. In September, 1531, Ariosto was sent on a mission to Alfonso d'Avalos, who had entered Mantua at the head of an imperial force, with designs, as was supposed, unfriendly to the duke of Ferrara. In this the poet was successful. Alfonso being a friend of literature, was charmed with Ariosto, treated him with distinction and courtesy, and conferred a pension of one hundred golden ducats upon him. Ariosto now applied himself to the preparation of a new edition of the "Orlando Furioso," which was extended to forty-six cantos, completed in the latter end of 1532, and published by Francesco del Rosso. The labour which he bestowed on the correction of this work was so great, that it is believed to have accelerated the fatal malady with which he was shortly afterwards attacked. His health gradually declined, and at last recovery was hopeless. When death approached, he met it with fortitude and calmness, declaring to those who stood round his bed that he died contented, especially if it were true that human souls after death recognize and commune with each other in another world. He died on the 6th of June, 1553, in the fifty-ninth year of his age, and was buried without display in the church of St. Benedetto. Forty years afterwards, Agostino Mosti, who had been his pupil, erected a monument to his memory in the new church of St. Benedetto, to which he transferred the remains of the poet. The last years of Ariosto's life appear to have been happy. He was fond of gardening, and treated his trees much as he did his verses, but with less beneficial results, for while his constant pruning and care improved the latter, they generally destroyed the former. Whether Ariosto was married or not remains undetermined. The lady with whom he lived for many years, and whose name occurs in his poems, was, it may be presumed on good grounds, really his wife; but as he held a benefice which could not be filled by a married man, he may on that account have been withheld from acknowledging this relationship. He had two sons, Virginio and Gabriello. Ariosto's personal appearance is thus accurately described by Sir John Harrington:—"Tall of person, of complexion melancholy, given much to study and musing, and would therewith sometimes forget himself; he was of colour like an olive, somewhat tawny in his face, but fair-skinned otherwise; his hair was black, but he quickly grew bald; his forehead was large; his eyebrows thin; his eye a little hollow, but very full of life, and very black; his nose was large and hooked (as they say the kings of Persia were); his teeth were white; his cheeks wan; his beard thin; his neck well-proportioned; his shoulders square and well made, but stooping, as almost all that look much on books in their youth are inclined to be; his hand somewhat dry; and a little bow-legged. His counterfeit was taken by Titian, that excellent drawer, so well to the life, that a man would think it were alive." Lord Byron confirms this praise of Titian's picture by saying, "It is the portrait of poetry, and the poetry of portraits." It may safely be asserted that, in his peculiar walk, no poet has ever surpassed, if any has equalled, Ariosto. Comparisons have frequently been instituted between him and Tasso, but they present few points of similarity, and in all such Ariosto has the advantage. In one respect, too, Ariosto is superior to Tasso. The former is always easy and felicitous in his style, while the latter is often apparently laboured and difficult. This results from the fact that Ariosto's corrections were incessant, Tasso's, on the contrary, rare. No poet has blended with so much skill the serious and the amusing, the graceful and the terrific, the sublime and the familiar. No one has brought forward so great a number of personages and such a variety of diverse actions, which all, nevertheless, conduce harmoniously to the one end. No one is more poetical in his style, more varied in his tableaux, more rich in his descriptions, more faithful in his portraiture of characters and manners, more truthful, more animated, more lifelike. In addition to several satires which are equal to any in the lan-

guage, and to his dramatic pieces, he composed sonnets, canzones, &c., and several Latin poems which, though of considerable merit, are little known. The editions of the Orlando are numerous; the latest by Signor Panizzi, in 1834, is perhaps the best. It has been translated into English by many hands, the last being that of Mr. Rose.—(*Vita di Ar. Pizna—Garofalo Tiraboschio.*)—J. F. W.

ARIOSTO, Orazio, a son of Gabriello Ariosto, was born at Ferrara in 1555. Like his uncle and father, he was possessed of poetic genius. He was a secular priest, and canon of the cathedral of Ferrara; and the intimate friend of Angelo Grillo, a poet of some celebrity. He was also a friend of Tasso, for whom he wrote the arguments prefixed to the several cantos of the "Jerusalem Delivered." On the dispute which arose between the admirers of Lodovico Ariosto and Tasso, Orazio wrote a work entitled a "Defence of the Orlando Furioso," but he exhibited in it nevertheless the greatest admiration for Tasso. He had undertaken a great poem, called "Alfio," of which he had composed sixteen cantos at the time of his death, which occurred 19th April, 1593, in his thirty-eighth year. He is said also to have written a comedy entitled "La Striga," but it was never printed.—(Mazzuchelli, *Biog. Universelle.*)—J. F. W.

ARIOVISTUS or EHRENVEST, a chief of the Suevi or Swabians, who entered Gaul in the first century B.C., at the invitation of the Sequani and Averni. He soon afterwards defeated the Gauls, who had formed a league against him, and became so formidable as to alarm the Romans. He was at last defeated by Julius Cæsar, and compelled to evacuate Gaul.

ARIPHRON, a Greek poet, who lived about B.C. 550, the author of a beautiful ode to Hygiea.

ARISI, Francesco, a lawyer of Cremona, was born in 1657, and died in 1743, leaving a great number of works, legal, historical, and poetical.

ARISTÆNETUS, a Greek writer of the fourth century, who was a native of Nicæa in Bithynia, and a friend of the sophist Libanius. He perished in an earthquake at Nicomedia, A.D. 358. He left two books of elegant love epistles, the best edition of which is that of Boissonade, Paris, 1822.

ARISTÆNUS of Megalopolis, was a Greek commander, who took a prominent part in the affairs of Achaia, in the time of Philopœmen, B.C. 198.

ARISTÆON, a Greek author who is known to have written a treatise on Harmony, of which a fragment only has been preserved by Stobæus.

ARISTÆUS, a sculptor of the second century before the Christian era, who executed two marble statues of the centaurs, found at Tivoli in 1746.

ARISTÆUS. Two ancient geometers were thus called. Of the first we know only the name; the second, on the other hand, stands out very boldly, and still enjoys a renown. According to Pappus, Aristæus contributed very greatly to the advancement of the higher Greek geometry. He wrote a treatise on the Conics in five books, comprehending nearly all that Apollonius subsequently included in his first four books: and, in another work, he discussed, also in five books, the difficult subject of solid Loci. Pappus places this book immediately after the Conics of Apollonius, in the course of study he recommends. Euclid seems to have cherished for Aristæus a special regard; nor are facts wanting which indicate that he had at one time been his pupil. The works of Aristæus were attempted to be restored by Viviani.—J. P. N.

ARISTAGORAS, a native of Miletus, son of Molpagoras, having been temporarily intrusted with the government of his native city, instigated the Persian satraps of Asia Minor to attempt the conquest of Naxos and the Cyclades. His advice was taken, but finding himself overlooked, he incited the Ionians to revolt, and obtained assistance from Athens. He was finally defeated, and died in Thrace about 498 B.C.—J. W. S.

ARISTAGORAS, a Greek, who lived about 350 B.C., and wrote on the geography of Egypt.

ARISTANDROS of Paros, a Greek brass-caster, flourishing about 410 B.C.

ARISTANDROS, a soothsayer of Lycia, who attended Alexander in his Persian expedition. He had previously been in the service of Philip, and it was he who interpreted his famous dream before Olympia gave birth to Alexander. He appears to have written a work on omens and portents; some books on agriculture have also been ascribed to him, but it is far more likely that these were written by another Aristandros, whom Varro surnames "The Athenian."—J. B.

ARISTARCHUS, an Athenian, who flourished about the latter part of the Peloponnesian war, and was one of the most violent of the oligarchic party.

ARISTARCHUS, a Lacedæmonian of whom we read in the Anabasis. He succeeded Cleander as harmostes of Byzantium in 400 B.C.

ARISTARCHUS of Tegea, a writer of tragedy, who was cotemporary with Euripides. The whole of his seventy plays have perished, but we learn from Suidas that he was the first to introduce the cothurnus on the stage.

ARISTARCHUS of Samos; a Greek astronomer with unusual claims to notice; lived about 280-264 B.C. Concerning the incidents of his life nothing of importance is known; but what we have learnt of his works establishes his title to lasting honour. He seems to have been an exact geometer, and deeply impressed with the idea that the study of the physical universe ought not to be mixed up with metaphysical speculation. The only work bearing his name that has reached us, is the one in which he determines the relative distances of the sun and moon from the earth. His method is geometrically correct, but he could not establish the requisite data with sufficient accuracy—his results were in error therefore. He had discerned also the cause of the *phases* of the moon. But undoubtedly his greatest achievement is this: first of all he discovered the true character of the system of the world, and alone really anticipated Copernicus. This memorable fact is placed beyond reach of question by Archimedes in his Arenarius. As the passage is a classical one in its relation to philosophical history, we think it right to reproduce the precise words of the Syracusan—ταῦτα γὰρ ἐν ταῖς γραφομέναις παρὰ τῶν ἀστρόλογων διακέονσας Ἀρίσταρχος ὁ Σάμιος ὑποθέσιῶν ἐξέδωκεν γράψας . . . . ὑποτίθεται γὰρ τὰ μὲν ἀπλανῆ τῶν ἄστρων, καὶ τὸν ἥλιον μένειν ἀκίνητον τὰν δὲ γᾶν περιφέρεσθαι περὶ τὸν ἥλιον κατὰ κύκλου περιφέρειαν, ὃς ἐστιν ἐν μέσῳ τῷ δρόμῳ κείμενος. Archimedes quotes from a work by Aristarchus in opposition to astrology or astrologers; but though the work is lost, there cannot be a doubt as to the meaning or authority of the latter part of the foregoing paragraph. "*He* (Aristarchus) *lays it down that the fixed stars and the sun are motionless; but that the earth is carried in a circular orbit around the sun, the sun being in the centre of that circle.*" Had Copernicus been acquainted with the Arenarius of Archimedes, which he was not, (the "Editio Princeps" not appearing until after his death), he could have claimed no originality in reference to the fundamental idea that led to the great reformation of astronomy; and it ought to be understood, that the honour of this clear geometrical anticipation, belongs to Aristarchus alone; as neither in any ancient philosophy, nor in the glosses of subsequent commentators, is there one shadow of evidence that the simple truth had ever before been suspected. Notions, indeed, did float among the ancient systems (see Plutarch's *Numa* and other such authorities), that Fire is the centre of the universe; but this *fire* was some mythological person or substance, and had nothing to do with the sun. Take in evidence the following notices of the scheme of Philolaus. Plutarch writes as follows: "The general opinion is that the earth is at rest. Philolaus, the Pythagorean, on the contrary, assumed that it, *as well as the sun and moon*, revolve in an oblique circle around Fire." So also Stobæus: "Philolaus admitted a double fire—one in the centre of the universe, which he named 'Host of Heaven,' 'Dwelling of Jupiter,' 'Mother of the Gods,' 'Altar,' 'Unity,' and 'Sum of all Nature;' and a second, surrounding the whole on the outside. 'The one in the midst,' he says, 'is, from its nature, the most excellent. Around it, in circular dance, move *ten* godlike bodies, —the starry sphere, and in transverse orbits the five planets, the sun, the moon, the earth, and the antipodal earth. After and within all follows Fire, which, like a blazing star, is placed in the centre.'"—The scheme of Philolaus had reference to the supposed perfection of the Pythagorean Δικα or *Ten*, and to the fancied purity and nobility of the element Fire. It partook, therefore, of the folly of all early Greek physics; while the conjecture of Aristarchus rested on the power it contained to explain actual phenomena.—J. P. N.

ARISTARCHUS, the greatest critic of antiquity, was born in Samothrace, and flourished in the reign of Ptolemy Philadelphus. He was a pupil of Aristophanes of Byzantium, a grammarian, to whom is due the credit of inventing the Greek accentual marks. He afterwards founded a grammatical or critical school, first at Alexandria, and then at Rome. He died in Cyprus, at an ad-

vanced age. It is said that he starved himself, to put an end to severe sufferings caused by dropsy. The ancient grammarians speak of Aristarchus in the highest terms of praise, and his own school worshipped him as a god. They preferred his opinion to that of any other, even though it might seem wrong. We are told by Suidas that it was said he had written upwards of eight hundred commentaries. Some modern critics have doubted whether he ever committed his criticisms to writing, basing their doubt on the following anecdote:—Some person seems to have asked the critic why, seeing that he found so much fault with Homer, he did not himself write a poem. To which question the critic replied, that he could neither write as he wished, nor wished to write as he could. He may have said this, however, and written many a critical work, provided only he wrote no work that claimed to be itself the subject of criticism. It is certain that he wrote some discussions on analogy, in opposition to Crates, his great antagonist in criticism. Aristarchus illustrated very many writers of antiquity; but his especial attention was devoted to the construction of a proper text of Homer. He seems to have made two recensions; and the notes of subsequent scholiasts appear always to refer to his text. Hence the Homer which we now have is substantially the Homer which was edited by Aristarchus. He was a man of great critical acumen, superior to most of his contemporaries in the intimate knowledge of all the niceties of the Homeric dialect; yet differing from modern critics, in exercising his own powers too freely on his author, and making his text square with what the author should have written, not with what he had written.—J. D.

ARISTARCHUS, a disciple and friend of the apostle Paul, a native of Thessalonica.

ARISTARETE, the daughter and pupil of Nearchus; according to Pliny, she painted a fine picture of Æsculapius.

ARISTEAS OF PROCONNESUS, and son of Caystrobius or Democharis, was said to be the author of an epic poem in three books, called "Arimaspeia." He is mentioned by Herodotus, from whose vague notice we may infer that Aristeas professed to have travelled as far as the Issedones, a barbarous northern nation, and to have heard among them the accounts of the one-eyed Arimaspi, and the other fabulous nations described in his epic. His history is wrapped up in myths. He was connected with the worship of Apollo, and is represented as having had power to make his soul go into and out of his body as he liked. Herodotus mentions two occasions on which he disappeared in Proconnesus; and he informs us, on the authority of the inhabitants of Metapontum, that the strange poet had turned up in that city, 340 years, according to his calculation, after his second disappearance in Proconnesus. On this occasion Aristeas informed his new friends, that he was in the habit of visiting them occasionally, but coming as he did in the company of the god Apollo, he always assumed the form of a raven. It is impossible to say at what time such a person flourished. Suidas says that, in addition to the epic, he wrote some things in prose, and that he also composed a theogony in a thousand lines. But there hangs a double uncertainty about this statement, for the text of Suidas is corrupt in this passage, and the most probable date of Aristeas assigns him to an age when prose was unknown.—J. D.

ARISTEAS, the alleged author of that ancient account of the origin of the Greek translation of the Old Testament, from which it derives its name of the Septuagint or the Seventy. He was an officer of the body-guard of Ptolemy Philadelphus, and was reputed by Philo, Josephus, and the Talmudists, to have been the author of a letter to his brother Philocrates, in which he narrated all the circumstances connected with the execution of that translation, and the effect of which was to attach a high degree of dignity, and even of supernatural authority to the work. Ludovicus de Vives was the first modern scholar who threw discredit upon the genuineness and historical authenticity of the letter. Humphrey Hody, in 1685, in his learned work, "De Bibliorum Textibus Originalibus," &c., discussed the question at full length, and is generally considered to have conclusively established the spuriousness of the work, and the fabulous character of its narrative. The letter is now universally regarded as the work of some Alexandrian Jew, who lived at a much later period.—P. L.

ARISTEAS OF CROTONA, the pupil of Pythagoras, afterwards his son-in-law, and subsequently his successor. For these facts, which contain all we know about him, we are indebted to Jamblichus.

ARISTEUS, the son of Adeimantus, was the general who commanded the Corinthian forces at the siege of Potidæa, at the commencement of the Peloponnesian war, 432 B.C.

ARISTIDES, a Greek statuary of the fifth century B.C., much celebrated for his figures in bas-relief executed upon triumphal chariots. He is mentioned by Pausanias.

ARISTIDES, surnamed the JUST, a distinguished statesman of ancient Athens, was the son of a certain Lysimachus, who appears to have been connected with some of the oldest families of the aristocracy, though he left his son no patrimony to speak of, as the latter was always remarkable for his poverty. The date of Aristides' birth cannot be assigned. He attached himself to the aristocratic party in his native state, and thus became the political antagonist of Themistocles, of whose unscrupulous schemes and bold innovations he was long the steady opponent. Aristides fought in the battle of Marathon, 490 B.C., at the head of his tribe, the Antiochis; and according to Plutarch (though Herodotus tells the story differently), it was owing to his persuasions that the tenfold command under which the army had originally been placed by the Athenians, was delegated into the hands of one individual, Miltiades,—a measure which mainly contributed to the success of the Greeks. Plutarch relates that the brunt of the engagement fell upon the tribes Leontis and Antiochis; and that, as the leader of the former was Themistocles, a favourable turn was given to the battle by the furious vigour with which the two great statesmen, warmed by a noble emulation, led on their men. The year after the battle of Marathon, Aristides was created archon, 489 B.C., and gained the honourable appellation of "The Just," by the unswerving integrity which characterised his conduct as chief magistrate. Gradually, however, the democratic policy of Themistocles, who was successfully developing the maritime power of Athens, gained the ascendancy; and about 483 B.C. Aristides was ostracised, or sent into honourable banishment for ten years. The story goes, that when the people were giving their votes on this occasion, a man who happened to be standing near Aristides, not knowing him by sight, and being himself unable to write, handed him his *ostrakon*, or earthenware voting-tablet, with the request that he would inscribe the name of Aristides on it, as that was the person he wished to see expelled from the state. "Has Aristides injured you?" asked the statesman. "No," answered this Athenian citizen, destined in all future time to serve as the type of ignorant malevolence, "I don't even know him; but I hate to hear him always called the 'The Just.'" Aristides retired to Ægina. Three years later, when the invasion of Xerxes made the presence of such an able citizen desirable, he was recalled; though it is not very clear whether the ostracism was formally reversed before or after the battle of Salamis, 480 B.C. Aristides had, at all events, a very important share in that great victory; and his conduct previously to the battle, in seeking, by a perilous night voyage from Ægina through the heart of the Persian fleet, an interview with Themistocles, in order that, by a friendly compact, they might sacrifice their private rivalries to the public good, forms one of the finest instances of political magnanimity on record. In the battle of Platæa, 479 B.C., which completed the destruction of the great invading armament of Xerxes, Aristides commanded the Athenian forces, and shared with the Spartan Pausanias, who was commander-in-chief, the honours of the victory.

Notwithstanding his conservative principles, Aristides appears to have found himself compelled, after the battle of Platæa, to put himself at the head of the reforming movement in Athens. He was the author of a decree by which all citizens were admitted to a share in the administration of public affairs, and which made any burgess, without regard to property or other qualification, eligible to the archonship.

Having been appointed colleague of Cimon, in conducting the Athenian share of the war which the confederate Greeks still continued to prosecute against Persia, Aristides recommended himself so strongly to the allies by his justice, candour, and affability, that, refusing any longer to submit to the "hegemony" of the Spartans, who had disgusted them by their arrogance and avarice, they requested him to assume the general command; thus recognizing Athens as the leading power in the confederation, 477 B.C. The Athenian statesman showed himself worthy of the confidence reposed in him. Intrusted with the delicate and difficult task of determining the contribution which each separate state was to furnish towards defraying the expenses of the war, he discharged his duties with such impartiality and

skill, that not a murmur of discontent was elicited. The locality fixed upon for the treasury of the confederacy was the island of Delos, the sacredness of which promised security; but the fund was subsequently removed to Athens itself, which became thenceforward the depository. This arbitrary act of transference was, we can have no doubt, rendered necessary by the pressure of the times, since Aristides deemed it advisable. It was the last public business of importance with which he was connected. Aristides died about 468 B.C., the third year after the ostracism of Themistocles. He had not grown wealthy in the service of the state; otherwise, though it may have been merely as a mark of respect that he was buried at the public expense, it would not have been thought necessary to portion his daughters from the public treasury, or to confer upon his son a grant of land.

Plutarch draws a parallel between Aristides and Cato the Censor; in modern history he has been not unaptly compared to George Washington. It was a high, but not an undeserved tribute of admiration which was paid to him, when once in the theatre at Athens, the entire audience turned towards him as those lines of Æschylus, in the "Seven against Thebes," were recited:—

> "To be and not to seem, is this man's maxim;
> His mind reposes on its proper wisdom,
> And wants no other praise."

—A. M.

ARISTIDES or ARISTODEMUS of Thebes, a painter of the Sicyonic school, the father of Aristides and Nicomachus. He lived about 382 B.C.

ARISTIDES, the son and pupil of Aristides of Thebes, a Greek painter, living about 350 B.C. Like his father, he preferred to paint lively and passionate subjects.

ARISTIDES, a Greek painter of Thebes, scholar of Euxenidas — 340 B.C. He was a contemporary of Apelles, and divided with him an admiration which assumes often the appearance of exaggeration. The most wonderful artistic powers have been attributed to him: and after making due allowance for the enthusiasm of hero-worship, enough remains to satisfy us that Aristides was a great master of his art, if not also the first who succeeded in portraying the affections of the mind. The appreciation of his works was extraordinary. His picture of an incident in the sacking of a city—the child at the breast of the bleeding mother—was sent by Alexander, when he conquered Thebes, to Pella. A battle scene between the Greeks and the Persians, containing 100 figures, was purchased by the king of Elateus, at the rate of about £27 of our money for each figure, and Attalus offered for his Bacchus 600,000 sesterces, or between four and five thousand pounds sterling. Aristides was the first foreign painter who lived at Rome. His fame is sullied by his licentiousness,—having been fully entitled to be placed among the Πορνογράφοι of Athenæus.—A. L.

ARISTIDES, Quintilianus, a Greek writer on music, who has been elaborately proved by the internal evidence of his work, to have lived prior to Ptolemy, and to have been most likely a contemporary of Plutarch, in the reign of the Emperor Hadrian. Contrary to the general impression among learned men, that there is no direct testimony on this subject, but without giving any authority, Dr. Schilling definitely states that he was born at Adria, in Mysia, 130 B.C., and that he held an appointment as teacher of music in Smyrna. His treatise upon music, occupying twenty sheets of the collection of seven Greek musical authorities, printed by Meibomius, is esteemed the best and most complete account of the Greek system of music that exists. He states that the science of music comprises the knowledge of arithmetic, geometry, physics, and metaphysics, and that it involves not only a technical exercise, but the full comprehension of the entire nature of man. He defines the thirteen modes as reduced in number from the fifteen that were at one time in use, but he gives no account of the further reduction of the number to seven. He assigns a special character to each mode, appropriating each to the expression of a particular sentiment. He treats at great length upon rhythm, to the influence of which a large proportion of the effect of the Greek music is to be attributed. His system is said to be an attempt to combine those of Aristoxenes and Pythagoras.—(Burney, Schilling, Fètis.)—G. A. M.

ARISTIDES, Saint, of Athens, lived in the beginning of the second century, and is noted as the author of the most ancient apology for Christianity. It was presented in the year 125 to the Emperor Hadrian, and is cited by Eusebius and Jerome.

ARISTIDES, Ælius, a Greek sophist, flourished about the year 176. He enjoyed a great reputation in his day, and has left fifty-five discourses (including those discovered by Mai and Morelli), most of them marked with vigour, but deficient in grace; nor can it be said that they confirm the suffrages of the ancients, who compared the author to Demosthenes. Two of his discourses, the fifth and sixth, are curious, as affording us the first indications of animal magnetism. His account would pass for a mesmeric exhibition of the nineteenth century. He says he fell periodically into a state of spontaneous somnambulism, when, being under the inspiration of Æsculapius, he prescribed with a loud voice, before many witnesses, medicines to be administered to himself, different from those recommended by his physicians. First edition by Euphrosinus Boninus, Florence, 1517; later, Leipzig, 1829, 3 vols.—A. L.

ARISTIDES of Miletus, a very early Greek author, the first writer of tales of fiction. His chief work is named "Milesian," and is noted for its licentiousness.—Another Aristides of Miletus, wrongly confounded with this writer, is referred to by Plutarch. He wrote historical works on Sicilian and Italian affairs.

ARISTILLUS, two brothers, both good astronomers. The younger commented on Aratus; the former laboured at Alexandria, and seems to have been the first to refer the places of the fixed stars to the zodiac. Ptolemy has recorded a high opinion of Aristillus.

ARISTION, a Greek philosopher, of the century before Christ. Aristion was a citizen of Athens, though born of a slave-mother; and he studied philosophy with the view of aiding his political ambition. Having been sent on a deputation to Mithridates, he contrived, by resigning himself as an instrument into the hands of that monarch, to buy his support by the sale of the relics of his country's independence. On his return to Athens, he prevailed upon the citizens, by praises of his patron, to prefer the protection of the Eastern monarch to the domination of the Romans; and thus getting himself named prætor, he subjugated his countrymen to a yoke as odious as it was unjust. His tyranny was as usual accompanied by debauchery. To add to the misery of a situation sufficiently complicated by evils, Sylla appeared before the city, and a famine commenced its desolation within. In the end, the tyrant and his accomplices were slain by the Romans in the acropolis.—A. L.

ARISTIPPUS, a native of Cyrene, in Africa, where his father was rich and influential, rendered himself famous in Greece for having founded a new school of philosophy, remarkable for its paradoxes even among the most paradoxical people of the world. While yet young, he was sent by his father to Athens, where, having become one of the pupils of Socrates, he was bold enough to dissent from the opinions of his great master. He subsequently figured at the court of Dionysius of Syracuse, where his love of pleasure endeared him to the tyrant; and his fine raillery, directed against the aspiring and mystical philosophy of Plato and his other associates, brought out in relief the sensualism of his own. His life was that of a rich man courting the world and its pleasures, and yet sacrificing at the sacred shrine of philosophy. But this philosophy of his, if it deserves the name, was merely the handmaid of his sensualism; his love of the Corinthian Lais, and his devotion to all forms of luxury, being only a tenet of his creed. He believed in nothing but the intimations of the senses, declaring our notion of truth to be a delicate internal touch, which may be different in different individuals, and thus independent of any standard of a moral rule. The result of such a scheme was, and could only be, that the senses, under the guidance of a very indulgent reason, are of use to man just in so far as they are the ministers of his pleasure. The school was continued under his daughter Arete. He flourished about the year 370 B.C.—A. L.

ARISTIPPUS the Younger, a Greek philosopher, grandson of the preceding, lived about the year 364 B.C.

ARISTIPPUS, tyrant of Argos, lived about the middle of the third century B.C.

ARISTO, Titus, a Roman lawyer of the first century, wrote notes on Cassius, who had been his master, on Sabinus, and on the "Libri Posteriores" of Labeo.

ARISTO. See Ariston.

ARISTOBULUS of Cassandria, in Macedonia, a Greek historian of the fourth century B.C., was one of the generals of Alexander the Great, and took part in several expeditions, of

which he left an account. Only a few fragments of his work have reached us.

ARISTOBULUS THE JEW, a Greek peripatetic philosopher, flourished under Ptolemy VI., Philometor, about the year 150 B.C. A number of interpolations in ancient authors, intended to show that they were acquainted with the books of Moses, are attributed to Aristobulus.

ARISTOBULUS I., king of the Jews 105 B.C., was the eldest son of John Hyrcanus, prince of that people. His mother having refused to relinquish the government which had been left to her, Aristobulus threw her into prison, where she died of hunger; and he not only took the reins into his own hands, but even assumed the regal title. Syria at this time being in a state of great distraction, he turned his arms against it, and subdued Iturea, giving to the inhabitants the option of either quitting their country, or of submitting to circumcision, and being incorporated with the Jewish nation. Being obliged by sickness to return to Jerusalem before the close of the campaign, he left the conquest to be completed by Antigonus, his brother. Through false representations made by the enemies of Antigonus, Aristobulus was led to believe that he aspired to the crown, and commanded him to be put to death. After this he suffered severely from remorse, which aggravated his bodily malady, and he died of hæmorrhage, after having reigned one year.—W. L.

ARISTOBULUS II., son of Alexander Janneus, king of the Jews, and of Alexandra, queen of the Jews, and grandson of John Hyrcanus, the prince, disputed the succession with his elder brother Hyrcanus, and, having vanquished him, became king in the year 69 B.C. He made every effort to induce the Romans to recognize his title; but as similar applications were made on the part of Hyrcanus, he was not successful. With considerable difficulty he maintained his position for several years, until, having provoked Pompey, by preparing for war while his case was under consideration, the Roman general marched against Jerusalem, and took it. Before the capture of the city, Aristobulus tendered his submission in person, and was detained. He was one of the captive princes who graced the triumph of Pompey; and although most of the others were, with unwonted clemency, sent home to their several countries, he was kept in custody, from a fear that he would excite disturbances in Judea. After a time, however, he made his escape, collected an army, marched to Machærus, and repaired its fortifications; but he was defeated by Lisenna, and, being taken captive, was sent a second time as a prisoner to Rome. At length he was set at liberty by Cæsar, with the view of being employed in Syria against Scipio, the friend of Pompey; but on his way thither he was poisoned by some of the adherents of Pompey.—W. L.

ARISTOBULUS, grandson of Hyrcanus II., and brother of Mariamne, Herod's wife, was advanced by Herod, at the age of seventeen, to the office of high-priest. This appointment was made in consequence of the earnest entreaties of Mariamne and her mother Alexandra to Cleopatra and Antony, who constrained the Jewish king, contrary to his own wishes, to depose Ananel, and to put Aristobulus in his place. But though he thus yielded to circumstances, he was determined to be avenged. Aware of her danger, Alexandra prepared one coffin for herself and another for her son, in which they were to be carried to the sea-coast by night, with the view of escaping to Egypt. The stratagem, however, was disclosed to Herod, and Aristobulus and his mother were seized. Afraid to proceed openly against them, yet jealous of the increasing popularity and Asmonean descent of the young high-priest, he proposed to Alexandra, while visiting her at Jericho, a pleasure excursion, and going into a lake with Aristobulus to bathe, he gave instructions to his servants to drown him. Under pretence of aiding him, they continued plunging him till life was extinct.—W. L.

ARISTOBULUS, a son of Herod the Great and of Mariamne, put to death at Sebaste by order of his father.

ARISTOBULUS THE YOUNGER, a grandson of Herod the Great.

ARISTOBULUS, son of Herod king of Chalcis, and great-grandson of Herod the Great, lived towards the end of the first century, and was made king of Armenia by Nero.

ARISTOCLES. Several Greek artists bore this name; we notice:—ARISTOCLES of Cydonia, one of the earliest Greek sculptors, probably lived before 500 B.C. Pausanias quotes a group of Hercules fighting an Amazon, as the work of this sculptor.—ARISTOCLES of Sicyon, the brother and pupil of Canachus, was a Greek carver in wood, and a brass-caster, living about 490 B.C.—ARISTOCLES, a Greek painter, living about 429 B.C., who, according to Pliny, decorated the temple of Apollo at Delphi.—ARISTOCLES, the son and pupil of Nicomachus, a Greek painter of the Sicyonic school. He flourished about 326 B.C.—ARISTOCLES, the son and pupil of Cleœtas, a Greek toreutic sculptor of the Athenian school of Phidias.—R. M.

ARISTOCLES, a name borne by several philosophers and literati of Greece, amongst whom may be mentioned, ARISTOCLES of Lampsacus, a stoic; ARISTOCLES of Rhodes, the contemporary of Strabo; ARISTOCLES of Pergamus, a peripatetic, who lived in the reign of Trajan; ARISTOCLES of Messene, of the same sect, who flourished under Septimius Severus; and ARISTOCLES, a Greek physician of the first century, whose writings have perished.

ARISTOCRATES I. and II., two kings of Arcadia; the former of whom reigned in the eighth century B.C., and the latter led the Arcadians against the Spartans in the second Messenian war; but having been guilty of treachery to his country, was stoned to death about 668 B.C.

ARISTOCRATES: amongst others worthy of note who bore this name we mention—ARISTOCRATES, an Athenian, against whom Demosthenes delivered an oration.—ARISTOCRATES, the son of Scellias, one of the Athenian generals condemned to death after the battle of Arginusæ.—ARISTOCRATES, a Greek historian of the second century B.C., who wrote a history of Laconia.—ARISTOCRATES, a Greek physician of the first century.

ARISTODE'MUS: of the famous men who bore this name we notice—ARISTODEMUS, the first Heraclid king of Sparta.—ARISTODEMUS, a king of Messenia, who died in 723 B.C., distinguished himself in the war against Sparta, and sacrificed his daughter to save the Messenian state.—ARISTODEMUS, MALAKOS, a tyrant of Cumæ, was the contemporary and friend of Tarquinius Superbus, who died at his court 496 B.C.—ARISTODEMUS, one of the Spartan host who made Thermopylæ immortal. For some reason he was absent when the conflict took place, and was, therefore, branded as "the Coward"—till he fell at Platæa, fighting bravely to wipe away the stain, 479 B.C. — ARISTODEMUS, a tragic actor of Athens, lived about 340 B.C., and was a leading man amongst the Macedonian party. —ARISTODEMUS of Miletus, a general in the employ of Antigonus, lived about 315 B.C., and was employed in the war against Cassander.—ARISTODEMUS of Nysa lived about 50 B.C., and taught rhetoric at Rome.—Another ARISTODEMUS of Nysa, a Greek grammarian, flourished about B.C. 30.—ARISTODEMUS was the name of several Greek authors, one of whom wrote a collection of fables, another a history of inventions, and a third commented upon Plato.—J. W. S.

ARISTODEMUS was also the name of three Greek artists:—a painter of Thebes of the fourth century B.C. (see ARISTIDES), a sculptor of the age of Alexander the Great, and a painter of Caria, of the time of Nero.

ARISTOGITON, an Athenian orator, who lived about 340 B.C.; the rival of Demosthenes.

ARISTOGITON OF THEBES, a Greek brass-caster, who worked with Hypatodorus for the temple of Apollo at Delphi, about 420 B.C.

ARISTOLAUS, the son and pupil of Pausias, a celebrated Greek painter, who lived about 330 B.C.

ARISTOM'ACHUS, a peripatetic philosopher of Cilicia, of the third century B.C., who studied the natural history of bees.

ARISTOMEDES OF THEBES, one of the first Greek sculptors who worked in marble. He executed, with Socrates, about 490 B.C., a statue of Cybele in Pentelic marble, mentioned by Pausanias.

ARISTOMEDON, a brass-caster of Argos, about 490 B.C.

ARISTOM'ENES, the leader of the Messenians in their second war of independence against the Spartans, memorable for his valour, his military skill, and his wonderful adventures.

ARISTOMENES, a comic poet of Athens, lived about 425 B.C.

ARISTON. Under this name we notice—ARISTON, a king of Sparta, who came to the throne about 560 B.C., and reigned for fifty years.—ARISTON, a Greek physician of the fifth century B.C., supposed to be the author of a work on diet.—ARISTON of Megalopolis, an Achæan statesman of the second century B.C. —ARISTON of Corinth, a pilot in the Syracusan service, who suggested a stratagem by which the inhabitants of that city overcame the Athenian fleet, 414 B.C.—ARISTON of Cyrene, lived about 403 B.C., and headed the democratic party in a civil

war in his native state.—ARISTON of Chios, a stoic philosopher, who lived about 275 B.C.—ARISTON, a peripatetic philosopher of Ceos, lived about 230 B.C.—ARISTON of Tyre, a friend of Hannibal during his exile in Asia, lived about 200 B.C.—ARISTON of Alexandria, a peripatetic philosopher, who lived about 30 B.C.—ARISTON of Pella, a Greek author of the first century.—ARISTON, a Greek traveller, who explored the eastern coast of Africa at the command of the Ptolemies.

ARISTON, the son and pupil of Aristides of Thebes. His works were impressed with the same tendency towards exaggeration that characterized the school of his father. A "Satyr with a cup," by this artist, is recorded by Pliny. He was the master of Euphranor. Lived about 330 B.C.—R. M.

ARISTON OF SPARTA, a sculptor in metals, who, with his brother Telestas, executed the colossal statue of Jupiter, presented by the Cleitorians to the temple of Olympia.

ARISTONICUS. Under this name we notice—ARISTONICUS of Marathon, an Athenian orator of the anti-Macedonian party, put to death by Antipater in 322 B.C.—ARISTONICUS of Tarentum, an ancient writer on mythology.—ARISTONICUS, an illegitimate son of Eumenes II. of Pergamus, engaged in an unsuccessful war against the Romans, and put to death in 129 B.C.—ARISTONICUS, an Alexandrian grammarian, the contemporary of Strabo, who wrote pedantic notes on the Homeric poems.

ARISTONIDAS, a Greek sculptor, who excelled in the manipulation of castings. Pliny makes especial mention of a statue of Athamas at Thebes, in which this artist, by the mixture of the metals employed, succeeded in giving the appearance of blushing. No precise date is known about Aristonidas.—R. M.

ARISTONIMUS, a Greek poet who succeeded Apollonius as curator of the Alexandrian library.

ARISTONUS, a Greek sculptor of the Æginetan school, was the author of a statue of Jupiter presented by the Metapontians to the temple of Olympia. Date uncertain; probably 475 B.C.

ARISTOPHANES, a celebrated comic writer, and citizen of Athens, who was born about the year B.C. 444. He is the only author of the school of old Greek comedy, whose plays are extant. His father's name was Philip, and he belonged to the tribe Pandionis and the Cydathenæon demos. It is difficult to understand the relation in which he stood to the spirit of the age in which he lived, or to compare him with modern writers. If the best papers of the Tatler and Spectator may be justly compared to the "lost comedies of Menander," the plays of Aristophanes exhibit such a compound of caricature, farce, broad satire, and noble sentiments, served up with a condiment of fun, as reminds us, though presented in a different form, of the wittiest portions of the weekly serial "Punch," and the sketches of Gilray and Doyle. His writings have been called a continued political farce; and the expression is just, if we interpret the word *political* in the sense of including the caricature of the actual state of public affairs, with so much of private life as could not be separated from that which is public. A public tribunal of character is an actual necessity where a popular government exists; and in the times of Aristophanes, when the press had not been invented, no other tribunal could exist but the theatre. He is said to have been a pupil of Prodicus—a statement which some have doubted, as he speaks of him slightingly. The distinguished merits of his comedies excited so much envy against him, that Cleon, an Athenian demagogue, whom he had lashed without mercy, contested his right to be accounted a citizen of Athens; and because he had an estate in Ægina, his enemies endeavoured to represent him as a stranger. Plato speaks of him as voluptuous in private life, and as spending whole nights in brilliant conviviality. The character given of him in Rymer's *Short View of Tragedy* is terse and forcible. He is described as "appearing in his function a man of wonderful zeal for virtue and the good of his country, laying about him with undaunted resolution for his faith and religion." In pursuance of this design he attacked the Peloponnesian war, attributing it to Pericles, and to the influence exercised over that statesman by the Hetaira Aspasia. In this fatal war he finds the source of the mischievous influence of such coarse demagogues as Cleon. Nor did the corruptions introduced into the system of public education at Athens by the teaching of the sophists escape the severity of his rebuke. He laughed to scorn their efforts to substitute opinion for truth, to make the arts of persuasion the object of conversation and mutual intercourse, and to introduce everywhere a dreary scepticism in matters of religion. He inveighed with equal vigour against the courts of law, the litigious spirit of his countrymen, and the insolence and exaggerated claims of the public judges. The following is a list of his comedies at present extant:—1. "The Hippeis, Horsemen, or Knights;" 2. "Acharnians;" 3. "Clouds;" 4. "Wasps;" 5. "Peace;" 6. "Birds;" 7. "Lysistrata;" 8. "Thesmophoriazusæ;" 9. "Frogs;" 10. "Ecclesiazusæ;" 11. "Plutus." He wrote several others, which, unhappily, are lost. Among these were—1. "The Daitaleis," or "Banqueters," produced before Aristophanes was of sufficient age to contend for a prize in his own name, and therefore brought out under the name of Philonides. This comedy, exhibited in the fifth year of the Peloponnesian war (or as others say, the fourth), holds up to public contempt the character of the spendthrift, and attacks, as producing that character, the new system of education, which the Ionian and Eleatic philosophy promoted, and which the sophists conducted. The chorus consists of banqueters in the temple of Hercules, and the point of the whole drama is a recommendation to return to the severe gymnastics, which had formed so large a part of the ancient education of Athens. 2. "The Babylonians." The anonymous life of Aristophanes informs us, that when the demagogue Cleon questioned the poet's right to be a citizen of Athens, because he had lampooned Cleon in that play, Aristophanes did not make use of his unrivalled talent for sarcasm in reply to the doubt cast on his parentage or birthplace, but simply quoted the two verses of Telemachus in the Odyssey:—"That is, I take my mother's word: my mother vows 'twas he; I know not: who can swear he knows?" The attack on him was unsuccessful. Aristophanes wrote, in all, fifty-four dramas. Of the remainder which have been lost, all that we know leads us to conclude that they touched on the same topics, ridiculed the same theories, and were full of the same bold and spirited humour as those that survive. Instead of analysing the latter separately, we prefer to recommend to the general reader the literal translation of them published in Bohn's classical library. Mr. Cotton of Rugby has written a fine scholarly account of them in Dr. Smith's "Dictionary of Greek and Roman Biography." They are replete with quaint and wild buffoonery, and wisdom taught in fun. In one the hero goes up to heaven on the back of a dung-beetle, and finds Mars pounding the Greek states in a mortar. Another finishes with a word of 170 letters. We find in one place a chorus of frogs; birds build cities in the clouds; a dog is tried for stealing a Sicilian cheese; and an iambic verse is formed of the grunts of a pig. Whether these dramas exercised much influence on the opinions and conduct of the Athenian people, may be doubted. The orators, after all, were the men who "wielded at will the fierce democracy of Athens." The incredible shamelessness with which Aristophanes mocks all the gods of his country, must have rendered him a most questionable supporter of religion. It is rather to be presumed, that he purposely defended the popular superstitions in a way more likely to injure them, than any direct attack. Who, as Heeren observes, could appear with reverent devotion at the altar of Jove, after laughing at him in the "Clouds?" Of his gross and profligate indecency, nothing can be said in extenuation, except that it was in accordance with the spirit of the age in which he lived, and hardly surpasses the jokes of Harlequin, among the nations of the south of Europe, especially in his extemporaneous performances. Plato admired the writings of Aristophanes so much, as models of pure Attic, that they are said to have been found under his pillow after his death. Aristophanes died about 380 B.C. There are numerous editions of his plays. The first was "The Aldine," Venice, 1498, folio, omitting the Thesmophoriazusæ and Lysistrata. Kuster's edition, Amsterdam, folio, 1710, contains valuable Scholia, and was partly edited by Richard Bentley, the celebrated critic. That of Bekker, in 5 vols. 8vo, London, 1829, is founded on the collation of two MSS. from Ravenna and Venice, unknown to former editors. Dindorf has published the "Scholia on Aristophanes" in 3 vols., Leipsic, 1826. Mitchell has published five plays, and translated the first three of them into English verse:—namely, the "Acharnians," "Knights," "Wasps, "Clouds," and "Frogs." Mr. Hickie gives us a literal translation of all the plays, in 2 vols., London, 1853. Mr. Cookesley has edited the "Birds," and "Plutus," with English notes. Cumberland translated the "Clouds," 1797. Fielding and Young, the "Plutus;" and some anonymous writers, also, separate plays. Voss, Brunswick, 1821, and Droyson, Berlin, 1835–1838, have translated *all* into German. Wieland,

the "Acharnians," "Knights," "Clouds," and "Birds;" and Welcker, the "Clouds" and "Frogs." Madame Dacier published at Paris, 1692, a French version of the "Plutus" and the "Clouds," with critical notes, and an examination of each play, according to the rules of the theatre. Quintus S. Florens rendered the "Wasps," "Peace," and "Lysistrata" into Latin verse, but his translation is obscure on account of the obsolete words and phrases which it contains. Stanley, in his "Lives of the Philosophers," gave an English version of the "Clouds," London, 1687.—T. J.

ARISTOPHANES OF BYZANTIUM was one of the most celebrated of the Alexandrine scholars of the third century B.C. He was the pupil of Callimachus and of Zenodotus of Ephesus, and the teacher of Aristarchus, the ablest of the Homeric critics of the school of Alexandria. He received from Ptolemy Philopator the superintendence of the Alexandrian library, and occupied a distinguished place in the history of his age, both as a poet, an annotator, and a scholar. His principal works were commentaries on Homer, Sophocles, and Euripides; and he is said to have invented the Greek accents, and to have introduced a system of punctuation.—F.

ARISTOPHON, a celebrated Greek painter, was a native of Thasos, and lived during the fifth century B.C.

ARISTOPHON OF AZENIA, an Athenian orator of the fourth century B.C., who was sent by the council of Four Hundred to negotiate with the Lacedemonians. Another orator bore this name,—he was the contemporary of Demosthenes, and it is said that Æschines at one time acted as his clerk.

ARISTOPHON, a comic poet of the time of Alexander the Great.

ARISTOTILE, surnamed IL FIORAVANTE, a celebrated architect of Bologna,—lived in the fifteenth century. Having gone to Russia under the auspices of Ivan III., he became the author of many public works in that country, and so highly valued were his talents, that his royal patron finally prevented his return to his own country. The church of the Assumption, the cathedral of St. Michael, the palace of Belvédère, and the restoration of the Kremlin, all testify to the talents and labours of this artist.—A. L.

ARISTOTILE, or BASTIANO DA SAN-GALLO, an Italian artist, born at Florence, 1481; died 31st May, 1551. He studied under Perugino and Michel Angelo, and became known by the title of Aristotile, "the little Aristotle," which was conferred upon him in consequence of his resemblance to a bust of the great philosopher. The early paintings of this artist were generally after the designs of his contemporaries, principally Michel Angelo; and he seems to have been impressed himself with the conviction that he was deficient in invention: for after a considerable period devoted to copying, in which he produced a great number of Madonnas and other pictures (many of which found their way to England), he turned his attention to architecture and decoration. In this department of art he was eminently successful—a proof of which may be found in the beautiful palace of the bishop of Troia, in the San-Gallo of Florence. Afterwards, in conjunction with Andrea del Sarto, he carried his reputation to a great height, by his fine illustrations of Machiavelli's comedy of Mandragora, and by his decoration of the grand court of the palace de Medicis, on the occasion of the marriage of Duke Cosmo with Leonora de Toledo.—A. L.

ARISTOTIMUS, a tyrant of Elis, lived in the 3rd century B.C.

ARISTOTLE. Is it required that the name and fame of this chief of the intellectual world, be defined and described? Second in *power* among ancient thinkers to his master Plato alone, he far surpassed him in *range* of inquiry; and the influence of no man, whether over Modern times or Antiquity, over the East as well as the West, over Christian and Arabian alike, at all approaches to his.

I.—Let us rapidly survey, at the outset, the material incidents that seem to have aided the development of this gigantic mind. Aristotle was born in the year 384 B.C. at Stagyra,—(according to some the modern Macrê or Nicalis; according to others, and more probably, the modern Stavro,)—a village of some political note in Greece, situated at the base of that peninsula of which Mount Athos is the apex. His father, Nicomachus, was a learned man and an eminent physician, the friend of Amyntas II. of Macedon, at whose court he appears to have stayed. The ability of Nicomachus, and his love of physical inquiry, must have largely influenced his son, and given him many of his tastes; while the position he occupied at the Macedonian court necessarily affected the whole life of Aristotle. Nicomachus died when his son had reached his seventeenth year, and he bequeathed the care of him to Proxenes of Atarnæa, in Mysia, who then resided at Stagyra. The affection, largely and discreetly bestowed by Proxenes and his excellent wife, was at no time forgotten by Aristotle. On the death of Proxenes he adopted his orphan child, and afterwards gave to him in marriage his daughter Pythias. We find in his testament, as reported by Diogenes Laertius, a paragraph that is almost touching, in which he orders monuments to be raised to the memories of Proxenes and his second Mother. Nor was this a solitary or singular manifestation of sentiment on the part of Aristotle. He seems to have ever lingered over the memories of past acquaintanceships and personal kindnesses,—a characteristic seldom displayed in his writings or in formal eulogies, but by acts, and through the whole life of the man. How he laments, for instance, over his friend Hermias, with whom he found refuge at Atarnæa, and who, falling through treachery into the hands of Artaxerxes Ochus, was strangled by that tyrant! The grief of Aristotle found vent in the only poems he ever wrote—one, a noble and simple pæan, replete with power and beauty; and the other, four verses, with the subjoined meaning, inscribed on the mausoleum erected by him in the temple of Delphi, to the memory of Hermias:—"A king of Persia, violator of law, destroyed him whose effigies is before you. A generous enemy would have contended with him in arms; a traitor surprised him under the mask of friendship." Soon after the death of Nicomachus, Proxenes sent Aristotle to Athens, where he lived about twenty years. He had the benefit of the instructions of Plato, to whom he afterwards erected an altar; but very soon he became a teacher and master himself. During the lifetime of Plato, he opened a course of rhetoric, in opposition to the teaching of that most effeminate and corrupting of rhetoricians, Isocrates; and soon after the death of the immortal head of the Academy, he began to give instruction in philosophy, initiating that school which, from Aristotle's habit of walking up and down while addressing his pupils, afterwards acquired the famous name of The Peripatetic. About this period he passed into Asia Minor, with the intention of travelling; but the tragical death, or rather murder of Hermias, seems to have arrested his design, and he sought refuge in Mitylene in the isle of Lesbos, with Pythias, sister or adopted daughter of Hermias, with whom—having subsequently married her—he passed some years of purest happiness. It seems to have been at Mitylene that he received the welcome invitation from Philip, to become the tutor of Alexander. Never, perhaps, in all history has there been another such conjunction! Two imperial Sovereigns—the teacher and the taught: one striding on to the possession of the fruits of all inquiry and thought, and laying firm the foundation of a dominion that time can never shake: the other, able, worthy, and resolute to subjugate the world! The extraordinary connection lasted but four brief years; nevertheless, the power of the monitor established from the first an authority over that unbridled genius, and inspired him with a respect which never wavered. The benefits were mutual. Aristotle taught the future Conqueror, the elements of morals, the great principles of politics, eloquence, music, and poetry; and he opened before him the vast field of natural history: that copy of the Iliad which was Alexander's constant companion during his triumphant Eastern march, had been annotated by Aristotle. The King, on the other hand, contributed largely in return to the perfection of those immortal structures that were being slowly reared by the philosopher. Pliny informs us, that through all his progress in Asia, he kept a very army of men employed in collecting and sending to Aristotle the animals, plants, and curious productions of the new climates, and hitherto altogether unexplored regions of the East. Athenæus affirms that, in carrying out this great and pious work of gratitude and personal predilection, Alexander spent about £200,000:—spent most nobly! It rendered possible that marvellous "History of Animals," and those other physiological treatises which the most illustrious naturalists of the present day admire more—much more justly and discriminately—than could have been done by antiquity itself. There is but one thing to deplore. Aided also by the munificence of his royal friend and pupil, Aristotle had finished a "collection of political constitutions" of all known

states, Greek and barbarian, accompanying them with criticism and commentary, such as he alone in the ancient world could have produced. Of this vast work—the foundation of his theoretical dissertations on politics—not a line remains.—It is pleasant to pause a moment in contemplation of this happy period of Aristotle's life. He had returned to Athens on the departure of Alexander for the East, and completed the formation of his school in the Lycæum. The Aristotle of the common apprehension is simply an austere abstraction—a rugged titanic Intellect, above concern in human interests, and incapable of human emotion. The actual Aristotle, on the contrary, was slender in make, scrupulous as to dress,—one who chose to have rings on his fingers, and preferred a smooth chin. He had small eyes, and a feminine voice; and he loved intensely his daughter Pythias, Herpilis his second spouse, and his son the young Nicomachus, who all at that time shared his abode. With such a surrounding, and amid the facilities afforded him by the unwearied and ceaseless solicitudes of Alexander, the cup of his happiness was full. But alas! this serene period was of short duration. The foul murder of Callisthenes, a nephew of Aristotle, moved his sensitive mind to its depths; and during the six years that remained of the Conqueror's brief life, their intercourse seems to have been rare and very painful. Other troubles immediately arose. On Alexander's death, the enemies of our illustrious Thinker imagined that their time had come. An accusation of impiety was got up by a priest, Eurymedon—the charge being that the philosopher had erected altars in memory of his first Wife and of his friend Hermias! Ingenious, but not rare: it is never difficult to extract impiety out of a pious act! Aristotle fled, so that—as he said himself—the Athenians might be spared a new crime against philosophy. He retired to Chalcis, where, after the interval of a year, he died in the month of September, 323 B.C., at the age of sixty-two. Of the intellectual character and achievements of this great inquirer, we shall speak below. The incidents of his life, as now sketched, are of a nature to relieve us from the task of more than alluding, in the briefest way, to that charge of his contemporary detractors,—brought up, of course, with redoubled virus by numerous Ecclesiastics—the charge, viz., of ingratitude towards his master Plato. It would certainly be strange, if a man, who, in every well-authenticated passage of an active life, showed himself incapable of forgetting a kindness—who repaid every obligation tenfold—should, in this single instance, have acted in flagrant opposition to every habit and tendency of his nature:—it would indeed be strange, if he, through whose just, magnanimous, and careful appreciation, the names and doctrines of his predecessors have mainly been preserved from forgetfulness, should have thought it permissible, or even safe for him, to misrepresent and *travestie* those grand speculations which were as public, and had as great a certainty of passing down to posterity as his own:—it would be doubly strange if the author of those two immortal chapters, "The Analysis of the Virtues"—chapters composed of portraits, most true and most generous—undisfigured by exaggeration—the manifest product of a noble as well as of a penetrating nature; it would indeed be strange if such a nature could on such an occasion have suddenly become the bondslave of envy, malice, and all meanness! But his vindication is easy. The genius of the one philosopher differed greatly from that of the other. Aristotle could not comprehend Plato, and therefore opposed him. The mode he chose for that opposition is described in an often-quoted passage from the first book of the Ethics:—"It will perhaps be better to examine the theory carefully and narrowly, even although, on inquiry, it may become a very delicate one, seeing that philosophers who are very dear to us have supported the theory of ideas. It will be right also, when alluding to these philosophers, to put wholly aside all personal feelings, and to think only of the defence of the truth. Both, indeed, are dear; nevertheless, it is a sacred duty to give preference to the defence of truth." Who shall condemn the method of Aristotle? Shall we substitute the form of polemics of the present day?

II.—But we must hasten to consideration of the positive achievements of our philosopher, a task that can be accomplished here only in the most cursory way. And first, a general summary. It is impossible to read even the titles indicative of the range of research accomplished by a man whose life reached only to sixty-two years, without profoundest astonishment; nor perhaps is a better illustration furnished by History, of the great truth, that universality is an unfailing characteristic of loftiest geniuses,—not universality as to information, but universality as to thought. It may be said with justice, that there was not one subject of interest mooted in his day, which the Stagyrite did not touch and adorn; and he laid besides, the foundations of many new sciences. The only portions of his works that have reached our time, which may be termed of inconsiderable value, are his PHYSICS,—such as the "METEOROLOGY," the book de Mundo, the de Cœlo, the treatise on the Principles of Physics, &c. &c. No good work on physics could be written in Aristotle's time. The value of *Experiment* was not recognized, nor its methods understood; and besides, the entire physical speculation of Greece proceeded on the ground of a false method. Yet, even in these treatises, one is constantly meeting with remarks, whose sagacity has the air of prophecy, for they assuredly foreshadow some remarkable modern positive discoveries.—Leaving the Physics, we find ourselves in presence of that amazing collection which may be termed the NATURAL HISTORY of Aristotle—consisting of the immortal History of Animals—the treatise on the Parts of Animals—another on their Motions—a third on their Walk—a fourth on their Generation: next comes the treatise on Plants, and portions of the Parva Naturalia: with this division we must also partially connect a very remarkable work to which we shall again refer—the treatise περὶ ψυχῆς, or concerning the Human Soul. The works here enumerated are of great magnitude; Schneider's edition of the History of Animals alone, occupying four volumes octavo. This last work, above all, is a repertory, not of facts only, but of principles:—the inestimable value of the whole class depending on this, that they are the results of acute and conscientious observation, and skilful classification, two powers in regard to which Aristotle has never been surpassed. "I cannot read this book," said Cuvier, "without unbounded wonder. It is indeed impossible to conceive how one man was able to collect and compare the multitude of special facts, and the mass of aphorisms contained in it,—of none of which had his predecessors the remotest idea. The History of Animals is not a Zoology, commonly so called,—that is to say, a mere description of various animals; it is more nearly a General Anatomy, in which the author treats of the generalities of the organization of animals, and in which he exposes their differences and resemblances, as indicated by a comparative examination of their organs,—thus laying the true basis of all grand classifications."—The student who may well have regarded this immense natural history as adequate to absorb the whole lifetime of a man even of the loftiest genius, dying at the age of sixty-two, has only to turn to a new volume, and his amazement is renewed. He is again in presence of amplest labours for another life—an astonishing amount of yet more arduous thought—the foundation of sciences much more remote. We speak of course of the achievements of Aristotle in MENTAL, MORAL, and ÆSTHETIC inquiry. The ÆSTHETICS consist of the well-known treatises on Rhetoric and Poetics,—the latter of which long swayed all modern criticism—not indeed with unmixed effects, for Aristotle was deficient in the faculty of Imagination, neither possessing the glorious luxuriance of the faculty as Plato possessed it, nor careful to appreciate it. The MORAL, or as the philosopher termed them, the PRACTICAL sciences, consist of those Ethical treatises to which we shall refer below;—the Economics, and the Politics. The latter treatise—the thoughtful and compressed result of his lost collection of upwards of 150 actual Constitutions—is one of the works in which the penetrating genius of the Stagyrite is the most clearly revealed. Nothing to which it is more unlike, than a book of description; it is a methodical deduction of great principles of government, a discrimination of the principles underlying every different form of government, and a prophetic declaration concerning their comparative stabilities. A few remarks in this precious volume made the fortunes of Machiavel and Montesquieu; nor has even Rousseau in the Contrat Social escaped its all-pervading influence. Every framer of an Utopia has borrowed from Aristotle; but alone, his Politics are not an Utopia. The book is the result of experience, of the widest research and impartial reflection; and it will continue the great classic, so long as man remains as he is.—The last division of this section of the labours of Aristotle is probably that which has most occupied the attention of philosophical writers from his time until now—those namely relating to PURE THOUGHT: they are, the ORGANON and the METAPHYSICS. It were vain to attempt in this place an analysis of either of these very memorable

works. The Organon includes the Categories; the book on Interpretation; the two books of the Prior Analytics; the two books of the Posterior Analytics; the eight books of the Topics; and the Arguments of the Sophists. This work is devoted to exposing the formal laws of the thinking faculty, or the mode in which, through virtue of the necessity of its constitution, the Mind *must* proceed towards the discovery of Truth. It has nothing to do with positive Truth itself, but only with the legitimate or only possible means by which Truth can be established. An enterprise undertaken for the first time, and, as accomplished by the Stagyrite, accomplished for ever. Even Kant and Hegel have asserted, that no philosopher has either added to the logic of Aristotle, or taken anything away from it,—an assertion literally true, notwithstanding the long labours of our lamented Hamilton.—It is curious to notice how Bacon permitted himself, in wilful misconception, to write concerning the Organon. But Time is the grand corrector; the throne of the Stagyrite is secure!—The treatise on Metaphysics is much more abstruse, and wholly incapable of being briefly analysed. It, on the contrary, does not concern mere forms of any kind; it is a treatise on Being in itself, or, on Ontology properly so called; it is the theory of first principles—principles lying wholly beyond the domain of material observation. It has been commented on times without number,—very recently by *Cousin;* but the student will find much more help from the laborious and acute work by *Ravaisson*. There is also a recent Latin translation accompanied by a critical commentary, from the pen of Zevort.—We cannot terminate our mere "list of contents," better than in the words in which St. Hilaire graphically describes the historical fates of this vast mass of thought: "It was the Logic that first made its way among the Greek and Latin schools. Not being required to accept any positive system, every one hastened to study and comment on the Organon; the Fathers of the church, and, after them, all Christians, were ardent as the Gentiles; and the middle ages did not hesitate to attribute to *St. Augustin* an abridgment of the *Categories*. *Boethius* in the sixth century translated the Organon. The Greek commentators were numerous, even after the schools of Alexandria had been shut by the decree of Justinian. The study of logic did not cease an instant at Constantinople, or in Western Europe. Bede, Isidore of Seville, cultivated it in the seventh century, as Alcuin in the eighth, at the German courts. It was the Organon that, in the eleventh century, gave birth to the quarrel between nominalism and realism, and to all the teaching of Abelard. Towards the close of the twelfth century, several other of Aristotle's works were introduced into Europe, or, more probably, they were then discovered; and from that date, his metaphysical and physical doctrines began to assume an influence. The church became alarmed, because these doctrines provoked and authorized heresies. An envoy was sent by the pope to inspect the university of Paris,—the centre and focus of modern learning and intelligence; and in 1210, all the works of Aristotle—the logic excepted—were condemned to be burnt: not only was every one forbidden to read them, but it was enjoined on those who had read them, to forget what they had read. The precaution was useless; it came too late. The example of the Arabs, who had no master in their schools save Aristotle, and who, according to their wont, had translated and commented on all his writings; the irresistible wants of the spirit of the time, which loudly demanded a larger sphere than that within which the church had confined intelligence for five or six centuries; the prudence even of the church itself, now returned to a wiser policy,—all conspired to break down artificial barriers; and after some fruitless efforts, the dike was opened, and the torrent rushed out in every direction. For nearly four centuries liberty then reigned through the schools,—sufficient to nourish all minds. Albertus Magnus commented on the whole works of the Stagyrite; Thomas Aquinas explained some of their more difficult portions; a crowd of illustrious doctors immediately followed their example; and Aristotle, translated by the care of Pope Urban V. and of Cardinal Bessarion, became forthwith, in respect to science, that which the Fathers of the church, or even Scripture itself, were in relation to faith. It is not requisite to remark, that in this case, as with religion, enthusiasm and blind submission quickly overpassed all limits. No one was allowed to think otherwise than Aristotle; and every doctrine set up against one of his, was equivalent to a heresy Suffice it to recall the deplorable fate of Ramus who perished, more as the victim of his courageous resistance to this philosophical despotism, than because of his doubtful opinions; suffice it that so late as 1629, in the reign of Louis XIII., a decree of parliament awarded the punishment of death to the authors of attacks on the system of Aristotle. Happily, this prohibition was yet more ridiculous than odious. But what is curious,—after some hesitation, protestantism adopted Aristotle as ardently as the catholic church. Melancthon introduced his writings into the Lutheran schools. The society of Jesus adopted the peripatetic philosophy in its entireness; and with its peculiar ability, turned it against all bold thinkers of the time, and especially against the adherents of Des Cartes. It was not until the eighteenth century—a century victorious over so many other abuses—that this one also came to an end. Aristotle reigned no more, except in our seminaries; the manuals of philosophy in use among ecclesiastical establishments were, and still are, nothing but a dry resumé of his doctrine. But the general reaction went to excess, in spite of the wise counsels of Leibnitz; the Stagyrite was treated with that unjust disdain with which men had begun to regard the whole past. Even the gravest historians of philosophy—among others, *Brucker*—could not do him justice. The yoke had been broken too recently, and men could not forget how oppressive it was. At last, however, Aristotle has assumed the place in philosophy which is unquestionably due to him. Thanks to Kant, to Hegel, to Brandis, in Germany, that the study of Aristotle did not altogether perish; thanks to Cousin among ourselves, the great doctrines of the Greek philosopher are now at once better known, and more accurately appreciated." Thanks, we beg to add, still more, to our Scottish Sir William Hamilton!

III.—This sketch of Aristotle—even in reference to the minute scale on which it has necessarily been planned—would be wholly incomplete, without an effort to discriminate, briefly, the position, on the long roll of philosophy, occupied by so profound a thinker, in reference to those grand questions, whose solution, final or approximate, is the aim and end of the highest science. To accomplish, in so far as it is possible, the object now indicated, we shall analyse shortly Aristotle's works on the Soul and on Ethics, and then sum up what we conceive to be his Theodicy.

1. The treatise περὶ ψυχῆς, or concerning the *soul*. The work, whose contents and character we are about to explain, is at once the most satisfactory, and, with the exception perhaps of the *Metaphysics*, the most difficult of Aristotle's. It is well known that, on the death of the philosopher at Chalcis, his manuscripts were found in a perplexing condition. Few of them were arranged, and many of the most important of his dissertations bore evident marks of incompleteness. Nor were they edited as they then might have been: hence the doubts and differences of opinion among all subsequent editors. The treatise περὶ ψυχῆς is almost the only exception. Aristotle left it finished; nor does the compactness of its structure, and the logical arrangement and dependence of its parts, leave room for question. Nevertheless it is most difficult. With all the help rendered by Trendlenberg—its best editor—the student will find it very hard to master. The expression of Aristotle is ever concise; so fearful was he of being drawn aside by one hair's-breadth from the quest after pure truth, that his conciseness increased as his subject rose in difficulty and loftiness. While inquiring into the nature of the Soul, this character of his style seems to have reached its culmination. The subtlety and arduousness of the subject, too, appear in one respect to have almost overborne Aristotle. His opinions are sometimes not decided, insomuch that the most opposite views have been attributed to him. But the perusal and study of the περὶ ψυχῆς will reward any effort. The inquirer will find in it exquisite analyses of the senses,—the first exemplification, also on a large scale, of that inductive psychology, the honour of originating which has been erroneously given to the Scottish school,—one of the finest and most accurate views ever taken of the functions of the vital principle, accompanied by indications of many of those general truths which are now accepted as elements of our comparative physiology; and here, also, lie the germs and the causes of the chief of those philosophical disputes that gave intellectual activity to the middle ages. Eschewing details, however, and all special questions, let us glance at the essential characteristics of this elaborate treatise. Aristotle's method, in the present case, is alike marked and pregnant. Urged by his unresting desire to discover the *whole*, to which any special phenomena may seem to belong, he casts a glance

over entire animated nature, and thinks he discovers everywhere traces of a ψυχη. In the plant, in the zoophyte, in the animal, in man, there is, present and energetic, a great formative principle, operating simply, and in one mode only, in some; in several modes, in others. According to our philosopher, therefore, the first question is—what is this all-pervading principle—what can the study of its vast and varied phenomena teach us, concerning its nature and essence? A mode of inquiry alike specious and enticing; and the pursuit of which has stamped on the work we are considering, its right to the position assigned to it by most editors—a position, viz., at the head of the Natural History of the Stagyrite: but equivalent, at the same time, to that peremptory subordination of psychology to physiology, which, at all periods of philosophical history, has run into excesses so grievous, ending in the entire assimilation of the destinies of man to the destinies of the plant. Irrespective however of its consequences (on the ground of which it is neither logical nor safe to condemn a doctrine), the method has been repudiated by the soundest philosophers, as imperfect in itself, and utterly incomplete. On what ground is it assumed that the mere vital principle, and what we term the human soul, are the same in essence? Is there no surer mode of ascertaining facts regarding the latter, than through an induction spreading over the phenomena of life as manifested through the whole organic creation? What about the evidence of Consciousness and the imperative intimations of the human Reason? Collect and compare as many outward phenomena as one pleases, can the inquirer ever reach that distinct knowledge of the soul of an animal, to which reflection may lead him concerning his own? This Aristotle wholly ignores; and he has, therefore, committed the logical error of attempting to reach truth concerning what is comparatively clear, through investigation of what must ever remain mysterious. The grand positive doctrine inculcated in this book, followed almost necessarily from the foregoing method of inquiry.—What is Soul? Is it a *substance*—a distinct essence or existence? Aristotle replies, it is not a substance: it is a power manifesting itself in various ways, and giving form to the matter to which it belongs; in other words, organizing and sustaining it: in his own language it is an ἐντελέχεια, or principle of energy—a *potential*, as modern physicists would phrase it; a principle which, when in positive action, he designates by the term ἐνέργεια. This entelechy puts forth its power; and, as energy—is the cause of nutrition, sensibility, locomotion, and intelligence; when not in act, it is only a potential—it is not a substance. The conclusion, we have said, flows directly from the method; and the two conjoined, inexorably determine Aristotle's place in the annals of philosophy. Observe, in contrast, the result of the labours of two of her foremost thinkers, the one in modern and the other of ancient times,—both having followed the method of Consciousness. First, as to Des Cartes. No marvel that the *Meditations* were so hateful to Aristotelians—their main foundation, or rather their very first principle being the assertion of the substantiality of the soul, and the true duality of our human nature. But from Des Cartes go back to Plato, and the last moments of Socrates. "Socrates," says Crito, "have you no wish to express to myself and your friends —no command that we may execute relative to your children, or any other thing that concerns you?" "That which I have always desired of you, Crito, nothing more; watch over yourself; you will in this way render service to me, to my family, to yourself, although at present you promise me nothing; while, if you neglect yourself, and do not precisely follow the counsels just given, and which I have given you for long, your finest promises now would be of little avail." "We shall strive," replied Crito, "to act as you have counselled. But how shall we bury you?" "Quite as you please," said Socrates, "provided you can lay hold of me, and that I do not escape you." Then turning to us all with a sweet smile, "I cannot, my friends, persuade Crito that *I*, who converse with you, and arrange what I have to say to you, am indeed Socrates. He is bent on imagining, on the contrary, that the thing he will so soon see dead is Socrates, and he asks how he shall bury me! Our entire conversation, and my effort to prove that when the poison shall have done its work, I shall remain with you no more, but go to possess felicity ineffable, seem to have passed over him unheeded, or as if I had only wished to console you, and sustain myself. Be my sureties to Crito, not as he wished to be surety for me with the judges, namely, that I should not attempt to escape; do you, on the contrary, be my sureties that I shall escape the moment I am dead; and thus poor Crito may be induced to regard things more calmly, when, seeing my body burnt or laid underground, he will not sorrow for me as if I suffered pains —he will not say at my funeral 'that is Socrates,'—that he carries Socrates, or inters Socrates; for you should know, my dear Crito, that to speak erroneously is not a fault against things merely, but an evil done to minds. Be of good courage, and declare at once that it is my body you are burying; bury it as you please, and in the way that shall appear most conformable to the laws."—Is it necessary to point the contrast? From each of the opposite views there has been a long descent. The Platonic doctrine culminated in Christianity:—Aristotle, with all his greatness, produced Cabanis.—The manifestations of the entelechy are, as we have said, nutrition, sensibility, locomotion, intelligence. In man, the potential has become wholly an ἐνέργεια; all these functions are performed. Faithful to our object, we pass without further remark Aristotle's acute and perfect analysis of the phenomena of the first three functions, and turn to his doctrine concerning Intelligence. It is in this part of his work that we recognize a vagueness and uncertainty, so foreign to the resolute and clear-cut mind of the Stagyrite. Aristotle divides the human intelligence into two distinct parts —the *passive* and the *active* intellect. The passive intellect simply receives the impression of intelligent things, just as the sensibility receives the impression of sensible things. The active intellect, on the other hand, takes hold of these things as understood, compares them, classifies them, forms general truths, dwells in contemplation of these truths, and thinks of them as totally independent of matter. Observe, next, another point. The entelechy, in so far as it manifests itself in nutrition, is of course inseparable from matter, and must perish with the body, of which it is a mere power. So also with the function of sensibility; so with the passive intellect, and all its attributes, such as memory, and—according to Aristotle—every form of imagination. Being mere functions, which cannot be exercised unless in connection with the matter to which they belong, they must perish with the body,—in other words, all that large portion of the soul must die. But what of the active Intellect? That faculty appears to operate above the sphere of actual matter,—can it exist by itself and think, independently of matter? In other words may it be—immortal? Aristotle has nowhere clearly explained himself, on this, one of the final problems of philosophy. He tells us, indeed, that this active principle is a principle divine, indestructible, eternal; and he hints that it is a substance. The obscure and uncertain words in which these opinions are indicated, saved the illustrious Stagyrite with churchmen,—with those especially who trembled at the name of Des Cartes; but they can satisfy no free inquirer. Immortality on such terms, were indeed no immortality at all, for it would exclude all personality. Memory gone, and not merely the entire previous furniture of the mind, but the power of acquiring more,—gone through the vanishing of all the rest of the entelechy,—what could remain? An abstract intellectual activity without materials for thought,—a part, it may be, of the Divinity lent to man for a season, and now having returned! We agree entirely with Professor Butler: "I do not hesitate to pronounce, that to me, the evidence that Aristotle held the sublime and consoling doctrine of immortality is far from satisfactory. It is impossible, that if he held it, the very importance of the question, and the natural earnestness which such a conviction would bring with it—as well as its certainty of a strong sympathetic support in the hearts of all his auditors, should not have led to statements more decisive and unequivocal than any which the most scrupulous research can detect in his extant writings. It is not sufficient to satisfy the demands of human anxiety on this subject, that an eternity should be pronounced essential to an active intellectual principle, which itself seems described as unable to exercise any *conscious* energies, apart from the bodily structure; a quickening essence, whose very existence retreats into nothingness, when nothing is left that it can quicken. The spirit of Aristotle's physiology unquestionably is materiality; and in exalting the 'active intellect' above the human bodily structure, he seems to have exalted it above humanity itself. It is quite evident that Aristotle was (and naturally) perplexed to conceive *the kind of existence* that could belong to a *separate reason*; and has altogether evaded the consideration of it." Professor Butler might have added, that the subordinate place

allotted in this treatise to the WILL—the true personality of Man,—and the entire and strange exclusion from the phenomena of SOUL, of the MORAL FACULTIES, necessarily deprived a thinker of so searching a genius, of the power to approach to certainty on these ultimate and momentous themes.

2.—We next turn to one of Aristotle's most pleasing productions—the famous treatise in which he has fully recorded his thoughts on the subject of Human Morality. Outside the volume containing the writings of Plato, antiquity has not transmitted a better work than the Nicomachean Ethics; and if we except the "Critique of the Practical Reason," it has no rival among the speculations of the modern world. Fortunately, it is also the clearest of Aristotle's writings, insomuch that it has been a favourite with younger students in every age. The account just given of the περὶ ψυχῆς, will, of course, have prepared the reader to apprehend defects of a serious kind in an Aristotelian theory of morals; and such defects there undoubtedly are.—The true theory of morals, as completed by the efforts of the array of great thinkers who have preceded our age, and which appears to commend itself to the conscience of modern times, may be summed up in a few substantive propositions:—First, there is a law of morality, which human nature feels to be imperative—a law whose behests are revealed by the Conscience. Obedience to this sovereign law is DUTY; and the performance of duty is man's SUPREME GOOD. Secondly, men are FREE. We can obey the commands of conscience or we may disobey them. Because of this freedom, we are responsible. Third, the law declared by conscience is of external origin, and overhangs all humanity. We feel that its dicta are not of personal origin, or private interpretation: it is an universal law imposed on man; and, as Laws imply a Legislator, we are led to a sovereign Legislator, or an active and moral GOD. To that august BEING lies our responsibility; and the full realization of such responsibility implies the conception and the reality of Immortality. These few principles kept steadily in view, will enable us to appreciate the position and the labours of Aristotle.—Now, there is not a doubt that in regard to the second of these elemental propositions—considering it as the assertion of a fact—the Stagyrite never felt hesitation; and that in this respect he saw much more clearly than Plato. In the first five chapters of the Third book of the Morals, for instance, we find the following unmistakable expressions:—"The end pursued being an object of the will, and the means which lead to that end being capable of being submitted to our deliberation and preference, it follows that the acts related to these means are acts of intention and voluntary acts; and this is the domain within which all the virtues are exercised." . . . . . "If virtue depends on *us*, so does vice: whenever it is in our sole power to do a thing, it must also be in our power not to do it; whenever we can say No, we may also say Yes." . . . . "If to do good or evil depends on ourselves, it is also in our own power not to do them; and this is what we mean when we speak of men being good or bad." . . . . "The assertion" (alluding evidently to Plato), "that no one is perverse of his own free will, neither is any one happy in spite of himself, contains both truth and error. No! no man enjoys the happiness that virtue gives against his will; but vice is voluntary." . . . . . "Shall it be alleged that a man is not the principle and father of his actions, as he is of his children? If this paternity is undoubted, if we cannot refer one action to other principles than those within us, it must be acknowledged that the acts whose principle is within ourselves, depend on us, and that they are voluntary." Had all disciples of the Stagyrite but followed him in this clear assertion of human liberty, History might still have required to record many speculative aberrations, but she would not have been called upon to blush over multitudes of unworthy practical heresies. Unfortunately, the concurrence of Aristotle with the complete theory of morals, is limited to the above. In the first place, his *method* is at fault, exactly as in the treatise on the Soul. Instead of counselling the moralist to inquire within—himself setting the example—he seeks the solution of his problem through inductive treatment of external phenomena; and—again yielding to his passionate fondness for generalization—he even accepts the paradox, that the science of politics is the primary moral science—the science of private or personal morals being a secondary or derived science! In the former, the action and attributes of virtue are manifested on the most important theatre and largest scale; therefore, the laws of virtue as thus determined ought to control the life of every individual constituent member of society! Surely, a practical inversion, sufficiently strange to have started some joints even of the cunning and compact system of the Stagyrite! Aristotle's second error is much more grievous—affecting his entire *theory;* but the existence of that error will surprise no one, since it is an inevitable consequence of his method in psychology. Starting with the undeniable proposition, that the incitement to action is the expectation of Good; he asks what is the good which man covets or ought to covet,—what ought he to covet as the Supreme Good? Plato would have answered in an instant, and in words that would have been re-echoed by all mankind;—the sovereign good is to obey the imperative law of DUTY. Aristotle had not descended through the path of consciousness among the arcana of the soul; he sought truth from a scrutiny of outward acts, and he gave the fatal reply—The supreme good is HAPPINESS. That the sovereign Ruler has not constituted this world so that man's right actions may not consist with his happiness, is most true; but happiness is the sequel and natural concomitant of right actions; and the hope of it is not the cause of such actions or our stimulus to accomplish them. It scarcely requires to be remarked, that in this unfortunate doctrine, we have the parentage of Epicurus, and, what is infinitely worse, of his modern representatives. But though the name of Aristotle has been made their shield, his own purity and nobility saved this great philosopher from excesses or even from serious practical error,—just as we have seen him lingering around the grand conception of immortality, albeit his imperfect system could in nowise lift him so high! No sooner, indeed, does he escape from these first perplexities, than he reascends to the level of himself. What is Happiness, he asks—what is it, which, in view of the conditions of humanity, is alone worthy of that name? Discern first the end, or chief function of man upon the earth. The privileged distinction of our race is this—to live in the exercise of activity of mind, guided by virtue. To choose and follow out a life with such an end, is—according to Aristotle—to secure Happiness or the Supreme Good. Fain would we have offered an adequate analysis of the remainder of the Ethics, but our space restricts us to the merest outline. The philosopher takes up, in the first place, the general theory of Virtue. That we be guided by virtue, we must first learn what virtue is. And he produces here his famous doctrine of *the Mean.* He tells us that, as with physical so with moral causes, evil and sure destruction may issue from the best impulse, provided it does not act with sufficient force, or is allowed to act too strongly. *Courage*, for instance, consists in avoiding certain dangers and confronting others. But to brave all hazards indiscriminately, were rashness; while the effort to escape danger in every case, and to shrink from injury and sacrifice, is sheerest cowardice. The virtue consists, then, in a *Mean* between two excesses which equally ruin it. Of course, Aristotle does not apply this universally; nay, he avers that there are acts, which, so soon as their name is pronounced, we know to be evil and vicious; but he contends that, in general, virtue is such a *Mean*, detected and determined by the Reason. It is easy to see why this theory was a great favourite with Aristotle. It enabled him, in as far as practical guidance was concerned, to substitute for the moral faculty which he scarcely owned, a rule of right—dependent on the Reason—compliance with which must preserve humanity from vice. Passing with a single remark the section in which the important distinction between the intellectual and the moral virtues is established, and its consequences so acutely and vigorously traced—a distinction which is the very corner-stone of the theory of Education—we would rest for a moment on those most delightful chapters to which reference has already been made—viz., the analysis of the separate virtues—chapters altogether fragrant with truth and beauty. Aristotle has put these careful analyses into something of the form of portraits; but how unlike the characters of Theophrastus! How utterly unlike the characters of Bruyere! The impression uniformly left by a perusal of such writings as these last, is, that the writer oftenest searches for a sneer, a stroke of wit, or a piece of wickedness. Aristotle, on the contrary, is filled by a sense of the majesty of truth and the solemnity of his object. Virtue is the noblest of all things—vice the meanest; and men should see both as they are. No one could have written as he has done, unless his own soul had known those virtues, and his life been inspired by them—an inference one does not draw regarding Theophrastus or Bruyere, or very many of the members of that profession of modern times, whose aim is to teach virtue by a jest. "In my opinion," says

one of his admirers, "the portrait of the man distinguished by magnanimity, or the great soul, gives us the loftiest idea of the character of Aristotle. I greatly esteem his genius, but here I have the unveiling of his heart; for I do not believe that any one could delineate so truly the quality of grandeur of soul, unless he personally possessed a large share of it. The talent of the writer, all dazzling as it is, does not now occupy my thoughts; I contemplate only the qualities and sentiments which must have belonged to the man who describes them with accuracy so perfect." The most elaborate of these separate analyses are devoted to Justice and Friendship. In the chapter on Justice, Aristotle briefly discusses the abstract virtue, but, in conformity with his nature, he penetrates to the foundations of Jurisprudence: and it is singular to notice that upwards of two thousand years ago those large principles were clearly laid down, against which Utopists of all descriptions have ever grievously sinned, and which—not in the vain words of speculation merely, but by the hard practice of existing societies—are still contravened, to the great detriment of humanity. He distinguishes, for instance, between legal or reparatory justice, and political or distributive justice, tracing thoroughly their divergencies. In front of legal justice, for instance, all men are equal. If a crime be committed, *no matter by whom*, it must be punished, or the wrong repaired. The formulæ of Law, in this respect, are universal, and its decrees at once impartial and imperative. With regard to political or distributive justice, the case is different. Rights of this sort must be proportioned to the men who enjoy them. The third chapter of Book V. contains Aristotle's reasonings in concisest form; and the conclusion is, that an equal distribution among unequal persons were positive inequality, and therefore injustice. True political justice opens to the various faculties of citizens, the freest play; and harmony follows inevitably, as well as political strength. Have we forgotten the effects of this maxim in the hands of the modern Author of it?—"*La carriere ouverte aux talens!*"—Aristotle passes to the consideration of Friendship, or rather of those affections which are the bonds of human society. The discussion occupies two chapters, inferior to none in the Ethics. He subjoins a summary or resumé of his whole doctrine concerning happiness; and with it his remarkable book closes. On its general merits no further remark is needed, for the nature of our estimate is sufficiently clear. Assuredly, when one turns from contemplation of the massive wisdom and rich stateliness of the Ethics, to the study of any modern work whatsoever on morals, no reflection arises that is flattering to our self-love. Nor, we repeat, do its most serious fundamental errors greatly impair its *practical* value—a singular instance of the comparative harmlessness of speculative error, if committed by one who, with pure conscience and lofty intellect, will scan the world as it is, in quest of the bonds which unite society—bonds which are the actual laws of the Sovereign Providence.

3.—We reach the culminating problem of all speculative philosophy,—the question of the THEODICY. It is more necessary than ever that the reader should now remove himself from the point of view adopted in modern times, and not be encumbered with foregone conclusions. The Being of a GOD, as we comprehend that sacred name, viz., not merely as the substratum of all greatness and perfection, but as an actual and beneficent moral principle, endowed with personality, and working as an ever-living Providence; the existence of such a GOD can be demonstrated in one way only. The acute and fearless German—the author of the Critique of the Pure Reason—has thoroughly demolished the mass of cosmogonic and other demonstrations, of which, especially since the times of Paley, we have heard so much,—demonstrations which can never lead farther than the propositions: "There is Order in the world," and "that order must have a cause." Beyond this line a region of difficulty lies, through which this description of argument can never pierce.—In the beginning of last section we indicated the only path open to the human reason, which leads to belief in a God. The bases of such demonstration are—the personality and free-will of the human spirit, and the existence of a "categorical imperative," or an imperative law of conscience—the origin of which clearly lies beyond or out of Humanity. The necessity of a Legislator follows, Responsibility follows, and with these, Immortality, and a God who is a righteous Providence. These were the conceptions that inspired Plato, and gave him his convictions. He added other arguments indeed, but unless on the strength of these considerations he would never have ascended so near to the vision and the hopes of the Christian. We have already discerned that the Stagyrite, profound though he was, never dived so deeply among the recesses of consciousness; he was, on the contrary, mostly the *Natural Historian*. It is a question of great interest then—what was Aristotle's conception of God? Doubtless, he made all that could be made of the external method; those modern writers who have pretended to make more, will be found, on scrutiny, to have mistaken assertion for proof, and to have given us a dislocated jumble of what they believed beforehand, rather than true or feasible logical proofs of it. The Theodicy of this great inquirer is systematically expounded—with fitting dignity and solicitude—in the last four chapters of the last book of the Metaphysics; but he recurs to the question—uniformly in the same spirit—in his Physics and elsewhere. It is not our intention to develop the reasonings of Aristotle, but only to render their nature somewhat palpable, and to expose their results. Take the following in illustration of the character of these reasonings: Movement (by which he means *material change*) is eternal, for, if it were not, time would not be eternal, and we should have had simply nothingness. But if movement or change be eternal, there must exist an eternal cause of that change. Is this cause itself under the influence of motion or change? Assuredly not; for if it were, we should require a still higher cause to account for that motion or change. The first, or eternal cause of motion, must, therefore, be itself motionless and incapable of being moved. —He next shows, that this primeval cause is a Substance or Being, without beginning as without end, unchangeable, unlimited as to the sphere of its action, absolutely infinite, because of the plenitude of its Being,—all perfect in intelligence, happy through the perfection of its nature, and drawing that happiness from contemplation of its own ineffable perfection;—this Being is Aristotle's GOD. Neither this conception, however, nor its consequences, can be understood, unless we recall the notions regarding matter, that prevailed among the ancient schools, and Aristotle's views in particular. No doubt existed, in those times, regarding the eternity of matter: Plato held this as well as Aristotle. The question, *what is matter?* seldom, if ever, engaged the greatest thinkers; they recognized it as beyond reach of solution. When they spoke of matter thus abstractly, they probably meant nothing more than our metaphysicians, when using the word *substance*, *i. e.*, they intended to say only that a reality, *capable of becoming*—capable of taking on form and change, eternally exists. The practical and really important question was this: how is matter susceptible of change; in what manner are changes impressed; or, to use their own language, in what way is motion originated? Now, this change, or motion, must result from the action of forces exterior to matter and distinct from it, or interior and inseparable from it. Plato's view was the former of these; Aristotle's, the latter: and it was the fortune of the eloquent head of the Academy, that his physical and metaphysical speculations led him to that conclusion, as to the existence of an active and providential God—directing and applying these forces, which he had already deduced far more securely from consideration of the moral personality and accountability of Man. It is not improbable, indeed, that his previous knowledge derived from this higher source, may have influenced Plato in the choice of his hypothesis; for, looking at the question impartially, the view adopted by Aristotle was as probable, if not more probable and natural, than his. Contemplate the rotting leaf, and note how it changes. Every fibre is in activity, passing into new forms. There is no sign or mark of external forces; the leaf appears instinct with the capacity to transform itself—to pass into novel forms of Being. The short account given above of the speculations in the περὶ ψυχῆς, render these wider doctrines of the Stagyrite readily intelligible. The substance called matter, he says, is instinct with energies in a potential form. Every portion of matter has its entelechy. But this potential rises into energy, or becomes apparent, when it *acts*. The adequate cause of change, then, is, something that will originate motion in these potentials, or rouse them from inactivity. There are two distinct causes of motion—impulsion, or motive. That the prime cause of the motion or change in the universe cannot be impulsive, he had already shown,—the primal cause must be motionless. There remains, therefore, motive or desire. Without hunger, the cause of nutrition would continue inert; without the desire to understand, Intellect would never move. The primal cause, therefore—the God of Aristotle—may act as a *motive*, al-

though it cannot act as a positive force. All the potential forces inhering within matter are awakened, and have been eternally influenced by the sight of perfection; and the order and harmony of the world issues from their effort to reach it. The Deity of the Lycæum is thus a FINAL CAUSE;—not a PROVIDENCE. Motion and change, and every effort here below, arise without action on His part: nay, according to Aristotle, he has no cognizance of the world;—absorbed in contemplation of himself—for there is nothing higher—he is in everlasting happiness and repose, knowing nothing of strife or evil. A doctrine of strange sound! Yet, apart from the light thrown on this mighty problem by man's moral activity and freedom—such is the best solution that could be furnished by the ancient world. Observe, too, its singular practical influence! Another proof that speculative error never availed to sully the Stagyrite. Although able to discern the EVERLASTING GOD, only as a FINAL CAUSE;—that FINAL CAUSE is ALL-PERFECTION. The unity, harmony, and beauty of terrene things arise from an universal struggle to attain that perfection; it is only where the eye has wavered, and the quest is lost, that disorder reigns.

Our portrait of Aristotle is finished. There is not a work he ever wrote which may not nourish and inspire every student; and there are many of them, such as the Organon, wholly above reach of cavil; which are possessions for all sects and all men, as well as for all time. He was one of the greatest glories of Greece.—If we have freely dissented from him, his own words are ample apology: "It is best to examine theories carefully and narrowly, even though philosophers who are very dear to us have espoused them. It is best also to put aside personal feelings, and to think only of the truth. Both are dear, nevertheless it is a sacred duty to give preference to the defence of truth."—J. P. N.

ARISTOXENUS, a peripatetic philosopher, who devoted himself especially to music. He was born between the third and fourth centuries before the christian era, at Tarentum (district of Calabria), and first studied music under his father Spintharus, or, as he is named by some, Mnesias of Mantinea. From his instruction, he passed successively under that of Lamprus of Erythræ and of Xenophilus, and finally settled in Athens as a disciple of Aristotle. He is said to have written four hundred and fifty-three works, of which, however, but very few have been preserved. Of these, the most important is his treatise on the "Elements of Harmony," in three books, which is the earliest complete work upon the subject that has come down to us. Ancient manuscripts of this treatise are to be found in many of the principal libraries of Europe; but while these all agree, they still appear to have been transcribed from a corrupt original, as the insertion of the introduction to the entire work in the middle of the second book, and another important and obvious transposition, to say nothing of several incongruities in the text, sufficiently prove. These discrepancies have led some learned critics to suppose the copies to be all spurious, but there is ample evidence to the contrary, in the references to, and citations from the work by Euclid, Cicero, and Ptolemy. It was first printed by Meursius, and subsequently included by Meibomius, in his edition of seven Greek authors upon music. The term harmony is not employed in this work, as meaning the combination, but a succession of sounds, or, more extensively, the just fitness and perfect symmetry in all things, of which music is the symbol. It maintains the platonic principle, that music affects, for good and for ill, the moral nature of man. It expounds what is called the Greater System, consisting, in modern terminology, of a scale of two octaves, and a fourth, beginning with the A we write in the first space of the bass clef, which comprises five tetrachords. It rejects the two last modes as being duplications of others, reducing the number to thirteen, though, on the same ground, the thirteenth might as reasonably have been rejected, since it is a reduplication of the first. Its important feature is, however, its opposition to the theory of Pythagoras, who insisted upon a mathematical division of the musical degrees, whereas Aristoxenes professes that the ear must be the sole arbiter of their just proportions, the one referring everything to the sense, the other to the reason; though the latter affirmed that the sense must be cultivated before it can be capable of discrimination, while the former pretended that man is born with the intuitive capacity for what is true, which he will at all times appreciate whenever it may be presented. We may trace in this theory of Aristoxenus an incipient foreboding of the exquisite distinction of the interval of the major tone from the minor, that gives its especial beauty to our modern scale, which is derived from the harmonic system of nature, whereas that of the Greeks was produced entirely according to artificial calculations; and thus Aristoxenus has been called the Father of Temperament. This important point in his theory, however, like all, and perhaps more than all, that concerns Greek music, can only have a speculative interpretation in our times, since his division of the interval of a tone into four equal parts is so inappreciable by modern ears, and so irreconcilable with the acoustical system of harmonics, upon which the modern principles of music are founded, that we can no more guess at the effect, than reason upon the propriety of any theory based upon this foundation. The musical system of Aristoxenus obtained many adherents, and the supporters of the rival Pythagorean and Aristoxenean systems, who called themselves respectively canonici and harmonici, maintained their opposition with such warmth, as has not been exceeded by the most violent musical disputes of later days. Besides this complete work of Aristoxenus, there exist some fragments of his upon the elements of rhythm, a dissertation upon flutes, and the principle of boring them, and another upon flute-playing, both of which bear upon the principles of intonation that he disputed with the Pythagoreans, and he is said to have written a copious history of music and musicians, down to his own time. Cicero appears in some of his writings to ridicule the general philosophy of Aristoxenus, implying that it was sufficient for him to discuss music without entering upon subjects he could not understand; but in other passages he speaks of him in terms of great respect.—(Hawkins, Burney, Donkin, Schilling, Fètis.)—G. A. M.

ARISTOXENUS, a Greek physician of the first century. Galen has preserved to us his theory of the pulse.

ARISTUS, one of the historians of Alexander the Great; cited by Strabo, Arrian, and Athenæus. Another ARISTUS was the friend of Cicero, and teacher of Brutus.

ARIU, EMILIO, a Venetian sculptor of the fifteenth century.

ARIUS, the founder of Arianism, was a native of Africa, and the son of Ammonius. He is generally supposed to have been a scholar of Lucian of Antioch. He was first a deacon in Alexandria, and afterwards he was ordained presbyter A.D. 313 by Achillas, bishop of Alexandria, with the charge of a church in that city called Baucalis. The peculiar notions of Arius were first brought prominently forward in a dispute which arose between him and Alexander, the successor of Achillas, A.D. 318. It would appear that Arius had for some time before this been spreading his opinions with regard to the Trinity, and in consequence of the strictness of his life, and his modest and pleasing manners, had inoculated many with his doctrines. Alexander, according to one account, wavered in his judgment of these doctrines; but ultimately he attacked them in a public assembly of presbyters, and excluded Arius and his followers from church-fellowship. Notwithstanding this, the views of Arius found favour with some of the Eastern clergy, and a considerable party, headed by Eusebius, bishop of Cæsarea, while disagreeing with Arius on several points, maintained that there was no important doctrine involved, and that Arius had been too harshly dealt with. The followers of Arius so increased in numbers, and the contests became so serious, that the Emperor Constantine, after several vain attempts to conciliate the contending parties, called a council at Nicæa, A.D. 325, where the anti-Arians were completely victorious. They most probably owed their victory to the support of the emperor, as the Eusebian party were far more numerous than the anti-Arians. They proposed a creed of their own composing, which all signed except Arius and two others, who were banished to Illyricum in consequence of their refusal. The opinions of Arius were still making progress; and the emperor, having become an antagonist of Arianism only from expediency, was induced to look favourably on the condemned doctrines. Arius was recalled from Illyricum, and being favoured with two interviews with the emperor, satisfied him of his orthodoxy. The sentence of excommunication that had been passed against him was revoked by a synod at Jerusalem, and he was now permitted to return to Alexandria. On landing at that city disturbances arose. For Athanasius, who, when deacon, stood forth as the most powerful antagonist of Arianism in the council of Nicæa, had been bishop of Alexandria for some time, and though he was now an exile at Treves, the impression against Arianism which he had produced on the minds of his flock still remained. Arius was recalled by Constantine, and as there was now no obstacle

in the way, he was to be publicly readmitted into the fellowship of the church at Constantinople. The ceremony was to take place on a Saturday, services being then held both on Saturdays and Sundays. On Saturday, Alexander, the bishop of Constantinople, being a vehement opponent of Arius, refused to admit him. The party of Arius, however, were bent on their object, and going to the bishop informed him that they would compel him by an imperial decree to receive Arius back into the church. The bishop was in great distress on this account, and prayed that either he or Arius should not see the next day. Arius died on the Saturday evening. Rumour subsequently related that he had died while marching in triumphal procession from the palace to the church. Arius wrote a book called "Thaleia" in defence of his opinions; fragments of it are extant in the works of Athanasius. He also wrote songs for sailors, travellers, and millers, hoping in this way to make religion win its way into the hearts of the ignorant. None of them remain, but some of his letters have been preserved. In one of these we have the following statement of his belief. He says that "the Son is not unbegotten, nor a part of an unbegotten in any way, nor derived from any previously existing substance, but that he came into existence by purpose and will before the times and the ages, complete God, only begotten, unalterable, and did not exist before he was begotten or created, or defined or founded, for he was not unbegotten. We are persecuted because we say the Son has a beginning, but that the Father has no beginning." The words "complete God" must be taken in a modified sense, as Arius himself says elsewhere: "Christ is not true God, but he was himself made God by participation; nor does the Son know the Father accurately, nor does the Word see the Father nor understand him." The statement likewise that the Son is unalterable, must be taken with modifications. Arius explains it himself. He says that Christ was by nature changeable, but that through the regular practice of virtue he had become morally unchangeable, and that God had chosen him for his peculiar work, because he had foreknown that his life would be sinless. It may be worth while to remark that Arius, in propounding his views, believed he was defending the old doctrines of the church against new and dangerous heresies.—J. D.

ARIVEY, Pierre de l' a French author, was a canon in the church of St. Stephen at Troyes, in which city he was born at the beginning of the sixteenth century. He published some comedies, and several translations of Italian works.

ARJASP, a king of ancient Tartary, who reigned about 500 B.C. In order to oppose the doctrines of Zoroaster, he made war with Gushtasp, king of Persia, and after various successes and reverses, was slain by Asfandiyar, son of Gushtasp, who was to succeed his father in the Persian throne in the event of his being victorious.

ARJE, Jacob-Judas, a Spanish rabbi of the seventeenth century, author of several works of profound learning and great research, the chief of which is the "Tabnith Hecal," or Description of the Temple of Solomon. (Middleburg, 1642.)

ARJONA, Manuel de, a poet of Spain, born at Osuna in 1761; died in 1820.

ARKWRIGHT, Sir Richard, one of the most distinguished members of that band of inventors and men of practical talent, by whom the manufacturing system of the British empire has been brought to its present state of excellence and superiority, was born at Preston, in Lancashire, on the 23rd of December, 1732. Being the thirteenth child of very poor parents, he grew up in the midst of toil and want; and it was in this always painful but often salutary school, that he acquired that patient industry and that indomitable firmness which enabled him to improve and apply to practical purposes, inventions of which the germs may perhaps have been discovered by others, but of which the useful application was entirely his own. He was brought up as a barber, hairdresser, and wigmaker; and is said to have made some money by an invention for dyeing human hair, which was then much sought after to be manufactured into wigs. In Arkwright's days, Preston, the place of his birth, was not a manufacturing town, and there may, therefore, be some truth in the assertion, that his attention was first turned to cotton machinery by the fact of his having married, in the year 1761, a wife who was a native of the manufacturing town of Leigh, and in which spinning, by means of the wheel and spindle, was carried on in almost every cottage. It was not, however, until seven or eight years after his marriage, that he succeeded in bringing his labours, as an inventor of spinning machinery, to any successful result. His application to that subject must have been close and absorbing, for it is said that it took him away from his ordinary occupation so often and so long, that his wife, fearing that it would bring him and her with their children to the workhouse, broke his models, in the hope of bringing him back to the more profitable occupation of the lather-brush and curling-tongs. In spite of this domestic opposition, he persevered until he had brought his own inventions, or the abortive inventions of others, to such a state of perfection, as to secure millions to his own family, hundreds of millions to his country, and an addition to the daily comforts of the greater part of the human race.

The instrument which Arkwright laboured so long, and in the end so successfully, to produce, was a machine or frame for spinning several threads at one time, and by one application of force, in the place of the single thread produced on the ordinary spinning wheel. The method by which he ultimately succeeded in doing this, is thus described in Baines' history of the "Cotton Trade," in a passage which renders the operation and the invention as clear as they can be made by a verbal description:—"In every mode of spinning, the ends to be accomplished are, to draw out the loose fibres of the cotton wool in a regular and continuous line, and, after reducing the fleecy roll to the requisite tenuity, to twist it into a thread. Previous to the operation of spinning, the cotton must have undergone the process of carding, the effect of which is to comb out, straighten, and lay parallel to each other its entangled fibres. The carding or sliver (as it is called) of cotton, requires to be drawn out to great fineness, before it is thin enough to be twisted into a thread. The way in which this is done, is by means of two or more pairs of small rollers placed horizontally—the upper and lower roller of each pair revolving in contact. The carding or sliver of cotton being put between the first pair of rollers, is, by their revolution, drawn through and compressed; whilst passing through the rollers, it is caught by another pair of rollers placed immediately in front, which revolve with three, four, or five times the velocity of the first pair, and which therefore draw out the sliver to three, four, or five times its former length and degree of fineness; after passing through the second pair of rollers, the reduced sliver is attached to a spindle and fly, the rapid revolutions of which twist it into a thread, and at the same time wind it up on a bobbin. That the rollers may take hold of the cotton, the lower roller is fluted longitudinally, and the upper is covered with leather. Such is the beautiful and admirable contrivance, by which a machine is made to do what was formerly, in all ages and countries, effected by the fingers of the spinner. It is obvious that, by lengthening or multiplying the rollers, and increasing the number of spindles, all of which may be turned by the same power, many threads may be spun at once, and the process may be carried on with much greater quickness and steadiness than by hand-spinning. There is also the important advantage—the thread produced will be of more regular thickness, and more evenly twisted."

Such was the principle of Arkwright's machine. His patent was taken out on the 15th July, 1769—the day from which the greatness of the cotton manufacture may be dated. An immense advantage of this invention is, that the spinning frame of Arkwright, and similar machines which have grown out of it, admit of being worked by the power of steam and of falling water. The power of horses is said to have been first used in working these machines, in the small mill which Arkwright constructed at Nottingham; but in the year 1771, Arkwright, who had been joined by two eminent capitalists—Mr. Strutt of Derby, and Mr. Need of Nottingham—built a mill at Cromford, near Matlock, in Derbyshire, the machinery of which was turned by the river Derwent. In this beautiful spot, Arkwright built the first cotton mill in England. He subsequently formed other establishments of a similar kind in other parts of England and in Scotland; accumulating in a short time a prodigious fortune, and giving a wonderful impulse to the industry and productive power of this and other countries. The results of Arkwright's discovery were, however, multiplied a hundredfold by James Watt's not less wonderful improvement of the steam engine, which created a motive power of inexhaustible strength, and capable of being produced wherever fuel could be procured in sufficient abundance. It is the latter invention which has given so rapid and wonderful a development to the cotton manufacture of Lancashire and Lanarkshire, and which has made Manches-

ter, Glasgow, and Liverpool the greatest industrial commercial cities of modern times. In addition to the merit of inventing the spinning frame, Arkwright may also claim the merit of having invented and organized the factory system, which adds immensely to the resources of the labouring classes, and may be made productive, not only of wealth, but of intelligence and virtue. The plans introduced by Arkwright were generally founded on good sense, and have stood the test of experience. Arkwright's career as a manufacturer commenced in 1769, and in 1786 he had become a man of large estate, was raised to the rank of sheriff of Derbyshire, and received the honour of knighthood from George the Third. His career was pleasantly prosperous to the close of his life, which took place on the 3rd of August, 1792, in his sixtieth year. Arkwright, in the course of his life, experienced the extremes of poverty and of wealth; he had no education except that of the world, and never attained anything like refinement of manners or character. His merits were ingenuity, energy, and unconquerable perseverance. By these he founded his own fortunes, benefited the world, and presented an example worthy of general imitation.—T. B.

ARLANIBŒUS, PHILIP, the assumed name of the writer of a contemporary history of the Thirty Years' War, entitled "Arma Svecica," Frankfort, 1631. In the title-page the author styles himself Philo-Historicus.

ARLAUD, JACQUES ANTOINE, a miniature painter, born at Geneva in 1668. Having proceeded to France he gained a high reputation for his skill, and was patronized by the duke of Orleans, for whom he made an admirable drawing of "Leda and the Swan," from a small marble bas-relief by Michel Angelo. He afterwards went to England, where he also met with much success, and at last returned to his native place, and died in 1746. His brother, BENOIT ARLAUD, and his nephew LOUIS AMÉ ARLAUD, were both celebrated for their skill as artists. The former made a portrait of Shakspeare, which was engraved by Ducange.—F.

ARLEBOUT, ISBRAND-GISBERT, a Dutch physician, who lived in the earlier part of the sixteenth century.

ARLENSIS DE SCUDALUPIS, PIETRO, an alchemist and astrologer of the sixteenth century, who wrote a book, "De Sympathia VII Metallorum, VII Lapidum et Planetarum," published at Madrid, and in 1610 at Paris.

ARLER, PIETRO, an architect, born at Bologna in 1333, of a German family, constructed several churches of Prague, and assisted in the erection of the cathedral of that city, in which he was employed till 1386.—R. M.

ARLINCOURT, VICTOR, VICOMPTE D', a French poet and romance writer, born at Mérantres, near Versailles, in 1789. His father was a farmer-general, and suffered along with many others of his order at the Revolution. When scarcely of age, young Arlincourt published a small poem, "Une Matinée de Charlemagne," which so delighted Napoleon, by comparing him to the old monarch, that he appointed the author equerry to the queen-mother, and auditor to the council of state. A writer of romances, among which his "Solitaire" was the most successful, and subsequently of a strange species of literature which, carrying the name of romance, was yet only a vehicle of his spite against democracy, and of a fierce satire on his contemporaries, he became a publicist; but neither his political actions nor his works have won much favour. His latest efforts in literature, which were those of a dramatic author, were also destined to failure. He died in January 1856.—A. L.

ARLINGTON. See BENNET.

ARLOTUS DE PRATO, an ecclesiastical writer of the 13th century, known as the first who compiled a Bible Concordance. There are various editions without name: Nuremberg, 1485; Bologna, 1486; Anvers, 1472 and 1485.

ARLOTTA or CHARLOTTE, the beautiful daughter of the tanner of Falaise, whose ankles, seen as she was washing clothes in the stream, won the heart of Robert, duke of Normandy. She became his mistress and the mother of William the Conqueror, who was born about A.D. 1027. Her name seems to come from the old Norman or Danish compound Herleve ("much loved.") Duke Robert died while on a pilgrimage to Jerusalem, when William was about seven years of age, and Arlotta married a Norman gentleman, to whom she bore three children. It is said "that William in his youth could not bear any allusion to his illegitimacy, but that, in later years of his life, he often called himself the "Bastard."—T. J.

ARLOTTI, a name common to many Italians of the sixteenth and seventeenth centuries:—

ARLOTTI, DECIO, an Italian poet of Reggio, died in 1759.

ARLOTTI, GIROLAMO, an Italian commentator of the fifteenth century, author of "Scholia on Cicero's Letters," Venice, 1549.

ARLOTTI, LODOVICO, an Italian poet and theologian of the 16th century. His poems appeared in the collection of Scajoli.

ARLOTTI, MARCANTONIO, an Italian poet of the second half of the sixteenth century. His poems are inserted in the "Giubilo delle Muse," and the "Raccolta de Poeti Illustri."

ARLOTTI, POMPEO, an Italian physician of Reggio who lived in the second half of the sixteenth century. He was known by some works on venesection.

ARLOTTI, RODOLFO, an Italian poet of Reggio who lived at the end of the sixteenth century. A tragedy and some curious letters of his are to be found in Guasco's *Stor. Lit.*—A. L.

ARLOTTO MAINARDI, commonly called IL PIOVANO ARLOTTO, born in Florence, 25th December, 1395, was originally a wool-carder, and afterwards a priest. Though so well known for his *facetiæ* and *bon mots*, his personal history affords only the few gleanings to be found in the memoir prefixed to his works, and the characteristic glimpses in the various jokes and stories attributed to him. His wit made him famous, not only in Italy, but in France and England. Though beloved by cardinals, popes, and kings, he had no ambition beyond that of a simple priest, nor any desire for money beyond what was necessary to enable him to be charitable. Like other facetious writers, Arlotto has been charged with more jokes than he ever uttered. But, on the other hand, he could appropriate, in such way as genius does, the ideas of others. The story of Whittington and his Cat, found in his "Facezie," was probably the result of one of his journies to England. Like most other inveterate jokers, he retained his peculiarity to the end; a life of drollery having been appropriately wound up by the inscription on his tomb, written shortly before he died: "The priest Arlotto has constructed this tomb for himself, and for such others as may desire to lie here along with him." The "Facezie" have often been reprinted. The best edition is that of Florence, 1500.

ARLUNO or ARLUNUS, BERNARDINO, an Italian jurisconsult of the sixteenth century.

ARLUNO or ARLUNUS, GIOVANNI PIETRO, one of four brothers of the preceding, physician to the duke of Milan. He left several books on gout, asthma, and quartan ague.

ARMA, GIOVANNI FRANCESCO, an Italian physician, who was born in Piedmont, and lived about the middle of the sixteenth century. He was physician to the duke of Savoy. His numerous works were printed at Turin between 1549 and 1573.

ARMAGNAC, a powerful family of Gascony, in the fourteenth and fifteenth centuries, renowned for faction and crime. The principal members were:

ARMAGNAC, JEAN I., COMTE D', took an active part in the war against the English in Gascony and Guienne, during the year 1336. Died 1373.

ARMAGNAC, JEAN III., COMTE D', grandson of the former, was count of Fezensac and Rodez, as well as viscount of Lomagne and Anvillars, and having married the heiress of Comminges in 1378, he bore the title of that county. In 1391 he was killed when leading an army of adventurers against Milan.

ARMAGNAC, BERNARD VII., COMTE D', constable of France, born about the middle of the 14th century; killed in 1418; was the son of Jean II., and succeeded his brother Jean III. He began his career of ambition by despoiling his father of his means, and causing his death, with that of his two sons, by long imprisonment. At a time when France was torn by intestine strife, he joined and became head of the Orleans faction against that of Burgundy; and having fought against the court, and made a peace, he led the royal army on its march from Agincourt to Paris. He then seized the constableship, placed himself at the head of affairs, took the management of the finances, ruled the kingdom according to his will, and filled the country with terror. The death of the dauphin, son of Charles VI., was suspected to have been hastened by him, and the restraint which he imposed upon the queen seemed to foreshadow still darker evils, when the duke of Burgundy, coming to her release, appeared with an army before Paris. The city was betrayed to the duke, and the now discomfited constable was made prisoner. The crowd of Paris broke into the prison where he lay, and massacred him.

ARMAGNAC, JEAN IV., D', born about 1395, was the son of the constable. His entire life was a series of revolts, breaches of faith and forgeries. He joined the English against the dauphin, defied the authority of his prince, struck money in his own name, forged a will by his relative the countess of Comminges, who had made the king her heir, and at length died broken down with remorse for his crimes.

ARMAGNAC, JEAN V., son of John IV. and Elizabeth of Navarre, was, if possible, a worse man than either his father or grandfather. His private life was most impure, and having been discovered carrying on a secret intercourse with the English, Charles VII. ordered him to be apprehended. He fled to his estates in Arragon, and proceedings were taken against him in parliament, which ended in a decree of banishment and confiscation. He then professed penitence, and thus procured the intercession of Pius II.; but the king was inflexible, and it was not till the accession of Louis XI. that he succeeded in being restored. In 1465 he again took arms against the king, and only consented to disband his troops on receiving 10,000 livres. The money was paid, but the men were retained. On this he was once more proceeded against, and forced again to flee to Arragon; he was condemned to death, and his estates were forfeited, yet he recovered his property by force, and bade defiance anew to the royal arms. His own deceitful policy was at length resorted to; the Cardinal d'Albi, called the "devil of Arras," was sent to negotiate with him. A treaty was agreed upon, and while the count was in the act of signing a document which gave him favourable terms, the king's soldiers rushed in and killed him.—A. L.

* ARMAND, ALFRED, born in Paris in 1850. He is the most eminent French architect of the day in connection with railways. Amongst his productions may be noticed the following stations built by him between 1839 and 1851:—Versailles, St. Cloud, the Rouen station in Paris, St. Germain, Arras, Amiens, Lille, Calais, St. Quentin, and Douay.

ARMAND, FRANÇOIS-HUGUET, a French comedian born at Richelieu, in 1699; died at Paris, on 26th November, 1765. Armand occupied the stage for forty years, and enjoyed an extraordinary reputation for satirizing, in the characters of Scapin, Crispin, and Pantalon, all the foibles and eccentricities of his age. Lekain called him "le modèle de tous les comédiens."

ARMANDI, PIERRE DAMIEN, a French general, born in 1778, died in 1855. He took part in all the wars of the republic and the empire, and after the fall of the latter, was intrusted with the education of one of the sons of the king of Holland, eldest brother of Louis Napoleon. To his care also King Jerome confided the charge of his eldest son. He has written "L'Histoire Militaire des Éléphants."—A. L.

ARMANI or ARMANNI, GIOVANNI BATTISTA, an Italian poet and improvisatore, born 1768; died 1815.

ARMANI, PIETRO MARTIRE, an Italian painter, born 1613; died 1669. He was a pupil of Lionello Spada, and practised his art at Reggio.

ARMANN, VINCENZ, or ARMANNA, VINCENZO, a Flemish painter, died in 1649. He lived at Rome, and painted many of his landscapes while in the inquisition, to which he was committed for having eaten fat in Lent.

* ARMANSPERG, JOSEPH LOUIS, Count of, president of the council of regency in Greece, under King Otho I.; born at Kötzing in Bavaria, 28th February, 1789. This patriotic nobleman entered with great enthusiasm into the war of German liberty in 1812, spoke boldly for the rights of his country, but in vain, at the congress of Vienna, and afterwards filled various situations of honour and trust under King Louis. Appointed to the presidency of the regency in Greece in 1832, he held that office for two years, and then retired into private life.—A. L.

ARMATI, SALVINO DEGLI, a member of a patrician family of Florence, to whom it seems probable that the world owes the invention of spectacles. Montucla decides in favour of Armati. Manni cites on behalf of his claim, the following inscription on a tombstone:—Qui giace Salvino d'Armati degl' Armati Firenze inventor degli Occhiali anno MCCCVII."

ARMBRUSTER, JOHN MICHAEL, born in Wurtemberg, 1761, was for some time editor of the Zurich Gazette. He obtained a situation under the Austrian government, and rose to be secretary of the supreme court of police and censorship, and editor of the official organ of the government. Besides the various periodicals which he edited, he wrote numerous books of amusement for children. Committed suicide 1817.—J. B.

ARMELLE, NICOLE, a celebrated fanatic, who pretended to divine illumination, born at Campenac 1606; died at Vannes 1671. An Ursuline wrote her life, under the title "L'Ecole du pur amour de Dieu," Paris, 1704.

ARMELLINI, GIROLAMO, an Inquisitor-general of the Romish faith at Mantua, about the year 1516.

* ARMELLINI, CARLO, was born in Rome about 1780, of an old and highly respectable Roman family. He was educated for the bar, and devoted himself with great ardour to the study of jurisprudence and literature. He rose to distinction at an early age, for his classical learning, legal science, and patriotism. When the dissensions between Napoleon I. and the pope, left Rome for a time free from priestly rule, and gave her back her ancient title of republic, young Armellini, already famous for his knowledge of jurisprudence and practical legal capacity, took his seat among the judges of the republic, and was actively employed in the administration of the new laws of the state, the abolition of clerical privileges, &c. On the fall of Napoleon and the restoration of the pope, Armellini had acquired so high a reputation, that, although a noted republican, he was allowed by the papal government to remain in Rome in the tranquil exercise of his profession; and during the long period of his legal activity —from 1815 to 1848—he was engaged in the most important causes of his time, and was considered one of the greatest ornaments of the Roman bar. On the death of Gregory XVI., in 1846, the universal and clamorous demand for administrative reforms in the Roman States, at length wrung from Pius IX. a constitution, and Armellini was made a member of various commissions appointed for the reconsideration of the laws. He was elected to the Chamber of Deputies in 1848, and took a prominent part in the formation of the new scheme of civil and criminal law, the abolition of exceptional tribunals, &c., &c. Every attempt at substantial legislative reform was, however, rendered abortive by the obstinate resistance of the papal court, emboldened by the ill success of the struggle for independence in Lombardy; the slight reforms already granted were, one by one, withdrawn, and the Roman volunteers, hastening to aid in the Lombard war, were recalled. The menaces of the exasperated people, however, and the intrigues of Austria, induced the pope to fly in disguise to Gaeta, and put himself under the protection of the king of Naples. A provisional government was then established in Rome, of which Armellini was a member. One of its first acts was to send messages of conciliation to Gaeta, requesting the pope's return. The pope, however, rejected these advances, and excommunicated the provisional government. Rome being thus left without a sovereign, Armellini and his colleagues resolved to appeal to the suffrages of the nation, to decide upon the new organization of the state; and they issued a decree (written by Armellini), for the convocation of a Constituent Assembly. The first meeting of the Assembly took place on the 8th of February, 1849, and the sitting was opened by Armellini. In an eloquent address he set before the Assembly the actual position of the state, the absolute refusal of the pope to listen to any terms offered by the provisional government, the impossibility of reconciling the universal and imperative demand for administrative reform with the temporal sovereignty of the pope and the existing privileges of the priests; and he concluded with the words, "God and the People,"—words well known throughout all Italy as the formula of the national association of "Young Italy," founded by Joseph Mazzini. The words were received with enthusiasm by the Assembly, and the republic was voted by a majority of 133 to 11. The executive power was vested in a triumvirate, composed of Armellini, Montecchi, and Saliceti. Their first care was the organization of municipalities throughout the country, the abolition of clerical privileges, and the reformation of the civil and criminal law. On the defeat of the Piedmontese army by the Austrians at the battle of Novara, the Roman Assembly, desirous of strengthening and giving new vigour to the government, with a view of carrying on the war of independence against the Austrians, reconstituted the executive power. The new triumvirate was composed of Armellini, Aurelio Saffi (a young Roman noble), and Joseph Mazzini, who, though a Genoese by birth, had been recently declared a Roman citizen by the Constituent Assembly, in consideration of his great services to his country. The new triumvirate displayed extraordinary activity in preparing to send supplies and men to the relief of Venice, then besieged by the Austrians; but their intention was frustrated by the unexpected

necessity of defending Rome itself from the French invasion, backed by the armies of Austria, Spain, and Naples. During all the dangers of the siege, Armellini, though a very old man, remained faithful to his principles, and calmly fulfilled the duties of his office, watching over the administration of the legal tribunals, and occupying himself in the compilation of a new legislative code. He remained in Rome to the last, and did not hesitate to expose himself even to the enemy's fire, by accompanying his fellow triumvirs to assist in the last council of war, held at the head-quarters of General Garibaldi, on the heights of San Pancrazio. On the fall of Rome, Armellini went into exile, and has since resided with his son, also an exile, in retirement at Brussels. The papal government was withheld from confiscating his property by the interposition of the French ambassador. He is now, at the advanced age of eighty, still firm in his republican principles, and unshaken in his faith in the approaching regeneration of his country.—E. A. H.

ARMENINI, Gio. Batista, an Italian painter, a native of Faenza, living in 1587, at which date he published his "Veri precetti della Pittura," (True Precepts of Painting,) a work of some merit. He was a pupil of Perin del Vaga.

ARMESSIN, Nicolas de l', a French engraver of great merit, born in 1684; died in 1745. He was the son and pupil of another distinguished engraver of the same name, whom he, however, surpassed, especially with his fine reproductions of the works of Watteau and Boucher.—R. M.

ARMFELT, Gustaf Mauritz, Baron, a Swedish general, was born at Juva, in Finland, on the 1st April, 1757. He enjoyed the confidence of Gustavus III., and on the breaking out of the Russian war in 1788, was appointed to command one of the three divisions of the army. On the death of Gustavus in 1792, Armfelt was named governor of Stockholm, and a member of the regency. In this latter character he incurred the resentment of the president, Charles, duke of Sudermania, uncle of the young king, Gustavus IV., and was easily persuaded to accept an embassy to Naples. During his absence, he was condemned as a traitor. He fled into Russia, and afterwards resided in Germany, whence he was recalled, after the coronation of Gustavus IV., in 1799. Various important services were rendered by him to the state from that time till 1810, when a suspicion of his having been concerned in the death of the prince of Augustenburg, again obliged him to seek refuge in Russia. The remainder of his life was passed in that country in the enjoyment of almost princely dignities. He died at Tzarskoe-Selo, on the 19th August, 1814.—J. S., G.

ARMFELT, Karl, Baron d', a Swedish general, born 1666; died 1736. He fought under Charles XII. After the battle of Pultowa he defended Helsingfors against Peter, and subsequently engaged Apraxin with 6000 men against 18,000. He commanded the well-known expedition to Norway, in which his troops suffered great disasters.

ARMIN or ARMYN, Robert, a player of Shakspeare's company, whose name occurs with that of Shakspeare in a certificate of 1589. A tract in the Bodleian library has the following title, "A Nest of Ninnies. Simply of themselves, without compound. Stultorum plena sunt omnia. By Robert Armin," 1608. He is also the author of a comedy entitled "The History of the Two Maids of More Clacke."—J. S., G.

ARMINIUS or HERMANN, the deliverer of Germany from the power of Rome, was the son of Sigimer, chief of the Cherusci, and born probably in the year 16 B.C. The enterprise which he carried on to so triumphant an issue, was begun in A.D. 9, when Varus, little alive to the dangers of his position, had awakened the fierce hatred of thraldom which characterized the German tribes, by innovations on local customs in the last degree offensive. In that year he persuaded the Roman general to march into the country between the Weser and Ems, which he said had revolted, and on the way harassed him with such success, that on the third day he could offer battle. In a narrow defile between the towns of Wiedenbruck and Detmold, the Roman legions, hemmed in on all sides, were slaughtered almost to a man. Varus threw himself on his sword. In the years 14–17, Cæsar Germanicus, although successful in several engagements, vainly endeavoured to recover the territories lost by this disaster. Arminius survived till A.D. 21. He is said to have been assassinated by some of his kinsmen.—J. S., G.

ARMINIUS, Fulgentius, bishop of Nusco; flourished towards the end of the seventeenth century. He published:—1. "Gli immortali Cipressi; descrizione de Funerali d'Ant. Carrafa, duca d' Andriæ," 1645; 2. "Le pompe della morte per la morte di Cornelia, Giudici, duchessa di Bisaccio," 1647; and several other works of a similar character.

ARMINIUS, Jacobus, the celebrated founder of the theological system called after him, Arminianism, was born at Oudewater, on the Yssel, in South Holland, in 1560. His family name was Harmensen, or in its German form, Hermann. From the name of his native place, denoting "old water," he was sometimes called "Veteraquinas." His father died while he was yet a boy, but by the assistance of several friends, who had a high opinion of his talents, he was enabled to prosecute his studies in Utrecht, Marburg, Leyden, and Geneva. At Leyden he enjoyed the instructions of Lambert Danæus; and in Geneva, of Theodore Beza. He taught, for some time, in the university of Basle, and with so much applause that he was offered the degree of doctor of divinity, when he was only in his twenty-second year, which, however, he modestly declined. After a visit to the university of Padua, and a short sojourn in Rome, he returned to Holland. The fame of his talents and learning had preceded him, and in 1588 he was appointed by the magistrates of Amsterdam one of the preachers of that city, in which office he continued, with increasing reputation, for the next fifteen years.

Arminius had early evinced a strong tendency to introduce innovations into established systems. During his residence in Geneva, he had given great offence to the Aristotelians by his advocacy of the new rival philosophy of Peter Ramus; and he had not been long in Amsterdam when his love of novelty in speculation, and the restlessness of his genius, led him to adopt theological views, which, by kindling the flames of a lengthened polemical warfare, involved the remainder of his life in great unhappiness, and ultimately convulsed and divided the protestant church of the United Provinces.

The doctrine of the Belgic confession, as adopted at the era of the Reformation, was strictly Calvinistic, but a layman named Dirick Volkaerts had recently attacked it in a series of writings, which had drawn down upon him the sentence of heresy. In the controversy excited by these attacks, the defenders of the doctrine of the Confession had also recently become divided among themselves into two parties—the smaller called the "Sublapsarians," the larger still adhering to the "Supralapsarian" views of Beza. Arminius was engaged by some admirers of his talents to defend the doctrine of Geneva in opposition to the views both of Volkaerts and the Sublapsarians; and it was while engaged in the studies necessary to this undertaking that he began to waver in his attachment to that doctrine, and to think that the truth lay on the side of its opponents. For a time, however, he concealed his new convictions; and it was only gradually that they discovered themselves in his pulpit expositions of such testing passages of scripture as the seventh and ninth chapters of the Epistle to the Romans. His orthodoxy had already been publicly challenged, when in 1603, on the death of Francis Junius, professor of divinity at Leyden, Arminius was appointed to succeed to his chair. Before his installation, Francis Gomar, his future colleague, demanded an explanation of his doctrinal views, and allowed himself to be satisfied by a public declaration, on the part of Arminius, that with Augustin, and other ancient teachers of the church, he rejected the corruptions of the Pelagian heresy. But it was not long before the two colleagues came into open collision. In 1604 Arminius charged the teaching of Gomar, on the subject of predestination, with a dangerous leaning to the heresy of the Manichæans, who made God the author of sin; while Gomar, in reply, accused Arminius of holding views which were more flattering to human pride than the doctrines of Rome itself—inasmuch as they represented man to be independent of the grace of God, in so important a matter as an inward ability and inclination for that which is good. A controversy, waged by antagonists of such eminence, instantly engaged the attention and divided the sympathies of the whole church and country; and during the brief remainder of his life, Arminius found himself exposed to incessant attacks which embittered his existence. To allay the strife, a general synod of the church was convened in 1606, and a public conference was held between Arminius and Gomar in 1608, but both these measures failed of the desired effect. The war was still raging when Arminius died, on the 19th October, 1609. Nor did it die with him. After his death his adherents pushed his peculiar views to extremes which, it is probable, he himself would have condemned; and the more

his system was developed, the stronger and more determined was the hostility which it called forth. The synod of Dort, which was convoked on the 13th of November, 1618, and continued its sittings till the 9th of May, 1619, solemnly condemned the "five articles" in which the Remonstrants, as they were now called, expressed their views; and two hundred Arminian clergy were cast out of the national church. The writings of Arminius were collected and published at Leyden in 1629; and his life was written by Caspar Brandt, and also by Peter Bertius, the latter of whom went over, at a later period, to the church of Rome. This incident served to illustrate and confirm a charge which was sometimes laid against the Arminian views, that they had a strong affinity, in some points, with the theology of Rome—an affinity which has recently been acknowledged by the able Romanist, Möhler, in his "Symbolik;" while the example of Clericus, or Jean le Clerc, and others who, in the following century, became professors of the seminary of the Remonstrants in Amsterdam, no less verified the tendency which was often imputed to Arminianism by its opponents—to land its disciples in the fatal extremes of Rationalism and Socinianism.—P. L.

* ARMITAGE, Edward, a living English painter, of great and original talents. He studied in Paris under Delaroche. He has painted, amongst several fine works, some frescos for the new houses of Parliament, with very great success.—R. M.

ARMONVILLE, Jean Baptiste, a member of the national convention, was born in 1756, and died in 1808.

ARMSTRONG, a famous border clan, who, from a very early period, possessed great part of Liddesdale and of the debatable land. They were distinguished, along with their neighbours the Elliots, as the most lawless of all the freebooting hordes. Their favourite retreat was the Tarras Moss—a desolate morass where they often baffled their pursuers. We find them in great strength at the time of Elizabeth's death making a raid into England as far as Penrith, where, however, they were so totally defeated by James VI. that they never recovered the blow. Several members of this clan figure largely in popular tradition, and in the old ballad literature of the border. We notice—

Armstrong, Archie, a member of the clan, became jester at the English court, but was in 1637 dismissed in disgrace because his wit offended Archbishop Laud.

Armstrong, Johnie, of Gilnochie, who was brother of the laird of Mangertoun chief of the clan, occupied a tower the ruins of which are still pointed out near the town of Langholm. His name was a terror over all the border, and his ravages extended as far south as Newcastle. In 1529, James V. set out on an expedition against the lawless march-men. Armstrong and a number of his followers presented themselves before the king to make a profession of loyalty. They were, however, received as outlaws and condemned to death. This scene forms the subject of one of the most spirited of the border ballads collected by Sir Walter Scott.

Armstrong, William, of Kininmonth, or Kinmont Willie, also claims descent from this clan. The ballad which bears his name is, perhaps, the finest in all the literature of the border. It details how he had been treacherously seized by the English warden, Lord Scroope, imprisoned in Carlisle, and condemned to death. The Scottish keeper, Lord Buccleuch, after finding negotiation of no avail, made a raid upon Carlisle, entered the castle, and, without doing further harm, carried off the bold freebooter in safety. The name of Kinmont Willie was proverbial all over the borders. On one occasion there was a royal expedition to Dumfries against him and another riever named Maxwell, which had, however, no success.

Armstrong, William, known as Christie's Will, occupied the tower of Gilnochie during the reign of Charles I. His name is connected in tradition with the famous carrying off of Lord Durie, president of the Court of Session, till a case was decided in favour of the Earl of Traquair, to whose interests the president was opposed. Christie's Will was the last border freebooter of any note.—(Scott's *Minstrelsy of the Scottish Border.*)—J. B.

ARMSTRONG, Francis, a physician of Uppingham, in Rutlandshire, who discovered a vegetable green paint, and died in 1789.

ARMSTRONG, George, a physician, established in London a dispensary for the relief of the infant poor. Died in 1781.

ARMSTRONG, John, an English military engineer, who died in 1758, the author of a history of the Isle of Minorca.

ARMSTRONG, John, M.D, a poet, and the friend of Mallet, Young, and Thomson, was born in 1709 at Castleton, in Liddesdale, Roxburghshire, the parish of which his father was minister. He received his early education at the parish school, and then entered the university of Edinburgh, where he took his degree in medicine with honours. He was always noted for his versifying tendency, though he kept rather too closely by his model and master, the bard of Winter. It was, however, through his intimacy with Thomson he was induced to try his success as an author, and in 1735 was persuaded to publish "An Essay for abridging the Study of Physic,"—a burlesque on the quackery and the low state of medical education of the period. In 1737 he came forth in a professional work of some celebrity, and immediately thereafter in "The Economy of Love," a poem, chiefly remarkable for its indecency, which had the effect of dislodging Armstrong from his position as a practitioner. His great work, "The Art of Preserving Health," a poem in four books, appeared in 1744, and soon gained a wide popularity. He was now employed as surgeon in a military hospital; and through the favour of Wilkes, some years later, he was sent out to Germany as physician to the forces. In this capacity he continued till the close of the war, and returned to London in 1763. He spent his time in occasional practice, varied by literary pursuits, sending forth a "Collection of Miscellanies," or a "Volume of Essays," or an abortive "Tragedy," or "Sketches of Travel." Though his income was limited, he left about £3000 at his death, which happened 7th September, 1779. His main claim to notice as a poet rests on his poem on "Health," which, according to Wharton, is distinguished for its classical correctness and closeness of style. It is a kind of dictionary of domestic medicine in blank verse, containing much learning, much information, much medical and moral philosophy, but without much original power either of poetical conception or execution. Thomson, in his luxurious way, has hit off Armstrong's likeness in his Castle of Indolence, canto i., stanza ix.; while Armstrong has given a medical finish to the same canto, by contributing the stanzas that follow the seventy-fourth.—W. B., D

ARMSTRONG, John, a physician who was born in 1784, at Ayres Quay, near Sunderland, and at the age of sixteen was apprenticed to a surgeon of Monkwearmouth. He afterwards entered as a medical student at the university of Edinburgh, and commencing to practise in his native town, became very popular. He afterwards removed to London, where he continued to prosper. Armstrong was a disciple of the "Sangrado" school, and made vigorous use of the lancet, ascribing most diseases to inflammation. Amongst his numerous works, the principal are—"Facts and Observations relating to Puerperal Fever;" "Illustrations of Typhus Fever;" "Illustrations of the Scarlet Fever, Measles," &c. He died in 1829.—J. W. S.

ARMSTRONG, John, D.D., first bishop of Graham's Town, South Africa, was born August 22nd, 1813, at Bishopwearmouth, in the county of Durham, where his father was an eminent physician. He was educated, first at the Charterhouse School in London, and then at Lincoln College, Oxford; taking his degree of B.A. in 1836. In 1843 he was presented to the rectory of St. Paul's, Exeter, and shortly afterwards married the eldest daughter of Edward Whitmore, Esq. Two years later (by an exchange of livings), he became vicar of Tidenham in Gloucestershire, and was consecrated bishop of Graham's Town on St. Andrew's day, 1853, by Archbishop Sumner, in the parish church of Lambeth. He was a contributor to the "British Critic," the "Christian Remembrancer," the "English Review," and the "Quarterly," and edited the "Tracts for the Christian Seasons," "Tracts for Parochial Use," and "Sermons for the Christian Seasons," published by Parker of Oxford, which met with great success. Exemplary as a parish priest, he became still more conspicuous for his devotedness as a colonial bishop. The same energy and earnest piety which characterized his efforts in the cause of female penitents in England, were displayed in the more arduous undertaking on which he entered, of endeavouring to evangelize the Kafirs in South Africa; and he died amid the loudly-expressed regrets of all classes, at Graham's Town, on the 16th May, 1856.—R. S. O.

ARMSTRONG, Mostyn, an English geographer of the last century, of whom little is known.

ARMSTRONG, Sir Thomas, a native of Nymegen in Holland, was, during Cromwell's days, a firm adherent to the royal cause. After the Restoration, he was attached to the fortunes

of Monmouth, and was implicated in the Rye House plot. He suffered death in 1684.

ARMYN. See ARMIN.

ARMYNE, LADY MARY, the wife of Sir William Armyne, was the daughter of Henry Talbot, the fourth son of George, earl of Shrewsbury. She was celebrated for the extent of her theological and historical knowledge, for her liberality to the poor, and for her patronage of North American missions. She endowed several hospitals, and died in 1675.—T. J.

ARNÆSON, JON, a Danish lawyer of last century, born in Iceland; wrote a history of the jurisprudence of his native country.

ARNÆSON, JON MAGNUS, a theologian of Iceland, was born in 1665, became bishop of Skalholt, and died in 1743. He wrote a life of Bishop Einar Hurstenzein.

ARNÆSON, SÆMUNDUS, wrote a series of chronological tables taken from the Scriptures and Philo-Judæus, 1669.

ARNAL, a French comic dramatist and actor, born in 1799.

ARNAL, ETIENNE D', a French engineer, was born in 1733, and died in 1801. He endeavoured to apply fire as a motive power for ships, mills, &c., but without success.

ARNAL, JUAN PEDRO, a Spanish architect, more known for his erudition and his studies on the Alhambra and other Moresque antiquities of Spain, than for any original production of his own; was born in 1735, and died in 1805. He was director of the school of architecture at the academy of St. Fernando of Madrid.

ARNALD, RICHARD, born in 1696, fellow of Emanuel college, Cambridge, rector of Thurcaston, Leicestershire, and prebendary of Lincoln. He was the author of the commentary on the apocryphal books which usually accompanies the commentaries of Patrick, Lowth, and Whitby. He died in 1756.

ARNALDI, ENEA, COUNT, an architect of Vicenza, who lived in the last century.

ARNALDO, PIETRO ANTONIO, a theologian of Nice, who lived in the seventeenth century.

ARNALDO OF BRESCIA. See ARNOLD, &c.

ARNALDUS DE VILLANOVA. See ARNAULD DE VILLENEUVE.

ARNALL, WILLIAM, an English author of small note, who lived in the earlier half of the last century. He supported the policy of Sir R. Walpole in various works, and appears to have received a liberal amount of public money for his services.

ARNAUD DE CARCASSES, a troubadour of Provence, born about the commencement of the thirteenth century, who wrote a poem called "Le Peroquet."

ARNAUD, DANIEL, a troubadour of the twelfth century, born at Ribeerrac, in Perigord, who was one of the minstrels at the court of Richard Cœur de Lion; died about 1189.

ARNAUD, FRANÇOIS, a French abbé and litterateur, born at Aubignon, near Carpentras, in 1721, removed to Paris in 1752; conducted, along with M. Suard, the "Journal Etranger" from 1760 to 1762, and was successively admitted into the Académie des Inscriptions, and the French Academy. He obtained the abbaye of Grandchamp in 1771. Died in 1784. A complete edition of his works, original and translated, was published at Paris in the same year.—J. S., G.

ARNAUD, FRANÇOIS-THOMAS-MARIE BACULARD D', a voluminous French litterateur, born at Paris in 1718. He acquired a name in literature before he had attained his nineteenth year. Like his friend Voltaire, he found a patron in Frederick the Great, who invited him to Berlin, and on his arrival, complimented him with a copy of verses, in which he was styled the Ovid of France, and, more absurdly still, the successor of Voltaire. He was imprisoned during the reign of terror, and spent the last years of his life in the most wretched poverty. He died in 1805. His principal performances are:—1. "Les Epoux Malheureux, ou l'Histoire de M. et de Mme de la Bédoyère, écrite par un Ami," 1745; 2. "Délassements de l'Homme Sensible, ou Anecdotes diverses," in 12 vols., 1784.—J. S., G.

ARNAUD, GEORGE D', a Dutch philosopher and jurist, descended from a family of French refugees, was born at Franeker in West Friesland, in 1711. He was about to succeed his teacher, Wieling, as professor of law, when he died in 1740. His works are:—1. "Specimen Animadversionum Criticarum ad aliquot Scriptores Græcos," 1728; 2. "Lectionum Græcarum Libri Duo," 1730; 3. "De Diis Παρεδροις, seu Adsessoribus et Conjunctis," 1732; 4. "De Jure Servorum," 1734; 5. Variarum Conjecturarum Libri Duo," 1730; 6. Vitæ Scævolarum," published after the author's death, 1767.—J. S., G.

ARNAUD DE RONSIL, GEORGE, a French surgeon, practised his art, especially that part of it relating to hernia, in Paris, and afterwards in London, where he became a member of the College of Surgeons. He was born about the commencement of the eighteenth century, and died in 1774. His works are:—1. "A Dissertation on Hernias or Ruptures," 1748; 2. "A Treatise on Hermaphrodites," 1750; 3. "Plain and easy Instructions on the Diseases of the Bladder and Urethra," 1754; 4. "On Aneurisms," 1760; 5. "Mémoires de Chirurgie, avec quelques Remarques historiques sur l'Etat de la Médecine et de la Chirurgie en France et en Angleterre," 1768.—J. S., G.

ARNAUD, HENRI, whose name is connected with one of the most interesting periods in the history of the Vaudois, was born at La Tour, Piedmont, in 1641. He was fitted for combining with the office of pastor that of military leader, by the fact that ere he entered the church he served under William of Orange; and at this period the Vaudois specially needed such a pastor. After long years of persecution, they had, about 1685, been compelled by Victor Amadeus of Savoy to quit their valleys. According to Arnaud's account, which is believed to be somewhat exaggerated, 14,000 were cast into prison, where 11,000 perished, and only 3000 survived to go into exile. It is with the fate of these 3000, who betook themselves to Switzerland and some other protestant countries, that the history of our "soldier-priest" is connected. He found his countrymen by no means satisfied with exile; and after several unsuccessful attempts, Arnaud, encouraged by the great events of 1688, placed himself at the head of 800 determined adventurers, and, on the 19th August, 1689, embarked on the Lake of Geneva, and landed at Yvoire on the other side. They then set forward toward their valleys, passing through a difficult country beset with hostile forces, and at last crowning an unprecedented march by storming the bridge of Salabertran guarded by 2500 men, completely routing the enemy, and entering in triumph the valley of San Martino. The brave men were, however, still beset by hostile troops, and were compelled to betake themselves by passes of incredible difficulty to the rock of the Balsille, where, through the long winter, they stood the attacks of hunger and cold, and resisted a besieging force of 25,000 men. The spring found the number of the besieged reduced to 400, and their enemies still bent on their destruction; but when at last the besiegers succeeded in reaching the summit of the Balsille they found it deserted. By a steep precipice, hitherto thought impassable, the Vaudois had, one by one, descended, and escaped to the steeps of Mount Guignivert; there for several days they wandered, and were fast losing all hope of ultimate safety, when the welcome news reached them that Victor Amadeus had abandoned the alliance of France, and joined the league against Louis XIV. Their former persecutor found those brave men of service to him in his new relations. A colonel's commission having been granted to Arnaud by William of England, he led 1200 of his countrymen in the war of the Spanish succession, and performed valuable service to the allied powers. He was but ill repaid; for when the duke of Savoy concluded in 1698 a treaty with France, he agreed to drive the Vaudois once more from their valleys. Arnaud found an asylum for them under the duke of Wurtemburg, and closed his stirring life by settling as their pastor at the village of Schönberg, where he died in 1721 at the age of 80. When in retirement he compiled the famous "Histoire de la glorieuse Rentrée des Vaudois dans leurs Vallées," the material for which had been recorded in a diary apparently kept by one of Arnaud's companions. It was published in 1716. A translation, with a historical introduction, has been published in England by H. Dyke Acland.—J. B.

ARNAUD DE NOBLEVILLE, LOUIS DANIEL, a French surgeon, born at Orleans in 1701, died in 1778. He published "Cours de Médecine Pratique," 1769, and several other works.

ARNAUD DE MARSAN, a Provençal troubadour, who lived about the beginning of the thirteenth century. The only one of his songs which has been preserved, exhibits an interesting picture of the mode of life peculiar to the nobles of his age.

ARNAUD or ARNAUT DE MARVELH, a troubadour of the twelfth century, born at Marvelh, in Perigord, who sung the praises of Adelaide, the wife of Roger II., viscount de Beziers.

ARNAUD, DE SAINT JACQUES ACHILLE LEROX, marshal of France, was born, according to M. de Bazancourt, on the 20th August, 1801, but there are various dates and years assigned for his birth. It is certain that he entered the Duc de Grammont's company of the "Gardes du Corps" on the 16th

December, 1816, having had for a short time enjoyed the advantages of a course of study at the Lycée, established by the great Napoleon. His father was prefêt of Aude, under the republic and empire, but dying in 1803, left his family in rather straitened circumstances, which were however managed with singular skill and economy, by the young mother suddenly placed at the head of the household. The early career of the military hero of the *coup d'état* was chequered and erratic, giving promise of restlessness rather than of success in life. From the gardes du corps he went to the regiment of Corsica, thence into the regiment of the "Mouths of the Rhone," thence into the 49th of the line, which he quitted in 1822, under rather unfavourable circumstances, without having acquired in his six years' service a higher grade than that of sub-lieutenant. It is strange to say, that his demission from the 49th was accompanied by his resignation of the service altogether, and, stranger still, that the energies of the man who secured the *coup d'état* of absolute power in 1851, should have been directed in 1822 to the cause of freedom in Greece. Between 1822 and 1831 there is a blank in the marshal's life, which is not satisfactorily explained by the information that he "was travelling abroad." It is evident that he did nothing in Greece to rescue his name from the obscurity which rested on it and on his path in life for nearly nine years. In 1831 he returned to the French service as sub-lieutenant, and his first exploits were performed against the revolted peasants of La Vendée, where he acted as orderly-officer to General Bugeaud, and laid the foundation of that intimacy with his chief, which ripened into higher and profitable favour subsequently in Africa. In 1832 he accompanied the Duchess de Berri to Palermo, and again a lapse takes place in his life; all we know being, that when, in 1836, Lieutenant St. Arnaud went to Africa, his highest aspirations were bounded by the lace of a captain's uniform. He sought distinction with so much ardour, that, in 1837, he was promoted to a company in the Foreign Legion, which had not long been formed, and in which he found extraordinary associates from all parts of the world. They were thorough soldiers, rude, high-spirited, careless of life; and they were fast conquering for France the great nursery of men, who are the scions of her new military system. At the storming of Constantine, St. Arnaud was particularly distinguished, and in consequence of his courage, and the frequent mention of his name in despatches, he was nominated of the Legion of Honour. Thenceforward he became one of the most rising officers of the African army. He was present at the taking of Djelli in 1839, of the Arab fortresses at Monsaja, where he was severely wounded, in 1840, at the capture of Tekedernt, and at the battle of Mascara in 1841. He entered the newly-formed corps of Zouaves as commandant or major in 1841, and in the year following he was invested with the military command of Milianah, in which he displayed such energy, that on the 25th March, especially recommended by Marshal Bugeaud, he received the grade of lieutenant-colonel. Two years afterwards he was promoted to the rank of colonel, and was charged with the command of the subdivision of Orleansville. But his star was still rising. The great insurrection of Bou-Maza gave Colonel St. Arnaud an opportunity for the exhibition of ceaseless activity; and at last, when the Arab patriot was compelled to yield, he laid down his arms at the feet of the youthful colonel of Zouaves, who was rewarded by the cross of Commander of the Legion of Honour, and was, on 3rd November following, made major-general. Thence offering a strong contrast to the halting gait with which Fortune met his advances in the earlier period of his career, she seemed to run after him as he listed. From 1847 to 1851, in every ravine, against every tribe of the Kabyles, St. Arnaud acquired fresh reputation, increasing honours and renown, until he received the rank of general of division in 1851. Although he was notoriously republican in his sentiments, he witnessed, without emotion, the fall of Louis Philippe, and of his old friend and patron, Marshal Bugeaud, from whose fate he probably learned a lesson, which he turned to account on the 2nd December, 1851. The present emperor seems to have understood the character of the man, and to have appreciated the strength of his political attachments. On the 26th October, 1851, he was suddenly called from the command of a division of the army of Paris to the cabinet, and was created minister of war, in which department he prepared everything for the military success of the *coup d'état* on the 2nd December following. For his share in that sanguinary tragedy, he received the baton of a marshal of France on the next anniversary of the very day he consummated for the donor the means of making the gift.

In March, 1854, he was sent out to the East to take the command of the French army in the war against Russia, and if his despatches and letters are to be trusted, he set out with the most profound contempt for his allies, and with the settled determination either to ignore or depreciate their share in his victories. Giddy with success, the vanity which constituted a large portion of the impulses that animated him, puffed him up to an extraordinary degree of arrogance, and at times he seems not only to have forgotten the English, but the French, in the all-absorbing "Je" which so often appears in his writings. He sought to appropriate to himself the credit of proposing the Crimean expedition, to which, in fact, he was for a long time opposed, and he treated Omar Pacha, and indeed, as far as he could, all the other generals with ill-concealed disdain. But an internal malady, to which his violent passions and restless existence had given overwhelming power, now began to make itself felt, and this iron man of action found himself prostrated occasionally by violent attacks of pain, conquered for the time by his tremendous volition only to gather fresh force for the assault. It is not wonderful if the impatience and irritation thus created found vent in hasty and ill-considered accusations against his allies and their leaders, but such was the force of his character, that even in the exhaustion of his mortal conflict, he asserted for himself and his army, precedence in all military matters, and acted without deference to the wishes or feelings of his colleagues in self-reliant determination. On the voyage to the Crimea he was attacked by spasms of the heart in an aggravated form, and for a moment his firmness and resolution left him; but he recovered sufficiently to direct the descent of his troops to the battle of the Alma, to carry it out, and to transmit to posterity his reproaches against the English general for the slowness of his movements before the battle and at it, and for his inactivity after it was won. On the night of the 25th September, the marshal was seized with symptoms of cholera, and after a strenuous but ineffectual struggle with this complication of disorders, was obliged to place the command of the army in the hands of General Canrobert. He was carried with difficulty into Balaklava, and thence he was transported on board the Berthollet, where he expired, at four o'clock, on the afternoon of 29th September, just as the vessel approached the Bosphorus, to the intense grief of his army, and to the regret of Lord Raglan and of the allies. His loss at such a crisis was irreparable, for there can be no doubt but that the marshal was a man of such infinite resources and activity of mind, that he would have adopted a decided course of action the moment his army was before Sebastopol. His death was touching and dignified; and he has left behind him a fame, the brightness of which, in the eyes of his countrymen, will not be obscured by the memory of his defects. His remains were carried to France, and interred in state at the Invalides, and his statue has been placed in the Hall of Honour of the Lycée. In person M. St. Arnaud was of the middle height, slight in figure, of a soldierly carriage and aspect, with resolute and composed features, lighted up by dark eyes of great fire and vivacity. His manners were, when he pleased, agreeable and courtierlike, and he expressed his ideas, especially in writing, with clearness, eloquence, and force. His letters to M. de St. Arnaud, his brother, to his wife, to M. de Forcade, and others, were collected and published in Paris, 1855.—W. H. R.

ARNAUDE DE ROCAS, a Cypriot lady, who, on the capture of Nicosia by the Turks in 1570, became a captive to the conquerors. Her beauty attracted their admiration, and she was placed in a vessel bound to Constantinople, as a fit person for the sultan's harem. Such a destiny was revolting to her pure and free spirit, and in a moment of desperation she set fire to the powder room, blew up the ship, and perished with all on board.—T. J.

ARNAUDIN, a French author, supposed to have been born in 1690 at Paris, and to have died in 1717. He published, at the age of twenty-three, a translation of Cornelius Agrippa's work, "De Præcellentia Feminei Sexus," with the title "De la grandeur et de l'excellence des femmes au-dessus des hommes."

ARNAULD, ANTOINE, a French general, born at Grenoble in 1749; after some honourable service as a volunteer, was employed in the army of the Rhine in 1800, and distinguished himself in the battle of Kirchberg, near Ulm, and also in that of Hohenlinden. He was named general in 1803, and appointed to a command on the coasts of Zealand, where he died in the following year.

ARNAULD, Antoine, father of the great Arnauld, a French *avocat*, born at Paris in 1560; died 29th December, 1619. He was the eldest son of Antoine Arnauld, councillor of Catherine de Medicis; and, having been received advocate before the parliament, was soon distinguished by his eloquence and esteemed for his probity. In 1594 he acquired great celebrity by his pleading against the jesuits in favour of the university of Paris. Against the same society he published another work, "Le Franc et veritable discours du Roi sur le retablissement qui lui a ete demandé par les Jesuites;" in 1592 he published the first and second "Philippics;" in 1593, the "Fleur de Lys;" in 1606, the "Anti-Spaniard," in the Collection of free and excellent speeches on the present state of France, and also in the Memoirs of the Ligue, vol. iv.; and, in 1612, "Advice to the King Louis XIII. how to reign well." The jesuits accused him of being a Huguenot, but he was opposed to Protestantism at the same time that he opposed the Ligue. He had an unusually large family.—P. E. D.

ARNAULD, Antoine, a man of great intelligence and vigour, and of considerable mark in philosophy: born at Paris, 6th February, 1612; died at Liege on 6th August, 1694, aged eighty-three. The life of Arnauld was a troublous one. He took orders in the Roman catholic church, became doctor of Sorbonne, and put himself at the head of the strict party—the party of the Jansenists. Meeting at every point, and denouncing the moral laxity of the jesuits, he was honoured by the special rancour of that celebrated body. They succeeded in driving him into exile, and hunting him from place to place; but they could not subdue Arnauld: his pen continued ready and keen in controversy, although the hand that wielded it shook through age. We cannot enter on the history of these controversies,—Arnauld's own works, chiefly occupied with his part in them, filling forty-two quarto volumes.—But it is needful to speak in some detail of Arnauld the metaphysician. One of the earliest admirers and discriminating disciples of Des Cartes, he learned from this great Inquirer, freedom of thought; and he exercised it to the signal benefit of philosophy. His principal writings relate to three important subjects:—I. Arnauld was the author of that very excellent treatise on logic—the *L'Art de penser*—which, in a very short time, supplanted the wretched scholastic abridgments and misrepresentations of Aristotle, then universally used in schools and universities: it quickly passed the boundaries of France, and became an especial favourite in Germany and England. It does not refer, unfortunately, to the processes of induction; but, considered as a treatise on pure logic, it is still unsurpassed, if anywhere rivalled, in method, clearness, and elegance. This work is a very model of composition; Arnauld having fully mastered the difficult art of knowing what it is necessary to say, and what, if said, would only be a superfluity. II. Equally remarkable is his treatise on Perception, or, as he calls it, *True and False Ideas*. This is a polemic against Malebranche: but the part of it which interests us most, is a complete and unmistakable anticipation of Dr. Reid's famous demolition of what he termed the Ideal Theory. The theory in question was not held at any time by leading philosophers, although it may be detected among the schools they founded. A few secondary teachers, mistaking the language of their masters, had evidently fallen into the absurd notion, that actual images of external bodies exist separate from their bodies as well as from the perceiving mind; and that we *perceive* solely through the intermediation of these images. Malebranche had lent his authority to this folly. Arnauld's arguments were these,—the student may compare them with Dr. Reid's:—*First*, Experience reveals nothing, which is not either a Thought of the Intelligence, or an External Body. *Secondly*, Experience shows very clearly that the local presence of an object, or its actual contact with the Mind, is not an indispensable condition of Perception; as, for instance, when we perceive bodies which, like the sun, are very far off. *Thirdly*, If it be admitted that Deity always acts by the simplest modes, we should expect Him to have endowed us with the power to perceive External Bodies in the most direct way, and, therefore, without the aid of intermediate Images, which can add nothing whatever to our knowledge. *Fourthly*, If we perceive External Things only by aid of their Images, we cannot be said to see these things at all; we cannot know even that they exist. III. The other point of Arnauld's philosophy deserving notice is his doctrine concerning necessary truths, as he unfolds it in an advanced portion of the foregoing work. He asserts that what we term Necessary Truths are mere results of comparison and reasoning. A fatal deviation from the views of Des Cartes! Comparison and Reasoning may form general truths, but they never can evolve the attributes of Universality and Necessity. Comparison and Reasoning present, in its largest and purest form, a statement of what *is;* but to allege that a truth *must be*, is wholly beyond their power. Arnauld was undoubtedly the most powerful—the presiding genius of the famous Port-Royal.—J. P. N.

ARNAULD, Henri, brother of Anthony, was born at Paris, 1597, died 8th June, 1694. He was elected bishop of Toul by the diocesan chapter, but did not accept the office, on account of disputes regarding the right of presentation. In 1645 he went to Rome to arrange the disputes between Innocent X. and the Barberinos, and conducted the negotiation with so much success, that the latter erected a statue to his honour, and caused a medal to be struck to commemorate his mission. On his return to France, he was appointed bishop of Angers, and only once quitted his diocese, in the hope of converting the prince of Tarentum. In 1652, the town of Angers having revolted against the royal authority, the queen-mother advanced to punish the insurrection, but was prevented by the appeals of the good bishop. It is said of him, that being recommended to take one day in the week for relaxation, he replied, "So I will, if you will find the day on which I am not a bishop." His "Negotiations at the court of Rome and other courts of Italy," were published in Paris, 1748. They contain many curious anecdotes, given in a style that was common to all the Arnaulds.—P. E. D.

ARNAULD, Jacqueline Marie Angelique, the famous abbess of Port-Royal, was the daughter of Antoine Arnauld and elder sister of the preceding. Five of her sisters and many of her nieces and other relations assumed the veil under her presidency. Her maternal grandfather, M. Marion, advocate-general to Henry IV., obtained for her the *coadjuterie* of the abbey of Port-Royal when she was in her eighth year, and little anticipated the life of labour and self-denial which she was to lead. At the age of eleven she entered on full possession. The rules of the Cistercian order had been daily violated by the nuns in this house; and so far as form would permit, their time was passed in gaiety and song. But the sermon of a Capuchin friar moved the young superior to a new course, and the Mere Angelique, as she was now called, became a stern and unbending reformer. The abbey of Maubisson, after a long struggle, was reduced to order by her, and other Cistercian houses bowed to her pure and devoted supremacy. The history of Port-Royal will be found in other lives, such as St. Cyran, Pascal, and De Sacy. Angelique was a pattern of all good works, distinguished by her meekness and yet by her force of character; kind but stern, generous though exacting, humble and still conscious of her dignity; combining in her character the devotion of her who bathed the Redeemer's feet with her tears, and the heroism of her who of old urged Barak to the conflict, and sang his ode of victory. But the wars of the Fronde dispersed the establishment, and the jesuits were resolved to put down such a stronghold of the Jansenists, and such a popular resort of numerous scholars and recluses. The lady, now seventy years of age, was obliged to leave the chosen scene of her labours; the sisters were torn from her by force, and every variety of persecution was employed by Mazarin, Louis XIV., and the jesuit intriguers. This great and good woman died at an advanced age, leaving an imperishable name.—J. E.

ARNAULD, Jeanne Catherine Agnes de St. Paul, sister of Anthony and Jacqueline, died 19th February, 1671. She published two works, one entitled "L'image d'une religiense parfaite et d'une imparfaite," Paris, 1660; the other "Le chapelet secret du saint sacrement," 1663. She also laboured on the constitutions of Port-Royal. There were six sisters, nuns in the same convent, and their niece Angelique, daughter of Arnauld D'Andilly, also a nun of Port-Royal—born 1624, died 1684—composed the "Memoires pour servir a la vie de la mére Marie Angelique Arnauld reformatrice de Port-Royal," published in 1737.

ARNAULD D'Andilly, Robert, eldest son of the elder Anthony, born at Paris in 1588, and died 27th September, 1674. At court he was held in high estimation, and used his influence for the benefit of those who required his aid. Balzac said of him, that "he never blushed for the christian virtues, and was

never vain of the moral virtues." At the age of fifty-five, he retired from the world to the solitude of Port-Royal des Champs. Among his publications were:—Translations of the Confessions of St. Augustine; A History of the Jews; Lives of the Holy Fathers; The works St. Theresa; Memoirs of his Life; A Poem on the Life of Christ, &c. His eldest son, Arnauld D'Andilly, at first followed the profession of arms, but afterwards resided with his uncle the bishop of Angers. He died in 1698, and left a volume of memoirs, published in 1756.—P. E. D.

ARNAULD DE TINTIGNAC, or COTIGNAC a Provençal troubadour of the fourteenth century, who was a protégé of Louis king of Sicily.

ARNAULD DE VILLENEUVE or ARNALDUS DE VILLANOVA, born about 1235 or 1240, the place of whose birth is uncertain, although supposed by some to be Villeneuve in Narbonne. He taught medicine and alchemy at Barcelona, and, in 1285, became court physician to Peter III., king of Arragon, but did not long retain this office, in consequence of having, for his opinions, suffered excommunication. He then took refuge in Paris, and afterwards betook himself to Montpellier, where he occupied the place of regent of the faculty of medicine. He subsequently went to Florence, Bologna, Naples, and lastly Palermo, where he placed himself under the protection of Frederic II., being alarmed lest the opinions he had published on some matters relating to theology and the church should expose him to the wrath of the inquisition. Arnauld appears to have been occupied in political matters from 1310 to 1313, and especially in conducting a negotiation between the king of Sicily and the king of Naples. In 1313, Clement V., while suffering from an attack of gravel, summoned him from Sicily to Avignon, as the most skilful physician he could obtain. The ship, however, in which he set sail to France, was wrecked, and Arnauld perished; he was buried at Genoa in 1313. Arnauld may be justly considered, not only as one of the most learned physicians, but as one of the most accomplished scholars of the age in which he lived. The best edition of his works is that of Basle, fol. 1585.—F.

* ARNAULT, LUCIEN EMILE, a French dramatic author; was born in 1787. He held some important offices under the empire, and has since been honoured with various magisterial appointments. Several of his tragedies:—"Pertinax," "Pierre de Portugal," "Le dernier jour de Tibere," and "Catherine de Medicis," have been frequently represented.—J. S., G.

ARNAULT, VINCENT ANTOINE, a French dramatist, born at Paris in 1766; on his return to France, after the reign of terror, attached himself to Napoleon, who employed him in the government of the Ionian islands, and throughout the times of the empire treated him with marked affection. He was in exile at Brussels from 1815 till 1819, and died at Paris in 1834. Besides a number of tragedies frequently represented, and some miscellaneous pieces in prose and verse, Arnault published—"La Vie politique et militaire de Napoleon," 1822; and "Les Souvenirs d'un Sexagenaire," 1833.—J. S., G.

ARNAVON, FRANÇOIS, a French theologian, born in 1740 at a village near the famous fountain of Vaucluse, was the author of a controversial treatise, entitled "Discours Apologétique de la religion Chrétienne," 1773; and of three works connected with the history of his birth-place:—1. "Voyage à Vaucluse;" 2. "Petrarque à Vaucluse," 1803; 3. "Retour de la fontaine de Vaucluse," 1805.—J. S., G.

ARNAY, JOHANNES RUDOLPHUS D', a Swiss antiquarian, born at Milden in 1710, became professor of history and belles-lettres at Lausanne in 1734, and died in 1766. His principal work is "Histoire ou traité de la vie privée des Romains," 1752.

ARND, CHRISTIAN, professor of logic at Rostock, born 1623, died 1653; wrote "Dissertatio de philosophia veterum," Rostock, 1650; "Discursus politicus de principiis constituentibus et conservantibus rempublicam," 1651; and "De vero usu logicæ in theologia," 1850.

ARND, JOSHUA, a German theologian, antiquarian, philosopher and poet, brother of Christian Arnd, was born at Gustrow, on the 9th September, 1626. He succeeded his brother as professor of logic at Rostock in 1653; but in 1656 resigned his chair to assume the duties of pastor in his native town. Of his numerous works the following may be mentioned:—1. "Manuale Legum Mosaicarum," 1666; 2. "Antiquitatum Judaicarum Clavis," 1710; 3. "Memoria Martini Lutheri, Carmine Heroica Celebrata," 1668.—J. S., G.

ARND, KARL, a German author, born 1673; died 1721. He was professor of poetry and Hebrew at Rostock, and has left among other works, "Bibliotheca Politico-heraldica," Leipzig, 1705; "Bibliotheca Aulico-politica," Rostock, 1706.

* ARNDT, ERNST MORITZ, a distinguished German patriot, author of numerous works, chiefly of a political character, and of various lyrics which have become highly popular in his native country, was born on the 26th December, 1769, at Schoritz, in the island of Rügen. He was originally intended for the church, and studied theology and philosophy at Greifswald and Jena. Relinquishing the clerical career, he became, in 1806, professor extraordinarius at Greifswald, where he read lectures on history. While at Greifswald, he published his "Geschichte der Leibeigenschaft in Pommern und Rügen," (History of Serfdom in Pommeran and Rügen,) a work which excited much animosity against Arndt among the German nobility. In 1807 appeared the first volume of his "Geist der Zeit," (Spirit of the Time,) which contained such vehement attacks on Napoleon, that its author was forced, after the battle of Jena, to flee to Stockholm, where he remained till 1809, when he returned to Germany, resuming, in 1810, his duties at Greifswald. He gave up his chair, however, in 1811, and on the approach of the war of 1812, withdrew to Russia. This year, and those immediately following, embrace the most important period of Arndt's patriotic activity. His political tracts, full of a fiery eloquence, and scattered in thousands over the length and breadth of the country, greatly contributed to elevate the national consciousness of the Germans, and to inflame popular indignation against the French yoke. His "Der Rhein, Deutschland's Strom aber nicht Deutschland's Grenze," (The Rhine Germany's Stream, but not Germany's Boundary,) the "Soldatencatechismus," (Soldier's Catechism,) and "Über Landwehr und Landsturm," (On Militia and a General Rising,) deserve to be specially mentioned. To this period also belong his best poems, among others, the noble ode "Was ist des Deutschen Vaterland?" (What is the German Fatherland?) which has now become almost the German national anthem, and is certainly worthy the honour. In 1818 he was appointed to the professorship of modern history in the university of Bonn; but he had not been a year in this post when his unabated zeal for the popular cause drew upon him the suspicions and the active hostility of those in power. He was suspended from his office, legal proceedings were instituted against him, and, though acquitted, he was compelled to retire into private life, his salary being continued to him. Twenty years later, Arndt received permission to resume lecturing from King Frederick William IV., a boon of moderate value, now that the best years of his life were past. In 1848, Professor Arndt, who still continued to take an active interest in public affairs, was one of the deputies from Rhenish Prussia to the German National Assembly at Frankfort, which he quitted on the 21st May, 1849, along with the rest of the Gagern or constitutional party. The latest occasion on which Arndt took up his pen in behalf of German nationality was, we believe, at the time of the war in Schleswig-Holstein, when he published what he termed "The Last Words of Ernst Moritz Arndt of Rügen," a singularly stirring and vigorous appeal to the country, which showed that his heart still glowed with its old fervour. In 1851, Arndt, though upwards of fourscore, was still lecturing with wonderful vigour and animation once a week during the summer session in Bonn, where the writer of the present notice saw his class-room filled with an enthusiastic audience of students, whose affection and reverence the aged patriot doubtless felt to be a higher honour than the tardy ribbon of the Rothe Adler, conferred on him in 1842. Some of the principal works of Professor Arndt, not already mentioned, are "Nebenstunden, eine Beschreibung und Geschichte der Schottländischen Inseln und der Orkaden," (Byehours, a description and history of the Scottish Islands, and of the Orkneys,) Leipzig, 1826; "Versuch in Vergleichenden Völkergeschichten," (An Essay in Parallel National Histories,) second edition, Leipzig, 1831; "Schriften für und an Seine lieben Deutschen," 3 vols., Leipzig, 1845, a collection of his best fugitive political pieces. His "Erinnerungen aus dem äussern Leben," third edition, Leipzig, 1842, is to a certain extent an autobiography. A "Neue Auswahl," (new selection,) from his poems, was published at Leipzig in 1850.—A. M.

ARNDT, GOTTFRIED AUGUST, professor of political economy at Leipzig during forty years, was born in 1748, and died in

1819. He is the author of numerous historical and juristic works. (Ersch and Grüber's *German Encyclopædia.*)

ARNDT, JOHANN, one of the most popular religious writers that the Lutheran church has produced, and a man whose life exhibits the spirit of his times, both in the good it achieved and the controversy it provoked. He was born at Ballenstadt in 1555, and in 1576 was a student at Helmstedt. In 1577 we find him at Wittemberg; for a brief period he sojourned at Strasburg, and afterwards at Basle. In 1583 he was settled as pastor at Badeborn, but violent opposition forced him to resign, and he retired to Quedlinburg, and was some time afterwards both at Brunswick and Eisleben. In 1611 he was called to be general-superintendent at Zelle, where he died on 11th May, 1621, four hours after having preached his last sermon from the text, "They that sow in tears shall reap in joy," a true account of his own labours, and a prophetic picture of their results. His publications were numerous, all of them bearing, more or less directly, on practical Christianity or vital godliness. The most famous of them is his book in four parts, on "True Christianity," "Vom wahren Christenthum." It produced a powerful reaction in Germany, and has been translated into all the European tongues, and even into some of the languages of the East. It was a manly protest against the cold scholastic orthodoxy which reigned about him, and excited on all hands the most virulent controversy. Arndt felt that Christianity was neither a ceremonial to be observed, nor simply a creed to be believed, discussed, analysed, and defended, but a life to be possessed and cherished. He was, in early life, attracted toward the mystics, such as Kempis, Tuler, and the author of the "German Theology," a tractate recently translated into English by Susannah Winkworth. His central idea is Christ in us, rather than Christ for us. He sought to turn men from the noisy and pugnacious divinity of the schools to the earnest and experimental religion of the heart. He was addicted to chemistry and medicine in his younger years; and in the third and fourth books of his "True Christianity," many figures taken from these sciences give his language a peculiar mystical or Rosicrucian tinge, detracting from its clearness and precision. The so-called pietism of Arndt and his followers has had an immense influence on the Continent, both directly and indirectly, on the study of theology. An excellent edition of his principal work, with some minor pieces, was published by Krummacher in 1852; and an English translation of the "True Christianity" appeared in London in 1815.—(See an excellent article by Tholuck, in Herzog's *Real-Ency.*)—J. E.

ARNDT, JOHANN GOTTFRIED, author of "Chronicles of Livonia," and other works on subjects connected with the same country. Born at Halle in 1713; died at Riga in 1767.

* ARNDTS, LUDWIG, a German writer on jurisprudence, was born in 1805. In 1837 he became professor extraordinary at Bonn, and in 1839, professor ordinary at Munich. During a residence in Italy in 1834–35, he undertook a new collation of the Farnesian manuscripts of Festus, which served as the basis for the subsequent edition of that author by Ottfried Müller. The juristic department to which Professor Arndts principally devoted himself, was that of Roman law. He has published a manual on the Pandects, and contributed largely to Weiske's "Rechtslexicon." In 1848 he was elected deputy from Straubing to the Frankfort National Assembly, from which he seceded on the 12th May, 1849.—A. M.

ARNE, MICHAEL, an English musician, son of Dr. Arne, was born in 1741. He showed early a predilection for music, which, not being opposed as his father's had been, induced so rapid a development of his talents, that at ten years' old he was noted for his performance on the harpsichord. In 1764 he wrote, in conjunction with Battishill, an opera called "Alcmena," which was produced at Drury Lane theatre without success. His most noted work, the opera of "Cymon," was brought out at the same theatre in 1767; and it is upon this that his reputation as a composer rests. About 1780 he applied himself assiduously to the study of chemistry, and zealously prosecuted a series of experiments, in the hope of discovering the philosopher's stone, for which he built a laboratory at Chelsea; he ruined himself, however, in this quixotic pursuit, but had the discretion to return to the practice of his profession to retrieve his broken fortune, when he wrote several light compositions for Covent Garden theatre, and for Vauxhall and Ranelagh gardens, many of the songs in which obtained great popularity. He died about 1806.—(*Biog. Dict. Mus.* Fètis, Schilling, Hogarth.)—G. A. M.

ARNE, THOMAS AUGUSTINE, a musician, was the son of an upholsterer of London, where he was born on the 12th of March, 1710. At the usual age he went to Eton college, from whence date the first accounts of his musical predilection in the complaints, by his fellow-students, of his constant practice of the flute. Considering that it would distract his attention from more serious pursuits, his father forbade him to study music, so that he could only indulge his love for it in secret. Accordingly, he hid an old spinet in an unfrequented room in the house, and, muting the strings with a handkerchief, he pursued his favourite study when the family was asleep. His pocket-money being limited, and his desire to hear music unbounded, he borrowed a suit of livery, and went nightly in the disguise of a footman to witness the performances at the Opera in the gallery, to which, at that time, the servants of the gentry, who went to their boxes, had gratuitous admission. While serving a three-years' clerkship to a respectable solicitor, he received lessons on the violin from Michael Festing (the leader of the nobility and gentry's concerts at the Crown and Anchor Tavern, and musical director at Ranelagh), from which he profited so rapidly, that in a few months he was able to lead some private concerts. At one of these his father first became aware of his proficiency, and of the earnestness of his devotion to music; the elder Arne now relinquished his fruitless opposition, and his son prosecuted his studies with redoubled ardour. His unrestricted practice inoculated the whole household with musical propensities, and his sister, afterwards popular as Mrs. Cibber, displaying a voice as beautiful as her taste was refined, became his pupil, and he brought her out when she was but eighteen, at the theatre in Lincoln's-Inn-Fields, in Lampe's opera of "Amelia." Her success was decided, and this led to Arne's writing his first opera of "Rosamond," for her to represent the heroine. It was produced at the theatre where she had made her first appearance, on the 7th of March, 1733, and it immediately gave its composer a forward rank in general esteem. Two months later he brought out at the little theatre in the Haymarket, a burlesque opera, adapted from Fielding's "Tom Thumb, or the Tragedy of Tragedies," and now called "The Opera of Operas,"—it was a travestie of the Italian dramatic style, then at the height of fashion, and the public entered warmly into its humour. His younger brother, who had already appeared in his "Rosamond," sustained the character of the hero in this production. In 1736 he married Cecilia Young, a pupil of the celebrated Geminiani, and a popular vocalist. In the same year he wrote "Zara," and, in 1738, produced under Garrick's management, at Drury Lane theatre, the work which stamped his character as a musician, his music for the revival of Milton's "Masque of Comus." In 1740 he wrote the music of Thomson and Mallet's "Masque of Alfred," out of which the noble tune of Rule Britannia has retained the popularity it at once acquired, that will carry it down the stream of time, as it has borne it across the broad ocean to wherever Englishmen inhabit, as one of our most characteristic national melodies; this work was performed at Clifden, the residence of Frederick, prince of Wales, on the 1st of August, the anniversary of the Hanover accession, to celebrate the marriage of the princess of Brunswick; it was produced in public in 1746, and reproduced with some alterations in 1751. In 1742, Arne and his wife went to Ireland, both to exercise their profession, she as singer, he as composer. In 1744, Garrick engaged him as composer at Drury Lane, and in the next year he and his wife commenced their engagement, for the recess of the theatrical season, at Vauxhall Gardens, which was then one of the most fashionable places of resort in the metropolis. On the death of Mr. Gordon, he was appointed principal violin at Drury Lane. On the occasion of Garrick's revival of several of Shakspeare's plays, Arne set such of the lyrics in these as had not popular music associated with them; thus he produced, "Blow, blow thou winter wind" and "Under the greenwood tree." "Where the bee sucks," which was one of the songs he wrote for Vauxhall, will ever deserve to be esteemed as one of those genuine inspirations which, more than all the results of study and elaboration, prove the existence of real genius. About this time he took his degree of doctor of music at Oxford. It is said that he gave oratorios during the lenten season in opposition to Handel; but the advertisements in the journals of the day prove this statement to be incorrect, since he only gave a few performances of his oratorio of "Abel," which was first produced at Drury

Lane in 1755; his oratorio of "Judith" was not written until 1764, five years after Handel's death. In 1762 he wrote his opera of "Artaxerxes," the text of which he translated from Metastasio. This was an attempt to appropriate to the English language and to the English stage the form of the Italian opera, the action being conducted without speaking, having the dialogue set to recitative; it was an attempt also to Anglicise the Italian style of florid vocalization. In both of these attempts he was so completely successful, that for eighty years Artaxerxes kept uninterrupted possession of the stage. The character of Mandane, the prima donna, was regarded as a necessary test of the powers of any lady who pretended to excellence as an English dramatic singer; this was originally written for the composer's pupil, Miss Brent, the other principal characters being sustained by Italians. In 1765 he wrote his Italian opera of "Olimpiade," which was produced with applause at the King's Theatre. In the same year he lost his wife. He continued his successful career as a composer until within two years of his death, which took place at the age of sixty-eight, on the 5th of March, 1778. He is buried in the churchyard of St. Paul's, Covent Garden. Besides the works that have been named, he wrote music for the following dramatic pieces:—The Blind Beggar of Bethnal Green, 1741; The Fall of Phaeton, 1736; Britannia, 1744; King Pepin's Campaign, 1745; The Temple of Dullness, 1745; Don Saverio, 1749; Eliza, 1750; Cimona, Elfrida, and also Caractatus, of Mason; The Guardian Outwitted, 1765; The Birth of Hercules, 1766; Achilles in Petticoats, 1774; Thomas and Sally, 1760; The Ladies' Frolic, 1770; The Trip to Portsmouth; The Fairies; Ode on Shakspeare; further, he wrote additional music to Dryden's King Arthur, which Purcell had originally set; he adapted the old airs and wrote some original music for Midas and for Love in a Village; he produced countless songs and other detached pieces at Vauxhall, (including the especially successful dialogue of Colin and Phœbe,) many of which are contained in The Oracle, or the Resolver of Questions, in Mayday, and in other collections; he wrote many glees, some of which are still popular; he is also the author of several sonatas for the violin, and of a suite of pieces for the harpsichord. Arne's oratorios made no impression in their own time, and they have not survived to ours; his operas, though they are now out of date, were so extensively popular, and had such consequent influence upon the music of their period, that they merit consideration in the history of the art; his immortality will rest, however, upon his detached melodies, which had a style entirely their own, until it was copied by Shield and Dibdin, and less successful imitators, and which have had a decided effect upon the character of English music.—(*Biogr. Dict. of Mus.*; *Harmonicon*; *Penny Cyclop.*; *Biog. Dram.*; and original sources. Fètis, Schilling.)—G. A. M.

ARNE, Susannah Maria. See Cibber.

ARNEMANN, Justus, a German physician, author of a number of medical treatises of no great merit, and editor of various medical journals, was born at Luneburg in 1763. After filling the chair of medicine at Gottingen for a short period, he settled as a practitioner at Altona, near Hamburg. He committed suicide in 1807.—J. S., G.

ARNIGIO, Bartolommeo, an Italian physician and poet, author of a series of volumes of miscellanies; was born at Brescia in 1525, and died in 1577.

ARNIM, Elizabeth von, more usually styled Bettina Brentano, wife of Ludwig Achim, and sister of Clemens Brentano, was born in 1785 at Frankfort-on-the-Maine. She spent part of her youth in a cloister, where the solitary life she led fostered her naturally strong tendency to fantastic day-dreaming and eccentric disregard of the ordinary conventionalities of social life. She found a friend after her own heart in the Fräulein von Günderode, a young lady characterized by the same strong emotional susceptibilities as Bettina, and who restrained them even still less. F. von Günderode committed suicide, because Creuzer, a philological professor at Heidelberg, for whom she had formed an ardent attachment, did not respond to her passion with equal warmth; and Bettina, on her side, when still extremely young, conceived an equally extraordinary, though less tragical attachment, for the poet Goethe, at that time nearly sixty. It is to her connection with Goethe that Bettina owes most of her celebrity; we have an account of it in her singular and interesting book, "Goethe's Briefwechsel mit einem Kinde" (Goethe's Correspondence with a Child), Berlin, 1835. Goethe appears on the whole to have tolerated merely, rather than encouraged, the strange mixture of childlike reverence, enthusiastic admiration, and womanly passion, with which this eccentric and gifted young creature approached him. Latterly, he peremptorily ended all intercourse with her; though at one time he amused himself with turning her letters into sonnets. These sonnets appear in his works, and when we compare them with the original letters of Bettina, it is astonishing to find what very slight alterations have been necessary to convert the effusions of a "child," as Bettina styles herself, into poems worthy of appearing among the most strictly original productions of the greatest German author. Professor Daumer, following in Goethe's track, published in 1837 a volume of verses constructed from the same letters, and entitled "Bettina's Poems, from Goethe's Correspondence with a Child." These are sufficiently favourable testimonies to the quality of Bettina's compositions, which, though frequently high-flown, strained, and obscure, are full, nevertheless, of profound intuitions, and a fine sympathy with Nature. Besides the letters from Goethe himself, the "Briefwechsel" contains some remarkable and really valuable communications from Goethe's mother, with whom Bettina was on terms of intimate friendship. The correspondence of Bettina with her unhappy companion before mentioned, appeared in 1840, under the title of "Die Günderode." In later years she turned her literary activity into the channel of social reform, as appears from her works entitled "Dies Buch gehort dem Könige" (This book is the King's), Berlin, 1843; and "Ilius Pamphilius und die Ambrosia," Berlin, 1848; productions which betoken more warmth and benevolence of heart, and greater exuberance of fancy, than practical wisdom.—A. M.

ARNIM, Georg Abraham von, born at Boitzenburg, in Ukermark, in 1651, entered the army when only sixteen, rose to the command of 8000 Brandenburghers in Italy during the war of the Spanish succession, and retired from the army in 1715, having been present at twenty-five battles and seventeen sieges. Died in 1734.

ARNIM or ARNHEIM, Johann Georg, Baron von, commander-in-chief of the Saxon army during a part of the Thirty Years' War, was born at Boitzenburg, in the Mark of Brandenburg, in 1586. His first military services were performed under Gustavus Adolphus, whom he deserted in 1626, to accept a command under Wallenstein, in which his genius for diplomacy, as well as his military talents, had to be exerted. He entered the service of the elector of Saxony in 1630, and the year following, commanded the Saxons in the great battle of Leipzig. On the 3rd May, 1634, he defeated the imperialist forces at Liegnitz; but after the treaty of Prague, 1635, retired discontented to his castle of Boitzenburg. He died in 1641.—J. S., G.

ARNIM, Ludwig Achim von, an able and original, though very fanciful German romancist, of the baronial house of Arnim, was born in 1781 at Berlin, and died at his estate of Wiepersdorf, near Dahme, in 1831. He devoted himself in his earlier years to the natural sciences, and published at Halle, in 1799, a "Theory of Electric Phenomena." His first effort in fiction, "Ariel's Offenbarungen" (Ariel's Revelations), though strongly marked with his own peculiar genius, at once indicated his position as belonging to the modern "romantic school." Himself deeply interested in the popular lyric poetry of his country, Ludwig von Arnim materially contributed to excite among his countrymen a warmer and higher appreciation of the rich stores of "Volkslieder" which Germany possesses, by the publication, in 1806, of the well-known and favourite "Des Knaben Wunderhorn" (Boy's Magic Horn), a collection of songs and ballads which he prepared, in conjunction with his relative, Clemens Brentano. In 1809 appeared the "Wintergarten," a collection of novelettes, and, in 1810, his highly interesting romance, "Armuth, Reichthum, Schuld und Busse der Gräfin Dolores" (Poverty, Riches, Guilt, and Penitence of the Countess Dolores). "Isabella of Egypt," Heidelberg, 1811, by some considered Arnim's finest work, is a romance of gipsy life. Between 1806 and 1813, the political troubles of the period fell severely upon Arnim and his connections, and personal and patriotic cares almost entirely precluded literary effort. In 1617, however, his romance of the "Kronenwächter, oder Berthold's erstes und zweites Lehen" (Guardians of the Crown, or Berthold's first and second Life), showed that his fancy was still unimpaired, and his originality unexhausted. Arnim's fictions are deficient mainly in form, as he indulges too much his love for the fantastic and bizarre; but

he possesses deep feeling, considerable humour, and great power of observation. His "Sämmtliche Werke" were edited at Berlin in 1839–46, in 19 vols., by W. Grimm.—A. M.

ARNISAEUS, HENNINGUS, a German physician, born towards 1580, at a village near Halberstadt; taught moral philosophy at Frankfort-on-the-Oder; was afterwards appointed to one of the medical chairs in the university of Helmstadt, and at the time of his death in 1636, held the office of physician to Christian IV. of Denmark. He has left numerous works on metaphysical, political, and medical subjects, of which the following are the principal:—1. "De Jure Majestatis," 1610; 2. "Disputatio de Lue Venerea Cognoscenda et Curanda," 1610; 3. "De Jure Connubiorum," 1613; 4. "De Subjectione et Exemptione Clericorum," 1614; 5. "Disquisitiones de Partus Humani Legitimis Terminis," 1614.—J. S., G.

ARNKIEL, FRIEDRICH, a German historical writer, burgomaster of Apenrade about the middle of the last century. He is author of "Rettung des ersten Nordischen Christenthums," (Rescue of the earliest Northern Christianity), Glückstadt, 1712.

ARNKIEL, TROGILLUS, a Lutheran divine, studied at various universities, and became ultimately general superintendent of Holstein in 1689. He published a number of small theological treatises. Died in 1713.

ARNO, tenth bishop and first archbishop of Salzburg, in Germany, was originally attached to the court of Thassilo, duke of Bavaria, by whom he was sent as ambassador to Charlemagne in 787. After the annexation of Bavaria to the Frankish empire in 792, Arno received from Charlemagne the archbishopric of Salzburg. Died in 821.—J. S., G.

ARNO, a German theologian, prior of Reichensberg, in Bavaria, from 1169 till 1175, is the author of,—1. "Scutum Canonicorum Regularium," published in the "Miscellanea" of Raymundus Duellius, 1723; 2. "De Eucharistia," a controversial work, in which he was assisted by his brother Gerhohus.

ARNOBIUS THE ELDER, or AFER, was a teacher of rhetoric at Sicca in Numidia, during the reign of Diocletian. Our chief account of him is from the works of Jerome. For some time Arnobius vehemently opposed the Christian faith, but was led from an impression made upon him in a dream to seek for baptism. The bishop to whom he applied doubted the sincerity of his profession, when Arnobius, to prove the genuineness of his conversion, wrote his celebrated work in seven books against the pagans. His knowledge of the Bible seems to have been limited to the books of the New Testament, and his work is rather that of a philosophical heathen, who was thoroughly dissatisfied with his old form of religion, than of one who was completely instructed in the Christian faith. He thus describes the change which had been effected in him: "Not long ago I worshipped the images that came from the forge, and the gods that were made on the anvil and by the hammer; when I saw a stone that had been polished and besmeared with oil, I addressed it as if a living power had been there. Now I know what all that is." The date at which Arnobius composed his work was about A.D. 303. In the earlier books he refutes the charges of the pagans against the Christian religion, especially the old accusation which was continually revived, that the calamities of the times were the offspring of Christianity; he points out that polytheism is irreconcilable with good sense and reason, and dwells on the demoralizing tendency of heathenism. In the latter books, Arnobius describes the superiority of the Christian faith, and contrasts its views respecting the Deity and sacrifices with those of paganism. His language respecting the nature and immortality of the soul was closely connected with the Gnostic philosophy, and did not agree with the orthodoxy of the North African church. We derive from his writings our fullest information respecting the ritual and worship of heathen antiquity, so that Arnobius has been called the Varro of ecclesiastical writers. There is a calmness and dignity in his style which raises him above his contemporaries. This superiority is clearly discernible in the works of his distinguished disciple Lactantius. It deserves to be mentioned, as an instance of the manner in which the works of one writer were assigned to another, that the first editor of Arnobius' works against the pagans, added as an eighth book the Octavius of Minutius Felix, mistaking Octavius for Octavus. Arnobius wrote also a work on rhetoric, which is lost.—W. W.

ARNOBIUS THE YOUNGER, so called to distinguish him from Arnobius Afer, was a bishop or presbyter in Gaul. Several of his works have been ascribed to the elder Arnobius. Flourished about A.D. 461. He wrote a commentary on the Psalms, in which he shows that his sentiments were semi-pelagian; and had a controversy with Serapion respecting the Trinity, the incarnation, and the consistency of grace with freewill. The anonymous work entitled "Prædestinatus," has been attributed to him on insufficient grounds, though from some passages in his commentary on the Psalms, as well as the general agreement of sentiment, there is reason to conclude that Arnobius had consulted Prædestinatus.—W. W.

ARNOLD, an archbishop and elector of Mayence, massacred by the people of that city in 1200.

ARNOLD, abbot of Lübeck, a German chronicler of the twelfth century.

ARNOLD, a leader among the Albigenses, and a companion of Pierre de Vaud, lived towards the end of the twelfth century.

ARNOLD, ANDREAS, a theologian of Nürnberg, who lived in the seventeenth century, and became professor of Greek literature in his native town.

ARNOLD, BENEDICT, an American general, was born at Norwich, Connecticut, in 1740. He rose from an humble sphere, where he early displayed a restless disposition, having twice enlisted as a private in the British army, and as often deserted the ranks. He had, however, settled at Newhaven, and entered into an extensive business when the Revolution broke out. As soon as the stirring news of the battle of Lexington reached his ears, he set about raising a body of volunteers, placed himself at their head, and marched to Cambridge. He was there invested with a colonel's commission, and received instructions to attack the fortress of Ticonderago on Lake Champlain. Ethan Allen had set out before him on the same errand, and Arnold had to content himself with taking part in the achievement under that daring leader. After commanding for a short time a small fleet on the lake, he was, along with General Montgomery, charged with the difficult and momentous duty of leading 1100 men across the wilds to Quebec, to stir up rebellion there, and displace the British garrison. In this unsuccessful attempt Montgomery lost his life, and Arnold was severely wounded. After this we find Arnold in various important commands, but as often involved in quarrels with the Congress and his fellow-officers. It would be of little interest now to enter into his grievances in detail. He seems to have been a singularly brave, but reckless and unprincipled man. Washington valued him for his acts of daring, and would gladly have covered his faults, but the Congress and the other officers regarded him with dislike, and sought every possible means to humble and annoy him. After many disputes about the honour that was due to him for his services, we find him invested with the government of Philadelphia. There his imprudence was most marked; indeed it would be difficult to clear him from the charge of actual dishonesty. He was brought before a court-martial: four charges were urged against him; two of these were found proven, and he was sentenced to be reprimanded by the commander-in-chief. Arnold could not bear the affront, nor endure longer the difficulties into which he had brought himself. He formed the disgraceful design of deserting to the ranks of the enemy, and put himself in communication with Sir Henry Clinton, the British commander. It was arranged that Arnold should apply for the command of the fortress of West Point, and then hand it over to the enemy. His favour with Washington readily procured him the appointment. Major André was sent by Sir Henry to negotiate with Arnold. They had an interview near West Point, when the traitor general gave the needed instructions as to how the attack should be made, and handed over the papers with the plans and measurement of the fort to André, who concealed them about his person. On his way to the British camp, the young officer fell into the hands of the Americans, and the whole plot was, of course, discovered. The news of his capture reached Arnold just in time to enable him to make his escape, and reach the British camp in safety. There he retained his rank of brigadier-general, and fought with as much daring against the cause of American independence as he had before fought against the forces of the king. We find him in an expedition against Virginia, and again in an incursion into his native state. Afterwards he did service in Nova Scotia and the West Indies, and at last settled in England, where he died in 1801.—J. B.

ARNOLD BOSTIUS, a Flemish Carmelite friar of the fifteenth

century, who wrote in support of the doctrine of the immaculate conception.

ARNOLD OF BRESCIA, one of the reformers before the Reformation, a disciple of Abelard of Paris and of Berengarius. As early as the middle of the twelfth century, his bold spirit, his knowledge of scripture, and his eloquence, had succeeded in rousing France and Italy against the abuses of the Romish church. Driven by the clergy from Italy, he sought refuge in Zurich, where he made many converts. At length, through the instigation of St. Bernard of Clairvaux, he was charged with heresy, and excommunicated by Innocent II. At this juncture serious popular tumults took place at Rome; and Arnold, hastening thither, was received with great cordiality, and soon vested with supreme power. In 1155, however, after Arnold had held it for nearly ten years, Adrian IV. laid an interdict upon the city, and expelled him. For a time he found shelter in Campania. He was nevertheless seized and taken back to Rome, where, in the same year, he died by the hand of the executioner, and his ashes were flung into the Tiber. He was a man of great eloquence and sanctity. He taught that Christ's kingdom is not of this world; that temporal dignities and large independent revenues ought not to be held by the clergy; and that nothing should be left to them but spiritual authority, and a moderate subsistence. He is also reckoned by Dr. Wall among those who denied the scriptural authority of infant baptism. His followers were called Arnoldists, and held the same opinions as the Waldenses.—(Mosheim ; Jones' *History of the Christian Church.*)—J. A., L.

ARNOLD or ARNOLT DE BRUCK or DE PRUG, a German musician of the sixteenth century.

ARNOLD OF BÜDERICH, a German divine of the fifteenth century, prior of an Augustine convent near Oudenarde.

ARNOLD, CHRISTOPH, a German philologue, born 1627, died 1680, author, among other works, of "Testimonium Flavianum de Christo," Nürnberg, 1661, 12mo; inserted by Havrecamp in his edition of Josephus.

ARNOLD, CHRISTOPH, a German astronomer, born in 1650 at Sommerfeld, near Leipzig, who, although but a husbandman, devoted all his spare time to the observation of the heavenly bodies, and maintained a correspondence with the most learned astronomers of his age. By means of an observatory which he had erected on his house, he made several remarkable discoveries, to which he directed the attention of the scientific observers at Leipzig. He discovered the comets of 1683 and 1686, and attained celebrity by his observation of the passage of Mercury over the sun's disc in October, 1690, on which occasion the municipal authorities of Leipzig presented him with a donation in gold, and freed him from the local imposts. He died in 1695—F.

ARNOLD, or ARNULF, OF CORVEI, a German Benedictine monk of the eleventh century.

ARNOLD, D., surnamed FLANDRUS, a Flemish musician, who lived at the beginning of the sixteenth century.

ARNOLD, FRANZ, a Roman catholic theologian of Cologne, who lived in the earlier half of the sixteenth century. He was a violent opponent of Luther, who replied to his "Der unparteische Laye" (The impartial Layman), published anonymously at Dresden, 1531, 8vo, in a pamphlet entitled "Wider den Meuchler zu Dresden" (Against the Dresden Assassin); "Auf das Schmähbuchlein Luthers," Dresden, 1531, is a rejoinder by Arnold. Some details about this writer are to be found in "Unschuldige Nachrichten" for the years 1733–34, which are cited by Adelung, supplement to Jöcher.—A. M.

ARNOLD, GEORG, a German lawyer, born in 1531, who was doctor of laws of the university of Pisa, and chancellor of the chapter of Naumburg. He wrote a life of Maurice, elector of Saxony.

ARNOLD, GEORGE, a Tyrolese, who lived in the second half of the sixteenth century, and was organist to the bishop of Bamberg. Several of his musical pieces have been published.

ARNOLD, GEORG DANIEL, a German jurisconsult, and author of poems in the Alsatian dialect, was born at Strasburg on the 18th February, 1780, and died in 1829 on his birth-day. Endowed with great natural abilities, he improved them by assiduous study, and habits of accurate observation during travels over great part of the Continent and in Great Britain. In 1806 he was appointed professor of civil law in the college established at Coblentz, but subsequently to 1810 lived in his native city, first as professor of history, and latterly as professor of jurisprudence. In 1812 he published his highly meritorious work, "Elementa juris civilis Justinianei, cum codice Napoleoneo et reliquis legum codicibus collati," Argent. et Parisiis. His lyrical poems indicate little poetic talent, but his cleverest production in light literature is his comedy of "Pfingstmontag" (Whit-Monday), 1815; written mainly in the Alsatian dialect, and illustrative of Strasburg manners and character. Goethe has highly praised this original and spirited comedy, and honours it with an analysis in his "Ueber Kunst u. Alterthum."—A. M.

ARNOLD, Duke of GUELDRES, was born in 1410, lost the territory of Jülich in a war against Gerhard, duke of Berg, was imprisoned in the castle of Buren by his son Adolphus, and liberated by Charles the Bold of Burgundy, who, however, deprived him of his dukedom. Arnold died in 1473.

ARNOLD, GOTTFRIED, one of the most noted names among the German pietists, was born at Annaberg, where his father was schoolmaster, in 1665. He attended first the gymnasium of Jena, and then the university of Wittemberg. He became a domestic tutor in 1689 at Dresden, and was brought into connection with the famous Spener. He was some time engaged at Frankfort as corrector of the press. In 1693 he removed to Quedlinburg, and remained tutor in a family for four years. In 1697 he became professor of history at Giessen, but continued in that office only two years. His attempt to quicken a dead theology made him many antagonists, none of whom he was at any time inclined to spare. On his return to Quedlinburg he was recognized as an organ of his party. At the recommendation of the good professor Francke, Sophia Charlotte, duchess of Isenach, made him court preacher, but the opposition he provoked induced him to quit the place in five years, and to settle as pastor of Werben. Two years afterwards, Frederick I. of Prussia made him pastor and inspector of Perleberg, where he died in 1713. He had, in 1704, been appointed royal historiographer. Arnold published various works, the best known of which is his "Unpartheyische Kirchen und Ketzer-historie," in two folios. This work has been severely and somewhat unjustly attacked by Mosheim and by Dowling. Arnold did not belong to the best or more genial class of pietists. He was a man of melancholy temperament, and prone to dark exaggerations. The reigning theology was a dry, austere, and soulless orthodoxy, and he scourged it in no measured terms. His mysticism was also rather extreme, but his piety was warm, and his character upright and consistent. To the clergy he was specially obnoxious, as he dwelt so much on the necessity of a converted ministry, and blamed them as the authors of that spiritual sterility, which he painted in such gloom, and denounced with such acerbity. He wanted the serenity of Spener, the cheerful tone of Arndt, and the beneficent impulses of Francke. His mind was often under morbid influences from dwelling too much on the darker side of the picture which the church and the world of his times presented.—J. E.

ARNOLD VAN DER HALDEN, one of the three Swiss leaders who met at Grüth to inaugurate the Helvetic confederation.

ARNOLD or ARNOLDUS, HALDRENIUS VESALIENSIS, a German theological author, a native of Wesel, on the Lower Rhine, died 1534. He was teacher of Greek in the Gymnasium Laurentianum at Cologne, and had the degree of D.D. from the university of that city. None of his works were published during his lifetime. We mention "De vera Ecclesia Christi contra Philippi Melancthonis Responsionem pro Bucero," contained in the "Philippica Sexta" of J. Cochlæus, Ingolstadt, 1554, 4to; "Auli Gellii Noctes Atticæ, et Macrobius in Somnium Scipionis, et vii. ejusdem Saturnalia," Cologne, 1536, fol.—A. M.

ARNOLD or ARNOLDUS OF ISCA, a German monk and theologian; died in 1619.

ARNOLD, JOHANN VON BERGEL, corrector of the press at Mayence in the commencement of the sixteenth century, author of a poem "De Chalcographiæ Inventione," Mayence, 1541, in which he makes Gutenberg, aided by Faust and Schoefer, inventor of the art of printing. This poem may be found in Wolf's *Monumenta Typographica*, and in Marchand's *Histoire de l'Imprimerie.*—A. M.

ARNOLD, JOHANN-CHRISTIAN, a physician, born at Weissenfels in 1724. He was professor of natural philosophy in the university of Erlangen, and author of a variety of works on physical science; died 1765.

ARNOLD, JOHANN-GERHARD, became, in 1684, head-master of the gymnasium of Durlach, in Baden; but losing all his

property during the war with France, he fled to Frankfort-on-the-Maine, where he was made rector of the gymnasium. Died 1717. He is author, among other works, of "Fortsetzung der Einleitung Pufendorf's in die Historie der Europæischen Staaten," (Continuation of Puffendorf's Introduction to the History of the European States), Frankfort, 1703.—A. M.

ARNOLD, Johann-Gottfried, a musician of Germany, born at Niedernhall, near Œhringen, in 1773. He was devoted to his art from an early period of life, and gained extraordinary skill as a violinist and composer. He possessed a high reputation throughout Germany, and died at the early age of thirty-four, in 1806, leaving many musical works of merit.—F.

ARNOLD, John, noted for his improvements on the construction of the marine chronometer, was born at Bodmin, in Cornwall, in 1744. He lived for some time in Holland, and on his return to England gained a living as an itinerant repairer of clocks and watches, but was soon induced by a gentleman who had marked his abilities, to settle in London. He was patronized by George III., who gave him £100 to enable him to make some experiments, and was afterwards assisted by the Board of Longitude. He found employment in making chronometers for the ships in the service of the East India Company. The chief improvements which Arnold introduced are known as the detached escapement and the expansion-balance. The principle of this last has been since found inadequate. In 1780 he published an account of thirteen months' observation on the going of a pocket chronometer: indeed, this study occupied his constant attention till his death in 1799. In 1806, the Board of Longitude published "Explanations of time-keepers constructed by Mr. Thomas Earnshaw, and the late Mr. John Arnold."—J. B.

ARNOLD, Joseph, an English physician, born in 1783. He entered the navy as surgeon in 1808, and having served till 1814, devoted himself, during a voyage to Botany Bay, to the study of natural history, and subsequently, during his stay in Java, made a rich collection of natural objects. He bequeathed his museum of shells and fossils to the Linnæan Society, and died in 1818.—F.

ARNOLD of Lalaing, a Flemish chronicler of the fifteenth century, abbot of St. Marie at Bruges.

ARNOLD, Luydius or a Lyde, a Flemish theologian of the sixteenth century, an opponent of Reuchlin.

* ARNOLD, Matthew, a living English poet, the eldest son of the late Dr. Arnold, was born on the 24th December, 1822, and educated at Winchester and Rugby. He was elected scholar of Balliol College, Oxford, in 1840; obtained the Newdegate prize for an English prize poem in 1844, and was elected fellow of Oriel College in the following year. In 1846, and for some years afterwards, he was employed as private secretary to Lord Lansdowne. In 1851 he married Frances, daughter of Mr. Justice Wightman, and about the same time was appointed one of H.M. Inspectors of British Schools; which office he held till the year 1857, when he was elected by Convocation Professor of Poetry at Oxford, in succession to Professor Garbett. Mr. Arnold has, during the last few years, published several volumes of poetry. His verse is always calm, chaste, and noble. There is a certain antique stateliness and self-possession about his thoughts, in striking contrast with much of the poetry of the day; the march of his numbers is fine and strong, deepening at times, in the more important passages, into a composed majesty and solemnity.—A. S.

ARNOLD of Meldorp, a German divine of the 12th century.

ARNOLD, Nicholas, a divine and polemic of the Reformed church, born at Lesna in Poland, in 1618. He was first rector of the academy of Jablonow, then visited various universities both on the Continent and in England. Finally, in 1651, he succeeded Cocceius, at Franeker, as professor of theology, discharging at the same time the duties of university preacher. Controversy was his element, and Socinianism his special abhorrence. His commentary on the Hebrews is of little use, though once prized highly. The book he is best known by is the famous "Lux in Tenebris," two volumes quarto; and it bristles all over with assaults on all manner of heresy—now the Socinian, and now the Anabaptist, then the papist, and then the Arminian. His pugnacity seems to have been constitutional, and was supported with no little dexterity and erudition. But texts are frequently strained, and conclusions are cleverly fastened on an adversary which his premises will scarcely warrant. Arnold died on the 15th October, 1680.—J. E.

ARNOLD, Olorinus or Cygnæus, a Dutch theologian, whose original name was Swaens. Persecuted for his religious opinions in the Netherlands, he sought security at Bois-le-Duc, where he wrote several works; he died in 1622.

ARNOLD, Richard, an English chronicler of the latter half of the fifteenth century, author of a work known as Arnold's Chronicle, in which is contained a curious and interesting account of the city of London from the time of Richard I., the first edition of which appeared at Antwerp in 1502.

ARNOLD of Rotterdam, or Geilhoven, a Dutch theologian and casuist of the fifteenth century.

ARNOLD, Samuel, an English musician, born in London on the 10th of August, 1740. His first musical instructor was Mr. Gates, and his education was completed by Dr. Nares, both organists of the chapel-royal; but it must always be considered that his acquaintance with Handel, who lived till Arnold was nearly nineteen years' old, was not without its influence upon the development of his capacity. Having already obtained considerable popularity by the publication of some single songs, in 1763 he was engaged by Mr. Beard (the tenor singer, whose name is famous in connection with many of Handel's oratorios, in which he was the original singer), who was one of the proprietors of Covent Garden theatre, as musical director of that establishment, and he wrote his opera of "The Maid of the Mill," as the first duty of his appointment. In 1767 he set Dr. Brown's poem of "The Cure of Saul" as an oratorio, which was produced with remarkable success, during the Lenten season, at Covent Garden theatre. This induced him to continue these serial performances, and to produce for them, in succeeding years, several other works of the same character. In 1769 he became lessee of Marylebone gardens, at which he produced many songs that acquired general popularity; but the rascality of his principal agent in this enterprise, made him a loser by it to the amount of ten thousand pounds. In 1773 his latest and most successful oratorio of "The Prodigal Son," was chosen for performance at the installation of Lord North as chancellor of Oxford, where it created so great a sensation, that he was offered the honorary degree of doctor of music, which, however, he refused, preferring to earn this distinction by writing an exercise for the purpose, and submitting it to the professor of music, in fulfilment of the university statutes. Accordingly, he set Hughes' ode, "The Power of Music," the score of which was returned to him unopened, by Dr. W. Hayes, the professor, with a protest that he could not criticise a production of the author of "The Prodigal Son," and thus his degree became doubly honorary. This is a striking illustration of the state of music in England at the time, since we have nothing left us but the record of these interdoctorial courtesies to prove even the existence of a work of which the merit, then so extravagantly extolled, has been all insufficient to carry it down to us. In 1776 he was engaged by George Colman the elder, as musical director of the Haymarket theatre, which led to his close intimacy with this esteemed dramatist, and also with his still more popular son, who succeeded his father in the management, and for many of whose dramatic pieces Dr. Arnold wrote the music. On the death of Dr. Nares in 1783, he succeeded him as organist and composer to the chapel-royal, in which capacity he had occasion to write his services, anthems, and other church music, much of which was never published. At the commemoration of Handel in Westminster Abbey the year following, he officiated as sub-conductor. In 1786 he commenced the publication by subscription, under the special patronage of George III., of his edition of the works of Handel; the incompleteness of this is attributed to the falling off among the subscribers of interest in the undertaking, and the consequent insufficiency of means to carry it beyond forty volumes; but its incorrectness can be ascribed to nothing but the carelessness of the editor, and it will always be a stigma upon his name. About the same time he issued his collection of "Cathedral Music," in four volumes, in continuation of that of Dr. Boyce, a compilation of great utility. In 1789 he became conductor of the concerts of the Academy of Ancient Music. In 1793 he was offered the organistship of Westminster Abbey, which he declined on the score of his numerous avocations disabling him to discharge the duties of the office; but the dean, himself a pluralist, was so anxious to have the doctor's name, that he overcame his conscientious scruples, by allowing him to perform the official functions by deputy. In 1776 he became conductor of the annual performance of sacred music in St.

Paul's cathedral, for the benefit of the sons of the clergy, which was one of the chief sources of income to that venerable charity, until, in 1843, the bishop of London prohibited it on the grounds of its inappropriateness to the religious character of the edifice. Upon the death of Mr. Stanley, he undertook, in conjunction with Linley, the direction of the Lenten oratorios at Drury Lane theatre, which proved a lucrative speculation, until Mr. Ashley opposed them by his miscellaneous performances at Covent Garden, which continued in vogue under subsequent managers, until the throwing open of the theatres for the drama, on the Wednesdays and Fridays of Lent, put an end to those artistic abominations, which did the last and perhaps the greatest injury to the cause of music in this country prior to the regeneration of the art among us, which is now working with manifest results. Dr. Arnold, however, resumed his series of oratorios at the Haymarket, and for these performances, besides writing some original compositions, he compiled the hash of pieces from the forgotten works of Handel, that he called Redemption (in reference, possibly, to the purpose of redeeming much good music from oblivion), by means of which many of the most passionate love-songs from the master's Italian operas have been made familiar to the last half century with the sacred words the doctor fitted to the notes, with sacrilegious disregard of their inappropriateness to the sentiment. He formed the design of establishing a theatre in London for the performance of English operas, and of associating this with a musical academy; and to this end he built the Lyceum theatre in the Strand, to produce operas and operettas only, but the opposition of the proprietors of the patent threatres prevented a license being granted to this establishment until 1809, when it was opened as the English Opera House by his son, S. J. Arnold, the dramatic author. Dr. Arnold's death was occasioned by a fall from a chair when reaching for a book in his library, which broke his knee, and induced a lingering illness, that terminated on the 22nd of October, 1802. He is buried in Westminster Abbey, and his funeral obsequies, for which Dr. Callcott composed an anthem, were performed with great solemnity. The vast number of his operas and smaller dramatic pieces; his pantomimes, his profusion of separate songs, and other pieces of chamber vocal music; his sonatas, concertos, and other instrumental compositions; his odes, his voluminous music for the church, and his seven oratorios, not to speak of the two extensive publications he edited, his two ecclesiastical and his two theatrical engagements, and his endeavours to establish an English lyric theatre, sufficiently prove his indefatigable industry, and we may say, his earnest zeal in the cause of music; but we look in vain for evidence of his talents, for his church music is of an insipid character; his oratorios are dead, and though many of the dramatic pieces for which he wrote, retained, until lately, possession of the stage, it was either with the omission of the music, or with such utter disregard to it, as showed that it had no share in preserving their popularity. A list of his works may be found in the *Harmonicum.*—(*Harmonicon. Biog. Dict. Mus.* Fètis, Schilling, and original sources.) —G. A. M.

ARNOLD or ARNOLDUS, Saxo, a German hagiologist of the eleventh century.

ARNOLD of Schyk, a landamman of Uri, who lived in the fifteenth century, and fell at the battle of St. Jacobs.—J. W. S.

ARNOLD, Thomas, a Scottish physician, born in 1742. He devoted himself to the investigation of mental diseases, and published "Observations on the nature, kinds, causes, and prevention of Insanity," London, 1782. He died in 1816.

ARNOLD, Thomas, one of the most distinguished divines and historians of the present century, was born at East Cowes, in the Isle of Wight, on the 13th June, 1795. His father, the original seat of whose family was Lowestoft, in Suffolk, was then residing in the Isle of Wight in the capacity of collector of customs for the port of Cowes. His mother was a Miss Delafield, daughter of Joseph Delafield, Esq., of Camden Hill. He was named Thomas after Lord Bolton, his godfather, then governor of the island. After being educated at Warminster and Winchester, he entered the university of Oxford in 1811, having obtained a scholarship at Corpus Christi college. He took a first class at the degree-examination in 1814, and was elected fellow of Oriel college the following year. He also gained the bachelor's prize for an English essay on colonization. He made many valuable friends at the university, of most of whom he retained the intimacy through life, while of none did he ever lose the respect. At Corpus he became acquainted with the present Judge Coleridge, and with Keble, the author of the "Christian Year;" at Oriel, with Copleston, late bishop of Llandaff; Davison, author of a well-known work on prophecy; and Dr. Whately, archbishop of Dublin. A letter from Judge Coleridge, inserted in Stanley's life of Dr. Arnold, gives a graphic account of Arnold's college life. We see him, scarcely emerged from boyhood, a thin light figure, with an eye indicating daring and decision, eagerly taking the democratic side in the debates of the common room, yet by nature so full of modesty and reverence, that the example and arguments of his seniors soon led him, for a time, to ultra-Toryism; passionately fond of country walks and of bathing; entering heartily into all the studies of the place, particularly Aristotle, whom he always held in singular veneration, yet no less eagerly reading the works and drinking in the peculiar tone of thought of the poets of the Lake school, to whom some of his Oxford friends introduced him.

Arnold remained at Oxford, taking pupils, and studying in the college libraries till the year 1819, when, in anticipation of his marriage, he settled at Laleham, near Staines, in Middlesex. In August, 1820, he married Mary Penrose, youngest daughter of the Rev. John Penrose, rector of Fledborough in Nottinghamshire. He had been ordained deacon in the established church the year before. Previously to his ordination, he seems to have been troubled by distressing scruples with reference to subscription to the Thirty-nine Articles, which principally took the form of objections to portions of the Athanasian creed. This led to his deferring taking priest's orders till 1828; and when he did so, it was not till after he had distinctly explained to the ordaining bishop the sense in which he subscribed to that creed. But whatever was the exact nature of his doubts, they entirely passed away, and never recurred in the course of his after life.

He supported himself at Laleham, by preparing private pupils for the universities. The same quality of inspiring feelings of warm and lasting attachment which had belonged to him as a student, followed him now as a tutor. Among his pupils were Archdeacon Ormerod and Dr. Hamilton, the present bishop of Salisbury. He remained at Laleham for nine years, and here his six eldest children were born. At the end of that time, the urgent solicitation of his friend Dr. Whately, who was anxious to see him in a wider field of usefulness, induced him to offer himself as a candidate for the head-mastership of Rugby school, in Warwickshire. Prior to this time the school had enjoyed but little reputation; and that little was of an undesirable kind. Mr. Disraeli, in "Vivian Grey," one of his earliest productions, makes his youthful hero decidedly object to being sent to Rugby:—"It was too low." In one of Arnold's testimonials—a letter from Dr. Hawkins, now provost of Oriel college—it was predicted, that if he were elected he would change the face of education all through the public schools of England. This letter and similar ones from other competent persons, seem to have decided the trustees, and they appointed him at once to the vacant office. He entered upon it in August, 1828, and from that time till his death in 1842, he was incessantly engaged in the work of directing and perfecting the institution, which, in his view, was nothing more nor less than a mighty piece of social machinery, directed to important moral and intellectual ends, and requiring constantly the eye and hand of the conductor to remove obstacles, to sustain it in powerful working, and to keep it true to the destination to which he had designed it.

Arnold's work as an educator was the most important part of his life. It is in this sphere that the immediate results flowing from his influence and example have been most extensive. We shall therefore analyse it at some length. Before he went to Rugby, the education given at the great public schools of the country—Eton, Harrow, Winchester, Westminster, &c.—was by no means in high repute. Religious people condemned it for its demoralizing effects upon the characters of the boys, and philosophical reformers derided it for its inefficiency as an intellectual discipline. The evils of the system were doubtless great; but in order to a better appreciation of the value of Arnold's work, a distinction must be drawn between those evils which were inherent in the system itself, and those which were accidental. The discipline of English public schools differs from that prevailing in the corresponding institutions on the Continent chiefly in this respect, that, except while actually receiving instruction, the boys are left very much to themselves to form their own friendships, frame their own code of morals, and erect their own

standard of public opinion. But to mitigate the ill effects of leaving boys quite to themselves, which is sure to end in the absolute despotism of the strongest, the system of *fagging* is introduced; that is, the boys of the highest class in the school, who are sometimes called prefects, sometimes prepositors, sometimes monitors, are allowed to exercise a lawful and recognized authority over the boys of the junior classes. This authority does not extend to the class immediately below themselves, the boys of which form a kind of aristocracy, exempted from the burdens of their inferiors, but not possessed of the powers of their superiors. On the Continent the practice is widely different. There the boys are usually subjected to a considerable degree of supervision, not only at lesson time, but also at their amusements and their meals. Fagging is here not needed, and consequently is not permitted. The advantages of the English system are these—that as the school becomes under it a scene of moral probation much like the actual world, boys of firm, upright, and vigorous character become earlier trained to self-control, to the sense of responsibility, and to the intelligent exercise of power, than they would under any other. On the other hand, boys of weak or unfixed character become infected by the example and awed by the ridicule of vicious boys, who may be older or more determined than themselves; and then the school influences become on the whole injurious rather than beneficial, and however much their intellect may be developed, such boys are morally worse when they leave the school than when they entered it. The accidental evils which Arnold found existing in the public school system were partly moral, arising from indifference or unskilfulness on the part of schoolmasters, in respect of the moral culture of their scholars; partly connected with the intellectual training, such as the undue preference commonly given to elegant scholarship over the knowledge of the real life and mind of the ancients; the total disregard with which modern languages, modern literature, and science of every kind were commonly treated; and generally, the exaltation of showy and ornamental over sound and useful knowledge.

Now, how did Arnold, when made the head-master of a public school, meet and grapple with these evils? He knew well that if he retained the English system in its main features (and he did not see his way clear to changing it), evils of the first class. though they might be mitigated, could not be entirely removed; and he accordingly bent the whole force of his powerful mind to the task of reducing them to a minimum. To bring the boys under a stricter discipline, he gradually weeded out all the old boarding-houses which he found existing in the town, and obliged all to live in the houses of the different under-masters. The sixth or highest form, to which the powers of fagging were intrusted, came under his own immediate instruction, and he spared no pains to imbue them, collectively and individually, with a portion of the conscientious and devout spirit, and the deep sense of responsibility, with which he himself was animated, in order that through them similar influences might gradually permeate the whole mass. But perhaps his chief weapon in the warfare which he never ceased to wage against moral evil, was the pulpit of the school chapel. He prevailed upon the trustees to appoint him chaplain soon after his arrival, declining the salary which had till then been attached to the office; and thence-forward, Sunday after Sunday, in those plain but telling discourses, which those who heard them can never forget, and which will probably never be surpassed as models in their peculiar kind, he spoke to the boys beneath him of their besetting sins or failings, their peculiar temptations, their daily duties, and their eternal destiny, in language level to the capacity of the youngest, and in that tone of sincerity which never fails to carry conviction with it. Another very effective moral engine, was the power which he claimed from the first, and always unhesitatingly exercised when he thought it necessary, of removing from the school "unpromising subjects;" that is, boys who, though not radically vicious, nor so misconducting themselves as to merit expulsion, were yet from various causes incapable of deriving good from the system themselves, while their influence upon others was decidedly pernicious. This was the most delicate and difficult part of his system of discipline, and the uncompromising way in which he carried it out frequently caused him to incur great odium; yet he stood firm, maintaining always that without such a rule he would neither hold office himself nor could justify the existence of the public school system in a Christian country. Still, with all this, he felt that the uncontrolled and unwatched association of the scholars together was the weak point of the system, and that the moral ruin to which it sometimes led was fearful. To use his own words (Life by Stanley, sixth edition, p. 88)—"Of all the painful things connected with my employment, nothing is equal to the grief of seeing a boy come to school innocent and promising, and tracing the corruption of his character from the influence of the temptations around him, in the very place which ought to have strengthened and improved it." And although in the case of Rugby his extraordinary personal qualities, particularly his firmness in regard to removing boys, neutralized to a great degree its inherent evils, yet it cannot be said that his example proves the superiority of the English system in itself. His own success was *personal*; and it cannot be expected that the ordinary run of schoolmasters will ever possess, in an equal degree, the insight, courage, and force of character which in his case accomplished such great results.

With regard to the accidental evils of the public school system, we have shown what steps he took to remove those which related to discipline and moral training. And that his example has here been of immense advantage is strikingly proved by a letter from Dr. Maberly, head-master of Winchester school, given at page 144 of the Life. Dr. Maberly says:—"A most singular and striking change has come upon our public schools—a change too great for any person to appreciate adequately who has not known them in both these times. This change is undoubtedly part of a general improvement of our generation in respect of piety and reverence; but I am sure that to Dr. Arnold's personal earnest simplicity of purpose, strength of character, power of influence, and piety, which none who ever came near him could mistake or question, the carrying of this improvement into our schools is mainly attributable." The deficiencies of the system on the intellectual side were more easily counteracted. The study of the modern languages and mathematics was introduced by him, and extended to a large portion of the school; examinations and prizes were multiplied; history and geography became prominent subjects of instruction. Above all, the influence of his own fresh and ever-active mind, still accumulating fresh stores of knowledge, while making the most of the old, communicated the generous love of learning and the zeal for self-culture, first to his own immediate pupils—the sixth form—then through them to the whole school.

In 1835, the Whig ministry appointed him a fellow in the senate of the new university of London. He eagerly embraced this opportunity of introducing, as he hoped, a decidedly Christian element into the course of study adopted in this institution. With this view he proposed, at first successfully, that a knowledge of the Scriptures should be required of all candidates for the degree in arts. The dissenters, however, took the alarm; the council of University college in Gower-street remonstrated vehemently against the measure; and the senate finally determined that examination in the Scriptures should be voluntary merely, not compulsory. Finding his darling aim thus baffled, and feeling also that the distance at which he lived from London must always prevent him from being actively useful in the senate, he resigned his fellowship at the end of 1838. Although often thus practically convinced, when it came to the point, that he had little really in common with any one political party more than another, Arnold always sided with the Whigs, and always considered himself a decided Liberal. He himself thus sketches the history of his early political opinions (Life, p. 508):—"I was brought up in a strong Tory family. The first impressions of my own mind shook my merely received impressions to pieces, and at Winchester I was well nigh a Jacobin. At sixteen, when I went up to Oxford, all the influences of the place, which I loved exceedingly, your influence above all,"—he is writing to Judge Coleridge,—"blew my Jacobinism to pieces, and made me again a Tory. I used to speak strong Toryism in the old Attic Society, and greedily did I read Clarendon with all the sympathy of a thorough Royalist. Then came the peace, when Napoleon was put down, and the Tories had it their own way. Nothing shook my Toryism more than the strong Tory sentiments that I used to hear at Canons," (the seat of Sir Thomas Plumer, then master of the rolls,) "though I liked the family exceedingly. But I heard language at which my organ of justice stood aghast," &c. From that time forward he attached

himself to the Liberal party, careless of the odium which he thereby incurred among the great body of the clergy, and which attained to such a height, that on one occasion he was attacked by name, and his opinions denounced, by a clergyman preaching before the university of Oxford. Lord Melbourne, who admired his character, wished to nominate him to a bishopric; but the archbishop of Canterbury, Dr. Howley, opposed the appointment, chiefly on the ground of his unpopularity among the clergy; and Lord Melbourne, who had a salutary horror of ecclesiastical commotions, abandoned the idea. But he offered him the wardenship of Manchester college in 1840, which Arnold, however, declined; and in 1841, just before he went out of office, conferred on him the appointment of Regius Professor of modern history at Oxford. Arnold gladly accepted the offer. He delivered an inaugural course of lectures in the Lent term of 1842, at which the concourse of students was so great that the ordinary lecture-room would not hold them, and the lectures had to be delivered in the theatre—a circumstance probably unprecedented at Oxford since the middle ages.

In 1833, Arnold purchased a small property in Westmoreland, called Fox How, upon which he built a house. His school vacations were thenceforward passed here (unless when he travelled on the Continent) in the society of his friend Wordsworth, Colonel Hamilton, author of "Cyril Thornton," Sir Thomas Pasley, and occasionally Southey. Here he found leisure to write his Roman history, and to collect materials for his work on Church and State, the composition of which he looked forward to as the chief literary object of his life. His health had on the whole remained very good amidst the fatigues, annoyances, and responsibilities of his work at Rugby, and both he and his friends looked forward to a long career of literary activity at Fox How, after he should have resigned his post at Rugby. But it was not so to be. At the close of the summer half-year in 1842, early on a Sunday morning, he was attacked by spasms of the heart, attended by the severest pains. Medical assistance was called in, but in vain. Consciousness, however, remained to the last. He ascertained, by searching questions from the physician, the great danger in which he was, and with that undaunted courage, in the near prospect of death, which had never once failed him through life, united to the devoutest sentiments of humility and Christian hope, Arnold breathed his last, about eight o'clock on the morning of the 12th June, 1842. Had he lived to the following day, he would have been exactly forty-seven years old.

As a writer, Arnold's early death, and the constant pressure of his active occupations, prevented him from accomplishing more than a small portion of the great labours which he had sketched out for himself. These consisted mainly of three works:—a "History of Rome," to be carried down at least to the fall of the Western empire; a "Commentary on the New Testament;" and a "Treatise on Church and State." His History of Rome, as he left it, is contained in three octavo volumes, and extends only to the end of the second Punic war. The intended commentary is actually represented merely by a few essays on prophecy and the interpretation of Scripture; while only a fragment is left of the intended work on Church and State. His other works are—an edition of Thucydides; six volumes of Sermons, chiefly addressed to the Rugby boys; a volume of lectures on Modern History, delivered at Oxford; and a volume of miscellaneous works, consisting mostly of republished pamphlets on political or social topics. More than those of most men, his writings all bear the strong impress of his personal character. His biographer truly says, that they were "not so much words as deeds." Thus, in writing the history of Rome, he had ever in view the political and moral lessons which the fortunes and fate of Rome present for the instruction of modern times, and his great aim was to impress these vividly and effectually on the hearts and minds of his countrymen.

Viewed generally, in the *ensemble* of his life and character, Arnold will probaby rank in the judgment of posterity among the greatest names of the nineteenth century. Fearless, disinterested, transparently truthful, religious without cant, and zealous without rancour, he produced through life the impression on his warmest opponents of a man whom it was impossible not to respect, while his own friends, and more especially his pupils, conceived an admiration and a love for him, the intensity of which it would be difficult to exaggerate. Few men in modern times have so well realised and represented the ideal of the old knightly character as the schoolmaster of Rugby. He was pre-eminently *sans peur et sans reproche*. Generous, pure-minded, and devout; full of sympathy with the suffering; scorning and labouring to put down all that was base and selfish; firm and faithful in every relation of life, he ever appeared as a tower of strength to weak and vacillating virtue, and as the stern rebuker of low aims, of sloth, of moral cowardice, and of injustice. The incompleteness of the writings which he has left may prevent his attaining to lasting celebrity as a writer; but Arnold's work is not to be measured by these. Like Dr. Johnson, the man was far greater than anything that he has written; and England will be changed indeed when she ceases to recognize such men as the truest of her sons and the greatest of her benefactors.

Dr. Arnold's life has been admirably written by the Rev. Arthur P. Stanley, son of the late bishop of Norwich, and one of his old pupils.—T. A.

ARNOLD, Thomas Kerchever, rector of Lyndon, Rutlandshire, and the author of several most useful educational works, was the son of Thomas Arnold, M.D. of Stamford, and born 1800. He was educated at Cambridge, where he became fellow of Trinity, and in 1830 was presented to Lyndon, where he died, March 9, 1853. In addition to his fame as the writer of the educational works above referred to, Mr. Arnold had a good reputation as a theologian.—J. B., O.

ARNOLD or ARNALD of Verdala, a bishop of Maguelone, in Languedoc, who was employed by the pope (Benedict XII.) in persecuting the Albigenses.

* ARNOLD, William Delafield, fourth son of the late Dr. Arnold, was born 7th April, 1828. He was educated at his father's school at Rugby, thence in 1846 he passed to Christ's Church, Oxford, and in 1848 he joined the Indian army. The failure of his health made it necessary for him to leave the army in 1855, but in the same year he was appointed to the office which he still holds, that of director of public education in the Punjaub. Mr. Arnold's most famous work is "Oakfield; or Fellowship in the East," a tale of unusual power, and of no ordinary interest, giving an insight into the life and struggles of a young soldier mid the temptations and corruptions of the Bengal army. It was at first published anonymously, but when those who considered themselves aggrieved by the disclosures which it made, accused the unknown writer of cowardice, he boldly gave his name. He has also published a translation of Wiese's lectures on English education, and a small volume of lectures on English history. Mr. Arnold married in 1850 the daughter of General Hodgson.—J. B.

ARNOLD of Winkelried, a Swiss hero, who, at the battle of Sempach (1386), sacrificed himself to insure victory to his countrymen. The Austrian knights, dismounted, had formed themselves into a phalanx which the Swiss vainly strove to pierce; when Arnold rushing on the spear points of the enemy, and burying several in his bosom, thus opened a gap in the fence of steel. The Swiss rushed in through the opening, and routed the Austrians with terrible slaughter.—J. W. S.

ARNOLDI or DI ARNOLDO, Alberto, an Italian sculptor and architect of the fourteenth century. He executed a colossal group, representing the Virgin and Child, with two angels, for the church of S. Maria de Bigallo in Florence, completing the work, at which he wrought during a period of five years, in 1364. As architect, he was engaged at a later date on the cathedral of Florence.—A. M.

ARNOLDI, Bartholomew, an Augustine friar, who lived in the age of Luther, and was a zealous opponent of the new doctrine. He was born at Usingen, and died at Erfort in 1532.

ARNOLDI, Conrad Johann, a Lutheran divine, born at Brabant, on the Moselle, in 1658, occupied several important positions in the church and in public seminaries, and became at length professor of logic and metaphysics in the university of Giessen. He wrote some programmes and dissertations, and died in 1735.

ARNOLDI, Daniel, a German philologist, born at Bergedorf in 1595; died in 1651.

ARNOLDI, Johann von, was born in 1751 at Herborn, in the duchy of Nassau. Having studied in his native town and in Göttingen, he entered upon his professional career as an advocate. In 1777 he was appointed secretary of the archives of Dillenburg; in 1784 he became a member of the chamber of finance, and in 1792 a councillor of state. During the wars

of the revolution he took an active part in the civil and military affairs of the Netherlands; and when the stadtholder, William V., lost his patrimony in those provinces in 1795, Arnoldi was zealously employed in endeavouring to procure for his sovereign a suitable compensation, although he was not successful in this object. In 1803 he entered the service of Prince William-Frederic, afterwards William I., king of the Netherlands, whom he served with equal zeal and fidelity. In 1809 he executed, with great skill, the dangerous commission intrusted to him, of exciting Westphalia to rise against Napoleon; and in 1813 he effected an arrangement between the two branches of the house of Orange, by negotiating, as their representative, an exchange of the hereditary lands of the family. After the congress of Vienna in 1815, William I. rewarded his long and valuable services as a statesman, by naming him a privy councillor, with a liberal pension, and making him a knight, and subsequently commander of the new order of the Belgic Lion. He was the author of numerous political and historical treatises, and died in 1827.—F.

ARNOLDI, Philip, a Lutheran preacher, born in 1582 at Zinten, a small town in Prussia, and rose to be archbishop of Tilsit, where he died in 1642. His published polemics were directed principally against the Anabaptists.

ARNOLDI, Wilhelm, bishop of Treves, was born at Budaw in 1798, and having studied in that city, and entered into orders in 1825, became a canon and archdeacon, and was elected to the episcopal dignity in 1839.

ARNOLDUS de Villanova. See Arnauld de Villeneuve.

ARNOLFINI, Giovanni-Attilio, an Italian engineer, born at Lucca in 1733; died 1791.

ARNOLFO or ARNULFUS, was archbishop of Milan. His elevation to the archiepiscopate took place in 1093, and having been deposed soon afterwards, he made his peace with Rome, and was reinstated in 1095. He was present at the council of Clermont, and accompanied Urban II. in preaching the crusade in Lombardy. He died at Milan in 1096.—F.

ARNOLFO or ARNULFUS, a historian, was a contemporary of the preceding, and wrote in 1085 a history of Milan, from A.D. 925 to A.D. 1076, which was entitled "Historia Mediolanensis," and first published at Hanover in 1711.

ARNOLFO di Cambio, better known as Arnolfo di Lapo, one of the most eminent architects and sculptors of Italy, was born at Florence in 1232. He was a pupil of Nicola Pisano, whose German or Gothic tendency in style he adopted to a great extent. It is Arnolfo, however, who made the first steps towards modifying this tendency. The most celebrated of his works as an architect are the churches of Santa Croce, the Cathedral, and Or San Michele in Florence, in which the gradual transition from the Gothic severity to the Italian elegance is markedly apparent. Ferguson, in his Handbook of Architecture, writing on the Florentine cathedral, as designed and partially built by Arnolfo, calls it "the greatest and most perfect example of Italian Gothic, and one of the largest and finest churches produced in the middle ages; as far as mere grandeur of conception goes, perhaps the very best." Arnolfo having died in 1300 could not complete this work, and many deviations from his original design were made by those who finished it; the most important being the celebrated dome raised upon the great octagon by Brunelleschi, between 1420 and 1444.

As a sculptor, he worked for the cathedral of Orvieto, on the façade of which a Madonna, the Apostles, and several subjects from the Old and New Testament, by this artist, are amongst the best parts of that wonderful monument of the skill of the Pisani school.—R. M.

ARNONE, Alberto, an Italian painter, pupil of Luca Giordano and Carlo Maratta; died in 1721. He excelled in portraits, and was patronised by Philip V.

ARNOT, Hugo, was the son of a merchant in Leith, and was born in 1749. His original name was Pollock, but he adopted that of Arnot, on succeeding to the estate of Balcormo in Fifeshire, which had belonged to his mother's family. After completing his preliminary studies at the university, he became, in 1752, a member of the Scottish bar. In 1777 he published an "Essay on Nothing," which had been read before the Speculative Society, an association of young men for mutual improvement in composition and debate. In 1779 he produced his "History of Edinburgh," a work of great general merit as well as local interest; and in 1785 he published "A Collection of Celebrated Criminal Trials in Scotland, with Historical and Critical Remarks," a work of great research, in which the cases are very happily chosen, and the narrative given with liveliness, ease, and caustic humour. He died in 1786.—F.

* ARNOTT, Dr. Neill, was born at Dysart, near Montrose, in the year 1788. He studied at Aberdeen, removed in 1806 to London, and soon obtained the appointment of surgeon in the naval service of the East India Company. In 1811 he settled as a medical practitioner in London, where he became distinguished as a lecturer. In 1827 he published his great work, "Elements of Physics or Natural Philosophy, General and Medical, explained in plain or non-technical language." In 1838 he wrote an "Essay on Warming and Ventilating," subjects to which he has devoted much attention. He is known as the inventor of the "Arnott Stove," the "Arnott Ventilator," and the "Water Bed." Dr. Arnott is now living in retirement from his professional duties.—J. B.

ARNOUL or ARNULF, an ecclesiastic who accompanied Robert II., duke of Normandy, as chaplain in the first crusade; was appointed in 1099, by the christian princes, to administer the revenues of the church in Jerusalem, and by his intrigues contrived to obtain the patriarchate of the holy city in 1111; he died in 1118.

ARNOUL, Bishop of Lisieux, died 3rd August, 1183. He was known favourably for the vain efforts he made to reconcile Henry II. of England with Thomas-à-Becket. He wrote "Epistolæ Conciones et Epigrammata," Paris, 1585.

ARNOUL, René, a French poet, born 1569; died 1639; author of "L'Enfance de René Arnoul," Poictiers, 1587.

ARNOUL. See Arnulf.

ARNOUL. See Arnolfo.

ARNOULD, Ambroise Marie, a French financier, born 1750; died 1812. He rose through various ranks to be councillor of state, a position which he owed to his influence on all questions connected with political economy. He wrote several works on commerce and finance.

ARNOULD, Jean François Mussot, a French actor, one of the originators of pantomime, born 1734; died 1795.

ARNOULD, Joseph, an ingenious watchmaker, born 1723; died 1791; author of several inventions in his craft, more curious than useful.

ARNOULD, Madeleine Sophie, a celebrated French actress, born at Paris 1744; died in 1803. Though famous as a comedian and a singer, Sophie made herself still more illustrious by her wit, which was satirical and caustic. Many of her sayings are recorded in "Arnouldiana, ou Sophie Arnould et ses Contemporaines," and still obtain a currency as *bon mots*.—A. L.

ARNOULT, Jean Baptiste, a French teacher, born 1689; died 1753; distinguished by his little book of proverbs, French, Italian, and Spanish, entitled "Traité de la Prudence," Besançon, 1733.

ARNOUX, Jean, a French theologian and preacher, born at Riom in Auvergne in the year 1575; died in 1636. He was appointed confessor to Louis XIII. in 1617. Towards the end of his life he was so unfortunate as to fall into a condition of monomania of a peculiar kind, fancying himself a cock, trying to fly, perching upon rafters, eating food out of a wooden bowl, and crowing, to the annoyance of his neighbours, in the morning. He is the author of "Oraison Funèbre de Henri IV."—A. L.

ARNSCHWANGER, John C., a divine of Nürnberg, born there 1625; died 1696. He is chiefly known for his sacred poetry, which was very popular in his own time.

ARNSTEIN or ARSTEN, Jo. H., a Lutheran preacher, born 1644; died in 1698. He taught and preached in various places, wrote annotations on Plutarch, and several theological tracts.

ARNTZENIUS or ARNTZEN, Johann, a philologist of great learning and critical acumen, was born at Wessel in 1702, and died in 1759 at Utrecht, where he was professor of history, poetry, and rhetoric. His editions of Aurelius Victor, Amst. 1733; of the Panegyricus of Pliny, Amst. 1738; and of Pacatus Drepanius, Amst. 1753, are valuable.

ARNTZENIUS, Heinrich Johann, son of Johann, professor of jurisprudence at Utrecht, where he died in 1797; published meritorious editions of Arator, Zutphen, 1769; and of the Panegyrici Veteres, Utrecht, 1790–97.

ARNTZENIUS, Otto, brother of Johann, born at Arnheim 1703; died in 1763 at Amsterdam. He was teacher successively in the gymnasia of Utrecht, Gouda, Delft, and Amsterdam, and

has left, besides other works on philological subjects, an excellent edition of the "Disticha de Moribus" of Dionysius Cato; second edition, Amst. 1754.—A. M.

ARNU, Nicolas, a French theologian, born 1629; died 1692.

ARNULF, St., born near Nancy, about the year 580. He was of the Carlovingian race, and was at first connected with the court of Theodebert II. After the death of his wife he entered into orders, and became bishop of Metz in 614, but retired from the episcopal office to the monastery of St. Mort, founded by his friend St. Romaric. He had two sons by his marriage, one of whom, named Anchises, was father of Pepin de Heristal, whose son, Charles Martel, was the ancestor of one of the royal houses of France. St. Arnulf died in 640.—F.

ARNULF, St., was bishop of Soissons in the eleventh century, but vacated the charge in order to found a monastery at Aldenburg, in the diocese of Bruges, where he died in 1087.

ARNULF, king of Germany, and afterwards emperor, grandson of Louis le Germanique, was elected to the throne of Germany in 887 on the deposition of his uncle, Charles le Gros. Of an ambitious character, and gifted with remarkable military talents, he aimed at subjecting the whole Frankish monarchy, and shortly after his election, compelled Eudes and Charles le Simple, competitors for the throne of France, to acknowledge his supremacy. He then turned his attention to Italy, and, taking advantage of the struggle between Guido and Berengarius, marched an army into Lombardy. In 896 he laid siege to Rome, which was held by Guido's widow for her son, Lambert. The city was taken by storm, and Arnulf was proclaimed emperor. He died three years afterwards, and was succeeded by his son, Louis, the last of the Carovingian race in Germany.—J. S., G.

ARNULF or ERNULF, Bishop, was a French monk, born at Beauvais about A.D. 1040, and educated at Bec. He was invited to England by Lanfranc, archbishop of Canterbury, whither he came in 1072. On Anselm succeeding Lanfranc in the primacy, Arnulf was made prior of Canterbury, and subsequently abbot of Peterborough, where he introduced several reforms. In 1115 he was made bishop of Rochester, on the translation of Bishop Ralph to Canterbury. He ruled this diocese for nine years, and is highly commended by William of Malmesbury for his zeal and assiduity as a bishop. He died in 1124, aged eighty-four. His "Textus Roffensis" was published by Thomas Hearne, Oxford, 1720. He wrote also a tract, "De incestis nuptiis," and a letter on various questions respecting the holy eucharist, which had been propounded to him by one Lambert, abbot of Munster.—J. B., O.

ARNULF. See Arnoul.

ARNWAY, John, a sufferer in the civil war, was born of a good Shropshire family in 1601, and educated at St. Edmund's hall, Oxford. He took orders, and became rector of Hodnet and Ightfield, and was much esteemed for his liberal almsdeeds. He was ejected by the parliamentary agents on account of his loyalty in raising men for the king's service, and betook himself to Oxford, where he was made D.D., and, in 1642, archdeacon of Litchfield and Coventry, on the promotion of Dr. Brownrigge to the bishopric of Exeter. He was subsequently imprisoned, but after the death of Charles he was released, when he escaped to the Hague. He afterwards accepted an invitation to Virginia, where he died in 1653 in much distress. He seems to have experienced cruel treatment from the parliament, of which he has left an account in his "Alarum to the People of England." He also wrote "The Tablet," or the Moderation of Charles I.—J. B., O.

ARODON, Benjamin d', a Jewish rabbi, who wrote in German a curious book "full of precepts for the ladies . . . filled with observations not only in regard to cleanliness of body, but likewise with respect to the practice of prayer and good works."—(Bayle.) An Italian translation by Rabbi Jacob Alpron, was published at Venice in 1652.

AROMATARI, Dorotea, a Venetian lady, living in 1660, who "produced with her needle," according to Boschini, as quoted by Lanzi, "all those beauties which the finest and most diligent artists exhibited with their pencil."—A. M.

AROMATARI, Giuseppe degli, a famous Italian physician, born at Assisi in the duchy of Spoleto about the year 1586, prosecuted his studies at Perugia, and afterwards at Padua, where he was received doctor in his eighteenth year. He immediately commenced practice, and met with the greatest success. James I. of England proposed to make him his physician, but he declined the offer, as well as similar ones from the Duke of Mantua and Pope Urban V., and remained in Venice till his death in 1660. He published only one medical work, "De Rabie Contagiosa," 1625. To that treatise he appended a letter on the reproduction of plants, "Epistola de generatione Plantarum ex Seminibus," which gave the first hint of the Linnæan theory on the subject.—J. S., G.

AROUDJI, ARUCH, AROUDS, corrupted into Horuc, Horruc, Orox, first Turkish sovereign of Algiers, was born probably of Greek parentage in 1473. In the course of an adventurous life as a pirate, in which he carried the flag, first of the sultan of Egypt and then of the bey of Tunis, he collected a considerable fleet, and in the year 1514, when the inhabitants of Algiers were in dread of an invasion of Christians, was of sufficient consequence to be appealed to for assistance. He seized the opportunity to establish himself as master of the city, put the governor to death, and had himself proclaimed sovereign. The disaffected among the citizens he massacred at a religious festival. His next enterprise was to establish his brother, Kaired-Din in the territory of which Tlemcen was the capital, and in this he succeeded so far as to drive out the reigning sultan; but having in 1518 irritated the Spaniards in Oran (to whom the exiled sultan had in vain appealed for assistance), by prohibiting the neighbouring tribes of Arabs from supplying them with provisions, he was besieged in Tlemcen, and perished in the defence of the city.—J. S., G.

ARPAD, the conqueror of Hungary, and founder of the Arpad dynasty, which reigned till 1301, was born in the second half of the ninth century. He was the son of Almus, whom the seven Magyar clans, dwelling in the steppes north-east to the Caspian, had elected their hereditary chief about 889, defining at the same time the rights and duties of the prince and the clans by solemn agreement. Thus united into one nation, the Magyars, mustering about 250,000 warriors, were led by Almus through Southern Russia to Kiew, where they first defeated the Kumans, auxiliaries of the Russians, and then induced them to join their expedition under Almus, with the view of re-establishing the empire of Attila and the Huns, the traditional ancestors of the Magyars. This tradition was not entirely devoid of foundation, since the Magyars, the Kumans, and, besides them, the Bulgarians, the Turks, Circassians, and Turcomans, belong to the Turanian race, and to its Turco-Tartaric branch, of which the Huns of Attila had been the most renowned conquering nation. Propitiated by rich presents from the Slavonic populations of Russia and Halitch, Almus, with his increased people, crossed the Carpathians about 893 without resistance, and resigned his leadership at Munkacs, immediately after their arrival in the country which they claimed as their heirloom. His son Arpad was here proclaimed prince of the Hungarians, who felt that the fiery energy of youth was more required for the conquest of an empire, than the cool experience of age. Hungary was at that time inhabited by Slavonians in the north, by Bulgarians and Walachians in the south and east, the south-western portion of the country beyond the Danube owing allegiance to the German empire. This thin population was ruled by five independent chiefs, who did not choose to combine their forces against the invaders. By five successful campaigns, several lucky annexations, and a matrimonial alliance between his son Zoltan and the daughter of the Bulgarian prince, Maroth, who held the fertile country between the Szamos, the Theiss, and the Maros, Arpad within five years succeeded in extending his sway from the Northern Carpathians to the Drave and Danube, and from the Transylvanian mountains to the Styrian Alps. It was his good luck, that the power of his otherwise formidable enemies—the German empire, and the Slavonic kingdom of Moravia—was crippled at that time, the first by the minority of the last Carlovingian emperor, Louis the Child, the latter by the contest of the brothers Moimir and Sviatopluck for the Moravian crown. Having completed the conquest of Hungary, Arpad, in 899, assembled the chiefs of the nation on the plain of Szer, near Szegedin, in a regular diet, which laid the foundation of the Hungarian constitution, by organizing the municipal self-government of the country, without giving any great preponderance to the prince, who only in war could exercise uncontrolled power in his capacity as commander-in-chief. The conquerors, all free and equal among themselves, admitted the nobility of the conquered populations to the same rights and privileges, whilst the servile class of the

Slavonians, Bulgarians, and Wallachians remained in the same condition as before. The country was divided into counties, and a regular administration introduced. Having thus achieved his great task, Arpad fixed his residence at the island of Csepel, in the Danube, close under Pest, and wisely refrained from taking part in any new military expedition, fully satisfied that conquests beyond the natural boundaries of the country cannot be maintained. He could not, however, control the roving propensities of his subordinate leaders, who, year after year, made predatory inroads into Germany, the Byzantine empire, Italy, and even France. Arpad died in 907, without being able completely to transform his nomadic hordes into an agricultural nation. Their raids into the neighbouring empires under his son Zoltan and his grandson Toxus became still more formidable, so much so, that the nations of western Europe inserted the prayer into the litany of that time: "From the Hungarians preserve us, O Lord!" Both the emperors of the west and of the east had to buy an armistice by heavy tribute, during which Henry of Germany built towns and fortified them, that the country should not be overrun by the Hungarians, whilst the Byzantine emperor tried to convert them to Christianity, through those chiefs who were sent to Constantinople as hostages for the good behaviour of that nation during the truce. Whilst in this manner the predatory excursions became less frequent during the tenth century, the princes of Hungary were intent to strengthen their power, by inviting foreign colonists and knights to settle in the country, granting them the same rights and immunities as were enjoyed by the Magyars. From these, and from the vast numbers of prisoners brought from the predatory excursions throughout central and southern Europe, the Magyars became by degrees familiarized with the manners, customs, civilization, and morals of the Christian population of Europe. Prince Geiza, the great-grandson of Arpad, was favourably inclined to the Christian creed, and finally converted by his wife Sarolta, though he casually still sacrificed to his idols of old, meeting the reproaches of his wife by the assertion, that he could afford to serve both the old gods and the new one. It was his son St. Stephen, who, in the year 1000, converted the Hungarians, and got the royal crown.—F. P., L.

ARPAJON, Louis, two French generals, distinguished, one in the reign of Louis XIII., the other under Louis XIV.

ARPE, Peter Friedrich, a Danish philosopher and jurist, born in 1682 at Kiel, in Holstein, studied at the university of his native town, and afterwards at Copenhagen, where he was employed as tutor to a young nobleman. He afterwards passed some time in Holland. On his return to Kiel, he was appointed professor of law; but in 1724 was dismissed from his chair, and retired to Hamburg, where he passed the remainder of his life in multifarious literary labours. Two of his works deserve particular mention:—1. "Theatrum Fati; sive notitia Scriptorum de Providentia, Fortuna, et Fato;" and 2. "Themis Cimbrica; sive de Cimbrorum et vicinarum gentium antiquissimis institutis," 1747.—J. S., G.

ARPINO, Cavalier Giuseppe Cesari d', also called Il Giuseppino, born at Arpino in 1560. At thirteen years of age he was sent by his father to Rome to wait upon the artists then employed in the Vatican, when he showed so great a talent for painting as to attract the attention and deserve the immediate patronage of Pope Gregory XIII., by whom he was attached to the works with a considerable stipend. Thus he became, first the pupil, and soon the rival, of Roncalli. Palma the younger, and Muziano, with whom he was working in the Vatican. Four consecutive popes continued their favours to this eminent and graceful artist, one of them (Clement VIII.) having raised him to the dignity of knighthood. He was equally successful at the court of Henry IV. of France, where he accompanied his great friend and patron, the Cardinal Aldobrandini, on the occasion of the marriage of the French king with Maria of Medicis. The abundance, however, of favours and honours conferred on him, finished by affecting both his personal character and his artistical style. Whilst the lively conception, the accurate design, and careful execution, that marked the latter, became poor, coarse, and neglected, his temper, too, became altered, and turned haughty and quarrelsome. He had many squabbles with Michel Angelo da Caravaggio, whom he refused to fight with because he was not a knight, and with Annibale Caracci, who, when called out by D'Arpino, declined to confront him with any other weapon than his brush. D'Arpino lived to the full age of eighty years, and died in 1640, leaving an immense number of works, the earliest amongst which are the most esteemed.—R. M.

ARPINO, Jacopo Francesco, physician in ordinary to Prince Maurice of Savoy, was born at Podivarino in Piedmont. He published in 1655, a work entitled "Historia de Statu Epidemico, anno 1654, in oppido et agro patrio, ad Collegium Physico-Medicum Taurinense."

ARQUATO, Giovanni Francesco, an Italian physician, was born at Trivisano, in the states of Venice, about the commencement of the seventeenth century. His principal work, published at Venice—the first volume in 1608, and the second in 1622—is entitled "Medicus Reformatus."

AR-RA'DHI-BILLAH, Abu-l'-Abbas Mohammed, the twentieth caliph of the house of Abbas, son of Almuktadir-Billah, reigned from the dethronement of the usurper Al-Kahir in 934, till his death in 940. Two years of his reign were passed in forced subserviency to the will of an ambitious slave, named Bahkham, from whose administration directly followed the decline of the caliphate.—J. S., G.

ARRAGON, Joan of. See Aragona, Giovanna d'.

ARRAGON, Tullia d'. See Aragona, Tullia d'.

ARRAGOSIUS, Gulielmus, a French physician, born near Toulouse in 1513; was successively physician to Henry II., Francis II., and Charles IX. of France, and to the Emperor Maximilian. He died at Basle in 1610. Two Latin epistles are all that have been preserved of his writings.

ARRAIS, Duarte Madeira, a skilful Portuguese surgeon, physician to John, fourth king of Portugal, was born at Moimenta, near Lamego, and died at Lisbon in 1652. He wrote some valuable medical treatises in Portuguese and Latin.

ARRAIZ, Amador, born in the city of Beja in 1530, rose to be bishop of Portalegre. He wrote dialogues after the style of Plato. They were named "Dialogos Morais," or in the Latin translation, "Dialogi decem de Divina Providentia." Arraiz died in 1600; he takes rank as one of the classic writers of Portugal.

ARRAN, Earl of. See Hamilton.

AR-RASHID, Abu Mohammed Abdul Wahed II., tenth sultan of Western Africa, of the dynasty of the Almohades, succeeded his father, Al-Mamun Abu-l'-ola Idris, in 1232, and after subduing the formidable opposition of his kinsman Yahia, reigned peacefully till his death in 1242.

ARRAULT, Charles, a distinguished French lawyer, born at Bois-commun in 1643, became *batonnier* of the advocates of the parliament of Paris, and standing counsel to the regent (duke of Orleans). Some of his pleadings were published, and fully sustained the fame of his brilliant appearances at the bar.

ARREBOE, Anders, a Danish theologian and poet, was born in the island of Ærroe in 1587. In 1610 he was appointed preacher at the palace of Copenhagen, and in 1618, on the recommendation of Christian IV., was elected to the bishopric of Drontheim, from which he was dismissed for licentious conduct in 1621. He was afterwards readmitted into the church, and at the time of his death in 1637, had held with credit, for some years, the pastorship of Vordinborg. His poetry, notwithstanding its antiquated style and its want of invention, is still admired in Denmark for certain features of power and beauty, such as are not to be perceived in any other Danish productions of the seventeenth century.—J. S., G.

ARREDONDO, Don Isidoro, a Spanish painter, pupil of Garcia, and afterwards of Rizzi, whom he succeeded as painter to Charles II. of Spain, was born in 1653 at Colmenar de Oreja, and died at Madrid in 1702.

ARRERAC, John d', a counsellor in the parliament of Bordeaux, published a book on civil and political philosophy, divided into Irenarchy, or the state of peace, and Polenarchy, or the state of war, 1598.

*ARREST, D', a modern astronomical observer of great merit. We owe to him the discovery, in 1851, of the interior comet which bears his name. The period of D'Arrest's comet is 6·44 years; its mean distance from the sun 3·46; its perihelion distance 1·17; its aphelion distance 5·75. The inclination of the plane of its orbit to the plane of the ecliptic is 13° 56′ 12″.

ARRHENIUS, Clas or Claudius, a Swedish historian, successively professor of logic and metaphysics, and of history, at Upsal, member of the Swedish college of antiquities, librarian to the university, secretary and historiographer to the king, was born at Linkoping in 1627, and died at Stockholm in 1695. His principal work is a history of the Swedish church, published

in 1685, with the title "Historiæ Svecorum Gothorumque Ecclesiasticæ Libri IV. Priores." Arrhenius was raised to the rank of a nobleman in 1684, and took the name of Oernhielm, or the Eagle-helmet.—J. S., G.

ARRHENIUS, Jacob, a Swedish historian, brother of the preceding, was born at Linkoping in 1642. He was professor of history in the university of Upsal from 1687 till 1716, when he resigned in favour of his son Laurentius. His works treat principally of disputed points in ancient history.

ARRHIBÆUS, a Macedonian chief, who revolted against King Perdiccas in the Peloponnesian war.

ARRHIDÆUS, one of the generals of Alexander the Great, was employed to convey the body of the king from Babylon into Egypt. In 321 B.C., after the death of Perdiccas, he was proclaimed, along with Pithon, regent of Macedonia, which office Eurydice compelled him to resign. He was afterwards assigned the government of a part of Phrygia.—J. S., G.

ARRHIDÆUS, son of Philip II. of Macedonia by a dancer, named Phillina of Larissa, reigned six years and four months from the death of Alexander the Great. Imbecile in mind and body, while his throne was nominally shared by the infant son of Alexander and Roxana, he was completely the slave of his wife Eurydice, along with whom he was assassinated, by order of Olympias, in 317 B.C.—J. S., G.

ARRIA, a celebrated Roman matron, wife of Cæcinna Pætus, consul during the reign of Claudius, about A.D. 41. Pætus having raised an unsuccessful revolt against Claudius in Illyria, was condemned to die; whether by his own hands or not, is uncertain. At any rate, some opportunity was afforded him of avoiding public punishment by suicide, which the Romans did not deem a crime. Pætus hesitated; Arria seized the dagger, plunged it into her bosom, and then presenting it to her husband, said, "It is not painful, Pætus." Other anecdotes, expressive of her conjugal devotion, are on record, and have immortalized her.—T. J.

ARRIA, daughter of the preceding, was the wife of Thrasea Pætus. When her husband was condemned to death, she wished, like her heroic mother, to show him how to die, but was persuaded to live on for the sake of her daughter Fannia.

ARRIA, a female philosopher, devoted to the system of Plato. She was a contemporary of Galen, who has left a warm eulogy on her merits. She had the merit of suggesting to Diogenes Laertius the compilation of his precious collections.

ARRIAGA, Juan Chrisostome d', a Spanish musician, who exhibited from his infancy such a genius for music, as induced his patrons, in his thirteenth year, to send him to be trained at Paris, was born at Bilboa in 1808. He was entered a pupil at the Conservatoire, and studied harmony under Fètis, and the violin under Baillot. His brilliant career, of which the few memorials in the shape of compositions that remain are still unpublished, was terminated in 1825 by a lingering disease, the consequence of unremitting mental exertion.—J. S., G.

ARRIAGA, Pablo Joseph d', a Spanish jesuit, was born at Vergara in 1562. He was sent as a missionary to Peru, and became successively rector of the colleges of Arequipa and Lima. He perished by shipwreck on a voyage to Rome. His principal works are:—1. "Directorio Espiritual," 1608; 2. "Extirpacion de la Idolatria de los Indios del Piru y de los medios para la Conversion dellos," 1621; 3. "Rhetoris Christiani Partes Septem," 1619.—J. S., G.

ARRIAGO, Rodrigo d', a Spanish jesuit, born at Logrono in Castile, taught philosophy at Valladolid and Salamanca, and theology at Prague, from which latter city he was several times sent on important missions to the court of Rome. His principal work, "Cursus Philosophicus," published at Antwerp in 1632, was received with great favour by his brethren in Spain, and hardly deserves the neglect into which it has fallen.—J. S., G.

ARRIANUS, a philosophical and historical writer, was a native of Nicomedia, in Asia Minor. He lived some time in Greece, where he was highly honoured, and there met the Emperor Hadrian, who bestowed on him special marks of respect. In the reign of Antoninus Pius he was raised to the consulship. He seems to have retired to his native city in his old age. Arrianus was a pupil of the famous stoic Epictetus, and tried to do for his master what Xenophon did for Socrates. He published the lectures of Epictetus in eight books, four of which have come down to us. It was he who compiled the world-renowned "Manual of Epictetus," the best compendium of the stoic philosophy. He also wrote the "Anabasis of Alexander the Great," a work much inferior to that of Quintus Curtius in power of description, but far more accurate in details, and more trustworthy in its authorities. Several other works of Arrianus are mentioned:—A treatise on the Chase; a work on India; a voyage round the Euxine; and a work on Tactics.—J. D.

ARRIANUS, a Greek, who composed an epic poem in twenty-four books, called "The Alexandriad."

ARRIANUS, a Greek, author of a treatise on "Meteors," and another on "Comets."

ARRIBAS, an early king of the Molossians in Epirus, descended from Achilles.

ARRIGHETTI, Nicolo, was born at Florence in 1580, became the pupil and friend of Galileo, translated the dialogues of Plato into Italian, and died in 1639.

ARRIGHETTI, Nicolo, a learned jesuit of Florence, who lived in the eighteenth century, professed the natural sciences at the university of Sienna, and wrote upon heat and light.

ARRIGHETTO or ARRIGO, Enrico, was born at Settimello, near Florence, in the twelfth century, and became celebrated for a Latin poem, entitled "De diversitate fortunæ et philosophiæ consolatione," which gives an account of his own distress. He had held the valuable living of Colenzano, but through a protracted lawsuit had lost it, and was thus reduced to beggary.

ARRIGHI, Antonio Maria, a lawyer of Corsica, of a family connected with the Bonapartes, was born about the end of the seventeenth century, became professor of jurisprudence at Padua, and died in 1753.

ARRIGHI, Jean Toussaint, Duke of Padua, a Corsican who became a general in the French service. He was born in 1778, and served Napoleon to the last with bravery and fidelity. He was banished in 1815, but recalled in 1820.

ARRIGHI, Joseph, an Italian painter of Volterra, a favourite pupil of Balassar Franceschini, who has materially aided Arrighi in all those works of his which remain.

ARRIGHI, Landini, a Florentine improvisatore of the last century, one of the best Italian poets of that period. His best known works are "Il Sepolcro d'Isacco Newton," 1751; and "La Bibliade," describing the principal libraries, ancient and modern.

ARRIGHI, Lorenzo, a monk of Bologna, of the seventeenth century.

ARRIGONI, Carlo, a musician of the former half of the eighteenth century, who was equally celebrated as a composer and as a performer on the lute. He was born at Florence, from whence, at the age of fifteen, he proceeded on his artistic travels, in the course of which he met with such success that he was engaged by Prince Carignano as maestro di capella. In 1732 he was invited to London, together with Porporu, by the noble directors of the Royal Academy of Music, as a rival to Handel, and here, in 1734, he produced his opera of "Fernando." He left this country in 1736, and two years later he is traced to Vienna, where he brought out his opera of "Esther." He died about 1743, in Tuscany.—(Fètis, Schilling.)—G. A. M.

ARRIGONI, Francesco, an author of Bergamo, who lived in the seventeenth century, and was employed by Cardinal F. Borromeo in translating Greek manuscripts.

ARRIGONI, Giovanni Battista, a poet of Mantua, of the sixteenth century.

ARRIUS, Quintus, a Roman prætor who lived about 72 B.C., and was employed in the servile war.

ARRIUS, Quintus, a son of the former, and friend of Cicero.

ARRIVABENE, Andrea, a Venetian printer and translator of the sixteenth century.

ARRIVABENE, Fernando, a jurist and philologian of Mantua, was born in 1770, and died in 1834.

ARRIVABENE, Giovanni Francesco, a poet of Mantua, lived in the sixteenth century, best known as the author of two maritime eclogues, "L'Idromanzia" and "Cloanto," 1547.

ARRIVABENE, Giovanni Pietro, a poet of Mantua of the fifteenth century, whose principal work, named "Gonzagidos Libri Quatuor," celebrated the exploits of Lodovico Gonzago III., marquis of Mantua.

ARRIVABENE, Lodovico, an Italian poet of the 16th cent.

ARROWSMITH, Aaron, a celebrated geographer, was born at Winston, in Durham, in 1750. He was instructed in mathematics by Emerson, and was afterwards employed by Cary the

map and globe maker. In 1790 he published a large map of the world on Mercator's projection, which soon became very popular. A map of the world on the globular projection, with a volume of explanatory matter, and a map of northern America, soon followed, and won for him a European reputation. His map of Scotland in 1807, for the first time represented the geography of that country with any approach to accuracy. His maps, though, of course, inferior to those of the present day, were a striking improvement upon all his predecessors. He died in 1823.—J. W. S.

ARROWSMITH, John, D.D., a Puritan minister and writer, was born at Gateshead, near Newcastle-on-Tyne, on 29th March, 1602. He was educated at St. John's college, Cambridge, which he entered in 1618; he took his A.B. degree in 1619, and his M.A. in 1623, when he was elected fellow of Catherine Hall. After some years' residence as a fellow, he became university preacher in 1630, and in the following year removed to Lynn, in Norfolk, where, after serving for some time as a curate, he became minister of St. Nicholas' church. In 1633 he took the degree of B.D, and in January, 1647 [1648], he was made D.D. When the assembly of divines was convened in 1643, he was appointed to sit in it as member for Norfolk, and he seems to have taken an active part in the business of the assembly. He was one of those intrusted with the drawing up of the assembly's catechism; and he was selected to be one of a committee, appointed in 1644, to treat with the commissioners of the church of Scotland upon agreement in matters of religion. After being some time preacher at St. Martin's, Ironmonger-lane, London, he was appointed to the mastership of St. John's college, Cambridge. A few years after he was vice-chancellor of the university. In 1651 he was made Regius professor of divinity, with which appointment he received the rectory of Somersham; and in 1653 he became master of Trinity college. When Cromwell's "Triers" were appointed to sit in judgment on every presentee to a church, benefice, or cure, so that only such a one as they approved to be, "for the grace of God in him, his holy and unblamable conversation, as also for his knowledge and utterance, able and fit to preach the gospel," should be inducted, Arrowsmith was one of their number. In 1655 the state of his health led him to resign the divinity professorship; but he retained the mastership of Trinity college till his death, which took place in February, 1658-9, in the fifty-seventh year of his age. He was buried in the college chapel. Arrowsmith was a man of learning and acuteness, and secured the esteem of his cotemporaries, as well by his amiable spirit and unblemished character as by his abilities. His works are chiefly polemical. The most important are "Tactica Sacra, sive de Milite Spirituali Pugnante, Vincente, et Triumphante Dissertatio," 4to, 1657; "Armilla Catachetica: A Chain of Principles, or an Orderly Concatenation of Theological Aphorisms and Exercitations, wherein the Chief Heads of the Christian Religion are asserted and improved," 4to, 1659, 8vo, 1822; "Theanthropos: An Exposition of the First Eighteen Verses of the First Chapter of the Gospel according to St. John," 1660.—W. L. A.

ARROY, Besian, a French ecclesiastic of the 17th century, author of a few works, chiefly apologetic and historical.

ARROYO, Diego d', a Spanish painter, celebrated for his miniatures; died A.D. 1551. Another d'Arroyo, Juan, was one of the founders of the Seville academy in the 17th century.

ARRUNTIUS commanded the left wing of the fleet of Octavianus at the battle of Actium 31 B.C., and was consul 22 B.C. His son Arruntius was consul 6 B.C.

ARRUNTIUS, a physician at Rome in the first century, who, according to Pliny, realised by his practice no less than 250,000 sesterces (nearly £2000) per annum.

ARSACES, the classical and historic name of several Parthian and Armenian kings (*Pers.*, Arschak; *Arm.*, Arschag). They are not easily distinguishable from each other, but the order seems to have been as follows:—

Arsaces I., surnamed The Brave, founded the Parthian dynasty about 250 B.C. Roused by an insult from the satrap of Antiochus II., and taking advantage of that monarch's war with Egypt, he persuaded the Parthians to cast off the Syrian yoke, and assumed the dignity of an independent sovereign at Hecatompylus; but, according to Arrian, survived only two years.

Arsaces, Tiridates, brother of the preceding, was the next monarch of the new kingdom. His struggle with Seleucus Callinicus, who attempted to recover Parthia, was terminated by the disastrous defeat and capture of the Syrian king, 238 B.C.; from which some date the era of the Arsacidæ.

Arsaces, Artabanus I., succeeded his father Tiridates, 217 B.C. He attempted to add Media to his dominions; but Antiochus the Great recovered that province, and, invading Parthia, compelled Artabanus to accept a treaty of peace, in which the latter bound himself to aid the Syrians against the Bactrians.

Arsaces, Priapatius, son of Artabanus, succeeded to the throne; but of his reign there is almost nothing known.

Arsaces, Phraates I., son of Priapatius, distinguished his short reign by the conquest of the Mardi, a warlike people near the Caspian Sea.

Arsaces, Mithridates I., brother of the preceding, has the reputation of an amiable and enterprising sovereign. The Bactrians and Medes were compelled to submit to him, and he extended his conquests even into India. Afterwards assailed by Demetrius Nicator, king of Syria, he defeated the invader, and took him prisoner, but treated him with great generosity, giving him his sister in marriage, and aiding him to recover some revolted provinces of his Syrian empire.

Arsaces, Phraates II., son and successor of Mithridates I., defeated Antiochus VII. of Syria; but lost his life in resisting the aggressions of a Scythian army which he had invited into his territories to aid him against the Syrians.

Arsaces, Artabanus II., uncle of the preceding, was slain in a war with one of the Scythian tribes.

Arsaces, Mithridates II., surnamed The Great, was the son of Artabanus II. He extended considerably the boundaries of his kingdom; and it was during his reign that the Romans and the Parthians first came into contact, 92 B.C.

Arsaces Mnascires, and Arsaces Sanatrœces, were the tenth and eleventh kings of the dynasty, but nothing certain is known of them.

Arsaces, Phraates III., surnamed Theos, reigned during the third war of the Romans against Mithridates of Pontus, 70 B.C. Solicited by both parties, he vacillated, temporised, and remained in a great measure neutral. He was assassinated by his two sons, who succeeded him.

Arsaces, Mithridates III., was dethroned for tyranny, or, according to some, driven from the throne by his brother Orodes.

Arsaces, Orodes I., defeated Crassus, and thrice invaded Syria. But the Romans proved too strong for him, and chagrin, added to the infirmities of age, led him to abdicate in favour of his son Phraates, by whom he was put to death 37 B.C.

Arsaces, Phraates IV., successfully resisted the invasion of Parthia by Antony. His reign was afterwards disturbed by the rebellion of Tiridates; and his youngest son fell into the hands of Augustus, who restored him in exchange for the standards and prisoners taken from Crassus and Antony.

Arsaces, Phraataces; Arsaces, Orodes II.; Arsaces, Vonones I.—these princes were successively dethroned by their own subjects within less than three years.

Arsaces, Artabanus III., an enterprising but tyrannical ruler, carried his arms with success into Mesopotamia, and placed his eldest son on the Armenian throne. But the discontent of his subjects and Roman intrigue drove him more than once into exile. He reigned for twenty-eight years from A.D. 16.

Arsaces, Gotarzes; Arsaces, Bardanes; Arsaces, Vonones II.—were the twentieth, twenty-first, and twenty-second kings of the dynasty, but their brief reigns contained nothing memorable.

Arsaces, Vologeses I., was one of the greatest of the Parthian monarchs. Expelling Mithridates, he placed his brother on the throne of Armenia, and when the Romans interfered, he measured his strength with them in the field successfully; but the quarrel was afterwards adjusted, and Vologeses became an honoured ally of Vespasian and Titus.

Arsaces Pacorus, and Arsaces Chosroes, sons of Vologeses I., followed in succession. Of the former very little is known. The latter conquered Armenia, but was compelled to succumb to the power of Trajan; Hadrian, however, permitted him to reascend the throne, and the remainder of his reign passed in tranquillity.

Arsaces, Vologeses II., son of Chosroes, seemed to have reigned for more than half a century. He at first maintained friendly relations with Rome, but declared war with Marcus Aurelius. After some successes, he was compelled to accept a

peace, which made the Tigris the western boundary of the Parthian empire. ARSACES, VOLOGESES III., son of the former, was engaged in hostilities with the Emperor Severus, and subsequently with Caracalla.

ARSACES, ARTABANUS IV., son of Vologeses III., having escaped with difficulty the treacherous designs of Caracalla, took the field against him, defeated the Roman army at Nesibis, and obtained an honourable peace from Caracalla's successor, Macrinus. His subsequent war with Persia, however, terminated in his capture and death; and with him ended the long line of the Parthian Arsacidæ, A.D. 226.—W. B.

ARSACES I. was placed on the throne of Armenia by his father Artabanus III., king of Parthia; but in the course of the same year was treacherously slain by some of his officers, at the instigation of Mithridates, an Iberian prince, who took possession of the sovereignty.

ARSACES II. was the brother of Artabanus IV. of Parthia, by whose influence he obtained the Armenian throne. He joined Alexander Severus in the war against Artaxerxes, the son of Sassan; and died about the middle of the second century.

ARSACES III., surnamed TIRANUS, reigned in the middle of the fourth century. In the war of the Romans against Sapor II., he was found at first fighting on the side of the Persians, but afterwards made peace with Constantius, and married a relation of the Roman emperor. In the reign of Julian he again changed sides; but Sapor, after a time, threw him into prison, where, at his own request, one of his slaves put him to death.

ARSACES IV., a weak and unfortunate monarch, was attacked by Theodosius and Sapor III., who divided his dominions between them; but he was permitted by the Roman emperor to govern Little Armenia as a tributary prince, till his death in A.D. 389.—W. B.

ARSACHEL. See ARZACHEL.

ARS-BREMOND. See BREMOND.

ARSENIUS, SAINT, a deacon of the church of Rome, in the latter half of the fourth century, was preceptor of Arcadius, the eldest son of the Emperor Theodosius, who directed him to treat his pupil without regard to his noble birth. The disposition of the prince, however, drove him from that office; and he retired to a hermitage in Egypt, where he died, A.D. 445, at the age of ninety, having resisted more than one temptation to exchange his poverty and seclusion for court favour and affluence.—W. B.

ARSENIUS, AUTORIANUS, patriarch of Constantinople about the middle of the thirteenth century. The reputation for sanctity which he acquired as an anchorite, induced Theodosius Lascaris II. to draw him from his solitude; and in the space of one week he rose from the lowest to the highest ecclesiastical office. Left by the Greek emperor in charge of his infant heir, the patriarch boldly resisted the usurper Michaelis Palæologus, but was ultimately deposed and banished to the island of Proconnesus (now Marmora), where he died.—W. B.

ARSENIUS, ARISTOBULUS, archbishop of Monembasia (now Malvasia), in the Morea, was distinguished by his literary acquirements. His principal work, "Præclara dicta philosophorum imperatorum," &c., was published at Rome, and his edition of Greek Scholia on Euripides at Venice, where he died in exile A.D. 1535.

ARSENIUS, a Greek bishop of Elasso, who visited Moscow with the patriarch of Constantinople, at the institution of the Russian patriarchate, in the end of the sixteenth century. He wrote a narrative of their mission, and of the variations of the Greek church, which was printed at Turin in 1749.

ARSENIUS, a Russian monk, whom the patriarch Joseph shut up in the convent of Solowitz, for attempting to reform the liturgy of the old Slavonian church in the seventeenth century.

ARSENNE, LOUIS-CHARLES, a French historical painter, born at Paris in 1790, author of a manual in which he traces some of the relations of mediæval and modern art.

ARSHENEVSKY, BASIL KONDRATEVITCH, professor of mathematics in the university at Moscow, died in 1808. He published two discourses on the progress and relations of some of the physical sciences.

ARSHI, a Turkish poet of the sixteenth century, celebrated for his ingenious chronograms.

ARSILLI, FRANCESCO, an accomplished Italian physician of the sixteenth century, professor of medicine at Rome, under Leo X.; wrote a number of Latin poems, of which only one has been published, "De Poetis Urbanis."

ARSINOE, the name of several princesses connected with the Ptolemies of Egypt; the following were the most distinguished:—

ARSINOE, daughter of Ptolemy Lagus, king of Egypt, and of Berenice, was married to old Lysimachus, king of Thrace. Lysimachus having fallen in battle, his territories were seized by Seleucus, who in turn was slain by Ptolemy Ceraunus, who put to death the children of Arsinoe, married her—though her half brother—and then banished her to the island of Samothrace. She was afterwards summoned to Egypt to form an incestuous alliance with Ptolemy Philadelphus, who reigned from 284 B.C. to 276 B.C.

ARSINOE, daughter of Ptolemy Euergetes, called Eurydice by Justin, and Cleopatra by Livy; married to her brother, Ptolemy Philopator. She accompanied the army of her husband to the battle between the Egyptians and Antiochus at Raphia, the border town between Egypt and Palestine, rode on horseback through the ranks, and contributed mainly to the victory over the Syrian army, 217 B.C. Led astray by his mistress Agathoclea, Ptolemy, soon after the birth of Arsinoe's only child, employed Philammon to put her to death.

ARSINOE, daughter of Lysimachus, king of Thrace, and first wife of Ptolemy Philadelphus, king of Egypt. By her he had three children—Ptolemy, who succeeded him, Lysimachus, and Berenice; but having found that his wife was intriguing with Amyntas, and with his physician, Chrysippus of Rhodes, he put these two to death, and banished the queen to Coptos in the Thebaid.—T. J.

ARSINOE, a concubine of Philip of Macedon, afterwards married to a Macedonian named Lagus, was the mother of Ptolemy I.

ARSINOE, wife of Magas, king of Cyrene, whose daughter Berenice was married to Ptolemy III.

ARSINOE, daughter of Ptolemy XI., and sister of the celebrated Cleopatra, at whose desire she was put to death by Antony, on her release, after having graced the triumph of Cæsar.—W. B.

ARTABANUS, the surname of several Parthian kings. See ARSACES.

ARTABANUS, commander of the body guards of Xerxes, conspired against his master, and slew him, 465 B.C. His subsequent attempts to remove the sons of the murdered monarch were unsuccessful, and he died by the hand of Artaxerxes.

ARTABANUS, a brother of Darius Hystaspes, and a counsellor at the court of Xerxes.

ARTABASDUS. See ARTAVASDES.

ARTABAZES, the name of three Armenian kings. See ARTAVASDES.

ARTABAZUS. The following celebrated Persian generals bore this name:—

ARTABAZUS, the son of Pharnaces, who led 60,000 Parthians under Xerxes, in his expedition against Greece. He was with Mardonius at Platea, and distinguished himself by the ability with which he extricated his men from the rout, and retreated to Byzantium, 480 B.C.

ARTABAZUS, an officer of Artaxerxes I., in concert with Megabyzus, quelled the revolt of Inarus in Egypt, 450 B.C.

ARTABAZUS, a general whom Artaxerxes II. employed against the rebel satraps, 362 B.C. He afterwards served Darius Codomannus, and attended him in his flight after the battle of Arbela.—W. B.

ARTACHÆES, a Persian, distinguished by his stature, and the extraordinary loudness of his voice; he re-cut the canal through the isthmus at Athos for Xerxes.

ARTALDUS. See ARTAUD.

ARTALE, GIUSEPPE, an Italian officer of distinguished bravery. He fought against the Turks at the siege of Candia, and served with honour several princes. He also acquired considerable fame as a poet. He died in 1679.

ARTAPHERNES, a son of Hystaspes, was satrap at Sardis, under his brother Darius. He put down a revolt of the Ionians, 499 B.C., and introduced a number of wise regulations for the improvement of the province.

ARTAPHERNES, son of the preceding, accompanied Dates in command of the expedition which Darius sent against the Athenians, 490 B.C, and ten years later, led the Lydians and Mysians in the invasion of Greece by Xerxes.

ARTAPHERNES, envoy from Artaxerxes I. to the Spartans 425 B.C., was arrested by Aristides in Thrace, but afterwards

released and sent home with proposals for an alliance between Athens and Persia.

ARTARIA, an enterprising publisher of music at Vienna, who introduced music-engraving into that city, died in 1799.

ARTARIO, Giuseppe, an Italian sculptor, born at Argegno, near Lugano, in 1697, died at Cologne, 1769. The son and pupil of Battista, a clever architect of his time, he finished his studies in Rome, where he avoided following the predominant mannerism, and adhered solely to the simple style of antiquity. Many are the works which this artist carried out, especially those for the elector of Cologne, in whose service were spent the last years of his active life.—R. M.

ARTASIRES (*Arm.* ARDASHES or ARDASHIR), the last Arsacid king of Armenia. He was placed on the throne by Bahram V. of Persia, who subsequently deposed him, annexing his dominions to Persia, under the name of Persarmenia, 248 B.C.

ARTAUD (*Lat.* ARTALDUS), a Benedictine monk, who succeeded Heribert of Vermandois, in the archbishopric of Rheims, in 932. He anointed Louis d'Outre Mer to the throne of France, and after various vicissitudes became his chancellor.

ARTAUD, François, who had charge of the museum at Lyons in the beginning of the nineteenth century, was a member of the French academy, and an ardent antiquarian. He published several archæological dissertations, and a larger work on the mosaics of the district, left unfinished at his death in 1838.

ARTAUD, Jean Baptiste, a French dramatist, born at Montpellier in 1732. His works, of which the first and most successful was "La Centenaire de Molière," are now little known.

ARTAUD DE MONTOR, Alexis-François, chevalier, a popular French diplomatist, born at Paris in 1772, latterly devoted himself to literary pursuits, and has published a number of works, æsthetic and historical.

ARTAVASDES or ARTABAZES. Three kings of Armenia bore this name:—

Artavasdes I., son of Tigranes I., allied himself with the Romans when Crassus invaded Parthia. He subsequently joined the Parthians, was taken prisoner by Antony, and after the battle of Actium was put to death by Cleopatra, 35 B.C. He had been educated in Greece, and Plutarch speaks of him as the author of several dramatic and historical works.

Artavasdes II., a son or grandson of the preceding, was placed on the throne of Armenia by Augustus, 5 B.C.; but in the course of the following year his subjects expelled him.

Artavasdes III. was king of Armenia towards the close of the third century, and assisted Sapor I. of Persia in his war against Valerian.—W. B.

ARTAVASDES or ARTABASDUS, an Armenian commander in the service of the Eastern empire, who rebelled against Constantine Copronymus, and was proclaimed emperor in 742; but in the following year he was defeated, taken prisoner, and deprived of his eyesight by Constantine.

ARTAXERXES, the name of four Persian kings, derived from "arta" honoured, and the Zend "ksathra," king:—

Artaxerxes I., surnamed Longimanus, or the Long-handed, because his right hand was longer than his left, son of Xerxes I., reigned from 465 B.C. to 425 B.C., "and was," says Plutarch, "of all the Persian kings, the most distinguished for his moderation and greatness of mind." He did not succeed to his father's throne till he had slain the usurper Artabanus, who had assassinated Xerxes, and at whose instigation Artaxerxes put to death his own elder brother. The Egyptians revolted during his reign under Inarus, who, aided by the Athenians, maintained a successful resistance to the Persian generals till 456 or 455 B.C., when Inarus was defeated, treacherously made prisoner, conveyed to Persia, and slain. Another insurgent, however, named Amyrtæus, entrenching himself among the marshes of the Delta, defied all the efforts of the Persians to subdue him. Some time after these events, Megabyzus, the conqueror of Inarus, revolted in Syria; a reconciliation, however, took place between him and Artaxerxes, whose reign does not seem subsequently to have been disturbed. He received the exiled Themistocles at his court; and permitted the Jews to re-establish the observances of their religion at Jerusalem.

Artaxerxes II., surnamed Mnemon, on account of his extraordinary memory, was the eldest son of Darius II. or Darius Nothus, by Parysatis, daughter of the first Artaxerxes. Cyrus, the second son, was his mother's favourite, and when Darius was dying she attempted to prevail on him to make Cyrus his successor, on the ground that Artaxerxes, or, as he was at first called, Arsicas, had been borne to him when he was as yet in a private station, but the younger prince when he was a king. Parysatis was unsuccessful, and Cyrus, after being detected in a plot against his brother's life, was sent back to his satrapy on the coast of Asia Minor. Artaxerxes II. ascended the throne 405 B.C., and reigned till 359 B.C. Aided by Greek mercenaries, Cyrus soon revolted, marched against Babylon, and came to an engagement with his brother at Cunaxa, where Cyrus was slain, 401 B.C. (See Cyrus.) The successful retreat of the ten thousand Greek auxiliaries, almost from the Persian monarch's palace doors, revealed the essential weakness of Persia as a military power, and the Lacedæmonians in particular made strenuous efforts to liberate the Asiatic colonies from servitude. Their expeditions under Thimbron and Dercyllidas met, however, with little success, and it was not till the conduct of the war had been intrusted to Agesilaus, that the severe defeat suffered by his satrap Tissaphernes, convinced Artaxerxes that he must adopt new tactics. He now, therefore, sent into Greece the "30,000 archers," which Agesilaus, alluding to the impress upon the Persian money of the period, said drove him out of Asia. The able Spartan was recalled, and in 394 B.C. Artaxerxes, by the aid of the Athenian Conon, gained the decisive naval victory of Cnidus. In 388 B.C. ensued the peace of Antalcidas, so disgraceful to Greece, and entirely of the Persian king's modelling. Artaxerxes, however, was unsuccessful against the revolted Egyptians, while insurrections of his satraps, and a long struggle with Evagoras, prince of Cyprus, contributed to make his reign unquiet. He was obliged to put to death his son Darius for attempting to dethrone him, and the conduct of another son, Ochus (See Artaxerxes III.), additionally embittered the closing years of his reign. He died at the age of ninety-four, leaving, says Plutarch, the character of a lenient prince, who loved his people.

Artaxerxes III., the Ochus mentioned in the preceding article as son of Artaxerxes II., reigned from 359 B.C. to 338 B.C. He was a cruel and sanguinary prince, and paved his way by murder to the throne. Ariaspes his brother, Arsames, an illegitimate but favourite son of Artaxerxes II., intended by that monarch as his successor, and twenty-four other royal children, became his victims, before he considered himself secure of power. He was more successful than his father in subduing the Egyptians, owing to the assistance of Greek generals and mercenaries. In Egypt he caused the ox Apis to be slain, and served up to him at a banquet. He was poisoned by the eunuch Bagoas, to whom he had abandoned the reins of power.

Artaxerxes or Ardsiiir, founder of the dynasty of the Sassanidae. See Sassanidæ.—A. M.

ARTAXIAS, otherwise ARTAXES, was the name of several Armenian kings:—

Artaxias I., a general under Antiochus the Great, with his sanction assumed the sovereignty of Greater Armenia, about 190 B.C.; founded the capital Artaxata on the Araxes; and after a reign of twenty years, was dethroned by Antiochus Epiphanes.

Artaxias II., the eldest son of Artavasdes I., was called to the throne when his father was taken prisoner by Antony, 34 B.C., and in a few years was assassinated by some of his kinsmen, while attempting to maintain himself against Augustus, by the assistance of the Parthians.

Artaxias III. was the title assumed by Zeno, a son of Polemo, king of Pontus, when Germanicus conferred upon him the sovereignty of Armenia, 18 B.C. Nothing is known of his reign except that he rendered himself popular among his subjects, by his thorough conformity to the national customs.—W. B.

ARTEAGA, Hortensio-Felice Paravicino, born at Madrid in 1780, was chaplain to Philip III., and celebrated as a preacher, though his printed sermons have not spread his fame; he published also a volume of poems, and left an unfinished manuscript on "Christian Constancy."

ARTEAGA, Stefano, a Spanish jesuit of the eighteenth century, who, when the order was suppressed in Spain, withdrew to Italy, and afterwards settled in France. He wrote several works on poetry, one of which, entitled "Le Revoluzioni del Teatro Musicale Italiano," is of great excellence.

ARTEAGA Y ALFARO, Matias, a Spanish painter and engraver, who died in 1704. The perspective of his paintings has been much admired, but his fame rests still more on the excellence of his engravings.

ARTEDI, PETER, an eminent naturalist, was born at Anund, in the province of Ingermanland, in Sweden, on 22nd February, 1705. In his youth he showed a leaning to natural history, and took an interest in the study of fishes. In 1724 he went to the university of Upsal, where he studied medicine and natural history. He became the intimate friend of Linnæus, and prosecuted along with him his studies at Upsal. He visited England in 1734, and subsequently went to Leyden, where he met Linnæus, and was introduced by him to Seba, an apothecary of Amsterdam, whom he assisted in bringing out a work on fishes. He had previously given aid in this department to Linnæus. His arrangement of fishes became popular in Europe. He died at the early age of thirty, on the 27th September, 1735, by accidentally falling into one of the canals at Amsterdam. His manuscripts came into the possession of Linnæus, and his "Bibliotheca Ichthyologica," and "Philosophia Ichthyologica," were published at Leyden in 1738. His botanical work was a treatise on the natural order "Umbelliferæ," in which he endeavoured to found generic characters on the involucre and involucel of these plants. A genus of umbelliferous plants was named by Linnæus Artedia, in honour of his friend.—J. H. B.

ARTEMIDORUS, a grammarian, 240 B.C., seems to have been a pupil of Aristophanes of Byzantium; only a few unimportant fragments of his works remain.

ARTEMIDORUS, a Greco-Roman painter of the first century of our era. He was one of the last adherents to the obsolete hieratic school, which was still in request to furnish images for temples of a strict orthodox character. The severity of his designs being no longer in accordance with the laxity in religious matters prevalent at the time, his works were the object of ridicule to the *beaux esprits* of Rome. Martial wrote an epigram upon a "Venus" by this artist, which he considered as better suited to represent a "Minerva."—R. M.

ARTEMIDORUS, CAPITON, a Greek physician and grammarian, flourished in the reign of Adrian, 117-138. His edition of Hippocrates was held in esteem so late as the age of Galen.

ARTEMIDORUS OF CNIDUS, son of Theopompus, is said by Plutarch to have delivered to Cæsar, on the fatal Ides of March, a letter warning him of the conspiracy of Brutus and Cassius.

ARTEMIDORUS, CORNELIUS, a Roman physician, born in Asia Minor, who attached himself to Verres, and aided him to destroy the temple of Diana at Perga, in 79 B.C.

ARTEMIDORUS, DALDIANUS, was a native of Ephesus, and author of five books concerning dreams, "Ὀνειροκριτικῶν," is by some supposed to have flourished under the emperors Adrian and Antoninus Pius, and by others under Marcus Aurelius. His work, which is only valuable for the glimpses of ancient manners in which it abounds, was laboriously compiled from researches made in various countries, such as Greece and Italy, through which he journeyed in order to make the acquaintance of whoever, like himself, was reputed skilled in the interpretation of dreams.—J. S., G.

ARTEMIDORUS OF EPHESUS, a geographer, lived 104 B.C., travelled extensively in Europe and Asia, and wrote a "Description of the Earth," in eleven books, which seems to have been anciently much esteemed.—(See *Geogr. Veteres*, Oxford, 1703.)

ARTEMISIA, daughter of Lygdamis, and queen of Caria by marriage, flourished 480 B.C., and furnished five ships to the expedition of Xerxes against Greece. She displayed so much bravery at the battle of Salamis, that Xerxes exclaimed, "the men behave like women, and the women like men." She passionately loved Dardanus, a gentleman of Abydus; and when he neglected her, threw herself from the promontory of Leucas (now Santa Maura), and was drowned.—T. J.

ARTEMISIA, another queen of Caria, wife of Mausolus, who built to his memory a stately tomb called Mausoleum, considered one of the seven wonders of the world. She often visited the spot which contained his ashes, mingled the dust with water, and drinking it, exclaimed, that she wished to become the living sepulchre of her departed lord. Though so tender a widow, she was a vigorous governor; for she commanded in person her army in a war against the Rhodians, took possession of their island, and displayed much address in maintaining the sovereignty over them which she had acquired by her bravery. She lived in the fourth century B.C.—T. J.

ARTEMIUS or ARTHEMIUS, one of the martyrs of the Greek church, was commander-in-chief of the Roman forces in Egypt, towards the end of the reign of the Emperor Constantius. He aided George, bishop of Alexandria, in overthrowing the pagan altars of that city; and, for his zeal in that matter, was beheaded at Antioch, by Julian the Apostate, in 362.—J. S., G.

ARTEMON, a Greek painter, flourishing about 340 B.C. He is said to have followed the exaggerated style of the school of Aristides.

ARTEMON, a Syrian, who, in 187 B.C., after the death of Antiochus the Great, at the request of the queen, Laodice, personated that monarch whom he much resembled, and from his couch committed the queen and her children to the care of the courtiers who surrounded him.

ARTEMON, a Greco-Roman sculptor, who, towards the end of the first century of our era, executed, with Pythodorus, several of the best statues in the palace of the Cæsars.

ARTEMON OF CASSANDRIA, a Greek grammarian, mentioned by Athenæus as the author of a work entitled "Collection of Books," and of another entitled "Convivial Songs," lived about the year 300 B.C.

ARTEMON, OF CLAZOMENÆ, a celebrated Greek engineer, said to have been the inventor of the "testudo" and of the battering ram, was present with Pericles at the siege of Samos.

ARTEMON OF PERGAMUS, a Greek rhetorician, author of a history of Sicily, of which the only remains are the portions cited by the grammarians.

ARTEMON or ARTEMAS, a heretic of the third century, founder of the sect of the Artemonites, who denied the divinity of Christ, and maintained that the apostles and their successors, to the time of Victor XIII., bishop of Rome, held the same doctrine. He is supposed to have lived near Rome, of which city his friend Theodotus was an inhabitant.—J. S., G.

ARTEPHIUS or ARTEFIUS, an alchemist, supposed to have lived in the twelfth century, was an Arabian, according to some accounts, and a converted Jew according to others. Several of his treatises are extant; one in the "Theatrum Chemicum" of Zetzner, 1613, and another translated by Pierre Arnauld, Paris, 1612. In the first he declares himself writing at the somewhat advanced age of one thousand and twenty-five years.—J. S., G.

ARTEVELD, JACOB VAN, a celebrated Flemish patriot of the fourteenth century. His riches, eloquence, and experience in diplomatic business, put him at the head of affairs in his native town of Ghent, at a time when the Flemings, subject to Louis II., count of Flanders, had resolved to extend their liberties, or at least to rid themselves of certain imposts which they thought oppressive. The French wars of Edward III. of England, in which he requested the assistance of the discontented Flemings against the lord-superior of their count, Philip VI. of Valois, presented an excellent opportunity for revolt, and accordingly, in 1339, Arteveld, acting for the duke of Brabant, the cities of Louvain, Ghent, Ypres, and many others, concluded a treaty with Edward, by which the English king, styling himself king of France, was acknowledged lord-superior of Flanders. Edward's victory over the French fleet off Sluys in 1340, confirmed for a time both his titles; but the defeat of St. Omer obliged him to make peace with France, and a rupture ensued between the Flemings and their new superior. The alliance was revived after Edward's renewal of the war with Philip, and he was now persuaded by Arteveld to make his son, the Black Prince, count of Flanders. This project was defeated, and the career of its author terminated by a revolt of the citizens of Ghent against the authority of Arteveld, which appears to have taken its rise in the personal enmity of one Gherard Denis. Arteveld and fifty of his friends were murdered by a rabble of their fellow-citizens, on the 2nd May, 1344.—J. S., G.

ARTEVELD, PHILIP VAN, son of the preceding, inheriting his father's wealth, and something of his ambition and his genius, lived quietly in his native town of Ghent till 1382, when his fellow-citizens, having revolted from Count Louis III. of Flanders, summoned him to the supreme command of the city,—a dignity which Van der Hosch, who had carried on the revolt from the death of its originator Hyons, was willing enough to resign. After summarily avenging the death of his father, Arteveld obliged Louis to raise the siege of Ghent, and pursued him to Bruges, where the Ghenters gained a great victory, which resulted in the flight of Louis, and the submission of most of the Flemish towns to the dictatorship of Arteveld. Charles VI. of France took the exiled count under his protection, and finally sent Messire de Clisson with an army to reinstate him. On the 29th November, the French army, in which Charles himself

held a subordinate command, and the Flemings, commanded by Arteveld, met at Rosebeck. The engagement, doubtful for a time, resulted in the defeat of the Flemings, 9000 of whom perished on the field of battle, and 26,000 in the pursuit. Arteveld was among the slain. Arteveld's career has been made the subject of a drama by Henry Taylor.—J. S., G.

ARTHMANN, a German instrument-maker of the eighteenth century, whose lutes and violins were universally admired, lived at Wechmar, near Gotha.

ARTHUR, a king of Britain, in the time of the Saxon invasions in the fifth and sixth centuries. Many writers (Milton amongst others) have doubted whether this famous chieftain ever existed; others imagine that in the story of his career, as told by the monkish historians and ancient poets, they can detect certain points of truth. What amount of truth and error exists in these old chronicles can never be fully ascertained. The actions and characters of men living in the grey morning-light of time, are sure to be distorted and exaggerated. In the dawn of history we have only doubtful images of things, never clear vision; and our efforts to separate the true from the false, even were they successful, would hardly repay the trouble. It is wiser, perhaps, to accept a heroic legend with poetic faith, than to explode it by a too-zealous research.

According to the legendary historians, Arthur was the son of Uther Pendragon, by Ignera, wife of Gorlois, duke of Cornwall, a lady whose charms he enjoyed by assuming, through a magical device, the person of her husband. He was elected king of Britain at the age of fifteen, and immediately declared war against the Saxons in the North of England, and defeated them so sorely in several battles, that they were obliged to seek refuge on the sea. Shortly after, they landed in Devonshire, where Arthur again attacked them, and the poets proudly sing how he slew nearly five hundred of them by his own good sword. He went to Scotland, subduing the Scots and Picts there. Next, he carried his arms to Ireland and Iceland, both falling before him. Returning to Britain in triumph, he married Guenhever, said to be the fairest lady in the land: with her he lived in great peace and content for twelve years. Thereafter he conquered Gaul and Norway, and even, it is said, fleshed his sword "Caliburn" on the hordes of Muscovy. Returning from these conquests, he was crowned in England; routs of tributary kings attending, and holding rich and solemn feast around him. On the Romans demanding tribute, Arthur with his chivalry crossed into Gaul, defeated the Romans in a mighty battle, and was preparing to storm across the Alps, when intelligence reached him from home that his nephew Modred had revolted, and allied himself with the Saxons, Scots, and Picts. He returned in haste, flung himself on the rebels in Kent, chased them into Cornwall, and there, on the banks of the river Camlan, he fought the last of his fields. In this battle Modred was slain, and Arthur mortally wounded. He died, and was buried at Glastonbury. It was long believed by his countrymen that he was not dead, but carried to fairy-land, there to couch on flowers till his deep wounds were healed, and that he would yet reappear, and, with his terrible sword, lead them to victory over their enemies.—A. S.

ARTHUR, Prince of Wales, was son of Henry VII. of England, and the first husband of Catherine of Arragon. He was born in 1486, and died in 1502, a year after his marriage.

ARTHUR I., duke of Brittany, son of Godfrey the Handsome, count of Anjou, fourth son of Henry II. of England, born in 1187, was put to death by his uncle in 1202.

ARTHUR II., duke of Brittany, son of John and Beatrice of England, was born in 1262, and died in 1312.

ARTHUR III., duke of Brittany and Touraine, constable of France, was born in 1393. He distinguished himself at the siege of Soissons in 1414, and in the following year received from Charles VI. the duchy of Touraine, and other heritages, on the simple condition of taking them out of their owners' hands. He was wounded at the battle of Agincourt, and carried prisoner to London, but recovered his liberty shortly after, and, returning to France, was appointed constable of the realm. He was in disgrace with the ministers of Charles VII. from 1424 to 1432, but in the latter year resumed the chief direction of military affairs. In the years 1438-1448, he commanded under Charles VII. at the sieges of Montereau and Pontoise, and in the campaigns in Guienne and Normandy. On his nephew's death, at the commencement of 1456, Arthur succeeded to the duchy of Bretagne, but still retained, from love of its duties, the post of constable of France. He died in December of the same year.—J. S., G.

ARTHUR, Rev. Archibald, was assistant and successor to Dr. Reid in the chair of Moral Philosophy in Glasgow. He was born at Abbot's Inch, in the parish of Renfrew, in 1744, and died in 1797. There is a posthumous volume by him, entitled "Discourses on Theological and Literary subjects," 1803, edited by Professor Richardson, and containing an account of his life. His views do not seem profound or original, but his style is elegant, and he has some good remarks on cause and effect, and on beauty.—J. M'C.

ARTHUR, Sir George, Bart., the fourth son of John Arthur, Esq., of Plymouth, was born in 1784, and entered the army at an early age. Having seen active service in the Peninsula, he was successively governor of Honduras, Van Diemen's Land, Canada, and Bombay. He was also a lieutenant-general in the army, and colonel of the 50th regiment of foot. He received the honour of knighthood in 1837, and was created a baronet in 1841. He died September 19 1854.—E. W.

ARTHUR, James, born at Limerick, was a Dominican friar and professor of divinity at Salamanca, but lost his chair in 1642 for refusing to subscribe to the doctrine of the immaculate conception. He wrote a commentary on Thomas Aquinas' "Sum of Theology." Died 1670.

ARTHUS, ARTHUSIUS, or ARTUS, a compiler and translator, born at Dantzig in 1570, studied at Jena, and in 1618 was rector of the public school of Frankfort-on-the-Maine. The date of his death is uncertain. His works, written in Dutch, German, and Latin, are of no particular merit.

ARTHUSIUS, Gulielmus, a physician, author of several professional works, published at Strasburg between the years 1628 and 1630.

ARTIAGU. See Arteaga.

ARTIEDA, Andres Rey de, a Spanish philosopher and poet, born at Valencia in 1560, practised for some time as an advocate, and afterwards distinguished himself in the army of the duke of Parma, governor of the Low Countries. Died at Valencia about the year 1625. He published, besides some theatrical pieces, a work entitled "Discursos, Epistolas y Epigrammas de Artemidora," 1605."—J. S., G.

ARTIGA, Francisco d', a Spanish artist of the latter part of the seventeenth century, distinguished as an architect, painter, and engraver, of florid imagination and tasteful design. He obtained celebrity also as a mathematician and poet. Died in 1711.—R. M.

ARTIGAS, Fernando José, was born at Monte Video about the year 1760. Originally a captain of brigands, and in that character possessing unlimited influence in the Banda-Oriental, he headed the revolutionists of Buenos Ayres, who, in 1811, defeated Elio, the Spanish viceroy, at Las Piedras, and twice laid siege to Monte Video. In 1814, a decree of outlawry having been issued against him, he mustered his forces, and in several skirmishes defeated the troops of the government, who were at length obliged to acknowledge him as chief of the Banda-Oriental. His contest with the government was resumed in the following year, and maintained with various success till 1820, when he was forced, by a lieutenant of the name of Ramirez, to seek refuge in Paraguay. Francia, dictator of Paraguay, sent him to the village of Curugaty, and there the last years of his adventurous life were passed in the peaceful occupation of cultivating a farm, which had been assigned for his support. He died in 1826.—J. S., G.

ARTIGNY, Antoine Gachat d', a French litterateur and antiquarian, canon of Vienne, in Dauphiné, was born 1706, and died in 1778.

ARTIGUES, Herbert, a French dramatist, lived about the middle of the eighteenth century.

ARTIS, Gabriel d', a French protestant controversialist, born at Milhaud, in Aveyron, died in London in 1730.

ARTIS, Jean d', or ARTISIUS, a French canonist, professor of canon law in the university of Paris, and author of various polemical and antiquarian works, was born at Cahors in 1572, and died at Paris in 1651.

ARTMANN, Jerome, a celebrated organ-builder of Bohemia, lived in the seventeenth century.

ARTNER, Maria Therese von, author of several tragedies, and other poetical pieces; born at Schnitau in Hungary, 19th April, 1772; died at Agram, 25th November, 1829.

ARTOIS, Jacques van, a celebrated Belgian painter, born at Brussels in 1613; died about 1665. He studied under Wildens, and worked for and with Vandycke, who was on intimate terms with him. Endowed with an extraordinary facility, he produced a great number of works, which procured him large returns, unfortunately too lightly dissipated. His paintings are very remarkable for delicacy of handling and strength of colouring. Some of the best works of this master are to be seen at Munich, and in the gallery of Vienna there are two very large landscapes by him.—R. M.

ARTOMEDES, Sebastian, a Lutheran preacher at Langenzee in 1544; died at Königsberg in 1602. He published several religious works.

ARTOMIUS, Piotr, an ecclesiastical poet, born at Grodzisk in Great Poland, on the 26th July, 1552, and died at Thorn, 2nd August, 1609.—G. M.

ARTOPÆUS, Grecized form of the German surname Becker (Baker), the name of several German authors who contributed to the propagation of protestantism—

Artopæus, Johann, born 1520, died about 1580, was professor of jurisprudence in the university of Freiburg. He is author of "Colloquia duo elegantissima, alterum sensus et rationis, alterum adulationis et paupertatis, quibus viva humanæ vitæ imago exprimitur," Basle, 1547, 8vo; "Notæ ad Erasmi Parabolas," Freiburg, 1566.

Artopæus, Johann Christoph, canon of the chapter of St. Thomas at Strasburg, where he was born in 1626, and died in 1702. To this writer is attributed "Seria Disquisitio de statu, loco, et vita animarum postquam discesserunt a corporibus, præsertim fidelium," inserted in the Fasciculus rariorum et curiosorum scriptorum theologicorum de anima," Frankfort, 1692, 8vo. He left various other dissertations on subjects of theology and of history.

Artopæus, Petrus, a native of Pomerania, died in 1563. He was protestant minister in the principal church of Stettin; and wrote, among other works, "Christiana trium Linguarum Elementa," Basle, 1545, 8vo; "Biblia Veteris et Novi Testamenti, et Historiæ Artificiosis Picturis Effigiata, cum Explicatione Latine et Germanice," Frankfort, 1557, 8vo.—A. M.

ARTORIUS, Marcus, an ancient physician, author of a treatise on hydrophobia, quoted by Cœlius Aurelianus, but no longer extant. He was the physician of the Emperor Augustus, and is said to have saved the life of that monarch at the battle of Philippi, B.C. 42. He was drowned at sea 31 B.C.

ARTOT, Joseph, a celebrated violinist, born at Brussels, 4th February, 1815, died 20th July, 1845. At the early age of seven years, he was able to execute in public several pieces of great difficulty, and at twelve was appointed one of the professors of the violin at the Conservatory in Paris.

ARTUS, Thomas, Sieur d'Embry, a French scholar, born at Paris, of a good family, about the middle of the sixteenth century. Of his life nothing is known, except his having formed a kind of literary connection with Blaise de Vigenere, a well-known French translator of several Latin and Greek authors.

ARTUSI, Giovanni Maria, an ecclesiastic of Bologna, in which city he was born in the year 1565. He was the author of a treatise on music, entitled "L'Arte del Contrappunto," published at Venice in 1586. This work contains a great variety of excellent rules, selected with much judgment from the works of various modern writers. These are disposed in analytical order, and so well compressed, that small as the book is, it must have been one of the most useful treatises that had at that time been published. In the year 1589, Artusi printed a second part of his work, in which he has explained the nature and uses of dissonances: it forms a curious and valuable supplement to the former. In 1600 he published a discourse in dialogue, entitled "L'Artusi, ovoero della Imperfezzioni della moderna Musica," containing a well-written and interesting account of the state of instrumental music in his time, with rules for conducting musical performances, either vocal or instrumental. Three years afterwards there appeared a supplement to this work, containing, amongst other things, an inquiry into the principles of some of the modern innovations in music. Artusi's last work was a small tract, entitled "Impressa del motto R. M. Gioseffo Zarlino da Chioggia." The date of his death is uncertain.—E. F. R.

ARTUSINI, Antonio, an Italian lawyer and poet, born at Forli, 2nd October, 1554, and died about 1630.

ARTVELT, Andries van, a marine painter, who excelled in the delineation of storms. He was born at Antwerp about the end of the sixteenth century.

ARUM, Dominic, a Dutch lawyer, descended from a noble family of Friesland, was born at Leeuwarden in 1579, and died at Jena, while officiating as judge of the academic appellate court there, 24th February, 1637.

ARUNDEL, Blanche, Lady Arundel of Wardour, fifth daughter of Edward Somerset, earl of Worcester, and the wife of Thomas, second Lord Arundel, defended Wardour castle with the greatest resolution, and with only a handful of men, against the parliamentary forces under Sir Edmund Hungerford and Edmund Ludlow, but was obliged eventually to surrender upon honourable terms. These terms, however, were violated by the besiegers, and the latter were consequently dislodged by the determination of Lord Arundel, who, on his return, ordered a mine to be sprung under the castle, and thus sacrificed to his loyalty that noble and magnificent structure. Lady Blanche Arundel was a devoted Roman catholic, and her son, the third Lord Arundel, was imprisoned in the tower for five years on the information of the infamous Titus Oates, but was afterwards released, and became lord keeper of the Privy Seal.—E. W.

ARUNDEL, Mary, an eminent and learned English gentlewoman of the 16th century; married first to Robert Ratcliffe, who died 1566, and subsequently to Henry Howard, earl of Arundel.

ARUNDEL, Thomas, archbishop of Canterbury, the son of Richard Fitz-Alan, earl of Arundel, was born at Arundel castle, Sussex, in the year 1353. He rose in the church with a rapidity which can only be accounted for by the powerful influence of his family. When hardly of age, he was archdeacon of Taunton, and when only twenty-two was consecrated bishop of Ely. In 1386 he was appointed lord high chancellor, an office which he resigned in 1389, but to which he was reappointed in 1391. Meanwhile he had been raised to the archbishopric of York, from which, in 1396, he was translated to the see of Canterbury and the primacy of England. In the year following this last elevation the tide of his fortune turned. Involved with the head of his family in the cause of the duke of Gloucester, and treacherously dealt with by the king, he was driven into exile. He applied to the pope, who interested himself in his behalf, but the expostulation of Richard induced him to refrain from interfering in the quarrel. Disappointed at Rome, Arundel directed his attention to England, and enlisted in the cause of Henry, with whose elevation to the throne his own return to honour was secured in 1399. Once more at the head of the clergy of England, he became a zealous defender of their rights. In 1404, when the Commons of the lack-learning parliament assailed their livings, and proposed that they should be seized to fill the empty exchequer, the archbishop's eloquence so moved them that they withdrew their "execrable scheme," as he was pleased to name it. But Arundel is perhaps better known in connection with the persecutions of the Lollards, in which he was the prime mover. He established an inquisition at Oxford to inquire into the opinions of persons suspected of heresy; he proposed that the bones of Wickliffe should be exhumed and exposed to dishonour; and, sensible of the influence of Wickliffe's Bible, he passed a decree against the translation of the scriptures into English, or the reading of such translations. One of the last acts of his life was the passing sentence on Sir John Oldcastle of Cobham, who headed an insurrection of the Lollards in 1413. Arundel died in the same year.—J. B.

ARUNDEL, Sir Thomas, son of Sir Matthew Arundel of Wardour (whose father was created a knight of the Bath at the coronation of Anne Boleyn, and was beheaded in 1552), was born about the year 1560. At an early age he went to Germany, and serving as a volunteer in the imperial army in Hungary, he took the standard of the Turks with his own hand in an engagement at Gran, for which deed he was created by Rodolph II. a count of the holy Roman empire, and the patent extends to his heirs male and female. On returning to England, in spite of professing the Roman catholic religion, he was elevated by James I. to the peerage in 1605, as Lord Arundel of Wardour. He died in 1632.—E. W.

ARUNS, youngest son of Tarquin the Elder, and brother of Tarquin the Proud, lived and died in the fifth century B.C.—(Livy, i. 56, and ii. 6.)

ARUNS, son of Tarquin the Proud and of Tullia, was killed in battle by Brutus, in the beginning of the sixth century B.C.

ARUNS, a Roman historian, author of a history of the Punic war, written in imitation of the style of Sallust, lived about 60 B.C.—(Pliny's *Natural History*, xxix. 5.)

ARUSIANUS MESSIUS or MESSUS, a Roman grammarian, whose name is known chiefly in connection with a grammatical work entitled "Quadriga, vel exempla elocutionum ex Virgilio, Sallustio, Terentia, et Cicerone, per literas digesta," lived towards the end of the Roman empire.—(Niebuhr's edition of *Fronto*, p. 31, &c.)

ARVANDUS, prefect of Gaul under the Emperor Anthemius from 467 to 472, was charged with mal-administration and treason, and condemned to die by the Roman senate. His punishment was changed into perpetual exile.

ARVIDSSON or ARWIDSSON, Truls or Troils, a Swedish engraver, was born at Westervik about the year 1660, and died 3rd October, 1705.

ARVIEUX, Laurent d', a celebrated traveller, was born at Marseilles on the 21st June, 1635. At an early age he is said to have had a passion for travelling, and a great aptitude for the acquisition of languages. In 1653 he accompanied to Sidon M. Bertandier, a relation, who had been appointed consul at that place. He remained in the east for a period of twelve years, during which he resided successively in various cities of Syria and Palestine, and became well acquainted with the Syriac, Arabic, Turkish, Persian, and Hebrew languages. He died 3rd October, 1702.—G. M.

* ARWIDSSON, Adolf Iwar, a Swedish writer, keeper of the royal library of Stockholm, was born in 1791 at Padajoki, in Finland. He was professor of history at the university of Abo in the year 1817, was banished by the Russian government in 1821, for an article in a political journal, and has since resided at Stockholm, where he published in 1842 a collection of ancient Swedish songs, "Svenska fornsänger."—J. S., G.

ARYABHATTA or ARJABAR, a celebrated Indian mathematician, reputed to have anticipated many of what are considered the most important of modern discoveries in astronomy. He taught the diurnal revolution of the earth, assigning as its cause the existence of a subtle fluid surrounding our planet at a little distance from its surface; and maintained the doctrine, strange enough for his times, that the moon and the planets shine by a light borrowed from the sun. He described the planetary orbit as an ellipse, and proposed to assign to the year 365 days, 6 hours, 12 minutes, and 30 seconds. Nothing is known of his life, but he is generally believed to have lived about the beginning of our era.—J. S., G.

ARYSDAGHES or ARISTAKES, Saint, born at Cæsarea, in Cappadocia, about the year 279; succeeded his father, Gregory the Illuminator, as patriarch of Armenia in 331. He was murdered in 339 by a chief named Archelaus.

ARYSDAGHES, surnamed Bibliophilus, a grammarian of Armenia, author of a dictionary and grammar of his native tongue, which are preserved in MS. in the French National Library. Died in 1239.

ARZACHEL, Abraham Alzarachel, lived at Toledo about 1080; one of the most laborious and assiduous observers in the astronomy of those times. His tables are known as the Toledan Tables: he invented a new form of the Astrolobe; and wrote on eclipses, &c. His most useful and permanent contribution to science, however, is a large collection of observations made to determine the elements of a theory of the sun,—observations conducted by a method much preferable to that followed by Hipparchus and Ptolemy. He corrected Albategnius in several of his determinations, especially as to the sun's apogee and the eccentricity of his orbit. In the list of Arabians, Arzachel deserves a very high place.—J. P. N.

ARZAN, a pagan high-priest of Armenia, who resisted with an army the missionary enterprises of the first patriarch of Armenia, Gregory the Illuminator; beheaded 302.

ARZAN, Arzruny, a theologian of Armenia, who studied under the patriarch Isaac I., and wrote concerning the ancient worship of the Armenians. Died in 459.

ARZAO, Antonio Rodriguez, a Brazilian traveller of the seventeenth century, who explored the territory of Minas about the year 1694, and returned to Espirito Santo with some specimens of gold which he had discovered on the banks of the Rio Doce; was born at Taboata, and died at San Paulo.

ARZAO, Antonio Rodriguez, another Brazilian traveller, who set out from San Paulo in the year 1714, and in a northerly direction from that town. He discovered a country abounding in gold and diamonds, which he called Serro do Frio.

ARZERE, Stefano dell', an Italian artist, who lived about 1560. According to Ridolfi, he was a native of Padua, and painted well in fresco. Along with Domenico Campagnola and Gualteri, he adorned, with colossal figures of emperors and illustrious characters, a large hall in Padua, afterwards converted into a public library. From the gigantic size of these figures, the place received the name of Sala de' Giganti (Hall of the Giants). "The colouring," says Lanzi, "is rich, and of a fine chiaroscuro, and it would be difficult to find in all Italy a piece which appears to have suffered less from time." Several altar-pieces in the churches and convent of Padua were executed by this artist.—A. M.

ARZU, Siraj Uddin-Ali-Khan, a Hindostanee poet of the eighteenth century, known also as Khan Sahib.

ASA, third king of Judah, was the son of Abijah. He reigned forty-one years, from 955 to 914 B.C.

ASADI of Tus, one of the most ancient of the Persian poets, was born about the commencement of the tenth century, in the reign of Mahmoud of Ghizni, at whose court he was chief poet. He was the preceptor of the celebrated Firdausi, and author of an epic poem called the "Gushtasp Nama," in which he relates numerous adventures of Rustam's ancestors, and of the more illustrious monarchs of the Peshdadian dynasty. This work has been almost wholly incorporated with the more extensive and famous "Shah-nama" of Firdausi. In his old age Asadi retired to Tús, his native city, where he died at a very advanced period of his life.—G. M.

ASAIRI. See Azaira.

ASAM, Cosmas Dominian or Damian, and Egid, two brothers, distinguished painters of Bavaria, flourished in the first half of the eighteenth century. Cosmas died in 1739, but the date of Egid's death is unknown.

ASAN. Three kings of Bulgaria, who reigned in the twelfth and thirteenth centuries.

ASANDER, a son of Philotas, and brother of Parmenio, was appointed governor of Lydia, by Alexander the Great, in 334 B.C., and after the death of Alexander became satrap of Caria.

ASANDER, a king of the Bosporus, in the Tauric Chersonese, was born in 107 B.C., and died in 14 B.C.

ASANIDES, a Bulgarian family, who founded the Wallachio-Bulgarian kingdom, of which Widdin became the capital.

ASAPH (Assembler), one of David's chief musicians, and reputed author of twelve psalms—viz., 50th and 73rd to 83rd—three of which, however, from their references to late events in the history of Israel, must rather be ascribed to one of his descendants, who were also choristers in the temple.—J. S., G.

ASAPH, St., was originally a monk of Llan-elvy, which was then presided over by Bishop Kentigern, a Scotchman, afterwards bishop of Glasgow. On Kentigern's return to his own country, Asaph succeeded him, and was so remarkable for holiness that the place took its name from him. He probably flourished about 590, but the date of his death is not known. After Asaph's death, the see was vacant more than 500 years, when Geoffrey of Monmouth was appointed, since which time it has been the seat of a bishopric. Asaph is commemorated by the Roman catholic church on May 1.—J. B., O.

ASBIORN, a name frequently met with in early Norwegian history.—Asbiorn the Noble, lived in the reign of Olaf Tryggvason, and suffered a cruel death with unwonted patience.—Asbiorn Sigurdson lived in the same reign, and was noted like his father Sigurd for hospitality. He must have possessed considerable influence at court, for we read that, when condemned to banishment for murdering an enemy in the royal presence, he successfully resisted the sentence.—Asbiorn Blak, a traitor servant of Canute IV. of Denmark. He betrayed his master into the hands of his rebellious subjects in Odensee, who put him to death.—J. B.

ASCALUS, Conrad, a German philosopher of the earlier half of the seventeenth century, author of "Physica et Ethica, Mosaica," Hanau, 1613, 8vo, in which he reproduces the doctrine of a universal soul; "Libri III. de Natura cœli triplicis," Siegen, 1597, 8vo; "De Religionis per M. Lutherum Reformatæ Origine et Progressu in Germania et Dania," Copenhagen, 1621, 4to.—A. M.

ASCANI, Pellegrino, a clever Italian painter of flowers and fruits in the 17th century. He was a native of Carpi.

ASCANIO, Giovanni d', an Italian painter of the last half of the fourteenth century, continued the series of sacred pictures begun by his master, Berna of Sienna, in the church of St. Gimignano, and also executed some works at Florence for the palace of the Medicis.

ASCANIO, Salvator, a learned and dogmatic Dominican monk of Spain, confessor to the bishop of Malaga, and visitor of the churches in Naples and Sicily. Died at Pisa, 1706.

ASCANIUS, the son of Æneas by Creusa, his first wife, appears to have lived about the year 1188 B.C. According to Livy, he was the founder of Alba Longa.

ASCANIUS, Peter, a Swedish naturalist, who lived in the middle of the eighteenth century. He was skilled in every department of natural history, particularly mineralogy, and was for many years inspector of the mines of Norway. In 1767 he published in Danish a work, entitled "Figures enluminées d'Histoire Naturelle." He was author besides of a variety of papers on natural history, one of which is preserved in the forty-ninth volume of the "Philosophical Transactions," and another in the "Transactions of the Royal Academy of Stockholm."—G. M.

ASCARELLI or ASCARIEL, Deborah, a Jewess, born at Rome in the latter part of the sixteenth century. She was well acquainted with Hebrew and Italian literature, and published some translations from the Hebrew in Italian verse.

ASCARUS of Thebes, a Greek brass-caster, living about 500 B.C. according to Pausanias, executed a votive statue of Jupiter for the temple of Olympia.

ASCELIN or ANSELME, Nicolas, a Dominican, and a native of Lombardy, sent by Innocent IV., in 1245, on a mission to the Mongols of Persia.

ASCENSIONE, Giacinto Agostino dell', an Italian surgeon, who lived in the latter half of the 17th century; was author of a surgical treatise published at Messina in 1693.

ASCH, George Thomas von (Baron Yegor Pheodorovitch), was born at Petersburg in 1729, and died there in 1807. He was a graduate of the university of Göttingen, and served for many years as general staff-surgeon in the Russian army.

ASCH, Peter Ernst von, one of the most eminent physicians of his time in Moscow, and brother of the above. His only known work is entitled, "De Natura Spermatis Observationibus Microscopicis Indagata," published at Göttingen in 1756.

ASCHAM, Anthony, vicar of Burniston, in Yorkshire, lived about the middle of the sixteenth century. He published a number of works on astronomy, besides certain almanacs or prognostications, in which he pretended to much secret and profound knowledge derived from the study of the stars.

ASCHAM, Anthony, a political writer of the seventeenth century, was born at Boston, in Lincolnshire, and educated at Eton College, from which, in 1633 or 1634, he was elected to King's College, Cambridge, where he obtained the degree of A.M. About the commencement of the civil war he joined the Presbyterians, and became an influential member of the Long Parliament. He is said to have been employed in drawing up the king's trial. After the execution of Charles, he was sent by the new government as ambassador to Spain, and was assassinated at Madrid by some English officers who had served in the Spanish army. Ascham was author of several works, partly political and partly religious.—G. M.

ASCHAM, Margaret, married in 1554 to Roger Ascham. She published her husband's work, entitled "The Schoolmaster," in 1570, and lies buried in St. Sepulchre's church, London.

ASCHAM, Roger, born in the year 1515 at Kirbywiske, in Yorkshire. He was the third son of John and Margaret Ascham. His father was house-steward in the noble family of Scroop; his mother was connected with some families of distinction. It is told of his parents, that having lived for forty-seven years together, they died on the same day, and nearly at the same hour. Some time before his father's death, Roger was taken into the family of Sir Anthony Wingfield, and educated together with his patron's sons. In the year 1530 he was sent, at Sir Anthony's expense, to St. John's, Cambridge. His tutor was Hugh Fitzherbert. On the 20th of Feb., 1538-39, Ascham obtained the degree of B.A., and in the March following was elected Fellow.

The period at which Ascham's Cambridge life commenced, was one of great excitement. An intellectual revolution may be described as having then commenced. The old scholastic studies still survived. The Reformation had everywhere leavened the public mind, but was not yet the religion of the state. The destruction of the Constantinopolitan empire had scattered many learned Greeks through every part of Europe, who brought with them their language and its literature. The doctrines taught by Luther were the subject of disputation in every school of learning. The new studies of Greek literature, and what were called the new tenets of religion, were making way in Cambridge. Ascham attached himself to both, and both were then regarded with distrust; as to Greek, every one who studied it became a heretic; and so little could be learned of it (such was the argument of those who opposed its introduction), that even, as to the pronunciation, there was not one of these strange characters that was not the subject of dispute as to the sound which it was intended to express. Disaffection to the old religion was still punished by exclusion from the natural and proper rewards of diligence; and Medcalf, the master of the college, was only enabled to secure Ascham's election to a fellowship by pretending to oppose it, and thus defeating a more formidable opposition.

Ascham took his master's degree in his twenty-first year. He soon became eminent as a writer of Latin and teacher of Greek. On the resignation of Sir John Cheke, appointed tutor to Prince Edward, Ascham was made Public Orator of the University, and all its formal and complimentary letters were written by him. Not merely was the language of the letters his, but his was the handwriting; and the admiration with which he is spoken of in reference to these academical exhibitions, has as often reference to one as the other. The beauty of his penmanship occasioned his first introduction to court; there, among his pupils in this art, were Prince Edward, the Princess Elizabeth, and the two sons of Brandon, duke of Suffolk. His pupil Grindal had been appointed tutor to the Princess Elizabeth, and, on his death, Ascham succeeded him.

In the year 1544, Ascham published his "Toxophilus the Schoolmaster, or Partitions of Shooting, in two books," dedicated to King Henry VIII., then setting out to invade France, and animated to the enterprise by the record of England's previous victories. The book is one, in many respects, of considerable interest. It is one of the monuments of a stage of English literature, at a period when few scholars condescended to write English. It is the work of a man, himself fond of archery, thoroughly acquainted with his subject, and even on this account valuable. At the time it was written, soldiers had not yet been armed with hand-guns; and the bow, in English hands, was a weapon which no foreign troops could resist. At the time Ascham wrote it was preferred to the musket, and, but for the long peace of King James's reign, it is not impossible that it might have kept its ground for a longer time than it did. Ascham received a pension, which Johnson, writing in the year 1761, regarded, when considered with reference to the comparative value of money, and to the modest wants of a student in Ascham's position, as equal to one hundred pounds a year.

In 1550 he visited Germany in attendance on Sir Richard Morissine, ambassador at the court of the Emperor Charles the Fifth. In addition to his ordinary duties as secretary, he acted as tutor to the ambassador. During this residence in Germany, which continued for three years, he wrote a serious tract, in which he describes with some power the principal persons about the emperor's court. While he was still in Germany, his friends succeeded in getting him appointed Latin secretary to King Edward. The death of the young king, however, was the signal for his return to England. This event at first seemed likely to deprive him of his pension and his employment as secretary. However, without in any way compromising his opinions, he retained the good will of the persons about Mary's court, and Gardiner continued to employ him in writing official letters. The queen herself conversed with him often. His services were not inconsiderable, if it be true, as was quaintly said at the time, that he impeded some intended jobs, "hindering those who dined on the church from supping on the universities." On the queen's marriage with Philip, Ascham wrote within three days forty-seven letters to as many foreign princes, of whom the lowest in rank was a cardinal. In 1554, Roger himself married Margaret Howe, a lady of good family and some fortune. On Elizabeth's accession he filled the place of Latin secretary, and that of reader to the queen in the learned languages. He read with her for some hours each day. Ascham appears to have loved a court life, but he was a man who never asked a favour, which is ascribed sometimes to his indolence, sometimes to his disinterestedness. He was not, however, neglected. His offices were liberally rewarded, and he was given, in the year

1559, the prebend of Westwang, in the cathedral of York, which he held till his death. In 1563 he was led by Sir Edward Sackville to write his "Schoolmaster," a treatise on education. Sackville's death, soon after it was commenced, interrupted the work. It remained unpublished during the author's life, and was printed by his widow. We wish the plan of our work admitted an analysis of a book that even yet may be studied with advantage by men practically engaged in the education of youth. Ascham's favourite maxim was—*docendo disces*. A letter to him from one of his Cambridge friends, written at an early period of Ascham's career, suggests to him that "a fable of Æsop, read and explained to thy pupil by thyself, will profit thee more than if thou shouldest hear the whole Iliad expounded in Latin by the learnedest man now living." Ascham at all times acted in the spirit of this letter, and with his pupils was himself, in many respects, a learner. It could seldom happen to a man to have such pupils, and though something must be allowed for the phraseology of the period, and for the exaggerations with which the accomplishments of princes are spoken of, yet there can be no doubt of the perfect success of the method pursued by Ascham in the case of King Edward and of Elizabeth, and by Aylmer in that of Lady Jane Grey; and perhaps, in the introduction of the New Learning—as the study of Greek was then called—into Cambridge, Ascham's own earnest character and gentle temper, with this well-considered system of teaching, effected more, in reality, than was afterwards done by him when his lessons were given to queens and ambassadors.

The latter years of Ascham's life are said to have been passed in poverty, brought on by gambling and cock-fighting. Both assertions have been disputed, and that of gambling, at least gambling with dice, the form which the accusation assumed, is not proven. That of cock-fighting, the "alectryomachia," cannot be denied. It is mentioned by his eulogist, Grant, in whose funeral oration Ascham's biographers have found most of their materials; and he himself refers to what he calls his "Book of the Cock-pit," a treatise which, if it ever existed in more than contemplation, has not been preserved. If he was fond of cock-fighting, it is scarcely possible that he should not have been led to bet upon the birds, and this may have been the gaming.

The scandal and offence in Ascham's day did not arise from the inhumanity of the sport, but from its unsuitableness to the gravity of the scholastic character. It is unjust to judge of a question of this kind by a reference to modern manners. "A yearly cock-fight was, till lately, a part of the annual routine of the northern free schools. The master's perquisites are still called cock-pennies."

Any account, however brief, of Ascham, would be imperfect, which omitted Fuller's amusing words:—"He was," says the witty old chronicler, "an honest man, and a good shooter. Archery was his pastime in youth, which, in his old age, he exchanged for cock-fighting. His 'Toxophilus' is a good book for *young* men; his 'Schoolmaster' for *old;* his 'Epistles' for *all* men."

Ascham was never of a robust constitution. This he dwells on in his letters, and makes it an apology for his practice of out-of-door exercises, being unable to continue reading for any length of time. He at last, when he was little more than fifty years of age, grew so weak, that he was unable to read in the evenings, or at night. He then became, for a while, an early riser. The year before his death, he suffered from hectic, from which he never wholly recovered. On the 23d of December, 1568, he was led to resume his night studies, from his anxiety to present the queen with a Latin poem on the new year. This brought on ague, and death followed on the 30th. His death occasioned very general regret, and the queen is stated to have said that she would rather have ten thousand pounds thrown into the sea, than have lost her tutor Ascham.

Ascham's works are few. Of those in English we have spoken. The "Toxophilus," first printed in 1545, and after the author's death, in 1571 and 1579, has been now and then reprinted for archery societies, and is in the edition of his collected English works by Mr. Bennett, 1761. Bennett has printed from the edition of 1571, and does not seem to have known the previous one. The "Schoolmaster" is printed in Bennett's edition from an edition by Upton, and contains his very valuable notes, and a life by Johnson. The English works were reprinted in 1815; but in this edition, the spelling, and occasionally the language, is injudiciously modernized. The uncertainty of fame is shown by the fate of Ascham's works. It is probable that his Latin letters—the style of which was the admiration of his own age—are now but rarely looked into, and those in English seldom read, except for philological purposes. We have said that we think his English writings well worth study for other reasons; and there are so many curious facts of historical interest mentioned in his Latin letters, that we should not be surprised at their being, after a sleep of three hundred years, disturbed from the dust of old libraries. In these Latin letters, the style of Cicero is not unsuccessfully imitated. The Latin verses with which he was preparing to hail the queen on new-year's-day, are printed among his other poems in the earlier editions of his Latin works, the first of which was published in 1576, but have been omitted in Elstob's (1703), otherwise, we believe, the best edition.—(*Biographia Britannica*, Johnson's *Life of Ascham*, Grant, *De vita et ob. Rogeri Ascham*, H. Coleridge's *Northern Worthies.*)—J. A., D.

ASCHANEUS, Martin L., a Swedish author and ecclesiastic of the seventeenth century, and one of the three "royal antiquarians." He is supposed to have died about 1636.

*ASCHBACH, Joseph, an eminent German historical author, was born in 1801 at Höchst. He studied at Heidelberg, and became professor of history at Bonn in 1842. His most important historical researches relate to the earlier history of Spain, and are: "Geschichte der Westgothen," Frankfort, 1827; "Gesch. der Omaijaden in Spanien," 2 vols. Frankfort, 1829–30; "Gesch. Spaniens u. Portugals Zur Zeit der Herrschaft der Almoraviden u. Almohaden," 2 vols. Frankfort, 1833–37. The "Jahrbücher" of Heidelberg and Berlin contain numerous essays on historical subjects by Professor Aschbach, and he was the projector and editor of the valuable "Kirchen-Lexicon," 4 vols., 1846, to which he contributed many articles.—A. M.

ASCHEBERG, Rutger Count von, a Swedish field-marshal, born 2nd June, 1621, died 17th April, 1693. He commenced his career as page to a colonel of cavalry, under whom he learned the art of war. He afterwards signalised himself in various campaigns in the Thirty Years' War in Germany.

ASCHENBRENNER, Christian Heinrich, a German musician, born at Alt Stettin, 29th December, 1654, and died at Jena, 13th December, 1732. He was instructed in music by his father, and in the course of his life acquired great eminence as a performer. At the age of seventy-one, he was esteemed in Vienna, where he resided, as the first violinist of his time.—G. M.

ASCLEPI, Giuseppe, an Italian physician, jesuit professor of philosophy at Sienna, and of mathematics at Rome, was born at Macerata in 1706, and died in 1776.

ASCLEPIADES, the name of a great number of Greek physicians, who were either regarded as actual descendants of the god Æsculapius, or more probably, as only united in a sort of brotherhood by the possession of certain secrets of the healing art, derived from the founder of their society. The temples of Greece and Asia Minor were their homes, and their art was usually exercised in conjunction with that of the priest. Those of the Asclepiadæ, as they were collectively called, worthy of mention, are noticed below among the poets and literary men who also bore the name of Asclepiades.

Asclepiades, a Platonic philosopher, known only from the story, in Athenæus, of his working in a mill by night, to be able to attend, during the day, the lectures of the Athenian philosophers. Died probably about the year 320.

Asclepiades, Bithynus or Prusinensis, supposed to have been a native of Prusa, in Bithynia, settled at Rome in the first century B.C., and, as it would appear from the statements concerning him in Pliny, gained a reputation of the first order as a physician. He is frequently mentioned by other ancient authors, generally with admiration of his talents and his character. His famous maxim, that a physician's duty is to cure his patients quickly, surely, and agreeably, and his good opinion of wine as a remedial agent, probably influenced his popularity. Some fragments only of his works are extant.

Asclepiades of Mendes, in Lower Egypt, cited by Suetonius in his life of Augustus, wrote a work entitled "Θεολογουμενα."

Asclepiades of Phliontus, a philosopher of the school of Eretria, and the personal friend of its founder, Menedemus.

Asclepiades of Apamea, a Greek grammarian, whose works are enumerated by Suidas, was a native of Bithynia, taught grammar at Rome in the time of Pompey the Great, and afterwards settled in Turdetania, in Spain.

Asclepiades, Pharmacion, lived about the end of the first century. He wrote on pharmacy in ten books, of which the first five treated of external remedies, and the last of internal. He is frequently quoted by Galen.

Asclepiades of Samos, a Greek epigrammatic poet, lived at Alexandria about 280 B.C. He is mentioned by Theocritus and Moschus, the former of whom is said to have been his pupil.

Asclepiades of Adramyttium, another Greek epigrammatic poet.

Asclepiades, a lyric poet, who gave his name to the Asclepiadic verse.

Asclepiades of Tragilos, a town in Thrace, wrote a treatise called "Τραγωδουμενα."

Asclepiades, ninth bishop of Antioch, distinguished as a commentator, lived about the year 211.

Asclepiades, bishop of Tralles about the year 484.—J. S., G.

ASCLEPIADIUS, a Latin poet, some of whose poems are preserved in MS. in the National Library at Paris.

ASCLEPIGENIA, daughter of the Neoplatonist, Plutarch of Athens. She taught the doctrines of the school to Proclus, during his residence at Athens under the care of her father.

ASCLEPIODORUS, one of the generals of Alexander the Great in 330 B.C.

ASCLEPIODORUS, a celebrated Greek painter, contemporary with Apelles, was a native of Athens.

ASCLEPIODOTUS, a Greek philosopher and naturalist of the Neoplatonic school, who lived about A.D. 450. He studied plants and animals, performed some surprising cures by means of white hellebore, drew up a classification of colours, and appears to have formed a museum of all the species of timber then known. His commentary upon the Timæus of Plato has perished.

ASCLEPIODOTUS, a Greek epigrammatic poet, appears to have lived about the end of the first century.

ASCLEPIUS, a Greek physician, placed by some in the second century B.C., and by others in the sixth century A.D. He commented upon Hippocrates, and records the first-known case of superfœtation.

ASCLEPIUS, a Greek philosopher, whose period is unknown, and to whom are attributed a dialogue with Hermes, and a work entitled "Definitions" (Ὅροι).

ASCLEPIUS of Tralles, a Greek philosopher of the fifth century, who studied under Ammonius, and whose unpublished commentary on the metaphysics of Aristotle is still extant.

ASCOLI, Cecco d'. See Cecco d' Ascoli.

ASCOLI, David di, a Jewish author of the sixteenth century, who was subjected to a long imprisonment for having written an "Apologia Hebræorum," in which he protested bravely, and with much learning, against the bull of Pope Paul IV., commanding all Jews to wear as a badge of their profession a yellow hat.

ASCONDO, Francisco, a Spanish architect, was born at Jurreta in Biscay in 1705; erected numerous monasteries in Castile, and died in 1781.

ASCONIUS PEDIANUS, Quintus, a Roman critic and grammarian, born at Padua, lived about A.D. 50. His commentaries on the orations of Cicero have been several times published.

ASDRUBALI, Francesco, an Italian physician, was born in the last century, and died in 1832 at Rome, where he had obtained the highest standing as an accoucheur.

ASEDY. See Asadi.

ASELLI, ASELLIO, or ASELLIUS, Gaspar, a celebrated Italian physician and surgeon, born at Cremona about 1581, and died in 1626. He served some time as a military surgeon, and was afterwards appointed professor of anatomy and surgery at Padua. He was the discoverer of the lacteal vessels, to which he assigned the function of conveying the chyle. His discovery, though now universally regarded by physiologists as genuine and important, was not generally received as true until fifteen or twenty years after it was made.—G. M.

ASELLIO, Publius Sempronius, a Roman historian and military tribune under Scipio Africanus, lived about the year 133 B.C. He wrote an historical account of public events which occurred between the Punic war and the time of the Gracchi.

ASELLUS, Claudius, a Roman soldier mentioned by Appian as having been at the siege of Capua, 202 B.C.

ASELLUS, Tiberius Claudius, a Roman knight, who lived about the year 142 B.C. He was degraded from his rank by Scipio Africanus, in the exercise of his office as censor, and reduced to the class of ærarii.

ASENATH, daughter of Poti-pherah, priest and governor of the city of On, near or the same as Heliopolis. She married Joseph, the illustrious son of the patriarch Jacob.

ASENSIO Y MEJORADA, Don Francisco, a Spanish engraver, celebrated for the extreme delicacy of his workmanship, was born, at what date is uncertain, at Fuente-la-Encina, and died at Madrid in 1794.—Another person of the same name was famous as a portrait painter at Saragossa, towards the end of the seventeenth century.

ASFANDIYAR or ASFUNDIYAR or ASFENDIAR, a renowned Persian hero, who lived between the fifth and sixth century B.C. He was the son of Gushtasp (Darius Hystaspes), and was the first to introduce the religion of Zoroaster into Persia. His learning and military skill contributed greatly to the victories obtained by his father over the neighbouring nations. He was killed in a contest with Rustam, who had refused to adopt the creed of Zoroaster.—(Malcolm, *Hist. of Persia.*)—G. M.

ASFELD, Bidal. There were four brothers of this name, sons of Bidal, Baron de Willenbruch and de Harsfoldt, minister of Queen Christina of Sweden at the court of Louis XIV.

Asfeld, Alexis Bidal, Baron d', born about the year 1648, and killed at Aix-la-Chapelle in the end of October, 1689, where he distinguished himself by his bravery and military skill, under the duke of Luxemburg and the marshal de Crequy.

Asfeld, Benoit Bidal, Baron d', born in 1658; died 29th April, 1715. He took part in many campaigns, and, after a brilliant career, died at last of his wounds.

Asfeld, Jacques-Vincent Bidal d', Abbe de la Vieuville, who wrote some treatises on religious topics, and was esteemed as a man of learning and piety, was born in 1664, and died at Paris in 1745.

Asfeld, Claude François, Marquis d', marshal of France, was born 2nd July, 1667, and died 7th March, 1743. As lieutenant of a regiment of dragoons, he took part, under his eldest brother, in the bombardment of Luxemburg. In 1689 he served in the army of Germany, commanded by the marshal d' Humieres. He took a prominent part in various sieges during the campaigns in the Netherlands. He afterwards distinguished himself as a commander in a great variety of battles, and rose to the highest military honours. He was particularly famous for his skill in the taking of fortresses. In a single campaign, in 1704, he compelled the surrender of Salvaterra, Segura, Idanha, Nova, Castelbranco, Montalvan, and other fortified places.—G. M.

ASGILL, Sir Charles, an English general, was born about the middle of the eighteenth century, and died in 1823. He entered the British army as an ensign in 1778, and afterwards went to America, where he joined the army under the command of the Marquis Cornwallis.

ASGILL, John, a writer on politics and theology, at the close of the seventeenth and beginning of the eighteenth century. The date of his birth is uncertain. He was sent early to Lincoln's Inn. He published, in 1698, two pamphlets which attracted very considerable attention—one entitled "Several assertions proved, in order to create another species of money than silver and gold;" the other, "An Essay on a Registry for Titles of Land." The tracts are very remarkable, when the period at which they were written is considered. In the first tract, he contends for the proposition so often advocated in our days, of having all taxes levied on land only. "What we call commodities is nothing but *land severed from the soil.* . . . Man deals in nothing but in earth. The merchants are the factors of the world, to exchange one part of the earth for another. . . . All must be paid for to the owner of the soil, as the ultimate receiver." The essay on the registry of lands, in the same way, anticipates much that has been urged within our own time. Asgill's own affairs were neglected while he sought to regulate those of others. However, he worked hard at the bar. One of his clients was Dr. Barebone, a projector, who built the new square of Lincoln's Inn. Barebone and Asgill were both embarrassed in their circumstances. Barebone died, angry with the world, and, most of all, with his creditors. He made a will, and appointed Asgill executor, assigning as a motive for his choice, that Asgill would be sure to pay no one. The executor called a meeting of Barebone's creditors, read the will, told them the motive which led to the appointment, and said with becoming solemnity, "I will religiously fulfil the will of the deceased." In 1700, Asgill published a tract, the object of which was to prove that physical death was altogether owing

to man's unbelief, and he described himself as not doubting that, when his work on earth was done, he should be translated to heaven without passing through death. Asgill's was not more foolish than a hundred other such speculations, but it accidentally made more noise at first, and, in its consequences, exhibited a disgraceful spirit of persecution. The essay was published on the eve of his leaving England to seek practice in the Irish law courts, where there was a rich harvest of litigation, arising from disputes as to forfeited lands. The fame of Asgill's book went before him, and the desire to see and hear a man, of whom much good and evil was said, aided him in obtaining business. He made some money, married a daughter of Nicholas Browne (James II.'s Lord Kenmare), bought a portion of the Kenmare property, which purchase led to years of litigation between him and the family. He was elected member of the Irish House of Commons; but his book was the cause, or the pretence, for expelling him on the ground of blasphemy, a few days after he had taken his seat. In 1705 he returned to England, and sat for the borough of Bramber, in Sussex. Barebone, it would seem, had left some property, which gave the right of nomination. He sat for a few years, enjoying the privilege of freedom from arrest. A dissolution left him unprotected. On the reassembling of parliament, he resumed his seat, but the house became scandalized at his thus defying his creditors, and took advantage of his book to expel him for blasphemy. Asgill's affairs went on from bad to worse. He retired, first to the Mint, then to the King's Bench, thence was removed to the Fleet, and for thirty years lived in the rules of one or other of these prisons. He published political pamphlets, and supported the House of Hanover, whose "hereditary" right to the crown of England he insisted on as against that of the Pretender. Most of Asgill's books were printed like verse, in lines of unequal length. This strange appearance of the page perhaps made them more read. He practised conveyancing, and drew bills and answers in Chancery. He is described as singularly cheerful in his conversation, and attaining a great age, nearly 100, with little perceptible decay of his mental faculties. The death of his wife seems to have been the only thing that deeply affected him. He died within the rules of the King's Bench, in November, 1738.—(See *The Doctor*, by Southey.)—J. A., D.

ASH, Edward, an eminent London physician, was born in Birmingham about the year 1770, and died in April, 1829. He was the first to discover the principles which have since been employed in the construction of the galvanic battery. He communicated his discovery to Humboldt, who, in 1797, published an account of it, together with additional observations of his own. He possessed considerable literary talent, and was engaged with some others in the publication of a weekly paper called "The Speculator," in which he wrote some critical articles. —(Paris, *Life of Sir Humphry Davy*.)—G. M.

ASH, John, an English physician, was born about the beginning of the eighteenth century, and died in London, June 18, 1798. He was held in high estimation for his professional skill, and practised with great success, first in Birmingham and afterwards in London. He devised a singular method of curing mental alienation, with which, in his old age, he was threatened. He sedulously applied himself to the study of botany and mathematics, and continued this exercise until his faculties regained their equilibrium. He published a number of medical works, and a Latin oration delivered before the London college of physicians.—G. M.

ASH, John, LL.D., a Baptist minister at Pershore, Worcestershire, and author of a dictionary of the English language, of considerable repute, and of other works. He was born near Loughwood, in Dorset; was educated under Bernard Foskett, at the academy in Bristol; and settled at Pershore in 1751, where he continued till his death in 1779. His dictionary is remarkable as containing many words not found in similar books, and still commands a good price.—J. A., L.

ASH, Simeon. See Ashe, Simeon.

ASHBURNE, Thomas d', a friar of the order of St. Augustine, was born at Ashburn, in Derbyshire, and lived about the middle of the fourteenth century. He took part in the controversy with the Lollards, and wrote a treatise against the "Trialogus" of Wickliffe. Other theological tracts, and some poems, have also been ascribed to him.

ASHBURNHAM, John, an adherent to the royal cause during the civil war, was the son of Sir John Ashburnham of Ashburnham in Sussex. He was long suspected of treachery to Charles I., as he had some concern in the flight from Hampton Court, and the surrender of his majesty into the hands of Colonel Hammond, governor of the Isle of Wight. He wrote a "Letter," printed 1648, and a "Narrative," not published till 1830, in which he attempts the vindication of his good name.—J. B.

ASHBURTON, Lord. See Baring.

ASHBURY, Joseph, an English comedian, who was born in London in 1638, and died at Dublin, 24th July, 1720. He received an excellent education, and having entered the army, he rose to the rank of captain, in Ireland. He could not, however, repress his passion for the stage, and after a successful debut at Dublin, in the character of *Othello*, he resolved to adopt the stage as a profession. He afterwards visited London, where his reputation was confirmed by public opinion. Having engaged a company, he returned to Dublin, and re-opened a theatre, of which he continued manager till his death.—G. M.

ASHBY, Rev. George, born 1724, was educated at Eton and St. John's College, Cambridge, of which he was many years master. He was well known in the literary circles of the day, more from the valuable assistance he rendered to others than from his own publications. Bishop Percy, and many others, have acknowledged their obligations to him. He died at Barrow in Suffolk, of which he was rector, in 1808, aged 84.—J. B., O.

ASHBY, Henry, a celebrated engraver of writing, was born 17th April, 1744, at Wotton-under-Edge in Gloucestershire, and died at Exning, in Suffolk, 31st August, 1818. Many specimens of his calligraphy are preserved, and are justly admired.

ASHBY, Sir John, an English naval commander, born in 1642; died 1693. He took a prominent part in the famous battle of La Hogue.—(*Naval History*, iii. 148–154.)

ASHE' Rab or Rav, a celebrated Babylonian rabbi, was born 353; died 427. He is said to have been elected president of the college of Sora, or Sura, in the province of Babylon, when only fourteen years of age. He held that office till his death. He was one of the first, as Rabbi Abina, about 120 years after, was one of the last, to form the Talmud of Babylon into a codex.

ASHE, St. George, D.D., a distinguished Irish prelate, was born in the county Roscommon in the year 1658. He was educated in Trinity college, Dublin, of which he became a fellow in 1679, and professor of mathematics. He left Ireland, however, some years after, and became secretary and chaplain to Lord Paget, ambassador to the court of Vienna, in the reign of William III. After the act of settlement, Dr. Ashe returned to Ireland, and was in 1692 made provost of the college by letters patent. He was promoted to the bishopric of Cloyne in 1695, where he remained till 1697, when he was transferred to Clogher, and from the latter see he was promoted to that of Derry in 1716. He was also a member of the Royal Society, and some communications from him appear in its proceedings; these, with some mathematical papers and a few sermons, are all that he has left to the world. He bequeathed his mathematical library to Trinity college, Dublin.—J. F. W.

ASHE, Simeon, a distinguished puritan minister, ejected from his living about 1633, was a warm supporter of the parliament till the death of the king, but his sympathies were never with Cromwell and the Commonwealth, and he took an active part in the Restoration. He died in 1662, just when he was preparing to leave his charge in consequence of the act of uniformity.—J.B.

ASHE, Thomas, born toward the end of the 16th century; was author of several tables intended to facilitate the use of the Year-books and English Law Reports.

ASHER, Ben Jechiel, a Jewish rabbi, born at Rothenburg about the end of the thirteenth century, died in 1321. He was for some time chief rabbi in his native city, and afterwards head of the Jewish university at Toledo.

ASHFIELD, Edmund, a painter of the time of Charles II.

'ASHIK (he who is in love), a celebrated Turkish poet, was born of good family at Perserin, in Roumelia, in 1518. His numerous erotic poems, and his lives of the Turkish poets, are highly commended. He died in 1571.

ASHLEY, John, an English musician and trader in music, under whose management Haydn's "Creation" was first performed in England. He had four sons also distinguished as musicians:—General, noted as a violinist, was a pupil of Giardini and Barthelomon: he died in 1818. Charles Jane, a performer on the violoncello. John James, an organist; and Richard, principal viola at the Italian Opera House.

ASHLEY, Robert, a traveller and translator, was born in Wiltshire in 1565. After studying at Oxford, he entered the Middle Temple, but latterly forsook his profession, to indulge his taste for travel, and spent several years in wandering through France, Holland, and Spain. His works are translations from the Italian, French, and Spanish. Died in 1641.—J. S., G.

ASHMOLE, Elias, an eminent antiquarian, and founder of the Ashmolean Museum, Oxford, son of Simon Ashmole (of the city of Litchfield, in Staffordshire), saddler, and Anne Boyers, was born at Litchfield on the 23rd of May, 1617. At an early age he was taught grammar and music, and placed in the choir of the cathedral. At the age of sixteen he was removed to London, and taken into the family of James Paget, one of the barons of the Exchequer, who had married his mother's sister. Under Paget's direction, he commenced the study of the law. In the year 1638 he married, and in the same year was admitted a solicitor in Chancery. In the year 1641, he was sworn an attorney of the Common Pleas. At the close of that year, his wife died. Ashmole was a royalist, and in 1645 became one of the gentlemen of the ordnance in the garrison of Oxford. At the same time he entered Brazenose college, and applied himself to natural philosophy, anatomy, and astrology. In 1646 he became a freemason. The king's affairs becoming desperate, Ashmole withdrew for a while to Cheshire, and on his return to London, fell in with Moore, Lilly, and Booker, then reputed to be the greatest astrologers in England. Ashmole was elected steward of this fraternity, which succeeded in bringing to its annual meetings some of the most distinguished men in England. In 1647 he went into Berkshire, and resided for a while at Inglefield, adding botany to his studies. The "Wife of Bath" herself does not appear to have been more experienced in matrimonial life, than the wealthy widow, whose charms now won the heart of "our free and accepted mason." Her father was Sir William Forster. Her first husband was Sir Edward Bradford, Bart.; her next, a Mr. Hamlyn; her third, Sir Thomas Mainwaring, Knight; and her fourth and last was our hero, Elias, whom she married in 1649. It is not surprising that Ashmole was not allowed to possess himself quietly of the widow and her lands. A son by her first husband sought to murder him. Some dangers followed in the shape of a chancery suit with innumerable parties, representing various interests. When these were a little lulled, Ashmole found that the lands which he thought he had made his own were sequestrated, he being a royalist. His astrology and freemasonry now stood him in stead, for Lilly had great influence with the prevailing party, and succeeded in getting the sequestration removed. He now settled in London, and kept open house for all the astrologers of the day, having found, as Anthony Wood says, "the true elixir in his wife's lands and jointures." In 1650 he translated and printed a treatise on the "Philosopher's Stone," by Dr. Dee. On the title-page he styles himself James Hasolle, an anagram of his real name. In 1652 he learned Hebrew, in order to read some books on the occult sciences. In the same year he published his "Theatrum Chemicum Britannicum," a collection of old English treatises in rhyme on the philosopher's stone, and the art of transmuting metals. This book introduced him to Selden. In 1658 he published "The Way to Bliss," a tract on the Hermetical philosophy, which, however, he now seemed on the point of abandoning, and in the same year he began collecting materials for his "History of the Order of the Garter." About this time he also made a catalogue of the coins given to Oxford by Archbishop Laud. The Tredescants, father and son, had for a considerable time been curators of the botanic gardens at Lambeth, and had collected many curiosities which were given to Ashmole by John Tredescant and wife. On the Restoration, Ashmole was made Windsor herald, and obtained with this a number of important and lucrative offices. In 1660 he was called to the bar, and became fellow of the Royal Society. On the 1st of April, 1668, Ashmole's second wife died, and on the 3rd of November he was married to his third, Elizabeth, daughter of Sir William Dugdale. In 1669, the university of Oxford gave him the degree of M.D. On Sir Edmund Walker's death in 1677, he was offered the office of Garter King at arms, which he declined in favour of Dugdale. In 1679, an accidental fire which broke out near his chambers in the Middle Temple, destroyed a large collection of ancient and modern coins, and other matters of antiquarian interest, which it had been the object of his life to collect. His manuscripts were luckily at Lambeth. In 1682 he gave to Oxford all the curiosities he had received from the Tredescants, with great additions of his own. In 1686, on Dugdale's death, he again refused the office of Garter. In 1692 he died. A minute account of his life, drawn up by himself in the form of a diary, supplies the chief materials for his biography.—J. A., D.

ASHMORE, John, an English poet of the beginning of the seventeenth century, author of a volume printed in 1621, containing "Certain Selected Odes of Horace Englished," and other translations, appears to have lived in Yorkshire.

ASHMUN, Jehudi, the agent in Liberia of the American Colonization Society, was born at Champlain, New York, in 1794. He was educated for the ministry, and for a short period held the appointment of professor in the theological seminary of Bangor, Maine. In June, 1822, after an unsuccessful attempt to found a journal in the interest of the Colonization Society, he was commissioned to conduct a band of negro settlers to Liberia, and accordingly set sail for Cape Montserado, which he reached on the 8th August. The greatest difficulties in the way of the settlement had been overcome by the talents and energy of Ashmun, when his health gave way, and he was obliged to return to America. He died a fortnight after his arrival at Newhaven, 10th August, 1828.—J. S., G.

ASHRAF, Shah, second sovereign of Persia, of the Affghan dynasty, succeeded his cousin Meer Mahmud Shah in 1725, and reigned till 1730, when he was slain by Nadir-Kuli.

ASHTON, Charles, born 1665, chaplain to Bishop Patrick, canon of Ely, and master of Jesus college, Cambridge, was a distinguished scholar of his day. He contributed many tracts to the "Bibliotheca Literaria," and published, under the initials R. W., an edition of Hierocles. After his death in 1752, his edition of Justin Martyr was published by Mr. Kneller, a fellow of his college.

ASHTON or ASTON, Hugh, an organist in the time of Henry the Eighth. A *Te Deum* for five voices, of his composition, is preserved in the music school at Oxford. Other of his works may be found in the British Museum, Harl. MS. 75–78; and Append. to Royal MSS., 58. He was the author of the earliest "hornpype" that has descended to our times. (See Stafford Smith's *Musica Antiqua*, where it is printed.)—E. F. R.

ASHTON, Sir Thomas, an alchemist of the reign of Henry VI., who was exempted, by royal patent, from the penalties attached to the prosecution of the occult sciences.

ASHTON, Thomas, born 1631, and fellow of Brazenose college, Oxford. In consequence of a dispute with the head of his college, he was forced to resign his fellowship. In 1656 Cromwell appointed him chaplain to the forces in Jersey, but he quarrelled with Colonel Mason the governor, against whom he levelled two tracts, called "Blood-thirsty Cyrus unsatisfied with blood," and "Satan in Samuel's Mantle." The date of his death is unknown. Wood calls him a "forward and conceited scholar."—J. B., O.

ASHTON, Thomas, born 1716, and fellow of King's college, Cambridge, 1733. In 1752 he became rector of St. Botolph, Bishopgate, and, in 1762, preacher of Lincoln's Inn. He resigned this after two years. He died in 1775.

ASHTON, William, an Irish dramatic writer, who lived in the 18th century. He wrote "The Battle of Aughrim," which was dedicated to Lord Cartaret, then lord-lieutenant of Ireland.

ASHURST, Henry, the son of a Lancashire squire, realised a large fortune in London, and during the times of the Protectorate, and those of Charles II., was distinguished by his extensive charities. Died in 1680.

ASHWARBY, John, a learned professor of theology at Oxford, born at Lincoln, and flourished about 1380, was a great defender of Wycliffe's opinions.

ASHWELL, George, fellow of Wadham college, Oxford, was born in 1612, and in 1658 became rector of Hanwell, near Banbury. His chief works are:—1. "Fides Apostolica," a dissertation on the Apostles' Creed; 2. "Gestus Eucharisticus;" 3. "De Socino," &c. He died at Hanwell, 1693.

ASHWELL, Thomas, a cathedral musician, who lived in the reigns of Henry VIII., Edward VI., and Queen Mary. Some of his compositions are preserved in the music school at Oxford, and in the British Museum. He was a writer of considerable eminence in his day, although now forgotten.—E. F. R.

ASHWORTH, Caleb, D.D., an English dissenting minister, was born in Lancashire in 1722. Having received an education for the ministry at the Northampton academy, over which Dr.

Doddridge presided, he became pastor of a dissenting congregation at Daventry. On the death of Dr. Doddridge in 1752, he was elected to be his successor in the academy, having been recommended for this office to the trustees by Dr. Doddridge in his will. He accepted the office, but declined to leave his congregation at Daventry, so that the academy was removed to that place. He continued to discharge his academical functions with great reputation until 1775, when he died on the 18th of July, in the fifty-third year of his age. He received, in 1759, an unsolicited diploma of D.D. from one of the Scottish universities—a tribute to his abilities, learning, and diligence as a professor. His works are—"Funeral Sermon for Dr. Watts," 1749; "Funeral Sermon for the Rev. James Floyd," 1759; "Funeral Sermon for the Rev. Samuel Clark," 1770; "A Collection of Psalm Tunes, with an Introduction to the Art of Singing," &c.; "The Principal Rules of Hebrew Grammar, with Complete Paradigms of the Verbs;" "An Easy Introduction to Plane Trigonometry."—W. L. A.

ASINARI, Federigo, Count of Camerano, was born at Asti, in Piedmont, in 1527. He was the author of a great number of sonnets, madrigals, glees, and other lyrics.

ASINARI, Ottavio, brother of the preceding, and a tragic poet of some merit.

ASINELLI, Gerardo, and his brother, Bolognese architects of the 12th century. Amongst their works may be mentioned the tower of Bologna, and a leaning tower, *la Garizenda*.

ASINIUS, Giovanni Batista, an Italian jurist of the sixteenth century, professor at the colleges of Pisa and Florence.

ASIOLI, Bonifazio, an Italian musician, who was born at Coreggio on the 30th August, 1769. He began the study of his art at five years of age, under the instruction of Don Luigi Crotti, an organist in his native town, and his application was so assiduous, that before the completion of his eighth year he composed three masses, twenty other ecclesiastical pieces, two sonatas, and two concertos. This prodigious fecundity induced his parents to take him to Parma, to study composition under Morigi, which, for all his fertility of production, it appears his first master did not teach him. Here he remained for two years, when he was taken to Vincenza to give some concerts, in which he created a great sensation by his extempore fugue-playing and other feats of artistic agility. From thence he proceeded to Venice, where he remained for four months, astonishing everybody with his musical powers. He now returned to his native city, and there, after three years of close application and constant production, he was appointed maestro di capella at the singularly early age of thirteen. This rare distinction seems to have given fresh impetus to his industry, for before he was yet eighteen, he composed no less than five masses, twenty-four other pieces of church music, two overtures, eleven single songs, choruses for "La Clemenza di Tito;" two "Intermezzos, la Gabbia de' Pozzi," and a cantata, "Il Ratto di Proserpina;" an oratorio, "Giacobbo in Galaad," three comic operas, and six instrumental works; and, however inconsiderable may have been those productions of his infancy before enumerated, we may naturally suppose these, the results of a regular course of study, written in discharge of the duties of an important official appointment, to have been works of serious artistic pretension. At this time, namely in 1787, he went to Turin, where he remained nine years, during which he wrote with his habitual profuseness, his productions being chiefly of a secular character, consisting of operas and cantatas. In 1796 he went to Venice with the Marchioness Gherardini, who was at this time his zealous patroness, and in the same year he came to London, where his talents were highly esteemed, and where much of his music was printed. In 1799 he went to Milan, where, after a short time, he was most warmly encouraged by the viceroy of Italy, under whose auspices he organized the Conservatorio, which was opened in 1809, under his superintendence in the office of censor. The discharge of this appointment induced his production of several theoretical works on the elements of harmony, on singing, and on the piano-forte. In 1810 he visited Paris by the invitation of Napoleon, where he seems to have charmed as greatly by his amiable manners as by his musical abilities. In 1813 he gave up the office of censor at Milan, to return to his native town of Coreggio, but not to sink into inactivity, for here he instituted an academy of music, for the use of which he wrote several more theoretical treatises, and he still continued his practice of composition. He appears to have resided in Coreggio for the remainder of his life, which closed on the 18th of May, 1832. In considering the countless fruits of his prolific industry, we can only wonder that a man who had the opportunity to do so much, who availed himself so extensively of it, who exerted so wide an influence in his own time, and who lived so recently, should have left so few and such unimportant traces as we possess of his existence. A list of the very voluminous productions of Asioli is to be found in M. Fètis' *Biographie Universelle.*—(*Biog. Dict. Mus.*, Fètis, Schilling.)—G. A. M.

ASIR-UDDIN AKHSIKTI, a Persian poet of the twelfth century, the contemporary of Khakani and Anwari.

ASIR-UDDIN-UMANI, a Persian poet of the 13th century.

ASIUS, an elegiac poet of Samos, who flourished in the fifth or sixth century B.C., and whose fragmentary poems have been published by Düntzner (Cologne, 1840, 8vo.)

ASKELOF, a Swedish writer, born in 1787, who for several years edited a weekly literary journal, the "Polyphemus."

ASKEW, Ann, daughter of Sir William Askew of Kelsay, Lincoln, born in 1529, and burnt for heresy, in Smithfield, July 16th, 1546, in the twenty-fifth year of her age. She became the unwilling wife of a Lincolnshire gentleman, named Kyme; and when she began to read the Holy Bible, he drove her from his house. Coming to London to sue for a separation from her cruel husband, she was received with kindness by Queen Catherine Parr; but he accused her to the king, rendered more than ever harsh by declining health. After various examinations, she was committed to Newgate, horribly tortured by the Lord Chancellor Wriothesley and Sir Robert Rich, and finally burnt for maintaining the doctrines of the Reformation. She died with great serenity, and as she said herself, "for her Lord and Master."—(Fox's *Book of Martyrs.*)—T. J.

ASKEW, Antony, a physician, who was born at Kendal in 1722, educated at Cambridge and Leyden, and died in 1772. He was eminent as a classical scholar, and held several important posts in his own profession. He may be regarded as the patriarch of the "Bibliomaniacs."

ASLACUS, Conrad, was born at Bergen in 1564, studied at Copenhagen under Tycho, visited most European countries, became professor of philosophy at the university of Copenhagen, and died in 1624.

ASMONÆANS, a dynasty which ruled in Judea for upwards of two centuries, the last prince being Antigonus, the predecessor of Herod the Great.

ASMONÆUS, the head of the family of the Maccabees. See Maccabees.

ASNE, Michel l', an eminent French engraver, was born at Caen in 1596, and died at Paris in 1667, leaving about six hundred engravings after the works of Titian, Rubens, the Caracci, and Albano.

ASOKA or DHARMAZOKA, a king of Magadha, in India, who reigned about 350 B.C., and favoured the Buddhist religion.

ASOPODOROS of Argos, a brass-caster, pupil of Polycletus, who flourished about 420 B.C.

ASP, Mathias, a divine and linguist of Sweden, was born in 1696, became professor at Upsala, and died in 1763.

ASP, Pehr Olof, a Swedish diplomatist, was born in 1745, and died in 1808.

ASPAR, a Byzantine general, who, on the death of Marcianus, placed Leo of Thrace upon the throne, and was put to death by him in 471.

ASPASIA or MILTO, an Ionian lady, born at Phocis about 421 B.C. Her long-flowing hair—her graceful form, and amiable character, attracted the notice of one of the satraps of Cyrus the younger, and he forced her father to give her up to that prince. Placed in his seraglio, the modesty and tears of Milto so won his affections, that she became his chief counsellor, and his queen in all but the title. He named her Aspasia, in honour of the wife of Pericles, already so celebrated. When Cyrus was killed, 401 B.C., in his rebellious attempt to overthrow his elder brother Artaxerxes, Milto became the prey of the conqueror. Warmly attached to Cyrus, for a long time she was inconsolable. When somewhat reconciled to her lot, she became conspicuous among the gentlewomen of the court of Artaxerxes. She had the rare merit of indifference to money. When Cyrus presented her with a valuable chain of gold, she sent it to his mother, Parysatis, and when Parysatis, in return, gave her a large sum, she handed it over to Cyrus with the words, "It may be of service to you, who are my riches and ornament."—T. J.

ASPASIA. Among the accounts that have come down to us of Aspasia, daughter of Axiochus, we have no certain intelligence of the dates of her birth or death. She belonged to a family of some note in Miletus, and was early distinguished for the graces of her mind and person. She came to Athens with the tide of Asiatic immigration, which marked the era in Greece succeeding the Persian war, and by her beauty and accomplishments soon attracted the attention of the leading men in that city. She engaged the affections of Pericles, and he is said to have divorced his former wife in order to marry her. Their union was harmonious throughout: he preserved for her to the end of his life the same tenderness: she remained the confidant of the statesman's schemes and the sharer of his troubles. Their house was the resort of the wisdom and wit of Athens. Orators, poets, and philosophers came to listen to the eloquence of Aspasia; and in their conversation, which turned upon the politics, literature, and metaphysics of the age, they paid deference to her authority. We hear from Plato, who offers a high tribute to her genius, that she formed the best speakers of her time, and chief among them, Pericles himself. The sage Socrates was a frequent visitor at her saloon, drawn thither, it is insinuated, by the double attraction of eloquence and beauty. Anaxagoras, Pheidias, and the restless Alcibiades were numbered among her admirers, and we may credit the imagination of Savage Landor for a successful revival of the other names which adorned that illustrious circle. The envy which assailed the administration of Pericles, was unsparing in its attacks on his mistress. Jealousy of foreigners and dislike of female influence combined to offend the prejudices of the mass. Her fearless speculation aroused their superstitious zeal. She shared the impeachment, and narrowly escaped the fate, of her friend Anaxagoras. She was accused by Hermippus of disloyalty to the gods, and of introducing free women into her house, to gratify the impure tastes of Pericles. He himself pleaded her cause, and, on this occasion alone, he is said to have abandoned his accustomed majesty of demeanour, and burst into tears before the assembled populace. The passionate appeal was triumphant, and Aspasia was acquitted. But she was still at the mercy of the comedians. All manner of nicknames were invented to suit her relationship with the Athenian Jove,—and all manner of tales were told of her intriguing spirit and corrupt morals. Those lampoons are preserved for us in some of the verses of Aristophanes, and the gossip of later writers. She is charged with inducing Pericles to undertake the war against Samos, in order to befriend Miletus, her native city, and with obtaining the decree against the Megareans, to avenge the abduction of two light girls in her train. This latter statement rests for its sole authority on two lines of the Acharnanians, in which there is a joke on the word ἀσπάσιας, but no amount of similar authority could justify such an interpretation of Greek history. (For the real occasion of these wars, see the article Pericles.) Aspasia is also accused of filling Greece with courtezans, and of corrupting the morals of Athens, by giving in her own life a conspicuous example of license. To explain the origin of those reports, we need but refer to the state of female society at that time in Attica. The regular wives of Athenian citizens were kept from interference with public life, with a rigour only less strict than that of an Eastern harem. They lived in secluded apartments at home, and had little knowledge of social affairs or general interests. The Hetæræ, among less honourable distinctions, had the advantages of vivacity, freedom of thought, and a considerable degree of mental culture. Their society was undoubtedly more attractive and more sought after by many of the distinguished men of the time. "The wife for our house and home," says Demosthenes; "the Hetæra for our solace and delight." We have in the table-talk of Athenæus abundant specimens of the wit and the manners of this class of women; and we see from his account the wide range of character and position which their common name included. Her free and various conversation—her talents and ambitious spirit, with the variety of those admitted to her social circle, led Aspasia to be classed with the Hetæræ; but we have no reliable evidence of any moral infidelity on her part, either before or after her union with Pericles. If we admit Athenæus and the comedians as authorities on which to found our judgment of character, we must immensely lower our estimate of Socrates, and the noblest names of Greece. If not, neither can we take their account of Aspasia as historical. It is unfair to estimate the morals of one age by the highest standard of another; but it is still more unfair to take our impression of the great politicians of any age or country from the writers of political squibs. Aspasia had one son, named after his father, Pericles: he was made a citizen of Athens on the abrogation of the old law, which withheld from political rights the children of aliens. She survived Pericles by some years, and is reported to have married an obscure Athenian, Lysicles, whom she raised by her example and precept to be one of the leaders of the republic. We have a doubtful fragment of her poetry, quoted by Athenæus, and the oration in the Menexenus is attributed to her dictation. We cannot, however, draw from this any certain conclusion as to its authenticity. The authorities regarding Aspasia are fully collected in Bayle; but the best historical account of her is to be found in the sixth volume of Grote. Among more imaginative sketches we may refer to Miss Lynn's "Amymone," for a glowing picture of the union of beauty and wisdom, with nobility of soul, which characterized the great Ionian.—J. N.

ASPASIUS of Ravenna, a celebrated sophist, son and pupil of Demetrianus, and principal teacher of eloquence at Rome, lived about the beginning of the third century B.C. The orations ascribed to him are no longer extant.

ASPASIUS, a celebrated Greek philosopher, and author of commentaries on the ethics of Aristotle, lived about A.D. 80.

ASPASIUS de Byblos, an ancient teacher of rhetoric, and author of certain treatises on that subject, a work on Byblos, and a panegyric on the Emperor Hadrian, lived, according to Suidas, in the latter half of the second century.

ASPEGREN, Gustaf Carsten, a Swedish naturalist, was born at Carlskrona on 17th August, 1791, and died on 11th July, 1828. He was the son of a baker, and it was intended at first that he should follow his father's trade. But his fondness for natural history led him to devote himself to the study of it. He formed a small botanic garden, and made a valuable museum. He became a correspondent of the chief scientific men in Europe. He assisted Nilsson in the Fauna of Sweden, Wahlenberg in its Flora, and Agardh in its Algæ, and he published works on the plants of his native country.—J. H. B.

ASPELIN, David, a Swedish scholar and poet, was born 2nd August, 1780, and died at Tolg, 25th August, 1821.

ASPELMAYER or ASPELMEYER, Franz, a celebrated musician, ballet composer to Joseph II. of Austria, and author of several musical works, was born about the beginning of the eighteenth century, and died at Vienna, 9th August, 1786.

ASPER, Caius-Julianus, a favourite of the Emperor Caracalla, to whom he was recommended by the dignity of his character and manners, lived about the year 220 A.D.

ASPER, Æmilius, a Latin grammarian, who wrote commentaries on Terence and Virgil, is supposed by Lindemann to have lived about the beginning of the sixth century.

ASPER, Hans, a Swiss painter, born at Zurich in 1499. He was a pupil of the younger Holbein, whose style he successfully imitated. Although highly estimated throughout his native country, where even a medal was struck in his honour, yet he failed in obtaining a more substantial support, so that, after a most laborious career, he died in utter distress in 1571.

ASPER. See Aspre.

ASPERTINI, Amico, an Italian historical painter, born at Bologna in 1474. He was a pupil of Francis Francia, but painted on the principle of eclecticism, making the tour of Italy, to copy here and there whatever most pleased him, forming afterwards a style of his own. Vasari gives an amusing portrait of Amico, whom Lanzi pronounces "a compound of pleasantry, eccentricity, and madness." He was called Amico da due Penelli, or Two-brush Amico, from his being able to paint with both hands at the same time. Lanzi, however, quotes Guercino, as stating that Aspertini handled two pencils in the sense of painting sometimes for low prices, or out of despite and revenge; while at other times he wrought carefully and well for friends and liberal patrons. His "Pietà," in the church of S. Petronio (Bologna), is an example of his whimsical style, while the specimens of his art in S. Martino and elsewhere are highly commendable.—A. M.

ASPETTI, Tiziano, a sculptor of Padua, born in 1565; died 1607. His mother was the sister of Titian. Aspetti was a pupil of Sansovino, and produced many beautiful works in marble and bronze at Padua, Florence, and Pisa. Vasari mentions a Tiziano Padovano; but in a note to the English edition of Vasari, published by Bohn in 1851, the Tiziano da Padova, spoken of by Vasari, is stated to be identical with Tiziano Minio of Padua,

and not with Tiziano Aspetti, the latter being but three years old when Vasari published the second edition of his Lives.—(Vasari's *Lives of the Painters*, vol. iii. p. 442, and note.)—A. M.

ASPILCUETA, P. Juan, surnamed Navarro, a Spanish missionary, born in the kingdom of Navarre, died at Bahia 1555. He belonged to the families of Xavier and Loyola, and entered the order of the jesuits in 1544. In 1549 he proceeded to Brazil in company with Nobrega, and is said to have surpassed all the missionaries in the art of subduing the natives. He was the first to acquire their language correctly, and preached and composed prayers and hymns in the Brazilian. He made many important discoveries in the geography of the country.—G. M.

ASPILCUETA, Martin, surnamed the "Doctor of Navarre," a Spanish jurisconsult of great reputation, born 13th December, 1493, died 22nd June, 1586.

ASPLUND, Arnold, a distinguished Swedish ecclesiastic, and author of a great number of sermons, was born at Stockholm, 26th September, 1736, and died 12th January, 1815.

ASPRE or ASPER, Constant Ghilain Charles van Houbrack, Baron d', a Belgian by birth, but a major in the Austrian army, in which he signalized himself by his bravery and military skill on various important occasions. He was born at Ghent in 1724, and died in 1802.

ASPRUCK, Franz, a painter, engraver, and bronze and silver founder, lived at Augsburg in the early part of the seventeenth century.

ASPULL, George, a celebrated pianist, born at Manchester in 1813, displayed from his infancy the most extraordinary talents for music. At nine years of age, he made his appearance at a concert given by his brother, and excited in the public mind the astonishment and admiration which attended him throughout his short but brilliant career. Rossini, to whom he played, pronounced him the most extraordinary creature in Europe. He died at Leamington in 1832. A volume of his compositions was published by his brother.—J. S., G.

ASQUINI, Basilio, an Italian writer, author of "Memoirs of the Illustrious Men of Friuli," and of numerous other biographical works, the greater part of which remain in MS., was professor of rhetoric, and afterwards rector of a college, in his native town of Udine. Died in 1745.

ASQUINI, Count Fabio, of Friuli, in Italy, celebrated as an agriculturist, was born at Udine in 1726. He was the first to introduce mulberry trees and silkworms into his native province, and he successfully exerted himself throughout Italy to recommend potatoes as food, and turf as fuel. He founded at Udine, a society of agriculture, commerce, and the arts, the success of which led to the institution of many similar societies. He died in 1818.—J. S., G.

ASSAFADI, an Arabian biographer, and commentator on the Koran, so named from the place of his birth, Safadah, in Syria, was born in 1296, and died in 1362. His name in full was Khali-Ibn Aybek Abu-s-defa Salahu-din.

ASSAID, Abu-l-hasan-Ali, twelfth sultan of Western Africa of the dynasty of the Almohades, succeeded his brother Al-rashid in 1242. Defending his dominions against rival chiefs, he was killed in besieging the castle of Abu-Zeyyan.

ASSALINI, an Italian physician, born at Modena in 1765, held an appointment in the French army during the campaign in Egypt, and earned the favour of Napoleon by his humane exertions to stay the ravages of the plague which broke out at Jaffa. During the time of the empire, he enjoyed the rank of first surgeon to the court, and surgeon in ordinary to the Italian viceroy. He accompanied the emperor into Russia, and on his return settled in Italy. Died in 1840. His works are "Observations sur la peste," 1803, and a work on diseases of the eye, published in 1811.—J. S., G.

AS-SAMAANI, Abu-s-ad-Abdu-l-Kerim Ibn Abi Bekr Mohammed at-Temimi al-Merwazi, surnamed Kawwamud-din (the pillar of the faith), a celebrated Mohammedan writer, author of a history of Bagdad, a history of Meru, and a work on genealogy. Born at Meru 1113; died 1166.

AS-SAMH, Ibn Malik al Khaulani, sixth governor of Mohammedan Spain under the caliphs, succeeded Al-horr about the year 719. After dividing Spain into five military districts, he led an expedition into France, where, laying siege to Toulouse, he was defeated and slain in 721.

ASSANDRO, Giovanni Battista, an Italian priest of the early part of the seventeenth century, lived at Cremona. He published a work entitled "Della Economia, ovvero disciplina domestica."

ASSARACCO, SARRACCO, Andrea, an Italian historian of the early part of the sixteenth century, was a native of Bespolato. He wrote a history of the Franks, Milan 1516.

ASSARACUS, an ancient Trojan king, the great-grandfather of Æneas, from whom Virgil names the Romans "Domus Assaraci."—(Æneid I.)

ASSARINO, Luca, an Italian miscellaneous writer, was born of Genoese parentage at Seville in 1607, resided a number of years at the court of the duke of Mantua, and died at Turin in 1672. He wrote histories and romances, some of which attained considerable popularity.

ASSAROTTI, Ottavio Giovanni Battista, the founder of the institution for deaf mutes in his native town of Genoa, was born in 1753, and entered at an early age an order of ecclesiastics devoted to charitable education. His benevolent labours among deaf and dumb children, which for some years attracted little attention, were begun in 1801, and continued with untiring zeal till the year of his death, 1829. The esteem in which his memory is held among his countrymen, and the noble institution which arose out of his labours, are the memorials of a true philanthropist.—J. S., G.

ASSAS, Nicolas, Chevalier d', celebrated for an act of patriotism which cost him his life, was captain in the regiment of Auvergne when the French army was stationed near Gueldres in 1760. On the 15th October, while engaged in reconnoitring, he was taken prisoner by a division of the enemy advancing to surprise the French camp, and was threatened with death if a word escaped him. He shouted "A Moi, Auvergne, voila les ennemis," and was instantly struck down. An annual pension is allowed to his descendants.—J. S., G.

ASSCHERADES, Charles Gustavus Schultz d', a Swedish diplomatist and historian, was for many years minister at the court of Berlin. Died at Stockholm in 1799.

ASSELINE, Gilles Thomas, a French litterateur, proviseur of the college of Harcourt, enjoyed some celebrity as a poet in the early part of his career. He was born in 1682, and died at Issy, near Paris, in 1767.

ASSELINE, Jean René, a French ecclesiastic, born at Paris in 1742, became professor of Hebrew in the Sorbonne; was appointed bishop of Boulogne in 1790, and afterwards succeeded the Abbé Edgeworth as confessor to Louis XVIII. He died in 1813.

ASSELYN, Jan, a historical and landscape painter of some celebrity, lived at Amsterdam in the first half of the seventeenth century. The transparency of his colour, and the excellence of his animal figures, especially horses, are frequently remarked. Died in 1660.

ASSEMANI, Giuseppe Luigi or Aloysio, son of a brother of Giuseppe Simone. Assemani was born at Tripoli in 1710. He remained at Rome after completing his studies, and was appointed in 1737 professor of Syriac in the university of Sapienza. He died in 1782. Of the gigantic work which he projected, "Codex Liturgicus Ecclesiæ Universæ," a third part was published, which extended to thirteen volumes, 1749—1766. His other works, especially a history of the Nestorian and Chaldean patriarchs, are of considerable importance to the student of ecclesiastical history.—J. S., G.

ASSEMANI, Giuseppe Simone, a celebrated Orientalist, was born at Tripoli, in Syria, in 1687. In his eighth year he was sent to pursue his studies at the Maronite college of Rome, and rapidly acquired a name for talent and industry. He was on the point of returning to his family, when he received a commission from Clement XI. to arrange and catalogue some Syriac MSS. which had just been brought from Egypt, and the satisfactory accomplishment of this task led to his being appointed secretary for Oriental languages in the library of the Vatican. In 1715 he was sent to the East in search of MSS., and, on his return, was appointed under-keeper of the Vatican. He was raised to the dignity of keeper on the death of Maielli, and, somewhat later, was created archbishop of Tyre. He died in 1768. His labours in collecting and deciphering Oriental MSS., and his researches into Oriental institutions, customs, and traditions, especially those connected with sacred literature, are represented by an immense mass of MSS., and by a number of publications, any one of which might have been considered the labour of a lifetime. The most important of these is an

unfinished work, entitled "Bibliotheca Orientalis Clementino-Vaticana," 1719–1728.—J. S., G.

ASSEMANI, Simone, nephew of Giuseppe Luigi, born either at Tripoli or at Rome in 1752, became professor of Oriental languages in the seminary of Padua. His reputation as a scholar, founded as much on his immense correspondence with learned foreigners as on his published works, has considerably declined since his death at Padua in 1821.—J. S., G.

ASSEMANI, Stefano Evodio, sister's son of Giuseppe Simone, was born at Tripoli about the year 1707. After the completion of his studies at the Maronite college of Rome, he traversed Syria, Mesopotamia, and Egypt, as a missionary of the Propaganda, and in 1736 was appointed archbishop of Apamea. The following year he visited England. He succeeded his uncle in 1768 as keeper of the Vatican, and held that dignity till his death in 1782. He catalogued the library of Cardinal Chigi, the Florentine Oriental MSS., and, along with his uncle, those of the Vatican. His other works are not of much importance.—J. S., G.

ASSEN, Jan van, a Dutch historical and landscape painter, born at Amsterdam in 1635; died in 1695.

ASSENEDE, Diderik van, a Dutch poet of the early part of the fourteenth century, author of a version of the romance of Flores et Blanchefleur, imitations or translations of which are to be found in almost every European language, is supposed to have been a native of Assenede, a town in Flanders.

ASSEOLA or OSCEOLA, an Indian chief, born about 1800, noted as the leader of the Seminoles, who refused to remove from the eastern peninsula to the west of the Mississipi. The generals of the United States were obliged to have resort to treachery before this daring spirit could be subdued. Asseola died in 1838.

ASSER, Menevensis (so called from Menevia, the Latin name of St. David's in Pembrokeshire), reputed the author of a history of King Alfred, "De rebus gestis Ælfredi." He was probably a Welsh ecclesiastic; appears to have been invited by Alfred into Wessex, and to have been employed by the king in his schemes for the improvement of his subjects, and at his death in 910 occupied the see of Sherborne. The history extends from 849 to 889. Several other works are attributed to Asser.

ASSERETO, Giovacchino, an Italian painter, born at Genoa in 1600, was a pupil of Borzone and Ansaldo. He formed his chiaroscuro on the manner of the latter, and designed in the style of Ansaldo. Assereto was only sixteen when he painted a Temptation of St. Anthony for the monks of that order. Various works of his may be seen in the churches of Genoa.—A. M.

ASSERIUS MENEVENSIS, a monk of St. David's, and friend of King Alfred, who in 880 invited him to his court, and made him bishop of Sherborne. Asserius died in 910. The genuineness of the life of Alfred, usually attributed to Asserius, has been disputed, and the "Annales Britannicæ," which go by his name, are generally allowed to be spurious.—J. B., O.

ASSEZAN, Pader d', a French dramatic author of the last half of the seventeenth century.

ASSHETON, William, D.D., was born at Middleton, in Lancashire, in 1641. He was successively chaplain to James, duke of Ormond, prebendary of Knaresborough, and rector of Beckenham. He died at Beckenham in 1711. His works, most of which are devoted to subjects of ephemeral interest, have never been collected.

ASSHOD, four kings of Armenia bore this name:—

Asshod I., surnamed Medz, or the Great, first king of the Jewish dynasty of the Pagratidæ, took possession of the government on the death of his father Sempad in 856, and in the course of his wise and temperate administration, secured the favour of two successive caliphs, so far as to be allowed to enjoy complete independence. He was formally crowned by an ambassador of the caliphate in 885. Died in 889.

Asshod II., surnamed Ergathi, was crowned about the year 915, and, after a long struggle with the Arabs under Yusuf, who put forward another Asshod, first cousin of Asshod Ergathi, as legitimate sovereign, reigned peacefully till his death in 928. His title of Shahanshah (king of kings), he owed to the favour of the caliph of Bagdad, with whom, and the Greek emperor Constantine, Asshod maintained friendly relations.

Asshod III., surnamed Oghormaz (the Compassionate), succeeded his father Assas in 952. The first years of this reign were peaceful, and allowed the sovereign, as his tastes strongly inclined him, to promote the arts and industry of his kingdom. In 961 he repulsed an invasion of Seif-eddaulah, prince of Aleppo; and somewhat later powerfully aided the Greek emperor, John Zimisces, in his Syrian campaign. He died in 977.

Asshod IV. was the second son of Kakig I. On the death of his father in 1020, he made himself master of the greater part of the kingdom, and compelled his brother John, who retained only Ani and the country of Shiraz, to allow him the title of king. The dominions of both the brothers were invaded by the Emperor Basil II., and both reduced to a state of vassalage. Asshod died in 1039.—J. S., G.

ASSIGNIES, Jean d', a Cistercian monk, subprior of the monastery at Cambron, and afterwards abbot of the Cistercian monastery at Nizelle in Brabant, born 1562, died 1642. He published some devotional works, and left a quantity of MSS., which are preserved in the libraries of Cambron and Nizelle.

ASSIGNY, Marius d', a clergyman of the church of England, as his name indicates of French extraction, was born in 1643, studied at Cambridge, and took his degree of B.D. in 1668. His principal works are "The Divine Art of Prayer," 1691; "The Art of Memory," 1699; and "The History of the Earls and Earldom of Flanders," 1701.

ASSING, Rosa Maria, a German poetess, was born in 1783 at Dusseldorf. She belonged to the family of Varnhagen von Ense, which was driven, by the outbreak of the French Revolution, to Strasburg. In 1796 they settled at Hamburg, where, in 1799, the father died, leaving his family in difficulties, which forced Rosa Maria to have recourse to teaching. Under external circumstances of a gloomy and depressing character, a rich interior life had developed itself in the young girl; she moved in the most intellectual circles of Hamburg, and was on terms of intimacy with her brother's friend, Chamisso. In 1816 she married Dr. Assing, a physician from Königsberg; and the blended dignity and sweetness of the lady, combined with her talents and accomplishments, made their house, for many years, a favourite place of reunion for the leading literary men resident in Hamburg. Frau Assing wrote much more than she published during her lifetime, and it was not till "Rosa Maria's Poetischer Nachlass" (Poetical Remains), Altona, 1841, was published, after her death in 1840, that the public were able fully to appreciate her genius.—A. M.

ASSOHAYLI, a celebrated Arabian writer, born at Malaga, in Spain, in 1115; died in the kingdom of Morocco in 1185.

ASSOMPTION, Charles de l', a Flemish monk of the Carmelite order, author of a number of doctrinal treatises, became provincial of his order at Douay. He died in 1686.

ASSOMPTION, Juste de l', a French Carmelite monk, whose real name was Alexander Roger, born 1612, died 1679; author of two treatises on the sacraments.

ASSONVILLE, Guillaume, a French physician, who lived in the sixteenth century, and wrote on pestilential fevers.

ASSOUCY, Charles Coypeau d', a comic French poet, or rather buffoon, who lived in the seventeenth century, and wrote some feeble parodies.

ASSO Y DEL RIO, Ignacio Jordan d', a Spanish lawyer and naturalist, lived during the second half of the eighteenth century. While he attended to law and languages, he also prosecuted natural history, and has left works in all these departments. He published treatises on the botany and zoology of Aragon.—J. H. B.

ASSUMPCAO, José d', a Portuguese divine of the last century, who produced Latin verses in great abundance.

ASSUMPCAO-VELHO, Joachim d', a Portuguese physician and astronomer, was born in 1753, and died in 1792.

ASSUNTO, Onorio dell', a Carmelite monk of Italy, was born in 1639, became professor of philosophy and theology in several colleges, and died in 1716.

AST, Georg Anton Friedrich, a German philologist, born at Gotha in 1778, died at Munich 31st December, 1841. Having distinguished himself as a student at the gymnasium of his native town, and at the university of Jena, Ast was invited in 1805 to take a chair of classical literature in the university of Landshut. Here he remained till 1826, when he was appointed to a similar professorship in Munich, where he afterwards became aulic councillor, and member of the Academy of Sciences. Professor Ast published various works on philosophy and æsthetics, but his latest and most important labours were devoted to the interpretation of Plato. His "Life and Writings of Plato," which forms a valuable introduction to the study of that philosopher, was published at Leipsic in 1816; and between

the years 1819-32, he produced a complete edition of all Plato's works, in eleven volumes, accompanied by a Latin translation and a very copious commentary. In 1834-39, he completed his services to the student of Greek literature, by adding a comprehensive "Lexicon Platonicum," in three volumes. Professor Ast's knowledge of the author on whom he bestowed so much time and pains was undoubtedly great, but the student must exercise his own judgment as to the value of his critical dicta, and of the masses of material contained in the Commentaries.—A. M.

ASTA, Andrea dell', an Italian artist, born at Naples in 1673; died there in 1721. He was a pupil of Francesco Solimene, but, studying at Rome, he introduced into his style some imitation of Raffaelle and the antique. His two pictures most worthy of note are the "Nativity," and the "Epiphany of Christ," in the church of S. Agostino de' PP. Scalzi.—A. M.

ASTARIUS or ASTIARIUS, Blasius, a physician of Pavia, who lived in the first half of the sixteenth century, and wrote several works on the treatment of fevers.

ASTARLOA Y AGUIRRE, Don Pablo Pedro d', a Spanish philologian, was born at Durango in 1752, studied at Larrasoro, acquired a knowledge of sixty languages, wrote a learned treatise on the Basque tongue, "Apologia de la Lengua Bascongada," and died in 1806.

ASTARLOA, Pedro, a Basque author, brother of the above.

ASTARRITA or ASTARITO, Gennaro, a Neapolitan composer, was born in 1749, and died about the beginning of the present century.

ASTBURY, John, an English potter, was born in 1678, acquired a knowledge of some improved processes in the art from the brothers Elers of Nürnberg (who had established a manufactory of earthenware at Bradwell about 1690), and formed a similar establishment at Sheldon. He applied also pipe-clay in the earthenware manufacture. Died in 1743.

ASTE, Francisco Maria d', an archbishop of Otranto, who was born in 1654, and died in 1719.

ASTEL, J., an English chemist of the seventeenth century, wrote a work on the "Alcahest," or universal solvent of the alchemists; London, 1675, 12mo.

ASTELL, Mary, a literary lady who enjoyed considerable reputation in her day, was born at Newcastle-upon-Tyne in the year 1668. Under the care of her uncle, a clergyman of the church of England, she made rapid progress in such studies as philosophy, mathematics, logic, and the languages. At the time of the Revolution she removed to London, where she projected schemes for the elevation of her sex, patronised by Queen Anne and several ladies of rank, wrote books on that subject, and on matters of controversy, and died in May, 1731. Of her numerous works we notice two: "A serious proposal to the ladies for the advancement of their true and greatest interest." She advocates the establishment of a college for females, which proposal seriously alarmed good Bishop Burnet, who feared the college would too much resemble a nunnery, and gave great amusement to the wits of the "Tattler," who joke at the expense of our authoress, whom they call Madonilla. She wrote also an elaborate work, named "The Christian Religion as professed by a daughter of the Church of England," 1708.—J. B.

ASTER, Ernst Ludwig, a Prussian military engineer, was born at Dresden in 1772, served in the Saxon army until 1815, when he entered the Prussian service, and superintended the reconstruction of the fortifications of Ehrenbreitstein and Coblentz.

ASTERIUS, a Greek orator of the fourth century, who embraced Christianity at the preaching of St. Lucian, relapsed into idolatry during the persecution under Maximin (A.D. 304), was reconverted by his old instructor, and became a zealous advocate of Arianism.

ASTERIUS, St., a bishop of Amasea, in Pontus, who lived in the fifth century. A few of his works are still extant; they consist chiefly of homilies addressed to his flock.

ASTESANO, a Minorite monk of Asti in Piedmont, who lived about 1300, and wrote a work on cases of conscience.

ASTESANO, Antonio, a poet and annalist of Asti, who lived in the fifteenth century, and wrote, in Latin elegiac verse, a history of that city from its origin to 1342.

ASTESATI, Giovanni Andrea, a Benedictine monk and historian of Brescia, was born 1673, and died in 1747.

ASTI, Donato Antonio d', a lawyer who lived in the eighteenth century, and practised in the supreme court of Naples.

ASTLE, Thomas, an English archæologist, who was born in 1753, and died in 1803, leaving a work on "The Origin and Progress of Writing, as well Hieroglyphic as Elementary."

ASTLEY, Sir Jacob, afterwards Lord Astley of Reading, a royalist general in the Great Civil War. In his youth he served under Maurice of Orange, Christian IV. of Denmark, and Gustavus Adolphus, and was afterwards present at the battles of Kineton, Brentford, Newbury, and Lostwithiel. He died in 1651.—J. W. S.

ASTLEY, Philip, a noted equestrian, was born at Newcastle-under-Lyne in 1742, served with some distinction in the army, and afterwards opened a theatre for the display of equestrian performances. In 1794 he again joined the army for a short time. He afterwards founded the Cirque Olympique at Paris, in conjunction with Antoine Franconi, and died in 1814, leaving several works.—J. W. S.

ASTOLFI, Giovanni Felice, a theologian of Bologna, who lived in the seventeenth century.

ASTOLPH or AISTULPH, a king of the Lombards, who succeeded to the throne in 749, conquered the exarchate of Ravenna, and attacked the states of the church. Pepin, king of the Franks, interposing, defeated Astolph, and compelled him to relinquish his purpose. The territory of Ravenna was ceded to the pope, despite the protestations of the Greek emperor.—J. W. S.

ASTON, Anthony, a comic dramatic author, who lived early in the eighteenth century. He published two plays: "Pastora, or the Coy Shepherdess," 1712; and "The Fools' Opera," 1731.

ASTON, Hugh. See Ashton.

ASTON, Sir Thomas, a gentleman of Cheshire, who served as high sheriff of his native county in 1635, and afterwards raised a body of horse in favour of Charles I. He was defeated near Nantwich by Sir W. Brereton, taken prisoner, and died in 1645 of wounds which he had received in an attempt to escape.

ASTOR, Diego d', a Spanish engraver and die-sinker of distinguished talents. He worked for and was attached to the royal mint of Madrid, at the beginning of the 17th century.

ASTOR, Johann Jacob, was born in 1763 at Wattendorf, in Germany, emigrated to America in 1784, where he embarked in the fur trade, especially with the Mohawk Indians. Having gradually acquired considerable resources, he conceived the idea of forming a fur company in opposition to the Hudson Bay Company. His project received the sanction of Congress in 1809, and the American Fur Company commenced operations with a capital of a million dollars. Two expeditions, one by land and one by sea, which were sent out to the shores of the Pacific, have been described by Washington Irving in his "Astoria," and "Adventures of Captain Bonneville." A fort was erected on the river Colombia, which however fell into the hands of the English in the war of 1812, and the whole project proved abortive. Meantime Astor acquired immense wealth in the trade to China. At his death he bequeathed funds for establishing and maintaining at New York a public library of one hundred thousand volumes.—J. W. S.

ASTORGA, Antonio Pedro Alvarez Olorio, Marquis d', a diplomatist, who was viceroy of Naples in 1672. He belonged to an ancient Spanish family, several of whom have a place in history.

ASTORGA, Emmanuele d', a musician, who was born in Sicily in 1680. His family name is entirely unknown, but his father, Hieronimo, was a baron of ancient and honourable descent, who took an active part in the struggles to free his native island from the dominion of Spain. This patriot was betrayed by his own soldiers to the Spanish power; his estates were confiscated, and he was condemned as a traitor in 1701, his wife and son being compelled to witness his execution. The awful spectacle threw the unfortunate lady into convulsions, from which she died upon the spot; and this double shock of the loss of both his parents, occasioned Emmanuele such deep and constant despondency, as was feared would cost him his reason if not his life. The Princess Ursini, chief lady of honour to the queen of Philip V., now interested herself warmly for him, and through her exertions he was placed in a convent at Astorga, in Leon, from which place he took the name by which he is always known. In this retreat he gradually recovered his energies, and he was soon distinguished for his charming tenor voice, for his expressive singing, and for his graceful vocal compositions. In 1703 he entered the service of the duke of Parma, in which position he won general admiration, and the special confidence

of his patron; and he produced many compositions for one and two voices, with accompaniments for the harpsichord, or, in some cases, for the orchestra. These he was in the habit of singing with the duke's daughter, and the intimacy thus induced excited her father's suspicion of an attachment between the two, which prompted him to dismiss the young, noble, and unfortunate musician from his court. He did not, however, withdraw his favour from Emmanuele, but sent him to Vienna with letters to the Emperor Leopold, who received him with great kindness. Here he wrote, it seems, for some private court performance, his pastoral opera of "Dafne," which much increased his reputation. He remained in Vienna till the death of the emperor in 1706, when he proceeded to Florence, and, after a short stay there, to London. He remained in this country for two years, during which time he wrote his "Stabat Mater," which is the most esteemed of all his works. The manuscript of this extremely vocal and exquisitely expressive composition was in the possession of the Academy of Ancient Music, until the dissolution of that society, and the greater part of it is printed in Latrobe's collection. From England he went to Madrid, where he experienced renewed kindness from the Princess Ursini, which induced his sojourn at the court of Spain for several years. We next hear of him in Bohemia, where, in 1726, he reproduced his opera of "Dafne," at Breslau, this being the only occasion on which he superintended the public performance of any of his music. From Breslau he went to Prague, and either there or in some adjacent monastery he is supposed to have closed his days. Besides the works already named, he composed a requiem and several cantatas, which are notable, not for any contrapuntal elaboration, but for expression, for peculiar fitness for the voice, and for the modern character of the harmony.—(Hawkins, Rochlitz, *Convers. Lex.*, Fètis, Schilling.)—G. A. M.

ASTORI, Giovanni Antonio, an archæologist of Venice, was born in 1672, enjoyed the friendship of Maffei, Poleni, and other literary men of the day, and died in 1743, leaving, amongst other productions, a work on the Cabiri.

ASTORINI, Elia, an Italian philosopher, was born at Albidona, in Calabria, in 1651. He entered the Carmelite convent of Cosenza in his sixteenth year, and studied first the Peripatetic, and afterwards the Cartesian philosophy, with such success that he was accused of witchcraft, but fortunately acquitted. To escape future dangers he fled to Germany, and became vice-chancellor of the university of Marburg. He next graduated as doctor of medicine at Gröningen, and became there professor of mathematics. He afterwards received permission to return to Italy; and having for some time professed mathematics at Sienna, and founded there the academy of the Fisiocritici, he re-entered his monastery of Cosenza. Fresh persecutions, however, springing up, he quitted Cosenza, and resided at Terranuova as librarian to Prince Carlo Spinelli until his death in 1702. Amongst his MS. works may be mentioned the "Philosophia Symbolica" and "Ars Magna Pythagorica."—J. W. S.

ASTORPILCO, a descendant, by the female line, of the Inca Atahualpa, found by Humboldt in his travels.

ASTRAMPSYCHUS, a Greek poet, who has left a work on the interpretation of dreams, named "Oneirocriticon."

ASTRONOMUS, or "The Astronomer," a French astrologian and chronicler, whose real name is unknown, and who bears this epithet derived from his favourite science. He lived towards the end of the ninth century at the court of Louis le Debonnaire, for whom he predicted future events, and of whose reign he has written a history.—J. W. S.

ASTROS, Paul-Therese David d', a French cardinal, was born at Tourves in 1772. In the exercise of his functions as metropolitan vicar-general, he gave offence to Napoleon, and was imprisoned during the last years of the empire. He succeeded to the archbishopric of Toulouse and Narbonne in 1830, and in 1850 was raised to the rank of cardinal. Died in 1851.

ASTRUC, Jean, a celebrated French physician, born in Lower Languedoc in 1684, took his degree of doctor at the university of Montpellier in 1703; was honoured three years afterwards with an appointment to lecture on medicine in the absence of Professor Chirac; succeeded to one of the university chairs in 1717; removed to Paris in 1728, and the following year accepted the post of first physician to the king of Poland. He returned to Paris in 1730, and shortly after became professor of medicine in the Royal College. He died in 1766. His treatises on professional subjects, numerous and carefully elaborated, are still held in general esteem, especially his "De Morbis Venereis Libri Sex," published at Paris in 1736; but the publication by which he is best known in modern times is a work on biblical literature, entitled "Conjectures sur les Memoires originaux, dont il paroit que Moise s'est servi pour composer le livre de la Genèse;" Bruxelles, 1753, 12mo. His hypothesis is still held by many critics.—J. S., G.

ASTUNICA, a Spanish theologian of the beginning of the seventeenth century, who embraced the theory of Copernicus, and maintained the then startling doctrine that the Holy Spirit, in reference to physical science, spoke conformably to the ordinary opinions and language of men—not intending to teach any science of that description. Foscarini, a Carmelite, had previously held similar language. The church became alarmed, and there quickly followed the prosecution of Galileo.—J. P. N.

ASTYAGES, called by Diodorus Ἀστυάδης, the last king of the Medes, was a contemporary in the seventh century B.C. of Alyattes, king of Lydia, whose daughter he married.

ASTYDAMAS the Elder, a Greek tragic poet, descended from a sister of Æschylus, was a son of the poet Morsimus. He studied oratory under Isocrates, but afterwards devoted himself to the drama, and was honoured by the Athenians with a statue in the theatre. He lived in the fourth century B.C.

ASTYDAMAS the Younger, son of the preceding, a Greek tragic poet, to whom Suidas attributes the following dramas:—"Hercules," "Epigoni," "Ajax Furens," "Bellerophontes," "Tyro," "Alcmene," "Phœnix," and "Palamedes."

ASTYMEDES, a chief of the Rhodians, who was employed, in 167 B.C., when the Romans were at war with Perseus, king of Macedonia, to negotiate a peace with the former. He was admiral of the Rhodian fleet in 153 B.C.

ASTYOCHUS, a Spartan admiral, commanded a fleet in the years 412–411 B.C., when several of the islands on the coast of Asia Minor had revolted from Athens, and had invoked the protection of Sparta. He was superseded, after eight months, on suspicion of having sold himself to Tissaphernes, agent of the king of Persia.

ASULA or ASOLA, Giovanni Matteo, a musician of Verona, who is stated by some to have lived from 1565 till 1596, by others till 1600. It is curious that neither Lichtenthal nor Baini, nor our two English extensive musical historians, give any account of him, since his merits and the high esteem in which he was held entitle him to considerable notice. He was an ecclesiastic by profession, and consequently his principal compositions are for the church: these consist of masses, motets, a set of psalms for five voices, dedicated in 1592 to Palestrina, and a number of contrapuntal exercises upon the Canto Fermo, which are said to be in the style of Porta; besides these, however, he wrote madrigals and many other pieces of chamber music, and he is said by Arteaga to have set the Trionfo d'Amore of Petrarch as an opera. Padre Martini, and Padre Paolucci, each prints a composition of his as a specimen, in their respective treatises on counterpoint. His "Falsi bordoni sopra gli otto tuoni ecclesiastici," must have been extremely popular at and after the time it was produced, for this work was printed four times, namely, at Venice in 1575, in 1582, and in 1584, and in Milan in 1587.—G. A. M.

ASULANUS, Andreas, or Andrea Asolano or d'Asola, an Italian printer of the latter part of the fifteenth century and beginning of the sixteenth, so called from his having been born at Asola, near Brescia. His name occurs on various works, published between the years 1480 and 1506, and afterwards in conjunction with that of his son-in-law, Aldus Manutius.—J. S.,G.

ASYCHIS, a king of Egypt, of whom Herodotus reports, on the authority of the priests, that he built the eastern portico of Vulcan's temple at Memphis, and one of the brick pyramids, was the successor of Mycerinus.

ATAHUALLPA, the last inca of Peru, was the son of the eleventh inca, Huayna Capac. His mother was of royal lineage, and through her he inherited the kingdom of Quito. With his eldest brother Huascar, who succeeded to the throne of the incas in 1523, he remained at peace five years; but on being summoned to acknowledge the dependency of his kingdom on that of Peru, he prepared for war, entered the dominions of Huascar with 30,000 men, defeated him in a pitched battle, and thrust him into prison. Three years afterwards, Pizarro captured the island of Puna, and Huascar hearing in prison of the victorious stranger, sent ambassadors to Puna requesting as-

sistance. The inca also proposed an interview with the Spaniard, and thus was brought about for Pizarro the long-desired opportunity of intermeddling in the affairs of Peru. By an act of base treachery, he succeeded in obtaining possession of the person of the inca. His subsequent procedure was summary in the extreme. Huascar had been put to death by order of his brother, and now Atahuallpa was declared guilty of treason to the Spanish crown, and sentenced to be burned alive. The sentence was commuted to strangulation, in consideration of his professing Christianity, and receiving baptism.—J. S., G.

ATAIDE or ATAYDE, Dom Luis d', Senhor do Condado da Tougia, Portuguese viceroy of India, was born probably about the year 1520. He was named viceroy in the year 1568, at a time when a collision of native princes threatened the extinction of the Portuguese authority in India. These princes were the Nizam, the chief of Balagat, and the Zamorin of Malabar. They were successively routed on their own territories, and compelled in 1571 to sue for peace. Next year Ataide was superseded by Antonio de Noronha. He was again appointed viceroy in 1580, but died shortly after his arrival at Goa.—J. S., G.

ATANAGI or ATANAGUS, Dionisio, an Italian author, born at Caglio in Urbino, who lived, first at Rome and afterwards at Venice. Died about 1570.

ATAR, Ben David, or David Abenatar, a Jewish rabbi of Amsterdam in the seventeenth century. He translated the Psalms of David into Spanish verse.

ATAR, Ben Samuel, a Jewish author, who lived in the sixteenth century, and published a collection of Hebrew traditions.

ATAR, Cohin, a Jewish apothecary, who lived in Egypt in the thirteenth century, and wrote a work on the preparation of medicine, and another on the business of the apothecary.

ATENULPH I., the founder of the second principality of Benevento, from which he expelled his brother Landulph in 900. He had previously conquered Capua. The latter part of his life was spent in unsuccessful war against the Saracens.

ATENULPH II., joint sovereign with Landulph I., his brother, of Capua and Benevento. He died in 933, after having expelled the Saracens from Italy.

ATEPOMARUS, a king of Gaul, who is said to have founded Lyons, and to have invaded Italy.

ATHA, a daring impostor under the Khalif Mehedy, or his predecessor, Al-Mansur. He taught the doctrine of the metempsychosis, and claimed to be himself an incarnation of divinity. He had lost one of his eyes, on account of which he always wore a veil, for which he received the epithet of Mocanna. Atha is the hero of Moore's "Veiled Prophet of Khorassin."

ATHAIRNE of Binn Edair (Howth), an Irish poet who lived in the reign of Conaire the first. During the general proscription of the Irish poets, he fled with the rest of the bards into Ulster, where they received shelter and protection from Connor MacNessa, the king of the province, and deservedly considered the Mæcenas of Ireland. Here Athairne, in conjunction with three others, compiled a code of laws which, in common with the institutes of other *Reachtaires* (lawgivers), are called by the general name of *Breithe Neimhedh*, or "laws of the nobles."—(*O'Reilly.*)

ATHALARIC, king of the Ostrogoths in Italy, succeeded his uncle Theodoric in 556, and died in 534.

ATHALIAH, daughter of Ahab, king of Israel, and wife of Jehoram, king of Judah, was born about 927, and died about 878 B.C. She usurped the throne, and put to death many members of the royal family, but was at last dethroned by a popular rising, and put to death.

ATHA-MELIK, a Persian historian, born in Jawain, near Nishapur, about A.D 1227. His great work, for writing which his position at the court of the Mogul princes of Persia afforded peculiar facilities, is named "History of the Conquest of the World." It treats of the foundation and conquests of the Mogul empire. Atha-Melik was also celebrated as a statesman, and held the government of the city of Bagdad.

ATHANAGILD, the fourteenth king of the Goths in Spain, came to the throne in 554, defeated his rival, Agila, by the aid of the Emperor Justinian, and died at Toledo in 566.

ATHANARIC, a king of the Goths in Thrace, who reigned in the fourth century. He was unsuccessful in war against the Emperor Valens, who compelled him to renounce all claim upon the Roman provinces; and being afterwards attacked by the Huns, he fled to Constantinople, where he died in 381.

ATHANASIO, Don Pedro, a Spanish painter, born at Granada in 1638, a pupil of Alonzo Cano, and chiefly executed sacred subjects.

ATHANASIUS (commonly called The Great), the most distinguished of the Greek fathers, was born at Alexandria, probably in the year 296. Of his early life and education hardly anything is known. We only know that he was received into the family of Alexander, bishop of Alexandria, and so much did he profit by the intellectual and religious advantages there enjoyed, that, whilst still a mere youth, he was appointed secretary to the bishop. Not long after, he was ordained a deacon of the church, and speedily was promoted to the office of chief or leader of the company of the deacons (τοῦ χορεῦ τῶν διακόνων ἡγουμένος, Theod. H. E. I. 26). During the session of the council of Nice, he was the life and soul of the party opposed to Arius; and he so distinguished himself there by his zeal and ability, that Alexander proposed him as his successor in the see of Alexandria, a dignity to which, notwithstanding his youth, and though he fled the city to escape it, he was raised on the death of the bishop, with the full concurrence of all the clergy and the people of the district. This took place A.D. 328, as the festal letters of Athanasius attest. His first impulse on becoming bishop of this important see, was to promote the interests of the church by the extension of Christianity in Abyssinia; but from these peaceful labours he was soon called to the struggles of the polemical arena. Arius, who had been banished after the condemnation of his doctrines by the Nicæan council, was, about the year 331, through the influence of the emperor's sister, Constantia, and on a protestation of his attachment to catholic doctrine, restored to the favour of Constantine, and sought readmission into the church of Alexandria. This was refused; upon which the emperor issued an edict commanding Athanasius to receive him; but, as Milman remarks, "Constantine found, to his astonishment, that an imperial edict which would have been obeyed in trembling submission from one end of the Roman empire to the other, even if it had enacted a complete political revolution, or endangered the property and privileges of thousands, was received with deliberate and steady disregard by a single Christian bishop," (History of Christianity. vol. ii. page 450). The struggle into which Athanasius thus plunged was a severe and protracted one, and was conducted on his part with the utmost courage, constancy, and resolution. He had many enemies among the Arian party, and they were incessant in their endeavours to prejudice the emperor against him. All sorts of charges were brought against him. He was accused of abetting conspiracy against the throne, of licentious indulgence, of tyranny and violence in his diocese, of extortion in the city where he presided, of having authorized the profanation of the sacred books and vessels in one of the churches in his diocese, of sorcery and of murder. Of these charges the greater part were gross falsehoods, and the rest were founded only on exaggerated or distorted representations. Athanasius had no difficulty in meeting them, and triumphantly refuting them, to the discomfiture of his antagonists. In presence of the emperor at Psammethia in 332, he boldy confronted his accusers, and extorted from Constantine a testimony to his innocence and to his worth. Subsequently, in 335, a council held at Tyre, composed almost entirely of his opponents, and presided over by Eusebius of Cæsarea, his determined enemy, acquitted him of some of the charges brought against him, but referred others to the investigation of a committee. As this committee was composed only of those opposed to him, and as they would allow no one of his party to accompany them to the scene of investigation, Athanasius protested against the injustice of the whole procedure, and appealed to the emperor against the sentence of deposition which they pronounced upon him. Repairing for this purpose to Constantinople, he one day presented himself, accompanied by a train of ecclesiastics, before the emperor as he rode through the city. Startled and offended, Constantine urged on his horse, but Athanasius exclaimed with a loud voice, "God shall judge between thee and me, since thou thus espousest the cause of my calumniators: I demand only that my enemies may be summoned, and my cause heard in the imperial presence." This demand was too plainly founded in justice to be refused, and the emperor accordingly summoned the accusers of Athanasius to appear at Constantinople. Six of them obeyed the summons, but conscious of the weakness of their case, they came furnished with a new charge, and one calculated to excite the jealousy of

the emperor. Constantinople was dependent for its supply of corn on Egypt, and the prelate of Alexandria was accused of scheming to force the emperor into his measures by stopping the supplies of corn from that port. This charge prevailed. The emperor, sensitively alive to whatever threatened the prosperity of his new metropolis, was hurried into a belief of the calumny, and the innocent Athanasius was banished to the city of Treves in Gaul. His exile lasted only for a short time. In the year 337 Constantine died, and his son, Constantine II., who had obtained the western part of the empire, restored Athanasius to his see in the following year. Arius also was by this time dead, and it was hoped that the dissensions, of which he was the exciting cause, would cease, now that he was out of the way. This reasonable expectation, however, was not to be fulfilled. Though Athanasius was welcomed on his return to Alexandria with the liveliest demonstrations of joy on the part of the clergy and people, the party of Arius still remained, and were animated with unabated hostility to him. No sooner, therefore, was he reinstated in his office than they resumed their machinations for his downfall. Having succeeded in prejudicing the mind of the Emperor Constantine against him, they went so far as, in a council held at Antioch, to appoint Pistus to supersede him as archbishop of Alexandria. To counteract these proceedings, Athanasius convoked a council at Alexandria, by which he was acquitted of all the charges brought against him, and, with commendations of his character and administration, confirmed in his right to his see. Another council, however, convoked at Antioch where the emperor was present, and where his adversaries attended in force, revoked this decision, condemned Athanasius, and nominated Gregory, a native of Cappadocia, bishop in his stead. On the publication of this edict at Alexandria, the most violent scenes occurred. The new prelate, a man of fierce and vehement spirit, enforced submission to his rule by the most unscrupulous severity. The churches were violently occupied; the clergy who adhered to Athanasius were treated with the utmost indignity; virgins were scourged or beaten; and a ferocious soldiery let loose upon the people, committed the hideous excesses to which the unbridled license of such usually gives rise. Athanasius fled to Rome, where he found a protector in the Emperor Constans, who, as he had succeeded his brother in the larger part of his dominions, followed him also in his adoption of the Nicene doctrines. In a letter addressed to the bishops of every church, the exiled prelate detailed the injuries he had received, exposed the wrongs inflicted upon his flock, and implored their interposition on his behalf. The Roman bishop, Julius, warmly espoused his cause, the more so, perhaps, because it afforded him an opportunity of advancing his claims to jurisdiction over the bishops of the East, whom on this occasion he summoned to give account of their proceedings at a council to be held at Rome. Whether from a desire to resist these pretensions, or distrusting the goodness of their cause, the bishops refused to attend; and in their absence Athanasius, after having been heard in his own defence, was honourably acquitted and restored to his place. This decision was confirmed by the emperor, and by a second council held under his auspices at Milan A.D. 343. Constans having proposed to his brother, that, for the sake of promoting concord, a council of both empires should be convoked, it was agreed that this should be done, and Sardica, as a neutral place, was fixed upon as the place of meeting. This council was held A.D. 346, and was attended by one hundred bishops from the West, and by seventy-five from the East. The Arian party was here in a minority, and having in vain endeavoured to carry the unreasonable proposal, that Athanasius and all whom they had excommunicated should be excluded from the council, they ultimately seceded and betook themselves to Philippopolis in Thrace, where they held a rival council. By those who remained at Sardica, Athanasius and his friends were honourably absolved from all the charges which had been laid against them, and were restored to their offices. The influence of the Emperor Constans was exerted to induce his brother Constantius to restore Athanasius to his see; and some acts of misconduct on the part of the Arians, combined with considerations of a political nature, at length induced the Eastern potentate to comply with that proposal. The murder of Gregory in the following year (349) paved the way for the restoration of Athanasius, and the emperor even went so far as to write three letters, in which he entreated the exiled prelate to return to his former place. Athanasius visited Constantius on his way to Alexandria, and with that singular influence which he seems to have possessed over all with whom he came in contact, he appears, for the time at least, to have drawn towards him the emperor's favour. His return to Alexandria was hailed by his adherents with the utmost enthusiasm and demonstrations of joy; but it formed only the prelude to fresh strife and new troubles. The vigour with which he proceeded against the Arian party stimulated them to renewed assaults upon his reputation and efforts for his overthrow, and the death of his patron, Constans, removed the only powerful protector to whom he could look. Constantius once more became zealous for the Arian party, and in councils held at Arles (A.D. 353) and Milan (A.D. 355), especially the latter, he threw the full weight of imperial influence into the scale against Athanasius and his friends. The expulsion of Athanasius from Alexandria was again decreed, but, from motives of policy, some time was allowed to elapse before this determination was put in execution. At length the Dux Syrianus, at the head of an armed force, attempted to secure the person of the archbishop, invading the church while he was engaged in his sacred duties. A little before midnight on the 9th of February, A.D. 356, whilst the congregation were engaged in services preparatory to the observance of the communion on the following day, the solemnities were interrupted by the sound of trumpets and the clash of arms; the doors were violently burst open, and troops of armed soldiers rushed into the church. Athanasius remained unmoved amidst the tumult, and by his directions the choir continued to chant the 136th psalm, of which the burden is, "For his mercy endureth for ever," till the noise of the disturbance was almost drowned in their swelling strains. At length, however, as the soldiers drew nearer to the place where the archbishop was seated, the pious zeal of his clergy forced him to retire, and he was conveyed by some secret passage to a place of safety. For a considerable time he remained concealed in Alexandria in spite of the most strenuous efforts made by his enemies to discover him, and at length escaped to the sandy deserts. There, surrounded and protected by the solitaries who, following the example of the hermit Anthony, had retired from the haunts of men, he spent about three years, safe from the malice of his enemies, though they spared no efforts to lay hold of him. His austerities gained for him the high esteem of the ascetics with whom he had taken refuge; and whilst the Arian party, headed by George of Cappadocia, who had succeeded him as archbishop of Alexandria, were pursuing their triumph with the most ferocious cruelty, Athanasius was beguiling the hours of his exile by the composition of works which confounded his adversaries by their united boldness and ability, and which still remain as an enduring monument of his genius and worth. In the meantime Constantius died (A.D. 361), and was succeeded by Julian, commonly called the Apostate, who, at the commencement of his reign, issued an edict permitting the banished bishops to return to their sees—a step which, in the case of Athanasius, was rendered the easier in consequence of his successor having recently fallen by the hand of the assassin. His return was, as formerly, hailed with joyful enthusiasm by his own party; and, once more reinstated in his authority, he proceeded to repair with a vigorous hand the disorders which had been introduced during his absence, whilst at the same time he set an example of moderation and lenity in the treatment of his adversaries. His troubles, however, were not at an end. Again was he to incur the imperial resentment, and to taste the bitterness of exile. Instigated by the representations of the heathen party, and, doubtless, recognizing in Athanasius a most potent obstacle in the way of the re-establishment of heathenism, the emperor commanded him to leave not only Alexandria, but Egypt, and threatened the prefect with a heavy fine if he did not see this edict strictly executed. The harassed prelate escaped once more to the desert, where he remained till the death of Julian, which happened only a few months after. During the brief reign of Jovian, Athanasius enjoyed a period of repose and influence; nor does he appear to have been disturbed during the early part of the reign of Valens, by whom Jovian was succeeded. He employed the interval, amongst other duties, in the composition of his life of Anthony, and two treatises on the doctrine of the Trinity. In 367, Valens issued an edict commanding the deposition and banishment of all those bishops who had returned to their sees after the death of Constantius; and though the entreaties of the people of Alexandria secured a delay in the execution of this edict on their beloved bishop, the latter was compelled at length

to yield, and for a fifth time went forth into exile. This time, however, his banishment was of short duration. For some unexplained reason Valens himself recalled him, and with this his persecution ended. He continued from this time forward in the unmolested discharge of his duties till the year 373, when he expired on the second of May, after holding the primacy for forty-six years.

With little in his outward appearance to command admiration, Athanasius was endowed with qualities of mind and spirit which justly entitled him to be called Great. To much acuteness he added great force and depth of intellect; his temper was earnest, constant, and fearless; and his life, though spent amidst incessant broils, persecutions, and accusations, appears to have been without a stain. His zeal for truth was such as to overcome all selfish considerations, and make him willing to endure the heaviest toil, to encounter constant danger, to submit to the severest privations, and to brave the fury of imperial indignation, rather than yield one jot or tittle of what he believed to be God's truth. His works, which amply attest his ability as a writer, furnish also the best representation of the whole man in his opinions, his labours, his sufferings, and his general character. As they are amongst the earliest, so they are amongst the most perfect specimens of purely theological polemics. The author takes his stand on the words of scripture, and, regardless of all philosophic or rationalistic considerations, contends with unfaltering boldness and uncompromising severity for what he conceives to be the doctrine therein taught. His name is identified chiefly with the defence of the doctrine of the Trinity, including that of the supreme divinity of Jesus Christ and of the Holy Spirit; these doctrines he maintained against the Arians, but his arguments have been found of equal avail in more recent times against the Socinians and Humanitarians: indeed, it is remarkable how little the learning, the reflection. and the disputations of subsequent ages have been able to add to what the writings of Athanasius contain on this subject. The best edition of his works is that published at Padua in 1777, in four vols. folio; and next to this stands the edition of Montfaucon (the Benedictine), in three vols. folio, Paris, 1698. An excellent edition of his principal dogmatic works has recently appeared in one vol. royal octavo at Leipsic, edited by J. C. Thilo. Several of his writings have been translated into English, viz., his "Four Orations against the Arians," by Samuel Parker, Oxford, 1713; his "Treatise of the Incarnation of the Word;" and his "Life of Anthony the Monk," by William Whiston, in his "Collection of Ancient Monuments relating to the Trinity and Incarnation," London, 1713; his "Select Treatises against the Arians," and his "Historical Tracts," in "The Library of the Fathers," Oxford, 1842–3. A curious and valuable addition has recently been made to the works of Athanasius by the discovery, in the library of the monastery of St. Mary Deipara in the Lybian desert, of MSS. containing a Syriac version of fifteen of his festal letters: these have been secured for the British Museum, have been edited by the most eminent Syriac scholar in Britain, the Rev. W. Cureton (London, 1848), and have been translated by another eminent Syriac scholar, the Rev. Dr. Burgess, and published as part of "The Library of the Fathers." The possession of these has enabled us to correct some dates hitherto erroneously given in lives of Athanasius. It remains only to add, that, by the common consent of scholars, the creed which bears the name of Athanasius is not his production; its real author is unknown, and it has by some been thought to have been produced in Spain in the seventh or eight century. (See Gieseler's *Church History*, vol. ii., page 278.) The life of Athanasius has been written by Gregory of Nazianzen (Orat. 21); by Montfaucon, in the edition of his works; and most fully by Möhler (*Athanasius der Grosse*, &c., 2 vols., Mainz, 1827); see also Cave's *Historia Litteraria*, vol. i., page 141; the *Memoires of Tillemont*, vol. viii.; the *Church Histories* of Neander, Milman, and Waddington; Ritter's *Geschichte der Christ. Philos.*, vol. ii., p. 30; and Dorner's *Entwickelungsgesch d. Lehre von d. Person Christi*.—W. L. A.

ATHANASIUS, a bishop of Ancyra in the fourth century.

ATHANASIUS, a priest of Alexandria in the latter part of the fifth century, persecuted by Bishop Dioscurus.

ATHANASIUS, a Greek lawyer of the sixth century.

ATHANASIUS, a bishop of Naples, who usurped the government of the city from his brother Sergius, the reigning duke, in 878, and died in 900, having been excommunicated for entering into a league with the Saracens.

ATHANASIUS, a patriarch of Constantinople in the 13th century, who entered upon his office in 1289, abdicated in 1293, resumed the patriarchate in 1304, and resigned again in 1310.

ATHANASIUS, PETRUS, a metaphysician and theologian of Cyprus, who died at Paris in 1638, leaving commentaries on the works of Aristotle and Jamblichus.

ATHEAS, a king of Scythia, contemporary of Philip of Macedon; bold, warlike, and politic; promised to proclaim Philip his successor, if that monarch would furnish him with supplies against his enemies. These supplies having arrived too late to be of use, Atheas sent them back, and refused to pay for them, declaring "that courage was the only wealth of the Scythians." When Philip desired to enter Scythia, Atheas said that he might come, but not with an army. On receiving this rebuff, the Macedonians waged war against the Scythians, but with little success; for while the latter avoided a pitched battle, they harassed their opponents with forays.—T. J.

ATHELSTAN, ADELSTAN, ÆTHELSTAN, or EALSTAN, an Anglo-Saxon king, the son and successor of Edward the Elder, and grandson of Alfred the Great. His mother Egwina was of unknown origin. Athelstan was born in 895, and on the death of Edward in 925, was chosen king by the people of Mercia and Wessex. Northumbria, Scotland, the British states of Cumberland, Wales, and Cornwall, acknowledged him as superior lord, and his alliance was courted by all the princes of Western Europe. Louis IV. of France was protected by him during the usurpation of Raoul, and recovered the throne by his aid. The Emperor Otho the Great married one of his sisters, Elgifa. In 937, Constantine of Scotland, with Anlaf, an exiled Northumbrian prince, and a number of petty chiefs, formed a league against him, but were totally defeated at Brunesburh or Brunanburh. Athelstan died at Gloucester A.D. 941, in the sixteenth year of his reign.—J. W. S.

ATHENÆUS OF NAUCRATIS in Egypt, the author of a work called "Deipnosophistæ." This name has been variously translated as "the feast of the learned," "men learned in the mysteries of the kitchen," or "contrivers of a feast." Athenæus describes to his friend Timocrates a banquet given by Laurentius, a distinguished Roman, to those of his friends most remarkable for their intelligence and learning. These discuss all kinds of subjects in a rambling way, sometimes giving learned dissertations on fishes or on herbs, sometimes telling anecdotes of poets and historians, then enlarging on the various kinds of musical instruments, or on the thousand forms of jests; in fact, taking up every conceivable subject. Though the book is thus a most incoherent medley, it is extremely valuable. For Athenæus being a very great reader, quotes very many passages from poets whose works are now lost; and his book is full of archæological information, and is a storehouse of facts relating to the literary history of Greece. He flourished most probably in the beginning of the third century of the Christian era.—J. D.

ATHENÆUS, a Greek author on the military art, who lived about 200 B.C.

ATHENÆUS, a Greek peripatetic philosopher of Seleucia, who lived about 50 B.C., and, coming to Rome, was implicated in the conspiracy of Muræna against the Emperor Augustus.

ATHENÆUS, a Greek physician of Tarsus or Attalia (it is uncertain which), who lived in the first century, practised medicine with success at Rome, and founded the medical sect of the Pneumatists. He maintained that the ovaries in female animals were useless, and existed only for symmetry.

ATHENÆUS OF CYZICUS, a mathematician, quoted by Proclus.

ATHENÆUS OF BYZANTIUM, a military engineer employed by the Emperor Galienus.

ATHENAGORAS, one of the Greek fathers, is the author of two works, an apology for Christians, and a treatise on the resurrection of the dead. There is no reliable information with regard to his history, since he is not mentioned by any of the fathers or church historians. A writer of the time of Theodosius the Less, asserts that at first he was at the head of an Alexandrian school; that he confessed the Christian faith, while yet wearing the philosopher's robe; that he had intended to write against Christianity, but on reading the scriptures he had been subdued by the Holy Spirit, and from a persecutor became a disciple of Christ; and that he flourished in the reign of Hadrian, to whom he addressed his apology. Most of these assertions have been rejected as false by modern critics, and scholars are

more inclined to trust the statement contained in the inscription which is prefixed to the "Apology" in the manuscripts. It is to the following effect:—"The embassy of Athenagoras the Athenian, a Christian philosopher, for the Christians: to the Emperors Marcus Aurelius Antoninus and Lucius Aurelius Commodus, victors in Armenia and Sarmatia, and what is greatest of all, philosophers." According to this, Athenagoras flourished about A.D. 170. Baronius and Tillemont have hinted that Athenagoras may be the same as the martyr Athenogenes, but the idea is based only on the most distant points of similarity.

In his "Apology," Athenagoras repels the charges brought against the Christians of atheism, of eating human flesh, and of the wildest licentiousness in their meetings. He writes with vigour and considerable logical power. This treatise is interesting on account of the reference which Athenagoras makes to the Trinity, and the inspiration of the prophets. The tractate on the Resurrection rebuts the objections that had been brought against the doctrine. It indeed professes a double aim—to prove the truth of the doctrine to those who denied it, and to correct the misapprehensions of some who believed it. Athenagoras wrote other works, but not a vestige of them remains. A treatise on "True and Perfect Love," ascribed to Athenagoras, was published in 1569 in a French translation, but the work is universally regarded as a forgery, being most probably the fabrication of the person who pretended to translate it.—J. D.

ATHENAGORAS, a Greek physician, who has left a work on the pulse and the urine, but of whom nothing else is known.

ATHENAGORAS lived in the first century B.C., and wrote on agriculture.

ATHENAIS, daughter of the mechanician Leontius; by force of her education, her genius, and her charms, she rose to the throne of Constantinople. She lived during the seventh century.

ATHENAS, Pierre Louis, was born in 1752 at Paris, where his father carried on the business of a drysalter. He studied the natural sciences under the first philosophers of the day; and, turning his knowledge to practical purposes, he made many important improvements in agriculture, and discovered a valuable tin mine at Periac. He filled the post of secretary to the chamber of commerce at Nantes till his death in 1829. Athenas was also eminent as an archæologist.—J. W. S.

ATHENION of Maronea, a Greek painter in encaustics, a pupil of Glaucion and Michophanes, lived about 348 B.C.

ATHENION, a native of Cilicia, who, being brought as a slave to Sicily, became one of the leaders of the insurrection of Salvius, 104 B.C. He laid siege to the fortress of Lilybæum, which he was unable to take. After some disputes with his colleague, Salvius, they were defeated by the Roman army under Lucullus; but the revolt was not finally extinguished until 99 B.C., when Athenion was defeated and slain by Manlius Aquilius.—J. W. S.

ATHENION, a Greek physician of the second century B.C.

ATHENION, a Greek comic writer, whose works have perished.

ATHENIS and his brother BUPALOS, early Greek sculptors, sons and pupils of Anthemus, and lived about 548 B.C.

ATHENOCLES of Cyzicus, a commentator upon Homer.

ATHENODOROS, the son of Agesander, a Greek sculptor of the Rhodian school, who, with his father and Polydorus, executed the celebrated group of the Laocoon, the best specimen now extant of the third stage of sculpture in Greece, during which the highest display of execution was successfully coupled with the utmost pathos of conception. The Rhodian school, perhaps the first of that period, was especially foremost in the treatment of subjects of dazzling effect. Athenodoros is supposed to have lived about 220 B.C.—R. M.

ATHENODORUS (Καναυίτης), a stoical philosopher of the early part of the first century. He was honoured by having had among his hearers Octavius, afterwards Augustus, and by having been appointed to instruct the young Claudius. Of his works we have only a few titles.

ATHENODORUS, a Greek rhetorician, cited by Quintilian II. 17, as having taken a part in the question, Whether rhetoric is properly an art?

ATHENODORUS, a Greek physician—second half of first century. He wrote a book upon epidemics (Ἐπιδήμια), which is cited by his contemporary, Plutarch, as containing a fact important to nosologists, that the disease elephantiasis made its first appearance in Greece in the prior century.

ATHENODOROS of Arcadia, a pupil of Polyclitus, a brass-caster, who lived about 428 B.C.

ATHENODORUS, Cordulion, a stoic philosopher of Tarsus, who lived in the first century B.C., and was keeper of the library of Pergamus.

ATHENODORUS of Ænos, a Greek rhetorician of the latter half of the second century. He taught rhetoric at Athens, and gave promise of great talent, but died young. He is mentioned by Philostratus in his lives of the sophists.

ATHENODORUS of Teos, a performer on the cithern, who was employed in the concerts given at Susa on the marriage of Alexander with Statira in 324 B.C.

ATHENOGENES, a Christian martyr, who was thrown from a rock. St. Basil states, that in going to meet his fate he composed and sent to a friend a hymn on the Trinity, in which he proclaimed the divinity of the Holy Spirit.

*ATHERSTONE, Edwin, was born A.D. 1788, in the town of Nottingham. He and P. J. Bailey, the author of "Festus," are thus town-fellows, as well as intimate friends. His parents were large-hearted people of the primitive Moravian faith. They gave birth to twenty-eight children, of whom Edwin was one of the youngest. He was educated at Fulneck, near Leeds, principally by German masters, of whom his chief recollections are, that they smoked incessantly. One of his masters was the brother of James Montgomery. Besides contributions to the "Westminster" and "Edinburgh" Reviews, his published works, which commanded the most discriminating notice at the time of their appearance, are as follow:—"The Last Days of Herculaneum," 1821. "The Fall of Nineveh," the first six books of which appeared in 1828, and obtained from Lord Jeffrey the warmest praise. The work was completed in thirty books in 1847. Atherstone and Martin were devoted friends, and they wrote and painted "The Fall of Nineveh" simultaneously, and the painter adopted various hints from the works of the poet. In 1830, Atherstone's "Sea-Kings of England" was published. In addition to these he gave a series of lectures on poetry, in the chief cities of the United Kingdom, which were everywhere warmly received. He has latterly written, though nearly seventy years of age, a prose epic, entitled "The Handwriting on the Wall," and a work on the Philosophy of Elocution is also nearly completed. Several as yet unpublished plays and romances have been prepared by the same unwearied hand. Atherstone was personally acquainted with Scott, Coleridge, Hazlitt, Lamb, Kemble, and other celebrated men of the age.—J. O.

ATHIAS, Isaac, a Spanish Jew, who lived at Amsterdam in the beginning of the seventeenth century, He wrote, in Spanish, "A Treasury of Precepts," and in Hebrew, "The Force of Faith." The former has been printed twice; the latter remains in MS.

ATHIAS, Salomon, a Jewish writer, who composed a commentary on the Psalms, printed at Venice in 1549.

ATHARS, Joseph R., son of Tobias Athars, a famous rabbi and printer at Amsterdam. He printed two editions of the Hebrew Bible, one in 1661 and another in 1667, both under the inspection of the learned Lensden. For the last edition the states-general honoured him with a gold chain and medal. Though it was more correct than any that had preceded it, still there were many inaccuracies in it both in vowel-points and accents. Athars also printed Bibles in Spanish, Jewish-German, and English. He was wont to boast of the immense number of English copies sold by him. He died, according to Le Long, of the plague in 1700.—J. E.

ATHLONE, Earl of. See De Ginckle.

ATHRAH, Ebn Athrah al Moaradi, a Spaniard of Granada, born in the year 481 of the Hegira, wrote a commentary upon the Koran. Another person of the same surname, born at Mecca, wrote a small treatise on nature; but, falling into infidelity, was said to be struck dumb. Died in the year of the Hegira 541.

ATHRYILATUS, a Greek physician, who figures as one of the interlocutors in Plutarch's Symposiacon.

ATIA, daughter of Marcus Atius Balbus, and Julia, the youngest sister of Julius Cæsar, died 43 B.C. By her first husband, C. Octavius, she was the mother of Octavius Augustus. She has been extolled by Tacitus as the equal of the mother of the Gracchi, and of Aurelia, the mother of Julius Cæsar. She was bold and crafty enough to react the legend of Olympias—pretending that Apollo visited her in the form of a dragon, and that Octavius was therefore the son of a god.—A. L.

ATIENZA, Calatrava, a Spanish painter—second half of seventeenth century—founder of the Academy of Seville.

ATILICINUS, a Roman jurisconsult of the latter half of the second century, whose name is mentioned in the Institutes.

ATILIUS, a freed man of the first half of the first century. He was the cause of a terrible disaster in the fall of an amphitheatre, insufficiently constructed by him, at Fidenæ, whereby, as Tacitus reports, 50,000 people were killed or wounded.

ATILIUS, Lucius, lived in the 2nd century B.C., and was celebrated for his attempt, when young, to get the Samothracians to deliver up Persius, king of Macedon, to Cn. Octavius.

ATILIUS, Lucius, jurisconsult, a very early commentator on the laws of the twelve tables, and designated *Sapiens*.

ATILIUS, Lucius, tribune of the people, 311 B.C., originator of the law which conferred on the people the right of naming sixteen military tribunes for the four legions raised annually.

ATILIUS, Marcus, a very early comic poet among the Romans. We have the titles of four of his comedies, and the judgment of Cicero, who calls them rough.

ATIUS, Pelignus (Caius), lived in the first century B.C.; known for taking part with Pompey against Cæsar.

ATKINS, Abraham, a private gentleman who resided at Clapham, and died towards the close of the last century. He endowed a large number of dissenting churches in London and in the neighbouring counties: the endowment being held on condition that the churches practise "open communion."

ATKINS, John, a navy surgeon, of Plaistow in Essex. Having entered the navy about 1703, he served in various parts of the world, and published his experiences, under the title of "The Navy Surgeon." He was the author of many other works, which have passed through several editions—most of them marked by originality, and often enlivened by wit.

ATKINS, Richard, of Baliol college, Oxford, a cavalier of Charles the First's time; author of "The Origin and Growth of Printing in England," and one or two historical tracts. Like many others who injured their estates for the cause of the Stuarts, Atkins perished in want and neglect. He died in debt in the Marshalsea, on the 14th September, 1677, and was buried in the church of St. George the Martyr, Southwark.—T. J.

ATKINSON, Benjamin Andrew, a presbyterian theologian, well known about 1725 for his disputes against the Arians and the Romanists. His principal works are:—"Confession of his Faith," London, 1713; "A Sermon for Reformation of Manners," 1726; "Catholic Principles," 1730; "Christianity not Older than the First Gospel Promise," (against Tindal), 1730; "Scripture History, Precepts, and Prophecies Vindicated," 1731; "The Holy Scriptures a Perfect Rule, and Popish Objections Answered," 1735; "A Judgment of Private Direction," 1735; "Good Princes Nursing Fathers and Nursing Mothers of the Church," 1736.—A. L.

ATKINSON, Joseph, a dramatic writer, was born in Ireland, and entered the army, in which he rose to the rank of captain. He wrote three plays, which were all successful: "Mutual Deception," a comedy, produced in 1795, which Coleman subsequently altered and curtailed, and brought out with tolerable success at the Haymarket, under the title of "Tit for Tat." The other two pieces of Atkinson's were comic operas. "A Match for a Widow" was acted at Crow Street in 1786, and printed in 1788. "Love in a Blaze" came out at the same theatre in 1800.—J. F. W.

ATKINSON, Thomas, a bookseller in Glasgow, who had some literary reputation, and left a sum of money for erecting a building for scientific purposes in his native city. Born 1800, died 1833.

ATKYNS, Sir Robert, Lord Chief Baron of the Exchequer; descended from an ancient family in Gloucestershire; was one of the most eminent lawyers of the seventeenth century. He was consulted by the friends of Lord William Russell, on the arrest of that nobleman for treason; and subsequently, he displayed vast legal knowledge by his arguments on several political trials. He died in 1709, aged eighty-eight years, having long retired from public life. He deserves mention in a national biography, were it only because he is said by Wood to have written a treatise against the exorbitant power of the Court of Chancery.—T. J.

ATKYNS, Sir Robert, junior, son of the foregoing, born in 1646, was a learned, opulent, and high-minded country gentleman, who, in troublous times, commanded the esteem of all parties in the state. He wrote an elaborate work, entitled "The Ancient and Present State of Gloucestershire." He died October 29th, 1711, aged sixty-four years, and was buried at Saperton in Gloucestershire. A handsome monument is erected to his memory and that of his father, in Westminster abbey.—T. J.

ATKYNS, Tracy John, called to the English bar in 1732, is known chiefly as the compiler of the "Reports of Cases argued and determined in the Court of Chancery in the time of Chancellor Hardwicke," a work of high authority.

ATOLPH, ADOLPH, ATAULPH, or ADAULPH, the first king of the Goths. He appears to have been a brother-in-law of Alaric, whom he joined during the siege of Rome with an army raised in Pannonia, and whom he succeeded. He defeated some pretenders to the empire, but was unable to take Massilia. In 414 he married Placidia, the sister of the Emperor Honorius. He assumed the manners of the Romans, and, having conquered Spain, was assassinated at Barcelona in 415.

ATONDO Y ANTILLON, D. Isidoro, a Spanish admiral—seventeenth century—represented as the first Spaniard who took possession of California. The government of Madrid having resolved on colonizing that country, sent directions to that effect to the vice-king of Mexico, and Atondo was intrusted with the charge of an expedition. Three jesuits were to accompany him to represent the spiritual command of the new colonies. With two ships and 100 men, Atondo sailed from Chacala. After undergoing many privations, fighting many battles with the Indians, chiefly to compel supplies, and being obliged to revictual at Cinaloa, he made, October 1683, for the large bay in 26° 30′ latitude, to which he gave the name of St. Bruno. Here he took a ceremonial possession of the province of Lower California, in the name of the Spanish government; but the sterility of the soil sent him back to Cinaloa, where he found greater encouragement in fishing for pearls,—nor did he succeed better when again forced by a government order to betake himself to the new colony. He found it impossible to remain, sent back the missionaries, and subsequently returned to Mexico. The expedition lasted three years, and cost 225,000 pesos.—A. L.

ATOSSA, daughter of Cyrus—530 B.C.—was successively married to Cambyses, Smerdis, one of the Magi, and Darius, son of Hystaspes, the last of whom she incited to invade Greece.

ATRATUS or BLACK, Hugh, cardinal of the Roman church, was born at Evesham in Worcestershire, made cardinal by Martin II. in 1281, and died 1287.

ATROCIANUS, Joannes, a Latin poet, philologist, and botanist, was born in Germany towards the end of the fifteenth century. Some time a schoolmaster at Fribourg, he afterwards went to Basle, which he quitted on the establishment there of the reformed religion, and then went to Colmar. He published an edition of Æmilius Macer and Strabus Gallus, 1527 and 1530. Another work of his is called "Elegia bello rustico, anni 1525, in Germania exorto," 1528 and 1611, curious for its account of the religious war among the peasants, and several historical details. Freher in his Germ. rer. Script., gives also the following work, "Nemo evangelicus, Epicedion de obitu Frobennii typographorum principis; Μωρωρία hoc est superbia," Bâle, 1528. This poem, directed against the Reformers, was reprinted with the "Nemo" of Ulrich von Hutten. The only other work attributed to Atrocianus is "Querela Missæ, liber epigrammaticum," Bâle, 1529.—A. L.

ATROPATES, Satrap of Media, commanded a division at the battle of Arbela, 331 B.C.

ATSIZ. See Atsyz.

ATSYLL, Richard, an English engraver—commencement of the sixteenth century. He was employed as seal-engraver to Henry VIII., for which employment he received £25 a-year.

ATTA, Titus Quintius, a Roman dramatic poet, who composed comedies of character, called "Comediæ togatæ et tabernariæ," 80 B.C.

ATTAIGNANT, Gabriel Charles de l', poet, born at Paris in 1697, died 10th January, 1779. He was a canon of Rome, and at the instigation of the Abbé Gauthier, chaplain of Incurables and confessor of Voltaire, renounced the world, which he was accused of loving too well. Voltaire seized the opportunity for an epigram, in which the office of the abbé, as chaplain of Incurables, was said to have been well applied towards both devotees. Attaignant's poems are lively and satirical. They were published in 4 vols. in 1757. A selection appeared in 1810, edited by Millevoye.—A. L.

ATTAIGNANT, Pierre, died 1556, said to have been the first Frenchman who used types for printing music.

ATTAJI or ATHADJI, Newi-zade, the chief instructor of

Sultan Mürád III., was a professor of law, afterwards a judge. Died at Constantinople in 1635.

ATTALE, a Greek physician, who lived in the 2nd century B.C. He was a pupil of Soranus, and belonged to the methodical school. He is mentioned by Galen, who relates that he had by improper treatment occasioned the death of Theagene, a stoic.

ATTALE, a philosopher of the school of the Stoics, lived about forty years B.C. Seneca, in his youth, followed the lessons given by Attale, from which he informs us he derived much advantage. From him we learn that Attale declaimed vehemently against the vices and errors of human life, as they appeared to him in his contemporaries, attacked voluptuousness, and recommended charity and universal temperance.

ATTALIATE or ATTALEIATES, Michael, was proconsul and judge under the Emperor Michael Ducas, about 1072, at whose request he compiled a compendium of law, entitled "A legal work or pragmatical treatise," &c.

ATTALUS, a Greek sophist, 180 B.C.

ATTALUS, a Greek mathematician, 150 or 160 B.C.

ATTALUS, a Stoic philosopher of the first century, and teacher of Seneca. We know nothing farther concerning him.

ATTALUS, lieutenant of Philip of Macedon, 370 B.C. He was uncle to Cleopatra, whom Philip espoused after he repudiated Olympias. He was so unfortunate as to produce, first, a quarrel between Philip and Alexander; secondly, one between Philip and Pausanias, in which the latter killed the king; and thirdly, one between himself and Alexander, which was avenged by his death, from the hand of Hecateus, in behalf of his prince. —(*Diod. Sic.*, *Justin*, *Quint. Curt.*)

ATTALUS, lieutenant of Alexander the Great—330 B.C.—has been represented as so like Alexander, that at a distance the one could not be distinguished from the other, a circumstance so opportune for his master, that he took advantage of it in order to deceive the enemy, or to conceal the execution of a project.—(*Quint. Curt.*, *Arrian*, *Diod. Sic.*)

ATTALUS I., king of Pergamus, one of the kingdoms which were formed after the breaking up of the old Macedonian empire, succeeded his cousin Eumenes I. On the occasion of a great battle which he fought against a host of Galatians or Gauls, at that unsettled time, overrunning Asia Minor, he assumed the title of king. By taking advantage of the embarrassments of the king of Syria, he conquered many towns on the coast of the Ægean Sea, but soon having reason to be alarmed by the incursions of Philip V. of Thrace, he discovered the policy of joining a league which was formed between the Romans and Ætolians against Philip and the Achæans, in 211 B.C. From this war Attalus was called to defend his kingdom against Prusias, king of Bithynia. In the midst of all this fighting, Attalus was able to gratify the Roman love of superstition. The Sibylline books required the black stone, which lay at Pessinus, and represented the great mother of the gods, to be brought to Rome. Attalus assisted in this, and there was peace for a few years, till Philip, in revenge for his old enemy having sided with the Rhodians, invaded his kingdom, and ravaged the neighbourhood of Pergamus. After a sea-fight at Chios, the activity of Attalus was not abated. The war against Philip was prosecuted in other quarters, and at home Antiochus invaded Pergamus; but the Romans, true to their friendship, came to the relief of their ally, and the Syrian withdrew. Attalus was still engaged assisting the Romans when he died at Pergamus, 197 B.C. He was a great and good man, a patron of letters, and, as some say, the founder of the library at Pergamus. The "Attalicæ vestes," an invention of gold-tissue cloth, dates from his reign. The events in the life of Attalus are recorded in *Polybius*, *Livy*, *Pausanias*, *Eusebius*, and *Dio. Laertius*.—A. L.

ATTALUS II., son of the preceding, surnamed Philadelphus, did not ascend the throne of Pergamus till after the death of his elder brother Eumenes II., whom he had served lovingly and faithfully as ambassador, minister, and general. He was then sixty-two years of age, but he did not fail to respond to the exigencies of his situation, or to maintain at least for a time the grandeur of his family. He restored Ariarathes to his kingdom of Cappadocia, and was soon at war with his old enemy Prusias, in which he was so far worsted, that he was obliged to call in the mediation of Rome. But he subsequently got his revenge by upholding Nicomedes, the son of Prusias, against his father, and assisting Alexander Balas in usurping the throne of Syria. After again helping the Romans in their war with the impostor, Philip of Macedonia, he abandoned himself to indolence, and was completely guided by Philopœmen, one of his friends. He died at the age of eighty-two, and was succeeded by Attalus, the son of his predecessor and brother.—(*Polybius*, *Strabo*, *Livy*, *Diod. Siculus*, &c.)—A. L.

ATTALUS III., Philometor, last king of Pergamus, was the son of Eumenes II. He was educated at Rome, and marked every step of his progress by blood. He slew the best friends of his father, under pretence that his mother had died of poison. He so mixed up crime and folly, that he studied botany to discover poisonous herbs to send to his friends; yet, in the midst of his madness, he showed signs of genius, and it is said that Celsus and Galen were indebted to him for valuable remedies. At length, having resolved to erect a tomb to his mother, Stratonice, his ardour exposed him to a stroke of the sun, of which he died. He reigned six years, leaving a testament:—"Populus Rom. bonorum meorum hæres esto." Aristonicus disputed the testament, and, after a bloody war, Pergamus became a Roman province.—(*Polybius*, *Strabo*, *Diod. Siculus*, &c.)—A. L.

ATTALUS the Martyr, put to death at Lyons, A.D. 177. Along with Alexander, a fellow martyr, he was first exposed to wild beasts, and then he was subjected to torture. When asked by his tormentors the name of his God, he replied, "that God being One needs no name."—(*Euseb.*, *Rufinus.*)

ATTALUS, Flavius Priscus, was elected Roman emperor in the year 409 of our era. At first a pagan, afterwards a Christian, and a member of the senate; he formed one of a deputation to the Emperor Honorius, at that juncture when Alaric, king of the Visigoths, was besieging the city for the first time. It having pleased the barbarian to oppose the phantom of an emperor to Honorius, Attalus was elected by the command of Alaric, and afterwards, when the slave-king showed himself refractory, the Goth set forth the destruction of Rome in effigy, by exhibiting Attalus first as an emperor, and afterwards as a slave. Attalus was still nominal emperor under Ataulf, the successor of Alaric; but on the death of his protector he fled to Spain, was captured, led before Honorius, (to whom he had once offered his life and a pension,) and sentenceed to lose the fingers of his right hand, and to finish his days at Lipari.—(*Zozimus*, *Socrates*, *Procopius.*)—A. L.

AT-TAMIMI, an Arabian physician, who lived about the end of the tenth century. He devoted much attention to pharmacy, and pretended to have discovered a universal antidote, on which he wrote a number of works. Wüstenfeld mentions seven of his works in his "Geschichte der Arabischen Ærtzte und Naturforscher;" Gottingen, 8 vols., 1840.

ATTAR or ATHAR, Coge or Khojah, vizier of the kingdom of Ormuz, died in 1513. He was intrusted with the regency during the minority of Seif-Eddyn IV., and for many years resisted all attempts made by the Portuguese to gain possession of Ormuz.

ATTAR, Ferid-ud-din, a Persian poet, was born at Khorassan in 1119, and died in 1202. His poetry was much admired, especially for the profound knowledge which he displayed in it of the doctrines of the Sufis. There is a copy of the whole of his works in the royal library at Paris.

ATTARDI, Bonaventure, an Italian monk of the order of St. Augustin, lived in the first half of the eighteenth century, and was professor of ecclesiastical history in the university of Catania. He published a treatise respecting the island on which St. Paul was shipwrecked. Palermo, 1738.

ATTAVANTE of Florence, a miniature painter of the latter part of the fifteenth century, who is supposed to be the author of the beautiful illustrations of the manuscript of the Silius Italicus preserved in the library of San Marco at Venice.

ATTAVANTI, Paolo, an ecclesiastic, author of some works on religious subjects, was born at Florence in 1419, and died there in 1499. He enjoyed a high reputation as a preacher, and his eloquence was compared to the music of Orpheus.

ATTEIUS, Capito. See Capito.

ATTEIUS, surnamed Prætextatus, and afterwards Philologus, a Greek grammarian, was a native of Athens, and lived about fifty years before the Christian era. He wrote a compendium of Roman history, from which Sallust selected such portions as suited his purpose when compiling his work.

ATTENDOLO, Catherine. See Sforza.

ATTENDOLO, Dario, an Italian lawyer, was born at

Bagna-Cavallo, in the duchy of Ferrara, in the beginning of the sixteenth century. He wrote a treatise "On the Duel," and "A Discourse on the Point of Honour." The former was published at Venice in 1560, and the latter in 1563, and both, corrected and revised by the author, were republished in 1565.

ATTENDOLO, Giovanni Battista, an Italian scholar and poet, was born at Capua, and died in 1592 or 1593. He became a secular priest, and was distinguished for his knowledge of languages, particularly Greek, Hebrew, and Arabic. Among his works are several sermons, and a number of poems.

* ATTERBOM, Peter-Daniel, a Swedish poet, was born in 1790, in the village of the Ostrogoths, where his father was pastor. He was a devoted admirer of German literature, to which he dedicated much of his leisure. In 1819 he was appointed teacher of German to the prince royal, afterwards king of Sweden. He was author of a variety of works, both in prose and verse.—(*Conversations-Lexicon.*)

ATTERBURY, Francis, son of Lewis Atterbury, born at Milton, March 6, 1662; was educated at Westminster school, and thence elected to Christ Church in Oxford, where he distinguished himself by an admirable Latin translation of Dryden's "Absalom and Achitophel," and by a charming epigram on the white fan of a lady, whom he afterwards made his wife. He received the degree of M.A. April 20, 1687, and soon entered into the Roman catholic controversy, by writing a thoughtful treatise on the origin of the Reformation. While tutor to the honourable Mr. Boyle, afterwards Lord Orrery, he took part in the celebrated discussion on the genuineness of the epistles of Phalaris. The keen wit and ingenuity of Lord Orrery's answer to Bentley on that subject were attributed to Atterbury; but neither tutor nor pupil was a match for Bentley in critical scholarship. About the same time we find him in London, chaplain to King William and Queen Mary (1694), and as preacher at Bridewell, delivering several remarkable sermons; while he assailed Dr. Wake, afterwards archbishop of Canterbury, in an angry controversy on the privileges and powers of convocation. About the year 1696, a pamphlet was published, supposed to be written by Dr. Binckes, which insisted on the right of the clergy to frequent synods, according to the canons of the Christian church, and the constitution of the realm. Dr. Wake thought that the arguments advanced in this publication impugned the authority of Christian princes over their convocations, and issued a reply, designed to maintain the royal supremacy. To this treatise Atterbury published an answer in 1700, without his name. In the preface he terms Dr. Wake's book "a shallow, empty performance, written without any knowledge of our constitution, or any skill in the particular subject of debate. The best construction," continues he, "that has been put upon Dr. Wake's attempt by candid readers, is, that it was an attempt to advance the prerogative of the prince in church matters as high, and to depress the interest of the subject spiritual as low as ever he could, with any colour of truth." To this book, Dr. Wake, in 1703, published a rejoinder. The result of the controversy was advantageous to both parties. Dr. Wake was made a bishop, and Atterbury received from the university the degree of doctor of divinity. Meanwhile, in the year 1700, he was made archdeacon of Totness, and canon-residentiary of Exeter. Queen Anne, on her accession to the throne, appointed him her chaplain; and in 1704, he was presented to the deanery of Carlisle. On the 30th of August, 1706, he preached in St. Paul's cathedral the celebrated sermon on the funeral of Mr. Thomas Bennet, the bookseller, which engaged him in a warm dispute with Hoadley, afterwards bishop of Hereford. His text was, "If in this life only we have hope in Christ, we are of all men most miserable;" and he endeavoured to prove, that were there no future life, men would be really more miserable than beasts, and the best men more miserable than the worst. This position Hoadley considers dangerous and immoral. "The apostle," says he to Atterbury, "speaks of Christians professing faith in Christ; you speak of persons practising the moral precepts of religion. The apostle speaks of the condition of such Christians in a state of the most bitter persecution; you speak of the condition of virtuous persons in the ordinary course of God's providence. . . You have mistaken the assertion itself, which the apostle layeth down, the persons concerning whom he intends it, the times to which he manifestly limits it, and the conclusion which he designed should be drawn from it." This home charge soon drew from Atterbury a masterly vindication of his arguments in the form of a preface to the sermons, published in 1708. In 1711 he was made dean of Christchurch, and in June, 1713, on the death of Dr. Spratt, he was yet further advanced to the see of Rochester and deanery of Westminster. He was not popular at Christchurch, and his opponents declared that he was promoted to restore tranquillity to the university which he disturbed, and the college over which he sought to tyrannize. It was not long before Queen Anne's death that he obtained his bishopric. His friends for the most part were men poising two successions in their hands, and doubtful whether they should favour the Pretender (whom in their hearts they preferred) or allow the claims of George of Hanover. It was said that as Lambeth was opposite to Westminster, and the archbishop old and infirm, Atterbury looked with a longing eye to the primacy; but his party split into two factions at the critical moment that preceded the death of Queen Anne. As soon as this event was known, he offered to put on his lawn sleeves, and go forth and proclaim King James. This daring honour was not accepted by his associates. George I. ascended the throne, and the bishop's chances of promotion were lost. As dean of Westminster he officiated at the coronation of the new king, and, when the ceremony was concluded, wished to present him with the royal canopy and chair of state, which were the perquisites of the dean; but the offer being rejected, the bishop's heart was filled with resentment. Had the Tories been continued in office during the new reign, they would probably have never tampered with the Pretender. Irritated by exclusion, they began to conspire. Declarations in favour of the Pretender were posted in the markets, and in some places his title was proclaimed. When the bishops set forth a loyal declaration, testifying their abhorrence of rebellion and their allegiance to King George, Atterbury refused to sign it. Meanwhile his party were indefatigable in opposition. It was confidently affirmed that their movements were not intended so much to embarrass the ministry as to change the dynasty. They complained that the law was violated, in order that they might upset the constitution; and as the father of the Pretender had been excluded in 1688, so now the son was to be set on the throne for the same reasons and upon the same principles. Meanwhile a secret conspiracy was at work to secure these objects, and Atterbury was too prominent a person not to be suspected of participating in it. He was accordingly apprehended, August 24, 1722. He was taken before the council, and immediately committed to the Tower. The commitment of a bishop under such circumstances, gave rise to various speculations. His friends laid the whole blame on the ministry. His enemies declared that he had tampered with the Pretender even in the reign of Queen Anne; that he had even proposed to receive his son as heir of the throne, to educate him in the protestant faith, and to act as lord protector during his minority. Atterbury was brought to trial before the House of Lords on Monday, May 6, 1723, and after a long debate condemned to banishment, by a majority of eighty-three to forty-three. On Tuesday, June 8, he embarked on board the *Aldborough* man-of-war, and landed the Friday following at Calais. He went thence to Brussels, and not long after to Paris, where he softened the rigours of his exile by study and conversation; and as there is too much reason to fear, by abortive schemes of rebellion against the royal line of Hanover. He was well acquainted with the French language, which he learned late in life. He died in Paris, February 15, 1731. His body was brought to England, and privately interred in Westminster abbey, on the 12th of May following. Whatever may be thought of his political character, it is universally agreed that he was one of the greatest men of the age for genius and skill in polite literature, that he wrote Latin with a purity worthy of Cicero, and his own language in a manner superior to most of his contemporaries. In the House of Lords he was an excellent speaker. His character as a preacher is well described in the Tattler, Vol. II., No. 66. His subjects were chosen with skill; his method was clear and perspicuous; and he cast an air of novelty and invention around the commonest topics of the pulpit. His opponents describe him as quarrelsome and litigious, but if we may judge from his portraits, his disposition appears to have been gentle and engaging, his gravity free from arrogance, and his mien the very type of finished elegance.—T. J.

ATTERBURY, George Luffman, a celebrated composer of glees and part songs, born in 1740. His most popular works were, "Come let us all a-Maying go," glee, four voices; "With

horns and hounds in chorus," catch, three voices; "Take, oh take, those lips away!" round, three voices; "Sweet enslaver," round, three voices; "Joan said to John," catch, three voices; "Lay that sullen garland by," glee, three voices; "Come, fill the board," glee, three voices; "Oh, thou sweet bird!" glee, four voices; and "Adieu ye streams," glee, four voices. He died in 1800, during the performance of one of his benefit concerts.—E. F. R.

ATTERBURY, Lewis, father to the celebrated bishop of that name; born about 1631, in Northamptonshire; a student at Christchurch, Oxford, in the beginning of 1647; and preacher during the times of the usurpation; after the restoration, chaplain to Henry, duke of Gloucester, and rector of Milton, near Newport-Pagnell; unhappily drowned near his own house, December, 1693. His eldest son, Lewis, was likewise a student of Christchurch, D.C.L., 1687. He published several volumes of sermons, and died October 24, 1732.—T. J.

ATTERIDE, D', a Portuguese priest of noble family, a bishop and inquisitor. He was present at the council of Trent, and wrote a history of it up to the seventh session. Died 1611.

ATTERSOLL, William, an English divine of the seventeenth century, wrote a popular commentary on the book of Numbers, 1618, which was translated into Dutch in 1667, in which he avers in the title that he has decided five hundred theological questions.

ATTEY, John, a musician of the seventeenth century, in the service of the earl of Bridgewater. He was the author of a volume entitled "The First Booke of Ayres, of Four Parts, with Tablature for the Lute; so made that all the parts may be plaide together with the Lute, or one voyce with the Lute and Basevyoll," folio, London, 1622. He died in 1640, at Ross, in Herefordshire.—E. F. R.

ATTICIUS, Fortunatianus. See Fortunatianus.

ATTICUS, a Platonic philosopher of the second century. Several philosophical and historical productions are ascribed to him, six extracts from which, preserved by Eusebius, are the only remains of the works of Atticus now extant.

ATTICUS, patriarch of Constantinople in the fifth century, was born at Sebaste in Armenia, and died 10th October, 425. He was author of a treatise in two books, entitled "De Fide et Virginitate," composed for the daughters of the Emperor Arcadius. Some remains of his other writings are still extant.

ATTICUS, Dionysius, an ancient sophist or teacher of rhetoric, lived about fifty years before the Christian era. He was a native of Pergamus, and a pupil of Apollodorus, who taught Augustus Cæsar. His real name was Dionysius, but he was surnamed Atticus on account of his having long resided in Athens.—(Strabo, lib. xiii.; Quintilian, lib. iii.)—G. M.

ATTICUS, Titus Pomponius, a distinguished Roman, the contemporary of Cicero and Cæsar, who displayed such address and tact, that during the war between Cæsar and Pompey he managed to remain neutral; sent money to the son of Marius, while he secured the attachment of Sylla; and when Cicero and Hortensius were rivals, was equally intimate with both. When young, he resided at Athens, where he so far won the affections of the citizens, that the day of his departure from their city was one of universal mourning. He was an author and poet of no mean pretensions. He reached the age of seventy-seven years without sickness. When at last he became ill, he refused sustenance, and died A.U.C. 751, or two years before the Christian era. He was a disciple of Epicurus.—T. J.

ATTILA, one of the earliest of those great Scythian conquerors who have in successive ages overrun the finest and most fertile regions of Europe and Asia, with vast armies of cavalry raised on the steppes of Central Asia, made his appearance on the frontiers of the Roman empire, which was then tottering to its fall, about the year of our Lord 430. According to the historian Priscus, as quoted by Jorvandes, bishop of Ravenna, in his history of the Goths, Attila was the son of Mandzach, a chief of the most warlike race of the Huns. The researches of Humboldt have recently shown that the Huns were of the Finnish or Uralian race; but their movement southward and westward in the beginning of the fifth century, was caused by the irruption, into their territory, of the Hiouqua, a tawny tribe of herdsmen of Turkish origin, who dwelt in tents of skins on the elevated steppe of Cobi. A portion of the race had been driven southward and westward toward the frontiers of Asia. After long wars with the tribes which were then in possession of what now forms the empire of China, the tribes thus expelled from their several pastures traversed the great plains of Central Asia for a distance of more than three thousand miles, urging forward the Finnish tribes from the sources of the Ural. From these wild regions poured forth bands of Huns, Avars, Chasars, and a numerous mixture of Asiatic races. "Warlike bodies of Huns," says Humboldt, "first appeared on the Volga, next in Pannonia, then on the Marne and the banks of the Po, laying waste those richly cultivated tracts, where, since the time of Antenor, men's creative art had piled monument on monument. Thus swept a pestilential breath from the Mongolian deserts over the fair Cisalpine soil, stifling the tender, long-cherished blossoms of art." The time was most favourable for such an irruption, for the powerful and most warlike tribes of Germany had abandoned their original homes, and were pressing forward into the Roman empire—the Goths into Spain, the Vandals into Africa, the Lombards into Italy, the Franks and Burgundians into Gaul, the Saxons, Angles, and Frisians into Britain. Hence the resistance of the Germanic tribes was comparatively feeble, and thus, in the language of Jorvandes, the most valiant race of the Huns ruled the empire of Scythia and of Germany, never before united under one chief; and, with an army of 700,000 men, threatened and laid waste the Roman empire, west and east, from the mouth of the Rhine to the banks of the Euphrates, and gave law more than once to the Franks and the Burgundians, at the same time that they crossed the Caucasus, and invaded the empire of Persia. The power of Attila thus extended from the swampy wilds of Scythia to the banks of the Rhine, and from the forests of Scandinavia and the shores of the Baltic, to the head of the Adriatic, and the desert valley of the Danube. The royal village or camp was on the north banks of the Danube, in the country which still bears the name of Hungary. Attila and his brother Bleda obtained the command of the Hunnish tribes and armies, about the year 403, on the death of their uncle Kirgilas. The power of the Huns had already become formidable to the degenerate Romans, both of the Eastern and the Western empires; and the first act of Attila was to receive the ambassadors of Theodosius, the emperor of the East, whose dominions the Huns had recently ravaged, and to dictate his own terms of peace and submission to the successor of Constantine. This interview was held on horseback, on the great plain of Upper Mæsia, near the city of Margeros. By this treaty Theodosius conceded to the Huns a safe and plentiful market on the shores of the Danube; agreed to pay to Attila a yearly tribute of seven hundred pounds weight of gold, and a fine of eight pieces of gold for every Roman captive who might escape from slavery amongst the Huns; to surrender all Hunnish fugitives who had taken refuge in the court and provinces of Theodosius; and to renounce all treaties and engagements with the enemies of the Huns. The provision of the treaty promising the surrender of all Hunnish fugitives, was carried out by the giving up of certain youths of the royal race of the Huns, who had taken refuge with the emperor, and they were crucified on the Roman territory as soon as surrendered. After inflicting this signal disgrace on the emperor of the East, Attila allowed a short respite to the Roman empire, whilst he more firmly consolidated his own power by the conquest of the remaining tribes of Scythia and Germany, which had not submitted to his arms, and freed himself from a rival by murdering his brother Bleda. He had not only the skill to reconcile the Huns to this crime, but also to persuade them that he himself possessed the sword of the Scythian Mars, and, in right of it, the dominion of the whole world. The finding of the sword of Mars occurred in this manner:—A herdsman seeing a heifer of his herd lame and bleeding, and not knowing how she had been wounded, followed the track of her blood, until he discovered a sword which she had trodden on in grazing. This he took to Attila, who received it with great exultation, declaring that it was the sword of Mars, and secured to its possessor universal dominion. The first expedition of Attila did not give much encouragement to these hopes of universal empire. Having collected an immense army, he led his forces through the passes of mount Caucasus, with the intention of conquering the Persian empire; but the Persian cavalry, which had more than once defeated the Roman legions, proved itself more than a match for the wild horsemen of the steppes, and Attila, after sustaining a great defeat on the plains of Media, was compelled to retreat, leaving Persia unconquered. The news of this defeat was received with great exultation at

Constantinople, but the Greeks soon learned to their cost that Attila was more than a match for them. In the following year he threw himself and his wild rapacious hosts on the provinces of the Eastern empire, penetrated into Illyria, and ravaged all the European provinces of the empire, from the Adriatic to the Black Sea. Thrice the armies of Theodosius attempted to resist the advance of the armies of Attila, and as often they were defeated by the Huns. After those defeats the territories of the empire lay open, to the gates of Constantinople and the most southern point of Greece. The open country was converted into a wilderness, and seventy of the finest cities of Macedonia, Thrace, and Greece were turned into heaps of smoking ruins. It was only by enormous bribes and the most humble submission, that Theodosius induced Attila to retire from his desolated dominions. The ambassadors of Theodosius, who were sent to implore the mercy of Attila, found the king of the Huns in the royal village or camp, on the banks of the Danube. On seeing them he exclaimed, "Where is the fortress, where is the city of the Roman empire, which can pretend to resist, when it pleases me to destroy it?" The Greek emperor and his ministers, fully convinced of their weakness, submitted to the terms imposed, but attempted to free themselves from this formidable enemy, by employing an assassin to destroy Attila. This assassin was, however, so much terrified when he found himself in the presence of that formidable conqueror, that his heart failed him; he fell at his feet, and laid open the whole conspiracy. This dastardly attempt excited more contempt than indignation in the mind of the haughty king of the Huns. He contented himself with sending an embassy to Constantinople, to demand the head of Crysophias, the chief minister of Theodosius, and the author of the plot. Even this demand he consented to change into a demand for greater tribute. And the attempt did not interrupt the preparation which Attila was making for the conquest of Gaul—an enterprise which, if successful, would have placed all Europe at his feet. In the year 451 Attila crossed the Rhine, and advanced at the head of an almost innumerable host as far as the banks of the Loire, where he laid siege to the city of Orleans. The city was bravely and successfully defended; and this resolute resistance gave time to Ætius, the last great general of the Western empire, not only to bring together all the Roman forces, but to form an alliance, and to secure the assistance of the Goths, Franks, Saxons, and the Celtic inhabitants of Gaul. On the alliance of the whole force of Western Europe, Attila raised the siege of Orleans, and retired behind the Loire and the Seine, to Chalons, on the banks of the Marne. Here a great battle took place, which stopped the progress of Scythian conquest, and preserved the ascendancy of the Germanic, Latin, and Celtic races in Western Europe. Attila and the Huns were defeated with enormous loss—a loss so enormous, that some estimates raise it as high as 300,000 lives; whilst few rate it at less than 160,000. After this great defeat, Attila retired to his fortified camp near Chalons, on which the allies were unwilling to risk an attack; but all hope of victory having been abandoned, and the resources of the country being wasted and destroyed, the Hun soon after broke up his camp and retreated across the Rhine. In the following year Attila burst into Italy, at the head of another enormous army, demanding from the Emperor Valentinian III. the hand of his sister Honoria, and the surrender of nearly half the provinces of the empire. These terms being refused, he laid siege to the great and flourishing city of Arqueleia, at the head of the Adriatic, which he took and levelled with the ground. He afterwards destroyed the cities of Padua, Vicenza, Verona, and Bergamo, and laid waste the plains of Lombardy. Many of the inhabitants fled to the Alps and the Appenines, whilst others escaped to the desolate islands of the Adriatic, near the mouth of the river Brenta, where they laid the foundation of the city of Venice and the Venetian republic. After laying waste the fairest provinces of Italy, the approach of Ætius, and the forces of Pope Leo I., again induced Attila to retire beyond the Alps, to his encampment on the plains of Hungary. There he organized another expedition against Gaul, which was likewise repulsed by the Romans, aided by the Gothic and Germanic tribes, which had established themselves beyond the Rhine. After this repulse Attila planned another expedition against Italy, but fortunately for the world this was prevented by his own death. He died suddenly of apoplexy, amidst the orgies of his marriage with a young girl named Illico, to the unspeakable relief of Europe and Asia. After his death his empire fell rapidly to pieces, although the name and memory of the Huns have been preserved to our own times.—T. B.

ATTINGHAUSEN, Guerard, one of the founders of Helvetian independence, was landamman of the canton of Uri in 1206, distinguished by his exertions in bringing about the confederation of the cantons of Uri, Schwitz, and Underwald.

ATTIRET, Jean Denis, a French jesuit and painter, born at Dôle, 1702, died at Pekin, 1768. After studying at Rome, he returned to France, and practised as an artist at Lyons, but, at thirty years of age, entered the order of the Jesuits, and went to China, where he took the title of painter to the emperor of the Celestial Empire, became chief of the Chinese artists, and was honoured with the dignity of mandarin.

ATTON or ACTON, sometimes called Atto or Acto, a French monk, who was elected bishop of Vercelli in Italy in 924. He is supposed to have died about 960. Of the life of Atton little is known. The works attributed to him are:—1. "Capitulare," or a collection of canons of the church of Vercelli; 2. "Libellus de Pressuris Ecclesiasticis," a treatise on ecclesiastical jurisdictions; 3. "Epistolæ," consisting of eleven letters, mostly on theological subjects; 4. "Sermones," a collection of sermons, eighteen in number; 5. "Expositio Epistolarum Sancti Pauli," commentaries on the Epistles of St. Paul; 6. "Polypticum," called also "Perpendiculum," a satire on the manners of his time.

ATTUMONELLI, Michel, an Italian physician, born at Andria, in the province of Bari and kingdom of Naples, in 1753; died at Paris 17th July, 1826. He studied at Naples, under Cirillo and Cotugno, and received his diploma at Salernum. On his return to Naples he was appointed clinical professor at the Oipedale degli Incurabili, and was highly esteemed both for his professional and general knowledge. He afterwards went to Paris, where he practised extensively until the time of his death. He published a translation of Condorcet's "Politique de la France regénérée," besides the following original works:—"Elementi di Fisiologia Medica o sia la Fisica del corpo umano," Naples, 2 parts, 1787, 1788; "Mémoires sur les Eaux Minérales de Naples, et sur les Bains de Vapeur;" "Mémoires sur l'Opium," Paris, 1802 and 1811, 8vo; "Trattato de Veneni che comprende varie Dissertazioni Mediche del sr. Sauvages," Naples, 1785, 2 vols. 4to.—(Querard, *la France Littéraire*. Callisen, *Medicinesches Schriftsteller-Lexicon*, &c.)—G. M.

ATTWOOD, George, an English mathematician of considerable eminence, born in 1745; died in 1807. He was fellow and tutor of Trinity college, Cambridge, where he took the degree of A.B. in 1769. His published writings are:—1. "A Treatise on the Rectilinear Motion of Bodies," Cambridge, 1784, 4to; 2. "Analysis of a Course of Lectures on the Principles of Natural Philosophy, read in the university of Cambridge," London, 1784, 8vo; 3. "A Dissertation on the Construction of Arches" (followed by a supplement), London, 1801.

ATTWOOD, Thomas, an English musician of deservedly high esteem, who was born in London in 1767. In 1786 he entered the choir of the chapel royal, and studied under Drs. Nares and Ayrton. In 1785 he went to Vienna, to continue his studies under Mozart, and on his return to London, his attention was devoted to composition for the theatre. He produced seventeen musical pieces, the so-called operas of the time, a time when music of all kinds, and dramatic music especially, was at the lowest standard in England. In 1795 or 1796, he succeeded Mr. Jones as organist at St. Paul's cathedral, and, on the death of Dr. Dupuis, in June of the latter year, he was appointed composer to the chapel royal. In this capacity he wrote his church music, little of which was printed before the collected edition, published after his death by Dr. Walmesley, his godson and pupil. He wrote his anthem, "I was glad," for the coronation of his constant patron as King George the Fourth, in 1821, in acknowledgment of the merit of which, he was in the same year appointed special composer to the private chapel in the Pavilion at Brighton. He was appointed a professor in the Royal Academy of Music a few years after its formation in 1823. On the death of Mr. Stafford Smith in 1826, he was appointed organist of the chapel royal. On Mendelsshon's coming to this country in 1829, Attwood was one of the first to perceive and to acknowledge his transcendent talent. He wrote his anthem, "O Lord, grant the king a long life," for the coronation of King William the Fourth, in 1831, and he commenced an anthem for the coronation of Queen Victoria, which, however, he did not live to

complete. As a member of the Concentores and Harmonists' Societies, he had opportunity for the production of his numerous glees and other concerted pieces of chamber vocal music. He died on the 28th of March, 1838, and is buried in St. Paul's cathedral.—G. A. M.

ATTWOOD, Thomas, third son of Matthias Attwood, Esq., ironmaster, of Hales Owen, Salop, was born in 1784. He first became known as a political character by his vigorous opposition to the orders in council in 1812, and condemned the return to cash payments at the end of the war. His letters on currency, published under a fictitious signature in the "Globe" newspaper in 1828, established his reputation as one of the ablest advocates of paper money. In the following year, he joined with the late Messrs. Scholefield and Muntz in forming the Birmingham political union, which largely contributed to the passing of the reform bill. On the enfranchisement of Birmingham under the reform act, Mr. Attwood was chosen one of its members, and continued to represent it down to his retirement from public life in 1840. He died of a paralytic seizure, after several years of illness, at Malvern, March 6, 1856.—E. W.

ATTWOOD, William, an English political writer of the end of the seventeenth and the beginning of the eighteenth century. Besides a number of controversial works, Attwood published a small volume, entitled "The History and Reasons of the Dependency of Ireland upon the Imperial Crown of the Kingdom of England, rectifying Mr. Molineaux's state of the case of Ireland's being bound by Acts of Parliament in England," 1698; also, a work entitled "The Superiority and direct Dominion of the Imperial Crown of England over the Crown and Kingdom of Scotland, the true foundation of a complete Union, reasserted," 1705, 8vo.—(Watt, *Bibliotheca Britannica*. Nicolson, *English Historical Library*, 193–196. *Irish Historical Library*, 65, 66.)

ATWATER, Caleb, an American writer on geology. He has contributed the following papers:—1. Tracts and remarks relating to the climate, diseases, geology, and organized remains of parts of the state of Ohio. (American Journal, vol. xi.) 2. On the prairies and barrens of the West. (Ibid, vol. i.) 3. Notice of the scenery, geology, mineralogy, &c., of Belmont county, Ohio. (Ibid, vol. i.) 4. Tracts relating to certain parts of the state of Ohio. (Ibid, vol. x.) 5. Account of ancient bones and some fossil shells found in Ohio. (Ibid, vol. ii.)—(*Bibliographia, Zoologiæ, et Geologiæ.*)—E. L.

ATWOOD, Thomas, an English philanthropist, born about the beginning of the eighteenth century; died 27th May, 1793. He is said to have been, at one period, chief judge of the island of Dominica, and subsequently of the Bahamas. In 1791 he published an octavo volume of nearly 300 pages, entitled "The History of the Island of Dominica;" and afterwards a little pamphlet, entitled "Observations on the true method of treatment and usage of the Negro Slaves in the British West India Islands." He died in the King's Bench prison, broken down by misfortunes.—(*Gentleman's Magazine*, lxiii. 576. *Literary Memoirs of Living Authors of Great Britain.*)—G. M.

ATZEL. See Attila.

ATZYS, a sovereign of Kharisme in Persia, who died in 1155. He succeeded his father, Cothb-Eddyu, in 1127, and extended his kingdom by the conquest of numerous provinces in the neighbourhood of the Caspian sea. He reigned twenty-nine years, and was succeeded by his son Il-Arcola.

AUBAIS, Charles de Barchi, Marquis d', a French writer, born at Beauvoisin, near Nismes, 20th March, 1686; died 5th March, 1777. Among his published works are:—"Généalogie de la Maison de Gences, originaire de Dauphiné," 1713, in fol.; "Pièces fugitives pour servir à l'histoire de France, avec des notes historiques et geographiques," 1759, 3 vols. 4to. This work was compiled with the co-operation of Leon Menard. "Geographie historique," 1761; "Histoire de la Maison de Narbonne-Pellet," without date.—(*Les Trois Siècles de la Litterature Française; Le Long Bibliotheque historique.*)—G. M.

AUBAN, Marquis de St., a French general, born about the middle of the seventeenth century; died 14th July, 1713. He served, with great distinction, in the campaigns of Louis XIV., and was present at thirty-eight sieges and battles. He was author of the two following works:—"Considérations sur la réforme des armes jugée au conseil de guerre," 1773, in 8vo; "Mémoires sur les nouveaux systémes d'artillerie," 1775, in 8vo.—(Courcelles, *Dictionnaire des Généraux Français.*)

AUBÉ, Charles, a French entomologist. He has distinguished himself more particularly by descriptions of the family of Coleoptera. He has published the following works and papers:—"Iconographie des Coléoptères d'Europe," Paris, 1836, with coloured plates; "Monographia Pselaphiorum cum Synonymia extricata," Paris, 1834, with figures; "Species general des Coléoptères de la Collection de M. le Comte Dejean," Paris, 1838. He has also published several other papers in the Transactions of the French Entomological Society.—E. L.

AUBE, D'. See Richer D'Aube.

AUBENTON. See Daubenton.

AUBER, a French writer, born at Rouen about the middle of the eighteenth century, died in 1804. He embraced the profession of a schoolmaster, and, in 1795, was appointed professor of belles-lettres in the school of the department of the Lower Seine. He was a member of the Academy of Sciences at Rouen, and was esteemed a man of varied and extensive acquirements. He left, at his death, the following works:—"Mémoire sur le Gisement des côtes du Departement de la Seine-Inférieure, sur l'état actuel de ses Ports tant sur la Manche que sur la Seine, sur les moyens de les perfectionner, et sur les canaux qu'il serait utile d'y établir pour faciliter la navigation intérieure," Rouen, 1795, in 4to; "Rapport sur les moyens d'améliorer les laines," Rouen, 1795, in 4to; "Rapport sur les prix nationaux d'agriculture dans le département de la Seine-Inferieure, avec des notes y relatives," Rouen, 1795, in 4to; "Mémoires sur la nécessité de conserver, de multiplier, de réunir dans les départements les chefs-d'œuvre de l'art et en particulier ceux de la commune de Rouen," Rouen, 1797, in 4to; "Reflexions sur l'étude des belles-lettres dans les republiques," Rouen, in 8vo.

* AUBER, Daniel François Esprit, a French musician, is the son of an opulent printseller of Paris, and was born at Caen, in Normandy, during a visit of his parents to that city, on the 29th of January, 1784. His father designed him for a mercantile life, and though he placed him under Mr. Ladurner to learn the pianoforte, it was only for the purpose of giving him an elegant accomplishment that would grace his appearance in society. He was placed in a commercial house in London, and here, in the hours not devoted to his office, he won constant admiration, not only by his playing, but by the little romances he composed with the greatest fluency. His stay in this country was but brief, and on his return to Paris he amused himself with a more serious class of composition, writing a trio for pianoforte, violin, and violoncello, and several other chamber pieces. It was probably about this time that he became a pupil of Boieldieu, for his productions now assumed a more important character than is compatible with the capabilities of an uninstructed amateur. He was an intimate of M. Lamare, the violoncellist, an executive artist, whose fingers picked out original passages on his instrument, but whose wits could not string them together in any form of composition, nor originate melodic phrases of any interest whatever; his friend Auber, therefore, wrote several concertos for him, which he played, and even printed under his own name, and which gained him considerable esteem as a composer. Auber also wrote a concerto for the violin, of which himself received the credit. He set to music an old libretto called "Julie," with quartet accompaniment, which was privately performed at Paris by a party of amateurs; and he wrote another little opera, with accompaniments for a full orchestra, which was represented, also privately, at the residence of the Prince de Chimay. His earnestness in the pursuit of music increased with the admiration he excited, and he now went through a serious course of study under Cherubini, whose theoretical knowledge, practical talent, and experience, eminently fitted him to develop the powers of such a pupil, and under this master he wrote a mass for four voices, besides many less extensive pieces. The high esteem in which, from these various and numerous productions, he was now held in the private musical circles of Paris, at once stimulated his ambition to appear in public, and facilitated his means of gratifying it; accordingly, in 1813, he brought out a comic opera, in one act, called "Le Sejour Militaire," which, however, to the great disappointment of his many admirers, proved a total failure. This appears to have put a temporary check upon his musical predilection, for we hear nothing more of his compositions for several years; but the death of his father is said to have made an important change in the state of his affairs, and he then formally abandoned the counting-house, and, abjuring amateurship, took steadily to the practice of his favourite art as a profession. In

1819 he produced his second opera in public, "Le Testament et le Billet-doux," which had no better success than his former essay; but he had still perseverance to write, and interest to bring out "La Bergère Châtelaine" in the following year, "Emma" in 1821, "Leicester, ou le Chateau de Kenilworth," in 1822, "Vendôme en Espagne" (an opera he wrote in conjunction with Hèrold) in 1823, and in this year he wrote also "La Neige," which was the first of his works that met with any decided success, and that was ever performed out of his own country. His operas up to this period bear the impression of the all-pervading influence of Rossini's style, which then reigned paramount throughout Europe; but his own peculiar phraseology, and his forms of construction, began to be asserted in the one act opera, "Le Concert à la Cour," given in 1824, and though "Lèocadie," produced in the same year, made no effect, his individuality of thought and expression were decidedly confirmed in "Le Maçon," produced in 1825, and the success of this work surpassed that of all which had preceded it. His reputation stood now so high, that in this year the cross of the Legion of Honour was conferred upon him. In 1826 he brought out "Le Timide," which created no sensation; and he then seems to have purposely reserved himself for more careful application to his first grand opera, "La Muette de Portici," (Masaniello,) his unquestionable masterpiece, which was produced after a lapse of two years at the Academie Royale de Musique in 1828, met with the brilliant success it eminently merits, and immediately spread its composer's fame all over Europe. Critics have in vain sought to detract from the credit of this success, by ascribing it to the dramatic interest of the libretto, and to the sympathy with the story of the political feeling of the moment; but the eminently dramatic music, which certainly could only have been written to illustrate powerful dramatic situations, give vitality to those situations, such as no form of words could impart; and the revolutionary spirit of the time could neither have made a bad opera successful, nor maintained the entire work upon the stage of every country, and its countless melodies in universal popularity all over the world, for all these years after the political agitation that was then ripening had come to its crisis, subsided, and been followed by another, still more violent, which also now belongs to the past. Public honours now accumulated upon Auber, he being elected membre de l'Academie des Beaux Art de l'Institut in 1829. "La Muette" was followed in this year by "La Fiancèe," and that by "Fra Diavolo" in 1830, which is perhaps to be ranked as second of his great successes. "Philtre," "Le Dieu et la Bayadère," and "Le Serment," were the next that followed; and "Gustave III." his second grand opera, was produced at the Academie in 1833, and transplanted at once to London. "Lestocq," "Le Cheval de Bronze," "L'Ambassadrice," "Le Chaperon brun," and "Le Domino Noir" followed; then "Le Lac des Fèes," the third grand opera. After this came "Les Diamans de la Couronne," "Zanetta," "Actèon," "La Part du Diable." On the death of Cherubini in 1842, Auber was appointed to succeed him in the direction of the Conservatoire. Whatever duties this important office in the famous French musical academy may have brought upon him, they did not relax his industry as a composer, for he continued to write a new opera on an average once a year, and with such certainty of attraction to the theatre, that he was able to make his condition for the first performance of a work, that it should be played at least forty times, and so he secured success and remuneration. "Le Duc d'Olonne," "La Sirène," "La Barcarole," and "Haydèe," were the next fruits of his fertility; "L'Enfant Prodigue," the fourth grand opera, was produced at the beginning of 1850, and "Zerline, ou la Corbeille d'Oranges" (written also in the same form, that is, with recitative instead of spoken dialogues, for Mademoiselle Alboni), in the year following. Since then he has been less prolific, but has yet produced "Marco Spada," "Jenny Bell," and, last of all, the additions to "Fra Diavolo" for the Italian version, given for the first time at the Lyceum theatre in July, 1857. Auber, with all his success and with all his merit, cannot be classed as a great musician, which is, because of a want of profundity in his works that must result from his temperament as a man, not from his defective qualification as an artist. His genius is especially dramatic, and it is in the most exciting dramatic situations, such as that of the dumb girl watching the marriage of her lover, of her revealing herself to him and his bride, of her protecting them from the insurgents, in "La Muette," and of the duet between the king and Amelia, and of the one between Aukastrom and his wife, in "Gustave," that it asserts itself to the best advantage; but he has also an infinite power of vivacity, as is amply proved in "Fra Diavolo," "Le Domino Noir," and many other of his comic operas. His melodies, of which he has produced more than perhaps any composer that ever existed, are irresistibly striking, essentially individual, piquant, pretty, tender, but rarely, if ever, pathetic, and never grand; the feeling they embody is intense, but never deep. His habit of making repeated rhythmical closes, instead of giving continuous development to an idea, imparts an air of triviality to his longer pieces, that nothing but their ceaseless fluency and constant animation could counterbalance. His instrumentation, the colouring of music, is perhaps that branch of the art in which he is most consummately a master; brilliant, sparkling, rich, and clear to transparency; his method of treating the orchestra alone is sufficient to make him a valuable study. He entered public life at the advanced age of twenty-nine, and now, when he is seventy-three, he has been for thirty years one of the most generally popular composers throughout the world. The late commencement of his career, and, very much more, the peculiar character of his productions, make a remarkable analogy between his genius in music and that of Walter Scott in letters, and the more closely this comparison is traced, the more distinctly will it prove itself in the nature of their several works, and in the effect these have made upon the world.—(Fètis, *Conversations-Lexicon*, and original sources.)—G. A. M.

AUBERNON, Phillip, a French commissary officer, who filled important offices throughout the times of the republic, the consulate, and the empire; died in 1832.

AUBERT, bishop of Cambray and Arras from 633 to 668.

AUBERT, bishop of Avranches in the first half of the eighth century. Conformably to a vision with which he was favoured, he founded a monastery on the rock called Mont de la Tombe. It was a famous resort of the pious in the eleventh and twelfth centuries.—J. S., G.

AUBERT, Augustin, a modern French painter of considerable merit. He was a pupil of Peyron, resided and worked in Marseilles. Born in 1781; died in 1832.

AUBERT, Augustin, a French artist, was born in 1781, died in 1832.

AUBERT, Esprit, a French author of the seventeenth century, a native of Avignon.

AUBERT, Father, a French jesuit of the last century, who wrote on the tidal phenomena presented by a well near Brest.

AUBERT, François, a French author of the last century, who wrote on the "soul of animals."

AUBERT or GAUBERT DE PIUCIBOT, a French troubadour, died about the year 1263. He is called also Le Moine de Piucibot, on account of his having passed the earlier part of his life among the Benedictines of that district.

AUBERT, Guillaume, a French jurist of the sixteenth century, who wrote a history of the first crusade.

AUBERT, Hubert François, a lawyer of Nancy in France, who lived in the last century, and wrote a memoir of Stanislaus, king of Poland.

AUBERT, Jacques, a French physician, who flourished in the sixteenth century, and wrote on the origin of metals, on the plague, on the diagnosis of diseases, besides a commentary upon the "Physics" of Aristotle.

AUBERT, Jean Louis (l'Abbé), a French critic, was born in 1731, became professor of French literature at the Royal college, and chief editor of the "Gazette de France," and was subsequently appointed "royal censor." As a writer of fables, he was considered by Voltaire equal to Lafontaine,—a tribute with which he was by no means contented. He distinguished himself also as a poet and a reviewer, in which latter capacity he was dreaded by many of his contemporaries. His works were published at Paris in 1774. He died in 1813.

AUBERT, Michel, a French engraver of the last century.

AUBERT, Pierre, a French historian of the seventeenth century, who wrote a chronicle of the kings of France.

AUBERT de la Chesnaye des Bois, a French capuchin, born 1699, died 1784, author of a "Dictionary of the Nobility, containing the Genealogy of the noble families of France," Paris, 1770–1786, 15 vols. 4to. The three last volumes are extremely scarce, having for the most part been destroyed at the Revolution.

AUBERT DE VITRY, François Jean Philibert, was born

at Paris in 1765. His political works excited some attention during the revolutionary epoch, and caused him to be proscribed, but he escaped by flight. Under the directory he was made secretary of legation at Brussels. Under the consulate and the empire he continued to enjoy the confidence of the ruling powers, and was finally employed as secretary to the privy council of the Westphalian kingdom. On the fall of the Bonaparte dynasty, he was dismissed from his employment, but received a small pension. He died at a very advanced age in 1849, leaving a variety of works on education, population, and subsistence, &c., besides translations from the English and German.—J. W. S.

AUBERT DU BAYET, Jean Baptiste Annibal, a French general, was born in Louisiana in 1753, and served under Lafayette in the army sent by France to the aid of the American revolutionists. On his return to Europe, he took part in the revolutionary movements of his native country, and was elected a member of the constituent assembly, where he generally voted with the Girondins. He afterwards fought under Kellermann at Valmy, and conducted the defence of Mainz. He was ultimately appointed by the directory ambassador at the Turkish court, and died at Constantinople in 1797.—J. W. S.

AUBERT-ROCHE, Louis, a French physician, was born early in the present century, and having graduated at Paris, entered into the service of Mehemet Ali of Egypt. Here he held the office of principal physician to the Ras-ed-din hospital at Alexandria, and studied the Oriental plague with great care. This disease, he maintains, is not propagated by contact, but by atmospheric influences—a theory which has given rise to much controversy. He has also published an essay on the use of haschisch in this disease.—J. W. S.

AUBERT DU PETIT-THOUARS. See Du Petit-Thouars.

AUBERTIN, Antoine, a monk of the abbey of Elial in France, who lived in the seventeenth century, and wrote the lives of some saints.

AUBERTIN, Dominique, a French officer of the last century, who wrote a narrative of the Vendean insurrection.

AUBERTIN, Edme, a French protestant and theologian of the seventeenth century.

AUBERY, Antoine, a French historian of the seventeenth century, who wrote a general history of cardinals since the popedom of Leo IX., 5 vols. 4to, 1642, and memoirs of Richelieu and Mazarin,—works of little value.

AUBERY, Claude, a French physician and naturalist of the sixteenth century, was persecuted in his native country for having embraced Calvinism, and fled to Lausanne, where he professed philosophy. Being, however, molested by the Swiss clergy, he returned to France and to his former faith. His chief work is the "Tractatus de Concordia Medicorum," Berne, 1585, in which he defends the views of Paracelsus.

AUBERY, Jacques, a French jurist of the sixteenth century, an advocate of the parliament of Paris.

AUBERY, Louis, lord of Maurier, was born about the beginning of the seventeenth century, was employed in several diplomatic appointments, wrote a history of Holland, in 2 vols., and died in 1687.

AUBESPINE, a noble family of France, the following members of which are worthy of notice:—

Claude de l', Baron de Chateauneuf, born towards the commencement of the sixteenth century, was secretary of state and finance from about the year 1542 till his death in 1567. He was employed in the most important negotiations of the reigns of Francis I., Henry II., and Charles IX.

Gabriel de l', Bishop of Orleans from 1604 till the year of his death, 1639, was a son of Guillaume de l'Aubespine, baron of Chateauneuf. He exhibited on several important occasions the family talent for diplomacy; and his writings throw light on the ancient liturgy and discipline of the Gallican church. His name on his works is latinized into Albespinus.

Charles de l', Marquis de Chateauneuf, brother of the preceding, an intriguing statesman of the first half of the seventeenth century, was born in 1580. He was employed in successive missions to Holland, Germany, Venice, and England; succeeded his father in 1621 as chancellor of the orders of the king, and was named Garde des Sceaux (Keeper of the Seals) in 1630. He was imprisoned by order of Richelieu from 1633 to 1643, and regained his office of keeper in 1650 only to be again deprived of it in the following year. Died 1653.

Madelline de l', daughter of Claude II., and aunt of the two preceding, celebrated by the court poets of the reigns of Charles IX., Henry III., and Henry IV., for her beauty and poetical talents, married, in 1562, Nicholas de Neufville, seigneur de Villeroi, and died in 1596.—J. S., G.

AUBETERRE, David Bouchard, Vicomte d', born at Geneva, recovered the estates of his family which had been confiscated in the time of his great-grandfather, and obtained from Henry III. the government of Perigord. He rendered important service to Henry IV. in the war of the League. He died in 1598, from a wound received at the siege of L'Isle.

AUBETERRE, François d'Esparbez de Lussan, Vicomte d', a French marshal, distinguished in the wars of Henry IV., who appointed him to the government of Blaye. He declared for the party of the queen-mother in 1620, and, in the same year, was raised to the rank of marshal. Died in 1628.

AUBETERRE, Henri Joseph Bouchard d'Esparbez, Marquis d', a French marshal and diplomatist, born in 1714, was wounded in 1743 at the battle of Dettingen, and again in 1744 at the taking of Chateau Dauphin, in Piedmont. He was afterwards employed in embassies to Vienna, Madrid, and Rome. Died in 1788.

AUBIGNAC, François Hedelin, Abbé d', a French miscellaneous writer of the seventeenth century, son of a barrister, was educated for his father's profession, and for some time exercised it at Nemours; but, having entered into holy orders, he was appointed tutor to the young duke of Fronsac, and, through his interest, abbé of Aubignac. He wrote dramatic pieces of various kinds, a treatise on monsters and demons, and two dissertations on the dramatic art, in the latter of which he censured furiously Corneille's inattention to the unities. Their conformity to the Aristotelian canon is the only merit of his own dramatic pieces. Died in 1676.—J. S., G.

AUBIGNÉ, Merle d'. See D'Aubigne.

AUBIGNÉ, Theodore Agrippa d', a Huguenot historian and dramatist, born 1550, near Pons, in the province of Saintonge. He was a precocious linguist, having translated Plato's Crito at seven years of age. Employed by Henry of Navarre, he wrote a tragedy called "Circe," which was remarkable for ability. He remained poor, and a strenuous assertor of protestant principles, after the defection of his royal patron to the church of Rome. His chief work was a history of his own times, a memoir full of lively anecdote and satire. He spent the last ten years of his life at Geneva, where he died in 1630, and was buried in the church of St. René. His declining age was embittered by the undutifulness of his son, afterwards the father of the celebrated Madame Scarron, who became the wife of Louis the Fourteenth. Four times he was condemned to death. The Roman catholics never ceased to persecute him, and he retorted with a vigorous pen, while he superintended the fortifying of Basle and Berne, as a protection to the political interests of the Reformation. His writings were as varied as his adventures; consisting of controversial tracts, memoirs, plays, and poems. His name is still reverenced by the French protestants.—T. J.

AUBIGNÉ DE LA FOSSE, Nathan d', a physician of Geneva, author of a work entitled "Bibliotheca chimica contracta," Geneva, 1654 and 1673, 8vo.

AUBIGNY, Robert Stewart, Comte de Beaumont-le-Roger, Seignieur d', Marshal of France, died in March, 1544. He was descended from a Scottish family of distinction. He passed the Alps with Charles VIII., and signalized himself at the defence of Navarre, and in various battles and sieges.

AUBIN, N., a French protestant minister of the seventeenth and eighteenth centuries, was born at Loudun, in Poitou. In 1693 or 1694 he published an account of the strange affair of Urban Grandier at Loudun. In 1698 he published a French translation of Brandt's life of De Ruyter, Amsterdam, folio; and in 1702, a "Dictionnaire de Marine," Amsterdam, 4to.

AUBLET, Jean Baptiste Christophe Fusee, a French botanist, was born at Salon, in Provence, on 4th November, 1720. In early life he was passionately fond of plants. He prosecuted the study of botany at Montpelier, and afterwards repaired to Lyons and Paris. In the latter city he became acquainted with Bernard de Jussieu, who introduced him to several valuable patrons of science. He prosecuted the study of botany, chemistry, mineralogy, and zoology for about seven years. He was then appointed to establish a botanic garden in the Isle of France, where he arrived in August, 1752. He

remained for nine years on the island, and drew up a notice of its Flora. He also introduced many valuable plants into the island. He was subsequently sent to Guiana, and reached the island of Cayenne in 1762. He made extensive collections of plants, and on his return to Paris in 1765, he published his "History of the Plants of French Guiana." He died at Paris on 6th May, 1778. His herbarium was afterwards purchased by Sir Joseph Banks, and is now in the British Museum.—J. H. B.

AUBRÉE, René, a French general, born at Rennes, 1763; killed at the siege of Saragossa, December 1, 1808. His name is inscribed on the bronze tablets of Versailles.

AUBREY or AWBREY, William, was born at Brecknock in 1529, and became regius professor of law at Oxford. He was appointed a member of the council of the Welch marches, vicar-general to the archbishop of Canterbury, a master in chancery, and a master of requests to the queen. He was one of the commissioners on the trial of Mary Queen of Scots, and laboured hard to save her life,—a circumstance which secured for his family the favour of James I. He died in 1595.—J. W. S.

AUBREY, John, a well-known antiquary, was born at Easton-Piers, near Malmesbury, on the 3d November, 1626. His father belonged to an old and wealthy family of Herefordshire, and the estate on which he was born was the property of his mother. John was her eldest son, and was first educated at Malmesbury under a preceptor who, many years before, had Thomas Hobbes for one of his pupils. In 1642 he entered Trinity college, Oxford, as a gentleman commoner, and remained at the university four years. In 1646 he went to London, and became a student of the Middle Temple, and after that period his principal residence through life was in the metropolis. He became, about the time of his settlement in London, a member of Harrington's famous *Rota* club. After the Restoration he was elected a fellow of the Royal Society soon after its foundation in 1662. In 1660 he went over to Ireland, and narrowly escaped shipwreck; and in 1664 he paid a brief visit to France. At his father's death in 1643, he owned estates in several counties; but in 1670, by lawsuits and mismanagement, almost every acre had gone, and he was left in comparative destitution. In 1664 he was married, but not happily. When he was about forty-seven years of age he began his great work, "Perambulations, or Survey of the County of Surrey." At the same time, through his acquaintance with Anthony Wood, he prepared "Minutes of Lives" of eminent men for the Athenæ Oxoniensis. The lives of Hobbes, Milton, and others, were of Aubrey's composition. Blackburn's life of Hobbes, in Latin, was chiefly furnished from Aubrey, for though a much younger man, he was on intimate terms with the philosopher. He had also contributed largely to Dugdale's "Monasticon Anglicanum." The "History of Wiltshire" occupied a large portion of his later years, but he left it unfinished to the care of Janner, then a young and eager antiquarian. In 1696 he published a volume of "Miscellanies," dedicated to the earl of Abingdon, a book which has been twice reprinted. Lady Long of Dracot, Wilts, had been his benefactor for years; and on a journey from London to her residence, he died at Oxford in 1697, and was buried in St. Michael's church of that city. Most of his compositions, such as his "Architectonica Sacra," were left in MSS. at his death. "Old Aubrey," as he is usually termed, was a most curious and diligent collector of very interesting gossip. He knew Hobbes, Milton, Dryden, Hooke, Samuel Butler, Boyle, and others, while Shakspeare, Bacon, Ben Jonson, and Raleigh, were well known to others, with whom Aubrey, so as to treasure up his coveted scraps of information, delighted to converse. The person, features, dress, habits, peculiarities, and sayings, of such men and many others, were noted down minutely by him, and told in his own quaint and antique style. As may be seen in his Miscellany, he was somewhat credulous and rather superstitious; but his Lives are rich in odd and authentic anecdotes. The Wiltshire Topographical Society published, in 1845, a life of Aubrey, written by Mr. Britton, and an edition of the Lives, &c., was published in 1813.—J. E.

AUBRIET, Claude, a French natural history artist. He was born at Chalons-sur-Marne in 1657, and died at Paris in 1743. He was appointed artist to the king of France, and accompanied the celebrated botanist Tournefourt in his voyage to the Levant. On his return to Paris he replaced Jean Joubert, and continued the execution of a series of drawings of plants on vellum which had been begun by Nicholas Robert. The engravings illustrating the works of Tournefourt and Sebastian Vaillant are after designs by Aubriet. In the Bibliotheque Nationale of France are five volumes, in folio, of representations of shells, fishes, birds, and butterflies, executed by Aubriet. De Candolle has named a genus of plants Aubrietia, belonging to the natural order Cruciferæ, after this distinguished artist. (*Nouvelle Biographie Generale.*)—E. L.

AUBRION, Jean, a French chronicler of the sixteenth century, who was employed by his fellow-citizens of Metz, in several negotiations with Charles the Bold of Burgundy.

AUBRIOT, Hugues, a provost of Paris in the fourteenth century. He built the Bastile, in which he was afterwards imprisoned until the year 1381, when he was liberated and chosen a leader of the insurgent "Maillotins." He escaped from Paris, however, and retired to Burgundy, where he died.

AUBRIOT, Jean, a bishop of Chalons-sur-Saone, who lived in the earlier part of the fourteenth century.

AUBRUSSEL, Ignace, a jesuit of Verdun in France, was born in 1663, and died in 1730, in Spain, whither he had gone to conduct the education of the prince of Asturias.

AUBRY, Charles, a Latin poet, who lived about the beginning of the eighteenth century. He published:—1. "Ad Ludovicum XIV. Epigrammata," Paris, 1686; "Ecloga in obitum ducis Aurelianensis," Paris, 1701, in 4to; "Victores Galli ad Rhenum, duce Hectore de Villars," Paris, 1702, in 4to; "Gallorum ad Landaviam et in pugna Spirensi duplex palma, Aquila et Gallus, fabula," Paris, 1703, in 4to.

AUBRY, Charles Louis, a French economist and writer on agriculture, born at Ferté-Milon in 1746, died at Paris in 1817; author, also, of a treatise on the weights, measures, and money of all nations, and another on the conversion of the old money of France into modern.

AUBRY, Claude Charles, a French general, born at Bourg-en-Brasse, 25th October, 1775, died at Leipsic, 10th November, 1813. He entered the French army as under-lieutenant of artillery in 1792, and served with distinction in the campaign of the Milanese in 1800, in the French expedition to St. Domingo, in the campaign against Austria in 1809, the invasion of Russia in 1812, and the campaign of 1813 in Germany. He attained the rank of general of brigade in 1809, and, in 1812, that of general of division. He fell at the battle of Leipsic, having both his thighs shot off by a cannon ball.—G. M.

AUBRY DE MONTDIDIER, a French knight of the latter portion of the fourteenth century and time of Charles V., known in history from his connection with the story of the "Dog of Montargis." Aubry, in 1371, was assassinated by a companion in arms, called Richard de Macaire. The murderer would have escaped from the penalty of the law, but, from the moment of the crime, was constantly pursued by the faithful dog of the dead man. The king hearing of the circumstance, conceived the notion of a combat between the dog and Macaire, and ordered it to take place at Paris on one of the little islands of the Seine. Macaire was armed with a mace, but was dragged down by the invincible ferocity of his antagonist, and confessed his crime. The story has given rise to several ballads and dramatic pieces, which have made it familiar both in France and Germany. The first picture exhibited in Edinburgh by Rosa Bonheur was "The Dog of Montargis," a painting of great and unmistakable merit, but one that attracted no attention, as the artist had not then acquired a "reputation."—P. E. D.

AUBRY DU BOUCHET, born at Ferté-Milon about 1740. He was elected deputy to the states-general for the bailliage of Villers-Cotterets. He voted for all the innovations, and proposed a new geographical division of France.

AUBRY, Etienne, a French painter, born at Versailles in 1745, died at Rome in 1781. He was particularly successful in painting family scenes, interiors, and other similar subjects.

AUBRY, François, member of the National Convention at the period of the French revolution, was born at Paris about 1750, and died in England in 1802. Though an actor in the revolution, he was distinguished, throughout that troubled period, by a remarkable degree of moderation. The accounts we have of his public conduct are in many points contradictory, but, notwithstanding what has been said to the contrary, it would appear that he was opposed to the putting of Louis to death. On the 4th April, 1795, he succeeded Carnot in the direction of military operations as a member of the Committee of Public Safety, but retired on the 2nd of August following. He subse-

quently became a member of the club of Clichy, which was accused of having a connection with the royalists; and, on the revolution of the 4th September, 1797, he, in common with all the other members of the club, was banished to Cayenne. He made his escape, however, in company with Pichegru and several others to Demerara, from which, it is said, he proceeded to the United States, and thence to England. He was not permitted to revisit his native country. During his exile he wrote a work on the Revolution, which has not been published. Of the large collection of tracts on the French revolution, in the British Museum, thirteen are from the pen of Aubry.—G. M.

AUBRY, Jacques Charles, a French jurisconsult, born in 1668; died in 1739. He was author of a great number of memoirs and other papers, which are to be found scattered through different collections. The most remarkable of these are: "Deux Mémoires pour les ducs et pairs, contre le comte d'Agenois," &c.

AUBRY, Jean, a French alchemist and physician, lived at Paris in the middle of the seventeenth century, and died about 1667. In the early part of his life he had entered into orders as a monk, and had travelled in the East, for the purpose, according to his own account, of converting the Turks to Christianity. In consequence of a want of success in this mission he returned to his native country, where he applied himself to the study and practice of medicine. On this subject he entertained many extravagant and ridiculous notions, but is said to have performed numerous astonishing cures, through the confidence with which he had the art of inspiring his patients. He published a work entitled "Le Triomphe de l'Archée et le Désespoir de la Médicine," Paris, 1656, in 4to. He published various other medical works, all more or less tinctured with the doctrines of the alchemists, which he employed in explanation of the symptoms and treatment of disease. His other works are:—"La Merveille du Monde, ou la Médicine véritable nouvellement ressuscitée," Paris, 1655, in 4to; "Médicine Universelle des Ames," Paris, 1661, in 4to; "Abrege de l'ordre admirable et des beaux secrets de Saint Raymond Lulle," Paris, 1665.—G. M.

AUBRY, Jean-Baptiste, a learned Benedictine monk, born at Dapviller, near Epinal, in 1736; died at Commercy, 4th October, 1809. Though a jesuit, he entered the order of St. Benedict; and such was the high opinion of his erudition entertained by his brethren, that, after the death of Remy Ceillier, they appointed him to continue, with the assistance of one of their number, "L'Histoire des auteurs sacrés et profanes." The suppression of the monastic orders reduced Aubry to seek for the means of subsistence in the exercise of his literary talents. His principal works are:—"L'Ami philosophie et politique, traité surs l'essence, les avantages et les devoirs de l'amitie," Paris, 1776, in 8vo; "Théorie de l'âme des bétes," 1780–90; "Questions philosophiques sur la religion naturelle, dans lesquelles on résout, avec les seules lumiéres de la raison, les objections des athées, des matérialistes, des pyrrhoniens et des déistes," 1782, in 12mo; "L'Anti-Condillac, ou Harangue aux idéologues modernes," 1801; "Nouvelle Théorie des êtres," 1804; "Aubade, ou Lettres à MM. Geoffroy et Mongin," who had criticised the former work in the "Journal des Débats;" "Le Nouveau Menteur," a work on elementary instruction.—G. M.

AUBRY, Jean François, physician to Louis XVI., king of France, died at Luxeuil, his native place, in 1795. Few particulars of his life are known. He established his reputation by a work entitled "Les oracles de Cos," Paris, 1776, in 8vo; ibid, 1781, et Montpellier, 1810.

AUBRY, Marie-Olympie de Gouges. See Gouges.

AUBRY, Philip Charles, a French man of letters, born at Versailles, 8th February, 1744; died 23rd May, 1812. He at first obtained employment in the Ministry of Marine, but losing this situation in consequence of certain reductions taking place in that department of the public service, he returned to his native city, where he adopted the profession of teacher of languages. He wrote verses both in Latin and French, and published a small collection of lyric poetry, under the title of "Le Pétrarque Français," Tours, 1799. His other works are:—"L'Esprit d'Addison," consisting of select passages from the works of that author; "Les Passions du jeune Werther, trad. de Goethe," Paris, 1777, 2 vols.—G. M.

AUBISSON DE VOISINES, d', J. Fr., a French writer on geology. He has written a general treatise on geognosy, embracing an account of the mineral and physical constitution of the earth. It was originally published at Strasburg in 1819, and subsequent editions in Paris. He also wrote a memoir on the basaltic formations of Saxe, accompanied with observations on the origin of basalt in general.—E. L.

AUBUSSON, Jean d', a troubadour of the thirteenth century, attached to the fortunes of Frederick II., emperor of Germany. He has left an allegorical poem in the form of a dialogue, on the subject of the expedition of Frederick against the confederation of Lombardy. Some extracts from this production, which abounds in fantastical conceits, are given in the original, in Raynouard's "Choix des Poésies originales des Troubadours," Paris, 1820, vol. v., p. 236.—G. M.

AUBUSSON, Jean d', a French man of letters, who lived in the second half of the sixteenth century. He was author of a number of works published at Paris, between 1550 and 1561, and quoted by Duverdier and La Croix du Maine.

AUBUSSON, Pierre d', one of the most remarkable grand-masters of the order of St. John of Jerusalem, was born A.D. 1423. He sprang from an old French family. The Ottomans in his day began to threaten Europe with a second Mahometan invasion; and having served in Hungary against them, he determined to spend his life in extirpating their hordes. After performing various services to the French kings, Charles VII. and Louis XI., he obtained a commandery in the above-mentioned order, was shortly afterwards made grand-prior, and intrusted with the charge of the fortifications of Rhodes, and on the death of Orsini in 1476, was elected grand-master. He maintained the city of Rhodes against the Turks, during a siege that lasted eighty-nine days (1480), and forced them to retire with the loss of nearly 10,000 men. When Bajazet and Zizim disputed the succession to the throne of Turkey, and the latter was worsted, he sought an asylum with D'Aubusson, who received him courteously, but he afterwards handed over his person to the pope, Alexander VI., who made him a cardinal as a reward for this base act. He died at Rhodes, July, 1503, in the eighty-first year of his age, of deep melancholy, caused by the scandals of Christendom. The work entitled "De Scriptoribus Germaniæ," Frankfort-on-the-Maine, 1602, contains a Latin description of the great siege of Rhodes, in which the cardinal was engaged, and many think that it is the production of his pen.—(Bouhour's *Vie du Grand-maître D'Aubusson; N. Biog. Univ.*, "D'Aubusson.")—T. J.

AUCHER-ELOY or PETER MARTIN REMI AUCHER, the son of a wine merchant, was born at Blois, 2nd October, 1793. He was educated at the college of that city, and he afterwards studied pharmacy at Orleans and at Paris. He went to the latter city in 1812. While there, he prosecuted his botanical studies under the auspices of Antoine, Laurent, de Jussieu, and Desfontaines. In 1813 he was attached to the service of the army hospitals in Spain, and made a collection of plants there. In 1817 he married a young lady named Eloy, and he added her name to his own. He then adopted the profession of a bookseller and printer. He still, however, continued to attend to botany, and explored the flora of the department of the Loire et Cher. He subsequently went to Russia with his wife and daughter, in the hope of joining an expedition to the Caucasus. In this, however, he was disappointed. He failed also in obtaining any employment in printing; and was reduced to great straits by illness. He was at last appointed secretary to Prince Waldhowsky, and finally was engaged by Halil Pacha, the Turkish ambassador at St. Petersburg, to accompany him to Constantinople, for the purpose of establishing a Turko-French newspaper. During the journey, an opportunity was afforded for botanizing. Finding that the promises of Halil Pacha were not fulfilled in the way he expected, Aucher-Eloy undertook a series of journeys in Turkey, Greece, Egypt, Syria, and Persia, with a view of collecting botanical and zoological specimens. His collections were sent to Paris, and were there disposed of to advantage, by the kind offices of Brongniart. Assistance was also given from the Paris Museum, and by the Minister of Public Instruction. The botanical collections were excellent and valuable, and they were soon dispersed over various public and private herbaria in France, Britain, and elsewhere. The specimens laid the foundation of a flora of the East. During his journeys, Aucher-Eloy had many difficulties and dangers to encounter. One of his last visits was to Persia. He proceeded by the north of Anatolia, Erzeroum, Mount Ararat, Tabriz, and Ghilan, to the shores of the Caspian. From Teheran he as-

cended the volcanic peak, Demawend, visited Ispahan, directed his course to the Persian gulf, and thence to Ferozbad. He explored Muscat and the island of Ormuz. He was compelled, by the state of his health, to return to Shiraz, which he reached in a very enfeebled condition. Thence he proceeded to Ispahan, where he was laid up with severe illness. During occasional brief respites, he still continued his botanical researches, until at length he was forced to desist; and he died on the 6th October, 1838, in the convent of Djulfa, in the arms of Dr. Bertoni, who had been assiduous in his attendance on him. M. le Comte Jaubert took charge of the publication of Aucher-Eloy's letters, and his account of his various journeys in the East, from 1830 to 1838. A genus of Compositæ has been named Auchera by De Candolle.—J. H. B.

AUCHMUTY, Sir Samuel, an English general, born in 1756, was the son of the Rev. Samuel Auchmuty, D.D., a clergyman of the church of England, settled in New York. He entered the British army as a volunteer in 1776, was present at the actions of White Plains and Brooklyn, and earned by two years' meritorious service the rank of ensign. He served with distinction in India from 1783 to 1796, taking part in the first siege of Seringapatam; and in the latter year had attained the rank of lieutenant-colonel. In the years 1801-3, he was employed as adjutant-general to the forces in Egypt; and, on his return to England in 1804, was honoured with a grand cross of the Bath. He was appointed in 1806 to the command of the troops in South America; and in January, 1807, carried by assault the city of Monte Video—a service for which he received the thanks of Parliament. In 1810 he signalised himself in India by the taking of the island of Java, and was again thanked by both houses. He died in 1822, having held for some time the post of commander of the forces in Ireland.—J. S., G.

AUCKLAND, Earl of. See Eden.

AUCLERE, Gabriel André, a French jurist, born about the middle of the last century, died in 1815, chiefly known for his endeavours to restore the ancient pagan worship; his ideas on which are given in a work entitled "La Treicie."

AUDA, Angelo, an Italian of the seventeenth century, who has left several works on monastic subjects.

AUDA, Dominico, a monk of Lantusca, near Nice, who lived in the earlier portion of the seventeenth century, practised as a physician. His principal work, "Breve Compendio di Maravigliosi Segreti," Rome, 1655–1660, treats of secret remedies, alchemical processes, and the preservation of health.

AUDÆUS or AUDIUS, a sectarian who flourished in the fourth century in Mesopotamia. He was banished into Scythia at the instigation of the clergy, and preached Christianity among the Goths, in whose territory he founded monasteries remarkable for the rigour of their discipline. His doctrines are not exactly known, but appear to have been upon the whole orthodox.

AUDE, Jean, a French dramatic author, was born in 1755, was employed by Buffon as private secretary, and afterwards produced a number of comedies, farces, and vaudevilles. He died in 1841.—J. W. S.

AUDEBERT, Jean Baptiste, a French painter, was born at Rochefort in 1759. In 1789 he became acquainted with one Gigot d'Orcy, a wealthy amateur in natural history, who employed him to paint the rarest specimens in his private museum, and in the public collections of England and Holland. These figures served to illustrate the entomological works of Olivier. Audebert soon afterwards published a natural history of the monkey tribe (Paris, 1800, fol.), illustrated with sixty coloured engravings. His "History of Humming-Birds," &c. (Paris, 1802, fol.), is considered the most splendid work of this kind ever produced. He executed also the illustrations for Levaillant's "Birds of Africa." Audebert died in 1800, leaving some other works unfinished.—J. W. S.

AUDEFROY LE BASTARD, a *trouvere* or troubadour of the twelfth century, whose poems, though monotonous, please by their warmth, simplicity, and delicacy of sentiment.

AUDENARDE or OUDENARDE, Robert van, a Flemish engraver of great merit. He was a pupil of Carlo Maratta, with whom he studied in Rome. Born at Gand in 1663, died in 1743.

AUDIBERT, Louis-François-Hilarion, a French writer, born at Marseilles about the end of the last century. He published "Histoire et Roman," Paris, 1834, 8vo.; biographies of the cardinal de Retz, Louis XI., Montesquieu, and Talma; two memoirs, inserted in "Le Plutarque François," and "Melange de Litterature et d'Histoire." Paris, 1839, 8vo.

AUDIBERT, Urbain, a botanist and agriculturist, was born at Tarascon, on the Rhone, on 27th February, 1789, and died on 22nd July, 1846. He prosecuted his botanical studies under De Candolle, and afterwards devoted much attention to the cultivation of forest trees, vines, cereal grains, and plants used for fodder. Along with Requien and Dunal, he undertook botanical trips, with the view of completing the flora of the midland part of France. He assisted in various agricultural and horticultural works, such as the "Annales de l'Agriculture Française," and the "Annales de Société d'Horticulture."—J. H. B.

AUDIERNE, Jacques, a French mathematician, was born about 1710 at Beauchamps, in the valley of Montmorency, and died about 1785. He taught mathematics at Paris, and published, for the use of his pupils, "Les Elements d'Euclide démontres d'une manière nouvelle et facile," Paris, 1746, 12mo; "Traitè complet de Trigonometrie," ibid, 1756, 8vo; and "Elements de Geometrie," ibid, 1765, 8vo.

AUDIFRED, J. P., a French mathematician of the last century. In conjunction with F. N. Babeuf, he published a work entitled "Cadastre perpetuel," Paris, 1789, 8vo. He also took part in a work entitled "Nouvelle Theorie Astronomique."

AUDIFFREDI, Jean Baptiste, an astronomer and bibliographer, was born at Saorgio, near Nice, in 1714, and died 3rd July, 1794. He published "Phænomena Cælestia Observata," Rome, 1753 to 1756; "Transitus Veneris ante solem observati Romæ, 6 Junii, 1761, Expositio," Rome, 1762, 8vo; "Investigatio parallaxis solis, exercitatio Dadei Ruffi," (anagram of d'Audiffredi), Rome, 1765, 4to; "Dimonstrazione della stazione della Cometa, 1769," Rome, 1770. He subsequently exchanged the study of astronomy for that of bibliography, and published "Catalogus historico-criticus Romanarum editionum sæculi XV," Rome, 1785; "Catalogus bibliothecæ Casanatensis librorum typis impressorum," Rome, 1761-1788, four vols. folio. This catalogue goes no farther than the letter L; "Catalogus historico-criticus editionum Italicarum sæculi XV," Rome, 1794, 4to.

AUDIFFRET, a noble family, originally of Italy, but established for six centuries at Barcelonetta. This family has given to France many distinguished names. Among these are—

Audiffret, Jean-François-Hugues, Comte d', a superior officer, who served in 1746 under the Prince de Conti. He died about the end of the last century.

Audiffret, Polyeucte, a learned numismatist, born about 1750, and died in a convent at Naples in 1807.

Audiffret, François-Cesar-Joseph-Madelon, born in 1780, and died in 1814. He published "L'Almanach des Spectacles," Paris, 1809, 18mo.

Audiffret, Hercule, born in 1603, and died at Paris in 1659. He published several works on religious subjects.

Audiffret, Jean Baptiste, a diplomatist and geographer, born at Marseilles in 1657, and died at Nancy in 1733. He published "La Geographie Ancienne, Moderne, et Historique," Paris, 1689-91, two vols. 4to, and in 1694, in three vols. 12mo.

Audiffret, Louis, who lived about the beginning of the eighteenth century. He wrote a work entitled "L'Immuable fidélité de la ville de Marseille," published in 4to.—G. M.

AUDIGIER, a French historian of the eighteenth century. He was born at Claremont, in Auvergne, and having entered the church became canon of the cathedral of his native town, at the time that the celebrated Massillon was bishop. He is author of a work entitled "Histoire civile, litteraire, et religieuse de la province de l'Auvergne." It is to be found in manuscript in the national library at Paris.

AUDIGUIER DU MAZET, Henri d', advocate-general of the queen-mother. He is remembered as the author of a pamphlet entitled "Le Censeur Censuré."

AUDIGUIER, Vital d'Sieur de la Ménor, a man of letters and a soldier, was born about 1569, and died at Paris in 1624. He hesitated long about the choice of a profession, but at length embraced that of arms. In the end, however, he gave himself up entirely to the culture of letters. He published a great number of works both in prose and verse. A complete list of them has been given by Sorel.

AUDIN, J. M. V., a man of letters and a bookseller, was born at Lyons in 1793, and died 21st February, 1851. His first literary production, which was published in 1811, was an octavo pamphlet, entitled "La Lanterne Magique;" his next,

which appeared in 1814, was another pamphlet, bearing the title of "Blanc, Bleu, et Rouge, Louis XVIII., le patrie et l'honneur;" another entitled "Tableau Historique des événements qui se sont accomplis depuis le retour de Bonaparte jusqu'au retablissement de Louis XVIII.," was published in 1815. A variety of other publications, from the pen of the same author, appeared between 1816 and 1839.

AUDIN-ROUVIERO, Joseph Marie, a French surgeon, author of an essay on the physical and medical topography of Paris, a treatise on inoculation, and a well-known work entitled "La Medecine sans Medecin," was born at Carpentras in 1764, and died of cholera in 1832. He realised a large fortune by the sale of a kind of pills, which he called "Grains de Santé."

AUDINET SERVILLE, J. G., a French entomologist. He is principally known for his writings on the family Orthoptera. Besides papers in the "Annales de Sciences Naturelle," his principal works are the following:—"Tableau Methodique des Insects de l'ordre des Orthopteres," Paris, 1831, and "Histoire Naturelle des Insects Orthopteres," Paris, 1839.

AUDINOT, Nicolas Medard, a French comedian and dramatic author, born at Bourmont in 1732. He erected the theatre called L'Ambigu-Comique. Died in 1801.

AUDLEY or AUDELEY, Sir James, one of the followers of the Black Prince, celebrated for his gallantry at the battle of Poictiers, appears to have been the son of an Oxfordshire knight. He was seneschal of Pictou in 1369, in which year he died. Audley was one of the original knights of the order of the Garter.

AUDLEY, Edmund, bishop, was the son of James, Lord Audley, one of the original knights of the Garter. The date of his birth is uncertain, but he took his B.A. degree at Oxford, 1463. In 1471 he became prebend of Lincoln, in 1475 prebend of Wells, and same year archdeacon of the East Riding. In 1480, Edward IV. presented him to the see of Rochester, when he resigned his other preferments. In 1492, Henry VII. translated him to Hereford, and in 1502 to Salisbury, and made him chancellor of the order of the Garter. He died in 1524, and was buried in Salisbury cathedral, leaving behind him the character of a generous-hearted prelate.—J. B., O.

AUDLEY, Thomas, afterwards Lord Audley, the son of a yeoman of moderate means, was born at Colne, in Essex, in 1488. He was at an early age entered of the Inner Temple, and in due time called to the bar. Having attained considerable celebrity as a common lawyer, by dint of consummate skill, artifice, and dissimulation, he acquired popularity, and rose rapidly into notice. But whatever credit attaches to the talent and diligence which raised him from a very humble to a very exalted position, his fame is marred by an unscrupulous disregard of every principle of justice and humanity.

In 1523 he obtained a seat in the Commons' House, where he warmly espoused the cause of Cardinal Wolsey, and, in opposition to the Speaker, Sir Thomas More, encouraged the unconstitutional attempts of the crown to extort money from the people, attempts which were only frustrated by the determined attitude of the country, throughout which discontent had almost ripened into open rebellion. On the subsequent disgrace of Wolsey and the elevation of Sir Thomas More to the woolsack, Audley, on the recommendation of the court, was in 1529 elected Speaker of the House of Commons, where, not from conscientious motives, but as the time-serving slave of Henry the Eighth, he fostered the king's designs with reference to the church, and promoted the dissolution of his marriage with the estimable but unhappy Catherine of Aragon. The skill which he displayed in managing the House of Commons, whose sympathies for the queen were strong, raised him greatly in the king's favour, and in 1532, on the retirement of Sir Thomas More, whose inflexible integrity would not bend to the king's wishes, the Great Seal was conferred on Audley, as Lord Keeper, when he received the honour of knighthood, retaining his seat in the House of Commons. In the following year he was made Lord Chancellor, and, presiding over the iniquitous proceedings of the House of Lords, was the chief instigator and promoter of those measures which disgraced the house, and of those legal murders which ensued. To Audley's wilful perversion of the settled rule of law, which required two witnesses to establish a charge of treason, the venerable Bishop Fisher owed his martyrdom. To Audley's infamous charge to the jury on the trial of Sir Thomas More, and the perjury of his tool, the Solicitor-General Rich, may be attributed the verdict, by which that estimable man was condemned to an ignominious death. Although Audley had lent his servile and powerful aid to those measures by which the unfortunate Queen Catherine had been supplanted by Ann Boleyn, no sooner had the king set his eyes on Jane Seymour and resolved upon another victim, than Audley unhesitatingly conformed to the will of the tyrant, and, applying himself with avidity to the nefarious work, he never relinquished the vindictive prosecution until the head of Henry's second queen rolled from the scaffold on Tower Hill. The following day witnessed the nuptials of the king with his new favourite, and with indecent haste was a bill brought into the house, under the auspices of Audley, to bastardise the issue of the king's former marriages, settle the throne on the issue of the present or any subsequent marriage, and confer on the king the arbitrary and unconstitutional power of disposing of the crown in the event of his death without legitimate children. Fortunately, perhaps, for Jane Seymour, she died in giving birth to a son, and though Audley was not included in the batch of nobles created on the auspicious occasion of the birth of a Prince of Wales, the honour of nobility was not long withheld from him, for, in the following year, the services of a willing tool being essential to secure the condemnation of the king's cousins, the Marquis of Exeter and Lord Montague, Audley was elevated to the peerage as Baron Audley of Waldon, for the special purpose of presiding over these trials. For these and the many other crimes which stamp with indelible odium the memory of Audley, he unblushingly sought compensation, frankly avowing that "he had in this world susteyned great damage and *infamie* in serving the kinge's highness, which this grant (the lands of the dissolved abbey of Waldon) shall *recompens*." To the judicial murderer of Fisher, More, Boleyn, Courtney, De la Pole, &c., the desired boon could not be denied, and, in addition to this substantial reward, he shortly afterwards received the order of the Garter. In 1540 the king, having expressed his disaffection for his new queen, Ann of Cleves, resolved to wreak his vengeance on Cromwell, through whose instrumentality the marriage had been brought about; and having created his ill-fated favourite Earl of Essex, to add the more signal cruelty to his impending fall, Audley was selected to work out the destruction of his colleague, for which purpose he framed a bill of attainder, containing a series of incongruous accusations, and most iniquitously caused the earl to be attainted without being heard in his defence, and thus, without trial, evidence, or examination, he was brought to the block. Having consigned the promoters of the marriage to an ignominious death, the next care of the submissive slave of royalty, was to pave the way for, and accomplish the dissolution of the marriage itself; and Ann of Cleves was fortunate enough to escape with her head, to make way for Catherine Howard, and furnish another victim to the ruthless king and his obsequious chancellor. It is no mean compliment to the talent of Audley, however great the infamy implied, that he so long retained the favour of Henry the Eighth, and that, having taken so active a part in matters so closely touching his majesty, he should have been spared to die in his bed without having incurred the king's displeasure. He died on the 30th April, 1554, in the fifty-sixth year of his age.—F. J. H.

AUDOIN or AUDOUIN DE CHAIGNEBRUN, Henri, a French surgeon of some celebrity, who devoted his attention to epidemic and epizootic diseases, born 1714, died 1781.

AUDOLEON, a king of the Pæonians in the 4th century B.C.

* AUDOUARD, Mathieu François Maxence, a French surgeon, born in 1776, author of a work entitled "Relation historique et medicale de la fièvre jaune de Barcelone."

AUDOUIN, Jean Victor, a celebrated French entomologist. He was born at Paris on the 27th April, 1797, and died on the 9th November, 1841. He first studied the law, intending to follow the profession of his father, but his taste for natural history was so decided that he eventually determined to abandon the law. In 1816 he became acquainted with Alexandre Brongniart, who possessed a fine collection of insects. This incident directed his attention more particularly to the study of entomology. In order to study natural history more successfully, he entered himself as a medical student in Paris, and was made doctor of medicine in 1826. On this occasion he wrote a thesis upon the genus Cantharis, to which the common blistering fly belongs. Two years before this, in conjunction with Dumas and Adolphe Brongniart, he had commenced editing the "Annales des Sciences Naturelles," and from 1824 he assisted Latreille in the chair of entomology at the Museum. About the same time

he was made sub-librarian of the Institute. In 1827 he married a daughter of Alexandre Brongniart. In 1832 the Entomological Society of France was founded. He became the first president, and continued so for many years. In 1833 he succeeded Latreille in the chair of entomology. In 1837 he was appointed by the government to investigate the nature of the insect which was at that time devastating the vineyards of France. The result of this mission was the publication of a series of papers on this subject, embracing the natural history of the insect, and suggestions for its destruction. These were published in the "Comptes rendus de l'Academie des Sciences," in the "Annales des Sciences Naturelles," and in the "Transactions of the French Entomological Society." These researches formed the basis of a great work, which was published in Paris after the death of Audouin, entitled "Histoire des Insects Nuisible a la vigne et particulierement de la pyrale, qui devaste les vignobles," &c. This work was beautifully illustrated, and published in parts. The latter parts were edited by Milne Edwards and M. Blanchard. Although Audouin is principally known as an entomologist, he by no means confined his attention to this particular branch of science, and, perhaps, his great reputation as an entomologist depended as much on a general knowledge of the principles of physiology and classification as his acquaintance with the forms of insect life. He published several works in conjunction with Milne Edwards. Several of these were devoted to the anatomy and physiology of the Crustacea. A more general work by these two celebrated authors, was entitled "Researches on the natural history of the shores of France," Paris, 1830. Audouin was distinguished for the ability with which he applied his entomological knowledge to practical purposes. At the time the silkworms of France were suffering from the attacks of a peculiar fungus, this disease was investigated by Audouin, and he produced a work on it, entitled "Anatomical and Physiological Researches upon a contagious disease which attacks silkworms, and which is ordinarily called 'muscardine.'" He published a great number of papers on entomology in the "Transactions of the French Entomological Society," and also contributed various articles to the "Dictionnaire Classique d'Histoire Naturelle," the "Dictionnaire Universel d'Histoire Naturelle," and the English "Cyclopædia of Anatomy and Physiology."—(*Nouvelle Biographie Universelle.*)—E. L.

AUDOUIN DE GERONVAL, Maurice Ernest, a French litterateur, was born at Paris in 1802, and died in 1839. He published historical and political essays, some papers on agriculture, and a few works of imagination.

AUDOUIN, Pierre, a distinguished French engraver of modern times. A pupil of Beauverlet; he executed several of the best illustrations to the "Musée du Louvre," edited by Laurent. He was born in Paris in 1768, died in 1822.

AUDOUL, Gaspard, an advocate of the parliament of Paris, and member of the council of the duke of Orleans, was a native of Provence. His "Traité de l' Origine de la Régale et des Causes de son etablissement," 1708, was condemned by a brief of the pope in 1710.

AUDOVERE, wife of Chilperic, king of France, died about the year 580. See Chilperic.

AUDRA, Joseph, a French abbé, professor of history and philosophy at Toulouse, was born at Lyons in 1714. He published, in 1770, an abridgment of Voltaire's "Essai sur les Mœurs," which drew down on him the censure of his ecclesiastical superiors. Died in the same year.

AUDRADUS, called also MODICUS, chorepiscopus, or rural bishop of Sens, born about the beginning of the ninth century, died about the year 854. He adopted the character of a prophetic visionary, and wrote an account of his visions, and a poem entitled "Fons Vitæ."

AUDRAN. The name of several celebrated engravers of Lyons during the seventeenth century. Amongst the eight members of this highly distinguished family, Jean and Gerard stand foremost. They reproduced a large number of the best paintings by the leading artists of their time. Gerard, especially, is considered as having been the greatest historical engraver of France during the whole century.

AUDRAN, Prosper Gabriel, a distinguished Hebraist, born at Paris in 1744. He was for some years a judicial member of the civic court of Paris, but resigned that situation in 1784. He published a Hebrew grammar in 1805, and a grammar of Arabic in 1818. Died in 1819.

AUDREIN, Yves Marie, a French ecclesiastic and politician, deputy to the legislative assembly from Morbihan, belonged to the revolutionary party, and voted for the execution of the king. He was murdered in 1800, while on his way to Quimper, of which he had just been appointed bishop.

AUDREN DE KERDREL, Jean Maure, a French Benedictine monk, author of a "History of Brittany;" died at Marmoutier in 1725.

AUDRICHI, Everardo, an Italian philologist and antiquarian, lived towards the middle of the eighteenth century.

AUDRY, AUDRI, or ALDRIC, Saint, was born in 755, and died in 840. He was of noble family, and succeeded his friend Jeremie as archbishop of Sens in 829.

* AUDRY DE PUYRAVEAU, Pierre François, a French politician, who played a conspicuous part in the revolution of 1830, was born at Puyraveau in 1783. His immense storehouse in Paris was the head-quarters of the insurgents, and almost his entire property was risked in their hands. His energy and decision determined the success of the movement at a moment when the plans of its leaders had fallen into ominous confusion. He was a member of the constituent assembly in 1848, but has since retired from public life.

AUDUBON, John James, the distinguished American ornithologist, was born in Louisiana about 1780. His parents, who were of French origin, and in wealthy circumstances, sent him to Paris to finish his education, and he there studied design under the painter David. After his return to America, Audubon's father presented him with a large and valuable plantation; he married, and might have lived a life of ease and comfort in the bosom of a happy domestic circle; but it was the nature of Audubon to find home in the unreclaimed solitudes of his native continent, and companions in the wild denizens of the prairie and forest. A passion for free nature had grown with his growth and strengthened with his strength; and the study of birds had, beyond everything else, an irresistible charm for him. Audubon began to devote his life to the ornithology of North America. For years he saw little of his family, and spent many consecutive months in long and quite solitary journeys through the untrodden wildernesses, not even returning to shelter and civilization for the purpose of sketching the objects of his pursuit, but executing those coloured designs which have since become so famous, on the spot where the originals were obtained, and where the proper environment for each subject was immediately under his eye. Hence the wonderful fidelity and lifelike truth, not only of Audubon's bird-portraits, but of the accessories in each picture. These excursions, commencing about 1810, were continued during fifteen years, his family residence having been latterly fixed at Henderson, a village on the Ohio. He was doomed to lose the precious results of these fifteen years of adventurous toil. Having gone to Philadelphia with two hundred drawings, representing one thousand different birds, he deposited them in the house of a relative, and left the city for some weeks. He returned to find his drawings destroyed by rats. A severe and lengthened fever was the consequence of this heavy blow; but Audubon had physical and mental elasticity enough to recover from the shock. He again shouldered his fowling-piece, and resumed his former mode of life. After four years and a half of uninterrupted devotion to his purpose, the damage was made good, and the naturalist was again in a position to impart the fruits of his labour to the world. Finding, however, that proper facilities for bringing out the extensive and costly publication which he had in view, could not be afforded him in his native country, Audubon, in the year 1826, came over to England, where, as in France, he was received with the utmost distinction by men of the highest rank in science. The engravers were now set to work; and about the close of 1830 appeared at London the first volume of "The Birds of America," in folio, containing a hundred coloured plates, each subject being represented of life-size. The kings of England and France had placed their names at the head of his list of subscribers. It was not till the year 1839, eleven years subsequently to the publication of the first volume, that the appearance of the fourth and last completed this splendid work, which contains in all 1065 figures of birds. Audubon had, meanwhile, crossed and recrossed the Atlantic several times, alternately superintending the issue of his "Birds of America," and adding, by new and more extended labours in his old field, to the materials he had already collected. Parallel with the publication of the volumes of plates at Lon-

don, had proceeded at Edinburgh the issue of the necessary complement to these, the "Ornithological Biography, or an account of the habits of the Birds of the United States of America, accompanied by a description of the objects represented in the work entitled 'The Birds of America,'" the first volume of which appeared in 1831, the fifth and last in 1839.

The same year Audubon returned finally to his native country; not yet, however, to lead a life of repose. He now, along with his two sons, and two other companions, undertook a series of excursions, which resulted in his work entitled "Quadrupeds of America," published at Philadelphia between the years 1846 and 1850, and accompanied, as in the case of the "Birds," by a parallel issue of "Biographies," a title which, as applied by Audubon to his descriptions of the favourite objects of his study, serves to indicate the dignity with which these objects were invested in his eyes, and the almost human interest with which they inspired him. These "Biographies" are singularly entertaining, full of the romance of that wild and solitary life which enabled him to compile them. Audubon died in 1851.—A. M.

AUENBRUGGER or AVENBRUGGER D'AUENBURG, Leopold, a German physician, born at Graetz, in Styria, in 1722; died at Vienna in 1798. He appears to have been one of the first to employ percussion as a means of detecting diseases of the chest. He is the author of a work entitled "Inventum novum ex percussione thoracis humani, ut signo, abstrusos interni pectoris morbos detegendi," Vienna, 1761.

AUER, Anthony, a Bavarian artist, distinguished as a painter on porcelain, born at Munich in 1777, and died 1814.

AUER, Paul Johann, a German painter of history and landscape, born at Nuremberg in 1638, died in 1687.

* AUERBACH, Berthold, a very able and popular German writer of the present day, of Jewish extraction, a native of the Würtemberg district of the Schwarzwald, or Black Forest. The fame of Auerbach, who has translated into German the works of Spinoza, rests principally on his "Schwarzwälder Dorfgeschichten" (Village Stories from the Schwarzwald), of which he has published more than one series. Some of the "Dorfgeschichten" have been translated into English, and have attracted a certain amount of attention, though not so much as they deserve. These stories generally present very simple and ordinary incidents of village life in the Schwarzwald, and the characters are usually such as may every day be met with among the German peasantry. But the genius of Auerbach is shown in the deep significance which he attaches to scenes of humble life, every-day occurrences, and common people, and in the fascinating interest with which, by virtue of his poetic insight, and a very graceful and pleasing style, he contrives to invest them for the reader. As he grasps inner character more than outward form, his "Village Stories," while they frequently put before us exquisitely touched idyls of German country life, rise clear above the level of mere sketches of manners and costume, and belong to that class of poetic creations which deal with the universal truths of human nature. In "Liebe Menschen," the longest story in his little volume, entitled "Deutsche Abende," Auerbach tries another scene and different characters; for he styles this "an idyl of the cultivated world." But he is more successful in the hamlet than in the city. The "Schatkästlein des Gevattersmannes" is a collection of stories from the "Volkskalender" (Popular Almanack), edited by Auerbach. His latest production was published in the present year, and is entitled "Barfüssele" (The Barefooted Maid). This finely conceived and beautifully told story is drawn from that source which Auerbach seems to find so inexhaustible, the Schwarzwald.—A. M.

AUERBACH, Johann Godfrey, a German portrait painter, born 1697, became court-painter at Vienna, and died 1753.

AUERSPERG, Princes and Counts, of an Austrian family in possession of princely estates in the Carniole. The reigning prince, Charles, born 1814, succeeded his father in 1827.

AUFFMANN, Joseph Anton Xaver, a German musician, organist at Kempsten, published, in 1754, three concertos for the organ: "Triplus concertus harmonicus."

AUFFRAY, François, a French poet of the beginning of the seventeenth century, canon of Saint Brieuc.

AUFFRAY, Jean, a voluminous writer on political economy, was born at Paris in 1733, and died in 1788.

AUFFSCHNAITER, Benedict Anton, a German musician, lived at the commencement of the eighteenth century.

AUFIDIA GENS, a plebeian family of republican Rome; the following members of which may be mentioned:—

Aufidius Chius, jurist, a contemporary of Atilicinus.

Aufidius Cneius, tribune in the year 170 B.C.

Aufidius Sextus lived about the middle of the century before Christ.

Aufidius Cn., quæstor in 119, and tribune in 114 B.C.

A tribune of the name of Cn. Aufidius is mentioned by Pliny.—J. S., G.

AUFIDIUS, Titus, sometimes erroneously classed among the Roman jurists, was quæstor in the year 84 B.C., and subsequently became prætor of Asia. Though he spoke but little in public, he was ambitious of being ranked among the great orators of his day. Cicero allowed that he possessed the virtues of a citizen, but not the qualities of an orator.

AUFIDIUS, Titus, a Sicilian physician, who lived in the first century B.C. He was a pupil of Asclepiades, and is generally supposed to be the same person called by Cœlius Aurelianus, simply Titus. He is said to have been the author of a work on the soul, entitled "De Anima," and another on chronic diseases.

AUFRÉRE, Anthony, an English scholar, born in 1756; died at Pisa, 29th November, 1833. At an early age he evinced a great taste for German literature, which was not, at that period, so much studied in England as at present. He published the following translations from the German:—1. "A tribute to the memory of Ulric von der Hutten," from Goethe, 1789; 2. "Travels through the kingdom of Naples," by Salis Marschlius, 1795, in 8vo; 3. "A warning to Britons against French Perfidy and Cruelty, or, a short account of the treacherous and inhuman conduct of the French officers and soldiers towards the peasants of Suabia, during the invasion of Germany in 1796, selected from well-authenticated German publications," 1798, 8vo. Aufrére also edited the "Lockhart Letters," 2 vols. 4to, and was a frequent contributor to the "Gentleman's Magazine."

AUFRERI, Etienne, an eminent French jurist, who lived at Toulouse in the end of the fifteenth and the first half of the sixteenth century. He was author of a number of legal treatises, reprinted in Ziletti's collection, entitled "Tractatus universi Juris in unum congesti."

AUFRESNE, Jean Rival, a celebrated actor, born at Geneva in 1720; died at Petersburg in 1806. He was the son of a watchmaker, named Rival, in Geneva, a man of literary tastes and habits, and a friend of Rousseau and Voltaire. He is mentioned by the former in his "Confessions." Aufresne particularly excelled in his representation of the principal characters in the tragedies of Corneille.

AUFSESZ, Barons d', a very ancient German family, so called from the castle of Aufsesz, situated near Bamberg, where they possessed most extensive domains. The title of vice-grand-cupbearer of the empire was hereditary in that family, which is now divided into many branches.

AUGARON, Jacques, a French surgeon, who lived about the middle of the sixteenth century. He is known as the author of a work entitled "Discours sur la curation des arquebusades et autres plaies," Paris, 1577, in 4to.

AUGE, Daniel d', sometimes called Augetius or Augentius, (the Latin form of his name,) a French philologist and man of letters, was born at Villeneuve-l'archevêque, in the diocese of Sens in Champagne, about the beginning of the sixteenth century, and died about the year 1595. He was tutor to the son of François Olivier, chancellor of France, and subsequently became professor of the Greek language in the university of Paris. Among his published works, which are very numerous, the following have been esteemed the principal:—"Institution d'un prince chretien, traduite du Grec de Synèse," Paris, 1555, in 8vo; "Deux Dialogues de l'invention poétique, de la vraye cognoissance de l'art oratoire, et de la fiction de la fable," Paris, 1560, in 8vo; "Oraison consolatoire sur la mort de messire François Olivier, chancelier de France, à Madame Antoine de Cerisy, sa femme," Paris, 1560, in 8vo; "Oraison funèbre de François Olivier," Paris, 1560, in 8vo.—G. M.

AUGEARD, Jacques-Mathieu or N., a French financier, born at Bordeaux in 1731; died at Paris in 1805. He was farmer-general and "*secretaire des commandemens*" to the Queen Marie Antoinette, and, as he was devoted in his attachment to the royal family, he became an object of suspicion to the republican party. Being accused of a design to aid in the escape of

Louis XVI., he was arrested, and brought before the Châtelet, but, after a strict examination, was acquitted. After the arrest of the king at Varennes, he retired to Brussels, and did not return to France until some time after the 18th Brumaire, 1799. He left behind him memoirs of the intrigues of the court from 1771 to 1775, but these have never been published. He left also, it is said, many valuable manuscripts relating to finance.

AUGEARD, Mathieu, a French jurist, born about the beginning of the eighteenth century, died 27th December, 1751. In 1710, 1713, and 1718, he published three volumes of a collection entitled "Arrêts notables des differents tribunaux du royaume," in 4to, forming part of the "Journal du Palais."

AUGENIO, Orazio, a physician and philosopher, born at Monte Santo Castello, in Romagna, about 1527; died at Padua in 1603. He published a great number of works on medical subjects. Many of these have been collected and republished under the title of "Opera omnia," Frankfort, 1597 and 1607.

AUGER, Athanase, Abbé, a French writer, born at Paris, 12th December, 1734; died 7th February, 1792. He, for some time, occupied the chair of rhetoric in the college of Rouen. Besides a great number of translations from the Greek, Auger published the following original works:—"Projet d'Education Publique, précéde de quelques Réflexions sur l'Assemblée Nationale," 1789, in 8vo; "De la Constitution des Romains sous les Rois et au temps de la Republique."

AUGER, Edmond, a French jesuit, 1530–1591. Apprehended at Valence, he was sentenced by the Baron des Ardrets to be hanged. He was placed upon the ladder, and such was the effect of what was intended to be his dying speech, that a Huguenot minister interfered and saved him from death. He published several works, which will be found enumerated in the *Bib. Script. Soc. Jes.* 1676.

AUGER, Louis Simon, a critic and litterateur, born 29th December, 1772, and died January, 1829. Auger was of very humble origin, and forms one of the not very numerous examples of men attaining to great eminence in literature, in spite of the mediocrity of their genius. Auger, in the beginning, mistook his bent, and surprised even himself in the act of attempting the vivacity of the *vaudeville*, and other light pieces, at the very time when he was conscious he was, if anything, a very grave critic. Discovering his mistake, he turned to criticism and journalism, taking a part in the "Décade Philosophique," "Journal de l'Empire," and "Journal Général de France." This naturally led him into quarrels, and his bitter contests with such men as Jouy and Constant were not favourable to one naturally pompous even without victory. He wrote many critical works, some of which were prized by the Institute; was censor under Louis XVIII., and perpetual secretary of the Academy. His death was extraordinary. He left one night the bosom of a happy family, and drowned himself in the Seine, without leaving a word of explanation.—A. L.

AUGEREAU, Antoine, better known by his Latinized name, Augurellus,—a famous printer, whose works date from 1531 to 1544.

AUGEREAU, Pierre François Charles, duke of Castiglione, and marshal of France, one of the remarkable characters to which the French Revolution gave prominence, was the son of a fruiterer, and born at Paris, November 11, 1757. He was from his youth a soldier; having first entered a regiment of French carbineers, and subsequently the Neapolitan army. When his countrymen were ordered to depart from Italy, he joined the forces of the Revolution intended to act against Spain; and soon rose to the rank of adjutant-general. In 1794 he began to distinguish himself by deeds of bravery and daring, taking on one occasion a foundry from the enemy, and on another rescuing a brother officer, who, with his division, was in imminent danger. He now proceeded to Italy, and in high command, became one of Napoleon Bonaparte's most conspicuous paladins. In 1796 he won the passes of Millesimo; at Dego, he was equally serviceable; and it was he, who, at the head of his own brigade, stormed the bridge of Lodi. He afterwards took Bologna, and acquired for himself a name, ever to be execrated, by the brutal crimes which he permitted his soldiers to perpetrate at Lugo. When Napoleon afterwards began to pause, amidst his very successes, at the enormous armies which the court of Vienna despatched to Italy, it was Augereau who counselled advance instead of retreat; and to him Napoleon owed the victory of Castiglione, and the still more brilliant success at the bridge of Arcole. Amidst the conflicts of faction, Augereau, having been sent by Napoleon to Paris, became military commander of the capital, and led the coup d'état, or revolution of Fructidor, by which the enemies of the Directory were seized and overthrown. Appointed to the command of the army on the German frontier, he became so wildly democratic, that the Directory displaced him, and sent him to Perpignan. He refused to assist Napoleon in the revolution which preceded the consulate and the empire. He took no share in the campaign of Marengo; but in 1805, being made a marshal, he commanded the forces which reduced the Voralberg. He was conspicuous at Jena (October 15, 1806), and was with Napoleon at Berlin. In the winter campaign which followed he lost his health; yet he commanded the French left at Eylau (February 6, 1807), where the carnage was horrible, advancing amidst a thick snow-storm, and retrieving, by his energy, the wrong direction which his division had taken, blinded by the tempest. In 1809 and 1810, he commanded the French in Catalonia, displaying the same cruelty at Hostalrich and Gerona which he had manifested at Lugo. He did not take part in the Russian campaign of 1812, but was left at Berlin to form a corps of reserve. He was in the great "fight of the nations" at Leipsic (October 16th, 17th, and 18th, 1813), and in 1814 was at Lyons, as the head-quarters of the army destined to repel the march of the Austrians from that direction on the capital. Yielding to superior numbers, he retired to the south, and displaying little attachment to Napoleon, he acknowledged the Bourbons, retained his honours, and became a peer. During the celebrated "hundred days" of 1815, he remained in privacy; but on the return of Louis XVIII., he again assumed a public station, and as the last act of an eventful life, voted for the condemnation of his brother soldier, Marshal Ney, to an ignominious death. This deed the French have never forgiven him. He died of dropsy in June, 1816. He was essentially a soldier—brave, daring, and unscrupulous; one of the men to whom faction gives prominence, and revolution, power.—T. J.

AUGHUN, Khan, an enlightened and beneficent prince, the fourth sovereign of Persia of the family of Jenghis Khan, succeeded his uncle Nikudar in 1284, and died in 1291.

AUGIER-DUFOT, Anne-Amable, a French physician, born 1733, died 1775. He left several works, which will be found described in Eloy's *Dict. Hist. de la Medicine.*

* AUGIER, Emile, a French dramatic writer, born at Valence (Drôme), 17th September, 1820. His works, though at first disapproved by the Théâtre-Français, came to be of repute, and "Gabrielle," perhaps the best of them, was marked by the favour of the Academy.

AUGIER, Jean Baptiste, Baron, was born at Bourges, 27th January, 1769. The fervour of the Revolution drew him from the profession of the law, and in 1793 he distinguished himself in defending Bitche, afterwards so celebrated as a depôt for English prisoners. Honoured by Napoleon, who made him a baron, Augier repaid his master by advocating his deposition, and received the order of St. Louis at the restoration in 1814. He afterwards exerted himself to crush what he called the "common enemy," and was, in return, rewarded by being made president of the electoral college of St. Amand.—A. L.

AUGUILBERT, Theobald, an Irish physician, beginning of sixteenth century. He wrote a strange book—a treatise on gastronomy—"Mensa Philosophica," under the name of Michael Scot, Paris (without date); Frankfort, 1602.—A. L.

AUGUIS, Pierre-Jean-Baptiste, a French magistrate, born 1742, died 1810. Beginning with arms, Auguis renounced war for legislation. He was a magistrate at Melle, afterwards a deputy, and a member of the Council of Ancients. He was remarkable for his persecution of the terrorists.—A. L.

AUGUIS, Pierre René, born at Melle, 1786; died at Paris, 1846; a French litterateur. In 1814 he was imprisoned for his part in some articles of the "Moniteur," reflecting upon Louis XVIII., and again in 1815, when he was confined for two years. After the revolution of 1830, he was appointed a deputy, and sat long on the benches of the opposition. Auguis's works are on various subjects. He translated Sterne's "Sentimental Journey," and wrote "Histoire de Catharine II. et de Paul I., son Fils," 1813; "Napoleon, la Révolution, la famille des Bourbons," 1815; "L'ombre de Robespierre; fragment épique;" "Nouvelle Odyssée," poems, 1812.

AUGURELLI or AUGURELLO, poet, philosopher, and

chemist, born at Rimini, 1454; died, 1537; famous for his persevering efforts in search of the philosopher's stone, on which subject he published a poem, in three books, called "Chrysopoia," Venice, 1515. This poem he dedicated to Pope Leo X., who, in return, made him a present of an empty purse of extravagant dimensions, telling him that one who could make gold could find no difficulty in filling it. His "Carmina" (Verona, 1491), have been inserted partly in "Gruter's Deliciæ Italorum Poetarum," 1608. Augurelli was a man of genius; though depreciated by Scaliger, he was honoured by Bembo, who consulted him for his taste in composition, which was marked by simplicity and correctness.—A. L.

AUGURINUS. This name was borne by several families of ancient Rome. We notice the more eminent individuals:—

Augurinus, Roman consul, 497 years B.C., famous for the part he took in favour of Coriolanus, then in banishment. He was one of those who went out to meet the hero on his return.

Augurinus, Lucius Minucius, famous for having been elected præfect of the corn market at the time of the dreadful scarcity, 439 B.C. All his efforts were ineffectual to save the people from starvation and suicide; but Spurius Mælius, a rich Roman knight, came to his aid with a show of munificence which, however good for the people, was proved by Minucius to have been only a device to veil his ambitious designs upon the republic. Mælius was eventually slain, and Minucius distributed the corn he had stored up, at a low price, to the famishing people. For this he was rewarded by the gift of a bull with gilded horns, and a statue. If Niebuhr is right in vindicating the innocence of Mælius, we have an example of injustice scarcely paralleled in the excesses of a people.

Augurinus, C. Minucius, a Roman tribune, 187 B.C., chiefly remembered for having insisted that Scipio, the Asiatic, should be fined, and give caution for the payment. Scipio having refused, Augurinus proposed that he should be put in prison—an attempt opposed by Tiberius Sempronius Gracchus, the father of the Gracchi.

Augurinus, Sentius, a Roman poet. He was much beloved by Pliny the younger, who praised him as being one of the greatest poets of his time. His poems bore the title of "Pœmatia."—A. L.

AUGUSTA, Jan, a Bohemian theologian, born at Prague, 1500; died 13th January, 1575. He studied under Waclaw-Koranda, a famous professor among the Utraquists. Resorting to Wittenberg, he became acquainted with Luther and Melancthon, but neither of the two parties appears to have given up any thing to the other. Augusta, no doubt, left the sect of the Utraquists, but he did not embrace the opinions of Luther, who, he thought, was more for doctrine than discipline. He became one of the sect of Bohemian brethren, and was appointed a pastor of the congregation of Leutomysl. He made repeated attempts at a junction of his church with the protestants, but in vain, even if it may not be said that his good intentions brought him into peril; because the brethren, true to their feeling with the protestants, resolved to withhold their assistance from King Ferdinand in the war of Smalkald against the elector of Saxony, and that monarch banished the sect from Bohemia, and threw Augusta into prison at Prague, where he was three times put to the rack. The charge against him and his friends was, that they had been plotting for a transference of the crown from Bohemia to Saxony. He confessed nothing, and suffered in patience; nor was it till the death of Ferdinand that he was liberated. He wrote many works in Bohemian. His life was written by Jan Blahoslaw.—A. L.

AUGUSTE, D'Udine, an Italian poet, born at Udine in the sixteenth century. He was author of a work entitled "Augusti Vatis Odæ," which was published at Venice in 1529, in 4to.

AUGUSTENBURG, Christian Augustus, Duke of Schleswig-Holstein, Sonderburg, and Augustenburg, was born 9th July, 1768. He was raised by Charles XIII. to the dignity of prince royal of Sweden, under the name of Charles. On the 22nd January, 1810, he made his public entry into Stockholm, and received the title of the adopted son of the king. He died on the 28th of May following, under suspicion of having been poisoned.

AUGUSTI, Friedrich Albert, a protestant theologian, of Jewish family, born in 1696 at Frankfort-on-the-Oder; died at Eschenberg in 1782, where he was pastor. He was converted to Christianity in 1722, by Reinhard, Lutheran superintendent or bishop at Sondershausen. Among his works are the following:—"Dissertatio de adventus Christi necessitate, tempore templi secundi;" Leipsic, 1794, 4to. "Dissertationes historico-philosophicæ, in quibus Judæorum hodiernorum consuetudines, mores, et ritus, tam in rebus sacris quam civilibus exponuntur;" Gotha, 1753, 8vo.—A. M.

AUGUSTI, Johann Christian Wilhelm, grandson of the preceding, was born at Eschenberg in 1772, and died in 1841. He studied at Jena, where he afterwards became professor of Eastern languages. After being connected successively with the universities of Breslau (1812), and of Bonn (1819), he was appointed in 1828 consistorial councillor at Coblenz, where he died. He has left—"Denkwürdigkeiten aus der Christlichen Archæologie" (Memorabilia in the domain of Christian Archæology), Leipsic, 1817-30; "The Handbook of Christian Archæology," published at Leipsic in 1836-37, is a later edition of the same work. "Lehrbuch der Christlichen Dogmengeschichte" (Manual of the History of Christian Dogmas), Leipsic, 1805 and 1835. "Grundriss einer historisch-kritischen Einleitung in das Alte Testament" (Outlines of a historico-critical Introduction to the Old Testament), Leutenberg, 1809.—A. M.

AUGUSTIN or AUGUSTINO, surnamed the Venetian, an engraver, pupil of Raimondi. Born 1490; died in Rome about 1540. His plates, which are marked with an A and V on a small tablet, are numerous, but do not equal his master's.

AUGUSTIN, Jean Baptiste-Jacques, a French painter of miniature and enamel of modern times. He began his career in Paris in 1781, when, self-taught and free from all the vagaries of the Roecoco and Boucher style, he completely astonished the public by the simplicity and truthfulness of his portraits. Equally patronized during the Empire and the Restoration, he closed his life in Paris 1832, aged seventy-three.

AUGUSTINE, Saint, or AUGUSTINUS, Aurelius, the most eminent of the Latin fathers, the founder of the Western theology, and the greatest of theologians, was born on the 13th of November, in the year 354, at Tagaste in Numidia, now called Tajelt. His father, Patricius, a man of rank though poor, embraced Christianity late in life, and died when his son was seventeen years of age. His son tells us that he was a man of violent temper, but at the same time of a kindly disposition; and he specially records that he never beat his wife, a circumstance which excited the wonder of surrounding matrons, whose husbands, though far less passionate than Patricius, frequently left the marks of blows on their persons; and which, he says, was to be accounted for by the fact, that she never resisted him when angry, but would wait for a fitting opportunity and then bring him to reason. This excellent person, Monnica by name, was a model of gentleness and virtue, the child of Christian parents, and, from her youth up, accustomed to live under the influence of Christian principles. As her patience and gentleness were rewarded by her gaining her husband to embrace Christianity, so to her son she acted the part of a kind and wise and watchful mother, seeking to imbue his mind from the outset with religious truth, and to train him in the ways of piety and virtue. For a time, however, it appeared as if her care had been bestowed in vain; like many a pious mother besides, she had to go through the severe discipline of seeing her child apparently hastening to ruin before she was permitted to reap the reward of her anxieties and her labours, in seeing him enter decidedly the paths of virtue and goodness. The hot passions which he inherited from his father, and which his father had done little, either by precept or example, to induce him to check, hurried him, while still a youth, into many follies and excesses, of which he himself gives a vivid picture in his Confessions. Meanwhile, however, his intellectual culture was going forward. He tells us he loved the Latin authors, but hated the Greek,—a circumstance, he says, he never could fully account for, but which, with much naivetè he adds, was probably owing to the difficulty of learning the Greek, to him a foreign language, and to the harshness of his teacher, who enforced his lessons "saevis terroribus ac pœnis," with savage terrors and punishments. His first school was at Madaura, whence he was removed to Carthage, where, notwithstanding his sensual indulgences, he applied himself with characteristic vigour to the study of eloquence and philosophy. The perusal of Cicero's treatise entitled "Hortensius," in his nineteenth year, first awakened him to a nobler state of being than he had hitherto aimed at. The study also of Aristotle's Categories, which, says he, "solus apud meipsum legens cognoveram,"

exerted a potent and beneficial effect upon his mind. This treatise he read in his twentieth year; and about the same time he mastered, by his own efforts, "omnes libros artium quos liberales vocant," including, apparently, rhetoric, logic, geometry, arithmetic, and music. He now became impelled by a love of truth to pursue his studies, having before only aspired to be an adroit master of words. With this, however, was mixed up much of carnal pride and self-conceit, which led him to despise the scriptures for their simplicity, and paved the way for his embracing the doctrines of the Manicheans. He was attracted to these by their offering to his ardent thirst for knowledge a pretended solution of the great problems which arise out of our spiritual relations; and so strong was the hold which they took upon him, that he remained for ten years in the condition of a student of them, aspiring to be received into the number of the elect, to whom all mysteries were supposed to be revealed. During this period he was engaged in teaching grammar and rhetoric, first in his native place, afterwards at Carthage. In his twenty-sixth or twenty-seventh year he composed his first work, a treatise "De Pulchro et Apto," (On the Beautiful and Befitting); this is lost, and indeed seems to have been so in its author's lifetime, for he says in his Confessions that he cannot tell whether it was in two books or three, and that it had gone from him he knew not how.

Various circumstances conspired to detach Augustine from the Manichean party. He was disappointed in the teacher whose instructions he attended, a person named Faustus, whose eloquence for a while concealed his ignorance, but could not permanently hide it from the scrutiny of such an observer as Augustine. He was much influenced also by a disputation held at Carthage against the Manicheans by one Helpidius, in which the latter brought forward so many things concerning the scriptures which his opponents could not meet, that Augustine longed to confer seriously with some one who was learned in these writings. Still he did not formally break off at this time from the Manicheans; he knew but very imperfectly the system of Christian truth, and did not believe that his difficulties could be solved by embracing it; and his mind appears to have been tossed upon a sea of doubts amidst an almost unmitigated darkness. In this state of mind, and sorely against the wishes of his mother, he went to Rome, being disgusted with the license of the students in Carthage, who seem to have behaved with the utmost rudeness and indecency. Whilst at Rome he was seized with a dangerous fever while resident in the house of an adherent of the Manichean sect, during which his mind was in great distress, but more than ever turned against Christianity. After his recovery he taught rhetoric for some time at Rome, all the time seeking to make himself better acquainted with the doctrines of the Manicheans and to test their validity. He had soon occasion to find that the students at Rome were, in principle, no better than those at Carthage, though their outward behaviour might be more courteous; and he accordingly availed himself of a request from Milan to the prefect of the city to send a master of rhetoric to that town, to offer himself as a candidate for that appointment. He was successful in his application, and went to Milan with a diploma from the prefect. Here he came under the influence of Ambrose, bishop of Milan, a man of eminence alike for his piety and his eloquence. To him Augustine was attracted in the first instance by his kindness to him. "The man of God," says he, "received me like a father, and loved the stranger like a true bishop. And I began to love him, at first indeed not as a teacher of the truth, which I had no hope of then finding in the church, but as a man who had been kind to me." He became an assiduous attendant on Ambrose's ministry, not, as he confesses, from any great interest he took in the matter of his discourses, but because he was delighted with the elegance and suavity of his style, and, as a teacher of rhetoric, wished to study him as a master of oratory. Gradually, however, he found that there was something beyond the mere elocution of the preacher deserving his attention. He felt convinced that the Christian faith could, in many points, be successfully defended against the Manicheans, and at length he was brought to renounce his adherence to that sect. At this time, however, his mind was in anything but a settled state: he was in fact neither a Manichean nor a Christian; and though he became a catechumen, and so placed himself under Christian instruction, he was in reality a sceptic, "in doubt about all things, and fluctuating from one thing to another through all." Still he adopted the wise expedient of thoroughly exploring the Christian doctrine, if, haply, he might find a resting-place in it for his intellect and heart; he was a diligent hearer of Ambrose, from whom he imbibed, with much readiness, the maxim often enunciated by him, "The letter killeth, but the spirit giveth life;" but he demanded a certainty of conviction before he would embrace Christianity, which the nature of the case did not admit—a mathematical certainty, such as we have for the belief that "seven and three are ten;" and, consequently, he still remained in doubt and perplexity, like a man afraid of falling over a precipice should he advance. He seems at this time also to have been still under the influence of those sensual lusts which had tyrannized over him at an earlier period of his life, and to have led a life by no means pure. He was helped to a healthier state of mind by the perusal, through means of a Latin translation, of several treatises of Plato and the Platonists, which, says he, "enkindled within me an incredible conflagration." The effect of these on his mind was to counteract the materializing tendency of Manicheism, and to prepare him for the reception of the spiritualities of Christianity. Platonism of itself could not satisfy him; he rested in it for a while; but ere long found that it was not adequate to his inner needs; it taught him to seek "incorporeal verity," and helped him "to prattle as if he were a proficient," but it could not satisfy the conscience nor purify the heart. "I was puffed up," says he, "with knowledge; for where was that charity which buildeth on the foundation of humility, which foundation is Christ Jesus? or how could these books teach me it?" Reinvigorated, however, by his Platonic studies, he turned with fresh ardour to the perusal of scripture, and especially to the epistles of St. Paul. These he read with a mind gradually opening to divine truth, and growing into a conformity to the mould of doctrine therein taught; and to this, aided by the teaching of Ambrose and the conversations of Simplician, a presbyter of the church at Milan, his ultimate conversion to Christianity is to be instrumentally ascribed. Having, after many struggles, and as the result of grave deliberation, resolved publicly to profess himself a Christian, he was baptized by Ambrose on the 25th of April, A.D. 307. A friend and fellow-townsman, named Alypius, and his natural son Adeodatus, born whilst he was pursuing his studies at Carthage, were baptized along with him. His mother Monnica, to whom he had conveyed the news of his conversion, was present at this ceremony, having hastened from Africa on purpose; to her it was an occasion of joy and exultation, when her mourning was turned into gladness, and a full reward for all her instructions, anxieties, and prayers, was poured into her bosom. As if the great end of her life was now gained, she did not long survive this event. Her son having resolved to return with her to Africa, she was taken ill during her journey at Ostia, on the banks of the Tiber, and died there after a short illness in the fifty-sixth year of her age.

After her death Augustine remained some time at Rome, where he composed his treatises "De Moribus Ecclesiæ Catholicæ;" "De Moribus Manichæorum;" "De quantitate Animæ;" and "De Libero Arbitrio;" the last of which, however, was not completed till some years afterwards. He had previously, whilst at Milan, written his treatises "Contra Academicos;" "De Ordine;" and "De Immortalitate Animæ." After spending some time in Rome, Augustine returned in the year 388 to Tagaste, where he sold the remains of his paternal property, and gave the proceeds to the poor. The next three years he spent in retirement, devoting himself to devotional exercises, and to the composition of his treatises "De Genesi contra Manichæos;" "De Musica;" "De Magistro;" and "De Vera Religione." In the year 391 he was, somewhat against his own wishes, ordained a presbyter by Valerian, bishop of Hippo; and, after some time devoted to the study of Scripture as a preparative for his work, he entered upon the public discharge of the duties of his office. Though much immersed in these, he still found time for the exercise of his pen, and it is to this period of his life that we owe his tract "De utilitate credendi," and two treatises in confutation of the Manicheans. He also wrote at this time his discourse upon the Creed ("De Fide et Symbolo"), which was delivered as an address before the council of Hippo, held A.D. 393. Two years subsequent to this, he was elected bishop of Hippo, as colleague of Valerian, and in accordance with Valerian's earnest wish. From this time his history and writings are closely associated with the Donatist and Pelagian controversies, in which he took the main

part on the orthodox side. It is from his writings against Pelagius that we obtain the fullest view of his theological system. Of this the following synopsis is given by Gieseler (Church Hist. vol. i. p. 380):—"By the sin of Adam human nature became physically and morally corrupt. From it evil lust has come, which, while it has become the inheritance of all men by generation, has risen to original sin, in itself damnatory, and prevails so much over the will of the natural man, that he can no longer will what is good, as he should do, out of love to God, but sins continually, as his actions may also externally show. From this corrupt mass of humanity, God resolved from eternity to save some through Christ, and consign the rest to deserved perdition. Though baptism procures forgiveness of sin, even of original sin, it does not remove the moral corruption of man. Therefore, divine grace, alone and irresistibly, works faith in the elect, as well as love and power to do good. Those to whom the grace of God is not imparted, have no advantage from Christ, and fall into condemnation, even an eternal one." In maintaining these dogmas, Augustine displays great vigour and acuteness, immense resources, and a fearless resolution to follow out his conclusions to their legitimate dialectical issue. His naturally ardent temperament made him a severe and unsparing controversialist; but he seems to have nobly kept himself from confounding the persons of his antagonists with their opinions. Whilst he treated the latter with the utmost rigour, he was respectful and even kind towards the former. Thus he speaks of Pelagius, the man of all others whom he most vehemently opposed, "as a man to be proclaimed good, an illustrious Christian" (De peccat. meritis et remissione, lib. iii. c. 3), and he says of him—"I not only have loved him, but I love him still" (Ep. 186). He speaks in the kindest and most indulgent spirit to the Manicheans, even whilst writing earnestly against their doctrines, and Locke has thought his tolerant words to them so excellent, that he has inserted them among the choice specimens in his "New Method of a Commonplace Book" (Works, vol. iii. p. 491, fol.). The only exception to this prevailing gentleness towards his antagonists, is furnished by his acquiescence in the persecution of the Donatists.

Augustine held his place as bishop of Hippo till the year 430, when he died in the 76th year of his age. His end was peaceable, though amid scenes of violence and suffering. The Vandals, under Genseric, had laid siege to Hippo, and for many weeks had exposed its inhabitants to peril and straits. The aged bishop, pained by the scenes which constantly met his eye, and anticipating still greater disasters, earnestly besought of God deliverance for the people from their enemies, and for himself a speedy emancipation from all earthly burdens and cares. His prayer for himself was heard; in the third month of the siege, on the 28th of August, he was, to use the words of Gibbon, "gently released."

Augustine was a man of a powerful, capacious, and acute intellect, which he had cultivated by the diligent study of the best authors, whose works he could procure in the Latin language. Beyond this his reading does not seem to have extended; of Greek he knew little, and of Hebrew nothing. As an author, his style is somewhat rugged, but full of force and fire; and in many of his works there is an undercurrent of sentiment and tenderness which lends an indescribable charm to the whole. His conduct, after he became a Christian, was marked by scrupulous integrity and purity, and impressed all who beheld it with a conviction of the sincerity of his profession. As a bishop he was conscientious and diligent; unmoved by worldly ambition, he remained "faithful to his first bride, his earliest though humble see" (Milman, Hist. of Christianity, iii. 282); and when dangers surrounded his flock, he refused to desert them, but, like a true pastor, remained to share with them in their privations, and to lend them what aid and encouragement his presence could supply. He was mercifully spared the agony of witnessing the ravaging of his fold. By his death, "he escaped the horrors of the capture, the cruelties of the conqueror, and the desolation of his church" (Milman, iii. 284).

At his death, Augustine left a vast mass of writings, a large proportion of which still remain. Besides those already mentioned, the most important are his "Confessiones;" his "Retractationes;" his treatise "De Civitate Dei;" and his homilies and comments on portions of Scripture. His Confessions contain a history of the earlier period of his life, interspersed with reflections and addresses to God, which, if they somewhat interrupt the course of the narrative, more than compensate for this by the insight they give us into the heart and soul of the man. His Retractations was the work of his old age, and contains a sort of review of all his previous writings and opinions, in which, with characteristic candour, he retracts and condemns what his maturer judgment led him to deem erroneous or imperfect. His work "On the City of God" is, perhaps, as a whole, his greatest production; it is an elaborate defence of Christianity, and a refutation of pagan mythology and philosophy, undertaken in consequence of an attempt on the part of the heathen to cast the odium of the sacking of Rome by the Goths on Christianity. On this work Augustine spent thirteen years, from A.D. 413 to A.D. 426, and it remains a monument of his knowledge, eloquence, and mental strength. "The 'City of God,'" says Milman, "is at once the funeral oration of the ancient society, and the gratulatory panegyric on the birth of the new. It acknowledged, it triumphed in, the irrevocable fall of the Babylon of the West, the shrine of idolatry; it hailed, at the same time, the universal dominion which awaited the new theocratic polity. The earthly city had undergone its predestined fate; it had passed away, with all its vices and superstitions—with all its virtues and its glories (for the soul of Augustine was not dead to the noble reminiscences of Roman greatness)—with its false gods and its heathen sacrifices: its doom was sealed, and for ever. But in its place had arisen the city of God, the church of Christ; a new social system had emerged from the ashes of the old: that system was founded by God, was ruled by divine laws, and had the divine promise of perpetuity." (Hist. of Christianity, vol. iii. p. 280.)

As an interpreter of scripture, Augustine does not rank very high; he lays down excellent rules of exegesis, but does not himself adhere to them, and consequently it is rather for their homiletical and spiritual merits than for their exegetical worth, that his commentaries are in repute. It is in the department of ethical and polemical theology that his merit lies. He was the father alike of the mediæval scholasticism and of the theology of the Reformation, and to his writings also may be traced the germ of the theology of the mystics. The light that was in him was not extinguished by his death, but only ascended to a higher place, and has been shining through the centuries ever since.

The best edition of Augustine's works is the Benedictine, in 11 vols. fol. Paris, 1679, 1700; it has been reprinted recently in 11 thick imperial 8vo vols. Next in value to this is the Plantine edition, published at Antwerp in 1577, in 10 vols. fol., and often since reprinted. His life has been written by Tillemont, in the 13th volume of his "Memoires," by Kloth, (Aachen, 1840); and by Bindemann, Berl., 1844. For his opinions, see Ritter's *Gesch. d. Christ. Phil.*, vol. i. p. 153; and Neander's Church History, vol. iv. p. 14—23, 303—387.—W. L. A.

AUGUSTINE or AUSTIN, Saint, and first archbishop of Canterbury, was a Benedictine monk of the convent of St. Andrew at Rome, when Pope Gregory I. chose him to carry out his long-cherished design of converting England to the Christian faith. Augustine and his companions set out, but were so terrified by the accounts they heard of the inhabitants of Britain, that Augustine returned to Rome to obtain the pope's permission to abandon their mission. Gregory, however, encouraged them; and having interested the king and queen of the Franks, and the archbishop of Arles in their behalf, persuaded Augustine and his companions to go on with the work which they had undertaken. Ethelbert, at this time king of Kent, and the third Bretwalda, had married Bertha, the daughter of Charibert, a Frank chieftain, and had granted her the free exercise of her religion, allowing her chaplain, Lindhard, bishop of Senlis, to celebrate divine service in the old Roman church of St. Martin at Canterbury. Already not hostile to Christianity, Ethelbert kindly received the missionaries, and permitted them to fix their abode in the isle of Thanet, and eventually in his capital, Canterbury. He shortly afterwards was baptized, and his example was followed by many of his subjects. Augustine's success was now rapid, and the king gave him full license to preach through all his dominions, declaring, however, that no compulsion should be used to effect a change of religion. Pope Gregory watched carefully over the rising church, and ordered Augustine to repair to Arles, to be there consecrated bishop of the English. Augustine obeyed, and shortly after his return, received his pall from Rome, whither he had sent Laurence and Peter, his companions, to report the condition of his church to

the pope. The pope also sent a solution of various questions proposed to him by Augustine, some of which were needed for his guidance, while at others we smile. The pope's original intention was, to have divided England into twenty-four dioceses, under metropolitans at London and York, but Canterbury was substituted for London in compliment to king Ethelbert, who was a most zealous upholder of the faith. Augustine now tried to bring about union with the Welch Christians, but as subjection to his authority was a *sine quâ non* in his eyes, no progress was made. Both parties separated in anger, but there is no reason to lay the massacre of the monks at Bangor to Augustine's charge. In 604, Augustine consecrated Mellitus bishop of London, and Justus bishop of Rochester, and after naming Laurence as his successor, died, probably in 607. He was buried in the church of St. Peter and St. Paul, afterwards called St. Augustine's Abbey, which King Ethelbert had founded. The same munificent monarch aided in erecting a cathedral church at Canterbury, "in the name of our Holy Saviour, God, and Lord Jesus Christ;" whither, in 1091, the body of Augustine was translated. To Ethelbert, the cathedrals of St. Paul's, London, and of Rochester, also owe their foundation and endowments. Augustine was probably a man of no great intellect or attainments, but he accomplished a great work, and is entitled to the respect of Englishmen, from his having been the instrument of firmly planting Christianity in this nation. He is commemorated in the calendars of the English and Roman churches, May 26.—J. B., O.

AUGUSTINE, THE BLESSED, general of the order of St. Augustine in the 13th century, had been preceptor to Manfred, king of Sicily; and died a hermit near Sienna.

AUGUSTINE, ANTONY, a native of Saragossa, and son of the vice-chancellor of Aragon, studied literature and law at several universities in Spain and Italy. His reputation for learning and sagacity led to his being frequently employed in important missions by the Papal Court, and he was successively bishop of Alifa, of Lerida, and of Tarragona. He died in 1574, having published many works, chiefly on ecclesiastical law and numismatics.

AUGUSTINE, JEAN-BAPTISTE-JACQUES, a French painter, self-taught, whose original style produced a material improvement in the art at Paris, in the close of the 18th century.

AUGUSTINI AB HORTIS, CHRISTIAN, a physician of Kaesmark in Hungary, was taken into the service of Ferdinand II., and ennobled by him as the founder of the botanical garden at Vienna; he died in 1650.

AUGUSTULUS, ROMULUS, with whom closed the line of Roman emperors in the West, was son of Orestes, a Pannonian noble, and owed his investiture with the purple to his father's rank and popularity in the army. His own beauty also, and the prestige of his name, Romulus Augustus, which recalled the respective founders of the city and the empire, won for him at first considerable favour. But he soon proved himself so utterly incapable, that his subjects, in derision, gave him the name of Augustulus (the diminutive of Augustus), by which he is now known in history. After an inglorious reign of one year, during which the government was wholly in the hands of his father Orestes, he was dethroned by Odoacer, king of the Heruli, who assigned to him the villa of Lucullus in Campania, as his residence, and a considerable annual pension for his support. A decree of the senate, on receiving his abdication, renounced the sovereignty of Rome in favour of Constantinople, and put a formal end to the Western empire, A.D. 476.—W. B.

AUGUSTUS, first Roman emperor; CAIUS OCTAVIUS, afterwards CAIUS JULIUS CÆSAR OCTAVIANUS, and later AUGUSTUS, "Augustus" being a title of honour conferred on the first emperor, and though borne officially by his successors, used in history as his proper name. He is also commonly known as OCTAVIUS. He was born at Velitræ on the ninth of the kalends of October, in the year 63 B.C.—year of Rome 691—and died at Nola on the 29th August, A.D. 14, at the age of seventy-six. He was the son of Caius Octavius and Atia, daughter of Julia, sister of the celebrated Julius Cæsar. Cæsar was thus the great-uncle of Octavius, and he named Octavius his son and heir. The youth of Octavius was one of delicate health and maternal superintendence, accompanied by the studies appropriate to his station, and varied by the duties of an office which Cæsar had conferred on him as director of the popular plays. At the age of eighteen he was at Appolonia on the Adriatic, engaged in the study of Greek literature and philosophy, when a messenger arrived informing him that Cæsar had been slain. He took his course apparently without hesitation, notwithstanding the opposition of his mother's second husband, Philippus, who advised him to remain in the obscurity of private life rather than encounter the dangers which could not fail to surround him if he claimed the inheritance of Cæsar. He repaired first to Brundisium, where he was favourably received by the legions, and afterwards to Rome, where Marc Antony was exercising the principal if not supreme authority and power. His part was difficult, but he played it with consummate skill, enlisting on his side the sympathies of the soldiery, and appearing rather as the injured heir, who was improperly kept out of his indisputable rights, than as the ambitious adventurer who, trading on the name of his uncle, was ready to grasp a crown. He appeared before the prætor, formally claimed his inheritance, accepted its responsibilities, and received in consequence the name of "Caius Julius Cæsar Octavianus." By the law of Rome, he was henceforth regarded as the virtual representative of Cæsar, as much as if he had been the son of the dictator. His object was to raise troops, and he applied himself assiduously to this, the only course that could enable him to achieve and maintain a high position. So well did he succeed that, in a short time, Marc Antony, seeing his own power decaying, and apprehensive lest he should find himself without support, withdrew to his province of Cisalpine Gaul. There, however, he was opposed by Decimus Brutus, the actual governor, who refused to resign the province. Octavius thereupon offered his aid to Antony's opponent, and the senate approved of the arrangement. Cicero also was induced to advocate the cause of Octavius, and in the year 43 B.C. the young adventurer was officially appointed proprætor with a military command, and afterwards prætor with a seat in the senate. He now joined the consuls Hirtius and Pansa, for the purpose of relieving Mutina, where Antony was besieging Decimus Brutus. Antony was defeated and driven across the Alps, the two consuls were slain in battle, and Octavius remained the sole and successful general of the forces. The senate now appeared disinclined to acknowledge his services; but Antony and Lepidus having entered into alliance recrossed the Alps, and Octavius was appointed to the joint command of the forces with Decimus Brutus. He had now an opportunity to push his fortunes. He induced his troops to clamour in his favour for the consulship, and this being refused on account of his youth—as he was only twenty years of age—he resolved to take the celebrated step of his great-uncle, and crossed the Rubicon on his way to Rome. The senate yielded; but receiving some reinforcements from Africa, again attempted to control Octavius. He established his troops in the vicinity of the Quirinal hill, entered the city with a guard, was greeted by his mother and the vestal virgins, and safely defied the power of a senate that was without military preparation. He and his kinsman, Quintus Pedius, were appointed consuls, and he caused his adoption by Cæsar to be regularly confirmed and publicly acknowledged. A prosecution was commenced against the assassins of Cæsar and their accomplices, and the accused not appearing were condemned in their absence, and declared enemies of Rome. At the same time the proscription against Antony and Lepidus was withdrawn, and Octavius prepared to enter into negociation with those leaders.

On an island of a small stream, which, in modern times, separates the Papal States from the duchy of Modena, met the three commanders of the Roman armies. Five legions attended each chief; but these remained at a distance during the conference that was to partition the empire, and to doom to destruction all who might be inimical to either of the three negotiators. Lepidus arrived first, closely examining the willows to see that no one was concealed in them. Antony and Octavius next appeared, submitting to mutual search, in case weapons might be hidden under their garments. A compact was made. Antony was to have Gaul; Lepidus, Spain; and Octavius, Sicily, Sardinia, and Africa. Three hundred senators and two thousand equites were doomed to slaughter, and the three, called henceforth triumviri, set out for Rome, where the slaughter was unrelentingly carried on under the stimulus of mercenary reward.

After the battle of Philippi, in which Brutus and Cassius, with the remnant of the republican party, were extinguished, a new division of the provinces was effected, and Lepidus lost his power, leaving Antony and Octavius to compete for the supremacy. Sicily was held by Sextus Pompeius, and Octavius, un-

able to take possession of the island, endeavoured to secure the aid of Pompeius by a matrimonial alliance. He married Scribonia, a sister of the father-in-law of Pompeius, and this lady became the mother of his daughter Julia. The Sicilian governor, however, would not abandon his province, and a new juncture of affairs brought Octavius and Antony into more friendly alliance. Antony married Octavia, the sister of Octavius, and a new cast of the provinces was made, by which Pompeius was to retain his island territories. With these military leaders, however, war was a necessity, and hostilities once more were declared between Octavius and Pompeius—the former putting away his wife Scribonia, and marrying Livia Drusilla, wife of Tiberius Nero. It was also arranged that a son of Antony should marry the daughter of Octavius, and this temporary reconciliation led to a combined action on the part of Octavius and Antony, resulting in the downfal of Pompeius, and the acquisition of Sicily.

The period was now to arrive when the definitive struggle between Octavius and Antony must determine the fate of Rome. They had cleared the arena for the last combat, and the victor was to win the prize of the empire. Antony had forsaken Octavia, and abandoned himself to the fascinations of Cleopatra. Octavius, therefore, declared war on the latter, and the struggle was brought to an issue at the naval battle of Actium, in the autumn of the year 31 B.C. Antony and Cleopatra fled to Egypt, were pursued by Octavius, terminated their lives by their own hands, were interred in the same tomb, and Octavius became the sole master of the power of Rome. He returned to the capital, was honoured by three triumphs, the temple of Janus was closed, and Rome was at peace with the world.

Having thus obtained the supreme power by force, Octavius determined to retain it by policy, and the steps by which he accomplished his purpose, proved that he was quite as fitted to manage a tremulous and divided senate at home, as to lead a wavering army to victory in the field. It is said, indeed, that he thought of laying down the power he had acquired, and that he consulted his confidential friends, Agrippa and Mœcenas, as to whether he should adopt this course or not. That he really consulted Mœcenas and Agrippa, there is no reason to doubt; but that he ever seriously intended to abandon the commanding position he had gained, is not in the least probable. From the first, he cautiously veiled his ambitious designs under a show of extreme moderation, and his conference with his friends was simply a device for evading the full responsibility of the course he had already resolved to pursue. The event soon proved this, the advice of Agrippa, who recommended him to resign his power, being neglected, while that of Mæcenas, who advised him to retain it, was followed. He commenced the consolidation of his power by reforming the senate, which was to be henceforth the instrument of his ambition. During the troubled times of the civil wars, the senate had lost much of its dignity and influence; in the absence of better men, a number of citizens, alike unqualified in rank, character, and intelligence, having been admitted into that once illustrious body. Octavius, acting as censor in conjunction with his faithful friend Agrippa, undertook the reformation of this abuse. Some members of notoriously bad character were expelled, a number more were induced to retire, and the door was closed against their return, by raising the qualifications for a senator far higher than it had previously been. In effecting these reforms, Octavius was, no doubt, acting a patriotic part, and he received in acknowledgment of his labours the honourable title of Prince of the Senate, which had always been bestowed by the censors on the citizen most distinguished for his worth and services. During the same year (B.C. 29) he received the title of Imperator, not in the old sense, as given by the victorious army to the general on the field of battle, in which alone it was understood during the republic; but in a new sense, as indicating supreme and permanent power. The titles of king and dictator were both objectionable, the former being odious to the people, and the latter buried in the grave of its last possessor, Julius Cæsar. The title of imperator, however, designating the various offices Octavius filled, and the manifold state functions he discharged, represented a far more absolute and lasting command than either. The new power was uniformly employed for the good of the state. During the ensuing year, Octavius signalised his sixth consulship by taking a census of the people, which had been long neglected, by improving the administration of the treasury, and by the construction of noble and useful buildings, amongst which were the temple and library of the Palatine Apollo.

The year following, however, B.C. 27, was the most memorable one, both in the history of Octavius and of the empire. In this, the second year of his consulship, he went through the form of resigning his usurped and exceptional powers into the hands of the senate. In an elaborate speech he apologised for the despotic violence of many of his acts, and proposed to the senate to restore the old republican form of government, which was in reality to restore to the senate the administration of the state. "Being now at liberty to satisfy his duty and inclination," he said, "he solemnly restored the senate and people to all their ancient rights; and wished only to mingle with the crowd of his fellow-citizens, and to share the blessings which he had obtained for his country." There can be little doubt that, in taking this course, he but acted a part, and that he wished to place the vast power he had acquired on a popular and legitimate basis, by seeming to accept it at the hands of the people. His speech to the senate, ostensibly an abrogation of all power, was in reality an effective but disguised appeal for absolute dominion. Of course it was successful. Had the mere retention of power been the only object in view, there was, indeed, no necessity for any such appeal at all. With a victorious army devoted to his person and his cause, he was independent of the senate and the people. The senate had lost its power, having gradually become weakened, degraded, and disorganised, during the distractions of the civil wars. The people worn out with the bloody strife of factions, longed for a regular government, scarcely caring to criticise its precise nature, so that it was settled and strong. Octavius was the only man they could look to. All his rivals and competitors being now extinguished, he remained alone on the stage of public affairs, the saviour of the republic, the representative of the empire. He was thoroughly master of the situation, and could have kept his position without appealing to the senate or the people; but he wished to use his power for the good of the state, and to this end it was needful that he should be popular as well as strong. Hence his speech to the senate, which produced exactly the effect he desired. They refused to accept his resignation, imploring him to remain at the head of affairs, and not desert, in the hour of her need, the republic he had saved. He partially acceded to their wishes, consenting to accept the government of the most important provinces, and to share with the senate the administration of the empire. A division of the provinces was accordingly made, by which those which were on the frontiers—the most exposed and unsettled—all in fact that required anything like active government at all—were to be administered by Octavius. While thus affecting to divide his power with the senate, he was in reality the sole ruler of the empire. He declined, however, to accept the government for a longer period than ten years, hoping, as he intimated, that at the end of that time the republic would be able to dispense with his services. But, at the expiration of the ten years, the administration was of course given to him again, and this was repeated to the end of his life. During the same year (16th January, B.C. 27) Octavius also received from the senate and the people the title of AUGUSTUS, the Sacred, or the Consecrated, by which name he was henceforth known. This act, which was a popular recognition of something very like a divine right to rule, vested in the chosen imperator, shows how completely his policy had succeeded amongst the people. The Augustan years, and the commencement of the empire, date from this period.

The changes thus effected by Augustus in the constitution of the state, outwardly small, amounted in reality to a complete revolution—the change of the most powerful republic the world has ever seen into an absolute monarchy. The change was outwardly small, because it was the policy of Augustus from the first, instead of startling the people by innovations, to adapt the existing republican machinery to his purpose. The forms of the republic was scrupulously preserved. None of the old offices were abolished. Tacitus, who was an acute critic as well as a competent judge, tells us that "all the names of magistrates were retained." Though disguised under the form of a commonwealth, the government of Augustus was an absolute monarchy nevertheless. The power he possessed was such as had never been enjoyed by any Roman before. He gradually assumed the offices and discharged the functions of all the leading magistrates of the republic, till at length he possessed and exercised all the powers of the government at home and abroad—

legislative and executive, civil and military, social and religious. The union of these different functions in one person—the permanent exercise of these various powers, constituted, in fact, the change which he effected; and it is the change thus effected that Tacitus aptly characterises by saying, that he by degrees "assumed the functions of the senate, of the magistrates, and of the laws."

In the first place, the perpetual *proconsular* power was conferred upon Augustus by the senate, and he enjoyed it at home and abroad. In his provinces he had authority as full and complete as any proconsul had enjoyed under the republic. When at Rome, he governed his provinces by deputies, who were his representatives, always possessing a military force sufficient for that purpose. In this way he retained under his command the chief armies of the empire. Again, a few years later, in the eleventh consulship (B.C. 23) of Augustus, the senate conferred on him the *tribunitian* power for life. It does not appear that he was made tribune, but he received and exercised for thirty-seven years all the authority of the office, as if he had been actually elected to it in the old constitutional way. The power of the tribunes under the republic was an important element of the Roman constitution—a check to the absolute authority of the consuls, that helped to keep the balance true. It was the special business of the tribunes to defend the distressed, and arraign the enemies of the people. They could arrest by a word the proceedings of the senate, and possessed, it would appear, an arbitrary power of throwing into prison all who opposed their measures. The possession of this office gave Augustus a civil power, which, combined with his imperial and proconsular authority, was more than any constitutional monarch in Europe possesses. His person was thus declared inviolable; and he could, according to the old forms, obstruct any measures in the senate, and prevent the passing of any law in the popular assemblies. Though scarcely in a position to fulfil its special duties, the assumption of the title and power of tribune was a politic step on the part of Augustus, as he thus declared himself the guardian of the popular element in the constitution, and the preserver of the people's rights. Still further, the office of perpetual *censor* was vested in Augustus, and he thus possessed a social power of the widest kind—could degrade at will any citizen, even of the very highest rank. Finally, on the death of Lepidus a few years later, Augustus was made *pontifex maximus*, probably by the voice of the popular assembly, the choice of the pontifex maximus having been vested in them fifty years before. His appointment to the office made Augustus the head of the college of Priests, and he thus acquired and exercised the highest religious functions of the empire. It should be added, that while paying the senate the greatest outward respect, he had early superseded their administrative functions, by appointing a council or cabinet composed of fifteen of their number, with whom he deliberated on matters of state—on all matters to be proposed to the senate, who thus soon lost the power of originating any measures at all.

It will be seen from this sketch how completely Augustus absorbed in himself the large and almost unlimited powers which the republic intrusted to its first magistrates. Without creating a single new office, or assuming any fresh title, he became an absolute monarch in the midst of the republic. Professing to follow the wishes of the people, and to obey the mandates of the senate, he in reality, from the very first, led the one, and commanded the other. It should be added, however, that whatever were the motives of his policy, or the means by which he so successfully carried it out, he invariably used the great power he acquired well. During the forty years of his comparatively peaceful reign, he devoted himself to secure the welfare of the state and people of Rome. His name is identified with triumphs in arts as well as in arms. He executed a number of most important public works; improved and beautified the city so, that it was said "he found the city brick and left it marble;" he developed the commerce of the empire, which had previously been much neglected; and by his encouragement of literature and art, gave a name to the most splendid era of Roman letters. The great political events which mark the reign of Augustus belong to the history of Rome, and need not be chronicled here. He chiefly devoted himself to subduing rebellion within the limits of the empire, consolidating the conquests already made, and promoting the internal peace and prosperity of the state. How thoroughly his attention was devoted to the welfare and progress of the empire, may be gathered from the fact that, while at the head of affairs, he thrice took a census of the people—at the beginning, in the middle, and at the very close of his reign.

[In the fourth year before the account called Anno Domini, "Jesus was born in Bethlehem of Judea, in the days of Herod the king."—Matt. ii. 1.—Ed.]

The third and last census was taken by Augustus with the aid of Tiberius, in the year A.D. 14. He had for some time been in feeble health. In the summer of this year, after superintending the celebration of some games at Naples, he retired to Nola, where he died on the 19th of August, in the seventy-sixth year of his age, and in the same room in which his father had died. Feeling his end near, he called his friends together, and asked them if they thought he had played his part well in life; and if they did, he added, "Give me then your applause." He died while he was kissing Livia, and telling her to remember their union. An accomplished actor undoubtedly he was, and he played a great part. A rumour that he was poisoned by his wife has been preserved by the historians, but not the slightest evidence is alleged in confirmation of it. By his will he left Livia and Tiberius his heirs. The ceremonial of his funeral and the accompanying events belong to the period of his successor Tiberius, the commencement of whose reign is intimately connected with the close of the reign of Augustus. In this imperfect sketch some facts have been stated without any limitations, which in a history would require a careful examination. Of all periods this is one of the most eventful, and of all perhaps the most fruitful in consequences; for it is the period in which was consolidated that system of government and administration which has determined the character of European civilization. It is remarkable also for the personal history of the man, which, from the battle of Actium, comprised a period of nearly forty-four years, and from the time of his landing at Brundisium in B.C. 44, a period of fifty-seven.

Augustus was a man of middle stature, or rather below it, but well made. The expression of his handsome face was that of unvarying tranquillity; his eyes were large, bright, and piercing; his hair a lightish yellow; and his nose somewhat aquiline. The profound serenity of his expression and the noble character of his features are shown by his gems and medals. He was temperate even to abstinence in eating and drinking, and he thus attained a great age, though he was of a feeble constitution; but though a rigid father, and a strict guardian of public morals, he is accused of incontinence. He was fond of simple amusements, and of children's company. In all his habits he was methodical, an economizer of time, and averse to pomp and personal display. He generally left the city and entered it by night, to avoid being seen. The master of so many legions—he who directed the administration of an empire which extended from the Euphrates to the Pillars of Hercules, and from the Libyan Desert to the German Ocean—lived in a house of moderate size, without splendour or external show. His ordinary dress was made by the hands of his wife, his daughter, and his granddaughters. The young women were kept under a strict discipline, and their conduct every day was carefully registered in a book. He assisted in the education of his grandsons and adopted sons, Caius and Lucius. From his youth he had practised oratory, and was well acquainted with the learning of his day. Though a ready speaker, he never addressed the senate, the popular assemblies, or the soldiers, without preparation, and it was his general practice to read his speeches. He was a man of unwearied industry, a great reader, and a diligent writer. He drew up memoirs of his own life, in thirteen books, which comprised the period up to the Cantabrian war, and also various other works in prose. He also wrote a poem in hexameter verse, entitled "Sicilia," and a book of Epigrams, some of which are extant, and are very obscene. His Latin style, as appears from the few specimens which are extant, was simple and energetic, like his character; he disliked trivial thoughts and far-fetched words, and his object was always to express his meaning in the clearest possible way.

The age of Augustus is the most brilliant literary period in the history of Rome. There were the lawyers M. Antistius Labeo and C. Ateius Capito; the poets Virgil, Horace, Ovid, and others; and the historian Livy. The literary remains of Augustus were published by J. A. Fabricius, Hamburg, 1727, 4to.

The relationship of the various members of the family of Augustus is very complicated, but it is necessary to understand

it well in studying the history of his period. The tables prepared by Lipsius show the relationship of all the members of the Octavian, Antonian, Julian, and other Gentes who were connected with the family of Augustus. There are some difficulties about a few names; but they are of no importance.—(Nicolaus of Damascus, *Life of Augustus*, ed. Orelli; Suetonius, *Augustus;* Dion Cassius, lib. xlv.—lvi.; Appian, *Civil Wars*, ii.—v., and *Illyrica;* Cicero, *Letters and Philippics;* Vellcius Paterculus, ii. 59—124; Tacitus, *Annal.* i.; *Monumentum Ancyranum*, in Oberlin's Tacitus or the editions of Suetonius; Plutarch, *Antonius;* Clinton, *Fasti Hellenici;* Rasche, *Lexicon Rei Numariæ;* Eckhel, *Doctrina Num. Vet.* vols. vi. viii.)—T. S. B.

AUGUSTUS I. OF SAXONY, succeeded to the electorate in the year 1553, through the influence of the Emperor Charles V., who had procured the deposition of his cousin, John Frederick, because the latter was a zealous protestant. His reign over the country was, on the whole, beneficial. A knight named Grumbach having plundered Wurzburg and assassinated its prince-bishop, took refuge with John Frederick, who had acquired the duchy of Gotha. Grumbach persuaded his host to attack Augustus, to claim his crown, and to raise all Germany against the emperor, Maximilian II. The emperor demanded Grumbach's head, and John Frederick having refused to surrender him, was put under the ban of the empire. Augustus, upon this, seized Gotha, made Frederick prisoner for life, partitioned his territories between his two sons, and slew Grumbach. Considering the state of opinion in the time of Augustus, he was in advance of most of his contemporaries, in point of constitutional sovereignty. He governed according to law. He consulted his parliament on all matters of moment, and especially the raising of money by taxation. He seems to have cordially detested the theology of Geneva, for he drove all Calvinists from Saxony, and set forth a system of belief, which was called *Formula concordiæ*, and which embodied the views of Luther. His edicts were so just, that he has sometimes been termed the Saxon Justinian. He built the palace of Augustenberg, near the town Oederan, and village of Flöhe, and prepared the way for the architectural improvement of Dresden, which was afterwards carried into effect by Augustus II. The tilting suit said to have been worn by him, and now preserved in the Dresden museum, is so heavy, that the wearer must have been a man of extraordinary strength. He managed the finances of his country with prudence and economy. He died in 1586, sincerely regretted by his subjects, and was succeeded by his son, Christian I.—T. J.

AUGUSTUS II. OF SAXONY, a prince whose affairs exercised, perhaps, a greater influence on the states of Europe than those of any other monarch, during the eighteenth century, was the second son of John George III., elector of Saxony, and was born at Dresden in 1670. On account of his enormous strength, he was surnamed the iron-handed and the strong. It would be difficult to find a man at present who could walk in his armour, and his cap enclosed an iron hat heavier than a caldron. He is said to have lifted a trumpeter in full armour, and to have held him aloft on the palm of his hand; to have twisted the iron balustrade of a stair into a rope, and broken a horseshoe with one grasp. Handsome in his person, he studied in his youth the art of war, by taking part in several campaigns, while he learned the duties of statesmanship by visiting the various courts of Europe. The popish princes of Europe, and especially of Austria, gained much influence over him, and, perhaps, to this circumstance, was partly owing his desertion of the protestant faith. His elder brother succeeded his father in the electorate in 1691, but three years afterwards he died, and Augustus received the government. He soon showed his leaning for Austria by allying himself to her interests, and raising forces against France. With these he should have marched to the Rhine; but as he refused to serve as a subaltern under the imperial general, Prince Lewis of Baden, the court of Vienna gave him the command of an expedition against the Turks, who threatened Hungary, and had lately attacked Vienna itself. In this campaign he showed more strength than wisdom, and it did not lead to any decisive results.

John Sobieski, the illustrious king of Poland, died in 1696, and left the crown of Poland vacant. Augustus, probably at the instigation of the court of Vienna, announced his pretensions to the succession. His chief competitor was the prince of Conti. His ambassador expended ten millions of florins at Warsaw, in the interests of his master. The Lutheranism of Augustus being an obstacle to his success, he abjured the religion of which his forefathers had been the most consistent and faithful supporters. He publicly made a profession of Romanism at Baden, near Vienna, on Whitsunday, 1697. After a series of intrigues he acquired the Polish crown, although his rival had been elected by the diet. His first efforts were to regain the southern possessions of Poland, which had been lost to the Turks; and by the aid of Peter of Russia, afterwards *the Great*, he succeeded. He next attacked Sweden, but with ill consequences; for he aroused the dormant energies of its youthful monarch, Charles XII. The rapid movements of Charles forced him to abandon his plans, and in July, 1701, his army was defeated by the Swedes at the river Duna, who marched on Poland, and demanded that the Poles should elect another king. Augustus in vain resisted; and after a sanguinary battle at Pultusk, Charles penetrated to Warsaw, and at his instigation, Stanislaus Leczinski was elected monarch, July 12, 1704. A long war followed, as the result of which Augustus acknowledged the title of his successor, and his dominions were confined to Saxony. The overthrow of Charles at Pultowa recalled him to the throne. The pope absolved him from his oath of abdication. The Poles regarded him as a foreigner and a usurper, and he only maintained his ground in the country as the vassal of Russia. Civil troubles followed, of which Russia took advantage, and the Polish army was reduced. Augustus died in 1733. His royal splendour painfully contrasted with the misery to which, during a large part of his reign, his Saxon subjects were reduced. His character has been justly drawn, as consisting of contradictions. His vices and virtues were equally strange. Politeness and good sense, enormous strength and brilliant courage, were counterbalanced by incontinence, shameful ambition, and a disregard of the most solemn engagements; while as a friend he was amiable, as a lover he was capricious, and as a husband unfaithful. His life was marked by the most extraordinary turns of fortune; at one time he stood at the height of power, at another he was plunged into the lowest depths of distress. His death gave rise to a bloody war between the houses of Bourbon and Austria. It is due to him to say that he encouraged art-manufactures, and the celebrated porcelain of Dresden owes its origin to his patronage. Though the rudiments of a collection were made in the reign of Duke George, the friend of Lucas Cranach, Augustus was the true founder of the great picture gallery of Dresden. The worst political result of his chequered reign was the aggrandizement of Russia, and eventually added the fair plains of Poland to the dominions of that growing, formidable, and ambitious empire.—T. J.

AUGUSTUS III., the son of the preceding, was born at Dresden in 1696. He succeeded his father as elector of Saxony, and sought to obtain the crown of Poland. Russia and Austria supported his pretensions, and he was eventually acknowledged the undisputed monarch of that country, although his competitor was Stanislaus, whose daughter had become the queen-consort of Lewis XV. His reign over Poland was marked by utter weakness, of which Russia to this day reaps the advantage. His daughter married the dauphin of France, and was the mother of Lewis XVI., Lewis XVIII., and Charles X. He died at Dresden in October, 1763. From his reign dates the fall of Saxony.—T. J.

AUGUSTUS I., FREDERICK, first king of Saxony, and son of the Elector Frederick Christian, was born at Dresden, 23rd December, 1750, and died 5th May, 1827. He succeeded his brother, 17th December, 1763, under the guardianship of his uncle, Prince Xavier, who governed in his name until 15th September, 1768, when the young prince attained his majority. He married in 1769 the princess Marie-Amilie, who was born in 1751, and died 15th November, 1828. During the whole of his reign, Augustus manifested a sincere desire to promote the happiness of his subjects, and he has never been accused of any abuse of his power, of encroaching on the rights of others, or of engaging in any enterprise solely from a love of vain-glory. He laboured to reduce the public debt, and alleviate the public burdens. He encouraged agriculture and the rearing of cattle, and bestowed especial favour on improving the breeds of sheep,—a branch of industry which made important progress under his reign. He regulated by wise laws the labours of the mines, the salt-pits, and the forests; and promoted the establishment of manufactures; while commerce, which had suffered so much during the seven years' war, attained under his wise and paternal rule to a degree of prosperity previously unknown. He placed

the army on a better footing, and organized schools for the instruction of its future officers. The important subject of popular education engrossed much of his attention. The universities of Wittemberg and of Leipzig found in him a warm patron and a powerful support. He reformed the schools of Fürstenschulen de Pforta, of Meisin, and of Grimma; he founded the seminaries of Dresden and of Weissenfels; he instituted elementary schools for the children of Annaburg, as well as for those of the mines of Erzgebirg, and introduced numerous improvements into the academy of the mines of Freiberg. He effected also important and beneficial changes in the criminal courts. Torture was abolished in 1770, and capital punishments were made not only less frequent, but less cruel. Public offices ceased to be an object of traffic; the administration of justice was separated from that of finance; and the police of the country was placed on a footing more consistent with public protection and liberty. In all parts of the country hospitals were erected for the sick, for women in childbirth, and for orphans.

While thus employed in ameliorating the internal condition of the country, Augustus, though a friend of peace, was frequently drawn into war with neighbouring states, but in these he appears always to have been actuated by patriotic motives. He concluded a treaty of peace with Napoleon at Posen, on the 11th December, 1806, after which he took the title of king, and in that quality entered into the confederation of the Rhine. This compelled him to take part, by furnishing his contingent of troops, in the numerous wars in which, at that period, the confederation became involved, but which belong rather to European history than to the biography of the sovereign of a comparatively inconsiderable territory. In the month of September, 1818, he celebrated the fiftieth anniversary of his accession, and in the month of January following, that of his marriage. He died at the age of sixty-six, and was succeeded by Anthony, the eldest of his surviving brothers.—G. M.

AUGUSTUS II., Frederick, king of Saxony, was born 18th May, 1797. He was the eldest son of Prince Maximilian, younger brother of the kings Frederick-Augustus and Antoine, and of his wife Caroline-Maria-Theresa, princess of Parma. At the age of seven years, he lost his mother, but his education had a short time before been intrusted to the management of General de Forell, grand-master of the court; and though the whole of the royal family were obliged subsequently to leave Dresden, and even subjected to many vicissitudes, the studies of the young prince were never for a moment interrupted. His frequent change of residence, on the contrary, gave him an opportunity of meeting with many great and learned men, and of profiting by their converse and instruction. He was instructed in all the details of military service, by the Major de Cerrinni, superior commander of the Saxon army, who had been specially charged with this office. He entered into these studies with great ardour, and in 1818, he was appointed major-general. In 1819, he was initiated into the management of public affairs. In the autumn of 1820 to 1821, he was intrusted with the command of a brigade of infantry. In 1830 he was nominated general-in-chief of the army, in place of general Lecoq, who went to Switzerland, where he died. Frederick was a wise and patriotic ruler; and by the many reforms which he introduced into every branch of the administration, as well as by his patronage, both of the fine and the useful arts, gained the love and confidence of his subjects. He married in 1819, the Archduchess Caroline of Austria, who died in 1832; and on the 24th April of the following year, he married Maria, princess of Bavaria, and sister of the princess royal of Prussia. In 1838, he lost his father, the prince Maximilian, who had renounced in his favour his right to the crown.—G. M.

AUGUSTUS, Emile-Leopold, duke of Saxe-Gotha and of Allenburg, was born in 1772, and died in 1822. He was the fifth in succession from Ernest the Pious, and son of Ernest II., and of Charlotte Amelia, princess of Saxe-Meiningen. After the death of his father in 1804, he assumed the reins of government, and pursued during eighteen years, in times of great difficulty, the same just and liberal system of administration by which the country had been governed ever since the time of Ernest the Pious. He was attached to literary pursuits, and published many highly esteemed works of fiction and romance, besides a number of short poems, and sketches of eminent characters. He also occupied himself during the last six years of his life in the publication of "Lettres Émiliennes." He had married, first in 1797, Louisa Charlotte, princess of Mecklenburg-Schwerin, who died in childbed, after having given birth to a daughter, who became the reigning duchess of Saxe-Coburg, and died in 1832; secondly, in 1802, Caroline Amelia, princess of Hesse-Cassel, who died childless. He was succeeded by Frederick IV., his brother, with whom became extinct, in 1825, the special branch of the house of Saxe-Gotha.—G. M.

AUGUSTUS, Frederick William Henry, prince of Prussia, born 19th September, 1790, died 19th July, 1843. He was son of Augustus Ferdinand, and of the Princess Anne-Eliza, Louisa, of Brandenburg-Schwerin. He devoted his attention to the study of fortification and artillery, and entered on his military career in the war against France in 1806 and 1807. He was taken prisoner at Prenzlau, and carried by Napoleon to Berlin. He was afterwards sent as a prisoner of war to Nancy, and from that to Soissons. He subsequently went to Paris, where he remained until the peace of Tilsit, when he was set at liberty. He then travelled into Italy and Switzerland, and on his return to Berlin, he applied himself with activity to the reorganization of the Prussian army. In 1813, he had the command of the twelfth brigade in the second *corps d' armée*, commanded by general Klein, and conducted himself with great bravery at Kulm, Dresden, and Leipzig. During the campaign of 1814, he distinguished himself at Montmirail, Laon, and Paris, the last of which he entered at the head of the first division. Having been appointed to besiege the fortified places after the battle of Waterloo, he took Maubeuge on the 16th, and Landrecies on the 23d July, 1815. He afterwards entered Marienburg, bombarded Philippeville, and took many other places. With him terminated the collateral branch of Prussia, of which Augustus Ferdinand was the head.—G. M.

AUGUSTUS, Frederick, prince of Great Britain, and duke of Sussex, the sixth son and ninth child of George III., was born at Buckingham palace, 27th January, 1773, and died at Kensington palace, 21st April, 1843. After spending some time at home in private study, he went to the university of Gottingen, and afterwards travelled in Italy. Here he formed an attachment to Lady Augusta Murray, whom he met at Rome, and to whom he was married there by an English clergyman in April, 1793. Some doubt having arisen as to the validity of the marriage, the ceremony was repeated at St. George's, Hanover square, London, on the 5th December of the same year. The marriage, however, was, at the instance of the crown, declared in 1794, by the prerogative court of Canterbury, to be null and void, under the royal marriage act, by which it is provided, "that no descendant of his late majesty, King George II., shall be capable of contracting matrimony without the previous consent of his majesty." This decision, however, owing to special circumstances in this case, is considered by eminent jurists to be unsound in point of law. After a separation of some years, Lady Augusta died on the 5th of March, 1834. The fruit of this unhappy union, were a son, Colonel Sir Augustus d'Este, born 13th January, 1794, and a daughter, Ellen Augusta d'Este, both of whom survived their parents. Prince Augustus, in 1801, was created a peer of the realm, under the titles of Baron Arklow, earl of Inverness, and duke of Sussex. In politics, he had at an early period of his life adopted liberal views, to which to the last he continued stedfastly to adhere. Both by his speeches and by his votes in parliament, he supported the abolition of slavery and of the slave-trade, and the removal of the Roman Catholic and Jewish disabilities, as well as all other civil distinctions founded on differences in religious creed. He took also an active part in the passing of the reform bill, and, subsequently, of the laws for the establishment of free trade. In 1810 he was elected grand-master of the free-masons of England and Wales, and in 1816, president of the Royal Society, an office which he held until 1839. Some years before his death, he married the Lady Cecilia Letitia Buggin, widow of Sir George Buggin, who was afterwards raised to the dignity of duchess of Inverness, a rank which she was not otherwise entitled to assume, as the marriage had been contracted contrary to the provisions of the royal marriage act. The duke of Sussex was connected with many public benevolent institutions, and subscribed liberally considering his means, which, for his station, were comparatively limited. In private life he was distinguished by his freedom from all offensive ostentation and display of rank. He left behind him one of the largest private libraries in the kingdom. A descriptive catalogue

of the works in this collection was drawn up by Dr. Pettigrew, the duke's librarian, and published under the title of "Bibliotheca Sussexiana." The first volume appeared, in two parts, in 1827, and the second in 1839. In 1827 the library consisted of 50,000 volumes, 12,000 of which were theological—G. M

AUGUSTUS, William, prince of Prussia, brother of Frederick II., and general-in-chief of the Prussian army, was born at Berlin, 19th August, 1722, and died 12th June, 1758. He commenced his military career in the two first campaigns of Silesia, and distinguished himself at the battle of Hohenfriedberg, 4th June, 1745. After the disastrous retreat at Zittau in 1756, having been harshly reprimanded by his brother, he quitted the army, and died shortly afterwards. The correspondence which took place between the two brothers was published in 1769, under the title of "Anecdotes illustrative of the History of the House of Brandenburg, and of the last war."—G. M.

AUGUSTUS of Brunswick. See Brunswick.

AULAF or ANLAF, otherwise ONLAF (apparently identical with the Danish Olafr, *Eng.* Olave, *Lat.* Olaus), was the name of several Northumbrian princes of Danish extraction.

Aulaf, son of Sihtric, in the beginning of the 10th century, was compelled by Athelstane to take refuge in Ireland, where he had to maintain himself against the natives with the sword. Having married a daughter of the Scottish king, Constantine, he subsequently made several unsuccessful attempts to recover his Northumbrian dominions, until the reign of Edred; when finally abandoning England, he plunged into a series of new struggles with the Irish chieftains, and after various vicissitudes, died in Iona, while on a pilgrimage to that island.

Aulaf, the son of Guthfirth, nephew of the preceding, shared in early life the conflicts and fluctuating fortunes of his uncle in Ireland. His name is connected with the plundering of Kildare in 929, of Armagh in 932, and of Kilcullen a few years later. He afterwards led his Danish followers against Edmund for the recovery of Northumbria, and wrung from the Saxon prince a treaty which gave him the whole English territory north and east of Watling Street. He is said to have embraced Christianity, and to have died by the visitation of God after sacking a church.—W. B.

AULAGNIER, Alexis-François, physician to Joseph Buonaparte, king of Naples, was born at Grasse in 1767. He published several medical works, and died in 1839.

AULANIUS, Evandrus, a toreutic and plastic sculptor from Athens, working in Rome about thirty years B.C. He is quoted by Pliny as the restorer of a "Diana" in the temple of Apollo on the Palatin.

AULARD, Pierre, a native of Languedoc, and one of Napoleon's generals who fell at the battle of Waterloo.

AULBER, Johann Christoph, a German historical author, was born at Waiblingen in 1671, and died in 1743. He was for some time pastor primarius in Presburg, and in 1730 became abbot of Königsbrunn. He wrote—"Gedächtniss der vor 200 Jahren durch Luther ausgegangenen Reformation" (Memorials of the Reformation commenced by Luther 200 years ago).

AULBER, Matthaeus, a German theologian, born at Blaubeuren in 1495, who aided in spreading the Reformation. Reutlingen was the principal sphere of his labours, and it was owing to his influence that this town adhered to the Augsburg Confession. In 1535 Aulber was commissioned by the duke of Würtemberg, along with some other preachers, to protestantise his duchy. Having afterwards become cathedral preacher at Stuttgart, he in 1562 retired from this post, on the ground that he could not recognize the "real presence" in the Eucharist. He has left a treatise entitled—"Via compendiaria reconciliandi partes de Cœna Domini Controvertentes," to be found in the "Acta et Scripta Publica Ecclesiae Wurtembergicæ" (Tübingen 1720), along with letters addressed to Aulber by Zwingle and Luther on the subject referred to in the title just quoted.—A. M.

AULETTA, Pietro, an Italian musician, composer of several operas, lived in the early part of the 18th century.

AULICH, Louis, a Hungarian general who distinguished himself in the recent struggle of his country for independence. His services against Windischgrätz were acknowledged by Kossuth in the proclamation of Gödöllö; and he won additional honours in some of the most brilliant exploits of the war. He succeeded Görgey as secretary at war in July, 1849, surrendered with him to the Russians at Vilagos, and was executed at Arad in October of that year.

AULISEO, Domenico d', a learned Italian of the 17th century, was teacher of fortification in the military school at Pizzofalcone, and afterwards professor of civil law at Naples. His literary and scientific acquirements, and his numerous publications on a variety of subjects, procured for him the title of the Polyhistor of his age.

AULIZECK or AULICZECK, Dominik, a Bohemian artist, connected with the porcelain manufactory at Nymphenburg. He was afterwards appointed sculptor to the court, and died in 1803, with the rank of a privy councillor.

AULNAYE, Franc. Henr. Stanislaus de l', a native of Madrid, studied at Versailles, and rose to distinction in France as a writer on various subjects. His essay on the ancient pantomime carried off the prize of the French academy; and his "History of the Religions of the World" has appeared in more than one language. He died in 1830.

AULON, Jean d', a gentleman of Languedoc, who was equerry to Charles VII. of France, and afterwards steward of the household in the establishment which that monarch assigned to Joan d'Arc. He distinguished himself at the siege of Orleans, was wounded before Saint-Pierre-le-Moustier, and falling into the hands of the Burgundians, at the same time with the Maiden, shared her captivity at Beaulieu. After she was given up to the English, d'Aulon filled several offices of trust under Charles VII., and was latterly attached to the household of his son the Duc de Berri.—W. B.

AULUS, a celebrated engraver of gems at Rome, during the time of Augustus.

AULUS, Gellius, a Latin grammarian, born at Rome towards the beginning of the 2nd century. After studying there till he came of age, he repaired to Athens, where he enjoyed the instructions of Peregrinus Proteus, and the friendship of Herodes Atticus. On his return to Rome, he applied himself to the study of law, and acquired a reputation in that science, which led to his being frequently appointed arbiter in cases of dispute. His "Noctes Atticæ" (Attic Nights), so-called, because chiefly written in the leisure of his winter evenings at Athens, is a melange of notes on history, grammar, philosophy, &c., thrown together with little regard to method, and forming a journal or common-place-book of his reading. Its principal value consists in preserving fragments of more ancient writers.—W. B.

AUMALE (*Lat.* Alba Marla, whence the English form Albemarle)—the town of this name in Normandy gave their title to the counts and dukes of Aumale, of whom the following have been of some note:—

Aumale, Etienne, Comte d', son of the first count, was a supporter of William Rufus in Normandy, but conspiring against him, became a crusader, and died in the Holy Land.

Aumale, Guillaume, Comte d', son of the preceding, supported Stephen against Maud, and commanded a division of the English army at the battle of the Standard, A.D. 1138.

Aumale, Jean VIII., d'Arcourt, Comte d', also Comte de Mortmain, Seigneur D'Anvers, &c., was born in 1396, sent to court at an early age, and fought his first battle on the field of Agincourt. Afterwards employed in various important services by Charles VI. and the Dauphin, he rose to be lieutenant-general of the kingdom, and governor of Normandy. He took a prominent part in the wars with the English, and distinguished himself by the defeat of Pole, brother to the earl of Suffolk, near Vitry, A.D. 1423; but, in the following year, fell at the battle of Verneuil.

Aumale, Claude de Lorraine, Duc d', son of René II., duke of Lorraine, was grand-huntsman to Francis I. of France, and rendered important military services to that monarch, on account of which he was created duke of Guise. He was also governor of Champagne, and died in 1550.

Aumale, Claude II. de Lorraine, Duc d', third son of the preceding, inherited from him this dukedom and that of Lorraine; the dukedom of Guise going to his eldest brother. He supported the Royalists, took a leading share in the massacre of St. Bartholomew, and was killed at the siege of Rochelle.

Aumale, Charles de Lorraine, Duc d', son and successor of Claude II., was a keen supporter of the League. He defended Paris against Henry IV., and after the accession of that prince, sought employment at the court of Spain.

Aumale, Hen. Eug. Phil. Louis d'Orleans, Duc d', fourth son of King Louis Philippe, was born in 1822. Choosing the profession of arms, he served with some eclât in Africa

under Generals Bugeaud and Baraguay d'Hilliers. He married, in 1844, a Neapolitan princess, daughter of the duke of Palermo; and was again with the army in Algeria, when the recent revolution compelled him to seek refuge with the other members of his family in England.—W. B.

AUMONT, Jean d', born 1522; died 19th August, 1595. In 1579 Henry III. nominated him a marshal of France, and in 1589 he was one of the first to acknowledge Henry IV., who made him governor of Champagne. He was at the battle of Arques, and at that of Ivry, and was afterwards governor of Bretagne, where he had to struggle with the duke of Mercœur, and the leaguers of the province. He was killed by a musket shot at the siege of Camper, four leagues from Tours,—after having served no less than six kings—Francis I., Henry II., Francis II., Charles IX., Henry III., and Henry IV.

AUNARIUS, Saint, bishop of Auxerre, died in 605. In 581 he convoked a synod of the priests of his diocese, and drew up forty-five canons for the regulation of the Christians of his day. In these, all persons are forbidden "to disguise themselves on the 1st of January as stags or cattle, or to pay devil's dues, or to assemble in private houses on the eve of festivals, or to pay vows to trees or fountains, or to make figures of feet, or of men, in linen. Laymen are also forbidden to dance in the church, or to have singing girls there, or to hold feasts there."

AUNGERVYLE, Richard, commonly known by the name of Richard de Bury, was born at Bury, in Suffolk, 1281. His father, a knight, died while Richard was yet a child, so that his education devolved upon his uncle, a priest. He distinguished himself at Oxford, and afterwards became a monk of Durham. He was called from his solitude to educate Prince Edward, afterwards Edward III., who, on his accession to the throne, loaded him with preferments, and eventually made him bishop of Durham, to which see he was consecrated in 1333. In 1334 he was made high chancellor, and in 1336 treasurer of England. Aungervyle was one of the most learned men of the day, and is said to have had more books than all the bishops of England together. When he could not purchase books, he had them copied, and kept persons for this purpose in his palace. He left his books to the university of Oxford, placing them in a hall on the site of the present Trinity college, and drew up rules for their management in his "Philobiblon." At the dissolution of the religious houses, they were moved to various collections. His correspondence with Petrarch, also evidences his literary attainments. He died in 1345, and was buried in Durham cathedral. His Philobiblon was published at Spires in 1483, afterwards by Dr. James in 1599.—J. B., O.

* AUPICK, a French general, born at Gravelines, 28th February, 1789. He was captain in 1815, and was severely wounded at the battle of Ligny. He afterwards served in Spain in 1823, and in Algeria in 1830. In 1847 he commanded the Polytechnic school from the month of November, and after the Revolution of February, 1848, he was sent as ambassador to Constantinople, which office he retained till 1851, when the French government transferred his services to London. In a few months he was replaced by Count Walewski, whom he succeeded at the court of Madrid. In concert with M. Perrot, General Aupick has published "A Historical and Statistical Atlas of France," Paris, 1823.

AURBACH or AURPACH, Johannes d', a German juristical writer, who lived in the fifteenth century, and was vicar of Bamberg. His works are—"Summa Magistri Johannis de Aurbach Vicarii Bambergensis," printed at Augsburg in 1469; "Directorium Curatorum, Domini doctoris Aurbach," 4to, without date or printer's name. These are manuals drawn up from the writings of the canonists. Both volumes, which are interesting specimens of early typography, are contained in the library of the British museum. Some other works of a similar character bear the name Aurbach in their titles. It is doubtful whether there was but one Johann Aurbach, or more. Adelung argues for the former alternative.—A. M.

AURBACHER, Ludwig, born in 1784 in Bavaria, died in 1847, relinquished the clerical profession for that of pedagogy, and was for some time one of the masters in the military school at Munich. He is author of "Pädagogische Phantasien" (Pedagogic Fancies), Munich, 1838; and of the better known "Adventures of Seven Suabians," which Karl Simrock turned into verse under the title of "The Suabian Iliad."—A. M.

AURELIAN, Emperor, (L. Domitius Valerius Aurelianus,) was born about A.D. 212, near Sirmium in Pannonia. His father was a peasant cultivating the estate of Aurelius, a Roman senator, and his mother held an inferior office in a temple of the sun in the neighbourhood. Nature had endowed him with great bodily strength and activity, and he exhibited from early youth that excessive delight in military exercises which was his great characteristic throughout life. He soon entered the ranks of the Roman army, and is said to have killed nearly a thousand men with his own hand in the course of a single campaign against the Sarmatians. He quickly rose to eminence in his profession, and when military tribune—an officer of whom each legion had six—defeated the Franks, who had crossed the Rhine near Mentz, and now for the first time appear in history. The date of this event is uncertain. In 257 he obtained a signal victory over the Goths in Illyricum, for which he was raised to the dignity of consul, and styled by Valerian the liberator of Illyria and restorer of Gaul. He had by this time gained in the army the reputation of a severe and rigid disciplinarian. We hear nothing of Aurelian under the reign of Gallienus, which lasted from 260 to 267; but he distinguished himself highly in the great campaign of Claudius II. against the Goths in 269, and was appointed commander-in-chief of the cavalry of the empire. On the death of Claudius, in August next year, Aurelian was hailed as his successor by the legions of Illyricum. He found himself opposed to Quintillus, the brother of Claudius, who assumed the purple at Aquileia in Italy. Quintillus, however, occasioned him but short anxiety, for, being deserted by his troops, he submitted to a voluntary death after a reign of seventeen days.

Aurelian repaired to Rome, but was soon recalled into Pannonia by an invasion of the Goths. The evil was averted for a time by the retreat of the barbarians after an obstinate engagement; but meantime four confederated German tribes—the Alemanni, the Jugonthi, the Marcomanni, and the Vandals—advanced from the north and threatened Italy. The emperor, eager to crush these barbarian hordes, cut off their retreat, and the Germans in despair pushed on for Rome. Aurelian was defeated at Placentia, and the anxiety of the Roman populace produced some seditions, which were punished, after the return of peace, with extreme severity. He checked the invaders, however, at Fano, on the Metaurus, and at length drove them out of Italy.

The indolence and worthlessness of Gallienus had occasioned and justified two formidable usurpations in the two extremities of the empire. Odenathus, the Saracen king of Tadmor or Palmyra, had extended his power over Syria and Mesopotamia. He paid allegiance to Gallienus, and received from him the title and dignity of Augustus, in reward for his victories over Sapor, king of Persia. But this privilege was not accorded to his widow Zenobia, who inherited her husband's territories, and augmented them by the acquisition of Cappadocia and Egypt. Aurelian, in 272, marched against her, was victorious in two pitched battles at Immœ and Emessa, in Syria, and laid siege to Palmyra. The city was not reduced till next year, but Zenobia was first taken captive. Palmyra was plundered and abandoned to ruin, the inhabitants having revolted again as soon as the emperor's back was turned.

Gaul, Spain, and Britain had been separated from the body of the empire by Cassianus Postumus about A.D. 260. These countries now acknowledged the sway of C. Pesuvius Tetricus, who, having reigned with little disturbance for six years, fell before Aurelian in 273, voluntarily placing himself in the hands of his rival at the battle of Chalons on the Marne. Tetricus and Zenobia graced the triumph of the conqueror. The next warlike expedition undertaken by Aurelian was directed against Vararanes, king of Persia. But the ferocity of his military discipline, and the harshness of his character, raised against him a numerous conspiracy among his officers, and he was assassinated at Cænophrurium in Thrace, where he waited for fair weather to cross into Asia, in March, 275, in the fifth year of his reign.

The Christian church enjoyed comparative peace under the sway of this emperor. In the beginning of his reign he was appealed to by the catholic party in the East to eject Paul of Samosata, bishop of Antioch, who had been deposed by a council, but refused to resign the possessions of the church. Aurelian referred the question to the bishops of Italy (Euseb., H. E. VII. 30), and upon receiving their decision against Paul,

expelled him. But he gave way at length to the popular feeling against the Christians, and left at his death an edict directed against them, which afterwards caused the ninth persecution. Aurelian was the first Roman emperor who ventured to assume during his life the arrogant and impious titles of Dominus and Deus, and to wear the regal diadem. The province of Dacia, conquered by Trajan, was abandoned during his reign, A.D. 274, and the fortifications of Rome, afterwards completed by Probus, began soon after the suppression of the German invasion—melancholy indications of the diminishing strength of the empire. The life of Aurelian was written by the historian Vopiscus towards the end of the century. There is some uncertainty as to the order of the events in this reign.—A. H. P.

AURELIO, king of the Asturias, second half of eighth century. His memory is associated with the disgrace of fulfilling a treaty, whereby a number of Christian maidens should be sent yearly as a tribute to the Moorish kings.

AURELIO, Giovanni Muzeo, an Italian poet of the first half of the sixteenth century, praised by Scaliger as having attained to the elegance of Catullus. Two of his poems are contained in the "Carmina Illustrium Poetarum Italorum."

AURELIO or AURELIUS, Ludovico, Italian historian and savant, died 1637. He wrote "Ristretto delle Storie del Monde di Orazio Trossellino Gesuita;" last edition, Venice, 1653; and "Annales Cardinalis Baronii" (his principal work), which has been several times reprinted.

AURELIO or AURELIUS, a Venetian poet, 1700.

AURELIUS, a painter of the time of Augustus, who was said to have drawn his goddesses in the likeness of his mistresses.

AURELIUS, Ægidius, a Swedish savant of the seventeenth century. His works are "Arithmetica Practica;" Upsal, 1614; "Calendarium Novum Œconomicum, ab 1645, usque ad 1665."

AURELIUS, Cornelius, Dutch historian, who thus Latinized his family name of Sopsen. He lived in the fifteenth and beginning of sixteenth century. He was preceptor to Erasmus, and wrote some works now little known.

AURELIUS, Opilius. See Opilius.

AURELIUS, Phillipus. See Phillipus.

AURELIUS, Verus, a Latin historian of the third century.

AURELIUS, Victor Sextus, a Latin historian, middle of fourth century. Of African origin, and come of obscure parents, he devoted himself to letters. The Emperor Julian appointed him governor of Pannonia. Theodosius afterwards gave him the prefecture of the city; and in 373 he divided the consulate with Valentinian. He remained steadily attached to the pagan faith, and even recommended it in his works. Of these, the only really authentic specimen which we have, is that called "De Cæsaribus," containing the biographies of the emperors, from Augustus to Constantius. That called "Origo Gentis Romanæ," though going under his name, has been attributed to Asconius Pedianus; and that entitled "De Viribus Illustribus Urbis Romæ," also bearing his name, has been fathered on Pliny the younger, Cornelius Nepos, and Æmilius Probus. The last edition is that by Arntzenius, 1733.—A. L.

AURELIUS ANTONINUS, Marcus, commonly called the "Philosopher," was born at Rome in the Cælian mount, 26th of April, A.D. 121. His father, Annius Verus, claimed descent from King Numa, and his mother, Domitia Calvilla, called also Lucilla, was said to have sprung from a Salentinian king. Many of his relatives held important offices in the state. His father died while Marcus was yet young, and he was adopted into the family of his grandfather, Annius Verus, by whose name he was called. Before this he had been probably called Catilius Severus, though on the day of naming he may have received the name of Annius Verus. From infancy Marcus was sedate, and this gravity was fostered by the intense care that was taken to give him as complete an education as possible. No sooner was he beyond the years of the nursery, than he was surrounded by teachers, who instructed him in music, geometry, and Latin and Greek literature. The most famous of these teachers were Herodes Atticus and Cornelius Fronto. He afterwards enjoyed the prelections of Sextus of Chæronea, said to be the grandson of Plutarch, and those of Junius Rusticus. So precocious was the boy, that in his twelfth year he put on the philosopher's robe, and for the rest of his life he continued a stoic. The result of so early and so severe application to philosophical studies, was, as might have been expected, a weak constitution, of which he never got rid all his life. He tried indeed to prevent the effects of hard mental labour, and he enjoyed wrestling, boxing, racing, bird-catching, ball-playing, and hunting. But his learned pursuits were too powerful attractions against such exercises. While yet a child, he became a very great favourite with the Emperor Hadrian, who loaded him with honours, making him a knight when six years old, and a Salian priest when eight. In his fifteenth year he was betrothed to the daughter of L. Cæsar, at the request of Hadrian, who had appointed L. Cæsar his heir. On the death of L. Cæsar, which took place in the eighteenth year of Marcus, Antoninus Pius was selected as heir on condition of his adopting Marcus; and thus Marcus became an inmate of the palace. He lived there with the same moderation and self-denial which had characterized his previous life. During the long reign of Antoninus Pius, which lasted from 138 to 161 A.D., we hear nothing of Marcus except his elevation to the highest honours. He lived on the most intimate terms with the emperor, aided him in his counsels, and was greatly beloved by him. He married Faustina, the daughter of the emperor, the match with the daughter of L. Cæsar having been broken off on account of disparity of age. When Antoninus Pius was dying, he called all his friends and chief officers together, pointed out and commended Marcus as his successor, and ordered the golden image of Fortune to be straightway carried to the chamber of Marcus. On his elevation to the throne, Marcus gave the son of Lucius Cæsar an equal share in the government, and henceforth they reigned together under the names of M. Aurelius Antoninus and L. Aurelius Verus. The first year of Marcus's government gave him plenty of trouble. For a war broke out in Parthia, a British war was threatening, and the Catti had poured into the Roman province in Germany and into Rhœtia. In addition to this, the Tiber overflowed its banks, carrying granaries away, destroying a vast number of cattle, and spreading wide distress and destitution. Marcus was unremitting in his exertions to relieve the suffering citizens of Rome, and made preparations against the foreign foes. Marcus himself remained in Rome, actively employed in attending to foreign affairs and in framing wise laws. He appointed registrations of births and deaths both at Rome and in the provinces; he made new laws with regard to guardians, public expenses, and informers; he took great care of the roads, and he made some wise regulations with regard to public games. He was very diligent, too, in his attendance at the senate; and was sure to examine himself any criminal case where the sentence of death was likely to be pronounced. About that time a war with the Marcomanni broke out, and in the very same year a most fearful pestilence raged throughout Rome, carrying off thousands. To such straits was he brought by these wars, that, unwilling to extort money from the provinces, he made a public sale of the imperial ornaments, crystal and myrrhine cups, the silk and gold-embroidered female robes, and many other valuables which he had found in the secret treasury of Hadrian. Marcus went to the East, and after visiting Syria, Asia Minor, Egypt, and Greece, returned to Rome. Wars in the North again burst forth, and Marcus left Rome, never to return. He died either at Vienna or at Sirmium, on the 17th of March, 180 A.D. As to his behaviour towards the Christians, he has been accused of countenancing the persecutions that took place against them in Gaul and elsewhere. This accusation rests on three grounds. 1. He wrote, in answer to a question proposed to him by the president of the Gauls, that "if the Christians confessed they should be condemned to death, and that the rest should forthwith be set free. 2. It is regarded as very improbable that persecutions could go on in any part of the Roman empire without the sanction of Marcus. 3. The fact that so many apologies were addressed to him, shows that the Christians apprehended danger. Now, the first reason is set aside when we remember that the Christians were accused of the most hideous crimes, of murdering infants, of eating human flesh, and of the most licentious conduct. Marcus's direction is therefore far more sensibly interpreted as meaning, that if they confessed to such hideous crimes, they should be put to death. And this is in consonance with the sentiments of Marcus, as expressed in his Meditations, and with a genuine letter of his handed down by Eusebius. "If any one," he says, "causes trouble to any one, simply because he is a Christian, let the person informed against be acquitted, although it be plain that he is a Christian, but the informer shall be punished." Nor is the second reason of much weight. Marcus would no doubt hear of the persecutions of the Christians, but the accounts

he would receive would be that they had been punished for capital crimes. There was, however, no instance of martyrdom in Rome, the city of martyrs, during the time in which Marcus lived there. Marcus's treatment of the Christians is often said to be the only stain on his character. He has been universally regarded as one of earth's noblest sons, full of kindness, very patient, very indulgent to the faults of others, dealing very harshly with his own, respectful and attentive to all, and combining in no common degree the thoughtfulness of a philosopher with the practical power of a statesman and a general. Unfortunately the facts of his life are narrated by very superficial writers, so that they seldom give us insight into the real man. He is best seen in his work, commonly called "The Meditations." These are jottings in his diary. We find him now examining himself, now strengthening his mind for endurance, now consoling himself amid trials, and now bracing himself for manly exertion. His philosophy was stoicism, softened and sweetened by his own gentle nature. The two poles of his creed were, that the happiness of a human being was entirely dependent on himself, and that every one is sent into this world to work for the common good. By the first he became the thorough stoic. All depended upon one's own opinions. Pain was not pain, if one could only think that it was not pain. "See to your opinions," therefore, is his perpetual advice. And this mischievous element in his philosophy he seems to have introduced into his life; for he resolutely shut his eyes to the conduct of his wife, adopted brother, and son, and made himself think, or pretended to think, differently from what any man with ordinary discernment could think. The tendency too of this stoical sentiment was isolation. He felt he was independent of the world, of its opinions and its passions, and he would have looked down upon it, had there not been a counterpoise. There was a strong counterpoise, and therefore there is little of intellectual haughtiness in the Meditations. He deeply felt that he was only a small part of the whole—one chord in the great harmony of the universe, and that it was his bounden duty on all occasions to forget himself and work for the human race. And believing, as he did, that no soul was willingly deprived of the truth, he is always charitable towards the mistakes and failings of his fellow-men. Besides this, he is deeply impressed with the shortness of life. A calm melancholy pervades the whole of the Meditations, as if the writer were impressed with the idea that all things here are full of change, that he and his fellow-men, with all their passions and triflings, will soon give way to others, and that only the ruling faculty of the mind, that which emanates from and belongs to the Director of the universe, will never perish. Besides the Meditations, Marcus wrote Constitutions which are frequently referred to by lawyers of a later era; and recently a considerable number of his letters, addressed to Fronto, have been discovered and published. His Meditations have been translated into English, French, German, and Italian, having always been admired by noble and deeply religious minds.—J. D.

AUREOLUS, Caius, or Manius Acilius Aureolus, a usurper, who proclaimed himself emperor of Rome in the reign of Gallienus, A.D. 267. He was originally a shepherd, but entered the military service and attained the rank of general in the reign of Valerian. Gallienus defeated him in a pitched battle, fought, it is supposed, somewhere between Milan and Bergamo. He resumed his arms in the succeeding reign, but was obliged to surrender to Claudius II., who put him to death, A.D. 268.

AURIA, Gian Domenico d', a distinguished Neapolitan sculptor of the sixteenth century. He was a pupil and fellow-labourer of Giovanni da Nola. Amongst the many works he contributed to the embellishment of Naples, the Fontanæ Medina, on the "largo" of Castel Nuovo, stands foremost.—R. M.

AURIA, Joseph, a Neapolitan of the middle of the sixteenth century. He belongs to the class of geometers which contains Commandin, Maurolycus, Barozzi, &c., &c., who did Europe the invaluable service of translating the best scientific works of antiquity. Auria published the interesting treatise of Theodosius, "De Diebus et Noctibus."

AURIA, Vincenzo, a celebrated Sicilian antiquary and poet, born at Palermo in 1625. He studied law at the university of Catania, and took his degree of doctor in 1652, but shortly after abandoned his views towards the legal profession, and devoted himself to letters. His published works are exceedingly numerous. He died in 1710.

AURIFABER (GOLDSCHMID), Johann, a German divine, was an intimate friend of Luther, and took an active interest in the publication of the reformer's works. He edited the "Letters of Luther" in two volumes, and the "Table Talk." Died at Erfurt in 1575.

AURIFERI, Bernardius, a Sicilian botanist, born in 1739; published in 1789 "Hortus Panormitanus," a valuable account of the plants in the royal gardens of Palermo. Died in 1796.

AURIOL, Blaise d', a French jurist and poet, professor of canon law in the university of Toulouse, died in 1548. He was created a knight on the occasion of Francis the First's visit to Toulouse. He left some poems and some professional works.

AURIOL (AUREOLUS), Pierre d,' a celebrated French theologian of the fourteenth century, was a native of Toulouse, and belonged to the order of the Cordeliers. He succeeded Duns Scotus in one of the chairs of the university of Paris, and afterwards filled the archiepiscopal see of Aix.

AURISPA, Giovanni, a learned Italian, was born at Noto, in Sicily, about 1369; collected a number of Greek MSS. at Constantinople, became apostolic secretary to the popes Eugenius IV. and Nicholas V., and died in 1459. He took a very prominent part in the revival of learning in modern Europe.

AURIVILLIUS, Karl, a distinguished Oriental scholar, was born at Stockholm in 1717, and studied at Jena, Paris, Leyden, and Upsala, of which latter he became secretary, after the death of Linnæus in 1767. In 1773 he was appointed one of the commissioners for preparing a new Swedish version of the Bible, for which he translated the greater part of the Old Testament.

AURIVILLIUS, Magnus, a Swedish theologian, who was born in 1673, attended Charles XII. as chaplain at Pultowa and Bender, and was afterwards a member of the court which condemned Baron Görtz to death for assisting Charles.

AURIVILLIUS, Pehr Fabian, the son of Karl, was born in 1756, and studied at the university of Upsala, where he became librarian, and professor of classical literature, posts which he retained until his death in 1829. His arrangement of the library appears to have been inconvenient.

AUROGALLUS, (Goldhahn) Matthias, a philologian, who was born in Bohemia, became the friend of Luther, and rector of the university of Wittenberg, where he died in 1543.

AUROGALLUS, Matthæus, a grammarian of the era of the Reformation, born in 1480 at Commettau in Bohemia. He seems to have Latinized his Bohemian name, in compliance with a custom common in those times. (Melancthon, Greek form of Schwartzerdt, black earth; Œcolampadius, Greek for Hauschein, house-light.) Aurogallus was professor of Latin, Greek, and Hebrew in the university of Wittenberg, of which seat of learning he became rector in 1542, but died the following year. He was intimate with Luther, and materially aided him by his scholarship when the reformer was engaged in translating the Bible into German. Aurogallus published the following works: —"De Ebræis urbium, regionum, populorum, fluminum, montium, et aliorum locorum nominibus," &c., Wittenberg, 1526, 8vo; "Grammatica Hebræae Chaldæaeque Linguæ," Bâle, 1539, 8vo; "Psalmi Davidis cum versione interlineari Santis Pagnini," Antwerp, 1608, 8vo; "Collectio Gnomicorum, cum Callimachi Hymnis, Græcisque in illos Scholiis," Basil, 1532, 4to. There is extant an intimation of the death of Aurogallus, made by his successor in the chair, to the other members of the university of Wittenberg, inviting them to assemble before the house of the deceased scholar, and accompany the corpse to the place of interment. Mr. Robert Browning has, with singular power and originality, thrown into a poetic form precisely such an invitation as this in his work entitled "Men and Women."—A. M.

AURUNCUS, Posthumius Pominius, a Roman who lived in the fifth century B.C., and was consul at the time when the Plebs withdrew to the Mons Sacer.

AURUNGZEBE, or AURANGZIB, Mogul emperor of Hindostan, born 22nd October, 1618, ascended the throne of Delhi in August, 1658, and died at Ahmednuggur on the 21st of February, 1707, in the eighty-ninth year of his age and fiftieth of his reign. His proper name was Mohammed, but he received from his grandfather the designation Aurangzib, or "ornament of the throne," to which on his accession he added Mohi-eddin, "reviver of religion," and Alem-gir, "the conqueror of the world." He was the son of Shah-Djehan and the empress Mehd-Alia, and the great-grandson of Akbar Khan. His mother, the empress, died in 1631, leaving four sons—Dara, the eldest and heir to the throne, Shujah, Aurungzebe, and Murad;

and two daughters—Padishah and Kashnara. To his sister Kashnara Aurungzebe is said to have been indebted for much of his success in his struggles with the other members of the imperial family.

The first period of Aurungzebe's career extends from his entrance on public life, at the age of fourteen, to the year 1657, during which he bore the title of Shahzadeh, or prince imperial. He appears early to have conceived the project of seating himself on the throne, and to have made such preparations as could not fail to be serviceable, if the chapter of accidents—seldom wanting in an eastern dynasty—were to present the fitting occasion to his ready ambition. He therefore was temperate as became a Mahomedan, subtle as became a schemer, active as became an aspiring prince, brave as became an ambitious soldier. But his qualities were devoted to the ends and purposes of his own advancement, and he made use of them like tools to make or to mend his fortune. He enlisted the bigot in his service by a close attention to the stricter rules of his faith, and caught the priesthood by the simple art which has seldom been known to fail—the promise of their supremacy over heretics or infidels. The prudent ranged themselves on his side from his apparent sagacity and extreme deference of manner. Like Absalom, he stole the hearts of the people, and made a powerful party in circumstances where there was no Joab. His elder brother Dara was the advocate of liberal opinions, and held that the differences between the Hindoos and the Mahomedans were of minor importance, and need not interfere with the political equality of those who professed the faith of Brahmah. Aurungzebe thereupon stood forth as the champion of the Moslem faith in all its purity and exclusiveness. His next brother, Shujah, was a wine drinker—a latitudinarian in the ceremonies and practices as Dara was in the creed. Aurungzebe therefore drew the bands of his ceremonialism as tight as the dogmas of his belief. His third brother Murad was a sensualist. Aurungzebe therefore appeared as the purist in morals. His policy was based upon a knowlege of human nature, and it led to personal success. In 1657, when Aurungzebe was nearly forty years of age, the Emperor Shah-Djehan was seized with an illness which held out little prospect of recovery, and the princes commenced their strife. Dara was at Delhi. Shujah was governor of Bengal; Aurungzebe, of the Deccan; and Murad, of Guzerat. The imperial authority fell, of course, into the hands of Dara, and he exercised it in a manner which soon provoked hostilities. He interdicted all communication with his three brothers; seized at the capital their papers, their agents, and their goods; and showed that he was prepared to reduce them to submission to himself, if not even to suspend and supersede their power. Shujah at once took arms, and Aurungzebe prudently watched the result, thinking it better to allow his elder brothers to exhaust their forces in the first place. With his younger brother he temporized, leading Murad to suppose that his ambition was rather that of the saint than of the sovereign, and that he would help Murad to the throne. The armies of the two elder brothers met at Mongeer, and Shujah was defeated; Dara's army being commanded by his eldest son, Suliman. Aurungzebe and Murad then advanced with their joint forces, and gave battle to the victors, defeating the young general. Dara then appeared in person with his whole force; but Aurungzebe had gained over the generals of the imperial party, and Dara was compelled to take to flight, seeking refuge in Agra. Shah-Djehan, however, was still alive, and he made overtures to Aurungzebe, expecting to draw him into his power by proffers of peace. The trap was too apparent, but the prince accepted it, and used it for the capture of his father, whom he thenceforth detained a prisoner, but at the same time lavished on the old Mogul all the luxuries of an eastern palace. Aurungzebe's power was now indisputable, and he was crowned in the garden of Izzabad, near Delhi, 2nd August, 1658. Dara and Murad were put to death, and Shujah after many adventures came to a violent end in Arracan.

Aurungzebe's long reign was more remarkable for its internal policy than for its outward events. In some respects it may be compared to the reign of Louis XIV. of France. Both reigns were of unusual duration and of unquestionable brilliancy. In both the monarch was a personage of note, endowed with qualities that leave their traces in the annals of courts. In both there appeared to be a culmination—but a culmination which was only the precursor to extensive changes. Both monarchs framed their policy upon a strict adherence to their own form of religion, and, by so doing, sowed the seeds of national convulsion or national decay. They were the monarchs of sects rather than of nations; and if it be true that Louis XIV. by the obliteration of the protestants of France, prepared the way for the after revolution, it may also be said that Aurungzebe, by his exclusive adherence to his Mahomedan faith, prepared the way for the downfall of the Mogul dominion. The first years of his reign were years of peace and of apparent prosperity. But even then the Mahratta power was beginning to acquire strength under the guidance of the chief Sewadji, who had been insulted by Aurungzebe, and who ever after maintained a hostile front to the Mussulman emperor of Delhi. The Rajpoots also, a race of high caste Hindoos from whom the Sepoy troops of Bengal in after years derived a large portion of their recruits, were alienated by the distinctions of religion enforced by the emperor; and the Hindoos at large were exasperated by the imposition of the *jezia* or capitation-tax, and by the Mahomedan outrages on their idolatrous temples and the edifices devoted to their Hindoo superstitions. But nevertheless, Aurungzebe was an able administrator, and possessed those characteristics which have left to certain Mahomedan princes the reputation of rectitude and discrimination. In time of famine he remitted the taxes of the husbandmen and cultivators of the soil; conveyed grain to destitute districts; opened his treasury to the national necessities, and set the example of rigid economy by curtailing the luxuries of the court. But his virtues, like his vices, were those that may be found in the history of princes, only half-way on the road to civilization. They look picturesque at a distance, but they combine with the crimes that never fail to appear in the annals of Mahomedan despotism.

In 1663 Aurungzebe attempted the conquest of Assam by his general the Ameer Jamla, of whom he entertained a certain amount of jealousy, and who had been one of his firmest adherents. The expedition was at first successful, and amassed a considerable amount of plunder; but the rainy season came on, and brought with it a destructive fever which thinned the ranks of the Mongols and forced them to retire. Jamla was carried off by the disease, and the emperor, according to Bernier, remarked to the son of the general, "You have lost a father, and I the greatest and most redoubtable of my friends." In the following year he resorted to the valley of Cashmere for the restoration of his health, and it was during this period that Sewadji pillaged the city of Surat, captured some vessels intended for the pilgrims to Mecca, and commenced his predatory war which was to develope the Mahratta power. In 1666 the old emperor Shah-Djehan died, and it has been inferred that Aurungzebe must have poisoned him; but the insinuation is not supported by contemporary authority, nor does there appear to have been a motive for the superfluous murder. After the year 1670 the Mongol power was more severely tried, and the Mahrattas even gained a victory over their Mussulman foes in a pitched battle fought in 1672. The Affghans also showed a hostile disposition, and the emperor was obliged to head his forces against the mountaineers. In 1676 Aurungzebe commenced his attack upon the Hindoos by the vexatious and impolitic measures which divided his subjects into favoured and unfavoured sects. In 1679 the capitation-tax was enforced, and the Rajpoots were arrayed against the throne. In 1680 Sewadji died, and was succeeded by his son, who had the misfortune to fall into the hands of the emperor, and was put to death with great cruelty. After 1688 Aurungzebe made himself master of the kingdoms of Golconda and Bejapoor, with the intention of devoting his energies to the subjugation of the Mahrattas, and this struggle occupied him to the end of his life. As he grew old he grew suspicious, and not without reason. He was apprehensive that his father's fate might be his own, and that his son might play over again the usual course of eastern ambition. Thoughts of Dara and Murad would perpetually recur, and his correspondence reveals the vanity and vexation of his existence. Endowed with a comparatively high intelligence, he had seen the empire of Akbar beginning to fade, and to crumble under the policy which he had inaugurated, and which a long reign had enabled him to bring to perfection. The Mussulmans of India regard him as the greatest of their sovereigns; and in a region where perpetual war is only to be averted by the substitution of despotism, he is perhaps entitled to the honour of administering the affairs of Hindostan with less than the usual rapacity and bloodshed. But

his traditional popularity among the Mussulmans of the East must be attributed quite as much to their present prejudices in favour of a Mussulman rule, as to any great deeds which can be found in the history of Alem-gir. He represents in the popular estimation of India, the greatness of the empire which the Mussulmans have once more attempted to revive at Delhi, by means not dissimilar to those that enabled Aurungzebe to reach the Mogul throne. He died at Ahmednuggur in the Deccan, on the 21st February, 1707, master of twenty-one provinces, and of a revenue of about forty millions sterling. In the early part of his reign he had cautioned the penmen of his empire against writing history, and to this circumstance the world of letters is indebted for a more truthful account than could, in all probability, have appeared under his own eye, or during his lifetime. A private record was kept by Mahommed Hashein at Delhi, and published in the reign of Mahommed Shah, who conferred on the writer the title of Khafi Khan, (Khafi, *Concealer.*) From this work the Hon. Mountstuart Elphinstone derived the materials for that portion of his "History of India" which relates to the reign of Aurungzebe. Bernier, a French physician, who resided for twelve years in India, and officiated professionally at the court of the emperor, has also left an account of the empire in his "Voyages et Description de l'Empire Mogol."—P. E. D.

AUSONIUS, D. Magnus, a Latin poet of the fourth century, born in 309. He tells us that he was a native of Burdigala (Bordeaux), and that his father, Julius Ausonius, was a physician. Ausonius became a teacher of grammar and then rhetoric, and attained so great fame in that capacity that the Emperor Valentinian invited him to the palace, as teacher to Gratianus, and bestowed on him great honours. He was subsequently raised to the consulship by the Emperor Gratianus, his former pupil. He spent his last days comfortably in his native city, and died in the reign of Theodosius, considerably advanced in years. His poems treat of a great variety of subjects. Some are on famous cities; others describe the teachers in Bordeaux; others are devoted to the memory of his friends and the wise men of Greece; the epitaphs of heroes, and the Cæsars, form the subjects of others. Ausonius had no idea of the true nature of poetry or its aims. Stringing words into rhythm was an amusement to him, and seems to have given enjoyment to one or two of the emperors, for whom he says he wrote some of his ridiculous verses. He thought of nothing beyond this but the exhibition of his rhetoric, learning, and mechanical ingenuity. His ingenuity was stretched to its utmost in attempts to fashion the most absurd forms of verses. He has one poem where every line begins and ends with a monosyllabic word, the word at the end of the first line being also the first of the second, and so on. He has another called the "Nuptial Cento," composed entirely of extracts from Virgil, the first half of a line being taken from one part and the other from another. Altogether, more tasteless effusions than these much bepraised poems of Ausonius could scarcely be conceived. They are wholly and irredeemably bad in substance, though curious and not altogether inelegant in form. The poem that has been most praised, the "Mosella," one of his idyls, is no exception. It is full of learned jargon, a whole catalogue of fishes being introduced. Perhaps the best bit in it is a description of the movements of a fish when hooked and brought to land. A question has been raised as to whether Ausonius was a Christian or not, but there can be no doubt that he was a Christian by name, education, and profession. In one poem, which perhaps is too good to be his, he describes his daily habits, and among these he mentions his prayers to the Father, Son, and Holy Ghost; and another poem testifies, in a similar way, to his doctrinal belief. But his epigrams show that he was at heart a heathen.—J. D.

AUSSERRE or AUXERRE, Pierre d', a French *avocat*, born at Lyons about 1530; died 1595. He was the first to convey to Lyons the news of the massacre of St. Bartholomew, and was the principal instigator of the Lyonese vespers. In 1593 he was named first president of the parliament of Toulouse when it was transferred to Beziers.

AUSSIGNY, Thibauld d', a bishop of Orleans in the fifteenth century, author of a "History of the Siege of Orleans and of the Doings of Joan the Maid."

AUSTEN, Jane, was born December 16, 1775, at Steventon, in Hampshire, of which parish her father was rector. Mr. Austen, who is stated to have been a highly cultivated and accomplished man, took considerable pains with his daughter's education, rendering it superior to what was the custom then to bestow on females in her rank of life. Miss Austen is said to have been beautiful, and possessed of fascinating manners. During the last years of the rector's life the family resided chiefly at Bath; on his decease, his widow and two daughters retired to Southampton, where they remained till 1817, and afterwards, to the village of Chawton, in the same county, at which place Jane wrote her novels. In the summer of 1817, she was forced by declining health to forsake retirement and seek proper medical advice. She went to Winchester, and there expired on the 24th July of that year, aged forty-two, and was buried in the cathedral.

Miss Austen published her first novel, "Sense and Sensibility," in 1811, which soon attracted attention, and the authoress received £150 from its profits. "Pride and Prejudice," "Mansfield Park," and "Emma" followed. After her death her friends published "Northanger Abbey," and "Persuasion;" the first being her earliest and poorest performance, the latter, completed but a short time before her death, the most finished, and, in certain passages of pathos, surpassing all the rest.

Miss Austen's novels are occupied with delineations of English society in the middle and higher ranks. Her characters are the most every-day characters, and her incidents the most every-day incidents. There is nothing to startle the reader in her pages. Her books contain nothing more exciting than a village ball, or the gossip at a village spinster's tea-table; nothing more tragic than the overturning of a chaise in a soft ditch, or a party being caught in a shower going to church. Miss Austen has little humour. Her ridicule is refined and feminine. There is never more than a smile upon her lips. In her own delicate walk she is without a rival. There are scarcely any books so perfect as hers within their limits. Never was there such exquisite manners-painting; never was English middle-class life, with its little vanities, its petty spites, its quiet virtues, so delicately and truthfully rendered.

Miss Austen knew perfectly her own strength. In a letter to a friend she compares her productions to "a little bit of ivory, two inches thick," in which she worked "with a brush so fine, as to produce little effect after much labour." Although never violently popular—her merits are much too exquisite for that—she has received ample recognition and fame. Dr. Whately, now archbishop of Dublin, made her works the subject of an elaborate article in the Quarterly Review in 1821. The Edinburgh Review also spoke highly in her praise, and Sir Walter Scott enters the following sentences in his diary, after reading "Pride and Prejudice" for the third time:—"That young lady had a talent for describing the involvements, and feelings, and characters of ordinary life, which is to me the most wonderful I ever met with. The big *bow wow* strain I can do myself, like any now going; but the exquisite touch that renders ordinary commonplace things and characters interesting, from the truth of the description and the sentiment, is denied me. What a pity such a gifted creature died so early."—A. S.

AUSTEN or AUSTIN, William, an English brass-caster of the fourteenth century. He executed the monument of Richard, earl of Warwick.—R. M.

* AUSTEN-GODWIN, Robert, A.C., a distinguished living geologist. He was for some time secretary of the Geological Society of London, and has published a large number of papers on various geological subjects. The following are the most important—"Considerations on Geological Evidence and Inferences," Rep. Brit. Association, 1838; "Notes on the Organic Remains of the Limestones and Slates of South Devon," ibid, 1839; "On the Raised Beach near Hope's Nose in Devonshire, and other recent disturbances in that neighbourhood," Proceedings of Geological Society, vol. ii.; "On the Part of Devonshire between the Ex and Berryhead, and the coast and Dartmoor," ibid, vol. ii.; "On the Geology of the South-east of Devonshire," Transactions of Geological Society, vol. vi.; "On the Origin of the Limestones of Devonshire," Proceedings of Geological Society, vol. ii.; "On Orthoceras, Ammonites, and other cognate genera, and on the position they occupy in the animal kingdom," ibid, vol. iii.; "On the Bone Caves of Devonshire," ibid, vol. iii.; "On the Geology of the South-east of Surrey," ibid, vol. iv.; "On the Coal Beds of Lower Normandy," Journal of Geological Society, vol. ii.—E. L.

* AUSTIN, Horatio Thomas, a distinguished British naval officer and artic discoverer, entered the service in 1813. During the following year, while midshipman on board the *Ramilies*,

he witnessed some of the chief operations of the war between Great Britain and the United States of America, including the attacks upon Washington, Baltimore, and New Orleans. He was successively employed, during the ensuing ten years, off the coast of Africa, and upon the Channel and South American stations, obtaining his promotion to the rank of lieutenant in 1822. In 1824, he entered upon a widely different field of service, being appointed first-lieutenant on board the *Fury* sloop (under Captain Hoppner), one of the vessels engaged in Captain Parry's third voyage of discovery in the Arctic seas—the main object of the undertaking, as in the case of the two prior expeditions, being the search after a "north-west passage" from the Atlantic to the Pacific ocean. Lieutenant Austin shared in the perils and hardships of this voyage, which proved less successful than Parry's two preceding efforts of a like description. After passing the winter of 1824–25 upon the eastern shore of Prince Regent Inlet, it became necessary, in the following summer, to abandon the *Fury* her officers and crew returning to England on board the *Hecla* her consort in the expedition. Subsequently, after being employed for a time in surveying-duty off the Isthmus of Panama, as well as in various duties on the Dutch, Portuguese, and Spanish coasts (obtaining his commission as captain in 1831, and attaining post-rank in 1838), the subject of our present notice served with considerable distinction upon the coast of Syria, being at the time in command of the *Cyclops* steam-frigate. The arms of Britain were then employed in driving the Egyptians out of Syria, with a view to the restoration of that province to the sovereign of Turkey. In this service, Captain Austin assisted (1840) at the bombardment and capture of the fortress of Jebail. He was present at the taking of Batroun, and aided in the storming of Sidon; sharing also in the triumph achieved by the British squadron before the walls of St. Jean d'Acre. Captain Austin's services on the Syrian coast were rewarded by the companionship of the Order of the Bath. After a further lapse of ten years, Captain Austin was recalled for a time to the scene of his earlier duties, being selected in 1850 to command one of the expeditions fitted out in the search after Sir John Franklin, who had then been absent from England, in pursuit of discovery in the Arctic seas, for a period of five years; during the latter portion of which time the fate of himself and his companions had become an object of anxious suspense to all classes of his countrymen. The expedition of which Captain Austin took charge consisted of two sailing vessels, the *Resolute* and the *Assistance* accompanied by two screw steam-tenders, the *Pioneer* and the *Intrepid*. Into the details of the voyage then made by Captain Austin and his fellow officers to the Arctic shores of the American continent (many of them of a highly interesting character), our limits forbid us to enter. The whole of the vessels composing the searching squadron returned to England in the following year, after passing the winter of 1850–51 in the vicinity of Griffith Island, near the western extremity of Barrow Strait (N. lat. 74° 32′, W. long. 95° 10′). It was during the course of this voyage that the trace of Franklin's first wintering-place, after leaving England (1845–46), was found by Captain Ommaney, the officer in command of the "*Assistance*;" but the expedition was unsuccessful in the search after any trace of Franklin's further proceedings, notwithstanding the efforts energetically made (chiefly during the spring of 1851, and by means of sledging parties from the ships) in various directions to the westward of Barrow Strait. In the course of these endeavours, between eight and nine hundred miles of newly discovered coast were examined by the officers of the squadron under Captain Austin's command, partly in the direction of Melville Island, and partly to the south and south-west of Cape Walker (lat. 74° 6′, long. 97° 35′). During the period that the squadron under Captain Austin's orders was thus engaged, the searching expeditions under Captain Penny and Sir John Ross, R.N., as well as that sent by the American government, were engaged in similar labours, principally in the direction of Wellington channel, an extensive opening to the northward of Barrow Strait. Upon the release of his ships from the ice, with the brief summer of 1851, Captain Austin, convinced of the hopelessness of any further search in the direction towards which his efforts had already been directed, determined on returning to England devoting on the way a brief period to the examination of Jones Sound, an estuary on the north-western coast of Baffin Bay. An official investigation subsequently took place, before a committee appointed by the Board of Admiralty, into the joint conduct of the expeditions commanded on this occasion by Captain Austin and Mr. Penny, chiefly in reference to alleged remissness on the part of the former officer in not further following up the exploration of Wellington Channel; in which direction there prevailed on the public mind at that time, and for long afterwards, a very general impression that Franklin's course had probably been shaped. This inquiry resulted in the complete exoneration of Captain Austin from the charges preferred against him, while it showed that he had ably and honourably fulfilled the duties of a commander. The knowledge, acquired at a later period, of the probable course which Franklin and his ill-fated companions must have actually pursued, makes it, indeed, matter of deep regret that the squadron under Captain Austin's command should have returned to England, while still efficient in all respects for the prosecution of further search. But in the disregard then shown to the intervening space between the western extremity of Barrow Strait and the nearest shores of the American continent—over which we now know that our unfortunate countrymen must actually have passed—the commander of the expedition in question only shared the opinion generally entertained at the time by the most competent authorities, and expressly stated in the orders under which he sailed. Captain Austin was promoted in 1857 to his present rank of rear-admiral, having filled, during a portion of the intervening period, the post of superintendent of Deptford Dockyard.—W. H.

AUSTIN, John, of St. John's College, Cambridge, and afterwards of Lincoln's Inn, London, joined the Roman catholic church, and published in 1651, under the title of "The Christian Moderator," an ingenious and well-written book in its defence, which passed through several editions in less than two years. He composed also a "Harmony of the Gospels," "a Breviary," and a number of controversial tracts.

AUSTIN or AUSTINE, Robert, D.D., was the author of a political pamphlet published in 1644, under the title "Allegiance not Impeached;" its object was to prove that the oath of allegiance as well as natural right, justified parliament in arming for the defence of the country and crown, though in opposition to the personal commands of the sovereign.

AUSTIN, Samuel, a native of Cornwall, and an alumnus of Exeter College, Oxford, was an associate of Drayton and other poets of the day. He published in 1629 a poem entitled "Urania, or the Heavenly Muse," containing religious meditations on the fall and redemption of man.

* AUSTIN, Sarah, commonly known as Mrs. Austin, an authoress of the present day. Distinguished by her familiarity with the German language and literature, she has done good service to the English public by translations from some of the most popular writers of that country. Her translation of Ranke's History of the Popes, and "The Characteristics of Gœthe," are her best known works.

AUSTIN, William, an English engraver, at the beginning of the eighteenth century, especially noted for some fine reproductions of several of the works by Ruysdael and Zuccarelli.

AUSTREBERTA, Saint, born at Artois in 633, was of the royal Merovingian line; she became a nun to escape a hateful marriage, and rose to be abbess of the Convent of Favilly.

AUSTREGILDA or AUSTREHILDA, second wife of Gonthram, king of Burgundy and Orleans, whose former wife was repudiated through her intrigues, and whose two brothers she is said to have slain with her own hand. She died in 580.

AUSTREGISILUS or AUSTRILLUS, Saint, one of the household of Gonthram of Burgundy in the sixth century: abandoning court service and taking priestly orders, he became successively abbot of St. Niziers, and bishop of Bourges.

AUSTREMOINE, Saint, whose Latin name is Stremonius, was sent by Pope Fabian to convert the pagans of Gaul in the middle of the third century. He founded the church of Auvergne and was its first bishop.

AUTARITUS, captain of the Gauls who served in the pay of Carthage during the second Punic war; having joined a revolt, he was taken and executed by Hamilcar.

AUTELLI, Giacomo, an Italian artist in mosaic, during the early part of the seventeenth century. Some works of his are to be seen in the museum of Florence.

AUTENRIETH, d' Jean Hermann Ferdinand, a German physician, born at Stuttgard on the 20th October, 1772,

and died at Tubingen in 1835. From an early period of his life he displayed a great taste for the natural sciences. Having taken his degrees in medicine at the age of twenty-one, he visited Austria and Hungary, and afterwards went to Pavia, where he studied under Frank and Scarpa. In 1794 he visited the United States of America; and on his return he was appointed curator in the museum of natural history at Stuttgard. In 1797 he accepted the position of professor of anatomy and chemical medicine at Tubingen. He wrote extensively on natural history, physiology, and practical medicine. In 1801 he published a "Manual of Surgical Human Physiology," which was extensively read. In 1803 he published a work entitled "Remarks on the various races of men and their common origin." In 1836 he published a work on psychology, entitled "Ansichten uber Natur und Seelen leben." In 1838 Reinhard published a "Manual of Nosology and Special Therapeutics," being a rescript of the lectures of Autenrieth. He has also contributed many papers to the literature of anatomy and natural history—one on the human embryo, published in 1797, and another on the poison of fishes, published in 1833.—(*Nouvelle Biographie Universelle. Bibliographia Zoologiæ et Geologiæ.*)—E. L.

AUTHARIS or ANTHARIC, king of the Lombards in the latter part of the sixth century, repulsed the invasion of the Frankish monarch, Childebert II, and pushed his conquests to Istria and the districts beyond the Po.

AUTICHAMP is the titular name of a French family which has furnished able officers to the national service from as early a period as the fourteenth century. The following members of it have gained distinction in more recent times:—

Autichamp, Jean Fr. Th. Louis de Beaumont, Marquis d', one of the best cavalry officers that France has produced, was aid-de-camp to Marshal de Broglie in the Seven Years' war, and rose to be commander of the gendarmerie of Luneville. Leaving his country with the Prince de Condé in 1789, he took service in the Prussian army, and subsequently under the Russian flag. On his return to France in 1815, Louis XVIII. restored his military rank, and at the age of ninety he took an active part for that monarch in the revolution of 1830.

Autichamp, Ant. Jos. Eulalie de Beaumont, Comte d', brother of the preceding, served with Lafayette in America, returned to France during the consulate, and died in 1822.

Autichamp, Charles de Beaumont, Comte d', son of the preceding, entered the army at an early age, and at the Revolution took refuge in Vendée, where he became a leading spirit among the royalists, whose struggles have rendered the province famous. At the Restoration he was named a peer of France, and lived till 1852.—W. B.

AUTOCLES, an Athenian general, also distinguished as an orator: he lived in the fourth century before the Christian era.

AUTOCRATES, a Greek comic poet mentioned by Suidas; he wrote also a number of tragedies.

AUTOLYCUS, Greek mathematician, born at Pitane, an Æolian town in Asia, 330 B.C. He taught mathematics at Arcesilas, and has left us some specimens of the earliest Grecian mathematics; a treatise on the "Sphere in Movement" (περὶ κινουμένης σφαίρας); and the "Risings and Settings of the Stars" (περὶ Ἐπιτολῶν καὶ Δύσεων). The Greek part is that of Dasypodius, Strasburg, 8vo., 1572.—A. L.

AUTOMNE, Bernard, a French legist and critic, born at Agen 1567; died 1666; author of the works, "Commentaire sur la Coutume de Bourdeaux," 1728; "Conférence du droit Romain avec le droit Français,"1644; and "Censura Gallica in jus civile Romanorum, 1615; in the last of which he satirizes the subtleties of the Roman legists.

AUTON or ANTON, Jean d', French chronicler and poet, born 1466, died 1527. His poems recommended him to Ann of Britanny, spouse to Louis XII., who patronized him, and rewarded him with church revenues. His principal work is his "Chronique du Roi Louis XII." He translated Ovid's Metamorphoses, and left in MS. "Epîtres envoyées au Roi très-chrétien;" "L'Exil de Gesnes la superbe."

AUTPERT, AUSBERT, or ANSBERT, Ambroise, Benedictine abbot of St. Vincent in the eighth century, a commentator on the Psalms, Canticles, and Apocalypse. He was the first who called upon the pope for an approval of his works.

AUTREAU, Jacques, an eccentric French poet and painter, born 1656; died in the hospital of Incurables, 1745. His dramatic pieces, "Le Port à l'Anglais;" "La Fille Inquiète," "Panurge à Marier," and "La Magie de l'ámour," were represented at the Théâtre Italien, and the Théâtre Francaise. Rousseau wrote the music for an opera by Autreau. It is also said that he was the author of a couplet, in which Autreau was represented as "Ce peintre Autreau toujours ivre," a pleasantry which the cynic repaid by a song celebrated at the time, and not of such agreeable memory as to find a place in the "Confessions."

AUTREY, Henri-Jean-Baptiste Fabry de Moncault, a French writer, born 1723; died 1777. He commanded a brigade of cavalry in Britanny, and employed his leisure in refuting the encyclopedists and philosophers of the eighteenth century. He wrote "L'Antiquité Pestifiee," in answer to a book of Boulanger, Paris, 1766; and "Le Pyrrhonien Raisonnable," 1765; "Les Quakers à leur Frère" (Voltaire), "Lettres plus Philosophique....(Voltaire) que sa Religion et ses Livres," 1768. Voltaire laughed at this book: "They fancy," said he, "they can prove original sin geometrically."

AUTRONIUS, Pœtus, a Roman consul, first century B.C. He was associated in Cataline's conspiracy.

AUVERGNE, Comtes et Dauphins d'. This title was, about the middle of the eighth century, conferred on one Blandin, who served the Duke Waifre in his opposition to the founder of the Carlovingian dynasty, Pepin le Bref. The name figures through a great part of the early history of France.

AUVERGNE, Edouard d', an English historiographer, latter half of seventeenth century. He was a native of Jersey; became rector of Hallingbury in Essex; and, subsequently, chaplain to William III. His works comprise the history of the Continental campaigns.

AUVERGNE, Guillaume d', bishop of Paris—1100–1200—a person of great acquirements, whose works were collected and published by Le Feron in 1674.

AUVERGNE, Latour d'. See Latour.

AUVERGNE, Martial d'. See Martial.

AUVERGNE, Peyrols d', a Provençal poet of the twelfth century; author of a "Dialogue avec l'Amour."

AUVERGNE, Pierre d', a scholastic, thirteenth century; author of "Summa Questionum Quodlibeticarum."

AUVERGNE, Pierre d', a troubadour, of the thirteenth century, whose pieces range over the subjects of gallantry, devotion, and politics.

AUVERGNE, Pierre d', or Petrus de Cros, commentator, died 1307. Under the direction of Thomas Aquinas, he became a famous theologian and philosopher. He is the author of "Appendix Commentariorum divi Thomæ Aquinatis ad Libros Aristotelis," 1495; "Commentarii in Libros Aristotelis de Motibus Animalium," 1507; "Commentarii Super Quatuor Libros Meteororum Aristotelis," MS.

AUVIGNY, Jean du Castre d', litterateur, born 1712, and killed at the battle of Dettingen in 1743. He wrote many works, chiefly in conjunction with l'Abbé Desfontaines; among others, "Vies des Hommes Illustres de la France," 10 vols.; and "Anecdotes Galantes et Tragiques de la Cour de Néron."

AUVRAY, Jean, a French litterateur, born 1590, died 1633, who dedicated a misused leisure to the production of poems, which, though in many respects excellent, are disfigured by inconsistencies, if not disgraced by licentiousness. His two principal works, "Trésor Sacré de la Muse Sainte;" and his "Banquet des Muses ou Recueil de Satyres, Panégyriques, Mascaades, Epitaphes, Epithalames, Gayetez Amourettes et autres Poemes Profanes," exhibit a perfect contrast of piety and pruriency; Satires; Rouen, 1631.

AUVRAY, Louis-Marie, Baron, maréchal de camp honoraire, born 1762; died 1833; author of "Statistics of the departments of the Sarthe."

AUVRAY, Phillipe-Pierre-Joseph, a French painter, born 1778; died 1815. Many of his works appear in the gallery of Dresden.

AUWERA, Johann Georg Wolfgang von, a German sculptor of the early part of the eighteenth century; died at Munich in 1756. He executed several colossal statues for the cathedrals of Mainz and Bamberg, in which he fully displayed all the eccentricities of the mannerism then prevalent.—R. M.

AUXBŒUFF, Pierre, preacher and theologian in the university of Paris, commencement of fifteenth century, celebrated for the sermons which he preached in the churches of Paris. They have been translated into Latin. The latest edition is that printed at Anvers by Lestunius, 1643.

AUXENCE or AUXENT, Saint, a Syrian by birth, died 470. The Greeks celebrate his memory on the 14th February, as a holy man, and a worker of miracles.

AUX-EPAULES, Richard Seigneur of Homme, and Saint Marie-du-Mont, a captain, who played an important part in the war in Normandy, between Henry VI. of England, and Charles VII. of France.

AUXILIUS, a French theologian in the tenth century; author of some treatises against Pope Sergius III., wherein he boldly recounted certain indignities offered by papal authority to his predecessor, Formosus.

AUXIRON, Claude François d', an engineer and economist, was born at Besançon in 1728, and died at Paris in 1778. He was author of the following works, which were published anonymously—"Memoire sur les Moyens de fournir des eaux saines à la capitale," Paris, 1765, 12mo; "Principes de tous les Gouvernements, ou Examen des causes de la faiblesse ou de la splendeur de tout État considéré eu lui-même et independamment des mœurs," Paris, 1766, 2 vols. in 12mo; and a work entitled "La Theorie des fleuves, avec l'art de bâtir dans les eaux et d'en prévenir les ravages," translated from the German of J. J. Silberschlag.—G. M.

AUXIRON, Jean Baptiste d', a physician and mathematician, born at Baume-les-dames about 1680, died at Besançon in 1760. His published works are—"Demonstration d'un secret utile à la Marine," Paris, 1750, in 8vo; and "Nouvelle Manière de diriger la bombe," Paris, 1754, in 8vo.

AUXIRON, Jean Baptiste d,' a professor of French law in the university of Besançon. He was born in that city in 1736, and died there in 1800. He published several works, chiefly of local interest, and left behind him, in manuscript, a valuable work on the means of extinguishing mendicity in France.

AUZANET, Barthelemy, or AUSSANET, Pierre, a French lawyer, was born at Paris in 1591, and died in 1673. Among his works, collected and published in one volume, are—"Observations et Mémoires de l'étude de la jurisprudence," and "Notes sur la coutume de Paris," Paris, 1708, in folio.

AUZOLES, Jacques d', lord of la Peyre, a French chronological writer, was born in the castle of la Peyre in Auvergne, 14th May, 1571, and died at Paris, 19th May, 1642. He studied at Paris, where he became secretary to the duke of Montpensier. Among his works, which are numerous, are "La généalogie de Melchisédec," 1622; "La Véritable Généalogie de Job," 1623; "Sainte Géographie," 1 vol. folio, Paris, 1629.

* AUZOU, Louis Napoleon, l'Abbe, originator of the "French catholic church," was born 1st January, 1806. After the revolution of 1830, he excited a great religious ferment in France, which ended in a schism among the Romanists of that country, and the establishment of what was at first called the "Reformed church," and afterwards the "French catholic church." Notwithstanding this schism, Auzou continued to exercise the sacerdotal functions, without any opposition on the part of the government, until May, 1853, when, in consequence of the interference of the police, he was obliged to quit Clichy, of which place he had been appointed *curé*. He then proceeded to Chartres, where he preached against divine right, and the usurpation of the priesthood. Returning to Paris, he there ordained two priests, Huos and Picot, celebrated a funeral service for Molière and for Pépin, and assisted in a religious ceremony in favour of citizen Pepin, who was beheaded in the forty-fourth year of the republic. Among the principles advocated by Auzou, were the abolition of ecclesiastical celibacy, and the suppression of fees for marriages and burials; "the French catholic church," he said, "relied on the generosity of the faithful." He afterwards, however, became reconciled to the church, having made a formal retractation and submission. He is the author of numerous works on ecclesiastical subjects, a list of which is given in the *Nouv. Biog. Univ.*—G. M.

AUZOUT, Adrien, a French mathematician, was born at Rouen about the beginning of the seventeenth century, and died in 1691. He invented an instrument called the micrometer, by which astronomers are still assisted in measuring the apparent diameters of the heavenly bodies. He was amongst the first men of science who turned their attention to the subject of weights and measures, both ancient and modern. He was also a skilful maker of telescopes, and other philosophical instruments. The following list of his works is given by Lalande—"Epistola de duabus novis in Saturno et Jove factis observationibus;" "Lettre a M. l'Abbe Charles, sur le Raguaglio di due nuove osservatione, &c., d' Joseph Campani, avec de remarques nouvelles sur Saturne et Jupiter, sur les lunes de Jupiter," &c.; "Traité du Micromètre, ou manière exacte pour prendre le diamètre des planétes et la distance entre les petites étoiles;" "Divers Ouvrages de Mathematique et de Physique," &c.—G. M.

AVALONIUS, Elvan, an English missionary of the second century, who preached the Christian faith to the idolatrous Britons. He is said to have written a treatise on the origin of the Church of Great Britain.

AVALONIUS, Milchinus, or Mevinus, an English poet, who lived about the year 560. The three following works have been ascribed to him—"De Gestis Britannorum;" "De Antiquitatibus Britanniæ;" "De Regis Arthurii Mensa Rotunda."

AVALOS or D'AVALO, a noble Neapolitan family of Spanish origin, of whom we mention:—

Avalos, Ruy Lopez d', Conde de Ribadeo, lived in the fifteenth century, and was grand constable of Castile, under King Juan II.

Avalos, Inigo, who lived in 1481, attended Alfonso V. of Aragon in his expeditions against Naples and Sicily, and afterwards served against the Venetians.

Avalos, Alfonso I. d', Marquis of Pescara, held important offices under Ferdinand II. of Naples, whom he served with zeal and fidelity during the French invasion. He died in 1495.

Avalos, Inigo d', Marquis del Vasto, a brother of the former, who served under Gonzalvo de Cordova against the French, and died in 1503.

Avalos, Alfonso II., Marquis del Vasto, a son of the former, by Laura Sanseverina, entered into the service of the Emperor Charles V. In 1525 he contributed to the victory of Pavia, by routing the Swiss in the service of France. Avalos was next sent with the viceroy Moncada to relieve Naples, which the French, under Lantrec, were besieging by land, and were blockading by the Genoese fleet, under Doria, by sea. In an attack upon the latter, Moncada was slain, and Avalos taken prisoner, but succeeded in inducing Doria to change sides and assist the emperor. Naples was saved, and the French army obliged to surrender. In 1530 he took part in the campaign which ended in the destruction of the Florentine republic. Two years subsequently, he was summoned to march into Hungary against the Sultan Solyman, but the retreat of the Turks rendered the services of the Italian contingent unnecessary. In 1535 he followed Charles V. to Tunis, on which occasion he had the command of the land forces. He afterwards was nominated governor of the Milanese, and in this capacity he was defeated by the French at Cerisollis. He lost the favour of the emperor, and died suddenly of a fever at Vigevano in Lombardy.

Avalos, Costanza, a sister of the former, eminent as a poetess, lived in the first half of the sixteenth century.

Avalos, Ferdinand d', Marquis of Pescara, the son of Alfonso I. d'Avalos, was born at Naples in 1490. He entered at an early age into military service, and was taken prisoner by the French at the unfortunate battle of Ravenna. He soon recovered his liberty, and displayed extraordinary ability in the wars of Charles V. The victory of Bicocca was mainly due to his judicious manœuvres. The honour of the battle of Pavia belonged to him alone, but he died of the wounds received on that memorable day, at the early age of thirty-six.—J. W. S.

AVANCON, Guillaume, d,' cardinal-archbishop of Embrun, was born in Dauphinè about the year 1530. He exhibited the sternness of his character towards the heretics of his time, and especially made himself remarked for severity at the council of Trent. Died in 1600.

AVANZI, Giacomo d', or Giacomo di Bologna, an Italian painter of the early part of the fifteenth century. He worked for the Chiesa del Santo in Padua, where his pictures were often mistaken for productions of Giotto, which they greatly resemble in style. He was very careful in his design and execution.

AVARAY, Antoine Louis François, Duc d', son of Claude Antoine de Beziade Avaray, a French officer, who assisted Monsieur, afterwards Louis XVIII., to escape from Paris, on the 21st June, 1791. His services on that occasion and others, which he rendered to the cause of royalty during the times of Napoleon, were rewarded with estates and the title of duke, which, after his death, in 1817, were transferred to his father, Claude Antoine de Beziade.

AVARAY, Claude Theophile Beziade, Marquis d',

a French lieutenant-general, distinguished in the war of the Spanish succession. The victory of Almanza is attributed to his skill and valour. Died in 1745.

AVARAY, Claude Antoine de Beziade, a French general, born in 1740, distinguished himself in the Seven Years' War, was wounded in the battle of Minden, and attained the rank of colonel in his twenty-fifth year. He represented the nobility of Orleanais in the States-General of 1789, and was afterwards a member of the Constituent Assembly. Died in 1829.

AVAUX, Claude de Mesmes, Comte d', a distinguished French diplomatist, was born in 1595. After passing through a variety of government offices, he began to be employed in diplomatic business in the year 1627, and, in the course of a few missions, so won the esteem of Richelieu, as to be entrusted with the greater part of the complex negotiations by which the cardinal designed to put an end to the Thirty Years' War. He lost the favour of Mazarin, Richelieu's successor, and in 1648, two years before his death, ceased to be employed in public business.

AVAUX, Jean Antoine de Mesmes, Comte d', was president of the parliament of Paris, at the death of Louis XIV., and attached himself to the party of the duke of Maine, who contested the regency with the duke of Orleans. In 1718, he headed the parliament in addressing a remonstrance to the regent, and was banished, along with the other members, to Pontoise, where, it is said, he held a sort of court, to which numbers of the Parisian nobility flocked, as much to enjoy the flavour of Monsieur de Mesmes' excellent wit, as to witness the curious spectacle of a parliament in exile. Several of his epigrammatic sayings are preserved in D'Alembert's "eloge" of the president. Died in 1723.—J. S., G.

AVAUX, Jean Antoine, Comte d', a celebrated French diplomatist, brother of the preceding, was employed by Louis XIV. in various negotiations, especially in those with Holland, previous to the departure of the prince of Orange for England. He was sent to London in 1688. Died in 1709.

AVAUX, Jean Jacques de Mesmes, Comte d', president à mortier of the parliament of Paris, and member of the academy; died in 1688.

AVED, Jacques-Andrè-Joseph, a French portrait painter of considerable merit, born at Douay in 1702; died in 1766.

AVEDIK, patriarch of Armenia towards the commencement of the eighteenth century. He was imprisoned in 1701 for having engaged in a persecution of the catholics of his patriarchate.

AVEIRO, Dom José de Mascarenhas, Duke of, a Portuguese statesman, who, along with the marquis of Tavora and several other noblemen, was executed in 1759 for having attempted the life of José I. Aveiro had been for a long period engaged in plotting the downfall of José's favourite minister, Cavalho, and was easily induced by the Tavora family, who had other reasons for desiring the death of the king, to take part in the conspiracy.—J. S., G.

AVELINE, Pierre, a French engraver of great merit, who reproduced many of the works by Watteau, Boucher, Joardaens, &c. Other members of his family were also engravers of some note, but none surpassed, or even equalled him. He was born in Paris in 1710, and died in 1760.

AVELLANEDA, Alfonso Fernando de, a Spanish miscellaneous writer, who wrote, during the lifetime of Cervantes, a continuation of Don Quixote.

AVELLANEDA, Didacus de, a native of Toledo, author of a genealogical account of his family, lived at the commencement of the seventeenth century. Another Didacus de Avellaneda, a jesuit of Toledo, wrote two treatises concerning the confessional. Died in 1598.

AVELLANEDA, Garcia de, count of Castrillo, Spanish viceroy of Naples, lived in the latter part of the sixteenth century. The chief events which occurred during the period of his administration, were the duke of Guise's unsuccessful attempt in 1654 to excite a revolution in the Neapolitan territories, and the plague which ravaged the capital two years later. Avellaneda is commended for the vigorous measures which he took to stay, if possible, the dreadful ravages of the pest.—J. S., G.

AVELLANI, Giuseppe, an Italian poet of considerable merit, born at Venice, 1761. He wrote a great many pieces in prose and in verse, the most important of which were "Padova Riaquistata," and "Isabella Rovignana."

AVELLAR, Francisco Gomez de, a Portuguese bishop and statesman, celebrated for numerous improvements in agriculture which he introduced into his diocese, and also for his patriotic exertions during the period of the French invasion, was born of humble parentage in 1739. He was named bishop of Algarvez in 1789. Died in 1816.

AVELLINO, Andreas (Santo), an Italian jurist and priest, canonized by Clement II., was born in 1521, and died at Naples in 1608.

AVELLINO, Francesco Maria, an Italian archæologist, born at Naples in 1788. After a course of study for the bar, he became tutor to the family of Murat. In 1815 he was appointed to the Greek chair of the university of Naples, in which he afterwards taught political science, and, still later, law. His archæological treatises, especially those on numismatics, to which branch of antiquarian science he principally devoted himself, are of European repute. Died in 1850.—J. S., G.

AVELLINO, Giulio of Messina, an Italian landscape painter, who died in Ferrara in 1700. He had been a pupil of Salvator Rosa, and strove all his life to imitate the style of that great master. Although he succeeded to a considerable extent, he never reached the same importance.

AVELLINO, Onofrio, a clever Neapolitan painter, born in 1674; died at Rome in 1741. He painted history and portrait; but his portraits are his most valuable works. Onofrio Avellino was a pupil of Luca Giordano, and afterwards of Solimena. He copied the pictures of both of these artists largely; and his copies have been frequently sold as originals. He settled in Rome a few years previously to 1729, painting in churches and executing commissions for private individuals. His portraits were latterly much too rapidly executed, as a large family compelled him to regard the quantity more than the quality of his work. The vault of S. Francesco di Paola, in Rome, is this artist's principal production.—A. M.

AVELLONI, Francesco, an Italian dramatist, born at Venice in 1756, was a son of Count Cassimir Avelloni of Naples. His first adventure in life, his being robbed on the way from Rome to Naples by a band of thieves, whose captain treated him to a philosophical dissertation on thievery, supplied him with the materials for his first dramatic attempt, "Giulio Assasino," a piece which met with immense success on its first presentation, and continued to be popular till its penniless author was ready with another. He is said to have written nearly six hundred pieces. Died in 1837.—J. S., G.

AVEMPACE; AVEN-PACE; IBN-BADJA; a Spanish Arab of wide renown; a physician, astronomer, and mathematician; famed for his talent in music; and one of the most original speculative thinkers at that time in Spain. Ibn-Badja was born in Saragossa about the close of the eleventh century. He lived and wrote, for the most part at Seville, and, while yet young, he died at Fez in the year 1138. He was the first among the Arabs in Andalusia who cultivated philosophy successfully—(Avicebron being a Jew, was unknown to him); and his contemporary Abu-Becer (Tofaïl) does not cease to regret that a premature death prevented his master from opening up all the treasures of science; his most important writings being left incomplete, and those that were finished having been written in haste. He wrote, however, very largely—many treatises on physics, besides his main work, "The Rule or Regime of a Hermit," of which Averrhoès speaks so highly. This treatise unfortunately is among our lost works; nor could we have known its contents but for the details recorded by a philosophic Jew of the nineteenth century—Moses of Narbonne. It seems, according to the analysis of M. Munk—an analysis resting on information drawn from all available sources—that Ibn-Badja desired to unfold how, by the successful development of his faculties, Man may reach the end of identification with the "Active Intellect,"—that divine light and power, emanating directly from God. The idea of the treatise is thus in utter and effective hostility to the sceptical philosophy of Gazali, whose aim was to establish the impossibility of attaining any such result by the culture of Reason. In the treatment of his theme he manifests singular acuteness and originality, and the exercised faculties of a man of the world. His conception—briefly expressed—is, that we must rise above the contemplation of individual facts, and look for certainty and purity only in general laws, which are free from imperfection. Intending to discourse at some length concerning the Arabian philosophy in article Averrhoès, the illustrious pupil of Ibn-Badja, we shall not enter at present on details.—J. P. N.

AVEN, or DAVENT, or DAVIS, or D'ASVESNES, an engraver, of whose origin and date little is known. Not so, however, of his works, which are highly important and deservedly esteemed. They chiefly consist of reproductions from drawings or paintings by Giulio Romano, Primaticcio, and Rosso Aven's prints are now very scarce, and therefore greatly sought after.

AVENARIUS, a Latinized name of some learned men in Germany, called HABERMANN, that is, "Man of Oats:"—

AVENARIUS, JOHANN I., a protestant theologian of the sixteenth century. He was professor of theology at Jena, afterwards archbishop of Zeitz. His "Lexicon Ebraicum" was said by Causabon to have been the best then existing, and his prayers "Precationes," have gone through a great many editions.

AVENARIUS, JOHANN II., professor of eloquence, grandson of the preceding. His works are chiefly questions on political economy and practical philosophy.

AVENARIUS, JOHANN III., a protestant theologian in the second half of the 17th century, wrote "Theses de Catechismo," and some other works.

AVENELLES, MAITRE ALBIN or AUBIN DES, a satirical poet, canon of Soissons, born 1480. He translated the famous "Remède d'Amour" of Æneas Silvius, Pope Pius II., "La Complainte" of the same pope, and his "Description de Cupido," Paris, 1548 and 1556.

AVENELLES, PHILIPPE DES, a French litterateur of the sixteenth century, and a translator of Plutarch.

AVENELLES, PIERRE DES, an advocate of the parliament of Paris, who betrayed the confidence of his friend Renaudie, the leader of the protestant plot of Ambrose in 1550; and by denouncing the conspiracy to the duke of Guise, got for his reward a judgeship in Lorraine, and 12,000 livres.

AVENPORT, FRANCIS CHRISTOPHER, an English theologian, born at Coventry, 1598; died at London, 1655. He put on the habit of a Franciscan, and afterwards taught philosophy and theology at Douay. Afterwards he became chaplain in ordinary to Charles II. He wrote a System of Faith, and a Treatise on Predestination, Douay, 1665.

AVENSROT, JAN, a Dutch writer of the seventeenth century, author of "Epistola ad Regem Hispaniæ," revealing the secret of the war in the Low Countries, Amsterdam, 1615.

AVENTINUS, JOHANNES, the author of the history of Bavaria, born, 1466; died 9th January, 1534. His true name was THÜRMAYER. Having studied at Ingolstadt, he taught belles-lettres at Vienna, and afterwards mathematics at Cracova. His fame procured him a call to Munich in 1512, to instruct Louis and Ernest, the two sons of Duke Albert the Wise, and brothers of William IV. In 1522, after six years' devotion, he produced his "Annales Bojorum," destined to become a classical work. In 1529 he was imprisoned for his attachment to the Reformation; from this time he fell into a state of melancholy, and, though sixty-four years of age, bethought himself of the expedient of ameliorating his lonely condition by marrying a young wife. The remedy proved unsuccessful, for the object of his choice possessed a bad temper, unchecked by any respect for the great historian, and Aventinus died shortly afterwards. The first edition of his Annals was intrusted to Hieronymus Ziegler, who cut out all the passages inimical to the pope; but the complete copy appeared under the care of Nicholaus Cisner, Basil, 1580. There are several German editions. His life was first written by Ziegler, afterwards by several others. His name forms a title in Bayle's Dictionary, which may be consulted for Aventinus' other works.—A. L.

AVENZOAR, (ABOU-MERWAN-BEN-ABDEL-MALEK-BEN ZOAR), born at Pennaflor, near Seville, during the latter half of the twelfth century; one of the most famous of Arabian physicians, taking rank after Averrhoès of Rhagès. This family had long cultivated the art of curing; he was instructed from his youth by his father. The greatness of his character, and his success in medicine, removed all difficulties from his career. The prince of Morocco attached him to his court, loaded him with titles and honours, and kept him in his household until his death, in A.D. 1262, at the ripe age of ninety-two. Avenzoar did not, like his contemporaries, think it enough to follow the maxims of the Greeks and Romans; the credit belongs to him of having practically asserted for medicine a place among the ever advancing sciences of observation. He was also a skilful analyst: "I was extremely anxious," says he, "to ascertain for myself the composition of every description of medicine."—J. P. N.

AVERANI, BENEDETTO, an Italian litterateur, born at Florence, 19th July, 1645; died at Pisa, 28th December, 1707. He was a member of the Academy Della Crusca, and professor of Greek and Latin eloquence at Pisa. His "Dissertationes" were published at Florence, 1716 and 1717, 3 vols.

AVERANI, GIUSEPPE, an esteemed Italian jurisconsult and philosopher, born at Florence, 1662; died 24th August, 1738. When very young, he attracted attention by a treatise on the movement of heavy bodies on inclined planes, "De Momentis Corporum Gravium in Planis Inclinatis," in which he supported Galileo against his master Vannius. Patronized by Magalotti and Redi, he was called to the chair of law in the university of Pisa, when only twenty-two years old, on which occasion he delivered an oration, which Redi, in his peculiar way, pronounced to be "Superbissima, Latinissima, et Archi-Eloquentissima." He was afterwards intrusted with the education of Duke Cosmo's son, Giovanni Gastone, who was the last of the Medician dukes; and without renouncing his legal studies, applied himself to a series of experiments on the burning-glass, light and electricity, sound and smell, which procured for him an adoption into the Royal Society of England in 1712. Consulted and respected by all Italy, he died shortly after putting the last hand to his work, "Interpretationes Juris." His other works are enumerated by Le Clerc, *Bibliotheque Ancienne et Moderne*.—A. L.

AVERANI, NICOLO, an Italian mathematician, brother of the two preceding, died in 1727. He is known principally as the editor of the works of Gassendi.

AVERARA, GIOVAN BATTISTA, an Italian painter of the first half of the sixteenth century, a native of Bergamo. He is believed to have studied at Venice, from the fact of his having so sedulously imitated the great Titian. Died in 1548.

AVERARO, ANTONIO, an Italian theologian of Milan—1500–1600. He was one of the most famous preachers of his time. He has left "Ragionamenti Sopra le Virtu Teologali," 1509, besides an epitome of arts, and some poems.

AVERBACH, SAMUEL BEN DAVID, a Polish rabbi of Lublin—middle of the seventeenth century; author of "Chesed Samuel," and commentaries on the Old Testament.

AVERDY, CLEMENT CHARLES FRANÇOIS DE L', a jurisconsult, born at Paris, 1723; died 24th November, 1793. He became comptroller-general of the finances in 1759. Some say a few years later. He introduced, according to Voltaire, many excellent measures, such as the abolition of all transit duties on grain through France, the removal of all impediments to the exercise of professions, and the revision of the privileges of civic corporations. But the extravagance of the court at that time neutralized the advantages of economical reforms, and faction, always seeking for a victim, fixed upon L'Averdy, against whom there was directed a storm of lampoons, even greater than that suffered by his predecessor Bertin. He retired in disgust to his estate, Gambais, near Monfort-l'Amaury, where he resided until the outbreak of the Reign of Terror, when accused falsely of having been accessory to the famine of the time, he was brought to the guillotine on the 24th November, 1793.—A. L.

AVERELL or AUERELL, WILLIAM, an English black-letter writer of the sixteenth century. Some pamphlets of his are curious and scarce. They are mentioned in Lowndes' Bibliographer's Manual—"A Wonderful and Strange Newes which happened in the counties of Suffolk and Essex, the 1st of February, being Fridaye, where it Rayned Wheat the space of VI. or VII. Miles Compas," 16mo, 1563; "A Meruailous Combat of Contrarieties," 1588; "Four Notable Histories applyed to Foure Worthy Examples," 1590; and "A Myrrour for Virtuous Maydes," 1590.—A. L.

AVERKAMPEN, HENRICH VAN, surnamed the DUMB on account of his habitual taciturnity, a Flemish landscape painter of the latter part of the sixteenth century, more noted for his drawings than for his pictures.

AVEROLDI or AVEROLDO, GIULIO ANTONIO, an Italian antiquary, born in Venice, January, 1651; died at Brescia, 5th June, 1717. He formed a rich collection of books, inscriptions, and medals.

AVERONI, VALENTINO, an Italian theologian, a native of Florence—sixteenth century. He was a monk of Vallombrosa, and left some translations of Aquinas and other writers.

AVERRHOÈS, ABOUL-WALID MOHAMMED IBN-AHMED IBN ROSCHD; the greatest Arabian inquirer of the West:

rivalled among philosophic Arabians only by Ibn-Sina or Avicenna of the East.—In order that any biography of Ibn Roschd be intelligible, it is necessary to view him in relation to the character of his race and the circumstances that encircled him. Without special reference indeed to the idiosyncracy of the Semitic people, one cannot appreciate the deserts either of Averrhoès, or of any other worker in the many-veined mine of philosophy. The difference between the modes of approaching philosophical subjects, belonging to the Semitic and Indo-European families, is so great, that it almost amounts to contrast. Whence that difference comes, or what is its root, is not a question for this place. The fact, however, is undeniable, that the Semitic race is essentially unscientific, and therefore adverse to the presentation of philosophical or moral truth in a scientific form. The Indo-European genius, on the contrary, tends irresistibly towards intellectual system, or science. Open the Vedas—the works of any Greek—or any characteristic specimen of Teutonic speculation; and then any literature whatever of Semitic origin. In the latter there is nothing beyond the principle of belief or intuition, supported by true or false Revelation; in the former we have inquiry and speculation, a thirst unquenchable after the reconcilement of the mysteries of the universe, and an unresting effort to reach the primal harmony of things. Each philosophy is characterized by its two poles. Among the Semitic races, these are, on the one hand, a living belief, which means a true life; on the other, a disastrous fanaticism. Among Indo-Teutons the two poles are, first, a high, aspiring, and, withal, a reverent although audacious intellectual activity; the other, a certain baseless speculative frenzy, or some dry and worthless dogmatism. It is strange how often the contrast of races reappears in the conflict of schools. The world is now so little simple—race mingling all over with race, and these diverse national characters, appealing successfully to individual idiosyncracies—that one need not marvel at the apparition of that contrast—analogous to the foregoing—which now separates what are termed the orthodox and rationalizing theologies of Europe. The euthanasy of the contest is, of course, *reconcilement*. Comprehension of the Infinite and of man's real subordinate relations, cannot be achieved, unless through concurrent efforts of all the faculties that dignify the human soul. It may very fairly be asked whether, if these general statements be true—there can be an Arabian philosophy, and what significance is included under the term 'Arabian philosopher'? The remark of a recent critic, as sagacious as learned, contains the correct reply. "It is only by an abuse of words, that the term 'Arabian philosophy' is applied to a philosophy which never had a root within the Peninsula, but which owed its birth to the reaction of Persic —(Indo-European)—against Arabian genius. The philosophy in question is written in Arabic—that is all! It is not Arabian either in spirit or in tendency." Men like Averrhoès were *not* Arabian philosophers; but rather very illustrious persons belonging to a branch of the Semitic race. And they struck out no national note: their efforts against the force of national tendency were vain. But, although they did not affect the character of their own people, and achieved nothing permanent as agents in the development of Arabian thought, they impressed a large influence on Europe, and largely sustained the life of the spirit of inquiry during those pregnant Middle Ages.

By the times of which we are about to write, the great Caliphate had—like Rome—separated into an Eastern and a Western power—the Western, under a branch of the Ommyiades, having its seat in Andalusia. The great masters of the East had departed. Avicenna died in 1037; his opponent, Algazali, in 1111; and that liberal spirit, which—originated by the reaction of Persic thought—had, under Al-Raschid and Al-Mamoun, rendered the court of the caliphs the centre of science, so illustrating the cities of Bassora, Cufa, Balkh, Ispahan, and Samarcand, had given way before popular reaction. But the torch lighted at that centre, had been borne westward, and now blazed bright in Spain. The ultimate issue was the same—viz., *extinction;* but ere that catastrophe occurred, Inquiry had challenged, and, under good auspices, had won renown. Cordova, Grenada, Seville, and indeed most of the cities in the southern part of the Peninsula, rivalled one another in the magnificence of their schools, their colleges, their academies, and their libraries. No spot on the face of the earth is fitter to cultivate thought, or to lead to contemplation—calm or luxurious—than fair Andalusia. Setting aside its poets, we find here a Tofaïl, an Ibn-Badja, the great family of Ibn-Zohr, and, as the culmination and close of the brilliant history, Averrhoès, who himself fills nearly the whole of the twelfth century. When Averrhoès died in 1198, speculative philosophy, among the Arabians, had to part with its last representative.—The Kadhi Ibn-Roschd was born at Cordova about the year 1120. He seems to have ever loved Cordova. "If," he says, "a learned man dies at Seville, and his library is to be disposed of, it is sent to Cordova, where the sale is secure. If, on the other hand, a musician dies at Cordova, his instruments are transferred to Seville." The early associations of Averrhoès were all favourable to him. His parentage carried honour with it; he is said to have been a scholar of Avempace (Ibn-Badja); certainly Abubacer (Ibn-Tofaïl) was the architect of his fortune; and he had the closest relation with the great family of Ibn-Zohr (the Avenzoars). The emir Yussuf was then on the throne. The following is the account by Averrhoès himself of his introduction to him—"When I appeared before the Commander of the Faithful, I found him alone with Ibn-Tofaïl. The latter spoke highly of me, boasting of my nobility, and of the antiquity of my family. As to this point, indeed, he somewhat exaggerated; at least he adduced circumstances of which I was quite ignorant. After certain formal conversation, the Emir asked me—'What is the opinion of philosophers concerning heaven? Is it an eternal *substance*, or a new and recent *accident?*' I was afraid and stunned, and could not at the moment state what I knew. The Emir understood my confusion, and turned to Ibn-Tofaïl, who thereupon discussed what Aristotle and Plato said on the subject, repeating also with wonderful stretch of memory all that the Moslem theologians had brought against the philosophers. The Emir having thus put me at ease, led me to converse in my turn. As I retired, I was presented with a purse and a cloak of honour of great value." Yussuf, at the suggestion of Tofaïl, induced Averrhoès to begin the true labour of his life—viz., comments on Aristotle. The bare titles of the works produced with this view by the Arabian would weary the reader. They are not indeed exact commentaries on Aristotle, for Averrhoès knew the immortal Greek only through the medium of imperfect translations, made from the Syriac. Nevertheless his own genius enabled him to penetrate so clearly into the aim and meaning of the Stagyrite, that far from unworthily, he came to represent him through a long period of the middle ages.—Court favour was not permanent with Averrhoès. The Emir who succeeded Yussuf—*Jacoub Almansour-billah*—loved to converse with him; but, in the end, he withdrew his countenance, and banished the philosopher to an obscure town, Lucena. The cause was clear: Ibn-Roschd had been heard to speak slightingly of the tale in the Koran concerning the destruction of the tribe of *An*. Moslem fury was roused: it was the old story—Woe to him who will speak against the gods! But the affection of Almansour virtually remained, and as soon as he could he recalled Averrhoès. Better still he revoked his former edicts against philosophy. The favour of the Emir, however, proved of no ultimate avail. Philosophy succumbed, and disappeared from the Caliphate when Averrhoès died. The Koran is, as it then was. But this thinker became a power among the Teutonic races; nor, considering him as the only accessible exponent of Aristotle, can we hesitate to hold in highest value the services he rendered to philosophy.—Of the personal character of Averhoès almost nothing is known. What is told of him belongs to legend, and informs us far less of what he was, than concerning what was thought about him. *Renan* says with perfect truth, that neither by his studies nor by his character does he appear to have departed much from the type of the "learned Mussulman." He knew what the others knew: for medicine, Galen; for philosophy, Aristotle, or his translators; for astronomy the Almagest. Like every other Mussulman, he cultivated jurisprudence; and, like every distinguished Arabian, he was devoted to poetry.

It would be a great mistake to suppose that the Aristotelianism of these Arabians was the Aristotelianism of Aristotle. It can scarcely be said, indeed, that they ever saw the Stagyrite as he was. His doctrines, or rather his reputed doctrines, came to them through that all-distorting school of Alexandria; and the spirit of his method was so little preserved, that their best Inquirers wasted their powers on those very questions, regarding which their nominal Master studiously exercised wisest reserve. The problems that interested them most were two: one regarding the origin of finite and diversified Being; the other concern-

ing the relations of the "active" and "passive" intellect. It were out of place in a work like this—which is not a history of philosophy—to detail the special views of Averrhoès, as to either of these problems; especially as his speculations have not affected any system of modern thought. The intelligent student will readily apprehend that a disposition to excess, might—in the discussion of such questions—lead to absolute materialism on the one hand, or to absolute pantheism on the other. Averrhoès probably did not find the true *mean;* but that he was not far from it is sufficiently proved by the fact, that the most opposite sects have equally abused him.—Without doubt he was a man of very great sagacity, as well as power. For a time the fame of Averrhoès was almost equivalent to the fame of Aristotle. With a large class of schoolmen and ecclesiastics, his name for several centuries was the name of Antichrist; while others followed him with a compensating devotion. It is a stupendous thing—the apparition of a mighty mind! This Stagyrite—in how many aspects do we see him—how often does he or his shadow appear and reappear in history! If a true history of Aristotle shall ever be written—one that shall tell what the intellect bearing that name has accomplished towards the modification of our mundane course of thought—Averrhoès, as one of the most potent of his imperfect representatives, must have for himself a chapter in that history.—Like most learned Arabians, Averrhoès was great as a physician.—See as to details the very interesting volume of *Renan*, "Averrhoès et l'Averrhöisme."—J. P. N.

AVERSA, Tommaso, an Italian poet, born at Amistrato in Sicily. Besides a translation into Sicilian rhyme of Virgil's Æneid, he wrote a number of tragedies and comedies now little known. Died in 1663.

AVERY, John, an organ-builder of considerable eminence, who flourished in England between the years 1775 and 1808. His principal organs were St. Stephen's, Coleman-street, city, London, 1775; Croydon church, Surrey, 1794; Winchester cathedral, 1799; Christ church, Bath, 1800; St. Margaret's, Westminster, 1804; King's College chapel, Cambridge, 1804; Seven Oaks' church, Kent, 1798; Carlisle cathedral, 1800. He died 13th November, 1808.—(Rimbault and Hopkins' *Hist. of the Organ.*)—E. F. R.

AVESBURY, Robert, register of the Archiepiscopal court of Canterbury, died in 1356. The date of his birth is uncertain. He was the author of a history of the reign of Edward III. as far as that date, which was first published by Thomas Hearne at Oxford, 1720.

AVESNE, Francois d', a French fanatic, born at Fleurance in the Lower Armagnac, died about the year 1662. He was a disciple of Simon Morin, and published libellous letters and pamphlets against the king and Cardinal Mazarin, in which he claimed for himself all the "illumination" of his master.

AVIANI, an Italian artist of superior merit. He flourished at Vicenza about the year 1630, and painted architecture, landscape, and marine pieces. Born during the lifetime of Palladio, or while his school still flourished, and residing in a city abounding in good specimens of architectural taste, he "produced," says Lanzi, "pictures of so pleasing a character, filled with little figures by Carpioni under his direction, that it is surprising he did not attain equal celebrity with Viviano and other first-rate artists." Views by Aviani are to be found in the Foresteria, or Stranger's Lodge of the Padri Serviti in Vicenza, in the celebrated Rotunda of Palladio, and in other private and public collections of his native town.—A. M.

AVIANUS, Flavius, a Latin poet, supposed to have lived about the year 160. He wrote forty-two fables in elegiac verse, which he dedicated to one Theodosius, probably Macrobius Theodosius, a grammarian. They have been frequently reprinted.

AVICEBRON; otherwise SOLOMON IBN GABIROL. The identity of the persons supposed to be indicated by these two names, was not established until quite recently. Ibn Gabirol of Malaga, who lived during the latter half of the eleventh century, was held in repute, in so far, as a philosopher, but chiefly as a religious poet. The principal work of a writer whom they named *Avicebron*, made, on its translation into Latin, a marked sensation among the schoolmen of the thirteenth century. Albertus Magnus, Aquinas, and other Christian philosophers, eagerly quote and comment on a treatise "Fons Vitæ;" but they give no personal details concerning Avicebron—not even as to the age or place in which he lived. It was reserved for M. Munk of the Royal Library of Paris, to demonstrate that Avicebron and Solomon Ibn Gabirol are one; and so to give the Mekor Hayyim (*Fons Vitæ*) the right to precedence in that history of philosophy in Andalusia, which brilliantly terminated the intellectual efforts of the Semitic races in southern Spain. Avicebron must thus have preceded Avempace or Ibn Badja, the earliest of the illustrious Arabians whose philosophic researches culminated in Averrhoès. But although preceding them, he cannot be considered as their teacher. So strong was the line dividing at that time the adherents of different creeds, that probably they knew nothing of Gabirol; assuredly they have never quoted him. Neither is he entitled to the appellation of a Jewish philosopher in any ordinary sense; for his influence over the beliefs and speculations of his co-religionists seems as insignificant as that of Averrhoès over the Moslems. His thoughts, however, entered as an element into the mass of inquiry forming the science of the middle ages; and he farther manifests the nature of the form that must be imposed on the peripatetic philosophy, ere that philosophy could command the allegiance of a Jew. What has been remarked in our sketch of Averrhoès may be repeated emphatically here:—Philosophy, in the form of *science*, has never been acceptable to any Semitic people. Religion with the Jews was ever essentially a Belief, not a Philosophy; a religion summed up in the lofty personal monotheism of Genesis, and an unwavering conviction in the free-will and consequent responsibility of man. Speculation as to the reconcilement and relations of these,—still more as to the entire relations between the infinite and the finite, were foreign to Hebrew genius; and only in two of the ancient Jewish books that survive, has either prophet or lawgiver condescended to scientific reasoning. In Job and Ecclesiastes we have discussion—not without its sharpness; but it is limited to points in the theory of practical morals, nor do even these somewhat exceptional writings manifest the faintest trace of anxiety regarding such ultimate problems as have stirred the intellect of all Indo-European nations. The conflict of the two tendencies now indicated, is the key to the history of Jewish philosophy as such, or rather to the position of distinguished Jews; nor may the searching inquirer comprehend, unless by its light, more modern phenomena indicating the same conflict. When the Jews ceased to live as an isolated nation, and had in so far been dispersed through the allurements of commerce, contact with Greeks and Persians brought their best thinkers into clear presence of a course of speculation previously wholly foreign to them. Yet the influence of Alexandria could produce only a Philo. At a still more recent period, the barren formality of a textual criticism, and the dulness of endless disputation concerning the authority of tradition which divided and agitated the Karaïtes and Rabbanites, were invaded by the bold speculations of Saadia Ben-Joseph al-Fazzoumi, the famous Egyptian Talmudist, born in the year 892. Some of Saadia's opinions are so adventurous, especially regarding the narratives in the book of Job, that, while perusing them, one might fancy one'sself reading some modern critical work. Nevertheless, although asserting prerogatives for Reason, and denying that any doctrine can be consolidated or defended unless it is understood, he claims for philosophy nothing farther than a secondary rank,—that, viz., of rational expounder and advocate of the religious creed of Judaism. Avicebron followed Saadia after the interval of nearly a century. By this late time the philosophical writings of the Arabians had found their way to Spain, and begun to stir the thoughtful in Andalusia; and the community of Jews had founded a new school in Cordova, having first thrown off allegiance to the Babylonian academy at Sora. Profiting by a conjuncture so auspicious, Ibn Gabirol penetrated into regions of speculation never before explored by any Jew; and through effect of the originality and independence of his genius, he rose high above all his co-religionists in Spain. In such circumstances we might expect, indeed, to find him much more influenced than his predecessors by the spirit of the Lycæum; but it does surprise one that Avicebron could plunge at once into the midst of the most arduous problems originated by Aristotle, and that the light he threw on them so largely influenced the greatest schoolmen of two centuries later. Aquinas asserts, for instance, that this Jew was the first in modern times, who made the clear distinction between Matter and Form, and applied that distinction in solution of the mystery of a Finite Creation. "Quidam dicunt," he tells us, "quod anima et omnino omnis substantia præter Deum est composita ex materia et forma. Cujus quidem positionis primus auctor invenitur Avicebron, auctor libri, Fontis Vitæ." By matter or substance, is meant something

which has the capacity of *becoming*, or of receiving an individuality. Form is that by which individuality is constituted. And the power by which matter receives or is impressed by Form, is, according to Avicebron, the WILL of God, as distinct from his INTELLIGENCE. Matter—he avers—receives, or is impressed, according to the faculty of reception with which the will of God has endowed it: the power as manifested, notwithstanding the gorgeousness of the universe, is exceedingly small in comparison with what this sovereign Will may produce. The intelligent reader will not fail to mark the connection of the foregoing doctrine, with the specialties of Avicebron's creed; nor can he require to be reminded that the distinction between what is due to the supreme Will, and what to the supreme Intelligence, continues the ground of separation between two great schools of speculative philosophy, up to the present hour. We have already hinted that this remarkable person had no disciples among the Jews. But though they consigned his philosophy to what they fancied was oblivion, they admired and cherished his religious hymns, giving them a place in the ritual of the synagogue.—J. P. N.

AVICENNA; IBN-SINA, ABOU-ALI AL-HOSEIN IBN-ABDALLAH; the most celebrated of Arabian physicians, and the greatest philosopher produced by that race, in the East. He was born at Afschena, in the province of Bokhara, in August, 980 A.D. The tales that have come to us concerning his precocity, and the extent of his acquirements, reach the marvellous. At the age of sixteen he had made himself acquainted with all the sciences, and established the highest reputation as a physician. Having succeeded in curing Prince Nouh ben-Mançour of a serious disease, he became a favourite at the palace, and had the treasures of the magnificent royal library opened to him. None of all the court favour that flowed fast on Avicenna, can have been more welcome to him than this. It enabled him to satiate his thirst for knowledge, and to perfect the studies he had begun. After his twenty-second year, we find him travelling through various districts and cities near the Caspian, settling for a time at Djordan, where he composed his great work—the "Canon of Medicine"—a work that carried his name through Europe as well as Asia, and sustained his reputation for several centuries. Having removed to Hamadan, in consequence apparently of the unsettled condition of those regions, the Prince Schems-Eddaula made him his vizier, and placed him in charge of the army. Unfortunately a suspicion had been gathering over Avicenna—viz., that he was not a sound Mussulman. The troops mutinied, and, but for the efforts of the prince, would have killed him. The storm passed over, and the philosopher returned to court, where he composed the greatest of his works, the "Al-Schefâ." Avicenna loved pleasure quite as well as study; and it is said that at this period of his life, after discoursing eloquently in the evening to a large auditory, he spent the greater part of the night in all sorts of excess. After the death of Schems-Eddaula he was suspected of treason, and imprisoned in a fortress, from which he escaped,—taking refuge with Alâ-Eddaula, prince of Ispahan. Again luxurious court life, excess, and riot. A constitution naturally most robust gave way, and he died at Hamadan in July, 1037, at the age of fifty-seven. We are told that as the dark shadow touched him, Avicenna repented of his joys, and took means to secure that he should die as the Faithful ought. It is amazing that, during a life so disturbed from within as from without, any man could have accomplished what this extraordinary genius seems to have done with apparent ease and unconcern. Of his gigantic works—numbering more than a hundred—any one was sufficient to establish a reputation; nor was any science known in his time which, in some manner, he did not advance. The philosophy of Avicenna was the Peripatetic, although several elements are found in it which Aristotle would have disowned. He certainly inclined towards the pantheism peculiar to the East. Those same problems, afterwards discussed by Averrhoès, appear to have mainly occupied him—viz., the theory of being, and the theory of the soul. His notion regarding the question of finite being was this:—Admitting that the first cause is single and absolute, he attempts to solve the mystery of the *multiplex*, or of the *world*, as follows—It is not from God *directly* that all change or motion comes. The first cause energizes only on a sphere that surrounds all things, and from which inferior spheres draw their activity. God has knowledge only of things that are universal, and not concerning special or accidental occurrences. He is influenced by the Peripatetic view, that in all special things there is an entelechy, or faculty of special action, and that the First cause merely draws that forth. The reflecting student will not find it difficult to discern, that under cover of different language, we have being agitated in our own day the very problem which so puzzled Avicenna. But the "theory of the soul" chiefly arrested him. As a matter of course he adopted, in outline, the doctrine of Aristotle; and like Ibn-Tofaïl and almost every Arabian writer, the end of his inquiry was, how the human soul may best reach union with the supernal "active intellect." He recommends elevation through speculative exercise; but, above all, that one subject desire, and search after moral purity, so that the vessel be pure into which the supernal or active intellect may come! Poor mortal!—We borrow the following quotations from M. Munk (taken from Avicenna's "Metaphysics"):—"As to the rational soul, its true perfection consists in becoming an intellectual world, in which one may find the form of all that exists, the rational order that prevails everywhere, the good that penetrates all. . . . Being in this world and within the body, submerged under bad desires, we are not capable of reaching this lofty enjoyment: we do not indeed seek it, or feel capable of reaching it, unless we gain mastery over these desires and passions. . . . It appears that Man cannot detach himself from this world and its bondage, unless he attaches himself strongly to that higher world, and shapes his desires so that they all draw him towards it. . . . There are men of nature most pure, whose souls are fortified by their purity and their immovable attachment to intellectual life,—these men receive in every act the aid of the supernal intellect: others have even no need of study to attain that communion: they know, of themselves; they are inspired." One might fancy that doctrines like these would have guaranteed the soundness even of a Mussulman; but they did not avail Avicenna in this direction. The true Semitic spirit speedily gave birth to Algazali, who, on that favourite ground of orthodoxy—the assertion of the powerlessness of reason, and the denial of causality—attacked all philosophy.—Avicenna held stoutly by the personality of the human soul, and its indestructibility apart from the body. Hesitation on this subject was reserved for his western successor, Ibn Roschd. Without injustice to the illustrious Spanish Arab, history must award to his eastern predecessor the merit of having first explained to modern times the nature of the philosophy of the Stagyrite.—J. P. N.

AVIENUS, RUFUS FESTUS, a Roman geographer and poet, was twice proconsul. He left a metrical version of the "Περιηγησις" of Denys, under the title of "Descriptio Orbis Terræ," and several other geographical poems, an edition of which was published at Venice in 1488.

AVIGADOR, SOLOMON BEN ABRAHAM, a Jewish philosophical writer of the commencement of the fifteenth century, supposed to have been a son of Abraham Ben Meshullam Avigador.

AVILA, DON SANCHO DE, a Spanish general, born at Avila in 1523. He was one of Alva's lieutenants in the Low Countries, and, according to the Dutch historians, as notorious for cruelty as his master. The Spanish biographers speak only of his valour and warlike skill. Died in 1583.

AVILA, GIL GONZALEZ DE, a voluminous Spanish biographer and antiquarian, was born at Avila in 1577. He passed the period of his studies at Rome; returned to Spain at twenty years of age; became deacon in the church of Salamanca; and in 1612 was appointed royal historiographer for the two Castiles. Died in 1658. Of his numerous and useful works, the two following may be noticed: 1. "Teatro de las Grandezas de Madrid, corte de los Reyes Catholicos de Espana," 1623. 2. "Teatro Ecclesiastico de las Iglesias Metropolitanas y Catedrales de los Reynos de las dos Castillas, vidas de sus Arzobispos y Obispos y cosas memorablas de sus Sedes," 1645–55.—J. S., G.

AVILA, HERNANDO D', a Spanish painter and sculptor, a pupil of Francisco Comonte, who flourished about 1565. He worked for the cathedral of Toledo, and for King Philip II.

AVILA, JUAN DE, a celebrated Spanish preacher, commonly called "the apostle of Andalusia," was born at Almodovar del Campo in 1500. His missionary labours in the towns and in the wilds of Andalusia were prosecuted with untiring zeal and with singular success, until, at the age of fifty, with a constitution completely worn out, he was obliged to desist. Died in 1569. His "Cartas Espirituales," or spiritual letters, have been translated into most European languages.—J. S., G.

AVILA, Ludovicus Lobera d', a Spanish writer on medicine, physician to Charles V., lived about the year 1540. He published two treatises, one in Spanish and another in Latin—"De Morbo Gallico."

AVILA y Zuniga, Luis de, a Spanish historian and diplomatist, was ambassador to the courts of popes Paul IV. and Pius IV., and afterwards followed Charles V. into Germany. He commanded the cavalry at the siege of Metz, and published after his return to Spain an account of Charles' wars in Germany in the years 1546 and 1547.

AVILER, Augustin Charles d', a French architect of the seventeenth century. His early career was marked with strange adventures. Whilst travelling by sea from France to Rome, where he intended to perfect his studies, he fell into the hands of Barbaresque pirates, who disposed of him to the bey of Tunis. This bey, however, having discovered the talents of his slave, employed him in the construction of a mosque, in the carrying out of which he so entirely succeeded in pleasing his master, that this latter restored him to liberty. Once more free, Aviler turned his steps towards Rome, where for some time he remained, completing his studies. On his return to France he executed several important works for various towns of Languedoc. He also wrote some essays on architecture, which greatly increased his fame. He died at Montpellier in 1700.—R. M.

AVISON, Charles, a celebrated composer and writer on music, born at Newcastle-upon-Tyne in 1710. When a young man, he visited Italy for the purpose of study, and after his return to England, became a pupil of Geminiani. In 1735 he was appointed organist to the church of St. Nicholas in his native town. The work by which Avison is best known is his "Essay on Musical Expression," published in 1752. It contains some judicious reflections on music, but the division of the modern authors into classes is rather fanciful than just. Throughout the whole of this work we find the highest encomiums on Marcello and Geminiani; and on the latter, frequently to the prejudice of Handel. In the ensuing year it was answered anonymously by Dr. William Hayes, the professor of music in the university of Oxford, in a pamphlet entitled "Remarks on Mr. Avison's Essay on Musical Expression." The author of this brochure points out many errors against the established rules of composition in the works of Avison; and infers from thence, that his skill in the science was not very profound. He then proceeds to examine the book itself, and to say the truth, he has seldom failed to establish his point, and prove his adversary in the wrong. Before the conclusion of the same year, Avison re-published his Essay, with a reply to these Remarks, in which he was assisted by the learned Dr. Jortin.

Of Avison's own compositions, there are extant five collections of "Concertos for a full band" (one of which contains the original of "Sound the Loud Timbrel"); some Quartettes and Trios, and two sets of "Sonatas for the Harpsichord and two Violins." His music is light and elegant, but it wants originality, a necessary consequence of his attachment to the style of Geminiani, which in few particulars only, he was able to imitate. Avison died in 1770.—(*Hawkins; Brand's Newcastle.*)—E. F. R.

AVITUS, Marcus Mæcilius, an emperor of the West. He was descended from a Gaulish family of Auvergne, and acquired the favour of Constantius, the colleague of Honorius, and of Theodoric, king of the Visigoths. He served with distinction under Aetius, became prefect of Gaul, and concluded a favourable treaty with the Goths. He afterwards retired into private life until the invasion of Attila, when he induced the Goths to join the Romans against the common enemy. He was proclaimed emperor in 455, took for his colleague Marcianus, and died the year following.—J. W. S.

AVITUS, Sextus Alcimus Ecdicius St., a bishop of Vienne, who was born in the fifth century, and died in 525. His claim to modern notice is an unfinished poem, which bears a striking resemblance to the "Paradise Lost" of Milton.

AVOGADRO, one of the most ancient families in Lombardy. It received the name Avogadro (advocate), because one of its members was charged with the advocacy of church affairs.

AVOGADRO, Alberto, an Italian poet, who lived in the house of Cosmo de Medicis. His poem on the magnificence of his protector, has been printed in Lami's Deliciæ eruditorum.

AVOGADRO, Camillo, an Italian poet, born at Milan, about the end of the fifteenth century. Another of the same name assisted his father Matteo in a *Lexicon Ciceronianum.*

AVOGADRO, Giuseppe, Count of Cassanova, born at Vercelli, 1731; a writer on agriculture. By new plans of cultivation introduced on his estates, he realized a fortune. He wrote several books on his favourite subject.

AVOGADRO, Lucia, an Italian poetess, whose lyrics won the applause of Tasso. She died in 1568.

AVOGADRO, Ludovico, a gentleman of Brescia with the rank of Count. He was distinguished by his having headed the conspiracy to drive the French from Brescia in the war of the league of Cambray. He fell in an attack on the town in 1512.

AVOGADRO, Nestor Denis, a lexicographer, who flourished in the fifteenth century. A Latin dictionary of his went through eight editions from 1488 to 1507.

AVOGADRO, Pietro, an Italian historical painter, flourishing in Brescia at the beginning of the eighteenth century. He was a pupil of Ghiti, and studied at Bologna. He was particularly noted for his skill in foreshortening, and the cleverness of his composition and general effect.—R. M.

AVOGADRO, Pietro, an Italian litterateur, lived about 1490, and wrote memoirs of the illustrious men of his country.

AVOGADRO, Vincent-Maria, a Sicilian theologian, born at Palermo, 1702. He was a Dominican, and taught theology at Girgenti. He wrote "De Sanctitate Librorum qui in Ecclesia Catholica Consecrantur."

AVOLO, Cæsar, an Italian philosopher of the sixteenth century, author of "De Causis Sympathiæ et Antipathiæ."

AVONMORE, Viscount of. See Yelverton.

AVONT, Peter van den, a Flemish landscape and figure painter, flourished about 1619 at Antwerp. He often executed figures in the pictures of other artists. These figures are particularly well drawn, and his style, generally, is full of care and feeling. He was also noted as a very good engraver.

AVRANCHES, Henry d', a court poet in the service of Henry III. He was a Frenchman, as his name indicates, and probably wrote in French. He affords the first instance of an officer in the English court afterwards denominated *poet-laureate.* His pay was six shillings per day (equivalent to seven and sixpence of the present currency) as the "king's versifier," Avranches, or "Master Henry," as he is termed, must have been a man of note, and, consequently, had his enemies. In one of his poems he had reflected on the boorish manners of the denizens of Cornwall. The insult was taken up by one Michael Blancpaine, *i.e.*, Whitebread or Whitbread, a Cornish man, with great spirit. It is amusing to witness the atrabilous rancour of the literary character manifesting itself in these far-off ages. Michael, in a Latin poem, recited before the abbot of Westminster and other high ecclesiastical dignitaries, tells Master Henry how he had once termed him the *arch* poet, but that henceforth he will only call him a poet; nay—and he waxes wroth as he approaches his climax,—he shall be dubbed a petty poetaster! Entries of payments to Avranches occur in Madox's "History of the Exchequer," under the years 1249-1251.—(*Walton's Hist. of Eng. Poet.; Anston's Lives of the Poets-Laureate.*)—E. F. R.

AVRIGNY, Charles-Joseph Lœillard d', a French poet, born at Martinique, 1760; died, 17th September, 1823. He made an early promise in having secured the only favourable notice of the Academy for his prize poem on the prayer of Patroclus to Achilles. Having married the famous singer, Renault, of the "Opéra Comique," he wrote for the theatre with various success—his clever little piece, "La Lettre," becoming an established favourite. But D'Avrigny's most successful effort was his prose "Tableau Historique des Commencements et des Progrès de la Puissance Britannique dans les Indes," one of the best fragments of history in our time. He was dramatic censor under the Empire and the Restoration.—A. L.

AVRIGNY, Hyacinthe Robillard d', a French historian, born at Caen, 1675; died at Alençon, 1719. Though little known, his works have placed him among the best historians of the time of Louis XIV: "Mémoires pour Servir à l'Histoire Universelle de l'Europe depuis, 1600 à 1716;" and "Mémoires Chronologiques et Dogmatiques pour Servir à l'Histoire Ecclesiastique depuis, 1600 à 1716."—A. L.

AVRIL, Jean Jacques, baron, a French general, who served under Hoche, Massena, and Brune. During the Hundred Days he refused to act, and was deprived of his honours, which were restored by Louis XVIII.

AVRIL, Jean Jacques, the name of two French engravers, father and son. The former died in 1832, with the renown of

having carried his art to the highest perfection. However varied his subjects, all were executed with a precision and taste seldom or ever excelled. The son, who died in 1831, carried off the second grand prize decreed by the National Institute.

AVRIL, Le Pere Philippe, jesuit and French missionary, seventeenth century. He was ordered to penetrate into China through Tartary, and he traversed Syria, Kurdistan, Armenia, and Persia, but was arrested by the governor of Astracan, and obliged to return. He published his travels under the title of "Voyage en divers états d'Europe et d'Asie," Paris, 1692.

AVRILLOT, Barbe, better known by her name of Acarie, founder of the order of the Carmelites in France; born at Paris, 1st July, 1565; died, 18th April, 1618. It is said that Barbe wished, at the age of five years, to take the veil, but that her parents, having little faith in her early asceticism, married her to an accountant called Peter Acarie. This man happened to be a warm friend to some of the League, and when Paris succumbed to Henry IV. in 1594, Peter was obliged to flee, leaving his wife and six children to be deprived by his creditors of all his means and effects. Then it was that Barbe showed a resignation and courage worthy of her early promise: the old call recurred, and having placed her infants in an asylum, she resolved on establishing an order of Carmelites in France. In this project she succeeded. She became directoress of the religious house she had founded, and engaged one of her friends, Madame Sainte-Beuve, to establish a convent of Ursulines in the same faubourg. She went under the name of Sister Mary of the Incarnation, and died in her retreat among the Carmelites of Pontoise. Several works are attributed to her.—A. L.

AVY, Antoine Sylvain, Baron, born at Cressier, 25th May, 1776; died, 13th January, 1814. This general of the French army served in Germany and Spain. He was killed at the siege of Anvers, at the age of thirty-eight, and has his name on the bronze tables of Versailles.

AWDELAY, AWDLAY, or AUDLEY, John, an English poet, about 1426. He was a canon in Shropshire, and chantry priest to Lord Strange. His poems are curious for their antiquity and county patois. His condition is told by himself:—

> "Jon, the blynde, Awdelay,
> The furst priest to the Lord Straunge he was,
> Of this chauntre, here in this place,
> That made this bok by Goddus grace,
> Deef, sick, blynd, as he lay."—A. L.

AWHADI DI MARAGHA, a Persian poet of the thirteenth century, who developed the doctrines of Sufi.

AXAJACATL or AXAYACATZLIN, emperor of the ancient Mexicans or Azteques, died 1477. He was father of the celebrated Montezuma, who was one of nine sons. Following Humboldt through the obscurity of Mexican history, we learn that Axajacatl was the sixth king of Mexico, called in the language of the natives Tenochtitlan. He inaugurated his reign by an expedition against Tehuantepec to obtain human sacrifices, and afterwards, having repulsed the people who attempted to take possession of his kingdom, carried the war among his neighbours. It was under his reign that 50,000 Indians brought from the mountains of Cujoacan, the enormous rock which is covered with bas-reliefs, and served for the altar of the great temple called Teocalli. The ostentatious devotion roused the envy of the people of Tlatelolco, who, under the impression that their neighbour was getting into too much favour with the gods, erected a Teocalli of their own, and the rivalship ended in a war. The king of the Tlatelolcans was slain, and his body carried to Axajacatl, who tore out the heart, as a sacrifice to the Mexican deities. Afterwards, in 1475 and 1476, Axajacatl subdued several of the neighbouring nations, Tochpan, Tlaximalojan, and Michoacan, and proved himself the greatest of the kings who reigned before the celebrated Montezuma, his son; having added thirty-seven provinces to his kingdom. He was at once voluptuous in his pleasures, rigid in the execution of the laws, and devout in the religious culture of his subjects, who were noted for their sanguinary disposition.—A. L.

AXEL, a Swedish philosopher of the sixteenth century, secretary to Gustavus Adolphus, and author of a treatise in the Swedish tongue, on Morals, 1662.

AXELSEN or AXELSON TOTT, a powerful Danish family which flourished in the latter half of the fifteenth century, and the members of which figured in the wars between Christian I. and John IV. of Denmark, and Karl Knutsen and Eric the Pomeranian, kings of Sweden. Peter Axelsen was the head of the family. He had nine sons, of whom Olaf, Iver, Eric, and Aage acquired some reputation. The first, Olaf, made himself master of Gothland; the second, Iver, retained the possession, and became a corsair. The third, Eric, was governor of Stockholm; and the fourth, Aage, a Danish councillor of state.

AXEN, Petrus, a German jurisconsult and man of letters, was born at Husum in Holstein in 1635, settled as a lawyer in Schleswig in 1670, and died in 1707. Axen was a good philologist, and carried on a correspondence with some eminent classicists, such as Grævius and Gronovius. He has left a variety of works, printed and in manuscript, of a historical or philological nature, among the rest:—"Phædri Fabulæ Æsopicæ, cum prioribus ac posterioribus notis Rigaltii," Hamburg, 1671, 8vo. Axen's own very copious and diffuse notes to the first book, are to be found only in the first edition. In the university library at Kiel there is now a manuscript of Cornelius Nepos, which once belonged to King Matthias Corvinus of Hungary, and which was one of the treasures of Axen's extensive library.—A. M.

AXIOTHEA. There were two persons of antiquity, celebrated under this name. One was a gentlewoman of Athens, who, attired as a man, regularly attended the lectures of Plato, and another, who became the wife of Nicocles, king of Cyprus.

AXPOELE, W. van, a Flemish historical and portrait painter, who, together with Johann Martins, executed in 1419 several paintings in oil colours for the municipal palace of Gand. These paintings chiefly consisted of portraits of the counts of Flanders.

AXT or AXTIUS, Johann Conrad, a German physician and botanist, lived at Arnstadt, a town of Thuringia, during the latter half of the seventeenth century. He studied at the university of Helmstaedt, and there received his degree of doctor of medicine. He wrote a treatise on "Coniferous Plants," which was published at Jena in 1679. He also published some medical treatises.—J. H. B.

AXTEL, Daniel, a colonel in the service of the parliament in the great civil war, who guarded the high court of justice during the trial of Charles I. He served in Ireland under Cromwell, and was appointed governor of Kilkenny. On the Restoration he was excepted from the act of amnesty, and suffered death amidst the grossest indignities.

AXTELMEYER, Stanislas Reinhard, a German philosopher, who flourished early in the eighteenth century, and wrote upon the adulteration of food, "Hokus Pokeria," Ulm, 1704. He wrote a variety of other works, scientific, political, and satirical, under very strange titles.

AXULAR, Pedro, a Basque author, a native of Sarra on the frontiers of Navarra, who lived about 1640, and wrote a work entitled "Geroko Guero," containing a singular mixture of Roman catholic and classical mythology.

AYALA, Barnabè d', a Spanish painter, a pupil of Francisco Zurbazan. He was successful in imitating the style of his master, especially in the treatment of drapery. Ayala was one of the founders of the Academy of Seville, his native town, in which he died in 1673.—R. M.

AYALA, Balthasar d', a lawyer of Antwerp, who flourished in the sixteenth century.

AYALA, Pedro Lopez de, a Spanish chronicler and translator, born in the kingdom of Murcia in 1332, was the son of the Adelantado, Fernando Perez de Ayala. He was taken prisoner by the Black Prince at the battle of Najera in 1367, and sent to England, where, according to the account of his captivity which he left in his poems, he was kept in chains in a dark dungeon. After his release he became councillor to Henry of Trastamarre, who had driven his brother, Peter the Cruel, from Castile. In the reign of Henry's son, John I., he fought at the battle of Aljubarotta, and was again taken prisoner. He died in 1407. His translations gave a marked impulse to Spanish literature, and his "History of Castile" is one of the most valuable records that have come down to us from the middle ages.

AYALA, Sebastiano, a jesuit, born of a noble family at Castro-Giovanni in Sicily in 1744; died in 1817. He was professor of rhetoric at Malta, and after the suppression of his order, became, through the influence of Count Caunitz, minister of the republic of Ragusa, at the court of Vienna. He published a life of Metastasio, and some other valuable works.

AYBAR, Ximenes Perez, a Spanish historical painter, who studied his art under his relative Ximenes of Taragona. His

works are noted for their good colouring and clever composition He was flourishing in 1682.

*AYCARD, Marie, a living French novelist, the authoress of many agreeable tales, and of a more ambitious work, entitled "Mademoiselle Clairval."

*AYCARD, Marie, a French novelist and dramatic writer, born at Marseilles in 1794. Since 1830, when he published his first successful novel, "Flora," he has produced several romances, comedies, and vaudevilles of considerable merit.

AYESHA, one of the wives of Mahomet, the daughter of Abubeker, the first caliph and successor to the great impostor, was only nine years old when married to her husband, and was his only virgin wife. He loved her deeply, though she had no children, and he expired in her arms. After his death, the Mussulmans highly venerated her, and called her "Mother of the Faithful." She became involved in the intrigues which followed, and after an eventful life, she died in the fifty-eighth year of the Hegira, 677 A.D., aged sixty-seven.—T. J.

AYGLER or AIGLER, Bernard, cardinal, died in 1282. He was sent into France, with the powers of legate, by Clement IV. He is the author of "Speculum Monachorum," and "Commentarium in regulam Sancti Benedicti."

AYLESBURY or AILESBURY, Sir Thomas, a mathematician of the reign of Charles I., was born in 1576. He became secretary to Charles, earl of Nottingham, Lord High-Admiral of England, and afterwards to his successor, George Villiers, Duke of Buckingham. After the execution of the king he retired to Brussels, and subsequently settled at Breda, where he died in 1657. He was celebrated for his liberal patronage of letters.

AYLESBURY, William, son of the preceding, was born in Westminster about the year 1612. He was appointed by Charles I., tutor to the young duke of Buckingham, and his brother, Lord Francis Villiers, with whom he travelled on the continent. He translated, with the assistance of Charles Cottrel, "The Historie of the Civill Warres of France, written in Italian by H. C. Davila," 1647. He died at Jamaica, where he had been sent as secretary to the governor, in 1657.

AYLETT or AYLET, Robert, LL.D., an English poet, supposed to have been born about the year 1583. He took his degree at Cambridge, and appears to have afterwards been appointed to a mastership in the high-court of Chancery. He published in 1654, "Divine and Moral Speculations, in metrical numbers, upon various subjects."

AYLIFFE, John, an English canonist of the first half of the eighteenth century. He wrote:—"The Ancient and Present State of the University of Oxford, &c.;" "Parergon Juris Canonici Anglicani;" and "Pandect of the Roman Civil Law."

AYLINI or AILINO, Giovanni, surnamed Maniaco, an Italian historian of the second half of the fourteenth century.

AYLLON, Lucas Vasquez d', a Spanish adventurer of the sixteenth century, who was employed by the regal council of Hispaniola to prevent Velasquez and Narvaez from attacking the empire of Montezuma. In one of his expeditions into Florida, he was guilty of the most cruel treachery towards the Indians, and is supposed to have perished in that province.

AYLMER, John, bishop of London, was of a good Norfolk family, and born in 1521. He was noticed by the duke of Suffolk, and by him made tutor to the Lady Jane Grey. In 1553 he was made archdeacon of Stow, but Mary's accession that year caused him to escape to Zurich. When Elizabeth ascended the throne, Aylmer returned home, and was present as archdeacon of Lincoln in the synod of London (1562), in which capacity he signed the Thirty-nine articles. The queen, for a long time, kept him from the episcopate, in consequence of an indiscreet passage about bishops in a former work of his; but, eventually, in 1576, when Sandys was translated to York, Aylmer succeeded him in London. The queen had no reason to regret her choice, for Aylmer was one of her readiest instruments in carrying out the policy in church matters which she had proposed to herself, and he persecuted papist and puritan with the most entire impartiality. He quite entered into his royal mistress's dislike of the puritans, and was vigorous in enforcing conformity in his diocese; indeed, on more than one occasion, the Privy Council had to interfere. As might be expected, he figured in the Marprelate tracts as an "oppressor of the children of God," "Don John," "Devil John," a "breaker of the Sabbath," &c. During the latter years of his episcopate, he was very anxious to be translated to Winchester or Ely, and in order that Bancroft might succeed him, but without success. He died in 1594, and was buried in St. Paul's. He was doubtless a good scholar, and able administrator of existing laws; but his manners were offensive, and we do not find any trace of very high principle influencing his conduct. He left a large family. He was the author of "An Harborowe for Faithful and Trewe Subjects against the late Blowne Blaste concerning the Government of Women," Strasb., 1559, being an answer to Knox's famous "First Blast of the Trumpet against the monstrous Regiment of Women," and a treatise on "The Queen's Ecclesiastical Supremacy."—J. B., O.

AYLOFFE, Sir Joseph, an English antiquary, born in 1708, was the sixth baronet of a family described as of Framfield in Sussex. He was educated at Westminster, and at St. John's college, Oxford; became a fellow of the Royal Society in 1731; and the year following, a fellow of the Society of Antiquaries. In 1763 he was appointed one of three commissioners for the new State-Paper office, and this appointment led to his publishing a work on the national records, entitled "Calendars of the Ancient Charters, and of the Welsh and Scottish Rolls now remaining in the Tower of London." He afterwards undertook to translate the "Encyclopedie" of Diderot and D'Alembert, but the work met with no encouragement, and was discontinued. Ayloffe is the author of several valuable papers in the Archæologia. Died in 1781.—J. S., G.

AYMÉ, Jean Jacques or Job, procureur-general of the department of Drome, and afterwards a conspicuous member of the council of Five Hundred, was born at Montélimart in 1752. He was banished to Cayenne in 1798, but escaped after eighteen months' exile; and returning to France, was received into favour by Napoleon, who made him director of a department. Died in 1818. Aymé left an account of his "Deportation."

AYMON, Jean, a French ecclesiastical writer of the beginning of the eighteenth century, was a native of Dauphiné. He renounced the communion of the Romish church, but without offence to his ecclesiastical patrons, and was afterwards accused of purloining manuscripts from the king's library at Paris—two circumstances which convey no favourable impression of his character. His principal work is entitled "Actes Ecclesiastiques et Civils de tous les Synodes Nationaux des Eglises Reformées de France," 1710.—J. S., G.

AYMON or AIMONE, Count of Savoy, born at Bourg-en-Bresse in 1291, was the second son of Amadeus V. He created the office of chancellor in Savoy, and established a supreme court of justice at Chambery. He is usually called "the Pacific" in the history of his times. Died in 1343.

AYNÈS, François David, a French writer, born at Lyons in 1776, died 1827; was sometime principal of the college of Villefranche, and noted for his royalist opinions. He published an "Authentic correspondence of the court of Rome with France, from the invasion of the Roman States to the abduction of the Sovereign Pontiff," 8vo, 1808, first edition without name of printer or place; "Official documents relating to the invasion of Rome by the French in 1808," Lyons, 8vo, 1809; also a Dictionary of Geography, and various educational works.

AYOLAS, Juan d', a Spanish adventurer, born at the end of the fifteenth century, died 1538. Accompanying Don Pedro de Mendoza in the discovery of the river La Plata, he occupied Buenos Ayres with a number of Spaniards, Germans, and Flemings, and was named governor of the settlement. In an expedition up the La Plata, he was informed by Gonzala Romera, a Portuguese survivor of the expedition of Sebastian Cabot, that a rich country was to be found in the interior, and Ayolas set out with four hundred men to explore the Paraguay. He took possession of Lampere, and named it "Assumption," remaining there six months on friendly terms with the Carios Indians. He then penetrated eighty leagues farther into the country of the Payagoes, and is supposed to have been murdered by them.—(Herrera, *Historia General;* Southey, *Hist. Brazil.*)

AYOUBITES or AYYUBITES, the Saracen dynasty founded by Saladin, son of Nedjemuddin Ayoub, which in Egypt supplanted the Fatimite caliphs about 1171. Several of the descendants of Saladin, known as Ayoubites, afterwards ruled in Egypt, Syria, Armenia, and Arabia Felix. In the thirteenth century their power fell before that of the Mamelukes.

AYRAULT or AIRAULT, Pierre (Petrus Erodius), a French lawyer, born at Angers 1536; died 1604. He first practised as *avocat* at Angers and afterwards at Paris, where he became one of the most celebrated advocates of the parliament.

Ten years later he returned to Angers to exercise the functions of criminal lieutenant, and was noted for his extreme severity. His son René, who had been sent to Paris to complete his studies under the jesuits, joined the order without the sanction and against the will of his father, who employed all legal and judicial means to compel René to renounce his intentions, and to return home. For this purpose he summoned the jesuits, and appealed to the parliament of Paris; but finding that his son had been made to disappear, he petitioned the pope, and obtained from Henry III. royal letters, urging on Cardinal d'Este and the Marquis Pisani to solicit an order from the pontiff for the restoration of his son. His efforts were vain, and three years later he endeavoured to influence René, by a work called "Traité de la puissance paternelle," which appears to have been afterwards published in Latin, under the title "De patrio jure, ad filium pseudo-jesuitum," 1593. This work either did not reach the son, or was ineffectual; and Ayrault on the 25th April, 1593, before a notary public and in the presence of witnesses, repudiated him, deprived him of his benediction, and prohibited his other sons from acknowledging their brother. At his death, however, he withdrew the ban, and among his papers was found the restored paternal blessing. He appears to have had a strong personal affection for René, and the circumstances seem to have brought him in sorrow to the grave. Ayrault published a large number of law books, among others "De l'ordre et instruction judiciaire dont les anciens Grecs et Romains ont usé en accusations publiques," Paris, 1575, a work frequently reprinted, and still not unworthy of consultation, as it contains by anticipation the principle of a modern code.—P. E. D.

AYRENHOFF, Cornelius Hermann von, a German dramatic author, was born at Vienna in 1733. Entering the military profession, he rose to the rank of colonel, was appointed president of the institution for military invalids at Vienna, and in 1794 was made lieutenant-field-marshal. He retired from the army at the close of the war with France, and died at his native place. Ayrenhoff wrote both tragedy and comedy, but was particularly successful in comedy, some of his pieces, such as "Der Postzug" and "Die Grosse Batterie," having been long popular all over Germany. Ayrenhoff produced a great deal, but his literary activity was of less value to his country than it would have been, had his taste been more strictly national. He conceived that the French model was the only proper one on which to write plays; and, even when Lessing had reformed the German stage, continued by argument and example to maintain his exploded theory. Ayrenhoff's works, in whole and in part, have passed through several editions. The "Sämmtliche Werke," containing his tragedies, comedies, minor poems, essays, tales, &c., were published at Vienna, in 6 vols. 8vo., in 1816.—A. M.

AYRER, the name of several German writers on medical subjects:—Christopher Heinrich Ayrer, author of "Methodica et succincta informatio medici praxin aggredientis," Frankfort, 1594; and "Regimen zur Zeit der rothen Ruhr," Leipzig, 1601.—Emmanuel Wilhelm Ayrer, born 1647, died 1690; author of a thesis, "De Vermibus Intestinorum," Nuremberg, 1670.—Johann Wilhelm Ayrer of Altdorf, born 1671, author of a thesis, "De Scirrho Hepatis."

AYRER, Georg Heinrich, a voluminous German writer on jurisprudence, was born at Meiningen in 1702, and died in 1774. He studied at Jena; and in 1737 became ordinarius professor of law at Göttingen. George III., as elector of Hanover, raised him in 1768 to the rank of privy councillor of justice. Adelung gives a long list of Professor Ayrer's juristic tracts and larger works. Sixteen of the most important of his minor productions were edited after his death in two volumes octavo, under the title, "Georg. Henr. Ayreri Opuscula varii argumenti, edidit et præfatus est Joannes Henricus Jungius, Academiæ Georgiæ Augustiæ Secretarius; Göttingen, 1786." One of these opuscula is an "Oratio Secunda de Gulielmo Augusto Serenissimo Cumbriæ Duce, Rebellium Scotiæ Domitore, Patrisque et Patriæ Defensore felicissimo," a tract said to be interesting, as exhibiting the light in which the question of the Hanoverian succession was viewed in Germany.—A. M.

AYRER, Jacob, an early German dramatist, a younger contemporary of Hans Sachs; died, according to Tieck, about 1618. He was doctor of laws, and practised as a notary at Nuremberg. Ayrer's writings were collected after his death, under the title, "Opus Theatricum, dreissig ausbündig Schöne Komedien und Tragedien von allerhand denkwürdigen Römischen Historien, &c., Samt noch andern sechs und dreissig schönen lustigen und kurzweiligen Fastnacht oder Possenspielen, durch weyland den erbarn und wohlgelährten Herrn Jacobum Ayrer, Notarium publicum, &c."—(Opus Theatricum, thirty extraordinarily beautiful comedies and tragedies on all sorts of memorable Roman histories, &c., together with thirty-six beautiful, droll, and diverting gestes for Shrovetide, by the late worthy and learned Master Jacob Ayrer, notary public), Nuremberg, 1618, folio—a volume now very rare. Five of Ayrer's plays were reprinted in Tieck's "Deutsches Theater." The productions of this old dramatist are highly interesting specimens of early dramatic literature; and though perfectly artless and irregular in form, are said by Vilmar to be characterized by a dialogue so lively and entertaining, and occasionally by action so rapid and spirited that, even from a modern point of view, we are not at liberty to despise them. This favourable criticism, however, Vilmar applies more especially to Hans Sachs, who is less coarse than Ayrer.—A. M.

AYRER, Melchior, a German mathematician, chemist, and physician, born at Nuremberg 1520; died 1579. In 1544 he obtained his degree as master of arts under Melancthon at Wittemberg, and spent three subsequent years in Italy. He was afterwards physician to the Electress Palatine, wife of Frederick II. He left several works which have never been published.

AYRES, Ferreira Gonzala, a Portuguese navigator of the fifteenth century, and companion of Zarra, the first explorer of the island of Madeira. He was one of the first colonists of Madeira, and out of respect for his newly-found Eden, he called his son Adam, and his daughter Eve. He left a MS. work entitled "Desculiremento da ilha de Madeira."

AYRES, John, a celebrated penman, writing-master, and arithmetician of the reign of Charles II. He was also styled Colonel Ayres. By his school in St. Paul's Churchyard he is said to have earned £800 a-year. He published several works connected with the art of penmanship—the "Accomplished Clerk," 1683; "A Tutor to Penmanship, or the Writing-Master," 1695; "Arithmetic made easy, for the use and benefit of tradesmen," 1714. The latter went through twelve editions.

AYRES, Philip, an English writer of the latter half of the seventeenth century. Little or nothing is known of his life. His works were "The Fortunate Fool," a translation from the Spanish of Salas Barbadillo, 32mo, 1670; "The Count of Cabalis, or the extravagant mysteries of the Cabalists exposed in five pleasant discourses on the secret sciences," 16mo, 1680. "Emblems of Love," ("dedicated to the Ladys,") 1683; "Lyric Poems;" "Pax Redux, or the Christian's reconciler;" 4to, 1688.

AYRMANN, Christoph Friedrich, a German historian and classicist, was born in 1695 at Leipsic, and died in 1747. He studied at Wittenberg, and became, in 1721, professor of history at Giessen. Under the nomme de plume of Germanicus Sincerus, Ayrmann published editions of Florus, Eutropius, Cæsar, Suetonius, Justin, and Terence, with German notes; and among his historical writings are—"Dissertatio historico-chronologica de Sicula Dionysiorum tyrannide," Giessen, 1726, 4to; "Introduction to the history of Hesse in ancient times, and during the middle ages" (in German), Frankfort and Leipsic, 1732, 8vo; "Disputatio de originibus Germanicis, sine temporibus Germaniæ priscis," &c., Giessen, 1724, 4to.—A. M.

* AYRTON, William, a musical critic, was born in London about 1781. His father, Dr. Edmund Ayrton (born 1784), was organist of Southwell in Nottinghamshire, came to London to the appointment of gentleman of the chapel-royal in 1764, and was soon engaged also as vicar-choral at St. Paul's; he succeeded Dr. Nares as master of the boys of the chapel-royal in 1780, which office he resigned in 1805; he received his degree at Cambridge in 1784, officiated as assistant-director at the famous commemoration of Handel in that year, and died in 1808, leaving some compositions that are little known. The present Mr. Ayrton, like his father, received the education of a scholar as well as of a musician, and was thus qualified to write upon the art. He married a daughter of Dr. Arnold, through which connection he was doubtless warmly interested in the proceedings of the English opera at the Lyceum theatre, under the management of Mr. S. J. Arnold, his brother-in-law. He had a fashionable and lucrative connection as a teacher of music, from which he has retired in competent independence. He was one of the members of the Philharmonic Society at its foundation in 1813, and was two years since engaged upon the revision of its laws. He was music-director of the King's theatre, under the management of

Messrs. Taylor and Waters, and in this capacity produced, in 1817, Don Giovanni for the first time in England, and afterwards the other operas of Mozart. He is a fellow of the Royal Society, and also of the Society of Antiquaries. In 1823 he commenced the publication of the "Harmonicon," a monthly musical periodical, in conjunction with Mr. Clowes, the printer, which was continued for eleven years. The work was at first designed as a medium for introducing the printing of music in type, several pages of which were included in every number; but this element, as being antagonistic to the music trade, was always an embarrassment to, and in the end caused the discontinuance of, the publication. The writing in this journal was far in advance of any criticism upon music that had appeared in England up to that time; but it was marked by the spirit of acerbity towards rising English composers that has since characterized its author as a reviewer in the several periodicals upon which he has been engaged. The "Harmonicon" had doubtless a beneficial influence on the progress of the art, appearing as it did at a time when that art was at its lowest among us; but the editor lost the better part of his power in disregarding that the nursling artists of the period of regeneration required encouragement no less than instruction.—G. A., M.

AYSCOUGH, George Edward, editor of "The works of George Lord Lyttleton, formerly printed separately and now first collected, together with some other pieces never before printed," was a lieutenant in the first regiment of Foot Guards, and led a profligate life. The date of his birth is not mentioned, but he had George III. and the Duke of York as his godfathers. In 1776 he published "Semiramis," a tragedy acted at Drury Lane with an epilogue by the elder Sheridan; and in 1778 "Letters from an officer in the Guards to his friend in England, containing some account of France and England." Died October 1779.

AYSCOUGH, James, a London optician of the early part of the last century, author of "A short account of the nature and use of spectacles, in which is recommended a kind of glass for spectacles, preferable to any hitherto made use of for that purpose," 1750. Several editions were printed under various titles.

AYSCOUGH, Samuel, a laborious bibliographer and cataloguer of books, was born at Nottingham in 1745. His father had squandered his means in wild projects, and Samuel was obliged to work in early life as a miller. By aid of an old schoolfellow he removed to London, and was engaged by Mr. Rivington the bookseller, after which he entered the British Museum, as an assistant to the principal librarian. In 1785, after many years of subordinate duty, he was officially appointed "assistant librarian," and, about the same time, took holy orders, and became assistant curate of St. Giles'-in-the-Fields. For fifteen years he preached the anuual Fairchild lecture at Shoreditch church before the Royal Society. A year before his death, he obtained the living of Cudham in Kent, and performed duty there, although still residing in the British Museum, where he died, October, 1804. Ayscough's labours, although confined to the department of catalogues, were extremely multifarious, and eminently useful. Among his works were:—1. "A Catalogue of the Manuscripts preserved in the British Museum hitherto undescribed, consisting of five thousand volumes, including the collection of Sir Hans Sloane, Bart., the Rev. Thomas Birch, D.D., and about five hundred volumes bequeathed, presented, or purchased at various times." 2. "Remarks on the Letters of an American Farmer, or a Selection of the Errors of Mr. J. H. W. Johns." 3. "A General Index to the Annual Register from 1758 to 1780, both inclusive." The third edition, published in 1799, extends the Index from 1781 to 1792. 4. "A General Index to the Monthly Review, from its commencement to the end of the seventeenth volume." 5. "A General Index to the first fifty-six volumes of the Gentleman's Magazine." 6. "An Index to the remarkable passages and words made use of by Shakspeare." 7. "A General Index to the first twenty volumes of the British Critic." 8. The catalogue of the *printed* books in the British Museum was prepared by Dr. Maty, Mr. Harper, and Samuel Ayscough. 9. "Catalogue of the ancient Rolls and Charters of the British Museum," unpublished. Ayscough also prepared indices for many particular works, and from this branch of labour alone, received the sum of £1,300. He was a man of very extensive acquirements, rather blunt in manner, but remarkable for the benevolence of his disposition, and much respected by his colleagues, who placed a monumental inscription on his tomb in St. George's, Bloomsbury.—P. E. D.

AYSCU, Edward, author of "A Historie contayning the Warres, Treaties, Marriages, and other occurrents between England and Scotland, from King William the Conqueror until the Happy Union of them both in our gratious King James; with a brief declaration of the first inhabitants of this island, and what severall nations have sithence settled themselves therein, one after another," London, 4to, 1607. All known of him, is that he resided at Cotham in Lincolnshire.

AYSCUE, AYSCOUGH, ASCOUGH, or ASKEW, Sir George, an English admiral in the service of the Commonwealth, and afterwards in that of Charles II., born at South Kelsey, Lincolnshire, son of William Ayscue, one of the gentlemen of the privy chamber to Charles I., and brother of Sir Edward Ayscue, who was one of the parliamentary commissioners appointed to remain with the Scottish army. George Ayscue entered the navy early in life, and received knighthood from Charles I. In 1648, when a number of ships quitted the service of the parliament, and declared in favour of the Prince of Wales, Ayscue did not join the revolters, but brought his ship the *Lion* into the Thames. He was then appointed to the command of a squadron; and in March, 1649, an order was passed for him to command "as Admiral of the Irish Seas;" in which capacity he conveyed Cromwell's army to Ireland, and gave such satisfaction in his command, that the parliament continued him in the office, paid his arrears, and presented him with £100. In 1651, Ayscue went to the West Indies, and performed signal service, by securing Barbadoes and other islands to the side of the parliament. On his return he was employed in the naval wars with the Dutch, but, from some misunderstanding, was either superseded or laid down his commission, receiving, however, a grant of £300, and an estate in Ireland. In 1658 he went, at Cromwell's desire, to Sweden, and was honourably received by King Charles Gustavus. At the Restoration, he was admitted into the royal service; and in 1664, held a command under the duke of York. The following year he was rear-admiral of the blue under the earl of Sandwich, and led the attack on the Dutch fleet on the 3d June. In the action of the 1st June, 1666, he served under Monk in the attack on Van Tromp, and on June 3d, ran his ship, the *Royal Prince*, on the Galloper sand, and was compelled to surrender to Admiral Swers. He was sent to Holland, and shut up in the fortress of Lævestein, but the date of his return to England appears to be uncertain, nor is it known where or when he died. Most probably he did return, and lived in retirement, or held commands in ships not employed in active service. He appears to have been a good officer of average ability and unquestioned courage.—P. E. D.

AYSSON, Diego Ximenes, a Spanish poet of the latter part of the sixteenth century, author of "Los famosos y eroycos hechos del Cavallero," &c., Antwerp, 1668.

AYTA or AYTTA, Ulric-Viger van Zuichm, a jurist and statesman of the Spanish Netherlands, born 1507; died 1577; employed by Charles V. in several negotiations. In Italy and Germany he came in contact with most of the celebrated men of his time; but after the death of his wife, entered the church, and in 1556 was appointed to the rich abbey of St. Bavon, and became a councillor of the States of Holland. At Zuichom he founded an hospital, and at Louvain endowed the college of Viglius. He left the following works:—"Institutiones D. Justiniani in Græcam Linguam per Theophilum Antecessorem olim traductæ, ac nunc primum in lucem restitutæ curâ ac studio Viglii Zuichemi Frisii," Louvain, 1534, being the Greek version of the Institutes which he had discovered during his residence at Padua, and considered a standard edition; "Justificatio rationum ob quas regina Hungariæ, Belgii gubernatrix, contra ducem Cliviæ arma sumpsit," Antwerp, 1543; two "Commentaries;" and "Epistolæ politicæ et historicæ ad Joach. Hopperum," Louvain, 1661.

AYTON, Sir Robert, was born in 1570 at Kinaldie in Fifeshire, on an estate which had belonged to his family for several generations. From St. Andrews, where he took the degree of M.A., he went to France, and, according to Dempster, highly distinguished himself in that country as a linguist and poet. He proved himself also a good courtier by his poem on the accession of James I. to the throne of England; a piece of ingenious bombast which was all the more refreshing and delectable to the monarch, that the burden of it was his prodigious erudition, and not the mightiness of his state. Ayton was

rewarded with various appointments in the royal household. "He was acquainted," according to Aubrey, "with all the wits of his time," especially Hobbes and Jonson. His Latin poems passed through two editions in his lifetime; but his English songs and lyrics, which alone are of much value, have come down to us only traditionally, and therefore maimed and altered.

* AYTOUN, WILLIAM EDMONSTOUNE, was born at Edinburgh in 1813. He studied at the university of his native city, and was called to the Scottish bar in 1840. In 1845 he was appointed by the crown to the chair of rhetoric and belles-lettres in the university of Edinburgh, and after the formation of the Derby administration in 1852 was made sheriff of Orkney and Shetland. He married a daughter of the late Professor Wilson. If Professor Ayton's publications are not numerous, they are all characterized by high merit. The "Lays of the Cavaliers" is the work by which he will be remembered. In addition, he has written "Firmilian, a Spasmodic Tragedy," and "Bothwell," and has edited an admirable collection of the ballads of Scotland. He has also, for many years, been one of the most constant and brilliant contributors to Blackwood's Magazine.—A. S

AZAIS, PIERRE HYACINTHE, a French philosophical writer, born at Sorreze, 1766; died at Paris 1845. In early life he was employed as secretary to the bishop of Oleron en Bearn, but the bishop was desirous that Azais should enter the priesthood, and he quitted the episcopal palace for an abbey in the Cevennes, where he officiated as organist. When the Revolution revealed the horrors of insurrection, he denounced its atrocities in a vehement pamphlet, which obtained for him a sentence of transportation, but he found refuge in the hospital of Tarbes. He there developed the theory of compensation with which his name has come to be associated, and which meant that, in the constitution of the world, happiness and unhappiness were proportionate to each other, and compensated each other. In 1806 he repaired to Paris, developed his doctrines before a brilliant audience, and obtained an appointment as inspector of the library at Nancy. In 1815 he wrote in favour of Napoleon, and in consequence was deprived of his office; but Madame de Stael interested herself on his behalf, and obtained for him a pension from the government. His garden then became the scene of philosophic instruction, and there he discoursed to his disciples with a grave eloquence which suited the simplicity of his life, and the elevated nature of his conceptions. His principal works are "Des Compensations dans les destinées humaines," 1809; "Système Universel," 1812; "Manuel du Philosophe," 1816; "Du Sort de l'homme," 1820; "Jugement impartial sur Napoleon;" and a "Course of Philosophy."—P. E. D.

AZALAIS or ADÉLAIDE DE PORCAIVAGUE, a French poetess, who died about 1160. Only one of her compositions has been preserved, a ballad or romance, in which she lovingly sings the praise of Guy, and charges Rambaud with infidelity.

AZAMBUJA, DON JONO ESTEVES D', cardinal-archbishop of Lisbon, raised to that dignity in 1402. In 1409 he was sent to the council of Pisa, and from Italy went to Jerusalem. On his return, Gregory XII. made him a cardinal. Died 1415.

AZAMBUZA, DIOGO D', a Portuguese navigator of the latter part of the fifteenth century, charged by King John II. with the establishment of a colony on the west coast of Africa. The expedition consisted of twelve vessels, which sailed from Lisbon in 1481, and after twelve days of prosperous navigation arrived at the small port of Besequichi. There Azambuza notified his arrival to the negro monarch Casamense, who appointed a meeting for the morrow. The Portuguese landed in state, and celebrated mass on the shore. Azambuza was clad in a robe embroidered with gold, and, marshalling his men, awaited the approach of Casamense, who came accompanied by a large multitude of negroes armed with lances and spears. The Portuguese leader made two demands—that he should have leave to instruct the people in the Christian faith, and that he should have leave to erect a fort. The first was deferred for consideration; to the second, the negro chief, after some hesitation, gave consent. The Portuguese selected an eminence which seemed suitable for their purpose, and commenced work on the following day. In three weeks the fort was completed, though not till after the risk of a conflict with the natives, who had taken umbrage at the accidental appropriation of some materials which they held sacred. When the work was achieved, Azambuza sent a portion of his squadron to Portugal to inform the king of his success, and King John named the establishment Fort St. George El Mina, granting, at the same time, certain privileges to any subject who should repair to his newly-acquired dominion. He also added to his own titles that of lord of Guinea, and made Azambuza the first governor of the colony. The latter remained at the settlement for three years, and traded with the natives. He then returned to Portugal. He was a man of great ability, and one of the best of the early European adventurers who opened up the highways of the ocean to after generations.—P. E. D.

AZANZA, DON MIGUEL JOSÉ D', a Spanish statesman, born 1746, died 1826. At the age of seventeen he went to the Havana, and afterwards to Mexico, where he became secretary to the marquis of Sonora. In 1769 he accompanied the marquis to New California, in search of gold mines, which were supposed to have been discovered in that country, and concealed by the jesuits. He then entered the military service, and in 1781 was present at the siege of Gibraltar. Shortly after, he joined the Spanish embassy to St. Petersburg, and from thence passed to Berlin, where he remained two years. In 1788 he was appointed corregidor of Salamanca, and in 1789, intendant of the army and kingdom of Valencia. In 1793, on the breaking out of the war with France, he became minister of war, which office he held till 1796, when, in consequence of a dispute with the prime minister, Godoy, he resigned, and took the post of viceroy of New Spain. Humboldt bears testimony to the favourable impressions he had made on the Mexicans by the uprightness of his rule. In 1799 he returned to Spain, and remained without public employment till the fall of Godoy in 1808. He was then appointed minister of finance, and a member of the supreme junta, which was to take charge of the national affairs in the absence of King Ferdinand. Murat having virtually suspended the powers of the junta, that body applied for instructions to Ferdinand, who was at Bayonne. The king sent two decrees by a courier, who was charged to deliver them to Azanza; but the latter suppressed the documents, and when Ferdinand abdicated in favour of a Buonaparte, destroyed them, and submitted to the French. Joseph Buonaparte received the throne from his imperial brother, and Azanza was summoned to Bayonne to lay before the emperor the financial state of the kingdom. He was there captivated by the apparent confidence of Napoleon, and became president of the junta which Napoleon had appointed to inaugurate a new constitution and a new king. Azanza, at the first meeting, made a speech in honour of the emperor, and prepared an address to Joseph. Several other sittings were devoted to minor discussions, and at the twelfth and last, on the 7th July, King Joseph swore to the constitution, and Azanza and the assembly took the oath of fidelity to the foreign monarch; after which they waited on Napoleon, to thank him for all he had done for Spain. The address so staggered Napoleon, that Southey says, "For the first and perhaps the only time in his public life, he was at a loss for a reply." Azanza was appointed minister of the Indies, but resigned that office to become minister of Justice. He was also appointed commissary-royal of the kingdom of Grenada, and in 1810 became duke of Santa-Fé, and was sent to congratulate Napoleon on his marriage with Maria Louisa. When the fortunes of the French began to wane, Azanza did not forsake his new master, but, after the battle of Vittoria, accompanied Joseph to France, and resided at Paris till 1820, when the decree of the central junta of Cadiz, declaring the ministers of Joseph "traitors," was annulled, and he returned to Spain with a view to service under King Ferdinand. His offers were declined, but he obtained a pension of 6250 francs, and took up his residence at Bordeaux, where he died in his eightieth year. In estimating the conduct of Azanza, and the other Spaniards who took service under the French, it must be remembered that the throne of Spain had been vacated, and that the appointment of a new government might hold out the hope—fallacious as it might be—that better principles of administration would be introduced. Azanza appears to have desired the political reformation of his country. He governed Mexico well, and during his residence there, collected the reports of the expeditions to the north of California, under his predecessors. These manuscripts were consulted by Humboldt. In 1815, he and his colleague O'Farrill drew up a memoir in justification of their conduct—"Memoria de Don Miguel Jose de Azanza y Don Gonzalo O'Farrill sobre los Hechos que justifican su conducta politica desde Marzo, 1808, hasta Abril de 1814," Paris, 1815, 8vo; a work containing official documents which do not appear elsewhere.—P. E. D.

AZARA, Don Josef Nicolas d', a Spanish diplomatist, born in 1731; died at Paris in 1804. In 1765 he joined the Spanish embassy to the court of Rome in a subordinate situation, but gave so much satisfaction, that in 1785 he was appointed ambassador, and retained the office till 1798. At Rome he was a liberal patron of the fine arts, and, through his influence, Raphael Mengs was allowed to reside at Rome, on a pension from the king of Spain. On the death of Mengs, Azara supported his family, and superintended the publication of his works. The most celebrated artists were his frequent visitors, and Canova, Winckelmann, Gavin Hamilton, Visconti, Angelica Kauffmann, Fea, and Leroux d'Agincourt, might be seen at his weekly entertainments. With the prince of Santa Croce, he undertook excavations at Tivoli, on the site of the villa of the Pisos, and there, among other antiquities, discovered the bust of Alexander the Great, which he presented to Napoleon, who sent it to the Louvre. It is supposed to be the only authentic representation of Alexander. Azara was one of those who had contributed to the abolition of the order of the jesuits, by Clement XIV., in 1770, and this circumstance led him to be regarded with disfavour by Pius VI.; but the French invasion of Italy called his services into play, and he succeeded in saving Rome from invasion by the armistice of Bologna, which he concluded with Napoleon in 1796. In 1798 he was appointed Spanish ambassador to Paris, and in 1802 held the post of Spanish plenipotentiary at the peace of Amiens. By desire of Napoleon he was allowed to remain at Paris; and while preparing with his brother Don Felix, the South American traveller, to return to Italy, was seized with a fatal illness. Azara's only independent work was a pamphlet on the virtues of Juan de Palafox, a Spanish foe to the jesuits, Rome, 1777, but his editorial labours were of considerable importance. He published: —"The Works of Garcilaso de la Vega," 1765, to which he prefixed a history of the Spanish language; "An Introduction to the Natural History and Physical Geography of Spain," Madrid, 1775, a work translated and composed from the notes of William Bowles, a native of Ireland; "The Works of Raphael Mengs," Parma, 1780. This work was translated into English, in 2 vols. 8vo, 1796; "A Translation of Middleton's Life of Cicero;" and "La Religion Vengée," a posthumous poem of Cardinal de Bernis.—P. E. D.

AZARA, Felix de, a Spanish traveller, was born 18th May, 1746, at Barbunalès, and died at Arragon in 1811. He was, in the first instance, a military man, and attained the rank of brigadier-general. In 1775 he was wounded in the expedition against Algiers. He subsequently went to America as one of the commissioners appointed to trace the line of demarcation between the Spanish and Portuguese possessions in the New World. He did not return to Madrid until 1801. He published a work on the Natural History of Paraguay, in which he gives an account of the animals and plants of that country. He also published an Account of his Travels in North America, from 1781 to 1801.—J. H. B.

AZARIAH or AZARIAS, the name of several persons mentioned in the Old Testament:—Azariah, called also Uzziah, king of Judah.—Azariah, the name given to two sons of Jehoshaphat, slain by their elder brother Jehoram. Azariah, one of the high-priests, second in descent from Zadok.—Azariah, grandson of the above, supposed to be the same as Zechariah the son of Jehoiada.—Azariah high-priest in the reign of Uzziah, whose attempt to assume the office of priest he withstood (2 Chron. xxvi.)—Azariah, high-priest under Hezekiah.—Azariah, high-priest under Josiah.—Azariah (Abednego), one of the three companions of Daniel.

AZARIAH or AZARIAS, a general of the Jews in the time of the Maccabees, defeated by the Syrians under Gorgias.

AZARIAH de Rossi or de Rubeis, an Italian rabbi, distinguished as the father of historical criticism among the Jews. He flourished in the sixteenth century, was a native of Mantua, but resided in Ferrara. His great work, "Meor Enayim" (the Enlightener of the Eyes), was printed at Mantua in 1574. It is divided into three parts—the first describes an earthquake in Ferrara in 1571, and contains a learned dissertation on the causes of earthquakes; the second is a Hebrew translation of the History of the Septuagint by Aristeas; the third and most important section treats of various matters of history, chronology, philology, &c., and displays singularly varied erudition.

AZARIO, Pietro, an Italian chronicler of the fourteenth century, author of "Liber Gestorum in Lombardiâ et præcipue per Dominos Mediolani ab anno 1250 usque ad annum 1362."

*AZEGLIO, Marchese Massimo d', one of the most distinguished men of the day in Italy, is a native of Turin, where he was born in 1798. Although educated for a diplomatic or military career, he acquired his first celebrity as a historical landscape painter, a branch of art in which he soon became entirely absorbed. With very few exceptions, all his pictures were illustrations of the history and poetry of Italy; and it is necessary to note this peculiarity in the choice of subjects as a proof of that constant patriotism which characterises the whole life of this great man. The style displayed in his paintings is original, poetical, grand; it both surprises and attracts; the figures of his subjects are full of life and action; the general effect strikingly impressive. It is difficult to imagine or to express the sensation that the exhibition of Azeglio's pictures used to produce upon the masses of the Italian public. They were as many direct appeals of the patriotic artist to his slumbering nation; and so the nation felt them, and was proud of such a son. But, however active the painter might be, it was impossible for him to satisfy the daily-increasing demand of his countrymen for such demonstrations. It was then (1833) that he published his first novel, "Ettore Fieramosca." This book, and the one that followed it, the "Nicolò de Lapi," published in 1841, have done more towards reawaking and improving the spirit of the Italians than all other writing or proselytism put together. Nor did d'Azeglio, whilst fostering the regeneration of his countrymen, limit himself to works of fiction. An essay on the events of the day in the Roman states, published in 1846, placed him boldly before the public as the champion of wise reforms and moderate liberalism. The fame that this pamphlet deservedly procured to Azeglio was such that, when Pius IX. was called to the see of Rome, that pontiff did not disdain, in those days of honest intentions, to consult him on many a matter of internal and external policy; and it is firmly believed that the few steps in the right direction that the good pope succeeded in making during the first year of his reign, may be attributed to the influence and advices of Azeglio, who was then publishing more and more of the results of his studies on public matters.

The events of 1848 having overtaken the development of progressive reform, Azeglio is found fighting, as one of the leaders of the Roman auxiliaries, in the Venetian provinces, for the common cause of independence; thus supporting the doctrines he had enunciated and spread, until seriously wounded at the battle of Vicenza, he was obliged to retire awhile from the scene of action. But if the body retired from the strife, the mind did not. By a series of pamphlets and articles in the newspapers, written during and after his convalescence, he exerted himself to keep the national movement within the limits of independence and constitutionalism, combating the diffusion of republicanism, to which he was opposed. Then came the suspension of hostilities with Austria, during which he was called to the Piedmontese parliament, where he soon became one of the leading members. But it was after the disastrous battle of Novara, in 1849, that all his personal and political qualities were most called into play. At that difficult moment a man was required, who, full of love for the country and for liberal institutions, should also possess firmness and courage equal to the difficulty and importance of the moment, to assume the direction of affairs for the new king, Vittorio Emanuele, under circumstances of the most disheartening disadvantages. Azeglio accepted the mission, replaced Gioberti's ministry, and by his wise and firm conduct succeeded in freeing Piedmont from the immediate pressure from abroad, and in protecting and consolidating the recently-established constitutional liberties at home, against the attacks both of retrogrades and ultras. During the various periods in which he remained in power, Azeglio proved that, although not sharing the more advanced ideas of liberalism, and earnestly opposed to republicanism, Italy does not possess a more staunch and more sincere champion in the support of national independence and constitutional government. The improved state of affairs which resulted from his exertions having restored repose to the country and increased its vitality, the moderate views of Azeglio ceased to be on a par with the expectations of the day. This caused him to retire once more to his old pursuits, art and literature, leaving the direction of affairs in the more daring hand of Count Cavour.—R. M.

AZEGLIO, Taparelli Cesare, Marquis d', a councillor of Victor Emmanuel, king of Sardinia, born at Turin, 1763, died 1830. He served in the army against the French in 1792, was made prisoner, and detained in France till 1796. In 1798 he emigrated with the court of Turin, and in 1814 was appointed ambassador extraordinary to Rome. In 1822 he founded a journal called "L'Amico d'Italia," which continued till 1829.

AZEMAR, François Bazile, a French general, born at Cabannes, 1766, died 1813. He served with the army of the North, and in Holland. In 1798 he was made prisoner in Italy, and on his return, became chef de bataillon. He was killed at the battle of Gros Drebnitz, and his name is inscribed on the bronze tablets of Versailles.

AZEVEDO, Alonso d', a Spanish poet, who published at Rome in 1615, a poem entitled "Creacion del Mundo." It is divided into seven days, and is written in octave rhyme.

AZEVEDO, Alonso d', a Spanish lawyer, was born at Placentia in the first half of the sixteenth century, and died 23rd July, 1598. There is in the British Museum a collection by Azevedo of the laws enacted by Philip II., from 1552 to 1564. It was published at Salamanca in 1565, under the title of "Repertorio de Todas las Pragmaticas y Capitulos de Cortes," &c. He also, according to Antonio, was sole editor of the collection of "Royal Constitutions," published at Salamanca in six vols. folio, in 1583–98, under the title of "Nueva Recopilacion."

AZEVEDO, Angela d', a female dramatic author, who lived in the first half of the seventeenth century. She was a Portuguese by birth, but her works are written in Spanish.

AZEVEDO, Dom Jerome, viceroy of the Indies, was born in the sixteenth century, and died about 1618. His administration commenced 15th December, 1612, and terminated 16th November, 1617. He devoted much attention to geography, and set on foot an exploration of the island of Madagascar.

AZEVEDO, Felix A'lvares, a Spanish general, was born at Otero, in the province of Leon, and died 9th March, 1808. He held for some time the office of rector of the college of St. Pelago at Salamanca, but afterwards went to Madrid, became an advocate, was subsequently enrolled among the royal guards, and was sent by that body to Leon to raise troops for the War of Independence. Being appointed to a command in the constitutional army, he signalized himself in various engagements with the royalist forces; and fell at the village of Padornello.—G. M.

AZEVEDO, Francisco d', a Portuguese poet, was born at Lisbon in the beginning of the seventeenth century, and died 4th April, 1680. He left, in manuscript, a poem entitled "Epigrammatum Liber Unus."

AZEVEDO, Igna'zio d', a Portuguese jesuit, was born at Oporto in 1527, and died 15th July, 1570. He was sent on a mission to Brazil, but the vessel in which he sailed was attacked and captured off the island of Palma, by Jacques Sourie, vice-admiral of the queen of Navarre, when Azevedo, and his brethren of the order who accompanied him, were massacred, and their bodies thrown into the sea.

AZEVEDO, Joao, a Portuguese monk, was born at Santarem, 27th January, 1665, and died at Lisbon, 16th June, 1746. He devoted much of his time to the study of theology, and entered into the order of the eremites of St. Augustine. His published works mentioned by Machado are—"Tribunal Theologicum et Juridicum contra Subdolos Confessarios in Sacramento Pœnitentiæ ad Venerem Sollicitantes;" "Tribunal de Desenganos Dividido em 24 Desenganos Deliberaçoes Theologicas Escriturarias Doutrinæs, Politicas e Christanas."—G. M.

AZEVEDO, Joao, a Portuguese canon, was born at Lisbon about the year 1625, and died 19th November, 1697. He held the office of judge-depute of the Inquisition, first in the bishopric of Coimbra, and afterwards in Lisbon. He was subsequently made a member of the king's council, and of the council-general of the Inquisition.

AZEVEDO, Luiz Antonio d', a Portuguese grammarian, was a native of Lisbon, and, in 1815, held the office of regius professor of grammar and the Latin language in that city.

AZEVEDO, Luiza d', a poetess, whose works obtained some celebrity in the seventeenth century. She was born at Villa de Paredes in 1635, and died in 1679.

AZEVEDO, Luiz d', a Portuguese jesuit and missionary, was born at Chaves, on the frontier of Gallicia, in 1573, and died 22nd February, 1634. He was admitted into the order at sixteen years of age, and was sent to Goa to finish his studies. In 1604 he was sent to Abyssinia, where he established a school for children. He is said to have been much beloved for his active humanity. He attained a perfect acquaintance with the different dialects of Abyssinia, particularly the Amharic, into which he translated the books of the New Testament. He wrote also a catechism in the same dialect, and a grammar of that dialect in Latin, with several other works, mentioned by Southwell, in his "Bibliotheca Scriptorum Societatis Jesu."

AZEVEDO, Manuel Soares d', a jurisconsult, and member of the Portuguese Academy of History, lived in the first half of the eighteenth century. He wrote a work entitled "Dissertatio Historica-juridica de Potestate Judæorum in Mancipia."

AZEVEDO, Pedro, a Spanish physician, lived in the first half of the eighteenth century. He graduated at Paris, and afterwards taught in the medical schools for many years. He wrote a number of works, which, however, have never appeared in a collected edition. Among these are two discourses, one entitled "Sur l'Utilite des Experimentations dans la Pratique," and the other, "An in Inflammationibus Kermes Minerale."—G. M.

AZEVEDO, Pedro, was born in the Canary islands, and was originally destined for the church. He, however, turned his attention to medicine, and wrote a work on the plague, which was published at Saragossa in 1589, under the title "Remedios contra Pestilencia," 8vo. This work was written also in Portuguese by the same author, but was not printed.—G. M.

AZEVEDO, Sylvester, a Portuguese friar of the order of Dominicans, died in 1587. He was sent from Malacca on a mission to Camboia, and composed, in the language of that country, a treatise on the mysteries of the Christian faith.

AZEVEDO-COUTINHO, a Portuguese bishop, was born in Brazil, 8th September, 1742, and died 12th September, 1821. In 1791 he published a treatise entitled "Ensaio Economico Sobre o Commercio de Portugal e Suas Colonias." In 1794 he was appointed bishop of Pernambuco, and published at London a work which was intended as an answer to a motion in the British parliament for the abolition of slavery. It was entitled "Analyse sur la justice du commerce du rachat des esclaves de la côte d'Afrique." He was afterwards chosen to represent the capital of Brazil in the Cortes of Portugal.—G. M.

AZEVEDO-COUTINHO, Marcos, a Brazilian traveller, was born in the sixteenth century, and died in the seventeenth. He was an intrepid explorer of the solitudes of Brazil; and, in 1596, is said to have discovered the famous emerald mine, during an expedition known under the name of "Jornada das Esmeraldas."

AZEVEDO-COUTINHO Y BERNAL, Joseph-Felix-Antoine François d', a Belgian genealogist, was born at Mechlin, 22nd April, 1717, and died about 1780. He held the rank of canon in his native town, and compiled a great number of genealogical tables, three of which, illustrative of the genealogy of the family of Corten, are now in the library of the British Museum.

AZEVEDO-DA-CUNHA, Felix d', a Portuguese naval officer, who acquired some reputation as a poet in the beginning of the eighteenth century. He published at Lisbon in 1706, "Patrocinio empenhado pelos clamores de hum prezo dirigido ao senhor Luiz-Cezar de Menezes, governador o capitao general do Estado do Brasil."

AZEVEDO-MORATO, Manoel d', a Portuguese poet of the eighteenth century, was born at Coimbra. He published, in 1716, a little poem entitled "Saudades de dona Ignez de Castro."

AZEVEDO-TOJAL, Pedro d', a Portuguese lawyer and poet, who lived in the first half of the eighteenth century. In 1716, he published at Lisbon a heroic poem in twelve cantos, entitled "Carlos reduzido, Inglaterra illustrada."

AZEVEDO-Y-ZUNIGA, Caspar d', fifth count of Monterey, viceroy of Mexico, and afterwards of Peru. He equipped a fleet for the discovery of the great southern continent; and Pedro Fernandez de Quiros, to whom the command of the expedition was intrusted, is said to have discovered some islands about the 28th degree of south latitude. The count died on the 16th March, 1616.

AZIM-ED-DAULAH-BEHADOUR, the last titular nabob of the Carnatic, born 1770, and died 13th August, 1819.

AZIN, ——— d', a French engineer, lived about the commencement of the eighteenth century. He wrote a work entitled "Nouveau systeme sur la maniere de defendre les places par le moyen des contremines."

AZINHERO, Christophe-Rodrique, a Portuguese jurisconsult and historian, was born at Evora in 1474. Here he practised as an advocate, and occupied much of his leisure in the study of history. He wrote a work entitled "Summario das Chronicas dos Reys de Portugal revisto."

AZIZI-KARA-CHELEBIZADE, A'bdu-l-Aziz Effendi, a Turkish historian and poet, was born at Constantinople in 1591, and died in 1667. He held various high offices, both civil and ecclesiastical, and was one of the most intriguing politicians of his age and country. He was author of a variety of works, none of which have been printed. Among these, one of the most remarkable is the history of his own time.—G. M.

AZNAR or AZINARIUS, count of Gascony, died in 836. He is first mentioned in history under the title of the count of Jaca, and from him is traced the descent of the ancient kings of Navarre. In 819 he was invested by the Emperor Louis le Debonnaire with the government of the March of Aragon; and, in 824, he became connected with the unsuccessful expedition from Aquitaine against the Navarrese, who had entered into alliance with the Moors. He subsequently contrived to render himself independent in his county of Gascony (citerior Vascony), of which he died in possession.—G. M.

AZO or AZZO, or AZZOLINUS, Portius, an eminent Italian jurist, was born about the middle of the twelfth century, and died in 1200. He became professor of jurisprudence in the university of Bologna; and such was his popularity, that, it is said, the number of his students soon amounted to ten thousand, so that he was obliged to lecture in the open air, in the square of San Stefano. He was author of six juridical works, which were so highly valued, that Azo's fame as a jurist surpassed that of all his predecessors. He was styled "The fountain of law;" "The trump of truth;" and, in his epitaph, "The god of jurists."—G. M.

AZOPARDI, François, a musician of Malta, where he acted as *maitre de chapelle* about 1750. He is best known as the author of a treatise on composition, published in 1760, under the title of "Il Musico Practico."

AZOR or AZORIUS, Juan, a Spanish theologian, born at Zamora 1533; died 1603. Entering the order of the Jesuits, he first taught theology in the college of Alcala, but his reputation caused his superiors to remove him to Rome, where he was appointed to the chair of moral theology in the college of Jesus. He there professed and published his system under the title of "Moral Institutes," and developed his ideas of right and wrong on principles which are sufficiently curious. He maintained, for instance (book ii., page 105), that it is lawful "for a man of honour" to kill those who may attempt to give him a box on the ear, or a blow with a stick—at least he thinks it probable. So also (book xi., c. 1) we may kill those who deprive us of our goods, even though we do not anticipate violence, as, for instance, when they take flight. The Dominicans, out of opposition to the jesuits, attacked the "Moral Institutes;" but Clement VIII. issued a brief approving of the publication, and it is to be found at the beginning of the first volume. Pascal took up the discussion in the "Provincial Letters," and introduces Father Azorius and the doctrine of "probable-ism," of which Azorius was one of the principal defenders. Notwithstanding the opposition, however, the "Moral Institutes" were widely circulated in Spain and France, and attracted the attention of Bossuet, who thought that they might be useful to priests, "especially to curés and confessors." He even recommends them to his clergy in his synodical statutes. Editions of the Institutes were multiplied by the presses of Rome, Venice, Cologne, Lyons, &c.; and Azorius published some other works, but none that attained to similar celebrity.—P. E. D.

AZORIA. See Aquila, Caspar.

AZRAKI, a Persian poet and philosopher of the eleventh century, was born at Herat. He was the author of a work called "The Book of Sindbad," consisting of maxims of practical philosophy. Some other works have been ascribed to Azraki, but it is doubtful whether they are still extant.

AZULAI, Abraham-Ben-Mordecai, a Jewish cabalistical writer, died at Hebron in 1644, wrote "Zohare Chamma," and "Chesed le Abraham."—His grandson, R. Chajim David Azulai, is the author of a celebrated bibliographical history of Hebrew writers, named "Shem Hagged Olim" (the Names of the Great Ones).

AZUNI, Domenico Alberto, an Italian lawyer and antiquary, was born at Sassari, in Sardinia, 3rd August, 1749, and died at Cagliari, 23rd January, 1827. He studied law at the university of Turin. Before the Revolution he was a senator at Nice. He afterwards went to Paris, and was appointed one of the commissioners for drawing up a commercial code of laws. In 1807 he was president of the Genoa court of appeal, but finally returned to Sardinia, and discharged the duties of judge at Cagliari, and became director of the library of the university. Azuni published many important legal works. He devoted some time to the study of natural history; and in his work on "The Geographical, Political, and Natural History of Sardinia," he gives an account of the zoology and botany of the island.—J. H. B.

AZURARA or ZURARA, Gomez-Eannes d', a distinguished Portuguese historian, who was born at Azurara in the first half of the fifteenth century; and died in the second half. At an early period of life he entered the order of Christ, and was soon after invested with the title of commander of Alcains. His style as a writer is characterised by a certain ease and firmness of diction, rather than by profound and instructive views. In 1454 he was charged with the formation of the library founded by Alphonso, and appointed to write officially the chronicles of the kingdom. He was author of a variety of historical works, which have been republished in recent times—"Memorias da Academia das sciencias, Collecçao de livros ineditos da Historia Portugueza," i. ii.; "O Panorama, Journal Literario;" "Ferdinand Denis, Chroniques Chevaleresques de l'Espagne et du Portugal," 2 vols. in 8vo.—G. M.

AZZANELLO, Gregory, an Italian writer, born at Cremona about the end of the fourteenth or beginning of the fifteenth century. He was attached to the court of Jean-Galias Visconti, first duke of Milan.

AZZARI, Fulvio, an Italian historian, a native of Reggio in Lombardy, flourished about the middle of the sixteenth century. Though attached to the army, in which he rose to the rank of captain, he wrote, in Latin, a history of Lombardy, of which an abridgment was published in 4to in 1524.

AZZARKAL, Aboul-Kahin-Ibn-Abderrahman, an Arabian astronomer and mathematician. He lived in the first half of the eleventh century at Toledo, where he is said to have studied. His great scientific acquirements recommended him to Al-Mamoun, king of Toledo, who appointed him his principal astronomer.

AZZ-ED-DAULAH-BOKHTYAR, sovereign prince of Chusistan and Bagdad. He succeeded his father, Moezzed-Daulah, 1st April, 967, and died 30th May, 978.

AZZEMINO, Paolo, a Venetian artist of the early part of the sixteenth century, who possessed great skill in "niello," or inlaying on gold, silver, and iron. Works of this kind are called "Damascheni," from the city most celebrated in earlier times for inlaying; and from the expression "All' Azzemina," or "Alla Gemina," apparently a corruption of "Damascheni," Paolo derived his name.—A. M.

AZZI, François-Marie d', an Italian poet, born at Arezzo, 6th May, 1655; died 8th September, 1707. His poetical pieces were published in 1 volume, entitled "Genesi, con alcun sonetti morali del cavalier Francesco-Maria degli Azzi," Florence, 1700.

AZZI, Horace Degli, an Italian theologian, and native of Parma, lived about the end of the seventeenth or beginning of the eighteenth century. He entered the order of the Minorites, among whom he was known under the name of Horace de Parma. He is the author of several theological works.

AZZI NE' FORTI, Faustine d', an Italian poetess, born at Arezzo, 1st March, 1650, and died in her native town, 4th May, 1724. Her poetry, consisting of odes, sonnets, madrigals, eclogues, and fugitive pieces, was much admired by her contemporaries. Nearly the whole of her poems were published at Arezzo, in one volume, quarto, under the title of "Serto Poetico d' Faustina degli Azzi Ne' Forti."

AZZO, Alberto, a lord of Canossa, and feudatory of the bishop of Reggio, lived in the second half of the tenth century. He is distinguished for the construction, under the rock of Canossa, of an impregnable fortress, in which he sheltered Queen Adelaide, widow of Lothaire, in 956. He was afterwards raised by the emperor to the rank of marquis.

AZZO, Albert, Marquis D'Este, died in 1029. During his marquisate, the hostilities of the house of D'Este against the emperors of Germany commenced. In 1014, he and his son

Ugo were placed under the ban of the empire, stripped of their estates, and thrown into prison. They contrived, however, to escape, and to recover possession of their property.

AZZO II., Marquis D'Este, son of the above, died in 1097. He was appointed lieutenant of the emperor, Henri II., and in that capacity, presided over two assemblies at Milan. He increased his influence, and extended his dominions, by forming alliances with some of the most powerful houses of France and Italy. He afterwards treacherously usurped possession of the province of Maine, which he had been solicited to defend.

AZZOGUIDI, Taddeo, head of the party that expelled the papal troops from Bologna, 20th March, 1376, and thus secured the independence of the city.

AZZOGUIDI, Valere-Felix, an Italian antiquary, born at Bologna in 1651; died 18th April, 1728. He published a curious work, in which he attempts to prove that Bologna is seven centuries older than Rome. He is also the author of "Chronologica et apologetica dissertatio super quæstiones in sacræ Genesis historiam excitatis."

AZZOGUIDI, Germain, an Italian physician, born at Bologna in 1740; died in 1814. He was appointed professor in the university of his native city. The following are among his published works—"Observationes ad uteri Constructionem Pertinentes;" "Opuscula Anatomica Selectiora," Leyde, 1788; "Institutiones medicæ in usum Auditorum Suorum," 2 vols. 8vo; "Lettere sopra i mali effetti dell' Inoculazione," in 12mo; "Compendio di Fisiologia et di Anatomia Comparata," in 4to.—G. M.

AZZOLINI, Decius, surnamed the Young, an Italian cardinal, born at Fermo, in the papal states, in 1623; died at Rome in 1689. He wrote a volume of political aphorisms, which was translated into Latin by Henning.

AZZOLINI, Lorenzo, an Italian poet, and a native of Fermo, died in 1632. He entered into orders, and became successively secretary to Pope Urban VIII., and bishop of Narni. His works, since published, are—"Stanze nelle Nozze di Taddeo Barberini et di Anna Colonna;" and "Satira contra la lussuria dans Scelta di Poesie Italianne."

AZZOLINO or MAZZOLINI, Gio. Bernardino, a very talented Neapolitan painter and modeller in wax, who settled in Genoa in 1510, or, as Orlandi thinks, on plausible grounds, 1610. The "Annunciation," by this artist, in the church of the Monache Turchine, and his "Martyrdom of St. Appollonia," in San Giuseppe, are pronounced by the art-historians to be very fine pictures. Lanzi says he formed heads in wax "with an absolute expression of life."—A. M.

AZZONI-AVOGARI, Rambaldo degli, an Italian archeologist, born at Treviso in 1719; died in 1790. Among the works of Azzoni are the following—"Memorie del beato Enrico, morto in Trivigi l'anno 1315;" "Corredate di Documenti; con una Dissertazione sopra san Liberale e sopra gli altri santi d' quali riposano i sacri corpi nella Chiesa della già detta citta;" and "Considerazioni sopra le prime notizie di Trivigi contenuti negli scrittori e ne' marmi antichi, opera postuma."

AZZUBEYDI, Mohammed-Ibn-el-Hasan, an Arabian grammarian and lexicographer, born at Seville in Spain; died in 989. Among his works still extant, are "An Arabic Dictionary;" "Biography of Spanish Mussulmans, distinguished by their skill in grammar and rhetoric;" a work on the "Syntax of the Arabian Tongue;" and a collection of poems.

AZZYZ BILLAH, Abou-Mansour-Nezar, a caliph, born at Madieh A.D. 955; died in 996. Many of the public edifices and mosques at Cairo were erected by his orders.

B

BAADER, Clement-Alois, a Bavarian counsellor, was born 8th April, 1762, and died 23rd March, 1838. He is known as the author of a biographical work, entitled "Gelehrtes Baiern."

BAADER, Francis-Xavier, born at Munich in 1765; died in the same city on 23d May, 1841. A very vigorous thinker and writer, recently exercising much influence over philosophical and religious speculation in Germany—Julius Muller, whose work on Sin and Redemption is well known in this country, was taught by Baader, and owns his great obligations to him. Baader's life was curious, and very honourable. The king of Bavaria, having the ambition to erect the university of Munich into the Metropolis of Reaction against the pantheisms desolating Germany, imagined that he had found in Baader a philosopher to his taste; and he promoted him, accordingly, to the suitable chair. But he did not thereby further his favourite aims. Not unlike another Sovereign in the north of Germany, Louis' conceptions of christianity were limited to the fancies and figments of the middle ages, whose doctrines and presence he desired to restore,—all of them at least, except their daring, and the degree of liberty which Philosophy even then enjoyed. Baader to some extent was a mystic, but an independent one withal; and the King's christianity was not *his*. He did not think that painted windows mean religion. Neither did the two agree better as to politics. In 1815, Baader made a fervent appeal to the sovereigns constituting the Holy Alliance, to legitimize their cause by a grand inaugural act of justice,—viz., by restoring the Polish nationality; and he further told them that their professions must not be mere professions—that the French Revolution had rendered it imperative, alike for kings and combinations of kings, that they *realize*, socially, the gospel principles of justice and charity. Of course, Baader endeavoured vainly to charm the deaf adder: his reputation and personal influence, however, preserved him his professorship.—Baader's writings are far from clear. He never gave out his opinions in a systematic form; his chosen office was that of a controversialist, and what he thought, has to be collected from a whole host of pamphlets. These pamphlets, however, have a peculiar interest. Their style is odd, but the thought is always sharp and clear; and, whether wielded in offence or defence, Baader's weapons cut deep. Although considerably affected by mysticism, he rests his polemic on the fullest assertion of human liberty. Nothing else, indeed, will destroy pantheism; and such assertion is ever fatal to it. It is asserted that Baader's writings had much influence over Schelling in his latter years,—whether altogether for good, we do not at present undertake to say. Concerning his Theosophy and Theory of Redemption, our space will not permit us to speak: they are made known to the English student by the work of J. Muller. Irrespective, however, of his larger theories, his writings abound with passages and discussions of great interest. No man, for instance, has shown more forcibly the dependence of the intelligence, and of belief generally, on the state of the conscience and the vigour of the will. We cannot, he says, split man into parts. Uncontrolled by the moral will, and uncorrected, at every step, by conscience, the intellect wanders—occupying itself with *Ignes Fatui*. To think rightly, one must live well.—Should the student desire to know more of Baader, we commend him to Hoffman's Introduction to the doctrines of this philosopher.—J. P. N.

BAADER, Joseph, a Bavarian engineer, born at Munich in 1763, died in his native city, 20th November, 1835. He at first studied medicine, but afterwards gave himself up exclusively to engineering. His principal writings (in German) are the following—"Theory of the Forcing and Suction Pump," Baireuth, 1797, in 4to, 2nd ed., Hof. 1820; "Advices concerning the Improvement of Hydraulic Machines employed in Mines," Baireuth, 1800, in 4to, 2nd ed., Hof. 1820; "A New System of Locomotion," Munich, 1817; and "Huskisson and the Railways," Munich, 1830.—G. M.

BAAK-HATTIGH, Johann, a landscape painter of the Dutch school. In 1642 he presented a picture, in the manner of Poelenburg, to the hospital of St. Hiob of Utrecht, his native town. His works are very scarce.—R. M.

BAAL, king of Tyre, died about the year 592 B.C. He succeeded Ithobal, and was dethroned by Nebuchadnezzar.

BAALE, Henry van, a Dutch dramatic poet, died in 1822. "De Saracenen" and "Alexander," are the two poems by which he is known.

BAALEN, Peter de, a Dutch physician, known only as the author of a medical work entitled "De Cortice Peruviano, ejusque in febribus intermittentibus Usu," Leyden, 1735, 4to.

BAAN, Jacob van, son of Johannes, born at the Hague in 1673. Under the tuition of his father, he became, at an early age, nearly as skilful as he in portrait painting; came with the prince of Orange to this country, when the latter was elected king of England. Here he executed several portraits, amongst which that of the duke of Gloucester is particularly noted. Although fully occupied, he could not resist his wish to see Rome; to which place he proceeded, declining, on his way thence, the offer of the grand duke of Tuscany to fix himself at his court. When in Rome, besides portraits, he executed several frescos and pictures of interiors. His fine appearance and great activity procured him, amongst the Italians, the surname of the "Gladiatore." Having proceeded to Vienna (where he met with the most flattering reception), he died there of a violent malady in 1700, universally regretted.—R. M.

BAAN, Johannes van, a Dutch portrait painter of the seventeenth century, equally distinguished for his artistical skill and for his personal character, was born at Haarlem in 1633; died at the Hague in 1703. Having lost his parents when only three years old, he was intrusted to the care of his maternal uncle Pieman (an artist of the school of Velvet Breughel), who, after having inspired his young ward with a taste for art, and given him the first rudimental instructions, put him under Jacob Backer at Amsterdam to complete his studies. Baan, however, did not follow the manner of either of his masters, but preferred imitating Van Dyck, in which he succeeded to such an extent that his works are often taken for productions of that great artist. Having thus obtained a considerable fame, he was called to England by Charles II., where he executed the portraits of the king, of the queen, and of many of the nobility of the day. On his return to Holland, amongst other portraits, he painted those of Cornelis and Jan van Witt; and when the two brothers were murdered by the infuriated mob, he refused to give up their pictures to the assassins who wanted to have them destroyed. He declined also to paint Louis XIV. of France, when invading Holland in 1672, and, later, to become the court painter of the electors of Brandenburg. Baan continued to work at the Hague up to the last years of his life, the object of great esteem to his friends, and implacable envy to his enemies and rivals, who repeatedly attempted to murder him. As his master-pieces are reckoned the portraits, above-mentioned, of the Van Witts, at Amsterdam; that of the count of Nassau, at the Hague; and his own at Dresden.—R. M.

BAAR or BAR, George Louis de. See Bar.

BAARLAND or BARLAND, Adrian van, a Flemish historical and geographical writer, born in 1488; died in 1542. A collected edition of his writings was printed at Cologne in 1532

BAARLAND or BARLAND, Hubert van, a Flemish physician, but a native of Baarland in Zealand, lived in the first half of the sixteenth century. He practised first at Namur,

and passed afterwards a part of his life at Basil. His published works are—"Epistola medica de aquarum distillatarum facultatibus;" Antwerp, 1536, in 8vo. "Velitatio medica cum Arnoldo Nootsio, qua docetur non paucis abuti nos vulgo medicamentis simplicibus, ut capillo veneris, xylaloe, xylobalsamo, spolio;" Antwerp, 1532, in 8vo. He also published translations from the Greek into the Latin of the two following works—"Sancti Basilii oratio de agendis Deo gratiis et in Julittam martyrem;" and "De medicamentis paratu facilibus," of Galen.

BAARSDORP or BAERSDORP, Cornelius, physician and chamberlain of Charles V., was born at Baarsdorp in Zealand, and died in 1565. He left a work entitled "Methodus universæ artis medicæ," after Galen; Bruges, 1538, in fol.

BAASHA, king of Israel, son of Ahijah, usurped the kingdom after slaying Nadab, the son of Jeroboam. (1 Kings xv.)

BAART or BAARDT, Peter, a Dutch physician and poet of the seventeenth century. His "Friesch borre Practica" is compared by his countrymen to the Georgics of Virgil.

BAAZ, Benedict, a Swedish writer, died in 1650. He was governor of the palace at Stockholm. His "Oratio de geminis germanis sororibus, sobrietate et castitate" was published at Upsal in 1629.

BAB, John, an Armenian theologian, who died about the end of the ninth century. He left the following manuscripts—"A Commentary on the four Gospels;" "Explanation of the Epistle of St. Paul to the Romans;" "Chronology of Ecclesiastical History," from the birth of Jesus Christ until the time of the author.

BABA, a Turkish impostor, who lived in the first half of the thirteenth century. His followers adopted as their confession of faith, "There is but one God, and Baba is his deputy."

BABA, Sevadji Abeverdi, a Persian poet of some celebrity, born at Abiverd in the Khorassan, lived in the fourteenth century. His verses, which are not without merit, are still repeated by his countrymen.

BABA-ALI, the first independent dey of Algiers, died in 1718. He was elected in 1710 in the place of Ibrahim, who was swept from power by a revolution. Baba-Ali, not long afterwards, threw off the yoke of the Turkish pashas, arrested the pasha who had wished to prevent his election, and sent him to Constantinople. Thither also he dispatched an ambassador, with orders to declare that Algiers had no longer any need of a pasha, as the dey was perfectly competent, without such supervision, to perform all the functions of government. His demand was conceded, and, from that day, Baba governed the Algerine territory until his death.—G. M.

BABA-LAL, the leader of a peculiar sect, named Bâbâ-Lâlis, was born at Malwa about the beginning of the seventeenth century. He left a great number of verses on religious subjects.

* BABBAGE, Charles, born in 1790; one of the ablest mathematicians and most philosophic thinkers now in England. Mr. Babbage's early career while at Trinity College, Cambridge, was distinguished by his efforts, in association with Sir John Herschel and Mr. Peacock, now dean of Ely, to introduce into their university, and among the scientific men of this country generally, a knowledge of the refined analytic methods which had so long prevailed over the continent. Much that is valuable and characteristic in the structure of the mind of Englishmen has sprung out of the insular nature of their home: that a great many drawbacks have accompanied these undoubted advantages, is well illustrated by the fact, that while the calculus of Leibnitz had in France been carried to a high perfection—in reference especially to the facility of its applications—and had branched out in many important directions, we continued satisfied in this country with the clumsy algorithm of fluxions, and with geometrical methods which had not then acquired any generality, and that rarely overpassed the cramped domain of the ancient synthesis. The youthful triumvirate just named, made a successful inroad on these prejudices and predilections. In the first place, they translated or rather edited the smaller treatise on the calculus, by Lacroix,—edited we say, for, partly because of the admirable notes, and partly through the merit of Sir John Herschel's appendix on Finite Differences, the English work greatly surpassed the French original. They next accomplished, also in conjunction, another important victory—the publication of a solution of exercises on all parts of the infinitesimal calculus—a volume which, notwithstanding more recent works with a similar aim, remains of greatest value to the student. To the volume now referred to, Mr. Babbage contributed an independent essay on a subject at that time quite new, viz., the solution of Functional Equations—betraying, thus early, an inclination which has remained with him through life, towards the study of the calculus of forms, or of operations *in themselves; i.e.*, of operations independently of the nature of the quantities operated upon. Something of this predilection may be traced in Mr. Babbage's essays on Porisms. It afterwards guided him to a remarkable proposal, as yet not adequately realized, viz., the proposal of a notation of mechanical actions; but it shines most clearly through what, with justice, we may consider his crowning scientific effort—the invention and partial construction of his famous calculating engine. The possibility of constructing a piece of mechanism capable of performing certain operations on numbers, is by no means new; it was thought of by Pascal and other geometers, and very recently it has been reduced to practice by M. Thomas of Colmar, and those excellent Swedes the MM. Schentz; but neither before nor since has any scheme so gigantic as that of Mr. Babbage been anywhere imagined. His achievements were twofold;—he constructed a Difference Engine, and he planned and demonstrated the practicability of an Analytical Engine. As the facts connected with this whole subject are of great interest, and bear, as will be seen below, on a just appreciation of Mr. Babbage's character and life, we insert, contrary to our wont, an account of these two unparalleled enterprises, extracted from Professor Nichol's "Cyclopædia of the Physical Sciences:" "In the first place, Mr. Babbage perfected a *difference engine* of very comprehensive powers. It is well known to the mathematician, that any *series*—be the relation uniting its terms as complex as it may—will, in the end, yield a certain order of differences that shall be 0. The complicacy of the relationship merely affects the *order* of those differences which becomes 0—the more complex the relationship, the *higher* that *order*. Now, Mr. Babbage's enterprise was this,—he undertook to construct an engine capable of managing a series so complex, that the differences of its terms do not reach *zero* until we ascend to the seventh order: or, in analytical language, he undertook to manage the *integral*, defined by the equation $\Delta^7 \varphi.z = 0$. And this holds when $\varphi.z$ contains no power of a variable higher than the *sixth*; or, when,

$$\varphi.z = a + b\,x + c\,x^2 \times d\,x^3 + c\,x^4 + f\,x^5 + g\,x^6.$$

An immense range of nautical and astronomical tables lies within the limits now defined; but, still further, while an engine with such capabilities commanded everything within its grasp, accurately and completely, it also tabulated approximately, or between intervals of greater or less extent, any series whatsoever that could be treated by the *method of differences*. The student will readily see that the hope to succeed in such an enterprise, how novel soever it appeared, was not chimerical; it rested on this only, that an engine could be made capable of performing at command all operations of *addition*. The chasm between the idea and the realization of it, is in this case vast indeed; but we believe it has been universally conceded, that all difficulties had yielded to the genius of Mr. Babbage. Secondly, During the construction of the *difference engine*, Mr. Babbage's views enlarged—probably through his growing familiarity with the capabilities of machinery; and a new and much more gigantic conception arose before him in perfect definiteness. If an engine could be constructed to perform, at command, the process of addition, no reason seemed to exist why one might not perform the whole of the elementary changes to which quantity can be subject, viz., *addition*, *subtraction*, *multiplication*, and *division*. "But all changes that can be produced on quantity, or any development to which quantity can be subject, are mere combinations of these: so that an engine capable of performing these, might become an instrument to execute any development whatever. And such an instrument is the proposed *analytical engine*. Without stopping to describe the machinery, we shall take it as a fact accepted everywhere, that Mr. Babbage devised the means of executing *directly* all elementary operations. And the next requisite was, that he should be able to cause his engine perform all these, according to *any special order;* or, what is the same thing, to develop any function whatsoever, whose law of development is ascertained and fixed. To obtain a clear conception of the mode in which he realized this object, it is necessary that the reader have in his mind a distinction, already of vast value in analytical science, and exemplified everywhere in our industrial mechanisms—the

distinction, viz., between the operations to be performed, and the quantities or substances operated on. An *operation* is the method, or the *law*, according to which some object or material is to be changed: and is perfectly distinct from consideration of the material or object itself. Can an engine be made, then, so that it be adjusted to the performance of any order of operations, however complex; so that, whatever its abstract capacities, it may, at any time, be constrained to work according to *some fixed law or order* to the exclusion of every other? Suppose the *zero*, or neutral state of the *analytical engine*, to be a mere expression or possession of capability to execute all the elementary and essential changes on quantity, can it be adjusted to perform these according to a fixed law, or what is the same thing, to *develop any function?* The answer has been practically given by the Jacquard Loom. In this case, the cards oblige a machine, in which there really is a latent power to work any pattern—to work out one particular pattern; and Mr. Babbage saw that, in the same way, a peculiar and appropriate set of *cards of operation* might compel the calculating machine to act for the time according to one certain fixed law and no other. The wonderful results of the Jacquard, illustrate the amazing comprehensiveness of this principle; and it may further assist our conceptions, if we liken the *numerical* or other quantities, which form the subject-matter of the functions, to the *material* on which the Jacquard mechanism works. These *numbers*, or *subjects*, are introduced into the analytical engine, by arrangements quite independent of those which regulate the *operations* to which they are to be subjected. The two, in fact, work independently, although harmonizing throughout; and the result of the two is the reproduction of the matter—introduced in a *raw* state—in the shape of cloth with the pattern woven. It is clear, too, that the matter or things acted on need not be *numbers*. Such an engine could overtake any problem concerning *objects*, whose natural fundamental relations can be expressed by the relations $+, -, \times$, and $\div$: —. For instance, if the fundamental relations of pitched sounds were susceptible of any similar expression, the engine would be capable of *weaving* elaborate and scientific pieces of music of any degree of complexity or extent." —The nature and foundation of these undertakings being understood, the reader will follow with lively interest the rather singular history of Mr. Babbage's transactions in connection with them. The earliest public notice on record, in relation to these extraordinary contrivances, is contained in a letter addressed by Government to the council of the Royal Society, bearing date 1st April, 1823, and requesting the consideration of the council for the plan submitted to the government by Mr. Babbage, "for applying machinery to the purposes of calculating and printing mathematical tables." This proposal had reference, of course, only to the difference-engine: the analytical engine not being invented or even imagined at that time. It must be observed that Mr. Babbage had previously explained the principles of his invention in a letter to Sir Humphrey Davy, bearing date July 3, 1822. The council of the Royal Society had no doubt whatever on the subject; and they recommended that government should undertake the pecuniary responsibility of the construction of an engine so invaluable to science, and that required an outlay for which the inventor could never be recompensed. The construction of the difference-engine was undertaken accordingly, and commenced under the guidance of Mr. Babbage, who stipulated from the beginning that no pecuniary reward should, in any case or form, accrue to him personally. Mr. Babbage considered himself fortunate in engaging the aid of Mr. Clements, a talented and very ingenious engineer; but, as often occurs with associations, the result was not auspicious. No man can answer for more than his personal efforts: when bound by association, the course of his acts and their results are beyond his control. Considering the necessity of inventing and constructing tools for the execution of the necessary operations, it is not wonderful that delays occurred, not expected by over-sanguine persons; and that the expense exceeded the first estimate. In 1828 government again required the advice of the Royal Society. It was given after full investigation, and amounted to an earnest recommendation that the engine be completed. This latter recommendation was accompanied by the statement that Mr. Babbage had already expended £6000 of his private fortune in furtherance of the enterprise. The government resolved to persevere, and determined that the workshop should be removed to the immediate neighbourhood of Mr. Babbage's house, in Dorset Square. But to add to the authority of the opinion of the Royal Society, and farther to test the value of the invention, a voluntary and formal commission of inquiry was instituted, consisting of men eminent as to science, station, and public influence. The report of this commission was entirely favourable. Soon after, government appeared to hesitate; and the hesitation was increased by two circumstances. First, Mr. Clements withdrew from the work, and in virtue of a singular legality, took possession, as belonging to himself, of all the valuable tools constructed for the completion of the engine, at the mutual expense of the treasury and Mr. Babbage. Secondly, the idea of the analytical engine—one that absorbed and contained, as a small part, the difference-engine—arose before Mr. Babbage. Of course he could not help it, that a vast idea of this kind should spring up before him, or that he saw means to realize it. Like a faithful man, he communicated the fact of his discovery,—the upshot being, that an alarmed government, with Mr. Goulburne and Sir R. Peel at the head of the Treasury, abandoned the great enterprise. They offered Mr. Babbage in recompense, that the difference-engine, as constructed, should be considered his own property,—an offer which the inventor courteously declined to accept. That engine is now in the museum of King's college, London. The drawings of the machinery not constructed, and of many other contrivances, are also in King's college. The result is a very melancholy one: great hopes in the meantime have perished, and the realization of vast benefits has been postponed. On recently abandoning the chair of the Royal Society, the earl of Rosse nobly performed his duty by entering a protest in the name of the leading savans of England —Mr. Babbage has many other claims on the gratitude of his countrymen. We pass by his physical researches, such as those on rotatory magnetism. His volunteer or ninth Bridgewater Treatise is perhaps the most profound and remarkable of that rather unfortunate series of publications. The electors of Finsbury, however, did not choose to send him to the House of Commons. The *vox populi*—at least the voice of our present electors—certainly emits at times rather odd utterances.—J. P. N.

BABBARD, Ralph, an English mechanician, who lived in the second half of the sixteenth century. He addressed to Queen Elizabeth a list of his inventions. From the details of one of these, he is believed to have been the first mechanician who formed an idea of the steam-boat.

BABEK or PAPECK, a Persian lord, who lived in the first half of the third century. Babek had a servant named Sasan, in whom he discovered such high qualities that he made him his son-in-law; and from this marriage sprung the celebrated Artaxerxes.

BABEK, surnamed Horremi or Horremdin, a kind of atheistical Persian, who lived about the eighth century. He became the head of a numerous sect, whose religion is represented as consisting in joy or pleasure. He afterwards raised an army, with which he conquered and slew the general of the caliph Al-Mamoun, by whose successor, however, he was made prisoner, and subjected to a cruel death.—G. M.

BABEL, Hugues, a philosopher and rhetorician of the Netherlands, who died in 1556. He taught Latin, Greek, and Hebrew at Louvain, and afterwards travelled in England and Holland. He published "Grammatica; Dialectica; Rhetorica;" and left some poems which have not been published.

BABELL, William, organist of the church of All-Hallows, Bread Street, London, and a member of the private band of George I. He was celebrated as a performer on the harpsichord, and is stated to have been the first English musician who simplified music for keyed-stringed instruments, and divested it of the crowded and complicated harmony with which, before his time, it had been embarrassed. He arranged the favourite airs in the operas of Pyrrhus and Demetrius, Hydaspes, Rinaldo, &c., as showy and brilliant lessons for the harpsichord. There are also extant of his compositions—"Twelve Solos for a Violin or Hautboy;" "Twelve Solos for a German Flute or Hautboy;" "Six Concertos for small Flutes and Violins;" and some other works. He died, a young man, about the year 1722, having considerably shortened his days by intemperance.—E. F. R.

BABELOT, a Franciscan friar, and almoner of the duke de Montpensier, lived in the second half of the sixteenth century. He exchanged a monastic life for that of a soldier, and gave himself up to an implacable hatred against the Calvinists, many of whom he put to death. He was, however, in turn, taken

prisoner by the soldiers of the prince of Condé, and hanged, according to Brantome, on a gibbet of extraordinary height.—G. M.

BABENO, St. Huber, Louis, a German philosopher, born at Leinengen in Bavaria in 1660, died in 1726. He entered the order of the Benedictines in 1682. He was afterwards professor of scholastic theology, and chancellor and vice-rector of the university of Salzburg. He published "Problemata et theoremata philosophica," Salzburg, 1689; "Quæstiones philosophicæ," Salzburg, 1692; "Fundatrix ettalensis, id est, thaumaturga," Munich, 1694, in 4to; "Regula morum, seu dictamen conscientiæ," Salzburg, 1697; "Tractatus de jure et justitia," 1699; "Deus absconditus in sacramento altaris," Salzburg, 1700; "De statu parvulorum sine baptismo morientium," Salzburg, 1700; "Philosophia Thomistica Salisburgensis," Augsburg, 1716, 1724, in fol.; "Principia bonitatis et malitiæ actuum humanorum," Salzburg, in 4to; "Vindiciarum prædeterminationes physicæ," Salzburg, 1707, in 4to; "Dissertationes theologicæ contra Onesnelii propositiones," in 8vo; "Prolusiones academicæ," 1724.—G. M.

BABER, or the Tiger, is the surname by which history knows Zehir-ed-din Mohammed, the conqueror of India, and founder of the so-called Mogul dynasty. Descended from Timur on the father's side, and from Genghis Khan on the mother's, Baber was of mixed Turkish and Mongol origin. But in feeling, as in personal characteristics, he was a Tartar (Turk), and often in his memoirs speaks most contemptuously of the Mongols or Moguls. Yet Hindoo ignorance has designated as that of the Great Mogul (Mongol), the throne which Baber established in Hindostan.

On the death of Timur, his dominions in Central Asia were divided among his sons and other princes of his family, and for several generations the descendants of the great conqueror waged perpetual war with each other for the inheritance of their common ancestor. One of the most powerful and successful of Timur's descendants was his great-grandson, Abu Syed, the grandfather of Baber, who reconquered a great portion of Timur's ancient empire, and left the most important provinces of Central Asia to his sons. The third of these, Omar Sheikh Mirza, father of Baber, was sovereign of Ferghana, a fruitful but inconsiderable region of Turkistan, lying in the valley of the Sir (the ancient Jaxartes), and now included in the khanate of Kokan. Baber was born on the 14th of February, 1483, the birth-year of Luther. When he was a boy of twelve his father died, bequeathing to him the insecure throne of Ferghana, and wars on all sides with his paternal and maternal uncles, the other princes of Turkistan. Besides these complications, the Uzbecks, under Sheibani-Khan, were mustering in the desert, planning the conquests which they afterwards effected in Turkistan.

Baber had inherited from his father a restless, profuse, and good-natured disposition. He had, moreover, an innate love of letters, and this was fostered by the general culture, strange to say, diffused among the courts of the descendants of Timur, in spite of their perpetual wars. In the interesting "Memoirs" which he wrote in his later years, he naïvely avows that he was "always ambitious," and the wars of self-defence into which he was forced by the attacks of his uncles, when he ascended the throne of Ferghana, soon became wars of aggression on his part. The youth of fifteen seized on Samarcand, the capital of Timur; but while engaged in this enterprise, a revolt broke out in Ferghana which lost him for the time his hereditary dominions. For the next eight years Baber's career was one of romantic vicissitude. At one time he was in triumphant possession of Transoxiana; at another time he was a fugitive among the mountains, destitute and lonely, meditating flight to China. At last, when fortune pronounced against him in Turkistan, and the Uzbecks were masters of Ferghana, he determined to give up the game, and push his fortunes south of the Hindoo Koosh, where one of his cousins, the ruler of Cabul, had been dispossessed by a minister, and where any descendant of Timur had some sort of claim to sovereignty. Considerable obscurity rests on this portion of his adventurous career. But it is certain that his incursion into Cabul was tolerably successful, and in a few years we find the despairing fugitive master of the key of India. Baber had now two different objects, which drew him different ways. One was to recover his paternal dominions; the other, to repeat his ancestor Timur's invasion of India. In the former of these designs, in spite of many attempts and some considerable successes, he ultimately failed. The Uzbecks were too strong for him. But in the other, and seemingly more difficult enterprise, he succeeded. After several expeditions, which are to be considered forays rather than invasions, he became padisha of Hindostan, and where Timur had failed to perpetuate his sway, Baber founded a dynasty.

At the date of Baber's last two and successful expeditions (1524–5), Sultan Ibrahim, the nominal sovereign of India, was the representative of the Mahomedan and Afghan dynasty of Lodi, founded in the middle of the preceding century by a successful adventurer. But in the hands of the cruel and incompetent Ibrahim, the sceptre of Hindostan was wielded so as to produce universal discontent and general rebellion; the hour which in his "Memoirs" he tells us that he had long looked for, had come at last for Baber. Ibrahim had in a younger brother a pretender to the throne; and in the governor of the Punjaub, who feared that his turn as a victim was coming next, he had a subject disaffected and powerful. Doulut Khan, the viceroy of the Punjaub, invited the aid and presence of Baber, who marched his forces to Lahore, and there defeated an army of Afghan chiefs, who objected to the intervention of the monarch of Cabul. But from this expedition Baber, personally, was recalled by an attack of his old enemies, the Uzbecks, upon Balkh. While Baber was repulsing the Uzbecks, his army of India was making way under the command of Allah-ad-din, the prince-pretender, whose claims Baber nominally supported, but abandoned as soon as supremacy in India was within his own grasp. Returning from Balkh to Lahore, Baber reassumed the command, and marching forward, was met by Ibrahim with a large army, some seventy miles to the north of Delhi. The battle of Paniput, which decided the fate of India, was fought on the 21st of April, 1526. According to Baber's own account, he had only 12,000 men to oppose Ibrahim's army of 100,000. But Baber was completely victorious, and Ibrahim was slain. Delhi surrendered to the Tartar conqueror, and Baber established himself at Agra. With characteristic generosity, the victor, in his joy, sent a coin by way of present to every man, woman, and child, whether slave or free, in the kingdom of Cabul.

The victory of Paniput, and its immediate results, still left much to be done. Baber occupied only the country to the north-west of Delhi, with a narrow tract along the Jumna to Agra. Ibrahim was defeated and dead, but his rebellious Mohammedan vassals were as little disposed to submit to Baber as to Ibrahim, and were preparing to make common cause with the Hindoo princes against the daring invader. Worst of all, Baber's own chiefs and troops began to murmur. The natives were openly and passively hostile, refusing allegiance and supplies; the task of conquering India, seemed, they said, interminable. To hunger and thirst was added the heat of the Indian summer, and they clamoured for leave to return to the friendly shelter of the mountains of Cabul. It was in emergencies like these that the spirit of Baber showed itself, in a way which explains to us how he could achieve so much with scanty means. He harangued his chiefs and officers, not imploringly, but defiantly; granting them permission to return, but declaring that, if left solitary, he at least would remain. The declaration was successful; but, before long, Baber's influence over his followers was still more severely tried. The powerful and warlike Rajpoot princes had laid aside their differences, and united their forces under Rana Sanka. With a large army they were at Sikri, only twenty miles from Agra. Baber's advanced guard suffered a check. An astrologer publicly predicted a defeat. A panic seized on the Tartar army. Baber's oratory was tasked to the uttermost. Finally, by appealing less to religious fanaticism or to their love of plunder, than to their sense of honour, he succeeded once more; and the victory of Sikri, gained in Feb., 1527, was to the Hindoo princes what the battle of Paniput had been to their Mohammedan and Afghan suzerains. The worst was now over. By degrees, Baber's soldiers grew to like the country, and were reconciled to the climate. With the victory of Sikri, Baber himself assumed the title of padishah, or emperor, and of ghazee, or, "victorious over the infidels." The ensuing four years were spent in the easy subjugation of Hindoo rajahs and Mohammedan viceroys. When after having ruled in India little more than four years, Baber died near Agra, on the 26th of December, 1530; and only in the forty-eighth year of his age, he left an Indian empire to his successors to consolidate

and expand. He died comparatively young; for his constitution had been shattered by habits of intoxication, to which he often refers penitently and sorrowfully in his "Memoirs." During the last fifteen months of his life he was unable to attend to the business of government; but his death was preceded by the exhibition of a fine trait of generosity and parental affection. His favourite son (and successor), Humayoun, was dangerously ill, and the father, in accordance with the Oriental superstition, resolved to sacrifice his own life to preserve that of his son. He walked three times round the bed of Humayoun, and then, after deep prayer to God, exclaimed, "I have borne it away, I have borne it away." Humayoun recovered, and Baber died. In accordance with his own wishes, his corpse was removed to and buried at Cabul. Where he lies, according to Sir Alexander Burnes, "a running and clear stream yet waters the fragrant flowers of the cemetery, which is the great holiday resort of the people of Cabul." "There is," adds the same writer, "a noble prospect from the hill that overlooks Baber's tomb." He is described as a man above the middle size, and of great vigour of body.

As a conqueror, Baber cannot be compared to his ancestors, Timur and Genghis Khan; nor as a ruler, to his descendants, the wise Akbar and the splendid Aurungzebe. It is as a man, much more than as a conqueror or a ruler, that Baber attracts; and this is owing to the frankness with which he has exhibited himself in his autobiographical "Memoirs," a work unique in Oriental literature. In that singular book, which in style alone, by its easy and familiar simplicity, contrasts most favourably with the studied pomposity of so much of Eastern composition, we are presented with the picture of a wild Tartar prince engaged from early boyhood in savage and desperate warfare, and yet preserving through life the warmest and most sleepless affection for his friends; a strong love and ceaseless cultivation of poetry; a keen relish for the beauties of nature; a moral sense which the necessities and temptations of his position could not extinguish; and a fund of sentiment, which seems strangely but charmingly out of place in the emulous descendant of the terrible Timur and Genghis. It is as if Alexander the Great were writing with the pen of Béranger! In his worst plights he never omits to console himself with the muse, or forgets to note and describe anything beautiful or picturesque in the scenery amid which he is wandering, perhaps a hopeless exile. When the Mogul dynasty (erroneously so-called) is extinguished and forgotten, India will still owe to Baber the new plants and fruit-trees which, in his love of horticulture, the often cruel invader introduced into his conquered dominions. Baber's affectionate disposition gives, perhaps, the principal fascination to his book; and nothing reads more pleasantly than his garrulous and loving gossip about his relatives and friends. He never forgets persons and places once dear to him. On the throne of Cabul he sighs for the pleasant fields of Ferghana, endeared by recollections of boyhood; and in the midst of his triumphant Indian campaigns "a musk-melon from Cabul" excites in the wild Tartar a strange feeling of home-sickness, and he "shed tears on eating it." "Sentiment" is generally considered to be a recent and European growth, but it is to be found not only in abundance, but genuine in quality, scattered among the pages of Baber's "Memoirs," and rescuing from dulness his details of marches and battles. The most accessible form in which this work has appeared is the English translation, excellently edited and annotated, published in London in 1826, as "Memoirs of Zehir-ed-din-Mohammed Baber, emperor of Hindostan, written by himself in the Jaghatai Tùrki, and translated partly by the late John Leyden, Esq., M.D., partly by William Erskine, Esq., with notes and geographical introductions." There may be also consulted an abridgment of this translation, executed by R. D. Caldecott, Esq., and published in 1844 as "The Life of Baber, emperor of Hindostan." A succinct, lively, and sympathetic account of Baber's career is to be found in the second volume of Mr. Mountstuart Elphinstone's "History of India," London, 1841.—F. E.

BABER or BABOUR, a Persian prince, grandson of Timur, governed Asterabad in 1446, and died of intemperance in 1467.

BABEUF, Francis Noel, a French writer and political theorist, was born at St. Quentin in 1764; died at Paris, 27th May, 1797. Left an orphan at the age of sixteen, he commenced his career as apprentice to an architect, and was subsequently engaged in land-surveying. When the Revolution broke out, he was one of its earliest and most violent partizans, defending and propagating its principles in the Correspondent Picard, a journal published at Amiens. For these writings he was prosecuted, carried to Paris and tried, but was acquitted 14th July, 1790. He was then appointed administrator of the department of the Somme; dismissed soon after, but managed to procure a similar appointment at Montdidier. He was here charged with forgery, fled to Paris, was arrested, and sent for trial before the tribunal of the Aisne, where he had the good fortune to be once more acquitted. In 1794 he returned to Paris and established a journal called "Le Tribun du Peuple, or Le Defenseur Liberté de la Presse," in which he wrote under the name of Caius-Gracchus, taking for his motto the maxim of Rousseau, that "the end of society is the public good." He here promulgated the doctrines of absolute equality, which he soon after endeavoured to reduce to practice. In March, 1796, Babeuf and his adherents formed themselves into a secret committee of the Société du Panthéon, a society supposed to number about 16,000 persons, divided into local sections, and directed by commissioners who communicated with the central leaders, but not with each other. Their plan was to seize Paris by a simultaneous attack of all the sections, and they hoped to enlist in their favour a certain number of the troops, as well as to secure the aid of the working classes as soon as the fray had commenced. The plans in fact were drawn up with considerable skill, and might possibly have been successful, but for the treachery of an agent named Grisel, who revealed the plot to the government. To ascertain the true nature of the danger, the director Barras pretended to join the conspirators; and next day, at a meeting held to fix the time for action, the principal movers of the scheme were arrested. Babeuf was captured at his own house, while engaged with Buonarotti (who afterwards wrote the narrative of the conspiracy) in drawing up the manifestos that were to be issued on the day of the insurrection. The trial was commenced at once. The conspirators, to the number of sixty-five, were brought before the high court of Vendome; an inferior court not being able to try one of the prisoners, Drouet, who was a representative of the people. The trial lasted three months. Babeuf pleaded the truth of his principles, but the plea was of course rejected. On the 26th May, 1797, the jury returned a verdict condemning Babeuf and Darthé to death; seven others, among whom were Buonarotti, were sentenced to transportation, and fifty-six were acquitted. Babeuf and Darthé stabbed each other in the very presence of the judges when sentence was pronounced, and, like Robespierre, were dragged in an expiring state to the scaffold.

Babeuf's principles, though containing some elementary truths, were of the wildest and crudest description. Absolute equality was his one idea, and to this he would have sacrificed, if necessary, all the arts of life, and all the fruits of civilization. "Philosophy, theology, poetry, fiction, painting, sculpture, &c., were little more than superfluous recreations. He was a communist, and would have had no *property;* a uniformist, and would have had all people dressed alike. He was, however, perhaps the first who perceived that the great Revolution was a change in the social condition of France, and not merely a political overturn. He left a work on surveying, entitled "Cadastre Perpetuel," Paris, 1789, and a "System of Depopulation, or the Life and Crimes of Carrier," Paris, 1794.—P. E. D.

BABEUF, Emile, a French writer, son of the preceding, was born in 1795. He followed the calling of bookseller till 1814, when his enthusiasm for Napoleon carried him to Elba, in the suite of the emperor. After the Restoration he was condemned to imprisonment for offensive political writing, but regained his liberty in 1818.—J. S., G.

BABEY, Athanase Marie Pierre, a French advocate, deputy to the states-general from Laval, and afterwards a member of the convention, was born at Orgelet in 1744. He distinguished himself in July, 1791, by a motion for the dethronement of the king, in the event of his refusing to subscribe the constitution. After the trial of Louis, Babey voted for banishment, and recommended the convocation of the original assemblies. He was imprisoned in 1793, but escaped to Switzerland, whence he was recalled the year following. Died in 1815.

BABI, Jean François, born at Tarascon in 1759, commanded during the Reign of Terror the army of Toulouse. After the fall of Robespierre he was arrested, and brought to trial as

one of the most unscrupulous agents of the "Comite de Salut Public," but escaped with a few months' imprisonment. He was executed in 1796 for having taken part in an attack on the camp of Grenelle.—J. S., G.

BABIÉ DE BERCENAY, François, a voluminous French litterateur, born at Lavaur (Tarn) in 1761; died about the year 1830. Of his numerous works, the most important are:—"L'education Militaire Nationale," 1789, dedicated to Lafayette; "Memoires sur les Consulats," 1798; "Vie de Marie Antoinette d'Autriche," 1802.

BABIN, François, a French theologian, born at Angers in 1651; died in 1734. He was grand-vicar and deacon of theology in his native town, and wrote the first eighteen volumes of the "Conferences du diocese d'Angers."

* BABINET, Jacques, an eminent French physicist of our own time, member of the Academy of Sciences. It were not easy to enumerate the obligations of physical science to M. Babinet's fertile genius. His original labours mainly illustrate the department of physical optics, and those natural and chiefly atmospherical phenomena connected with that very interesting subject. He has written and experimented on the curious appearances of coloured rings; on the theory of the colours of double surfaces somewhat apart; on the phenomena of depolarization; on dichroism; on vibrations of the polarized rays; on polarimeters; on the polarization of the atmosphere and the neutral points; on the theory of the rainbow; on crowns, anthelia, &c., &c. We owe him also many admirable analyses of original memoirs, such as those of Jamin, and of Fizeau and Foucault. But the production by which he is most widely known, is probably the four volumes of that interesting and exceedingly perspicuous, "Etudes et Lectures sur les Sciences d'observation et leurs applications pratiques." These essays were, for the most part, contributed at first to the "Revue des deux mondes." They include discourses on almost every physical speculation or practical invention attracting the attention of the day. We have essays on the electric telegraph, on the great comet, on the stereoscope, on table-turning, on special points in meteorology, on the general progress of meteorology, on the diamond, on the plurality of worlds, &c., &c. The information conveyed by these nonchalant essays is very great, and no style can surpass Babinet's in clearness. They ought to be translated into our tongue. The wide circulation they must obtain, ought to attract for them the notice of some enterprising publisher. We expect yet much more from M. Babinet.—J. P. N.

BABINGTON, Anthony, an English gentleman, distinguished by his attachment to the cause of the unfortunate Mary, queen of Scotland, died 20th September, 1586. He was a wealthy landed proprietor in Derbyshire, and a zealous Roman catholic. Having, in conjunction with a number of other gentlemen, and an obscure fanatic of the name of Savage, entered into a conspiracy for the liberation of Mary, and the assassination of Queen Elizabeth, he was arrested and brought to trial, along with fourteen of his accomplices. Babington was found guilty, condemned, and put to death.—G. M.

BABINGTON, Charles Cardale, an English botanist, resident at St. John's college, Cambridge, has devoted his attention in a special manner to British botany. He has published a manual of British botany, containing the flowering plants and ferns, arranged according to the natural system: "Flora Bathoniensis, or a catalogue of the plants indigenous to the vicinity of Bath;" "Primitiæ Floræ Sarnicæ, or an outline of the flora of the Channel Islands;" besides numerous monographs in the Transactions of the Linnean Society of London, and the Botanical Society of Edinburgh. He is an M.A. of Cambridge, an F.R.S., and a member of the Archæological Society.—J. H. B.

BABINGTON, Gervase, Bishop, was born of a good Nottinghamshire family about 1551. He became fellow of Trinity college, Cambridge, and enjoyed considerable reputation as a university preacher. Henry Herbert, earl of Pembroke, made him his chaplain, and afterwards, in 1591, procured for him the bishopric of Llandaff. This see, in consequence of the land having been alienated by Bishop Kitchen, Babington used to call the see of "Affe." In 1594, Queen Elizabeth promoted him to Exeter, and, in 1597, to Worcester, which bishopric he held till his death in 1610. He was much respected by his contemporaries as a prelate and preacher, and his character may be summed up in the following verses placed under his picture in the beginning of his works, which consist of Notes on the Pentateuch, and an exposition of the Creed, Commandments, and Lord's Prayer:—

"Non melior, non integrior, non cultior alter,
Vir, præsul, præco, more, fide, arte fuit;
Osque probum, vultusque gravis, pectusque serenum:
Alme Deus, tales præfice ubique gregi."—J. B., O.

BABINGTON, John, an English mathematician of the first half of the seventeenth century, author of a treatise on "Fireworks," published at London in 1635. A treatise on geometry is appended to the work.—J. S., G.

BABINGTON, William, M.D., an eminent chemist and mineralogist, was born at Portglenone, a village in the county of Antrim in Ireland, June, 1756. He received the rudiments of his education in the town of Londonderry, where he was subsequently bound to an apothecary. Having completed the term of his apprenticeship, he left Ireland and proceeded to London, and obtained employment in Guy's hospital under Mr. Frank, then surgeon to that institution. Leaving Guy's hospital for a short period, he went to Haslar's hospital, and afterwards to Winchester, but eventually returned to Guy's hospital, to which he was elected apothecary. Here he displayed his ability, especially in the branch of chemistry, and was associated with Dr. Saunders, then the lecturer in chemistry to that institution. Mineralogy next engaged his attention; and the fine collection of mineralogical specimens belonging to the earl of Bute being for sale, Babington purchased them. In 1797 Babington took out his degree of doctor of medicine, on which occasion he resigned his situation in Guy's hospital, and commenced to practise as a physician. He was, ere long, again connected with the scene of his former labours, being elected physician to Guy's hospital, and a fellow of the Medical Society. He may be said to have been one of the founders of the Geological Society of London, of which he was elected vice-president in 1810, and president in 1822. Dr. Babington was also mainly instrumental in establishing the Hunterian Society, to the Transactions of which he contributed several valuable papers; and he was admitted a fellow of the Royal Society, and also of the College of Physicians. In 1833 Dr. Babington presided at the Centenary Festival in honour of Dr. Priestley, upon the 26th of March, being then in his 77th year. Here he caught cold, which ultimately resulted in influenza, then prevalent, and he died on the 29th of May following. Dr. Babington was deservedly esteemed for his scientific and professional acquirements. He formed the connecting link between the departed and living philosophers of the 18th and 19th centuries: for, from Priestly down to Wollaston and Davy, he was the personal friend, associate, and collaborateur of the most distinguished men of England. Besides papers in the Transactions of several societies, Dr. Babington published "A Systematic Arrangement of Minerals, Founded on their Chemical, Physical, and External Characters;" a "New System of Mineralogy;" and "A Course of Chemical Lectures."—J. F. W.

BABO, Joseph Maria von, a German dramatic writer, was born at Ehrenbreitstein, 14th January, 1756, and died at Munich, 5th February, 1822. He was for about forty years intendant of the Munich theatre, which, under his management, rose to a high degree of eminence. He will be longest remembered by his chivalric drama, "Otto von Wittelsbach" (1782), the best imitation of Goethe's Goetz von Berlichingen, that has ever appeared, and which is still frequently represented at the inferior German theatres. His dramatic works were published at Berlin, 1793 and 1804.—K. E.

BABO, L., Baron de, an agricultural writer, president of the agricultural society of Heidelberg, was born at Manheim in 1790. He first studied jurisprudence, and subsequently devoted his attention to agriculture. He has published works on the culture of the vine, on the husbandry of meadows, and on agriculture in general.—J. H. B.

BABON, Burgrave, of Ratisbon, died in 1030. He had thirty-two sons and eight daughters, who were all portioned by the Emperor Henry II. Many of the noble houses of Germany trace their descent from the family of Babon.

BABOU, Jean, Baron de Sagonne, lord of Bourdaisière, died 11th October, 1569. About 1529 he held the post of grand-master of the artillery, and was afterwards governor and bailiff of Gien. He commanded the artillery at the battle of St. Denis, 10th November, 1567, and served at the battle of Jarnac, 13th March, 1569. In the month of May following he was raised to the dignity of counsellor of state.—G. M.

BABRIUS, BABRIAS, (Βαβριος, Βαβριας), the author of a collection of Æsopian fables, in choliambic verse, is supposed to have lived some time before the Augustan era. He is mentioned by Avianus and quoted by Suidas, but no notices of his history have reached us. His fables, since the time of Tyrwhitt, have been edited by various persons, and of late years a large addition has been made to their number by the discovery of a MS. belonging to the convent of St. Laura, on Mount Athos. The recent edition of M. Boissonade, Paris, 1844, contains all that is known of the works of this author, and is valuable also for the critical commentary and the Latin translation with which it is accompanied.—J. S., G.

BABUER or BABURE, Theodorus, a Dutch painter of interiors and perspective; lived at Antwerp at the beginning of the eighteenth century. He was a pupil and an imitator of Pieter Reefs. His masterpiece is at Rome in the church of St. Peter in Montorio.—R. M.

BABYLAS, Saint, bishop of Antioch, suffered martyrdom in the reign of the Emperor Decius, A.D. 251.

BACCA, Peter, a Hungarian theologian, author of "Defensio simplicitatis ecclesiæ Christi adversus decisionem quæstionum aliquot theologicarum, ejusque vindiciæ adversus Irenæi Simplicii Philadelphi epistolam," 1653.

BACCALAR-YSANNA, Vincentius, Marquis de S. Philipe, a Spanish historian, born in Sardinia of a Spanish family, was ennobled by Philip V. for his services to the cause of royalty during a revolt of the Sardinians. He wrote a history of the Jews in Spain, and memoirs of the times of Philip V.

BACCARINI, Giacomo, an Italian painter of the seventeenth century, native of Reggio, by Modena, was pupil of O. Talami, whose imitation of the Caraccis' manner he faithfully followed; died in 1682.

BACCHANELLI or BACCANELCIUS, Jean, an Italian physician, born at Reggio in the sixteenth century. He disguised his writings after the manner of Æsop, which were full of life and spirit. He wrote two works which were printed together—"De consensu medicorum in curandis morbis libri quatuor;" "De consensu medicorum in cognoscendis simplicibus liber," 1554. We find in these works all that is most useful in the practice of Greek and Arabian physicians.—E. L.

BACCHEREST, a Dutch admiral, who lived in the second half of the eighteenth century. He commanded a squadron of the fleet sent to the relief of the English admiral, Sir Charles Hardy, who had been blockaded in the Tagus by Rochambeau.

BACCHIDES, a general of Demetrius Soter, and governor of Mesopotamia, lived in the second half of the second century B.C. He invaded Judea, for the purpose of reinstating Alcimeus in the priesthood; and Judas Maccabeus having attacked him with inferior forces, perished in the contest. Bacchides, however, was forced by Jonathan to quit Judea.—G. M.

BACCHINI, Benedetto, born at Florence, 31st August, 1651. After having studied theology and sacred history, he entered the order of St. Bernard, in which he became an eminent preacher. He was considered a good Greek and Hebrew scholar, and having reached the highest dignities in the order, he visited the principal cities of Italy, sought by all the literary men of that epoch, and particularly esteemed and honoured by Francis, the second duke of Modena. He is the author of many philosophical and polemic works, and has left a great number of manuscripts. He died at Bologna, 1st September, 1721.—A. C. M.

BACCHYLIDES, a Greek lyric poet, was a native of Julis, a town on the island of Ceos. He was a cousin of the still more famous lyric poet Simonides, with whom he remained for some time at the court of Hiero in Sicily. He travelled also in Peloponnesus. He is said to have been a rival of Pindar. He flourished about 470 B.C. Only fragments of his various poems have come down to us. They are too few to afford us clear insight into the worth of the man. They seem to have been very carefully finished, and abounded in beautiful, well-chosen epithets. He frequently alludes to the changeableness of fortune, appears depressed with the ills of this life, and thinks, like many other classic poets, that it is best for man not to be born at all. There is one beautiful fragment, descriptive of a time of peace. His fragments have been collected by Neue, and are also given by Schneidewin and Bergh in their collections.—J. D.

BACCHYLUS (Βακχυλος), bishop of Corinth in the second half of the second century, is referred to by Eusebius and St. Jerome as the author of a treatise, "De Pascha."

BACCI, André, a celebrated Italian physician, born at Sant Elpidio, in the district of Ancona, towards the middle of the sixteenth century. He became physician to Pope Sixtus V., and lectured on botany at Rome from 1567 to 1600.—W. S. D.

BACCIARELLI, Marcellino, an Italian historical and portrait painter, born at Rome, 1731; died at Warsaw in 1818. He was pupil of Benefiale, whose abhorrence of the existing mannerism he equally shared. He was called, when still very young, to the court of August III., elector of Saxony and king of Poland, at Dresden. In that place he became acquainted with Stanislas Poniatowski, whom he followed to Warsaw on his succession to that throne. His proficiency in art and high character deservedly obtained for him letters patent of nobility from the Polish parliament, and the degree of Senior for Fine Arts from the university of Warsaw, besides the appointment of director of the works and palaces of the Polish crown. He was elected a member of almost all the academies of the time. His numerous works bear a slight resemblance in colouring to those of Boucher and Vanloo, but are far superior to them in correctness of costume and design. His series of Polish kings, and the six large pictures illustrative of Polish history, in the palace of Warsaw, are considered his master-pieces.—R. M.

BACCIO, Della Porta, or Frà Bartolommeo di San Marco, called also simply il Frate (the Friar), one of the greatest painters of the Cinquecente in Italy, was born at Savignano, near Prato in Tuscany, in 1469. Having shown a remarkable disposition for the arts of design, he was introduced by Benedetto di Majano to Cosimo Roselli (a Florentine painter of considerable merit), under whom he began his studies, and very soon made great progress. It was in Roselli's studio that he met Mariotto Albertinelli, who became and remained, throughout his life, his most intimate friend and faithful companion. When Baccio left Roselli, he gave himself up entirely to study the works of Leonardo da Vinci, towards whose style he always felt a decided inclination. It is said that the surname of Della Porta was given to him during this period on account of his living at that time near the gate (porta) San Piero, in Florence. Impressed with deep-rooted religious sentiments, Baccio soon distinguished himself in the treatment of sacred subjects, and found ample scope for the exercise of his talents in this branch, working for the Dominican monks of San Marco. Amongst the works that he then executed, assisted by, or to say better, in company of Mariotto, is the fresco of "The Last Judgment," in which he displayed all the characteristics of his early style,—purity of design, tenderness of expression, and softness of colouring. About this time he became acquainted with Savonarola, a friar of the convent for which he was employed. The animated sermons by which that reformer and patriot strove to stop the corruption of the rich classes, the intrigues and usurpations of the Medicis, the venality and abuses of the court of Rome, made the deepest impression upon the already enthusiastic mind of our painter, who nearly abandoned his art to follow the steps of the inspired monk; but the voice of truth was soon to be silenced. The populace that gathered with bewildered admiration round the denouncing preacher, was so far tampered with by the Medicis, that, at once turning round against him, they attacked the convent, massacred his partisans, and burned upon a pile as a heretic Savonarola himself, whom, but few a days before, they worshipped almost as a saint. Baccio miraculously escaped from sharing a similar fate; but, either disgusted with the world, or in compliance with a vow he had made in the moment of danger, resolved upon entering the monastic life, and became a Dominican friar in the convent of that order at Prato. To his friend Mariotto was left the completing of those of his works that were still unfinished. During four years from that time Baccio, now Frà Bartolommeo, gave himself up entirely to the practices of his new calling, and never touched a picture until, at the end of that period, he was ordered to do so by his superior. Whilst obeying this command and deeply engaged in new works, in which his old skill and his wonted softness and harmony of colour shone unimpaired, a stranger called at the cloister inquiring for the Frate (as he used then to be styled by the artists). This visitor was no less than the divine Raphael Sanzio, who, although only twenty-four years old, had already acquired an immortal fame; and between these two noble spirits so differently circumstanced in the world, yet so kindred in their inward artistical aspirations, there sprung up, to last for their lives, the most intimate, the most sympathetic friendship,—the

marriage of the beautiful and the holy, I would almost call it, from which so many and such great wonders of art were to be brought into light. During the placid hours of their long and intimate interviews, the Frate revealed all the recondite mysteries of his incomparable colouring to his new friend, who, in return, initiated the pious man into all the intricacies of perspective. But more important results were being prepared during these interviews than the two artists themselves were then aware of. From that time dates the second period of Bartolommeo's style; a spark of the greater genius had kindled a stronger light of expression for his future works. Energy had joined and united with devotion; and, on the other side, the delicate blending of colours that Raphael introduced after this time, and the greater breadth and freedom in the cast of draperies which he adopted, are entirely due to the influence and example of the good monk, who was an unparalleled master in both, especially in the treatment of drapery; he having made it the subject of particular studies, with the aid of lay-figures invented and introduced into use by him. It was perhaps on account of the remembrance of the happy hours passed together, and the friendship that had then ensued between Raphael and himself, as well as out of love for art, or out of religious sentiments, that Frà Bartolommeo, eight years afterwards, when bereft by death of his old friend, the faithful Mariotto, felt an irresistible desire to visit Rome. The humble and submissive monk communicated this ardent wish to his superior, who, luckily for art, was pleased to consent. Thus the next year, 1513, saw the Frate in Rome. There, in the presence of the sublime works on which the great Michel Angelo and the divine Raphael were engaged for Pope Leo X., the poor monk was quite taken by surprise. But this surprise, although for a while it depressed his spirit, did not sow any invidious feeling in the honest heart of Bartolommeo. On the contrary, his affection for his friend grew with his admiration, and during all the time he remained in Rome he constantly frequented Raphael's studio; and when, either recalled by his superior, or obliged to leave on account of the Roman air not agreeing with him, on his starting for Florence he intrusted two of his unfinished pictures to Raphael to complete; and Raphael, notwithstanding his numerous occupations, completed them with as much care, if not more, as if they had been his own works. No wonder that art should reach such a climax, when her ministers were so great, so noble, so affectionate to each other! Once more in his cloister, and recovered from the momentary awe which so naturally had come over the modest and inexperienced monk whilst in the vortex of Rome, Frà Bartolommeo, reassuming his brush, executed several pictures which proved the master-pieces of his life; amongst them, it suffices to quote, the "Saint Mark" (now in the gallery of Florence), and the "Madonna della Misericordia" at Lucca. Every successive work was now showing, if it were possible, traces of still further progress, when, in 1517, death stopped his career, he being only forty-eight years old. Few of his works are to be seen out of Italy, and these are—one at Vienna, two small ones at Paris, and another at Berlin—all of them in the public galleries. In England, the Grosvenor collection only possesses a work by this great master. Frà Bartolommeo is justly styled by Mrs. Jameson, in her excellent memoirs of the early Italian masters, the last of the elder painters of the first Italian school; and that lady aptly quotes some words of Sir David Wilkie which I must repeat:—"Here," he says, "a monk, in the retirement of the cloister, shut out from the taunts and criticism of the world, seems to have anticipated, in his early time, all that this art could arrive at in its most advanced maturity; and this he has been able to do without the usual blandishments of the more recent periods, and with all the higher qualities peculiar to the age in which he lived."—R. M.

BACCIOCHI. See Buonaparte.

BACCIOCHI-ADORNO, lieutenant-colonel in the army of Condé, born in Corsica, entered the French service in 1761. His attachment to the cause of the Bourbons throughout the times of the Revolution, was rewarded after the second Restoration by the dignity of "inspecteur aux revues," and the cross of the legion of honour.—J. S., G.

BACCIOCHI, Felix Pascal, husband of the eldest sister of Napoleon, was born in Corsica in 1762, and died at Bologna 28th April, 1841. His family was of noble blood, but poor. He entered the army at an early age, and in 1797, while only a captain of infantry, he married Maria Eliza Buonaparte—Napoleon being at that time general-in-chief of the army in Italy. The young general was by no means pleased with the marriage, but nevertheless permitted his new relative to share the fortunes of the family, and Bacciochi became successively colonel, president of the electoral council of the Ardennes, senator (1804), general, and grand cross of the legion of honour. He obtained finally the principality of Piombino and Lucca, and was crowned with his wife on the 10th July, 1805—the coronation being the prelude to a separation. Bacciochi remained the general, and Eliza Buonaparte, as sister of the emperor, assumed the state of the princess. He afterwards retired to Germany, and in 1831 was allotted a revenue of 100,000 crowns, with the title of a prince of the Roman empire.—P. E. D.

BACCIUS or BACCIO, Andrea, an Italian physician of the second half of the sixteenth century, was a native of Milan. Professor of botany in one of the colleges at Rome, and physician to Pope Sixtus-Quintus, he squandered his fortune, and was obliged to seek refuge from his creditors in the house of Ascanius Colonna. His principal work is entitled, "De naturali vinorum historia, de vinis Italiæ et de conviviis antiquorum, deque Rheni, Galliæ, Hispaniæ, et de totius Europæ vinis," 1576.—J. S., G.

BACCUS, Heinrich, a German printer of the first half of the seventeenth century, author of an account of the kingdom of Naples, printed in the Thesaurus Antiq. et Hist. Italiæ.

BACCUSI, Ippolito, a musician, was born at Verona, some say so early as 1550, but there is better reason to believe, later in the same century. He was maestro di capella in the cathedral of Verona in 1590; and all his known works were published subsequently to this date. These consist entirely of ecclesiastical music, among which his arrangements of Psalms are avowedly formed upon the model of the famous Flemings, his predecessors. He was the first to write instrumental accompaniments to church music. He is said to have been a monk. A list of his works is given in Fétis' Biographie.—G. A. M.

BACELLAR, Antonio Barbosa, a Portuguese historian and poet, born at Lisbon in 1610, was educated at a jesuit seminary for the profession of law, and became a magistrate of Porto. His verses are without particular merit, but an account of Brazil, which he published in 1654, had great success, and was translated into Italian. Died in 1663.—J. S., G.

BACH. The family of musicians remarkable above all others for the number and ability of its members who, for two centuries, successively distinguished themselves throughout Lutheran Germany. Their origin is traced to Veit Bach, a miller and baker of Presburg, who left his native country in consequence of the religious troubles that prevailed there in the latter part of the sixteenth century, and settled at Wechmar, a village of Saxegotha, where he pursued his calling, and became noted for singing to his accompaniment on the guitar. He had two sons, both reputed for their musical talent, the elder of whom, Hans, a carpet weaver, died in 1625, leaving three sons, who were all sent by the count of Schwarzburg-Arnstadt to Italy, to develope the great disposition for music which they evinced. In the next generation Johann Christoph and Johann Bernhard at Eisenach, and Johann Michael at Gehren, were distinguished organists and composers. Johann Ernst, the son of Bernhard, born at Eisenach in 1722, at which place he was afterwards kapell-meister, took a prominent rank beside his cousins, the distinguished sons of the colossal Sebastian. His music has great merit. The descendants of the earlier branches of the family, who followed music as a profession with less consideration, were so numerous, that towards the end of the seventeenth century there was scarcely a town in Thuringia, Saxony, or Franconia, that had not one of them as organist, or cantor, or official head of all musical arrangements. These were as much united by brotherly as by artistic feeling, and they held an annual meeting at Eisenach, Erfurt, or Arnstadt, for interchange of greetings and comparison of progress. So many as a hundred and fifty of these relatives have assembled on such occasions, when their chief amusement always consisted of mutual musical performances. The compositions of all of them were kept together in a constantly-growing collection, that was called the Archives of the Bachs; which valuable and interesting family memorial was in the possession of C. P. E. Bach at Hamburg, when he died in 1788, and then passed into the hands of M. Pœlchau, a famous collector of music at Berlin. The sons of Emmanuel were the first of the Bachs that deserted the pursuit of their ancestors. The latest of the name publicly engaged in music—but of whose

connection with this family there is no certainty—was Johann David of Stargard in Pomerania, who printed a book of chants in 1831.—G. A. M.

Bach, Johann Sebastian, the great musician, not only the most distinguished of his remarkable family, but one of the most illustrious men in the history of the art, was born at Eisenach on the 21st of March, 1685, and died at Leipzig on the 30th of July, 1750. His father, Johann Ambrosius, was one of twin brothers, who were so much alike in person and voice that their wives could only know one from the other by their dress; their temper, their constitution, their talent, and their music were alike; when one was sick the other was ill, and their death took place very nearly at the same time. This occurred when Sebastian was but ten years old, whose elder brother, Johann Christoph, took him under his protection, and taught him the principles of the art for which his family was famous, and in which himself was destined to become pre-eminently distinguished. It is not to be supposed, however, that in the household of his father, a musician, he had not made the early familiarity with music, without which even his marvellous organization could not have been developed. His own ardent love of his pursuit, and his brother's want of sympathy with this, are equally proved by an anecdote of his desire to study some of the compositions of the most profound writers of the day, and his being forbidden the use of a volume which contained them. He procured the book, however, by stealth, and copied the valued pieces, which, as he was obliged to do in secret, he could only write on moonlight nights, and thus spent six months upon the task. He had scarcely finished his labour, when his brother discovered the transcript and took it from him, and he did not regain it until shortly afterwards the death of Christoph left the boy again without a protector. In this destitute condition he went with a schoolfellow to Luneburg, and obtained there an engagement as treble singer in the choir of St. Michael's school, which he kept till his voice broke. With enthusiasm that no difficulties could check, he walked several times to Hamburg to hear the performances of Reinken the famous organist, and also to Zell to witness those of the prince's band, losing no opportunity that could afford him gratification from or improvement in his beloved art. When he was eighteen, he was engaged to play the violin in the band of the duke of Weimar, and it was probably then that he became acquainted with the concertos of Vivaldi, to which he always attributed his ideas of the principles of musical construction that he subsequently developed to such completeness as makes his works a model of form for all time. Especially devoted to the organ as an instrument, and anxious for the field in which to exercise his wonderful powers of invention, he gladly quitted the duke's service in the following year, to accept the office of organist at Arnstadt, in which, for the first time, he had an opportunity to prove his remarkable ability. While in this situation he made several art-pilgrimages, for the sake of hearing any player from whose experiences he might derive any improvement. In particular, he once walked to Lubeck, where the celebrated Buxtehude was organist of St. Mary's church, with whose playing and composition he was so delighted that he prolonged his stay for three months. In 1707 he was appointed organist of the church of St. Blasius at Mühlhausen, in which place we may suppose he married his relative, the daughter of Johann Michael Bach of Gehren, by whom he had seven children. The year following he returned to Weimar, no more in the subordinate capacity of an orchestra player, but in the important character of organist. His reputation as an executant, as a composer, and as an extemporist, began now to spread itself all over Germany, and his unremitting study gave ever further justification to the high esteem in which he was held. In 1717 Prince Leopold of Anhalt Köthen, a great lover of music, observing and appreciating the rare talent of Bach, offered him the office of master of his chapel and director of his concerts, which, as giving him still greater opportunity than he had yet enjoyed, he gladly accepted. On the death of Zachau, the master of Handel, Bach was invited to succeed him as organist at Halle, and went there to prove his fitness for the appointment; but, for some unknown reason, the post was given to Kirchhoff, a pupil of the former organist. About this time Marchand, a French player, was exciting great admiration in the court of Dresden; and it was proposed that Bach should make a trial of skill with him, to prove the superiority of French or German art. Accordingly Bach went to Dresden, and having heard his rival, and so satisfied himself that he was worthy to compete with him, sent him a most courteous challenge, which Marchand accepted. On the appointed day Bach appeared before the elector and his retinue; but Marchand, after he had been long waited for, was ascertained to have suddenly quitted the city, and thus left the field to his opponent, who made such a performance as satisfied all present of his incomparable ability. In 1722 he revisited Hamburg, for the purpose of again hearing the veteran Reinken, then nearly a hundred years old. It was not as a mere listener that he now met the master; he was on this occasion to prove himself a noble successor to the old man's reputation, which he did by extemporizing at great length, and with such effect as only his wonderful genius could produce, on one of the Lutheran chorals, or hymn tunes, when Reinken exclaimed, "I thought this art would die with me; but here I find it has a more able representative." In this year Bach's first publication appeared; for, although from a very early period he had with ceaseless assiduity studied and practised composition, and thus developed the style entirely his own, it was not until his thirty-eighth year that one of his works was printed. This may have been because of the less frequency of publication at that time than at present; because he never wrote anything for popularity, and so there could not have been a general demand for his music; and because it was his habit so carefully to perfectionize what he wrote by correction and recorrection, that he must have been reluctant to let a work pass through the press, as this would be an obstacle to further improvement. Even this first publication, the first part of "Das Wohltemperirte Clavier," known in England as the "Forty-eight Preludes and Fugues" (the latter half of which was written some years later,) which was reprinted three times during his life, underwent very important modifications in each successive edition. With reference to this work it is appropriate to state, that Bach liked especially to play upon the clavichord, "a portable keyed instrument of small power, which, unlike the harpsichord, yielded more or less tone according to the force used by the player;" and that, disregarding the custom which had prevailed until his day, of writing in a few keys only, and tuning keyed instruments so as to render these nearly perfect at the expense of the rest, he used to tune this with equal temperament, a task he never would trust to another, and which he accomplished with singular rapidity. It is also to be remarked, that he was the first who used the thumb and the fourth finger in fingering on the pianoforte key-board; and his preludes and fugues in each of the twelve major and twelve minor keys, exemplify as well his method of tuning as his system of fingering. In 1723, the most important event in his career, his appointment to the organ of St. Thomas' school in Leipzig, obliged him to resign his engagement with Prince Leopold, who, however, remained his warm friend till he died, when Bach wrote a funeral cantata for his obsequies. In his new situation, the master, now generally acknowledged as such, had a larger field of action than he had yet enjoyed. His playing became more and more famous, and he had constant opportunity for the production of important works.

His income was soon increased by his additional appointment as composer to the duke of Weissenfels; he had many pupils for composition and for playing; he was frequently engaged to judge new organs, and to elect organists, and he now published numerous works. Many as were these sources of income, the expenses of his numerous family, and his hospitality to the artists from all countries who visited him, necessitated frugality in his household; but though he might, had he travelled as a player, have gained riches and honours wherever he went, since there was no one who could equal him as an executant, he preferred the simple life with its simple means, which enabled him to labour uninterruptedly in his art, and to win the personal regard of all who had occasion to meet him. His playing on his favourite clavichord was remarkable for the beauty of his touch, and the depth of his expression; his playing on the organ was widely distinguished from this, as were his compositions for the one from those for the other, by the breadth and grandeur characteristic of this comprehensive instrument; and he had a peculiar felicity in the choice and combination of the stops, which gave an entirely unique effect to his performance. He now wrote the greater part of his enormous number of church compositions, including most of his motets and church cantatas, and his services for every Sunday and festival day for five years, for the use of his choir. Though he never wrote what we now would esteem as light music, he was not without relish for the

compositions of others of a less severe character than his own, and, accordingly, used to make frequent pleasure-trips to Dresden, with his eldest son, for the sake of hearing the operas of Hasse, then constantly given there. He had lost his first wife, and married a second, by whom he had thirteen children, making a family of twenty in all, eleven sons and nine daughters. In 1736 he received the further appointment of kapell-meister to the court of Dresden, under Augustus III., king of Poland, and elector of Saxony, who had, like his father, abjured the Lutheran faith, in favour of that of the church of Rome, and this office gave Bach occasion to write his Masses and other pieces for the Roman service. He had now attained the summit of his greatness; his simple and homely nature found its chief pleasure in his family circle, in witnessing the successes of his elder sons, whom he had taught to emulate himself, and in training his younger children to follow in their course. He had some quarrels with the master of his school, which were not, however, of a nature to disturb his comfort; at least, they did not interrupt his artistic pursuits. He was unaffectedly pious, without any of the polemical scruples that induced his ancestor to leave Hungary, since he wrote indifferently for the Lutheran church and for that of Rome, although a zealous member of the former. He never sought applause, and his self-satisfaction being the goal of his endeavour, he disregarded the honour that everywhere awaited him, and thus he lived, composing, and playing, and teaching; advancing his art in all. He always had a great wish to know Handel, the only one of his contemporaries whom posterity ranks with him; and in 1719, while residing at Köthen, on hearing that the famous Saxon was visiting his native town of Halle, he went there in hopes to meet him, but found that he had departed on that very day. While Bach was at Leipzig, Handel again visited Halle, when Bach, being prevented by illness from leaving home, sent his eldest son to invite him to come there, but equally in vain. Frederick the Great, famous for his love of music as renowned for his battles, often inquired of Bach's second son, Emmanuel (who had an engagement in his court), after his father, in consequence of which Bach was persuaded in 1747 to visit Potsdam, where the Prussian monarch was staying. The king was surrounded by his musicians, the usual evening concert was about to commence, and Frederick, with his flute in his hand, was ready to play the solo which was to be the first piece, when, according to custom, an officer presented to him the list of the arrivals in the town, on which he saw the name of the master. "Gentlemen," cried the king, "old Bach is come," and so broke up the meeting; the presence of the great musician engrossing all his attention. A messenger summoned Bach to the palace, without allowing him time to change his travelling dress, and the king received him with the most eager welcome. In the palace were several pianofortes, then a newly-invented instrument, made by Silbermann, and Bach must play upon them all; the king was delighted with his guest, and wrote him a subject for a fugue on which the master extemporized to the amazement of the many musicians and courtiers who gathered to hear him. Bach afterwards wrote a very elaborate work upon this theme, which he dedicated to his royal admirer. The following day he went to Berlin to try the principal organs in that city, and to see the opera-house and concert-room, where he astonished those who accompanied him by the deep acoustical knowledge he displayed in his remarks on these buildings. He returned to Leipzig to quit it no more. His sight had been injured at a very early age, probably by the moonlight transcription of his brother's forbidden volume; and it now failed him so greatly that he was persuaded to let an English oculist operate upon him; the experiment was unsuccessful, and a second attempt reduced the sufferer to total blindness. It is supposed that this course of treatment, and the violent medicines that accompanied it, induced the illness which prostrated him for six months, and ended with his death. Ten days before this took place, his sight suddenly returned, but after a few hours he became delirious; then he had an apoplectic fit; and then he breathed his last.

He was, perhaps, the most severely conscientious artist that ever devoted himself to music; he deemed that to compromise his art would be to compromise himself, and that to lend himself to anything which did not, to the utmost of his power, tend to exalt it, was in the last degree unworthy of him and of music. He was the greatest contrapuntist that has been, and is especially remarkable for the strict integrity of his part-writing, the complexity of which, we must own, often prevents the broad and massive effect that greatly distinguishes the music of Handel from his; his very extensive employment of passing notes induces many harshnesses which will not bear analysis; and his principle of making each part in his score an independent melody, is often carried out at the cost of the euphony, and the clearness of the whole. These peculiarities were the result of his never-ending study; his wonderful power of expression evinced in his free movements, in his great choral works, particularly in his famous "Passions-Musik," is the manifestation of his transcendent genius. As he despised popular applause, so his music is little open to popular appreciation, and it is, and always will be, much more interesting and much more satisfactory to those who participate in its performance, than to any passive listener; his music is beyond that of any other composer, difficult of comprehension, but its measureless beauties will ever repay the pains of the student who unravels them. His principles of playing are detailed in his son, C. P. Emmanuel's "Versuch über die wahre Art das Clavier zu spielen," and his system of composition in his pupil Kirnberger's "Kunst des reinen Satzes." A list of all his known works is given in Dr. Forkell's *Life*, and in M. Fètis's *Biographie*. A monument to Bach was erected at Leipzig in 1841, at the instigation of Mendelssohn, who contributed largely towards its expenses, and gave some public performances of the master's music, to further the fund. The Bach Society in London was founded in 1849, by Dr. W. Sterndale Bennett for the study of the master's works. A complete edition of his instrumental compositions is now in course of publication by Peters of Leipzig, of which at present eight volumes for the organ, and twenty-three for the pianoforte, have appeared; and one of his still more numerous vocal works is being issued by the Bach Gesellschaft, which was instituted at the centenary of his death, to produce this publication by annual subscription. Both of these series contain works that have never before been printed.—G. A. M.

Bach, Wilhelm Friedemann, a musician, the eldest son of the great Sebastian, was born at Weimar in 1710, and died at Berlin in 1784. His father taught him the organ and the clavichord, and the principles of composition, and thought very highly of his ability; he learnt the violin of the elder Graun. His father's appointment at Leipzig, when he was thirteen years old, gave him the opportunity to study jurisprudence and mathematics in that university, in which he attained considerable proficiency; he was for many years his father's constant associate, accompanying him wherever he went. In 1733 he was appointed organist of St. Sophia's church in Dresden, but held the office only a short time, and then returned to Leipzig. In 1747 he was engaged as organist at St. Mary's church in Halle, and in consequence of his long residence of twenty years in that city, he is often called Bach of Halle. His brother, C. P. Emmanuel, used to speak of him as the only artist worthy to succeed their illustrious father; and other contemporaries describe him as the greatest player, the greatest master of fugue, and the greatest extemporist of his day. His strangely uncouth temper, however, his moroseness, his constant fits of abstraction, and his addiction to drinking, rendered him a disagreeable acquaintance, and incapacitated him for his duties: thus, he had no friends, and even his talent failed to render him popular. When he left Halle, probably because his eccentricities could no longer be tolerated, he went successively to Leipzig, Brunswick, and Göttingen, and finally settled at Berlin, where he died in extreme poverty. He was too idle to write, and, therefore, he has left but few proofs of his power: a list of these, including music for the festival of Advent and for that of Whitsuntide, and some elaborate organ fugues, is given in M. Fètis's *Biographie*.—G. A. M.

Bach, Carl Philipp Emmanuel, a musician, the second son of the immortal Sebastian, was born at Weimar on the 14th of March, 1714; died at Hamburg on the 14th September, 1788. His father's settlement at Leipzig when he was nine years old, gave him opportunity for the study of jurisprudence in that university, which he afterwards continued at Frankfort-on-the-Oder. He learned music from his father, and attained such eminence as a player, that Clementi professed to have derived from him that beautiful manner of singing upon the pianoforte, for which himself was especially famous, and which may be regarded as the distinguishing merit of all the disciples of his style; and such distinction as a composer, that Haydn ascribed to him the principles of construction upon which he based his own greatness; and that Mozart used to speak of his productions as the standard at

which he aimed in his own. This high esteem in which he was held, however, is mainly to be attributed to the little knowledge that then existed of his father's playing and compositions; and the illustrious authorities quoted above, extolled in his reflection what they knew not in the great original. The qualities most valuable to the art, which the habitual privacy of the father's life concealed from the world, the son, whose courtly manners, personal amiability, and general intelligence rendered him the universal favourite of society, made public, and thus the art and the world have the advantage of them. The highest eulogium that can be passed upon his playing is to say, that it was an imitation of his father's; the general character of his music is immeasurably below that of the same great model: it has the merit of expression, but presents little other token of genius, while its technical correctness has all the appearance of laborious production. At Frankfort he established an academy of music, for which he wrote many compositions. He left this town in 1738 to settle in Berlin, where, two years later, he was appointed chamber musician to Frederick the Great; his chief duty being to accompany the king's flute performances upon the pianoforte. From his long residence in the Prussian capital he is often called Bach of Berlin, as, from his subsequent settlement for twenty-one years at Hamburg, he is also sometimes called Bach of Hamburg. He went to this latter place to succeed Telemann as kapell-meister in 1767, when, so great a favourite was he at court, that he had the utmost difficulty to leave Berlin; and when he protested against his detention that he was not a Prussian subject, his wife, whom he had married there, and his children who had been born there, were for some time refused the permission without which they could not quit their native country. When, at last, he departed, the Princess Anna Amalia gave him the honorary title of her kapell-meister. The recollection of these difficulties made him for ever afterwards refuse to quit the free city of Hamburg for any of the appointments which were offered him at different German courts. He was the conservator of the famous "Archives" of the Bachs, which passed at his death into the hands of M. Pœlchau of Berlin. His two sons—one an advocate, and the other a painter, who died at Rome—were the first members of the Bach family that were not musicians. His most important works are the oratorio of "Die Israeliten in Der Wüste," and a setting of Klopstock's "Morgengesang am Schöpfungsfeste;" besides which, and several other vocal compositions, he wrote very extensively for his instrument. A list of his published and unpublished music is to be found in M. Fètis's *Biographie* and Dr. Schilling's *Lexicon*. His life, as narrated by himself, is given in Burney's *Musical Tour*.

Bach, Johann Christoph Friedrich, a musician, the ninth son of the famous Sebastian, was born at Leipzig in 1732, and died at Bückeburg in 1795. He studied jurisprudence in the university of his native city, being designed for the profession of an advocate; but his talent for music, which could not but be developed in his father's household, soon became conspicuous, and the count of Schaumburg appreciating this, and entertaining a strong personal regard for him, engaged him as his kapell-meister, and he lived at Bückeburg in fulfilment of the office: whence he is often distinguished by the addition of the name of this town to his own. From the time of his appointment till his death, he had the custom, which nothing induced him to break, of devoting certain hours in every morning to composition. He never quitted Bückeburg save for a few months, when he visited his brother Christian in London. His numerous compositions are remarkable rather for their purity than vigour. A list of these is given in M. Fètis's *Biographie*. His son Wilhelm, born at Bückeburg in 1754, and his grandson August Wilhelm (son of the last named), born at Berlin in 1786, were both reputed composers of instrumental music.—G. A. M.

Bach, Johann Christian, a musician, the eleventh and youngest son of the pre-eminent Sebastian, was born at Leipzig in 1735, and died in London in January, 1782. As his father died when he was but fifteen years old, he had less of the incalculable advantage of this great man's instruction, than either of his brothers: he completed his musical studies under his distinguished brother, C. P. Emmanuel, whose position at the court of Berlin enabled him to give the young orphan not only a home, but an introduction to the best society. Christian's talent soon attracted attention, his excellent harpsichord-playing was admired, and his compositions were successful. The gallantry, not to say sensuality of his disposition, made him ever passionately devoted to the society of women, and this brought him into connection with the Italian singers of the Berlin opera, by whose persuasion, when he was nineteen, he went to Milan. He had been but a year in the Lombard capital, when, by the interest of the empress, he was appointed organist of the Duomo. Here he wrote several operas, in which the severe school of his education gave way to the lighter Neapolitan style, and he won general favour. From his residence in this city, he is sometimes called Bach of Milan, but he is better known as Bach of London, from his longer settlement there. In 1762 (not in 1759, as stated by M. Fètis and Dr. Schilling), Signora Matei, directress of the Italian opera in London, engaged him to come to England, and, save for an occasional trip, he never quitted this country. His opera, "Orione ossia Diana vendicata," was produced in February, 1763, with decided success; in this work the richness of the instrumentation exceeded anything that had been heard, and in it the clarionet was employed for the first time in England. Bach at once became a general favourite. He was engaged by the queen as chamber musician, organist, and composer. He wrote constantly for the opera; he gave concerts in conjunction with Abel, the player on the viol da gamba; and he produced countless instrumental works, all of which were extremely popular. His playing had fallen into neglect while he was in Italy, and now, though he purposed to resume his practice, he never regained his execution. Probably from this reason, he never wrote any difficulties for his instrument, and, as his music was as easy to understand as it was to play, it was as much admired by all the ladies as he was himself. His brother Emmanuel often reproved him, by letter, as a renegade from the classical style of his father; and when those around him admonished him of the difference between his music and that of his accomplished and conscientious mentor, he used to reply—"Emmanuel lives to compose, but I compose to live." It was his love of pleasure and his gaiety of character that induced the prevalent lightness of his music, rather than his want of ability to write in a more earnest style, as is proved by some motets he wrote for Germany, some Masses he wrote for Rome and Naples, and even some pieces he wrote for the English church, all of which severe critics warmly praise. In 1767, Cecilia Grassi was engaged in London as prima donna at the opera, and she had not been long in this country when Bach married her. Though this may have reformed him of his gallantries, it did not cure him of another unfortunate propensity; for his habit of drinking became so strong that he now rarely wrote save under spirituous excitement. Such a course of life could not endure, and thus he died at a much earlier age than his brothers, leaving debts to the amount of four thousand pounds, a brilliant popularity which did not long survive him, and a widow, who received from the queen fifty pounds to carry her to her native country, and a pension of eighty pounds a year as a tribute to his memory. M. Fètis gives a list of the greater part of his works.—G. A. M.

* BACH, Alexander, Baron, Austrian minister, born 4th January, 1813, at Loosdorf in Austria Proper, is the son of a solicitor. He studied law, and took his degree at the Vienna university. Having obtained a subordinate place under the crown-solicitor, he travelled in Europe and in the East, and at the death of his father succeeded him in his law business, getting soon an extensive practice. Young, successful, and ambitious, he entered on a political career under unusual circumstances. Prince Metternich's long administration, with its obstructive policy, which viewed with distrust even the development of literature and the construction of railroads, had in the course of time created a general feeling of opposition among the educated classes of Vienna, which found its centre in the Juridisch-politische Verein, a club founded by Dr. Bach and his friends, who used there socially to assemble, and to discuss the questions of the day from the legal point of view, and succeeded by their strict adherence to the letter of the law in preventing its dissolution by the police. The sudden outburst of the Paris revolution in February, 1848, had taken Prince Metternich by surprise, and as his prestige broke down, by the fact that he was unable to prevent or to suppress (March 13th) a noisy street demonstration in favour of constitutional government and the freedom of the press, he was dismissed from his high post by the imperial family, and found it safe to seek an asylum in England. The system of government was altered by this event, which was countenanced by Bach's club, but the members of the administration remained the same as before. Prince Metternich's

underlings, however, unaccustomed to work on their own responsibility, proved utterly unfit for the task of reorganizing the Austrian government. They failed to allay the fears of the aristocracy, to command the respect of the middle classes, and to grapple with the increasing financial difficulties. When in May they published the new constitution—in fact a bungling transcript of the Belgian fundamental law—a street demonstration, headed by the students of the university, but favoured by the national guard, turned them out of office, and extorted the recognition of the principle of manhood-suffrage and the promise of a speedy convocation of a constituent assembly. They were replaced by some members of the above-mentioned club. Dr. Bach, who in the meantime had become common-councilman and member of the provincial deputation, was appointed minister of justice. He at once began to develope his political creed, opposed on one side to the idea of German unity, by which most of his more ambitious friends had been dazzled; on the other, to the historical rights of Hungary, and to the aspirations of Italy, Bohemia, and Austrian Poland. His aim was a centralized, constitutional, democratic Austrian empire, disregarding the history, rights, and claims of the different provinces, and the widely-spread schemes of German unity. His colleagues, however, were too weak either to carry or to repudiate a scheme which was inevitably leading to war with Hungary, and even in case of success, to the predominance of the army, and to the rule of the sword. The administration of Baron Pillersdorf was therefore signalized by continuous vacillation, by street emeutes at Vienna, and by bloodshed at Prague and Lemberg. The cabinet yielded to the mob in the capital, but refused to close the Italian war by negotiation, and to come to good understanding with Hungary. They supported the Servian insurrection, and Ban Jellachich in his private war against Hungary, against the wishes of the Austrian constituent assembly; but they controlled it often successfully by the silent votes of Galician peasants, though none of the ministers was an eloquent man, and with the exception of Dr. Bach, not even a debater. Thus they lost the support of the people, and especially of the inhabitants of Vienna, who yearned for peace with Italy, and did not wish to jeopardize the very existence of the empire by a Hungarian war. Therefore, when the ministry ordered imperial regiments to the support of Ban Jellachich, defeated by the Hungarians on the 29th of September, a portion of the garrison of Vienna mutinied on the 6th of October, and, together with the population of the capital, expelled the troops, stormed the arsenal, killed the minister Count Latour, and sought the life of Dr. Bach, who had to flee. The court retired to Olmütz, where a new cabinet was formed under the premiership of Prince Schwarzenberg, Dr. Bach remaining minister of justice. Under this administration, Vienna was beleaguered and stormed, Italy subdued, and Hungary, refusing to merge into an ideal Austria, and clinging to its institutions, was invaded by all the available forces of the empire. After the complete defeat and expulsion of the imperial army, Prince Schwarzenberg sought the intervention of Russia, supported in his views by Dr. Bach, whilst Count Stadion opposed them, and became a lunatic when they were carried against his wishes. Dr. Bach succeeded him at the home office in March, 1849, and remained after the death of Prince Schwarzenberg, the leading member of the cabinet. He drew up the constitution of the empire at the end of the Hungarian war, but had now to learn that a country won by the sword, cannot be ruled but by the sword: his schemes remained on paper, and his constitution was still-born. During the Russian war he supported Count Buol against the military party in his leanings towards the Allies, and his "astounding ingratitude" (in the words of Prince Schwarzenberg) towards Russia. By this course he earned the enmity of the Austrian aristocracy, always unfriendly towards the man who had risen from the middle classes to one of the highest posts of the realm. This hatred, however, was soon allayed by Dr. Bach's successful endeavours to have the Austrian concordat signed, which surrendered the rights of the crown about the church exclusively to the papal see. His services were lately rewarded by the title of baron. He is a bachelor.—F. P., L.

BACH, Victor, a physician, born about the year 1770 at Villefranche (Aveyron); died at Paris in the year 1799. He practised his profession in Paris during the period of the Revolution, the principles of which he strongly espoused. He took an active part in the struggles of the convention, and was nominated elector of the department of the Seine. His opinions were strongly democratic. He was tried for an expression of these opinions in a pamphlet in the seventh year of the Revolution. After the fall of Larevellière-Lépaux and his colleagues, he addressed the club of Manége on the dangers of the country, and proposed, in order to secure its safety, a constitution similar to the system of Babeuf. Bach had often predicted that the Republic would be destroyed by a soldier, and subsequent events justified his predictions. Faithful to his principles, and not willing to live under a military despotism, he shot himself at the foot of the statue of Liberty on the "Place de la Concorde," the same spot where Louis XVI. was guillotined.—E. L.

BACHARTIER-BEAUPUY, Michel Armand, a French general of division, born at St. Medard, Dordogne, 14th July, 1755, killed at the battle of Reutlingen, 19th October, 1796. In 1773 he was sub-lieutenant in the regiment of Bassigny, and was raised to the rank of general of division in 1795, having, in the interval, passed through all the intermediate grades.

BACHAUMONT, François le Coigneux de, a French litterateur, born in 1624, was "conseiller-clerc" to the parliament of Paris. He was one of the most successful epigrammatists of an age in which epigrams were at their highest value, and served equally the purposes of statesmen and of wits. Bachaumont found ample scope for his pleasantry in the character and measures of Cardinal Mazarin, and in the burlesque war of the "Fronde" to which one of his bon mots gave rise, showed himself a persevering, as well as a formidable enemy of the minister. He wrote in conjunction with Chapelle, "Voyage en Provence." Died in 1702.—J. S., G.

BACHAUMONT, Louis, a French litterateur, born towards the end of the seventeenth century, is the author of a curious literary and historical miscellany, published after his death, with the title "Mémoires Secrets." The work is in great part a record of the gossip and scandal current among the libertine churchmen, marquises, players, men of letters, and intriguing courtiers, whose society he frequented. Died in 1771.

* BACHE, Alexander Dallas, LL.D., the able and most efficient superintendent of the gigantic survey of the American coasts, so creditably undertaken, and so admirably carried out by the government of the United States. Dr. Bache was selected for the highly responsible office, which he has now occupied for many years, on account of the reputation he had acquired through other important services. Nominated in early life professor in the Girard college, he visited Europe in search of the freshest thoughts and the newest arrangements connected with practical education; and the result of his tour was one of the best and most thoughtful surveys of the actual condition of things, in regard to this great subject, that has yet appeared. Fortunately he was soon transferred from the Girard college to the service of the State. The former—through whatever cause—has not turned out a success. We suspect that, like many such institutions in our own country, its riches outrun its objects. Charitable institutions are not needed on a great scale in the United States, and therefore do not thrive there. The Girard college is apt to remind the visitor of those enormously overgrown and comparatively useless "hospitals" in Edinburgh. Dr. Bache escaped from the sinecure, and entered on a sphere of activity that could not be occupied unless by a man of large acquirement, and who, at the same time, was eminently a man of work and sagacity. The department of the Coast Survey is, in reality, his own creation. It is not slightly to the credit of the Houses of Congress, and of the government at Washington, that they so heartily inaugurated, and have so liberally sustained so great and so necessary an enterprise; but we feel assured that they apportion to the intelligence and conscientious industry of Dr. Bache a due share of its success. The survey department of Washington is now a large national institution. It has already given forth most accurate maps, not only of the contours of the coasts, but of the soundings of every harbour and channel as yet utilized; and we have little hesitation in saying, that when it is completed, it will take its place as a model survey, that should be imitated—according to its means—by every maritime nation now existing, or which circumstances may henceforward endow with power. It might repay the trouble, if our own legislators would compare what has been done for some of our own comparatively limited coasts, with the results established by this American survey. But Dr. Bache did not confine himself to his primal and simple duty—that of fixing contours and recording sound-

ings. His reports are becoming a repertory of all the phenomena of currents and tides on the coasts of both oceans. Like the wise man who, while husbanding his strength, evokes from it all it can accomplish, he has arranged that his staff take note of magnetic and metereological phenomena. His last report on magnetism has just reached this country. We cannot within our narrow limits go into detail; but in fullest sincerity, and not without a certain portion of the adequate knowledge, we congratulate the United States that they possess an officer like Dr. Bache, and express, at the same time, our assurance that the support so liberally given by that government, will have its reward in the recognition, by all nations, of the value of the contributions thus obtained to the "physics of the globe."—J. P. N.

BACHE, Benjamin Franklin, an American printer and journalist, grandson of Dr. Franklin. He was apprenticed to an eminent printer in Paris, and on his return to America began the publication of the *General Advertiser*. Died in 1799.

BACHE, William, an American physician, author of some papers on subjects of natural history, died in 1797. He was a grandson of Dr. Franklin.

BACHELET-DAMVILLE, Louis Alexandre, a French general of brigade, born at St. Aubin, in the Lower Seine, 1st November, 1771; killed at the attack of the village of Gossa in Saxony, 16th October, 1813. He entered as a soldier in the first battalion of the Lower Seine, in March, 1792, and was engaged in the campaigns from 1793 to 1799, when he became aide-de-camp of General Vandermaessen. He afterwards served in the Spanish campaigns, and on the 30th May, 1813, was promoted to the rank of general of brigade. His name is inscribed on the bronze tablets at the palace of Versailles.—G. M.

BACHELIER, Jean Jacques, a French landscape painter, born at Paris in 1724; died in 1805. He consecrated the whole of his long life to the benefit of his art, especially in its application to porcelain and encaustic painting. He founded in 1766 a free school for artisans, and remained for forty years at the direction of the Sèvres manufacture, where he substituted artistical designs for the Chinese patterns in use when he entered it. He enjoyed the friendship of the count of Caylus, whom he assisted in his artistical researches and experiments.—R. M.

BACHELIER, Jean Marguerite, a French notary, and in 1793 member of the revolutionary committee of Nantes; died in that city, 10th August, 1843. He was condemned to death as an accomplice of Carrier, but was pardoned shortly after.

BACHELOT, Jean Alexis Augustin, a French theologian, born in 1790. He was sent by the pope, with the title of "prefet apostolique," to the Sandwich islands in 1826, but was met by the opposition of the English missionaries, and obliged to withdraw from the islands. Died in 1838.—J. S., G.

* BACHELOT DE LA PYLAIE, A. J. M., a distinguished French naturalist and antiquary, born at Fougeres in the department of Ille-et-Vilaine in 1786, has published, besides a manual of conchology and some other treatises, an interesting work on the Flora of Newfoundland, entitled "Flore de Terre Neuve et des iles Saint Pierre et Miquelon," Paris, 1829. M. Bachelot de la Pylaie generously presented to the museum of Paris, some years ago, the most curious of the plants he had collected in his numerous travels.—J. S., G.

BACHELU, Gilbert-Desire-Joseph, Baron, a French general, born at Dôle (Jura), 9th February, 1777; died at Paris in June, 1849. He served under Napoleon at Quatre Bras and Waterloo. After the disbanding of the army of the Loire, he was arrested and sent into exile, but was recalled in 1817. In 1831 he became member of the council-general of Jura; in 1837 he was chosen deputy by the electoral college of Dôle; and in 1838 by Châlons-sur-Saône.—G. M.

BACHET, Gaspard, born in 1593, died in 1638; one of the earliest members of the French Academy of Sciences, and an excellent and original analyst. We owe to him an edition of Diophantus and a commentary on his works. Bachet, among the first of the moderns, cultivated this curious and rather difficult branch of analysis;—he effected the general and complete resolution of indeterminate equations of the first degree, whatever the number of the indeterminate quantities and of the equations. He gave this solution in a work published at Lyons in 1612, entitled "Pleasant and delectable Problems depending on the Properties of Numbers." This work is the precursor of the "Mathematical Recreations."—J. P. N.

BACHEVILLE, the brothers Barthélemy and Antoine, French officers and travellers, both born at Trevoux; and died, the younger at Mascate, in June, 1820; the elder at Paris, in 1835. They both entered the army, and assisted at all the battles in which the French arms were distinguished from 1804 until 1814. On the abdication of Napoleon, the elder brother, Barthélemy, followed him to Elba, and afterwards both brothers fought at Fleurus and at Waterloo. After that brief and disastrous campaign they retired into domestic privacy; but having been accused of a political conspiracy, they contrived to escape from France, where a price had been set upon their heads, and sought refuge in Switzerland. They afterwards travelled through Bavaria, Saxony, and Silesia, and arriving at Varsovie, were kindly received by the Countess Dembinska, with whom they resided several months. They next proceeded to Moldavia, where they separated. Antoine remained at Jassy, and Barthélemy departed for Bucharest, which he soon after left for Constantinople. Learning that the French ambassador there was negotiating for his extradition, he embarked for Smyrna, whence he passed to Athens. Reduced to indigence, and almost to despair, he one day received a visit from the agent of the celebrated Ali Pacha, who took him into his service. He now departed with a caravan for Janina, but after some days' journey they were assailed in the gorges of Mount Olympus by a band of brigands, by whom the country was infested. Barthélemy took the command of the caravan, attacked and defeated the banditti, and compelled them to seek their safety in flight. The success of this encounter gained him the confidence of Ali Pacha, who, however, subsequently treated him with great inhumanity.

In the meantime, Antoine, becoming extremely impatient once more to see his brother, set out for Constantinople, afterwards travelled into Egypt and Persia, and finally reached Mascate, where the fatigues of his journey, and his grief on account of his separation from his brother, brought on the disease of which he died. At length Barthélemy, disgusted with the atrocities of Ali Pacha, secretly quitted his service, and returned to France; and, having purged himself of his contumacy, he was acquitted.—G. M.

BACHIARIUS, an ecclesiastic of the fifth century, said by Miræus, following Bâle, to have been an Irishman, and a disciple of St. Patrick; but this statement has been impugned as wanting authority. It would seem to be clear that, whatever was his native land, he left it, either on account of the heresies or troubles which disturbed it. He was the author of a treatise, "De Fide," and other works, as Gennadius mentions. There is extant also an epistle of considerable length written by him to Januarius, "De Recipiendis Lapsis," which is to be found in the Bibliotheca Patrum. Besides these, Florius, who has edited the writings of Bachiarius, attributes two other treatises to his authorship. From the writings of Bachiarius, it is not easy to form an exact judgment of his erudition and abilities, but they indicate considerable knowledge of the theological learning of the times, and display an amiable temper and christian spirit.—J. F. W.

BACHILANI, an Arabian philosopher and theologian, who was sent by the caliph from Bagdad to Constantinople about the commencement of the tenth century, to confer with the Greek theologians on certain points of doctrine.

* BACHMANN, Gottlob Ludwig Ernst, professor ordinary and head-master of the gymnasium at Rostock, was born at Leipzig, 1st January, 1792. He studied at Leipzig and Jena, and soon after became teacher at several schools. In 1824 he resigned his post, and during three years occupied himself in searching the great libraries of Vienna, Rome, Naples, and Paris, for Greek manuscripts. As the fruits of these researches, he published "Die Ægyptischen Papyrus der Vaticanischen Bibliothek" (The Egyptian Papyri of the Vatican Library), 1828; "Anecdota Græca e Codicibus Bibliothecæ Regiæ Parisiensis," two vols.; the "Alexandra" of Lycophron; "Scholia in Homeri Iliadem," and other philological works.—K. E.

BACHMANN, James Joseph Anthony Leger, Baron de, major-general in the Swiss guard of Louis XVI., was born in Switzerland in 1733. He headed the Swiss guard in defence of the king on the 9th August, 1792, and was next day consigned to the Abbaye. He pleaded in vain the right of a foreigner before the revolutionary tribunal, but was condemned and executed.

BACHSTROM, Johann Friedrich, a German theologian and physician, born in Silesia towards the end of the seventeenth century, died about the middle of the eighteenth. In the course of his unsettled life he became professor of theology at Halle,

almoner of a regiment at Warsaw, fellow of the Royal Society of London, and, finally, chief of a printing establishment at Constantinople. He wrote "Nova Æstus Marini Theoria."—J. S., G.

BACICCIO. See GAULI, GIAN BATTISTA.

BACILLUS, a Roman prætor, lived in the second half of the first century before the Christian era. In a fit of despair, in consequence of the refusal of Cæsar to place him at the head of a province, he committed suicide. It is possible that this may be the same person as Babullius, whose death, according to Cicero, took place at the same date.

* BACK, Sir GEORGE, a naval officer in the British service, and highly distinguished as an arctic explorer and navigator, is a native of Stockport in Cheshire, where he was born in 1796. Entering the navy as midshipman in 1808, he served during that and the following year on the French and Spanish coasts, assisting in several of the warlike operations carried on during the contest then in progress between France and Britain. At the destruction of the guns and signal-posts of Baignio, he was made prisoner and sent to France, where he remained until 1814. Upon regaining his liberty, Mr. Back was employed for a time on the Dutch coast, and afterwards on the Halifax station. In the beginning of 1818, we find him entering on that course of adventure in the arctic regions which forms the most distinguishing feature in his career, and which subsequently led to his receiving in 1839 the honour of knighthood. The first of Sir George Back's experiences in arctic discovery was acquired in 1818, when he served as admiralty-mate under Lieutenant (afterwards Sir John) Franklin, appointed to the command of the *Trent*, one of the two vessels which constituted the expedition of Captain Buchan, undertaken at the instance of the British government in that year. The *Dorothea* and *Trent* left England in the spring of 1818, and were compelled to return, after encountering many perils, in the autumn of the same year. This voyage is more particularly referred to elsewhere. (See BUCHAN.) In the following year, we again find Mr. Back associated with Franklin, whom he accompanied in each of the perilous land journies made by that officer through the northerly regions of the American continent—the first between the years 1819-22, and the second in 1825-27. The narrative of the former of these expeditions (see FRANKLIN) constitutes one of the most exciting tales of perils encountered, and hardships endured, that the records of discovery present. During a great portion of two successive years, the whole party were for months together in imminent danger of starvation; their ultimate safety being in a great measure due to Mr. Back's almost unexampled powers of endurance. His journey of more than eleven hundred miles, performed on foot, in snow shoes, and during the depth of winter, between Fort Enterprise (the winter quarters of the party) and Fort Chipøwyan—often without food for several days in succession—is a memorable instance of heroic devotion to the cause in which he and his companions were engaged. In Franklin's second land journey, Lieutenant Back (his promotion to that rank having taken place in 1821) again shared the fortunes of his friend, passing two successive winters at Fort Franklin, upon the shore of the Great Bear Lake. During the period of this expedition, his promotion as commander took place, 1825. Back returned to England in 1827, and an interval of between five and six years occurred before his next appearance upon the scene of arctic adventure. In 1833 he undertook the command of an expedition fitted out for the purpose of obtaining information respecting Captain John Ross and his companions, who had then been absent from England, in the prosecution of discovery in the polar seas, for a period of nearly four years. (See ROSS.) The course which it was determined that the searching-party should take, consisted in a land journey from the western coast of Hudson Bay to the banks of the Great Slave Lake; and thence, in a north-easterly direction, to the nearest shores of the polar sea. Captain Back was accompanied upon this occasion by Dr. Richard King, who filled the post of surgeon and naturalist to the expedition. Fort Reliance, near the eastern extremity of Great Slave Lake (lat. 62° 47′, long. 109°), was made the head-quarters of the party, and there Back and his companions passed the two successive winters of 1833-34 and 1834-35. In the interval, during the summer and autumn of 1834, our hero discovered, and traced to its outlet in the polar sea, after a course of between five and six hundred miles through a rugged and "iron-ribbed" country, the Thlew-ee-choh, or Great Fish river—since more generally known by the name of its discoverer. The hardships endured, and difficulties surmounted, in the course of this undertaking, can only be appreciated by a perusal of Captain Back's own narrative of his achievement. The sufferings from cold during the first of the two winters passed at Fort Reliance were extreme—the thermometer falling on one occasion to 70° below zero. "Such, indeed, was the abstraction of heat, that with large logs of dry wood on the fire, I could not get the thermometer higher than 12° below zero. Ink and paint froze. The sextant cases and boxes of seasoned wood, principally fir, all split. The skin of the hands became dry, cracked, and opened into unsightly and smarting gashes, which we were obliged to anoint with grease. On one occasion, after washing my face within three feet of the fire, my hair was actually clotted with ice before I had time to dry it." The sensations produced by the intensity of cold were found to bear curious resemblance to those resulting from excessive heat. The hunters compared the sensation of handling their guns to that of touching red-hot iron. The main purpose for which the arctic land expedition of Captain Back had been undertaken, was rendered nugatory by the arrival from England during its progress, towards the close of the winter of 1833-34, of news of the safety of Captain Ross and his companions; but it was in an eminent degree serviceable to the cause of geographical discovery. Upon his return to England in the autumn of 1835, Back was promoted to the well-earned rank of post-captain. His period of repose from active duty was a brief one. In the following spring he was appointed to the command of the *Terror*, and sailed from the Orkneys upon a new expedition of discovery on the arctic shores, undertaken at the instance of the Royal Geographical Society. The narrative of this journey, from the pen of its commander, exhibits renewed instances of the dauntless fortitude and patient endurance by which British enterprise within the polar seas has been so conspicuously distinguished, and forms a thrilling record of perilous adventure. Becoming tightly frozen in the ice, off the shore of Southampton Island, at the northern extremity of Hudson Bay, in September, 1836, the *Terror* was drifted along with the frozen mass in various directions, and did not get released until July of the following year, when the injuries she had sustained made it absolutely necessary to seek a homeward passage across the Atlantic, which she miraculously accomplished in safety; putting into Lough Swilly, almost in a sinking state, in September, 1837. With this enterprise, Captain Back's career of active discovery closes. Shortly after his return, he received the medal of the Royal Geographical Society; and in 1839 had the honour of knighthood conferred upon him. During the interest so generally excited, within the subsequent period, by the melancholy fate of his early friend and companion in arctic adventure, Franklin, the opinion of Sir George Back has naturally been looked to with the deference due to practised experience, and to the matured judgment of a highly cultivated intellect.—W. H.

BACK, JACQUES DE, a Dutch physician, born at Rotterdam in the beginning of the seventeenth century. He was the first to adopt and sustain Harvey's doctrine of the circulation of the blood. He published a work entitled "Dissertatio de Corde, in qua agitur de nullitate spirituum, de hæmatosi, de viventium calore," Rotterdam, 1648. The author denies in this work the existence of the nervous fluid, and refers all the operations of the nervous system to the action of vibrations.—E. L.

BACKER, ADRIAN VAN, a historical and portrait painter of Amsterdam, was born in 1643, and died in 1686.

BACKEREEL, GILES, of Antwerp, a landscape and figure painter of the Flemish school, born in 1572, died in the early part of the seventeenth century.

BACKER, JACOB VAN, also called THE PALERMO, a historical painter, born at Antwerp in 1530; died in 1560. He was one of the best colorists of the Dutch school, and excelled in the ordonnance and drapery of his works. He derived his surname from being employed to paint for the Italian picture-dealer Palermo, by whom he was actually worked to death.—R. M.

BACKER, JACOB VAN, born at Harlingen in 1608, a Dutch painter of history and portraits of considerable merit. He studied and worked mostly at Amsterdam, where he produced a large number of pictures, especially remarkable for the skilful treatment of the nude. He was exceedingly quick in his work, and an instance is quoted in which he began and finished, in one morning, a life-sized half-length portrait. Died 1651.

BACKER, PETER, a Prussian sculptor of the seventeenth century, a pupil and assistant to Schlutter; executed several of

the statues surrounding the one of Friedrich Wilhelm on the great bridge at Berlin.—R. M.

BACKHOUSE, GEORGE CANNING, her Britannic Majesty's commissary-judge at the Havanna; born in 1818; son of John Backhouse, under-secretary for foreign affairs. He died Aug. 30, 1855, being mortally wounded whilst defending himself from a gang of robbers who had entered his house.

BACKHOUSE, JOHN, under-secretary of state for foreign affairs, receiver-general of excise, born at Liverpool, and son of John Backhouse, a merchant of that town. About 1812 he was appointed by the commercial bodies of his native town their agent in London for the protection of the trading privileges of Liverpool. This led to his aquaintance with George Canning, then member for the town, who in a few years appointed Mr. Backhouse his private secretary. Through Mr. Canning's interest, he was appointed in 1822 to a clerkship to the India board, which office he resigned after two years on being made a commissioner of excise. In 1827 he was appointed receiver-general of that department, and about the same time he was advanced to the office of under-secretary for foreign affairs, which appointment he held for sixteen years. He edited the "Narration of Robert Adam's Residence in the Interior of Africa," &c., and wrote frequently in some of the periodicals. He died at Chelsea, November 13, 1845.—T. F.

BACKMEISTER, HARTMANN LUDWIG CHRISTIAN, a German historian, born in 1736; became principal of the German college at St. Petersburg in 1770. He wrote a history of Sweden, memoirs of Peter I., and other works which contributed greatly to the progress of letters in the Russian empire.

BACLER D'ALBE, LOUIS ALBERT GHISLAIN, a French painter, engineer, and topographer, who, from a retreat among the Alps, which he had chosen for the prosecution of his labours as a painter, was summoned by Napoleon at the commencement of his first Italian campaign, to assume the direction of the bureau topographique; and who, following the fortunes of the emperor, earned by his courage under arms, and his ingenious and indefatigable labours in the particular service to which he belonged, a high rank among soldiers, as well as among artists. He was born at Saint Pol in the department of Pas-de-Calais, in 1762, and died at Sevres in 1824. He became adjutant-commandant in 1807, and in 1813 general of brigade. His paintings, the more ambitious subjects of which were drawn from his campaigns in which he served, are remarked for the same beauty of drawing which characterized his exquisite topographical sketches. He published "Annales Pittoresques et Historiques de Paysagistes," &c., 1803; "Souvenirs Pittoresques ou Vues Lithographiées de la Suisse," &c., 1818; "Souvenirs Pittoresques, contenant la campagne d'Espagne," 1824.—J. S., G.

BACO DE LA CHAPELLE, a French magistrate, died in 1801. He was one of the deputies to the Estates General in 1789, but his labours were almost exclusively confined to the committees. The only occasion on which he mounted the tribune was to denounce the Abbe Maury, as the author of all the troubles which divided the assembly. In 1792 he defended the city of Nantes, of which he was mayor, from the attacks of the Vendeans. In 1796 he was sent by the executive-directory as commissioner of the government to the Isle of France.

BACON, ANNA, wife of Nicolas Bacon, keeper of the seals, and mother of the celebrated philosopher, Francis, was the daughter of Anthony Cook, tutor to Edward VI. She was a woman of remarkable accomplishments, and to her Francis owed the greatest part of his early education. A translation by Anna Bacon of Jewel's Apology for the Church of England, was published in 1564.

BACON, ANTHONY, eldest son of Sir Nicolas Bacon, lord-keeper to Queen Elizabeth, by his first wife, and half-brother to the celebrated Lord Bacon, was born in 1558, and educated at Cambridge. He was personally acquainted with most of the learned men of that age, and at Geneva he lodged in the house of Theodore Beza. In 1585 he visited Henry of Navarre, then at Berne. Here he became acquainted with Lambertus Danæus, who dedicated several of his works to him. In 1586 he formed an intimacy with Philip Plessis de Mornay at Montaubon. In 1591 he returned to England.—T. F.

BACON, FRANCIS, of Verulam, Viscount St. Albans: one of the grandest names in the annals of England; one of the greatest men ever produced by any country or any age. He lived at a period still resonant with the memories of Spenser, Shakspeare, Raleigh, Sidney, and the long roll of the knights, counsellors, and commanders of Elizabeth; yet, spacious though these times were, his intellectual majesty filled them all. Bacon was born on the 22d January, 1561, at his father's house in the Strand, London—York House, not far from Charing Cross; he died at the residence of Lord Arundel on the 9th April, 1627, aged sixty-six years.—The life of this illustrious person, this adornment of the world, closed in night; the postscript of his dedication of the "Instauratio Magna" to our miserable James I. may well draw forth tears still—"Det vestra majestas obolum Belisario."—Bacon's personal history is a very strange one. Son of the keeper of the Great Seal, nephew of Lord Burleigh, and, when very young, a favourite with Elizabeth, he might have looked not unnaturally to a career of easy prosperity. A great deal of the mystery which hangs over the causes of his want of success will probably be dispelled on the publication of his letters and other documents, now being collected with reverential interest by Mr. Spedding. In the mean time we know only the naked fact, that the future Chancellor had literally to fight his way, and that he had no trifling contest. Leaving Cambridge at the age of sixteen—where he took no degree, and which seems to have been in nowise pleasant to him—he went abroad. Recalled from his journey in France by the news of the death of his Father, he returned to find himself nearly penniless—the house at Gorhambury, and most of the fortune of Sir Nicolas Bacon, having gone with the title to the eldest son, Sir Anthony. Bacon had a repugnance to the pursuit of jurisprudence for which his father had destined him; and he expected that the patronage of Burleigh might save him from a disagreeable necessity. Burleigh, however, had other views. Robert Cecil's fortune had to be made, and Burleigh stumbled upon the fatal, although not unwelcome discovery, that his nephew was a "theorist." The fearless genius of Bacon was indeed already showing itself. It is said that even when an undergraduate at Trinity, he had begun to dream of a renovation of the Sciences, and their deliverance from the yoke of modern and dried-up Aristotelianism; and it is easy to conceive how the officialism, even of the able Cecils, must have been often startled by contact with an imagination so vivacious, and a character so novel, bold, and apparently irregular. Repelled from hope of political employment, young Bacon entered Gray's Inn, and surrendered his energies to the study of law. Still, at the chambers, No. 1 Gray's Inn, Sidney must have often met the young law student; Giordano Bruno held converse there, and many other "innovators;" and, there, were traced the first lineaments of that mighty work, which its author, with a confidence that belongs to the greatest minds, afterwards styled "*temporis partus maximus*." At this early period the foundations of enmities were also laid, which accompanied Bacon and menaced him with disaster through his whole life. In some inauspicious hour he met with Coke, a man of no genius, with neither taste nor learning, but withal a technical lawyer of the highest class—hating, above all things, brilliancy of wit, new propositions, and every thing that belonged or could belong to any *Instauratio*.—Turning a new page in Bacon's life, we find him next, member of the House of Commons, to which he was elected through the influence of his brother, Sir Anthony. Although he had attained to no lucrative practice, he had already established so high a reputation for oratory, that Elizabeth herself used to attend his pleadings; and the accounts handed down of his appearances in parliamentary debate—especially by Raleigh and Ben Jonson—confirm our *a priori* assurance that he must have been an orator of the loftiest class. Bacon rarely indulges in plays of fancy, but his writings breathe throughout of an Imaginative power, in the form in which John Milton possessed it, and which is rightly termed the Creative Faculty. Grave and wise, he held his auditors in subjection by the fullness of his knowledge, the earnestness of his convictions, his solemnity of manner, and the altitude of his diction. Raleigh says that Francis Bacon surpassed every one in the art of speaking as much as in the art of writing. No court favour, however, of any substantial kind! Burleigh continued silent, and the great Queen, although personally partial to him, seems to have had as rooted a dislike of "*idealogues*," as a modern ruler of far less merit, although for the moment of wider renown. Bacon too opposed certain subsidies—a crime inexpiable at courts; and thus the measure was filled of what was termed his disgrace. Half in despondency, half in disdain, he resolved to abandon public life, and to sequester himself at

Cambridge or elsewhere, so that those trains of Thought which he meant to bequeath to future ages, might flow freely forth and engirdle the whole world of Knowledge. And now began his intercourse with the rash, fiery, incontrollable, and most generous Robert Devereux, Earl of Essex. This misguided but very loveable nobleman, with a grace as well as a munificence that has few parallels in private history, offered his friend in the existing sore depression of his fortunes, and under the blight of every reasonable hope, the small but competent domain of Twickenham, at various times famous since, but never adorned as by the residence of Bacon. The fine gift of Essex was soon repaid. It was here—in this quiet retreat, that those Essays were composed and published, which rapidly made the name of the future Chancellor known wherever literature existed. There is a character about these essays, one much likes to remark, and which ought largely to guide the world in its judgments. The "Idealogue," the "Speculative Theorist," proved himself the wisest of practical men. How weighty his thoughts are, and how true! Name not Rochefoucault! But lay them beside even the keen sprightliness of Montaigne. He sees into men, because his own large soul had grasped the conditions of all human life: he did not trust to mere empiricism or experience. The production of this immortal work, was, we firmly believe, held by Essex as his surpassing reward; but, besides, Bacon loved him much, and served him truly. Alas, for the evil days that came! We cannot narrate here the story of the follies, and at last the grievous crimes, of the impetuous Devereux. It is known how they stung Elizabeth, and went far to break her strong heart. Correspondence of large amount during these mournful years passed between Essex and Bacon, and most of it is preserved. Bacon was faithful to the last. He warned, entreated, and besought him. He told him with the frankness of highest affection, the tendency and sure end of his mad course. He opened to him modes of return and reconcilement; but Essex had become the slave of temper and passion, and his career ended with an insane effort at insurrection in the centre of London. We presume that the sequel was the most trying incident in Bacon's life; much more so than his own subsequent calamities. Honours and station had now reached him, and it fell to him in the name of the commonweal to prosecute his early benefactor as a public traitor. There have surely been few such tragedies: Bacon performing sternly a most absolute duty, to do which might have rent his heart-strings; and the aged Elizabeth, on her death-bed, thinking less of the immortal glories of her reign, than of the withholding of the *Ring*, which would have rescued the misled but gallant Essex from the block.—Turn another page. The throne of Elizabeth is now occupied by James I. The condition and prospects of Bacon had changed. He had married Alice Barnham, daughter of a rich London alderman; he obtained the honour of knighthood; and, in consequence of the death of his elder brother, he had succeeded to Gorhambury and the moderate family estate. His intellectual power too had overborne the opposition of Cecil, and raised him quite supreme above the unforgetting and restless malignity of Sir Edward Coke. In proof that political life could not avail to divert him from the grand aim and passion of his existence, we find belonging to that date his "Treatise on the advancement of the Sciences," the "Cogitata et Visa," and the essay (his only unsatisfactory production) "De Sapientia Veterum." While these were being written and published, he rose from Solicitor to Attorney General, and finally to the office—probably long coveted—of Keeper of the Great Seal. The wretched court of James had only two great men within it,—how different, the bare mention of their names will tell—*Bacon* and *Buckingham*. The latter an utter profligate, careless of personal as well as of the national honour, but of great talent withal, and power to deal with mankind; the former, the only man to whom that dismal period of the annals of St. James's, could have owed any enlarged or upward tendency. The times of Elizabeth had passed. Richelieu reigned in France, and a contemptible pedant in England. Bacon, elevated to the peerage and having became Lord Chancellor, we may suppose did his best. But during this period the head of Raleigh fell. Warrior, discoverer, colonizer, historian, and poet; worth in nobleness and loyalty and truth, the whole race of the Stuarts! Would that the documents promised so soon may tell plainly, and offer exculpation regarding Bacon's responsibility as to this cowardly and wretched crime! The Chancellor was at the zenith of his fortunes. Buckingham and He conducted the entire State of England; the first through his power over the lowest motives effective over mankind, the other through his power to appeal to influences of a different class.—But, follow Bacon to his peaceful study! How eagerly and fondly he must have sped to that refuge. And now accordingly it was, that he perfected and published his "Novum Organum." Few then understood that superb production: not a great many understand it still. But the pedant King praised it, and the Chancellor's fame seemed likely to be as wide as the world. He was named Viscount St. Albans; power as well as fame was at his feet; but,—three days after the issue of his letters-patent *a new Parliament assembled.*—Page the last.—It cannot be unknown to students of History, that the English people have at once a high pride and a signal patience; power of endurance to the last, but at the same time a sense of honour, which if not quick or spasmodic, is inherent and enduring as their life. Our annals have illustrated this character times without number; and should occurrences offer again, they will again show it written down with a pen of iron. The arbitrariness of Elizabeth had left sores, although her glory in so far had condoned them. Her successor added feebleness; and the court under James and Buckingham was both hated and despised. Also, in some strange and yet unexplained way, those earnest religious movements which issued in Cromwell's Ironsides, had begun to stir the hearts of the people. Under such circumstances, and therefore in no complacent or perhaps very just or prudent condition of thought or purpose, the parliament of 1621 assembled. The maxim of all grand English movements has ever been "Strike high." The Commons began by assaulting monopolies given to creatures of Buckingham, but as these were readily surrendered, they *struck high*—even at the head of the administration—the Lord St. Albans. The facts were clear; Bacon had accepted monies from suitors (with what amount of criminality we shall discover below),—hence his "corruption." The Chancellor could not and would not stoop to deny any facts; the hostile temper of the Commons seemed well-nigh unmanageable: a victim was needed, and Bacon was offered up—on the score of "corruption"—by *Buckingham* and *James!* He did not, we have said, deny any facts; but in his appeal to the king and his peers, he proudly denied all guilt, and spurned the idea that the fountain of justice had ever been polluted by acts or decrees of his. But he fell: and of course he had no friend or protector in a court as dastardly as unprincipled. Bacon's last days were passed in comparative poverty, but not apart from the best of consolations. He sought, indeed, the restoration of his position, of which he knew he ought not to have been deprived; but having done this justice to himself, he occupied the hours that remained to him in the completion of his immortal works—especially in the revision and final arrangement of that vast production—the subject of the aspirations of his earliest youth—the "Instauratio Magna." He was surrounded at Gorhambury by most attached friends, and probably he was most happy: assuredly his bearing was not that of a man who felt that he had meanness or great guilt upon his soul. "I leave my name and my memory," says he, "to the judgment of charitable men, to foreign nations, and future ages." A grand trust, that, in the main, will ever be faithfully administered! We cannot defend every act of Bacon in life; he would not have entered such a defence himself. How, indeed, could such a student and such a politician pass through those ages wholly unscathed? Most probably he knew not, nor cared to know, the fullness of the vileness with which he was associated; but was satisfied to think the best, and to do his best. At all events, we know the *worst* of Viscount St. Albans; his breast is transparent:—cast a stone at his silent and solemn statue, let him who may! We repeat a few lines in application to him that, for the same object, have been quoted oftener than once before:—

> "And be it said, he had this excellence,
> That, undesirous of a false renown,
> He ever wished to pass for what he was;
> One that swerved much and oft, but being still
> Deliberately bent upon the right,
> Had kept it in the main; one that much loved
> Whate'er in man is worthy high respect,
> And in his soul devoutly did aspire
> To *be* it all, yet felt from time to time
> The littleness that clings to what is human,
> And suffered from the shame of having felt it."

Such a briefest outline of the life of Bacon. There are still, however, two sets of inquiries and considerations we must

bring before our readers, although most cursorily. We have to explain disputed points regarding his philosophy, and to look somewhat into the grounds of that popular obloquy which still overhangs his great name.

I.—Bacon, as a reformer in philosophy, evidently laboured under a disadvantage, which belonged also to Des Cartes and many other immortal men. He was not "*learned*," in the ordinary sense of that term—*i. e.*, he had not mastered the ideas of his great predecessors. He missed, therefore, the instruction he might have obtained from a full view of the history of Human effort in quest of Knowledge. He misunderstood Aristotle, taking him as then represented at Cambridge. He knew nothing of the power of Plato. The syllogism having become the sheerest technicality, and being applied to subjects never intended to be brought under its sway, he spurned it from him without due inquiry as to its merits and its fitting sphere. Neither does he seem to have recognized, that although Aristotle and every previous Inquirer of note had not possession of any code of inductive investigation, they all practised it,—witness the unrivalled "History of Animals," by the Stagyrite. But, although this ignorance, and the unreasoning contempt that belongs to ignorance, must in so far have impeded him, the creation of an Inductive Philosophy was only so much the more his own. For the first time in the annals of science, the conduct of observation and of subsequent generalization, so that the mind may ascend to Laws, was analysed, and examined in every process, great and small. As to the prosecution of the physical sciences, nothing can be added, in the way of aid, to what Bacon wrote. In later years, his "Organon" has received a most pleasing exposition from Sir John Herschel, in his Introduction to the Study of Natural Philosophy; and a developed, as well as concise completion of it, is given in the Logic of John S. Mill. The remarks that can be made here are, of course, not expository,—they are critical only. It may perhaps, not without justice, be stated, that Bacon has placed too exclusive a weight on what may be termed the mechanical laws of discovery. Most true, he has laid down the laws—that, in the main, must guide every Inquirer, and which will ever assist the acutest. He has warned every one of the sources of error that environ him, and explained the code by which every physical investigation must be tried. Nevertheless, no such mechanical education has ever made a Discoverer; and Bacon may have taken too little cognisance of the action of that inherent Originality, or instinct of Causality, which, although capable, like all other instincts, of being largely strengthened and sharpened through use, is still a peculiar power or instinct; showing in this, as in all things, that the source of truth and energy resides in a mental principle, which, though it obeys rules, dominates them all. On this point, however, which, although momentous, is a very delicate one, we shall not at present dwell:—two questions regarding Bacon's doctrine and its tendencies, of paramount interest, imperatively demanding notice. In the first place, how stands this grand *Instauratio* in respect of the fundamental and ultimate question of all Philosophy? Is it, indeed, the modern groundwork of pure Materialism? It were of little service to refer to the ravings of such writers as the clever *Joseph de Maistre;* for it must be conceded to him, that within the entire compass of Bacon's works—neither in any characteristic of his massive and most tolerant mind—can an expression or inclination be found savouring of modern Catholicism: but there is a deeper question—How stands Bacon in relation to Hobbes? Is the latter his legitimate descendant and issue? The entire character of the mind of the illustrious Chancellor forbids the affirmation. And let us dispel one grand delusion. There are men who, in their relations to the deeper problems of the universe, hold by nothing save *logic*. No matter how vital the result, one set will demonstrate Materialism, and another leads us as ruthlessly to transcendental dogmas, that defy and crush every moral instinct. Logic is perfect as an instrument, but ere we permit it to lead us far, it needs to be ascertained that the whole of the fundamental conditions are known; and that, of the multitude of Forces which stream from the primal Unity, and concur in the production of real phenomena, our survey has omitted none. Alas! we know only a few! And, therefore, in the course of every long process of Reasoning regarding the ultimate nature of things, it becomes us ever to pause, and refer back to those moral intuitions which are the root of all power of speculation in rational Beings. Very great men have been and are, the slaves of despotic logic; but the greatest men do not permit themselves to be overruled by those decrees. In the large soul of Lord Bacon, knowledge, wisdom, and belief, were of course, even of greater weight than the issues of scientific deduction; nor was he, nor need any man penetrating like him so far into the regions of the unknown, be startled by the charge of "inconsequence." The fairest and most popular account of Bacon relating to such ultimate problems has been given recently by Remusat. This accomplished writer asserts with justice, that while whatever Bacon states is right, he cannot be charged with having ventured — in reference even to domains of thought not expressly under his view—to assume anything that is wrong. We must treat every Reformer in relation to the abuses he meant to reform. It is one thing to say that in Life the knowledge of all things begins with and rests on experience, and quite another, that knowledge is formed only of artificial combinations of facts empirically grouped, and perceived externally. Bacon asserts the former; he does not peril his reputation on propositions having relationship to the latter. Something also must be allowed to the fact, that the problems now in agitation had not appeared in Bacon's time. Nevertheless, in no age could he have been a disciple of Condillac, or a young Hegelian. He knew more than most mortals what is in man. And he felt himself as an atom under the great schemes and providence of God.—A few words as to another all-important point, viz., Bacon's position as to Religion. The question raised as to this has been twofold, viz:—regarding the religious consequences of his system, and his religious condition as a man. In regard to the former point, we care to give no reply, save that which may be inferred from the remarks just made. If the philosophy and method of Bacon had been proposed by its great author as absolute; if he had understood it in the sense of Hobbes, Locke, or Diderot—(we blush at coupling the latter name with the other two); if he had entered on the sphere filled by Des Cartes, and denied intuitions and the primary ground of all certainty, we might have held that there is reason for the charge. But this pride of England did nothing so incomplete. Bacon did not push his philosophy into domains of thought, where other paramount elements demand acknowledgment. In fact he did not, as a logician, enter these domains at all. He stood forth as a "Natural Philosopher," and as that solely. He has said over and over, that there is a domain of Faith,—evidently meaning thereby the domain of our intuitions. To that he referred much of Psychology, most of our higher Morals, and all Religion. But assuredly attacks on the Baconian philosophy, on the score of its irreligion, come with the poorest grace from *Joseph de Maistre*, and multitudes in our own land, who, at the shrine of what they are pleased to call "orthodoxy"—meaning thereby their own special systems—are still prepared to withstand every canon of rational inquiry, and every canon of historical criticism,—nay, who will even twist and torture the words of scripture itself in a fashion that would disgrace a school-boy, in order to sustain some ancient, or modern, and absurd *idola*.—As to Bacon's personal religion, our words must be few. The region we are touching on is the very sanctuary of the soul; they who dare enter it, must go with unsandalled feet. What Bacon thought concerning the dogmatism of his age, he has not told us; probably he stood towards it, as original thinkers do towards dogmatism in every age. That he was as reverent as Socrates is plain; and one holds simply in disgust the assertions, that as to his religious professions, he must have been a hypocrite or conformer. This man was transparent throughout, and it says little for the criticism of modern times, that its aim has been to find motives of a recondite kind that Bacon never had. Read this portion of his nature by the light of the rest of his nature. Over what great mind, in the long annals of our English history, did the sense of the Infinite ever more permanently hang? It was indeed the speciality of his character that he lived in the future and the unlimited. What views as to the onward progress of science! What conceptions as to the grasp of the Human Intellect! How great those conceptions, partaken of among modern great men by Leibnitz alone, as to the sure onward advance of the Human Race, in their perception of rights and their enjoyment of liberty—conceptions which are the truest holocaust, the truest sacrifice on any Human Altar! Let us pass from the last scene. Whatever his possible views concerning everything that is written in the Thirty-Nine Articles, Bacon died in humble reverence and

dependence. *Requiescat!* No greater soul has England ever consigned to earth.

II.—The fates and reputations of illustrious men whose lives closed in discredit with the "powers that then were," have been wonderfully uniform. The impressions most agreeable to existing influences go first abroad, and soon become rounded into traditions. Think of Cromwell. Who understood him until the conscientious toil, and corresponding sympathy and sagacity of Mr. Carlyle rescued him from the grave! Nay, even yet, the effigies of the man whose name is engraven on most of the best legislation of his country, and whose deeds will never be effaced from the history of Europe, cannot, it seems, appear amidst our line of kings, in the gallery of a British House of Parliament. For illustration of the effects of tradition, one needs not go so far as Rome. A line of Alexander Pope, written not probably in malice, but in sheerest carelessness, by one who was a consenting and concurring party to the manners, and habits, and purposes of an age, probably the meanest and least sincere of any remarkable period in English literature—passes to this day as the true description of one of the greatest citizens the soil of England ever bore. It is grieving to have to say that Bacon has recently received similar treatment from two of our own best writers—Lord Chief Justice Campbell, and Lord Macaulay. Lord Campbell has deserved so well, and continues to deserve so well of his country, through exercise of his sound and quick judgment, his sympathy with all legal rights, and his stern integrity—that he may bear to be told that amusing memoirs are not history, and that the characters of the greatest men of the past can scarcely be well discussed by a writer in satin slippers in an easy chair, between after-dinner nods during a winter afternoon. The case of Lord Macaulay is different. He is not an amateur, but a historian by profession, and now by proud rank. In his treatment of Lord Bacon and many others, he seems to have thrown overboard one of the innermost canons of all inductive philosophy. Particular facts can never be rightly exhibited, unless they are viewed in relation to the ideas or scheme of causality under which they must be ranged. For instance, a new planetary perturbation is never treated in abstract science without reference to the law of Gravitation. Is the character of a vast Mind of less import? Are we to hold that character as of no account, in our effort to comprehend special circumstances imperfectly narrated, and still less perfectly understood? Lord Macaulay has sinned greatly against Bacon and many other of our potentates: and in this same regard he has sinned against past ages and the true inductive philosophy; the movements originating our great Revolution cannot be explained by modern whig maxims. Space does not permit our entering on details. But we rejoice to have to state, that Bacon, as he was, will so soon be presented to the judgment of our English people, through the affectionate labours of Mr. Spedding. Let it be stated briefly, in the meantime, that Lord Macaulay's brilliant essay is a very false one. Bacon never crouched to the Cecils or to the court, although he used the language common in times when the "divine right" had not been questioned. He was the truest of friends to Essex—in truth, his only real friend. But he performed, also, his duty to the Commonwealth of England. As to his integrity as a judge, we must speak more in detail. Macaulay tells us that he had "jackals" hunting for bribes. No charge more unfounded was ever before written down. He tells us further, that this was necessary to sustain Bacon's ostentatious extravagance; and in his quotations it would appear, that having been seen *once* riding in state, it must rightly be inferred that so Bacon rode always. Very strange! Lord Macaulay has surely not forgotten his Ethics? Can he recollect the μεγαλοπρέπεια, which means no evil, but on the contrary, a certain largeness of soul? It is not every great man who chooses to live like Andrew Marvell in a garret. Would, indeed, we had more Andrew Marvells! But the momentous question recurs, did Bacon take bribes—was he in very fact a corrupt judge? It is necessary, in the first place, to clear away one cause of misunderstanding very powerful in these our modern days. In the times we are treating of, it had not become a matter of delicacy that one should not take money from a friend, but only an "acceptance," or a present of china, or a title, or a gold snuff-box. Elizabeth herself received presents in money, but she was not *bribed* thereby. Bacon did receive presents of money from two suitors, but neither was he *bribed*. Nor was any charge of false or partial movements in his high capacity as a judge ever laid against him. We have said that in his submission to James, and to the verdict of the Houses of Parliament, he denied and spurned all such imputations. And in the lowest crisis of his fortunes he wrote the following sentence, dictated at once by the noblest self-confidence, and the consciousness that he had not lent himself to practices unworthy of his deserts, and of those who held the loftiest seats in his country, England. The sentence has few equals in pregnancy; it might be printed in letters of gold.

"I WAS THE JUSTEST JUDGE THAT WAS IN ENGLAND THESE FIFTY YEARS. BUT IT WAS THE GREATEST CENSURE IN PARLIAMENT THAT WAS PASSED THESE TWO HUNDRED YEARS."

The reader should know that nineteen-twentieths of the statements, and—worse than direct statements—the insinuations which deface Lord Macaulay's essay on Bacon, are sheerest romance. It seems strange that a writer, himself so brilliant, should have been inspired by such an animus. But antithesis is not always truth; nor is blinded hero-worship in one direction, inconsistent with the most irreverent iconoclasm in others. Lord Campbell appeals in self-defence to the "impartial severity of history." May God forgive us all! Is it meant by "impartial history," that the conduct and acts of immortal men are not to be interpreted in so far by their characters; that the brilliancy of the sun shall be measured by his spots; or that the history of his spots shall be produced as the history of his vast cosmical influences? Thanks to the Universal Parent, it is not by such "impartiality of history," that at the mighty assembly of all men and tribes and nations, and of all ages, even the meanest of us shall ultimately be judged!

We must offer in conclusion an expression of sincerest pleasure, that a really good edition of Bacon's works is now being published—the edition, viz., by Spedding, Heath, & Ellis. In so far as it has gone, it is admirable alike in arrangement and criticism. The best part, however, has yet to come, viz., Bacon's private letters. But Mr. Spedding must not suppose that his labours can close thus. He owes to himself and to England a full and systematic life of her superb chancellor.—J. P. N.

BACON, JOHN, a distinguished English sculptor, born at Southwark in 1740, died in 1799. Of poor but respectable parents, he was apprenticed to a manufacturer of pottery. Whilst in this employment he had occasion to see clay sketches sent by sculptors to be baked at the establishment. This kindled his decided inclination, and led him to try his skill in similar works. Unaided and in concealment, he thus produced his first essays, which obtained nine times the prize of the Art Society. This brought him into notice and opened his career. The statue of Mars completed his success, and he was received an associate at the London Academy in 1770. Presented to the king, he executed his bust with good success, and thus obtained the royal favour, which afterwards secured him the preference in the competition with Banks and Nollekens for the Pitt's monument for Westminster Abbey. This monument, and that of Lord Halifax for the same abbey, and the one of Mrs. Draper (the Eliza of Sterne) in the Bristol cathedral, are considered, with the Mars already mentioned, as his masterpieces. It was his boast, and certainly his greatest merit, that he had succeeded as a sculptor without having studied abroad. Of a blunt character, and not very kind to his rivals, he nevertheless possessed a grateful and honest heart. His conduct towards his eccentric friend, Johnson, the builder and banker, when the latter was in difficulties, deserves all praise. His style was grand and bold, and in good taste. Some of his works in bronze were also particularly successful.—R. M.

BACON, NATHANIEL, son of Edward, third son of the lord-keeper, Sir Nicolas, by his first wife. He was bred to the bar, and was for some years in the commission of the peace for Essex. In 1643, he was elected recorder of Ipswich, and in 1651, town-clerk. He sat as a burgess in the Long Parliament for the university of Cambridge. He was afterwards appointed a judge of the admiralty, and was finally elected a burgess for Ipswich in the parliaments of 1654, 1656, and 1658. He was also recorder of St. Edmund's Bury, and a bencher of Gray's Inn. He was a zealous republican, and took an active part in the transactions of the times. He was most probably the Nathaniel Bacon who wrote "An Historical Discourse of the Uniformity of the Government of England," first published in 1647, and which has passed through several editions. Many of

his letters are extant in manuscript, as also collections for a history of Ipswich, from the Saxon heptarchy to the death of Charles I. He died in 1660.—T. F.

BACON, Sir Nathaniel, half-brother of Sir Francis Bacon, an English historical painter at the beginning of the seventeenth century. Of his works are known a picture of a servant girl with dead fowls, one of Ceres, and another of Hercules.

BACON, Sir Nicolas, born in 1510 at Chiselhurst, Kent, son of Robert Bacon, Esq., was educated at home, and then sent to Corpus Christi college, Cambridge, where he took his degree, and, after travelling on the continent became a student of Gray's Inn, and rose to eminence as a lawyer. On the dissolution of monasteries under Henry VIII., he was appointed solicitor to the court of augmentations for managing church property appropriated to the Crown, of which he obtained a grant of a respectable share to himself. He was also appointed attorney to the court of wards, which office he retained under Edward VI. and Mary. Queen Elizabeth made him keeper of the privy seal, an honour which he owed chiefly to the influence of her favourite Cecil, afterwards Baron Burghley, whose interest in Sir Nicolas was probably attributable to their having married sisters, the two daughters of Sir Anthony Cook; but his high qualities, and Elizabeth's sagacity in discovering them, no doubt had their weight; but she declined to give him any other title than that of lord-keeper, with a seat at the privy council.

On the 25th January, 1559, Sir Nicolas opened the first parliament of Elizabeth with an admirably conciliating speech on the controversies which then agitated the Roman catholic and protestant parties. In March following the queen appointed a public conference at Westminster Hall, on the controverted doctrines and rites of the Romish church; nine divines were to argue on each side, and Sir Nicolas was to preside and act as moderator. It has been alleged, that on this occasion his accustomed impartiality was impaired by his bias in favour of protestantism. Be that as it may, his conduct gave great offence to the Roman catholic party, some of whom refused to argue any longer, and the conference was not only abruptly broken up, but the bishops of Winchester and Lincoln were committed to the Tower, and their fellows bound over to answer for their contempt. Bacon was amongst those who strove to induce Elizabeth to marry, and in the parliaments of 1565 and 1567, by the urgency of his speeches, he drew upon himself a sharp rebuke from her offended Majesty. Again, on the subject of the succession to the throne, he incurred the queen's displeasure by his advocacy of the claims of the House of Suffolk, to which she was so opposed, as to prefer the Stuarts, despite her jealousy of Mary, and her antipathy to Romanism. Fortunately for Sir Nicolas, a fitting successor could not readily be found, or he would have lost the great seal. His name was erased from the privy council, and he was ordered to confine himself to the court of chancery. In 1568 he presided over the inquiry into the conduct of Mary Queen of Scots, then a prisoner at Bolton castle, and acquitted himself with great credit; but when, two years afterwards, negotiations for Mary's liberty were reopened, he displayed a spirit of antagonism, which excited in Scotland great animosity. He strongly opposed the interference of parliament with the succession, and several members who disregarded his injunctions were summoned before the privy council, where he reprimanded them severely, and even committed one of them to prison. On a renewal of these discussions in 1572, he summarily disposed of the question by an abrupt prorogation of parliament. He took an active part in the prosecution of the duke of Norfolk in 1572; and though unqualified to sit on the trial, not being a peer of the realm, he must be held responsible for the flagrant perversion of law and justice, by which the noble prisoner was deprived of fair notice of trial, interdicted from all communication with his friends, and kept in ignorance of the charges brought against him until called upon in court to answer them; whilst the main proofs of guilt alleged and accepted were questionable confessions, extorted from witnesses put to the torture by order of the council.

Bacon died 20th February, 1579, and was buried in St. Paul's cathedral. He enjoyed the reputation of being a sound scholar. As a judge he was highly esteemed for his legal attainments and great impartiality, though warped occasionally by the political influences of the stormy period in which he lived. It would have been marvellous had he passed through his long official career unswayed by prepossessions and prejudices, at a time when opposing parties were so strongly distinguished by religious and political feelings; but he must have been gifted with a large share of temperance and discretion to have held office, successively, under such monarchs as Henry the Eighth, Edward, Mary, and Elizabeth, and after playing a conspicuous part in the troubled affairs of the state, not only retained his head upon his shoulders, but escaped any serious degradation. The greatest blot upon his memory appears to have been his conduct towards the unfortunate princess, Mary, against whom—probably as much influenced by religious enthusiasm as political rancour—he acted with unmitigated vindictiveness. Not content with opposing the right of Mary and her son to the throne, he lost no opportunity of heaping obloquy upon her character, maintaining that, although a captive sovereign, she was amenable to the law as a rebellious subject; but he was the servant of Mary's unnatural kinswoman, Elizabeth. He was unquestionably a man of untiring diligence, lively genius, and ready wit, indulging in the latter very freely even on the bench. Amongst the witticisms attributed to him is the facetious rejoinder to a culprit under trial, who craved mercy on the plea of kindred, alleging that, as the name of the judge was *Bacon*, and that of the prisoner *Hog*, they were too nearly allied to be separated; upon which the judge replied—"You and I cannot be kindred unless you be *hanged*, for *Hog* is not *Bacon* until it be well *hanged*." Though Sir Nicolas carried to his grave a fairer name than most of the distinguished worthies of that capricious age, his well-earned fame was doomed to be eclipsed by that of his illustrious son, Francis Lord Verulam, Viscount St. Alban's.—F. J. H.

BACON, Sir Nicolas, son of Sir Nicolas, and the first person advanced to the dignity of baronet, May 22, 1611, upon the institution of that order. He had been previously knighted by Elizabeth in 1578. He died in 1624.

BACON, Phanuel, D.D., rector of Balden, Oxfordshire, and vicar of Bramber, Sussex. He was a native of Reading; of Magdalen college, Oxford, M.A. 1722, B.D. 1731, D.D. 1735. He died at Balden, January 10, 1783, in his eighty-third year. He was the author of five dramatical works, which were afterwards collected in a volume and entitled "Humorous Ethics." He was also author of the "Snipe," a ballad, and "A Song of Similies," which are to be found in the *Oxford Sausage*.—T. F.

BACON, Richard Mackenzie, a musical critic, was born at Norwich, May 1, 1776, and educated in the grammar school of that city. His father was proprietor of the *Norwich Mercury*, which he inherited from him, and bequeathed to his son; he began to write for this journal at seventeen years old, and its editorship was the standard occupation of his whole life. He is most known as having been the projector, editor, and chief writer of the *Quarterly Musical Magazine and Review*, which was the first journal devoted to music in England, and the character of its criticisms was far above anything that had then appeared here; the first number of this work was issued in January, 1818, and it was for some time continued, as its name implies, quarterly, but the latter numbers came out irregularly, the tenth and last appearing in 1826. He issued proposals for an extensive musical dictionary, for which he had collected the materials, but it was never printed. He contributed musical notices to *Colburn's Magazine*, and some other periodicals. His "Elements of Vocal Science," was extracted from the review for separate publication. His qualifications for musical criticism were derived rather from intercourse with artists than from knowledge of art, and the character of his writing was accordingly somewhat superficial. He originated the Norwich triennial musical festival, for the benefit of the county hospital, the first celebration of which was held in 1824, when the arrangements were wholly intrusted to him and Mr. E. Taylor, the present Gresham professor. He was the author of several political pamphlets, of a "Life of Pitt," and of a "Life of the Earl of Suffolk." He was distinguished for his elocution and for his conversational powers. He died at Norwich, November 2, 1844.—G. A. M.

BACON, Robert, by some supposed, but scarcely with sufficient reason, to have been a brother of Roger Bacon, was probably born 1168. He studied at Oxford and Paris, and on his return to England, read lectures on divinity at the former place. In 1233, his colleague in that office, Dr. Edmund Rich or Abingdon, having been made archbishop of Canterbury, Bacon succeeded him as treasurer of Salisbury cathedral. The same year, in a sermon before Henry III., Bacon inveighed strongly against the mischief done to the realm, by the king's fondness

for foreigners, especially instancing Peter de Rupibus, bishop of Winchester. His boldness had great weight with the king, and procured himself much popularity. In 1240 he entered the order of preaching friars, and died in 1248. He wrote many works, which have all perished.—J. B., O.

BACON, Roger, sometimes called Friar Bacon, born in 1214, at Ilchester in Somersetshire; died in 1292. This great man, for whom we may claim the title of founder of experimental philosophy, stands conspicuous in a dark age for his firm assertion of the only sound principles of physical investigation, and for the sagacity and success with which he applied these principles in his experimental researches. He was of an ancient and distinguished family; his university studies were pursued, first at Oxford, and afterwards at Paris, where he took the degree of doctor in theology. The time of his joining the order of Franciscans appears to have been about the year 1240, soon after his return from Paris to his native country. Being impressed with the necessity of allying literature to science, he made himself master of Latin, Greek, Hebrew, and Arabic, and was renowned for the extent of his erudition. He was also a most accomplished mathematician. The natural sciences appear to have attracted him somewhat late in his course of study; he tells us that "after having long laboured at the study of books and languages, becoming at last sensible of the poverty of his knowledge, he desired thenceforward, neglecting Aristotle, to penetrate more intimately into the secrets of nature, by seeking to obtain ideas of all things from his own experience." Henceforth he turned all his energies in this direction, sparing neither time nor money. His success in physical research (together, perhaps, with his extensive learning) procured him the universal designation of "The Admirable Doctor;" while, at the same time, they laid him open to the suspicion of magic and sorcery. This suspicion, together with his daring spirit of innovation, made him many enemies, and their persecutions embittered many years of his life. Pope Innocent IV. ordered him to suspend his lectures at the university of Oxford; and he was soon afterwards imprisoned. On the accession of Clement IV., who had heard of his fame when papal legate in England, he was set at liberty; and it is to him that Bacon dedicates his "Opus Majus." As long as his pontificate lasted Bacon was under efficient protection; but under the next pope, Nicholas III., his enemies again prevailed, and Bacon spent ten long years in close confinement, aggravated by unnecessary severity. He was seventy years of age when he was at length liberated, and the eight remaining years of his life furnished no important contribution to science or literature.

The most important works of Roger Bacon are the "Opus Majus" (his principal production); the "Opus Minus;" "Opus Tertium;" the "Epistle on the Secret Processes of Art and Nature, and the Nullity of Magic;" the "Mirror of Secrets;" and the "Mirror of Alchemy." The first part of the "Opus Majus" treats of the four universal causes of human ignorance, viz., 1st, deference to authority; 2nd, traditionary habit; 3d, the imperfection of the undisciplined senses; 4th, the disposition to conceal our ignorance, and make a show of our supposed knowledge. In regard to authority, he seeks to show that Aristotle and antiquity were not infallible. He speaks indeed with great applause of Aristotle; "yet," he adds, "those who came after him corrected him in some things, and added many things to his works, and shall go on adding to the end of the world." "There are two modes of knowing," he says, "by argument, and by experiment. Argument concludes a question; but it does not make us feel certain, or acquiesce in the contemplation of truth, except the truth be also found to be so by experience." One of the most remarkable sections of the book is devoted to "experimental science," to which he ascribes three prerogatives, distinguishing it above other branches of inquiry, viz., "First, She tests by experiment, the noblest conclusion of all other sciences. Next, she discovers respecting the notions which other sciences deal with, magnificent truths to which these sciences of themselves can by no means attain. Her third dignity is, that by her own power, and without respect of other sciences, she investigates the secrets of nature." One of his examples is the rainbow; and he describes a very full and accurate course of experiments, with a view to determine its cause; furnishing an admirable instance of experimental investigation, in an age when such investigations were almost unknown. Another remarkable section of the work is devoted to optics. It contains statements of many of the laws of refraction and reflection, and incontestably proves that Bacon was acquainted with magnifying glasses. But the most extraordinary paragraph here is that which relates to telescopes. "It is easy," he says, "to conclude from the rules established above, that the largest things can appear small, and *vice versâ*, and that very distant objects can appear very near, and *vice versâ*; for we can cut glasses in such sort, and dispose them in such a manner with regard to our sight and external objects, that the rays are broken and refracted in the direction which we wish, so that we shall see an object, near or remote, under whatever angle we wish, and thus at the most incredible distance we shall read the most minute letters, we shall count the grains of sand or dust, on account of the greatness of the angle under which we see them: for the distance has no effect directly in itself, but only by altering the size of the angle. . . . . In this manner, also, we may make the sun, the moon, and the stars descend, by bringing their figures nearer to the earth." It is doubtful whether Bacon ever actually made a telescope, but he at least did much towards laying down the theory of its construction. The section on mathematics gives him an undoubted claim to be regarded as the projector of the reform in the calendar. He proposed to Pope Clement IV. the requisite correction, but without success.

In his "Treatise on the Secret Works of Nature and Art, and the Nullity of Magic," he introduces descriptions which apparently refer to steam travelling, both by land and water; to balloons; the diving-bell; and suspension-bridges. In the chapter on optics, he explains the *mirage* by refraction. In the last part of the treatise, which is devoted to alchemy, he describes the composition and effects of gunpowder; but his knowledge of it would appear to be at least in part borrowed from his contemporaries.

Though the fame of Roger Bacon has been completely eclipsed by that of his great namesake, who, following in his footsteps, at the distance of three hundred years, earned for himself the title of "father of inductive philosophy," it must yet be acknowledged that, besides possessing a practical skill in experiment to which the great chancellor was a stranger, the poor monk had also a clearer insight into the respective functions of experiment and mathematical deduction, as instruments of physical investigation.

On the other hand, Roger Bacon was infected with some of the crude notions of the age. In regard to astrology, he believed that the stars exert an influence on the various parts of the human body, and that by this means the mind is excited to particular acts, free-will remaining unimpaired. In his "Mirror of Alchemy," he maintains that nature, in the formation of metallic veins, tends constantly to produce gold, but is hindered by various accidents, and thus creates metals which contain impure matters mingled with the fundamental body. But it must be said in justice to him, that though his chemical notions were deranged by the ideas of the time, he did much for the advancement of sound chemical knowledge; in fact, he is acknowledged to have introduced the study into England, and to have been the earliest writer on chemistry in Europe.

Popular superstition long invested Bacon with the character of a magician, and various absurd stories were believed respecting him; amongst others that he forged a brazen head, which was able not only to speak, but to give oracular responses. In the old English comedies he is introduced (like Doctor Faust in Germany) as the impersonation of magic.—J. D. E.

BACON, Samuel, an American missionary, who was commissioned by the federal government in 1820, to establish a colony in Africa. He arrived at Sierra Leone with forty-eight men on the 9th March of that year; but endeavouring to penetrate farther into the country, he was seized with a malady which rapidly proved fatal.

BACREVANTATZY, David, a theologian of the greater Armenia, was employed by the Emperor Constantius in 647 to restore order among his compatriots.

BACSA'NYI, John, Hungarian author, born 1763 at Tapolcza, county Zala. He founded in 1785, together with his friends Baróti and Kazinczy, the first Hungarian literary review, which, however, was suppressed in 1792 for its liberal tendency. In 1793 Bacsányi was dismissed from the treasury-clerkship, on account of a patriotic song of which he was the author; and in 1794 imprisoned in an Austrian fortress as being concerned in the conspiracy of the Abbot Martinovics. Released in 1796, Bácsanyi contributed articles to the Hungarian review, *Magyar*

Minerva, became clerk at the Bank of Austria, and married the German popular authoress, Gabriele Baumgarten. When in 1809 Napoleon occupied Vienna, and invited the Hungarian nation to declare its independence, Bacsányi translated his proclamation, and had accordingly soon to emigrate to Paris. After the downfall of Napoleon, the Hungarian poet was delivered up to the Austrians, who kept him under police surveillance at Linz in Upper Austria, without, however, confiscating his French pension. In 1843 he was elected member of the Hungarian Academy, and died on the 12th of May, 1845. His works are remarkable rather for the refined style, than for originality of thought.—F. P., L.

BACZKO, Ludwig Adolph Franz Joseph von, a German miscellaneous writer. He was born at Lyck in Eastern Prussia, in 1756, and, though in his 21st year he had become blind, yet honourably filled the chair of history in the military academy of Königsberg. Amongst the various productions of his pen deserve to be noticed—"Geschichte Preussens;" "A History of the French Revolution;" "Die Reue," a tragedy; "Ueber mich selbst und meine Unglücksgefährten, die Blinden," &c. He died at Königsberg, 27th March, 1823. His autobiography was published by his eldest son.—K. E.

BADA, Don Jose de, a Spanish architect, born at Malaga in 1719, died in 1756; especially noted for having completed the cathedral of that city.—R. M.

BADAJOZ, Juan de, a Spanish architect of the sixteenth century, was one of those consulted for the erection of the Salamanca cathedral. Several important works were by this artist carried out in Old Castile, in which he fully displayed his exceeding fondness of ornamentation and sculptoric accessories; the best specimen of this tendency being the cloister of St. Zoilo.—R. M.

BADALOCCHIO, Sisto, surnamed il Rosa, an Italian painter, born at Parma in 1581, died at Rome in 1647. He was pupil and intimate friend of Annibale Caracci, whom he followed to Rome, and assisted in his numerous works in that city. He was equally tied with friendly bonds to Giovan Lanfranco, another pupil of Annibale, to whom he was superior in correctness of design and precision of execution, but inferior in inventive power. This rendered him invaluable in carrying out the conceptions of others, the more so as his natural modesty aided to improve this circumstance. Thus he proved of great assistance not only to his master and friend, but also to Guido, Domenichino, and Albano. The few works he produced by himself are, however, not to be despised; witness his "Galatea" at Rome, and the "St. Francis" of the gallery of Parma. Badalocchio was also an engraver of uncommon merit, as shown by his reproduction of the Coreggio's frescos of the cupola at Parma, and his plates in illustration of the Farnese gallery.—R. M.

BADARACCO, Giuseppe, an Italian painter, born at Genoa about 1588, died 1657; studied under Strozzi and Ansaldo, but chiefly applied himself to the imitation of Andrea del Sarto, in which he was completely successful.—R. M.

BADARACCO, Gian Raffaele, the son of the preceding, studied painting, first under his father, then under Carlo Maratta, and lastly with Pietro da Cortona. In his numerous pictures he excelled for suavity of colouring and facility of touch, but exaggerated the use of ultramarine.—R. M.

BA'DA'RAYANA-ACHA'RYA, a celebrated Hindu philosopher, founder of the Vedántin school, and author of a set of aphorisms, entitled "Brahma-Sutras, or Shárîraka-Mímánsá," on which the celebrated Lhankara-Achárya wrote a commentary in the eighth century. He is identified by Hindu writers with Krishna-Dwaipáyana, called the "Vyása," or compiler, to whom are attributed the original compilation of the Vedas, and the authorship of the Bhagavad-gítá, and the greater part of the eighteen Puránas. Of these, the Vedas cannot have been compiled later than the seventh century B.C., while the Bhagavad-gítá belongs to the first century of our era, and the earliest of the Puránas to the third century. This ascription, though clearly absurd, is sufficient to prove the antiquity of Bádárayana, and the high esteem in which he was held. The Vedántin Sutras are probably all that he has a claim to. They were written before the Mímánsá Sutras of Zaimini, and therefore belong, probably, to the 3rd or 4th century before Christ, although Weber places Bádárayana in the 4th or 5th century.—C. T.

BADBY, John, an artificer, martyred in 1409, during the persecution of the Lollards under Henry IV.

BADCOCK, Richard, a British botanist, lived during the first half of the eighteenth century. He was one of the first who observed the microscopic structure of the anther, and the discharge of the pollen in plants, on which he communicated some observations to the Royal Society of London in 1746.

BADCOCK, Samuel, an ingenious controversialist, born at South Molton in Devonshire in 1747; died in London in 1788. He was for some time pastor of a dissenting congregation in his native shire, but afterwards entered the Church of England as curate of Broad Clyst in the diocese of Exeter. He combated the materialistic views of Dr. Priestley, in an able sketch of the controversy between that author and his opponents.—J. S., G.

BADEGISILUS, a French prelate of the sixth century. Chilperic I., who had previously made him mayor of the palace, gave him the bishopric of Mans in 581.

BADEHORN, Sigismond, a German theologian, professor of Hebrew at Leipzig; born in 1585, died in 1626. He published "Armatura Davidica," 1620.

BADEN, Dukes, Margraves, Grand-dukes of, an ancient German family, of which the origin has been traced to Gottfried, duke of the Allemanns, who lived about A.D. 700. Their elevation to the rank of sovereign princes—a rank which they still continue to enjoy—commenced as far back as the eleventh century. They are first noticed in history under the title of dukes of Zahringen. About 1040, Berthold, son of Gebhard, built the castle of Zahringen in Brisgau; and having obtained from the Emperor Henry III. the government of the duchy of Swabia, he became the root of the ducal house of Zahringen; the armorial ensigns of which are still borne by the grand-dukes of Baden.

The following are the princes of this house:—

Hermann I., second son of Berthold I., duke of Zahringen and Carinthia. He possessed, during the lifetime of his father, Baden and Hochberg in Brisgau; and was the first that took the title of margrave of Baden. By his marriage with Judith, daughter of Adelbert, count of Caliv or Calb, he obtained as her dowry the county of Uffgau, which now forms part of Baden. In 1073 he left his native country, and sought retirement in the abbey of Cluny, where he died, 25th April, 1074.

Hermann II., only son of the preceding, died in 1130. In February of that year, when at the diet of Basle, he first assumed the title of margrave of Baden. He obtained, also, from the emperor the title of duke of Verona. He was interred in the church of the monastery of Backnang, which he had founded for the regular canons of the order of St. Augustine.

Hermann III., son of the preceding, died in 1160. He served in the army of the Emperor Conrad III., and assisted at the siege of Weinsberg in 1140. He afterwards accompanied Conrad to Palestine in the second crusade.

Hermann IV., son of Hermann III., died in 1190. He divided with his brother Henry the patrimonial domains, and founded the two lines of Baden and Hochberg. In 1189 he accompanied the Emperor Frederic Barbarossa to the Holy Land, and signalized himself in the battles with the sultan of Iconium. He died in Cilicia, and was interred in the cathedral of Antioch.

Hermann V., called the Pious, died 16th January, 1243. He succeeded his father, Hermann IV., in the territory of Baden; Henry, his brother, being the first of the margraves of Hochberg. He took part with the Emperor Frederick II. in the contests between that prince and his rebellious son, Henry.

Hermann VI., son and successor of Hermann V. He extended the influence of his house by his marriage with Gertrude, daughter of Henry the Impious, and heiress of Frederick the Warlike, duke of Austria. Hermann assumed the titles of his wife, which were confirmed to him by Pope Innocent IV., by letters dated at Lyons, 16th October, 1248. He died, as is supposed, by poison, 4th October, 1250, leaving as his heir his infant son, Frederick, then one year old.

Frederick I., Margrave of Baden; born in 1249; died 29th October, 1268. He succeeded his father, Hermann VI., in 1250, under the guardianship of his mother; but, being deprived of her inheritance, they both took shelter at the court of Louis the Severe, duke of Bavaria. Here Frederick contracted an intimate friendship with a young prince about his own age, Conradin, grandson of Frederic II. In 1267, Conradin being induced by the Neapolitans to assist in the war against Charles of Anjou, who had usurped the throne, Frederick resolved to accompany his friend in that fatal expedition. In a sanguinary battle which was fought on the plains of Tagliocozzo, on the 23d Aug.,

1268, Charles of Anjou was victorious, and the two friends fled together in a fisherman's boat. They were speedily pursued, captured, and executed together in the market-place at Naples. Thus perished on the same day the last of the ancient house of Hohenstanfen, and the eldest branch of the house of Baden. Frederick was succeeded by his uncle Rodolph I.

The following are the most remarkable of the successors of Rodolph.

Bernhard I., son of Rodolph VII., surnamed the Long. In 1372 he divided with his brother, Rodolph VIII., the paternal domains; of which the inferior part, with Pforzheim and Durlach, fell to Bernhard, and Baden, with the superior part, to Rodolph; but the latter having died in 1391, the entire succession was left by his children to Bernhard, their uncle. Bernhard took an active part in the wars of the princes of the empire against the free towns of Germany. In 1412, he assisted Charles, duke of Lorraine, against Edward, duke of Baden, who had invaded his country. He subsequently involved himself in a contest with the people of Brisgau, on account of their receiving into their towns a number of his subjects, and permitting them to enjoy all the privileges of citizenship. These differences the Emperor Sigismund laboured in vain to reconcile; and in October, 1422, the towns entered into a confederation for five years against the margrave of Baden. Two years afterwards, the confederates, in conjunction with the count of Wurtemberg and the bishop of Spire, made an irruption into the margravate, burnt Rastadt, with many of the surrounding villages, and laid siege to Muhlberg. The siege had continued for three weeks, when Dietric, archbishop of Cologne, John, bishop of Wurtzbourg, and Albert, count of Hohenlohe, arrived as mediators. Through their friendly interference the belligerent parties were reconciled, and a treaty of peace, consisting of nine articles, was drawn up and signed on the 3d July, 1424.

James I. Margrave of Baden, son of the preceding; born 15th March, 1407; died in 1453. By his wisdom and his liberality to the church, he obtained the surname of Solomon. His dominions were at first disturbed by violent feuds and robberies, but by the rigour with which he punished delinquents, he soon established tranquillity. He took part with the Emperor Frederick III. in his wars with the Swiss; but ultimately became one of the mediators for bringing about a peace.

Charles I., son and successor of the preceding, died of a pestilence, supposed to be cholera, in 1475. Being chosen as umpire in the quarrels, which at that period were frequent, between the states of Germany, he was raised to a distinguished place among the princes of the empire.

Christopher, Margrave of Baden, eldest son of Charles I., born 13th November, 1453; died 19th April, 1527. In 1469 he assisted the Archduke Maximilian in a war against France, and took, among other places, the town of Luxemburg. In 1515, beginning to sink under the infirmities of age, he divided his dominions among his three sons, Bernhard, Philip, and Ernest, and relinquished the government entirely into their hands, on condition that during his life they should exercise it in his name, and as his deputies. A contemporary writer, Philip Berould of Boulogne, says he surpassed all the princes of his time in the greatness of his mind, and the Germans unanimously accord to him a place among the greatest captains of the age.

Bernhard III., son and successor of the preceding, born 7th October, 1474; died 29th June, 1536. He was educated in the Low Countries at the court of Maximilian, and passed great part of his life at Bodemacher, a town in the vicinity of the court of Brussels. To him has been ascribed the introduction of the protestant religion into his dominions.

Philip, son of Christopher, died 17th September, 1533. In 1521 he assisted at the diet of Worms, and in 1525 at that of Spire; at the latter of which he acted as principal commissary, in the absence of the emperor, Charles V. By his will, dated at Muhlberg, 14th May, 1533, he bequeathed his dominions to his two brothers, Bernhard and Ernest. The family of Baden was thus divided into two branches, viz., Baden-Baden, which is now extinct, and Baden-Durlach, which still survives.—G. M.

MARGRAVES OF BADEN-BADEN.

William I., Margrave of Baden-Baden, born 15th July, 1593; died 22nd May, 1677. With a view to conciliate the favour of the emperor, Ferdinand III. of Austria, he endeavoured to re-establish the catholic religion in Baden. In 1631 he was nominated by the emperor to the command of the army of the Upper Rhine. He was, however, completely defeated by Gustavus Adolphus, under whose command the Swedish troops invaded and laid waste the margravate. In 1640 William opened the diet of Ratisbon, as plenipotentiary of the emperor; but all his efforts to effect a reconciliation between the catholic and protestant parties proved unavailing.

Lewis William I., Margrave of Baden-Baden, born at Paris, 8th April, 1655; died at Rastadt, 4th January, 1707. His mother, a princess of Carignan, was desirous of having him brought up in Paris; but, at the age of three years, he was, by order of his father and grandfather, removed to Baden, where he received a liberal education. He obtained his first instructions in the art of war under Montecuculi, with whom he served from 1674 to 1676 inclusive. In 1678, after the peace of Nimeguen, he returned to Baden; to the sovereignty of which he had succeeded the previous year. In 1703, when Vienna was besieged by the Turks, he returned to the army, threw himself into that city with a large body of German troops, and, by a most vigorous sally, helped to effect a junction between Sobieski, king of Poland, and the duke of Lorraine. In his subsequent military career he evinced equal skill and bravery as a leader. He distinguished himself at the battles of Barkan, Wissehrad, Offen, Belgrade, and Buda; he conquered Sclavonia and Bosnia; was victorious on the fields of Nissa and Widin, and at the great battle of Salenkemen, fought on the 19th of August, 1691. In 1697 he was a competitor for the throne of Poland, then vacant by the death of Sobieski; but failed to attain the object of his ambition. In his latter years his achievements were less brilliant; but he is entitled to hold a distinguished place among the warriors of that age. He took part in twenty-six campaigns and twenty-five sieges, and had the command in not fewer than thirteen battles.—G. M.

MARGRAVES OF BADEN-DURLACH.

George-Frederick I., Margrave of Baden-Durlach, born 30th January, 1573; died at Strasburg, 24th September, 1638. He succeeded his brother, Ernest-Frederick I.; and defended the protestants against Maximilian I., duke of Bavaria. In 1610 he joined the union of Halle, which had been formed against the house of Austria, under the auspices of Henry IV. He espoused the cause of the elector-palatine, Frederick V., who had been called to the throne of Bohemia, and to whom he continued faithful to the last. In 1622 he abdicated in favour of his eldest son, Frederick I., and levied an army of 16,000 men against the Count de Tilly, by whom he was totally defeated at the battle of Wimpfen. This disaster was followed by fresh calamities. His dominions were invaded by the Bavarians, and he himself compelled to take refuge in Geneva. Having obtained succour from Charles I., king of England, he again took the field in 1627. But his bad fortune continued to follow him, and having been defeated by Wallenstein, he retired to Strasburg, where he ended his days.

Frederick I., Margrave of Baden-Durlach, son of the preceding, born 6th July, 1594; died 8th September, 1659. After the peace of Westphalia he was reinstated in his dominions, which had been invaded by the Austrians, and his rights were guaranteed by France and Sweden.

Frederick II., son and successor of the preceding, lived in the second half of the seventeenth century. Having been intrusted with the command of the armies of Charles Gustavus, king of Sweden, he distinguished himself under Montecuculi in the war against the French.

Charles-William I., Margrave of Baden-Durlach, born in 1679; died 11th May, 1738. In 1715 he founded the city of Carlsruhe, about one league from Durlach, and in commemoration of that event established a new order, called "the Order of Fidelity." He had been a zealous student at Geneva, Lausanne, and Utrecht; and he continued through life to cultivate literature and science. He was at the same time fond of luxury, and addicted to gross sensuality. It is said that, imitating the example of Eastern princes, he kept a seraglio in his palace. He was succeeded by his grandson, Charles-Frederick.—G. M.

GRAND DUKES OF BADEN.

Charles-Frederick, at first margrave, subsequently elector, and finally grand-duke of Baden, born at Carlsruhe, 22nd November, 1728; died 11th June, 1811. He succeeded his grandfather, Charles-William, 11th May, 1738. Having finished his academical course at Lausanne, he visited France, England, Italy, and Holland, and in 1750, having attained his majority,

returned to his native city. He adorned his capital with numerous public edifices; and, by the civil and religious liberty enjoyed under his government, attracted thither great numbers of strangers, who there took up their permanent residence. By the extinction of the elder branch of the family in 1771, he succeeded to the dominions of his cousin, the margrave of Baden-Baden. At the period of the Revolution he lost his possessions in Lorraine and Alsace; and so anxious was he to retain friendly relations with France, that he not only made many great sacrifices to secure this object, but even in 1804 issued a decree of exclusion against all the emigrants, and every individual attached to the army of Condé. He continued faithful in his attachment to the fortunes of Napoleon, under whose influence he was enabled considerably to extend his dominions. In 1803, he took the title of elector, which he afterwards exchanged for that of grand-duke, which had been conferred on him by his powerful ally. He was twice married, and had fourteen children, the fruit of these unions. One of his daughters was married to Maximilian, king of Bavaria; another to Gustavus IV., king of Sweden; and a third to the Emperor Alexander. He was succeeded by his grandson, Lewis-Frederick.

Charles-Lewis-Frederick, Grand-duke of Baden, grandson of the preceding, born at Carlsruhe, 8th June, 1786; died at Rastadt, 8th December, 1818. In 1804 he assisted at the coronation of Napoleon; and in 1806 married Mademoiselle Stéphanie Tascher de la Pagerie, the adopted daughter of Napoleon, and cousin of the Empress Josephine. He was shortly afterwards called on to take part in the campaigns of Prussia and of Poland; and having distinguished himself at the battle of Jena, and at the siege of Dantzic, he obtained the rank of general of infantry. He afterwards assisted in the campaign of Austria; and in 1811 he succeeded his grandfather, whose political principles he adopted. He was among the last to abandon the French alliance; nevertheless he succeeded in maintaining his dominions entire, part of which had been coveted by the king of Bavaria. A short time before his death, he gave to his people a constitution similar to that of the kingdom of Wurtemberg. He left no sons, and was succeeded by his uncle, Lewis-Augustus-William.

Lewis-Augustus-William, Grand-duke of Baden, son of Charles-Frederick, born 9th February, 1763, died at Carlsruhe, 30th March, 1830. Being at first destined to a military career, he served in the Prussian army until the treaty of 1795. He afterwards returned to Carlsruhe, where he held the office of minister-of-war until the death of his father. When called to the throne in 1818, he hastened to ratify the constitution which had been accorded by his father; but the Chambers having shown themselves hostile to the government, were several times prorogued. During his reign the county of Hohengeroldseck in the Black Forest, was reunited to the grand duchy. The Grand-duke Lewis having died without issue, was succeeded by Leopold, the eldest of the margraves.

Leopold I., Grand-duke of Baden, successor of the preceding, died 24th April, 1852. He was the eldest son of the Grand-duke Charles-Frederick, by his marriage with the countess of Hochberg, of the house of Geyar-Gyersberg; the children of that union having by the organic statute of 1806, and the letters patent of 4th October, 1817, been declared capable of succeeding. Baden had enjoyed a constitutional government since the 22nd of August, 1818, and many laws had been passed of great public utility; but during the reign of Leopold a reaction took place, and on the 28th July, 1832, the law of the press was withdrawn by the Baden government. The conflict between the liberal and reactionary parties continued until February, 1848, when the revolution in France revived and extended the hopes of the liberals. The adoption by the government of Baden of the constitution of the empire, voted 28th March, 1849, became the pretext for a republican insurrection, which in the month of May burst out at Rastadt with peculiar violence; and the grand-duke was compelled to abandon his dominions, and take refuge in Strasburg. But Prussia speedily sent to his assistance an army under the command of General Peucker, who, in the following month, attacked and defeated the republicans, and reinstated Leopold in his sovereignty. His restoration was at first followed by sanguinary executions, but, with the concurrence of the Chambers, the government was soon led to the adoption of more moderate and conciliatory measures. New laws were passed regulating the administration of the communes, the press, and the right of popular meetings. A new penal code was adopted, and a new code of procedure; and, while public liberty was in a great degree secured, the administrative authority was placed on a firmer basis.—G. M.

BADEN, Gustav Ludvig, eldest son of Jacob Baden, was born 1764. He acquired a reputation by his historical monographs. As a writer of history he does not rank so high. His "History of the Kingdom of Denmark," was published in 1829-32.

BADEN, Jakob, a distinguished Danish critic, grammarian, and philologist, was born at Wordingborg in 1735. He studied at Copenhagen, Gottingen, and Leipzig, and on his return to his native country in 1760, commenced a course of lectures at Copenhagen. He was elected shortly after rector of the Pædagogium at Altona; in 1766, of the high school at Helsingör; and in 1779, professor of eloquence and Latin at Copenhagen. He was the founder of the so-called *Critical Journal*, 1768–79, which contributed greatly by its acumen and ability to the formation of the public taste. Baden was the first who established lectures on the Danish language, and his Danish Grammar continued long to be the established authority. He was also a pioneer in his Latin-Danish, and Danish-Latin Dictionary. He prepared school selections from Horace, Virgil, and Phædrus, with various translations from the same authors. His "Opuscula," 1760, show how much he accomplished alone as a Latinist. From 1793 to 1801, he edited the *University Journal*. He died in Copenhagen, 1804.—M. H.

BADEN, Laurids de, a Danish theologian, born at Horsen in 1616; died in 1689. He published a work on morals, entitled "Himelstige."

BADEN, Sophia Louisa Charlotte, a Danish authoress, born at Copenhagen in 1740; published in 1792 "Der Forstatte Grandison" (The New Grandison).

BADEN, Torkill, a Danish philologist, rector of an academy at Holberg in Zealand; was born in 1668, and died in 1732. His principal work is entitled "Roma Danica, harmoniam atque affinitatem linguæ Danicæ cum Romana Exhibens."

BADEN, Törkel, brother of Gustav Ludvig, born 1765, is highly esteemed as an archæologist. After having studied in the university of Copenhagen, he spent many years in travelling through Germany and Italy. In 1794 he was appointed professor of eloquence and philosophy at Kiel, and in 1804 secretary to the Academy of Art at Copenhagen, which office he retained till 1812. His writings on ancient art, published at various times from 1792 to 1825, brought him into connection with the most esteemed archæologists and friends of art in all countries. His Letters on Art, to and from C. L. von Hagedorn, were published at Leipzig, 1797. In 1820 he was engaged in a contest with the learned Finn Magnusen, on the availability of the northern mythology for representation through the fine arts; but from the classical tendency of his mind he appears somewhat blind to the peculiar grandeur and poetic wealth of his native north. In 1821 he published an edition of Seneca's tragedies, a work of great critical and philological ability.—M. H.

BADENIUS, Andreas, a German theologian, died in 1667.

BADENIUS, Christian, a German theologian, son of the preceding, lived in the first half of the eighteenth century. His principal work, "Johanniticum de Veritate Testimonium," was published in 1710.

BADENS, François, a Flemish painter, native of Antwerp, in 1571; studied at Amsterdam and in Italy, and received the surname of the Italianer, on account of the warm southerly tints of his figures. He was equally successful in portraits, landscapes, and allegories. Died 1603.—R. M.

BADESI, Girolamo, a Roman writer, who flourished about the year 1570. He wrote various poems, and Lodovico Jacopo da S. Carlo states that he received a magnificent reward in money for a Latin poem, entitled "De Sacello Exquilino a Sixto V. Pontifice Extructo."—A. C. M.

BADESSA, Paulo, a Sicilian poet of the middle of the sixteenth century, was a native of Messina. He left translations of the Iliad and Odyssey, and of Ovid's Metamorphoses.

BADHAM, Charles, M.D., F.R.S., professor of medicine in the university of Glasgow. Having completed his medical education at Edinburgh, he entered Pembroke college, Oxford, where he graduated, B.A., M.A., and M.D. He commenced his career in London as a medical lecturer. In 1808 he published a treatise on bronchitis, and not long after became a fellow of the College of Physicians. About 1815 he published

a translation of the "Satires of Juvenal." He was also a contributor to *Blackwood's Magazine*. He was appointed to the Glasgow medical chair in 1827. He died in London, 1845.—T. F.

BADHAM, DAVID CHARLES, was born in 1805. He came of a family of scholars. His father was professor of medicine in the university of Glasgow, and the author of a spirited translation of Juvenal in Valpy's Classical Library; his brother is one of the most accomplished scholars of our day, and especially noted for his skill in restoring the corruptions in the text of Plato. David Charles Badham was educated at Eton and Emanuel college, Cambridge, whence he went to Pembroke college, Oxford. He became one of the travelling fellows of that university, and was elected a fellow of the College of Physicians. He practised for some time at Paris, and at Rome. Returning to England in 1845, he married a daughter of the late Mr. Deacon Hume of the Board of Trade; and was ordained by the late bishop of Norwich, Dr. Stanley. He held for some time the curacy of Wymondham, Norfolk, and that of East Bergholt, Suffolk. He was for several years one of the most frequent contributors to *Blackwood's* and *Fraser's Magazines:* his writings were subsequently reprinted under the title of "Ancient and Modern Fish Tattle." He was also the author of two useful works on "Insect Life," published in 1845, and of the "Esculent Funguses of England." He died in August, 1857, in his fifty-second year.—E. W.

BADIA, CARLO FRANCESCO, born at Ancona in 1675, a distinguished orator, and doctor of laws. For the space of thirty-eight years he preached in Italy, and also at Vienna. In 1727 he was created by the king of Sardinia, Victor Amadeus, abbot of St. Nicholas; and afterwards refused the bishopric of Placentia. He died in 1751, leaving many works.—A. C. M.

BADIA, TOMMASO, an Italian cardinal, born at Modena in 1483; died in 1547. He was present at Worms in 1540, and wrote a letter on the proceedings of the diet, which has been published.

BADIALE, ALESSANDRO, an Italian painter and engraver, born at Bologna about 1623; died in 1668. He was a pupil of Flaminio Torre.—R. M.

BADIER, JEAN ETIENNE, a French Benedictine monk, born in 1650; died in 1719. He wrote a work, entitled "De la sainteté de l'etat monastique," &c.

BADILE, GIOVANNI ANTONIO, an Italian historical painter, born at Verona in 1480; died 1560. He was the uncle and the earliest master of Paolo Veronese. He is considered the first of his school who discarded the old or sacred style, to introduce the full display of expression and life.—R. M.

BADIN, MARTIN, an English translator, published at London in 1705, "The Commentaries of Cæsar."

BADINO, LUIGI DONATO, born at Mondovi, on the 7th of August, 1675. Having entered the church, he gave himself entirely to study, and in a few years obtained, first a professorship in the college where he had been edcuated, and soon after the rectorship, which dignity he filled for three years. He wrote many poetical compositions, chiefly in Latin, which are highly esteemed. Several scientifical academies inscribed his name on their rolls, and his friendship was courted by the most distinguished personages. At the age of forty-eight, he was re-elected rector, and continued in that office for six years. At the opening of the royal college, King Victor of Savoy appointed him regius professor of eloquence, which appointment he held for 14 years, and died on the 18th of November, 1742.—A. C. M.

BADIUS, JOSEPH and CONRAD, celebrated printers of the fifteenth century. JOSEPH was born in 1462 at the village of Asseche, near Brussels, from which he Latinised his name to that of Ascensius; he was aided not only by his brother, but by his two sons-in-law, Robert Etienne and Michael Vascosan, the latter of whom is said, indeed, to have substituted the modern for the rude old Gothic type. Before he came to Paris to found his celebrated printing establishment, he acted as professor of belles-lettres at Lyons. Amongst his own writings is the "Navicula Stultarum Virginum," of which a translation into his own language appeared in his lifetime. Erasmus speaks in high terms of him. He died in 1535.—CONRAD BADIUS was born in Paris about the year 1500; and as he succeeded his brother some thirty-three years, his name is connected with a still greater number of important publications. He was also a good scholar, and made translations into French of some of the writings of Erasmus.—J. F. C.

BADIUS, RALPH, a Florentine theologian of the second half of the seventeenth century. He published "Constitutiones et Decreta universitatis Florentinæ," &c.

BADLAND, THOMAS, a Nonconformist minister, ejected from Willenhall, Staffordshire, was afterwards pastor of the Presbyterian congregation at Worcester, for whom he drew up the declaration of its religious sentiments, dated 1687. He died May 5, 1698, aged sixty-four.

BADOARO, FREDERICO, an Italian diplomatist, founder of the academy Della Fama at Venice, was born in 1518, and died in 1593. He was ten times elected to represent the republic of Venice at the courts of Charles V. and Philip II.

BADOARO, GIACOMO, a dramatic writer of the seventeenth century; born at Venice. His principal dramas are—"Elena Rapita," and "Nozze di Enea con Lavinia."

BADOARO, GIOVANNI, an Italian cardinal, successively patriarch of Venice and bishop of Brescia; died in 1714. He left a work, entitled "Industrie spirituali per ben vivere e santamente morire."

BADOARO, LAURO, born at Venice from a noble family in 1546, a man of great learning. He is the author of many works of a religious kind, and manuscripts in prose and verse.

BADOERO, PIETRO, doge of Venice from 939 till the year of his death, 942. He secured by a treaty with Berenger II., king of Italy, the liberties of the republic, and the rights to coin gold and silver.

BADOLET, JOHN, a protestant minister and professor of Humanity at Geneva; lived towards the middle of the seventeenth century. His most considerable work is entitled, "Conscientiæ Humanæ Anatomia."

BADON, EDMUND, a French dramatic writer, died in 1849 at too young an age to allow a just opinion of his merits. He wrote, in connection with the more celebrated Frederic Soulié, a comedy in three acts, called "Une Aventure sous Charles IX.," and a piece by himself—"Un Duel sous Richelieu"—of much merit; as well as the romance of "Montbran, or the Huguenots en Dauphiné."—J. F. C.

BADOU, JEAN BAPTISTE, a French theologian, born at Toulouse; died in 1727. He left a work, entitled "Exercises Spirituels," &c.

BADRESCHI, surnamed RABBI ZAHOQOT BEN MOSEH HAESA, a native of Barcelona: the age he lived in is uncertain. He is the translator, in the Hebrew language, of the commentary of "Maimonides to Misna," of which a manuscript is preserved in the library of the Vatican. Wolfio, however, states that this manuscript contains only the treatise, נשים Nasim, (Women); and says that Badreschi was the writer of the letter to Rabbi Selemoh Ben Adereth, which is found, with the answer to it, in the edition published at Cracow.—A. C. M.

BADUARIUS or PADUARIUS, BONSEMBLANTES, an Italian theologian; died at Padua in 1369. He wrote "Quæstiones Philosophiæ et Theologiæ."

BADUERO, URSUS I., Doge of Venice. He was elected in 864, expelled the Saracens from the coasts of Dalmatia, and was honoured with the title of "Protospatary" by the Emperor Basil I. Died in 881.

BADUERO, URSUS II., Doge of Venice, elected in 912, obtained for the republic, from Randolph of Burgundy, the right to coin money. He retired into a convent in 932.

BÆBIA, GENS, surnamed also DIVES, HERENNIUS, SULCAN, PAMPHILUS. Cn. Bæbius Pamphilus was consul in the year 182 B.C. The other remarkable members of this *gens* follow in chronological order:—

BÆBIUS, LUCIUS, one of the ambassadors sent by Scipio to Carthage in 202 B.C. He was charged to assume the command of the Roman camp.

BÆBIUS, QUINTUS, tribune of the people, remarked for his opposition to the war against Philip of Macedon, lived about the year 200 B.C.

BÆBIUS, MARCUS, was sent into Macedonia, along with two other commissioners, in the year 186 B.C., to inquire into the complaints of the Maronites and others against Philip.

BÆBIUS, AULUS, condemned at Rome in 170 B.C., for having put to death the members of the senate of Ætolia.

BÆBIUS, LUCIUS, one of three commissioners sent into Macedonia in 168 B.C., to report on the state of the country previous to the setting out of an expedition under Paulus Emilius.

BÆBIUS, CAIUS, tribune of the people, an avowed partisan of Jugurtha.

BÆBIUS, CAIUS, general, towards the year 60 B.C. Sextus Cæsar appointed him to the command of the Roman troops in the civil war.—J. S., G.

BAECK, ABRAHAM, a distinguished Swedish physician, the contemporary and intimate friend of Linnæus, was born in 1713, and died in 1795. His knowledge of medicine was very extensive; he became first physician to the king, and president of the council of medicine, and was created a knight of the order of the Polar star. Linnæus has applied his name to a genus of plants (*Baeckea*). On the death of Linnæus, Baeck was selected by the Academy of Sciences of Stockholm, to write an obituary notice of that great naturalist; and he did the same kind office for the memory of Hasselquist and Olaüs Celsius. He also published memoirs upon subjects of natural history, principally in the Transactions of the Swedish Academy.—W. S. D.

BAECK or BAEX, JOACHIM, a French theologian, born at Utrecht in 1562; died in 1619. Of his writings, which are chiefly controversial, the most important is entitled, "L'Adversaire des mauvais catholiques."

* BAEHR, JOHANN CHRISTIAN FELIX, professor ordinary and principal librarian of Heidelberg, was born at Darmstadt, 13th June, 1798. He studied at Heidelberg under Creuzer, and soon distinguished himself as a classical scholar. His principal works are his edition of Herodotus, and his "Geschichte der Römischen Literatur," which was followed by three continuations, viz., "Die Christlichen Dichter und Geschichtschreiber Roms," 1836; "Die Christlichrömische Theologie nebst einem Anhange über die Rechtsquellen," 1837; and "Geschichte der Römischen Literatur im Karolingischen Zeitalter," 1840. He has published numerous minor philological works, dissertations, and reviews, and is the editor of the *Heidelberger Zahrbücher*.—K. E.

BÆHRENS, J. E. F., a German writer on agriculture, author of a work entitled "System der Natürlichen und Künstlichen Dungemittel für Praktische Landwirthe, mit Hinsicht auf Englische Landwirthschaft," was born in 1760, and died in 1830. In that work, a part of which, as the title implies, is devoted to a consideration of English agriculture, he insisted on the necessity for employing artificial manures.—J. S., G.

BAELI, FRANCESCO, born at Milazzo in Sicily in 1639; a historian and a poet. His principal work is "Il Siciliano Veridico," or the History of Messina. Was living in 1707.

BÆNG or BÆNGIUS, CHRISTIAN STEPHANUS, a Danish or Norwegian geographer of the seventeenth century; author of "Descriptio Urbis Christianæ in Norwegia," 1651.

BÆNA, ANTONIO LADISLAU MONTEIRO, a Portuguese writer, author of two valuable works, illustrative of the history and geography of Para; died in 1851. He held the rank of colonel in an artillery corps, established in the province to which his works refer. Their titles are—"Compendio das eras do Para," 1838, and "Ensaio Corografico sobre a Provincia do Para," 1839.

* BAER, KARL ERNST VON, a distinguished living Russian naturalist, was born in the province of Esthonia, on the 17th February, 1792. He was early led accidentally to the study of botany, and for some years applied himself sedulously to this science, devoting to it every leisure moment that he enjoyed whilst at the high school of Revel, to which he was sent in 1808. The turn of his mind thus leading him to the investigation of nature, Von Baer went in 1810 to study medicine at Dorpat, where he remained until 1814. The instructions of the distinguished professors who filled the medical chairs at Dorpat during this period, such as Ledebour, Parrot, and especially Burdach, were of the greatest service to Von Baer, developing in his mind that spirit of investigation which has since led him to such important and brilliant results. On leaving the university of Dorpat, Von Baer, finding that Russia as it then was, presented but indifferent prospects to the naturalist, turned to Germany, where he continued his studies, supporting himself at the same time by the practice of his profession. During his sojourn in Germany, he studied comparative anatomy under Döllinger of Würzburg; and amongst his other acquaintances was Nees von Esenbeck, whose principles appear to have had much influence upon the direction of his mind. In 1817, however, the great naturalist's desire to devote himself to science, was to a certain extent fulfilled; for in this year, his old teacher, Burdach, having become professor of anatomy and physiology at Königsberg, invited Von Baer to join him there as prosector. In 1819, he was appointed extraordinary professor of zoology, and soon afterwards professor of that science, and received permission to found a zoological museum in Königsberg; in 1826 he undertook the direction of the anatomical museum in Burdach's place. In the year 1819 he appears to have visited St. Peterburg for a time, but soon returned to Königsberg; and it was not until 1834, on his receiving the appointment of librarian to the Academy of Sciences of that city, that he took up his permanent abode there. Since that period he has been well known all over Europe, as one of the most active members of the Academy, and the most distinguished of Russian comparative anatomists and physiologists. The Russian government, rarely backward in recognizing and rewarding talent and industry, even in its scientific subjects, soon indicated its appreciation of Von Baer's powers by the numerous and important commissions conferred upon him, and as early as the year 1838, he received the honourable appointment of councillor of state. The numerous writings of Von Baer show his mind to be of the highest philosophical order, whilst, at the same time, we meet in many of them with traces of a curious dry humour, such as we should hardly expect to find in works of such a strictly scientific nature. The great number of important discoveries made known to the world by his memoirs, are the fruit of the most careful investigations, followed out with extraordinary tact; and although his mind appears never to have allowed itself to be led astray by preconceived ideas, or by a desire to generalise from insufficient data, it is astonishing how far his views have almost always been in advance of his age, and to how great an extent zoological science has gradually become assimilated by the united labours of many excellent observers, to the condition in which it must have existed many years before in the mind of the great Russian naturalist.

At a very early period, Von Baer occupied himself especially with the study of the reproduction and development of animals, subjects which before his time were but very imperfectly understood. His first work upon this interesting branch of science was his "Epistola de Ovi Mammalium et Hominis Genesi," published in Leipzig in 1827; and this was followed in 1828, by the first volume of a large work, "Uber die Entwickelungsgeschichte der Thiere" (on the Developmental History of Animals), of which the second volume did not appear till 1837; and in 1835, by his "Untersuchungen über die Entwickelungsgeschichte der Fische" (on the Development of Fishes). These works, with numerous papers on similar subjects, published by Von Baer in different scientific periodicals, in the Memoirs and Bulletins of the Academy of Saint Petersburg, and in the Nova Acta Academiæ Naturæ Curiosorum, opened up a new field of investigation, which other naturalists, in Germany especially, soon entered upon with great zeal, and these researches have gradually led to a vast change in the principles upon which philosophical zoology is founded. The knowledge of Von Baer, is, however, by no means confined to those strictly zoological subjects, from his investigation of which he has derived his most brilliant fame. The polar regions of the vast Russian empire appear always to have presented some singular attraction to his mind, and on his acquiring a high position in St. Petersburg, he made use of his opportunities to collect all the information available upon those interesting countries, consulting the numerous reports of Russian travels belonging to the ministry of Marine, settling various questions of climatology, the distribution of plants and animals, and hypsometric relations as far as the materials at his command would permit. These endeavours, which proved not only the zeal and energy shown by the Russian voyagers, but also the fitness of Von Baer to undertake the direction of further explorations, soon attracted the attention of the government, and in April, 1837, the emperor ordered that Von Baer should be furnished with funds to enable him to make a scientific expedition to the arctic shores. He left St. Petersburg at the end of May, and reached Archangel overland on the 6th of June; but after his arrival at that port, considerable time was lost in consequence of the vessel appointed for the service of the expedition being too small for the purpose, so that it was necessary to hire a larger one. Notwithstanding this delay, however, Von Baer succeeded in making valuable investigations, especially on the shores of Nova Zembla, the results of which prove, that the Fauna and Flora of that inhospitable land are far less scanty than might have been anticipated. The results of this voyage were communicated by Von Baer at various times to the Academy of St. Petersburg, and published in the Memoirs and Bulletins of that society.—W. S. D.

BAER or BAERIUS, Nicolas, a German writer, born at Bremen on the 11th July, 1639; died 12th August, 1714. He was distinguished by a great facility in poetical composition, being accustomed, we are told, to recite poems extempore, in Latin or German indifferently. His principal published works consist of four poems on subjects of natural history, entitled respectively, "Arctophonia," "Phalainodia et Crocodilophonia," "Korakophonia," and "Ornithophonia." He also translated the Eclogues of Virgil into German.—W. S. D.

BAEREBISTE, king of the Dacians; a contemporary of Cæsar and Augustus. He attacked and rendered tributary Thrace, Macedonia, and a part of Pannonia, and, when on his way to subdue Illyria, was assassinated by some of the rebels, supposed to have been sent by Augustus.

BAERMANN, Georg Nicolas, a German miscellaneous writer and translator, was born at Hamburg, 19th May, 1785, and died 28th February, 1850. His dramas, novels, tales, &c., have no great merit, and his translations served no higher purpose than to fill the shelves of circulating libraries.—K. E.

BAERSDORP, Corneille van, a Dutch physician, born at Baersdorp, a village in Zealand, about the beginning of the sixteenth century; he died at Bruges, on the 24th of November, 1565. He became first physician, counsellor, and chamberlain to Charles V. He left a work entitled "De Arthritidis Præservatione et Curatione," Frankfort, 1592, in 8vo; also "Methodus universæ artis medicæ formulis expressa ex Galeni traditionibus, qua scopi omnes curantibus necessarii demonstrantur, in quinque partes dissecta," Bruges, 1538.—E. L.

BAERT, Alexandre Balthasar François de Paule, Baron de, a French geographical writer, born at Dunkerque in 1750; died at Paris in 1825. He opposed the regicides in the legislative assembly of 1792, repaired to America after the death of the king, and subsequently journeyed in Russia, Spain, and England. Baert is the author of a work which was frequently in the hands of Napoleon, "Tableau de la Grande Bretagne, de l'Irlande, et des possessions Anglaises dans les quatre parties du monde," 1800.—J. S., G.

BAEZA, Diego de, a Spanish preacher and theological writer, born at Ponferrada in Galicia; died in 1647. He published "Commentarii morales in Historiam Evangelicam."

BAFFA, Francesca, a Venetian poetess, who flourished in the year 1545. "This lady was so much distinguished," says Agostino della Chiesa, "for her great learning, that many persons came from far distant lands to visit her." She is the author of many sonnets and madrigals, which have been highly praised by Doni and Betussi for purity of language, and sweetness in versification. The Countess Luisa Bergalli, in her collection of the writings of the most illustrious poetesses of ancient and modern times, gives to Francesca a prominent place.—A. C. M.

BAFFI, Bartolommeo, an Italian theologian, professor at Pavia in the latter half of the sixteenth century. He published a number of Latin orations.

BAFFI, Lucullo, born at Perugia in the sixteenth century. He practised medicine in his native city, and was elected a member of the academy Degl' Insensati. He is the author of a canzone on the birth of the royal prince of Tuscany, which was published at Venice in 1590. He also dedicated a small poem to Philip Alberti. Bonciario had a great opinion of Baffi's literary merit, and calls him "virum cultissimum et acerrimum." Giacobillo informs us that he left many poetical and historical opuscules, which, however, have not been published. The date of his death is uncertain: Giacobillo fixes it about 1612, whilst Oldoini says he died on the 16th of March, 1634.—A. C. M.

BAFFIN, William, a celebrated English pilot and navigator, is believed to have been born about the year 1584. Nothing is known of Baffin's early life, and it is chiefly in connection with the professional employment of his services in the field of arctic discovery that his name has descended to posterity. In 1612, Baffin accompanied Captain James Hall on the fourth voyage which that adventurer had undertaken towards the arctic shores of the New World; prompted partly by the hoped-for discovery of a north-west passage from the Atlantic into the Pacific Ocean, and in part by the spirit of maritime enterprise which belonged to the age. At that time, the hopes of finding a passage to Cathay and the Indies, by way of the northern shores of the American continent—hopes which had stimulated the enterprise of Englishmen for more than half a century previously, and which have continued to exert their influence down to the present day—were in full activity. For the little that is known of this voyage, which is elsewhere referred to (see Captain James Hall), we are indebted to Baffin, and it is remarkable for being the first on record in which is laid down a method, as practised by the narrator, for determining the longitude at sea by an observation of the heavenly bodies. The mode of observation which Baffin adopted proves him to have possessed a very considerable degree of knowledge in the theory as well as the practice of navigation. Baffin seems to have borne an active part in the maritime enterprise of his age, since we find him in the following year (1613), in command of one amongst six English ships which were engaged—along with those of other nations (French, Dutch, Spanish, and Biscayan)—in the fisheries within the sea lying between Greenland and Spitzbergen. And in 1614 he was again engaged, with Fotherby, in a voyage to the coasts of Spitzbergen, apparently undertaken in the expectation of finding a north-east passage to the Indies, by way of the arctic shores of Europe and Asia. But it is to the voyages he performed in the two succeeding years, 1615 and 1616, that the fame of Baffin is chiefly due. In both of these voyages he sailed in the capacity of pilot, Robert Bylot acting as master. Upon each occasion, the object sought was the same—the discovery of the north-west passage. A correct version of the voyage performed by Bylot and Baffin in 1615, derived from manuscript documents in the British Museum (including a chart of the voyage from Baffin's own draft), was first published in one of the volumes issued by the Hakluyt society—Narrative of Voyages towards the North-west, in search of a Passage to Cathay and India, 1496 to 1631; by Thomas Rundall, 1849. This narrative had been previously printed, in a mutilated form, by Purchas, who admits that he had been furnished by Baffin himself with various other documents illustrative of his voyages, including his journals and charts, which Purchas had omitted as "somewhat troublesome and costly to insert;" an omission which, in reference to the later of the two voyages now adverted to, long caused great injustice to be done to the memory of Baffin. This voyage of 1615 was performed, Baffin tells us, in "the good shipp called the *Discouerare*, beinge of the burthen of 55 tonn, or theare aboute." The course taken was through Hudson Strait, in a westerly direction, and the voyage was prosecuted as far as a short distance beyond Cape Comfort, on the shore of Southampton Island, lat. 65° 6′ N., long. 83° W. The voyage of the following year, 1616, was made in the same ship, and was under the command of the same officers. Upon this occasion, the *Discovery*—then employed on her fifth voyage in the search after a north-west passage—sailed from Gravesend on March 26, but was obliged by foul weather to put in, first at Dartmouth, and again at Plymouth, so that a final start was not made until April 19. Her crew, including the master and pilot, consisted in all of seventeen persons—one more in number than had been engaged in the voyage of the preceding year. Baffin pursued upon this occasion a more northerly course, and first sighted land in lat. 65° 20′, upon the west coast of Greenland. The instructions for the voyage, which had been drawn up with remarkable clearness and precision, directed him to keep along the coast of Greenland, up the channel which had been discovered by Davis thirty-one years previously, to as high a latitude as 80°—if the direction of the land would allow of his doing so—then to shape his course to the west and south as far as the parallel of 60°, and afterwards so to guide himself as "to fall in with the land of Yedzo (Jesso);" thence to "touch the north part of Japan," and subsequently, with all expedition, make his return home. Baffin failed, as all succeeding navigators, during the two and a half centuries which have since elapsed, have failed, in accomplishing so magnificent a project; but he sailed to a higher latitude, by several degrees, than had ever before been reached in that part of the world, and he was the first to delineate the coasts of that spacious arm of the Atlantic which is with justice known by his name—Baffin Bay. Upon the detailed narrative of the voyage, derived from Purchas, our limits forbid us to dwell; but we may note the fact that Baffin observed, in its course, the two openings which have been proved by the discoveries of recent years to afford the only practicable passages, in this direction, into the Polar Sea—namely, Sir James Lancaster's Sound, and Sir Thomas Smith's Sound, names which he bestowed in compliment to certain of his patrons in the undertaking. Through the former, Lancaster Sound, a passage was found by Parry, two centuries

later, to the ocean which washes the northern shores of the New World; and by way of Smith Sound—the most northerly opening of Baffin Bay—Dr. Kane has more recently penetrated to within eight degrees of the pole. Baffin himself, however, believed these, as well as other estuaries which he discovered in the course of this voyage, to be closed up by land, and our voyagers returned to England with the conviction that no passage to the westward existed in the direction which they had been pursuing. There is extant a letter which Baffin addressed to Sir John Wolstenholme, in reference to this voyage, the results of which amply justify the tone of modest self-gratulation in which the writer refers to them. "And I dare boldly say (without boasting), that more good discouerie hath not in shorter time (to my remembrance) been done since the action was attempted, considering how much ice we have passed, and the difficultie of sayling so neere the pole." The conviction entertained by Baffin himself of the futility of any further attempt in this direction operated to discourage subsequent explorers from following his track, and the neglect of Purchas to publish in detail the observations made during the voyage, led the geographers of succeeding generations to entertain the most vague and erroneous notions respecting the great arm of the Atlantic which the English pilot had discovered. Baffin Bay became, in course of time, almost banished from the charts; and it remained for Ross and Parry to restore the lines of coast, with their numerous headlands, sounds, and adjacent islets, which the earlier voyager had traced above two centuries before, and to substantiate, in a remarkable manner, his accuracy of observation and his keen sagacity. There is little more to be told of Baffin. He is said to have entertained the project of effecting a passage from the seas of Tartary and China round the north coasts of Asia and Europe; but to have failed in finding any one who would advance the necessary funds for such an enterprise. Baffin afterwards sailed to the East Indies, and is stated to have been mate upon a voyage from Surat to Mocha in 1618. Three years later, in 1621, he engaged in an English expedition, acting in concert with the ruler of Persia, to drive the Portuguese out of the Persian Gulf, and was killed in the beginning of 1622, at the siege of Ormuz.—W. H.

BAFFO, George, born at Venice at the beginning of the seventeenth century. He wrote his poetical compositions in the Venetian dialect, and is undoubtedly the most licentious poet of his age. His works are known under the name of "Cosmopoli," and were published at Venice in 1787. The sweetness peculiar to that dialect has endowed his compositions with a charm which entices the reader's attention; and it is worth remarking, that this poet was as reserved in his conversation as he was licentious in his writings. He died in 1768.—A. C. M.

BAFOR, Balthazar, a German councillor of state and diplomatist, who enjoyed the confidence of the emperors Rodolph, Mathias, and Ferdinand, and was sent by the last as ambassador to the court of Sigismond III. of Poland; died at Warsaw in 1620. His name frequently occurs in the history of the religious wars of Bohemia.

BAGÆUS, (Βαγαῖος,) a Persian nobleman, lived in the second half of the sixth century before the Christian era. By command of Darius Hystaspes, he caused Oroës, the rebellious satrap of the province of Lydia, to be assassinated by his own guards.

BAGÆUS, (Βαγαῖος,) a Persian general, lived in the first half of the fourth century B.C. He commanded a body of cavalry that vanquished Agesilas, in the year 396 B.C.

BAGARD, Cesar, a French sculptor of great skill and facility, was born at Nancy in 1630; died in 1709; studied under Jaquin in Paris, where he executed some statuary for a fête on the occasion of the marriage of the king, Louis XIV. Returned to his native town, he produced many and important works, all bearing the stamp of an easy genius, but greatly imbued with the exaggeration of the time. His son, Toussaint, was also a distinguished sculptor, who died in 1742.—R. M.

BAGARRIS, Pierre Antoine Rascas, Sieur de, a Provençal antiquary of the commencement of the seventeenth century, who possessed a collection of medals and engraved stones; a discourse on which he was honoured on one occasion to deliver to Henry IV., who forthwith gave him the title of Maitre des cabinets, medailles et antiquités de S. M., and instructed him to furnish a set of medals emblematic of the chief points in the history of his reign. Henry dying two years afterwards, this task was never accomplished. Bagarris left court, and returned to Provence in 1611. He published a tract, now extremely rare, entitled "La necessité de l'usage des medailles dans les monnaies." His medals and other antiquities now form part of the collection in the Bibliotheque Royale.—J. S., G.

*BAGATTI-VALSECCHI, Cavalier Pietro, an Italian enamel and glass painter, living at Milan, where he was born at the beginning of the century; studied partly in France, and partly in Italy. Although his works on glass are very remarkable, his celebrity especially rests upon the exquisite beauty of his enamel and porcelain paintings. Specimens of both were in the Exhibition of 1851.—R. M.

BAGE, Robert, a novelist, born near Derby in 1728. He was originally a paper-maker in his native place, but was unsuccessful in business, and turned his attention to literature. His works were remarkably popular in his day, and were indeed superior to the novels then commonly read. They are named "Mount Heneth," "Barham Downs," "The Fair Syrian," and "James Wallace." He died at Tamworth in 1801, and was honoured by Sir Walter Scott becoming his biographer.—J. B.

BAGET, Jean Chevalier de, a French general, born at Lavit-de-Lamagne (Tarn-et-Garonne) 19th October, 1743; died 14th February, 1821. He took part in the campaigns of 1759, 1761, and 1762 in Germany. At the outbreak of the Revolution, he held the rank of captain, and in March, 1792, was appointed aide-de-camp of General Valence. He joined the army of the Moselle in 1793, and fought at the battle of Arlon, where he was wounded at the head of his regiment. He was afterwards raised to the rank of general of brigade.

BAGETTI, Cavalier Giuseppe Pietro, an Italian landscape painter and draughtsman, a native of Turin, born 1764, died 1831.—R. M.

BAGFORD, John, an industrious antiquary, born about 1650, was of humble lineage, and received but a slender education. Though little noted as a writer, his laborious research into matters of antiquarian interest, especially connected with the history of books, typography, &c., have been of service to more recent authors. He made a large collection of materials for a History of the Art of Printing, only the prospectus of which appeared, but his MSS. are still preserved in the British Museum. He died in 1716, a pensioner in the Charter House.

BAGGE, James, a Swedish admiral, born in 1499 in the province of Haland; died between 1565 and 1570. He, at first, served in the army sent by Gustavus I. to the aid of Denmark; and distinguished himself at the siege of Haimslad, where he was wounded. In 1555, he conducted an expedition against the Muscovites, who were about to invade Finland. He showed great ability in the fulfilment of this mission, and succeeded in concluding a peace for forty years. He afterwards broke up the confederation of the Hanseatic towns that had combined to ruin the commerce of the town of Revel. In the naval engagement of Bernholm, he defeated the Danes, but was himself defeated in turn, and died in captivity.—G. M.

BAGGER, John, bishop of Copenhagen, was born in 1646. After studying at Copenhagen, and travelling in Germany, Holland, and England, he was appointed by the king to teach the Oriental languages in an academy recently established in his native place. Removing thence in 1674 to the pastorate of the church of the Holy Virgin in Copenhagen, he was in the following year appointed bishop of the metropolitan diocese. As bishop and dean of theology, Bagger revised the liturgy and lessons of the church, and published several treatises and discourses both in Latin and Danish. With sectarian bigotry he opposed the admission into Denmark of the Calvinist refugees from France. Died in 1693. His son, Christian, became a famous lawyer, and rose to be a councillor of state.—J. E.

BAGGESEN, Zens, distinguished himself both as a Danish and a German poet. He was born at Corsoer in Zealand, 15th February, 1764. With a mind ill at ease, he left his country in 1789, and by the aid of his patron, the prince of Augustenburg, was enabled to travel in Germany, France, Italy, and Switzerland. At Paris he witnessed the early stages of the French revolution; at Berne he married a grand-daughter of the great Albrecht von Haller. Incapable of steadily devoting himself to any constant pursuit, he several times went to Denmark, and left it again. In 1800 he settled in Paris, was appointed in 1811 to a professorship of Danish literature at Kiel, upon which he never seems to have entered, and which he resigned in 1814; he then resided at Copenhagen until 1820, when he again went

abroad and died at Hamburg, 3rd October, 1826, on his return to his country. His chief German works are "Parthenais oder die Alpenreise," an idyllic epos in hexameters, and "Adam and Eva oder die Geschichte des Sündenfalls," a humorous epic poem (1826). His German lyrics, "Gedichte" and "Haideblumen," are remarkable for simplicity and tenderness, but deficient in originality and power. His odes are imitations of Klopstock. In his "Karfunkel-oder Klingklingelalmanach," he ridiculed the Italian and Oriental metrical forms, then much in vogue in Germany. Among his Danish writings, his lyric and mock-heroic poems rank highest; his "Comiske Fortaellinger" (Comic Tales), though written in imitation of Wieland, nevertheless are justly admired. In his great prose work, "Labyrinthen, Digtervandringer i Europa," he has told his own story. Complete editions of his Danish works in 12 vols., Copenhagen, 1827–1832, and of his German poetical works in 5 vols., Leipzig, 1836, have been published by his sons.—K. E.

BAGER, Halgvin, a Swedish poet of considerable reputation in the eighteenth century.

BAGLIONE, Cesare, an Italian painter of the sixteenth century, a native of Bologna; studied under his father, an artist of little name. He painted, with particular success, landscapes, flowers, and arabesques, the latter especially, which he constantly intermingles with his figures. His frescos, in the ducal palace of Parma, exhibit a variety and originality of conception that makes one regret his spoiling them by the overcrowding of the ornaments. Died at Parma, 1590, leaving several good pupils; amongst them Spada, Dentone, and Pisanelli.—R. M.

BAGLIONE, Cavalier Giovanni, an Italian historical painter; born at Rome about 1573, died about 1650; was brought up by an obscure teacher, Francesco Morelli, whom he soon left to study the works of the great masters. His success was complete, and his indefatigable ardour for art found full scope in the numerous orders intrusted to him by the pope, Paul V., the duke of Mantua, and others, by whom he was highly esteemed and duly patronized. Amongst his best works are the frescos in several churches at Rome, as St. Giovanni in Laterano, St. Maria Maggiore, St. Onofrio, and other excellent pictures in the palaces Chigi and Ruspigliosi. Not the least claim of Baglione to fame are the interesting notices of the lives of painters, sculptors, and architects of his time, written and published by him. Some writers on art pretend that his manner approaches that of his contemporary, Cardi (better known as Cigoli); but Baglione's lacks that vigour and brilliancy of colouring that procured to the other the surname of "Florentine Correggio."—R. M.

BAGLIONI, Astorre, died in Cyprus in 1571. After the death of his father, he retired with his mother to Venice. The gallant defence which he made of Famagouste, when besieged by the Turks, has perpetuated his memory. Encouraged by him, the garrison and the inhabitants held out for four months, and fought with the energy of despair. They undermined the walls and fortifications of their town, so that the Turkish forces, when they commenced the assault, were buried in the ruins. Sixty thousand Turks perished during the siege; and, after four months of the most heroic effort, the town was surrendered on honourable conditions to Mustapha, the commander of the Turkish army. This perfidious general, however, having, with seeming kindness, received into his tent Baglioni, with the leading men of the town and officers of the garrison, caused them all to be inhumanly cut under the eyes, with the exception of one, Bragadin, whom he reserved for the most cruel tortures. In losing Famagouste, Venice lost for ever the island of Cyprus.—G. M.

BAGLIONI, Lelio, a Florentine theologian; died at Sienna in 1620. Of his numerous works, the most important is "Tractatus de Prædestinatione."

BAGLIVI, George, a celebrated Italian physician. He was born at Ragusa in 1669. He commenced the study of the medical profession at the university of Salerno, and afterwards studied at Padua and Bologna, subsequently visiting the hospitals of Italy and Dalmatia. In 1692, he settled in Rome, where he became acquainted with the famous Malpighi, whose friendship he retained till his death. He was soon after appointed by Pope Clement IX., professor of anatomy at the college of La Sapienza, which was also known as the Archilyceum. In 1696, he published a work entitled "De Praxi Medica ad priscam observandi rationem revocanda libri duo. Accedunt dissertationes novæ, de Anatome, morsu et effectibus Tarantulæ ubi obiter de ovis ostrearum delectis, de natura lapidis serpentini vulgo Cobra de Capelo," Rome, 8vo. In this work he proclaimed his intention to devote himself to the observation of disease, and his determination not to follow the fashionable theories of the day. Of all writings, he declared those of Hippocrates to be the most valuable. At the same time he disagreed with Hippocrates in regarding the seat of disease in the fluids of the body. He stated his conviction that all morbid changes first occurred in the solids of the body, and that these subsequently communicated their disordered condition to the fluids. These views he repeated in his work entitled "Specimen quatuor librorum de Fibra Motrice et Morbosa; cui annexæ sunt quatuor Dissertationes." This work was first published in Rome in 1702, and subsequent editions appeared in 1703 and 1704. Although the views of Baglivi are now justly brought into question, they exercised at the time he published them a most beneficial influence on the practice of medicine. The humoral pathology was a mass of crudities and speculations when he attacked it, and his sound observations on disordered conditions of the solids, led to the more accurate investigation of the fluids, which have led at the present day to the general conviction, that they are first disturbed, in diseased conditions. He published, besides the works mentioned, several minor works. A collected edition of his writings was originally published in 1704, and the value that has been attached to these works is shown in the fact, that subsequent editions have appeared every few years since. In 1788, Pinel edited them in 2 vols., in France, and in 1828 an edition, edited by Kühn, appeared in Germany. He died in Rome in 1706, at the early age of thirty-eight. He had, however, obtained a European reputation, and had been elected a fellow of the Royal Society of London, and of many of the continental scientific societies.—E. L.

BAGNACAVALLO, Bartolommeo, surnamed the Elder, an Italian painter, born at Bagnacavallo in 1484, died 1542, his real name being B. Ramenghi. He studied first at Bologna under Francia; then he proceeded to Rome, where he attended the school of Raphael, and worked with the other pupils of the great master in the decoration of the Loggie. Not being able to cope with the best of his colleagues (although possessed of much of the grace characteristic of both his two masters, and displaying excellent colouring), Bagnacavallo preferred leaving Rome and returning to Bologna, where, in the two Cotignolas, and Innocente da Imola, he found rivals much more easy to surpass. By the works he then executed, in which his adherence to Raphael's style is constantly evident, Bagnacavallo deserved and obtained to be considered the best painter of the Bolognese school at that time. Several fine specimens by this artist, besides what is to be seen in Bologna, are now in the galleries of Dresden, Berlin, and Naples.—R. M.

BAGNACAVALLO, Bartolommeo, the Younger, nephew of the elder Bartolommeo, a painter who distinguished himself, especially in ornaments.

BAGNACAVALLO, Gian Battista, the Elder, a son of the elder Bartolommeo, who, after having studied under his father, worked first with Vasari at Rome, then with Primaticcio in France, where he died in 1601.

BAGNACAVALLO, Gian Battista, the Younger, son of the younger Bartolommeo, also an artist of very good name, who, with Scipione, his cousin, equally a painter, flourished about the beginning of the seventeenth century.—R. M.

BAGNALL, William, the preserver of Charles II. after the battle of Worcester. He then lived in Sidbury, and died September 21, 1652, aged thirty-six.

BAGNUOLO, a Neapolitan general, born in the kingdom of Naples at the end of the sixteenth, died in the second half of the seventeenth century. He was called by Philip IV. to serve in the army which was sent to expel the Dutch from Brazil. He evinced great ability in the contest with Maurice of Nassau; and afterwards received from the viceroy the chief command of the Brazilian army. His successful defence of the capital, when besieged by Prince Maurice in 1638, procured for him from Philip IV. the title of prince.—G. M.

BAGOAS, a eunuch, at first in the service of Darius, and afterwards the favourite of Alexander the Great. He was remarkable for his beauty of person, and was in consequence the object of an odious passion on the part of Alexander.

BAGOAS, an Egyptian eunuch who lived in the first half of the fourth century before the Christian era. He commanded the armies of Artaxerxes-Ochus, whom he afterwards slew.

BAGOAS, Carus, a favourite of Herod the Great, lived in the first half of the first century of the Christian era. He was surnamed Carus on account of the great attachment manifested to him by Herod. This, however, did not prevent him from conspiring against that prince, on account of the cruelties which he perpetrated in Judea. The plot was discovered, and Bagoas was put to death with his accomplices.—G. M.

BAGOLINO, Sebastiano, an Italian painter, poet, and musician, born at Alcamo in Sicily in 1560; died 1604.—R. M.

BAGOPHANES, a Babylonian general, lived in the second half of the fourth century B.C. He commanded the citadel of Babylon, and after the battle of Gaugamele, returned to Babylon, conveying the royal treasures to Alexander.

BAGOT, Charles, the Right Hon. Sir, G.C.B., second son of William, first Lord Bagot, was born Sept. 23, 1781. In 1807 he was under-secretary of state for foreign affairs, under Mr. Canning. In 1814 he was appointed minister plenipotentiary at Paris, and in the following year was sent on a special mission to the United States. In 1820 he was appointed ambassador at St. Petersburg, and transferred to the Hague in 1824. On the dissolution of Lord Melbourne's ministry in 1841, he was sent out by Sir Robert Peel as governor-general of Canada, in succession to Lord Sydenham. He was sworn a privy councillor in 1815, and created a G.C.B. in 1820. He died in Canada whilst still holding the governorship of that important colony, May 19, 1843.—E. W.

BAGOT, Lewis, Bishop, son of Sir Walter Bagot, born in 1740, and educated at Christ church, Oxford, of which cathedral he was made dean in 1777. In 1782 he was promoted to the bishopric of Bristol; in 1783 to Norwich; and in 1790 to St. Asaph, when he rebuilt the palace. He died in 1802.

BAGOT, Richard, Bishop, was the third son of William, first Lord Bagot, and born in 1782. He was educated at Rugby and Christ church, Oxford, and in 1804 was elected fellow of All Souls. In 1807 he became canon of Windsor, and in 1817 canon of Worcester. In 1829 he was consecrated bishop of Oxford, over which see he presided during the "Tractarian" controversy with considerable discretion and prudence. Zealots of both extremes were angry at his moderation, but he persevered in a just and fair course, not narrowing the liberty of the English church, though prompt and decided when he thought that liberty abused by the celebrated Tract XC. He then recommended that the publication of the tracts should cease, and he was obeyed. Bishop Bagot carried the same moderation and love of justice with him to Bath and Wells, to which see he was translated in 1845; and, without entering into controversy, it may be sufficient to say, that his successor, Lord Auckland, has taken the same view of the charges against Archdeacon Denison as he had done, in refusing to allow a prosecution to be entered upon. In 1852 an attempt was made by Mr. Horsman to bring Bishop Bagot into disrepute, for having instituted Mr. Bennet to the vicarage of Frome; but it fell to the ground, as it was shown the bishop had not only examined the clerk in question, but had delayed institution as long as the law allowed him. Bishop Bagot died at Brighton in 1854. He married in 1806 Lady Harriet Villiers, daughter of the earl of Jersey, who, with a large family, survives him.—J. B., O.

BAGRATION, Peter, Prince, a Russian general, born about 1762, died 24th September, 1812. He entered the service of Russia in 1782 with the rank of sergeant, and subsequently took part in the war against the tribes of Caucusus and of Kuban, who had submitted to Russian domination. In 1788 he had attained the rank of colonel, and in that capacity he assisted at the assault of Oczacow. He served in the wars of Italy and Switzerland under General Souwarof, by whom he was held in high estimation. On the 10th April, 1799, he rendered himself master of Brescia, and took 1800 prisoners. After having signalized himself in various engagements, he returned to Russia, when both he and Souwarof fell into disgrace with the Emperor Paul I.; but under the successor of that prince he was reinstated in his rank, and had the command of the advance-guard of the Austro-Russian army, led by Kutusoff, under whose conduct he performed prodigies of valour. Raised to the rank of lieutenant-general, he commanded the advance-guard at Austerlitz, under the prince of Lichtenstein; and in the campaigns which followed, fully sustained his high reputation. He took part in the campaign of 1812, but was mortally wounded at Mojaisk.—G. M.

BAGSHAW, Christopher, an English theologian; died at Paris in 1625. His principal work is entitled, "Declaratio motuum inter Jesuitas et sacerdotes seminariorum in Anglia."

BAGSHAW, Edward, was born in London, and educated at Brazenose college, Oxford. He afterwards entered the Middle Temple, and studied law. As Lent-reader, in 1639, he attacked episcopacy, and was stopped in consequence by the lord-keeper, Finch. He became a member of the Long Parliament as representative of Southwark. Thinking that the parliament was rash in its legislation, he meditated going over to the king; and for that purpose journeyed to Oxford, but was overtaken by a party of the parliamentary troops, carried back to London, and lodged in prison. In 1633 he published the "Life and Death of Robert Bolton," who had been his tutor. In 1660, at the Restoration, he was treasurer of the Middle Temple. In that year he published a treatise which he had composed during his imprisonment—"The Right of the Crown of England as it is Established by Law." He also published a tractate on the Defence of the Church, and one defending the university against Prynne. He died in 1662, and was buried at Morton-Pinkney, Northamptonshire.—J. E.

BAGSHAW, Edward, son of the preceding, was born in 1629, and educated at Christ church, Oxford. In 1656 he was appointed usher of Westminster school, but soon quarrelled with Dr. Busby, the head-master. In 1658 he was ordained by Brounrigge, bishop of Exeter, and became vicar of Amersdin in Oxfordshire. At the Restoration he was made chaplain to the earl of Anglesey, but fancying himself neglected, he committed himself to irregular practices, which ended in his imprisonment for refusing to take the oaths of allegiance and supremacy. Died 1671. None of his writings are of the least worth.—J. B., O.

BAGSHAW, Henry, brother of the above, was born in 1632, and educated at Christ church, Oxford. He obtained several preferments, and died rector of Houghton-le-Spring, and prebend of Durham, in 1709.—J. B., O.

BAGUTTI, Pietro Martire, an Italian sculptor, flourishing at Bologna about 1785.

BAGWELL, William, a mathematician and astronomer, noted in the seventeenth century for a popular work entitled "The Mystery of Astronomy made Plain." He was a member of a committee appointed by government to examine the validity of Bond's claim to the discovery of the longitude.

BAHARAM, Curi, sultan of Persia, lived in the first half of the fifth century. The name of his preceptor, Noaman, surnamed The Wise, has been thought worthy of preservation. Baharam reigned eighteen years.

BAHIL, Matthias, a Hungarian theologian of the second half of the eighteenth century; author of a work, entitled "Traurige Abbildung der Protestanten in Ungarn."

BAHN, Jerome, a theologian of Hamburg, died in 1744. His principal performance is entitled "Hechstverderbliche Auferziöhung der Kinder bey den Pietisten."

BAHN, Nicholas, a German theologian, pastor at Dobra; published "Das unschuldig vergossne Blut," and several other meditative pieces. Died in 1704.

BAHNSEN, Benedick, a German writer, author of some mystical works, the principal of which is entitled "The divine revelations communicated to Christoff Gottern, from the year 1616 till the year 1624;" lived in the second half of the seventeenth century.

BAHR, Joseph Friedrich, a German theologian, born in 1713; was successively pastor at Wittenberg, Bischofswerda, and Schoenfeld. He afterwards filled the office of superintendent. Bahr is the author of a Life of Christ, and of a treatise against the Socinians. Died in 1775.

BAHR, Thomas, a German theologian of the second half of the seventeenth century; author of "Dissert. II. de Cartesio de omnibus dubitante."

BAHRDT, Charles Frederic, one of the most extreme of the German rationalists of last century, was born in Saxony, 15th August, 1741. He was educated at Leipzig, and soon displayed that turn of mind which has given him his notoriety in his two works—"The True Christian in Solitude," and his "Commentary on Malachi." He entered the university of Giessen in 1770, and taught for some time, still growing more and more violent in his peculiar opinions, and in his numerous publications receding still further and further from the national creed. The storm which rose against him obliged him to leave Giessen, and he went for a season to the Philanthropinum of M. Salis, at Marschberg in Switzerland. Afterwards he tried to

establish a seminary at Heidenheim, but his failure involved him in debt, and he sought refuge in Prussia. At Halle he published a number of characteristic tracts and treatises, such as the "Bible in Miniature." In the morning he read lectures on philosophy, and criticism on Juvenal and Tacitus; and in the evening he officiated as the jolly landlord of a tavern which he had fitted up in the neighbourhood, and in which, having dismissed his wife and children, he had made a concubine of his maid-servant. But some doings of a secret society over which he presided having oozed out, he was sent to the fortress of Magdeburg; and on being released, after a year's confinement, he died April 23, 1793. Bahrdt's life and labours were rationalism in caricature.—J. E.

BAI, Tommaso, a musician, was born at Crevalcuore, near Bologna, about the middle of the seventeenth century, and died at Rome, December 22, 1714. He was appointed master of the Sistine chapel, in which he had been for some time a singer, the year before his death. His "Miserere," the only one deemed worthy a place with that of Allegri, until the production of that by Baini, was first performed in 1712, and has since then been always given at the early morning service on Good Friday, save on two occasions, when pieces of other composers were substituted for it, which were both withdrawn in its favour. He wrote also some masses and motets.—G. A. M.

BAIARDO, Andrea. This poet's name is sometimes written Baiardi. He was a native of Parma, and held military rank in the service of the duke of Milan, and was the lord of the castle of Albari in the neighbourhood of Parma. He was married, and is described as being attached to his wife, though, in his poems, two mistresses are celebrated, one of whom he calls his Aurora, the other his Phœnix. He describes himself as a slave to the latter for twenty-five years. How far the loves of Italian poets are allegorical or physical, there is always some difficulty in discovering, and the wife of Baiardo may have had little or nothing to complain of, unless she was compelled to listen to her husband's verses. His principal poem is a romance in octave stanzas, in which the loves of Adriano and Narcissa are related. It was written at the request of Fenice, Baiardo's fair Phœnix. The poem, Quadrio tells us, has been, through mistake, referred in books of authority to Boiardo, the author of the Inamorato. A volume of lyrical poems of his was published at Milan in 1756, and others are said to be still unpublished, in the possession of his family. The precise dates of his birth and death are unknown; he was living in 1521.—J. A., D.

BAIARDO or BAIARDI, Ottavo Antonio, born about the year 1690. He was one of the first collaborators to that magnificent work "Le antichità di Ercolano esposte conqualche spiegazione." He left also some poetical compositions unedited. This antiquarian died about the year 1765.—A. C. M.

BAIDER, Simon, a German sculptor of the fifteenth century; executed in 1470 the bas-reliefs of the gates of the cathedral of Constanz, his native town, in the style of Syrlin, the Elder.—R. M.

BAIDHAR or BAISSAR, king of Egypt, lived at an uncertain epoch. He divided his kingdom among his four sons, Cabth, Ishmoum, Atrib, and Ssa.

BAIDHU-KHAN or BAIDU-OGUL, a Tartar or Mongolian king of the race of Djenghiskhan, died in 1294. In order to place him on the throne his partizans had put his predecessor to death; but Gazan, the governor of Khorazan, sent an army against him, and Baidhu, deserted even by his own relations, was defeated and put to death by Neuruz, general of Gazan, after a reign of only eight months.

BAIER, Johann Wilhelm, was born at Jena in 1675, and died at Altorf in 1729. His two principal works are entitled, "Disputatio de Behemoth et Leviathan, Elephante et Balæna," Altorf, 1708; and "Disputatio de Fossilibus Diluvii Universi Monumentis," Altorf, 1712.

BAIER, John James, a physician and naturalist, was born at Jena on 14th June, 1677, and died 14th July, 1735. He published a book on fossils and various botanical monographs and papers in the Nova Acta; also an account of the medicinal plants in the garden of the university of Altdorf.

BAIF, Jean Antoine de, a natural son of Lazare de Baif, Abbé de Grenetiere; born at Venice in 1532, while his father was ambassador there. Lazare was a man of considerable talents, and several works of his remain in Latin and French. He translated the Electra of Sophocles, and the Hecuba of Euripides into French verse; and he took anxious care of his son's education. Jean Dorat was then in the height of his reputation, which, for classical literature, was well deserved. In his own day he was called the French Pindar, and the office of "Poet-royal" was created for him. Scaliger says that *Auratus*—such was his name among the gods, a name fabricated from the French *D'orat*—composed 50,000 verses, Greek and Latin. Nobody of any high rank married that was not epithalamiumized—no heir to a kingdom or a title was born that was not welcomed into the world with song. Still, the schoolmaster was a good schoolmaster, and to him young De Baif was sent. It is not possible, within our limits, to give any sketch of the antecedent state of French poetry; but De Baif's fortune was cast on a day of change, and Dorat was not only *his* classical instructor, but also the teacher of Ronsard, Belleau, and Du Bellay. "One saw," says Du Verdier, "a troop of poets rush from the school of Jean Dorat, as from the Trojan horse." Du Bellay was the leader of this host. The object of the classicists was to reform the French language and literature on the model of the Greek and Latin. Experiments were made in versification. Hexameters, pentameters, trimeters, made their appearance in France, with no better success than in Italy and England. Du Bellay's voice cheered on the reformers. "Frenchmen," said he, "adorn your temples with the classic spoils—pillage the Delphic temple—fear not the dumb Apollo—seize the Roman capitol—make it your own, like the Gauls of old—heed not the clamorous geese that would defend it." On rushed the "brigade," as they were first called. They soon assumed, or were given, another name, which still distinguishes them—"The Pleiades," or "Pleiad," as it was more often written. They were seven—Dorat, Ronsard, Du Bellay, Thyard, De Baif, Jodelle, and Belleau. Many of their poems are wholly free from the affectation of latinized and "aureate" words, but they commenced by corrupting their native language in this way, and thus provoked the satire of Rabelais (Book ii., chap. vi.), who holds it as a decided point, "that we ought to speak the common language." De Baif thought to enrich the French language, and was proud of every deviation from ordinary forms. His verses, formed in imitation of the classical metres, he called "Baifins." He formed an alphabet for himself, and an odd thing it was—ten vowels, nineteen consonants, eleven diphthongs, and three triphthongs. He set his own verses to music, and obtained a patent from Charles IX. for an academy of poetry and music. De Baif had concerts, which were attended by the kings, Charles IX. and Henry III. This was the first attempt to create a literary "society" in France. De Baif died at Paris, poor and neglected, in 1592. Of De Baif, Cardinal Perron said that he was "a very good man, but a very bad poet."—J. A., D.

BAIF, Lazare de, or BAFIUS, a French scholar and diplomatist, who died in 1547. He was a councillor under Francis I., and ambassador at Venice and in Germany. Besides translating from Sophocles and Euripides, he left treatises "De Re Vestiaria," "De Re Navali," and "De Re Vascularia." Died in 1547. Du Bellay says that he was the first to introduce from the Greek the words epigram, elegy, &c.—J. B.

BAIL, Charles Joseph, a French publicist, born at Bethune in 1777; died 20th February, 1827. He at first embraced the profession of arms, and took part in the campaign of Belgium in 1793. In 1817 he was charged with the administrative organization of the kingdom of Westphalia, and was appointed to the office of inspector of reviews, which he held until 1818. He subsequently engaged as a contributor to various works on history, political economy, &c. His works, published after his death, evince varied and profound erudition.—G. M.

BAILAY, Nathaniel, an English grammarian of the eighteenth century; author of a work, entitled "Dictionarium Britannicum, quo continentur Etymologiæ Verborum," 1736.

BAILDON, Joseph, a gentleman of the chapel royal during part of the reigns of George II. and George III., and organist of St. Luke's church, Old Street, London. He gained one of the first prizes given by the Catch Club in 1763, for a catch; and a second for his fine anacreontic glee, "When gay Bacchus fills my breast," in 1766. This is all the information we can gather concerning him.—E. F. R.

BAILEY, Jacob W., an American chemist and naturalist of the present century, died of consumption on 26th February, 1857. He was a proficient in chemistry, mineralogy, and botany, and especially devoted his attention to microscopic researches. He did much for microscopic geology, and his papers on fossil

infusoria are of high merit. The microscopic orders of Desmidiaceæ and Diatomaceæ engaged much of his attention. He was professor of chemistry, mineralogy, and geology in the United States military academy at West Point.

* BAILEY, Philip James, author of "Festus," "The Angel World," "The Mystic," and other poems, was born at Basford, near Nottingham, in the year 1816. His education was originally conducted at various schools in his native town; afterwards he matriculated at Glasgow university, but seems to have devoted more time to private and self-suggested studies, than to the public work of his classes. Nevertheless, he must have wrought very hard, as his first and largest poem, finished before his twenty-third year, sparkles in every page with all kinds of scientific, theological, mythological, historical, and philosophical illustration. After a series of preparatory studies, he was called to the English bar in the year 1840, but never practised. He had published "Festus" in the previous year, and was now abandoning himself to the luxuries of a multifarious literature, so that legal pursuits inevitably became distasteful. The enthusiasm which this poem excited on its first appearance, especially in America, was extraordinary. Every critic, great and small, was stirred up to prophesy, and he who had just left his boyhood heard himself saluted even by the wise, as the brother of Milton and Göethe. He seems to have endured this cruelty of popular applause with extreme fortitude, suffering silently without a solitary cry of vanity, and at this moment is one of the most modest and retiring persons in the literary world. In 1850 he published "The Angel World," which is now incorporated with "Festus." His last effort is "The Mystic," which eminently deserves the name. The little that is intelligible is very bad, and indicates an exhaustion of imagination in the author, which is a dangerous prognostic. Whatever may be the ultimate fate of "Festus," considered as a poem; whether it maintain its present high rank, or lose it in the ever-recurring change of public sympathy, opinion, and taste, this much may be said with safety, that it cannot at any time, nor under any circumstances, cease to excite wonder and admiration. The incredible rapidity with which it was composed, the daring novelty of style, the intense continuous earnestness of its thought and sentiment, and the clearness with which it mirrors some of the most characteristic features of its age, render it impossible that it should be forgotten. It possesses a historical as well as a poetical significance; and though it may have failed in its attempt to elucidate many or even any of the problems, which, for the last thirty years, have been violently agitating the greatest minds of Christendom, yet the magnificent manner in which it essays the task will insure it a long, vivid, and reverential remembrance. Only of the very grandest works—those which are inherently sublime, as well as historically valuable, works like the Iliad, the Divina Comedia, and Paradise Lost,—can we pronounce with confidence that they are κτημα ες αει (a possession for ever)! "Festus" is not such a poem as these, and it would be hazardous to predict immortality of any thing lesser; but it exhibits a luxuriance, both of thought and imagery, in the speculative and critical portions, a sweetness and purity of sentiment in the "home scenes," irradiated at times with a bright humour, and everywhere a lofty spiritual feeling, that lift it far out of the region of ordinary and evanescent verse.—J. M. R.

* BAILEY, Samuel, commonly spoken of as "Mr. Bailey of Sheffield," is well known as an author of various works in mental philosophy, political economy, and the science of government. It was in 1829 that his first, and by many considered his best work—"Essays on the Formation and Publication of Opinion"—first appeared; and it had the good fortune to attract the notice of Brougham and Mackintosh, and others, whose commendation was equivalent to lasting fame. When Sir James Mackintosh wished to recommend "that earnestness, and that sincerity—that strong love of truth, and that conscientious solicitude for the formation of just opinions, which are not the least virtues of men"—he felt that it would be an act of injustice not to refer his readers to this work of Mr. Bailey's, "as enforcing that most neglected part of morality." At a subsequent period, Mr. Bailey published "Essays on the Pursuit of Truth, and on the Progress of Knowledge;" and the volume fully sustained, if it did not much extend, his fame as a philosopher. In the same department he published, at various times, "A Review of Berkeley's Theory of Vision," "The Theory of Reasoning," and "Discourses on Various Subjects." Within the last few years he has returned to the studies of his youth, and given to the world his "Letters on the Philosophy of the Human Mind." Mr. Bailey adheres to the school of Reid and Stewart, but he gives it an independent support, and does not hesitate to controvert or supplement the doctrines of these illustrious philosophers. Mr. Bailey has written largely, also, in the region of political economy, and his works are characterized by great penetration of judgment, and thorough mastery in the art of exposition. In his hands the most difficult subject becomes plain. This is well illustrated in his "Rationale of Political Representation"—a work from which much may be learned on the working of the British constitution, and on what is necessary to perfect its working. Mr. Bailey will never, perhaps, be a popular writer, but he will always be looked up to with respect by thoughtful inquirers, and his writings will be resorted to by such for their sound philosophy and practical good sense.—C. W. C.

BAILLER, Pieter van, a Flemish engraver of the seventeenth century; studied at Rome, and on his return to Antwerp reproduced several of the masterpieces of Rubens, Van Dyck, Rembrandt, Guido, and Annibale Caracci.—R. M.

* BAILLÈS, Jacques Marie Joseph, bishop of Luçon in France; born in 1798. He was raised to episcopal dignity in 1845, after having filled successively the office of secretary to the bishopric of Verdun, and that of vicar-general of Toulouse.

BAILLET, Adrien, a French litterateur, born in Picardy in 1649. From his earliest years he showed an extraordinary passion for books; and though his parents were poor, he succeeded in obtaining a liberal education, and in 1674 took orders, and became vicar of Lardieres. He soon resigned this position for the more congenial occupation of librarian to Lamoignon, president of the parliament of Paris. So great was his enthusiasm for his work, that he denied himself every luxury, scarcely ever took exercise, and never slept more than five hours per day. He left many works, the fruit of long and laborious research. His principal undertaking was named "Jugemens des Savans sur les Principaux ouvrages des Auteurs," and was intended to comprise criticisms of all classes of writers—poets, philologists, geographers, historians, men of science, &c.,&c. He overtook only a small part of his vast scheme, and even that was assailed by hosts of adverse critics, most prominent among whom was Menage in his Anti-Baillet. Among his other works are—"A Life of Des Cartes;" "History of Holland;" "Curious Account of Muscovy," &c.,&c. He died in 1706.—J. B.

BAILLIE, Lady Grisell. See Sir Patrick Hume.

BAILLIE, Joanna, a distinguished poetess, daughter of the Rev. James Baillie and Dorothea Hunter, was born at the manse or parsonage-house at Bothwell, near Glasgow, in the year 1762. She was niece of the great anatomists, William and John Hunter, and sister of Dr. Matthew Baillie. From the first, she lived in a family possessing peculiar mental endowments. When her brother became settled as a physician in London, she took up her abode at Hampstead, where she continued to reside during the remainder of her uneventful life. In 1798, she published a volume of dramas, to which she gave the title of "A Series of Plays, in which it is attempted to delineate the stronger passions of the mind, each passion being the subject of a Tragedy and a Comedy." To this a second volume was added in 1802, and a third in 1812. In 1804 she published a volume of "Miscellaneous Plays;" in 1810 the "Family Legend," a drama founded on a romantic Highland tradition, was acted in Edinburgh, Mrs. Siddons sustaining the principal female character. In 1836 she published three more volumes of dramas, some of which were in continuation of her plan of "Plays on the Passions." Miss Baillie's plays were written, not for the closet, but the stage; she never abandoned the hope that at some time they might become favourite acting plays. In this hope she was disappointed. The success of the "Family Legend," with an Edinburgh audience, was attributable so much to peculiar circumstances, that it is scarcely fair to argue anything from it. John Kemble brought out "De Monfort" in London, and acted the principal part. It was again brought out for Edmund Kean. It was played for eleven nights by Kemble; still it has not kept any permanent hold on the stage. Miss Baillie has published several pieces of poetry, many of them exceedingly graceful. In the year before her death, she superintended a collected edition of her dramatic and poetical works. She died at Hampstead on the 23d of February, 1851, in her eighty-ninth year.—J. A., D.

BAILLIE, John, was born at Inverness in 1766, and in

1791, arrived at Bengal as a cadet in the service of the East India Company. He speedily became distinguished for his knowledge of the Oriental languages, and was in 1797 employed by Lord Teignmouth to translate from the Arabic a work on Mahommedan law. He was also appointed professor of the Arabic and Persian languages, and of Mahommedan law in the newly-established college of Fort-William. Soon after the outbreak of the Mahratta war, he entered on active service, and held for several years the difficult position of political agent in the important province of Bundlecund. His duties there were so well discharged, that the governor-general declared that "the British authority in Bundlecund was alone preserved by his fortitude, ability, and influence," and he was at last successful in transferring the whole of that territory to the British power. He speedily rose in the army, and on his return to England in 1818, he had attained the rank of lieutenant-colonel. In 1820 he entered parliament as the representative of his native burgh, and in 1823 became a director of the East India Company. He died in 1833.—J. B.

BAILLIE, Matthew, a distinguished British physician and anatomist. He was born on the 29th of October, 1761, at Shotts in Lanarkshire. At the time of his birth, his father was minister of Shotts, but he subsequently removed to Bothwell, and afterwards to Hamilton. He left the latter place on being elected professor of divinity in the university of Glasgow. The mother of Dr. Baillie was a sister of the celebrated anatomists and physiologists, William and John Hunter. Young Baillie received his early education at Hamilton, and afterwards at Glasgow. At the latter place he commenced the study of the law, in order to fit him for practising at the bar. This design was, however, set aside by the desire of his uncle William, in London, who promised to do what he could for him, if he followed the medical profession. He accordingly obtained a presentation from Glasgow, of a studentship in Baliol college, Oxford, and commenced his studies in that university in the year 1779. On his way to Oxford he saw his uncle for the first time in London. He spent one year in Oxford, and then went to reside with his uncle in London, spending only so much time at Oxford as enabled him to keep his terms. After working at anatomy with his uncle for two years, he began to assist him by acting in the capacity of demonstrator in the anatomical theatre in Great Windmill Street. In 1783 Dr. Hunter died, and left the use of his splendid museum, library, house, and theatre in Great Windmill Street, to Dr. Baillie for thirty years. He was no sooner put in possession of this munificent gift, than he joined Mr. Cruickshanks in delivering the anatomical lectures in the school. His success as a teacher was equally great with that of his uncle, and although only twenty-four years of age, he found himself surrounded by as large a class as had attended his uncle. He was a clear and fluent lecturer, and possessed that greatest element of all successful teaching, a profound conviction of the importance of his subject to those whom he taught. He spent much of his time in making preparations for his museum, and was probably induced to do this, as that bequeathed by his uncle was destined at the end of thirty years for the university of Glasgow. The museum which he thus accumulated, he bequeathed at his death to the College of Physicians in London. In 1787 he was appointed physician to St. George's hospital, although at that time he had not taken his degree of M.D. He was, however, possessed of the preliminary degree of bachelor of medicine. In 1789 he got his doctor's degree, became a fellow of the Royal College of Physicians of London, and married Sophia, second daughter of Dr. Denman, the celebrated accoucheur, and father of the late Lord Chief-Justice Denman. With all his successes and advantages, however, he did not get into practice, and it is related of him that he had serious thoughts of removing from the metropolis, where medical merit is too often only recognized at so late a period of a physician's life, that he has but little time left to enjoy it. He, however, persevered, and in 1795 brought out his great work on "The Morbid Anatomy of the Human Body." A second edition of this work was published in 1797, in which he added considerably to its value by an account of the symptoms exhibited during life by those who suffered from the various morbid states of the organs described. In 1799 he published a series of carefully executed engravings, illustrative of the text of his "Morbid Anatomy." These were an exceedingly valuable contribution to the science of pathology, and may be said to have laid the foundations of the modern science of morbid anatomy. He now began to find his practice increase, and as he was never of a strong bodily constitution, he felt it necessary to resign his physiciancy to St. George's hospital, and to give up his lectures at the anatomical school. This took place in 1799. His complete success in practice, however, did not occur till after the death of Dr. Pitcairn, who was president of the College of Physicians. During the illness of the latter, he recommended Dr. Baillie in his place, and on his death, Baillie naturally succeeded to his practice. He not only succeeded Dr. Pitcairn in his practice, but also in his position of president of the Royal College of Physicians. He now removed from Windmill Street to Grosvenor Street. Here he continued to practise his profession till his death, which took place on the 23rd of September, 1823. In the spring of this year, he contracted an inflammation of the wind-pipe, which, although he retired from London to Tunbridge Wells, continued to increase, and ultimately caused his death, which took place on an estate he had purchased in Gloucestershire. In his will he directed that 150 copies of his introductory lectures to his anatomical classes, and his Gulstonian lectures on the nervous system, delivered at the College of Physicians in 1794, should be printed and published. Dr. Baillie was frequently called upon to attend the royal family. He was physician to George III. for ten years, and the medical attendant of the Princess Amelia, and the Princess Charlotte of Wales. Dr. Baillie was not only a distinguished physician, but the influence of his teaching, writing, and character, exercised a great influence on the medical profession of this country. The habit of expressing himself with facility he had acquired by his long practice in the lecture-room. He was of an irritable disposition, but had great power of self-control. When in full practice, however, the demands of his fanciful patients were sometimes too much for him. After spending some time one day with a nervous lady, who was nevertheless going to the opera in the evening, she called out on the top of the stairs, "And may I eat some oysters, doctor?" On which he exclaimed, "Yes, madam, shells and all." Personally he was of middle stature and slight form, with a sagacious penetrating countenance. There is a monument to his memory in Westminster Abbey.—(*Gold-Headed Cane*; Wardrop's *edition of Baillie's Works*.)—E. L.

BAILLIE, Robert, of Jerviswood, an eminent Scottish patriot in the reign of Charles II. The exact time of his birth is uncertain. His father, George Baillie, was a cadet, of the ancient family of Baillie of Lamington in Lanarkshire. Robert married a daughter of the celebrated Johnston of Warriston, and became closely connected with the presbyterian party, and consequently an object of suspicion and dislike on the part of the duke of Lauderdale and his profligate minions, who then misgoverned Scotland. The first incident that brought Baillie into collision with the government, was his interference on behalf of his brother-in-law, the Rev. Mr. Kirkton, the author of the well-known History of the Church. An infamous person of the name of Carstairs, who was employed by Archbishop Sharp as a spy, to discover the frequenters of conventicles, one day in June, 1676, inveigled Kirkton into a house near the Edinburgh tolbooth, and, under the pretext of a warrant from the council, endeavoured by threats, and by presenting a pistol to his breast, to extort money for his release. Baillie having discovered the detention of his brother-in-law, accompanied by some friends, burst open the door of the house and released him. Carstairs complained to Sharp, his patron, of this interference, and the archbishop, on the plea that if his creature was not supported by the government, no one would afterwards give information against the presbyterians, antedated a warrant for Kirkton's arrest, and having obtained the signatures of nine councillors to it, delivered it to Carstairs. Supported by the forged document, this infamous person procured the condemnation of Baillie and his friends for a tumult against the government. The former was ordered to be imprisoned for a year, and to be fined in £500; the latter in smaller sums, and to be imprisoned till their fines should be paid. Baillie, however, in consequence of the general indignation which this scandalous sentence excited, was released at the end of four months, on payment of one half of his fine to Carstairs. But the duke of Hamilton, the earls of Morton, Dumfries, Kincardine, and Lords Cochrane and Primrose, were dismissed from the council for their opposition to the government on this occasion. During the next seven years, Mr. Baillie seems to have lived in strict privacy; but in 1683 he is

found taking part in a scheme which some noblemen and gentlemen had set on foot for the establishment of a Scotch colony in Carolina. "Any condition," as Hume remarks, "seemed preferable to their living in their native country, which, by the prevalence of persecution and violence, was become as insecure to them as a den of robbers." At this juncture, however, they were induced to enter into communications with the leaders of the Whig party in England, who were revolving a plan for a rising against the government, while unknown to them, certain fierce republicans formed a separate plot, commonly called the Rye-house Plot, for the assassination of the king and his brother. This conspiracy was betrayed to the government, who resolved to avail themselves of the opportunity to crush their political opponents. Lord William Russell, Algernon Sydney, and other leaders of the popular party, in defiance of law and justice, were executed for a crime of which they were entirely innocent; and Mr. Baillie and a number of other Scottish gentlemen were apprehended in London, and sent down to Scotland for trial, on the charge of complicity in the plot. No evidence, however, could be obtained of their connection with the alleged conspiracy. The government, therefore, resolved to adopt the illegal expedient of putting to Baillie an oath of purgation. He was accused, not by indictment, but on a royal letter, of a conspiracy to raise rebellion, and of a share in the Rye-house Plot, and was informed that if he would not clear himself of these charges by oath, and answer all the questions that should be propounded to him, he should be held as guilty. As he refused to comply with this demand, he was fined in £6000 sterling, a sum equal to the value of his whole estate. He was then remanded to prison, and confined for several months in a loathsome dungeon, which ruined his health, and reduced him to the last extremity. His behaviour under these trials, according to Bishop Burnet, "looked like a reviving of the spirit of the noblest of the old Greeks or Romans, or rather of the primitive Christians and first martyrs in these last days of the church."

Meanwhile the government were taking measures to supply the lack of evidence against him, by trying to wring confessions from his friends by the administration of torture; and at length he was dragged from his sick-bed, and on the 23rd of December, 1684, though so weak that he was unable to stand, he was placed at the bar of the justiciary court on a charge of high treason, and had to be supported by cordials to prevent him from sinking. He solemnly denied that he had ever been accessory to any conspiracy against the king's life, and the evidence against him was so defective, that in violation of the solemn promise of the council, the confession extorted from Principal Carstairs was produced in court by the Lord Advocate, "the bloody Mackenzie," as "an adminicle of proof," and the unprincipled lawyer, in a virulent harangue, denounced Baillie as an accessory to the "horrible plot," for assassinating the king and his brother. The venerable prisoner, looking fixedly on Mackenzie, said, "My lord, I think it strange that you charge me with such abominable things. Did you not own to me privately in prison, that you were satisfied of my innocence? And are you now convinced in your conscience that I am more guilty than before?" The whole court turned their eyes upon Mackenzie, who was overwhelmed with confusion, and muttered out, "Jerviswood, I own what you say, but my thoughts there were as a private man; what I say here is by special direction of the privy council," and pointing to the clerk, he added, "he knows my orders." "Well," replied Baillie, "if your lordship have one conscience for yourself and another for the council, I pray God forgive you —I do." At nine o'clock in the morning, a verdict of guilty was brought in by the jury, who had been impannelled at midnight. The council, apprehensive that the prisoner might anticipate the sentence by a natural death, ordered him to be executed on that afternoon. When this doom was pronounced, he said calmly, "My lord, the time is short, the sentence is sharp, but I thank my God, who has made me as fit to die as you are to live." His sister-in-law, Mrs. Ker of Graden, who had attended him in prison, and stood beside him during his trial, supported him also in his last moments. He was so weak, that he required to be assisted in mounting the ladder, and seating himself on one of the steps, he began to say, "My faint zeal for the protestant religion has brought me to this end;" when the drums were ordered to beat and silence his voice. He then submitted to his sentence, which was executed to the letter, with all its revolting barbarities. The address which he was prevented from delivering on the scaffold, was afterwards printed and circulated, greatly to the annoyance of the government, who attempted in vain to procure its suppression.

This unfortunate gentleman was as distinguished for his amiable disposition, and his abilities and learning, as for his patriotism and his fidelity to his religious principles. Burnet terms him "a worthy and learned gentleman;" and the celebrated Dr. Owen said to a friend, "You have truly men of great spirits in Scotland; there is Mr. Baillie of Jerviswood, a person of the greatest abilities I ever almost met with." His iniquitous attainder was reversed at the Revolution, and his estate restored to his family.—(Wodrow; Burnet; Fountainhall's *Decisions; Pict. Hist. of Scotland.*)—J. T.

BAILLIE, Robert, an eminent Scotchman, and principal of the university of Glasgow, was the son of Thomas Baillie of that city, a cadet of the family of Jerviston and Lamington. He was born on 30th April, 1602, or, according to others, in 1599. He received his education first in the grammar school, and afterwards in the college of Glasgow under Principal Sharp. He matriculated in March, 1617; graduated in 1620; received episcopal ordination from Archbishop Law in 1623; was a regent of the college in August, 1625, in which capacity he was intrusted with the education of Lord Montgomery, by whom he was presented, in 1631, to the church of Kilwinning in Ayrshire. Though by education an Episcopalian, Baillie stood aloof from the high-church party, and when Laud attempted to force the new canons and service-book on the Scottish church, Baillie joined himself to the Presbyterians. In 1633 he was offered a charge in Edinburgh, but declined it. At the famous assembly of Glasgow which preceded the civil war in 1638, Baillie was present as a member of the Irvine Presbytery. In 1640 he published his "Laudensium," and was deputed to London in order to accuse Laud and negotiate with the king. Next year, on his return, he was made joint professor of divinity with David Dickson, in the university of Glasgow—an office he retained till the Restoration. He was one of the five clerical commissioners sent to the Westminster Assembly of Divines in 1643, and in March, 1649, he went with the commissioners of estates to the Hague to invite Charles II. to assume the government of Scotland. During Cromwell's advance on Glasgow, Baillie fled to the Cumbray isles, where he enjoyed the protection of Lady Montgomery. After the Restoration, Baillie was appointed principal of the university of Glasgow in January, 1661, *vice* Patrick Gillespie, who was a favourer of Cromwell. Wodrow says that Baillie was offered a bishopric by Charles, but declined the favour. In the spring of 1662 he was seized with a serious illness, which terminated his life in July following, in the sixty-third year of his age. Baillie's scholarship was most extensive and varied. He understood thirteen different languages, and wrote Latin with elegance and ease. Though he seldom took part in discussion, his learning and sagacity rendered him of great value to public movements. His ready memory and large acquaintance with history were of signal service to him. His principal works are controversial pamphlets: "Defence of Scottish Reformation," "Parallel betwixt the Service-Book and the Missal," "Canterburian Self-Conviction Queries anent the Service-Book," "Laudensium," "Opus Historicum et Chronologicum," &c. His "Letters and Journals" were first issued in Edinburgh, in 2 vols., 1775, and have been recently edited by David Laing, Esq., in 3 vols.—W. B., D.

BAILLIE, William, a native of Ireland, born in 1736. He entered the British service, in which he rose to the rank of captain. Retiring from the army, he gave himself up entirely to the cultivation of the art of engraving, which he pursued diligently and with much success, not as a profession, but solely for the love of the art. The works of Rembrandt were his favourite studies, and he has left many fine engravings after the best etchings of that master.—J. F. W.

BAILLON, Emanuel, a French naturalist, died at Abbeville in 1802. He devoted his attention in a special manner to ornithology, and collected important information regarding the sea-birds of the coasts of Picardy. The subject of vegetable physiology also engaged his attention. He published a memoir on the causes which lead to the destruction of woods, and the means of counteracting them; also on the mode of preventing the inroads of moving sands by means of plants with creeping stems, such as Arundo arenaria.

BAILLOT, Pierre Marie François de Sales, a violinist,

was born at Passy, near Paris, in 1771, and died at the French capital in 1842. In his earliest years he showed a disposition for music, and at seven years old received lessons on the violin, the instrument of his predilection, from Polidori, a Florentine. His family went to Paris in 1780, when he was placed under Sainte-Marie, to whose instruction he ascribed the precision and finish for which his playing was remarkable. Soon after he was ten years old, he heard Viotti play, whose performance made so deep an impression upon him, as to become a constant object of emulation; some years later, when he again heard this great artist, and made his personal acquaintance, his boyish impression was more than realized. "I expected," he said, "to find an Achilles, but here is an Agamemnon."

In 1783 his father, who was an advocate, went in an official capacity with his family to Bastia in Corsica; he died shortly after his arrival, when M. de Boucheporn, the intendant, took young Pierre under his protection. With this gentleman's family he passed thirteen months at Rome, where he studied his instrument under Pollani, from whom he acquired his fine broad style of bowing. He now travelled for some years with his patron in the quality of secretary, but never relaxed his assiduous study of the violin. In 1791 he returned to Paris to meet his ideal, Viotti, and to have his own talent acknowledged by him. He relinquished an engagement Viotti had given him at the Italian opera, to enter the office of the minister of finance, and in his leisure he had still time to practise his instrument. He then served for some months as a volunteer in the army. In 1795 he made his first public solo performance at Paris. On the formation of the Conservatoire at Paris, he was appointed professor of the violin, first as a substitute for Rode (then in Russia), and, in consequence of his prolonged absence, at the opening of the institution the professorship was conferred upon Baillot on his own account. In 1805 he visited Russia, and returned to Paris laden with honours, after three years. He was commissioned by the Conservatoire to construct, in conjunction with Rode and Kreutzer, an elementary work for the violin, of which, in deference to his superior literary attainments, his two coadjutors left the chief share to him, and the celebrated "Méthode du Violon" was the result. He had studied composition successively under Catel, Reicha, and Cherubini, and had thus acquired, not only the power to produce some works of very considerable merit, but also that of analysing the creations of the great masters to an extent not often attained by players of solo instruments, and this incited him to the establishment of his renowned quartet performances, which commenced in December, 1814, to be continued every succeeding winter, and in which he displayed especial talent that has scarcely been excelled. In 1815 he visited London, where he played at the concerts of the Philharmonic Society, of which institution he was elected a member. He was, one after the other, appointed to all the places of distinction for his instrument in Paris. In 1833 he published his "Art du Violon," in which, by means of his enlarged experience, he was able to embody a more perfect system than was developed in the "Méthode;" in this work are contained the whole principles of the French school of violin-playing. He wrote some other essays on musical subjects which are extolled for their purity of style, and, besides his concertos, and other solo pieces, several quartets, sonatas, and similar compositions. He is ranked at the head of modern French violinists, being the one who amalgamated into a complete style the various excellencies that distinguish their school.—G. A. M.

BAILLY, Antoine, a French statesman, son of A. D. Bailly, was inspector-general of finance. He wrote two valuable works, one on the finance of France, and another on that of England. They are respectively entitled "Histoire Financière de la France depuis l'origine de la monarchie jusqu'à la fin de," 1786; and "Administration des Finances du royaume—uni de la Grande-Bretagne et d'Irlande," 1837. Died in 1851.

BAILLY, Charles, chamberlain and secretary to Mary Queen of Scots. Died December 27, 1624.

BAILLY, David, a Dutch portrait painter, born at Leyden in 1586; died 1638; studied first under Pieter Bailly, his father, then under Verbourg and Van der Voort, and finally at Rome. Established at Leyden, at his return, he executed many portraits remarkable for finish and design. During his last years he used to make beautiful pen-and-ink drawings of the portraits he intended afterwards to colour.—R. M.

BAILLY DE JUILLY, Edme Louis Barthelemy, a French politician, born at Troyes in 1760. Previous to the outbreak of the Revolution, he was professor at the college of Juilly. In 1792 he became a member of the convention, where he voted against the regicides. He was named secretary in 1794, and on the memorable 20th May of the following year filled the chair of the convention in the absence of its president, Vernier. In 1797, and again in 1798, he narrowly escaped "deportation," as a member of the party in the assembly who were suspected of royalist tendencies. During the consulate and the empire, he was prefect of the department of Lot. Died in 1819.—J. S., G.

BAILLY DE MONTHION, François Gideon, Count, a French general, born in the isle of Bourbon, 27th January, 1776; died in 1846. Being destined for a military career, he entered as sub-lieutenant in the 74th regiment of the line, on the 24th February, 1793, and took part in the campaigns of the Moselle and the Nord. When the convention had decreed the dismissal of all the officers belonging to the nobility, he was compelled to quit the service of the Republic. That season of inaction, however, was not of long duration; for, on the 10th October, 1793, he was appointed aide-de-camp to General Turrean, whom he followed to the armies of the eastern Pyrenees, Ouest, Sambre-et-Meuse, and Mayence. He afterwards fought under Turrean upon the Rhine, upon the Danube, and in Italy. He signalized himself at Marengo, and was promoted to the rank of colonel on the field of Austerlitz. On the 4th October, 1812, he was made general-of-division; and from the 8th November, 1813, until the 1st January, 1814, he performed the functions of major-general of the grand army, in the absence, from a temporary illness, of Prince Wagram. He assisted in the campaign of France of 1814; and in 1815, when the kingdom was again threatened with invasion, he took part in the campaign of Belgium and in the battle of Waterloo, where he was wounded. On the 3d of October, 1837, he was raised to the peerage, and received the grand cross of the Legion of Honour.—G. M.

BAILLY, George, a French general, born in 1685; died 22nd March, 1759. He entered the army in 1705, and in 1706 took part in the campaign of Germany. On the 1st May, 1745, he was made field-marshal; on the 1st July, 1746, he obtained the rank of lieutenant-general of artillery, and on the 10th May, 1748, that of lieutenant-general of the king's armies.

BAILLY, Jacques, conservator of the king's pictures; born at Versailles in 1701; died in 1768; was father of Jean Bailly, first mayor of Paris, and left a catalogue of the pictures in the royal cabinet at the Luxembourg.

BAILLY, Jean-Sylvain; born at Paris in 1735; was mayor of Paris in the famous 1790; perished on the scaffold in that ever-terrible year, 1793. We cannot enter here into the dreadful story of the great Revolution, on which it has ever appeared the direst blot that men like Bailly, quiet, humane, and who had sacrificed so much for the French people, should have met the reward of the guillotine. We are still too near the epoch of those fearful tragedies, to be able to estimate that period impartially, or rightly to cast up its accounts. The case of Bailly, however, is peculiar; and some welcome light has been thrown upon it,—welcome, because the most unwelcome thing on earth would be the conclusion, that good and peaceful men were destroyed by the society they had benefited, even though that society had been lashed into demoniac fury. The truth, as seen calmly, is as follows:—Bailly was mayor on the 17th July, 1791; and under his orders the massacre of the Champ de Mars took place. Advisedly, we call this calamity a massacre,—rigorously viewed, it might be termed a premeditated one. The people collected on that day on that famous plain, in belief of their entire security, and they gave the best pledge that could be given that their intentions were social and peaceable. It was meant to be a simple French out-of-door festival. Thousands took their wives; mothers had their children; no man was armed; and the ground was occupied by venders of small refreshments with small stalls. Bailly, as mayor, was deceived by representations made to him, and he let loose the National Guard, or the Bourgeoisie, on the assembled multitudes. No one has ever accused Bailly of doing what he conceived a wrong. He was simply unfit for his position; he did not discern that, after the destruction of royalty and the noblesse, a war of classes had arisen in France. But the people whose blood had flowed could not pardon the crime because of the personal excellence of the criminal. And when the Gironde fell, Bailly fell with it. It is painful to add that, after his con-

demnation, Bailly remarked, "It is not for the sad day of the Champ de Mars that I die; my death is caused by the meeting at the Tennis Court." The day of the Tennis Court simply effaced from existence the desolating oligarchy that had almost extinguished France. But from scenes so harrowing, let us at present avert our face.—Bailly's personal inclinations were wholly towards science: happy had he not strayed into the sphere of politics for which he had no aptitude, and which did not suit his character. He has left us a most eloquent history of astronomy from the earliest times, filling five quarto volumes. No more imposing history was ever written. It is not technical, but he seizes the peculiarities of the great discoverers, and gives a true picture of the men even when he fails to describe, with the wished-for accuracy, the special facts they discovered. His sympathies were with greatness: nothing finer has yet been written than his version of the story of Copernicus and Galileo. Throughout this large work, Bailly's feeling of justice shines clear. His errors are on the side of exaggeration. His sense of wonder was possibly in excess; and this may account in part for his aberration respecting the antiquity and perfectness of the Indian astronomy. But, with all its imperfections, his work stands to this hour our only approximation to an extended history of astronomy. Delambre gives us the History of Formulæ; he seems to know nothing and care nothing about any man, unless in so far as he was a formula-maker. Bailly, on the contrary, is full of sympathy, and desired to know alike the men who were the workers, and the ages amidst which they wrought. The rarest of all great historians is, perhaps, the great historian of abstract science.—J. P. N.

BAILLY, Joseph, a medical doctor, born at Besançon in 1779. Attached to the army, he attended the French troops in their unfortunate expedition to Saint Domingo, and afterwards served in the campaigns of Germany and of Russia. He also attended the expedition of 1823 into Spain. The fruits of such varied experience have been preserved in several essays; but he has left no large work; nor, which seems strange, do his essays refer to his own immediate profession, but treat of agriculture, mendicancy, arts, and sciences, with accounts of places he has visited; with memoirs left unfinished. He died in 1823.—J. F. C.

* BAILY, Edward Hodges, R.A., F.R.S., one of the best English sculptors of modern times, was born at Bristol in 1788. The son of a ship-carver of good reputation, he began early to have his eye on plastic productions, and to show taste for the art in which he was to become so proficient. Yet his inclination was thwarted for a while, he being destined for commerce. This design was, however, to be frustrated. Young Baily soon left the ledger for the clay and wax, and in a very short time was able to attract the attention and sympathy of the great Flaxman, who received him in his studio, and completed his artistical education. A successful competitor for the silver medal of the Society of Art, and other academical prizes, he put a seal to his reputation by his "Eve at the Fountain," which he produced when only twenty-five years of age. This statue is still the brightest jewel of his glory. By the modest grace and genuine spontaneity of the conception, coupled with the general charm of forms displayed in this work, Baily not only commands the admiration and praises of the connoisseur, but carries with himself the favour of the people at large.

Many and highly important are the works that this sculptor has produced during his long and active career, all impressed with a grandiosity and ease of conception that fully reveals the innate genius of the master. Some of his monumental statues, often of a colossal size, are equal, if not superior, to the best of Chantrey; nor did Baily disdain the humbler branch, portrait-busts, in which he exhibits the same characteristics of his larger works, and even displays a greater amount of care in the details. His latest works, the "Graces" and the "Morning Star," clearly show that the inventive power of this artist is still burning unimpaired with all the vigour of youth and geniality. Baily, highly and deservedly esteemed throughout his native country, is considered abroad, with Foley and Macdowell, as one of the great champions of the modern English school of sculpture.—R. M.

BAILY, Francis, born on the 28th April, 1774, at Newbury, Berkshire; died at a ripe age at his residence in London on 30th August, 1844. It is not easy to write of Francis Baily in terms equal to the importance of his labours, his worth as a man, or to the affection with which his memory is cherished by every person of note in the scientific world of Great Britain, or in the higher literary as well as the scientific world of our metropolis. During the earlier portion of his life he occupied himself as a stock-broker at the Exchange, remaining in this position up to the year 1825, and constructing a reputation for practical sagacity and an integrity beyond reach of suspicion, which certainly only a few of those who follow that rather critical and difficult profession have succeeded in attaining. Mr. Baily owed what may be termed prosperity in the trade sense—viz, a large fortune, crowned by honour—to the possession of various qualities not often found together. The first of these was a high moral nature, issuing in scrupulous regard for the rights and claims of others—probity in its practical form. But he had also prudence and sagacity in the widest meaning of these words, and in reference to their widest relations. Nothing is more fallacious than the current notion that sagacity comes necessarily from experience; and that only to know the great laws of commerce, it is requisite to be a broker, a banker, or a merchant. It might be patent in these our times to the man "who runs," that simple practice in a profession bestows neither sagacity nor prudence. A sagacious merchant must be possessed of the reflective and generalizing faculties in a very large degree, before he can comprehend in the least the meaning of those facts and events which he calls his "experience," or be able to use the past as a ground from which he may look into the future. How rare this combination! How few mercantile men, even of the prosperous class, can ever become statesmen, the history of the British reformed parliament can emphatically tell! The value universally attached to the practical side of Mr. Baily's nature—if, indeed, one may attribute any *side* to a nature so complete—is evinced by the fact that he was chosen by the members of the Stock Exchange, to prosecute, or rather to prepare the prosecutor's case, in the celebrated fraud of Du Beranger (that in which Lord Cochrane was supposed to be implicated); and he accomplished his task so admirably, that a chain of evidence made up of links more closely bound together, was never produced in any court of justice. All this while he was producing works establishing great general principles, which are referred to still, and will yet long be referred to as absolute standards. He began with a work on rules for determining the value of Reversions. This was succeeded in 1808 by "The Doctrine of Interest and Annuities Analytically Investigated and Explained;" and in 1810 he produced his "Doctrine of Life Annuities and Insurances Analytically Investigated and Explained." "This is a work," says Sir John Herschel, "in many ways remarkable, and its peculiarities are of a highly characteristic nature; method, symmetry, and lucid order being brought in aid of practical utility in a subject which had never before been so treated, and old routine being boldly questioned and confronted with enlarged experience." In very early life Mr. Baily travelled in western America. In those western wilds he met with Mr. Ellicot, the government-surveyor of the United States; and as companionship in the wilderness is apt to become very close, he seems to have become influenced by the pursuits and difficulties of Ellicot, and especially arrested by his account of that superb display of meteors in 1799, which Ellicot had seen. From that period forth he showed a keen relish for the pursuit of astronomy. It may seem odd that a stock-broker should write on the eclipse of Thales: the wonder is that he did not thereby destroy his character on 'Change! No better illustration has been afforded in modern times of the truth, that relaxation does not consist in sleep or torpor, but in the exercise of *different* faculties of the soul.—We have not space to enumerate all the services rendered to pure science by Francis Baily. The titles even of his various memoirs—all of them marked by the rare speciality of his intellect—we cannot even enumerate. But this must be said: In every scientific act of Baily, one recognizes the presence of a conscientious and able man of business, and of a lover of pure science. He was one of the founders of the Astronomical Society—perhaps he first of all suggested the project. He wrote much concerning special phenomena—always pointing out the peculiarities in these phenomena that ought to be observed, in order that they be fruitful. He helped towards the remodelling of our nautical almanac; or rather, he was the prime mover in this reform. He analysed our astronomical catalogues, and published lists of *querenda*. He proposed and helped towards the revision of our catalogues, and the reduction of the catalogues of Lalande and Lacaille. By common consent he took the direction

of such inquiries as the following:—"The Determination of the length of the Pendulum;" "The Fixation of the Standard of Length;" "The Determination of the Density of the Earth." Mr. Baily was among the most affable and friendly of men. His table was a favourite one in London; for he knew what the Stagyrite calls true "magnificence"—the fulness of hospitality, as well as its limits. No man was more accessible or more kind. Let a scientific project of any kind, having right, or a high probability of right, at its base, be presented to him—no matter who the projector—he had a word of encouragement as well as honest criticism. Baily could not be a martinet; he lived amidst warmth, and was ever warm himself. *Utinam superstes esses!* The reader who would know more of this remarkable person, is referred to the tasteful and appreciative memoir of him by Sir John F. W. Herschel, in the Transactions and Proceedings of the Royal Astronomical Society.—J. P. N.

BAINBRIDGE, Christopher, archbishop of York, and cardinal of the Roman church, was a native of Westmoreland, and educated at Queen's college, Oxford. After holding various minor preferments, he became dean of Lichfield in 1503, and in 1505 dean of Windsor, and a privy councillor. In 1507 he was made bishop of Durham, and in 1508 archbishop of York. Bainbridge was in great favour at court, and Henry VII., with his usual preference for ecclesiastics, employed him on several embassies, as did also Henry VIII. On one of these to the pope, Julius II., he was created cardinal of St. Praxede by that pontiff in 1511. Bainbridge died at Rome in 1514, it is supposed by poison, administered by a domestic in revenge for some blows received from his eminence. Bainbridge was buried in the English church of St. Thomas at Rome.—J. B., O.

BAINBRIDGE, John, a physician and astronomer, born in Leicestershire in 1582. After studying at Cambridge, and taking the degree of M.A., he returned to his native county, where he taught a grammar school, and applied himself to the study of mathematics and astronomy. In 1619 he published "An Astronomical Description of the late Comet, from the 18th of November, 1618, to the 16th of December following," and in the same year was appointed by Sir Henry Savile his first professor of astronomy at Oxford. He published also editions of some of the ancient writers on astronomy, and at the request of Archbishop Usher, "A Treatise on the Dog-star and the Canicular Days," 1648. He left also many unpublished works, which are preserved in the library of Trinity college, Dublin. He died at Oxford in 1643.—J. B.

BAINE or BAYNE, Rodolf, an English philologist of the sixteenth century, author of a Hebrew grammar, and a commentary on the Proverbs, was professor of Hebrew at Paris, and became afterwards bishop of Lichfield. He lost his bishopric at the commencement of Elizabeth's reign. Died in 1560.

BAINES, Edward, author of the "History of the County Palatine of Lancaster," proprietor and editor of the *Leeds Mercury*, and representative of the borough of Leeds in three parliaments, was born at Walton-le-Dale, near Preston in Lancashire, on the 5th of February, 1774. His father, descended from a family of Yorkshire yeomen, was prevented from settling in business in Preston by a provision of the municipal charter enforced by a conservative corporation; and this event gave him a bias in favour of liberal politics, and against monopolies and restrictions of every kind. The son, Edward, after an ordinary school education, was apprenticed to a printer, who for a while, during the excitement of the French revolution, published a newspaper of liberal views. Being a youth of vigorous talents and an enterprising spirit, he removed to Leeds before the expiration of his apprenticeship, for the purpose of obtaining a more perfect acquaintance with his business; and it was without knowing a single inhabitant, and with very slender means, that he entered the town of which he was afterwards to become a distinguished ornament. Having commenced business as a printer, and being known to several gentlemen of the liberal party as a man of integrity, prudence, and energy, and also a decided friend of freedom and political reforms, he was assisted to purchase the copyright of the *Leeds Mercury*. This was in the year 1801, when that newspaper had a very small circulation, and, like nearly all other provincial newspapers at that day, was without either editorial article or reporter, scanty in its dimensions, and possessing little that could inform or influence the minds of its readers. Mr. Baines was one of the public writers who, by their abilities and character, raised the provincial press nearly to a level with the metropolitan press; and during almost half a century, by his personal exertions and his pen, he exercised an important influence in the great county of York on behalf of liberal politics and all social improvement. It may give some idea of the increased importance of the newspaper press of England within his day to state, that the *Leeds Mercury*, which only contained about 21,000 words in the year 1801, after many successive enlargements contained 180,000 words in the year 1848, and that its circulation in that interval multiplied about twelvefold. In many places the periodical press has been discredited by violence, by personalities, or by unworthy subserviency to the views of a party; but Mr. Baines, whilst vigorously defending a liberal policy, and the public men by whom it was maintained, preserved an entire personal independence, as well as a dignified moderation. This course, adopted from principle, proved to be the truest policy, and, combined with his success in business, gained for him the confidence of his fellow-citizens. In an age of improvement, he was one of the first to advocate every measure calculated to correct abuses, to extend popular rights, to spread knowledge and education, to establish valuable institutions, and to ameliorate the condition of the working class. His warm benevolence impelled him to take a foremost part in relieving the distresses of the poor. He was a congregational dissenter, and he co-operated with the friends of religious liberty in advocating the perfect civil equality of all religious communities. In the year 1817, when much distress prevailed in the country, it was not unnaturally accompanied by political agitation. The demand for parliamentary reform, made so many years before by Fox, Pitt, and other statesmen, was revived; and Mr. Baines took a leading part at a great public meeting in advocating the abolition of the decayed boroughs, and the extension of the franchise to the unrepresented towns. The stern opposition of the government provoked public feeling, and demagogues availed themselves of that feeling to stir up the suffering people to meet in large and angry assemblages. Alarmed by these proceedings, and suspecting seditious conspiracies, the home secretary, Lord Sidmouth, employed spies to obtain information; but the spies created the conspiracies which they were employed to detect, and spread abroad rumours of insurrection, which alarmed the whole country. Mr. Baines was happily enabled to trace the proceedings of a spy named Oliver, who had wickedly endeavoured to foment conspiracy in Yorkshire, with the view of drawing some of the most zealous reformers into his net; and the man's machinations being exposed in the *Leeds Mercury*, the exposure was read in both houses of parliament, by Earl Grey and Sir Francis Burdett, and, as a consequence, the spy-system was exploded, and the public alarm was at once allayed. Among the valuable institutions which Mr. Baines assisted to establish were the Royal Lancasterian School, the Philosophical and Literary Society, the Mechanics' Institution, the Model Infant School, the House of Recovery (or Fever Hospital), the Temperance Society, and many others. And among the national measures which he earnestly advocated from an early period of their discussion, were the reform of the House of Commons, the removal of the test and corporation acts, catholic emancipation, the repeal of the combination laws, the abolition of colonial slavery, the reform of municipal corporations, the removal of the corn laws, the dissenters' marriage act, and the abolition of church-rates. When a proposal was made, which found considerable favour for a time, to remodel the House of Lords, he strenuously combated it, maintaining that the hereditary peerage, however it might be open to theoretical objections, was one of the essential parts of the English constitution. At all times he showed himself as decided in his attachment to the constitution as in his opposition to injustice and abuses. Mr. Baines's active pen was not confined to the editing of his newspaper. Especially after he began to receive assistance from his second son and partner, Edward, he indulged a strong taste for topographical research, by composing brief histories of the counties of York and Lancaster, and afterwards an elaborate and standard "History of the County Palatine of Lancaster," in four 4to vols., with abundant illustrations. From the commencement of the railway system, he actively promoted that improved method of communication. He was a director of some lines, and a shareholder in several; but he never speculated. Being alive to the importance of agricultural improvement, he reclaimed a considerable portion of Chat moss, near Manchester, and in his latter years he took great interest in his farm, which, however, but indifferently repaid a rather

large outlay. When he had been more than thirty years engaged in public life, the borough of Leeds was enfranchised under the reform act, and Mr. Baines was thought by many of the electors to be well qualified to represent them in parliament. But his modesty, no less than his literary and business engagements, caused him to shrink from the honour; and he actively promoted the return of the eloquent advocate of the reform act in the House of Commons, Mr., now Lord Macaulay, together with a wealthy manufacturer of the town, Mr. John Marshall, jun. In little more than a year, however, a vacancy was created in the representation by the appointment of Mr. Macaulay to a seat in the council of the governor-general of India; and Mr. Baines now allowed himself to be nominated as the candidate of the liberal party. Though opposed by Sir John Beckett, who belonged to a family of wealthy and influential bankers in Leeds, Mr. Baines was returned, after a severe contest, in Feb., 1834, and he continued to represent the borough in three parliaments, being re-elected at the general elections of 1835 and 1837. Nothing could be more exemplary than his discharge of parliamentary duty. His attention to the local interests of his constituents was prompt and efficient in the highest degree, and in national questions he gave a general support to the liberal administrations of Lords Grey and Melbourne, but still maintained entire independence of judgment and action. He was considered as a representative of the dissenters, and he strongly pressed an abolition of the church-rates—a measure which the government more than once attempted to carry, but without success. He also sought to improve the livings of the poor clergy out of the revenues of the church, by more strictly levying the first-fruits and tenths, and by applying Queen Anne's bounty more in accordance with the original intention. In this object he did not succeed, but the end he had in view has since been in some degree attained. At the general election of 1841, owing to failing health, he withdrew from parliamentary life; but he continued to discharge the duties of a magistrate and a citizen, with an especial regard to the interests of the poor, until his death on the 3d of August, 1848, in his seventy-fifth year. Such was the general sense of his virtues that he received a public funeral, and a marble statue to his memory is placed in the noble town-hall of Leeds. Mr. Baines remarkably combined public with domestic virtues, indefatigable energy with calm prudence, and commercial success with sincere piety, and a philanthropy which extended from his poorest neighbour to the most friendless slave and most benighted heathen. He married the daughter of Mr. Matthew Talbot, the learned author of a valuable analysis of the Holy Bible, by whom he had eleven children, nine of whom survived him. The eldest, Matthew Talbot, attained eminence at the bar, was elected member of parliament for Hull in 1847, and for Leeds in 1852, and subsequent parliaments; he became successively president of the poor-law board, and chancellor of the duchy of Lancaster, with a seat in the cabinet, and at the privy council. The second son, Edward, has for many years, in association with his younger brother, Frederick, been the editor of the *Leeds Mercury*, is the author of the History of the Cotton Manufacture, the biographer of his father, and an active promoter of popular education, but relying on the efforts of the people themselves, to the exclusion of government action. The third son, Thomas, is the author of the History of Liverpool.—E. B.

* BAINES, Henry, superintendent of the botanic garden at York. He has published a Flora of Yorkshire.

* BAINES, Matthew Talbot, late chancellor of the duchy of Lancaster, a member of Lord Palmerston's cabinet and of the privy council, was the eldest son of the above Edward Baines, and was born at Leeds on the 17th February, 1799. He was educated at Richmond school, Yorkshire, and Trinity college, Cambridge; he was senior optime in 1820, scholar of Trinity college, Dr. Hooper's declamation-prizeman, and King William III.'s declamation-prizeman. He was called to the bar in 1825, and after a successful professional course, was made a Queen's counsel in 1841, and became one of the leading barristers on the northern circuit. From 1837 to 1847 he filled the office of recorder of Hull, and so completely acquired the confidence of the inhabitants, that in the latter year he was chosen to represent the borough in parliament. He was the author of two useful acts for removing defects in the administration of the poor and in criminal justice. He was appointed by Lord John Russell president of the poor-law board in January, 1849, and filled that difficult and delicate office with satisfaction to all parties until August, 1855, except during the brief interval of Lord Derby's administration. In 1852 he was elected to represent his native town, Leeds, in the House of Commons, and has been three times re-elected for the same borough. In December, 1855, he was appointed chancellor of the duchy of Lancaster, with a seat in the cabinet, and resigned office with Lord Palmerston in February, 1858. He is distinguished by calm and clear judgment, indefatigable application to business, and uprightness and dignity of character.—E. B.

BAINI, Giuseppe, a musician and writer on music, was born at Rome in 1770, where he died in 1844. He sung as a boy in the pontifical chapel, where he was afterwards retained as a bass, when he became celebrated for the singular beauty of his voice, and the excellence of his style; and in 1817 he was appointed director—an office which, until then, had been included in that of "maestro di capella." He received his first instruction in counterpoint from his uncle, Lorenzo Baini of Venice, a musician of the ancient Roman school, who produced a stabat mater and several motets, which are much commended; and he continued his study of composition in the same style under Giuseppe Jannaconi, whose friend and pupil he became in 1802. His education was not confined to music, but combined with this general learning, and especially theology; he was thus enabled to enter the church, and in this profession to rise to the distinction of a don and an abbé. He is best known as a composer by his "Miserere," produced in 1821, which is performed in the Sistine chapel on Holy Thursday, in alternation with that of Allegri and the one of Bai, being the only work that is allowed to take place beside these famous masterpieces. There are several other ecclesiastical compositions of his, which are like this in the severe style, and which remain in manuscript. The original bias of his mind, his early associations in the choir, and the whole tendency of his musical training, peculiarly disposed him to appreciate the merits of Palestrina, on which he set so high a value that he undertook the collection and publication of the entire works, printed and unprinted, of this great master. Baini is chiefly distinguished for his writings upon music, which display a depth of knowledge, a diligence of research, an enthusiasm for his subject, and a mastery of diction, that have gained him the highest esteem. His first work, printed in 1806, "Lettera sopra il motetto a quattro cori del Sig. Marco Santucci," is an elaborate piece of criticism; his next, printed in 1820, "Saggio sopra l'identita de' ritmi musicale e poetico," was written in reply to sixteen questions proposed to him by the Count de St. Leu, who published a French translation of the book; his third and most important, printed in 1828, "Memorie storico critiche della vita e delle opere di Giovanni Pierluigi da Palestrina," is one of the most valuable authorities on musical history extant. Baini's reverential admiration for the greatest master of the diatonic style, stimulated him to spend extraordinary pains upon this biography. It has been urged against it, that his superlative idea of Palestrina led him to depreciate other composers, his contemporaries, and that he evinces throughout the work a remarkable deficiency of knowledge of the works and the merits of all musicians out of Italy; accordingly, Franz Kandler, in his elaborate and conscientious German translation of the book, has incorporated extensive commentaries of his own, which, while they in no respect interfere with what the author writes of his hero, make the book equally complete in collateral particulars. For this work Baini had especial advantages in his priest's office, which gave him access to ecclesiastical and even private libraries, that would have been closed to him had he been a layman: in particular, he made great use of the celebrated MS. of Giuseppe Ottavio Pitoni, "Notizie de' contrappuntisti Compositori di musica degl' anni dell' era cristiana 1000," by means of which, more than all the other authorities at his command, he has been able to give a most copious account of the progress of music in the papal chapel in the period prior to Ockenheim, and so to supply the insufficiencies and correct the errors of Adami, Gerber, and other esteemed musico-ecclesiastical historical writers. Though he reached to an advanced age, his health was for very long greatly impaired by his unceasing labours, especially in his clerical duties, in discharge of which, particularly in the office of the confessional, he was unremittingly zealous. Thus he distinguished himself in the fourfold capacity of singer, composer, critical historian, and priest, with almost equal eminence; but the character in which he has rendered the most enduring advantage to the world, is that of a

writer upon music, in which his name will always hold the first rank.—G. A. M.

BAINVILLE, JAQUES, born in Provence; came to Paris, tried poetry, and was advised by Boileau, who was a relative of his, to earn his bread by painting, for which he showed some talents. Some fugitive verses of his are mentioned, also an opera, and a few drinking-songs. The precise dates of his birth and death are not recorded, but are to be referred to the latter half of the 17th and the beginning of the 18th centuries.—J. A., D.

BAIRAKTAR or BEIRAKDAR, MUSTAPHA-PACHA, grand vizier of the Ottoman empire, born in 1755; died 14th Nov., 1808. From his first entrance on the career of arms he was distinguished by his valour. He became pacha of Rouschouk in 1806, and fought against the Russians, who had invaded Moldavia and Wallachia, and taken possession of Bucharest. On the revolt of the janissaries, and the deposition of Selim, he concluded an armistice with the Russians, and marched on Constantinople, with a view to re-establish Selim, who had been his benefactor, on the throne. Selim, however, after being retained for a short time a prisoner, was strangled by Mustapha. Bairaktar avenged the murder of his friend by deposing Mustapha, and elevating Mahmoud to the throne.—G. M.

BAIRD, SIR DAVID, Bart., K.C.B., was born at Newbyth, Scotland, in 1757. Entering the army in 1778, he served in India, and was one of Lord Harris's brigadier-generals at the taking of Seringapatam, in which he distinguished himself by leading the assault. He was, however, superseded in the command of the town which his intrepid conduct had done so much to win, by Sir Arthur Wellesley, afterwards duke of Wellington, but at that time an officer of inferior rank to himself, though of higher and more influential connections, as being the brother of the Marquis Wellesley, then governor-general of India. For his gallantry at Seringapatam, General Baird received no more substantial reward than the thanks of both houses of parliament. Having subsequently held a command for a short time at Madras, during which he engaged in hostilities against Scindiah and the rajah of Rajpoor, he returned to England. In 1805 he went out on an expedition against the Dutch settlements at the Cape of Good Hope and took Cape Town, a position the importance of which can scarcely be overrated in reference to our Indian empire and commerce. In 1807 he served under General (afterwards Earl) Cathcart at the taking of Copenhagen; and he subsequently went out to the Peninsula in command of a division, to co-operate with Sir John Moore. He shared the glory of Corunna, where he was so severely wounded that he was unable to take advantage of the accidental promotion offered by Sir J. Moore's lamented death. At the close of the war he was rewarded with a baronetcy and the order of the Bath, and subsequently held a military command in Ireland. He retired into private life, and died in 1829, aged 72.—E. W.

* BAIRD, WILLIAM, M.D., youngest son of the Rev. James Baird, was born in 1803 at the manse of Eccles in Berwickshire. He received his education at the High School of Edinburgh, and afterwards studied medicine and surgery in the university of that city, and at Dublin and Paris. In the year 1823, Dr. Baird, having previously made a voyage to the West Indies and South America, entered the maritime service of the East India Company, as surgeon, and remained in it until 1833; during this period he visited India and China five times, and in all his voyages availed himself zealously of the opportunities for studying his favourite science of natural history, which his position presented to him. In 1829, Dr. Baird assisted in the foundation of the well-known Berwickshire Naturalists' Club, an admirable institution, the example afforded by which has led to the formation of similar societies in other parts of our island, which have contributed greatly, not only to the advancement of our knowledge of the natural history of particular districts, but also to the spreading of a love for this attractive science generally throughout the country. On quitting the East India Company's service, Dr. Baird practised his profession in London for some years, until in 1841 he accepted an appointment in the zoological department of the British Museum, where he still remains (1858). Dr. Baird's qualifications as a zoologist are of a high order, and his published writings are numerous and excellent. They consist chiefly of scattered papers on various subjects in the *Edinburgh Philosophical Journal*, *Loudon's Magazine of Natural History*, and its successor, the *Annals and Magazine of Natural History*, in *the Zoologist*, and the *Proceedings of the Zoological Society*. His most important work is, however, the "Natural History of the British Entomostraca," published by the Ray Society in 1850, which contains a most admirable account of the structure, physiology, and habits of the minute crustacea which swarm in such abundance in our fresh and salt waters. He is also the author of a popular "Cyclopædia of the Natural Sciences," 8vo, 1858.—W. S. D.

BAISANCOR, a name common to many Mongolian and Turcoman emperors:—

BAISANCOR, son of Caidu-Khan, succeeded his father in the empire of the Mongols. He had two brothers, Giucalemgom and Giusmagm. The former became head of the tribe called Tahiut, the latter that of the tribe named Sahiut. Baisancor was succeeded by his son Tumakhah.

BAISANCOR-MIRZA, sultan of the dynasty of the Turkomans, died in 1491. On his accession to the throne he was only two years old, and he reigned not more than one year and eight months. He was put to death by Rostam, who had seized upon his dominions.

BAISANCOR-MIRZA, one of the last princes of the race of Tamerlane, of the branch of Miranschah, died in 1499.—G. M.

* BAITER, JOHANN GEORG, a Swiss philologist, was born at Zürich in 1801. He studied first in his native town, and afterwards under Thiersch at Munich. From 1825–1829, he resided at Göttingen and Königsberg. He then returned to Zürich, where he became one of the masters of the gymnasium, and professor extraordinary at the university, which latter post he resigned in 1849. His first work was an edition of "Isocratis Panegyricus." He assisted Orelli in editing the works of Cicero, "Ciceronis Scholiastæ," and the "Onomasticon Tullianum." With Sauppe he published the "Oratores Attici," with Orelli and Winckelmann, the works of Plato, 1839–1842, and with Orelli, the "Fabellae Iambicae" of Babrius.—K. E.

BAITON, (Βαιτων,) a Greek geometer in the service of Alexander the Great, who employed him to measure the distances of the stations on the line of march through Asia. He wrote a work, "Σταθμοι της Αλεξανδρου πορειας," of which only a few fragments are extant.

BAIUS or DE BAY, MICHAEL, was born at Melin in 1513. He was appointed by Charles V. professor of divinity in the university of Louvain, and afterwards became chancellor and inquisitor-general. His university, under the influence of Philip II., or his representative, Cardinal Granvella, sent him as its deputy to the council of Trent, at which he signalized himself. Baius held strongly what are called Augustinian doctrines, and openly and powerfully condemned the reigning Pelagianism of the church of Rome. Assaults had already been made upon him from various quarters, especially from the Franciscan monks; and in 1567 he was formally accused to the court of Rome. Seventy-six propositions were extracted from his works, all bearing more or less upon the questions of natural ability, and the merit of good works. Pope Pius V. issued an insidious condemnation, branding the opinions, without naming the author. The progress of Lutheranism had made his holiness somewhat cautious and reserved. The person of Baius therefore was safe, though his theology was condemned; but the affront offered to the Franciscans and jesuits had been too deep to be thus easily atoned for, and Gregory XIII., at the instigation of the jesuit Lolez, pronounced a second condemnation. Baius submitted to the papal chair; but his doctrines had taken root both in Douay and Louvain, and they were revived by Jansen with more than their original eloquence and power. His works were published at Cologne in 1696, but the pope forbade their circulation. Baius died 16th September, 1589. Baius was so fond of Augustine, that he is said to have read him through nine times.—J. E.

BAIUS, JACOBUS, a Belgian theologian, nephew of the preceding, died in 1614. He wrote "Institutionum Christianæ Religionis Libri III."

BAJAZET I., emir or chief of the Ottoman Turks, succeeded his father, Amurath I., in 1389. He was the first of his family who assumed the title of sultan. The Turkish empire at that time extended westward from the Euphrates to the shores of Europe, and Amurath had crossed the Bosphorus, subdued the greater part of Thrace, and fixed the seat of his power at Adrianople. Bajazet wrested the northern parts of Asia Minor from the dominion of various Turkish emirs whose power had long been established there. In Europe he conquered Macedonia and Thessaly, and invaded Moldavia and Hungary. Sigismond,

king of Hungary, met him at the head of 100,000 men, including the flower of the chivalry of France and Germany, but was totally defeated at Nicopoli on the Danube, September 28, 1396. Bajazet is said to have boasted, on the occasion of this victory, that he would feed his horse on the altar of St. Peter at Rome. His progress, however, was arrested by a violent fit of the gout. He was preparing for an attack on Constantinople, when he was interrupted by the approach of Timour the Great, by whom he was defeated at Angora in Anatolia, July 28, 1402. He was taken captive, and died about nine months afterwards at Antioch in Pisidia. He was succeeded by Mahomet I. The iron cage in which Bajazet is said to have been imprisoned is rejected as a fable by modern writers. He was surnamed "Ilderim," or "the Lightning;" an epithet drawn, says Gibbon, from the fiery energy of his soul, and the rapidity of his destructive march.—BAJAZET II. succeeded his father, Mahomet II., in 1481. His brother, Zizini, contested the empire with him, with the assistance of Caith-Bey, sultan of the Mamelukes in Egypt, but was compelled to retreat into Italy, where he died in 1495. Bajazet undertook an expedition against Caith-Bey, but without success, being defeated, with great loss, near Mount Taurus in Cilicia, in 1489. He was more fortunate in Europe, where, in the same year, his generals conquered Croatia and Bosnia. He was engaged in long and bloody hostilities with the Moldavians, the Rhodians, and especially the Venetians, who frequently invaded the south of Greece; and with Ismael, king of Persia. In 1512 he was compelled to resign his dominions to his son, Selim I., and died shortly afterwards, probably by poison.—A. H. P.

BAJON, a French physician and naturalist. He died towards the end of the eighteenth century. In 1763 he was sent as senior surgeon to Guiana, where he stayed twelve years. During his sojourn at Cayenne, he wrote to Daubenton several times on natural-history subjects, and was consequently named a correspondent of the Academy of Sciences. He obtained, during his travels, a great many plants and animals, and published his observations on them in Paris, 1777–78, 2 vols., in 8vo. Bajon has published many articles in the *Medical* and in the *Physical Journal*. Buffon has made great use of his "Memoire sur le Tapir." We do not know for certainty the exact date of Bajon's birth or death.—E. L.

BAKE, LAURENCE, a Dutch poet, born in the latter part of the seventeenth century. His principal poems were of a religious character. He died in 1714.

BAKER, DAVID, born at Abergavenny in 1575; educated first at Christ's hospital, then at Broadgate's hall (now Pembroke college), Oxford. He entered a student of the Middle Temple, but having embraced the Roman catholic religion, went into Italy and became a Benedictine. He returned to England, and died in 1641. Cressy, in his Church History, has made considerable use of materials collected by Baker.—J. B., O.

BAKER, SIR GEORGE, Bart., M.D. Cantabr., 1756, physician to George III., and president of the College of Physicians; born 1722; died June 15, 1809. His son republished in 1818 a volume of medical tracts, read by him at the College of Physicians, 1767–85.

BAKER, GEORGE, author of the "History of Northamptonshire," was a native of the borough of Northampton. The first part of his history was published in 1822, and about one-third of the fifth part in 1841. Here, from the failure of the author's health, it terminated abruptly. He died at Northampton, October 12, 1851, aged seventy.

BAKER, HENRY, an English naturalist. He was the son of William Baker, a chancery clerk, and was born on the 8th of May, 1698, in Chancery Lane, London. In 1713 he was apprenticed to a bookseller, but in 1720 became clerk to Mr. John Forster, attorney. Mr. Forster had a deaf and dumb daughter, who became a pupil of Baker's, and such was his success, that he soon became famous as an instructor of deaf and dumb persons. In 1724–25, he published some exceptional poetry, and devoted himself to literature. In 1729 he married the daughter of the celebrated Daniel Defoe. He now turned his attention to subjects of natural philosophy and history, and in 1740 he was elected a fellow of the Society of Antiquaries, and of the Royal Society soon after. He subsequently became a frequent contributor to the Philosophical Transactions. The following are the titles of some of his papers—"Experimenta et observationes de Scarabæo qui tres annos sine Alimento Vixit," No. 457, p. 441; "On the Grubs destroying the Grass in Norfolk," Ibid. 43, p. 35; "Observations on a Polype Dried," Ibid. 42, p. 432; "A Letter concerning some Vertebræ of Ammonitæ or Cornu Ammonis," Ibid. 46, p. 37; "An account of the Sea Polype (Sepia)," Ibid. 50, p. 777; "An Account of some uncommon Fossil Bodies," Ibid. 48, p. 117; "A Letter concerning an extraordinary large Fossil Tooth of an Elephant found in Norfolk," Ibid. 43, p. 331; "On an extraordinary Fish, called in Russia Quab; and on the Stones called Crabs' Eyes," Ibid. 45, p. 174. In many of his researches he employed the microscope, then an instrument new to science, and in 1745 he published a work on the microscope, in two volumes, with the title "Of Microscopes, and the Discoveries made thereby." This work contains an account of many of the earliest observations made with the microscope, and is still consulted. In 1753 he published a more advanced work entitled "Employment for the Microscope." It consisted of two parts; first, an examination of salts and saline substances, their amazing configurations and crystals; second, an account of various animalcules, with observations and remarks. For his researches on the forms assumed by crystalline substances, he received from the hands of Sir Hans Sloane the Copley medal of the Royal Society. In 1768 he published a work entitled "Microscopical Observations." He died in the Strand, in November, 1774, and was buried in the churchyard of St. Mary-le-Strand. His natural-history collections were very extensive, and were sold by auction after his death, and occupied ten days in their sale. He is said to have introduced into this country the culture of the *Rheum palmatum*, the rhubarb plant, the leaf-stalks of which are so largely used as an article of diet at the present day. He also gave a history of the *Coccus polonicus*, the cochineal of the north. His active devotion to the science of natural history, produced a decided impression in the latter part of the eighteenth century.—E. L.

BAKER, JOHN, an English statesman, died in 1558. In 1526 he was attached to the embassy of the bishop of St. Asaph to the court of Denmark. On his return he became a member of the House of Commons, and was shortly afterwards elected speaker. He subsequently held in succession the offices of attorney-general, member of the privy council, and chancellor of the exchequer.—G. M.

BAKER, JOHN, an English admiral, died 10th November, 1716. In 1692 he sailed in the capacity of captain with Sir George Rook, to escort the English fleet from Smyrna. In the reign of Queen Anne, Baker distinguished himself in an expedition against Cadiz. He afterwards assisted at the taking of Gibraltar, and shared the honour of the victory obtained over the French fleet at Malaga. In 1716 he was commissioned by the government to renew the treaties of alliance between England and the states of Barbary, including also Minorca. His conduct and success in this important mission justified his appointment. A monument to his memory has been erected in Westminster abbey.—G. M.

BAKER, SIR RICHARD, was born at Sissinghurst in 1568. The earlier part of his life seems to have been sufficiently prosperous: he received a liberal education, and occupied various positions of trust. He was knighted by King James in 1603; but having become involved in some pecuniary obligations, he lost his fortune, and was compelled to turn his attention to literature. His earliest printed work bears the date 1636, so that it would appear that he did not begin to write till nearly sixty-seven years of age. His works are the more remarkable from the fact that they were nearly all composed while he was a prisoner in the Fleet, where he died in 1644. Baker is best known as the author of a "Chronicle of the Kings of England, from the time of the Romans' Government unto the death of King James," London, 1641, which was continued by Edward Philips, the nephew of Milton, and was long held in repute as the most authentic history of England.—J. B.

BAKER, THOMAS, was born at Ilton in Somersetshire in 1625, and entered at Oxford in 1640. He afterwards became vicar of Bishop's Nynnmet in Devonshire, in which retirement he devoted himself to mathematical studies, and became a great proficient. The Royal Society presented him with a medal, as a mark of esteem; and in their Philosophical Transactions for 1684 an account of his great work is preserved. The book was entitled "The Geometrical Key, or the Gate of Equations Unlocked," &c. He died June 5, 1690.—J. B., O.

BAKER, THOMAS, was born at Crook in the county of

Durham, in 1656, of a family conspicuous for loyalty. In 1674 he entered at Cambridge, was elected fellow of St. John's in 1680, and ordained priest by Bishop Barlow of Lincoln, Dec. 19, 1686. He soon afterwards became chaplain to Lord Crew, bishop of Durham, who gave him the living of Long Newton. When King James II. published his declaration, Baker refused to read it, and offended thereby his more courtly patron. Baker, however, could not bring himself to transfer his allegiance to William III., and, in consequence, was ejected from Long Newton. He then retired to his fellowship, which he contrived to hold, without taking the oaths, till 1717, when he was driven from that also. He continued to reside at Cambridge till his death in 1740, and, it is said, was allowed the proceeds of his fellowship by Matthew Prior, who succeeded him. Baker's chief work was "Reflections on Learning," to show the necessity of revelation. He also published an edition of Bishop Fisher's funeral sermon on Margaret, countess of Richmond. He was a great antiquarian and collector of MSS., and corresponded with the literary men of his day, including Bishop Burnet, to whom he supplied several corrections of his History of the Reformation, noticed by Burnet in his preface to his third volume. He gave the earl of Oxford twenty-three volumes of MSS., which are now in the Harleian collection, and bequeathed many more to the university of Cambridge and St. John's college.—J. B., O.

BAKEWELL, Robert, was the son of a farmer at Dishley, Leicestershire, where he was born in 1726. While superintending his father's farm, he began to turn his attention to the improvement of the breed of cattle, especially sheep. And after he came into possession on his father's death, he carried out his improvements so successfully, that the "Dishley, or new Leicestershire Sheep" became celebrated over the whole country. The eminence to which the English breed of cattle has attained may, in a great measure, be attributed to him. Died in 1795.—J. B.

BAKHUYSEN or BACKHUYSEN, Ludolph, a Dutch marine painter of great fame, was born at Embden in 1631; died 1709. He learned painting under A. van Everdingen, and by his indefatigable study of nature, succeeded in becoming the best marine painter of his time. He delighted especially in representing storms; to do which efficiently, he used at the beginning of a tempest to rush to sea in a small boat, often to his imminent peril. The peculiarity of his subjects, coupled with a certain buoyant originality of character, tended to make him highly renowned and greatly sought for. When Peter of Russia visited Holland, he was desired by that great man to give him lessons in naval drawings. Louis XIV., who had been presented in 1665 by the municipality of Amsterdam with one of Bakhuysen's best pictures, greatly patronized him ever afterwards. Bakhuysen was also a good engraver of sea-pieces, and a writer of spirited verses. All the biographers of this original and unparalleled artist quote a whim of his, during the last days of his life, curiously illustrative of his character. Afflicted with a painful malady, and feeling his end approach, he scrambled out of bed, and went to purchase some of the best wine that could be got, which, along with a purse well filled with gold, he placed at his side; then, when dying, requested the friends that surrounded him to take both, and use them at the moment of his burial.—R. M.

BAKHUYSEN, Ludolph, the Younger, a grandson of the preceding, a painter of martial subjects, died in 1787 at Rotterdam.—R. M.

BAKKAR, Cornelis, a Dutch painter of portraits and interiors, pupil of A. C. Hauch, was a native of Goudenerde, and flourished about 1771.—R. M.

BAKKAREVITCH, Mikhael Nikitish, a Russian writer of the present century. He was attached to the Moscow university, where he lectured with great success on Russian literature. He also contributed largely to periodical literature. As a writer, he is esteemed for the high tone of his sentiments and the elegance of his style. He died in 1820.—J. F. W.

BAKKER, Peter, a Dutch poet, born at Amsterdam in 1715; died in 1801. Of his poems, the satires against the English are oftenest mentioned. They were written when the author was eighty-two, and have received the doubtful praise of being as vigorous as any earlier work of his. In the fifty-first volume of the Transactions of the Academy of Leyden, he published an essay on Dutch versification.—J. A., D.

BALAAM, the son of Beor, a famous eastern soothsayer, concerning whose incidental connection with Israel we read in the book of Numbers.

BALAGUER, Juan Bautista, a Spanish sculptor during the first part of the eighteenth century, was a native of Valencia, where he mostly resided and worked. He studied under Francisco Estele, and gave many proofs of his earnest application to art. His statues, although not free from the prevailing mannerism, were graceful and highly finished. Died in 1744.—R. M.

BALANZAC, François de Bremond, Baron de, one of the leaders of the Reformation-party in France, died in 1592. In 1568 he was condemned to death by decree of the parliament of Bordeaux as head of the protestant party; but having been by mistake named Charles, the decree was not executed.

BALASSA, Count Valentine de Gyarmath and Kekkew, the first distinguished lyrical poet of Hungary, was born towards the middle of the sixteenth century. He took part in the civil wars of his country, fighting first for the pretender of Transylvania, Békéssy, then for the Austrian House. Dissatisfied with the condition of Hungary, and with the part he had taken in the troubles, he left his country in 1589, returned in 1594, took service against the Turks, and fell in the same year at the siege of Gran. His songs remain popular up to the present day; their subject is love, patriotism, chivalry. He translated Italian and Latin poetry with great felicity.—F. P., L.

BALASSI, Mario, a Florentine painter, born 1604; died 1667; studied under three masters, (Ligozzi, Rosselli, and Cresti da Passignano,) a circumstance that impressed him with a tendency to doubt his own work, and which, when more advanced in age, actually led him to retouch all his former productions, rather to spoil than to improve them. He enjoyed great fame during his lifetime, and at his death, his portrait was placed in the gallery of Florence amongst those of distinguished artists.—R. M.

BALBAN, Gheias-eddin-Balban-Shah, a celebrated king of Delhi, lived about 1260, and died in 1286. His administration was regular and equitable. His court excelled in magnificence that of all his predecessors, and excited the admiration of all the sovereigns of India. The liberal patronage bestowed on learning, both by him and his son, attracted to Delhi men of letters from all parts of Asia. The loss of his son, Mohammed, embittered his last days and shortened his life.—G. M.

BALBE, Count Prospero, a very learned Italian, born in Sardinia, 2nd July, 1762. After having been ambassador to the French republic in 1796, and to Madrid in 1816, he was, upon the re-establishment in 1816 of the university of Turin, raised to the president's chair, which he filled till his death on the 14th March, 1837.—J. F. W.

BALBES BALBI, an ancient Sardinian family claiming a descent from the Roman Balbus, who, about the end of the sixth century, founded the republic of Quiers. During the eleventh and twelfth centuries, that republic was in a most flourishing condition, and the family of the Balbes then held in it the first place. At the time of the invasion of the Emperor Frederick Barbarossa, they were induced to embrace the party of the Guelfs; and the fortresses with which they then encircled their territory are still known as the Tours des Balbes.—G. M.

BALBI, Adrian, a celebrated geographer, born at Venice in 1782. He was professor of physics and geography in his native city till 1820, when along with his wife, an actress, he journeyed into Portugal. A statistical essay on the kingdom of Portugal and Algarve compared with the other states of Europe, was the fruit of his short residence in that country. He removed to Paris shortly after its publication, and commenced to collect materials for his great work, "Atlas Ethnographique du Globe ou Classification des Peuples anciens et modernes d'après leurs Langues." The first volume of that work, in which its author was the first to take full advantage of the results of modern travel, was published in folio in 1826. He continued to reside in Paris till 1832, publishing in succession statistical accounts of various countries of Europe, and elaborating his celebrated "Abregé de Geographie redigé sur un Plan Nouveau." He removed after the completion of that work to Padua, where, besides an elementary treatise on geography and several valuable contributions to political science, he published in 1830, "The World compared with the British Empire." Died 1848.—J. S., G.

BALBI or BALBO, Girolamo, a Venetian of the fifteenth and sixteenth centuries. He studied at Rome under the celebrated rhetorician Pomponio Leto; obtained a professorship in Paris, which he left soon after and came to England, from whence he was called to Vienna by the Emperor Maximilian, who appointed him professor of jurisprudence. He afterwards

occupied the same chair at Prague. Here he entered the church, and Ladislaus, king of Hungary, intrusted him with the education of his children. He was elected provost of the college of Presburg; and afterwards ambassador to Pope Clement VII. He died in 1535, having left many works.—A. C. M.

BALBI, LA COMTESSE DE, confidante of Louis XVIII., born in 1753; died about 1836. In 1770 she married the comte de Balbi, whom she managed to interdict as a lunatic. With a view to support her unlimited extravagance, she ensnared by her charms the comte de Provence, whom she often reduced to embarrassment by her prodigalities. After the outbreak of the Revolution she accompanied Madame to Mons, whither Monsieur immediately followed. She then retired with Monsieur to Coblentz, but soon losing her power over him she withdrew to Holland, where, in consequence of the rumour of her amours, she was excluded from court. She next proceeded to England, where she remained until the time when Napoleon was named first consul, and then taking advantage of the decree authorizing the return of the emigrants, she went back to France. In 1815 she, with much difficulty, obtained a particular audience of the king; and from that time until her death she remained at Paris in the strictest retirement.—G. M.

BALBILUS, C., governor of Egypt in the reign of Nero, A.D. 55. He was a Roman senator, and a man of great learning. He wrote a work on Egypt, and a narrative of his travels.

BALBIN, DECIUS CÆLIUS, a Roman emperor, died at Rome in 238. He was of an ancient and illustrious patrician family, a man of talent and liberal education, an able orator, and one of the first poets of his time. He is first noticed in history as a Roman senator, and afterwards, on two different occasions, as consul. As the sequel to one of those military revolutions which were of such frequent occurrence in ancient Rome, he was, in conjunction with Maximinius Pupienus, raised to the purple, and permitted to assume the title of Augustus. They were at the same time declared to be the saviours of their country; the one by his wisdom, the other by his courage. After a turbulent reign, embittered towards its close by mutual jealousies and dissensions, they were put to death by the pretorian guards.—G. M.

BALBINUS, a Roman consul about thirty years before the Christian era. He had been proscribed by the triumvirate in the year 43 B.C., but was restored about four years afterwards.

BALBIS, JOHN BATTISTA, an Italian botanist, was born at Moretta in Piedmont in 1765, and died on 13th February, 1834. He prosecuted his medical studies at the university of Turin, and applied himself especially to botany under the direction of Allioni. He became a member of the provisional government after the conquest of Piedmont in 1798. He was subsequently elected professor of botany at Turin after the death of Allioni. He afterwards retired to Padua, and assisted Nocca in the publication of his Flora Ticinensis; and finally, in 1819, he became professor of botany and director of the botanic garden at Lyons. He published works on materia medica, and on officinal plants, the Flora of Turin and of Lyons, besides miscellaneous botanical works and memoirs, some of which were published in the transactions of the Turin academy.—J. H. B.

BALBO, COUNT CESARE, born at Turin in 1789. At the age of eighteen, the young count was nominated auditor of the council of state by Napoleon I., and went to Paris in that capacity. He afterwards entered the army, and served in the campaign of Grenoble. On the fall of Napoleon, he returned to Italy, and commenced his literary and political career. When the simultaneous revolutions in the various states of Italy, in 1848, compelled her absolutist princes to grant constitutions to their subjects, Balbo, already known from his writings as a devoted servant of the House of Savoy, was a member of the Piedmontese cabinet. He is chiefly remarkable from the fact that his first important work, "Le Speranze d'Italia," published in 1844, may be regarded as having given the programme of the so-called "Moderates" of Italy, and as having, together with the writings of d'Azeglio, Durando, and others, created the monarchical Piedmontese party, as opposed to the national party, composed chiefly of Republicans, and represented by Joseph Mazzini. Balbo also wrote a summary of Italian history, a translation of Tacitus, a life of Dante, and other less important works. He died in June, 1853. His five sons fought in the Lombard campaign in 1848; and one of them, Ferdinand, died bravely at the fatal battle of Novara in 1849.—E. A. H.

BALBOA, MIGUEL CAVELLO, a Spanish missionary, author of a valuable history of Peru, published some years ago at Paris, lived in the second half of the sixteenth century. He settled at Santa Fe de Bogota in Spanish America, about the year 1566, and ten years afterwards removed to Quito, where, by the favour of his bishop, he enjoyed excellent advantage for prosecuting his historical labours.—J. S., G.

BALBOA, VASCO NUNEZ DE, a celebrated Spanish adventurer, born at Xeres de los Cabelleros in 1475, died at Castile d'Or in 1517. He was descended of a noble though poor family; and when Rodrigo de Bastidas had formed his great mercantile enterprise, which was expected to be so useful to geographical science, he voluntarily engaged to take part in the expedition. On arriving at Haiti he at first established himself there as a cultivator of the soil, but, falling into debt, he quitted the island, and accompanied Enciso in his expedition to the continent. Though an adventurer in search of fortune, his great ambition seems to have been to extend the boundaries of geographical knowledge, and especially to be able to announce to Europe the splendours of another great ocean. He had hardly reached the continent when he began to manifest extraordinary sagacity and energy as a colonizer. Having constrained Fernandez Enciso, the legally recognized chief, to demit his authority and quit the colony, he, with a handful of Spaniards, and the assistance of a wonderful dog named *Leoncillo*, subjugated vast numbers of the native Indians, whom he had afterwards the art of attaching to his person, and reducing to a cheerful obedience to his rule. He made numerous expeditions into the regions which had been pointed out by tradition as rich in gold and silver; and accumulated a vast amount of treasure, which, on his return to the colony, he divided equally, not only among those who had been his companions in the expedition, but also among those whom he had left behind. He now turned his attention to the great object of discovery on which he had set his heart. On the 1st September, 1513, he commenced his perilous enterprise. Accompanied by a small band of followers, he began to thread the almost impenetrable forests of the Isthmus of Darien, and, guided by an Indian chief named Ponca, clambered up the rugged gorges of the mountains. At length, after a most toilsome and dangerous journey, they approached, on the 25th September, the summit of the mountain range, when Balboa, leaving his followers at a little distance behind, and advancing alone to the western declivity, was the first to see the vast unknown ocean; and, lifting his hands to heaven in token of admiration, his companions rushed forward to embrace their chief, and congratulate him on his important discovery. He afterwards took solemn possession of the ocean in the name of his sovereign. Surrounded by his followers he walked into the water, carrying in his right hand a naked sword, and in his left the banner of Castile, and declared the sea of the south, and all the regions whose shores it bathed, to belong to the crown of Castile and Leon. Meanwhile Enciso had returned to Europe, and represented the conduct of Balboa in so unfavourable a light, that the king superseded him in his office by sending out Don Pedrarias Davila as governor of the new colony, which has been named Castile d'Or. On the arrival of Pedrarias, Balboa, contrary to the urgent remonstrances of his followers, at once resigned his office; but neither the Spaniards nor the natives were inclined to submit to the government of Pedrarias. Balboa disinterestedly assisted him to establish his authority, and in gratitude for this important service Pedrarias bestowed on him the hand of his eldest daughter. The new governor had, notwithstanding, never ceased to regard Balboa as a rival, and at last, overcome by jealousy, ordered him to be beheaded.—G. M.

BALBUENA, BERNARDO DE, born at Val de Penas, 1568. He is the author of an epic poem, "El Bernardo, a victoria de Roncesvalles." He died bishop of Porto Rico, South America, in the year 1527.

BALBUS, PIETRO, an Italian theologian, bishop of Tropea, died at Rome in 1479. He is the author of "Gregorii Nysenni Dialogus de Immortalitate Animæ."

BALBUS, surnamed MENSOR, a Roman engineer of the time of Augustus. He was employed in the registry of that survey of all the provinces which the emperor caused to be executed about the middle of his reign. Balbus is cited by Frontinus as the author of some commentaries.—Another BALBUS, to whom Lachmann attributes an "Expositio et Ratio Omnium Formarum" of all the provinces of the empire, was a military engineer in the service of Trajan.—J. S., G.

BALCANQUAL, Walter, D.D., accompanied James I. to England, and was sent as representative of the church of Scotland to the synod of Dort. He afterwards became dean of Rochester, then of Durham, and died in 1645.

BALDASSARI, Giuseppe, an Italian naturalist, born at Monte-Oliveto Maggiore, occupied the chair of natural history in the university of Sienna, about the middle of the 18th century. His writings are principally on geological subjects, the chief of them being "Osservazioni sopra il sale della Creta," published at Sienna in 1750, in which he first proved chalk to be a salt; a treatise, "Delle acque minerali de Chianciano nel Senese," Sienna, 1756. He also published a work of a theological nature, containing dissertations on the first man, the virtues of the tree of life, the food of the antediluvian men, and the universality of the deluge. This appeared at Venice in 1757. The Transactions of the Academy of Sciences of Sienna contain several memoirs by Baldassari.—W. S. D.

BALDASSERONI, Giovanni, a Tuscan statesman, born at Livourne in 1790. At first employed in the custom-house of Pisa, he evinced so much talent in the execution of the duties of his office, that in 1845 he was nominated councillor of state, and in 1847 obtained the chief direction of the administration of finance.

BALDASSINI, Francesco, an Italian naturalist of the present century. His writings, which consist principally of scattered papers, are devoted to the study of the mollusca; his only independent work, "Considerations upon the mode in which it is supposed that the Lithophagous Mollusca perforate Rocks," was published at Bologna in 1830.

BALDE, Jacobus, one of the most remarkable of modern Latin poets, was born in Ensisheim, a small town of Alsace, in 1603. He left his native country for Bavaria, where he entered the society of jesuits in 1624. The jesuits, discovering his talents, made him professor of rhetoric, an office which he held for six years. After this he entered a monastery, and had intrusted to him by Maximilian, the elector of Bavaria, the finishing of a history of Bavaria, which had been begun by Andrew Brunner. He gave more attention, however, to his poems than to his history, which he never finished. He died at Nuremberg in 1668. Balde left behind him a very illustrious name; but as his works were exceedingly voluminous, they were soon forgotten, and remained utterly disregarded until Herder took the trouble of wading through his poems, and presenting the best of them to the German world. Since that time he has had a prominent place in German literature. He was one of the most successful imitators of Horace. There have been several editions of his works, including those poems which are half German and half Latin. The best is said to be the edition of Cologne of 1660–64, in four volumes, but it is very rare. In more modern times, selections from his poems have been published, giving the cream of the poet's works, by John Conrad, Orelli, and others.—J. D.

BALDE or BALDÆUS, Phillip, a Dutch missionary, chaplain of the states-general on the island of Ceylon, is the author of an interesting book of travels, entitled "Description of the East Indian Countries of Malabar, Coromandel, Ceylon, &c.," Amsterdam, 1671.

BALDELLI, Francesco, a learned Italian of Tortona, who lived in the sixteenth century. He is only known by the great quantity of works on various subjects which he has given to the world.

BALDELLI, Giambattista, born at Cortona in 1766. After extensive travel he was elected president of the academy Della Crusca in 1815. He wrote many works. He was also a man of science. He died April, 1831.

BALDERIC or BAUDRY, born about the middle of the eleventh century at Meuse-sur-Loire. This distinguished ecclesiastic, who rose to be bishop of Dol, was at once a historian, a poet, and, for those days, a traveller, and withal a great reformer of the abuses of monasteries. His history of the first crusade is the more valuable, as it was written after the accounts of crusaders who had taken part in the expedition. His biographical history of one of his own friends, Robert d'Arbrissel, throws light on the manners of the time. He also wrote a history of Philippe I. An account of a tour in England is one of the most curious productions of his pen. He visited Rome frequently, and was present at all the most important councils held during his life, which terminated in 1130.—J. F. C.

BALDESCHI, Angelo, or, as he was known by his Latinized name, Angelus de Ubaldis, an eminent scholar, particularly distinguished as a legist, was born at Perugia in 1325. Devoting himself to the study of law, he soon acquired a high reputation in his native city; and his fame spreading throughout Italy, he afterwards visited Rome, Florence, Bologna, and Ferrara, delivering lectures, and expounding the principles of that science. In the year 1380 he was invited to visit Padua, a request with which he complied; after which he appears to have settled at Florence, where he died in 1400. Baldeschi left many works, principally professional, though he did not omit to cultivate lighter literature. He acquired not only fame, but the more substantial fruit of his labour, considerable wealth, a great part of which he spent in works of piety and charity. Pirro says that he was "acri et solido judicio præditum," and he obtained the honourable appellations of "il dottore de'giudici," and "il padre del la practica legale." The atmosphere of Perugia seems to have been peculiarly favourable to the production of lawyers, and the family of Baldeschi, prolific in them, as Mazzuchelli gives notices of over twenty of the name and town who were all more or less distinguished as legists.—J. F. W.

BALDI, Accurzio, an Italian sculptor, native of Sansovino in Tuscany, executed important works in 1584 for the church of Santa Maria della Scala at Sienna.—R. M.

BALDI, Bernardino, born of a noble family at Urbino, on the 6th of June, 1553. He is considered by Tiraboschi, "a man to whom there was scarcely anything unknown in literature and science." A profound mathematician, he has translated various works of Eron Alexandrinus, Ctesibius, Aristotle's treatise on mechanics, and collected in a chronicle, still unpublished, and forming two large volumes, the names of more than two hundred ancient and modern mathematicians, with their lives and works; his manuscripts on archæology, philosophy, history, and philology, are numerous; and Italy deservedly has granted him a conspicuous place amongst her literary celebrities. His "Lexicon Vitruvianum" is a work of great merit. Count Giulio Perticari published in the year 1823 "The Life of Guidobaldo I., Duke of Urbino," written by Baldi. His style, whilst simple and clear, is at the same time full of strength and harmony, and has been compared to that of Guicciardini. He died on the 10th October, 1617.—A. C. M.

BALDI, Lazzaro, an Italian historical painter, born at Pistoja in 1623 or 1624, died in Rome in 1703; studied under Pietro da Cortona, whose manner he entirely adopted. He was employed by Pope Alexander VI. to decorate the Quirinal palace.

BALDINGER, Ernst Gottfried, a celebrated German physician, was born on 13th May, 1738, at Gross-Vargula, near Erfurt, and died at Marburg, 21st January, 1804. He prosecuted his early classical studies at Gotha and Langensalza, and his medical curriculum at the universities of Erfurt, Halle, and Jena. He graduated as doctor of medicine at Jena in 1760. He at first acted as surgeon in the Prussian army, and in 1768 was elected to the chair of medicine and botany at Jena. In 1773 he occupied a similar chair at Gottingen. He became physician to Frederick II., margrave of Hesse Cassel, and he was intrusted with the reorganization of the university of Marburg. He published various medical and botanical works. Among the latter are works on the study of botany, on the seeds of ferns, on medicinal plants, and a catalogue of the plants in the botanic garden of Jena.—J. H. B.

BALDINI, Baccio, a Florentine silversmith, fellow-labourer and pupil of Sandro Botticello, whom he equalled in merit. He was also an engraver, having produced several prints, the earliest of which dates from 1477.—R. M.

BALDINI, Giovanni, a Florentine painter, at the beginning of the sixteenth century, was the first teacher of Garofalo.

BALDINI, Taddeo, an Italian landscape painter of the seventeenth century, was a successful imitator of Salvator Rosa.

BALDINO, Frà Tiburzio, a Bolognese painter, established at Brescia about 1611, was an artist of great imagination, and excelled in architectonic display.—R. M.

BALDINUCCI, Filippo, a learned Florentine, born in 1624, who undertook, at the instance of Leopold de Medici and Cosmo III., his great work upon the history of celebrated artists. It has been several times republished, and is a standard work. He died on the 1st of January, 1696.—A. C. M.

BALDOCK, Ralph de, Bishop, was educated at Merton college, Oxford, and became dean of St. Paul's in 1294. In 1304 he was elected bishop of London, but, from an informality

in the election, was obliged to repair to Rome. He there obtained the papal sanction, and was consecrated at Lyons. In 1307 Edward I. made him lord chancellor, but he did not hold this post after the king's death. He wrote "Historia Anglica," an English History, which has perished, and collected the statutes and constitutions of his cathedral church. He built one or two chapels in St. Paul's, and died in 1313.—J. B., O.

BALDOCK, Robert de, was archdeacon of Middlesex, and lord chancellor under Edward II., who nominated him to the see of Norwich. He never held the see, in consequence of a papal provision in another's favour, and was soon after involved in the ruin which overtook his master, having been thrown into prison by the mob, where he died miserably.—J. B., O.

BALDOVINETTI, Alessio, a Florentine painter, born 1425; died 1499. He was a pupil of Pucello, and distinguished himself for the great accuracy of his work. He also worked in mosaic with good results. His greatest glory consists in having been the teacher of Ghirlandajo, the master of Michel Angelo.—R. M.

BALDOVINI, Francesco, born at Florence in 1635, was educated at a jesuit college, and took the degree of doctor of laws at Pisa; became secretary to Cardinal Nini of Vienna, enjoyed several ecclesiastical appointments and dignities, and was member of several academies. He died in 1716. He is remembered chiefly for an eclogue in the *patois* of Tuscany, entitled "Lamento di cecco da Varlungo," published in 1694 under the name Fiesolano Branducci, an anagram which did not conceal the author, but lessened the scandal of an ecclesiastic writing a story, the subject of which was a comic love adventure. The poem has been often reprinted, as a specimen of the peculiar dialect in which it is written.—J. A., D.

BALDUCCI, Francesco, born at Palermo towards the end of the sixteenth century. From his early youth he cultivated poetry and belles-lettres; but his uneasy disposition made him travel from one place to another, and his prodigality reduced him often to the utmost poverty. To escape from it, he enlisted in the troops of Clement VIII.; but soon wearying of a military life, he repaired to Rome, and sought the protection of the great, from whom he obtained honours and pecuniary rewards. He was the secretary of many highly influential noblemen; but his unstable nature forced him often to change his masters. He wrote both in Latin and Italian; and his works, which are numerous, have been recorded at length by Mazzuchelli. He died in the year 1642.—A. C. M.

BALDUCCI, Giovanni, a Florentine painter, who assumed the surname of Cosci, that of his maternal uncle, in remembrance of the care bestowed on him by the latter during his orphan infancy. Having studied under Naldini, and shown a great versatility of talent, he obtained the patronage of Alexander Medicis (afterwards Pope Leo XI.), whom he followed to Rome. Many are the works that Balducci carried out in his active life, and under so influential a protection. The best are those in the cathedrals of Florence, Volterra, and Pistoja in Tuscany; those at St. Prassede and St. Giovanni Decollato in Rome; and his last production, the picture for the monastery of St. Giovanello at Naples. He died in this last place in 1600.—R. M.

BALDUCCI, Giovanni, an Italian sculptor, painter, and architect of the fourteenth century. A native of Pisa, and a contemporary with Andrea and Nino Pisano, he evidently frequented their school and acquired much of their manner. He worked as a painter in the cathedral of Arezzo, but not with the success that he obtained as a sculptor; as such his masterpiece in the ancient church of St. Eustorgio at Milan, the tomb of St. Peter the martyr, executed in 1339, is one of the most interesting productions of sculpture in Italy during the blending of the intellectual German or Gothic style of the north, with that more florid and elegant of the southern schools. Whilst at Milan, he designed and erected, in 1347, the façade of the church of Brera, now destroyed, which he also ornamented with sculptures, luckily preserved in that academy.—R. M.

BALDUIN, Friedrich, a German protestant pastor, professor of theology at Prague, published a "Commentary on the Epistles of St. Paul," and a "Defence of the Confession of Augsburg." Died at Wittenberg in 1627.

BALDUNG, Hans Grien, a German artist, born in 1470 at Gmünden in Suabia; died at Strasbourg in 1545; continued the transition from the old Nüremberger school towards the Alsatian and French manner. He worked a long time in the Brisgau, where amongst others he executed his best picture, the altarpiece for the Munster of Freyburg. The galleries of Vienna, Berlin, and Munich, contain other specimens of his art, remarkable for beauty of colouring, and the characteristic slenderness of his forms. He was also an engraver of merit.—R. M.

BALDWIN I., count of Flanders, was great-grandson of Lyderic, who received the dignity of hereditary forester, or count of Flanders, from Charlemagne. Succeeded A.D. 863.—Baldwin II., son of the preceding, succeeded in 880; died 918.—Baldwin III., grandson of the last, reigned 958–961, during the life of his father, Arnolph I.—Baldwin IV., grandson of the last, reigned 988–1034.—Baldwin V., son of the last, aided his son-in-law, William the Norman, in the conquest of England. Died 1067.—Baldwin VI., called "The Peaceable," son of the last, married Richildis, heiress of Hainault. Died 1070.—Baldwin VII., grandson of Robert, brother of the last, reigned 1112–1119.—Baldwin VIII. of Flanders, IV. of Hainault, inherited the latter territory from Richildis, wife of Baldwin VI., from whom he was fourth in descent, the intermediate generations being all named Baldwin, counts of Hainault; and obtained Flanders by marrying Margaret, heiress of Baldwin VII., reigned 1171–94.—For Baldwin IX., see Baldwin I., emperor of Constantinople. He was the most celebrated of the family. His possessions in the Netherlands subsequently descended to the house of Burgundy.—A. H. P.

BALDWIN I., emperor of Constantinople, was born at Valenciennes in 1171, died in 1206. He was the son of Baldwin, count of Hainault, and Margaret, sister of the count of Flanders. In the year 1200 he took the cross with his brother Thierry, and in 1202 joined the Venetians in their attack upon the eastern capital. He was crowned emperor May 16, 1204, but did not remain long in the metropolis of the empire, having set out in pursuit of Mourzoufle, who still continued to occupy Thrace. The latter was captured, and condemned by the new emperor to be cast from the top of a high column. The following year Baldwin was taken prisoner by the king of the Bulgarians, whom the Greeks had enlisted in their favour, and that monarch, having kept him a year in irons, caused his legs and arms to be cut off, and the body to be precipitated from a precipice. Such is one version of his death, but it seems equally probable that he died in prison. Baldwin was much esteemed by the Greeks for his charity, temperance, and justice. He married Mary of Campagne, daughter of the king of France, and left two daughters.—P. E. D.

BALDWIN II., the last Frank emperor of Constantinople, was born in 1217, and died in 1273. He was the son of Pierre de Courtenay, and succeeded his brother Robert in 1228, having associated with him in the empire John of Brienne, count of La Marche, whose daughter he espoused. He was twice besieged in Constantinople, and being too weak to defend his dominions, repaired to Italy to seek aid from the pope. At the court of France he met with a favourable reception from St. Louis, to whom he presented the crown of thorns, which was held by all Christendom to be the genuine relic; and in 1239 set out for Constantinople with a body of crusaders, who soon quitted him and took the route for Palestine. He succeeded in raising some new forces in the West, however, and with these obtained temporary advantages over the emperor of Nicea; but in 1261 Michael Paleologus invested Constantinople, and entered it on the 29th July. Baldwin from his palace saw the city in flames, and in disguise fled to Negropont, and ultimately to Italy, where he died in obscurity. He had one son, Philip, who assumed the vain title of emperor, and died in 1286.—P. E. D.

BALDWIN I., king of Jerusalem, was a native of Flanders, and descended from Baldwin, fifth count of Flanders. In 1096 he accompanied his brother, Godfrey de Bouillon, in the first crusade. In Asia Minor, through which the first crusaders passed, several of the leaders endeavoured to establish principalities for themselves, and here Baldwin disputed with Tancred the possession of Tarsus and Malmistra. He succeeded in establishing the county of Edessa, whose inhabitants had revolted against their ruler, and Edessa remained in the hands of the Latins for forty-seven years. Personal ambition appears to have been his principal motive; and Tasso says of him—"The Eternal sees in Edessa the ambitious Baldwin, who seeks only for human honours, and is devoted to them alone." He took no part in the capture of Jerusalem in 1099; but in 1100 resigned Edessa to Baldwin de Bourg, for the purpose of succeeding Godfrey on the throne of the sacred city. In 1102 a new

body of crusaders having arrived at Jerusalem, Baldwin led them to the battle of Rama, where the Christian forces were routed. He fled to Joppa, and was there besieged by the Saracens; but a successful sortie, in which the infidels were defeated, once more restored the courage of the crusaders. In 1104 Baldwin, with the aid of a Genoese fleet, captured Ptolemais (Acre), and in 1109 he took Berytus. The following year he besieged and took Sidon, and in 1115 built the castle and fortress of Montreal. After gaining several victories over the Saracens, he was attacked with dysentery in Egypt, and died in the desert in 1118, on his way back to Palestine. His body was carried to Jerusalem, to be interred next that of Godfrey. Although thrice married, he left no children.—P. E. D.

BALDWIN II., king of Jerusalem, was the eldest son of Hugh, count of Rethel, and cousin of Baldwin I., whom he had succeeded as count of Edessa. He was crowned king of Jerusalem on Easter-day, 1118. Godfrey de Bouillon, the first king, had refused the diadem and insignia of royalty, saying that he "would not wear a crown of gold where the Saviour had worn a crown of thorns." The emblems of royalty are thus enumerated in the assizes of Jerusalem:—"They put the ring on his finger, as signifying faith; then they girded on the sword, which means justice, to defend the faith and holy church; and after that the crown, which signifies dignity; and then the sceptre, which signifies to defend and punish; and then the apple, or globe, which signifies the earth and soil of the kingdom." In 1119 Baldwin marched to the relief of Antioch, and defeated the Moslems in several engagements. In 1124 he was taken prisoner by the Saracens. During his captivity the affairs of the kingdom were administered by Eustace Garnier, lord of Cesaræa and Sidon, and during this regency the city of Tyre was taken by the crusaders. In August, 1124, Baldwin was ransomed, and ineffectually attempted to besiege Aleppo. The six latter years of his life were devoted to various expeditions, and at his death, August 21, 1131, the kingdom of Jerusalem had been greatly enlarged. At this period it comprehended the whole of Syria, with the exception of Aleppo, Damascus, Emesa, and Hamaah, with their territories. It was during the reign of Baldwin II. that the pope gave his sanction to the institution of the knights of St. John of Jerusalem, and the knights-templars, who occupy so prominent a place in history. William of Tyre gives Baldwin a favourable character, and says that he was a brave soldier, a prudent leader, and a pious man. He had no immediate heir, and was succeeded by Foulque of Anjou, who had married his daughter Melisanda.—P. E. D.

BALDWIN III., king of Jerusalem, was born in 1130, and died February 23, 1163. He succeeded his father, Foulque, in 1143, and governed at first under the regency of his mother, Melisanda. During his reign the Christians of the East lost the county of Edessa, which was invaded by the sultan of Aleppo. A new crusade was the consequence, led by the Emperor Conrad, and Louis-le-Jeune of France. These princes arrived in Palestine in 1148, and Baldwin joined them in an attempt to besiege Damascus; but the enterprise was rendered abortive by the jealousies of the several forces. In 1149 he rebuilt and fortified the ancient town of Gaza, and in August, 1153, took the city of Ascalon, after a siege of seven months. In 1159 he made himself master of Cesaræa, which he ceded to Renaldo, prince of Antioch. He left no children, and was succeeded by his brother Amaury, to whom he had previously given the lordship of Ascalon.—P. E. D.

BALDWIN IV., king of Jerusalem, was born in 1160, and died March 16, 1186. He succeeded his father, Amaury, in 1173, and in November, 1177, was present at the battle of Rama, where Saladin was defeated. The power of the Christians, however, was on the decline, and Saladin, who was master of Egypt and the greater part of Syria, surprised Baldwin near Sidon, in the following year, defeated him, and very nearly captured the young monarch. In 1183 Baldwin became leprous, and was incapable of fulfilling the duties of his station. He therefore gave his sister Sybilla, widow of William of Montferrat, in marriage to Guy of Lusignan. His design in this alliance was to provide for the kingdom a regent, and a tutor for his nephew Baldwin, the heir presumptive to the throne. But Guy did not long retain his offices. The barons of the Holy Land deprived him of both, giving one to the count of Tripoli, and the other to the count of Edessa. Guy, enraged at the affront, withdrew with his wife to Ascalon, which formed a portion of her dower. There he engaged in schemes which caused him to be cited to Jerusalem. He refused the summons, under the pretext of illness. The king thereupon marched on Ascalon, and finding the gates closed, returned to Jerusalem, with his authority compromised, and the kingdom on the verge of ruin. The following year (1184), seeing the rapid progress of Saladin, he sent the patriarch of Jerusalem, with the grand-masters of the Hospital and the Temple, to implore from Europe the aid of Christendom. During their absence his disease proved fatal, and he died without heirs. His nephew, who had been crowned in 1183, under the title of Baldwin V., died in 1185, poisoned, it is said, by his mother Sybilla, who wished to secure the throne for her second husband, Guy of Lusignan.—P. E. D.

BALDWIN, Archbishop, was born of obscure parents at Exeter, but was liberally educated, and became abbot of Ford, a Cistercian house in Devonshire. In 1184 he was, after some technical difficulties had been surmounted, elected archbishop of Canterbury, being the first of his order so elevated. He received his pall in 1185 from Pope Lucius III., and was appointed apostolic legate by Urban III. He effectually asserted the claims of Canterbury to pre-eminence in the English church, and insisted on all English bishops receiving consecration from the hands of the archbishop of that see. He died at Acre, at which place he had joined the king's army. He was a man of great abstinence, and of a lenient disposition. He wrote several theological tracts, published by Tissier, 1662.—J. B., O.

BALE, John, Bishop, was born November 21, 1495, at Cove, in Suffolk, and educated at Jesus' college, Oxford. He early sided with the Reformation movement, and enjoyed the protection of Cromwell, after whose death, however, he was forced to fly the country. Edward VI. recalled him, and made him bishop of Ossory, to which see he was consecrated in 1553, by the archbishop of Dublin. His zeal for the Reformation, not always tempered with discretion, rendered him very obnoxious to the Romish party, and he had to escape to Holland, whence he retired to Basle, where he remained during Mary's reign. On Elizabeth's accession, he returned home, and was made prebendary of Canterbury, in possession of which preferment he died in 1563. His chief work is his "Lives of the most eminent writers of Great Britain," written in Latin, published at different times. He wrote many controversial pieces, disfigured by much intemperance of language and coarseness, and most writers of credit consider him unfair and uncandid beyond the usual rancour of controversy. He also wrote nineteen miracle plays to forward the Reformation, and had some of them acted on Sundays at Kilkenny, during his sojourn in Ireland.—J. B., O.

BALECHOU, Jean Jacques Nicolas, a French engraver, born at Arles, 1715; died at Avignon, 1765; produced several prints after Vernet and Vanloo that could rank amongst the best specimens of engraving, if the zeal for eking out all the details of colour and touch of the originals did not degenerate into mannerism and dryness. A portrait of Augustus, king of Poland, for the gallery of Dresden, is justly considered his masterpiece.—R. M.

BALEN, Hendrik van, a historical painter of the Flemish school, born at Antwerp 1560; died 1633; studied first under Adam Van Noort, and then in Italy. He returned very proficient in his art, especially in design and colour. His studies from the life-model are particularly valued.—R. M.

BALEN, Johannes van, born at Antwerp in 1611, died in 1653, the son of the preceding.

BALEN, Matthias, a Dutch historical and landscape painter of the seventeenth century, a native of Dortrecht; a pupil of Honbraken. He also was a skilful engraver.

BALEN, Pierre, a historical painter, born at Liege in 1580; studied under Lambert Lombard, his father-in-law. He visited Italy, and, with the exception of his large picture of the "Trinity" at Liege, executed only works of a very small size.—R. M.

BALES, Peter, a famous master of the art of penmanship, was born in London in the year 1547. He seems to have acquired an extraordinary power of writing in miniature, for Holinshed in his Chronicles tells us that he wrote within the compass of a penny, the Lord's Prayer, the Creed, the Decalogue, two short Latin prayers, his own name and motto, with the day of the month and year. This extraordinary *multum in parvo* he presented to the queen in a ring, which she sometimes wore. This feat seems to have brought him into notice at court, for, during several years, we find him employing his art to serve the

purposes of government in detecting conspirators. In 1590 he published his "Writing Schoolmaster, in three parts," which three were the arts of swift, true, and fair writing. We hear of him also engaged in trials of skill with his rivals in the art, and winning at one time a gold pen worth £20, and at another, the arms of caligraphy. He died about the year 1610.—J. B.

BALESTRA, Antonio, an Italian painter of considerable name, was born at Verona in 1666; died in 1734; or, according to some biographers, in 1740. After having been a pupil of Bellucci at Venice, he continued his studies in Bologna and Rome, in which latter place, under Carlo Maratta, he gave all his attention to the works of Raphael and of the Caraccis. Nor was this enough for him: to complete his information of art, he also visited Naples, where he made himself acquainted with the works of the Lanfranchis, Solimene, and Luca Giordano. Having thus confronted the different styles, he returned to Venice, able to produce works embracing many features of each of them, without a decided tendency towards any peculiar one. His design was very pure; his composition full of grace; but the choice of his mediums was bad, and his paintings have, therefore, much altered since then. He kept a school at Venice, numerously attended, from which many distinguished artists have proceeded. Out of gratitude for the instructions he had derived from the academy of San Luca at Rome, where he had been a fortunate competitor for the prize, and of which he had afterwards been elected a member, he founded for that institution an annual prize for painters and sculptors, which was still competed for but a few years ago. He was the author of several etchings, highly estimated in the artistical world.—R. M.

BALESTRA, Pietro, a Sienese sculptor, flourishing about 1700; the author of the fine statue of Pius III. in the cathedral of his native town.

*BALFE, Michael William, a musician, was born at Dublin, May 15, 1808. He is the first English subject of modern times whose talent as a composer has been acknowledged, and whose works have been performed throughout the continent of Europe; and it will be through him, and such as him, whose merit is so justly appreciated abroad, that our countrymen will, sooner or later, be compelled to relinquish the prevalent prejudice against English musical capability. When he was four years old his family resided at Wexford, and it was here, in the eager pleasure he took in listening to the performances of a military band, that Balfe gave the first signs of his musical aptitude; struck with the boy's constant and ardent attention, Meadowes, the band-master, sought, and obtained his father's leave, to teach him the violin, and at five years of age, he took his first lesson. Before the end of six months, he wrote a polacca for the band, and his progress in playing was so great as to induce his father to remove back to Dublin, in order to obtain for him better instruction. He was placed under O'Rourke, (a musician of some merit, who afterwards, under the name of Rooke, settled in London, and made himself known by the production, in 1837, of his opera of Amilie,) who brought him out as a violinist in a concert at the Royal Exchange in May, 1816. When Rooke quitted Dublin, Balfe continued the study of the violin under James Barton, and of composition under Alexander Lee, the popular ballad writer. When little more than nine years old, he composed the ballad of "Young Fanny, the Beautiful Maid," which was purchased of him by Willis, the publisher, for twenty printed copies; the melody became a great favourite, and some time afterwards, Haynes Bayley wrote to it the words of the Lover's Mistake, with which Madame Vestris sang it in the comedy of Paul Pry. Besides playing and composing, he now sang in public, and with his threefold ability, became a small celebrity. When he was sixteen, his father died, and left him to depend entirely upon his own resources; he accordingly came to London, and gained no little credit by his performance of violin solos at the so-called oratorios. He then was engaged in the orchestra at Drury Lane, and when T. Cooke, the director, had to appear on the stage (which was the case in the more important musical pieces), he led the band. At this time he took lessons in composition, of C. F. Horn, the organist of the chapel-royal, Windsor, and music-master of the princesses, and the father of the popular song-writer. In 1825 he met Count Mazzara, a Roman nobleman, at a party, who was so charmed with his playing and his singing some songs of his own, and so touched by his personal likeness to a son he had recently lost, that he invited Balfe to accompany him to Italy, proposing to defray his entire expenses; this generosity delighted the young artist, who accompanied his patron to the land of song, believing that he thus entered the very sanctuary of the muse to whom he was devoted. Resting at Paris on the journey to Rome, Balfe was introduced to Cherubini, who was so pleased with his talent as to offer him lessons in composition, but even this tempting offer was insufficient to check Balfe's earnest desire to reach the sunny south, and breathe the atmosphere of music. At Rome he was located in the house of his patron, and studied counterpoint under Federici, who was afterwards head of the Conservatorio at Milan. In 1826 the count's affairs called him from Rome, but he left not Balfe without giving him some valuable introductions, and depositing a sum of money at a banker's for his use. With these letters Balfe went to Milan, where he studied singing under Fillippo Galli, and wrote the music for the ballet of Perouse (transplanted from the English stage by Glossop, the manager of the Scala, and Barrymore, his pantomimist), for which he was much praised. Glossop's resignation of the management disappointed him of an appearance as a singer at the Scala, so he returned to London, but finding here no occupation, he went to Paris, where Cherubini introduced him to Rossini, who was then director of the Italian opera; the author of the Barbiere was quick to perceive his talent, and offered him a lucrative engagement as principal barytone, with the single condition that he should take a course of preparatory lessons of Bordogni; and M. Gallois, a Paris banker, presented him with a munificent sum to meet his expenses till the engagement commenced. He made his first appearance at the close of 1828 as Figaro, with success, and besides the distinction he gained as a singer, in the course of the season he did himself much credit by the composition of some additional pieces for Zingarelli's Romeo e Giulette, which was revived for Mesdames Malibran and Blasis, this being his first attempt at operatic writing.

At the close of his Paris engagement he returned to Italy, and rested for some time at the residence of a new patron, the Count Sampieri of Bologna, for whose birthday he wrote a cantata, which was so much admired that he was elected member of the Philharmonic Society. In the carnival season of 1829–30, he sung principal barytone at Palermo, and here he produced his first complete opera, "I Rivali," which was written in the brief term of twenty days, when the manager had a dispute with the chorus, to enable him to dispense with that rebellious body. Passing through Bergamo, after this engagement, he first met Madlle. Rosen, a German singer, whom he married. In the autumn of this year he sung at Pavia, where also he brought out his second opera, "Un Avertimento ai gelosi." In 1831 he produced "Enrico quarto" at Milan, where he was engaged to sing with Malibran at the Scala. The following year he wrote the greater part of an opera on the subject of Hamlet for Venice; but the death of the emperor, and the consequent closing of the theatres, prevented its performance. He has, however, since appropriated the whole of the music. He continued his career as a singer in Italy until the spring of 1835, when he came to London, and appeared at several public and private concerts. He wrote his opera of "The Siege of Rochelle," for the Lyceum, where it was in rehearsal when the failure of Mr. Arnold's management closed the theatre, and it is owing to the accident of the parts having been copied, that Mr. Bunn chose it to fill up a gap at Drury Lane, where it was produced in October with brilliant success; and supported by an attractive afterpiece, it was played for more than three months without intermission. Balfe was thus established as a popular composer in London, and was straightway engaged to write "The Maid of Artois" for Malibran, at the same theatre, which was produced in the summer of 1836. "The light of other days," in this opera, has been the most popular song in England that our days have known; and the rondo finale has been almost as great a favourite in every country on the continent. In the autumn of this year Balfe appeared as a singer at Drury Lane, and produced his opera of "Catherine Grey." In 1837 he brought out his "Joan of Arc," which was rivalled by the Amilie of his old master, Rooke, at Covent Garden. In 1838 he brought out his "Falstaff" at her Majesty's theatre, the first opera written for that establishment by a native composer since the Olympiade of Arne. In 1839 his "Diadeste" was given at Drury Lane, and this year he entered the field as a manager at the Lyceum, when his wife sang for the first time in England. In 1840 he had again the direction of

the same theatre, where he brought out his "Keolanthe," notwithstanding the success of which, the season terminated in bankruptcy.

He now went to Paris, and, after a long sojourn there, brought out "Le Puit d'Amour" at the Opera Comique, which was afterwards given in London under the name of "Genevieve." He came back to England to produce at Drury Lane, in the November of this year, the most successful of all his works, "The Bohemian Girl," which has proved the most universally popular musical composition which has emanated from this country. His reputation in England had, through the comparative non-success of his later operas, and through his three years' absence, greatly declined; but this opera not only re-established his popularity, but gave him a stronger position than he had yet held. It has been translated into almost every European language, and is as great a favourite on the other side of the Atlantic as on this. In 1844 he wrote "Les quatre Fils Aymon," for Paris, produced here as "The Castle of Aymon," which was the first of his operas given in Germany. In the same year he brought out "The Daughter of St. Mark" at Drury Lane, and in 1845 "The Enchantress." In 1846 he wrote for the Academie Royale "L'Etoile de Seville;" in the course of the rehearsals of which he was called to London to arrange his engagement as conductor of her Majesty's theatre, which office he filled till the shutting up of that establishment in 1852. "The Bondman" came out at Drury Lane in the autumn of 1846, and Balfe passed the ensuing winter at Vienna, directing the performance of his already popular operas. In 1848 he brought out "The Maid of Honour" at Drury Lane. In 1849 he went to Berlin to reproduce some of his operas, when the king offered him the decoration of the Prussian Eagle, which, as a British subject, he was unable to accept. In 1850 he conducted the national concerts at her Majesty's theatre, a series of performances that disappointed the very high expectations, artistic and pecuniary, of the dilettante who mismanaged them, although they were the occasion of the production of some important works. In 1852 "The Sicilian Bride" was given at Drury Lane. At the close of this year, Balfe went to St. Petersburg with letters from the prince of Prussia, where he was much fêted, and made more money in less time than at any other period. His next work was "Pittore e Duca," written for the carnival of 1855, and given at Trieste with but indifferent success, in consequence of the failure of the prima donna. In 1856 he returned to England after four years' absence: he brought out his daughter as a singer at the performances of the Royal Italian opera at the Lyceum in 1857; and his latest work, "The Rose of Castile," was produced by the English company, also at this theatre, in the October of the same year. His single songs and other detached pieces are almost innumerable. Balfe possesses in a high degree the qualifications that make a natural musician, of quickness of ear, readiness of memory, executive facility, almost unlimited and ceaseless fluency of invention, with a felicitous power of producing striking melodies. His great experience added to these has given him the complete command of orchestral resources, and a remarkable rapidity of production. Against these great advantages is balanced the want of conscientiousness, which makes him contented with the first idea that presents itself, regardless of dramatic truth, and considerate of momentary effect rather than artistic excellence; and this it is that, with all his well-merited success with the million, will for ever prevent his works from ranking among the classics of the art. On the other hand, it must be owned that the volatility and spontaneous character of his music would evaporate through elaboration, either ideal or technical; and that the element which makes it evanescent, is that which also makes it universally popular.—G. A. M.

BALFOUR, Alexander, a Scottish novelist, born at Monkie, Forfarshire, in 1767. His parents were poor, and his education but slender. His earlier years were spent in business, in which he was alternately prosperous and unfortunate. In 1818 he entered on his literary career, having settled in Edinburgh as clerk to the publishing house of Messrs. Blackwood. In 1819 he published a novel, entitled "Campbell, or the Scottish Probationer," and edited the poetry of Richard Gall. During the following years he was a contributor of prose and verse to the *Edinburgh Magazine;* and at different times the following larger works appeared from his pen—"Contemplation, and other Poems," 1820; "The Foundling of Glenthorn, or the Smuggler's Cave," 1823; and "Highland Mary." He died in 1829. A memoir of his life was prefixed to a selection from his writings, edited by Dr. Moir, and entitled "Weeds and Flowers."—J. B.

BALFOUR, Sir Andrew, a celebrated Scottish naturalist, was born at the family seat of Denmiln, in the parish of Abdie in Fife, on 18th January, 1630. He was the fifth son of Sir Michael Balfour. After pursuing his studies at school, he was sent to the university of St. Andrews, where he took the degree of master of arts. Having early shown a taste for botany and natural history, he was led to enter upon medical studies. He visited various universities, as Oxford, Paris, Montpellier, and Padua. At Paris he spent several years acquiring a knowledge of medicine and of natural science. On 20th September, 1661, he took the degree of doctor of medicine at the university of Caen in Normandy. When in France he visited the garden of the duke of Orleans at Blois, and became acquainted with the celebrated Morison, who at that time had charge of the garden. On his return to London he was introduced to Charles II., and was soon after appointed by the king tutor to the young earl of Rochester, with whom he travelled for four years on the Continent. During all his peregrinations botany was his favourite pursuit. When his duties as tutor were finished, he still continued his continental tour, and after travelling for fifteen years, he returned to Scotland with large collections of various objects of natural history. He settled, first at St. Andrews as a physician, and there, it is said, he first introduced the dissection of the human body into Scotland. In 1670 he removed to Edinburgh, and acquired ere long extensive practice. He was made a baronet by Charles II., and was appointed physician in ordinary to his Majesty. He continued to retain his zeal for botany, and, adjoining his house in Edinburgh, he had a small botanic garden, where he cultivated many foreign plants. He was the means of initiating many into the study of natural history, and among the rest Patrick Murray, baron of Livingston. The baron founded at his seat a botanic garden, which soon contained about 1000 species of plants. After the death of the baron, Balfour got the collection at Livingston transferred to Edinburgh, and there uniting it with his own, he founded the botanic garden. With the aid of Sir Robert Sibbald he succeeded in getting the garden put on a respectable footing, and in securing the services of Mr. James Sutherland as intendant. Balfour was also one of the founders of the Royal College of Physicians of Edinburgh. He died in 1694, in the 63rd year of his age, and bequeathed his extensive museum and his herbarium to the university of Edinburgh. Brown dedicated the genus Balfouria to him.—J. H. B.

BALFOUR, Francis, a native of Edinburgh, who was for several years a distinguished physician in the service of the East India Company at Calcutta. He has published several works in which he defined a theory, which has been supported by many learned medical observers, that fevers, especially in eastern countries, are very sensibly affected by the lunar influence. The chief of his works are—"On the Influence of the Moon in Fevers," Calcutta, 1784; "The Forms of Herkren," 1785; "On Sol-lunar Influence in Fevers," 1795, &c. &c.—J. B.

BALFOUR, James, of Pilrig, a member of the Scotch bar, was appointed to the chair of moral philosophy in Edinburgh university in 1754, and continued to fill it till 1764, when he was appointed professor of the law of nature and nations, which he held till about 1779. He was born in 1705, and died in 1795. He is the author of three small works. The first, "Delineations of the Nature and Obligations of Morality," published anonymously about 1752 or 1753, is directed against the moral scheme of David Hume (Home). (See reference to it in Burton's life of Hume, vol. i. p. 344.) He begins with the principle that private happiness must be the chief end and object of every man's pursuit, shows how the good of others affords the highest happiness, and then calls in, to sanction natural conscience, the authority of God, who must approve of what promotes the greatest happiness. This does not give morality a sufficiently deep foundation in the constitution of man or the character of God. His second work, "Philosophical Essays," published in 1768, is written against Hume and Lord Kaimes, and is in defence of active power and liberty. In this treatise he boldly opposes the theory of Locke, that all our ideas are derived from sensation and reflection. "It may indeed be allowed, that the first notions of things are given to the mind by means of some sensation or other; but then it may also be true that after such

notices are given, the mind, by the exertion of some inherent power, may be able to discover some remarkable qualities of such things, and even things of a very different nature, which are not to be discovered merely by any sense whatever."—J. M'C.

BALFOUR, Sir James, president of the court of Session in Scotland, in the reign of Queen Mary, was descended from the ancient family of Balfour of Mountquhanny in Fife. He was intended for the church, and appears to have made considerable progress in the study both of divinity and law, but soon became embroiled in the political strife of that stormy period. He joined the conspirators who, after the murder of Cardinal Beaton, held out the castle of St. Andrews against the governor Arran, and, on the surrender of that fortress, was sent with his companions to the French galleys. It was to Balfour that John Knox addressed the celebrated remark, while lying off St. Andrews, expressive of his confident expectation of deliverance. On his escape from France in 1550 he joined the reformers, and was appointed official in Lothian and rector of Flisk. In 1563 he was nominated by Queen Mary a lord of Session, and next year became one of the four judges of the new commissary court. On the murder of Riccio in 1566 Balfour was knighted, and promoted to the office of clerk-register in the room of Macgill, who was concerned in the conspiracy. In the beginning of the following year, Sir James, who had become an unscrupulous partisan of Bothwell, was appointed governor of Edinburgh castle, and became deeply implicated in the murder of Darnley; indeed, the "band" or covenant for the perpetration of that atrocious deed was drawn up by him. It was through his treachery that the famous silver casket intrusted to him by Bothwell, containing the letters and sonnets of the queen, fell into the hands of her enemies. He was rewarded with the priory of Pittenweem, and shortly afterwards with the presidency of the court of Session, and a pension of £500 in lieu of the clerk-registry, which he resigned in favour of Macgill. After the death of the earl of Moray, Balfour changed sides, and was charged by Lennox, the new regent, with a share in the murder of Darnley. The accusation was subsequently revived by Morton, and Sir James was in consequence obliged to retire to France, where he lived for some years. In spite of all his crimes, he died in his bed early in 1583-84. Balfour was a man of considerable abilities and learning, but utterly devoid of principle, and was justly styled "the most corrupt man of his age." He was the author of a collection of the statutes, entitled "The Practicks of Scots Law."—J. T.

BALFOUR, Sir James, a Scottish annalist and herald, was the eldest son of Sir Michael Balfour, of Denmylne in Fife, comptroller of the Scottish household in the reign of Charles I., and was born about the close of the sixteenth century. Young Balfour seems to have spent several years in travelling on the continent. On his return he passed some time in London, in antiquarian and heraldic pursuits, and was honoured with the friendship of Sir Robert Cotton, the distinguished antiquary, Sir William Segar, Garter king-at-arms, Sir William Dugdale, Sir Robert Aytoun, and the poetical earl of Stirling. At an earlier period, he appears to have been intimate with the celebrated Drummond of Hawthornden. On the recommendation of George, first earl of Kinnoul, Balfour was created by Charles I., Lord Lyon king-at-arms, June 15, 1630. In the following year he obtained a grant of the lands of Kinnaird in Fife, and in 1633 was created a baronet. Though a firm royalist, he was decidedly hostile to the impolitic attempt of Charles to impose the liturgy on Scotland. During the civil contests which ensued, Sir James lived in retirement at Falkland and Kinnaird, engaged in historical and antiquarian pursuits, and formed a valuable collection of charters and manuscripts, illustrative of the history of Scotland, many of which were afterwards unfortunately destroyed. He wrote a concise history of the kings of Scotland, and compiled the annals of several of these sovereigns on a more extensive scale. After lying nearly two centuries in MS., these works were published in 1824 in four volumes, 8vo. Besides his annals, Sir James composed no less than sixteen treatises on genealogies and heraldry; together with his work on gems. He died in February, 1657, leaving a very numerous family, but the male line is now extinct.—T. J.

* BALFOUR, John Hutton, professor of botany in the university of Edinburgh. He was born in Buccleuch Place, Edinburgh, on the 15th of September, 1808. He is related on his father's side to Dr. James Hutton, the well-known author of the Huttonian Theory. He received his early education at the High School, Edinburgh, under two of its famous masters—Carson and Pillans. He matriculated at the university of Edinburgh in 1821, and attended the literary and philosophical classes necessary for the M.A. degree, for four years. He then proceeded to St. Andrews, to study philosophy and mathematics, and was a pupil of the celebrated Dr. Chalmers, with a view of entering the church. He subsequently attended the divinity and Hebrew classes in the university of Edinburgh. He did not, however, go on with his theological studies, and commenced the study of medicine in Edinburgh in the year 1826. Here he passed through the various classes with *eclat*, and was elected president of the Royal Medical Society in 1831, and again in 1832. He passed the Edinburgh College of Surgeons in 1831, and took his degree of M.D. in the university of Edinburgh in the same year. He subsequently travelled on the continent, and studied in Paris. He was elected a Fellow of the College of Surgeons in 1833, and of the Royal Society of Edinburgh in 1835. Having acquired a taste for botany under his distinguished preceptor, Professor Graham, he collected a large herbarium, and became a lecturer on botany in the Extra-academical school of Edinburgh in 1840. His success as a teacher was very great, and in 1841, when the chair of botany became vacant in the university of Glasgow, by the resignation of Sir William Jackson Hooker, he was appointed to the professorship. Here he continued four years, till the death of Dr. Robert Graham, professor of botany in the university of Edinburgh, when he was elected to the posts held by Dr. Graham. These consist of a professorship of medicine and botany, and the regius professor of botany in the university and keeper of the royal botanic garden, and her Majesty's botanist for Scotland. Dr. Balfour is not only an excellent teacher of botany in his class-rooms, but he has contributed largely to its literature. He has published several volumes, besides a large number of shorter articles contributed to Transactions, Journals, and Cyclopædias. One of his earliest works was a "Manual of Botany," which was published in 1849, but which, through some misunderstanding with the publisher, he has not edited since the first edition. In 1851 he published a more important and extended work, intended as a manual for the use of the students of his class, with the title "Class-book of Botany." This work fully bears out its title, and is admirably fitted for use in the class-room. This work was succeeded by an epitome of its contents, entitled "Outlines of Botany." He is also the author of the article "Botany," in the eighth edition of the Encyclopædia Britannica. Dr. Balfour's theological education has evidently given his studies a religious direction, which is indicated in two of his most recent works. "Phyto-theology" was published in 1851, and consists of a series of sketches intended to illustrate the wisdom and beneficence of the great laws which govern the structure and functions of the vegetable kingdom. In 1858 he published a volume on "The Plants of Scripture." Besides these works, he has published a great number of papers to be found in the Transactions of the Royal Society of Edinburgh, the Philosophical Society of Glasgow, the Proceedings of the British Association for the advancement of science, and in the Annals and Magazine of Natural History, and the Edinburgh New Philosophical Journal, and other periodicals. He is also one of the editors of the two last-named journals. Dr. Balfour was elected a fellow of the Royal Society of London in 1856. He is a fellow of the Linnæan Society of London, a corresponding member of the Royal Horticultural Society of Liege; of the Academy of Natural Sciences of Philadelphia; of the Medico-Chirurgical Society of Genoa; of the Society of Natural Sciences of Cherbourg; honorary member of the Pennsylvanian Horticultural Society, and of many other societies, Scotch and foreign.—E. L.

BALFOUR, Robert, a learned Scotchman, born about the year 1550. He was for many years principal of Guienne college, Bordeaux. He published in 1616 a commentary on the logic and ethics of Aristotle, which displays extensive learning, as well as a vigorous intellect. His edition of Cleomedes is spoken of in the highest terms of praise by Barthius. According to Dempster, Balfour was a philosopher profoundly skilled in the Greek and Latin languages, a mathematician worthy of being compared with the ancients, and to these qualifications he joined a wonderful sagacity of manner, and the utmost warmth of affection towards his countrymen.—J. T.

BALGUY, John, an English theologian, born at Sheffield in

1686; died at Harrowgate in 1748. He took his degree at St. John's college, Cambridge, and was ordained to the ministry in 1711. His controversial writings, the most important of which are his "Letters to a Deist," procured him the friendship of Dr. Clarke and Dr. Hoadley, the latter of whom appointed him to a prebend in the church of Salisbury.—J. S., G.

BALGUY, THOMAS, son of the above, was born in 1716, and graduated at Cambridge. He, too, attracted the notice of Hoadley, by whom he was made prebend of Winchester in 1757, and in 1758 archdeacon of Winchester. He was very assiduous in visiting his clergy, and delivering charges. In 1781 George III. offered him the bishopric of Gloster, which, on account of his years, he declined. He died in 1795.—J. B., O.

BALIOL, EDWARD, eldest son of John Baliol, shared the fortunes of his luckless father, and was his companion in captivity in the Tower. On his release, he accompanied him to France, and ultimately inherited his extensive estates in that country. Little or nothing is known of his history till after the death of Robert Bruce, when the weakness of Scotland, during the minority of David II., induced Baliol to attempt the recovery of the crown which his father had lost. Making common cause with Thomas Lord Wake and Henry de Beaumont, whose claims to certain Scottish estates had been rejected by the government, Edward Baliol, with the treacherous connivance of the English king, Edward III., brother-in-law of David Bruce, invaded Scotland in July, 1332, at the head of a considerable body of troops. The death of Randolph, the great earl of Moray, and the election as regent, in his room, of the feeble and vacillating earl of Mar, at this critical juncture, greatly facilitated the success of this attempt. Baliol and his associates landed at Kinghorn in Fife, and proceeding northwards, encamped at Forteviot on the Earn. A powerful army, under Mar, lay on the northern bank of that river, near Dupplin, ready to oppose the further progress of the invaders. But through the treachery of a Scottish baron, named Murray of Tullibardine, and the incapacity of the regent, Baliol surprised the Scottish camp at midnight of the 12th of August, and routed them with prodigious slaughter. All opposition to Baliol's claims was, for the time, at an end, and on the 24th of September he was crowned at Scone. On the 23d of November he met the English king at Roxburgh, and resigned into his hands the independence of Scotland, acknowledged him as his liege lord, and surrendered to him the town and castle of Berwick, engaging at the same time to assist him in all his wars. The authority of the usurper, however, was shortlived, for on the 15th of December, while he lay encamped in careless security at Annan, he was surprised during the night by a body of horse, commanded by the young earl of Moray, Sir James Fraser, and Archibald Douglas, the brother of the good Sir James. After a brief resistance, his troops were routed, his brother Henry, and several other nobles slain, and Baliol himself was compelled to flee, almost naked, and with scarcely a single attendant, into England. In March following he returned to Scotland, and established his quarters at Roxburgh. In May, 1333, Baliol joined his forces with those of Edward III., who now openly invaded Scotland, and laid siege to the town of Berwick. The fatal battle of Halidon-Hill, fought by the Scots for the purpose of relieving that important place, in which the regent was mortally wounded, and the greater part of the Scottish nobles either killed or taken prisoners, once more laid Scotland prostrate for a time at the feet of the invaders. In a mock parliament, held at Edinburgh on the 18th of February, 1334, Baliol ratified his former treaty with Edward, and ceded to him the whole of the border counties, together with the province of Lothian, and completed his degrading subserviency by doing homage for the remainder. His power, however, rested on no stable foundation, and in spite of the assistance afforded him by the English king, he gained no permanent footing in Scotland. In November, 1334, he was once more compelled to flee to England. He returned next year under the protection of an English army, and for two or three years exercised a merely nominal sway at Perth; but at length in 1335-6, wearied out with an unavailing struggle to maintain his authority, he relinquished the contest, and resigned all his claims into the hands of Edward III. at Roxburgh, with a view to facilitate the design of that monarch upon the Scottish crown. Baliol was rewarded for his subserviency with a donation of five thousand marks, and an annual pension of £2000. After this base transaction he sank into obscurity, and died childless, at an advanced age, in 1363.—(Fordun, Hemingford, Haile's *Annals*, Tytler.)—J. T.

BALIOL, JOHN, king of Scotland, was descended from an ancient Norman family, who took their name from their manor of Baliol in France. The founder of the English branch of the family came over with the Conqueror. His son Guy obtained from William Rufus large possessions in Durham and Northumberland. The fourth in descent from him, John de Baliol of Barnards Castle, was a noble of great wealth and power, and a firm adherent of Henry III. in his wars with the barons. He has obtained a place among the benefactors of literature, by founding in 1263 Baliol college, Oxford, which was afterwards enlarged by his widow, Devorgilla, one of the three daughters and co-heiresses of Alan, lord of Galloway, by Margaret, eldest daughter of David, earl of Huntingdon, brother of Malcolm IV. and William the Lion, kings of Scotland. His son, John Baliol, was the successful competitor with Robert Bruce, earl of Annandale, for the crown of Scotland. On the death of Alexander III. in 1286, the crown having devolved on his granddaughter, Margaret of Norway, a child only three years old, Edward I., the able but unprincipled king of England, formed the project of annexing Scotland to his own dominions, by a marriage between the young queen and his only son, Edward, prince of Wales. This scheme was frustrated, however, by the death of Margaret, who fell sick on her passage from Norway to Scotland, and died at Orkney, September, 1290, in the eighth year of her age. The untimely death of the maiden of Norway immediately involved the kingdom in all the evils of a disputed succession and an intestine war. Thirteen competitors for the crown presented themselves, but the claims of ten of these were obviously inadmissible, and were speedily withdrawn. The three remaining claimants were John de Baliol, grandson of Margaret, the eldest daughter of David, earl of Huntingdon, brother to King William the Lion; Robert de Bruce, son of Isabel, second daughter; and John de Hastings, son of Ada, the third daughter of Earl David, and their pretensions were warmly supported by their respective partisans. These divisions among the Scottish nobles afforded to the ambitious king of England a favourable opportunity for executing his long-cherished designs against the independence of Scotland; and "having assembled his privy council and chief nobility," as an old English historian candidly states, "he told them that he had it in his mind to bring under his dominion the king and the realm of Scotland, in the same manner that he had subdued the kingdom of Wales." It has frequently been asserted that the Scottish parliament requested Edward's advice and mediation in settling the succession to the throne. This, however, was not the case; but some important documents recently brought to light, show that a direct invitation to interfere in the affairs of Scotland was given to him by Robert Bruce and his adherents, in order to conciliate the favour of the English monarch, and to gain their own selfish ends. Pretending to regard this invitation as an expression of the national wish, Edward collected a powerful army to support his designs, and requested the clergy and nobility of Scotland to hold a conference with him at Norham on the 10th of May, 1291. When the conference met, Roger Brabazon, the English justiciary, demanded, as a preliminary condition of his master's interference, "the hearty recognition by the meeting of his title as superior and lord paramount of the kingdom of Scotland." This claim was heard with astonishment and dismay by all the assembly, except those who had basely instigated the demand. With some difficulty Edward was induced to allow the Estates time to consult with their absent members, and another meeting was appointed for the 2nd June, which was held on a green plain called Holywell Haugh, opposite Norham castle. It soon appeared that, through the intrigues and bribes of the English monarch, aided by the mutual jealousies and conflicting interests of the Scottish barons, the imperious demands of Edward were to be conceded, and that the independence of the country was to be basely sacrificed. The competitors for the crown, in the first instance, and then the other barons and prelates, acknowledged the English king as lord paramount of Scotland, and bound themselves to submit to his award. Nine days later, the four regents who had been appointed to govern the kingdom during the interregnum solemnly surrendered their trust into the hands of Edward, and the governors of its castles also gave them up to his disposal, on condition that he should restore them in two months from the date of his award. At the same time Bruce and Baliol, with the regents and many of the principal barons and one bishop, swore

fealty to the king of England. On the 3rd of August, commissioners appointed by Edward met at Berwick to receive the claims to the crown; but the final decision of the case was postponed till the following year. When the parliament met at Berwick, 15th October, 1292, for the settlement of the question, Baliol and Bruce were heard at great length in support of their respective pretensions. The former rested his claims on the fact, that he was the grandson of the eldest daughter of David, earl of Huntingdon. The latter pleaded that he was nearer in blood than his rival to their common ancestor, that his title was supported by the custom of succession to the Scottish crown, by which the brother, as nearest in degree, was preferred to the son of the deceased king, and especially that his right to the crown had been recognized by the estates of the realm in the reign of Alexander II., who had presented him to the nobles and magnates of Scotland as his lawful heir, and that the whole of them had then, by the king's command, taken the oath of fealty to Bruce. After various deliberations, the final decision was given by Edward in favour of Baliol on the 17th of November. On the 19th the new king received seizin of his kingdom from the regents, and next day he swore fealty to Edward in the castle of Norham. On the 30th—St. Andrew's day—he was solemnly crowned at Scone; and that he might keep in mind his dependence on his feudal superior, he was made to renew his homage and fealty to Edward at Newcastle on the 26th of the following month. Both at the commencement and the close of these proceedings, the English king had protested that, although he consented now to act as lord paramount, he did not resign his right of property in the kingdom of Scotland, whenever he should think fit to assert it; and he soon made it appear that it was his object, by a series of galling indignities, to goad his vassal into resistance, that he might thus be furnished with a plausible pretext to annex Scotland to his own dominions as a forfeited fief. In the course of a year, Baliol was summoned on no fewer than six occasions to appear personally before his liege lord in the English parliament, to answer complaints, mostly of a trifling nature, preferred against him by his own subjects. When Baliol remonstrated against this treatment, and reminded Edward that, by treaty, no Scottish subject was to be compelled to answer in an English court for any act done in Scotland, the English king replied with unblushing effrontery, that he did not intend to be bound by a promise which had been made merely to suit his own convenience. The patience of Baliol, at length gave way under these repeated insults, and he refused to plead before the English parliament, upon an appeal made by Macduff, granduncle of the earl of Fife, against a sentence of the Scottish estates. He was, therefore, declared guilty of a contempt of court and of open disobedience. The case was decided against him; and as a punishment for his contumacy, the three principal castles of Scotland were ordered to be delivered over to the custody of the English king. At this juncture a war broke out between France and England, and Baliol, stimulated by the estates of his kingdom, resolved to avail himself of the favourable opportunity to shake off the English yoke. He, therefore, not only refused to obey the summons of Edward to attend him in person with his vassals in the French war, but he entered into a treaty offensive and defensive with Philip, king of France, which was signed at Paris on the 23rd of October, 1295—"The groundwork," says Lord Hailes, "of many more equally honourable and ruinous to Scotland." Early in the spring of the following year Edward invaded Scotland at the head of a numerous and well-appointed army. His first exploit was the capture of the town and castle of Berwick, after a desperate resistance, which so enraged the English king, that he gave up the inhabitants to an indiscriminate massacre that lasted for two days, during which the streets ran with blood. Before leaving Berwick, Edward received on the 5th of April Baliol's renunciation of his allegiance, on the ground of the insults offered to himself, and the grievous injuries inflicted upon his subjects. "The foolish traitor," exclaimed the savage monarch, when he received the letter, "of what folly is he guilty! but since he will not come to us, we will go to him." The earl of Surrey was dispatched with a powerful force to besiege the castle of Dunbar, the key of the eastern marches. A numerous Scottish army assembled for the relief of this important fortress, and took up a strong position on an eminence in its vicinity. But having unfortunately mistaken a movement of the enemy for a retreat, they rushed down precipitately to the encounter, and were defeated with great slaughter. Next day the castle of Dunbar surrendered at discretion, and this example was speedily followed by the strong fortresses of Roxburgh, Dumbarton, Jedburgh, Edinburgh, and Stirling. The battle of Dunbar, for the present, decided the fate of Scotland. Baliol retired beyond the Tay with the remains of his defeated and dispirited army, and perceiving that farther resistance to the power of the invader was hopeless, he sent a message to Edward, who had now reached Perth in his triumphant progress through the kingdom, offering submission and imploring mercy. He was informed that this would be granted him only on condition, that he would make an unconditional surrender of his kingdom to the English king, accompanied by a public acknowledgment of his rebellion. To these humiliating terms Baliol submitted. The degrading ceremonial of his abdication and penitence took place in the churchyard of Stracathro, near Montrose, on the 7th of July, 1296, in the presence of the bishop of Durham and the barons of England. He was first of all divested of his royal robes, crown, and sceptre, and then, dressed only in his shirt and drawers, with a white rod in his hand, he confessed that, misled by evil and false counsel, he had grievously offended his liege lord, and recapitulating his various transgressions, he acknowledged that he was justly deprived of his crown. Three days after this, at the castle of Brechin, he resigned his kingdom into the hands of Edward himself. After this humiliating ceremony, Baliol and his eldest son were sent to London, where they remained for three years in confinement in the Tower. In spite of his abdication, however, the Scots continued for some years to acknowledge Baliol as their rightful king; his claims were recognized by the pope, the king of France, and other continental princes, and Wallace himself held the office of governor of Scotland, in the name of King John. He remained in confinement until 1299, when, at the earnest request of Pope Boniface, Edward consented to release the fallen monarch, and to deliver him to the bishop of Vicenza, the papal nuncio. He was conveyed to his ancestral estate of Bailleul in Normandy, where he lived in obscurity till his death in 1314.—J. T.

BALL, JOHN, an itinerant preacher who took part in the Kent insurrection in 1381. He had previously been excommunicated more than once for preaching "errors and schisms and scandals against the pope, the archbishops, bishops, and clergy." At Blackheath, Ball was appointed preacher to the rebel army, and on the occasion harangued from the text:—

> "When Adam delved and Eve span,
> Who was then the gentleman?"

He was executed along with other rebels at Coventry.—J. S., G.

BALL, JOHN, a Puritan divine, born at Cassington, or Chersington, in Oxfordshire in 1585; died in 1640. He was curate of Whitmore in Staffordshire at a salary of £20 a year. Baxter said of him that he deserved as high esteem and honour as the best bishop in England. His works are very numerous, and of considerable merit. "A short treatise concerning all the principal grounds of the Christian religion," &c., his first publication, passed through fourteen editions before 1632.—J. S., G.

BALL, ROBERT, LL.D., an Irish naturalist, was born at Queenstown in the county of Cork, on the 1st April, 1802. During his pupilage, he displayed a love of learning and a strong predilection for natural history, and was a successful competitor for honours with several persons who have since obtained high distinction. After attaining his majority, Ball took an active part in the various public institutions of Youghal, where he then resided, of which town he was elected a local magistrate. In the meantime he applied himself to the study of medicine, with the intention of adopting it as his profession; but he was induced to abandon this design, and enter the civil service, and shortly after he obtained a place in the Irish office in Dublin. He filled situations in various government departments from that period, and discharged the duties imposed upon him with zeal and ability until the year 1854, when he was put on the retired list, with a small pension. During all this period Mr. Ball did not fail to prosecute his scientific pursuits. To the study of natural history he especially devoted himself, and soon acquired a high reputation in that department of science. In 1837 he was elected secretary to the Royal Zoological Society of Ireland, of which he continued an active and most useful member, delivering from time to time public lectures in connection with the society. In the following year he was elected upon the

committee of science in the council of the Royal Irish Academy, of which body he subsequently became treasurer, a chartered office of high position and trust in the academy. The Botanical Society of Edinburgh and the Ray Society appointed him local secretary for Dublin, and he was a member of the Royal Society. He also filled the post of secretary to the Geological Society of Ireland, and, subsequently, became its president; and he was one of the original founders of the Dublin Statistical Society. Upon the death of Dr. Whitle Stokes, Ball was appointed in 1840 to succeed him as director of the museum of the university of Trinity college, Dublin, and upon that occasion, he presented to the college his very valuable collection of the natural history of Ireland. In the year 1850, the university conferred upon him the honorary degree of doctor of laws. Dr. Ball was president of the Dublin University Zoological and Botanical Association, and was appointed president of one of the sections of natural history at the meeting of the British Association in Dublin in 1857. Unfortunately, however, before the period arrived for him to occupy this honourable position, his life was terminated somewhat suddenly, after having been only a few days ill. He died on the 30th of March, 1857.—J. F. W.

BALLANCHE, Pierre Simon, a French writer, born at Lyons in 1776. His writings, both in prose and poetry, are of a strangely mystical character, the meaning of which would probably have been allowed to rest in undisturbed obscurity, only for the stir given to particular kinds of inquiry by the Revolution of 1848. It was then that dreamers after a political millennium, of whose approach they saw signs, found prophetic indications of the great social era in the enigmatical language of Ballanche. It is a pity that the author did not live a little longer to correct or confirm the readings of his interpreters. During his lifetime he enjoyed the esteem of Chateaubriand, and of the choice circle which clustered round the once beautiful Madame de Récamier, who admired the choice language, if they failed to comprehend the abstruse meaning of "Antigone" and "Orpheus," or the revelations of "Hebal," a Scottish chief, who, by virtue of the gift of second sight, beholds humanity putting on new forms. The day Ballanche was received into the academy, he found himself unable to overcome his recluse shyness so as to read his own address, which a friend read for him. He suffered under some defect of speech, which made him an unwilling talker. He died 12th June, 1847.—J. F. C.

BALLANTYNE, James, partner with Sir Walter Scott in the celebrated printing business, the failure of which involved the last years of the great novelist's life in unexpected calamity, was educated at Kelso, where in 1795 he set up for lawyer and editor of a newspaper. On the solicitation of Sir Walter Scott, for whom he published the first volume of the Minstrelsy of the Scottish Border in 1802, he removed his printing business to Edinburgh. In 1809 the firm of John Ballantyne & Co. was organized, with Scott and James and John Ballantyne for partners. Scott's connection with a concern, which speedily attained an unexampled celebrity, was unsuspected till the failure of the house in 1825, and then it excited surprise as much as regret. James Ballantyne, a kind-hearted and talented man, a good critic, and a friend highly esteemed by Scott, died in 1833.—J. S., G.

BALLANTYNE, John, younger brother of the preceding, was born at Kelso in 1774. In early life he was partner with his father, who carried on a small business as a general dealer in Kelso, and this business he afterwards prosecuted on his own account till 1805, when he became clerk in his brother's printing establishment in Edinburgh. In 1809 his name appeared as the representative of a firm organized by his brother James and Sir Walter Scott, in opposition to that of Constable & Co.; and from this concern, besides the profits of his quarter of a share (Scott held one half share and the two Ballantynes the other), he derived £300 a year as manager. In 1813, when the firm of John Ballantyne & Co. found itself in difficulties, which were only got over by the help of the firm in opposition to which it was established, the nominal head of the concern became an auctioneer of books and curiosities in Edinburgh. Scott afterwards wrote for him the Lives of the Novelists. His aptitude for business has been seriously questioned; but in the jovial literary and artistic society which he frequented, his racy humour and endless stories never failed to be appreciated. He died at Edinburgh in 1821. John Ballantyne is the author of a novel entitled "The Widow's Lodgings."—J. S., G.

BALLANTYNE, Rev. John, was born at Piteddie, parish of Kinghorn, Fifeshire, May 8, 1778, and received his early education in the village school of Lochgelly. He matriculated in the university of Edinburgh in 1795. His parents belonged to the church of Scotland, but he joined from conscientious motives the Burgher branch of the Secession church, and attended the theological hall of that body. After being licensed to preach the gospel, he taught schools at Lochgelly and at Colinsburgh. In 1805 he was settled as minister at Stonehaven in Kincardineshire. His first work, entitled "A Comparison of Established and Dissenting Churches," appeared in 1824, and a new and enlarged edition in 1830. His "Examination of the Human Mind," was published in 1828. The author received from a wealthy friend, who had been permitted to peruse the work in MS., £200, to bear any loss in the publication, or to be otherwise devoted to schemes of Christian benevolence. In this work he purposes to give a view of the general principles of the mind of man, accompanied with a brief illustration of their nature, mutual relations, and more important tendencies. He treats of the sensitive principle, the associative principle, the voluntary principle, and the motive principle. The work is characterized by much independence of thought, and contains some original views on the subject of the association of ideas and the nature of the will. Though a decided advance in several respects on the systems of Dr. Brown and Professor James Mylne, who at that time guided the metaphysics of Scotland, it is still very defective in the view given of necessary truth and of the moral power in man. He intended to apply the doctrines he promulgated to the more interesting phenomena of human nature, and is said to have left a considerable body of MSS. He died at Stonehaven in 1830, and was buried in the parish church of Feteresso, where a marble monument is erected to his memory.—J. M'C.

BALLARD, George, born at Campden, Gloucestershire, early in the eighteenth century. He struggled through many difficulties in pursuit of his favourite studies of historical, philological, and biographical antiquities, and left in the Bodleian library at Oxford, a collection of papers still valuable to writers on Saxon and other antiquarian literature. His only published work was "Memoirs of British Ladies who have been celebrated for their Writings," 1752. It began with Juliana, an anchorite in the reign of Edward III., and ends with Constantia Grierson, who died in 1733. Ballard died in 1755.—J. B.

BALLARD, a French family, who during upwards of two centuries enjoyed exclusively the privilege of printing music in France. Their names are:—Robert, who flourished under Henry II. and Charles IX.—Pierre, who published in the reigns of Henry III. and Henry IV. 150 psalms of David, with music.—Robert, syndic of the corporation of booksellers in the reign of Louis XIII.—Christophe and Jean Baptiste, who held in succession a patent from Louis XIV.—Christophe Jean François, who died in 1750.—Pierre Robert Christophe, who was the last to hold a privilege which his family had uniformly abused to the discountenancing of all improvements in their art.—J. S., G.

BALLARDI, Charles Anthony Louis, a physician and botanist, was born at Cigliano in 1741, and died at Turin in 1828. He prosecuted his studies at Turin, and assisted Allioni in the preparation of his Flora Pedemontana. He superintended and arranged the botanic garden. His botanical works are a "Supplement to the Flora of Piedmont;" and a "Dissertation on the species of Cassia which may be substituted for Senna, and on the cultivated Rhubarb."—J. H. B.

BALLARINI, Hippolytus, abbot of St. Michael de Murano at Venice, and afterwards general of the order of Calmadules, died in 1558. He wrote "Tractatus de Diligendis Inimicis."

BALLE, Nicolas Edinget, a Danish theologian, born in 1744, died in 1816. He wrote "Oratio de Dignitate verbi divini per Lutherum Restituta."

BALLENSTEDT, Johann Georg Justus, a geologist and pastor of Pabstorff in Prussia, was born at Schöningen in 1756. In 1819, he commenced the publication of a geological magazine at Quedlingberg, under the title of "Archiv für die neuesten Entdeckungen aus der Urwelt," of which five volumes appeared; several memoirs by Ballenstedt himself are to be found in its pages, and he also published a separate work, "Die Urwelt, oder Beweis von dem Daseyn und Untergange von mehr als einer Vorwelt," which met with a very favourable reception in Germany, and reached a third edition.—W. S. D.

BALLENTYNE or BALLENDEN, JOHN, a distinguished Scotch poet of the reign of James V., author of a translation of "Boece's Latin History," was a native of Lothian. He studied at St. Andrews, and afterwards at Paris, where he took the degree of doctor of divinity. His name appears in the records of James' reign, as "Clerk of the Kingis Comptis," and also as court poet, in which latter character, notwithstanding a certain freedom of speech in his allusions to affairs of state, he was so acceptable to the "kingis grace," as to have frequent dealings with the royal treasurer. Besides the work above mentioned, Ballentyne published a translation of the first five books of Livy. He died at Rome in 1550. An edition of his "Boece" was published at Edinburgh in 1821.—J. S., G.

BALLERINI, GIROLAMO, a learned Italian, brother of Pietro Ballerini, born at Verona in 1702; died in 1770. He edited the works of Cardinal Noris, and those of Gilbertus, bishop of Verona.

BALLERINI, PIETRO, an Italian theologian of the first half of the eighteenth century, was professor of belles-lettres, and afterwards of theology at Verona. He published, "Metodo di S. Agostino negli studj;" "S. Leonis magni Opera;" De jure divino et naturali circa usuram Libri VI."

BALLESTEROS, FRANCIS, a Spanish general, born at Saragossa in 1770; died at Paris, 2nd June, 1832. He entered the army in 1788 in a regiment of volunteer infantry of Aragon, and took part in the campaign of Catalonia in 1792 and 1795. He was deprived of his military rank in 1804, on a false accusation of embezzlement, but was soon afterwards restored, and named commander of the resguardo (custom-house officers) of Oviedo, a most lucrative employment, commonly reserved for favourites. He afterwards rose to the rank of lieutenant-general, and was intrusted with the chief command of the army of Andalusia. He subsequently fell into disgrace with the government of the day, and was arrested on a charge of high treason; and although he soon regained his liberty, he was deprived of his command. After passing through a variety of fortune, he died at Paris in obscurity and neglect.—G. M.

BALLEYDIER, a French general, born at Annecy (Mont Blanc), 12th February, 1763, died about 1840. His first military appointment, which took place at the beginning of the Revolution, was to the command of the volunteers of Annecy, and in this capacity he served with great distinction under generals Kellerman and Dugommier. He afterwards joined the army of Italy, in which he was equally distinguished. Raised to the rank of colonel, he signalized himself in the campaigns of Holland and Russia; but although twice nominated general of brigade, he, with singular modesty, declined the rank.—G. M.

BALLI, FABIO, a Sicilian noble and jurisconsult. His "Canzone Siciliane" are published in the Muse Siciliane, Padua, 1647 and 1662. The date of his birth is uncertain, but he died at a great age in Padua, 1632.

BALLI, GIUSEPPE, born at Palermo in 1567. His parents wished him to follow the profession of arms, but he preferred an ecclesiastical life. He passed some time in Spain, and there took his degree of doctor in theology. He was canon in the cathedral of Bari, in the kingdom of Naples. In 1655 we find him resident at Padua, where he published several theological works which excited a good deal of controversy. "He was," says Quadrio, "a celebrated mathematician, and a good poet." He died at Padua in 1640.—J. A., D.

BALLI, TOMMASO, a Sicilian nobleman, born at Palermo about the middle of the sixteenth century. The name is sometimes written BALLO. He was Chevalier de St. Etienne, and a member of the Accesi of Palermo. Several of his smaller poems are contained in the publications of the Accesi. His most important work is a poem in the octave measure, entitled "Palermo Liberato, Poema Eroico."—J. A., D.

BALLIN, CLAUDE, a French silversmith, born in Paris, 1615, died 1678; was patronized by Cardinal Richelieu, who intrusted him with several works; so too did Louis XIV., and well did Ballin deserve it, since his works were the best of the kind produced during the seventeenth century. In his last years he was assisted by CLAUDE, his nephew, who was also born in Paris, 1660, and died 1754.—R. M.

BALLINGALL, SIR GEORGE, was born 1786, and began life as a military surgeon, and served in that capacity in the East Indies and on the continent. In 1823 he was appointed professor of military surgery in the university of Edinburgh, and was knighted in 1830. He was a member of many foreign medical societies. He died Dec. 4, 1855, having held his professorship upwards of twenty-two years.—E. W.

* BALLOU, ADIN, a prominent American non-resistant and christian socialist, now (1857) about sixty years of age, resident in Milford, Massachusetts. Previous to 1842, he was for several years pastor of the Congregational church in Mendon, Massachusetts. In 1839 he commenced the publication of a bi-weekly paper, the *Practical Christian*, wherein he has set forth his peculiar theological, moral, and social opinions. In regard to the former, he is of the Unitarian-Restorationist school; as respects the latter, an earnest and able advocate of the anti-slavery movement, in unison with the American Antislavery Society, of the temperance (total abstinence) cause, and of peace on non-resistant grounds. His conviction of the necessity of a thorough regeneration of the spirit and framework of human society, on absolute christian principles, took so deep a hold of his mind, that in 1842, with a few sympathizing friends, and with very small pecuniary means, he purchased a small tract of land in the town of Milford, and established upon and within it a "Practical Christian community." He gave it the name of Hopedale. It was based strictly on non-resistant principles, refusing to seek the aid of the government or of the laws, either for personal protection or the security of any right or possession. It remains to this day, possessing the unqualified good-will of the surrounding population. The settlement now contains about forty dwelling-houses, besides printing-office, mills, and shops, and over two hundred residents.—S. M.

BALLOU, HOSEA, known as FATHER BALLOU, the founder of universalism in America, was born at Richmond, New Hampshire, in 1771. His father, a Baptist clergyman, supplied him with but scanty means of education. We are told that he learned to write with a cinder on stripes of bark by the light of the fire. Having embraced the universalist doctrine, he was expelled from his father's church, and soon became an itinerant preacher. After labouring in different parts of the country, he settled as minister of the second universalist society in Boston, where he died in 1852. During his long ministry of sixty years, he was ever earnest in promulgating his peculiar tenets, and was so successful as to found a sect in his country. In his various writings he also avowed his belief in the unitarian doctrines. His nephew, Hosea Ballou, is still editor of the *Universalist Quarterly Review*, which the subject of our notice began under the title of the *Universalist Expositor*.—J. B.

BALMER, ROBERT, one of the professors of theology in the United Presbyterian Church, was born in the parish of Eckford, Roxburghshire, 22nd November, 1787. He entered the university of Edinburgh in 1802, was ordained at Berwick on Tweed 23rd March, 1814, and elected professor of theology in April, 1834. He received in 1840 the honorary degree of D.D. from the university of St. Andrews, and few titles have been better bestowed. Dr. Balmer was a man of high attainments in ethical philosophy and theology. His reading was rather select than extensive, and his memory was very retentive and ready. He did not lay claim to profound erudition or great research, but he was versant with the best writers on divinity, both at home and abroad. His mind was distinguished more by the clearness and beauty, than by the grasp and power of its conceptions. He was far above any kind of dogmatism, and his whole conduct was marked by a singular modesty and candour. While he liked to be independent in forming his opinions, he was ever careful to assign the honour due to all who had written before him. He was truly a lover of truth, and of all good men. His English style is perspicuous and classical, and the two octavo volumes published since his death are a delightful specimen of his pulpit discourses, and academical prelections. Dr. Balmer, in a word, was characterized, not by genius, but by a combination of powers which occasionally approached it. Nor can we omit to mention his quiet and gentle deportment, his retiring and scholarly habits, his exquisite taste, his scrupulous accuracy, his catholic spirit, his childlike simplicity, and his elevated piety. Dr. Balmer died after a brief illness, on July 1, 1844.—J. E.

BALMÈS, JAMES LUCIAN, born at Vich in Catalonia, on the 28th of August, 1810; a philosopher and a publisher. He was considered a good mathematician, and taught that science in the college of his native place, until he was exiled from Spain by the government of Espartero. He edited the newspaper, *Los Pensamientos de la Nacion*, which was published in Madrid. He wrote many polemical works. He died July 9, 1848.—A. C. M.

BALNAVIS, Henry, of Halhill, was born of poor parents at Kirkaldy early in the sixteenth century. After getting a brief and scanty education at St. Andrews, he went to Cologne, and in a free school of that city studied to great advantage. On returning to Scotland, he applied himself to Roman jurisprudence, and practised for some time in the courts of St Andrews, at that time the ecclesiastical metropolis. At an early period he embraced the principles of the Reformation; and, notwithstanding his change of religion, was appointed a lord of Session in 1538. He sat in the parliament of that year and some succeeding ones. In 1543 he became secretary of state under the regent, the earl of Arran, and was instrumental in passing Lord Maxwell's act, in spite of prelatic opposition—that act being that the whole Bible should be translated into the vulgar tongue. He was one of the commissioners appointed to treat for a marriage between Edward of England and the young Queen of Scots; but the match was broken off by the influence of the Cardinal Beaton, who saw in it the downfall of the popish faith. Balnavis was dismissed from office, and confined with the earl of Rothes and Lord Gray in Blackness castle, till the arrival of an English fleet in the frith of Forth. After the murder of the cardinal he was sent with the prisoners, after the surrender of the castle of St. Andrews, to Rouen, and kept there in close confinement. His sentence of forfeiture being reversed, Balnavis returned, and took a leading part with the reformers till the new faith was ultimately established. In 1563 he was appointed a second time a lord of Session; and the same year he was by the General Assembly nominated one of the commissioners to revise the Book of Discipline. The year following he accompanied the Regent Murray to York, as one of the Scottish commissioners in reference to the charges against Queen Mary for the murder of Darnley; and he was afterwards deputed to London on the same business. Died at Edinburgh in 1571—Mackenzie says, in 1579, a date as far wrong as that of his birth, 1520, given in the *Nouvelle Biog. Univ.* Sir James Melvil calls him "a godly, learned, and wise, and long experimental counseller." Mackenzie, on the other hand, styles him one of the "main sticklers and hectors" in the rebellion against Queen Mary. He wrote, at Rouen, a small treatise on "Justification," of which his fellow-prisoner, John Knox, thought highly. Among his works are some poems, published in Ramsay's collection, and "The Confessions of Faith, compiled by H. Balnavis of Halhill, and one of the Lords of Session and Counsell of Scotland, being a Prisoner within the Old Pallaice of Rouane, in the yeare of the Lord 1548," Edinburgh, 1584.—J. E.

BALOUFFEAU or BALOUFFETEAU, Jacques, a notorious French sharper, who prosecuted his calling with great success under various aristocratic names in several countries of Europe, was the son of an advocate of the parliament of Bordeaux. The ministry of England and the king of France were among his dupes; the former paying for a denunciation of a pretended conspiracy £2000, and the latter 2000 crowns. He was gibbeted at Paris in 1828.—J. S., G.

BALOGH, Jonas, a Hungarian deputy, born in 1800. In all the Hungarian diets of which he was a member, he constantly appeared as a defender of the rights of the people. After a course of active patriotism, in which he encountered many obstacles, he was compelled to quit his country, and found, with the illustrious Kossuth, an asylum in Turkey.—G. M.

BALON, Nersès, a heresiarch of the fourteenth century, was educated in a monastery of Upper Armenia, in which country his zeal for the tenets of the Anabaptists excited such troubles as finally obliged him to seek refuge at the papal court of Avignon. He wrote a history of the kings and patriarchs of Armenia.

BALSAMO, Paulo, an Italian abbot and writer on agriculture, born at Termini in Sicily in 1763; died at Palermo in 1818. He was sent by the government of Naples into Lombardy, France, and England, to report on the state of agriculture in those countries. In England he made the acquaintance of Arthur Young, a memoir of whom he afterwards inserted in the Annals of Agriculture. He is the author of a great number of papers in that collection.—J. S., G.

BALTADJI, Mohammed, grand vizier of the Ottoman empire, was born towards the middle of the seventeenth century. He was originally a soldier in the troop of Baltadjis, or body-guard of the sultan. After his advancement to the viziership he commanded the army which the sultan sent into Russia to co-operate with Charles XII. of Sweden. The treaty of peace, however, which Baltadji concluded at Falezi with the minister of Catherine, gave such offence to Charles that he accused the grand vizier of treason, and required his dismissal from power. He was banished to Lemnos, where he died in 1712.—J. S., G.

BALTARD, Louis Pierre, a French landscape painter, architect, and engraver, born in Paris 1765; died 1840; is the author of the work "Paris and its Monuments." His son Victor, still living, continues both as an architect and an engraver, to add to the high renown of his father's name.—R. M.

BALTAZARINI, an Italian musician, called in France Beaujoyeux, the first famous violinist on record. He was sent from Piedmont by Marshal Brissac, in 1577, to Catherine de Medicis, and appointed by that princess her first valet de chambre, and superintendent of her music. In France he contributed greatly to the amusement of the royal family and nobility, by his ingenuity in contriving magnificent plans, machinery, and decorations for ballets, masques, and other dramatic entertainments. His success in this department obtained for him the quaint title of Beaujoyeux. In 1581, Henry III. having married his favourite minion, the Duc de Joyeuse, to Mademoiselle de Vaudemont, sister to his queen Louise de Lorraine, Baltazarini produced a ballet on the occasion, on the subject of Ceres and her Nymphs, which was performed at the Louvre, and printed under the following title: "Balet comique de la Royne, faict aux nopces de Monsieur le Duc de Joyeuse et Mademoiselle Vaudemont sa sœur. Par Baltazar de Beaujoyeux, Valet de chambre du Roy et de la Royne sa mere. A Paris, par Adrian le Roy et Robert Ballard," 1582, 4to. The types and paper of this rare book (a copy of which is in the writer's possession) are equal in beauty to those of Elzevir in the next century. The music, which is clearly cut in wood, was not composed by Baltazarini, who only acted as ballet master on the occasion, but by Messrs. de Beaulieu and Salmon, of the king's band, whom his majesty had ordered to assist him in composing and preparing all that was "most perfect" in music for this festival. "And M. Beaulieu," says Baltazarini, "whom all professors regard as an excellent musician, has, on this occasion, even surpassed himself, assisted by Maistre Salmon, whom M. Beaulieu and others highly esteem in his art." This piece is interesting as the origin of the Balet Historique in France; where dancing has been long more successfully cultivated than elsewhere, and where it still holds a prominent place on the stage.—E. F. R.

BALTEN or BALTON, Pieter, a Flemish painter, born at Antwerp 1540, died 1579; studied at the academy of his native city, imitating in his works the manner of Pieter Breughel the Elder. These works generally were small in size, but very highly finished and beautifully designed. In a picture of St. John in the wilderness, now at Vienna, by a curious whim of the Emperor Maximilian he was desired to replace by an elephant the figure of the preacher.—R. M.

BALTIMORE, Cecil Calvert, Lord, was the founder of the colony of Maryland. His father, George, first Lord Baltimore, held important offices under James I., and obtained from that monarch extensive grants of land in Ireland and Newfoundland. Having become a Roman catholic, he was deprived of his offices, and induced to seek a sphere of action in founding across the Atlantic a colony, which should be governed on the principles of religious toleration. For this purpose he turned his attention to a settlement in Newfoundland; but that having fallen into the hands of the French, he induced Charles I. to make a grant of the tract of country which now forms the State of Maryland. He died before the charter was made out; it was therefore drawn up in the name of his son Cecil, who, with his heirs and successors, was invested with full powers in the new colony, on condition of paying to government "two Indian arrows of those parts every year on Easter Tuesday, and also the fifth part of all gold and silver mines which shall hereafter be discovered." About two hundred emigrants, chiefly Roman catholics, having landed in 1634, they proceeded to organize the colony, which was named Maryland, in honour of Henrietta Maria, wife of Charles I. The experiment was completely successful; a representative government was established, and all forms of belief being tolerated, except the Jewish religion, the new colony became an asylum for the persecuted. Lord Baltimore died in 1676. It does not appear he ever resided in, or even visited the colony, in which he took so deep an interest.—J. B.

BALTIMORE, Frederick, an English traveller, who pub-

lished in 1767 an account of his "Travels in the East," and in 1769 a work entitled "Gaudia Poetica," &c.; died in 1771. He is said to have bestowed a yearly pension of £200 on the celebrated Corsican general, Pascal Paoli.

BALTZAR, Thomas, born at Lubeck about 1630, was esteemed the finest performer on the violin of his time. He came to England in 1656 (not 1658, as generally stated), at which time the instrument had not yet been enabled to assert its powers here, nor to emerge (as it shortly afterwards did) from the low estimation in which it was held. His first patron in England was Sir Anthony Cope of Hanwell in Oxfordshire. An account of Baltzar's performance shortly after his arrival here has been left by John Evelyn. Under the date, March 4, 1656, he says:—"This night I was invited by Mr. Roger L'Estrange to hear the incomparable Lubicer on the violin. His variety on a few notes and plaine ground, with that wonderful dexterity, was admirable. Though a young man, yet so perfect and skilful, that there was nothing, however cross and perplext, brought to him by our artists, which he did not play off at sight, with ravishing sweetness and improvements, to the astonishment of our best masters. In sum, he plaid on that single instrument a full concert, so as the rest flung down their instruments, acknowledging the victory. As to my own particular, I stand to this hour amaz'd that God should give so great perfection to so young a person. There were at that time as excellent in their profession as any were thought to be in Europe, Paul Wheeler, Mr. Mell, and others, till this prodigy appeared. I can no longer question the effects we reade of in David's harp to charme evil spirits, or what is said some particular notes produced in the passions of Alexander, and that king of Denmark." Anthony Wood tells us, under the year 1658, that "Tho. Balsar or Baltzar, a Lubecker borne, was now in Oxon, and this day (July 24) A. W. (Anthony Wood) was with him and Mr. Edw. Lowe, lately organist of Ch. Church, at the meeting-house of Will. Ellis. A. W. did then and there, to his very great astonishment, hear him play on the violin. He then saw him run up his fingers to the end of the fingerboard of the violin, and run them back insensibly, and all with alacrity, and in very good tune, which he nor any in England saw the like before. A. W. entertain'd him and Mr. Lowe with what the house could then afford, and afterwards he invited them to the tavern; but they being engaged to other company, he could no more hear him play or see him play at that time. Afterwards he came to one of the weekly meetings at Mr. Ellis's house, and he played, to the wonder of all the auditory, and exercising his fingers and instrument several ways, to the utmost of his power. Wilson, thereupon the public professor (the greatest judge of musick that ever was), did, after his humoursome way, stoop down to Baltzar's feet to see whether he had a huff [hoof] on; that is to say, to see whether he was a devil or not, because he acted beyond the parts of man. About that time it was that Dr. Joh. Wilkins, Warden of Wadham Coll., the greatest curioso of his time, invited him and some of the musitians to his lodgings in that Coll., purposely to have a concert, and to see and hear him play. The instruments and books were carried thither, but none could be persuaded there to play against him in consort on the violin. At length the company perceiving A. W. standing behind in a corner, near the doore, they haled him in among them, and play, forsooth, he must, against him. Whereupon, he not being able to avoid it, he took up a violin and behaved himself as poor Troylus did against Achilles. He was abashed at it, yet honour he got by playing with and against such a grand master as Baltzar was. Mr. Davis Mell was accounted hithertoo the best for the violin in England, as I have before told you; but after Baltzar came into England, and show'd his most wonderful parts on that instrument, Mell was not so admired, yet he played sweeter, was a well-bred gentleman, and not given to excessive drinking, as Baltzar was."

At the restoration of Charles the Second, Baltzar was appointed leader of the king's celebrated band of twenty-four violins, and about the same time, according to Wood, "he commenced Bachelor of Musick at Cambridge." He died in July, 1663, and was buried in Westminster Abbey. Wood says of him, that, "being much admired by all lovers of musick, his company was therefore desired; and company, especially musicall company, delighting in drinking, made him drink more than ordinary, which brought him to his grave."

The arrival of Baltzar in England may be considered as an event which tended in no small degree to place the violin in that station among the *stringed* tribe which it has since so deservedly occupied. He is said to have first taught the English the practice of shifting (that is to say, of what is termed the *whole shift*), and the use of the upper part of the fingerboard. It is certain that the power of execution and command of the instrument exhibited by Baltzar were matter of novelty among us, although we had a native performer of no mean abilities at that period, in the person of Davis Mell, who in delicacy of tone and manner, seems even to have exceeded the more potent and renowned German.

The compositions of Baltzar are now very rarely met with. Dr. Burney mentions a MS. collection of his solos in his possession, presented to him by the Rev. Dr. Montague North. A set of sonatas by Baltzar for a "lyra violin, treble violin, and bass viol," formed lot 55 of the sale catalogue of the celebrated Thomas Britton, the musical small-coal man. The only *printed* compositions of this master are the solos contained in Henry Playford's Division Violin, 1692, ob. quarto.—(Burney; Hawkins; Evelyn's *Diary;* Wood's *Life;* Ashmolean MS. 8568; Roger North's *Memoirs of Music.*)—E. F. R.

BALUE, Jean de La, a French cardinal, and prime minister of Louis XI., born about 1421 at Verdun, died at Ancona in 1491. He was of very humble origin, and appears to have passed the first years of his life in his native town. Louis XI., to whom he was introduced by Charles of Melun in 1464, made him his secretary and his almoner, and in 1465 appointed him archbishop of Evreux. In 1467 he was nominated bishop of Angers, and before the close of the same year received the cardinal's hat, under the title of Sainte-Suzanne.—G. M.

* BALUFFI, Cagetano, a Spanish writer, author of a "History of Religion in America." The work is compiled from original documents to which the author had access during his residence in various parts of the New World.

BALUZE, Stephen, historian, born at Tulle, December, 1630. Educated for the bar, he early renounced that profession, indulging his taste for historical research. He had a passion for old manuscripts, of which he contrived to make a large and curious collection, procured from various parts of Europe. The reputation he acquired in this way excited a sort of competition amongst those who were at once powerful and learned, for the services of so promising a librarian. The famous minister, Colbert, bore away the prize even from some high dignitaries of the church. After some time the king, Louis XIV., appointed Baluze inspector of the college royal. Like many very learned men, our antiquarian stumbled upon a path of inquiry, which he was probably too simple to see would bring him into collision with the proud monarch himself. The Cardinal Bouillon laid claim to the independent sovereignty of Sedan. Baluze, who was writing a history of the House of Auvergne, found the cardinal's title well founded. Such a disclosure was regarded by the imperious Louis as something like treason, and with the vindictive meanness of the tyrant, he confiscated the historian's property, and ordered him into exile. Allowed to return to Paris in 1713, he was not, however, restored to his place; but nothing could repress a spirit at the same time genial and even social. Baluze loved to blend merriment and learning, and was surrounded by men as witty as wise. The ultramontane party found in him a formidable antagonist, and to this day his writings supply liberal Frenchmen with arms against the encroachments of Rome upon the liberties of the Gallican church. His freedom from vanity, and true devotion to learning, are shown in a curious clause of his will, by which his manuscripts were ordered to be sold to meet the wants of antiquarians. He died July, 1718.—J. F. C.

BALZAC, Jean Louis Guez, Seigneur de, an eminent French writer, was born at Angoulême in 1594; died at Paris, February 18, 1654. Among the authors of the seventeenth century there are few whose writings contributed more to the improvement of the French language than those of Balzac. Pompous, affected, and without the genius of originality, he was still an artist in the use of language—an admirable workman, without the power of designing, who could use his materials with skill even in inferior compositions. With little or no enthusiasm for ideas, he had a scrupulous regard for words. He gave polish, precision, and pliability to the language; and in so doing prepared the way for Pascal, who threw into the well-

constructed phrases the flash of his genius, and brought music of a higher order from the instrument that Balzac had laboriously attempted to perfect. He was at first attached to the service of the cardinal of Valetta, who took him to Italy. On his return to Paris he met with a flattering reception from personages of rank and influence, who had already enjoyed and admired his letters—among others from the bishop of Luçon, afterwards Cardinal Richelieu. In 1624 his letters were collected and printed, and the public received them with the same favour that had previously been given to the originals by the court. His grandiose phrases supplied a want of the age. The homely simplicity of the sixteenth century no longer sufficed for a generation fast advancing to the extreme of fastidiousness, and Balzac supplied the new language that was suitable to the altered condition of society. His success, however, was the occasion of envious and virulent attack. Some accused him of plagiarism, and some slandered his life. To seek repose he retired to his estates on the banks of the Charente, and there employed his leisure by replying to his numerous correspondents, some of whom were monarchs. In this retreat he died, Feb. 18, 1655. So highly was he esteemed, that when in 1634 he expressed a desire to enter the academy, he was immediately elected by the suffrages of all. Towards the close of his life he was much given to works of piety and benevolence, and among his other honours is that of first using the word *bienfaisance*, which has been permanently retained in the French language. He also founded the prize of eloquence in the French Academy, which is still continued, but with little apparent result. His published works are numerous, and most of the original editions had the advantage of appearing in the type of the Elzevirs at Leyden and Amsterdam. The following list is tolerably complete. His works, including the French and Latin poems, were published in two vols. folio, Paris, 1665; and separately, "Aristippe," Leyden, J. Elzevir, 1658, and Amsterdam, D. Elzevir, 1664; "Lettres Choises," Leyden, 1648–52; "Lettres Familières," Leyden and Amsterdam, 1636 and 1661; "Le Socrate Chretien," Amsterdam, 1652; "Le Prince;" "Lettres à Conrart," Leyden, 1659, and Amsterdam, 1652; "Œuvres Diverses," Leyden, 1651 or 1658; and "Les Entretiens," Leyden, 1658. Some "Letters," "Thoughts," and "Selected Works," have also been published in Paris in recent times.—P. E. D.

BALZAC, Honoré de, a French novelist, born at Tours in 1799; died at Paris, August 20, 1850. His father had been secretary to the council of state under Louis XV., and the young Balzac was brought up at the college of Vendôme, where he left the character of being "idle and disobedient." He was then placed with a notary, and commenced his literary career by writing articles for the journals. Before the age of twenty-three he had published seven or eight tales. His industry was remarkable, but his earlier pieces never attained much celebrity. In 1826 he joined Barbier, the printer, in the publication of the "Annales Romantiques," and united in his own person the three branches of commercial literature—he was author, printer, and bookseller—an arrangement which in his case was not more successful than it has been elsewhere. The first of his works that attracted the attention of the public was "The Physiology of Marriage," a work full of originality and piquant observation. He now formed the bold conception of depicting the natural history of society as it existed in his own day in France. He wished to treat the moral world of men and women in the same manner that the naturalist treats the habits of the lower animated creatures—to describe minutely and accurately, but merely to describe. He therefore prepared to paint in detail private life, life in the provinces, military life, country life, political life, &c., viewed philosophically and analytically. During twenty years of indefatigable industry and prolific authorship, he pursued this course of study, and gave to the world an immense number of compositions, some of which must hold a first rank in their special departments of literature. With a rich imagination, and marvellous sagacity for seizing the peculiarities of character, he combined a looseness of taste which an artist of a higher order would have striven to correct. His works, however, were pre-eminently popular in France, and many of them are well known throughout Europe. After the publication of his "Medicin de Campagne" in 1835, he received a letter of congratulation from the countess de Hanska, then resident with her husband at Geneva. This led to a correspondence, and after the death of her husband, who had large estates in Russian Poland, to an offer of marriage, which was accepted, although de Balzac was already suffering from the disease of the heart which two years later proved fatal. He was buried in Pere-la-Chaise, a large multitude accompanying his body to the grave, and Victor Hugo pronouncing an eloquent and characteristic oration. Balzac had called his whole writings "The Comedy of Human Life," but a witty writer has termed this comedy the "pathological museum of human nature," a collection of specimens every one of which exhibits disease. With a rich imagination he had no high ideal; he held the mirror—not up to nature—but up to modern French society—a mighty difference, on which de Balzac had probably not reflected.—P. E. D.

BAMBAM, Hartwig, a German Lutheran theologian, deacon of the church of St. Peter's at Hamburg; died in 1742. He left, among other works, "Merckwürdige Historien inden Religions—Streitigkeiten mit den Reformirten."

BAMBINI, Cavalier Nicola, a Venetian historical painter, born 1651; died 1736; a pupil of Mazzoni whilst at Venice, and of C. Maratta when at Rome. His drawing was both elegant and firm; his composition noble and poetical. Knowing his weakness in colour, he had some of his pictures retouched by Cassana.—R. M.

BAMBINI, Giacomo, a Ferrarese painter at the beginning of the seventeenth century; was a pupil of D. Mona at Parma. At his return to Ferrara, associated with Giulio Cromer, he opened a school for the study of nature. He displayed, in the few works he was able to complete, a vigorous manner enhanced by correctness of design. Died very young in 1629.—R. M.

BAMBOCCI, Antonio, an Italian sculptor, born at Piperno about 1368; died at Naples in 1435; was an artist of great and versatile talents, especially renowned for his magnificent tombs. The most important amongst these are that of Cardinal Minutolo (the object of Boccaccio's praises); that of Cardinal Carbone; and above all the Aldemareschi mausoleum. Bambocci stands as the link between Ciccione and Aniello Fiore; and together with these, is one of the greatest glories of the Neapolitan school of sculpture during the fifteenth century. Nor did Bambocci confine himself to sculpture; he equally exercised, with great success, architecture and painting, in which last he had been taught by Zingaro.—R. M.

BAMBOCCIO. See Laar, Pieter van.

BAMBRIDGE, Christopher. See Bainbridge.

BAMESBIER, Johann, a German painter, established at Amsterdam during the second part of the sixteenth century, was one of the best pupils of Lambert Lombard.—R. M.

BAMFIELD, Joseph, a native of Ireland who made some figure in the civil wars during the reign of Charles the First. Clarendon, in his History of the Rebellion, asserts that his real name was Bamford, and that he was a man of wit and parts. He entered the army at an early age, and rose to the rank of colonel of foot. During the first years of the war, he was actively engaged in the service of the king, and yet Clarendon says, "he had not behaved himself so well in it, as to draw any suspicion upon himself from the other party, and was, in truth, much more conversant with the presbyterian party than with the king's." When the parliamentary forces under Sir William Waller marched against Arundel castle, Bamfield, who was in the garrison, endeavoured to put himself at the head of a party, with the hope of being made governor; but his intrigues resulted only in increasing the animosities amongst the soldiers, and led ultimately to the surrender of the place. When in 1648 the king was anxious to send the duke of York out of the kingdom, Bamfield was intrusted with the arrangement for his escape, "being a man of an active and insinuating nature, and dexterous enough in bringing anything to pass that he had the managing of himself." Bamfield managed the matter in a way to justify the opinion entertained of his adroitness, and conveyed the young prince from St. James' to a private house, and thence, in woman's attire, down the river to a vessel which sailed to Holland. For this service, Bamfield was made a groom of the bed-chamber to the prince; but Sir John Berkley, whom he hated, was appointed governor, an act to which he looked as a degradation to himself, and so incensed was he, that when Sir John came to the Hague, Bamfield endeavoured to excite the fleet to declare against Sir John when the duke should come on board, and cause him to be dismissed, "and then he believed he should be able to govern both his highness and the fleet." Bamfield still continued about the person of the duke, and by his restless and intriguing spirit so

practised upon him, that he was at last, by command of the king, dismissed from his place about the duke, and thereupon he returned to England; but it seems he was never called in question for the part he took in the escape of the duke. From that period Bamfield appears to have been without any employment, though he sought it from the new government, who, like the royalist party, were unwilling to trust him. Upon the Restoration he was still neglected, and retired to Holland, where he lived to an advanced age, and published his "Apology."—J. F. W.

BAMFYLDE or BAMFEEDE, C. Warwick, an English landscape painter, flourishing about 1770. Several of his works were engraved by Benaeech and Hassel.

BAMFYLDE, Francis, an English divine, author of a singular work, entitled "All in One, all Useful Sciences and Profitable Arts in One Book of Jehovah Aelohim," &c., was born of a good family in Devonshire, and was successively prebendary in the church of Exeter and minister of Sherburne. He was removed from the latter cure in 1662, by the operation of the act of uniformity, but continued his ministerial labours at Sherburne, and afterwards in London, where he died in 1684. The last ten years of his life were spent in prison.—J. S., G.

BANCEL, Louis, a French theologian, born at Valence in Dauphiné, was professor of theology, and deacon of the faculty of Avignon. He edited several of the works of Thomas Aquinas.

BANCHIERI, Adriano, a musician, was born at Bologna about 1567, and died in 1634. He was a monk, and rose to be titulary abbot of his order. He held an office as organist, being much esteemed for his playing. He wrote very extensively both secular and sacred music; the greater part of his masses, motets, madrigals, and lighter pieces, are for three voices; but he produced also several works for a larger choir, besides some with organ accompaniment, and some for instruments only. There are likewise many didactic works by this author, on the canto fermo, on the canto figurato, on the twelve modes, on the organ, on the musical uses of his monastery, and on the general principles of music; one of these, the "Moderna Pratica Musicale," published at Venice in 1613, is one of the earliest books in which the unsatisfactory and obsolete practice is employed of figuring the basses to denote the harmony. He was, further, the author of some comedies, which he published under the name of "Camillo Scaligeri della fratta." M. Fetis gives a list of his printed works.—G. A. M.

BANCHIN, an Augustine monk of the fourteenth century. He was present at the council held in London in 1332 to condemn the doctrines of Wickliffe, and wrote a work against the reformer, entitled "Contra Positiones Wickleffi."

BANCK or BANK, Jans van der, a Dutch painter, established in England during the seventeenth century; excelled in his portraits, many of which were engraved by Faber and others. He has been often mistaken for Pieter van der Bank.—R. M.

BANCK or BANK, Pieter van der, a Flemish engraver, born in Paris 1649; died in London in 1697.

BANCO, Giovanni, or Nanni d'Antonio, an Italian sculptor and architect of the Donatello school, was born at Sienna in 1374; died 1421. He worked for the Florentine cathedral. As a sculptor, his statue of St. Philip at Florence is considered his masterpiece.—R. M.

BANCROFT, Aaron, father of the more celebrated George Bancroft, was born at Reading, Massachusetts, in 1755. For sixty years he laboured as a clergyman, first in Nova Scotia, and laterly in Worcester. His best-known work is a "Life of George Washington;" but he published at various times numerous addresses and sermons. Of his "Sermons on the Doctrines of the Gospel," John Adams says that he "never read a volume of sermons better adapted to the age or country in which it was written." Bancroft died in 1840.—J. B.

BANCROFT, Edward, an English physician of the latter part of the eighteenth century. He lived long in America, where he was intimate with Franklin and Priestley; and earlier in life visited British Guiana, an essay on the natural history of which colony he published in London in 1769. He also published an "Essay on the Yellow Fever, with observations concerning Febrile Contagion;" and "Experimental researches concerning the theory of Permanent Colours," the latter in 1794; and communicated to the Royal Society a memoir on the Woorara poison, which the Indians of Guiana apply to their arrows. The works of Bancroft contain many good observations, and are still of value.—W. S. D.

* BANCROFT, George, an American diplomatist, is a native of Massachusetts, where he was born in 1800. His father, who was a divine and an author of some little celebrity, sent his son to Harvard college, where he completed his education, and then travelled to Europe to improve his mental stores and his knowledge of men and things. He spent four years in visiting England, Germany, France, and Italy. On returning to his native country, he became Greek professor in his own college. Whilst holding this post, he found time to contribute largely to American literature, and was one of the first to unfold to his countrymen the depth and value of German thought and intellect. In 1823 he published a volume of poems, and in the following year a translation of one of the historical treatises of Heeren. Having attached himself to the democratic party, he publicly declared himself, in 1826, a supporter of the doctrine of universal suffrage; and it was not long before he attained to political advancement. In 1834 he published the first volume of his "History of the United States," which at once stamped him as a historian of original and philosophical views. The second and third volumes were subsequently issued, and confirmed the judgment of his countrymen. In 1838 he was appointed to the collectorship of the port of Boston, and united in his person, for three years, the man of business and the man of letters. In 1844 he was an unsuccessful candidate for the governorship of his native county of Massachusetts; but in the following year, was appointed by President Polk to the administration of the naval department, into which he introduced several important reforms. From 1846 down to 1849 he resided in London as minister-plenipotentiary from the United States. In this country his high personal, political, and literary character made him widely popular. Returning to New York, he resumed his literary labours, and published the fourth volume of his "American History" in 1852. It is understood that he is a frequent contributor to the *North American Review*; his writings have been translated into several continental languages.—E. W.

BANCROFT, John, nephew of Richard Bancroft, entered Christ church in 1592, and in 1632 was consecrated bishop of Oxford. Died in 1640. This prelate built the original palace at Cuddesden, where his successors still reside. His character does not rank high, especially among puritan writers.

BANCROFT, Richard, archbishop of Canterbury, was born at Farnworth in Lancashire, September, 1544. Having completed his studies at Cambridge, he became chaplain to Cox, bishop of Ely, who gave him in 1575 the rectory of Feversham. The following year he was licensed as one of the university preachers, and in 1584 he was admitted to the rectory of St. Andrew, Holborn. Promotions flowed fast upon him—in 1589 a prebend of St. Paul's, in 1592 a prebend of Westminster, in 1594 a stall at Canterbury, in 1597 bishop of London, in 1604 archbishop of Canterbury, in 1605 a privy councillor, and in 1608 chancellor of the university of Oxford. These successive elevations in so brief a period, and in those times, show that Bancroft was both an ambitious churchman and a very successful courtier. He was engaged to some extent in politics, under Elizabeth, and his violent antipuritan sentiments must have commended him to his royal and lordly patrons. He took a part in the famous dispute at Hampton court, between the episcopal and presbyterian clergy. To the proposal of Reynolds, that there should be a new translation of the bible, Bancroft was hostile, remarking, that "if every man's humour should be followed, there would be no end of translating." But when the project was started, he gave it all the encouragement and assistance in his power. His famous sermon against the puritans is a pungent and ingenious tirade. He was a prelate of great ability, quick, vigilant, and high-minded—a clever polemic within a narrow range, a statesman of no mean order, a resolute champion of the Church of England, and an unsparing foe to nonconformity. His persecuting measures were very opposite to the sage counsels of Burleigh and Bacon. Not only did he deprive many puritan clergy, but he deepened the quarrel by asserting the divine right of episcopacy. "His system," says Hallam, "was such as low-born and little-minded men, raised to power by fortune's caprice, are ever found to pursue." Bancroft died 2nd November, 1610, and his body, according to his instructions, was buried in the chancel of Lambeth church. He bequeathed his library to his archiepiscopal successors.—J. E.

BANDARRA, Gonzalo, a Portuguese poet, who, towards the middle of the sixteenth century, although a poor cobbler,

composed stirring lines on the fate of his unhappy country, which obtained the greatest success. The Spanish government having got hold of him, accused him before the Inquisition in 1541; but public opinion being in his favour, that tribunal dared not carry out their sentence. Bandarra's couplets became in 1640 the Marsellaise of the Portuguese nation.—A. C. M.

* BANDEL, Joseph Ernst von, a German sculptor, was born at Anspach in 1800. He was entered a pupil at the Royal Academy at Munich, and soon exhibited a life-size statue, in plaster, of Mars reposing, which attracted much attention. His marble statue of Charitas (1833) was still more admired. He chiefly excels in busts, of which those of King Maximilian of Bavaria (1832), and of the reigning prince of Lippe-Detmold may be mentioned. He made himself widely known, when, in 1838, he proposed a colossal statue of Arminius to be erected on the height of the Teutoburg forest; his design was hailed with great, but transitory enthusiasm, and some years after was abandoned for want of funds. He now lives at Berlin.—K. E.

BANDELLI, Matteo, an Italian theologian, sent by Boniface VIII. in 1298 to conduct the affairs of the church in Constantinople, is the author of a work entitled "Luoghi Communi di Tutta la Santa Scrittura."

BANDELLO, Matteo, born in 1480 at Castelnuovo, near Tortona. When thirteen years of age he was sent to Rome, and soon after admitted into the order of the Dominicans. In his youth he travelled all through Italy, Spain, France, and Germany, after which he settled in Mantua, invited there by Giulio Cesare Scaglieri, who honoured him with his friendship. Intrusted with the education of Lucrezia, the daughter of Pietro Gonzaga, he insinuated himself into that sovereign's favour, who introduced him to other Italian princes. He was charged by them with many important negotiations, in which he displayed great diplomatic ability. Having espoused the French interests in Italy, and the Spaniards having succeeded in driving the French army behind the Alps, he was compelled to quit his country and repair to France, where Cesare Fregoso offered him an asylum in his castle at Bassen, near Agen. Here he passed his time reviewing his manuscripts, but his protector having been murdered, King Henry II. offered him the bishopric of Agen, then vacant. Bandello being thus relieved from want, continued his literary pursuits, leaving the care of his diocese to John Valerio, bishop of Grasse. His works are many; he wrote in Latin and Italian, but he has gained his celebrity only by his novels, which he published when seventy years of age. He might indeed be considered Bocaccio's teacher in obscene descriptions, which are not even heightened by any merit in style or language; but his conciseness, clearness, and versatility, have given him a conspicuous place amongst the novelists of Italy. He died at Agen in 1562.—A. C. M.

BANDELLO, Vincent de, general of the order of Dominicans, born at Castel-Nuova in 1435, was professor of theology at Bologna. He ridiculed the Franciscans for holding the immaculate conception, in a work entitled "Libellus Recollectorius de Veritate Conceptionis B. Mariæ Virginis." Died in 1506.

BANDIERA, Attilio, born at Venice in 1810. Emilio, born at Venice in 1815. The brothers Bandiera, sprung of an old patrician family, were sons of Baron Bandiera, rear-admiral in the Austrian service. Educated to the same profession as their father, they had risen at an early age to a high rank in the Austrian navy; but, notwithstanding the brilliant career assured to them by their own and their father's position, the uniform they wore was hateful to them, and they endeavoured by every secret means in their power, to place themselves in contact with the conspirators in every part of Italy, and with the Italian exiles abroad. The two brothers were united by an intense affection, by a mutual belief that it was the duty of every Italian to wage unceasing war with the foreign rulers of Italy, and by grief at what they, in common with their countrymen, regarded as their father's shame. The name of Baron Bandiera was held in universal execration in Italy, in consequence of his having, in direct defiance of the articles of the capitulation of Ancona, arrested the Italian patriots who had embarked thence for France. In 1842 the brothers succeeded in entering into correspondence with Joseph Mazzini, then an exile in England. They wrote to him letters expressive of the reverence of ardent disciples, addressing him as their leader and teacher, and informing him that their principles and political creed were identical with those promulgated in the *Giovine Italia*, the organ of a national Italian association bearing that name, and founded by him with a view of uniting the Italians of every part of the Peninsula into one vast conspiracy, having for its aim the expulsion of the Austrians, the overthrow of the existing governments of Italy, and the union of all the Italian states into one nation, with Rome for the capital. The fact that the brothers Bandiera were engaged in Italian conspiracies having been betrayed to the Austrian government by Micciarelli, a pretended friend, since editor of a "moderate" newspaper in Malta, they were obliged to fly from Venice by night to Corfu. The Austrian government, fearing that the example of the Bandiera might be contagious, should their desertion become known to the other Italian officers in the service, endeavoured by conciliatory measures to induce them to return. "The Archduke Raimeri," wrote Emilio to Mazzini, "viceroy of the Lombardo-Venetian kingdom, sent one of his people to my mother, to tell her that if she could succeed in bringing me back to Venice, he would engage his sacred word of honour, that not only I should be acquitted, but restored to my rank, to my nobility, and to my honours." The mother hastened to her son, but failed to shake his resolution to desert the service of Austria, and devote himself to the cause of Italy. In the same letter he adds, "In vain I endeavour to make her comprehend that duty orders me to remain here; that I should be happy to see my country again, but that when I shall direct my steps towards it, it will not be to live there an ignominious life, but to die there a glorious death—that no affection ought to be able to detach me from the flag I have embraced—that the flag of a king may be abandoned, that of a country, never! My mother, agitated, blinded by passion, cannot comprehend me; calls me impious, unnatural, assassin, and her tears rend my heart; her reproaches, well as I feel I do not merit them, are to me as so many strokes of a poniard; but the desolation does not deprive me of mind. I know that these tears and this anger fall upon our tyrants, whose ambition condemns families to such struggles. Write to me a word of consolation." At Corfu, the brothers received a citation to appear before the Austrian court-martial, to which they replied together by a refusal, which they published in the Maltese journals. They were joined at Corfu by Domenico Moro, a young officer who had been their friend from infancy, and now followed their example of desertion from the service of Austria, and by Nicola Ricciotti (see Ricciotti), a Roman exile, who came from Spain where news of the agitations in Romagna had reached him. Ricciotti went first to London, to see and confer with Mazzini, and learned from him that the brothers Bandiera were then endeavouring to organize an insurrection in central Italy, and that they were induced to hope for success from the extraordinary ferment and agitation that prevailed throughout those provinces, during the whole of the year 1843. On reaching Corfu, however, Ricciotti found that the brothers Bandiera had abandoned the idea of action in the Centre, and had decided on attempting to head an insurrection in Calabria. He acquainted Mazzini with their plans, and Mazzini, believing the success of the enterprise impossible, and earnestly desirous of preserving lives on which he set the highest value, used every effort to dissuade them from their purpose. It is probable, from the reverence in which he was held by the Bandiera, that his representations might have succeeded in preventing the movement, had it not been for the machinations of the Neapolitan government, which, informed of their scheme, determined to further it, in order the more surely to destroy them. Neapolitan police agents were despatched to Corfu in various disguises. Some of them even entered the ranks of the conspirators; all poured into their ears the most encouraging reports. They stated that all Calabria was in flames, that bands of armed insurgents overran the mountains, that leaders alone were wanting, &c.

The manner in which the conspiracy became known to the Neapolitan government was for some time a mystery; nor was it explained until the publication of the reports of the committees of the English Houses of Lords and Commons on the subject of letter-opening at the English post-office, when it became known that the English cabinet had for months intercepted and opened the letters addressed to Mazzini. Attilio Bandiera had written to Mazzini—"Trusting to the well-known integrity of the English post, you may safely direct here to my name." This trust was their ruin. Mazzini did not discover the violation of his correspondence until too late to save his friends. The representations of the Neapolitan agents as to the state of Calabria,

induced the Bandiera to risk their lives in an attempt to rouse their countrymen to what they deemed to be their solemn duty. They determined to proceed at once to Calabria, throw themselves among the supposed insurgents in the mountains, and, if unsuccessful in creating a general insurrection, at least set an example of constancy unto death. Mazzini, to the last, used every effort to deter them, but in vain. He has since written of them—"Impatient to bear witness, they sought on all sides an arena upon which to fling themselves. The Italians, said they, need to learn that life is but the realization, the incarnation of thought; that they alone *believe* who feel the necessity of translating, come what may, into *acts*, that which they believe to be the true. Italy will live when Italians shall have learned how to die. And for this there is no teaching but example." Acting upon this conviction, they sold all the souvenirs they possessed of any value to purchase arms, and set forth. "In a few hours," wrote Attilio to Mazzini, "we set out for Calabria. Seventeen other Italians follow us, exiles for the most part; we have a Calabrian guide. . . . . If we fall, tell our countrymen to imitate our example. Life has only been given us to employ it usefully and nobly; and the cause for which we combat, and shall die, is the purest, the holiest that has ever warmed human breasts." Emilio also wrote—"One line from me also; for perhaps these will be the last you receive from us. May heaven bless you for all the great good you have done to our country. On the eve of our peril I proclaim the gratitude and veneration due to you from every Italian. . . . Adieu, adieu; poor in all things, we elect you our executor, that we may not perish in the memories of our fellow-citizens." As soon as they landed in Calabria, a traitor who had been placed among them disappeared. He hastened to inform the government of the direction they had taken. They wandered for three days in the mountains without meeting any of the promised insurgent bands, till at San Giovanni in Fiore, they found themselves suddenly surrounded by forces immensely superior to their own. They fought, however, long and bravely. One of them, named Miller, was killed on the spot. Moro fell covered with wounds; two escaped into the mountains; the rest were taken prisoners. On the 25th July, the Bandiera and seven of their companions—Nicola Ricciotti, Domenico Moro, Anacarsi Nardi, Giovanni Venerucci, Giacomo Rocca, Francesco Berti, and Domenico Lupatelli—were shot at Cosenza. They were sleeping calmly on the last morning. When awakened, they dressed themselves with great care, as if for a religious ceremony. A catholic priest presented himself, but they gently rejected his services, saying—"We have sought to practise the law of the gospel, and to make it triumph, even at the price of our blood. We hope that our works will recommend us to God better than your words. Go and preach to our enslaved brethren." When they reached the place of execution, they requested the soldiers to "spare the face made in the image of God." When the signal to fire was given, they shouted "Viva l' Italia," and fell dead. In fulfilment of their wish, Mazzini published an account of their life and death, with extracts from their correspondence, under the title, "Ricordi dei Fratelli Bandiera, edei loro compagni di Martirio in Cosenza." Editi da Gius: Mazzini, Paris, 1844.—E. A. H.

BANDINELLI, Bartolommeo, or Baccio, one of the greatest sculptors of Italy, was born at Florence in 1487; died in 1559. But for his deep-rooted envy towards Michel Angelo, this artist by his undoubted genius would have obtained even a greater and more desirable fame. This envy is the key to the style of his works; he wanted, in everything he produced, to beat the Buonaroti; and (to adopt the phrase that the great Michel Angelo used when remarking upon Bandinelli's copy of the "Laocoon"), "*He who tries to work* AFTER *any given type, must always remain* BEHIND." Nevertheless, the works of this artist are not to be despised. It is a great deal to say (and yet it is but just) that, had not a Michel Angelo existed, Baccio would have been the greatest sculptor of the age. But it can be suggested that, without the greater genius paving the way, or by his wonderful productions exciting rivality, perhaps Bandinelli's talent would have remained dormant.

Endless are the anecdotes related of the life of this great sculptor in connection with his jealousy of Michel Angelo; and, whilst all serve to show the capabilities of the first, they all tend to prove the unrivalled position of the latter. The reader must be referred for such details to the works of Vasari, Cellini, Lanzi, Cicognara, &c. Be it here enough to say, that no artist ever came so near the grand manner of Buonaroti as Bandinelli did. Many of Baccio's works could pass indeed for those of the former, but that imitation, by the eking out of characteristics, degenerates into exaggeration. This is especially the case with Bandinelli's group of "Cacus," considered by many as his masterpiece. Wanting to show greater anatomical knowledge than his rival, Baccio ended by overcharging the details of his otherwise admirable work. In the beautiful series of bas-reliefs for the Florentine cathedral, perhaps executed at a moment when the strife was not so bitter, Baccio has produced some of the finest specimens of modern art in existence. Many more works at Florence, and several small models, now spread all over the world, bear witness to his great capabilities; but none so much as the bas-relief representing the "Descent from the Cross," now at Milan, in which he surpassed all his other productions, and fully equalled, if not overstepped, Michel Angelo himself. Bandinelli was also a painter, in which art he studied after Leonardo, his great sympathy for whom was, perhaps, the origin of his hatred for Michel Angelo. He attempted also architecture, but was obliged to have recourse to the assistance of Giuliano di Baccio d'Agnolo.—R. M.

BANDINELLI, Clemente, a natural son of Baccio; forced by the whimsical and embittered character of the father to leave his native town, Florence, and to proceed to Rome, where, giving undoubted proofs of a superior talent, he worked himself to death by excessive application, when very young.—R. M.

BANDINELLI, Marco, surnamed Marchino di Guido, an Italian painter of the seventeenth century, originally was the model, cook, and valet to the great Guido Reni, and ended by becoming himself an artist of very fair reputation. He was a native of Bologna.—R. M.

BANDINELLI, Michel Angelo, a nephew and godson of Baccio; proved himself by his pictures in Santa Maria Novella of Florence, worthy of his godfather, and of the christian name bestowed upon him.—R. M.

BANDINI, Giovanni, a Tuscan sculptor of the sixteenth century; executed the statue representing "Architecture" on the tomb of Michel Angelo, at Santa Croce. He was remarkable for his busts.—R. M.

BANDONINA or BLANDONIA, a French nun of the middle of the sixth century, who continued, in the convent to which she had retired with Radegonde, wife of Clotaire I., the biography of that queen begun by Fortunatus, bishop of Poitiers.

BANDRAN or BANDRAND, Michel Antoine, a geographer, born at Paris in 1633; died 1700. He studied at the college of Clermont, where he acquired a taste for geography. He is author of a "Geographical and Historical Dictionary."

BANDURI, Anselmo, a Benedictine monk, distinguished as an antiquarian, was born at Ragusa in Dalmatia in 1671, and died at Paris in 1743. He was librarian to the duke of Orleans. Banduri published, "Imperium Orientale," and "Numismata Imperat. Rom." &c.—J. S., G.

BANEL, Pierre, a French general, born at Lectoure in Gers, 30th July, 1766, killed at the attack of the castle of Cossaria in Piedmont, 13th April, 1796. He was at first a soldier in the 49th regiment of infantry, but quitted the service 17th July, 1789. On the 20th June, 1792, he re-entered the army as adjutant-major of the 2nd battalion of Gers. In 1795 he was nominated general of brigade, and, the same year, passed into the army of Italy, under the command of Augereau. His name is inscribed on the bronze tablets at the palace of Versailles.—G. M.

BANER, BANIER, or BANNER, John, a celebrated Swedish general, born 23d June, 1595; died in December, 1641. He was descended of an ancient Swedish family, and received an excellent education. In his infancy, he accidentally fell from the fourth story of the castle of Hœrningsholm, without receiving the slightest injury; and this accident was reckoned an omen of future greatness. He entered the military service in 1615; and from 1626 to 1629 distinguished himself in the campaigns of Poland and Russia. In 1630 he was raised to the rank of general, and in that capacity accompanied Gustavus Adolphus into Germany. After the death of the king, he was in 1634 nominated field-marshal, and general-in-chief. After a brilliant military career, he died at Halberstadt, under suspicion of having been poisoned, though it is more probable that his death was occasioned by excessive drinking, to which he was addicted.—G. M.

BANES, Dominic, professor of theology at Salamanca, was born at Valladolid in 1527, and died in 1604. He wrote "De

Generatione et Corruptione, sive in Aristotelis eosdem libros Commentaria et Quæstiones," 1583.

BANG, Frid. Louis, a Danish physician, born in the island of Zeland, on the 4th January, 1747; died at Copenhagen on the 26th December, 1820. He visited France and Germany for the advantage of study, and became, in 1782, professor in the university of Copenhagen. Besides several ascetical writings and memoirs inserted in the Acts of the Society of Medicine of Copenhagen, he wrote several medical works.—E. L.

BANG, Jean, a Danish physician, born in August 1737; died in 1808. He became doctor of medicine in 1774, and professor of anatomy at Copenhagen in 1805.

BANG or BANGIUS, Peter, a Swedish theologian, professor at Abo, and afterwards bishop of Wyburg, was born at Helsinborg in 1633, and died in 1696. He wrote "Priscorum Sueo-Gothorum Ecclesia," &c.

BANG or BANGIUS, Thomas, a Danish philologist and theologian, born in the island of Fionia in 1600; died in 1661. He taught Hebrew, and afterwards theology, in the university of Copenhagen. His works are chiefly on philological subjects.

BANIM, John, an Irish novelist of distinguished ability, and not inappropriately named the Scott of Ireland, was born in the city of Kilkenny, on the 3rd of April, 1798, being the second son of his father Michael; his eldest brother Michael being also a man of great genius. After passing through the hands of two schoolmistresses, John Banim was, in his fifth year, sent to the English academy in Kilkenny, presided over by an oddity of the name of George Charles Buchanan, whose portraiture John Banim has given in one of the characters in his tale of "Father Connell." After his tenth year, he was sent to the seminary of the Rev. Mr. Magrath, then reckoned the best Roman catholic school in Ireland. John Banim's literary propensities exhibited themselves at a very early period. It is related of him that he composed a fairy tale at the age of six years, and a romance, in two thick volumes, is still preserved, written by him in his tenth year; and about the same time he produced several poems. While still a boy, he introduced himself to the poet Moore, then a member of the Kilkenny theatricals, and was kindly received and encouraged by him. In his thirteenth year, John Banim was placed in Kilkenny college, a very ancient and distinguished preparatory school, and famous for having educated some of the most distinguished literary men of Ireland. Here he evinced a decided talent for drawing and painting, which he was determined to pursue as a profession, and accordingly, in 1813, he went to Dublin, and became a pupil in the celebrated schools of the Royal Dublin Society, where he continued for two years, a regular and industrious student, and obtained the highest prize the year after his entrance. At the expiration of the two years, and when only eighteen, he returned to his native city, where he commenced life as an artist, and formed a strong attachment for a young lady, one of his pupils, which was returned, but resulted unhappily in a separation that led to her death, and nearly reduced him to the grave. John Banim at length recovered, and with restored health, his old love of literature revived in all its strength, and he resolved to abandon the profession of an artist for that of an author, and, accordingly, early in the year 1820, he left Kilkenny and settled in Dublin. Here he had to struggle against poverty, obtaining but a precarious support from occasional literary employment. He now became acquainted with Shiel, and other literary men, and in 1821 published his first work, a poem called "The Celts' Paradise," which was not without merit. Shiel introduced him to the theatre, and he brought out under his auspices his first play, "The Jest," at Covent Garden, and shortly after, that of "Damon and Pythias." This last was very successful, and all the London journals gave it high praise. Shortly after this John Banim returned to his native town, and there, in conjunction with his brother Michael, designed the series of tales afterwards so well known as "Tales by the O'Hara family," some of which were composed by the elder brother, whose abilities, though less cultivated, were of no mean order. The following year John Banim married Ellen Ruth, the daughter of a gentleman-farmer of Kilkenny, and with his young wife, went to London to seek his fortune as a literary man. Here he encountered the usual trials of those who write for their subsistence, but he met them all manfully, writing for periodicals while preparing his tales. At length the first of the series of the "Tales by the O'Hara Family" appeared in the month of April, 1825, and were immediately successful; of these, John Banim wrote the whole of "The Fetches" and "John Doe," with the exception of one scene which Michael wrote, as also "Crohoore of the Bill Hook," but, in reality, the work of each was strictly criticised and revised by the other. Early in 1826 "The Boyne Water" was published, which, with a few topographical passages relating to Limerick, was the sole composition of John, who went to Derry for the purpose of collecting materials. During this period, Banim had formed an acquaintance with Gerald Griffin, who, like himself, had come to London as a litterateur, and the acquaintance ripened into a cordial and lasting friendship, notwithstanding some misunderstanding at its commencement, which was happily removed. In November, 1826, the second series of the tales appeared, comprising "The Nowlans" and "Peter of the Castle." The success of this series was fully equal to that of the first, and, indeed, the tale of "The Nowlans" has, with justice, been reckoned amongst the most powerful novels of the day. In the year 1827, he completed his tragedy of "Scylla," which was not, however, put on the stage until ten years afterwards. And it was at this period that he became intimately acquainted with John Stirling. The third series of "The Tales by the O'Hara Family," appeared shortly after. It consisted of a three-volumed novel, "The Croppy," and was written by Michael Banim, passing through the hands of John for revision. John Banim still continued to write for the periodicals, and also for the stage, and, amongst other dramatic pieces, produced "The Smuggler" and "The Death-Fetch;" but his health failing him, he was obliged to leave London and go to Boulogne. "The Ghost-Hunter and his Family," and the "Mayor of Windgate" next appeared, the former being principally the composition of Michael. John Banim's physical feebleness increased more and more, and the death of a child, and delicacy of his wife, added to his afflictions. His finances were reduced to the lowest ebb, so that with all his exertions he was unable to support his family. At this juncture, the English press, led by the *Times*, came to his aid, and subscriptions were raised, both in London and Dublin, to defray his expenses. From Boulogne he went to Paris. There he lost a son, which event affected him so deeply that he left that city early in 1835, and arrived at Dublin in the month of August in that year, with a frame utterly broken. Here he was received by hosts of sympathizing friends, and a performance of some of his own pieces was got up for his benefit at the Theatre Royal, Hawkins Street, on the 26th of July, the lord-lieutenant attending, while Banim reclined on a sofa in a private box. In September he returned to his native city of Kilkenny, where he was received with the greatest enthusiasm and respect, and he finally settled in a small cottage outside the town. Here he was consoled by the company of his old friend, Gerald Griffin, and by occasional visits from the most distinguished persons in rank and literature. The last joint work of the brothers was "Father Connell," and it is to be feared that his too ardent occupation at this composition, increased his maladies, and hastened his death. He died in July, 1842, and was buried in the graveyard of the Roman catholic chapel of St. John's, Kilkenny. As a man of genius, John Banim deservedly holds a high place in the literature of Great Britain. His novels will ever retain a hold upon the mind so long as mankind shall love truthful delineations of character, and strong dramatic power of narration. As a poet, he has no inconsiderable merit, and many of his compositions are full of pathos and vigour. Miss Mitford has written of him, with, however, but a partial appreciation of his powers. John Banim was the founder of that school of Irish novelists, which, always excepting its purity, so much resembles the modern romantic French school, that if it were possible to suspect Messieurs Victor Hugo, Eugene Sue, and Alexander Dumas, of reading the English, which they never approach without some ludicrous blunders, one might fancy that many-volumed tribe to have stolen their peculiar inspiration from "The O'Hara Family."—J. F. W.

* BANIM, Michael, the elder brother of John Banim, was born in Kilkenny in August, 1796, being the eldest son of his father. He was educated at the same school in the country as John, but remained in his native city after John went to London, setting up for himself in trade in Kilkenny, where he became a respected and influential citizen, and filled the office of mayor of the city. In conjunction with his brother, he wrote the celebrated "Tales by the O'Hara Family," several of which are, so far as regards invention of plot and general structure, due to him. His literary life is so intimately connected with that of his brother,

that we refer the reader to that biography. After the death of John Banim, Michael wrote a tale called "Clough Fionn," or the Stone of Destiny, which displays what were his peculiar talents in contradistinction to those of his younger brother. If it wants the finish which John conferred on their joint productions, it has the force of style, and life like delineation of character and scenery which Michael contributed to the O'Hara tales.—J. F. W.

BANISTER, John, a botanist of the seventeenth century, who visited the East Indies, and subsequently settled in Virginia. He sent to Ray in 1680 a catalogue of the plants of Virginia. He also wrote papers on Aristolochia serpentaria, or snake-root, on Virginian curiosities, on insects, and on snails, which are published in the Philosophical Transactions. He came to an untimely death by falling from the rocks in Virginia in one of his excursions. A genus of plants, Banisteria, commemorates him.—J. H. B.

BANISTER, John, was the son of one of the waits of the parish of St. Giles, London. He received the rudiments of his musical education from his father, and arrived at such proficiency on the violin, that he was sent by King Charles the Second into France for improvement; and, on his return, was appointed leader of the king's band. This appointment took place in 1663. Pepys, in his interesting Diary, under the date Feb. 20, 1666–67, says:—"They talk how the king's violin, Banister, is mad that a Frenchman come to be chief of some part of the king's musique." The Frenchman here alluded to was the impudent pretender, Louis Grabu. Banister was dismissed from the service of the king for saying, in the hearing of his majesty, that the English performers on the violin were superior to those of France. Banister was the first musician who established lucrative concerts in London. These concerts were made known through the medium of the *London Gazette;* and in No. 742, December 30, 1672, there is the following advertisement:—"These are to give notice, that at Mr. John Banister's house, now called the Musick-school, over against the George Tavern, in White Friars, this present Monday, will be Musick performed by excellent masters, beginning precisely at four of the clock in the afternoon, and every afternoon for the future, precisely at the same hour." Many similar advertisements may be seen in the *London Gazette* (1672 to 1678), from which it appears that Banister continued these concerts from their commencement till near the period of his decease, which occurred in the month of October, 1679. He was buried in the cloisters of Westminster Abbey. Banister wrote the music to the tragedy of Circe, written by Dr. Charles Davenant (eldest son of Sir William Davenant), and produced at the Duke of York's theatre in 1676. Downes (Roscius Anglicanus) calls it an "opera," and says, "All the musick was set by Mr. Banister, and being well performed, it answered the expectation of the company." A portion of the music (the first act only) is preserved in a MS. volume, now in the library of the Sacred Harmonic Society, London. One of the songs is printed in the second book of Choice Ayres and Songs, 1676. From a perusal of these specimens, we are inclined to give Banister a much higher station among the dramatic composers of this country than has hitherto been assigned to him.—(Burney; Hawkins; Notes to Roger North's *Memoires of Musick.*)—E. F. R.

BANK BAN or the BAN BANK, a famous Hungarian rebel; lived in the first half of the thirteenth century. Having placed himself at the head of the numerous malcontents of the country, he assaulted the palace of the king, Andrew II., who was then absent, but on his return the Ban was condemned to death.

BANKERT, Adrien, a Dutch admiral, died at Middleburg in 1684. He distinguished himself in several engagements with the English, and with the united fleets of England and France. In 1674 he made an unsuccessful attempt at a descent on the English coast.

BANKERT, Joseph van Trappen, a Dutch admiral, and a native of Flushing; lived in the first half of the seventeenth century. He at first distinguished himself under the famous Admiral Tromp, at the battle of Dunkirk. Being afterwards appointed to the command of a fleet sent against the Portuguese, he took the little island of Tagaripa, and captured several vessels with rich cargoes. He died on the voyage back to Holland.—G. M.

BANKES, Henry, a descendant of Sir John, born about 1757, was for many years a member of parliament, and trustee of the British Museum. He published in 1818 a "Civil and Constitutional History of Rome," 2 vols. 8vo, and died in 1835.

BANKES, Sir John, who succeeded Sir Edward Littleton as lord chief-justice of the Common Pleas, was born at Keswick, Cumberland, in 1589. He became involved in the troubles of his time, having declared himself on the side of the king. At the Wiltshire assizes he pronounced the conduct of the parliamentary generals to be treasonable. He was immediately voted a traitor by the House of Commons, and his seat of Corfe castle in Dorsetshire was besieged. The siege is memorable for the courage with which Lady Bankes, with a garrison never greater than forty men, defended the fortress till the besiegers were defeated by the earl of Caernarvon in August, 1643. Sir John died in the following year.—J. B.

BANKS, John, a dramatist, who lived in the seventeenth century, and wrote several tragedies, very popular in their day. Of these the best known was "The Unhappy Favourite, or the Earl of Essex," in which the character of Queen Elizabeth was first sustained by Nell Gwynn.

BANKS, Sir Joseph, a distinguished cultivator of natural science, was born in Argyle Street, London, on 4th January, 1743. He was descended from an ancient family of the name of Banke. His great-grandfather was M.P. for Grimsby, and subsequently for Totness. His grandfather was high-sheriff of Lincolnshire in 1736, and for sometime M.P. for Peterborough. His father died in 1761. His early studies were prosecuted under his father's roof, at Beverly Abbey. At nine years of age he went to Harrow, and at thirteen to Eton. He left Eton at eighteen, and was entered as a gentleman-commoner at Christ Church, Oxford, in December 1760. He evinced a decided taste for natural history, and especially for botany, which he prosecuted with great ardour and enthusiasm. In 1764, when he became of age, he succeeded to an ample paternal fortune, which he prudently employed for the advancement of science. On May 1, 1766, he was elected a fellow of the Royal Society, and in the summer of that year, he visited the coasts of Newfoundland and Labrador, with his friend Mr. Phipps, a lieutenant in the navy. He returned with valuable collections of plants and insects. In 1768, through the influence of Lord Sandwich, first lord of the Admiralty, he was allowed to join the great navigator, Captain Cook, who had been commissioned to examine the transit of Venus in the Pacific ocean, and to undertake a voyage of discovery. Banks made ample preparation for the scientific part of the voyage, and induced Dr. Solander, a medical botanist, and a pupil of Linnæus, to join him. Banks had now an opportunity of gratifying fully his botanical tastes. He displayed astonishing vigour and enthusiasm in all his researches, and willingly encountered trials and dangers. He made large collections, and brought home in 1771, numerous specimens, more particularly from Otaheite, Tierra del Fuego, New Zealand, and Australia. The materials which he accumulated were laid open to all naturalists, and many men of science availed themselves of the generosity of the collector, who, though he did not publish the details of his labours, was thus instrumental in promoting to no small extent the cause of natural history. Banks, on his return from this voyage, was treated with every mark of respect, and was honoured with a private royal interview. His majesty ever afterwards took a warm interest in him. Several important plants were introduced into Britain by Banks. He offered his services to government to accompany Cook in his second voyage. His offer was accepted, and he proceeded to make preparations for it on a grand scale, engaging draughtsmen, secretaries, servants, and apparatus of all kinds. Unfortunately, however, he was thwarted in all his arrangements by the comptroller of the navy, and he was forced to give up his plans in disgust. He still, however, interested himself in the voyage, and ultimately secured the appointment of Dr. John Reinhold Forster and his son, as naturalists to the expedition. Forster's drawings on his return were purchased by Banks. Defeated in this scheme, he now undertook a voyage to Iceland, taking as his companions Dr. Solander, Dr. Lind, and Von Troil. Having equipped a vessel at his own expense, he sailed in July, 1772. The party visited Staffa on their way, and made known the existence of the wondrous basaltic columns of that island. The account of their works with drawings, was afterwards published by Pennant in his tour in Scotland, from Banks' notes. The party spent about six weeks in Iceland, and the result of their researches was published by Von Troil, who was afterwards bishop of Linkioping. Large collections were made, and Banks purchased numerous Icelandic books and manu-

scripts, which he presented to the British Museum. Banks took an active part in the proceedings of the Royal Society. When Sir John Pringle retired from the presidency in 1777, Banks was fixed upon as his successor. He entered upon the duties of the office in 1778, and continued to discharge them with zeal until his death. He married in 1779, and in 1781 he was created a baronet. His office as president of the Royal Society brought him into difficulties for some time, on account of discontent among the members of the physical section, who seemed to fear that natural history would occupy the place of mathematics and physics. Dr. Horsley, afterwards bishop of St. Asaph's, was the leader in the emeute. The malcontents were however finally defeated, and unanimity was restored in the Society. On July 1, 1795, Banks was invested with the order of the Bath, and on 29th March, 1797, he was made a member of the privy council, and in 1802 he was elected a member of the French Institute. For thirty years he continued to be the centre of attraction for all naturalists. His hospitality to men of science of all nations was remarkable. His house and his collections were open to them. He devoted a large part of his income to botanical science, and he aided every scheme which aimed at its advancement. He supported and encouraged voyages of discovery. He took an active part in the management of the garden at Kew, and he was an able promoter of the Horticultural Society of London. He originated the plan of a colony at Botany Bay. Many useful plants and fruits were by his instrumentality introduced into our colonies. His library was consultable by all lovers of science. Many works on natural history owe their value in part to the assistance afforded by the Banksian collections. During the time of war, he was instrumental in getting the government to protect naturalists of all nations in their researches, and to hold their collections as sacred. On ten different occasions, collections addressed to the Paris Museum, and captured by the British, were returned to the French by his exertions. He suffered much from gout in the latter years of his life. He died at his house in Soho Square, London, on 19th August, 1820, at the age of seventy-seven. He left no family. His memory will be cherished with gratitude by all the friends of science. He bequeathed to the British Museum his valuable library, his foreign correspondence, and his herbarium, under the care of the celebrated botanist, Robert Brown. He did not publish any large work, but he contributed many papers to the Transactions of the Horticultural and Linnæan societies, to the Society of Antiquaries, and to the board of agriculture. A catalogue of the Banksian library by Dr. Dryander, one of Linnæus' pupils, was published in 5 vols. 8vo. A New Holland genus, Banksia, was named in compliment to him.—J. H. B.

BANKS, Percival Weldon, M.A., barrister of Gray's Inn, called to the bar January 30, 1835. He was the "Morgan Rattler" of *Fraser's Magazine* and other periodicals. Died August 13, 1850, aged 44.

BANKS, Thomas Christopher, law genealogist and antiquarian. He was the author of the "Dormant and Extinct Baronage of England," London, 1807–9, 3 vols.; "History of Families of the Ancient Peerage of England," London, 1826, as well as of various other genealogical works. He died at Greenwich, September 30, 1854, in his 90th year.

BANKS, Thomas, an English sculptor of the second half of the eighteenth century. Although not so highly esteemed as he deserves, he must be considered as the pioneer of the style in which Bacon and Chantrey became so proficient afterwards. His works in St. Paul's and Westminster Abbey are fair specimens of his talent. Yet some small bas-reliefs, representing the "Seasons," show even a greater power both in composition and execution.—R. M.

BANNERMAN, Alexander, an English engraver, born at Cambridge in 1730. According to Walpole, he was especially clever in portraits; and his print of the "Death of St. Joseph," after Velasquez, is quite enough to entitle him to rank with the best artists of the time. Died at the beginning of this century.

* BANNERMAN, Sir Alexander, son of the late T. Bannerman, Esq., of Aberdeen, and many years M.P. for that city, was born in 1783. After holding some inferior offices under the Crown, he was appointed in 1851 lieutenant-governor of Prince Edward's Island, and at the same time received the honour of knighthood. In 1854 he was made governor and commander-in-chief of the Bahamas, and was transferred towards the close of 1857, to the post of governor and commander-in-chief of Newfoundland. The Bannerman family, as their name implies, were anciently standard-bearers to the kings of Scotland.—E. W.

BANNAKER, Benjamin, an American negro, who, in the condition of a slave on one of the plantations in the state of Maryland, applied himself with such zeal to the study of astronomy as to master many of its highest problems, and to add to its records many valuable observations. With the help of the works of Fergusson and the tables of Mayer, he prepared for publication a tract entitled "Ephemerides," &c. He left also some very curious and valuable MSS. Died in 1807.—J. S., G.

BANQUO, a famous Scottish thane, died about 1050. In conjunction with Macbeth, cousin of Duncan the king, he obtained a victory over the Danes, who had landed on the Scottish coast. Macbeth, shortly afterwards, violently dethroned Duncan, and caused him secretly to be assassinated. Banquo, though not an accomplice, was a witness of the crime; and being consequently regarded by Macbeth with fear and suspicion, the latter invited him and his son to supper, and hired assassins to attack them on their return home during the darkness of night. Banquo was slain, but the youth made his escape. Shakspeare has interwoven this transaction with the theme of his celebrated tragedy of Macbeth.—G. M.

BANTIUS, L., of Nola, served in the Roman army at the battle of Cannæ, in 216 B.C. Here he was severely wounded in protecting the person of the consul Paulus Emilius. This procured him the friendship of Hannibal, who had witnessed and admired his valour.

BAODAN, king of Ireland, lived in the sixth century. He ascended the throne about 565, but was soon after dethroned and put to death by Colman, the son of Dermod.

BAOITHIN, Saint, an Irishman, succeeded St. Columbkill in the abbacy of Hy, whose life he wrote in Irish verse, and also some MSS. still extant. He died January 9th, 599.—J. F. W.

BAOUR LORIMAN, Pierre Marie François Louis, born at Toulouse in 1770, began his literary career by satires, which attracted considerable attention. But what raised his reputation was his translation of Ossian, which was received with an enthusiasm that reached even Napoleon himself, who marked out Baour for his special favour. Elected member of the Academy in 1815, he thought it due to his reputation to complete a translation he had made of Tasso's Jerusalem Delivered, which he achieved with distinguished success. When eighty years of age, blind and suffering, he translated the book of Job. The French Academy, respecting his infirmities, and venerating his talent, dispensed with his personal attendance, by inscribing his name upon the *feuille de presence*, a favour that had never been conferred except on two individuals—Suard and Delille. Baour lived to the year 1857.—J. F. C.

BAPHOMETUS. The name of the image which the knights-templars were charged with worshipping, when the order was suppressed by Philip IV. of France. It is probably a corruption of "Mahomet," and the charge may have arisen from the circumstance that some of the templars had gone over to the Moslem faith.

BAPTISTA, Joseph, a Mexican theologian, author of "Informationes Confessariorum in India vel America," was professor of theology at Tetzuco, in the sixteenth century.

BAPTISTA or BATTISTA, Giuseppe, a Neapolitan poet and theologian, was born in 1675. He wrote "Epicedii Eroici;" "Poesie Meliche;" and "Vita del B. Felice Capucino," &c.

BAQUOY, Maurice, a French engraver of landscapes, died in Paris in 1747. His son, Jean Charles (1721–1777), was equally renowned for his plates illustrating the Metamorphoses of Ovid, as Pierre Charles, grandson of Maurice (1759–1829), for those of the works of Voltaire and Racine, and for his prints after Poussin.—R. M.

BAR, a family of Berry, settled at Bourges since 1270. They owed their elevation, in the fourteenth or fifteenth century, chiefly to the protection granted them by John duke of Berry, and continued to them by his uncle and successor Charles VII. Among the members of that family, the following have been noticed:—

Jean III. de Bar, lord of Villemenard, *valet de chambre* and apothecary to the king, lived in the fifteenth century.

Jean IV. de Bar, lord of Baugy, La Guerche, &c., died in 1470. He held successively the offices of general of finances, captain of the castles of Tours and Amboise, and, lastly, bailiff of Tourraine under the kings Charles VII. and Louis XI.

Pierre or Pyon de Bar, lord of Villemenard and of Saint-Germain-du-Puy, younger brother of the preceding, after whose example he served as *valet de chambre* and equerry to Charles VII. He was at the same time occupied in the administration of finances. In 1445 he was nominated one of the first commissioners for the carrying out of the important reform known under the name of "D'etablissement de la milice d'ordonnance," and which consisted in substituting for the old anarchical bands a regular, permanent, national army.—G. M.

BAR, Counts and Dukes of, held possession of that province with the title of dukes from 958 until 1034, when they took no higher title than that of counts. In 1355 they again assumed the title of dukes, which they continued ever afterwards to retain. The lords of that name succeeded in the following order:—

Frederick or Ferri I., count of Bar, died in 984. He became count of the palace under Charles the Simple, and obtained the county of Bar by his marriage with Beatrix, niece of the king of Germany and sister of Hugh Capet. In 959 he became duke of Lorraine Mosellane, or High Lorrain.

Thierri I., son of the preceding, count of Bar, died 1024.

Frederick or Ferri II. lived about the first half of the eleventh century. He left two daughters, the elder of whom having married Louis, count of Montbelliard and of Mousson, recovered possession of the castle of Bar, which had been seized in 1037 by Eudes, count of Champagne.

Thierri III. succeeded to Thierri II., but was forced to abdicate in favour of his brother Renaud.

Renaud I., surnamed One-Eyed, died in 1150. Having made himself odious to his subjects, the people of Verdun several times threw off his yoke. He died on his return from the crusade, in which he had accompanied Louis the Young.

Renaud II., son of the preceding, died in 1170. He was constantly at war with his neighbours; and but for the mediation of Saint Bernard, he would have been involved in hostilities with the inhabitants of Metz.

Henry I., son of the preceding, died in 1191. He accompanied Philip Augustus to the crusades, and died at Acre.

Thibaut I., brother of the preceding, count of Bar, died in 1214. In 1211 he engaged in a crusade against the Albigenses.

Henry II., son of the preceding, died in 1240. He fought and distinguished himself at the battle of Bouvines; and after having several times ravaged Lorraine and Champagne, was made prisoner by Jean de Chalons and Henri de Vienne. He fell in battle against the Mussulmans.

Thibaud II. succeeded his father, Count Henry II., at the beginning of the year 1240. Having taken part with the countess of Flanders, the celebrated Marguerite, in her contest with the children of her first husband, Bouchard d'Avesnes, he was taken prisoner, and detained several years in rigorous captivity. He died in 1296 or 1297, leaving two children by his second wife, Jeanne de Tocy.

Henry III., successor of the preceding, died in 1302. He took part with his father-in-law, Edward I. of England, against Philip the Fair. In 1297 he was defeated near Comines by Jeanne de Navarre and taken prisoner. He recovered his liberty on condition of rendering homage to the king of France for the county of Bar. Having afterwards gone to the assistance of the kingdom of Cyprus, which had been invaded by the Turks, he died on his return.

Edward I., son of the preceding, died in 1337. He fought at Cassel with Philip of Valois, and died at Cyprus.

Robert, successor of Edward II. He made war on Lorraine, and married Marie of France, daughter of King John.

Edward III., son of the preceding, died at the battle of Agincourt in 1415.

Louis, cardinal-bishop of Châlons-sur-Marne, brother and heir of the preceding, lived in the fifteenth century.—G. M.

* BAR, Adrien-Aime-Fleury de, a French general, born at Thiais, Seine, 13th December, 1783. In 1813 he was severely wounded at Bautzen; was made prisoner, and detained until the following year. After 1848 he was nominated colonel of the third legion of the National Guard; and in July, 1849, represented the department of the Seine.

BAR, Jacques Charles, a French writer of the eighteenth century, author of a work entitled "Recueil de tous les Costumes des Ordres Religieuses et Militaires," &c.

BAR, Jean Etienne, advocate, born at Anneville, Manche, in 1748; died in 1801. He practised as advocate at Thionville at the epoch of the Revolution, and was sent to the Convention by the department of the Moselle. He was one of those who voted for the death of Louis XVI. After the death of Robespierre he was appointed secretary of the Convention. He was afterwards a member of the council of Five Hundred, and latterly became president of the civil tribunal of Thionville.

BAR, Louis de, pope's legate in France, and afterwards a functionary at the court of Pope Gregory XIII., was a native of Sens, and died in 1617. He wrote "Ex quatuor evangelistarum textu confecta narratio."

BAR, Nicolas de, a French painter, established in Italy during the seventeenth century, and known in that country as Signor Nicoletto; acquired a considerable fame, inherited by his son, surnamed il Giglio, (*the Lile*), who especially excelled in sacred pictures —R. M.

BARAC-HAGER, Sultan, lived in the first half of the thirteenth century. He was sent by the king of the Moguls on an embassy to Mohammed, king of Khowaresme, by whom he was detained a prisoner. He afterwards became master of Kerman, and rendered himself independent governor of that province. He governed 11 years, and was succeeded by his eldest son.

* BARAGA, an Illyrian missionary, author of a "History of the Indians of Western America," a translation of which was published at Paris in 1837. He was settled for some time on the shores of Lake Superior.

BARAGUAY-D'HILLIERS, Louis, a French general, born at Paris, 13th August, 1764; died at Berlin in 1812. He was lieutenant in the regiment of Alsace at the outbreak of the Revolution; and during a long course of service passed successively through all the different grades. In 1812, when commanding a division of the army of Russia, he had the misfortune, along with the greater part of his division, to fall into the hands of the enemy. He was suspended from his functions by Napoleon, who ordered an inquiry into his conduct; but Baraguay-d'Hilliers, unable to survive the mortification of having his bravery called in doubt, was seized at Berlin with an illness, of which he died.—G. M.

* BARAGUAY-D'HILLIERS, a French general, son of the preceding, born 6th September, 1795. He entered the army at a very early age, and like his father, rose through all the subordinate grades to that of the rank of lieutenant-general, which he attained on the 6th August, 1843. He was representative of Doubs in the constituent and legislative assemblies after the revolution of 1848, and he has since been invested with the grand cross of the legion of honour.—G. M.

BARAK, son of Ahinoam, one of the judges of Israel, lived in the first half of the 13th century before the Christian era.

BARAILLON, Jean François, physician, and member of the National Convention of France. He was born at Vierzat, January 12, 1743; died at Chambon, March 14, 1816. Before the Revolution he was physician at Chambon, and was well known by his dissertations on medicine and archæology. The opinions which he held obtained for him the appointment of justice of the peace of Chambon; and in September, 1792, he became deputy to the Convention. Towards the end of the same year, he accused the minister Pache of the bad organization of the army; in a short time afterwards he reproached Robespierre himself for his arrogant claims and badly-dissembled ambition. On the trial of Louis XVI. he voted for the detention of the monarch, and for his exile until the dispute had terminated. "I am not here," added he, "to judge criminals, my conscience refuses it." Latterly, he demanded of the executive power an account of the counter orders given to the National Guards, who went to the succour of Vendée, and proposed an amnesty in favour of the inhabitants of that country, who had laid down their arms. At the commencement of the year 3 he invoked the humanity of the Convention on behalf of the imprisoned priests. He urged them to accuse the public disturbers, and to prosecute the successors of Robespierre. On the 25th April, 1795, he became member of the commission of Public Instruction, and in this capacity he presented, on the 15th of June, 1796, a programme for the anniversary fête of the death of the king. He arranged on the 4th of February following, that the botanical gardens of Montpellier and Strasbourg should be connected with the schools of medicine; and organized in three months the central schools of seventeen departments. He criticised severely the system of the Polytechnic schools, of the secondary schools, and of the schools specially for medicine. At the end of

1795 he wished the Convention to restore the law of June 10, 1793, relative to the division of the commonwealth. Baraillon was one of the deputies who attended the wounded on the 13th Vendemaire, in the year 4 (5th October, 1795). On the 9th Brumaire he proposed as an emblem for the seal of the state, the cap of liberty and equality. When the Convention was dissolved, he entered into counsel with the Five Hundred, and became their secretary. He took no part in the plot of the 18th Fructidor (September 7); he was then absent; but on the 23d Vendémiare, in the year 6 (20th October, 1797), he addressed to his colleagues a letter, in which he urged them to oppose the fanatical priests, the former nobles, the agents of the princes, and the faithless functionaries. On the 27th December, 1797, whilst praising the patriotism of the Abbe Gregory, he accused him of exciting fanaticism by his episcopalian writings. He spoke, also, on the recruiting of the army, besides various other subjects; at last, in the year 1798 he entered the council of the Ancients. His intentions were very honest, and he always loved liberty; but in favour of it he used means, the energy of which resembled violence. It was, no doubt, through these principles, that at this time he became the defender of power. He moved the order of the day on the request to send a deputation to the funeral of the ex-minister Lécarlier. On the trial of the Jacobins of the Manège he gave a discourse, in which he denounced the partisans of terror. He contested, afterwards, the resolution which gave the Directory the right of allowing the troops to enter the constitutional boundary. At length, although opposed to the measures which initiated the 18th Brumaire, he became member, and subsequently, in 1801, the president of the legislative body. He retired once more into private life in 1806, and recommenced the practise of medicine, and his archæological studies. Besides many articles inserted in different journals, he wrote several independent works.—(*Nouvelle Biographie; Biographie des Contemporaines; Biographie Medicale.*)—E. L.

* BARALT, Raphael Maria, born at Maracaibo in Mexico, at the beginning of the nineteenth century. Having undertaken to write the history of his country, he came to France for the purpose of collecting documents, and published in Paris, 1841, an abridgment of the history of Venezuela, from the fifteenth century down to 1787. He is living in Madrid, where he conducts the journal, *El Clamor Publico.*—A. C. M.

BARAMBIO, Fray Gregorio, a Spanish historical painter; flourished about 1738, and worked at Burgos.

BARANOV, Alexander Andrew Vith, governor of the Russian possessions in the north-west of America, died in April, 1819. He was at first engaged in commercial pursuits in western Siberia, but afterwards went to America, where he opened up new commercial relations with the natives, founded a commercial colony at Behring's Straits, and took possession of the isle of Sitkhy. He subsequently established a little colony in the neighbourhood of San Francisco. On returning in 1818 towards his native country, he touched at the island of Batavia, where the climate proved fatal to him.—G. M.

BARANOVITCH, Lazar, archbishop of Tchernigov, was a native of White Russia. He was raised to archiepiscopal rank in 1668, and from that time till his death in 1693, was distinguished by the zeal and ability with which he defended the Greco-Russian church against the attacks of the Polish jesuits. His popularity enabled him to render material assistance to the czar, in the insurrection of the Zaporoghetz Cossacks in 1669. He wrote some devotional pieces, a poem entitled "Platch," and another on the vicissitudes of human life.—J. S., G.

BARANOWSKI or BARANOVIUS, Albert, a Polish theologian, successively bishop of Przemisl, of Wladislas, and archbishop of Gnesen, died in 1615. He published the constitutions and proceedings of several councils.

* BARANTE, Amable Guillaume Prosper Brugiere, Baron de, a French politician and miscellaneous author, born at Riom in 1782, entered public life in 1806 as auditeur to the council of state. In 1815, after some diplomatic and magisterial experiences, he became councillor under Louis XVIII., and secretary-general to the ministry of the interior. In 1819 he was elevated to the chamber of peers, the duties of which occupied his attention till 1830, when he was sent as ambassador into Sardinia. From 1835 to 1848 he was ambassador at the court of Russia, but since the revolution he has withdrawn altogether from public life. Besides his "Histoire de Bourgogne," 1824–1828, and "Histoire de la Convention Nationale," M. de Barante has published several volumes of miscellanies, an interesting account of French literature from 1789, and a translation of Schiller's dramatic works. He is also the author of the translation of Hamlet in Guizot's Shakspeare.—J. S., G.

BARANTE, Claude Ignatius Brugiere de, a French writer, born at Riom, in Auvergne in 1670, was the friend and contemporary of Le Sage and Regnard, like whom he commenced his literary career by some comedies which he wrote for the old Italian theatre. His critical sagacity was brought into play by the publication of a fragment attributed to Petronius, the authenticity of which he disproved. He died in 1745.—J. F. C.

BARAONA Y SOTO, Luis de, a Spanish poet of the sixteenth century. He is the author of a poem, "Las lacrimas de Angelica," intended to be the continuation of Ariosto's "Orlando Furioso;" but although Cervantes praises it very highly, it is very inferior to the Italian *chef d'œuvre.* He died at Grenada in 1586.—A. C. M.

BARAT, Nicolas, a French Hebraist, pupil of Richard Simon, was born at Bourges. He assisted Thomassin in his Glossarium Hebraicum, and published "Nouvelle Bibliotheque Choisie." Died in 1706.

BARATTA, Francesco, an Italian sculptor of the seventeenth century. He was a native of Massa-di-Carrara, and studied in Rome under Bernini and Algardi, from whom he acquired much of the eccentricities of mannerism, characteristic of those great sculptors. Died in Rome in 1666.—R. M.

BARATTA, Pietro, a Venetian sculptor, flourishing in the seventeenth century, whose statue in the church of St. John and Paul of Venice, is considered his masterpiece.—R. M.

BARBA, Geronimo, a Spanish sculptor and architect, executed in 1709 a bas-relief for the sacristy of the cathedral of Seville, which cost 11,227,290 reals, a very large sum at that period. He was assisted by Don Pedro Comejo in this work, which in its exuberance and confusion of details, its total want of taste and ordonnance, is a most perfect specimen of the excesses of mannerism.—R M.

BARBA, Giovanni, an Italian bishop, author of "Delle Arti e del Metodo delle Lingue, libri iii.," died in 1749. He was originally an advocate at Naples.

BARBA, Juan Sanchez, a Spanish sculptor of the seventeenth century. His statue of "The Dying Saviour" at Madrid, his native town, is the best specimen of his style. Died in 1670.

BARBA, Pompeo della, a physician and philosopher, born in Brescia. Wrote discourses on the Platonic philosophy, and the Somnium Scipionis of Cicero. He was physician to Pope Pius IV. Died in 1582.

BARBACENA, Fehsberto-Caldeira-Brant, Marquis of, a Brazilian marshal and senator, born at Sabora in 1772; died at Rio Janeiro, 10th June, 1842. He served at first in the Portuguese navy, but afterwards entering the army, reached the rank of marshal. He was distinguished by his ability and activity, which recommended him to several important public functions, one of which was that of negotiating with the mother country the independence of Brazil. As a reward of his successful efforts on this occasion, he was named viscount and marquis. Brazil owes to him many important ameliorations.—G. M.

BARBADILLO, Alfonzo Geronimo de Salas, a Spanish poet, romancer, and dramatist, contemporary with Cervantes, was born at Madrid in 1580, and died in 1630. He called himself Criado de su Magestad, and deplored through life the scanty remuneration of his office. His poems are scarcely unworthy of the age of Cervantes; but his romances, compared with those of the author of Quixote and the Exemplary Tales, are exceedingly dull and mechanical.—J. S., G.

BARBADORI, Donato, an Italian diplomatist, and a native of Florence, died in 1379. When in that year the populace had seized on the government, he paid with his head his attachment to the party of Albizzi.

BARBADORO, Barthélemy, a learned Florentine in the second half of the sixteenth century. He discovered the Electra of Euripides, and the Agamemnon of Æschylus.

BARBARELLI, Giorgio. See Giorgione.

BARBARIGO, Gregory, an Italian cardinal, bishop of Bergamo, and afterwards of Padua, was born at Venice in 1625, and died at Padua in 1697. He was much esteemed for his charities, among which is noticed his founding of a seminary.

BARBARO, Francesco, born of a patrician family at Venice in 1398. Moreri and Mazzuchelli consider him one of

the most distinguished authors of the fifteenth century; and the posts he occupied in the state as senator, governor of Vicenza, ambassador to Pope Martin V., general-in-chief at Brescia, and many embassies to Florence, to the Emperor Sigismund, and to many other sovereigns, prove that he was as skilful in diplomacy as he was versed in literature. His eloquence was marvellous, and many times he harangued the senate, and the troops at Brescia, thus inducing the state and the army to defend for three years the walls of that besieged city against the superior forces of the duke of Milan. He wrote many works which are enumerated by Mazzuchelli. He published also his voluminous correspondence in Latin. He died in 1454.—A. C. M.

BARBAROSSA, Horuc, called Barbarossa from his red beard, was the son of a Greek of Mitylene, and by profession a Corsair chief. In 1516 he assisted Selim, king of Algiers, in driving the Spaniards out of that country, and having obtained possession of the capital, put Selim to death, and mounted the throne himself. Died in 1518.—Khaireddin, also called Barbarossa, brother and successor of the last, surrendered the sovereignty of Algiers to Selim I., sultan of Turkey, in exchange for a force of 2000 janissaries. In 1533 he offered his services as admiral to Solyman II., the successor of Selim, and was afterwards promoted to the rank of capitan pasha, or high-admiral of the Turkish fleet. He immediately formed the design of annexing the whole of the north coast of Africa to the Ottoman empire, and conquered Tunis; but it was retaken in 1535 by the emperor, Charles V. In 1538 he gained a victory over the imperial fleet under the command of Andreas Doria in the bay of Ambracia. Died in 1546.—Barbarossa, a surname of the Emperor Frederic I. of Germany.—A. H. P.

BARBAROSSA, Paul-Emile, a native of Trepani; author of several poems of a mystic character, among which may be mentioned, "Jacob's Ladder;" "The Crown of Minerva," &c. He died in 1614.

BARBAROUX, Charles-Jean-Marie, was born at Marseilles on the 6th of March, 1767. He was called to the bar of that city at an early period, and at once distinguished himself. Young, handsome, energetic, and impetuous, he passionately embraced the revolutionary doctrines as enunciated at the commencement of that momentous epoch. He established a journal called the *Marseillaise Observer*, and did therein much service to the revolutionary cause. In 1792 he was one of a deputation to the states-general from his native city, and there formed a close friendship with Madame Roland, her husband, and the Gironde party in general. In the same year he was returned as deputy for the department of the Rhone, and enrolled himself actively with the Gironde party. He it was who, when the Revolution seemed in danger from the veto of the king, wrote passionately to Marseilles for 600 men "who knew how to die," which 600 men came, bringing Rouget de Lille with them, who composed the Marseillaise Hymn on the march. To the last he was a brave opponent of Robespierre, but in vain; and finally, in the autumn of 1793, he escaped to the coast in the neighbourhood of Bourdeaux. Here, in various hiding-places, he lurked till the summer of 1794, until, finding arrest imminent, he endeavoured to destroy himself with a pistol, but failed and was guillotined at Bourdeaux, already half-dead, on the 25th June, 1794. With no gifts for a statesman, he was one of the few loveable characters of the revolutionary period. He published "An Essay on Extinct Volcanoes near Toulon;" an ode on the same subject, and a fragment of Mémoires.—J. S. S.

BARBATO, Barthélemy, born at Padua, lived in the middle of the seventeenth century. He was a poet and commentator; wrote a "History of the Plague," 1630–31; and edited Tasso's Jerusalem Delivered.

BARBATO, Jerome, an Italian physician, living in the second half of the seventeenth century. He was the first who discovered the serum of the blood, a subject on which he wrote. The merit of this discovery was for a time given to Thomas Willis, but was restored to Barbato by Andrioli, who corroborated his opinions.—E. L.

BARBAULD, Anna Lætitia, the eldest child, and only daughter of John Aikin, D.D., was born at the village of Kibworth Harcourt in Leicestershire, on June 20, 1743. Her early education was entirely domestic, and conducted principally by her mother, to whom and the celebrated Dr. Doddridge, for some years domesticated with her parents, she was indebted for the formation of her character. Induced by her solicitations and talents, her father, who taught a school for boys, introduced her to the classics, and on his removal, in her fifteenth year, to Warrington in Lancashire, to become classical tutor to a dissenting academy, she enjoyed in the society and scenery around her the most favourable stimulus to her powers. In 1773, by the persuasion, and with the assistance of her brother, she published a volume of poems, which proved so successful that four editions were called for within the year of publication; and it was followed very soon after by "Miscellaneous Pieces in Prose," the joint production of her brother and herself. In 1774, she married the Rev. Rochmont Barbauld, descended from a family of French protestants, and pastor of a dissenting congregation at Palgrave, near Diss. Her husband having opened a boarding-school at the village of Palgrave in Suffolk, she shared with him the task of instruction, and by her literary celebrity secured for the institution a rapid and uninterrupted success. Some of her pupils, Taylor of Norwich, Dr. Sayers, Sir William Gell, and Lord Denman, rose to distinction. In 1775 she published a small volume, entitled "Devotional Pieces compiled from the Psalms of David," which met with little favour; but "Hymns in Prose for Children," which immediately followed, greatly increased her fame and influence. Her health having been impaired by eleven years' tuition, she accompanied her husband to the continent in the autumn of 1785. After spending nearly a year, they returned to England, and removed to Hampstead, where Mr. Barbauld had accepted the pastorate of a small congregation. Mrs. Barbauld resumed her educational labours with success; but with the exception of a few pamphlets on the political topics of the day, some valuable contributions to Dr Aikin's Evenings at Home for children, and two critical essays prefixed to ornamented editions of Akenside's Pleasures of the Imagination, and Collins' Odes, she added nothing for many years to her previous compositions. In 1802, she quitted Hampstead, and took up her abode in Stoke Newington, her husband having accepted the pastorate of the congregation (formerly Dr. Price's) at Newington Green; and in 1804, she gave to the public a selection from the Tatler, Guardian, and Freeholder, with a preliminary essay, which was speedily followed by a selection from the letters of Richardson, accompanied by an able life and finished literary review of the novelist. In 1808 she became a widow, by the death of Mr. Barbauld, after a long and painful illness. To relieve her dejection, she consented to edit a collection of the British Novelists, which was published in 1810, and besides an introductory essay, contained biographical and critical notices of the authors. This was followed by "Eighteen Hundred and Eleven," the longest and most highly-finished of all her poems. From this period her literary labours ceased, and after spending the evening of life among affectionate friends, she expired without a struggle on March 9, 1824, in the eighty-second year of her age. Her works were collected by her niece, Lucy Aikin, and published (1825) in two vols., prefaced by an interesting memoir, and a touching tribute to her genius and virtues.—W. M. H.

BARBAZAN, Arnauld Guilhelm, Sire de, a French captain, distinguished by Charles VI. with the title of "Chevalier Sans Reproche," and by Charles VII. with that of "Restaurateur du Royaume et de la Couronne de France," was born of a good family towards the end of the fourteenth century, and died in 1432. He earned the former of his titles while yet young, by his successful defence of the national honour in a combat fought in 1404, between six French and six English knights before the castle of Montendre; and the latter he merited by his extraordinary exertions on the side of the dauphin, at a time when the cause of native royalty, powerless in presence of the Anglo-Burgundian league, boasted few adherents. He was killed at Bullegneville.—J. S., G.

BARBAZAN, Etienne, a French writer, born in 1696; died at Paris, 1770. He wrote on the poetic literature of France of the twelfth, thirteenth, fourteenth, and fifteenth centuries; also, dissertations on the French and Celtic languages.

BARBE, Phillipe, a French priest, born in London in 1723; died in 1792. He was rector of the college of Langres, and afterwards of that of Chaumont. His principal works were a "Translation of the Greek Fathers," for M. de Juigné's collection, and "Fables et Contes Philosophiques."

BARBÉ-MARBOIS, François de, Comte et Marquis, a French statesman, born at Metz in 1745, entered public life in 1769 as secretary of legation at Ratisbonne. He was successively chargé d'affaires at the courts of Saxony and Bavaria, and con-

sul-general at Washington. In 1785 Louis XVI. appointed him intendant of St. Domingo, and on his return to France in 1790 gave him a post in the foreign office. He was present at the German diet held in 1791, and in the year following was intrusted with a special mission to Vienna. In 1795 he took his seat in the Conseil des Anciens as member for the department of Moselle, an accusation of treason, with which it was attempted to exclude him from the legislature, not having been sustained by his colleagues. His speeches in favour of a modification of the laws with respect to emigrants and their relatives, brought him into suspicion as a royalist; and in 1796 the accident of his being honourably mentioned in a royalist document which fell into the hands of government, was sufficient to procure his condemnation. He was banished to Guiana, but returned to France after the 18th Brumaire, year 8, and was appointed director of the treasury. From that office he was somewhat unceremoniously ejected by Napoleon in 1806. Two years afterwards he was nominated president of the Cour des Comptes, and in 1813 took his seat in the senate. In June, 1814, having been one of the deputies who counselled the recall of the Bourbons, he was created a peer by Louis XVIII., and continued in his post of president. During the Hundred Days he was a Napoleonist, but so privately as to be able to accept with a good grace the post of minister of justice under the restored dynasty. In 1815 he exchanged the seals of that office for those of his former presidency, the duties of which he discharged throughout the reign of Charles X., and during a part of Louis-Philippe's. He died in 1837. Barbé-Marbois is the author of the following works—"Complot d'Arnold et de Sir Henri Clinton contre les Etats Unis d'Amerique," &c. 1816; and "Lettres de Madame la Marquise de Pompadour," &c. 1811.—J. S., G.

* BARBERI, Cavalier, of Rome, the greatest mosaicist of the day; exhibited in 1851, in Hyde Park, and obtained the council medal for his table-top, ornamented with views of different cities of Italy.—R. M.

BARBERI, Fillipo de, an Italian theologian of the fifteenth century, inquisitor in Sicily and Malta, lived in the second half of the fifteenth century. He wrote, besides a number of theological tracts, "Virorum Illustrium Chronica," 1475.

BARBERI, Giovanni, the Roman architect who in 1786 designed and constructed the façade of the new sacristy of St. Peter of Rome. He was also a painter of perspective.—R. M.

BARBERINI, a celebrated Florentine family, originally of Tuscany. In 1623, Maffeo Barberini having been elected pope, under the name of Urban VIII., Taddeo, his nephew, and other members of the family, became proprietors of large estates in the papal dominions. The principality of Palestrina fell to Taddeo, but this princely possession so far from contenting, only stimulated his ambition. As general of the papal troops he made war on neighbouring states, and generally with success, during his uncle's reign; but on the accession of Innocent X., he was obliged to take refuge in France, where he died in 1647. The family were allowed to retain Palestrina.—J. S., G.

* BARBES, Armand, born at Point-a-Pitre (Guadaloupe) in 1810. He was brought to France in his infancy, and resided for a time at Fourtoul near Carcassonne. The death of his father, who had been a wealthy merchant, having put him in possession of a large fortune, he was conveyed by his tutor to Paris, after the revolution of July. Here he became affiliated to the Societe des droits de l'homme, and having been compromised in the insurrection of April, 1834, was arrested and detained in prison at Sainte Pelagie for four or five months; but not being found sufficiently culpable to warrant a public accusation, he was set at liberty. He soon became involved in fresh troubles, but was a second time released without being brought to trial. Some months afterwards, however, the jealousy of the government was again awakened; and Barbes being brought before the correctional tribunal of the Seine, was condemned to one year's imprisonment for the clandestine manufacture of gunpowder. At the expiration of his term of confinement, he entered into a conspiracy, which terminated in an open insurrection, in which Lieutenant Drouineau, one of the officers of the government, was killed. Barbes was brought before the court of peers, personally charged with the assassination of Drouineau, declared guilty, and condemned to death. His sentence, however, was commuted by Louis Philippe into perpetual imprisonment. At the revolution of February, 1848, he was once more set at liberty, and was elected representative of the department of Aude, in the constituent assembly. Having taken part in the affair of the 15th May, Barbes was arrested, and brought before the high court of justice, convoked at Bourges for the prevention of conspiracies tending to subvert the government of the republic. He was found guilty, and sentenced to deportation; but this sentence was commuted to that of perpetual imprisonment, which he still continues to undergo in the prison of Belle-ile-en-Mer.—G. M.

BARBESIEUX, Louis-François Letellier, Marquis de, minister of Louis XIV., born at Paris in 1668; died 5th January, 1701. As a minister, he was not destitute of talent; but allowed himself to be engrossed by his pleasures, to the neglect of public business.

BARBETA, Jean, a native of Hungary, lived in the 17th century, and wrote "The History of Dalmatia."

BARBETTE, Paul, a Dutch physician and surgeon, who lived at Amsterdam in the latter half of the seventeenth century. He was the first who proposed gastrotomy in the case of intussusception of the intestines, a disease of which he gave a clear definition. He successfully improved the canula of Sanctorius, in use for the operation of paracentesis, by substituting for the conical point a lancet-shaped one. He regarded sudorifics as a specific in all diseases, and prescribed bleeding to an unreasonable extent. In his estimation, the cause of all diseases was the coagulation of lymph by an acid. Without originality, his works were numerous, and were crowded with formulas.—E. L.

* BARBETTI, Angelo, a distinguished wood carver of Florence; exhibited in Hyde Park, in 1851, some of his fine productions, which obtained for him the prize medal, and a most flattering report from the jurors of the great exhibition.—R. M.

BARBEU-DUBOURG, Jacques, a French physician and botanist, was born at Mayence, 12th February, 1709, and died at Paris, 13th December, 1779. After acquiring his medical degree, he settled in Paris, and there devoted himself to botanical pursuits. He directed his attention in a special manner to fungi. Besides medical and philosophical works, he published "Botaniste Français," or an account of the plants found in the vicinity of Paris; "Manuel de Botanique;" and "Usage des Plantes." Du Petit Thouars established the genus Barbeuia from Madagascar in honour of him.—J. H. B.

BARBEYRAC, Charles, born at Cerast in Provence, took his degree of doctor of medicine in 1649. He was appointed by the Cardinal Bouillon, his physician in ordinary, with a pension of a thousand livres; the cardinal did not impose any conditions on this gift, and Barbeyrac fixed his residence at Montpellier, where Locke met him, and has recorded his being struck by the great resemblance between him and the English physician, Sydenham. He died at Montpellier in 1699. He was uncle of Jean Barbeyrac, the great jurist.—J. A., D.

BARBEYRAC, Jean, born in Beziers in Languedoc, in 1674. His family were Calvinists; on the revocation of the edict of Nantes, they removed to Lausanne. He first studied theology, and from that passed to the faculty of law. In 1697 he settled as a teacher of polite literature at Berne, and afterwards filled the chair of law at Lausanne and Groningen. In 1709 he published his "Traité de Jeu," a singular work, in which he endeavoured to show that games of chance are not necessarily immoral. He translated into French the juridical works of Grotius, Puffendorf, Bynkershoeck, and Cumberland, and added notes which established his fame through Europe as a great jurist. In 1725 he published a tract asserting against the claims of the Austrian Netherlands, the exclusive right of the Dutch East India Company to trade with India. In 1728 he published a volume entitled "Traité de la morale des Peres," in which he inveighed severely against St. Augustin's allegorizing interpretations of scripture. He translated some of Tillotson's sermons. In 1739 his "Histoire des anciens traités" was published; he died in 1744.—J. A., D.

BARBIANO, Alberic I., Count, an Italian warrior; died in 1409. He was the first to renounce the employment of foreign troops, and to train to arms an Italian corps, with which he took part in the terrible affair of Cesene in 1377.

BARBIANO, Alberic II., son of the preceding, and count of Zagonara, lived in the fifteenth century. To insure the safety of his possessions, which were situated in the midst of the Appenines, he put himself under the protection of the Florentines; but in 1424 was compelled to renounce that alliance.

BARBIANO, John, brother of Alberic I., an Italian lord; died in 1401. Having entered the service of the Bolognese, he

fought with them and the Florentines against the sovereigns of Naples and Milan; and during the troubles of Ferrara in 1394, he took part with Azzo d'Este against Nicolas III.

BARBIE DU BOCAGE, Alexandre François, son of Jean Denis Barbie du Bocage, born at Paris, September 14th, 1798. He attached himself to the study of geography, and succeeded his father in his chair. He was subsequently chosen secretary to the Geographical Society and to the Society of Antiquaries, but he did not long enjoy these honours, and died in 1835. Besides contributions to scientific periodicals, he published a "Dictionary of Biblical Geography."—J. F. W.

BARBIER, Antoine Alexandre, a learned bibliographer, born in 1765 at Contommiers; died at Paris, 1825. He at first followed the clerical profession, which he afterwards renounced, and married in 1793. He then came to Paris, and was commissioned by the National Convention to collect the books and objects of art belonging to the suppressed convents. Napoleon appointed him his librarian in 1807. We are indebted to Barbier for the foundation of the libraries of the Louvre, Compiègne, and Fontainebleau. His writings are scattered through the various French encyclopædias. Among them is "A Catalogue of the Library of the Council of State." His son is at present librarian at the Louvre.—J. G.

BARBIER, d'Anconi, a French author, born at Langres in 1641, of poor parents; having contrived to go through the necessary course of studies at Paris, he was appointed teacher at the college of Lisicas, where an offence done to him by the jesuits, threw him into the ranks of their opponents. His talents for criticism became noticeable by an attack of a writing of the Jesuit Bonhours, so complete in style that the latter's reputation received an irrecoverable blow. He also criticised the famous dramatic poet, Racine, but with a coarseness which was destructive of the intended effect. His life was passed in misfortunes, which for a moment appeared to have ended, by his appointment to be the preceptor of young Colbert, son of the great minister. But the latter's death occurring soon after, Barbier found himself in such poverty that he married the daughter of his publisher, for the sake of finding a maintenance. While on his death-bed, the Academy, of which he was a member, sent a deputy to console him. Upon being assured that he would leave a great name, he sadly replied, "Not so, because I have only written criticisms, which in no case survive; because, if the work falls, the criticism falls with it, and if it survives, the criticism is condemned for injustice to obscurity." He died in 1694.—J. F. C.

BARBIER, Edmond Jean François, son of the preceding, born in Paris, 1689; died 1771. He became advocate to the parliament in 1708, and rose to the first rank in his profession. The work by which he is best known is "A Historical and Anecdotical Journal of the Reign of Louis XV."

* BARBIER, Henry Augustus, a cotemporary French poet, born in Paris, 29th April, 1805. Educated for the bar, "the glorious three days" of July, 1830, gave him a distaste for his intended profession, by firing the dormant spirit of poetical genius. He began by publishing some satirical pieces, marked by great strength and vehemence, which chimed in with the temper of the moment, and raised the author's fame at once. These productions were, however, eclipsed by his "Jambes," which, equalling in vigor his previous poems, surpassed them in finish of thought and style. M. Barbier has also the honour to figure amongst that band of Shakspearians, de Vigny, de Wailly, and Deschamps, who have attempted, with less success than their undertaking deserved, to make their countrymen acquainted with the works of the immortal English poet. His contribution to the labour of love, is a translation into verse of Julius Cæsar. Animated by that directness of purpose which gives such zest to the writings of this justly eminent author, are his "Rimes Heiroïques." His only work of prose, excepting articles in periodicals, "Les Mauvais Garçons," written in connection with M. A. Royer, is an exposure of the vices which marked the Paris of the fifteenth century.—J. F. C.

BARBIER, Marie Anne, a literary lady, born at Orleans near the end of the seventeenth century; died at Paris in 1742. She wrote some dramatic works, in which she unnecessarily degrades her heroes, and exaggerates the virtues of her heroines.

BARBIER, John Baptiste Gregory, a French physician, flourished at the end of the eighteenth and beginning of the nineteenth century. He became professor of botany at Amiens, and had charge of the botanic garden there. His works are an elementary treatise on materia medica, with a treatise on pharmacology, and on hygienic therapeutics. They were published at Paris from 1803 to 1819.—J. H. B.

BARBIERE, Domenico del, also called il Fiorentino, an Italian artist, born at Florence in 1501. He studied under Rosso, whom he followed to France, and assisted in his works at Fontainebleau and Meudon. He afterwards established himself at Troyes, where he continued to acquire great fame both as a painter and as an engraver. He was, besides, a very skilful modeller in stucco.—R. M.

BARBIERI, Francesco, surnamed il Legnano, from his native place, a small town of Lombardy; a historical and landscape painter, who studied under Gardini, and strove to imitate Ricci and Carpioni. His style was full of life and spirit; his drawing, however, weak. Born in 1623; died in 1698.—R. M.

BARBIERI, Gian Francesco. See Guercino.

BARBIERI, Jean Marie, an Italian philologist, born in 1519 at Modena; died 1574. He wrote a history of Attila, and a eulogium on Mary Stuart.

BARBIERI, Lodovico, a Bolognese painter and engraver, flourished about 1675; was a pupil of Tiarini. Most of his pictures are at Bologna. His etchings are much valued. He is often mistaken for Luca Barbieri.—R. M.

BARBIERI, Luca, another Bolognese painter, equally a pupil of Tiarini, and living at the same time as the preceding. With Castelli and Carbone, he executed several works for the churches of his native town.—R. M.

BARBIERI, Paolo Antonio, the brother of Guercino, was also an artist of the Bolognese school, who, out of modesty or despondency, in order not to compete with his brother, followed the humbler career of animal and fruit painter. In these, however, he proved remarkably successful. Most affectionately attached to his brother, he acted as his steward and book-keeper. In this last capacity he compiled the most interesting records of all the doings of the great Guercino; a journal only interrupted by his death in 1640. Guercino, who returned the fraternal affection with equal warmth, deeply mourned for his loss; and, when dying, requested to be buried near his brother.—R. M.

BARBIERI, Pier Antonio, an Italian painter, born at Pavia in 1663; studied under Sebastiano Ricci, and worked for several churches of his native town, his masterpiece being in that of Santa Maria-in-Pertica.—R. M.

BARBIERS, Pieter, the Elder, was born at Amsterdam in 1717; died in 1780. He treated with the same facility landscapes, allegories, and ornaments. His two sons and pupils, Barthelemy, and Pieter, the Younger, were equally distinguished artists.—R. M.

BARBIERS, Pieterszoon, or son of Pieter, the Younger, was born in 1772; died in 1824. He surpassed as a painter, both of landscape and history, the fame of his father, who had been his teacher.—R. M.

BARBIER-VEMARS, Joseph Nicholas, a philologist, a native of Louvres (Seine and Oise). He assisted in compiling several important publications; among others, "The Annals of Arts and Manufactures."

BARBO, Louis, an Italian historian, born 1381; died in 1443. He assisted at the council of Constance, and became bishop of Trévise. He wrote a "History of the Reformation of the Augustines."

BARBO, Paul. See Paul II.

BARBOLANI, Torquato, Marquis, an Italian poet, born at Arezzo; died in 1756. He translated the Orlando Furioso of Ariosto into Latin verse.

BARBOSA, Arius, a learned Portuguese poet; died in 1530. He studied Greek at Florence, and wrote a volume of Latin poems.

BARBOSA, a native of Portugal, who held the professorship of Jus-Romanum at Coïmbre, previous to his being made chancellor of Portugal. He left many commentaries on various subjects. He died in 1606.

BARBOSA, Antonio, a Portuguese jesuit, missionary of his order in Cochin-China, is the author of "Dictionarium Linguæ Anamiticæ," published in 1651.

BARBOSA, Dom Jose, born at Lisbon in 1674. He was attached to the royal House of Braganza as historiographer, and wrote the "History of the Queens of Portugal." Died 1750.

BARBOSA, Dom Vincent, a Theatine monk, born at Redondo in Portugal, in the year 1663. He has left a collection of the reports sent to King Peter II., on the labours and travels

of the mission established at Borneo. It is almost the only work giving an account of that island. He died in 1741.

BARBOSA, EDOARDO, born at Lisbon in 1480. He travelled all through India, visited the Moluques islands, and was Magellan's companion and historiographer in his circumnavigation of the world. He was murdered by the natives in the island of Zebu in the year 1521.—A. C. M.

BARBOSA-MACHADO, DIEGO, born at Lisbon in 1682; a distinguished member of the Historical Academy of Lisbon. He is the author of a Latin work, entitled "Bibliotheca Lusitana," of great literary merit, being, says Ticknor, "one of the amplest and most important works of literary biography and bibliography ever published." He died at Lisbon in 1770.—A. C. M.

BARBOT, JAMES, an English voyager, who lived in the beginning of the eighteenth century. In 1699 he visited New Calabria, and several parts of the coast of Africa.

BARBOT, JEAN, a French voyager. He was obliged to leave France at the revocation of the edict of Nantes, and came to England. He wrote a "Description of the Western Part of Africa and the adjacent Countries."

BARBOT, MARIE ETIENNE, Vicomte, a French general, born at Toulouse, 2nd April, 1770; died 17th February, 1839. He was at first employed as adjutant to the army on the coasts of Brest and Cherbourg; and acted in this capacity from 1805 to 1811, when he was elevated to the rank of field-marshal.

BARBOTAN, CLAIRE JOSEPH, Comte de, a French general, born about 1719; died 11th April, 1794. He represented the *noblesse* of Dax in the States General of 1789; and becoming afterwards a member of the extreme right in the constituent assembly, he was accused of conspiracy, and brought before the tribunal of Gers, by which he was acquitted. Dubarran, however, annulled that judgment; and Barbotan was brought before the revolutionary tribunal, condemned, and executed.—G. M.

BARBOU. The name of a distinguished family of printers. The first of them published in 1539, at Lyons, a remarkable edition of the works of Clement Marot. His son, HUGUES BARBOU published at Limoges in 1580, a beautiful edition of Cicero's Epistles to Atticus. In 1746 JOSEPH GERARD published a neat edition of Latin classics. The last of the family was HUGUES BARBOU, who died in 1808.

BARBOU-DESCOURIÈRES, GABRIEL, a French general, born 23rd November, 1761; died at Paris, 8th February, 1816. He entered the army in 1779, as a volunteer in the regiment of Artois, and took part in the expedition of St. Domingo. On his return, having signalized himself at the battle of Fleurus, he was, on the 7th September, 1794, raised to the rank of general of brigade. In 1798 he was nominated general of division. In 1814 he obtained the order of chevalier of St. Louis, and grand-officer of the legion of honour.—G. M.

BARBOUR, JOHN, archdeacon of Aberdeen in the latter part of the fourteenth century. He is supposed to have been born about the year 1316; but nothing is known of his parentage or birthplace. On the 13th of August, 1357, Edward III. of England, on the application of David, king of Scotland, granted a safe conduct to Archdeacon Barbour, with three scholars in his company, going to study at the university of Oxford. Barbour must have been at this time a man of mature age, for he was in the same year appointed by the bishop of his diocese, one of the commissioners who were to meet at Edinburgh, for the purpose of deliberating about the ransom of King David from his prison in England. In 1364, another safe conduct was granted to Barbour, with four horsemen in his company, to pass through England, to study at Oxford, or elsewhere, as he might think proper. Next year, and again in 1368, he was allowed to pass through England to France. On the latter occasion for the purpose of study. In 1373 Barbour was clerk of audit of the king's household, and also one of the auditors of the exchequer. The latter office he held on other two occasions—in 1382, and again in 1384. It is uncertain at what time he began the composition of the great national poem which has perpetuated his name; but it appears, from his own statement, that in the year 1375 he had composed about two-thirds of the work. In 1377, probably on the completion of the poem, a donation of ten pounds was paid to him by command of the king. Next year he received another mark of royal favour, in the grant of twenty shillings yearly from the rents or burrow-mails of the city of Aberdeen forever, and his assignees whomsoever, with permission to dispose of it in mortmain. This power of assignation he exercised immediately in favour of the dean and chapter of Aberdeen, under the condition that they should say a yearly mass for his soul. This gift was made expressly as a reward for his services in composing "The Book of the Gests of King Robert Bruce." In 1388 another pension was granted to him by Robert II. of ten pounds sterling yearly for his life, payable out of the great customs of Aberdeen. It has been conjectured that this mark of royal bounty was conferred upon the poet for another work, called "The Brute," having for its subject the royal race of Stewart, and deducing their origin from a fabulous prince of Troy named Brutus. This work is referred to in various passages of Wyntown's Chronicle; but it has unfortunately perished. The archdeacon appears to have died at an advanced age in 1395, probably on the 13th of March, the day on which a religious service for his soul was celebrated annually in the cathedral of Aberdeen, down to the Reformation. The reputation of Barbour, as a historian and poet, rests mainly upon his celebrated metrical history of King Robert Bruce. This noble work is equally valuable for the general authenticity of its details, many of which he must have received from eye-witnesses of the exploits, and for its fresh and graphic descriptions of character and manners, as well as of natural scenery, and of battles and sieges. He has delineated, with the hand of a master, the portraits of the great deliverer of Scotland, "hardy of heart and hand;" of his brother, the fiery, rash, and headstrong Edward; of the good Sir James Douglas, who was so worthy in his time, that his high price and bounty made his name renowned "in foreign lands;" of the sagacious Randolph, whose "trusty heart and loyal service were enhanced by his courteous and debonair manners, and shone out in his fair, pleasant, and broad countenance;" and of the worthy compeers of these noble patriots; and he gives us charming pictures of their manners, and modes of thinking, under all the varieties of their romantic fortunes. He was fortunate in the choice of a subject for his national epic, suggesting, as it does, "high actions and high passions," and narrating exploits, which have become "household words" among the people of Scotland in all succeeding ages. The adventures of the good king, and the various reverses of fortune in his eventful life, from his engagement with the Red Comyn, down to his "crowning mercy" at Bannockburn, and the complete expulsion of the English invaders from the country, are all narrated with great spirit, and in strains which come warm from the heart of the poet; while the various episodes, with which the old chronicler relieves his stern story of hardship and battle, give a very pleasing impression of the kind and humane character of the chivalrous monarch, and his little band of devoted friends, and throw not a little light on the gentle and affectionate disposition of their biographer himself. It is a proud thing, it has been justly said, to have given a subject for such an Odyssey, and to have had a poet worthy to celebrate it. Barbour's learning must have been great for the time, and he was evidently well read, both in the classical and the romantic literature of the day. His descriptive powers were of a high order, and, in the opinion of an accomplished critic, Thomas Warton, "he has adorned the English language, by a strain of versification, expression, and poetical images, far superior to the age." There are only two MS. copies of "The Bruce" known to be in existence, one in the Advocates' library, Edinburgh, written in 1489; the other in the library of St. John's college, Cambridge, penned in 1487. The earliest printed copy extant is dated Edinburgh, 1571.—(*The Brus*, printed for the Spalding Club; *The Bruce*, edited by Dr. Jamieson, Edinburgh, 1820, 4to; Irving's *Lives of the Scottish Poets*; *The Pictorial History of Scotland.*)—J. T.

BARBULA, the name of a Roman family of the patrician order of Emilienus. The following are among the most remarkable persons of that family:—

BARBULA, QUINTUS ÆMILIUS. He became consul in the year 317 B.C.—BARBULA, L. ÆMILIUS. He greatly distinguished himself in the contests with the Tarentines, who had invoked the aid of Pyrrhus against the Romans. He was not less successful against the Etruscans, and other enemies of the commonwealth.—BARBULA or BARBULAS. He was partisan and friend of Marc Antony in the year 43 B.C.—G. M.

BARCA, DON VINCENTE CALDERON DE LA, a Spanish portrait and historical painter of the 18th century, who, like his master, Francisco de Gaya, was remarkable for his unruly style, full of fire and expression. Died very young, 1794.—R. M.

BARCA, Joseph, an Italian general, originally of Milan, lived in the first half of the seventeenth century. He rose to the rank of captain-general in the service of Spain.

BARCA, Pietro Antonio, a Milanese architect of the eighteenth century, the author of most ingenious essays on the fine and useful arts.—R. M.

BARCALI, surnamed Mohammed Ben Pir Ali, a Mohammedan theologian of the 16th century, author of an exposition of Mohammedanism, entitled "Tharikat Mohammediat."

BARCELOS or BRACELOS, Pierre, a Portuguese genealogist; died in 1340. His genealogy of the principal families of Portugal was printed in 1540.

BARCENA, Alfonse, a jesuit, born at Cordova; died at Cusco in Peru in 1598. He acquired great reputation by his mission to South America. He wrote a grammar, and several works for the use of the Indians.

BARCHAM or BARKHAM, John, D.D., second son of Laurence Barcham of St. Leonard's in Devonshire, born at Exeter in 1572. He was made chaplain to Archbishops Bancroft and Abbot, rector and dean of Bocking, and D.D. He was a celebrated antiquary, especially in the knowledge of coins. He wrote the histories of John and of Henry II., kings of England, which are published by Speed in his history. He also wrote a preface to Crakenthorp's book in reply to Marc. Ant. de Dominis. Anthony Wood, on the authority of Sir William Dugdale, attributes to him the authorship of the principal part of Guillim's Heraldry; but, in Dr. Bliss's opinion, without sufficient foundation. He died at Bocking, March 25, 1642.—T. F.

BARCHETTA, Andrea, a Neapolitan sculptor at the beginning of the seventeenth century, particularly noted for his wood carvings, of which the statues of St. Maria-la-Nuova at Naples are the best specimens.—R. M.

BARCHI, Joseph-Marie, a biographer, a native of Mantua; lived in the beginning of the sixteenth century. He wrote the "Life of Anne Juliette Gonzague, Archduchess of Austria."

BARCHOU DE PENHOEN a French writer, a native of Brest, of the present century, was elected a member of the National Assembly in 1848, in which he sat amongst the legitimists. His principal work is a translation of, with an essay upon, the philosophy of Schelling, with miscellaneous productions, which obtained for their author a seat in the Academy of Inscriptions and Belles-lettres. He died in 1857.—J. F. C.

BARCIA, André Gonzales de, a learned Spaniard, who lived at the commencement of the eighteenth century. He wrote on the history of Florida.

BARCIONENSIS, Johannes Franciscus, a native of Barcelona, who lived in the fifteenth century, and wrote a historical work on the kings of Spain, &c.—J. F. W.

BARCKHAUSEN or BARCHUSEN, John Conrad, a German physician, was born at Horn on 16th March, 1666, and died on 1st October, 1723. After studying at Berlin, Mayence, and Vienna, where he devoted his attention specially to chemistry and pharmacy, he travelled in Germany, Hungary, Italy, and Greece. He was afterwards chosen professor of chemistry in the university of Utrecht in Holland, where he obtained his degree of doctor of medicine. He published several pharmaceutical and chemical works. Moench has dedicated a genus of composite plants to him, under the name of Barkhausia.—J. H. B.

BARCLAY, afterwards BARCLAY-ALLARDICE, Robert, of Ury and Allardice, celebrated in the earlier part of his life for his pedestrian achievements, was born at Ury, August 25, 1779. He was a lineal descendant of the apologist of the Quakers. In his declining years he devoted much time and money to agricultural pursuits; and the annual sale at Ury for many years attracted eminent agriculturists from all parts of the kingdom. He died at Ury, May 8, 1854, in his 75th year.—T. F.

BARCLAY, Alexander, a writer in prose and verse, who was born in Scotland at the close of the fourteenth century. After travelling on the continent and acquiring proficiency in foreign languages, he took orders; and through various stages rose at last to be vicar of All Saints, Lombard Street, and one of Queen Mary's chaplains. He died in 1552. His principal works are, "The Ship of Fools," partly original, but chiefly translated from the German of Sebastian Brandt, 1508; "The Castle of Labour," an allegorical poem, 1506; "The Mirror of Good Manners," &c., &c.—J. B.

BARCLAY, George, a Scottish gentleman, and a partisan of James II., lived in the second half of the seventeenth century. In 1696 he was the chief mover in a plot for seizing the person of the prince of Orange. The plot was discovered, and Barclay made his escape; but his accomplices were executed.

BARCLAY, Henry, an American divine, who assisted in the translation of the liturgy into the Mohawk language, printed in 1769. He graduated at Yale college, was ordained in England, and after spending some years as a missionary among the Mohawk indians, became rector of Trinity church, New York. Died in 1765.—J. S., G.

BARCLAY, John, born in 1582, at Pont á Mousson in Lorraine, was educated at the jesuit college in his native town, where his father, who was a native of Scotland (see William Barclay), occupied the chair of law. The jesuits observing the talents of the young man, endeavoured to attach him to their order; but his father opposing this design, a quarrel ensued, and in 1603 both father and son repaired to England and paid court to James I.; but their adherence to the Roman Catholic faith stood in the way of their promotion. Barclay's works are of a miscellaneous character. The most famous of them, entitled "Argênis," is a political romance, which long maintained a high popularity, and has been commended, both for matter and style, by some of the highest literary authorities. Barclay died at Rome in 1621, before he had completed his fortieth year.—J. D. E.

BARCLAY, John, a Scotch physician, who in the year 1614 published a work in praise of the tobacco-plant, entitled "Nepenthes, seu de nicotianæ herbæ viribus."—J. H. B.

BARCLAY, John, a Presbyterian clergyman, founder of a small sect in Scotland, called Bereans—an appellation assumed by them from their habit of supporting their doctrines by a reference to the words of Scripture, like the Bereans commended in the Acts of the Apostles xvii. 10. Mr. Barclay was born at Muthill in Perthshire, in 1734, and studied at the university of St. Andrews, where he took the degree of A.M. At this period the church of Scotland was agitated by a controversy respecting the theological opinions of Dr. Archibald Campbell, professor of church history in St. Andrews, who was accused of Socinianism, because he maintained "that the knowledge of the existence of God was derived from revelation, not from nature." Though differing widely from the professor on other points, Barclay became one of his most zealous supporters, and adhered through life to this controverted dogma, which, indeed, held an important place in his peculiar religious creed. Having passed through the usual curriculum, Barclay was, on the 27th Sept., 1759, licensed as a preacher of the gospel by the far-famed presbytery of Auchterarder, and became assistant to Mr. Jobson, parish minister of Errol, near Perth; but, owing to a difference of opinion on theological points, a rupture took place between them, and their connection was dissolved. In 1763 Barclay became assistant to Mr. Dow, minister of Fettercairn, in the presbytery of Fordoun, Mearns, where he continued to labour for nine years. He was a faithful and zealous pastor, and as he possessed a luxuriant fancy, with a vehement manner of delivery, his popularity as a preacher was very great, and he attracted crowds of hearers from neighbouring parishes. But his constitutional impetuosity of character, combined with his peculiar theological tenets, soon involved him in controversy. In 1766 he published a paraphrase of a portion of the psalms, with a preliminary dissertation, in which he affirmed, that in all the psalms which are in the first person, the speaker is Christ, not David; and that in the others, the situation of the church, oppressed or triumphant, is portrayed. These sentiments gave offence to the presbytery, which was aggravated by the acrimony with which Barclay defended his obnoxious views, both from the pulpit and through the press. On the death of Mr. Dow in 1772, another person was appointed his successor, in opposition to the wishes of the parishioners, mainly through the influence of the presbytery, who, it is alleged, were jealous of his great popularity, and carried their dislike to Mr. Barclay so far as to refuse him the necessary testimonials for obtaining a living elsewhere. Their decision was approved of by the General Assembly, to which Mr. Barclay appealed. On this he left the communion of the Established Church, and founded the sect called Bereans, or Barclayites, of which a few congregations still exist. He was ordained at Newcastle, October 12, 1773, by some presbyterian ministers belonging to the north of England, and in 1774 he settled in Edinburgh, where he remained for three years. He afterwards preached in London and Bristol, and other places in England. His death took place suddenly at Edinburgh on the

29th of July, 1798. He was the author of numerous theological treatises, which he collected and published in three volumes. Barclay was a person of energetic character, fond of discussion, and possessed of strong controversial powers.—J. T.

BARCLAY, Robert, the son of Colonel David Barclay, was born at Gordonstown in Morayshire, 1648. He was early sent to Paris to be educated under his uncle's care, but his uncle being a zealous catholic, and likely to influence the mind of Robert towards Romanist doctrines, the father recalled him. It appears that the father became a Quaker in 1666, and therefore after the return of the youth, who was only sixteen when brought back. The son adopted Quakerism soon after the father, joined the society, and became very zealous in propagating as well as defending their sentiments in England and on the continent. In 1676 he visited Holland and Germany, where he became acquainted with Elizabeth, Princess Palatine, who continued a warm friend to him and his coreligionists ever after. In that same year he published his celebrated Apology, under the title "Theologiæ vere Christianæ Apologia," 4to, Amsterdam. It was translated into English by himself, and published in 1678. It has gone through many editions in 4to and 8vo, and was translated into most continental languages. Written with much ability, with clearness of reasoning and perspicuity of expression, it also shows great ingenuity in the advocacy of unpopular opinions. In 1677 he again visited Holland, in company with William Penn and George Fox; and in 1679 procured from Charles II. a charter erecting his paternal estate of Ury into a free barony, with civil and criminal jurisdiction to him and his heirs, which was afterwards ratified by act of parliament. The alterations, however, which were made during the reign of George II. in the government of Scotland, extinguished it. In 1679 he visited Holland a third time; and in 1682 was appointed governor of East Jersey in North America, with liberty of appointing a deputy. The province was never visited by himself. He spent the remainder of his life in retirement at the paternal residence of Ury, where he died, October 3, 1690, aged forty-two, leaving seven children. His Apology is the only one of his works that is much known; and that contains the best exposition of the doctrines and practices of the Quakers. It is regarded as the standard of that sect. Other publications are "Truth Cleared of Calumnies," Aberdeen, 1670. This was his first work. "A Catechism and Confession of Faith," 1675; "Theses Theologicæ," 1675, which were the foundation of the Apology; "Treatise on Universal Love," 1677; "Anarchy of the Ranters and other Libertines," 1676. A few other small tracts proceeded from his pen.—S. D.

BARCLAY, Thomas, a Scottish scholar of considerable celebrity, who was educated at Bourdeaux and Toulouse, and became the head of what was called the Squillanean. He was appointed regius professor of civil law at Poitiers, and afterwards taught the same science at Toulouse with great applause.

BARCLAY, William, a celebrated Scottish civilian, father of the author of the Argenis, was born in Aberdeenshire in 1541. His early years were spent at the court of Queen Mary; but on the dethronement and captivity of that unfortunate princess, he emigrated to France in 1573, and, with a number of his countrymen, studied civil law under the famous Cujacius, at Bourges. In 1578 the duke of Lorraine appointed him professor of civil law in the recently-established university of Pont à Mousson, through the recommendation of his uncle, Edmund Hay, the first rector of that seminary. He was also nominated by the duke, in 1582, a councillor of state and master of requests to his hospital. In 1600 he published, in Latin, a treatise "On the Royal Power, against Buchanan, Brutus, Boucher, and other King-killers," in which he argues, that the sovereign is supreme in temporal affairs, that the people are bound to yield implicit obedience to his orders, and that the laws owe their validity to his will. He admits, however, that subjects have a right to resist their sovereign in cases of extreme cruelty. Having quarrelled with the jesuits, in consequence of his refusal to allow his distinguished son, John, to become a member of their body, Barclay was obliged to resign his chair in 1603, and to seek refuge in England. His defence of despotic power recommended him to the favour of James I., who had just ascended the English throne; but his refusal to abandon the Roman Catholic faith lost him the promotion which he was offered by that monarch. Barclay returned to France in 1604, and became professor of civil law at Angers. His death is supposed to have taken place about the close of 1605. A treatise which he wrote on the power of the pope, showing that he has no authority over secular princes, was published after his death, in 1609, by his son. He is also the author of a Latin commentary on the title of the Pandects, "De Rebus Creditis et de Jurejurando," Paris, 1605; and of a "Commentary on the Life of Agricola," Paris, 1699.—J. T.

BARCLAY DE TOLLY, Michael, Prince, a celebrated Russian field-marshal, born in Livonia in 1750; died at Insterburg, 25th May, 1818. He was descended of a Scottish family that had been established at Livonia from the year 1689. He commenced his military career in the campaigns against the Turks, the Swedes, and the Poles. He was wounded in the right arm at the battle of Eylau; and was raised to the rank of lieutenant-general. About the end of 1808 his wounds compelled him to seek a temporary repose; but in March of the following year he resumed his command, and surprised the Swedes at Umeo, by a march of two days over the ice which covered the Gulf of Bothnia. The Emperor Alexander made him governor-general of Finland; and in the following year nominated him minister of war. He was author of the plan of operations, which was followed with signal advantage by the Russian army in the campaign of 1812. After the battle of Bautzen, 26th May, 1813, he was appointed commander-in-chief of the Prusso-Russian army; and, under him, Wittgenstein commanded the Russians; Blucher, the Prussians; and the Grand Duke Constantine, the Imperial Guard. On the 31st March, 1814, the day on which the allied armies entered Paris, Barclay was named general field-marshal. After having accompanied Alexander to London, Barclay rejoined the army, and took up his head quarters at Varsovia; but, on the return of Napoleon from Elba, he brought back the Russian army, by forced marches, to the Rhine, and from that to Chalons-sur-Marne, Melun, and Vertus. On his return to St. Petersburg in 1817, the emperor gave him a most distinguished reception, and appointed a grand review to be held in his honour. His health being much shattered, he, next year, undertook a voyage, with a view to its re-establishment; but he died on the way, at a short distance from Insterburg in Prussia.—G. M.

BARCO DE AVILA, Garcia, and his brother Juan Rodriguez, two Spanish fresco painters employed by the duke of Alba in the decoration of his palace. They worked in 1476.

BARCOKHEBA or BARCOKECAS, a famous Jewish impostor, lived in the first half of the second century of the Christian era. His name is composed of two eastern words, signifying "the son of a star;" but his real name was Simeon. After the destruction of Jerusalem by Titus, the Jews, at different periods, sought to regain their independence; and Barcokheba, seeing his countrymen still impatient of the Roman yoke, resolved to attempt a new movement for their emancipation. With this view he tried to sound the dispositions of the Jews of Mesopotamia, Egypt, Greece, Italy, and Gaul; and, by his directions, his emissaries, of whom the celebrated Akiba was one, travelled over all the provinces of the Roman empire. When all was ready, Barcokheba solemnly announced himself as King and Messiah, and seized by surprise on many fortified places. All the inhabitants, particularly the Christians, who refused to submit to him were put to death. When the great success which at first attended his enterprise became known, great numbers of Jews, from all parts of the world, hastened to range themselves under his standard; and so formidable did this insurrection become, that Julius Severus, general of the armies of Adrian, and one of the greatest captains of the age, was compelled to act with extreme caution, and to content himself with surprising such detached bodies of the enemy as happened to be off their guard. Soon, however, the superior discipline of the Roman army prevailed. The Jewish army, shut up in the fortress of Bethar, succumbed under fatigue and famine; Barcokheba perished miserably, and all his followers were massacred or reduced to slavery. From this period may be dated the entire dispersion of the people of Israel over the face of the earth. This war cost the conquerors much blood. It continued for five years, and did not terminate until the year 136.—G. M.

BARCOS, Martin de, a French theologian, distinguished as a controversial writer, was born at Bayonne in 1600, and died in 1678. He studied theology under Jansenius, bishop of Ypres, and succeeded his uncle Jean Duvergier, as abbé of Saint Cyran. His principal performances are those in which he defends the supremacy of the pope.—J. S., G.

BARD, Samuel, an American physician, born at Philadel-

phia, 1st April, 1742; died May 24, 1821. He studied medicine at London and Edinburgh, where he received the degree of doctor of medicine in 1765. On his return to his native country, he founded at New York a school of medicine, a public library, and a hospital for the use of the pupils. He reckoned amongst his numerous pupils the celebrated Washington. In 1813 he was nominated president of the College of Surgeons at New York. He published a memoir on malignant sore-throat, and a treatise on midwifery, entitled "A Compendium of the Theory and Practice of Midwifery," New York, 1814–15, 8vo.—E. L.

BARDAJI Y AZARA, Don Eusibio de, a Spanish statesman, born at Huete in the province of Cuença in 1765; died at Madrid, 7th March, 1844. His first office was that of head of the bureau of chancery at Madrid in 1808, and he next accompanied D. Pedro Cevallos in his mission to Bayonne. He held successively a great number of important offices in the state, and finally, on the 17th Dec., 1837, quitted the field of politics.—G.M.

BARDAS, a patrician of Constantinople, brother of the Empress Theodora, mother of the Emperor Michael III., died 21st April, 866. Being a man of learning, he re-established the sciences, which had declined in the empire since the time of Leon the Isaurian, who had burned the library of Constantinople. In 858 he expelled Ignatius from the patriarchal chair, which he bestowed on the eunuch Photius, his nephew. This circumstance became a source of schism in the Greek church.—G. M.

BARDAS-SCLERUS, general under the Emperor John Zimisces, died about 990. He acquired great authority at Constantinople by his boldness and his intrigues. In 975, after the death of John Zimisces, he caused himself to be proclaimed emperor by the army. He was opposed by different generals, but was almost always victor. At length he encountered Bardas Phocus in a battle fought at Amorea in Phrygia, and this contest having terminated the war, the two generals resolved on fighting a duel the next day. Sclerus was dangerously wounded, and was reduced to the necessity of seeking an asylum in the dominions of the caliph of Bagdad, who ordered him to be arrested. Having, the following year, obtained his liberty, he united with Bardas Phocus, who had assumed the purple, and shared the empire with him. He afterwards tendered his submission to the Emperor Basil, who bestowed on him the office of grand-master of the palace.—G. M.

* BARDELEBEN, Kurt de, a Prussian deputy, born 24th April, 1796. In 1834 he was called to represent the nobility in the provincial diet of Königsberg; and in 1840 he was one of those who petitioned the king for the organization of a representative government. In 1848 he sat as deputy of the circle of Königsberg in the national assembly of Frankfort. He was not a member of the assembly of 1849, but in that which followed he again represented Königsberg, and manifested an energetic opposition to the politics of M. de Manteufel.—G. M.

BARDESANES, a famous heretic, was a native of Edessa, and flourished towards the close of the second century. The chronicle of Edessa fixes his birthday to the 11th July, 154 A.D., but this date cannot be completely relied on. The facts of his history are involved in obscurity or perplexity. Eusebius asserts that Bardesanes was first a heretic, and then came round to the orthodox faith, though he never completely threw off all his errors. Epiphanius, on the other hand, tells us that he was brought up an orthodox Christian, and afterwards became heretical. The most feasible explanation of these diverse statements is, that he might be at once called a heretic or an orthodox Christian, according to the latitude allowed by the writer: for, while differing from the orthodox church in some points, he differed also from many of the heretics, wrote against their errors, and seemed thus to take part with the church. The doctrines on which he differed from the church were—the origin of evil, the person of Christ, and the resurrection of the body. He asserted the existence of two great principles or roots; one of good, and the other of evil. He reckoned evil in man to be the result mainly of his gross body, which he received from the devil only after he had yielded to his suggestions. The body of Christ, therefore, could not be this gross earthly body, but a heavenly body. At the same time, he maintained that Christ was born by means of Mary, not of her. He could not agree, also, to the opinion that the bodies which had died would rise again, as they were fitted only for sinful men. Bardesanes wrote various books. Among these are mentioned Syriac imitations of the Psalms of David, by means of which he spread his peculiar tenets. He also wrote a work accurately described by Eusebius and others to be "on fate," but which bears the name of the "Book of the Laws of Countries." It was till lately known only by the fragments of a Greek translation of it which had been preserved in Eusebius. In 1855 the Syriac work itself was published in Cureton's Spicilegium Syriacum. It discusses the subject of fate and free-will; and is especially designed to show that the stars have no influence on the habits and destinies of men. There can be no doubt that in the manuscript now edited by Cureton, which was obtained by Archdeacon Tattam in 1843, from a Syrian convent in the desert of Nitria, we have the original: for, though one ancient writer says that Bardesanes knew Greek, other testimony is strong that he wrote only in Syriac, and that his acquaintances translated his writings into Greek. There are a few striking differences between the Syriac and the Greek. Eusebius informs us that the work was addressed to Antoninus, but whether to Marcus Aurelius Antoninus, or to his colleague, Annius Verus, who must have visited Edessa in the days of Bardesanes, is left uncertain. Most have supposed that it was to Annius Verus.—J. D.

BARDI, Andrea, a Florentine poet, a contemporary of Petrarch.

BARDI, Donato. See Donatello.

BARDI, Jerome, an Italian physician and theologian, born at Rapallo on the 7th March, 1603; died 1670. His bad health obliged him to separate himself from the jesuit brotherhood, to which for five years he had belonged. From Gênes, where he afterwards went, and where he received his degree of doctor of medicine and divinity, he came to Pisa, where he obtained from Julien de Medicis, governor of that town, the chair of philosophy. At a later period he returned to Rome, where he remained from 1651 to 1667, and obtained from Alexander VII. a licence to practise medicine. He wrote "Xaverius Peregrinus, pede pari et impari Descriptus," Rome, 1659, 4to; a poem, for which Bardi obtained from the pope a pension of fifty Roman crowns. He left a manuscript under the singular title of "Musica, Medica, Magica, Dissona," &c.—E. L.

BARDI, Pierre de, count of Vernio, born in Florence in the first part of the seventeenth century; author of critical and philosophical works.

BARDILI, Christopher Godfrey, born at Blauberen, 1761; died 1806. Being thoroughly dissatisfied with the course of modern German philosophy, he undertook to place it on a sound footing, by basing all science on the principle of logical identity. According to him non-contradiction is the sole test of truth. Hence he was driven to maintain that the universe of actual existences contains all possible existences. His principal work is a "Sketch of the first logic, purged from the errors which have generally disfigured it hitherto, particularly those of Kant's philosophy," Stutgard, 1800.—J. D. E.

BARDILI, Hans Wendel, a German writer, author of travels and voyages, born at Reutlingen; died in 1740.

BARDIN, Étienne-Alexander, Baron, born 1774; died 1840. He pursued a military career, and took part in all the campaigns of the Revolution and the Empire. He wrote several valuable works. The best known is a "Manual on Infantry."

BARDIN, Jean, a French historical painter, born at Monbard in 1732, studied first under Legrenée, the elder, and then at Rome. He has the credit of having been the master of David and Regnault.—R. M.

BARDIN, Pierre, a French lawyer, born at Toulouse in the first part of the fifteenth century. He wrote chiefly on ecclesiastical subjects.

BARDIN, William, a lawyer of the fifteenth century. He wrote a "History of Languedoc."

BARDISANES, the Babylonian, a historian of the times of Heliogabalus and Alexander Severus, is quoted by Porphyry as the author of a work 'On the Philosophy of the Indians," some notices of which he had obtained from Indian envoys to the court of Heliogabalus.

BARDOLINI, Matthew, an Italian geographer, who lived in the beginning of the sixteenth century. He wrote a work on "The Planisphere."

BARDON DE BRUN, Bernard, a French tragic writer, who lived about the middle of the sixteenth century; author of "Saint James," a tragedy in five acts.

BARDOU, Jean, a French priest and littérateur; died in 1803. He wrote, "Amusement of a Solitary Philosopher."

BARDOZZI, Jean de, a learned Hungarian; died in 1819. He wrote chiefly on Hungarian history and commerce.

BARDYLIS or BARDYLLIS, a king of Illyria in the fourth century, who raised himself to the throne from being a captain of brigands. He invaded Macedonia in the reign of Amyntas II., and again in that of Perdiccas III., whom he vanquished and killed, 360 B.C. In the following year Philip entered his dominions, and, it is supposed, put him to death.—J. S., G.

BARDZINSKI, Jan Alan, a Polish theologian and poet of the seventeenth century, professor of theology in the Dominican seminary at Warsaw. He translated Lucan's Pharsalia, Boethius' De Consolatione, and the tragedies of Seneca. Died in 1705.

BAREBONE or BARBONE, Praise-God, a member of the legislative body assembled by Cromwell in 1653, after the dissolution of the long parliament. The royalists facetiously distinguished him by calling the convention Barebone's parliament. Previous to the issuing of the writ which created him, and six other persons of moderate fortune, members for the city of London, he was a currier in Fleet Street. At the time when Monk was in London, Barebone headed the mob who presented a petition to parliament against the recal of Charles II.—J. S., G.

BARELLAS, Etienne, a Spanish historian, born in Catalonia in the beginning of the seventeenth century.

BARELLI, François Louis, born in Nice; died in 1725; author of "A Biography of the Founder of the Barnabites."

BARENTIN, Charles Louis François de Paulle de, keeper of the seals under Louis XVI., was born in 1738, and died in 1819. Succeeding Lamoignon in 1788, he opened, on the part of the king, the second convocation of the noblesse, and afterwards the States General, the three orders of which he exhausted his ingenuity in attempts to reconcile. Mirabeau, and afterwards Garran de Coulon, denounced him as an intriguer, and caused him to be brought before the tribunal of the Chatelet. He was acquitted, and shortly after left France. At the Restoration, Louis XVIII. created him honorary chancellor.—J. S., G.

BARENTIN, Montchal, Vicomte de, a French general, born at Paris in 1737; died in 1824. After some service as captain of cavalry in the seven years' war, he was appointed to a command in the Scotch body guard, with which company he served under Condé at the battle of Mittau. He wrote "Geographie Ancienne et Historique, composée d'apres les cartes de d'Anville," 1807.—J. S., G.

BARENTIN-MONTCHAL, Madame de, lived in the beginning of the nineteenth century. Wrote an abridgment of the Old and New Testament.

BARENTS or BARENTSEN, Thiery, often surnamed Bernardt Dick, a Dutch painter, born at Amsterdam in 1534; died in 1592. He was the son of Bernardt Barents, an indifferent artist, who gave him the first instructions until he left for Italy, where he studied under Titian, and acquired a reputation. He painted both portraits and history in the style of his Italian master. He also was a good poet and musician.—R. M.

BARENTS or BARENTZ, William, a celebrated Dutch pilot of the 16th century, was a native of Ter Schelling, an island lying off the coast of Friesland, and was also a burgher of Amsterdam. No particulars of his family or early life are known; and it is only from the part which he bore in three voyages of discovery, made in the years 1594, '95, and '96, that his name has descended to us. The name of the famous Dutch pilot, which is variously written, appears to have been, properly, Barentszoon, that is, the son of Barent or Bernard; whence the common Dutch contraction of Barentsz. He appears to have belonged to the humbler ranks of life. Barents was unquestionably a man of considerable capacity and talent, and seems to have possessed, in an eminent degree, the faculty of inspiring the respect, confidence, and warm personal attachment of those who were the companions of his voyages. His determination, perseverance, and undaunted courage, were abundantly evidenced on many trying occasions; and his feats of seamanship will bear comparison with the boldest of those accomplished by our modern navigators. The narrative of the voyages performed by William Barents, from the pen of one who had borne a share in the two later of them, was first published at Amsterdam, in the year 1598, under the following title—"A True Description of Three Voyages by the North-East toward Cathay and China, undertaken by the Dutch in the Years 1594, 1595, and 1596," by Gerrit de Veer; and an English version of the work, by William Phillip, appeared in London in 1669. We owe to the Hakluyt Society an excellent edition of this work, issued in 1853, and accompanied by valuable illustrative matter. The object which the Dutch sought to attain in these famous voyages had already commanded, during more than forty years, the attention of the maritime nations of western Europe. Sir Hugh Willoughby, in his disastrous expedition of 1553, had visited the coasts of Nova Zembla (hitherto known only to the Russians); and previously to 1584, an English vessel had crossed the sea of Kara, and penetrated as far east as the mouth of the great river Obi. But at this time, and down to the date of the Dutch pilot's discoveries, Nova Zembla (properly Novaya Zemlya, *i.e.*, New Land) appears to have been regarded as an island of moderate extent, the designation being applied to the southerly portion only of the chain of islands now comprised under the name. In all three of the voyages in which Barents was engaged, he acted as chief pilot; not holding, in either case, the nominal command of the expedition. The post of chief pilot was often, however, amongst the earlier voyagers, one of more real responsibility than that of the master of the ship, and hence the frequent cases in which the name of the pilot, rather than that of the commander, became in those days attached to newly-discovered lands and seas. In the first of his three famous voyages (in which four ships were employed), Barents reached the western shore of Nova Zembla in July, 1594, and traced its coasts as far to the northward as a point to which the Dutchmen gave the name of De Hoeck van Nassau (lat. 77° 25′); whence they struggled on against adverse winds, and the obstructions caused by ice, for a considerable distance to the eastward. Upon their return, the seamen employed themselves in lading their vessel with the teeth of the walrus, or sea-horse, which abounds in those latitudes. For the voyage of the following year, the States General equipped a fleet of seven ships, but the enterprise appears to have been commenced at too late a period of the season, and they returned to the Maas without accomplishing anything important in the way of discovery. The coasts of Nova Zembla were found unapproachable from the ice, and even Barents penetrated no farther than the strait of Nassau (or Waygatz), which intervenes between Waygatz island and the Russian mainland. The third voyage (1596) was that most fruitful in discovery, as well as that in which the skill and fortitude of the hardy Dutchman and his companions were most severely tried. The two ships of which this expedition consisted, were fitted out at the expense of the merchants of Amsterdam. Starting at an earlier season than in the preceding year, they had already, by the 1st June, reached so high a latitude as to have no night. On the 9th June, they arrived at land, to which the name of Bear Island was given, from the circumstance of a large white bear being killed there; ten days afterwards, the vessel in which Barents sailed was nearly under the line of the 80th parallel, immediately east of the shores of Spitzbergen, of which extensive group of islands the Dutch pilot was thus the discoverer, and the mainland of which he completely circumnavigated. Afterwards steering, in a lower latitude, to the eastward, Barents again reached the shores of Nova Zembla, and, passing the Hoeck van Nassau of his former voyage, struggled on with much difficulty along an ice-bound coast, until, on August 26th, his vessel arrived at the Ice Haven, where he and his companions "were forced, in great cold, poverty, misery, and grief, to stay all that winter," and whence they did not get released until June 14th of the following year, passing nearly ten months in that dreary and inhospitable locality! This is the first instance on record of a ship's crew wintering within arctic latitudes. The sun entirely forsook them on Nov. 4th; his entire disc reappeared above the horizon on January 27th, fourteen days earlier than had been calculated upon by Barents, as the complete disappearance of that luminary, in the earlier half of the winter, had not taken place until a later date, by several days, than that which his calculations had assigned for it. But the refractive powers of the atmosphere, towards the horizon, were in that age unknown. Several months, however, had yet to elapse ere they could hope to escape from their winter prison. Their ship had been seriously damaged by the ice; but they repaired the two boats which belonged to her, and at length, on the 13th June, prepared to leave their gloomy abode. Barents first drew up in writing, and left in the wooden hut which had so long afforded them shelter, a list of their names, with an account of their misfortunes, and a description of what had befallen them while resid-

ing there. Of the seventeen who constituted the party when first located in their winter quarters, two had already died from scurvy, and all were greatly enfeebled. The number of deaths was subsequently increased to five. They departed from Ice Haven in their two boats, retraced their course along the whole western shore of Nova Zembla, and thence proceeded along the northern coasts of the European mainland, until they reached the mouth of the little river Kola, in Russian Lapland, where the survivors found a welcome reception on board of three Dutch ships which lay there, and which ultimately conveyed them to their native land. They reached the river Maas in October, 1597. But Barents, to whom all had been accustomed to turn with confidence under the most trying circumstances, had died (worn out by fatigue and anxiety) on the 26th of June, a few days after their leaving Ice Haven—greatly to the grief of his companions! Some difference of opinion prevails with regard to the precise locality which may be supposed to coincide with the Ice Haven of this memorable expedition, as well as with respect to the identification on the modern chart of the headland of Nassau and other points mentioned in the narrative of Gerrit de Veer. For a discussion of these questions, we may refer to the Hakluyt Society's interesting volume. But the general truthfulness of the Dutch record is strikingly attested by the course of modern discovery, and the morse and seal hunters of the north still preserve the tradition of the memorable wintering of Barents and his companions in the Ice Haven of Nova Zembla.—W. H.

BARÈRE, DE VIEUZAC BERTRAND, christened by Burke the "Anacreon of the Guillotine," was born at Tarbes, in the Upper Pyrenees, in 1755. He was an advocate by profession, and soon displayed his own peculiar talent—the gift of mellifluous speech and clever selection of the winning side. Possessed of a local notoriety, he was sent by Bigorre as one of its representatives to the States General of 1789. He immediately flung himself into the ranks of the extreme left, and published reports of the national assembly in a paper called the *Break of Day*. In 1792 the department of the Upper Pyrenees elected him to the National Convention. In December of that year he was made its president, in which capacity he conducted the trial of the king. He was courteous and kind to Louis, but voted for his death, without appeal and without delay, when he saw that his death was popular. Afraid of Robespierre, he complimented and supported him, in his heart yearning for a cessation of the Terror; but when Robespierre fell, he exceeded his bitterest enemies in denunciation of the fallen dictator; but in vain. He was tried in 1795 as a terrorist, and sentenced to deportation. A strong attempt was made to have him guillotined, but finally he got out of France. Buonaparte, on his accession, permitted his return; and from that period to the flight of Napoleon he remained in Paris, earning his living by fugitive literary efforts. The Bourbons, on their restoration in 1814, did not disturb Barère; but during Napoleon's brief return he was elected a member of the representative chamber, and immediately set to work to make a new constitution. Thus occupied on the final return of Louis XVIII. in 1815, he could no longer be overlooked: he was arraigned as a regicide; escaped to Belgium; lived there tranquilly till 1830; returned to France, and settled at his native Tarbes, where he died in 1841 at the age of 85 years. He published great numbers of small works, translations, pamphlets, &c.; and a portion of his memoirs was published in 1842, edited by H. Carnot & David of Angers.—J. S. S.

BARET, J., a mathematician, professor at Nantz; died 1814; author of a tract on the calculation of the longitude by sea.

BARET, JEAN, a French historian of the 17th century.

BAREUTH, FREDERIC-SOPHIE-WILHELMINE, born at Potsdam; died in 1758. She was the daughter of Frederick William I. of Prussia. She has left very interesting Memoirs.

* BAREZZI or BAREGGI, STEFANO, a Milanese painter of our day, more distinguished for being the inventor of the process by which frescos are transferred upon canvas or boards, than for any artistical production of his own.—R. M.

BAREZZI or BAREZZO, a learned Italian printer, born at Cremona, and followed his profession at Venice in the beginning of the seventeenth century. He was remarkable for his erudition, and wrote several biographical and historical works.

BARFKOVIUS, JEAN, a German author and preacher in the beginning of the eighteenth century. He translated a collection of German songs into Polish.

* BARFOD, PAUL FREDERIK, a Danish writer, born 1811, near Grenaan in Jutland. Among his historical works may be mentioned, "The History of Denmark and Norway under Fred. VI.;" "Biography of the Ranzau Family;" and "The Jews in Denmark." Barfod is remarkable as being one of the most powerful supporters of the idea of a United Northern, or Scandinavian kingdom. He established in 1839 a quarterly periodical, *Brage og Idun*, for which the three nations, Swedes, Danes, and Norwegians furnished contributions. The mere announcement of this work was so enthusiastically received in Sweden, that the king interfered by a despatch addressed to all his ambassadors upon the subject; and though this work did not obtain the position which was expected, it became widely circulated, and contains much admirable writing.—M. H.

BARFUSS, JOHN ALBERT, Count of, a Prussian general distinguished in the Rhenish campaign of the Elector Frederic III., and also in that of the Emperor Leopold I., against the Turks, was born in 1631, and died in 1704. He remained in active service till 1699, when he was deprived of his commands at the instigation of Baron von Kolbe.—J. S., G.

BARGEMON or BERGEMON, a Provençal poet; died about 1285.

* BARGES, JEAN JOSEPH LEANDRE, a French abbé, celebrated as an Orientalist, was born at Auriol in 1810. He studied Hebrew and Arabic at Marseilles; the former with the assistance of a learned rabbi, and the latter under Dom Gabriel Jaouïl. In 1837, after officiating for some time as vicar of one of the parishes of his native district, he was appointed professor of Arabic at Marseilles. In 1842 he was translated to the chair of Hebrew in the university of Paris, and in 1850 was named honorary canon of the metropolis. He has twice made a journey into Algeria, the capital of the western part of which province, Tlemcen, he particularly visited, with a view to preparing for publication a MS. history of its kings, written in Arabic by Mohammed-et-Tennessy. Besides that work, and a great number of papers in various journals, he has published "Aperçu historique sur l'Eglise d'Afrique en general et en particulier sur l'eglise episcopale de Tlemcen," 1848.—J. S., G.

BARGETON, DANIEL, a French lawyer and publisher; died at Paris in 1757. He was for some time confined in the Bastile for conspiracy, but afterwards got his liberty. He wrote a number of letters to prove the utility of taxing the clergy.

BARGINET, ALEXANDER PETER, born at Grenoble, 1798; died in 1843. He was one of that numerous body of writers produced by the Restoration. Besides his labours as a journalist, he has left a long list of works, embracing history, topography, &c.

BARGONE, GIACOMO, a Genoese painter of the second half of the 16th century, a pupil of Semini and Lazzaro Calvi. His progress was so rapid and so great, that his second master, out of jealousy, administered some poison to him, which first affected his mind, and afterwards caused his death, whilst still in the prime of youth.—R. M.

BARGUANI, FRANÇOIS, an Italian poet, born in 1664; died 1742; author of several Latin poems and orations.

BARHAM, RICHARD HARRIS, better known by his literary pseudonym, THOMAS INGOLDSBY, was born at Canterbury, December, 1788, educated at St. Paul's school, from whence he went to Brazenose college, Oxford, where he graduated B.A. in 1811. He was appointed a minor canon of St. Paul's in 1821. He contributed for many years to various periodicals, among which were the *Edinburgh Review* and *Blackwood's Magazine;* but his most popular series of papers were given to *Bentley's Miscellany*, under the title of "The Ingoldsby Legends," since published in 2 vols., 8vo. His novel, "My Cousin Nicholas," was published in 3 vols. About one-third of the articles in Gorton's Biographical Dictionary were written by him. He died in Amen Corner, London, June 17, 1845, aged 56.—T. F.

BARICELLI, JULES CASAR, an Italian physician, lived in the beginning of the eighteenth century. Author of several valuable medical and philosophical works.

BARILE, GIOVANNI, a Florentine artist of the first half of the 16th century. He was equally a painter and a sculptor in wood. In the latter capacity he worked at Rome in the Vatican, and acquired a very good fame. Amongst other pupils he gave the first lessons in art to Andrea del Sarto.—R. M.

BARILE, GIOVANNI DOMINICO, an Italian theologian of the first half of the eighteenth century, author of "Scuola di teologiche verita aperta al mondo Christiano d' oggidi, osia l'amor Platonico smascherato," Modena, 1716.

BARILI, Antonio de' Neri, and his son Domenico, Italian sculptors and architects, employed between 1485 and 1511 to work for the cathedral of Sienna, their native town.—R. M.

BARILLETTO, François, a Venetian gondolier, lived probably about the middle of the seventeenth century. Author of some poems.

BARILLÈRE, a French publisher, in the commencement of the seventeenth century. Wrote a work on the internal navigation of France.

BARILLON, Jean, a French historian; died in 1553. He left an unpublished history of the first seven years of the reign of Francis I.

BARING, Alexander, first Lord Ashburton, was the second son of Sir Francis Baring, Bart., an eminent London merchant (whom see below), by Harriet, cousin and co-heir to the late Archbishop (Herring) of Canterbury, and was born in 1774. He was actively engaged in early life in the service of his mercantile house in the United States and elsewhere, and thus laid the foundation of his subsequent usefulness. He sat in the liberal interest for Taunton, Collington, and Thetford, in various parliaments between 1812 and 1832, when he was chosen for North Essex, as a moderate conservative, his political opinions having undergone a considerable change. He held the post of master of the Mint and president of the Board of Trade under Sir R. Peel's short administration of 1834–5, on whose retirement from office Mr. Baring was raised to the peerage as Lord Ashburton—a title which had once been enjoyed by the celebrated John Dunning, who had married one of the Baring family. In the House of Lords he supported the policy of Sir R. Peel, who in 1842 sent him as special commissioner to the United States, to settle some disputes which threatened to involve England in a war with America. He was also one of the first noblemen who saw the commercial and social benefits of the penny-post system, when first proposed by Mr. Rowland Hill in 1837, and took an active part in carrying that measure through the House of Peers. He died at Longleat, Wilts, May 13, 1848.—E. W.

BARING, Daniel-Eberhard, a German historian, born 1690; died 1753; author of an essay on the ecclesiastical and literary history of Hanover.

BARING, Everard, a learned German, born at Lubec in 1608; died in 1659. He passed a great portion of his life in the army; afterwards he became tutor to the princes Ernest-Augustus and John Frederick of Brunswick. He edited part of the Iliad of Homer, for the use of schools.

BARING, Sir Francis, Bart., an eminent London merchant, financier, and capitalist, and the founder of the great commercial house of Barings & Co., was born in 1740. He was the third son of John Baring, Esq., of Larkbear, near Exeter, many years M.P. for that city, and grandson of a Lutheran clergyman at Bremen. He was an East India director, and in that capacity rendered great services to the East India Company. He was also largely interested in government loans, by which he realized an immense fortune in the important political crises of 1797 and 1806. He was raised to the baronetage in 1793, and died September 12, 1810, leaving behind him realized and landed property to the extent of above two millions sterling, and having laid the foundations of a mercantile business scarcely, if at all, inferior to the house of the Rothschilds.—E. W.

* BARING, Francis Thornhill, the Right Honourable Sir, Bart., eldest son of the late Sir Thomas Baring, and grandson of Sir Francis Baring (whom see), was born in 1796, and graduated at Christ Church, Oxford, as a double first-class in 1817. He was afterwards called to the bar at Lincoln's Inn, and was elected member for Portsmouth in 1826. He has been successively a lord of the Treasury, joint secretary to the Treasury, and Chancellor of the Exchequer, during the latter part of Lord Melbourne's administration. He was also first lord of the Admiralty during part of Lord John Russell's government of 1846–52. He has continued to represent Portsmouth without interruption down to the present time, March, 1858.—E. W.

* BARING, Thomas, M.P. for Huntingdon, next brother of the Right Hon. F. T. Baring, Bart. (whom see), was born in 1800. In 1843 he was an unsuccessful candidate for the city of London, but was chosen in the following year for Huntingdon; which borough he has continued to represent down to the present time. In political views he is opposed to his brother; but his reputation rests more upon his great ability as a capitalist and financier, which induced the earl of Derby to offer to his acceptance the chancellorship of the Exchequer in 1852. He was chairman of the committee of inquiry into the working of the government of the East India Company, upon whose report the modifications in its administration were introduced in 1853. He is understood to be the chief working manager of the great commercial house to which we have already alluded in the preceding articles. In February, 1858, he was chosen to present the petition of the court of directors against Lord Palmerston's proposed bill for abolishing the existing government of the East India Company.—E. W.

* BARING, William Bingham, second Lord Ashburton, eldest son of the first lord by a daughter of W. Bingham, Esq., of Philadelphia, U.S., was born in 1799. He sat for many years in the House of Commons as member for Thetford, Callington, Winchester, and North Staffordshire, and was secretary to the Board of Control, 1841–45, and paymaster-general of the forces and treasurer of the navy, 1845–46. He succeeded to the peerage on his father's death in 1848, and has taken an active part in the promotion of the education of the middle classes in art and science.—E. W.

BARIOL or BARJILIS, Elias, a Provençal poet, lived about the middle of the twelfth century.

BARISANUS or BARISONE, a sculptor in bronze, during the 12th century, in Italy. Of his works two only are known to us, the bronze gates of the cathedral of Trani, and those of the cathedral of Monreale. They are amongst the earliest specimens of raised reliefs applied to such decoration; similar gates of anterior date having only niello-traced representations upon their surface.—R. M.

BARISON, king of Sardinia, lived in the second half of the twelfth century. In 1164, being then lord of Arborea, he attempted, under favour of the Emperor Frederic Barbarossa, to establish his title to the kingdom, newly wrested from the Saracens by some Pisan nobles with whom he was connected; but having been advanced money by the Genoese, he was seized in the midst of his success by his impatient creditors, and cast into prison, where he died.—J. S., G.

BARJAC, Gabriel, a Genoese theologian of the second half of the sixteenth century, author of "Introductio in artem Jesuiticam," &c., 1599.

BARJAC, Pierre de, a French Provençal poet, lived about the middle of the twelfth century.

BARJAUD, Jean-Baptiste-Benoit, born at Montlucon in 1785; died in 1813. He evinced great taste for poetry, and wrote several comedies and poems. He entered the army in 1812, distinguished himself at Bautzen, and was mortally wounded at the battle of Leipzig in 1813.

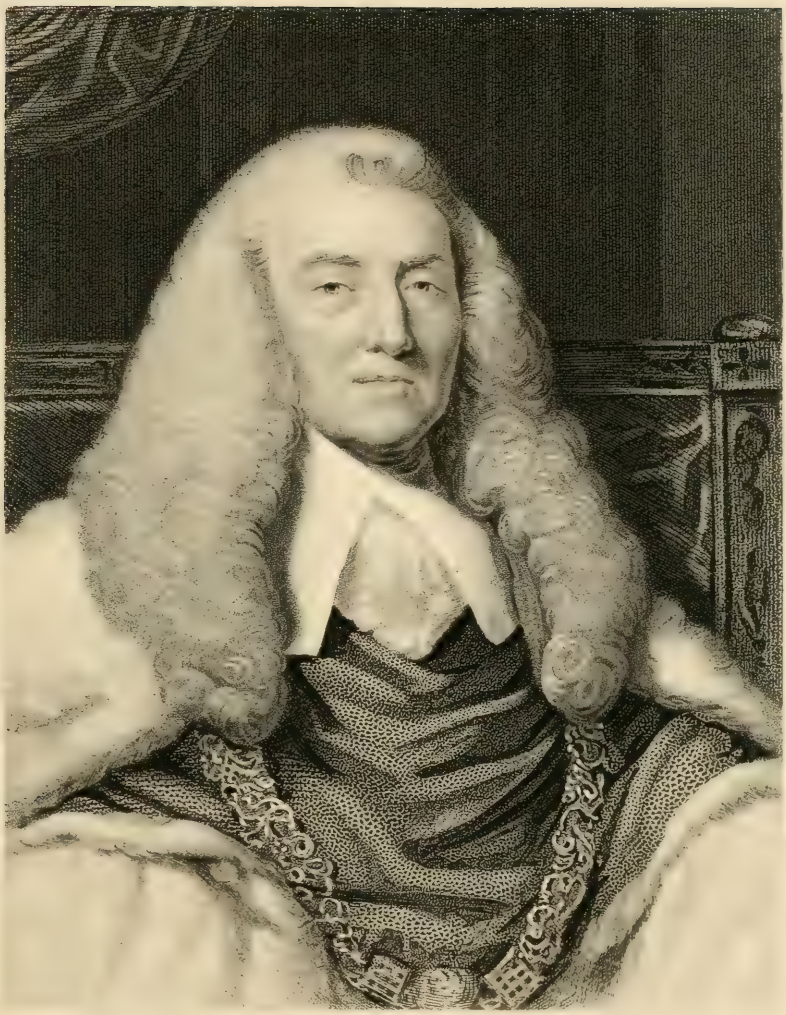
BARKAB-KHAN I., called also Barbacan, chief of a horde of Kharizmians, who appeared in Palestine about the year 1243, and in 1244 effected the conquest of Jerusalem. In conjunction with the forces of the Ayubite sultan of Egypt, Nojm-ed-Deen, Barbacan and his followers, shortly after the reduction of the holy city, obtained a great victory over the three military orders at Gaza. He was slain in a battle with the troops of the sultan in 1246.—J. S., G.

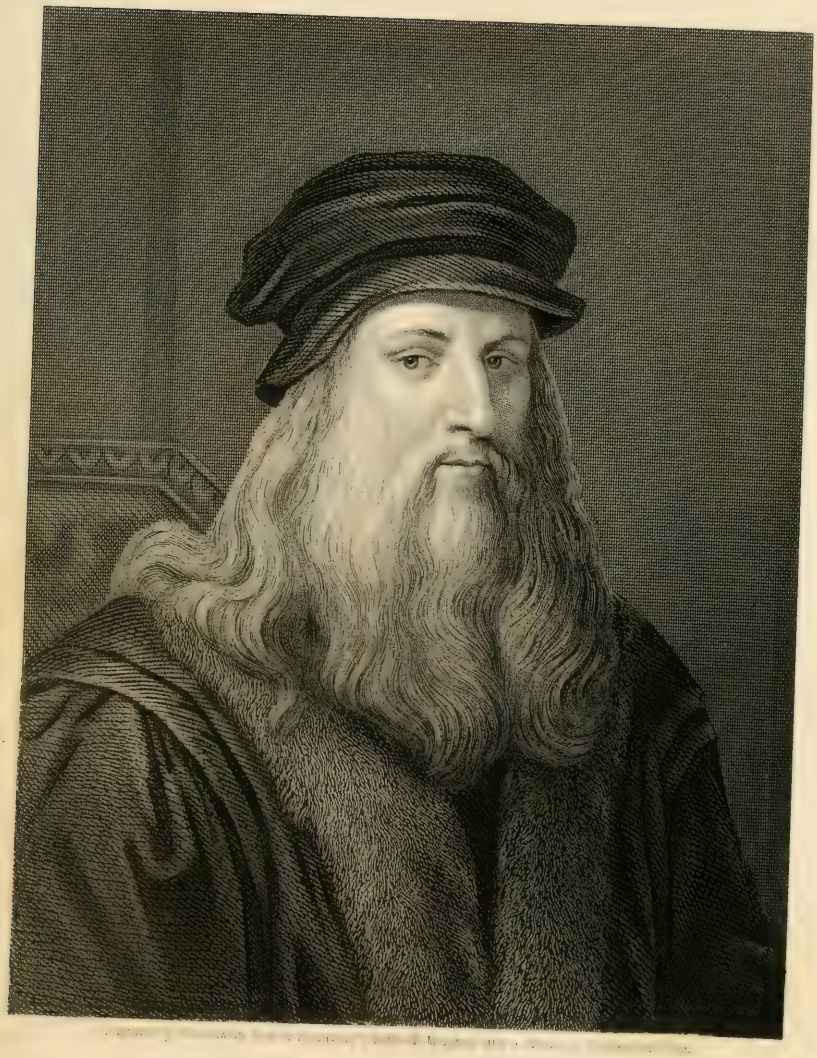
BARKAH-KHAN II., Mogul sovereign of Kapchak, succeeded his brother Batu in 1255. He adopted the Mohammedan faith early in his reign; but devoted the remainder of it in the manner of his ancestors, to predatory excursions. In one of these he ravaged Lithuania and subjected the inhabitants to a capitation tax. In 1264 he invaded the territories of his kinsman Abaka, Mogul Khan of Persia, and was repulsed with loss, but resumed the campaign in the following year, and had advanced triumphantly as far as Teflis, when he was surprised by death in the midst of preparations for a general engagement.—J. S., G.

BARKER, George, F.R.S., of Springfield, Birmingham, a zealous supporter of all the charitable institutions of Birmingham, and an industrious promoter of science. The Philosophical Society of that town owes its birth, in 1806, to his exertions and influence. He was a distinguished botanist, and was elected F.R.S. in 1839. He died Dec. 6, 1845, in his 70th year.—T. F.

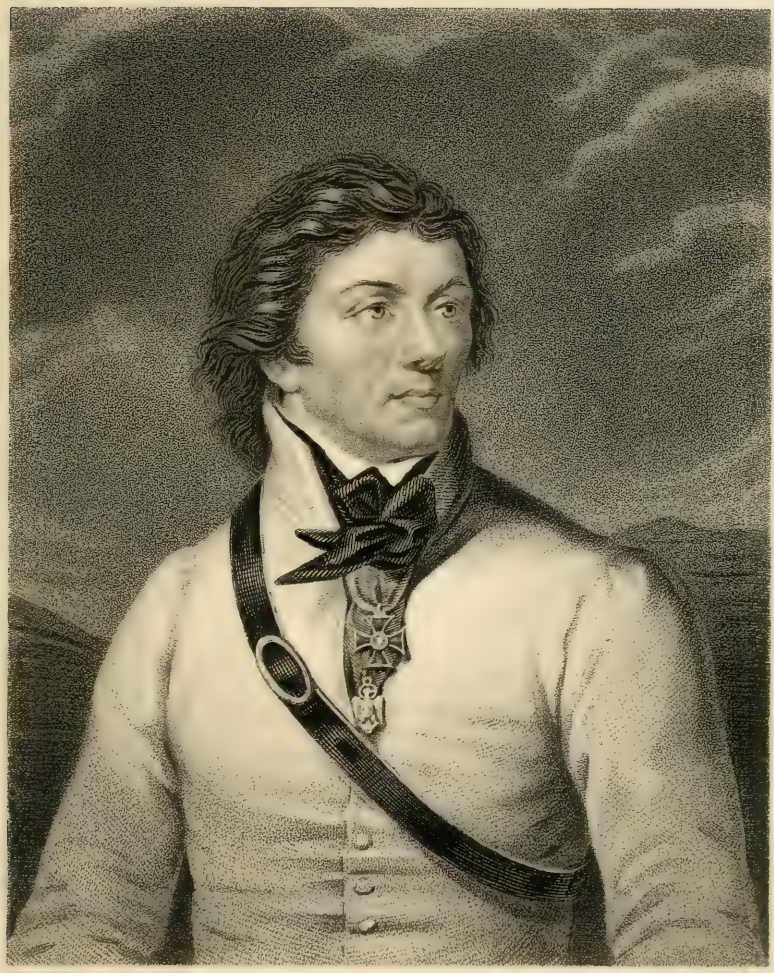
BARKER, Robert, an Irish painter, born in 1739; died, 1806; the first artist who produced the kind of scenic pictures called Panorama.—R. M.

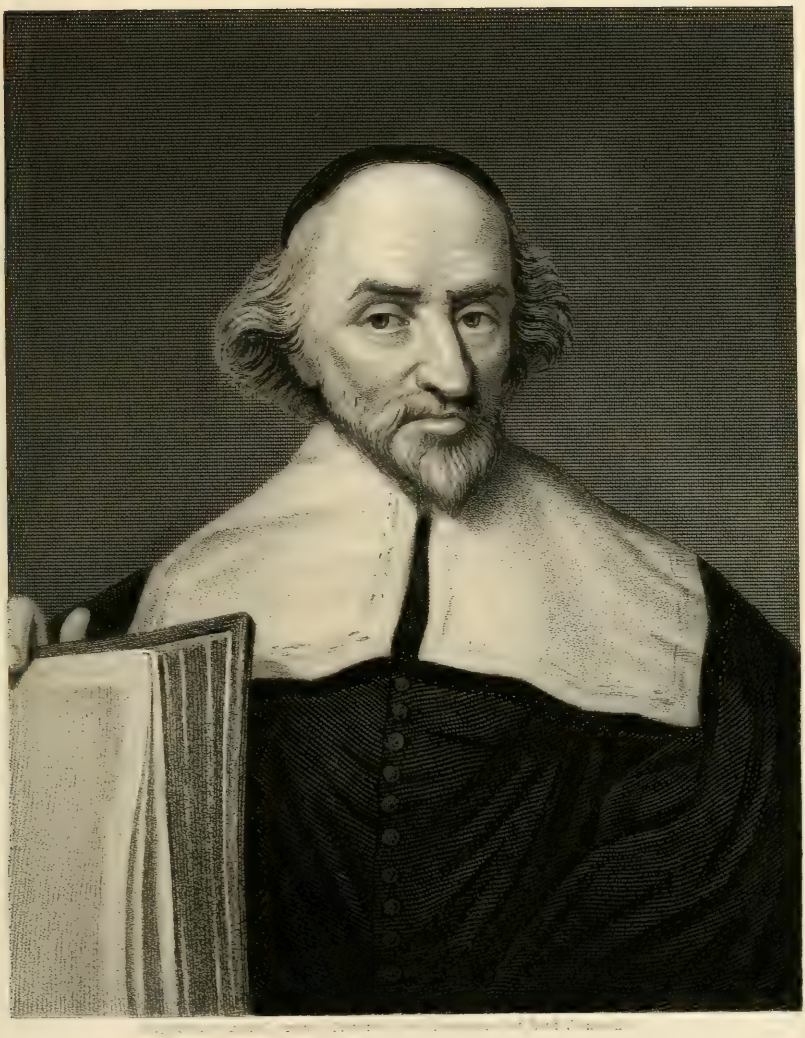
BARKER, Samuel, an English painter of flowers and fruits, pupil of Vanderbanck, and a close imitator of Baptist; died, 1729.—R. M.

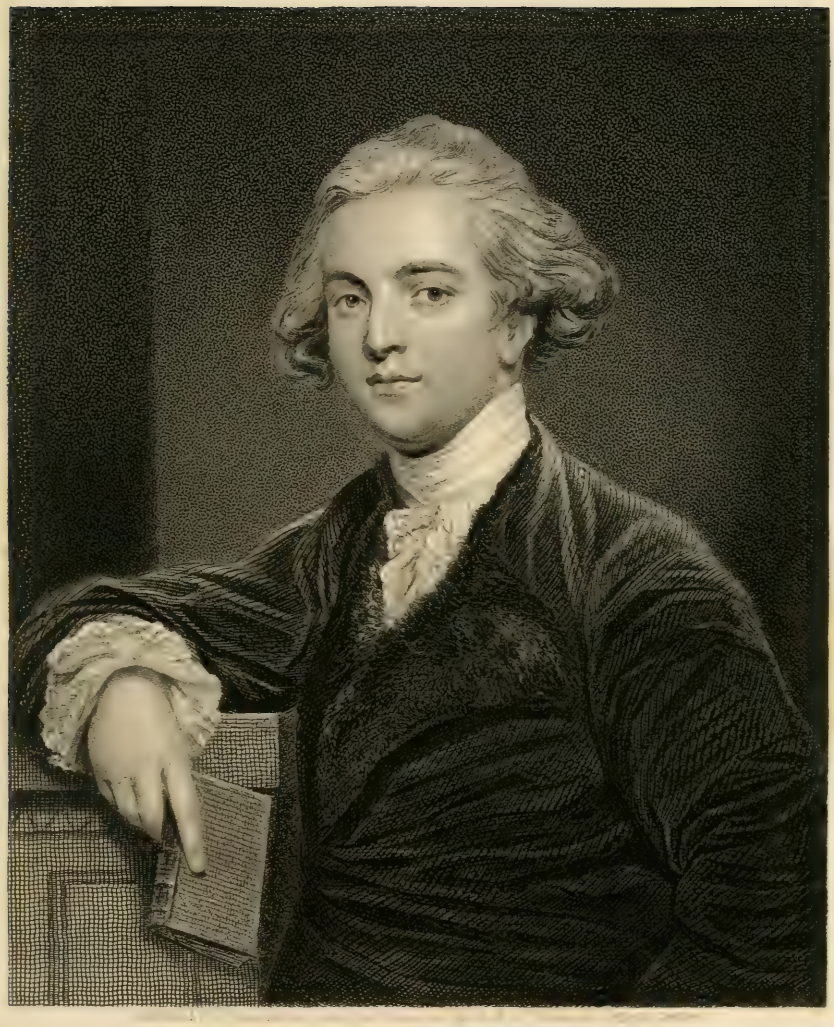


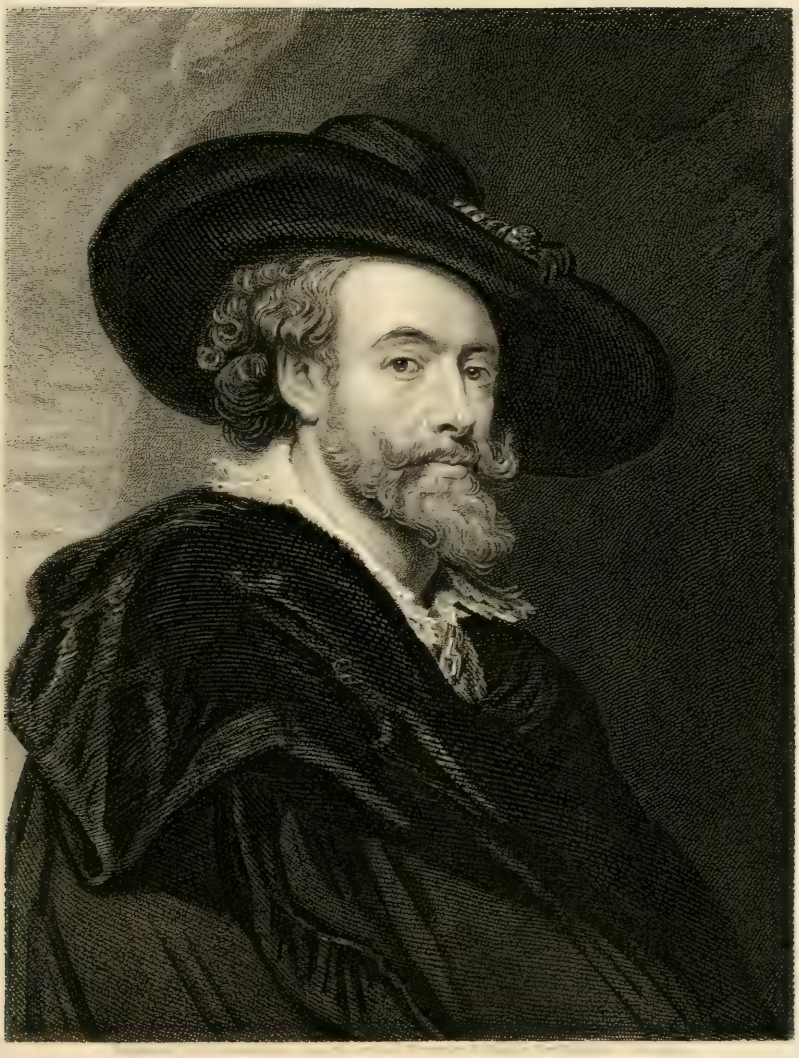


WILLIAM MACKENZIE, 54 HOWE STREET, EDINBURGH; AND 3 NEW YORK









*BARKER, Francis, M.D., a distinguished chemist and physician, was born in Waterford in Ireland. He entered Trinity college, Dublin, and having obtained his degree in 1792, repaired to Edinburgh, then celebrated as the first medical school in Europe. There he passed some years in the study of his profession, and became acquainted with many distinguished men—amongst others, with Sir Walter Scott, with whose family he formed an intimate friendship. At this time he became a member of the Speculative Society, in which the present Lord Brougham took a leading part. When about to take his medical degree, he composed a thesis, "De invento Galvani," in which, previous to the discovery of the voltaic battery, he suggested the idea of the identity of the nervous fluid and dynamical electricity. Returning to his native city, he took an active part in establishing there the first fever hospital ever opened in Ireland. After a five years' residence in Waterford, he came to Dublin, where he took the degree of doctor of medicine in Trinity college, and in the year 1808 was elected to fill the chair of chemistry there, in the room of Dr. Percival, then lately deceased, and which he continued to occupy for many years, till succeeded by Dr. Apjohn. As a chemical lecturer, Dr. Barker was deservedly popular, and, by his hospital practice and clinical lectures, added much to the high character enjoyed by the medical school of Trinity college. In conjunction with Dr. Todd, Dr. Barker established the first medical journal that was published in Ireland. In 1804 he was elected senior physician to the Cork Street hospital, and published many able reports on fever, which are still quoted by Copland and other systematic writers on medicine. In 1820 Dr. Barker was appointed secretary to the general board of health in Ireland, and continued in that office till 1852. During that period he published many official reports on the state of fever, on county hospitals, and on infirmaries, which bear a high value, and formed the basis of many of the legislative enactments on those subjects. Dr. Barker, in conjunction with Dr. Cheyne, published in the year 1821 a work on "Epidemic Fevers in Ireland," 2 vols. 8vo., which holds a high place in standard medical literature; in 1826 he edited the Dublin Pharmacopœia, and published observations on the work, in which he was aided by Dr. Montgomery.—J. F. W.

BARKER, Thomas, often called Barker of Bath; born in that city in 1769; died in 1847; began his career by very attentively copying the Flemish and Dutch masters, especially Rembrandt and Ruysdael, and having acquired sufficient proficiency, executed several pictures of familiar character, amongst which are noted those of the "Woodman," and of "Old Tom." He also painted a large fresco in his house near Bath.—R. M.

BARKER, William Gideon Michael Jones, better known as "the Wensleydale poet," was the only son of Thomas and Sarah Barker of East Wilton, Yorkshire, and was adopted and educated by the late Rev. W. Jones, vicar of that parish. His first publication was a copy of verses of considerable promise, "Stanzas on Cape Coast Castle." He subsequently produced some other small and casual works; but that which made his name most widely known in the north of England was his "Three Days, or History and Antiquities of Wensleydale," published in 1854. He was an active member of the Archæological Institute, and was mainly instrumental in saving from modern "restorations" three beautiful churches in the district of Wensleydale. His death happened at Leeds, April 10, 1855.—E. W.

BARKEY, Nicolas, professor of theology at the Hague, was born in 1709, and died in 1788. He published "Museum Haganum," 1775–80; "Bibliotheca Bremensis nova," 1760–67; and "Bibliotheca Hagana," 1768–77

*BARKLY, Sir Henry, the son of the late Æneas Barkly, Esq., of Monteagle, Ross-shire, and an extensive West India merchant in London, was born in 1815. He was brought up to a mercantile life, but entered parliament in 1845 as M.P. for Leominster, which he continued to represent till 1849, when he was appointed governor and commander-in-chief of British Guiana, in succession to Sir H. Light. He was himself a large landed proprietor in that colony, and took the greatest pains to develop its internal resources, by reconciling contending factions, and more especially in respect of the sugar crops, by the reduction of the price of labour, by immigration, and by the introduction of railways. His evidence on British Guiana, given before the House of Commons, is most authentic and valuable. In 1853 he was promoted to the governorship of Jamaica, and at the same time created a K.C.B. (civil). In 1856 he was still further promoted by the late Sir W. Molesworth, during his brief but able administration of the colonies, who appointed him to succeed the late Sir Charles Hotham as captain-general and governor-in-chief of Victoria, where the ability of his administrative faculties is beginning to make itself felt (1859).—E. W.

BARKOK, Malek-al-Dhaer Abu Said, a Mameluke sultan of Egypt, founder of the Circassian or Borgite dynasty. He wrested the throne from the last of the Baharites, or Tartars, about the year 1382. In the early part of his reign, which extended over seventeen years, he was harassed by successive seditions, and had to defend his frontiers against the incursions of neighbouring princes; but was latterly distinguished as a patron of the arts, and also of letters, for which he did much by founding a college at Cairo.—J. S., G.

BARKOV, Ivan, a Russian writer of some note, especially for his translations. He was translator to the Academy of Sciences at St. Petersburg. He died in 1768.—J. F. W.

*BARKOW, Hans Karl Leopold, a German physiologist and anatomist, was born in the year 1798 at Trent, in the Isle of Rugen. He studied for a short time at Greifswald, and in 1816 proceeded to Berlin, where, by the advice of Rosenthal and Rudolphi, he devoted himself to the study of anatomy. In 1821 he became prosector in Greifswald, and five years after this, prosector and extraordinary professor of medicine in the university of Breslau, where he was appointed ordinary professor in 1835. From an early period Barkow paid great attention to the anatomy and physiology of monsters and abortions, his dissertation on entering upon his prosectorship at Greifswald being entitled, "Commentatio Anatomico-physiologica de Monstris duplicibus verticibus inter se junctis;" whilst he has given us the results of his further investigations upon this curious and interesting subject in his "Monstra animalium duplicia per anatomen indagata," etc., forming two quarto volumes, illustrated by fifteen plates, published at Leipzig in 1830 and 1836. Barkow is also the author of numerous medical, anatomical, and physiological papers, published in various journals, and in the Acta Academiæ Naturæ Curiosorum, besides two or three independent works on the arteries and nerves, and one on the torpidity of animals. The latter appeared at Berlin in 1846.—W. S. D.

BARKSDALE, Clement, born at Winchcomb in Gloucestershire in 1609, and educated at Abingdon and Merton college, and Gloucester hall (now Worcester college), Oxford. In 1637 he was appointed master of the Hereford grammar-school, and after the Restoration, the king gave him the living at Naunton in Gloucestershire, which he held till his death in 1688. He was a man of varied accomplishments, but his works, which were numerous, attract no attention now.—J. B., O.

BARKYAROC or BARKIAROKH, fourth Seljookian sultan of Persia, succeeded his father, Malek-Shah, about the year 1092. He died in 1104, at the age of twenty-five. His short reign was distracted by tumults, arising from the opposition of his uncles and brothers.—J. S., G.

BARLAAM, a celebrated monk of the order of St. Basilius, was a native of Seminaria in Calabria, and lived in the first half of the fourteenth century. The ornament of his order in philosophy and science as well as theology, he visited, for the purpose of acquainting himself with the Greek language, Ætolia, Thessalonica, and finally Constantinople, where he so won the favour of Andronicus the Younger, as to be appointed to an abbacy in the capital. In 1339 he was employed on an unsuccessful mission to the papal court of Avignon, his object being to recommend a union of the Greek and Latin churches. On his return, he injured his reputation by entering into controversy with the ridiculous sect of the Hesychastæ, and, to escape their clamours, was at length obliged to depart for Italy. Clement VI. gave him the bishopric of Geraci. Besides many controversial works, he wrote "Ethicæ secundum Stoicos Libri ii." and "Λογιστικης, sive Arithmeticæ Algebraicæ Libri vi."—J. S., G.

BARLÆUS, Gaspard van, a modern Latin poet, born at Antwerp in 1584. He was first professor of logic in the university of Leyden, but lost his chair on account of his defence of the Arminians, when their opponents gained the ascendancy in the synod of Dort. He next studied physic, and took a doctor's degree at Caen. In 1631 he was appointed by the magistrates of Amsterdam to the chair of philosophy in their university, which he held till his death in 1643. His works are numerous and somewhat miscellaneous, stretching over the fields of medi-

cine, theology, and poetry. Among them may be noted his "Orationes," 1632; his "Poemata," 1645; his "Epistolæ," 1667; and his "Ens Rationis," 1677.—J. B.

BARLÆUS, Melchior van, uncle of the preceding, and a native of Antwerp, lived in the second half of the 16th century. His principal works are poems written in the Latin language.

BARLES, Louis, a French physician, who lived at Marseilles towards the end of the seventeenth century. He published a translation of Degraaf's works on the organs of generation. He has attached to this work some notes from Van Hoorm and Veslingius, with several plates; the title is "Les Nouvelles découvertes sur les organes des femmes servant à la génération," Lyons, 1674; "Les Nouvelles découvertes sur les organes des hommes servant à la génération," Lyons, 1675. These two treatises are united. Lyons, 1680.—E. L.

BARLETTA, Gabriello, a celebrated Italian preacher of the fifteenth century, supposed to have been born at Barletta in the kingdom of Naples. A volume of his sermons, printed at Brescia in 1497–98, is extant, and from that publication, as well as from contemporary notices of the preacher, it would appear that his style, although occasionally relieved by quaint and felicitous turns, was on the whole low and vulgar.

BARLOW, Francis, an English painter and engraver, born in Lincolnshire in 1646; died in 1702; particularly noted for his etchings of animals.—R. M.

BARLOW, Sir George Hilaro, Bart., G.C.B., fourth son of William Barlow, Esq., of Bath, was born about the year 1762. He entered the civil service of the East India Company in 1778; in 1787 was selected by Lord Cornwallis to conduct an inquiry into the state of commerce and manufactures in Benares, for which he received the thanks of the board of directors. In the following year he became sub-secretary to the supreme government in the revenue department, in which he carried into effect many useful and salutary reforms. In 1796 he became chief secretary to the supreme government, in which department he effected reductions to the extent of £12,000 a-year. In 1801 he was promoted to a seat at the council board of the Bengal presidency, and in this capacity he was enabled to render Lord Wellesley many important services, as he had done to Lord Cornwallis, when that nobleman established a new code of laws and jurisprudence. In 1802 he was made provisional governor-general of India, and raised to the baronetage in the following year. In 1805 Lord Cornwallis returned to India to resume the reins of government on the retirement of Lord Wellesley; but dying in the course of a few months, he left the administration of the country to Sir G. Barlow, who carried into effect the pacific intentions of his predecessor, by making peace with the Mahratta powers. On the death of Mr. Pitt in 1806, he was succeeded in his governorship by Lord Minto, and was honoured with the order of the Bath. In 1809 he was appointed governor of Madras, where he suppressed a serious mutiny by his energy, firmness, and activity. It was the expressed intention of George III. to have raised Sir G. Barlow to the peerage for these services, when the Regency brought with it a change of government at home, and Sir G. Barlow was recalled. He returned to England in 1814, with a pension of £1500 a-year. He died at his residence in Surrey, December 18, 1846.—E. W.

BARLOW, Joel, an American poet, who flourished during the stirring years of revolution, was born at Reading, Connecticut, in 1755. He was the son of a farmer, and the youngest of his ten children. In 1787 his reputation was established by the publication of his greatest poem, "The Vision of Columbus," which he dedicated to Louis XVI. of France. In the following year he visited England, whence he crossed to Paris, attracted by the news of the Revolution; there he remained for two years, attached to the Girondists. In 1795 he was appointed by Washington, American consul at Algiers, and was successful in negociating a treaty with that government, as well as with Tunis and Tripoli. Having spent several years longer at Paris, he returned to America with a considerable fortune; and, having built an elegant mansion near the city of Washington, he devoted himself to literary pursuits. In 1808 he published his "Vision of Columbus" in an enlarged form, and named it "The Columbiad." He projected a history of the United States, and had indeed begun to prepare it, when in 1811 he was appointed minister plenipotentiary to the French government. In the following year he was invited by the duke of Bassano to attend a conference with Napoleon at Wilna in Poland. Travelling in haste, he was seized with inflammation, and at Zarnowitch, a little village near Cracow, on the 12th December, 1812, the strangely varied, but withal brilliant career of this revolutionary poet and statesman came to a close.—J. B.

BARLOW, Nicholas, a celebrated English horologist, who invented in 1676 the repeater clock, and about fifteen years later the repeater watch.

* BARLOW, Peter, an eminent engineer and scientific writer, now professor of mathematics at Woolwich. The world of science owes much to Professor Barlow. He led the way in the attempt to correct practically the deviation of the compass due to the local attraction of ships. His correcting-plate, however, did not apply to the case of iron ships. He is the author of a very valuable mathematical and physical dictionary; and he wrote for the Encyclopædia Metropolitana, one of its most valuable volumes, viz., an account of all modern machinery. The life of Mr. Barlow has been a most useful one, and his labours are all very meritorious.—J. P. N.

BARLOW, Thomas, bishop of Lincoln from 1675 till his death in 1691, was educated at Queen's college, Oxford. He resided at the university upwards of fifty years, holding in succession various honorary and magisterial offices. His works, a list of which is given by Wood, consist chiefly of controversial and casuistical dissertations in theology.—J. S., G.

BARLOW, William, D.D., bishop of Rochester, 1605; translated to Lincoln, 1608; a native of Lancashire; became fellow of Trinity hall, Cambridge; prebendary of Westminster, 1601; dean of Chester, 1602; prebendary of Canterbury, 1605; died at Buckden, September 7, 1613. When dean of Chester, he drew up, by direction of Archbishop Whitgift, an account of the conference at Hampton court in January, 1603, which was published in 1604. He also published some controversial tracts, and a life of Dr. Richard Cosin.—T. F.

BARLOW, William, an eminent scientific writer of the beginning of the seventeenth century, became chaplain to prince Henry, eldest son of James I., and in 1614 archdeacon of Salisbury. He was the first English writer on the nature and properties of the magnet. A treatise on this subject, and his "Navigator's Supply," 1597, are his principal works. Barlow died in 1625.

BARLOWE, William, bishop of St. Asaph's in the reign of Henry VIII. Before the Reformation he was prior of the Augustine monastery at Bisham in Berks, but being regarded as singularly favourable to the king's designs with respect to the church, was honoured with an embassy to Scotland in 1535, and in the same year was created bishop of St. Asaph's. He was translated to the bishopric of Bath and Wells in 1547; was deprived of that see on the accession of Queen Mary, and retired to Germany. Elizabeth gave him the bishopric of Chichester in 1559. Died in 1568. He wrote some controversial pamphlets, and a work entitled "Cosmography."—J. S., G.

BARMEKIDES, an illustrious family of the Khorassan, the romance of whose history is equally familiar to Europeans in the Thousand and One Nights, and to Orientals in the pages of their historians and poets, flourished at the court of the first Abasside khalifs. Barmek, the founder of the family, transmitted the honours conferred on him by the Khalif Abd-al-Malik to his son Khalid, and from him they passed to his son Yahia, who becoming tutor to the famous Haroun-al-Raschid, acquired an influence over that prince, which, with Haroun's personal affection for the family, carried his sons Fadl or Fazl, Jaafar, Mohammed, and Mousa, to the highest dignities of the court. The virtues and munificence of the Barmekides, were, for a long period displayed under favour of Haroun, as well as to the admiration of his subjects; but one of the brothers, Jaafar, having at last become an object of suspicion to the cruel and treacherous khalif, Yahia and his sons were suddenly seized, Jaafar beheaded, and the others condemned to perpetual imprisonment. The year 802 is assigned as the date of this tragedy.—J. S., G.

BARNABAS, a companion of the apostle Paul, and a fellow-labourer, of whom we read in the Acts of the Apostles.

BARNARD, Sir Andrew Francis, K.C.B., was born in 1773, and served under Abercromby in Egypt, and Wellington in the Peninsula. On the occupation of Paris by the allied forces in 1814, he was appointed to the command of that city; he was afterwards an equerry to George IV., and clerk-marshal of the household to William IV. and to the late Queen Dowager Adelaide. He died unmarried, January 17, 1855.—(Hardwicke's *Annual Biography*.)—E. W

BARNARD, Lady Anne, or LINDSAY, author of the celebrated Scottish ballad of "Auld Robin Gray," was born at Balcarres, Fifeshire, on the 8th December, 1750. She was the eldest child of James, earl of Balcarres, her mother being a daughter of Sir Robert Dalrymple of Castleton, Bart. She composed her famous ballad in her twenty-first year, scrupulously concealing the authorship, which she wished should be known only to the members of her own family. It soon attained wide popularity, and many conjectures were hazarded as to its origin. Amidst the strongest inducements to divulge the secret, she concealed it for upwards of half a century, when she revealed the authorship to Sir Walter Scott. In 1793 she married Andrew Barnard, Esq., secretary to Lord Macartney at the Cape of Good Hope, who died in 1807. During a course of years she resided in Edinburgh, and afterwards in London, cultivating the society of the most distinguished literary persons of both capitals. She was much esteemed in the learned circles, and was beloved for her benevolence. She composed family memoirs, and maintained a correspondence with some of her celebrated contemporaries. Her death took place at London, on the 6th of May, 1825. The best account of this gifted lady will be found in Lord Lindsay's Lives of the Lindsays.—C. R.

BARNARD, Edward William, of Brantinghamthorp, Yorkshire; member of Trinity college, Cambridge; B.A., 1813, M.A., 1817; died at Dee Bank, Chester, January 10, 1828, in his 37th year. Author of "Fifty Select Poems of M. A. Flaminio imitated;" "Trifles," in imitation of the chaster style of Meleager, 1818; and "The Protestant Beadsman," 1822.—T. F.

BARNARD, John, minor canon of the cathedral church of St. Paul, London, published in the year 1641 one of the most valuable collections of church music which this country can boast. It is entitled "The First Book of Selected Church Musick, consisting of Services and Anthems, such as are now used in the Cathedral and Collegiate Churches of this kingdom, never before printed, whereby such books as were, heretofore, with much difficulty and charges transcribed for the use of the Quire, are now, to the saving of much labour and expense, published for the general good of all such as shall desire them, either for public or private exercise. Collected out of divers approved authors." The contents are services for morning and evening, the communion, preces and responses, by Tallis, Byrd, Bevyn, William Mundy, Parsons, Dr. Giles, Orlando Gibbons, Rogers, Morley, and Woodson; the litany by Tallis; and anthems, in four, five, and six parts, to a great number, by Tallis, Hooper, Farrant, Shepherd, W. Mundy, Gibbons, Batten, Tye, Morley, White, Giles, Parsons, Weelkes, Bull, and Ward. This work, unfortunately, was not printed in score, and the consequence of the parts being separated is, that no perfect copy is now known. The most complete is that belonging to the cathedral of Hereford; but in this the cantus, or treble part, is wanting.—E. F. R.

BARNARD, Sir John, an eminent merchant and alderman of London, was born of a Quaker family at Reading, in Berkshire, in 1685. His father was a wine merchant of some note in that town. He received only a scanty education, which his early introduction to business prevented him from supplementing to any great extent; but notwithstanding this disadvantage, he showed, on an important occasion, such aptitude for public life, that he was returned as member for the city of London in 1721. In 1728 he was chosen alderman, was knighted in 1732, officiated as sheriff in 1735, and in 1737 became lord mayor. He joined the English church in 1703. Died in 1764.—J. S., G.

BARNAVE, Antoine-Pierre-Joseph-Marie, was born at Grenoble in 1761. His father was an advocate, and he followed the same profession, in which he soon distinguished himself. In 1783 he published two political works of a liberal tendency, one distinctly in favour of the English system of government. He was elected to the states-general at their assembling in 1789, and became a vehement opponent of the royalists, and even fought a duel with Cazales, a strenuous royalist. When Mirabeau, seeing the danger of unregulated popular fury, grew more moderate, Barnave separated from him, and threw himself into the extreme sections of the revolutionists—a course he bitterly regretted, as afterwards he did his utmost to save the monarchy, and moderate the popular frenzy. When Louis XVI., having attempted flight, was arrested at Varennes, Barnave was one of the deputation appointed to bring him back. During this journey he made the friendship of the king, and from that period was his secret adviser. Finally, when Robespierre's power grew in the ascendant, he was thrown into prison with the rest of the Girondists, and, despite a most eloquent defence, was guillotined on the 29th November, 1793. On the scaffold he stamped his foot with passion, and looking upward cried, "This, then, is my reward." Gifted with much talent and great eloquence, Barnave in a settled constitutional government would have attained a high position; but he lacked unscrupulousness for so wild a time, and fell a victim to the belief that he could hound on the populace to a certain distance, and then arrest its course with logic and oratory.—J. S. S.

BARNER, Jacob, a German physician and chemist, born at Elbing in 1641, and died in the same town in 1686. After having studied at Leipzig, he prosecuted the study of chemistry at Padua, 1670. He subsequently became professor of medicine and philosophy at Leipzig. He returned afterwards to Elbing, where he died. He wrote "Dissertatio epistolica ad virum summi nominis Joelem Langelot," Vienna, 1667, in 8vo; "Exercitium chimicum delineatum," Padua.—E. L.

* BARNES, Albert, the popular American commentator, was born at Rome, in the state of New York, 1st December, 1798. In 1830 he became pastor of the first presbyterian church in Philadelphia, over which he still presides. His fame rests on a series of commentaries on the books of the New Testament, and on Isaiah and Job in the Old. He lays claim to no peculiar learning or critical acumen, but his "Notes" have been found useful to the private student of scripture, and have attained an extensive popularity and a wide circulation, not only in America, but in Great Britain as well. Dr. Barnes has also published sermons "On Revivals," "Practical Sermons for Vacant Congregations and Families," and a work on slavery. His theology has been the subject of much dispute in America, which has resulted in the formation of the sect known as the New School Presbyterians. It is said that he has written most of his books in the morning before nine o'clock, that his literary labours might not interfere with ordinary professional duty.—J. B.

BARNES, Barnaby, an English poet, born about the year 1569, son of Dr. Barnes, bishop of Durham. Wood says that he studied at Brazennose, but quitted Oxford without taking a degree. He appears afterwards to have followed the military profession. His first production seems to have been his "Parthenophil and Parthenope," &c., 1594. In the following year he published his "Divine Century of Spiritual Sonnets," and in 1607 a tragedy entitled "The Devil's Charter," which was played before king James at court. The date of his death is uncertain.—J. S., G.

BARNES, Joshua, a learned and versatile English author, was born in London in 1654, and died in 1712. He was educated at Christ's hospital, and at Emmanuel college, Oxford, of which he was elected a fellow in 1678. In 1676 he published a poetical paraphrase of the history of Esther; in 1688 a life of Edward III.; in 1705 an edition of Anacreon (this publication contains a list of forty-three of the editor's works), and in 1710 an edition of Homer. He also printed an edition of Euripides. Barnes was more remarkable for his acquirements than his talents. He boasts, in the preface to his "Esther," that he could compose Greek hexameters at the rate of sixty an hour.

BARNES, Dame Juliana, the author of the book commonly called "The Book of St. Albans," from its having been printed in that monastery in 1486. It is a treatise on hawking, hunting, and coat armour, and is now of extreme rarity. The author was prioress of the Benedictine monastery of Sopewell, near St. Albans, and is supposed to have been a daughter of Sir James Berners, of Berners-Noting in Essex, and sister to Richard, Lord Berners.—J. S., G.

BARNES, Dr. Robert, one of the earliest preachers and martyrs of the English Reformation, was born in the neighbourhood of Lynn in Norfolk, and at an early age was admitted into the order of the Augustinians at Cambridge. Perceiving the uncommon talents of the young novice, the convent sent him to study theology at Louvain, where he took the degree of doctor; and on his return to England, his talents and learning procured him promotion to the priorate of the monastery. Coverdale was one of the monks of his house, and was much influenced by the prior's early example of devotion to the cause of the Reformation. The church of the Augustinians at Cambridge was one of the first churches where Lutheranism obtained a hearing in England,

and Bilney and Latimer often preached there, when they were excluded from the pulpit of the university church. Having given great offence to Wolsey by the freedom of his censures, Barnes was apprehended openly in the senate-house, and carried up to London, to answer for his boldness to the powerful cardinal. Accused of heresy in twenty-five articles, as well as of personal insult, he was compelled to make his choice between recantation and death. His firmness gave way; he publicly burned his fagot at St. Paul's, in February, 1525, and was detained a prisoner in the monastery of the Augustinians in Austin Friars. Having ere long recanted his recantation, his life was again in great jeopardy; but he succeeded by a stratagem in effecting his escape to Germany. Repairing to Wittenberg, he applied himself for several years to the study of theology and church history, under Luther and his colleagues, and passed under the name of Doctor Antonius Anglus. When Henry VIII. became desirous, in 1535, of obtaining a favourable judgment from the Saxon divines on the subject of his divorce, and of forming a league with the protestant princes of Germany, Barnes' long residence and good credit in Saxony pointed him out as a suitable agent to be employed in these negotiations. The king appointed him one of his chaplains, and intrusted him with a commission both to the theologians and the princes. Before his return to England, he published at Wittenberg in 1535, his "Vitæ Romanorum Pontificum, quos Papas vocamus," with a preface to the reader by Luther, and an "Epistola Nuncupatoria" to Henry, by Barnes himself. He continued to enjoy the favour of the king for some years after his return home, and was employed by Cromwell to negotiate the marriage of Henry with Anne of Cleves; but the disgust of the fickle monarch with his German bride proved as fatal to Barnes as it did to Cromwell himself. On a complaint being made against him, in 1540, to the king, by Bishop Gardiner, for a somewhat violent sermon which Barnes had preached in reply to one of the bishop's, Henry left his unfortunate chaplain in the hands of his implacable enemy, by whom he was hurried first to the Tower, and then, without trial, to the stake at Smithfield, on the 30th of July. He died with great constancy. His "Confession at the stake" was translated by Luther, and circulated through Germany. His "Sententiæ, sive Christianae Religionis Præcipua Capita," were published at Wittenberg, with a preface by Bugenhagen or Pomeranus. John Bale, who was a fellow-student of Barnes' at Cambridge, gives a list of many other pieces published by him, most of them in English; but the greater part of them would appear to be lost. His "Supplication to the King," with the "Declaration of his Articles condemned for Heresy by the Bishops," is still extant.—P. L.

BARNES, Thomas, for many years editor of the *Times* during its progress towards the leadership of the press, was born in 1784, the birth-year of his future school-fellow and friend, Leigh Hunt. Educated with the latter at the Blue Coat school, where both had for predecessors Coleridge and Charles Lamb, Barnes so distinguished himself as to be included among the promising pupils sent annually to the universities at the expense of that noble foundation. Pembroke college, Cambridge, was the scene of his academic studies, which he pursued with such success, that when he took his B.A. degree in 1808, he was first in the list of senior optimes. Three years later he graduated as M.A. For the future journalist, whose studies of predilection were not the classics and mathematics, but the literature of his own country, and whose disposition was eminently convivial (Leigh Hunt describes him in after years as engrossed by "his Fielding and his bottle"), the prosecution of a quiet career of university success seems to have had no charm. His natural destination was a literary life, and quitting the university, he repaired to the great metropolis, where he gradually established a connection with the press. During the last years of the continental war, while the *Examiner* was being maintained by Leigh Hunt at the head of the metropolitan weekly press, Barnes was contributing acute and genial criticisms on our chief poets and novelists to the columns of the unsuccessful *Champion*, and working in a subordinate capacity on the *Times*. His marked abilities attracted the attention of the late Mr. Walter, the proprietor of the *Times*, the son of its founder, and the prime architect of its success. Soon after the dismissal of the late Sir John Stoddart from the editorship, Barnes was appointed to the post, which he retained, and the duties of which he discharged with signal energy and skill for upwards of twenty years. He was not merely the ostensible editor, who represented in public the interests of the journal, and managed its confidential communications with political leaders. Although during his editorship he commanded the best journalistic talent of the country, and was constantly aided by the powerful pen of the late Captain Sterling, Barnes found leisure and inclination, amid the toils of responsible editorship, to contribute extensively to the columns of the *Times*. His elaborate characters of public men, were always a prominent feature of the leading journal, and among them may be cited the celebrated sketch of Lord Brougham, published after the diffusion in 1839 of the false report of his lordship's death. In short, to Thomas Barnes, quite as much as to Anthony Sterling, or to the second John Walter, may be ascribed the commanding position which the *Times* occupied in the journalism of the world. In the famous defection of the *Times* from the whigs during the last years of the reign of William IV., Barnes was largely concerned. It drew down upon him a vast amount of public unpopularity; but he did not forfeit in consequence the attachment of the "liberal" friends of his youth, with whom to the last his personal relations were of the most amicable kind. Not the least remarkable circumstance in the career of Barnes was, that although by temperament and habit a convivialist (in allusion to his frailties, O'Connell used to designate him "gin-drinkingest Barnes"), and although the duties of an editor of a leading daily newspaper demand the closest and most persistent application, yet Barnes succeeded in harmonizing self-indulgence with the unremitting discharge of his onerous and responsible functions. He had become a co-proprietor of the *Times*, when he died in his fifty-seventh year, at his house in Soho Square, on the 7th of May, 1841. He had long been suffering from a painful disease, and sank under an operation performed the morning of his death. —(*Gentleman's Magazine* for July, 1841; Herodotus Smith; *Sketches of the Periodical and Newspaper Press*, &c. &c.)—F. E.

* BARNETT, John, a musician, was born at Bedford, July 1, 1802. He is distinguished as being the first Englishman who produced an opera in the modern form, in which the music throughout illustrates the action, in which an extensive technical design embodies a continuous dramatic expression. His mother was a Hungarian, and his father a Prussian, whose name was Bernhard Beer, which was changed to Barnett Barnett on his settlement in this country as a jeweller. John in his infancy showed a most powerful disposition for music, and though, as his childhood advanced, he proved to have a fine alto voice, nothing was done to cultivate his natural ability until, when he was eleven years old, he was introduced to Louis Goldsmith, editor of the *Antigallican Monitor*, who at once perceived in him so strong an indication of talent, as induced him to take the boy to S. J. Arnold, proprietor of the Lyceum Theatre, whom he easily persuaded to enter into articles with his parents, engaging to provide him with musical instruction in return for his services as a singer. Immediately upon the signing of this agreement, with but two days to study his part, the young vocalist appeared upon the stage at the Lyceum, and continued a very successful career until the breaking of his voice. Meantime his tuition, which had been intrusted, first to C. E. Horn, the singer and composer, and afterward to Price, the chorus-master of Drury Lane, had been successively neglected by both of them, and he owed entirely to his own loving perseverance in the study, the already remarkable progress he made in composition. He wrote two masses, and many lighter pieces, some of which, that were published while he was yet a boy, prove the early existence of that talent which has since been advantageously developed. After his term with Arnold, he took some pianoforte lessons of Perez, organist of the Spanish embassy, and, subsequently, of Ferdinand Ries, from whom also he learned something of harmony, and this was the first earnest instruction he received. He went on writing, and produced many songs, of which some became extremely popular. It was not, however, in the fame of popular song-writing that his emulous spirit was to be satisfied; he felt the aspirations of a true artist, and few as were the opportunities this country then presented for their fulfilment, by taking advantage of every occasion that arose to bring himself before the public, he in time wrought out that position as a dramatic composer, in which he stands among the foremost of his countrymen. His first theatrical essay was the musical farce of "Before Breakfast," produced at the Lyceum in 1825, the success of which led to his writing many other

pieces of more or less the same character; the most important of these was "The Carnival at Naples," given at Covent Garden in 1830. His oratorio of the "Omnipresence of the Deity," was published in 1829, but never as a whole performed in public. A composition of more consequence to his fame as a musician than anything he had yet produced, was the operatic comedy of "The Pet of the Petticoats," brought out at Sadler's Wells in 1831, and subsequently transplanted to the more important theatres. The charm of the music of this piece, and its highly dramatic character, then quite new in an English writer, attracted connoisseurs from all parts of London to the then obscure little theatre where it was played, and gained its author general admiration. In 1832 Barnett was engaged by Madame Vestris as music-director at the Olympic; in the midst of the busy avocations of which office he had to fulfil a contract for Drury Lane, in the setting of a lyrical version of Mrs. Centlivre's Bold Stroke for a Wife, for Braham to personate the hero. Though this work, as being a nearer approximation to the legitimate form of opera than any on which he had yet been engaged, was attractive to his ambition, the difficulties under which it was written—of there being but very short time allowed for its composition, which time was preoccupied with other pursuits, and of some of the principal parts having to be fitted for actors instead of singers, because they were accustomed to sustain the same characters in the comedy—rendered its production anything but a labour of love. For all this, "Win her and Wear her," as the piece was named, contained some of its author's best music, portions of which he has incorporated in his later works; and that it did not succeed according to its deserts, must be attributed partly to the inappropriateness of the subject, and still more to the inefficiency of the performance. Soon after this he published his "Lyric Illustrations of the Modern Poets," a collection of songs of great poetical feeling, which scarcely received the attention to which its pretensions entitle it. His next work of any consideration was that by which, as his most successful, he is most extensively and most advantageously known. "The Mountain Sylph" was originally designed as a musical drama for one of the minor theatres; but when Mr. Arnold was about to open the new Lyceum, built after the burning of the old, with great professions of what the management was to effect for English music, it was extended into its complete operatic form; and after many managerial impediments, produced at the new theatre in August, 1834, not without opposition on the first night, but with an ultimate success that at once enriched the manager, and still maintains the work a standard favourite upon the stage. Here then was the first English opera constructed in the acknowledged form of its age since Arne's time-honoured Artaxerxes; and it owes its importance as a work of art, not more to the artistic mould in which it is cast than to the artistic, conscientious, emulous feeling that pervades it. Its production opened a new period for music in this country, from which is to be dated the establishment of an English dramatic school, which, if not yet accomplished, has in these four and twenty years made very notable advances. Barnett dedicated this work to his old master, extolling him as the fosterer of the British muse; but before a year was out, he was writing in the public journals, complaining, with too much justice, that this same Arnold refused to remunerate him for the composition of a new opera. It must be admitted, however, by those who wish him best, that his literary talent, or rather the contentious use he had too frequently made of it, has raised him many enemies, and so been an obstacle to his artistic career. He now spent some time at Paris, with the purpose of producing there his "Fair Rosamond," but returned, on the invitation of Mr. Bunn, to give this opera at Drury Lane, where it was brought out in February, 1837. Its success was by no means commensurate with its merits, but its good impression has overlived its season of performance. In this year Barnett married the daughter of Lindley the violoncellist, with whom he went to Frankfort-on-the-Maine, where he studied Vogler's system of harmony, and the principles of composition under Snyder von Wartensee. Here he wrote a symphony, and two violin quartets, which are still unpublished. He returned to London in 1838, and in the February following produced his "Farinelli" at Drury Lane. This is in many respects his best opera; but though the queen, to whom it is dedicated, several times witnessed its performance, for some reason that has not come to light it was withdrawn when at the height of its career, and its peculiar construction, being written without a principal tenor part, has prevented its reproduction. In the autumn of this year, in conjunction with Morris Barnett, the actor, dramatic author, and journalist, he opened the St. James' theatre, with the intention of making it a new home for English opera; but the failure of the initial work, the performance of which had been demanded by the prima donna, caused the closing of this unfortunate undertaking with the first week, and all its brilliant promises thus came to nothing. At the beginning of 1841 Barnett went to Cheltenham to establish himself as a teacher of singing, where he has since remained in very extensive practice. He took with him his unproduced opera of "Kathleen," and has, while there, nearly completed two others, besides writing a treatise on singing, and several detached compositions; his single songs number nearly four thousand. His music is marked by strong dramatic character, and warm poetic feeling, with always an earnestness of purpose that gives significance to his lightest trifles, but it also shows a want of systematic principles, if not of fundamental knowledge; a reliance on the example of the great masters, instead of a comprehension of the laws under which these have been produced; and it is much to be regretted, for his reputation's sake, that he has brought but one work of importance before the world, since his studies at Frankfort may have made up for the deficiencies of his early education. The felicity and decided character of his melodies, and his skill in orchestration, must not be omitted in the enumeration of the qualities by which he is entitled to a place of honour among the musicians of the age.—G. A. M.

BARNEVELDT, Johan van Olden, grand pensionary of Holland, was born of a noble family at Amersfort, in the province of Utrecht, in 1549. He had scarcely reached his twentieth year when he was called to the office of councillor and pensionary of Rotterdam; and such was the opinion even then entertained of his eminent abilities and integrity, that he was allowed an important share in the management of those transactions with France and England, by which the United Provinces sought to maintain themselves against Spain, whose yoke they had just thrown off. His conduct in the high office of grand pensionary of Holland and West Friesland, which he afterwards filled, not only secured the independence, but restored the trade and improved the finances of the United Provinces. After the election of Maurice to the dignity of stadtholder, Barneveldt became the champion of popular liberties, and opposed with determination the ambitious designs of the new prince. He was so far successful as to have a truce of twelve years concluded with Spain, in opposition to the views of the stadtholder; and such was the popularity of that measure, that he must have had the advantage of his rivals, if their respective claims had come to be submitted to an assembly of the states; but about this time the fanaticism of two sects, the Arminians and the Gomarists raged throughout Holland, and the grand pensionary was involved in the ruin of the former. After the condemnation of the Arminians by the synod of Dordrecht, he was adjudged to death as traitor and heretic, by twenty-six deputies named by Maurice. The sentence was carried into effect in 1619.—J. S., G.

BARNEWALL, Anthony, an Irish soldier, who was born in the early part of the eighteenth century, of the noble house of Trimleston, being the son of John, the eleventh baron. He left Ireland, and entered into the service of the emperor of Germany, (in General Hamilton's regiment of cuirassiers,) a practice then prevalent amongst the Irish Roman catholic families of birth. He was present in most of the actions with the Turks, rose rapidly, and was made a lieutenant the day preceding the battle of Crotzka. At the first charge, both the cornet and captain of his troop were slain; Barnewall seized the standard, tore off the flag from it, which he tied round his body, and renewed the charge. He fell at length covered with wounds, after having three times rallied his men. He was universally esteemed, not only as a valiant and good soldier, but as a man of honourable principles and amiable dispositions.—J. F. W.

BARNEWALL, John, a distinguished Irish lawyer, third Baron Trimleston. Before his accession to the title, he filled several high offices, being second justice of the king's bench in 1509, vice-treasurer of Ireland in 1522, and high treasurer in 1524. He was appointed chancellor of Ireland in 1534, which office he filled till his death. He took an active part in the troubles that agitated that kingdom during the period, and was one of the persons commissioned by the privy council in 1537 to treat with O'Neill, then in open rebellion against the English

government. After much debate, the chancellor prevailed upon O'Neill to submit to the terms proposed, and to disband his forces. Lord Trimleston died on the 25th July, 1538.—J. F. W.

BARNEWALL, Nicholas, first Viscount Kingsland, was a member of the ancient family of that name, long established at Turvey in Ireland. When the rebellion broke out in Ireland, he obtained a commission to raise soldiers for the defence of the county of Dublin. He rendered efficient service to the royal cause, and was created baron of Turvey and Viscount Barnewall of Kingsland in 1645; he died in 1663.—J. F. W.

BARNEWALL, Nicholas, grandson of the former, and third Viscount Kingsland, was born in 1668. He espoused the cause of James, and held a captain's commission in the earl of Limerick's regiment of dragoons; his adherence to the Stuarts caused him to be outlawed. He was present at the battle of the Boyne, after which he went to Limerick, where he continued during the siege of that town, and until its surrender. In consequence of the articles of treaty upon that occasion, within which he was comprehended, he procured the reversal of his outlawry in 1697. After the settlement, he took the oath of allegiance to King William III., but he did not take his seat as a peer, by reason of his refusing upon a scruple of conscience to take the oath, and make and subscribe the declaration according to the act made in England. In 1703 he joined with the Roman catholics in a petition against the passing of the act to prevent the further growth of their religion. Died in 1725.—J. F. W.

BARNEWALL, Robert, fifth Baron Trimleston, like most of his ancestors, was prominently engaged in the political troubles which disturbed Ireland in the reign of Elizabeth and her predecessors, and he is highly spoken of by the historians of these times. In 1561, he was joined in commission with the archbishop of Dublin, and other lords, for the preservation of the peace of the pale, during the absence of the Lord Deputy Sussex. Hollinshed gives the following account of him:—"He was a rare nobleman, and endowed with sundry good gifts, who, having well wedded himself to the reformation of his country, was resolved for the whetting of his wit, which, nevertheless, was pregnant and quick, by a short trade and method he took in his study to have sipt up the very sap of the common law, and upon this determination, sailing into England, sickened shortly after at a worshipful matron's house at Combury, named Margaret Tiler, where he was, to the great grief of all his country, pursued with death, when the weal of his country had most need of his life." This event took place in 1573.—J. F. W.

BARNFIELD, Richard, a poet, who lived at the close of the Elizabethan era. Little is known of his life, but it would appear that he was born about 1574, and graduated at Oxford in 1592. It has been conjectured that he was destined for the profession of law, and was a member of Gray's Inn. In 1594 he published his "Affectionate Shepherd," and in the following year "Cynthia," which contains the famous ode, "As it fell upon a day," which was attributed to Shakspeare, and printed in the Passionate Pilgrim in 1595. There can, however, be little doubt that Barnfield was the author of the ode. He included it in his next volume, which appeared in 1595, and in an altered form in 1605, it is named the "Encomion of Lady Pecunia." This is the last work we have from his pen, and though the date of his death is not anywhere recorded, it has been conjectured with some probability that it happened soon after the publication of the "Encomion."—J. B.

BAROCCIO, Alfonso, surnamed Gatta, a native of Ferrara, was born in 1531. He studied rhetoric and the humanities, and became a good Greek scholar that he might thoroughly understand Plato and Aristotle. Under the celebrated Vincenzio Maggi he acquired a great knowledge of medicine and philosophy; and was subsequently appointed to the professorship in these faculties, which he filled for forty-five years, at the same time attending diligently to his practice. He was invited to accept a lectureship in the university of Padua, and also at Bologna, but he declined both offices from attachment to his native city. His reputation was so high that the duke of Mirandola induced Baroccio to attend upon him through a long illness, during which time he employed his leisure in composing his work "De Sanitate Tuenda," which has, however, never been published. He was well read in astronomy, and had a taste for poetry. The historiographer of the Uomini Illustri di Ferrara calls him a "rare philosopher, and an eloquent orator;" but while we must make large allowance for national partiality, there is no doubt that he was a man of great and varied attainments. He died in 1606 in his native city.—J. F. W.

BAROCCIO, Ambrogio, a Milanese painter and sculptor of the 15th century, established at Urbino, and from whom the Barocci family of artists of that town are descendants.—R. M.

BAROCCIO, Federigo, and more correctly F. Fiori, surnamed il Baroccio, on account of his connection with the family of that name, one of the great Italian painters of the 16th century, was born at Urbino in 1528; died in 1612. Not entirely free from the mannered tendency of the time, he strove to introduce into his style a greater depth of feeling than was usually exhibited in those days; and, by a successful imitation of Coreggio, excelled in grace and sweetness of types, as well as in transparency and harmony of colour, and in skilful treatment of shadows, copied from small lay figures, which his early education as a sculptor enabled him to model in wax. He possessed both correctness of design and sound judgment of composition. With so many qualities, it is to be regretted that he did not succeed in a more faithful adherence to nature, and in avoiding a certain exaggeration of muscular forms, which are the only faults to be found in his numerous masterpieces, amongst which are considered most important the "St. Michelina;" the "St. Philip at Rome;" the "St. Francis with the stigmata;" "Christ with the Magdalen;" the "Herodias" in the Florentine gallery; and the "Hagar in the Desert" at Dresden.—R. M.

BARON, Bonaventure, an Irish monk, who lived in the seventeenth century, was born in Clonmel in the county of Tipperary. His real name was Fitzgerald; and he was descended from a branch of that family which have given many distinguished men to Ireland. His uncle, Luke Wadding, a learned Franciscan, took charge of his education, and sent him to Rome, where he entered a convent of that order. He wrote in Latin with elegance and purity, and published many works in that language, both in prose and verse. At length he lost his sight, and died at Rome in the year 1696, at a very advanced age.—J. F. W.

BARON, Hyacinthe Theodore, a French physician, born at Paris in 1686; died the 29th June, 1758. He became professor of surgery and materia medica in Paris, and afterwards dean of the faculty in 1739. He instituted several useful reforms in the course of instruction, founded the library of the faculty, and caused the codes to be printed. He wrote several works.—E. L.

BARON, John, M.D., F.R.S., was an intimate friend of the celebrated Dr. Jenner, and published an account of his life; London, 1827–38, 2 vols. 8vo. He was also the author of two works on tuberculous diseases. He died in 1851.—T. F.

BARONI, Cavalcabo Clemente, a member of a noble family settled near Roveredo in Italy, was born on the 23d of November, 1726. He studied in the universities of Bologna and Padua, and applied himself diligently to the study of Latin, as well as his native language; composed in both those tongues in verse as well as in prose; and also translated some works from the former. At the age of twenty-one, he wrote his first original work, "Intorno all Ceremoni ed ai Complimenti degli Antichi Romani," which Mazzuchelli pronounces a very learned treatise. It was published about three years afterwards. While attached to belles-lettres, Baroni did not omit the study of philosophical subjects, and took a part in the discussion on demonology, which a work of his friend and neighbour Tartarottè gave rise to, whose views he supported to some extent. At the same time he published an essay, "Del Impotenza del Demonio," in which he maintained the fallacy of attributing certain physical feats to demoniacal agency. Maffei was so impressed with the ability of this composition, that he sought for the personal acquaintance of its author, who went to Verona, the only journey he ever made, to visit the veteran scholar. In the contest between Maupertius and Zanotti upon the essay of the former on moral philosophy, Baroni entered the lists in support of the essay, and wrote numerous letters on the subject, which were subsequently collected and published at Venice in 1757. He wrote several treatises on moral philosophy and metaphysics, of which many are unpublished. To the exertions and influence of Baroni are principally due the establishment of the Academia degli Agiati at Roveredo in 1750. He was appointed "revisore" in it, and read from time to time many scientific and literary dissertations there. He died in 1796.—J. F. W.

BARONIUS, Cæsar, the famous historian and cardinal, was born at Sora in Naples, 31st October, 1538. His father and mother were both of noble families. His education was begun

at Veroli, and he studied divinity and law at Naples. Afterwards, in 1557, he went to Rome for the same purpose, enrolling himself as a pupil of Cæsar Costa, and putting himself under the discipline of St. Philip de Neri, the founder of the congregation of the oratory, by whom he was ordained priest, and attached in 1567 to the church of St. John the Baptist. St. Philip having resigned his office in 1593, nominated Baronius as his successor. Pope Clement VIII. ratified the choice, and made him his confessor. He became a cardinal, 5th June, 1596. Previous to his elevation he had been apostolical protonotary, and after it he had charge of the Vatican library. On Clement's death in 1605, Baronius would have been chosen his successor, thirty-three voices declaring in his favour; but the influence of Spain was strongly employed against him, on account of a treatise he had written "On the Monarchy of Sicily," in which he had argued against the Spanish claim to that island. The health of the cardinal was undermined by severe and continuous study, his digestive organs had become wholly powerless, and he died at Rome, June 30, 1607, and was interred in the church of St. Mary in Vallicella. The great work of Baronius, suggested to him by Philip de Neri, is his "Annales Ecclesiastici," the labour of thirty years. The first volume was published at Rome in 1588, and the twelfth and last was printed in 1607. These volumes, all in folio, and bringing the history down to the year 1198, were dedicated to the various catholic sovereigns. Materials left for three more volumes were used by Raynaldus. Editions of this huge repository were printed in various places, such as Venice, Cologne, Antwerp, Mentz, Amsterdam, and Lucca. Baronius himself furnished correction for the edition of Mentz. There have been also several abridgments and continuations. This work was written avowedly as a grand corrective to the centuriators of Magdeburg. The industry and research displayed in it are truly great, though the tinge and colouring are often apparent. Baronius was a devoted son of the church, and expended his historical erudition in her defence. He has made not a few mistakes in chronology, and has not applied a severe critical examination to several treatises of more than doubtful authenticity. The history of the Latin church is fuller than that of the Greek church. Indeed, his Greek scholarship was defective, and he had to trust to others for translations of some important Greek documents. His style is not characterized by either terseness or elegance, and the annals are rather a series of dissertations, than a simple continuous narrative. His principal opponents were Lucas Holstenius, who boasts of having detected eight thousand falsehoods in the "Annals," Isaac Casaubon in his Exercitationes, and Comber. Baronius published various other historical works of less value. A new edition of the "Annals" is in preparation at Rome.—J. E.

BAROZZI or BAROZZIO, Jacopo. See Vignola.

BARRABAND, Pierre Paul, a French artist, born in 1767; died in 1809; studied in Paris under Malaine, and treated the different branches of painting, history, landscape, portraits, flowers, animals (birds especially), still-life, &c., all with uncommon success. He was employed for the manufactories of Sêvres and of the Gobelins. Appointed professor at the academy of Lyons, he died very soon after his removal to that place.—R. M.

BARRADAS or BARRADIUS, Sebastiano, a celebrated jesuit, surnamed the St. Paul of Portugal, was born of noble family in 1542, and died in 1615. He was professor of philosophy at Coimbra, and left two volumes of commentaries.

BARRAL, the Abbe Pierre, a learned writer, born at Grenoble near the commencement of the eighteenth century, died at Paris in 1772, author of "A Historical, Literary, and Critical Dictionary of Celebrated Men."

BARRANCO, Francisco, a Spanish painter, flourishing in Andalusia about 1646; left several pictures of familiar or burlesque character, much praised for colour and truthfulness.

BARRAS, Paul-François-Jean-Nicholas, count of, was the eldest son of the junior branch of one of the oldest and most famous houses of Provence. He was born, June 20, 1755, at Fos-Emphoux, a village in that department. Early in youth he was devoted to a military career, and became a lieutenant in the regiment of Languedoc. He was next sent to the Isle of France, and joined the corps of Pondicherry. Here it was that he first manifested the one characteristic that has rendered his name memorable in history—rapid, decisive, courageous action. Being wrecked on the coast of the Maldives, the sailors in blank despair gave up all efforts to save themselves and passengers; but Barras took the command, got a raft made, and succeeded in saving all the crew. He was engaged at the siege of Pondicherry, and after that place surrendered to the English, he remained some time in India, until quarrels caused him to resign and return to France. Arrived in Paris, he plunged into the most headlong dissipation, and soon squandered his slender means. He recruited his finances by marriage with a wealthy lady, but left her to reside in the provinces, while he still followed up his gay career in the metropolis. The revolution of 1789 found him again beggared, and he saw at once the chances that now opened up to a bankrupt and unscrupulous man. He went down to Provence, and soon acquired notoriety by his vehemence as an ultra-revolutionist. After holding several minor offices, he was at last, in 1792, constituted a deputy to the national convention. One of his first acts was to vote the death of the king without delay or appeal. In 1793, when the English took Toulon, Barras and Fréron were despatched to the south. Barras acted with great energy. He went to Nice, and arrested there the general in command, in the midst of his army, for complicity in the surrender of Toulon. He then placed Marseilles in a state of siege, and superintended the operations for the recapture of Toulon. Successful in the south, he returned to Paris, and took the lead against Robespierre. He it was who commanded the troops that dispersed the levies of Henriot, and annihilated the Reign of Terror. Several times afterwards he displayed the greatest energy and courage in the suppression of dangerous manifestoes, and finally, on 5th October, 1795, he appointed Bonaparte his deputy against the insurgent section, whose decisive action may be said to have ended the Revolution, as a progressive event. In 1796 Barras was appointed one of the council of Five, and from that period till the return of Bonaparte from Egypt, he was the leading spirit in the conducting of the affairs of France, showing himself at all times a man of ready and courageous action. When Bonaparte became first consul, Barras retired into private life, and settled at Brussels. In 1813, being implicated in a plot against the imperial government, he left Brussels for Rome. Here he still intrigued, and being arrested, might have been in danger, had not the fall of Bonaparte in 1814 saved him. During the hundred days of Napoleon's return, Barras refused to acknowledge him in any way; and when the Bourbons were finally settled on the throne, he took up his abode near Paris, as a quiet unobtrusive citizen, till his death on the 29th January, 1829. He was believed to have written Memoires, but all his papers were seized by the government, and nothing has ever come to light.—J. S. S.

BARRÉ, Antoine or Antonio, a musician, said by M. Fetis to have been a Frenchman, by other writers, an Italian. In 1550 he was in Rome practising his art, and there he met with a patron in Onofrio Vigili, with whose assistance he established in 1555 a press for printing music, from which, in the course of that year, he issued two collections of madrigals, containing, besides some of his own compositions, many pieces by other authors. Three years later, he had a printing establishment in Milan, where he published a third similar collection, and Walther speaks of some more madrigals of his composition being published at Venice some years later.—G. A. M.

* BARRE, John Auguste, a French sculptor, the son of Jean Jacques Barre, born in Paris in 1811; studied first with his father, and then under Cortot.—R. M.

BARRE, Jean de la, a man of letters, born in Paris, 1650; died about 1711. He wrote a continuation of Bossuet's Discourse on Universal History.

BARRE, Jean François le Fevre, chevalier de la, remarkable only for his tragical fate. At the instance of one Duval de Sancourt, this unfortunate youth was accused before the diocesan court of Amiens, of having mutilated a wooden crucifix displayed on the bridge of Abbeville; and the offence having been magnified by the arts of his base and cruel accuser into an outrage on religion, he was condemned to have his tongue cut out, his right hand amputated, and afterwards to suffer at the stake. An order of the parliament of Paris commuted the first part of the sentence. He was born in 1747, and suffered at Abbeville in 1766.—J. S., G.

* BARRE, Jean Jacques, a French medallist of our day, was born in Paris in 1793; studied under Tiolier at the mint of the French metropolis, where by rapid and continuous progress he rose to become, in 1842, the chief engraver of this establishment.—R. M.

BARRE, Louis, born at Lille in 1799. He was professor of languages in Belgium. He took part in writing several valuable dictionaries. He also translated several English books, among which we may mention Sir Walter Scott's poems.

BARREAU, Alexandrine Rose, a French heroine, who served with the grenadier battalion of her native district, Tarn, in numerous campaigns of the republic and the empire, and who particularly signalized herself in an attack on the redoubt of Alloqui in 1794; was born at Sarteris in 1771, and died at Avignon in 1843. At Alloqui she avenged with a woman's fury the loss of her husband and her brother, who had fallen by her side early in the engagement.—J. S., G.

BARREAUX, Jaques Valée, Seigneur des, born at Paris in 1602; educated at La Fleche by the Jesuits. He affected the philosophy and the tastes of an Epicurean; this led him to change his residence according to the changes of the seasons, and he seems to have lived in the houses of friends or relatives. His winter was passed in the south of France; his summers in the north. At times he went to visit Balzac on the banks of the Charente; and he passed long periods at the house of an uncle at Chevailles-sur-Loire. In 1642 he went to Holland to visit Des Cartes. He finally retired to Châlons-sur-Saone, where he breathed what he called the best and purest air of France, and there he died in 1673. Of his poetry, which was once admired, nothing now remains. He lived himself to survive the verses to which he owed his chief reputation, all but one remarkable sonnet, beginning—

"Grand Dieu! tes jugemens sont remplis d'equitè;"

and this, he is said, in a death-bed confession, to have declared was not his. Des Barreaux confined his wishes and prayers to three things: "Oubli pour le passé, patience pour le present, et misericorde pour l'avenir."—J. A., D.

BARRE DE BEAUMARCHAIS, Antoine de la, a learned man, born at Cambray about the beginning of the eighteenth century; died about 1757. His works contain some curious bits of literary history. He translated Steele's Christian Hero.

BARRELIER, Jacques, a French botanist, born at Paris in 1606, and died 17th September, 1673. He studied medicine, and obtained his diploma in 1634. He subsequently joined the Dominican order, and engaged in theological pursuits, his leisure hours being devoted to botany. In 1646, along with the general of the Dominicans, he visited Provence, Languedoc, and Spain, and made large collections of plants. Afterwards he examined the Appenines, and visited Italy. He resided at Rome for twenty-three years, and founded a botanic garden at the convent of Saint Xyste. He returned to Paris in 1672, and resided in the convent of the order in the Rue St. Honoré, where he devoted himself to the preparation of an extensive botanical work, entitled "Hortus Mundi, seu Orbis Botanicus." A portion of the manuscript had been completed, and some of the plates engraved at Rome, when he was cut off by an attack of asthma. An account of his collections and observations in France, Spain, and Italy, was published by Jussieu, at Paris, in 1714, and contains 334 plates, with 1324 figures. Plumier has named a genus, in the family of Acanthaceæ, Barreliera.—J. H. B.

BARRERA, Francisco, a Spanish painter of the first half of the seventeenth century; noted for having, in 1640, opposed a tax before the tribunals, which it was intended to levy upon the mastership of painters.—R. M.

BARRÈRE, Pierre, a French naturalist, born at Perpignan about 1690, and died 1st November, 1755. He studied medicine at Perpignan, and was made doctor in 1717. He devoted his attention to botany, and was led to travel in different countries. In 1722 he was sent to Cayenne, where he resided for three years; and he published the result of his researches in regard to the natural history of that part of the world. On his return to France, he became professor of botany at Perpignan. He practised also as a physician, and was subsequently elected dean of the medical faculty of Perpignan. He published several medical and botanical works. In one of these he shows the importance of the knowledge of botany for a physician. A genus Barrèra was established by Willdenow in honour of him.—J.H.B.

BARRETO, Francisco, a Portuguese jesuit missionary, born at Montemayor in 1588; died at Goa in 1663. He wrote an account of the missions and of the state of Christianity in the province of Malabar.

BARRETO, Francisco de, Portuguese governor of the Indies, famous for his conquests in Africa, a vast region of which, called Monomotapa, he subjected to Portuguese authority; succeeded Don Pedro Mascarenhas in 1558. Camoens, the poet, suffered some of his interminable wrongs at the hands of Barreto, who banished him to Macao. He died in 1574 while engaged in the conquest of Monomotapa.—J. S., G.

* BARRETT, Alfred, Wesleyan minister and theological writer, born at Sheffield, October 17, 1808, entered the ministry in 1832, and has been from the commencement of his public life a most acceptable and useful preacher. He is the author of "An Essay on the Pastoral Office," 8vo, 1839; "The Ministry and Polity of the Christian Church," 8vo, 1854; both of which treatises have especial reference to the ecclesiastical economy of the Wesleyan methodists; "Catholic and Evangelical Principles," 8vo, 1843, a work on the tractarian controversy; "Pastoral Addresses," 2 vols., 8vo, 1846, which, from their practical character and devotional spirit, have obtained a large circulation and a well-merited popularity; "Christ in the Storm," 16mo; besides several useful biographies.—W. B. B.

BARRETT, Eton Stannard, an Irish writer of considerable ability, was born in Cork in the latter half of the eighteenth century. He was educated at Wandsworth Common, where he was looked upon as a genius amongst his schoolfellows, having written a play, with prologue and epilogue, which was performed with great success. After leaving school he entered the middle temple, but does not appear to have followed the legal profession. He became connected with the London press, and an author. His first publication was a volume of poems, of which one entitled "Woman," contained some lines of great beauty, which, strange to say, bear so singular a resemblance to some lines of Elizabeth Barrett (Browning), that they have been confounded with them. His next work was a satirical poem, which appeared in 1807, called "All the Talents," in ridicule of the whig administration then formed. His most celebrated work is the "Heroine," a mock romance, in which the absurdities of the school of romantic fiction, then popular, are exposed and ridiculed with great pungency and humour. He also wrote "Six Weeks at Long's," which was very successful, and several political and controversial pamphlets. He died on the 20th March, 1820, in Glamorganshire, of rapid decline, while still occupied in literary pursuits. He was a man of great private worth and attractive manners.—J. F. W.

BARRETT, George, an English landscape painter, born in Dublin in 1728; died in 1784. A self-taught artist until 1762; in that year he visited London, where, resuming his studies under West, by the advice of so good a friend he was enabled to carry the prize of the Society of Arts. He became a member of the newly-founded Royal Academy, to the development of which he greatly contributed. The works of this artist belong to two distinct styles: of the first, good specimens were to be seen at Norbury Park but a few years ago; of the second, the galleries of the dukes of Portland and Buccleuch can boast of possessing the best.—R. M.

BARRETT, Dr. John, senior fellow and vice-provost of Trinity college, Dublin, was as remarkable for the extent and profundity of his philological and classical learning, as for the eccentricities of his habits of life and personal deportment. He was the son of a clergyman, and entered college in 1767, obtained a scholarship in 1773, and a fellowship in 1778, and was elected vice-provost in 1778. He spent his life in almost solitary seclusion, devoted to the two passions that absorbed him —reading, and the most penurious hoarding of money—the latter habit being probably induced by the extreme poverty of his early life; yet, with all this, he was a man of the strictest integrity, and never known to commit a dishonourable action. With strong feelings of religion, he indulged in cursing and swearing as a thoughtless habit; he was ever ready to do kind actions, provided he was not called on to give money, and though ignorant of everything that pertained to the most ordinary affairs of life, his mind was a perfect storehouse of strange knowledge, and his memory so tenacious that he could remember almost everything he had seen or read. Dr. Barrett's writings were as eccentric as his manners; he was, perhaps, the last who published a work on astrology, and the "Inquiry into the Origin and Signs of the Zodiac" is as extraordinary an example of learned ingenuity as is extant. For the profundity of its knowledge and number of quotations, it may be placed beside Burton's Anatomy of Melancholy. His most important critical work

was an edition of St. Matthew's Gospel, from a very ancient manuscript discovered by him almost erased from the vellum, which was written over with a modern subject. He succeeded with incredible labour in deciphering the original, which proved to be one of the oldest biblical manuscripts in existence. Dr. Barrett died in 1821.—J. F. W.

BARRETT, John, a musician, pupil of Dr. Blow, was master of the choral school attached to Christ's hospital, London, and organist of the church of St. Mary-at-Hill, at the beginning of the eighteenth century. He was a good musician, and composed the music to several plays. In the Pills to Purge Melancholy, 1719, there are many of his songs. He composed the air, "Ianthe, the lovely," adapted, in the Beggars' Opera, to the words, "When he holds up his hand arraigned for his life."—E. F. R.

BARRETT, Ranelagh, an English painter, particularly noted for his excellent copies after the great masters, was much employed by the duke of Devonshire and Sir Robert Walpole. Died in 1761.—R. M.

BARRETT, William, a native of Somersetshire, who died in 1789. He wrote a work entitled "History and Antiquities of the Town of Bristol."

BARREYRA, Isidori, a learned Portuguese of the seventeenth century, a celebrated preacher and author.

BARRI or BARRY, Girald or Giraldus Cambrensis de, as he is usually called from the country of his birth, was born at the castle of Manorbur in Pembrokeshire, about the year 1146. His father, William de Barri, was of Norman lineage and a person of distinction; his mother was the grand-daughter of Rys ap Theodor, prince of South Wales. At an early age, Giraldus having exhibited a taste for letters, his uncle, David Fitzgerald, bishop of St. David's, superintended his education, and sent him about 1168 to Paris, where he remained for three years, and attained a high character for learning. Returning to England he entered into holy orders in 1172, and at once exhibited his prompt and active spirit, and his zeal for the church. Being appointed legate to the archbishop of Canterbury, he enforced the payment of tithes to that prelate in Wales with great vigour, forcibly taking the property of recusants, and even excommunicating the governor of the province of Pembroke. He suspended the archdeacon of St. David's, who refused to put away his wife, and was rewarded by being promoted to his place. In his new character of archdeacon he soon became involved in a dispute with the bishop of St. Asaph's, touching the dedication of a new church that stood on the borders of the two dioceses; and his address and daring gained the victory. On the death of his uncle, the bishop of St. David's, in 1176, Giraldus was elected by the canons, and subsequently recommended by the archbishop of Canterbury to Henry II., as his successor. But the learning, ability, and ambition of Giraldus were by no means recommendations to a monarch who had already, in another ecclesiastic, unfortunate experience of the inconvenience of such qualities. He accordingly objected to the appointment, saying, "that it was neither expedient or necessary to elect too upright or active a man to the vacant see of St. David's, as such a choice might prove detrimental to the crown of England, or to the see of Canterbury." The high birth and influence of Giraldus were additional reasons for the king's dissent. Giraldus again went to Paris, where he applied himself anew to study, and acquired so high a character, that he was chosen professor of canon law in the academy of Paris, which honour, however, he declined. In 1180 he returned to England, and was soon after induced by the king to reside at court, and accepted the post of tutor to Prince John in 1185. In this capacity he accompanied the prince to Ireland, upon the appointment of the latter as viceroy of that kingdom, occupying also the post of secretary to the prince. He was commissioned by the king to inquire into and report upon the state of affairs in Ireland. He was offered the bishopries of Leighlin and Ferns, and subsequently the archbishopric of Cashel; but he refused them, principally occupying himself while in Ireland with collecting materials for his two works, the "Topography of Ireland," and the "Conquest of Ireland." Leaving Ireland, Giraldus accompanied Baldwin, archbishop of Canterbury, upon a mission through Wales in aid of the crusades. He assumed the cross himself, and the effect of his zeal and eloquence in inducing the Welsh to go to the Holy Land was extraordinary, insomuch that King John afterwards reproached him for draining the county of Pembroke of men. In 1189 Giraldus attended King Henry on his military expedition to France; and returning to England after the death of that monarch, King Richard appointed him, upon his departure to the Holy Land, coadjutor to the bishop of Ely in the regency of the kingdom. During this period he refused the bishopric of Bangor and of Llandaff, and retired to Lincoln, to study theology under William de Monte, where he continued for the space of six years, prosecuting his studies with indefatigable ardour, and composing several of his literary works. The see of St. David's became again vacant in 1198, and Giraldus was again elected to it by a convocation. A rival was set up by the archbishop of Canterbury; and Giraldus, after returning from a visit to Ireland, went, by the advice of his friends, to Rome, to assert the rights of the see of St. David's, and to support his own election. He was received with distinction by Innocent III., to whom he presented his works with a remark, whose sarcasm was not the less keen that it was conveyed in a punning jest—"Presentarunt vobis alii libras, sed nos libros." As might be expected in the court of Rome, money outweighed merit. The archbishop's suit prospered, while the book-writer was repaid with empty compliments. A harassing and tedious litigation of five years ensued, which ended in declaring his election null. Even then Giraldus stood up for the rights of the see, apart from his own election, with such a fearless spirit that he won the open praise of the bishop of Ostia. Giraldus now returned to England, where he suffered much annoyance in consequence of his continued defence of the rights of the see of St. David's. At length, worn out by his fruitless exertions, disgusted with the faithlessness and profligacy of the churchmen, he obtained permission to vacate his archdeaconry in favour of his nephew, Philip de Barri. And so, after enjoying the popularity of all classes in Wales, and the favour of three successive monarchs, Giraldus voluntarily resigned all his church preferments, and withdrew to a life of studious retirement. Thus he passed the last seventeen years of his life in peace, revising his former literary works, and in composing others, of which he has himself given a copious index. From this tranquil seclusion, not even the offer of the once dearly-coveted object of his ambition—the see of St. David's, with the certainty of his election—could seduce him.

Giraldus died in his native province at St. David's, in the 74th year of his age, and was buried in the cathedral church. From whatever point we view Girald de Barri—or rather, looking at him in the various characters of scholar, patriot, divine, and historian—we must pronounce him one of the most distinguished men of his own times. As a scholar his learning was extensive; as a patriot he was honest and faithful to his king and his country—one who, fitted to live in courts, does not appear ever to have surrendered his independence. As a divine he was versed in the theology of his age, but his knowledge was qualified by his strong prejudices; and he seems—no uncommon error—to have exalted his peculiar church above the great catholic principles of christianity. Though ambitious, energetic, and even occasionally violent, he was nevertheless independent in mind, honest in his acts, and pure in morals and practice. His character as a historian has been variously estimated; and it must be admitted he is not without grave faults. These are perhaps principally conspicuous in his works on Ireland. He entered the country deeply imbued with prejudices, both political and religious, which distorted and discoloured everything which he saw there; and his ignorance of the language and habits of the people, and his over credulity in believing what he heard from interested parties, aggravated the effects of his prejudices. It is not, then, to be wondered at that there is much in these works to be deservedly censured as unjust to the Irish, hurtful to their feelings, and contrary to the real facts. These errors have been partially refuted by Usher and O'Sullivan, but received a fuller exposure at the hands of the learned John Lynch, in his celebrated work, Cambrensis Eversus, published in 1662. Still, considering the times in which he wrote, the character of an able historian cannot be withheld from Giraldus; and there is much important information to be collected from writings that, with all their faults, still hold their place amongst the valuable chronicles of the middle ages, and are cited, perhaps too trustfully, by all English writers upon the history of the period to which they refer. The works of Giraldus are numerous, and are enumerated by Ware and Hoare. The most important are those on Ireland, already referred to, and his "Itinerary and Description of Wales." He also wrote many religious and political tracts. In personal appearance he was remarkably handsome and prepossessing, and

his character is drawn with brief, yet vigorous felicity by Pitseus: "Staturâ procerus, formâ venustus, moribus benignus, alloquio dulcis et affabilis, modestus, in omnibus temperans et moderatus, eruditus sed superstitiosus."—J. F. W.

BARRI, Giovanni, a Venetian painter of the second half of the seventeenth century, equally distinguished for his pictures, in which the characteristics of Titian's school are quite evident, and for his etchings. He rendered great service to art by the work he published under the title of "A Picturesque Journey" (Viaggio Pittoresco). It is a catalogue of all the most important paintings in the different towns of Italy at that time. This book was translated into English, and republished in London in 1679 by W. Lodge.—R. M.

BARRIENTOS, Genes, a Spanish theologian; died in 1694. He abandoned the court of Charles II., by whom he had been favourably distinguished, to engage in missionary labours among the natives of the Philippine islands. He wrote "Expugnacion de el Probalismo Reflexiones Theologicas."

BARRIERE, surnamed La Barre, notorious for his attempt to assassinate Henry IV. of France. He was seized at the moment when his purpose was about to take effect; and having been convicted on the testimony of a Dominican, whom he had endeavoured to make his accomplice, was executed in 1593.

BARRINGTON, John Shute, first Viscount Barrington, born at Theobalds, Hertfordshire, in 1678, was the youngest son of Benjamin Shute, his mother being a daughter of Caryl, author of the famous and ponderous commentary on Job. He repaired in youth to the university of Utrecht, and while resident there, published several Latin essays and academic exercises, such as "Oratio de studio Philosophiæ conjungendo cum studio Juris Romani," 1698; "Exercitatio Physica de Ventis," 1696; "Exercitatio Philosophica de Theocratia Morali," 1697; "Dissertatio de Theocratia Civili," 1697. These tracts indicate a liberal and accomplished mind, and are the fruits of studious industry. Heineccius has praised some of them—a high compliment from so distinguished a jurist. Returning home, Mr. Shute entered the inner temple, and pursued the study of law. His sentiments on the relation of dissent to the church of England, were always manly and generous, as is shown by some of his publications at this period, such as—"The Interest of England considered, and the Right of Protestant Dissenters." So high was the estimate formed of his powers and principles by the great Lord Somers, that, at the age of twenty-four, he was asked by the queen's ministry to take charge of the presbyterian interest in Scotland, and to engage it in favour of the union with England. Swift says of him, that, according to report, he was "the shrewdest head in England, and as for his principles, he is a moderate man, frequenting church and meeting indifferently." For his services at this juncture he was rewarded in 1708 by the place of commissioner of customs, but the tories displaced him in 1711. In the meantime a gentleman of the name of Wildman, in Berkshire, settled an estate upon him, and he assumed the name of Barrington by act of parliament, on succeeding to the estate of Francis Barrington of Tofts, who had married his first cousin, and died without issue. When George I. ascended the throne, Mr. Barrington was returned to the House of Commons for Berwick-on-Tweed. In 1717 the office of master of the rolls in Ireland was given him in reversion; and in 1720 he was raised to the Irish peerage by warrant of privy seal, dated St. James, June 10; and by patent at Dublin, July 1, by the style and title of Baron Barrington of Newcastle, and Viscount Barrington of Ardglass. In 1722 he was again returned for Berwick, but during the next year he was expelled the house for his connection with the Harburg lottery. A company had been formed under the auspices of the king, who was very partial to his German territory, to open up and improve the port of Harburg, the prince of Wales being governor, and Lord Barrington sub-governor of the association. Shares rose to an extravagant price, a lottery was opened, but very speedily the bubble burst, the matter ending in terrible loss. There was a question, too, about the extent of German and English power in the business; and the Commons, at the instigation of Walpole, resolved that the company had acted without orders from his majesty, that the affair was a kind of public cheat, and that the sub-governor be expelled the house. Certainly Lord Barrington had not governed the company wisely, for he allowed his subordinates to act not only without his consent, but against his opinion. In 1725 appeared Lord Barrington's principal work, his "Miscellanea Sacra." His lordship, in this book, treats on the methods by which christianity was originally propagated, and the various supernatural gifts bestowed on the early preachers; the instrumentality employed, and the success resulting from it, being wrought into a demonstration of the divine origin and truth of the christian faith. The reasoning is not profound, but clear; the erudition is not extensive, but it is respectable; and the candour and liberality of the author are apparent on every page. Various other religious treatises were published by him —"An Essay on the several Dispensations of God to Mankind," 1725; "A Discourse on Natural and Revealed Religion," 1732, &c. His lordship took an active part in all questions bearing on toleration, and published again and again on a topic which lay near his heart, for he generally worshipped with the dissenters. As a friend and follower of Locke, such a course was to be expected from him. Lord Barrington died at his seat, Becket, Berkshire, 4th September, 1734. He left six sons and three daughters, and some of these sons are noticed in their place. His fourth son, Daines, was eminent in science and scholarship; his fifth son, Samuel, was a brave seaman; and his sixth son, Shute, became bishop of Durham.—J. E.

BARRINGTON, Daines, the Honourable, a celebrated naturalist and lawyer, born in 1727. He was the fourth son of John Shute, first Viscount Barrington. His mother was a daughter of Sir William Daines. He was educated at Oxford, and afterwards entered as a student at the middle temple. He was called to the bar in 1749. In 1757 he became marshal of the court of admiralty; and in 1753 he was appointed secretary for the affairs of Greenwich hospital. In 1752 he was employed in his own profession as junior counsel for the prosecution on the well-known trial of Miss Blandy for the murder of her father. He was elected recorder of Bristol in 1753; and in 1757 was made a puisne Welsh judge. In the year 1785, having an ample income, he retired from active and public life, and retained only his place of commissary-general of the stores at Gibraltar. He died in his chambers at the temple on the 11th of March, 1800. In 1766 he produced the work on which much of his reputation depended—a project for repealing obsolete and useless statutes. He devoted much attention to the question of the north-west passage, and detailed the result of his inquiries and investigations in several papers read before the Royal Society. It is said that his reports were chiefly instrumental in causing government to send out the expedition under the command of Captain Phipps, afterwards Lord Mulgrave, for the purpose of making discoveries in the North Seas. His natural history papers, read before the Royal Society, and existing in the Philosophical Transactions, are chiefly as follows:—"On some particular Fish found in Wales," vol. 57, p. 204; "On a Mole from North America," vol. 61, p. 292; "On the Specific Characteristics which distinguish the Rabbit from the Hare," vol. 62, p. 4; "On the Periodical Appearing and Disappearing of certain Birds at different times of the Year," vol. 62, p. 265; "On a Fossil lately found near Christ Church in Hampshire," vol. 63, p. 171; "On the Lagopus or Ptarmigan," vol. 63, p. 224; "On the Singing of Birds," vol. 63, p. 249; "On the Gillaroo Trout," vol. 64, p. 116.—E. L.

BARRINGTON, Shute, D.D., bishop of Durham, brother of the preceding, was born in 1734, and educated at Eton and Merton college, Oxford. Having been made a royal chaplain and canon of Christ Church, he was consecrated bishop of Llandaff in 1769, translated to Salisbury in 1782, and to Durham in 1791. He continued to hold that wealthy see for thirty-three years, down to his death in 1826. He was particularly celebrated for the judiciousness with which he distributed his patronage. Amongst those whom he advanced and promoted in the established church were Archdeacon Paley, the late Bishop Burgess, and Bishop Phillpotts. He published "Grounds of Separation between the Churches of England and Rome," 1809; "Grounds of Union between the Churches of England and Rome considered," 1810; a volume of "Charges and Sermons," 1811; and the "Political Life of William, Viscount Barrington," 8vo, 1815. He also contributed some valuable notes to the third edition of Mr. Bowyer's "Critical Conjectures on the New Testament," published in 1782.—E. W.

BARRINGTON, William Wildman, second Viscount, was born in 1717. He was for many years employed in the public service under the administrations of the duke of Newcastle and the marquis of Rockingham, being secretary-at-war from 1755 to

1761, and again from 1765 to 1778. He was also chancellor of the exchequer for a short time, under the duke of Newcastle in 1761–62, and for many years held the posts of one of the lords of the admiralty and treasurer of the navy. He died February 1, 1793, after a long life spent in the discharge of his official duties with more than ordinary ability.—E. W.

BARRIOS or BARIOS, Daniel Levi or Michel, a Spanish theologian and poet, of Jewish origin, lived at Amsterdam in the 17th century. He wrote a "Universal History of the Jews," and an account of Jewish literature in Spain.

BARROS, Joaõ de, born at Lisbon of a noble family. His childhood was spent at the court of King Emanuel, with the pages and princes of that monarch. He soon displayed a decided taste for history. When scarcely twenty-four years of age, he wrote a historical novel entitled "El Emperaõr Clarimondi," which, although defective in æsthetic power, still charms the reader by the purity and elegance of its style. King Emanuel foresaw in Barros the eminent historian of Portugal, and encouraged him to write the history of the discoveries and conquests of the Portuguese. John III., at his accession to the throne, conferred on his protege and friend, the governorship of the Portuguese Guiana, and on his return from Africa, he raised him to the general treasurership of the colonies, and soon after bestowed on him the important dignity of colonial secretary, which office he filled for thirty-eight years. It was during that long and honourable office that Barros wrote, in forty books, "The History of the Conquests of Portugal in Asia and Africa;" the first part of which he published in 1552, a year before the departure of Camoëns for India. The second part was published a short time before his death, which happened at Alitem, his country residence, in the year 1571.—A. C. M.

BARROSO, Miguel, a Spanish painter of considerable merit and extraordinary erudition, born at Consuegra in Old Castile in 1538; died in Madrid in 1590. He was pupil of Becerra, and strove to imitate Correggio, in which endeavour, but for a want of vigour and a mistaken method of light and shadow, he would have been very successful.—R. M.

* BARROT, Camille Hyacinthe Odilon, a French statesman, son of Jean André Barrot, was born at Villefort in 1791, educated at Saint Cyr, and afterwards at the Lycée Napoleon. He was admitted a member of the court of cassation in 1814, and continued to practise as *avocat* till 1831. In 1830 he was one of three commissioners whom the provisional government intrusted with the duty of conveying the royal family to Cherbourg. His subsequent career, chequered by the events connected with the rise and downfall of the younger branch of the Bourbons, has been that of an accommodating, if not a vacillating politician. In the reign of Louis Philippe, he was the recognized leader of the party known as the Gauche moderée, in which character he declaimed in the assembly against the reactionary policy of the king, and in public patronized the reform banquets and other political demonstrations which led to the overthrow of the monarchy in 1848. At that epoch, supporting the rights of the count of Paris to the crown, and those of the duchess of Orleans to the regency, he undertook with M. Thiers to form a cabinet. The attempt failed, and Barrôt, minister for a few hours, became, on the 10th December, president of the council under Louis Napoleon. He was superseded in the following year, the policy of the president, it was supposed, requiring agents still more flexible than M. Barrot. Since 1851 he has withdrawn from public life.—J. S., G.

* BARROT, Ferdinand, brother of the preceding, was named secretary-general to Louis Napoleon immediately after his election. In 1849 he became minister of the interior, and held that office till March following. Since 1852 he has been connected with the department of public works, agriculture, and commerce.—J. S., G.

BARROT, Jean André, father of Odilon Barrot, was a member of the convention in 1792. He voted against the party of the regicides. As a member of the chamber of deputies in 1814-15, he took an active part against Napoleon. After the restoration, he obtained an important magisterial appointment. Died in 1845.—J. S., G.

BARROW, Isaac, a celebrated divine and mathematician, was the son of Mr. Thomas Barrow, a citizen of London, where he was born in October, 1630. His education commenced at the Charterhouse, where he remained two or three years without evincing anything remarkable, except an inclination for quarrelling and idle sports. Being removed to a school at Felstead in Essex, he made so great progress in learning, that his master procured him an appointment to the office of private tutor to Lord Viscount Fairfax in Ireland. In 1643 he was admitted a pensioner of St. Peter's college at Cambridge; of which college, his uncle, afterwards bishop of St. Asaph, was fellow; but in 1645 he removed to Trinity college. At this time he was in great difficulties, his father and relatives having sustained heavy losses in consequence of their attachment to the royal cause; so that his chief support was from the liberality of Dr. Hammond. It would appear that he was very diligent and persevering in his studies, devoting himself chiefly to science, especially natural philosophy, and conducting himself with all prudence and moderation as well as respectful deference to his superiors, though he and they belonged to opposite parties; for he would not take the covenant, but continued a royalist like his relatives. In 1649 he was chosen fellow of his college, an appointment owing to his merit as a scholar, and to his general behaviour, which had procured him the good-will of the governors of the university, though the principles of his party were obnoxious to them. Soon after his election, finding that the times were unfavourable to men of his sentiments respecting church and state, he resolved to devote himself to medicine, and accordingly studied for some years anatomy, botany, and chemistry; after which he studied chronology geometry, and astronomy; but afterwards, by the advice of his uncle, the bishop of St. Asaph, and on mature deliberation, he abandoned all idea of the medical profession, determining to make divinity the object of his studies, in connection with mathematics and astronomy. To these he also joined poetry. When Duport resigned the chair of Greek professor, he recommended his pupil for his successor; but the latter being suspected of an inclination towards Arminianism, did not obtain the office. Owing to this disappointment, and probably other causes, he resolved to go abroad; and to defray the expenses of his journey sold his books. Accordingly he set out in 1655, visiting France and Italy. In 1656 he took ship at Leghorn for Smyrna, whence he proceeded to Constantinople. Here he remained above a year, during which time he read over all the works of St. Chrysostom, once bishop of that see, whose writings he preferred to all the fathers. Returning from Turkey to Venice, he came home through Germany and Holland in 1659. Soon after he was ordained by Bishop Brownrig, though the church of England was then at a low ebb; but the king was soon restored, and therefore his friends naturally expected preferment for one who had suffered so much in the royal cause. In this respect, however, their expectations were disappointed. Yet he wrote an ode on his majesty's restoration, in which Britannia is introduced congratulating the king on his return. In the year 1660 he was chosen to the Greek professorship at Cambridge, and read lectures on the rhetoric of Aristotle. His lectures were lent to a friend, who never returned them, so that they were lost. In 1662 he was elected to the professorship of geometry at Gresham college, on the recommendation of Dr. Wilkins. Here he not only discharged the proper duties of his office, but supplied the place of his colleague, Dr. Pope, the astronomical professor. In 1663 he was in the first list of members made by the Royal Society after receiving their charter; and was appointed in the same year first Lucasian professor of mathematics at Cambridge. At this time he resigned his Greek and Gresham professorships. In 1669 he resigned the mathematical chair to his illustrious friend, Isaac Newton, in order that he might devote his attention entirely to divinity. In 1670 he was created doctor in divinity by royal mandate; and in 1672 became master of Trinity by the king's order, who observed, that "he had bestowed it on the best scholar in England." The patent for his mastership was drawn in such a way as to permit him to marry; but he caused the permissive clause to be erased, as inconsistent with the statutes of the college. On this occasion he parted with a small sinecure in Wales, given him by his uncle, and a prebend in the cathedral of Salisbury, the emoluments of which he had bestowed in charity, because his relations were then no longer necessitous. In 1675 he was chosen vice-chancellor of the university; and on the 4th of May, 1677, while in London, died of fever, in the forty-seventh year of his age. His mortal remains were interred in Westminster abbey, where a monument was erected to his memory at the expense of his friends.

In person Barrow was below the middle height, lean, and of pale aspect. His dress was very slovenly. He was simple,

upright, modest, candid, and friendly. He had no disguise or artifice, but was free and communicative in conversation. He was very generous and charitable. The estate he left was books, which had been so well chosen that they sold for more than they cost.

His sermons are rather treatises or dissertations, than discourses for the multitude. They are vigorous in conception, excellent in matter, and nervous in style, though there are too many parentheses, which interrupt the thread of discourse and obscure to some extent its perspicuity. Pervaded by a manly eloquence, they at once carry conviction to the mind. Charles II. called him "an unfair preacher, because he exhausted every subject, leaving nothing for any person that came after him to say." The length of his sermons is unusual. That on the duty and reward of bounty occupied three hours and a half in preaching. The first edition of his theological works was edited by Dr. Tillotson, and published in 1685, in three folio volumes. A fourth was added in 1687, containing the "Opuscula." The three English volumes consist of treatises on the "Pope's Supremacy and the Unity of the Church;" "Expositions of the Lord's Prayer, the Decalogue, the Creed," &c., and sermons. The best edition is that of 1830, in eight volumes, 8vo.

As a mathematician, Dr. Barrow was no less celebrated than as a divine. His principal mathematical works are "Euclidis Elementa," published at Cambridge in 1655, 8vo, during his absence on the continent. This was translated into English, and published in 1660, London. Euclid's "Data," Cambridge, 1657, 8vo, was subjoined to the preceding in later editions. But his best work in this department is his "Lectiones Opticæ xviii.; Cantabrigiæ in Scholis Publicis Habitæ," &c., London, 1669, 4to. Sir Isaac Newton revised and enlarged it. He was only surpassed in mathematical science by his great pupil.

The genius of Barrow was comprehensive, for he not only excelled in divinity and mathematics, but also indulged in the flowery paths of poetry, having composed verses both in Greek and Latin. And when we look upon his christian virtues, he stands before us as a man rarely excelled in the combination of great natural abilities, profound acquirements, and unostentatious piety. His life, written by Arthur Hill, is commonly prefixed to editions of his collected works.—S. D.

BARROW, Sir John, LL.D., F.R.S., was born in 1764 in a small cottage in the village of Dragleybuck, North Lancashire. His early education, but for his extraordinary aptitude and diligence, would have been scanty, inasmuch as it was formally concluded in his thirteenth year, at which age, according to his autobiography, having read a number of the classics and made some progress in the mathematics, he was taken from school and set to assist in surveying some estates in Yorkshire. His next occupation was that of superintendent and clerk at an iron foundry in Liverpool. At the end of two years he quitted that situation; and, after making a voyage to Greenland on board a whaler, found congenial employment in a mathematical academy at Greenwich. Here he was taken notice of by Sir George Staunton, who, on becoming secretary to Lord Macartney, then about to set out on an embassy to China, appointed him comptroller of the ambassador's household. From this period, 1792, so favourably were his intelligence and his zeal for the public service reported by the members of this embassy, Mr. Barrow was always consulted by the government on the occasion of any difficulty arising in our relations with the Celestial empire. He returned to England in 1794, and in 1797 accompanied Lord Macartney to the Cape of Good Hope, as private secretary. His lordship, quitting the colony in the following year, appointed Mr. Barrow to the post of auditor-general of public accounts, civil and military, which he held till the evacuation of the Cape in 1803. On his return to England in that year, he published a volume of "Travels in South Africa," to which he added a supplement in the following year. Lord Melville, on taking office as first lord of the admiralty in 1804, appointed Barrow to the post of second secretary; and that office, with a short interruption occasioned by a change of ministry, he held till 1845, when he retired from public life. He was created a baronet in 1835. Equally as an author and as a public servant, he enjoyed the respect of his countrymen. His services in this latter character to the cause of science, especially his exertions in connection with the expeditions of Franklin and Ross, were recognized in 1845 by the presentation of a candelabrum, the gift of officers who had served in various arctic voyages. His labours as an author, modestly enumerated in his autobiography, comprise, besides the work above-mentioned, "Travels in China," "Chronological History of Arctic Voyages," and "Voyages of Discovery and Research within the Arctic Regions." He died in 1849, having completed his eighty-fifth year.—J. S., G.

BARROW, William, LL.D., prebendary of Southwell, rector of Beelsby, Lincolnshire, and archdeacon of Nottingham; born in the West Riding of Yorkshire; educated at Sedbergh and Queen's college, Oxford; B.A. 1778, M.A. 1783, B. and D.C.L. 1785; died April 19, 1836. He was the author of the "Bampton Lectures," 1799, besides other theological works.—T. F.

BARROWE, Henry, an eminent sectary, was a native of Norfolk. He was of honourable descent, "a gentleman of a good house," according to the testimony of his contemporary, Lord Bacon (Works, fol. ed., vol. iv. p. 356). He received his education at Corpus Christi college, Cambridge, where he took his degree of B.A. in 1569. Having devoted himself to the study of law, he became a member of Gray's Inn. At this period he seems to have freely indulged in the gaieties of the metropolis, and it is probable also in many of its vices. Through his family connections, he found access to Queen Elizabeth, and was for some time a frequenter of her court. His change from this mode of life to one of "preciseness in the highest degree," is described by Bacon as "a leap, the strangeness of which made him very much spoken of." "Being missed at court by his consorts and acquaintance, it was quickly bruited abroad that Barrowe was turned puritan."—(*Bradford Dialogue, in Young's Chronicle of the Pilgrims*, Boston, p. 433.) A puritan, however, Barrowe did not long remain; the point at which puritanism stopped fell far short of that to which his studies of scripture led him in reference to ecclesiastical matters. He accordingly associated with those who were tending towards the independent or congregational platform of church polity, and among them he came to occupy so much the place of a leader, that the early congregationalists in England have often been called "Barrowists." Had he remained a puritan he would in all probability have been safe; but by becoming an Independent he exposed himself to constant vexation, and ultimately brought down on himself a martyr's fate. On the 19th of November, 1586, whilst visiting some of his nonconformist brethren, who were for conscience' sake imprisoned in the Clink, he was himself arrested and imprisoned. In the afternoon of the same day he was brought before the high commission court, where, though it was Sunday, Whitgift, bishop of London, presided. Being required, according to the fashion of this inquisitorial tribunal, to swear the oath *ex officio*, by which the person under trial "was bound to answer all questions, and might thereby accuse himself or his most intimate friend" (Hume, vol. v. p. 267), he refused, partly on the ground of the solemnity of oaths in general, and partly on the ground of the unconstitutional nature of that oath in particular. Some sharp words passed between the bishop and him; and the conference ended by his being remanded to prison. On the 27th of the same month he was again brought before the court of commission, when he again refused to take the oath. He was sent back to prison, where he was confined for four months. On the 24th of March he was examined before the commission on his affirmation without oath. On this occasion he avowed opinions on ecclesiastical matters which went far beyond those held by the puritans, especially in the denial of the legitimacy of an establishment of the church by the state, and the assertion of the right of private christians to share in the regulation and management of churches. He protested, at the same time, his full allegiance to the queen, and his entire submission to the civil power in all temporal matters. In such examinations and discussions other three months were consumed, and at length he was, with a companion of the name of Greenwood, a minister, committed to the Fleet prison, where they lay for several years. During this interval Barrowe's pen was not idle, and several controversial works were issued by him, "scandalous and seditious writings," as the biographer of Whitgift calls them, but which contain nothing beyond an exposition and defence of his peculiar ecclesiastical views. For these writings, however, it was resolved to bring him again to trial; and accordingly he was, on the 23rd of March, 1593, indicted at the Old Bailey, along with several others, for writing and publishing certain books and pamphlets tending to the slander of the queen's government. The only one of his writings given in as evidence against him, was a work entitled "A Brief Dissection of the False Church," in which, whatever there may be of ecclesiastical

liberalism, there is nothing indicating the slightest tendency to political disaffection. It had been resolved beforehand, however, that Barrowe and Greenwood should be made examples of, in the hope that their death, if they persisted in refusing to recant their obnoxious tenets, might do something towards arresting the progress of separatism; and accordingly no attention was paid to his defence, whilst his courage, ability, and manifest innocence of the things laid to his charge, only tended to exasperate his persecutors the more against him. He was, with four others, sentenced to suffer death as a felon. After several tantalizing reprieves, he and Greenwood were, on the 6th of May, 1593, conveyed to Tyburn, and there executed. A large amount of public sympathy attended them during their sufferings, and followed them to their untimely and unrighteous fate. Nor did the queen feel satisfied with the deed she had authorized. She on one occasion asked Dr. Reynolds what he thought of these two men, Barrowe and Greenwood. At first he declined to answer, but the queen insisting on a reply, he said that "he was persuaded, if they had lived, they would have been two as worthy instruments for the church of God, as have been raised up in this age." Her majesty sighed, and said no more. Sometime afterwards, when riding in Hyde Park, she again returned to the subject, and asked the earl of Cumberland, who was present when they suffered, what end they made. "A very godly end," was his answer, "and they prayed for your majesty and the state."—(Wall's *More Work for the Dean*, 4to, 1681.) Barrowe's writings are all controversial, and on questions of church polity; they are now very scarce. His memory is reverenced by the English Independents, as that of the man whose writings and labours first gave a firm footing to their body.—See Hanbury's *Memorials relating to Independents*, vol. i., p. 35-62; Price's *History of Protestant Nonconformity*, vol. i., p. 407 fl.; Fletcher's *History of Independency*, vol. ii., p. 131 fl.; Stoughton's *Spiritual Heroes*, p. 24 fl.—W. L. A.

BARRUEL, Augustin de, a learned jesuit, born Oct. 2, 1741, near Viviers. Obliged by the Revolution to give up the publication of an ecclesiastical journal, he became a refugee in England, where he attacked the Revolution in his "Memoires sur le Jacobinisme," a work prohibited in France. Having paid court to the first consul in a little writing, recommending fidelity to the government, he obtained leave to return. In 1803 he wrote an elaborate defence of the Concordat, which was attacked by the Abbé Blanchard. Barruel published various writings, principally directed against the Revolution. He died at Paris, Oct. 5, 1820.—J. F. C.

BARRUEL-BEAUVERT, Antoine-Joseph, born Jan. 17, 1756, at the château of Beauvert in Languedoc. Although of poor parentage, by taking the title of Count, to which he claimed right, he made an advantageous match, and, entering the army, rose to the rank of colonel, when the Revolution broke out. In vindication of the nobles, he wrote a vehement pamphlet, under the title of "Acts of the Apostles." When the king was arrested at Varennes, Barruel offered himself a hostage in place of his majesty, who conferred upon him the decoration of Saint Louis. During the Reign of Terror, he baffled for a time the police of Buonaparte. Arrested at last, he was, after two years' imprisonment in the temple, released through the interference of Josephine, and was appointed inspector of weights and measures at Besançon. Having, in 1816, accused a person of the name of Biennais of having been one of the assassins in the September massacre, and the latter being acquitted, the shame of having made a charge proved false drove him to insanity, and he died by his own hand.—J. F. C.

* BARRY, Sir Charles, the architect of the new palace of Westminster, was born in 1795, and completed his first studies under Middleton and Bailey. He then proceeded to Italy in 1817, from whence he passed into Egypt and Greece. On his return, after four years' absence, he soon began to give undoubted proofs of his superior attainments in several successful competitions, especially those of a church at Brighton, the athenæum of Manchester, and the grammar school of Birmingham. Having thus secured an extensive reputation, he was constantly employed in the metropolis upon works of great importance, amongst which are the treasury, the college of surgeons, the travellers' and reform clubhouses, &c. Up to this period of his life, the styles of his preference are those he had so carefully studied whilst abroad. Then came the occasion for the display of his studies on the national Gothic. At the burning down of the old house of parliament in 1834, a competition for designs of a new one was opened, in which Barry carried the palm; and the immense building, now nearly completed, after seventeen years of labour and two millions and a half of outlay, and extending almost one thousand feet along the river at Millbank, is the edifice to which his name will henceforth mostly be attached. This gigantic undertaking has not, however, prevented its designer from attending to other works in the meanwhile. Amongst some of his last, the Ellesmere palace at Green-park, shows that the studies made in Italy are neither forgotten nor disregarded. Many are the proofs of estimation that have been bestowed upon this great architect from every quarter of Europe; whilst the approval and satisfaction of his country have been embodied in the mark of honour conferred on him by her majesty the queen, in creating him a knight in 1852, on the opening of the Victoria Tower.—R. M.

BARRY, David. See Barrymore.

BARRY, David Fitzjames, an Irishman, and one of the lords of parliament in that kingdom in 1585. Though at one period he joined the earl of Desmond, yet he was afterwards a loyal and active subject of the English crown. He was raised to the peerage of Buttevant in 1613; and in right of it sat in the upper house in the parliament held in Dublin that year. He died, April 10, 1617.—J. F. W.

BARRY, Sir David, a distinguished physician, was born in the county Roscommon in Ireland, on the 12th March, 1780. He received a good education, and was an excellent scholar. Having taken out his surgical diploma, he obtained the post of assistant-surgeon in the army in the year 1806; but after a few years he resigned that appointment for an ensignсy in the same regiment. In Portugal he again resumed his profession as assistant-surgeon of the 58th Foot, serving in that country; and was present at the battle of Salamanca. From this period he filled several appointments in the peninsula. He returned to England in 1820, and took his degree of doctor of medicine. In 1822 he went to Paris, where he remained four years studying medicine and physiology in the schools of that capital, and made known his researches to the Royal Institute of France and the Royal Academy of Medicine of Paris. These were subsequently published at London in 1826, and created a good deal of interest and discussion. Dr. Barry was sent by the government to Gibraltar in 1828, with a view to investigate the cause and nature of the yellow fever, then raging there, where he remained over a year; and on his return to London he published a valuable report of his observations. In 1831 he was appointed, in conjunction with others, to report upon the cholera; and for that purpose proceeded to Russia. On his return he received knighthood. He acted on other commissions, including the medical charities of Ireland. He died suddenly on the 4th November, 1845.—J. F. W.

BARRY, Edward, D.D., born at Bristol in 1759, was educated at St. Andrews, where he took the degree of M.D. He held the living, first of St. Mary's, and afterwards of St. Leonard's, Wallingford. Died in 1822. He published a number of sermons and pamphlets.

BARRY, George, D.D., born in Berwickshire in 1747, is the author of an interesting and elegantly-written work, entitled "The History of the Orkney Islands," &c. He was minister of Shapinshay for several years; but after the publication of Sir John Sinclair's Statistical Account of Scotland, his contributions to which attracted particular attention, he became connected with the society for the diffusion of useful knowledge, as superintendent of their schools in Orkney. The sections of his work devoted to natural history are specially esteemed.—J. S., G.

BARRY, James, a historical painter, born at Cork in Ireland in 1741; died in 1806. Having by his early efforts deserved the patronage of Burke, he obtained from him the means of visiting Italy, where, however, he adopted no higher standard for his study than the works of the Cavalier d' Arpino, whose charms of colour even he was unable to imitate. Returned to England in 1775, his works exhibited a grandiosity of conception and knowledge of theory, that make one still more regret his bad colouring and unskilful execution. Besides a "Venus Anadiomene," an "Adam and Eve," "Jupiter and Juno," he produced a series of paintings, called by him the "Elysium," which he presented to the Society of Arts. His unfinished "Pandora," and two smaller pictures for Boydell's gallery, are considered his best works. A certain eccentricity or hypochondria of character was perhaps the chief impediment to Barry's taking a higher

flight in the field of art, and caused him many troubles in life. Appointed professor of painting at the Royal Academy in 1786, through his whimsicalities he lost that position in 1799. Although befriended by Sir Joshua Reynolds in his early career, he used to treat with contempt that great painter, to whom, as the "fellow in Leicester Square," he affected to send those who applied to him for portraits.—R. M.

BARRY, James, Lord Santry, an eminent Irish lawyer, born in Dublin in 1598. He was the son of a rich merchant; and adopting the profession of law, he finally obtained the office of lord chief-justice of the king's bench in that country. He was a firm friend of the unfortunate earl of Strafford. He was the author of "The Case of Tenures." Died in 1672.—J. F. W.

BARRY, Lodowick, an Irish author, who lived in the middle of the reign of James I. He wrote a comedy, called "Ram Alley; or, Merrie Tricks." It was first printed in 1611, republished in 1636, and revived as an acting play at Drury Lane theatre in 1723. It was again republished in 1780 in Dodsley's Old Plays. It is written with a good deal of comic power. Wood, in the Athenæ Oxonienses, calls him *Lord* Barry, a mistake in which he has been followed by Walpole in his Royal and Noble Authors, and by other writers.—J. F. W.

BARRY, Marie Jeanne Gomard de Vaubernier, Comtesse du, mistress of Louis XV., was born of an indigent family at Vaucouleurs in 1746. While very young she went to Paris, where from being in the employment of a marchand de modes, she very soon passed under the protection of the infamous Count Jean Du Barry. The count, even more mercenary than wicked, had his protegée introduced to Louis XV., who was so intoxicated with her beauty, that he only required, previous to avowing his passion for her, that she should espouse a brother of Count Jean, and be formally presented at court as Comtesse Guillaume du Barry. This ceremony of presentation, the preface to a scandal which filled Europe with amazement, was enacted in April, 1769, and from that date till the death of Louis, madame du Barry was the veritable queen-regnant of France. On the accession of Louis XVI., she was, singularly enough, allowed a pension and a residence at Luciennes. In 1792, after the execution of the king, she emigrated to England, but returning to Paris in the following year, was brought before the revolutionary tribunal and adjudged to the scaffold. She was executed on the 8th December, 1793, the day following her condemnation.—J. S., G.

BARRY, Martin, M.D., chiefly distinguished as a physiologist, was born at Fratton in Hampshire, on the 28th of March, 1802. Dr. Barry devoted his attention almost exclusively to the development of the mammalian ovum and embryo, which, when he took it up, was one of the most obscure parts of embryological science. The results of these researches were communicated to the Royal Society of London, in three memoirs, which were published in the Philosophical Transactions for 1838, 1839, and 1840 respectively; so highly were these communications esteemed by that learned body, that the royal medal was awarded to him in 1839, and he was admitted a fellow in 1840. There can be no doubt that these researches gave a great impulse to the progress of knowledge in the special departments to which they relate, especially in this country, where it had been previously much neglected, and there are many important points as to which his views, though at first disputed, have since been generally accepted. Among these may be specially mentioned, his doctrine that the *nucleus* of a cell, instead of being merely subservient to the development of that cell, takes an important share in the subsequent processes in which the cell may be concerned; and his assertion that the spermatozoon in the act of fecundation, penetrates the interior of the ovum. This last statement, which was promulgated by him in 1840, and confirmed by additional observations in 1843, was at first strenuously denied by one of the most eminent German embryologists, Professor Bischoff; but the fact having been verified by several subsequent observers in the ova of different animals, was at last witnessed by Professor Bischoff himself. In addition to the foregoing memoirs, and others on connected subjects, Dr. Barry also contributed to the Philosophical Transactions of 1840–41, three memoirs "On the Corpuscles of the Blood;" and to those of 1842, a memoir "On Fibre." He finally took up his abode in the neighbourhood of near relatives, at Beccles in Suffolk, where, after a lingering illness, he died on the 27th of April, 1855.—W. B. C.

BARRY, Spranger a celebrated actor, the contemporary and rival of Garrick. He was born in Dublin in 1719, and brought up to the trade of his father, that of a silversmith. He embraced the dramatic profession in 1774; and possessing great advantages of voice, address, and person, he rose to the highest eminence, and had constant engagement in London, dividing public favour with Garrick, the former playing in Covent Garden the same characters which the latter performed in Drury Lane. He subsequently came back to his native city, where he built Crow Street theatre, and conducted it for some time. The speculation was, however, unprofitable; and, after having lost heavily by it, he returned to London, and again, to a great extent, retrieved his fortunes, living in full possession of public favour till his death in 1777. He was a man of profuse hospitality, and of extravagant habits.—J. F. W.

BARRYMORE, David Barry, earl of, grandson of David Fitzjames, earl of Buttevant, the first peer of that title, having been raised to the earldom by Charles I. in 1626. He displayed great military capacity, heroism, and loyalty, in the Irish rebellion of 1641, having garrisoned his castles of Castlelyons and Shandon, and maintained them with small forces against the rebels, keeping open the passages between Youghal and Cork. He distinguished himself in the battle of Liscarrol. He died 29th September, 1642.—J. F. W.

BARSABAS. See Joseph Barsabas—Judas Barsabas.

BARSUK-MOISEEV, Thomas Ivanovitch, a learned physician, a native of Little Russia, who published several treaties and translations. He died in 1811.

BARSANTI, Francesco, was a native of Lucca, and born about the year 1690. He was intended for the civil law, and with that intention was sent to the university of Padua. His stay there, however, was but short, since he soon changed his mind, and determined to adopt the profession of music. Accordingly, he placed himself under the tuition of some of the ablest of the Italian masters, and having attained a considerable proficiency in the science, he came over to England at the same time with Geminiani, in the year 1714. He was a good performer both on the hautboy and flute, and for several seasons played the former in the opera band. After some years' residence in London, a lucrative situation was offered to him in Scotland, which he accepted. Whilst he continued in that country, he collected and arranged a number of the fine old Scots tunes. They were published under the following title—"A Collection of Old Scots Tunes, with the Bass for Violoncello or Harpsichord, set, and most humbly dedicated to the Right Honourable the Lady Erskine, by Francis Barsanti. Edinburgh: printed by Alexander Baillie, and sold by Messrs. Hamilton and Kincaid," price 2s. 6d., folio, pp. 15. This collection was published 14th of January, 1742. (See *Caledonian Mercury* and *Scot's Magazine* for January, 1742.) About the year 1750 Barsanti returned to England, but being then advanced in years, he was glad to be taken into the opera band as a performer on the viola; and in the summer season, into that of Vauxhall. Towards the conclusion of his life, he was indebted for support almost entirely to the industry of his wife and daughter. The latter was a popular performer and singer; her portrait is prefixed to Bell's edition of Shakspeare's Midsummer Night's Dream. Barsanti published, besides the Scots tunes already mentioned, "Six Solos for the Flute, with a Thorough Bass;" "Six Solos for a German Flute, and a Bass;" "Geminiani's Six Solos for two Violins, and Bass;" "Twelve Concertos for Violins;" and "Sei Antifone." The latter work is a collection of motets for five and six voices, in the style of Palestrina and the old Italian masters. It possesses considerable merit.—(Hawkins; Burney; and original sources.)—E. F. R.

BARTALINI, Francesco, an Italian painter, born at Siena in 1560; died in 1609; a pupil of Vanni, executed several charming works for the churches of his native town, amongst which the "Madonna" at the chapel of St. Joseph is his masterpiece.

BARTAS, Guillaume de Salluste du, born in the year 1544 at Montfort in Armagnac, a distinguished soldier and statesman, and a popular poet. Du Bartas was a protestant, and held a confidential place in the household of Henry IV., while Henry was still engaged in struggling for the throne of France. Du Bartas went on missions of one character or other to Denmark, England, and Scotland. James wished to retain him in his service. He was at the battle of Ivry, where he was wounded; he lived, however, to commemorate it in verse, and died

a few months after the battle. Whatever time was not occupied with his duties to his prince, was spent by him at his castle of Bartas in the composition of poems, which attracted in his own day universal admiration, then passed into becoming the subject of ridicule almost as universal, and are now all but forgotten. "La Première Semaine" (The Week of Creation), is said to have passed through thirty editions within six years; was translated into Latin, Italian, Spanish, German, and English. The French critics declaim against the barbarism of Du Bartas' style, which some of them characteristically refer to his having lived at such a distance from Paris.—J. A., D.

BARTELS, Ernst Daniel August, a German physician, born at Brunswick on the 26th December, 1778. He studied medicine at Jena, and was successively professor of anatomy and physiology at Helmstädt, Marburg, and Breslau. In 1827, on the death of C. A. W. Berends, he took the chair of clinical medicine at the university of Berlin, in which city he died on the 26th June, 1838. He was the author of several works on medical and other scientific subjects—chemistry and physics, physiology and natural history.—W. S. D.

BARTELS, Gerardt, a Dutch painter of history and portraits, born in 1570. His works are scarce and highly valued.

BARTH or BART, a celebrated French seaman, was born at Dunkirk in 1654. After some service in the Dutch and French navies, he became captain of a privateer, with a license from Louis XIV. to cruise in the Mediterranean. He was taken prisoner by the English, and confined at Plymouth, but escaping on board a fishing-boat, returned to France. Louis gave him the command of a vessel, with which, eluding the blockade established by the English at the port of Dunkirk, he earned further laurels by a successful cruise against the Dutch. He was then promoted to the command of a squadron —a compliment which the bluff sailor acknowledged at court in these words: "Sire," said he to Louis le Grand, "you have done well." His active career was terminated by the peace of Ryswick. He died at Dunkirk in 1702. One anecdote, of the many which are related of this indomitable sailor, completely expresses his character. He commanded the squadron which, accompanying to Elsinore the prince of Conti, king of Poland elect, was attacked by the English and nearly taken. After the action the prince expressed his joy at having escaped being made prisoner. "We had nothing to fear on that score," replied Barth; "my son was in the gun-room ready to blow us up, if anything had happened."—J. S., G.

BARTH, Christian Karl, author of "Deutschlands Urgeschichte" (The Primeval History of Germany), a highly ingenious and learned work, and other writings relating to German antiquities. He was born at Baireuth in 1775, and held important posts under the Bavarian government.—K. E.

* BARTH, Heinrich, an eminent German traveller, was born at Hamburg, 18th April, 1821. After having been educated at the gymnasium of his native town, he devoted himself to the study of philology and archæology in the university of Berlin, and whilst yet a student travelled through Italy and Spain. In 1844 he took his degree at Berlin, and then went to London in order to acquire the English and Arabic languages. Some months after, he entered upon his first African journey, in which he explored the whole range of the northern coast of this continent. On his way to Egypt he was plundered and severely wounded by a band of robbers. Fortunately, he had early in 1846 crossed from Tunis to Malta, and there deposited the greater part of his papers and collections, or they would have been irretrievably lost. Having stayed for some time in Egypt, he pursued his way through Arabia, Palestine, and Asia Minor to Constantinople, whence, by way of Greece, he returned home, after an absence of three years. In the spring of 1848 he settled at Berlin, where he lectured on ancient geography, history of the Greek colonies, &c., and at the same time published his "Wanderungen durch die Kustenlander des Mittelmeeres in den Jahren 1845–47." The first volume of this work had scarcely appeared, when Barth and his countryman, Dr. Overweg, by the interposition of Chevalier Bunsen, were allowed to join the exploring expedition which was being sent to Central Africa under the auspices of the British government. The records of this celebrated expedition will be familiar to almost every reader. Barth's travels extended over vast tracts of country, the greatest part of which was untrodden ground. From his head-quarters at Kuka, the capital of Bornu, he visited Adamáwa, Yola, Kánem, Musgo, Bagírmi, Logón, &c.; he followed the course of the Niger for several hundred miles, and for seven months resided at Timbuctoo. Richardson, whose narrative was published in 1853, and Dr. Overweg, were removed by death; and after innumerable dangers and hardships, Barth came home alone in September, 1855, and almost in triumph entered his native town, where his father, a tradesman retired from business, who is said to have expended upwards of £2000 for the travels of his son, had lived to see him safely returned and crowned with success. The kings of Prussia and Wurtemberg sent their orders to the indefatigable explorer, and public curiosity and sympathy followed him everywhere. He now lives in London, where he is busy in publishing his "Travels and Discoveries in North and Central Africa," three volumes of which have appeared. A German edition, under the title "Reisen und Entdeckungen in Nord und Centralafrika" (Gotha, Perthes), is in progress.—K. E.

BARTH, Johann August, a German celebrated for his improvements in typography. Died at Breslau, 1818.

BARTH, Paul, a German orientalist, born at Nuremberg in 1635; died in 1688. Author of an Arabic version of the Gospels, and Acts of the Apostles.

BARTHEE, Melchior, a German sculptor of the seventeenth century, established at Venice, where he studied under Giusti il Corto, the Short. His works in the church of the Frari in that city display all the eccentricities of the mannerism of the time. Died in 1674.—R. M.

BARTHELEMON, Hypolite, a musician, was born at Bordeaux in 1731, and died in London in 1808. He produced his opera, "Le Fleuve Scamandre," at Paris in 1763. Two years later he came to London, where he was engaged as chief of the orchestra at the King's Theatre. He wrote his Italian opera of "Pelopidas" for this establishment in 1766, which was brought out with extraordinary success; he was, in consequence, held in such esteem, that Garrick went to engage him to compose for Drury Lane, but doubting his ability to set the English language, he wrote the words of a song, to which Barthelemon should write the music as a test of his proficiency, reading the words over his shoulder as he penned them; the other simultaneously wrote music to them, and when the dramatist handed the poem to him, he, at the same time, presented his music to the astonished dramatist, who immediately concluded the engagement with him. Not only did this song (sung in the comedy of the Country Girl,) become very popular, but the operatic farce of A Peep behind the Curtain, for which he was especially engaged, was performed more than a hundred times during the season, and this success led to his composing music for several other pieces for the English theatre, among which Burgoyne's Maid of the Oaks is particularly to be mentioned. For some years he led the band at Vauxhall Gardens. In 1777 he made a musical tour through Germany and Italy, and in the latter married a singer, who returned with him in 1799, passing through France to London. In 1784 he was engaged with his wife at the Rotunda in Dublin. His wife was a composer as well as a singer, having published a volume of simple hymns and anthems. With all the credit he gained for his music, he was still more admired for his violin playing; his contemporaries praise warmly his broad and singing style, for which they consider him indebted to the example of the celebrated Abel.—G. A. M.

* BARTHELEMY, Augustus, a satirical poet, born at Marseilles in 1796. His first satire, directed against the monkish order of the Capuchins, appeared before he left his native place for the capital, where on arriving he seemed to change round; for he wrote an article in the ministerial journal, the "Drapeau Blanc," against the liberty of the press, of so telling a character, that Charles X. sent him 1500 francs out of his privy purse. A duel, occasioned by his satirical muse, led to the friendship with his second on the occasion, Mery, which combined both in that literary partnership which has united their names in a common celebrity. After several compositions in prose and verse, chiefly satirical—some from his single pen, and others in connection with Mery—appeared in 1829 the "Fils de L'Homme," a little poem, which was forthwith seized, and a prosecution directed against Barthelemy alone. He defended himself in person, but with so little success that he was condemned to three months' imprisonment and 1000 francs fine. Ministerial anger was the more embittered by a satire entitled "Waterloo," directed against the minister of war, General Bourmont, who on the eve of the battle went over to the allies. The

satire was the more stinging because the materials were supplied by Generals Gourgaud and Girard. The prefect of police, too, bore the poet a grudge on his own personal account; so that, upon the day of expiration of the poet's imprisonment, he was presented from the police-office a bill of 1181 francs, either to pay or remain three months longer in prison. He accepted the latter alternative, and in the meantime broke out the revolution of July, 1830. He was liberated, and celebrated "the three glorious days" in a poem called "The Insurrection," which pleased Louis Philippe so much that he conferred on the author a pension of 1200 francs. Barthelemy, however, commenced in March, 1831, a weekly poetical satire called "Nemesis," in which he lashed the king's ministers, and his pension was withdrawn. In April, 1832, the "Nemesis" ceased to appear, and the author published a pamphlet, than which nothing could run more contrary to public opinion, for it was a defence of martial-law; and it raised such an outcry that he felt obliged to publish a self-justification, in which he laid down that the "foolish man was he who never changed his opinion." Fair judgment of a poet who has so varied in opinion can hardly be expected by his own contemporaries, beyond the admission of great talents, the application of which must be awarded by future times, less biassed by contending passions.—J. F. C.

BARTHÉLEMY, Jean Simon, a French historical painter, born at Leon in 1742, died in Paris in 1811; studied first under Hallè, then at Rome. His pictures illustrative of Buonaparte's expedition into Egypt are reckoned his best works.—R. M.

BARTHELEMY, J. J., the well-known author of the "Voyage d'Anacharsis," born at Cassis in Provence in 1716. Although brought up to the church, his tastes for antiquarian research were too decided to allow of his distinguishing himself in any other walk. Besides the Greek and Latin languages, he had, previously to his arrival in Paris in 1744, studied Hebrew, Syriac, Chaldean, and Arabic. More frequently found poring over antique medals than books of divinity, he was induced by the keeper of the museum in which these precious remains were placed, to accept a situation under himself. On his friend's death in 1753, the Abbé Barthelemy succeeded to his post. It was for the sake of adding to the riches of the collection under his care that Barthelemy set out on a tour of discovery, during which he traversed Italy, visiting the ruins of Pæstum, Pompeii, and Herculaneum. The researches of the inquisitive antiquarian led to a more important result than that of adding curiosities to a royal museum. They produced that famous work which placed the author amongst the most eminent writers of his country. It was in 1788 that, after thirty years spent upon the work, he published the "Voyage d'Anacharsis," in which is presented, in a style which French critics pronounce equal to the subject, a picture of Greece at the time of Pericles. Besides this, he wrote some ingenious dissertations upon Phenician monuments, on the language of Palmyra, and other topics, consulted only by the curious and learned. In 1747 the Academy of Inscriptions opened its doors to the learned abbé, and in 1789 he was admitted a member of the French Academy. When the Revolution broke out, Barthelemy was deprived of his places and emoluments; but so completely apart from public concerns had his exclusively studious life been passed, that even the terrorists of 1793 paid homage to his virtues and his genius, by very soon reinstating him in his position. Like most great celebrities, he has left memoirs of his own life, usually prefixed to his popular work. He died in 1795.—J. F. C.

BARTHELEMY or BARTHOLOMÆUS, Pierre, a French priest who accompanied Raymond de Saint Gilles in the first crusade. In 1099, at the siege of Antioch, he pretended that St. Andrew had appeared to him, and had shown him the spot where the lance that pierced the side of our Saviour was concealed. He was suspected of imposture, and put to the proof by fire, in consequence of which he died.—J. S., G.

BARTHÈZ or BARTHÈS, Paul Joseph, a French physician, who enjoyed a great reputation in the latter half of the eighteenth century, the son of Guillaume Barthèz de Marmonières, engineer of the province of Languedoc, was born at Montpellier on the 11th December, 1734. He received his education at Narbonne, where his father resided, and afterwards at Toulouse. During his earlier years he had a desire for an ecclesiastical life, but this was overruled by his father, who sent him to study medicine at Montpellier in 1750, and here he took his degree of doctor of medicine in 1753. Soon after this, Barthèz went to Paris, where his talents procured him a good reception from Hénault, d'Alembert, the Abbé Barthelemy, and many of the other leading scientific and literary celebrities of the French capital. In 1756 he was appointed surgeon in the army, but after serving a short time, he was seized with camp fever, and on his recovery, returned to Paris, when he became one of the staff of the *Journal des Savants* and of the *Encyclopédie*. In 1759, when only twenty-five years of age, he obtained a chair in the university of Montpellier; and here his teaching is described as having been so successful as to conduce greatly to the celebrity which that university subsequently enjoyed. Dissatisfied with the mechanical and chemical theories of life held by the physiologists of the day, Barthèz reverted to the views of Hippocrates, which had been already to a certain extent revived by Stahl, and attributed the phenomena of life to the action of a peculiar principle, or vital force, inherent in organized bodies—vegetable as well as animal. Nor did he confine himself to advocating these opinions in his lectures, but supported them in several published works, some of which met with a very favourable reception. After fulfilling the duties of his chair for upwards of twenty years, he was called to Paris in 1780, to receive the honours due to his distinguished talents, in the shape of an appointment as one of the royal physicians, chief physician to the duke of Orleans, and councillor of state. On the breaking out of the French Revolution, Barthèz was compelled to seek safety in obscurity, and retired to Carcasonne, where he practised medicine gratuitously, and continued his scientific labours, until, on the restoration of order in France, and the re-establishment of the medical universities, he was elected honorary professor of the medical faculty in his native Montpellier (his age being considered too great for active teaching), and appointed consulting physician to the first consul. These offices he retained under the empire, and was also made a member of the legion of honour and an associate of the institute. During the latter years of his life, he was afflicted with stone in the bladder, but could not bring himself to undergo an operation. He died on the 15th October, 1806, of a malignant fever.

As a physiologist, Barthèz is regarded as the founder of a new era; but he is, at the same time, accused of too great a facility in generalizing, and of, to a certain extent, neglecting the due criticism of the facts upon which he bases his arguments. His earliest published works are—"Oratio de Principio Vitali Hominis," and "Nova Doctrina de Functionibus Corporis Humani," published respectively in 1773 and 1774, at Montpellier; they contain his first exposition of his physiological views. In 1778 he published a large work on the same subject, entitled "Nouveaux éléments de la Science de l'Homme." Of this a second edition appeared in Paris in 1806, the year of his death; but, singularly enough, although so many years had elapsed since the publication of the first edition, the second is identical with its predecessor, and contains no reference to the great progress which the science of human physiology had made in the interval. During his retirement, Barthèz wrote a treatise under the title of "Nouvelle mécanique des mouvements de l'Homme et des Animaux," which was published at Carcasonne in 1798. His only important work, on a purely medical subject, is his "Traité des Maladies Goutteuses," but he was the author of numerous papers scattered in various journals.—W. S. D.

* BARTHOLD, Friedrich Wilhelm, a distinguished German historian, was born at Berlin, 4th September, 1799. Having devoted himself to the study of history in his native town under Wilke, and afterwards at Breslau under Wachler and Raumer, he became in 1826, one of the masters of the Collegium Fredericianum at Königsberg; in 1831 professor extraordinary, and in 1834 professor ordinary at the university of Greifswald. His works are characterized by great depth of research, and a careful study of details, by which means he has succeeded in producing complete and lively pictures of several periods of German history. His chief productions are—"Der Römerzug König Heinrich's von Lützelburg;" "Geschichte von Rügen und Pommern;" "Georg von Freundsberg;" and "Die Fruchtbringende Gesellschaft; Geschichte der Deutschen Städte und des Deutschen Bürgerthums."—K. E.

BARTHOLDY, Jacob Salomon, a Prussian diplomatist, was born of a Jewish family at Berlin, 13th May, 1779, and died at Rome, 27th July, 1825. Having studied jurisprudence at the university of Halle, he resided for several years at Paris, and then travelled in Italy and Greece. On his return he em-

braced christianity, and in 1809 served in the Austrian army against Napoleon. He was a deputy to the Vienna and Aachen congresses, and in 1815 was appointed Prussian consul-general for Italy, and afterwards ambassador to the court of Florence. During his stay in Italy he formed a valuable collection of articles of art and vertu, which, after his death, was purchased for the Berlin museum. He promoted the fine arts also by his revival of fresco painting, having his house at Rome painted *al fresco* by the first German artists of the day, such as Cornelius, Overbeck, Veit, Schadow, &c. He has left a "History of the Tyrolese war in 1809," and a "Life of Cardinal Consalvi," with whom he had formed an acquaintance in 1814.—K. E.

BARTHOLIN, the name of a family in Denmark, greatly distinguished by learning, and the many important offices held by its various members:—

Bartholin, Kaspar, was born February 12, 1585, at Malmö, of which place his father was minister. He first studied theology and philosophy at Rostock and Wittenberg. Afterwards, he studied medicine at Basle, where he took his degree. He practised for some time at Wittenberg, and in 1613 was called to the university of Copenhagen, as professor of the Greek language and medicine; in 1624 he became also professor of theology in the same university. He died at Sora in 1629. His works, all of a medical, philosophical, and theological character, are numerous. The most remarkable of these, his "Institutiones Anatomicæ," was translated into German, French, English, and other languages, and became a handbook in many universities during the seventeenth century.

Bartholin, Jacob, son of the preceding, was principally known as an orientalist; he published the cabalistic works, "Bahir and Majan Hachochma." He died at Heidelberg, 1653.

Bartholin, Thomas, brother of the above, born 1616, celebrated for his skill in philology, natural history, and medicine. He was appointed professor of mathematics in the university of Copenhagen in 1647, and in the following year of anatomy, which post he relinquished in 1661, when he retired to his country estate, and in 1670 became physician to the king, which office with several others he held till his death in 1680. His anatomical and medical works are numerous, and he added many valuable facts to the editions of his father's writings on anatomy, published at Leyden in 1641. His biblical archæological works, together with others relating to antiquity and natural history, all acquired great celebrity. He was one of the most learned and industrious physicians of his day, and defended Harvey's theory of the circulation of the blood.

Bartholin, Kaspar, son of the above, born 1654, was also a profound anatomist. He died in 1704.

Bartholin, Thomas, brother of the above, was born in 1659. He wrote the celebrated work "Antiquitatum Danicarum de cæusis contemptae a Danis adhuc Gentilibus mortis," Copenhagen, 1689. He died in 1690.—M. H.

BARTHOLOMÆUS, a Franciscan monk of the latter half of the fourteenth century. His family name was Glantville, and he was related to the noble house of Suffolk. His work, "De Proprietatibus Rerum," produced in 1366, gives an account of the author's knowledge and observations on all subjects, affording a valuable illustration of the manners of his age; the most important part of it is the last book, which treats of the principles of music, and describes all the instruments then known. It was translated into French in 1372 by Jean Gorbichon, also a Franciscan, and into English in 1398, by John Trevisa, the vicar of Berkeley. In was printed in the original Latin in 1480; a Dutch translation was printed at Haarlem in 1485, and the English version, of which MS. copies had been extensively multiplied, was printed by Caxton, and several after him.—G. A. M.

BARTHOLOMÆUS, a Martyribus, so called from the name of the church in which he was baptized, archbishop of Braga, was born at Lisbon in 1514, and died in 1590. He was present at the third council of Trent, to which town he journeyed on foot from Braga, a distance of thirty-two leagues. He made himself remarked for courage at one of the diets of the council, by protesting against the anomalous etiquette that allowed the cardinals to sit with their hats on in presence of the pope, while it required the bishops to stand uncovered. He was summoned by royal writ to the Cortes of Thomar in 1581, and was received with the honours due to his rank and character. An edition of his works, including his "Stimulus Pastorum," was published in 1734–35. Died in 1590.—J. S., G.

BARTHOLOMÆUS, a Syrian monk of about the year 730, who wrote a refutation of the Koran, published in vol. i. of Variorum Sacrorum.

BARTHOLOMÆUS, bishop of Urbin towards the middle of the fourteenth century. He wrote "Milleloquium Augustini," and "Milleloquium Ambrosii."

BARTHOLOMEW, Alfred, F.S.A., architect. He wrote a paper called "Hints relative to the Construction of Fireproof Buildings," and published a compilation of documents for the execution of the detail of buildings, called "Specifications for Practical Architecture." He was for some time editor of the *Builder*, in which he wrote a Synopsis of the Building Act, afterwards published in a separate form. He died at Warwick-house, Gray's Inn, January 3, 1845, in his forty-fourth year.—T. F.

BARTHOLOMŒUS, Brexiensis, so called from Brescia, where he was born in 1178; distinguished both as a soldier and writer. He was killed at the taking of his native town.

BARTHOLOMŒUS of Cologne, a distinguished scholar of the sixteenth century, and friend of Erasmus.

BARTLEMAN, James, the finest and most intellectual bass singer of his time, was born in the city of Westminster, on the 19th September, 1769, and received at the usual age into the abbey choir, then under the mastership of Dr. Cooke. He soon showed voice and capacity beyond his years, and became a great favourite with his master. He was distinguished also in boyhood by the patronage of Sir John Hawkins, in whose family he was a frequent and cherished visiter, and whose daughter in her Anecdotes, has preserved some interesting traits of his honest single-mindedness. In 1788 Bartleman's name appears for the first time among the singers at the Ancient concerts, where he remained till 1791, when he quitted them to assume the post of first solo bass at the newly established Vocal concerts. In 1795 he returned to the Ancient concerts, and immediately took the station which, till compelled by ill health, he never quitted, that of principal bass singer in the first concert of the metropolis. Bartleman was a man of an original and enthusiastic cast of mind, which undoubtedly would have enabled him to excel in any walk of art he undertook. By his powerful talent, he contributed to keep alive the passion for Purcell's and Handel's music, which at that time, together with the great Italian masters Pergolesi, Jomelli, &c., almost exclusively enjoyed the favour of the musical public. With a low baritone voice, not of great power, not remarkable either for sweetness or roundness of tone, this highly-gifted singer produced effects by mental energy, and a just conception of the characters he for the time represented in his songs, that made a lasting impression upon his auditors. His style was at once bold, commanding, and illuminated whatever it glanced upon. With a fancy lively to an extreme degree, and a chastened temperance which he derived from his education in the church, the dramatic effect, visible in all his efforts, was refined and rendered fit for the more polished singing of the chamber and concert room. The songs he made his own were, "O ruddier than the cherry," in Acis and Galatea, which, before he sung it, was always considered a rude and unmanageable composition. "Thus saith the Lord to Cyrus his anointed," was another of his *chef d'œuvres*. Here the magnificent conception of the author kept alive the interest to the very last note of the song. But his greatest triumph was in Purcell's music; the enormously difficult phrases in "Let the dreadful engines of eternal will" he so alternately elevated and subdued, according to the sentiment so powerfully embodied by our native composer, blending the several gradations of passion with delicacy and precision; while, at the same time, his whole strength was tasked to the utmost, that the effect upon the auditor, it is no exaggeration to say, was perfectly astounding. Bartleman's execution was that of his time and school, and confined chiefly to written divisions; his own ornaments were few, simple, and chaste, and always in strict keeping with the feeling of the air in which they were introduced. It is melancholy to record, that many of the latter years of Bartleman's life were passed in almost unremitting pain. His ardent mind long struggled against disease, and he was often delighting crowded audiences with his performance, while the dew of bodily agony stood upon his brow. In 1818 he was frequently prevented from taking his place in the orchestra; and in the following season he was unable to sing even at his own benefit. His couch, however, was smoothed by the tender attentions of his family and friends, and his mind supported by

the consolations of which he had learned the value in his youth, and had never neglected in manhood. He lingered till the 15th April, 1821, when the earthly scene closed upon him. A modest inscription, which marks the spot in the cloisters of Westminster Abbey where his remains rest (close to those of his master, Dr. Cooke), is prefaced by the first notes of Pergolesi's air, "Oh Lord! have mercy upon me." It is not known that Bartleman ever composed either song or glee. He was a good performer on the violoncello, and possessed a large and valuable library of ancient music, which after his decease was sold by auction, and the respectable auctioneer ran away with the proceeds, which thus became lost to his two sisters, who survived him.—(*Harmonicon; Musical World;* Smyth's *Biographical Worthies;* and original sources.)—E. F. R.

BARTLETT, John, an English musician of some eminence in the early part of the seventeenth century. He published "A Booke of Ayres, with a Triplicitie of Musicke, whereof the First Part is for the Lute or Orpharion, and Viole de Gamba, and 4 Parts to Sing: the Second Part is for 2 Trebles, to sing to the Lute and Viole: the Third Part is for the Lute and one Voyce, and the Viole de Gamba." London, John Windet, 1606, folio. It is dedicated by the composer to "the Right Honourable his singular good Lord and Maister, Sir Edward Seymore." Bartlett took the degree of bachelor of music at Oxford in 1610.—(Rimbault's *Bibliotheca Madrigaliana;* Wood's *Fasti Oxonienses.*)—E. F. R.

* BARTLETT, John R., an American writer, born at Providence, R. I., in 1805. While engaged in the service of a bank, and subsequently in commercial life, he was noted for his interest in the spread of knowledge, and the foundation of literary institutions in his native place and in New York. He was, along with Mr. Gallatin, the original projector of the American Ethnological Society, and took an active interest in the New York Historical Society. In 1850 he was sent by President Taylor, at the head of a commission, to run a boundary line between the United States and Mexico, under the treaty of Guadaloupe Hidalgo; and on his return he published his "Personal Narrative of the Explorations and Incidents in Texas," &c. Mr. Bartlett has also written "The Progress of Ethnology," and "A Dictionary of Americanisms; a Glossary of words and phrases usually regarded as peculiar to the United States."—J. B.

BARTLETT, William Henry, artist and author, was born at Kentish Town, London, on the 26th March, 1809. In 1822 he was articled for seven years to Mr. John Britton, the architectural antiquary, under whom he made rapid progress. Many of the finest and most elaborate drawings in Britton's Cathedral Antiquities of England were executed by his distinguished pupil. In 1832 Bartlett undertook an illustrated work on Switzerland, in conjunction with his accomplished and amiable friend, Dr. Beattie, who contributed the letterpress of the volume. This work which, like all his productions, met with remarkable success, was followed in rapid succession by a series of similar volumes on the Waldenses, Scotland, Ireland, Holland, Turkey, and other countries both of the Old and New world. The number of plates they contain, engraved from his drawings, amounts to nearly a thousand. He explored the East at five different times, and made four voyages to America between the years 1834 and 1853. In 1844 appeared his "Walks about Jerusalem," the first of those illustrated volumes of which he was the author as well as artist. The cordial reception it met with led to the production of a number of works of the same class—"The Topography of Jerusalem," "Forty Days in the Desert," "The Nile Boat," "The Overland Route," and "Footsteps of our Lord"—all of them admirably adapted to the use of biblical readers. These were followed by "Pictures from Sicily" and "The Pilgrim Fathers." In 1855 Mr. Bartlett undertook a sixth journey to the East, principally with a view to explore the Seven Churches of Asia Minor. Owing to the state of the country, which at that time was devastated by pestilence and infested with robbers, his life was exposed to considerable danger, but he succeeded in accomplishing the object of his visit. His health, however, had suffered severely from fatigue and anxiety; and on his passage from Malta, on board the French steamer *Egyptus*, he was suddenly taken ill on the 12th of September, and expired on the following day. The results of his last journey to the East were embodied in a work, entitled "Jerusalem Revisited," which appeared shortly after his death. Mr. Bartlett was a person of most amiable and generous disposition, as well as an accomplished artist, and a graphic and instructive writer.—(*Brief Memoir* by Dr. Beattie.)—J. T.

BARTLING, Friedrich Gottlieb, a German botanist, who has written a botanico-geographical treatise on the shores and islands of the Liburnian sea. Hanover, 1820.—J. H. B.

BARTLING, Heinrich Ludvig, another German botanist, has published a work on the natural orders of plants, with their characters and affinities. Göttingen, 1830. He has also given an account of the botanic garden at Göttingen, and, along with Wendland, has written a monograph on the Diosmeæ.—J. H. B.

BARTOLDO, a Florentine sculptor of the fifteenth century, employed by Donatello, his master, in carrying out in bronze his designs for the pontifical chairs of the church of San Lorenzo at Florence.—R. M.

BARTOLDY, George Wilhelm, a man of great learning, was born at Colberg in 1765. In 1797 he was appointed professor of physics at Stettin, and in 1804 provincial councillor. He wrote several works, principally educational, and translated Bacon's Novum Organum. He died in 1815.—J. F. W.

BARTOLI, Daniele, born at Ferrara in 1608. At the age of fifteen years he was admitted into the order of the jesuits, and after having completed his scholastic career, visited as a preacher all the principal cities of Italy. His eloquence was wonderful, and his renown as a sacred orator became universal. The first work he published was the history of the Society of Jesus; or rather of the missions and travels of the jesuits in the East Indies, Japan, China, England, and Italy. His style is always terse, flowing, and at times lofty. Monti and Giordani, at the beginning of this century, anxious to promote the study of the Italian language, recommended Bartoli's writings for their elegance in style and purity of diction; and Monti, in his dissertation on the vocabulary of la Crusca, styles Daniele Bartoli "the purest and one of the greatest prose writers of Italy." He wrote also many essays on scientific subjects; and although some of his theories have been refuted by Galileo, they are still cited as models of the didactic style in which he excelled. His works on moral science and philology are numerous. Died 1684.—A. C. M.

BARTOLI, Pietro Sante, an Italian painter, and especially an engraver of great merit, born at or near Perugia in 1635; died in 1700 at Rome. He studied painting under Nicolas Poussin, whose works he so faithfully copied as often to leave doubts in Poussin himself which was the copy and which the original. His aptitude to imitations, and the great accuracy and purity of drawing which his master so strongly enforced, prepared Bartoli to become an excellent artist for the reproduction, by means of his etchings, of the drawings, paintings, and sculptures, as well of modern time as of antiquity. The works of this kind that he eventually produced are both very numerous and highly important. Amongst them are foremost the illustrations of the Trajan and Antoninus columns; the antiquities of Rome; the Biblical subjects from Raphael's frescos in the Vatican; besides the reproductions of works by Giulio Romano, Pietro da Cortona, Moia, Albano, Carracci, &c.—R. M.

BARTOLINI, Giuseppe Maria, an Italian historical painter, born at Imola in 1657; died in 1725; a pupil of Pasinelli and Cignani; executed several fine works, and opened a school for artists in his native city.—R. M.

BARTOLINI, Lorenzo, the greatest Italian sculptor of our days, was born at Florence in 1778, and died in 1850. In the history of modern sculpture, whilst Thorwaldsen embodies the German version of the Greek ideal, and Rauch that of an intellectual classicism, Bartolini impersonates the ideal of realism. His first studies were in the art of painting, and made in Paris at a time when the regeneration of that art in France was being effected by the strenuous efforts of the celebrated David. The decided bias of this great painter for the simultaneous imitation of nature and the antique, was the principle which impressed the future sculptor with the tendency that characterized the best period of his subsequent glorious career. Feeling a greater sympathy for sculpture than for the sister art, Bartolini soon left Desmarets the painter, with whom he was studying, to follow Lemot the sculptor. It is under this distinguished artist, and side by side with Pradier, that the sculptoric education of Lorenzo was completed. More inclined towards real nature than his master, and less of a materialist than his fellow-student, Bartolini soon proved by his bas-relief of "Cleobis and Biton," that he was able for himself to strike out a new path,

rich in originality and distinction. Every step he advanced, every new work he produced, made this fact more apparent. Freeing himself by degrees from the too conventional imitation of a hackneyed Grecism, he borrowed every day more direct from the book of nature those forms that, without strained effort or vicious application, were to embody and express his ideas in sculpture. His group of "Charity" illustrates the climax of his progress in this direction. Nothing can be more simple and more grand—more natural, and yet elegant—more unpretending in appearance and more impressive in effect, than this masterpiece produced by Bartolini when he had returned to Florence and established himself there. It is the real triumph of conception and form, in their inseparable and spontaneous coexistence and manifestation. Had Bartolini's worship of nature been limited in his after-works to the chaste and noble selection characteristic of this group, we should have had a period in sculpture equal to that of the Phidian era. But this was not to be the case. Without actually falling into materialism, there is no doubt that the Florentine sculptor submitted every day more and more to the influence of unreserved individuality of forms, to the great detriment of the importance of his conceptions. Form and conception were twin-sisters in the group of "Charity;" they are—the first the mistress, the other the attendant, in the statue of the "Faith in God" (la Fiducia in Dio), which exemplifies the extreme realism of Bartolini. Yet what depth of expression is contained in the simple and almost uncouth attitude of this kneeling figure! It seems as if the soul of the sculptor had secretly breathed a kiss upon the humble form of the theorist's submissive slave. And why? Because as long as the theorist is possessed of real genius, however strange and contradictory to its end be the principle he wants to enforce, he cannot help, in his own application of it, unconsciously to relieve its probable excess or extravagance by the stamp of his own geniality. When this wonderful statue made its appearance in the various exhibitions of Italy (especially in the north), the novelty of the style, the hidden pathos of the work, and, above all, the easy triumph that the imitation of nature will always command upon the masses (a triumph so universally neglected for the cold and all-levelling glory of conventional success), they called forth throughout the country a general outburst of admiration, and a subitaneous conversion towards the theory embodied in it. But when the enthusiastic proselyte, unaware of what really renders such theory not only palatable, but even attractive, rushes into servile and blind imitation, able only to reproduce all the worst characteristics eked out, we utterly miss the redeeming flame of the original mind. This, at first, proved to be the case with the impression that Bartolini's style created upon Italian sculptors. He adopted the unreserved imitation of nature as his general standard, and yet was grand. His followers—at least the many that possessed no individuality of their own, or renounced it too easily—fell into an aping of the more objectionable features and low details of nature, such as represented by the living models of the day, and they became ridiculous. Nevertheless, the mission of the great sculptor has not been fruitless. The exaggerated, narrow-minded fashion has nearly passed away; the justice of the principle, when properly viewed, and still more properly applied to the expressions demanded of modern art, has asserted itself; and the new school now flourishing in Italy (which that excellent authority in art, Mrs. Jameson, is pleased to call romantic and picturesque) ascribes its existence and success to the influence of the original genius of Bartolini. Before closing this notice, it is necessary to add, as a corollary of the tendency of this artist, that he particularly excelled in portraying individualities, and produced the largest and best collection of busts, especially of women, that has ever been produced by a single sculptor either in ancient or modern times.—R. M.

BARTOLO was born in 1356, and died in 1410. He still presented in his works all the stiffness of the Byzantine school. He had a son called BARTOLO TADDEO, or otherwise TADDEO DI BARTOLO BATTILORI; this artist, who rose to great importance by his studies and progress, flourished about the end of the fourteenth and beginning of the fifteenth century. To a successful imitation of Giotto, he added more life and grace than his figures display. Many were his works at Siena, Pisa, Perugia, &c., several of which are still in existence—those at the town-hall of Siena being considered his last and best. Amongst his pupils there was DOMENICO BARTOLO his nephew, who worked until the middle of the fifteenth century, and who, by the greater breadth of treatment and accuracy of design, especially of perspective, as exhibited in his pictures at the hospital of Siena, brought the reputation of his name to the climax, so much so as to deserve, in aftertimes, to be praised and studied by the divine Raphael himself.—R. M.

BARTOLOCCI or BARTOLOCCIUS, JULIUS, an Italian monk of the order of St. Bernard, author of "Bibliotheca Magna Rabbinica," 1675–1693; born 1613; died 1687.

BARTOLOMMEI, GIROLAMO, born at Florence in 1584. He had a great facility in versification, and wrote ten tragedies, contained in two volumes in 4to, which were published in 1655. He dedicated to Louis XIV. an epic poem entitled "L'America," in which he displays all the faults peculiar to the writers of that age, called by the Italians, Seicentisti. He wrote also some dramas for music, and a Latin work, entitled "Didascalia, sive Doctrina Comica," by far superior in style and language to his Italian compositions. He died in 1662.—A. C. M.

BARTOLOMMEO. Many Italian artists bear this name, amongst whom must be noticed BARTOLOMMEO of Orvieto, and BARTOLOMMEO DI MARTINO of Siena, both painters of considerable merit, the last especially. They flourished at the beginning of the fifteenth century.—BARTOLOMMEO of Urbino, pupil of Gentile; and BARTOLOMMEO of Forli, scholar of Francia, painters about the end of that century.—BARTOLOMMEO of Pola, proficient in the art of inlaying, about 1500; and BARTOLOMMEO of Castiglione, a pupil and assistant of Giulio Romano, flourishing about 1540.—R. M.

BARTOLOMMEO, FRA. See PORTA.

BARTOLOMMEO, MAESTRO, of Florence, one of the earliest painters of Italy, whose "Annunciation," painted in 1250, might, from its many beauties, be taken for a posterior rather than for an anterior production to the works of Giotto.—R. M.

BARTOLOMMEO, MAESTRO, a Venetian sculptor and architect of the fourteenth century, the artist that designed and erected the world-famed "Porta della Carta," between the cathedral of St. Mark and the doge's palace at Venice. He is also the sculptor of the bas-relief over the entrance of the Confraternita della Misericordia, representing the Virgin Mary receiving the prayers of the faithful—a work of exquisite beauty and nobleness.—R. M.

BARTOLOZZI, FRANCESCO, an Italian artist of uncommon talent, was born at Florence in 1725. He studied painting under Ferretti, and engraving under Wagner, and so highly distinguished himself in the latter, that he almost entirely abandoned the former art. Bartolozzi treated every kind of engraving with equal skill, but particularly excelled in the dotted manner, so much so that ever since it has commonly been called after his name. He passed a great part of his life in England, where his reputation reached the highest point. It is beyond the limits of this work to quote all his masterpieces. His works are enumerated to upwards of seven hundred. They comprise copies from almost all the prominent masters, besides many subjects from his own drawings. In 1806 he accepted an invitation from the king of Portugal, and proceeded to Lisbon, where, after a few years of constant activity, he died in 1813.—R. M.

BARTON, BENJAMIN SMITH, an American physician, was born in 1766 at Lancaster, a town of Pennsylvania, and died in December, 1815. His father was an episcopal clergyman, who was fond of natural history, and who unfortunately died when his son Benjamin was only fourteen years old, leaving his family very ill provided for. He prosecuted his early studies at Philadelphia. When about twenty-one years of age he repaired to Edinburgh, and spent two years there in attending medical classes. During his residence there, he gained the Harveian prize for an essay on the medical qualities of henbane. Subsequently he repaired to Göttingen where he graduated. On his return to Philadelphia he commenced practice as a physician, and at the same time continued to prosecute natural science. At the age of twenty-four he was appointed professor of natural history and botany in the college of Philadelphia. In 1802 he was chosen vice-president of the American Philosophical Society. He afterwards became professor of materia medica; and on the death of Dr. Rush he was chosen professor of practice of physic. In 1809 he was president of the Medical Society of Philadelphia. His labours produced an injurious effect on his health. He was attacked with symptoms of pulmonary consumption, for which he took a voyage to France. The disease, however, speedily

proved fatal. He has published several botanical and medical works. Among these may be noted—"An Essay on the Materia Medica of the United States;" "Fragments of the Natural History of Pennsylvania;" "Elements of Botany;" "Flora Virginica;" "Remarks on the Geographical Distribution of Plants in North America;" "Notes on American Antiquities;" and a "Memoir on Goitre." His writings tended much to illustrate the natural history and antiquities of North America. Barton was instrumental in sending Pursh to explore the Alleghany mountains, and the western part of the United States; he also assisted Nuttall in 1810 to visit the northern and north-western parts of the states. An American genus of plants has been called Bartonia in honour of Barton.—J. H. B.

BARTON, Bernard, a member of the Society of Friends, was born in London in 1784. In 1806 he went to Woodbridge in Suffolk, and was employed in a banking establishment there almost to the period of his death. His first volume, entitled "Metrical Effusions," appeared in 1812; in 1820 he published a second volume of poems, which was well received. He afterwards issued some eight or nine volumes in all, one of which, "Household Verses," published in 1845, was dedicated to her majesty; but none of these later works seems to have increased the reputation acquired by his first essays. Bernard Barton was, on the whole, a fortunate man; his poems procured him many friends and correspondents, and the respect and affection of the whole religious world. At the time he seems to have entertained the idea of relinquishing his profession, and betaking himself to a literary life, but was dissuaded by Charles Lamb, who wrote "throw yourself rather, my dear sir, from the steep Tarpeian rock slap-dash headlong on iron spikes." This was sound advice. Barton had not strength enough to force his way through the press of literary aspirants to any conspicuous position; perhaps he was himself conscious of this; at all events the project was never carried into execution. Sir Robert Peel granted him a pension of £100 per annum. He died suddenly on the 19th February, 1849, of spasm of the heart. As a poet, Bernard Barton is not entitled to high consideration. The gift of genius can hardly be conceded to him. He had no fire, no imagination, no passion; but his mind was cultivated, his heart pure, and he wrote like a good and amiable man.—A. S.

BARTON, Elizabeth, commonly called the Maid of Kent, an ignorant nun, born about the commencement of the sixteenth century, who being afflicted with epilepsy, or some similar disease, was set up for a prophetess by some political intriguers in the reign of Henry VIII. Two priests, Masters and Bocking, directed her vaticinations; and being violently opposed to the king's marriage with Anne Boleyn, they caused their dupe to fulminate denunciation after denunciation against all the promoters of that measure. The imprisonment and execution of all three followed; a monk of the name of Deering, also concerned in the imposture, sharing their fate. Fisher, bishop of Rochester, and Sir Thomas More, were both accused of being implicated in the treason of the priests, but the accusation seems to have been true only in the case of Fisher, More having been guilty of no more than an imprudent correspondence with the visionary. It proved, however, the ruin of both.—J. S., G.

* BARTON, William P. C., was professor of botany in Philadelphia, and published in 1817 the "Materia Medica of the United States;" and from 1818 to 1824, a compendium of the "Flora of Philadelphia," and a "Flora of North America."

BARTRAM, John, an American naturalist of some celebrity, who flourished in the eighteenth century. He was the son of a rich quaker in Pennsylvania, and travelled through various parts of North America, with the view of prosecuting natural history. In 1765 and 1766 he visited Florida. The results of his observations were published. He was a correspondent of Linnæus, who named the genus of mosses Bartramia in honour of him. His works are—"Observations on the Inhabitants and Products of North America," and "Description of Florida." He notices in the latter work, for the first time, the plant called Illicium Floridanum.—J. H. B.

BARTRAM, William, son of the preceding, was born about 1739. He early imbibed his father's tastes for botanical research, and accompanied him on his travels. In 1771 he began a scientific examination of Georgia, Florida, and the Carolinas, the result of which was published in 1791, and an English edition in the following year. He also wrote an American Ornithology. Died in 1823.—J. B.

BARTSCH, John, a Dutch physician, lived about the first half of the eighteenth century. He was a friend of Linnæus and Bœrhaave, who sent him to Surinam to examine the natural products of the country. He died there from the effects of the climate. Linnæus named the genus Bartsia, one of the Scrophulariaceæ, after him.—J. H. B.

BARUCCO, Giacomo, an Italian painter of the Venetian school, especially an imitator of Palma the Younger. He flourished at the beginning of the seventeenth century, and was a native of Brescia, in which place the greatest number of his works is to be seen.—R. M.

BARUCH (*Blessed*), the friend and amanuensis of Jeremiah, and the supposed author of a book of the Apocrypha which bears his name, was of a noble family belonging to the tribe of Judah. He accompanied the prophet into Egypt in the eleventh year of Zedekiah's reign, after which we find no further mention of him in scripture.—J. S., G.

* BARUZZI, Cavalier Cincinnato, one of the most distinguished sculptors of the day in Italy, is a native of Bologna, and a pupil of Canova, with whom he remained until the death of that great artist, whose group of the "Pietà" he was appointed to finish. Baruzzi has especially distinguished himself in the treatment of female figures, of which he has produced a very large number, all impressed more or less with the characteristic grace of his master. Three casts in the crystal palace at Sydenham, and several marbles in the Chatsworth gallery, are good instances of the superior merit of this eminent sculptor.—R. M.

BARWICK, Pierre, a physician, born in the year 1619, at Wetherstack in Westmoreland, and died in London in 1705. He studied at the university of Cambridge, and was physician-in-ordinary to Charles II. He has written a "Defence of the Discovery of the Circulation of the Blood by Harvey;" and a "Life of John Barwick," his brother, written in Latin, 1721, in 8vo. We also owe to Barwick a book entitled "De iis quæ Medicorum Animos Exagitant," London, 1671, 4to.—E. L.

BASAITI, Marco, an Italian painter of the beginning of the sixteenth century. He was of a Greek family established in Friuli, and studied at Venice, where he spent the greatest part of his life in constant rivalry with Giovanni Bellini. His works are remarkable for spirit in the conception, for skilful arrangement in the composition, and excellent design in the execution. His colour, however, although harmonious and fresh, was sometimes feeble and uncertain. The "Saviour at the Mount of Olives," the "St. Peter" at Venice (of which a repetition is now at Vienna), and the "Assumption" at Murano, are considered to be his masterpieces.—R. M.

BASEDOW, Johann Bernhard, a celebrated German educational reformer, was born at Hamburg, 2nd September, 1723. He attended first the Johanneum in his native town, and then the university of Leipzig. In 1753 he was appointed to a mastership in the academy of Soroe, Zealand, where he, however, soon displayed violent heterodox opinions, and, therefore, was removed to the gymnasium of Altona (1761). We learn from Goethe, with whom he afterwards (1774) became intimately acquainted, and who in his Dichtung und Wahrheit, has given a highly graphic sketch of "Vater Basedow," that he not only was a staunch unitarian, but also used to denounce baptism as a useless custom, and, altogether, by his unbelief gave great offence to all religious people. Inflamed by the Emile, he resolved upon realizing Rousseau's educational ideas, and upon improving the pedantic and inefficient system of tuition then prevailing at the German schools, by a more natural and practical way of imparting knowledge. In imitation of the celebrated Amos Comenius, whose Orbis Pictus had exercised a beneficial and lasting influence upon education, he published in 1771 his "Elementarwerk" in three languages, adorned with one hundred illustrations by Chodowiecki. By these illustrations, the senses of the children were to be worked upon; the languages, dead and living, were to be acquired, not in a grammatical, but rather a conversational way; and the children, by being made acquainted with foreign languages, scenes, customs, dresses, &c., were to be made practical people and true citizens of the world. Basedow resigned his place, and travelled in order to collect funds for the carrying out of his schemes. By the invitation of Francis, prince of Anhalt-Dessau, a high-minded patron of learning and the fine arts, he went to Dessau, where in 1774 he opened a model school, called the Philanthropinum. Assisted by eminent teachers, such as Wolke, Campe, Kolbe, Olivier,

Gutsmuths, Salzmann, and others, Basedow soon attracted general attention by the results of his method, and gathered a host of followers (philanthropists) around him. On the other hand, Basedow and his system cannot be entirely freed from the reproach of shallowness, free-thinking, and want of real learning. The Philanthropinum itself prospered only for a short period, and there is no doubt that the restlessness of its founder, and his haughty, unruly, and quarrelsome temper, were amongst the chief causes of its speedy decay. After having given rise to many similar institutions, of which, however, only that founded by Salzmann at Schnepfenthal, near Gotha, is still flourishing, it was dissolved in 1793. Basedow had left it already in 1778, and after several changes of residence, had died at Magdeburg, 25th July, 1790. Amongst Basedow's numerous writings may be quoted, "Praktische Philosophie für alle Stände;" "Philalethie, Neue Aussichten in die Wahrheiten und Religion der Vernunft;" "Theoretisches System der gesunden Vernunft;" "Examen in der allernatürlichsten Religion;" "Einer Philadelphischen Gesellschaft Gesangbuch für Christen und für philosophische Christgenossen;" and "Jesus Christus die grosse Christenwelt und die kleine Auswahl," &c.—K. E.

BASELLI, Benedetto, an Italian physician and surgeon, born at San-Pellegrino, in the middle of the sixteenth century, and died May 17, 1621. He studied medicine at Padua under Jerome Massuria, Fabricius d'Aquapendente, and Campo-Longo. In 1594 he applied for admission to the college of physicians of his own country; but they refused him, on account of his practising surgery. The old physicians regarded this art as beneath them. It was in order to combat this prejudice that Baselli wrote the work: "Apologiæ, qua pro chirurgiæ Nobilitate Chirurgi strenue Pugnantur, Libri Tres," Bergamo, 1604, 4to.—E. L.

BASHAW, Edward, an English nonconformist of the 17th century, held a living at Exeter. He died in Newgate in 1671, having been imprisoned for refusing to take the oath of allegiance and supremacy. His principal performance was a "Dissertation against the Socinians."

BASHKIN, Matvaei Semenov, a heretic of the middle of the sixteenth century, who promulgated at Moscow, in the reign of Ivan the Terrible, a system of doctrine compounded in about equal parts of Arianism and Socinianism. He was imprisoned by Ivan, but gave up the names of his associates, and escaped with a short term of confinement.

BASIL, called also ASCHOLIUS or ACHOLIUS, bishop of Thessalonica in the reign of Theodosius, whom he baptized in 300. St. Ambrose honoured him with a particular friendship. He was present at the council of Constantinople in 381, and at that of Rome in the year following.

BASIL I., surnamed the Macedonian, emperor of the East, born at the town of Macedonia, near Adrianople, in 813; died in 886. He embraced the profession of arms, but, as his parents were very poor, it is probable that he entered the army as a common soldier. He was made prisoner by the Bulgarians; but having made his escape, he came to Constantinople, with nothing but his wallet and his staff. Here he had the good fortune to attract the notice of the Emperor Michael, who made him first his equerry, then his grand chamberlain, and finally, his partner in the empire. Basil laboured to persuade Michael to renounce certain excesses to which he was addicted; but Michael, indignant at finding a censor in the man whom he had raised to the purple, resolved to put him to death. In this, however, he was anticipated by Basil; who thus, from 867, was sole occupant of the throne. After a reign of nineteen years, he was killed in the chase by a stag.—G. M.

BASIL II., emperor of the East, born in 956; died in 1025. He succeeded John Zimisces in 976. His brother Constantine, who was associated with him in the empire, was a person destitute of talents and virtue, and enjoyed no authority; while Basil, on the other hand, was a man of active bravery, though no friend to letters. During his reign several revolts occurred, which he promptly suppressed. In 1014 he turned his arms against the Bulgarians, whom he defeated; having slain, in one day, five thousand men, and taken fifteen thousand prisoners. He subsequently vanquished the Saracens, who had made inroads upon his territory. In all his expeditions he was equally successful, and he reigned longer than any of his predecessors.—G. M.

BASIL, prince of Moldavia in the seventeenth century. He was deposed by his subjects, with the assistance of Stephen XII., surnamed the Fat.

BASIL, surnamed the Hawk, lived in the tenth century. His origin is obscure; but in 959 he was engaged in a plot against the life of Romain the Young, who had succeeded his father Constantine in the empire. The plot was discovered, and Basil, who was found to be labouring under mental aberration, was consigned to the isle of Proconnesus.

BASIL, Saint, the Great, was born at Cæsarea in Cappadocia, A.D. 329. Many of the circumstances connected with his parentage, the place of his birth, and his education, have given rise to considerable discussion. The Magdeburg centuriators, who wrote in the sixteenth century, assert that his father was a bishop; other writers say that he was a priest. Whatever weight is due to these several statements, these assertions show that the doctrine of the celibacy of the clergy was very far from being generally received in the fourth century. In early youth Basil received a pious education under the care of his mother Emmelia, and his grandmother Macrina. The latter had been under the instruction of Gregory Thaumaturgus, bishop of Neocæsarea, and had suffered for the truth's sake in the days of persecution. On leaving his parental roof, he went to Cæsarea in Palestine, where he became acquainted with Gregory Nazianzen, after which he removed to Constantinople. Thence he proceeded to Athens, where, on meeting again with Gregory, the two friends became united in one heart and one soul. Upon his father's decease, Basil practised at Cæsarea with considerable success in forensic causes. So little, however, was the satisfaction he felt from the study of rhetoric, and so ensnaring his celebrity was considered to be, that he resolved to withdraw from the secular profession, and to give himself up to the study of the holy scriptures. At this period (357), when he arrived at manhood, he was baptized by Dianius, bishop of Cæsarea, who afterwards admitted him to the office of a deacon. Among his instructors was Libanius, the most celebrated sophist and eloquent orator of the age; who gave lessons in the art of rhetoric and declamation at Constantinople, Athens, and during the remainder of his life at Antioch. The friendship which was thus formed between the teacher and the pupil was maintained to the end of life, though Libanius never professed the principles of the christian faith.

Saint Basil now resolved to retire, as much as possible, from the world; to this he was instigated by the sudden death of his brother Naucratius, at the age of twenty-one. With the view of perfecting himself in ascetic discipline, Basil travelled over Egypt, Palestine, Syria, Mesopotamia, and at length he settled in Pontus, near Ibora, where his mother and sister had formed a convent of nuns. Here he was joined by Gregory Nazianzen; the two friends took Origen as their guide in the interpretation of scripture, and extracted from his writings replies to the more difficult questions in theology; some of which are extant under the title of "Philocalia." At this time the Ascetica were written, or rather such of these treatises as had been correctly ascribed to him. Saint Basil was not happy in these solitudes. His peace was disturbed by the discovery that his friend Eustathius of Sebaste, had espoused the doctrines of Arius. In other respects, he seems to have been far from realizing the objects he desired, for he candidly admitted that, while he had fled from many evils, he had not been able to fly from himself, so that he enjoyed no great advantage from his solitude. On his return from his travels he was made reader in the church of Cæsarea; we have no certain account of his admission to the ministry, except that while he was still a deacon, he attended Basil of Ancyra to the synod of Constantinople in 359, when he took part against the Anomœans or Heterousians, who maintained that the Son was not of the same essence with the Father. Dianius, the bishop of Cæsarea, who was noted as an Arian, sought for Basil's spiritual advice and comfort on the bed of death. When, however, the see became vacant, the popular party, as at Milan in the case of Ambrose, raised to the office of bishop, Eusebius, an unbaptized layman; and the prelates yielding to the violence of the people, confirmed the election. This appointment gave rise to considerable disturbances, for Eusebius, who had previously occupied the civil tribunal, was but little versed in the controversies of the age. To prevent an open rupture Basil, with the monks over whom he presided, withdrew to the wilder parts of Pontus, until the church at Cæsarea, with the consent of the bishop, called for his return, after some negotiations in which Gregory Nazianzen acted as mediator. Eusebius, it is said, governed the people, but Basil,

who was now admitted to the order of the priesthood, governed Eusebius.

During this temporary retirement from Cæsarea, Basil sought out for his followers a sequestered spot, where the foot of man had never trodden, and formed them into a community, with regular rules and canons. This was the origin of monastic discipline in the eastern church, as previously to this hermits and anchorites lived by themselves in solitary places; from this period we meet with monasteries in the neighbourhood of large cities, and from these regulations of Basil, the several constitutions of religious orders take their rise. While he was thus employed, the inhabitants of Neocæsarea wished to appoint him bishop, as successor to Musonius; but the Sabellian faction strongly opposed his election, and assailed his character with the charge of making innovations in matters of religion, the establishment of monasticism, and the introduction of a new mode of singing psalms. Such charges as these are a satisfactory testimony to his piety and zeal, as they show that his bitterest adversaries had nothing worse to bring against him.

From the peculiar position which Basil held at Cæsarea, we cannot be surprised to hear that Eusebius regarded him with jealousy. His instancy in the work of the ministry, and the reputation he enjoyed with the people, gave offence to the bishop, who felt himself but a novice. Basil found it, therefore, expedient to retire again to Pontus for a season, till the displeasure of Eusebius wore off. In 364 a semi-Arian synod was held at Lampsacus, a city on the Hellespont, with the proceedings of which Basil is connected, though he was not present. Some of the bishops who took part in the deliberations of this council, invited Basil to meet them at Eusinoe, as they were on their road to Lampsacus, that they might have his opinion on the matters which came under debate. In the year 368, a great dearth came over the whole country of Cappadocia, which excited the sympathies and called forth the energies of Basil to supply the necessities of those who were ready to perish. For this purpose he sold the possessions which he had received on the death of his mother; by his urgent appeals he prevailed upon the wealthy to give of their abundance, and then discharged the humblest offices in dealing out bread to the hungry.

On the death of Eusebius in 370, Basil was appointed his successor, chiefly through the weight and influence of the venerable prelate of Nazianzen, the father of his friend Gregory. His labours on attaining the archiepiscopal see were directed to the securing the peace of the church, which was disturbed not merely by Arianism, but by the violent expressions and indiscriminate language of some who maintained the orthodox faith. In his letters we have notices of many laws which he made for regulating social life, and for restraining unlawful marriages. In 372 Valens came to Cæsarea to carry out the design he had long formed, of bringing over the East to the reception of Arian tenets. Basil had already repelled the advances of Modestus the prefect, when he visited him with the same object, and attempted to draw him from the faith by promising him the emperor's assistance in the event of the see becoming vacant. The prefect expressed his surprise that Basil should presume to oppose the wishes of the emperor, when so many others had yielded to his will. To this the saint replied, that christianity was to be measured, not by dignity of persons, but by soundness of faith. When, too, he was assailed by threats, and the prospect of confiscation, exile, and death, his answer was, "He who has but a few books and a wretched garment, can suffer nothing from confiscation; banishment was nothing to one to whom all places were alike; and torture could not be inflicted where there was not a body to bear them. By putting me to death you would confer on me a benefit, for you would send me earlier to my rest." From the account which Modestus gave, Valens learnt that neither threats nor promises could avail with Basil, and having the generosity to admire virtue in an enemy, he commanded all rigorous proceedings to be stayed. On visiting Cæsarea, the emperor endeavoured to gain the good opinion of the archbishop by a devout attendance at public worship, though the Arian prelates warmly advocated the banishment of Basil. The cause of orthodoxy, as the story goes, was at this time supported by various signs and wonders. The Arian prelates had, as they thought, prevailed on the emperor to banish the archbishop. Every preparation was made, and the chariot was ready to convey him into exile; but when the warrant was brought for the emperor to sign, consternation seized upon his mind, and he tore the warrant in pieces. Galates, the emperor's son, was seized with a malignant fever, which abated as soon as the archbishop entered the house; but when the emperor would not adopt Basil's faith he attended no longer, and the Arian bishops were called in, but the child died. Nor was it only from the emperor that troubles came upon Basil; Eusebius, the governor of the province, and uncle to the empress, brought a scandalous charge against him respecting a lady of rank and fortune, who had taken sanctuary in his church. On this occasion the indignation of the people was roused in defence of their pastor, and the governor would have been torn in pieces by an irritated mob, if Basil had not devised means to pacify their wrath and divert their rage.

Many serious abuses had crept into the diocese, which Basil laboured to remove. As the officers of the church were exempt from the necessity of bearing arms, some sought for admission to the lower ranks of the ministry that they might avoid military service. The facility with which the chorepiscopi or suffragan bishops admitted candidates to the inferior orders of the ministry, on the testimony of presbyters and deacons without due examination and inquiry, opened a wide door for this abuse. It is painful to find that some of these suffragan bishops were charged with receiving money from applicants for ordination, and that they endeavoured to shelter themselves under the plea that the money was received after the imposition of hands. It would be tedious to relate how much Basil suffered from the strife of tongues, or how his own peace was disturbed by the dissensions which prevailed in other churches. The people of Antioch, harassed by persecution from the Arian party, and torn by intestine divisions, called forth a large measure of his sympathy. A lamentable account is given of their state in a letter drawn up by Meletius, the rightful bishop, subscribed by Basil and other prelates, wherein are details of public assemblies being dispersed, of heresy prosperous, of Arianism triumphant. This letter was directed to the bishops of Italy and France, appealing to them for sympathy, assistance, and advice. These, however, did not care to interfere; so that Basil complained of the pride and superciliousness of the West. Equally distressing was the charge brought by Eustathius against Basil, of unsoundness in the doctrine of the Holy Trinity. The only ground for this was, that the archbishop did not uniformly adopt the same form of words in the doxology at the end of his sermons, and employed some novel expressions which were said to be inconsistent with orthodoxy. The outcry to which this report gave occasion, induced the patriarch frequently to preach on the doctrine of the Trinity, and to write his treatise "De Spiritu Sancto."

A coolness arose between Basil and his friend Gregory Nazianzen, which has been the subject of great misrepresentation. Gibbon states, that the first favour which Basil, after his elevation to the bishopric, "condescended to bestow on his friend was received, and perhaps was intended, as a cruel insult. Basil appointed his friend to the bishopric of Sasima, which is described as a wretched village, without water, without verdure, without society." It is clear that Gregory was not pleased with this sphere of labour; but there is no evidence to show that Basil intended in any way to cast a slight on the merits and services of his friend. The influence which Basil acquired was seen in the large sums placed at his disposal for the relief of the needy. With these he founded a magnificent hospital, called afterwards the Basileas, in which every description of human misery, including the unhappy class of lepers, received relief. There was one feature in this noble institution, for which it is worthy to be had in special remembrance. Spacious workshops were provided for every kind of handicraft, and all the inmates took part in supporting the institution of which they were members.

When Basil had occupied the see of Cæsarea a little more than eight years, his feeble frame gave symptoms of approaching dissolution. Before his departure, he collected his remaining strength, and ordained some of his disciples to succeed him in the see. When this was done, he breathed his last with the divine ejaculation, "Into thine hands I commend my spirit." The esteem in which he was held was evinced by the number that attended his funeral; Jews as well as gentiles took part in his obsequies, and mourned their loss. The date of his death is generally fixed at January 1, 379, at the age of fifty; but from the repeated instances in which Basil speaks of himself as advanced in years, we may reasonably give credit to those who refer his death to a later period. Saint Basil holds an eminent

place for the possession of great natural talents, improved by all the advantages of education, cultivated with commendable industry, and heightened by large experience. He was learned in all the literary lore of the philosophers, and the study of the holy scriptures; his style of writing is admirable, perspicuous, and powerful, flowing with unaffected grace and natural sweetness. Photius gives him the preference over all the Greek fathers in respect of style, which, from the elegance of his language, rendered his writings very difficult to be translated into Latin. Yet though his affections were set on things above, we cannot but lament the influence of his degrading example in encouraging the puerile observances of superstition. His attention to the sons of want, is a striking proof of his practical piety; but what shall we say of his will-worship in kissing the most loathsome wounds? In his younger days he was of a fresh and florid complexion, of a healthy constitution and vigorous habit; but by excessive fasting and abstinence, combined with the effects of study and constant turmoil, he became the subject of habitual weakness, the victim of premature decay. Such, however, was the veneration in which he was held, and such the temper of the age, that many affected his bodily infirmities, and sought to share the honour paid to the saint by a servile imitation of his taciturn habits, neglected beard, sordid apparel, and sparing diet. His works are very voluminous; the best edition is that of the learned Benedictine, Julian Garnier, Paris, 1721, 1730, which was reprinted in 1839.—W. W.

BASILE DE SOISSONS, a French capuchin, missionary of his order in England in the first half of the seventeenth century. He wrote several controversial treatises, the principal of which is entitled "Defense Invincible de la Presence réelle de J. C. en l'Eucharistie," &c., Paris, 1676.

BASILETTI, LUIGI, an Italian painter of modern times, a native of Brescia, where he died about 1845. He studied at Rome, and treated history, portrait and landscape painting, with equal success; nor was he unacquainted with architectural doctrines. Landscape, however, is the branch in which he deserved most praise. Basiletti, an ardent lover of art generally, fostered with unremitting perseverance the excavations going on in his native town, until the efforts were crowned by the discovery of the famed temple, and bronze statue of Victory.—R. M.

BASILIDES, a famous gnostic, who lived and taught in Egypt during the first half of the second century. Nothing is certainly known of his early life, or of the place of his birth. His writings are also lost, fragments only being preserved in the books of his opponents, such as Clement of Alexandria, Tertullian, Irenæus, and Epiphanius. He held the dualist notion of two primitive principles, one of good or of light, and another of evil or of darkness, who ruled especially over the world of matter. The good principle, or being, with his seven æons or emanations, formed the Ogdoad. From each of these sprang other emanations, making the number of 365, and forming the worlds or heavens symbolized in the Greek term *αβραξας*. The tenth æon of the last or lowest heaven made this world according to God's design, but owing to his stupidity, not according to God's eternal laws. To help men placed so unfortunately, the first-born æon was commissioned, and he was united to the man Jesus at his baptism. Man is purified from the defiling contact of matter through a long process of spiritual ascension, till he arrive at highest union with the kingdom of light. Basilides is supposed to have died about the year 130.—*Matter. Hist. Critique du Gnosticisme—Herzog. Ritter. &c.*—J. E.

BASILIANUS, Roman governor of the province of Egypt about the year 213. At the time of the murder of Caracalla, and the accession of Macrinus, the latter intrusted Basilianus with the command of the prætorians.

BASILISCUS, emperor of the East, brother of Verina, wife of Leo I.; died in 477. In 468, during the reign of Leo I., Basiliscus was intrusted with the conduct of the war against Genseric, who had rendered himself master of Africa; but having been corrupted by the Arians with a promise of the empire, he betrayed his trust, and allowed time to the Vandal king to collect troops, and to organize a fleet, by which the ships of the Romans were burned or dispersed. Basiliscus was obliged to conceal himself until his sister had propitiated her husband, the Emperor Leo; but after his death in 474, Basiliscus usurped the empire. It was, however, claimed two years afterwards by Zeno the Isaurian, the legitimate emperor, who came to Constantinople with a large army, and gave battle to the usurper. Basiliscus was defeated, and, with his wife and children, shut up by order of Zeno in a tower in the castle of Cappadocia, where they were left to die of cold and hunger.—G. M.

BASILIUS, a Bulgarian monk and physician, who lived in the twelfth century, and founded the sect of the Bogomiles, a name signifying "God be merciful unto us." His doctrine was a combination of the old Gnostic and Manichean tenets. He was arraigned before a council called by the Emperor Alexis Comnenus, and sentenced to the flames in 1118.

BASILUS, the name of one branch of an ancient Roman family, the Minucius, the most noteworthy of whom were the following:—

BASILUS MINUCIUS, a military tribune, lived about the year 86 B.C. He took part under Sylla in the war against Archelaus, general of Mithridates.

BASILUS MINUCIUS, of whom little is known, except that he became infamous by his depredations, and that his tomb has been discovered in the Appian way.

BASILUS MINUCIUS, L., called also SATRIUS, lived about 54–44 B.C. He is mentioned by Cæsar as having assisted in the war against Ambiorix. He took part in the assassination of Cæsar; and the following year, was put to death by his own slaves, one of whom he had inhumanly scourged.—G. M.

BASIN, THOMAS, bishop of Lisieur, born 1402. When this city was besieged by the French troops in order to rescue it from the English, then masters of Normandy, Bishop Basin, with remarkable ability, prepared the terms of a capitulation, which met with the approbation of both parties, and the treaty itself became the model adopted by the different episcopal sees of the province placed in the like straits. The bishop's conduct raised him greatly in the favour of the French monarch, Charles VII. As soon as the latter became master of Normandy, he employed Basin to draw up a memoir in vindication of the memory of Joan of Arc, and it is on this work that his reputation as a contributor to French history chiefly rests. The dauphin, afterwards Louis XI., when intriguing against his father, endeavoured to win over the bishop to his designs; failing in which, this vindictive prince marked him out for vengeance. Obliged to fly and wander from place to place, he at length yielded to the prayers of his relatives to resign his bishopric, and trust to the promised favour of Louis, which the latter, with his usual duplicity, failed to observe. David, bishop of Utrecht, opened an asylum to the persecuted prelate, whom he appointed coadjutor of his diocese till his death on the 30th December, 1491. Besides his memoirs in justification of the Maid of Orleans, he left histories of Charles VII. and Louis XI., under the name of Amelgard, priest of Liege, of much interest.—J. F. C.

BASINE or BAZINE, wife of Childeric I., and mother of Clovis, lived about the middle of the fifth century. She had been the wife of the king of the Thuringians; but, deserting her husband, had fled to Childeric, who married her.

BASING or BASINGSTOKE, JOHN, an English divine and philologist, archdeacon of Leicester in the first half of the thirteenth century. He studied at Oxford, and afterwards at Paris, whence he journeyed to Athens, in order to increase his acquaintance with the Greek language. He translated a Greek grammar into Latin, and wrote several theological treatises, one of which is entitled "De Concordia Evangeliorum." Died 1252.—J. S., G.

BASIRE, CLAUDE, a member of the French convention, born at Dijon in 1764; died 3d April, 1794. At the outbreak of the Revolution he was at first named member of the directory for the district of Cordeliers, and afterwards deputy from the Côte-d'Or to the legislative assembly. He ranged himself among the Montagnards, demanded the punishment of death upon every one who should propose to create a hereditary and individual authority, and voted for the death of Louis XVI. He took an active part in public affairs up to the 16th January, 1794, when he was arrested on a charge of corruption in the office of secretary to the convention, to which he had the year before been appointed. On the 3rd April he was brought before the revolutionary tribunal, by whom he was condemned to death. The sentence was executed the same day.—G. M.

BASIRE, JAMES, an English engraver of the eighteenth century, the son and pupil of Isaac Basire, also an engraver, but of less note. He earned considerable fame, especially by the reproduction of subjects from the English masters. The dates of this artist are differently given. Some biographers mark his life as between 1740 and 1780; others between 1730 and 1802.

His son, bearing the same name, continued the paternal career with success, and died in 1822, having executed many plates for several learned societies of London.—R. M.

BASIRE, Isaac, an English theologian, author of "Diatribus de Antiqua Ecclesiæ Britannicæ Libertate," and of "A History of Presbyterianism in England and Scotland," was born in the island of Jersey in 1607. He held various benefices till about the year 1640, when he was appointed chaplain to Charles I. After the surrender of Oxford, where he had taken shelter with the king, he quitted England, travelled through the Morea, Palestine, and Mesopotamia, and finally settled in Transylvania, where he was made professor of theology in the university of Weissemburg by Prince George Ragotzi II. The news of the Restoration caused him to return to England, and he again became king's chaplain. Died in 1676.—J. S., G.

BASKERVILLE, John, the famous printer, was born in 1706, at Wolverley in Worcestershire. We find him at the age of twenty keeping a writing-school in Birmingham, and afterwards, as a japanner, displaying peculiar taste and skill in that branch of business, and by it acquiring considerable wealth. He built a handsome house, and paraded a costly equipage. In 1750 he turned his attention to printing and letter-founding. Caslon had previously effected some improvements on the Dutch types, but Baskerville excelled him in the form, elegance, and sharpness which he gave to the letters. In 1756 appeared his first book, a quarto Virgil, and others followed in rapid succession. By his taste and ingenuity, he brought the art of printing to a degree of perfection never before attained in this country. His endeavours did not, however, bring him much compensation. He spent £600 before he could produce one letter to please him, and he spent thousands more before he got any profitable returns. He latterly wished to get quit of the printing business altogether; and after his death his types could not find a market in this country, but were sold to a literary society in Paris for £3700. Baskerville died without children, January 8, 1775. In his will, executed two years before, he avows his disbelief of christianity, nay, his contempt for it. According to the instructions contained in the same curious document, he was buried under a windmill in his own garden. His dwelling-house was destroyed in the riots of 1791. Baskerville was vain and somewhat peevish, fond of gold lace on his dress, and of driving a beautiful carriage, each pannel of which was a separate picture executed by himself as a japanner. His editions of several of the classics and many English works, such as a folio Bible, the Book of Common Prayer, Newton's Milton, and Congreve's works, are still prized for their beautiful typography.—J. E.

BASMAISON, Pougnet Jean de, a French lawyer, born at Riom in the sixteenth century. He enjoyed much consideration, and was twice deputed to wait on Henry III., relative to the affairs of his province. He is the author of some legal tracts.

BASNAGE, the name of a distinguished protestant family of France of high social rank, and which produced many men of eminence as scholars, lawyers, and divines:—

Basnage, Benjamin, was born at Charenton in Normandy in 1580. His father had been a refugee in England; had preached for some years in Norwich; and at the time of his son's birth was minister at Charenton. Benjamin succeeded him in this charge, which he continued to fill for the long period of fifty-one years; during the whole of which time he took an active part in the public business of the protestant church of France. He was the author of a valuable work, entitled "Traité de l'Eglise." He died in 1652.

Basnage, Antoine, eldest son of Benjamin, was born in 1610, and became pastor of Bayeux. He suffered imprisonment for some time at Havre de Grace, after the revocation of the edict of Nantes, and at length escaped to Holland, where he died in 1691, as pastor in Zutphen.

Basnage de Flottemanville, Samuel, son of Antoine, was born at Bayeux in 1638, and was educated, as so many of his ancestors had been, for the Huguenot ministry. He accompanied his father in his flight to Holland, and succeeded him in his charge at Zutphen, where he died in 1721. He distinguished himself by his learning, and by the acuteness of his critical researches in the history of the church. He wrote an important work, "De Rebus Sacris et Ecclesiasticis Exercitationes Historico-criticæ," Traject. 1692, in which he pointed out many errors in the Annales of Baronius. Another of his works was entitled "Annales Politico-ecclesiastici annorum DCXLV a Cæsare Augusto usque ad Phocam," Roterod., 1706, embracing similar corrections of Baronius. These works were not merely polemical; they had a positive value which is still recognized. He wrote, also, an ethical treatise, "Morale Théologique et Politique sur les Vertus et les Vices de l'Homme," 1703.

Basnage du Fraquenay, Henri, a younger son of Benjamin, was born at St. Mare in Lower Normandy in 1615, and rose to be one of the most eminent lawyers in France. He was admitted an advocate of the parliament of Normandy in 1636, and was engaged in almost every important cause. After honourably maintaining his position in the midst of the persecution which drove so many of his family from France, he died, 20th October, 1695. His complete works were republished at Rouen in 1709, and again in 1776.

Basnage de Beauval, Jacques, the most eminent writer of his family, was the oldest son of Henri, and was born at Rouen, 8th August, 1653. Destined for the protestant ministry, he studied at Saumur, Geneva, and Sedan, and succeeded Stephen le Moine as pastor in Rouen, in his twenty-third year. He devoted his subsequent studies chiefly to ecclesiastical history. In 1685 he fled to Holland, where he became pastor of the Walloon church of Rotterdam. In 1709 he accepted a similar charge at the Hague, where he lived on intimate terms of friendship with the grand pensionary Heinsius, Bayle, and many other distinguished statesmen and scholars. His character stood so high, even with his enemies, that he was employed by the French court to negotiate an alliance with Holland in 1717; and for his valuable services on this occasion, he was rewarded with the restoration of all his forfeited property in France. He died December 22, 1723. His great merits as a church historian are acknowledged even by Roman catholic writers. His principal works were "Histoire de la Religion des Eglises Reformées," intended as an answer to Bossuet's Histoire dés Variations, &c.; "Histoire de l'Eglise depuis Jesus Christ jusqu'à présent," Rotter., 1699, 2 vols. folio, including the earlier work before mentioned; "Histoire de la Religion des Juifs depuis J. X. jusqu'à présent pour servir de Continuation a l'Histoire de Joseph," Rotter., 1707; "Antiquités Judaiques, ou Remarques Critiques sur la République des Hebreux," 2 vols. 8vo, 1713.

Basnage, Henri de Beauval, brother of Jacques, was born at Rouen in 1656, and followed his father's profession of the law. He became an advocate in the parliament of Rouen, and fled in 1687 to Holland, where he died at the Hague in 1710. He wrote a work entitled "Tolerance des Religions," which appeared in 1684. He also edited a journal which was intended as a continuation of Bayle's Nouvelles de la Republique des Lettres. It was entitled "Histoire des Ouvrages des Savants."—P. L.

BASQUE, Michael le, a celebrated captain of buccaneers, who, at the head of six hundred men, took possession of the towns of Maracaibo and Gibraltar in the Gulf of Venezuela. Their booty was estimated at 400,000 crowns.

BASS or BASSIUS, Henry, a German physician, born at Bremen, 1690; died in 1754. In 1713 he went to Halle, where he studied under the celebrated Hoffman. In 1715 he went to Strasburg, and two years afterwards to Bâle, where he studied particularly anatomy and surgery. Taking his degree at Halle, he was nominated, sometime after, extraordinary-professor of anatomy and surgery, a position that he filled till his death. He has written, "Disputatio de Fistula ani feliciter Curanda," Halle, 1718. Macquart translated it into French; Paris, 1759, 12mo. The author compares in it the methods adopted by the ancients with those in use at the present time, and seems to have found great uniformity between them. "Observationes Anatomico-Chrurgico-Medicæ," Halle, 1731, 8vo: in this work the author has given several good figures and descriptions of various instruments of his own invention. "Tractatus de Morbis Venereis," Leipzig, 1764, 8vo. He has also written in German some commentaries on the surgery of Nuck, which was printed at Halle in 1728, 8vo.—E. L.

BASS, Edward, an American theologian, first bishop of Massachusetts, was born at Dorchester in 1726, and died in 1803. He enjoyed considerable celebrity as a canonist.

BASS, George, the discoverer, whose name has been given to the strait which separates Van Diemen's land from Australia. He was a surgeon in the English navy, and went to New South Wales, in company with the celebrated Flinders, seven years after the colony was founded. Having in the two previous years

made several surveying voyages along the coast southward, Bass was in 1797 sent out on a voyage of discovery, in a little whale boat, with only six of a crew. Though provisioned for only six weeks, he persevered in his expedition for eleven, and having sailed 600 miles, returned to Port Jackson with the news that Van Diemen's land was not part of New Holland, but a separate island. The discovery was confirmed in 1798, when Bass and Flinders made a voyage in company.—J. B.

BASSAL, Jean, born at Beziers in 1752, was early distinguished among the revolutionists of Paris, became curé constitutionnel of St. Louis at Versailles in 1790, and afterwards a member of the legislative assembly. In the convention he voted for the death of the king, and was made secretary to the assembly in 1794. In the same year, having been intrusted with a commission to suppress an insurrection in Jura, he fell under the suspicion of the Jacobins, but justified himself before their tribunal, and was elected president of the society. He was afterwards sent into Switzerland as a spy on the proceedings of Barthelemy, and on his return to Paris became secretary to General Championet. Died in 1802.—J. S., G.

BASSAND, Jean Baptiste, a physician, born in 1680 at Baume-les-Dames, a little town in Franche-Comté. He died at Vienna, Nov. 30, 1742. He studied medicine at Leyden under the celebrated Bœrhaave, with whom he formed a great friendship. He was appointed military surgeon in the service of Austria, and travelled over a great part of Germany, Italy, Hungary, and sent to Bœrhaave—with whom he kept up a correspondence—a great many minerals and plants. The correspondence of Bœrhaave with Bassand was published at Vienna in 1778, 8vo, from amongst the autographs preserved in the library of that city.—E. L.

BASSANI, Giovanni Battista, a musician, was born at Bologna about 1657, and died at that city in 1705. He was a pupil of Carissimi, and the master of Corelli, in whose music the influence of his style is manifest. He taught this famous artist the violin, on which instrument he was a celebrated performer. He wrote six operas, and thirty-one other works, among which were several masses, and many pieces for his instrument. He was one of the first who wrote motets for a solo voice, with violin accompaniment, and many of his compositions of this class became extremely popular; one set in particular, his Op. 8, was in great vogue in England when Hawkins wrote in 1776. He was maestro di capella of the cathedral of Bologna, and held a similar appointment at Ferrara, where he was elected member of the Accademia della Morte.—G. A. M.

BASSANO, the surname of several celebrated painters of the Venetian school, whose family name was Da Ponte. The first of them was:—

Francesco da Ponte, born at Vicenza in 1475, studied at Venice, worked at Milan and at Bassano, where he ultimately established himself; whence the surname. His imitation of the Bellinis, especially of Giovanni, during the earliest part of his career, induced the belief that he was one of their pupils, yet no positive evidence exists that this was ever the case. The "St. Bartholomew" he painted for the cathedral of Bassano is the best specimen of this early manner. It is impressed with much of the dryness of the Germanic school, but it is admirable for design and finish. His style, however, soon underwent a wholesome modification, and became more and more mellow and free. Of this period the frescos he executed in Milan, although faulty as regards shading, are a fair example. Died at Bassano, 1530.

Jacopo da Ponte, his son and pupil, born at Bassano in 1510, and commonly called Bassano the Elder, was the member of this gifted family that brought its fame to the highest climax. After having received the first artistical education from his father, he was sent to Venice to improve himself under the guidance of Bonifazio Veneziano. The peculiar habit of secretiveness of this artist, whilst at work, tried the ingenuity and patience of young Bassano very hard, but did not discourage him. Partly by making holes in the door of his master's studio, and peeping through them; partly having recourse to the easier and freer contemplation and copying of Titian's masterpieces; and lastly, from the fortunate opportunity of examining, studying, and copying Parmegiano's drawings, Jacopo, rich by his own nature in artistical elements, succeeded in forming for himself a style, which, though nearly akin to those of Titian, Bonifazio, and Tintoretto, bore always a peculiar and graceful stamp of his own individuality, most easily recognizable. This became still more evident when he, on the death of his father, was obliged to return and establish himself in his native place. It was there, at Bassano, from the beautiful spot he inhabited, overlooking the picturesque valley of the Brenta, rich in luxuriant meadows, spotted with peasants and cattle, bathed in a sea of sunlight, that he had full opportunity of studying nature, especially rustic nature, such as he, in his idiosyncrasy, preferred to all artificial display. From that time, neglecting the more pretentious branches of historical and portrait painting, in which he had shown himself equal to any of the best painters of the Venetian school of that period, he limited himself almost entirely to the reproduction of humble rural scenery, enlivened by figures and cattle, often made to illustrate scriptural subjects. In these Bassano displayed so much truth, so much graceful simplicity, combined with such a marvellous richness of colour and light, that he must be acknowledged to stand quite unique and unparalleled in it. One of the characteristics of his manner is the skilful blending of the local colours, brightened up by the boldness and liveliness of the final superposed touches. The heads of his figures, although not exhibiting any classical beauty or dignity, have a charm quite peculiar to this artist; they were generally taken from his own numerous children, whom he caused to sit in groups, out in the open air, and amidst the scenery he wanted to portray. And this, as well as all other features of his works, speaks of the homely, patriarchal life that the good-humoured painter used to lead.

The fame of his pictures became a household notion far and wide, and people used to flock to Bassano, as to a market, to purchase the familiar subjects of the jovial painter, who seemed inexhaustible in his wonderful productions. Amongst his historical masterpieces are now reckoned best the "Entombing of Christ," and the "Nativity;" amongst the portraits, that of Ariosto and Tasso; but above all, his own, surrounded by the whole of his family; but the superior specimens of the familiar style defy enumeration. This country alone possesses at least thirty-two of them, mostly in private collections.

Not a word of strife or envy pollutes the history of the life of Jacopo. Adored by his family, he was equally dear to all his friends and rivals, of whose high appreciation of him no better instance can be given than that of Paul Veronese intrusting him with the artistical education of his son, Carletto. His active and peaceful life was closed in 1592, while on a visit at Venice, when he was eighty-two years of age.

Four of his sons followed the paternal career:—

Francesco, born in Bassano in 1548, was distinguished for inventive powers, as clearly shown in his historical subjects executed at Venice, in which he vied not unsuccessfully with Tintoretto and Paul Veronese. His works, like those of his father, were justly sought for; and besides a great number for churches and palaces in the country, many were ordered for exportation. He would have reached even a greater fame had he not been afflicted by a strange melancholy and monomania that made him believe he was constantly followed and dogged by the archers of the secret tribunal. One day that this hallucination seized him, he threw himself out of a window, and was killed on the spot, being only forty-three years of age.

Giovanni Battista, also born at Bassano in 1553; died in the same place in 1613. He limited himself entirely to reproducing the works of the father and of the younger brother, Leandro.

Leandro, the cavalier, lived almost constantly at Venice, and excelled in portraits, and but for an evident tendency to mannerism, would have come nearer to his father in style and proficiency than any of his brothers. Knighted by the Doge Grimani, and appointed court-painter by Rudolph II. of Germany, he made a most brilliant career, surrounded with wealth and honours. He was passionately fond of music, and given to pomp and ostentation in the manner of his life. Although affected by a similar melancholy as his brother Francesco, by dint of activity and distractions he overcame it, so as to attain sixty-five years of age. Died in 1623.

Girolamo, Jacopo's youngest son, was born 1568; died 1622; followed painting with less energy, but often with more grace than his brothers. His style almost always recalls that of Leandro. He frequently assisted Giovanni Battista in his copies, thus promoting the extraordinary dissemination of the works of the Bassanos throughout the world.—R. M.

BASSANO, Duc de. See Maret.

BASSANTIN, James, a Scotch astronomer of the sixteenth

century, son of the laird of Bassantin, in the Merse, was born about the year 1504, and died in 1568. Educated at the university of Glasgow, where he particularly devoted himself to the study of mathematics, he afterwards taught that science and practised judicial astronomy at Paris, with a success which brought him fortune as well as fame. On his return to Scotland in 1562 he had an interview with Sir Robert Melville, to whom, by the help of the "high sciences," he is said to have predicted the impossibility of reconciling Elizabeth and Mary, and other matters of equal importance. His works were collected and published at Geneva in 1599.—J. S., G.

BASSE, William, a poet, principally known at the present time by his "Epitaph on Shakspeare," first printed in 1633 in the first edition of Dr. Donne's poems. The "Sword and Buckler," 1602, has been ascribed to him. A poem on the death of Prince Henry, son of James I., entitled "Great Brittaines Sunnes-set, bewailed with a Shower of Teares," was printed with his name at Oxford in 1613. He was also the author of a MS. collection of poems, entitled "Polyhymnia." According to Anthony Wood he was of Moreton, near Thame in Oxfordshire, and was a retainer of Lord Wenman of Thame Park. He was living in 1651, and was then an aged man; but neither the time of his birth nor death is known. There was another poet of the same name, supposed to have been his son, who was admitted a sizar of Emanuel college, Cambridge, in 1629, A.B. 1632, A.M. 1636. Some of his pieces are among the MSS. in the public library, Cambridge. Isaac Walton speaks of William Basse, as one that hath made the choice songs of "The Hunter in his Career," and of "Tom of Bedlam," and many others of note. It is uncertain to which of the two these are to be ascribed.—T. F.

BASSÉE, Bonaventure de la, a capuchin, better known under the name of Louis le Pippre. He was born towards the close of the sixteenth century. Author of a work entitled "Parochianus Obediens," &c., which was the source of much controversy, the details of which are necessary to the understanding of the fifteenth of Pascal's Provincial Letters.

BASSELIN, Olivier, a popular poet, born in the Val de Vire in Normandy, the time of whose birth is not stated, but whose death is said to have taken place about 1418. That which attaches most interest to his name is its connection with the origin of that peculiarly French entertainment called the Vaudeville, to account for the origin of which name, has taxed the ingenuity of many inquirers. Basselin, who kept a mill for cloth-dressing, seems to have been a jovial genius, who composed bacchanalian songs and glees for his neighbours, which got the name of "Vaux de viles," subsequently transferred, as is supposed, to those little light dramatic pieces which, interspersed with pleasant melodies to popular airs, are called "Vaus de vile." Basselin's songs were not collected until 1610, many years after his death, and only reprinted in 1833.—J. F. C.

BASSEN, Bartholomew van, a Dutch artist, flourished about the middle of the seventeenth century in London, where he enjoyed a considerable reputation. He painted portraits (of which those of Charles I. and his queen, and of the king and queen of Bohemia at Kensington, are fair specimens), as well as interiors and familiar subjects. He also carved in ivory and wood.—R. M.

BASSENGE, Jean Nicolas, a Belgian poet, born at Liege in 1758; died in 1811. He took part in the revolt of the people of Liege in 1789.

* BASSERMANN, Frederick Daniel, a German publicist and politician, was born at Manheim in 1811. He was at first engaged in commercial pursuits, but at leisure hours devoted himself to the study of mathematics, physics, and history. He became afterwards a student at the university of Heidelberg. His first appearance in public life was in 1837, when he was elected by the people of Manheim to represent that town in the local administration. He justified their choice by contributing to various internal ameliorations; and having secured the confidence of his fellow-citizens, he was soon after called to sit in the elective chamber of Baden. Here he joined the party opposed to government, and by his zeal and talents became one of its most influential members. In 1848 he became under-secretary to the minister of the empire. His political career was cut short in 1849 by an attack of nervous disease, which disabled him from attention to public business.—G. M.

BASSETTI, the Cavalier Marco Antonio, an Italian painter, born at Verona in 1588, was first pupil of Felice Ricci (il Brusasorci) in his native place; then proceeded to Venice, where he studied under Tintoretto and Titian; and ultimately to Rome, where he remained a long time. He thus acquired a good fame, and particularly distinguished himself for breadth of style and vigour of colour, almost vieing with that of his master, Tintoretto. Died in 1630, at Verona, of the plague, caught by him whilst attending other victims of that epidemic.—R. M.

BASSEVILLE, Nicholas John de, one of the more advanced republicans of the Reign of Terror, was appointed secretary of legation at Naples, and would probably have been little known only for the manner of his death. Being at Rome on the 13th January, 1793, he was attacked by a furious mob, who pelted him with stones, from the effect of which, with a razor-cut, he died in a few hours. The convention ordered that full satisfaction should be rendered,, and adopted the man's son in the name of the Republic. Basseville has left some memoirs of the Revolution.—J. F. C.

BASSEWITZ, Henry Frederick, a Russian historian, born in 1680; died in 1749. He was president of the privy council of the duke of Schleswig-Holstein, and ambassador to the court of Peter the Great. During his residence in Russia, he wrote "Historical Memoirs" of that country from 1713 to 1725.

BASSI, Ferdinand, an Italian naturalist, born at Bologna, and died 9th May, 1774. He was an extensive traveller, and made collections of plants. He read several memoirs to the Institute of Bologna. In one of these he gives an account of the Flora of the Appenines. He established the genus Ambrosinia, and published a description of it. His name was preserved by Linnæus in the genus Bassia, one of the Sapotaceæ.—J. H. B.

BASSI, Francesco, the Elder, an Italian landscape painter, born at Cremona, 1642; died 1700. He established himself at Venice, where he was nicknamed the "Cremonese of the Landscapes" (Dai Paesi). His pictures present a great variety, and are remarkable for the warm hue of the skies, the firmness of the touch, and the grace of the highly careful execution.—R. M.

* BASSI, Giovanni Battista, one of the most distinguished Italian landscape painters of the day, a native of Bologna, and working at Rome.—R. M.

BASSI, Giovanni Maria, a Bolognese sculptor at the beginning of the eighteenth century, a pupil of Gabriele Brunelli.

BASSI, Laura-Maria-Catherine, a learned Italian lady, born at Bologna in 1711; died in 1778. At the age of twenty-one she publicly maintained a philosophic thesis before the cardinals, Lambertini and Grimaldi, and received the degree of doctor. She was extensively acquainted with Greek, Latin, French, and Italian literature, nor was she less remarkable for amiability and benevolence of character.

BASSI, Ugo, a Barnabite monk, born at Cento in the Roman states in 1804, of an Italian father and Greek mother. He was much distinguished among the brethren for his extraordinary learning and talents; while the purity of his life, the goodness of his heart, and his eloquence as a preacher, made him the idol of the people. The liberality of his political opinions, however, and the boldness of his sermons rendered him obnoxious to the court of Rome, and he was sent into a sort of exile in Sicily, from which he only returned on the accession of Pius IX. in 1846. On the breaking out of the Lombard revolution in 1848, bodies of volunteers hastened from Rome to aid their fellow-countrymen in the struggle against the Austrians. Ugo Bassi was among the first who went to Treviso, where he greatly distinguished himself by his valour in battle, and his untiring services in the hospitals. On the capitulation of Treviso, Bassi went to Venice, where he fought in the ranks against her Austrian besiegers. From Venice he went to Rome, and joined the legion of General Garibaldi in the capacity of chaplain, but mingled in every engagement, and inspired even that intrepid band with greater ardour, by his fiery enthusiasm in battle, and the tender and womanly devotion with which he tended the wounded and dying. On the fall of Rome, Ugo Bassi was one of those who followed General Garibaldi when he made a last attempt to fight his way to Venice, which still held out against the Austrians. The little band was, however, dispersed and cut up by Austrian troops, and General Garibaldi himself escaped with great difficulty. Bassi was taken prisoner, carried to Bologna, and condemned to death. The ecclesiastical authorities of Bologna, far from opposing the sentence, merely stipulated, with refined cruelty, that previous to the execution of the sentence, the crown of his head and the inside of his hands, on which the oil of consecration had been

poured on the occasion of his taking orders, should be flayed. This barbarous order was accordingly executed in the chapel of the prison in such a manner as to cover the victim with blood. On the 18th of August, 1849, a little before dawn, Ugo Bassi was taken to a deserted field adjoining the cemetery of Bologna to be shot. He was pale, but firm; and while the soldiers were taking aim, he said, "I die innocent—I die for liberty,—I forgive my murderers. Viva Jesu! viva Maria! viva"—but the word Italia was lost, stifled by the bullets of the Croats. The mother of Ugo Bassi heard the fate of her son without a tear. Three times she repeated his name, and expired. Ugo Bassi was the author of a work on "The Church after the Image of Christ," and an unfinished poem called "Constantine, or the Triumph of the Cross." His talents were universal. He was an accomplished musician and composer. He wrote his own language in remarkable perfection, and was a perfect master of Latin, Greek, English, and French. He was remarkable for his personal beauty and his eloquence as an improvisatore; while his memory was so prodigious, that he is said to have been capable of reciting the whole of the Divina Commedia of Dante.—E. A. H.

BASSIANO, Ulysses, an Italian poet, born at Bologna, lived at Rome about 1549. Several of his poems are to be found in the rare work of Ubaldini.

BASSO, Antonio, a Neapolitan lawyer and poet, acted a prominent part in the revolution of 1647. He was author of some poetical works.

BASSOL, John, a distinguished Scottish schoolman, author of a work entitled "Commentaria seu Lecturæ in Quatuor Libris Sententiarum," was born in the reign of Alexander III. He studied under the famous Duns Scotus, at Oxford, and removed with him in 1304 to Paris, where he resided some time in the university. In 1313 he entered the order of the Minorites, and was sent to Rheims, where he studied medicine, and for several years taught philosophy. In 1322 he took up his residence in Mechlin, and spent the remainder of his life there, teaching theology. He died in 1347. Bassol was so famous for the order and method displayed in his prelections, that he was styled "Doctor Ordinatissimus," or the most Methodical Doctor. He was so much admired by his illustrious preceptor, Duns Scotus, that he used to say, "If only Joannes Bassiolis be present I have a sufficient auditory."—J. T.

BASSOMPIERRE, François de, marshal of France, born in Lorraine, 1579. Having distinguished himself by brilliant military services under Henry IV. and Louis XIII., he was thrown by Cardinal Richelieu into the Bastile, where he remained a prisoner during the twelve years that his great but vindictive adversary lived. His lonely imprisonment was relieved by the writing of his "Memoires," that ordinary solace of French public characters, who, when obliged from any cause to retire from the scenes of active life, turn their past career into a history of moving adventures, of which the author is the hero. If Bassompierre describes himself as the most fortunate lover, the gayest and most brilliant courtier, the wisest and wittiest of statesmen, and the finest general, as well as the finest man of his time, he does no more than give vent to his irrepressible animal spirits, in the same way that has made French memoirs of all times most agreeable, and, so far as they illustrate manners, not uninstructive reading. His allusions to his own high qualities are in a considerable degree supported by the fact, that the courageous and unscrupulous minister, who had determined to bend the factious nobility to the court, thought Bassompierre important enough to be deprived of liberty. He died in 1646, having survived his persecutor only three years.—J. F. C.

BASSOT, Jacques, an apocryphal author in the commencement of the seventeenth century. The name is remarkable on account of its having figured on the title-page of a pamphlet entitled "The true History of the Giant Teutobochus, King of the Teutoni, defeated by Marius, and buried at the Chateau Chaumont." The real author of this history was Pierre Masuyer.

BASSUS, Cneius-Aufidius-Orestes, a Roman orator and historian in the middle of the first century. He wrote a history of the wars of the Romans in Germany, and also a general history of Rome, which was continued in thirty-one books by the elder Pliny.

BASSUS, Lollius, a Greek poet, born at Smyrna, who lived in the beginning of the first century, author of ten epigrams in the Greek anthology, and a poem on the death of Germanicus.

BASSUS, Lucilius, commander of the fleets of Ravenna and Messina under Vitellius, about the year 69. He succeeded Cerealis Vitalianus in the government of Judea, and suppressed the rebellion of the Jews, which continued after the taking of Jerusalem. He was succeeded by Flavius Sylvius.

BASSUS, Pomponius, a Roman consul under Severus, in the year 211. He was, under a frivolous pretext, condemned to death by the senate, at the instigation of the Emperor Heliogabalus, who had become enamoured of his wife, and afterwards married her.—G. M.

BASSUS, Saleius, a Roman epic poet, lived in the time of Vespasian, who made him a present of five hundred thousand sesterces. Quintilian praises his poetic talent.

BAST, Lievin-Amand-Marie de, born at Ghent in 1787; died in 1832. He was conservator of the cabinet of medals at Ghent, and secretary of the college of curators.

BAST, Martin Jean de, a French theologian and antiquarian; born at Gand in 1753; died in 1825. He took an active part in the Brabantian revolution of 1789, and subsequently distinguished himself as a member of the Flemish confederation by his opposition to Austria; but after the invasion of his native district by the French, he renounced politics, and devoted himself to antiquarian studies, especially numismatics. His principal work is entitled "Recueil d'Antiquités Romaines et Gauloises trouvées dans la Flandre proprement dite," &c., 1804. Died in 1825.

BASTARD, T., or BATARD, a French botanist, who lived at the beginning of the nineteenth century. He was professor of botany, and director of the garden of plants at Angers, and published an essay on the Flora of the departments of the Maine and Loire, and a notice of the plants in the garden at Angers.

BASTARD D'ESTANG, Dominique François Marie, count de, peer of France, president of the chamber to the court of cassation, grand cross of the legion of honour, born at Nogarogers, 31st October, 1783; died at Paris, 23d January, 1844. He adopted the legal profession, and early distinguished himself at the bar by his uncommon sagacity. In 1810 he was counsellor of the imperial court of Paris, and in 1815, after the second return of Louis XVIII., was named first president of the royal court of Lyons. In 1819 he was recalled to Paris, and was nominated a member of the chamber of peers. He was eminently distinguished by his prudence and sound judgment.—G. M.

BASTARO, Giuseppe del, a Roman fresco painter, flourishing about 1610, whose works at the Minerva at Rome rank him amongst the distinguished artists of that time.—R. M.

BASTE, Pierre, a French admiral, born at Bourdeaux, 21st November, 1768; died 29th January, 1814. He entered the navy in 1781, as a common mariner, and rose rapidly through all the superior grades. He distinguished himself at the sieges of Mantua and of Malta, at the battle of Aboukir, and in the expedition to San Domingo. Towards the close of his life, he was employed in the land service by Napoleon. He died of a wound which he received at the battle of Brienne.—G. M.

BASTER, Job, a Dutch botanist, was born in 1711, and died in 1775. He devoted himself to the study of natural history, and particularly to botany. He graduated at Leyden as physician in 1731. He published a work on some sea-plants and animalcules, and several memoirs in the Transactions of the Dutch academies. A genus, Basteria, is named after him.

BASTHOLM, Christian, a celebrated Danish ecclesiastic, born at Copenhagen in 1740; died in 1819. He obtained a prize at the university of Copenhagen for an essay, and wrote several works of a religious character.

BASTIAT, Frederic, a French writer on political economy, one of the leaders of the agitation for free trade, which echoed in France the more energetic movement conducted by Cobden in this country, was born at Bayonne in 1801, and died at Rome in 1850. After a visit to England in 1845, he published a translation of some of the speeches of the free traders, with an introductory account of "Cobden et la Ligue." Shortly afterwards, having removed from Mugron to Paris, he became secretary of the society, and editor of the journal founded for the propagation of free trade doctrines. In 1848-49 he was successively member of the constituent and the legislative assemblies. His principal work is entitled "Harmonies Economiques."—J. S., G.

BASTIDE, Jean-Baptiste de, born at Berlin about 1747; died in 1810. He bequeathed his manuscripts to the imperial library at Paris. He was author of several grammatical and philosophical dissertations.

BASTIDE, Jean François de, a French litterateur, born

at Marseilles in 1724; died in 1798. Among his works may be mentioned "Confessions of a Coxcomb," "Adventures of Victoire Ponty;" besides comedies, and historical tracts. His works have been severely criticised by Voltaire and others.

* BASTIDE, Jules, a living French republican of some note, was born at Paris on the 21st November, 1800. Distinguishing himself at the college Henri Quatre, and with a strong bias towards the profession of arms, he would, in the natural course of things, have entered the Ecole Polytechnique. But his mother, like the late General Cavaignac's, was a lady of stanch republican principles, and a parental veto prevented Bastide from entering the army of the Restoration. He then qualified himself for the bar; but having been compromised when a youth of nineteen, in an anti-Bourbon *émeute*, he deserted the profession of the law, and joined his friend Charles Thomas, with whom he was afterwards connected in literature and politics, as a timber merchant! In the affair of 1820 he had been wounded and imprisoned—calamities which but served to increase his republican ardour, despite, too, the pacific and purely commercial nature of his new pursuits. In 1821 he became a *carbonaro;* and up to the revolution of 1830 he was one of the most active members of the "advanced" party, which never ceased conspiring against the government of the Restoration. Bastide fought in the streets of Paris during the "three days," and helped to plant the tricolor on the Tuileries. Disgusted, like most of the ardent republicans of his party, at the restoration of royalty in the person of Louis Philippe, Bastide did not pause in his revolutionary career. He was elected successively captain and *chef d'escadron* of the artillery of the national guard; and in this capacity he acted boldly against the "throne of the barricades." He was concerned in the *émeute* of December, 1830. At the beginning of 1832 he was busily engaged in fomenting the disturbances planned at Lyons and Grenoble; and when an *émeute* broke out at the latter place, it is on record that, with singular audacity, Bastide and a solitary artilleryman took formal possession of its garrisoned citadel, and exercised for several days a usurped authority! Released, after trial for participation in this affair, he was one of the leaders in the formidable *émeute* which broke out in Paris the following June, on the occasion of the obsequies of General Lamarque, and which very nearly proved fatal to the government of July. Imprisoned in consequence, he escaped before trial, and sought an asylum in England, returning to France in 1834, under shelter of a pardon. He now, with his old friend Thomas, co-operated in the management of the democratic *National;* and after the death of Armand Carrel in a duel with M. Emile de Girardin (July, 1836), was appointed by the shareholders its editor-in-chief. Bastide's style, however, wanted the nerve of Carrel's, and he was led to invite the assistance of the fiery Armand Marrast (afterwards president of the National Assembly of 1848), whose violence raised the reputation of the journal, but by degrees estranged Bastide himself, growing more moderate with years and experience. In 1846, Bastide, accordingly, quitted the *National,* partly, it is said, indignant at the anti-religious tone of his associates; and next year he founded, in the company of M. Buchez, the *Revue Nationale,* in which hostility to the existing *régime* was blended with a religious and humanitarian sentiment. When the revolution of Feb. 1848 arrived, Bastide's old services and consistent republicanism, as well as his unblemished character and literary reputation, recommended him for employment to the higher chiefs of the new republic. His contributions to political literature had been specially noted for the knowledge of foreign affairs which they displayed. First employed under Lamartine as *secrétaire-général* of the department, he was advanced by General Cavaignac to the ministry of foreign affairs—a post, under the peculiar circumstances of France at that time, requiring great tact and temper in its occupant. In this trying position M. Bastide comported himself in a manner which has drawn a high eulogium from the marquis of Normanby, our then ambassador at Paris. On the fall of General Cavaignac (20th Dec., 1848), Bastide, with the other members of the administration, was dismissed from office, and has since lived in retirement. By his more noisy colleagues in the assembly, Bastide was often reproached for his "talent of silence," one very useful, however, in his peculiar position, and which since his withdrawal from public affairs, he has continued to display.—(Meyer: *Grosses Conversations-Lexicon;* Louis Blanc: *Histoire de dix ans;* the Marquis of Normanby: *A Year of Revolution,* London, 1857, &c. &c.)—F. E.

BASTIDE, Marc-Antoine de la, a French diplomatist, born at Milhaud, in Rouergue, about 1624; died in 1704. He came when very young to Paris, where he was placed under the protection of the celebrated financier, Fouquet. In 1672 he went to England as secretary of the embassy, and resided in London about seven years. He was subsequently intrusted with other diplomatic missions to this country. He professed protestant principles, and wrote on the catholic controversy.—G. M.

BASTIEN, Jean François, a bookseller, born in Paris, 1747; died 1824. He published editions of the works of Montaigne, Charron, Rabelais, Scarron, d'Alembert, and wrote many useful works on agriculture.

BASTIOU, Yves, a French educational writer, chaplain at the Hotel-Dieu, and afterwards at the college of Louis le Grand, died at Paris in 1814. He wrote several grammars and manuals, and a work entitled "Association aux saints anges, proposée à tous les fideles zelés pour la Gloire de Dieu," 1780.

BASTOUL, Louis, a French general, born at Monthouteux, 19th August, 1753. He entered the army in 1773, as a soldier in the regiment of Vivarais. In 1791 he was raised to the rank of lieutenant; in 1792, to that of chief of battalion; and in 1793, he was made general of brigade. He was mortally wounded at the battle of Hohenlinden, 3d December, 1800. His name is inscribed on the bronze tablets at the palace of Versailles.

BASTU, Joseph, an Italian lawyer, died in 1819, author of "Institutiones Jurium Universitatum."

BASTWICK, John, M.D., celebrated in politico-ecclesiastical history, was born in Essex in 1593, studied at Cambridge, and afterwards at Padua, where he took his degree. On his return to England he published a work entitled "Flagitium Pontificis et Episcoporum Latialium," which led to his being cited before the high commission court, where he was fined in £1000, prohibited from practising his profession, and condemned to be imprisoned till he recanted. He lay in the Gate-house two years; and during that time wrote his "Apologeticus ad Præsules Anglicanos," which still more enraged the members of the high commission. Again brought before the court, he was fined in £5000, sentenced to the loss of his ears in the pillory, and thereafter to perpetual imprisonment in a remote part of the kingdom. He underwent his confinement first in Launceston castle, and afterwards in the Scilly islands, whence he was recalled by order of the Commons in 1640. The house voted his sentence unjust, remitted the fine, and ordered Bastwick to be paid £5000 out of the estates of his judges. He lived several years after this, and wrote with as much virulence against independency as he had formerly done against episcopacy.—J. S., G.

BATANA, Antonio, an Italian physician and botanist, as well as a divine, was a native of Rimini, and died in 1789. He was curé of his native town, and at the same time devoted much attention to botany. He published a work on Italian fungi, as well as letters on natural history.—J. H. B.

BATE, George, an English physician and historian, born at Maid's Morton, in the county of Buckingham, in 1608; took his degree at Oxford in 1637. He was in practice in that town during the sojourn of Charles I., in the course of which he was named physician to his majesty. After the king's departure, he removed to London, and was admitted a fellow of the Royal College of Physicians. In 1651, Cromwell having been taken ill in Scotland, the parliament sent Bate to attend him. He gained the favour of the protector, and was named his chief physician. Charles II. conferred on him the same dignity immediately after the Restoration, a circumstance which revived suspicions formerly current of his having poisoned the protector. He died in 1568. His "Elenchus motuum nuperorum in Anglia, simul ac juris regii et parliamentarii brevis narratio," was published in 1659; and his "Royal Apology, or Declaration of the Commons in Parliament," in 1647. An apothecary of the name of Shipton, who had prepared Bate's medicines for twenty years, published an alphabetical list of them, under the title of Pharmacopœia Bateana, 1688.—J. S., G.

BATE, John, an English divine of the beginning of the fifteenth century. He took the degree of D.D. at Oxford, and became president of the house of Carmelite friars at York. A list of his works, which range over a variety of subjects in grammar, logic, and divinity, is given by Bayle. Died in 1429.

BATELIER, Jacques le, a lawyer, lived in the latter part of the sixteenth century. He published commentaries on the practice of the Norman courts.

BATEMAN, James, an English botanist, who has published a splendid work in elephant folio, on the orchidaceæ of Mexico and Guatemala. The plates are coloured. The work was published in London between the years 1837 and 1843.—J. H. B.

BATEMAN, Thomas, a distinguished physician, was born in 1778, and died in 1821. He practised for many years in London, and is principally known for his work on diseases of the skin. This was published in 1817, with the title "Delineations of the Cutaneous Diseases comprised in the classification of the late Dr. Wilson." The plates in this work were intended to illustrate the letterpress of a work published in 1813, entitled A Practical Synopsis of Cutaneous Diseases; this work has been translated into German, Italian, and French, and subsequent editions have been published in the English language. Dr. Bateman has also the merit of having been one of the first to estimate the importance of the relation of climate and weather on disease. He published a valuable set of facts, entitled "Report on the Diseases of London, and the state of the Weather from 1804 to 1816," London, 1816. He was remarkable for his attention to the duties of his profession, and was greatly esteemed for his upright and christian character.—E. L.

BATES, Joah, the originator of the celebrated commemoration of Handel in 1784, was born at Halifax in Yorkshire in 1740, where he began his school education under the celebrated Dr. Ogden. He afterwards removed to Manchester, where he imbibed his love of music, and especially of organ-playing, from the skilful performances of old Wainwright, in the collegiate church. After residing some time at Eton, and finishing his scholastic studies at Cambridge, he was elected a fellow and tutor of King's college, which situation he resigned for the post of private secretary to the earl of Sandwich. This connection led him to pass much of his time at Hinchinbrook, Lord Sandwich's seat, where he instructed in music the unfortunate Miss Ray, so well known for the deep passion with which she inspired an unfortunate gentleman (the Rev. Mr. Hackman), and for her tragical death.

Few dilettanti musicians have ever acquired or deserved more fame for their knowledge in music, judgment, and experience in its effects, and abilities in conducting a complete orchestra and numerous band, than Mr. Bates, who, at the university of Cambridge, distinguished himself as a fine performer on the harpsichord, as well as a zealous votary of the works of Handel; and as long as he remained at college, he performed the part of Coryphœus at all public and private concerts. Before he quitted the university an organ was built for the church of his native place, Halifax; and determining that it should be opened with *eclat*, he, for the first time that any oratorio had been performed north of the Trent, attempted the Messiah. With the assistance of the Rev. Mr. Allott of Birkheaton, who had trained up the country people in his parish to sing choruses in a very superior style; and with the addition of Mr. Bates' own exertions in qualifying the singers of Halifax, the choruses were performed with a precision that astonished every one; and it was universally acknowledged by the best judges, that the Messiah had never been so well performed. The first violin, on this occasion, was taken by the afterwards celebrated astronomer, Herschel; and his profession being then music, he was immediately elected organist. The success of this undertaking inspired Mr. Bates with the idea of rescuing the compositions of old masters from oblivion, by having them executed by a numerous and select band of vocal and instrumental performers; and after being settled in London as secretary to Lord Sandwich, he had an opportunity of communicating his plan to persons of the first distinction, and the establishment of the "concerts of ancient music" in Tottenham Street was the consequence, being formed and executed entirely under Mr. Bates' direction; and as many of the works of Handel, which had not been performed for many years, and never so well as at this establishment, were revived, the number of that great and sublime composer's admirers was much increased.

After remaining some years with the earl of Sandwich, Mr. Bates was appointed commissioner of the victualling-office; and soon after he married his celebrated pupil, Miss Harrop, who had been educated under his eye from his first arrival in London. The victualling-office on Tower-hill now became the resort of persons of the highest rank; and at Mr. Bates' residence there was planned those stupendous musical performances, the commemoration of Handel in Westminster abbey and the Pantheon, which were conducted by him in a manner which will unite his name with the renown of Handel as long as so memorable an event shall remain in the records of the musical art. Soon after the commemoration, Mr. Bates was, at the demise of the king, promoted to a seat at the board of customs; but previous to his quitting the victualling-office, having officially experienced the difficulties which the capital of the kingdom often laboured under for want of flour, he projected the plan of the Albion mills; of the success of which he was so sanguine, that he vested his whole fortune, and even that of his wife, in the undertaking, to the amount of £10,000. By the conflagration which happened to this building in 1791 he was completely ruined. He submitted to this event with dignity and fortitude; but the circumstance of having involved his wife in the ruin, and sacrificed her professional acquirements without her approbation, preyed so continually on his mind as at length to produce a complaint on his chest, which finally proved fatal, and brought him to the grave the 8th of June, 1799.—(Rees' *Cyclopedia*; Cradock's *Literary Memoirs*; *The Harmonicon*, &c.)—E. F. R.

BATES, William, D.D., an eminent dissenting minister and writer, connected with the English presbyterians, was born in November, 1625, probably in London. He was the son of Dr. George Bates, a fellow of the London College of Physicians, and, after the Restoration, principal physician to the king. This Dr. Bates was the author of a narrative in Latin of the events of his times, entitled "Elenchus Motuum Nuperorum in Anglia," a work of some value for its authentic details, and because it may be regarded as expressing the views of the royalist presbyterians concerning the principal occurrences of that memorable epoch, and the men who were the chief agents in them. William Bates was educated at Cambridge, where he took his degree of B.A. in 1647, and was admitted doctor in divinity in 1660. During the Commonwealth he was probably a minister in London, as at the Restoration we find him in possession of the living of St. Dunstan's-in-the-West. A royalist by education and principle, he was one of those who, after the abdication of Richard Cromwell, were zealous to bring back the exiled heir of the house of Stuart to the throne; and he laboured with Calamy, Ash, Morton, and others of the London ministers, to direct the petitions and the influence of the city upon Monk and the army, to move them to attempt this result. After the king's return, Dr. Bates was made one of his chaplains-in-ordinary, a compliment which he shared along with several other presbyterian ministers, "for the gratifying," says Baxter, "and engaging some chief presbyterians that had brought in the king;" and which was a mere compliment and nothing more; for, says the same authority, "never any of them was called to preach at court, saving Mr. Calamy, Dr. Reynolds, myself, and Dr. Spurston, each of us once; and I suppose never a man of them all ever received or expected a penny for the salary of their places." (Life, part ii., p. 229.) Sometime afterwards, when attempts were made to meet the scruples of the presbyterians, and to secure their adherence to the established church, Dr. Bates was offered the deanery of Coventry and Litchfield, which, after some hesitation, he declined. Had he accepted it, or had he remained in connection with the establishment, it was intended that he should be made a bishop; but the act of uniformity in 1662 forever cut off from him all prospects of ecclesiastical advancement, by constraining him, in obedience to the dictates of conscience, to become one of the never-to-be-forgotten two thousand ministers whom that act ejected from their livings, and sent forth to encounter privations and persecutions for their attachment to what they deemed to be truth. He preached his farewell sermon to his congregation on the 17th of August, 1662. After his ejection, he seems to have for sometime preached only occasionally. He was for many years one of the lecturers at Salters' hall, on the Tuesday mornings, when he always had numerous audiences. In the latter part of his life he resided at Hackney, and became pastor of a congregation there, which used to assemble "in a large and ancient but irregular edifice in Mare Street." Though no longer a minister of the national church, his society was sought by many eminent persons, who respected his character, appreciated his learning and abilities, and enjoyed his polished conversation and refined manners. Among the nonconformists he occupied a leading position, and on several important occasions publicly represented them. (Life, part iii., page 13.) At the Revolution he was appointed to present a congratulatory address to King William from the nonconformists of London, and on this occasion he delivered two speeches, one to the king and the other to

the queen. He frequently afterwards appeared at court, and his writings were much esteemed and read by the queen. For many years before his death, Bates suffered from bodily infirmity, his life being, to use his own expression, "like the weak light of a lamp in the open air." He was spared, however, to see his seventy-fifth year; he died on the 14th of July, 1699. His funeral sermon was preached by John Howe, who has delineated with much fullness, and in the favourable light of personal friendship, the leading features of his character. To an elegant person and dignified mien, he added mental powers of no mean order—an acute and vigorous understanding, a sound judgment, a most capacious memory, and a pleasant though never frivolous wit. His knowledge of books was immense; and many who loved not his nonconformity, frequented his society for the sake of the boundless information which he could pour forth on whatever subject was started. As a preacher he was esteemed among the best of his age. With a voice of singular sweetness and power, with the grace and dignity of manner proper to one who, to use Howe's words, was "born to stand before kings," and with a flow of copious and correct language, he delivered, unimpeded by the use of notes, discourses which brought the busy inhabitants of London "in throng-assembly to hang upon his lips," and that even on week-days and at business hours. Many of these discourses still remain; and though the quiet perusal of them in the closet hardly prompts to so enthusiastic an estimate of them as seems to have been awakened in the minds of those who heard them delivered, it may nevertheless be justly said, that neither in respect of substance nor of style are they unworthy of being placed by the side of any of the specimens of pulpit oratory which remain of that age. Dr. Bates was also the author of several theological treatises. His works have been collected in one vol. folio, London, 1700. He also edited and partly wrote "Vitæ selectorum aliquot virorum qui doctrina, dignitate aut pietate inclaruere," 4to, London, 1681.—W. L. A.

BATESON, Thomas, one of the great English madrigalian writers of the Elizabethan period. The dates of his birth and decease are unknown; but we may infer that he was a young practitioner in the art when he produced his "First set of Madrigals" in 1604, wherein he compares his compositions to "young birds feared out of the nest before they be well feathered," and hopes they will be "so shrouded" in the leaves of his patron's good liking, so that neither any "ravenous kite nor craftie fowler, any open-mouthed Momus or mere sly detractor, may devour or harm them that cannot succour or shift for themselves." In 1599, five years prior to the date of his first publication, he was appointed "Organist of the Cathedral Church of Christ, in the citie of Chester," in which situation he appears to have continued until 1611. Shortly after this period he went to reside in Ireland, and in 1618 published his "Second set of Madrigals." On the title-page of this work he styles himself "Bachelor of Musick, Organist, and Master of the Children of the Cathedral Church of the Blessed Trinity, Dublin, in the realm of Ireland." In the university of the latter city he is supposed to have taken his degree.—E. F. R.

BATHE, William, a learned Irishman, was born in Dublin in the year 1552. He entered into the order of the jesuits, and, leaving Ireland, travelled extensively on the continent of Europe; and finally settled in Salamanca, being appointed professor of languages in the university of that city. He published there a philological work called "Janua Linguarum." Leaving Salamanca he came to London, where he published some religious treatises, and also an "Introduction to the Art of Music." He died in London in the year 1614.—J. F. W.

BATHEM, Gerard van, of Amsterdam, a painter of landscapes and battle-scenes, was remarkable for the excellence of his design and the general tone of his pictures, although not for his colouring. His drawings were especially sought for. Died in 1691.—R. M.

BATHORY, an eminent old Transylvanian family, many members of which are sufficiently important to be mentioned. Ladislas became known towards the middle of the fifteenth century for his translation of the Bible into Hungarian.—Stephen was "Woiwode" of Transylvania, one of the heroes of the time of King Matthias Corvinus; together with Paul Kinizsy, he defeated the Turks at the battle of Kenyérmezew in 1479. After the death of his king he repudiated the claims of his illegitimate son, John Corvinus, and supported King Wladislas Jagello.—Nearly a century later, when the house of Szapolyay became extinct, his descendant, Stephen Bathory, was elected prince of Transylvania in 1571, and had to fight the pretender, Caspar Békéssy, set up against him by the court of Vienna. The pretender was defeated, and beheaded in 1575; but Prince Stephen left Transylvania the following year, being elected king of Poland. He governed that kingdom for ten years with wisdom and firmness, having to contend with the Cossacks, and with the intrigues of Ivan the Terrible, czar of Muscovy. He died in 1586.—Christopher, Stephen's brother, succeeded him as elected prince in Transylvania in 1576, and died in 1581, after having introduced the jesuits into the country.—His son Sigismund, acting by the advice of the jesuits, renounced his allegiance to the Turks, waged war against them, and resigned the principality to the Austrians in 1598, against the will of the diet of Transylvania. The result was, that the emperor met with resistance in his endeavours to occupy the country, and several years were spent in anarchy and wars between Michel, prince of Wallachia, Cardinal Andrew Bathory, the vicegerent of Sigismund, the Turks, and the Imperialists. Sigismund, repenting his abdication, returned once more to Transylvania in 1601, was defeated by the allied Austrians and Moldavians, abdicated again, and died in Bohemia in 1613, living upon a pension of the emperor.—The last of the Báthorys was Prince Gabriel, elected 1608, a sensual tyrant, oppressing the country, which rose against him repeatedly but unsuccessfully, until he was forsaken by the sultan, and murdered by his personal enemies in 1613.—F. P., L.

BATHURST, Allen, Earl, an English statesman, born at Westminster in 1684. After completing his course of study at Trinity college, Oxford, he was in 1705, when just come of age, returned member for Cirencester. In 1711 he was transferred to the house of peers, being one of twelve commoners who were raised to the peerage, for the purpose of carrying a particular measure. He took an active part in the debates of the house, and was strongly opposed to Sir Robert Walpole and the whig ministry. In 1772 he was advanced to the dignity of earl. The friendship of Lord Bathurst was cultivated by Swift, Pope, Addison, Prior, and most of the men of genius of his time. Pope addressed to him his Epistle on the Use of Riches. Stowe says of him, "This nobleman is a prodigy, for at eighty-five he has all the wit and promptness of a man of thirty; a disposition to be pleased, and a power to please others, beyond what I ever knew; added to which, a man of learning, courtesy, and feeling." Lord Bathurst died 16th September, 1775, in his ninety-first year.—G. M.

BATHURST, Benjamin, an English diplomatist, born in London, 14th March, 1784. In 1807 he was sent to Vienna with despatches from the English government, and mysteriously disappeared near Hamburg. No trace of him was ever discovered; but some shreds of his garments, found on the banks of the Elbe, led to the supposition that he had been assassinated.—G. M.

BATHURST, Henry, son of Allen Bathurst, and second Earl and Baron Bathurst, lord chancellor of England, born 2nd May, 1714; died in 1794. He was created Lord Apsley in 1770. He was called to the bar in 1735, and in the same year was returned member of parliament for Cirencester, which borough he continued to represent until his elevation to the bench. In 1754 he was appointed a judge in the court of common pleas—an office which he held for seventeen years. In 1770 he was appointed lord high chancellor, and took his seat in the upper house under the title of Baron Apsley of Apsley, Sussex. In 1778 finding himself no longer able to sustain the labours of his high office, he resigned the great seal, and the following year he was appointed president of the council. At the dissolution of Lord North's administration, he finally retired from public life.—G. M.

BATHURST, Henry, third Earl Bathurst, eldest son of the preceding, born 22d May, 1762; died 26th July, 1834. On reaching majority, he entered parliament as member for Cirencester, and was shortly afterwards appointed one of the lords commissioners of the admiralty. In 1793 he was named a commissioner of the board of control, and was sworn a member of the privy council. In 1807 he was appointed president of the board of trade; and in 1809 secretary for foreign affairs. The last office he held only about two months. In 1812 he was appointed secretary for the colonies—an office which he exchanged in 1828 for that of president of the council. In 1817 he was

created a knight of the garter. In politics, Lord Bathurst was of the high tory school. He was strongly opposed to catholic emancipation, parliamentary reform, and every liberal measure demanded by the whig party.—G. M.

BATHURST, Ralph, physician, poet, and theologian, born in 1620 at Northampton; died in 1704. He studied at Oxford, and became a surgeon in the navy under Cromwell, and was in 1668 elected president of the Royal Society in London. After the Restoration he abandoned medicine, and embraced the ecclesiastical profession. He was successively chaplain to Charles II., president of Trinity college, Oxford, and dean of Wells. In 1673 he became vice-chancellor of the university of Oxford; in 1691 he refused the bishopric of Bristol. He has left some works; amongst others, "Prælectiones tres de Respiratione," Oxford, 1654. This is a very curious work; he describes respiration as a voluntary function, which depends on the action of the diaphragm and of the epigastric muscles. He supposed that the air was charged with particles which penetrate into the lungs at every breath. He was also a partisan of the doctrine of Van Hêlmont, and contended for an acid in the stomach. "News from the other World," Oxford, 1651, in 4to, is the miraculous history of one Anne Green, who was hanged at Oxford, December 14, 1650, for the crime of child-murder, and recalled to life by the aid of Bathurst and Willis, his friend. He published some Latin poems in the Analecta Musarum Anglicanarum. A collection of these works has been published under the title of "Literary Remains."—E. L.

BATHYCLES, a Greek toreutic sculptor, native of Magnesia, flourished in the sixth century B.C., and constructed for the town of Amyclæ, in the Peloponnesus, the throne for the statue of Diana, enriched with thirty-two reliefs, illustrating the fabulous history of Greece.—R. M.

BATINSCKOFF, Constantine Nikolaevitch, a distinguished Russian poet, born in Wologda in 1787, and educated at St. Petersburg. His earlier years were spent in the army, and he was sent as attaché to Naples in 1818, where he remained but a short time. His poetry, severe in style and rich in thought, forms an epoch in the history of Russian literature, from the fact that he was the first poet of note who abandoned the French classical school, which had inspired the authors of Russia from the time of Catherine II. The introduction of the new life of romanticism into Russian literature, may be dated from the appearance of the poems of Batinsckoff and Giukoffski. Batinsckoff's career had a singularly unhappy close; he died in Wologda in 1855, having been for several years in a state of derangement.—M. Q.

BATMAN, Stephen, an English divine, poet, and miscellaneous writer, born in 1537 at Bruton in Somersetshire, was domestic chaplain to Archbishop Parker; and after the death of that prelate became rector of Merstham and chaplain to Henry Lord Hunsdon. Of his numerous works the following are the principal—"The Travayled Pilgrim," &c., 1569; "Joyful News out of Helvetia from Theophrastus Paracelsus, declaring the ruinate Fall of the Papal Dignity," 1575; "Golden Book of the Leaden Gods," 1577; "The Doom, warning all Men to Judgment, wherein are contained all the Strange Prodigies happened in the World," &c., 1581; "Bartholomeus his Book de Proprietatibus Rerum," 1582. Died in 1587.—J. S., G.

BATON or BATTO, a Greek sculptor, recorded by Pliny as the author of two statues of Apollo and Juno, then in Rome; and also as famed for representations of athletes, hunters, and such like subjects.—R. M.

BATON (Βάτων), of Sinope, a Greek rhetorician and historian, lived about 277 B.C. Author of Περσικα—"Commentaries on the Affairs of Persia;" a "History of Athens," and other works.

BATILDA, Saint, wife of Clovis II., king of France, died in 680. She was an Anglo-Saxon by birth, and was at first a slave to a Danish nobleman. She was purchased at a trifling price by Archambaud, mayor of the French palace, and ultimately became the wife of the king. Clovis having died young, she was intrusted, during the minority of her son, Clothaire III., with the regency of the kingdom, which she governed with much wisdom and energy. In 665 she retired to the monastery of Chelles, where she spent the remainder of her life.—G. M.

BATRACHUS and SAURUS, two Spartan architects, established in Rome at the time of Augustus, erected the portico round the temple of Juno, which was afterwards named after Octavia, and upon the frieze of which they caused frogs and lizards to be carved as symbols of their names, not having been permitted to inscribe them by means of letters.—R. M.

BATSCH, Augustus Johann Georg Karl, a German naturalist, born at Jena, 28th October, 1761, and died 29th September, 1802. He was the son of an advocate of Livonia; and after studying medicine he settled as a practitioner in Weimar, where he prosecuted also natural history. From 1787 till his death he was assistant professor of natural history and medicine at Jena, and director of the society for the advancement of natural science. Gmelin has named a genus of Boraginaceæ Batschia after him. His botanical works are numerous, including "Elenchus Fungorum;" "Account of the Plants in the Jena Garden;" "Introduction to the History of Plants;" "Botanical Observations and Conversations;" "Analytical Synopsis of the Genera of Plants;" "Elements of Botany;" "Tables of Affinities of Plants." He is also the author of works on chemistry and materia medica.—J. H. B.

BATT, Barthélemy, born in Flanders, 1515; died in 1559. He was persecuted by the inquisition for having embraced Lutheranism. Author of "De Œconomia Christiana."

BATT, Charles, a Flemish physician of the sixteenth century. He was physician-in-ordinary to the town of Dordrecht in 1593 and 1598. He wrote "Livre de Médecine où sont décrites toutes les parties internes du corps humain, et leurs maladies depuis la tête jusqu'aux pieds, avec la maniére de les guérir," translated from the German by Christopher Wirtsung, second edition, Dordrecht, 1593 and 1601, in folio. "Pratique de la Chirurgie," translated into French by Jacques Guillaume, Dordrecht, 1590, in folio; "La Chirurgie et toutes les œuvres d'Ambroise Paré," in twenty-eight parts, with plates of anatomy, surgical instruments, monstrosities, &c., Amsterdam, 1615, folio. The engravings are on wood and are very coarse. "Livre contenant divers secrets pour les arts et pour la médecine," Amsterdam, in 18mo; "Manuel des Chirurgiens, avec le traité d'Hippocrate sur les plaies de la tête;" and that of Guillaume Fabricius de Hilden, "Sur la brulure," Amsterdam, 1653.—E. L.

BATTAGLIA, the Italian architect who, at the beginning of the seventeenth century, designed and erected the magnificent convent of Catania in Sicily. This celebrated edifice, enriched with all that art can produce, was destroyed by an eruption of Etna in 1764.—R. M.

BATTAGLIA, Aron. See Pius IV.

BATTAGLIA, Cesare, an Italian writer, born at Milan in 1605. He was on terms of intimacy with Francis, duke of Este, and preached with success through several of the towns of Italy.

BATTEL, Andrew, an English sailor, whose adventures are related by Purchas in the second volume of his Collection on Voyages, was born in Essex about 1565. He sailed for the Rio de la Plata about 1589 on board a merchantman, which, on reaching its destination, was seized by the natives and delivered over to the Portuguese. Battel and his companions were kept in prison four months, and then transported to the Portuguese settlements in Africa. He regained his liberty early in the seventeenth century, and returned to England. The narrative of his adventures, taken from his own mouth by Purchas, is extremely curious, especially that part of it relating to his captivity in Africa.—J. S., G.

BATTELY, John, an English divine and antiquary, born in 1647 at St. Edmundsbury, was chaplain to Archbishop Sancroft, who gave him the living of Adesham in Kent, a prebend in the church of Canterbury, and latterly made him archdeacon of the diocese. He wrote a work on the antiquities of the Isle of Thanet, entitled "Antiquitates Rutupinæ." Died in 1708.

BATTEN, Adrien, an English church composer of some eminence in the first half of the 17th century. He was brought up in the cathedral of Winchester, under John Holmes, the organist, and in 1614 appointed vicar-choral of Westminster abbey. In 1624 he removed to St. Paul's cathedral, where he held the same office, in addition to that of organist. The name of this composer is even now well known in all our choirs, from his short, full anthem, "Deliver us, O Lord," which has continued in use up to the present day. "Batten," says Burney, "was merely a good harmonist of the old school, without adding anything to the common stock of ideas in melody or modulation with which the art was furnished long before he was born. Nor did he correct any of the errors in accent with which former times abounded." This criticism is hardly just. Batten's anthem, "Hear my prayer," for five voices, is, in point of construction

and effect, equal to most of the compositions of his time.—(Burney's *Hist. of Mus.*; *MS. Accounts of St. Paul's and Westminster Abbey.*)—E. F. R.

BATTEUX, CHARLES, a French author, born 6th May, 1713, near Vouziers. Appointed to the chair of Greek and Latin philosophy in the college of France, he commenced his literary career by a parallel between Voltaire's Henriade and Boileau's Lutren, followed by a treatise on the fine arts, which he attempted to reduce to a common principle, that of strict imitation of nature, setting what is called realism in place of idealism. But as the end of the fine arts is to excite emotion rather than surprise, by accurate imitation of appearances, this theory of Batteux has not received more than partial favour. In 1765 appeared his "Cours de Belles-lettres," in five volumes, in which a methodical attempt was made to lay down rules for composition in prose and verse. After some translations from Latin authors, he in 1769 published a philosophical work, in two volumes, upon "First Causes and the Principle of Existence," in which he condemns the use that had been made of authority in philosophical questions, and argues in favour of direct observation of nature; a work which led, it is said, to the suppression, after his death, of the chair of philosophy in the college of France. After various treatises on poetry and the fine arts, he composed a course of studies for the military school, in forty-five volumes; and at the time of his death, was engaged in making a collection of memoirs upon the history and manners of the Chinese, which was completed afterwards by de Guignes. He died at Paris, 14th July, 1780.—J. F. C.

BATTHYA'NYI or BATHYANI, a noble family of Hungary, embracing among its members, princes, counts, bans of Croatia, bishops, and other high dignitaries. The first of these, BENEDICT BATTHYANI, was, at the end of the fifteenth century, treasurer of King Vladislaf II. In 1509 he was accused of treason, and thrown into prison. Of this family we notice:—

BATTHYÁNYI, CASIMIR, count de Németh Ujvàr, Hungarian minister for foreign affairs, born June 4, 1817, at Milan in Italy, belonged to one of the first families of Hungary. He distinguished himself at the diets of 1840 and 1843–44 by his uncompromising opposition to the Austrian schemes of centralization, and to the Austrian tariff. In 1848 he was appointed civil commissary in the counties bordering on Croatia, and displayed considerable administrative and military talent, securing the fortress of Eszek to the Hungarians, and defeating the insurgent Serbs in two engagements. At the taking of the fortress of Eszek by the Austrians in February, 1849, he succeeded in reaching Debreczen, where he was appointed minister of foreign affairs in April, after the declaration of independence. Sharing the fortunes of the government, he went to Turkey, was confined at Kiutahia, released in 1851, and died at Paris in 1854. His extensive estates were confiscated.—E. P., L.

BATTHYÁNYI, IGNATIUS, count de, a learned canonist, and bishop of Weissemburg in Transylvania; born 30th January, 1741; died at Carlsburg, 17th November, 1798. He studied at Prague and Vienna, and in 1781 was nominated bishop. In 1796 he founded at Carlsburg an observatory, to which he bequeathed his library, and a sum of 40,000 florins.—G. M.

BATTHYÁNYI, LOUIS, count de Németh Ujvàr, prime minister of Hungary, was born in 1809 at Presburg in Hungary. At sixteen he took service in the Austrian army, but left it on becoming of age, turning his restless activity to political economy and sciences. Having visited Europe and the East, he took his seat in the house of peers in 1839, and organized there a bold opposition, directed principally against the centralizing tendencies of the government. Though always in a minority, he contributed much to break down the stationary spirit of the ultra-conservative peers, assailed at that time by the house with bills reforming the tenure of land of the peasants, and securing the liberty of speech, violated by the arrest of Kossuth, and the indictment of a score of other patriots. He continued, successfully, in 1843–44, the battle for religious liberty, and thus established his position as leader of the opposition. When, in 1848, the Vienna revolution destroyed the unconstitutional administration of the Austrian empire, the relations of Hungary to the empire had likewise to be remodelled. The emperor established a Hungarian responsible ministry, formed by Count Louis Batthyányi. The programme of the opposition, which now had come into power, contained the full emancipation of the peasants; a bill was introduced making them freeholders, and abolishing all the feudal rights of the landlords, who, on the other side were compensated by the treasury. Next to it followed the abolition of the immunity of paying taxes and tolls, which was a privilege of the nobility and gentry, and the extension of the franchise. All these reforms were carried in the regular way with the greatest enthusiasm, and Hungary seemed to have a fair chance for rising high in prosperity among the nations of Europe. The imperial house, however, bent upon the unity and centralization of the empire, and therefore opposed to any national development, incited first the Serbs to rise against the Hungarians, and to claim a separate nationality, and then secretly set up Ban Jellachich of Croatia, as a champion of the prerogatives of the crown, alleged to have been violated by the very establishment of a Hungarian ministry. Count Batthyányi made several endeavours to come to an understanding with the Ban of Croatia, who, however, declined any discussion. Under such circumstances Count Batthyányi, with the sanction of Archduke Stephen, nephew of the emperor, and palatine and viceroy of Hungary, insisted upon Ban Jellachich being declared a traitor by the emperor, who signed the outlawry of the Ban on the 10th of June. But, in spite of this declaration, the Ban continued to arm, and to threaten Hungary with war, to prevent which Archduke John, uncle to the emperor, brought about an interview between Ban Jellachich and Count Batthyányi at Vienna in August, 1848. The Ban, however, declined to entertain any proposal of the Hungarian premier, and in the first days of September crossed the frontiers of Hungary with an army of 60,000 men. The emperor gave now his approval to the proceedings of the Ban, and Count Batthyányi, accordingly, resigned his office. But the emperor, seeing that Hungary was not ready to yield to the Croatians without a blow, reappointed Count Batthyányi once more to the premiership, in order to paralyse the resistance of Hungary, since it was known that the aim of the premier, as well as of the Palatine Archduke Stephen, was to avoid a conflict on the battle-field. The obstinacy of Ban Jellachich, sustained by the court manœuvres, made any arrangement impossible. Accordingly, both the palatine and the premier once more resigned, and left Hungary just when the two contending armies came in sight. The Croatians were defeated on the 29th of September, and Vienna rose against the court on the 6th of October. Count Batthyányi returned now again to Hungary, wishing to serve in the army as a volunteer; but, disabled by an accidental fall, he came to Pesth, always recommending a peaceful settlement of the pending difficulties. In the first days of 1849 he went, at the head of a deputation sent by the diet, to the camp of Prince Windishgratz, the commander-in-chief of the Austrians, with proposals of an arrangement; but he was seized by the Austrians, without regard to his mission, thrown into prison, tried by court-martial, and shot on the 6th of October, 1849. Count Louis Batthyányi died a hero and a martyr. His last words were—"Long live my country!"—F. P., L.

BATTIE, WILLIAM, an English physician, born in Devonshire in 1704, and died 1776. He received his early education at Eton, and afterwards proceeded to the university of Cambridge. He practised medicine successively at Uxbridge and London. He took so active a part in the dispute between the college of physicians of London and Dr. Schomberg in 1750, that they dedicated to him a satirical poem called La Battiade. He was appointed physician to St. Luke's hospital, and founded at Islington a lunatic asylum. He has left, among other works, a "Treatise on Madness;" an edition of Isocrates, Cambridge, 1749, in 2 vols., 8vo; and two smaller works on medicine—"De Principiis animalibus Exercitationes in collegium regium Medicorum," 1751 and 1752; "Aphorismi de Cognoscendis et Curandis morbis ad principia animalis Accomodati," 1762.—E. L.

BATTIER, SAMUEL, a Swiss physician, born at Bâle, January 23, 1677, and died April 23, 1744. He studied medicine after having perfected himself in the Greek language, philosophy, and mathematics, which were taught him by the celebrated Bernouilli. In 1690 he received his degree as doctor of medicine, and came to Paris. He wrote "Dissertatio de Generatione Hominis," 1690, 4to; "Specimen Philologicum, sive Observationes in Diogenem Laertium," &c., 1695, in 4to. He published also some commentaries and notes on the New Testament; on the tragedies of Sophocles and Euripides; and he revised the editions of Julius Pollox (by Hemsterhuys), and of Hippocrates (by Triller).—E. L.

BATTIFERRI, Laura, born at Urbino in 1525. A poetess of some renown. She was married to the famous sculptor, Ammanati, and wrote a work in one volume in 4to, entitled "Il Primo libro delle Opere Toscane." The seven penitential psalms translated by her in Italian distichs, have been reprinted several times. She died in the year 1589.—A. C. M.

BATTISHILL, Jonathan, a musician, was the son of an attorney, and born in 1738. At the age of nine he was placed in the choir of St. Paul's cathedral, and received the rudiments of his musical education from Mr. Savage, at that time master of the children. After leaving the choir, he was engaged as composer to Sadler's Wells theatre, where he produced several popular ballads. He was next engaged to preside at the harpsichord at Covent Garden theatre; and not long afterwards was appointed organist, first, of the united parishes of St. Clement, Eastcheap, and St. Martin Orgar; and subsequently of Christ Church, Newgate Street. In conjunction with Michael Arne, he wrote the music to an opera entitled "Alcmena," the subject of which was taken from the history of Persia. It was performed at Drury Lane in 1764, and, excellent as the music was, the managers found it necessary, from the general insipidity of the drama, to lay it aside, after it had been performed five times. This piece was succeeded by the "Rites of Hecate," a musical drama, in which he afforded farther proofs of his superior talents.

The glees and rounds of this composer are well known to every lover of English vocal music. In 1770 he obtained the gold medal given by the noblemen's catch club, at the Thatched-house, St. James' Street, for his beautiful glee, "Underneath this myrtle shade." In 1776 he published, by subscription, two collections of three and four part songs.

Soon after his engagement at Covent Garden theatre, Battishill married Miss Davies, one of the principal vocal performers at that theatre. She died in 1775; and from this period he dissipated much of his time in convivial parties, and so far gave way to excess as gradually to undermine his constitution. He died in his apartments at Islington on the 10th of December, 1801; and, according to his dying request, was interred near Dr. Boyce, in the vaults of St. Paul's cathedral.

Battishill's music is marked with a peculiar strength of idea and clearness of construction. Four of his anthems—"Call to remembrance," "How long wilt thou forget me, O Lord?" "I will magnify thee, O Lord," and "Deliver us, O Lord our God"—are printed in Page's Harmonica Sacra; several others exist in MS. They are excellent; particularly the full anthem for seven voices, "Call to remembrance," which is a perfect model for this species of composition. It is full of that touching expression for which all Battishill's music of every class is remarkable.—E. F. R.

BATTISTA, of Ferrara, an Italian man of letters, lived about 1494. Author of a "History of Christianity;" "Chronicles of Ferrara," &c.

BATTISTA, d'Agnolo, or BATTISTA, del Moro, from the surname of his master, Francesco Torbido, was a Veronese painter, who, during the second half of the sixteenth century, executed a great number of pictures for the churches of his native town, and for the palaces of Venice and Murano.—R. M.

BATTISTA, Spagnuoli, a Latin poet, surnamed the Mantuan, born at Mantua about 1436; died in 1516. He is mentioned in terms of the highest commendation by Erasmus in one of his letters. The complete works of Battista were published at Paris, in 3 folio volumes, in 1513.

BATTLEY, Richard, son of John Battley, born about 1770; educated at Wakefield grammar school, and subsequently for the medical profession. In London he became acquainted with John Cunningham Saunders, whom he assisted in founding the London Eye Infirmary. He afterwards entered the navy as assistant-surgeon, but soon returned to London; and about 1812 commenced business as a pharmaceutical chemist in Fore Street. He died at Reigate, March 4, 1856.—T. F.

BATTONI, Pompeo, a painter, born at Lucca in 1708, died at Rome in 1786, is considered, and with great justice, as the first Italian artist who attempted to free his art from the excesses of mannerism in which in had fallen during the seventeenth century. The pupil of indifferent artists of his native place, it was only when in Rome that he was enabled to educate his taste to the purity of form and design which he ultimately adopted. His works are remarkable for a general gracefulness of composition, for the variety of types and accurate rendering of the different expressions. His colour, though not vigorous, is always brilliant, clear, and harmonious; the touch bold and steady, and, at the same time, admirably softened down; the design, if not profound, always pure. He displayed a great versatility in all subjects, and excelled in portraits. His Madonnas, in their noble gracefulness, after the distorted representations of the period that preceded him, look quite refreshing. Having been endowed with peculiar facility of execution, his works are very numerous, and it is difficult to quote amongst them. No important collection exists but some one of Battoni's literally charming pictures is to be found in it.—R. M.

BATTUS. Four kings of Cyrene, of the dynasty of the Battiadæ, bore this name—

Battus I., born in the island of Thera. About the year 630 B.C. he founded the colony of Cyrene, which he governed for forty years.

Battus II., surnamed the Happy, lived about the year 570 B.C. During his reign the colony was greatly increased by accessions of numbers from Greece. He also extended his dominions by the addition of a part of the country which he conquered from the Libyans.

Battus III. lived about the year 544 B.C. He commenced his reign at a time when the Greeks had been roused to a love of liberty by the abuse of monarchical power; and seeing his subjects desirous of limiting his authority, found himself, after some show of resistance, compelled to restrict his prerogative.

Battus IV., surnamed the Beautiful, lived about the second half of the fifth century before the Christian era. No details of his reign have reached our times.—G. M.

BATU-KHAN, sovereign of Kaptschak, died in 1254 or 1255. He was son of Toushi, and grandson of Jenghiz-Khan, and succeeded his father, who died before Jenghiz in 1233. His dominions comprehended all the Mogul conquests to the west of the Caspian Sea. After lending his assistance to the grand Khan Oktai in the conquest of China, he overran and subjugated Russia, which remained under the dominion of the khans of Kaptschak for 250 years. In 1241, and subsequent years, he overran and wasted Poland and Hungary. He left three sons, but was succeeded in his dominions by his brother Barkah.—G. M.

BATZ, Jean, baron de, a French general, born 26th December, 1760; died 10th January, 1822. At the time of the outbreak of the Revolution he was grand seneschal of the duchy of Albret, and in 1789 the nobility of Nerac elected him deputy to the states-general, in which he occupied himself chiefly in matters of finance. He was a faithful adherent of Louis XVI. and exposed himself to imminent danger by his endeavours to save the royal family. On the 21st January, 1793, he attempted to carry off the king as he was being conducted to the scaffold. He next concocted a plan to liberate Louis XVII., Marie-Antoinette, and the princesses from the Temple, and subsequently to deliver the queen from the Conciergerie. His schemes, though well-concerted, all proved abortive, and although they were well known to the authorities, and he never quitted Paris during the whole period of the Reign of Terror, yet he managed to elude the vigilance of the police. During the reign of Napoleon he remained in France unmolested; and after the Restoration, his loyalty was rewarded by his being appointed a marechal-de-camp, an honour which he did not seem to value, as he spent the remainder of his days in retirement.—G. M.

BATZONI INTZE, Matthias, a learned Hungarian, died 1735. He was professor of theology at Clausenburg, and author of a work on Polytheism.

BAUDART, Wilhelm, a protestant theologian of Flanders, who executed, in conjunction with two other divines, by request of the synod of Dordrecht, a translation of the Old Testament, was born at Deinse in 1564, and died at Zutphen in 1640. He published also "Polemographia Auraico-Belgica," 1657.

BAUDE, Henry, an old French poet, born at Moulins about 1430. While yet a youth, he attracted the favourable notice of the king, Charles VII. The more famous Clement Marot is accused of having borrowed from Baude without acknowledgment. Upon the advent of Charles VIII., he caused to be represented a satirical play, called "A Morality," which gave offence to the court; representing the royal power under the figure of a fountain of living water, intended to represent the purity of the king's intentions, he showed how it was obstructed at its source by weeds, roots, stones, and filth. As the author spoke out with cutting plainness, the public was delighted; but the courtiers were so enraged that they had the poet thrown into

prison, but after three months he was liberated. The best of these pieces is lost; but another of like character, called "Pragmatique entre gens de Court et la Salle du Palais," has been preserved, and gives a perfect idea of the rude vigour of the author's style. He also composed some small pieces relating to the policy and manners of the time, with epigrams, songs, and ballads. At the age of about fifty-five he had become grey and broken down, according to a description left of himself. Towards 1493, Baude addressed to the king, then taking the reins of government firmly into his own hands, a prose composition in which, offering up prayers for his prosperity, he advises him to follow in the footsteps of his ancestor, Charles VII., to respect the liberties of the subject. He died about 1495.—J. F. C.

BAUDER, Johann Friedrich, councillor of commerce to the elector of Bavaria, born at Hersbruck on the 8th January, 1713, is celebrated as the discoverer of the marbles of Altdorf. For the working and polishing of these he established a factory at Nuremberg, which continued in activity for many years. Upon these marbles, and the fossils found in them, he published two distinct works in 1771 and 1772; the latter was translated into French. He also wrote two or three papers upon other geological subjects.—W. S. D.

BAUDERON, Brice, a physician, born in 1540, at Paray in Charolais, and died in 1623. He studied at Montpellier, and settled down at Macon, where he practised medicine till his death. It is from this town that he dates the preface of a Latin work printed at Paris in 1620, in 4to, entitled "Praxis Medica in duos tractatus Distincta." He distinguished himself by his Pharmacopœia, published at Lyons, 1588, 1596, 1603, and 1628, 8vo; and since, in Latin, under the title "Pharmacopœia e Gallico in Latinum versa, a Philimone Hollando," &c.—E. L

BAUDET, Gui, bishop of Langres and chancellor of France under Philippe of Valois, was a native of Franche-Comtè. He died in 1339.

BAUDEWYNS, Nicolas, a Flemish painter, born at Brussels in 1660; died in 1700. He exclusively treated landscapes, the figures of which, without an exception, were painted by Pieter Bout.—R. M.

BAUDIER, Michael, a historian, born in Languedoc in 1589. He held some situation about court, as is implied by the title always given him of "gentilhomme de la maison du roi, et d'historiagraphe de France." His limited fortune was spent in the purchase of manuscripts, and in making collections of medals, as well as in indulging his taste for the fine arts. His voluminous writings were much read at the time of publication during his life. They are principally historical, the most remarkable of which relate to Turkey and China. His life of Cardinal Ximenes is regarded as one of the most interesting of his different biographies. He died in 1645.—J. F. C.

BAUDIN, ——, a celebrated Jacobin priest, was episcopal vicar in the diocese of Paris at the commencement of the Revolution. He was associated with Hentz and Francastel in the Vendean commission, and imprisoned eight months for opposing the excesses of his colleagues. His last employment was that of administrator of the hospitals of Paris. Died in 1830.—J. S., G.

* BAUDIN, des Ardennes, Charles, a French vice-admiral, son of Pierre-Charles-Louis, born at Sedan, 1784. He entered the service in 1799, and in 1808 assisted in a naval combat against the English in the Indian seas, when his right arm was carried away by a bullet. He continued his career, notwithstanding this casualty, and in 1814 was raised to the rank of captain. On the return of the Bourbons he retired from the service, and established a commercial house in Havre. This undertaking was, for a time, attended with great prosperity; but after the revolution of 1830, it became involved in pecuniary difficulties, and was given up by Baudin, after honourably paying all his creditors. He now returned to his old profession, and was employed in several important public services, for which he was rewarded in 1848 by being raised to the dignity of grand-cordon of the legion of honour.—G. M.

BAUDIN, des Ardennes, Pierre-Charles-Louis, one of the actors in the French Revolution, born at Sedan, 18th December, 1748; died 14th October, 1799. He was at first destined for the bar, but the banishment of the parliament of Paris in 1771, constrained him to relinquish the profession of the law. He then became tutor to the children of the president, Gilbert de Voisins, and in 1786 he was director of posts in his native town. Here he was so much respected by his fellow-townsmen, that in 1790 they elected him to the office of mayor, and the following year, appointed him their representative in the legislative assembly, where he formed one of the committee of public instruction. He continued during the remainder of his life to take an active part in public affairs.—G. M.

* BAUDISSIN, Wolf Heinrich Friedrich Karl Graf von, was born of an old noble family at Rantzau in Holstein, 30th January, 1789. After completing his academical course, he was successively appointed secretary to the Danish legations at Stockholm, Vienna, and Paris, from 1810–1814; but in 1813 was imprisoned during six months at the fortress of Fredericksort, for his ardent German sympathies. He then travelled for several years in France, Italy, and Greece, and, on his return, settled at Dresden, where he became intimately acquainted with L. Tieck, whom he materially assisted in completing Schlegel's translation of Shakspeare. He and Tieck's accomplished daughter, Dorothy, were the real translators, whilst Tieck himself only revised and edited the work. He also translated the plays edited by his celebrated friend, under the title "Shakspeare's Vorschule." Under his own name he published "Ben Jonson und seine Schule," as well as translations into modern German of the two middle German poems of "Iwein mit dem Löwen," by Hartmann von Aue, and "Wigalois mit dem Rade."—K. E.

BAUDIUS or BAUDIER, Dominique, a historian and poet, born at Lille in 1561; died in 1613. He commenced his studies at Leyden, and finished them at Geneva under Beza. He has acquired a reputation as a Latin writer to which few of his age can pretend. His prose is characterized by the easy flow and graceful diction of Cicero. His poems, though somewhat tinctured with misanthropy, seem to have emanated from a warm heart and philosophic spirit.—J. G.

BAUDOIN or BAUDOUIN, surnamed de Condé, a French poet, lived in the beginning of the thirteenth century. His works are preserved in manuscript in the imperial library.

BAUDOUIN, François, a French theologian and writer on jurisprudence, author of a "Commentary on the Institutes of Justinian," was born at Arras in 1520, and died at Paris in 1573. He taught law at the universities of Angers and Paris, was present at the council of Trent as representative of the king of Navarre, and latterly became counsellor to Henry III. of France.—J. S., G.

BAUDOUIN, Gabriel, a French abbé, celebrated for his benevolent exertions in establishing a foundling hospital in the capital of Poland, was born at Avesnes in Flanders in 1689, and died at Warsaw in 1768.

BAUDOUIN de Ninove, a Flemish monk, who wrote a chronicle of the first thirteen centuries of our era, preserved in MS. in the abbey of Ninove, of which he was canon.

BAUDOUIN de Paderborn, also called Balduinus Parochus, author of a "Universal History," was curé of Paderborn about the year 1418.

BAUDOUIN D'AVESNE, Sire de Beaumont, a French chronicler, author of the "Histoire Genealogique des Comtes de Hainault," was a descendant of that family. Died in 1289.

BAUDRAIS, Jean, a French writer, born at Tours, August, 1749. His career was very singular. He celebrated the birth of the dauphin in 1781 by a musical drama, and in 1783 the peace in a production of a similar kind. On the outbreak of the Revolution, he, as commissioner of his district, signed assignats, and, as member of the municipality, witnessed the trial of the unfortunate Louis XVI. Under the Reign of Terror he filled the office of censor, and subsequently was appointed to a magistracy at Guadaloupe. This post he had already held for three years, when he was accused of being an accomplice in the attempt to destroy Buonaparte by an infernal machine. Although at the time of the conspiracy he was fifteen hundred leagues distant from Paris, he was transported to Cayenne. There, however, he obtained employment under government, of which he was again deprived for refusing to take the oath of allegiance to the emperor. He retired to the United States, supported himself by his industry during thirteen years, and returned to France in 1817, when thought to be dead. He died 4th May, 1832, and left several dramatic pieces, songs, &c.—J. F. C.

BAUDRAN, Mathieu, was judge in the tribunal of the district of Vienne in Dauphiné, when, in 1792, he was chosen deputy of the national convention, in which he voted for the death of the king. Died in 1812.

BAUDRAND, Marie-Etienne-François-Henri, Count, a

French general, born at Besançon, Doubs, 21st August, 1774; died at Paris, 10th September, 1848. He was at first destined for the bar; but preferring a military career, he entered as a soldier in the second battalion of Doubs, and served in the army of the Rhine from the month Fructidor, in the year one of the Republic, until the 22nd Ventose, in the year eleven. He was admitted as sub-lieutenant into the school of engineers at Metz, and being afterwards called into active service, he rose through all the grades of his profession, until, after the revolution of 1830, he was named lieutenant-general. He was elevated to the peerage, 11th October, 1832.—G. M.

BAUDRICOURT, Jean de, marshal of France, died at Blois, 11th May, 1499. In 1472 Louis XI. conferred on him the collar of the order of St. Michael, and in 1480 made him governor of Bourgogne and Besançon. Having, during the feudal reaction of 1488, contributed greatly to the victory of St. Aubin, he was rewarded with the marshal's baton.

BAUDRILLART, Jacques Joseph, a celebrated French agriculturist, born at Givron in Ardennes on 20th May, 1774, and died at Paris, 24th March, 1832. He at first followed a military career, and afterwards settled in Paris. In 1802 he became connected with the administration of the forests, and finally became chief-inspector. He published several works on the treatment of forests, and the cultivation of trees.—J. H. B.

BAUDUIN, Dominique, a French theologian, professor of history at Maestricht, was born at Liege in 1742, and died in 1809. He wrote "La Religion Chretienne Justifiée au Tribunal de la Politique et de la Philosophie."

BAUDRY D'ASSON, Gabriel, a leader of the Vendeans during the French Revolution, born in Poitou in 1755; died in 1793. When the Revolution broke out, he was called to the command of the national guard of his native district. Being adverse to the proceedings of the national assembly, he was afterwards placed at the head of a body of peasantry, who seized on Châtillon-sur-Sèvre, and attacked Mortagne. They were, however, defeated and dispersed by the national guard, and Baudry was obliged to seek for safety in subterranean concealment. At the time of the great Vendean insurrection, he again placed himself at the head of the countrymen. He took part in the battle of Saint-Vincent de Luçon, and was killed at the attack on Mans.—G. M.

BAUDRY DES LOZIERES, Louis Narcisse, a French traveller, born at Paris in 1761; died in 1841. He wrote a "Voyage to Louisiana and the continent of South America," and some historical works.

BAUER, Anton, a distinguished writer on jurisprudence, was born at Marburg, 16th August, 1772. He was successively professor in the universities of Marburg and Göttingen. The juristic department to which he principally devoted himself, was that of criminal law. Amongst his works deserve to be mentioned, "Grundsatze des Criminalprocesses," 1805, (a highly improved edition of which appeared under the title, "Lehrbuch des Strafprozesses," 1835); "Grundzuge des Philosophischen Strafrechts;" "Die Warnungstheorie nebst einer Darstellung und Beurtheilung aller Strafrechtstheorien." He died at Göttingen, 1st June, 1843.—K. E.

* BAUER, Aurel Reinhold Eduin, was born at Walda, near Grossenhain in Saxony, 7th July, 1816. After having studied theology at Leipzig, he took an active part in the German catholic movement, and from 1845–49 acted as preacher to the German catholic communities in Saxony. He, however, resigned this office, and again embraced the doctrine of the protestant church. He has published numerous controversial pamphlets, and popular works on theology and biography.—K. E.

* BAUER, Bruno, one of the boldest of modern German rationalists, was born at Eisenberg in the duchy of Sachsen-Altenberg, on the 6th of September, 1819. His education was pursued in the seminaries and university of Berlin, and after completing his curriculum he was appointed to a professorship in theology. His fertile and daring spirit threw itself at once into the contests of the time, and he seems to have resolved to startle the world, rather than to enlighten it. Eccentric novelties have a special charm for him, and he does not conceal it. It is his delight to rebound as far as possible from ordinary forms of thought and belief. He has published a great deal, apparently not because it was useful, but because it was striking, and would excite surprise and speculation. That he is adventurous everybody knows; that his adventurousness is frequently useless and defiant, his friends are all prepared to admit. He was captivated by the Leben Jesu of Strauss, and though he would not admit all its principles, he published a review of it in 1835. His Hegelianism was then notorious, as may be seen in his "Journal of Speculative Theology," and his entire departure from Lutheran orthodoxy, may be read in his "Critical Exposition of the Religion of the Old Testament;" revelation in his nomenclature being the development of the universal self-consciousness. His works on the gospels are in a similar spirit; and it is difficult to say what authority on his principles such documents can possess. The scepticism of these productions led to the recall of his license to lecture at Bonn. He has occasionally written on political subjects, the events of 1848 affording him an ample text. In one of his latest works, "Kritik der Paulinischen Briefe," he goes beyond his compeers in denying the genuineness of the epistles, even of those which had not been impugned before—endeavouring by arguments, both petulant and inconsistent, to prove them to be productions of the second century. The critical works of Bruno Bauer want the erudition and depth of many similar productions in Germany. They are smart and sprightly, but are devoid of taste, research, and philological ingenuity. Even the school of Tübingen, so famed at the present time for their destructive criticism, can claim no affinity with him.—J. E.

BAUER, Christian Friedrich, a German theologian, author of an "Exposition of the Prophet Joel," and of "A Treatise on the Accentuation of Hebrew," was born at Hofgarten in Thuringia, and died at Wittenberg in 1782. He was professor of theology at Wittenberg.—J. S., G.

* BAUER, Edgar, a German political writer, was born at Charlottenburg, 7th October, 1820, and educated at the Friedrich-Wilhelms gymnasium and the university of Berlin. His earliest pamphlets were written in defence of his elder brother, Bruno, who had exercised a paramount influence on the development of his theological and political opinions. In consequence of a work entitled "Der Streit der Kritiz mit Kirche und Staat," he was prosecuted, found guilty of high treason, &c., and sentenced to seven years' imprisonment in the fortress of Magdeburg (1845), from which, however, he was released by the amnesty granted March 18, 1848. In all his writings he wages war against the existing forms of state, church, and society, which he considers as highly detrimental to the real progress and welfare of the human race. He now lives in London.—K. E.

BAUER, Ferdinand, an eminent botanical artist, was born in 1760 at Feldsperg in Austria. His father held the appointment of painter to the court of the reigning prince of Lichtenstein. In early youth the son showed a decided taste for natural-history painting, and made delineations of animals and plants from nature. In 1784 he was engaged by Dr. John Sibthorp of Oxford, to accompany him as artist to Greece. They visited Athens, Corinth, the Grecian islands, and Cyprus. The result of their travels was the publication of the splendid work, entitled "Flora Græca," the drawings for which were executed by Bauer. The botanical delineations in that work are patterns of excellence. In 1801 he was appointed natural-history draughtsman to the expedition to Terra Australis, commanded by Captain Flinders of H.M.S. *Investigator*. His salary was £300 a year, with rations for himself and his servant. He carried on his artistic labours in Australia with great vigour and success. In the year 1803 he states, that between the period of his starting from and his return to Sydney, he had executed five hundred species of plants and ninety animals, especially birds. Captain Flinders having resolved to go back to Britain, Mr. Bauer awaited his return in Australia along with Mr. Robert Brown. During this period they visited Norfolk island, and collected materials for its Flora. In 1813 he commenced his illustrations of the Flora of New Holland. The work, however, was not encouraged, and it was accordingly suspended in 1814. He finally settled in the neighbourhood of Vienna, and there continued his botanical labours, paying, however, a visit to England in 1819. He executed the drawings for Lanubert's large and valuable work on the genus Pinus, and also aided in other botanical publications. He made excursions also to the Alps of Austria and Styria, with the view of collecting plants. He died on the 17th March, 1826, in the sixty-sixth year of his age. The greater part of his collections were bequeathed to his heirs-at-law. Two volumes, however, of miniature paintings of Australian plants and animals afterwards came into the possession of Dr. Robert Brown, and his herbarium, along with the skins of animals, &c.,

were purchased for the imperial museum at Vienna. His name is commemorated in the genus Bauera, as well as in Cape Bauer, a rocky headland to the south-east of Franklin's island.—J. H. B.

BAUER, Francis, fellow of the Royal Society, was a botanical painter at Kew. He was an eminent artist. He published in 1796, "Delineations of Exotic Plants cultivated at Kew;" "Coloured Figures of Strelitzia" in 1818; and "Illustrations of Orchideous Plants," 1830–38; besides papers in the Philosophical Transactions.—J. H. B.

BAUER, Georg Lorenz, a German theologian, was born at Hilpoltstein in Bavaria, 14th April, 1755, and died at Heidelberg, 12th January, 1806. He studied at Altdorf, and in 1789 was appointed to the professorship of ethics and oriental languages at Altdorf, from which he was translated in 1805 to a chair at Heidelberg. His works are distinguished by great learning and critical acumen. We mention, "Hermeneutica Sacra Vet. Test.," 1797; "Hebräische Mythologie des Alten und Neuen Testaments," 2 vols.; "Dicta Classica Vet. Test.;" "Biblische Theologie des Neuen Testament," 4 vols.—K. E.

* BAUERLE, Andreas Adolf, a German comic dramatist, born at Vienna, 9th April, 1784. He was for a long time poet and secretary to the Leopoldstadt theatre at Vienna, for which he wrote a long series of popular and successful farces, in the provincial dialect of his native town. They have been collected under the title "Komisches Theater." Since 1808 he was editor of the *Wiener Theater-Zeitung*.—K. E.

* BAUERNFELD, Eduard, a German comic dramatist, was born at Vienna in 1804. He devoted himself to the legal profession, and afterwards held several subordinate situations under government. His comedies are distinguished by great sprightliness of dialogue, effective scenes, and unpretending wit, but are deficient in refinement, delineation of characters, and skilful management of the plot.—K. E.

BAUFFREMONT or BEAUFFREMONT, a very ancient French family, several members of which became celebrated in history. The following were the most noteworthy:—

Pierre de, lived in the first half of the fifteenth century. He contributed to the influence and distinction of his house, by allying himself in marriage, in 1448, with Maria, daughter of Philip the Good, duke of Burgundy.

Guillaume, brother of the preceding, was the ancestor of that branch of the family which, during the fifteenth, sixteenth, and seventeenth centuries, was mixed up with the principal events, political, religious, and military in the history of France.

Nicolas de, grandson of the preceding, baron of Senescey, died in 1582. Under Charles IX., he was appointed grand prévôt of France. He distinguished himself by his zeal as an adherent of the league; fought in the battles of Jarnac and Moncontour, and at the head of a band of assassins took an active part in the massacre of St. Bartholomew. He died at the age of sixty-two at his castle of Senescey.

Claude de, son of the preceding, baron of Senescey and governor of Auxonne; died in 1596. He was, like his father, an ardent leaguer and a partisan of Lorraine.

Henri de, son of the preceding, killed at the siege of Montpellier in 1622. In 1614 he was chosen president of the chamber of noblesse in the estates of Paris, and was created chevalier of the order of his majesty.

Henri de, son of the preceding, inheriting the same titles, and holding the same office of governor of Auxonne, was killed by a German soldier at the battle of Sedan, 6th July, 1641, and his brother Louis having on the same day been made prisoner, that branch of the family became extinct.

Claude-Charles-Roger de, belonging to the other branch of the family, died in 1593. He entered ecclesiastical orders, and became in 1562 bishop of Troyes.

Antoine de, brother of the preceding, died in the second half of the sixteenth century. He was attached as one of the gentlemen of the chamber to the household of Henry III., and was chevalier of honour of the parliament of Burgundy, of which, in 1561, he was a member.

Charles Louis, brother of the preceding, marquis of Messimieux. He was a grandee of Spain, and chevalier of the golden fleece.

Pierre, son of the preceding, died in 1685. He had the title of marquis of Listenais, and was one of the household of the king of Spain. After the conquest of Franche-Comté he returned to France.

Louis Bénigne, marquis de Bauffremont, lived in the first half of the eighteenth century. He was wounded at the battle of Malplaquet in 1709. At first sub-lieutenant of the gendarmes of Burgundy, he rose to the rank of brigadier, and was named chevalier of the golden fleece.

Alexander Emmanuel Louis, prince of Bauffremont, born at Paris, 27th April, 1773; died, 22nd December, 1833. At the commencement of the Revolution, he took part with the princes of Germany in the invasion of Champagne; and in 1793 and 1794 assisted in the campaigns against the French republic. He was offered a peerage by Louis XVIII., but refused it on account of his age and infirmities.

Alfonse, duke of Bauffremont, eldest son of the preceding, created a count by Napoleon. He was aid-de-camp to Murat, and distinguished himself at the battle of Moskva in the campaign of Saxony in 1813, and at Dresden.—G. M.

BAUGH, Robert, engraver of the maps of North Wales, published by John Evans, and of his own great map of Shropshire. He died near Llanymynich, Shropshire, December 27, 1832, aged eighty-four.—T. F.

BAUGIN, Lubin, surnamed the French Guido, a painter, flourishing in Paris about the middle of the seventeenth century. He was employed in preparing subjects for the Gobelins, besides other paintings, which were afterwards engraved. Although an artist of considerable talent, there is nothing in his works to justify the surname given to him.—R. M.

BAUHIN, Gaspard, a celebrated anatomist and botanist, brother of John Bauhin, was born at Basle on 17th January, 1560, and died in his native city on 5th December, 1624. He commenced his medical and scientific studies at the university of Basle, and in 1577 he repaired to Padua. He travelled in Italy for some time making collections of plants. He then studied at Montpellier, and finally at Paris. In 1581 he took his degree of doctor of medicine, and gave lectures on botany and anatomy. In 1582 he was appointed professor of Greek; in 1588 professor of anatomy and botany in the university of Basle. Subsequently he occupied the chair of practice of physic, and was made rector of the university and dean of the faculty. He was an acute botanist, and did good service to the science by the accuracy of his nomenclature, and the elucidation of synonyms. He became an authority in science, and, along with his brother, did much to advance it. Plumier named a genus of Leguminosæ Bauhinia after him. He wrote many botanical and medical works. Among the former, the most valuable is his "Pinax Theatri Botanici," or an index to the works of Theophrastus, Dioscorides, Pliny, and the earlier botanists, with the names, synonyms, and differential characters of nearly 6000 plants. He planned another large work, called "Theatrum Botanicum," or a complete history of all known plants, to be completed in twelve folio parts. He lived to complete three of these, but only one was published. He published also a catalogue of the plants growing near Basle; and an enumeration of the plants described from the herbaria at that time in existence. The latter work was left incomplete, but it contains a short description of 2700 species, beginning with grasses and ending with leguminous plants. He edited the works of Mathiolus. Besides these, he was the author of several anatomical and medical works.—J. H. B.

BAUHIN, John, a physician and distinguished botanist, was born at Basle in 1541. He was the son of an eminent physician, who quitted France on account of espousing the protestant religion, and settled in Basle. Under his father's tuition he received the elements of his medical education. During the year 1560 he prosecuted his studies at the university of Tubingen, and acquired a knowledge of botany under the celebrated Fuchs. Having repaired to Zurich, he made the acquaintance of Conrad Gesner, and travelled with him in Switzerland. He made collections of plants in various parts of France and Italy. In France he suffered persecution on account of being a protestant. He spent some time at Geneva, and then returned to Basle where he was elected professor of rhetoric in 1566. He also practised as a physician, and acquired great eminence. In 1570 he was invited to be physician to the duke of Wirtemberg at Montbelliard. In this situation he continued till his death in 1613. In the garden at Montbelliard he was enabled to prosecute his favourite science of botany, in which he attained great celebrity. He attended also to other branches of natural history. He published several medical and botanical works. His

great work on the history of plants was not completed at the time of his death, and it did not appear till 1650 and 1651, in 3 vols. folio. The expense of its publication, which amounted to about £3600, was defrayed by François Louis de Grafenried, a wealthy Bernese citizen. The work contains a description of about 5000 plants, with 3577 figures. Haller pronounces the work, notwithstanding its defects, to be without an equal. It is still a work of consultation; and the author is reckoned one of the early founders of botany. An abridgment of the work was published at Yverdun.—J. H. B.

BAUHIN, John Gaspard, a son of Gaspard Bauhin, was born at Basle on 12th March, 1606, and died 14th July, 1685. He occupied for thirty years the chair of botany in the university of Basle; and in 1659 was chosen physician-in-ordinary to Louis XIV. His published works were medical, viz., "On the Causes and Distribution of Diseases;" "On Plague and Epilepsy."—J. H. B.

BAUHUIS (in Latin, Bauhusius), Bernard, a jesuit of Anvers, professor at the college of Bruges, was born in 1575, and died in 1629. He was the author of five books of epigrams, among which is one capable, according to Prestet, of being turned three thousand three hundred and sixty-six different ways, without losing its rhythmical quality. It runs thus—"Tot tibi sunt dotes, virgo, quot sidera cœlo."—J. S., G.

BAULACRE, Leonard, protestant librarian at Genoa, author of some historical and theological dissertations, was born in 1670, and died in 1761. The most interesting of his publications are those which relate to the history of his birthplace.

BAULDRI, Paul, a historian, born at Rouen in 1639; died in 1706. He became professor of sacred history at Utrecht. He published an edition of "Lactantius de Mortibus Persecutorum," chronological tables, and other works.

BAUMAN, Nicolas, professor of history at Rostock, born at Wismar or Emden about 1450; died in 1526. The satiric poem, "Reinecke the Fox," has been attributed to him, but the real author appears to have been Henri d'Alkmaer.

BAUMBACH, John Balthazar, a German orientalist, died in 1622. He was professor of Greek and Hebrew at Heidelberg, and author of philological works on the Hebrew, Chaldee, and Syriac languages.

BAUMANN, John Nicolas, a physician, who flourished at the beginning of the seventeenth century. He wrote a work on the properties of tobacco, its use and abuse. It was published at Basle in 1629.

BAUMÉ, Antoine, a celebrated French chemist and pharmacist, son of an innkeeper at Senlis, was born in 1728, and died in 1804. The first difficulties of his career—those arising out of his defective education—overcome, he was admitted into the faculty of apothecaries in 1752, and shortly after elected to the chair of chemistry in the college of pharmacy. This appointment brought him into notice, and enabled him to find a market for the ingenious products of his laboratory. That, for a long period, was rather a busy manufactory and head office of "chemistry applied to the arts," than a chamber dedicated to studious experiment. In 1780 Baumé found himself rich enough to think of consecrating the remainder of his life to science; but the Revolution swept away his fortune, and he had again to organize his manufactory. He died in 1804. The most considerable of his works is entitled "Chimie Experimentale et Raisonnée," 1773.—J. S., G.

BAUME, Nicolas-Auguste de la, marquis of Montrevel, marshal of France, born in 1636; died, 11th October, 1716. He embraced the profession of arms, distinguished himself by his conduct and valour in various battles and sieges, and rose through all the grades, until at last in 1703 he obtained the marshal's baton. Though so brave on the field of battle, it is said that Baume died of fear. Dining at the house of the duke of Biron, he happened to overturn the salt, and such an accident being deemed an unlucky omen, he was seized with superstitious terror, which brought on a fever, of which he died four days afterwards.—G. M.

BAUME SAINT-AMOUR, Philippe de la, marquis of Yennes, died at Paris about 1670. He was governor of Franche-Comté for the king of Spain, and was accused of having facilitated the conquest of that province by Louis XIV. in 1688. He defended himself in a tract of seventy-five pages, small quarto, which he published the same year.—G. M.

BAUME-MONTREVEL, Claude de la, cardinal-archbishop of Besançon; born in 1531; died in 1584. He made himself remarked among contemporary prelates by the zeal with which he persecuted the Calvinists of his diocese.

BAUMEISTER, Frederick Christian, rector of Görlitz, born 1708; died 1785; belonged to the philosophical school of Leibnitz and Wolf; but treated the doctrine of pre-established harmony as a mere hypothesis, and discussed very impartially the argument for and against it. His elementary works display much skill in exposition; but he fell into the error of his school, the attempt to reduce everything to demonstration.—J. D. E.

BAUMER, Johann Wilhelm, professor of medicine at Erfurt and Giessen, was born in 1719 at Rehweilen in Franconia, and died in the vicinity of Giessen in 1788. He studied at Halle and Jena, and in 1742 became pastor of Krautheim; but after a few years quitted theology for medicine. His principal works are on chemistry and mineralogy.—W. S. D.

BAUMES, Jean Baptiste Timothée, a French physician, born at Lunel, May 22, 1777; died at Montpellier, July 19, 1828. After having practised medicine at Nismes, with great success, he was appointed professor at the school of medicine at Montpellier, and obtained in this city, for twenty-two years of his life, great reputation. Lively and witty, but with an irascible disposition, he made enemies of all his colleagues, and he even fell out with Chaptal, who, after having been, like him, professor in the faculty of Montpellier, was, during the time he was minister, the protector of this celebrated school. Baumes endeavoured to found a pathological theory on chemistry, which met with great success. He wrote numerous articles in the Journal of the Society of Practical Medicine at Montpellier.—E. L.

BAUMGARTEN, Alex. Gottlieb, born at Berlin, 1714; studied at Halle, afterwards lectured at the orphan institution there, and was in 1740, appointed professor of philosophy at Frankfort-on-the-Oder, where he died in 1762. Was a disciple of Leibnitz and Wolf, and a strenuous supporter of monadology and pre-established harmony. His principal contribution to philosophy was in reference to the philosophy of taste, or the science of the beautiful, a subject to which his attention had been called by his study of belles-lettres. He was the first to treat of it as a distinct science, and he invented the term *æsthetics* to denote it. His peculiar views are betrayed in his choice of this word, (derived from *αἰσθάνομαι, to perceive.*) He regarded beauty as a quality addressed to the senses, and forming the object of an obscure and confused perception. Hence it is only the lower faculties of the mind that recognize the beautiful, and Baumgarten accordingly defined genius as consisting in a very high development of the lower faculties.—J. D. E.

BAUMGARTEN, James Sigismund, a distinguished scholar and theologian of the university of Halle, in the earlier half of the eighteenth century, and the connecting link between the school of the pietists and the rationalists, was the son of James Baumgarten, pastor of Wolmirstadt, near Magdeburg, where he was born in 1706. After studying at the pædagogium of Halle, he entered the university in 1724. He was first a teacher and then inspector of the orphan-house of that city; in 1728 he became colleague to Francke in the pastoral charge of one of the churches; in 1730 he was made adjunct professor of theology; and in 1734 professor ordinarius. From that time he lived wholly for the university and the promotion of science. He belonged to the celebrated school of Spener and Francke, and his professional labours proved an important accession to its strength and reputation. It had begun to degenerate and decline—learning was depreciated, study neglected, and philosophy discouraged as dangerous to the interests of piety. The school required to be invigorated by a man like Baumgarten, who combined with his sincere piety and devotion a philosophic spirit, distinctness of ideas, precision of language, strict order and method of discourse, and rich stores of knowledge. He was a student of the Wolfian philosophy, and profited much by its advantages as an intellectual discipline. He was for thirty years the principal ornament of the university of Halle. His students sometimes numbered as many as 400. He was particularly eminent in the departments of dogmatic and moral theology and church history. He was much admired by his students—among many of whom he awakened a taste for thorough learning and original independent research. Adelung, John David Michaelis, Nœsselt, and Semler, were the most famous of his scholars. He engaged in many literary undertakings which had no connection with theology. He translated the celebrated Eng-

lish Universal History, with notes, and four vols. of illustrative additions; and he brought out German editions of the French historical works of Niceron, De Fresnoy, Rapin, and others. He died 4th July, 1757. His life was written by Semler, under whom the freedom of investigation inculcated by his master, degenerated into a boldness and hardihood, such as Baumgarten had given no example of; and the pietism of Halle gave place by a singular reaction to what is now called in Germany the vulgar rationalism. Baumgarten's published works were very numerous, but they were superseded by the writings of the succeeding age.—P. L.

BAUMGARTEN, John Christian Gottlob, a German botanist, was born at Lucknau in Lower Lusatia, on 7th April, 1765, and died about 1830. He was the author of a Flora of Transylvania and of Leipzig, a dissertation on the use of elm-bark, and a treatise on the decorative art.—J. H. B.

BAUMGARTEN, Martin von, a German sculptor, born at Dresden in 1640; established himself in France where he executed several of his best statues for the palace of Versailles.—R. M.

BAUMGARTEN-CRUSIUS, Detlev Karl Wilhelm, was born at Dresden, January 24, 1786, and educated at Grimma and Leipzig, where he devoted himself to the study of theology and the classics. In 1833 he was appointed head-master of the Landes-schule at Meissen, one of the oldest and most renowned grammar-schools in Saxony, where, till his death on the 12th May, 1845, he was incessantly and successfully engaged in improving the old pedantic discipline, in propagating a sound and useful knowledge, and in imparting a high moral sense and true christian spirit to the whole institution. Besides his much valued editions of Suetonius and of the Odyssey, he has published a number of popular German writings.—K. E.

BAUMGARTEN-CRUSIUS, Ludwig F. Otto, a distinguished German theologian of the first half of the present century, was born 31st July, 1788, at Merseburg, where his father, Gottlob August Baumgarten, author of a treatise entitled "Schrift und Vernunft," held a dignified position among the clergy of the town. After attending the gymnasium of his native place, he studied at the university of Leipzig, where he took his master's degree in 1808, and commenced teacher in the philosophical faculty in 1809. In 1812 he became extraordinary professor of theology at Jena, where he spent the rest of his life, being appointed ordinary professor of theology in 1817, and rising to be primarius and senior of the theological faculty in 1835. He died suddenly of apoplexy, 31st May, 1843. With the exception of church history, he read lectures in all the departments of theoretical theology, and he was the author of several works of merit in New Testament exegesis, biblical theology, dogmatics, ethics, and dogmatic history. His principal writings are, "Grandzüge der Biblischen Theologie," Jena, 1828; "Lehrbuch der Dogmengeschichte," 1832; "Opuscula Academica," 1836; and "Compendium der Dogmengeschichte," Leipzig, 1840. The last-named work was left unfinished, but was completed in 1846 by his colleague Hase, who also prefixed a preface containing an estimate of the author's character and merits. Brought up by his father in the orthodox principles of the Lutheran church, he continued stedfastly attached to the fundamental truths of the gospel during a period of abounding rationalism, and in a university where that system had many distinguished supporters. But he took no prominent part in the controversies of the age; he was entirely devoted to the pursuits of tranquil study, and he earned the fame of a divine equally free and acute in his scientific spirit.—P. L.

BAUMGARTNER, Johann, a German sculptor, born at Bamberg in 1744; died in 1792; was the modeller of the horses on the Potsdam gate at Berlin.—R. M.

BAUNY, Etienne, a celebrated French jesuit, professor of humanity and of theology, was born at Mouzon in Ardennes in 1564, and died at St. Pol de Leon in Bretagne in 1649. His works, a list of which is to be found in the Biographie Ardennaise of Bouillot, contain one of the most complete and ingenious systems of casuistry ever published.—J. S., G.

* BAUR, Ferdinand Christian, a distinguished living critic and divine of Germany, was born at Schneiden, 21st July, 1792. The usual course of education being completed, his acute mind and singular erudition soon raised him to the professorate. After occupying a chair in one of the inferior universities, he was translated to Tübingen in 1826, where he has founded a new theological school, commonly named the Tübingen or Tübingensian school. The disciples of Baur have, as has often happened, outdone their master, and Schwegler and others assert where Baur would hesitate, step boldly in where the more erudite and cautious Coryphaeus would fear to tread. The works of the Tübingen school have advocated a destructive criticism, which would sadly mangle the scriptures, and leave us but a few disjointed fragments. Yet their arguments are almost wholly subjective—the mere expression of individual tastes and predilections, are therefore varying, capricious, and baseless, opposed alike to historical testimony and true scientific investigation. Baur's works have been of various kinds. There are his critical works, in which he applies his peculiar principles to the documents of the New Testament, such as his "Sog. Pastoralbriefe des Paulus," in which he labours to prove that the epistles to Timothy and Titus were not written by Paul, chiefly because of allusions which, as he thinks, belong to the Gnostic philosophy of a later period, and he holds that they were written during the Marcionite heresy; his "Kritische Untersuchungen über die canonischen Evang.;" and his "Das Marcion-evangelium," &c. Another class of his works exhibit his thorough devotion to the Hegelian philosophy, as his "Symbolik und Mythologie," &c.; "Das Manichaensche Religiois system." Another and far more important section of his writings are those which treat critically and historically of certain doctrines. To this class belong his "Geschichte der Versohnung-lehre," &c., History of the doctrine of the Atonement and his doctrine of the Trinity and Incarnation—"Lehre von der Dreieinigkert und Menschwerdung Gottes," 3 vols. These treatises are distinguished by a rare subtilty and learning, and by a peculiar facility in defining and developing the opinions of others who have written on the subject discussed. Baur has a special aptitude for this difficult work of re-presentation, seizing on the various shades of opinion, bringing out its delicate modifications, and reproducing in vivid and impartial form the belief and theology of various ages of the church, whether these be primitive, mediæval, or modern, or are marked by scholastic refinement or metaphysical distinctions. For example, in reference to the atonement, you have it as the Apologists taught it, as Anselm viewed it, as the English divines portrayed it, as Luther preached it, as Calvin delineated it, and as Schleiermacher depicted it, with multitudes of others, through all the grades of opinion which have been promulgated for eighteen centuries. The principles of criticism which the Tübingen school have adopted, are very vague and uncertain. In his "Paulus," &c., 1845, Baur impugns the genuineness of all the epistles but four, and that for the merest dreams. His rejection of so many epistles, is called by Alford "the insanity of hypercriticism." His argument is often of this nature,—Because the writer uses favourite phrases, he cannot be Paul, but a plagiarist repeating him; if he use uncommon phrases, he cannot be Paul, but an imitator in disguise. Pauline phraseology and unpauline phraseology is alike, with him, evidence of forgery. The publication of the Philosophoumena of Hippolytus, was a sad blow to Baur and his followers, for this old writer quotes books of the New Testament as current in his time, and before it—books which, as the Tübingen school had chosen to demonstrate, could have had no existence till a period long after the death of Hippolytus. The influence of Baur has been great in Germany, and his penetration, honesty, industry, and acquirements are universally acknowledged.—J. E.

BAUR, Frederick William, a German general, born at Bieber in the electorate of Hesse in 1731; died at St. Petersburg, 4th February, 1783. He entered when very young into the corps of engineers, and distinguished himself under the duke of Brunswick during the seven years' war. In 1769 he entered the service of Russia, and was employed by the Empress Catherine in several important public works.—G. M.

BAUR, Samuel, born at Ulm, 1768; died in 1832. One of the most voluminous writers of Germany; author of a historical and biographical dictionary, translator of the "Caracteres de la Bruyère," and one of the contributors to the German Encyclopedia of Ersch and Gruber.

BAUSA, Gregorio, a Spanish painter, born at Majorca in 1590; died at Valencia in 1656; pupil of Francisco Rivalta, whom he equalled in all but the correctness of design; executed a large number of pictures for the churches of Valencia.—R. M.

BAUSAN, John, a celebrated naval officer, born at Gaeta in 1757; died in 1821. He embarked when very young on board the *Marlborough*, and fought for three years under the

English flag. Between 1779 and 1820 he signalized himself in a great variety of engagements, in several of which he was wounded. He was nominated by Murat commander of the order of the Two Sicilies.—G. M.

* BAUTAIN, Louis, a French theologian and philosopher, vicar-general in the diocese of Paris, was born in 1796. He taught philosophy at Strasburg from 1816 till the revolution of 1830, when he resigned his chair. In 1838 he became deacon of the Faculty of Letters at Strasburg, and in 1849 principal of the college of Juilly. He holds the diplomas of doctor in medicine, letters, and theology. His works, which turn principally on the relations of theology and philosophy, brought him into controversy with the bishop of Strasburg, who accused him, unjustly it would appear, of a leaning to pantheism.—J. S., G.

BAUTER, Charles, a dramatic poet, born at Paris about 1580; died in 1630. Author of an exceedingly rare poem on the marriage of Henry IV. and Mary de Medicis.

BAUTISTA, Juan, a Spanish sculptor, who in 1569 executed several statues for the grand entrance of the Toledo cathedral, especially those of "Faith" and "Charity," which, on account of their pre-eminent merit, were attributed by some biographers to Alonso Beraguete.—R. M.

BAUX, the name of an ancient French family, who traced their origin as far back as 1040. Among the members of this family distinguished in history, are the following:—

Bertrand I., became prince of Orange by his marriage with Tiburge II., heiress of that principality. He died in 1181.

Guillaume II., son of the preceding, obtained in 1214 from the emperor, Frederick II., the title of king of Arles and of Vienne.

Guillaume III., who died in 1239. He left four sons—Guillaume IV., who died without issue; Bertrand I., who took up his residence in Italy, where he became the ancestor of three ducal houses; Hugues, who became grand seneschal of Sicily; and Raymond II., who succeeded his brother Guillaume, and died about 1282.

Bertrand II., son of the preceding, who lived in 1314. He was succeeded by Raymond III., who was followed by Raymond IV. The barony of Baux was afterwards seized by Louis III., count of Provence.—G. M.

BAUX, Pierre, a French physician, born at Nismes, August 12, 1679, and died at St. Dionisy, near Nismes, September 3, 1732. He studied successively at Montpellier, at Orange, and at Paris. He afterwards lived at Nismes, where he soon obtained a great reputation during the plague which infested Provence. He wrote a "Traité de la peste," Toulouse, 1722.—E. L.

BAVA, Gaetano Emanuele, count of San Paolo, was born at Fossano, April, 1737. He was brought up in the court of Charles Emanuel III. of Sardinia, and afterwards spent some years in the army. He finally devoted himself to literature, of which he was a liberal patron. He wrote a "History of Sciences, Arts, and Customs," and several other minor works. He died 15th August, 1829, having bequeathed his library of 5000 volumes to the academy of Fossano, which he had founded.—J. F. W.

BAVARIA, Dukes, Electors, Kings of. The early history of Bavaria and its rulers, extending back to the end of the fifth century, is involved in much obscurity. The Boioares, a confederation of paltry dukedoms, having fallen into dependence on the kings of Austrasia, became consolidated under the authority of Duke Garibald, of the race of the Agilofinges, a collateral branch of the Merovingians.—The reign of Thassilo I. (699) became remarkable for the war which broke out between the Slavonian tribes and their allies, the Avares. Odilo, son-in-law of Charles Martel, assumed the title of king; but being desirous of withdrawing himself from the sovereignty of the Franks, to whom he was tributary, he was attacked and vanquished by his brothers-in-law, Carloman and Pepin.—Thassilo II. was summoned by Pepin le Bref (748) to take the oath of vassalage to him at the diet of Compiegne, but he refused, and formed an alliance against his suzerain, with his father-in-law, Didier, king of Lombardy, and with the duke of Aquitaine. In 777, having associated his son Theodore with him in the government, he formed a new alliance with the Avares against Charlemagne, who was about to seize upon Lombardy. He was nevertheless defeated, and in 788 was condemned to death for felony by the diet of Ingelheim. This sentence was commuted by Charlemagne, who, instead, consigned him and his whole family to different convents, where their race became extinct. At the diet held at Ratisbon in 788, the ducal dignity of Bavaria was suppressed, but the country still preserved the rank and title of duchy, and the government was intrusted to Gerold, count of Swabia, and brother-in-law of Charlemagne. Duke Gerold partially introduced the feudal system of the Franks into the Bavarian territory, which about this period, however, became divided. Mention is made in history of a Count Guntram, margrave of eastern Bavaria (Ostmark), afterwards called Austria. In 799 the Raab, at its confluence with the Danube, became the limit of Bavaria, which comprehended the Tyrol, the country of Salzburg, the greater part of Austria, the upper Palatinate, Neuburg, Eichstadt, Anspach, Beiruth, Bamberg, Nuremberg, and the districts of Weissenburg, Nordlingen, and Dunkelsbuhl. At the division which Charlemagne made of his dominions, Bavaria and Italy fell to the share of Pepin. They were afterwards erected into a kingdom by Louis le Debonnaire, who gave them to Lothaire, his eldest son, and he in 817 ceded them to Louis le Germanique. At the death of Louis in 876, his son Carloman became sovereign of Bavaria, which now comprehended Carinthia, Carniola, Istria, Friuli, Pannonia, Moravia, and Bohemia. He was succeeded in 880 by his brother, Louis III., who was elected by the free suffrages of the people. During his reign Carinthia was separated from his other dominions; and after his death, which took place in 882, Bavaria was governed in succession by Charles les Gros, Arnulf, and Louis IV. In the reign of Charles, Bavaria was again incorporated with the empire of the Franks; and during that of Louis, it was repeatedly invaded by the Hungarians. At his death in 911, the Carlovingian dynasty became extinct, and the supreme authority passed into the hands of a Bavarian, under the title of Arnulf II., duke of Bavaria and the surrounding countries.

The territory afterwards fell into the hands of Otho of Wittlesbach, count palatine of Bavaria. Otho, who died in 1183, became the founder of the reigning house of Bavaria. He was succeeded by Louis I., who consolidated the duchy, and added to it the palatinate of the Rhine. Under Otho, surnamed the Illustrious, palatine of the Rhine, the bishops rendered themselves independent. His two sons, Louis and Henry, had at first shared the government equally between them, but their dominions being afterwards split into two parts, upper Bavaria fell to Louis, and lower Bavaria to Henry, whose line, two years after, became extinct. In 1314 the second son of Louis was crowned emperor, under the name of Louis IV. or Louis the Bavarian, who, in 1329, ceded to his brother's son the upper and lower Palatinate, reserving to himself only the higher Bavaria. He stipulated, however, at the same time, that the rights of the electorate should be exercised alternately by the princes of the two lines. In accordance with the votes of the estates, Louis IV. reunited the higher and lower Bavaria, the reigning house of the latter having become extinct. Bavaria owed to Louis IV. many important ameliorations and useful institutions. He had six sons, to whom he bequeathed his dominions, which, at the time of his death, comprehended not only Bavaria, but Brandenburg, the provinces of Holland and of Zealand, the Tyrol, &c. In 1506 the estates of higher and lower Bavaria met in provincial assembly, when the Duke Albert II., of the line of Munich, struck with the inconveniencies of these frequent partitions of territory among the princes of the two houses, obtained the consent of his brother Wolfgang and that of the estates, to the institution of a pragmatic sanction, which established the right of the eldest, and fixed the appanages of the younger princes. At the death of Albert, however, this law was not respected; but, after much strife, it was agreed that William and Louis should hold joint sovereignty, and this arrangement continued from 1515 until the death of Louis in 1534. William died in 1550, and was succeeded by his son, Albert V., who died in 1576, leaving as his successor the eldest of his three sons, William V., surnamed the Old, who in 1596 resigned in favour of his son, Maximilian I., and retired into a convent. During the Thirty years' war, Maximilian was raised by Ferdinand II. to the dignity of elector and seneschal of the empire, and this dignity was confirmed in his family at the peace of Westphalia. Maximilian died in 1651, after a reign of fifty-five years. In the war of the Spanish succession, his grandson, Maximilian Emanuel, declared in favour of France; and after the disastrous battle of Hochstedt in 1704, his dominions were treated by the emperor as a conquered country, and he did not regain possession of his rights until the peace of Baden in

1714. Charles Albert, his son, took in 1741 the title of archduke; and in 1742 he was elected emperor at Frankfort, under the title of Charles VII. He died in 1745, and was succeeded by his son, Maximilian Joseph.

Maximilian Joseph I., applied himself with zeal and ability to the cares of his government, and laboured to promote the prosperity of his subjects. He patronized agriculture and mining operations, reformed the schools, and introduced many important ameliorations into the administration of justice, of police, and of the finances. In 1759 he founded the Academy of Sciences at Munich. He was also a generous protector of the fine arts. He died in 1777, without leaving any posterity, and was succeeded by Charles Theodore. During the reign of this prince, who was also childless, arose the war of the Bavarian succession, which was not terminated until the peace of Teschen in 1779. The internal troubles of the country during this reign, led to the almost total extinction of the liberty of the press, which even before this period had not been without restriction.

Maximilian Joseph, succeeded in 1799. At the peace of Lunéville, concluded 9th February, 1801, France was guaranteed in the possession of the left bank of the Rhine, and Bavaria lost all her possessions situated on that river. Bavaria also ceded to the elector of Baden that part of the palatinate situated on the right of the Rhine, but obtained in return a considerable extent of other territories, with a population of 216,000. Bavaria has since become of considerable importance as a European state, and the elector has obtained the title of king, with full sovereignty. Maximilian Joseph died 13th October, 1825, and was succeeded by his son Louis I.—G. M.

BAVEREL, Jean Pierre, a litterateur, born at Paris, 1744; died 1822. He made himself remarkable by a controversy with Prudent about a disease that attacked the vineyards of Franche Comtè. He also wrote a tract on the subject of mortmain. He embraced the principles of the Revolution, and was confined for a year in the Chateau Dijon.

BAVIA, Louis de, a Spanish historian, born at Madrid; died in 1628. Author of a "History of the Popes."

BAVIERE, Jean de, surnamed Sans-Pitié, bishop of Liege, a turbulent prelate of the commencement of the fifteenth century. The inhabitants of Liege revolted against his tyranny, but were defeated at the battle of Othée. He quitted his diocese in 1418, to espouse the widow of Anthony, duke of Burgundy.

BAVILLE, Arnault, a French general, born at Fronton, Lot-et-Garonne, 11th December, 1757; died at Magdeburg, 24th October, 1813. He took part in the American campaigns from 1780 to 1783, and afterwards served in the armies of the Rhine and Moselle until 9th January, 1796, when he was appointed commandant of the Hotel des Invalides. His death was occasioned by a wound which he had received at the battle of Liebnitz on the 27th August, 1813.—G. M.

* BAWR, Alexandrine Sophie, baronne de, a dramatic and romance writer, born at Stuttgart in 1776, of French parents. Her first husband, Saint Simon, the future head of the celebrated sect which bears his name, discovered that not being the first of her sex, she could not be the fit wife for the "greatest man in the world," and for this reason divorced her. Determined to prove that, if not the first woman in the world, she possessed high talents, the repudiated lady wrote several plays and other compositions of distinguished merit. She married the baron de Bawr, but was once more unfortunate, although this time the blow came from the hand of Providence. Her husband was accidentally killed, and she had again to resume her pen, which she did with success. She holds a very respectable position amongst dramatic writers.—J. F. C.

BAXTER, Andrew, author of a work on the soul, was the son of a merchant in Old Aberdeen, where he was born in 1686 or 1687, and where he received a liberal education in the university. He seems to have been chiefly employed in the capacity of a tutor, and had among his pupils several young noblemen and gentlemen of distinguished families. In 1741 he went with Mr. Hay of Drummelzier, one of his pupils, to Utrecht, where he resided some years, and thence made incursions into Flanders, France, and Germany. In 1724 he had married the daughter of Mr. Mebane, a minister in the county of Berwick, and, while he was abroad, his wife and family seem to have resided at Berwick-on-Tweed. In 1747 he returned to Scotland, and resided in East Lothian till his death, which took place in 1750, at Whittingham, where he was buried in the family vault of Mr. Hay. Dugald Stewart says, "I have not been able to discover the date of the first edition of his 'Inquiry into the Nature of the Human Soul,' but the second appeared in 1737." His object in this treatise is to establish the doctrine of the immateriality of the soul, and he dwells largely on the *vis inertiæ* of matter, and on the nature of body and force, as furnished by the physics of Newton. In this work he has an Essay on Dreaming, in which he maintains that the phantasms which present themselves in our sleep, are not the work of the soul itself, but are prompted by separate immaterial beings. In 1750 was published, "An Appendix to his Inquiry into the Nature of the Human Soul," and in it he endeavours to obviate some of the objections which had been started against his views of the *vis inertiæ* of matter by Maclaurin, in his account of Newton's discoveries. After his death the Rev. Dr. Duncan of S. Warmborough published "The Evidence of Reason in Proof of the Immortality of the Soul, independent on the more abstruse inquiry into the nature of matter and spirit, collected from the MSS. of Mr. Baxter," London, 1779. The Treatise on the Soul was spoken of by Warburton in the Divine Legation, as containing the "justest and precisest notion of God and the soul," &c.; upon which D. Stewart remarks, "to this unqualified praise, I must confess I do not think Baxter's Inquiry altogether entitled, though I readily acknowledge that it displays considerable ingenuity as well as learning. Some of the remarks on Berkeley's argument against the existence of matter, are acute and just, and, at the time when they were published, had the merit of novelty." He has expounded some views in regard to space and time, which show that he had risen above the doctrine of Locke. —(Stewart's *Dissertation.*)—J. M'C.

BAXTER, Richard, an eminent nonconformist divine, was born at the village of Rowton in Shropshire, on the 12th of November, 1615. His father was a freeholder possessed of a moderate estate, and to his instructions and example young Richard was indebted for his first religious convictions. The seeds of piety then sown in his heart were cherished and fostered till they exhibited permanent fruit in the character. In his youth he had few advantages of education, having been placed under various clergymen who were either incompetent or immoral. He received his classical education from Mr. John Owen, master of the free school at Wroxeter, who recommended, that instead of being sent to the university, he should be put under the tuition of Mr. Richard Wickstead, chaplain to the council at Ludlow. Here he had time for reading and self-improvement. On returning home from Ludlow, his views seem to have been directed to the ministry; and therefore he put himself under the care of Mr. Garbet, minister of Wroxeter, for farther instruction in theology In 1633, when he was in his eighteenth year, he was advised by Wickstead to relinquish his design of the ministry, and try his fortune at court; accordingly, with the concurrence of his parents, he was introduced to Sir Henry Newport, then master of the revels. But he was soon disgusted with a court life; and his mother being ill, and requesting his return, he left the place for ever. After the death of his mother, his mind was more fully intent upon the ministerial office. He was therefore ordained by Bishop Brownrig in 1638 at Worcester, and received a license to teach as master of the free school at Dudley, to which situation he had just been appointed. He frequently preached in the upper church of that town, and in the neighbouring villages. Here he studied the question of nonconformity, and arrived at the conclusion that subscription, the cross in baptism, and the promiscuous giving of the Lord's supper, could not be maintained. Having remained in Dudley about a year, he removed to Bridgnorth, where he preached with some success, and was not obliged to do the things about which he scrupled. Here he was greatly tried by the *et cetera* oath, which expressed universal approval of the doctrine and discipline of the established church, and a determination to alter nothing in it. He resolved not to take this oath. After staying about a year and three quarters at Bridgnorth, he was invited to Kidderminster, where he removed in 1640, and continued, though not without interruption, sixteen years. Here his ministry was attended with much success; the rude, ignorant, immoral inhabitants being awakened by his earnest preaching and the morals of the town greatly improved. In about two years after his settlement, the civil wars drove him away. In consequence of a violent attack on his life by a mob, he withdrew to Gloucester, where he found the people civil and religious. Returning to Kidderminster in about a month, he saw

the necessity of removing again, for the rabble were excited and the king's soldiers furious. No public man who took the side of the parliament was safe there. After changing his residence several times, he settled in Coventry, where he preached both to the soldiers of the garrison and the citizens. Subsequently to the battle of Naseby he became chaplain to the regiment of Colonel Whalley, and was present at several sieges. The apparently accidental circumstance of a profuse bleeding at the nose, which reduced him to a state of great weakness, was the occasion of his leaving the army in 1647. It must be confessed, however, that he was disappointed in his endeavours to reform the soldiers and obstruct the design of the leaders. During the early part of his second residence at Kidderminster he opposed the solemn league and covenant, though he had formerly taken it at Coventry; he opposed the engagement, and dissuaded men from taking it. Though attached to the parliamentary cause, he was adverse to the measures pursued in opposition to Charles II. He condemned the usurpation by Cromwell boldly and openly, and told the protector himself that the ancient monarchy was a blessing and not an evil to the land. In a sermon preached before the new parliament on 30th April, 1660, the day before that on which they voted the king's return, he maintained that loyalty to their prince was essential to all true protestants. After the Restoration, Charles appointed Baxter one of his chaplains-in-ordinary, and always treated him with respect. Nor did the latter hesitate to speak freely and plainly to his majesty respecting the settlement of religious differences among his subjects; and the importance of tolerating those godly men who entertained doubts about the ceremonies and discipline of the church. He assisted in the conference at the Savoy as one of the commissioners, and drew up a reformed liturgy. After declining the bishopric of Hereford, he endeavoured to gain possession of his old pulpit in Kidderminster, but could not, though he offered to the vicar to be his curate for nothing. Returning to London, he preached occasionally in or about the city, till the act of uniformity passed in 1662, when he left the ministry of the church of England. In this year he married Miss Margaret Charlton, daughter of Francis Charlton, Esq., of the county of Salop; she appears to have been a woman of great piety, and eminently fitted to promote his comfort. From London he retired to Acton, and then to Totteridge. During the plague in 1665 he retired into Buckinghamshire, but afterwards returned to Acton, where he continued preaching to a very few till the act against conventicles expired, when his audience became so large that he wanted room. After this he was imprisoned, but was released on procuring a *habeas corpus*. Between 1670 and 1672 he had various escapes from danger, and was almost continually in some affliction. But after the indulgence of 1672 he returned to London, and exercised his ministry amid frequent molestation. In 1682 he was seized for coming within five miles of a corporation. All his goods were taken and sold, so that he was obliged to leave his house and take secret lodgings. In 1684 he was again apprehended, and treated with great harshness, when he was so ill as to be scarcely able to stand. The constables who had been set to watch him took him away to the sessions-house, where he was bound in the penalty of £400 to keep the peace; and twice afterwards he was brought up, though he kept his bed for the most part. In 1685, in the reign of James II., he was committed to prison, by a warrant from Judge Jeffries, for his "Paraphrase on the New Testament," which was described as a 'scandalous' and 'seditious' book against the government. Mr. Macaulay has given a graphic sketch of the trial in the first volume of his History of England. Nothing could be more insolent, brutal, and unfair than the language and conduct of the chief-justice. Baxter was found guilty, fined five hundred marks, condemned to lie in prison till he paid it, and bound to his good behaviour for seven years. He continued in prison nearly two years, but was at last discharged in 1686 by order of the king, who remitted his fine. He was also allowed to remain in London, notwithstanding the provision of the Oxford act. After this he took no part in public affairs, but preached gratuitously for his friend, Mr. Sylvester, on the Lord's-day mornings and every alternate Thursday morning, as long as he was able. When unable to go out, he opened his house, morning and evening, to all that would join with him in worship, till he was confined to his chamber and his bed. He expired on 8th December, 1691, with that calm resignation, tranquillity, and hope, which the uniform tenor of his life would have led every one that knew him to expect. He expressed great willingness to die; and during his sickness, when the question was asked, "How he did?" his reply was, "Almost well." His body was interred in Christ Church, where the remains of his wife had been laid ten years before.

His person was tall and slender, and in the latter part of his life he stooped much. His eye was piercing and his speech articulate. "Richard Baxter," says Grainger in his biographical history, "was a man famous for weakness of body and strength of mind; for having the strongest sense of religion himself, and exciting a sense of it into the thoughtless and the profligate; for preaching more sermons, engaging in more controversies, and writing more books, than any other nonconformist of his age. He spoke, disputed, and wrote with ease; and discovered the same intrepidity when he reproved Cromwell and expostulated with Charles II., as when he preached to a congregation of mechanics. His zeal for religion was extraordinary, but it seems never to have prompted him to faction, or carried him to enthusiasm. This champion of the presbyterians was the common butt of men of every other religion, and of those who were of no religion at all. But this had very little effect upon him: his presence and his firmness of mind on no occasion forsook him. He was just the same man before he went into a prison, while he was in it, and when he came out of it; and he maintained a uniformity of character to the last gasp of his life. His enemies have placed him in hell; but every man who has not ten times the bigotry that Mr. Baxter himself had, must conclude that he is in a better place. This is a very faint and imperfect sketch of Mr. Baxter's character. Men of his size are not to be drawn in miniature. His portrait, in full proportion, is in his 'Narrative of his own Life and Times,' which, though a rhapsody, composed in the manner of a diary, contains a great variety of memorable things, and is in itself, as far as it goes, a history of nonconformity." The Narrative of his Life and Times referred to was published after his death by his friend Sylvester, in a folio volume, 1696, and furnishes materials to biographers.

There has been but one opinion respecting the talents and piety of Baxter among all competent to judge. Churchmen and nonconformists have united in his praise. Some of his most eminent contemporaries highly esteemed him; and posterity have done justice to the integrity of his character and excellence of his writings. He was praised by Barrow, Boyle, Bishop Wilkins, Archbishop Usher, and has been highly admired by the most distinguished men since their day. Barrow said that "his practical writings were never mended, and his controversial ones seldom confuted."

The subjects on which he wrote cover the entire field of theology. Doctrinal, practical, polemical, and casuistical topics engaged his pen. His early studies in divinity consisted, for the most part, of the schoolmen and metaphysicians of a former age, who gave him a bias to subtle distinctions. But his mind seems to have been of a metaphysical cast naturally, so that he was at home in acute refinements. Yet it was not only acute, but vigorous and powerful. His style is unequal and often inaccurate, abounding in parentheses and digressions. But in his practical writings it is generally pure, pointed, copious, perspicuous, pregnant with all the characteristics of the best writing, and remarkably adapted to the object in view. Passages of great majesty and beauty may be easily selected from his works.

His life was exposed to obloquy and slander because he was no party-man. With a noble and conscientious independence he rose above all theological factions, agreeing exactly with none of them. Hence he shared the common fate of such men; he was more or less disliked by them all. His spirit yearned for comprehension; and many were the sacrifices he made to bring religious parties into concord. It was no fault of his that he was unsuccessful in harmonizing the discordant elements, in reconciling churchmen and dissenters: the spirit of the man is shown in his saying, after the Savoy conference, "I should as willingly be a martyr for *charity* as for faith." In doctrine, he is commonly said to have taken a middle path between Arminianism and Calvinism; and his theological system, which is peculiar, has been called Baxterianism. Those who embrace his sentiments have been styled Baxterians.

Considering the very feeble state of his health, and the distracting circumstances by which he was continually surrounded, one is amazed at the number of books he found time to write. The extent of them is indeed wonderful. Their number has been

variously estimated, according as some of the volumes are reckoned one or more. They amount to 168, of which four were folios, and seventy-three quartos. His practical works were first collected in four volumes folio, and published in 1707. They were afterwards reprinted in twenty-two volumes 8vo, London, 1830. His controversial and other works have never been collected, and many of them are scarce. A complete list of them is given by Orme at the end of his Life of Baxter. The first book he published was "Aphorisms of Justification, with their Explications: wherein is also opened the Nature of the Covenants," &c., 1649, 12mo. The last published during his life was "The Certainty of the World of Spirits, fully evinced by unquestionable Histories of Apparitions," &c., 1691, 12mo. He was thus an author for a period of forty-two years. The principal treatises written by Baxter were—"Methodus Theologiæ Christianæ," 1681, folio; "A Christian Directory, or a Sum of Practical Theology and Cases of Conscience," &c., 1673, folio; "Catholic Theology," 1675, folio; "Treatise of Episcopacy," 1681, 4to; "A Treatise of Universal Redemption," 1694, 8vo; "Reasons for the Christian Religion," 1667, 4to; "Universal Concord," 1658, 12mo; "Gildas Salvianus, or the Reformed Pastor," 1656, 8vo. The most popular of his practical and devotional works were his "Saints' Rest," 1649, 4to; and his "Call to the Unconverted," 1657, 8vo, and "Now or Never," 1663. The "Reformed Liturgy" appeared in 1661, 4to; "The Poor Man's Family Book" in 1674, 8vo; "Paraphrase on the New Testament" in 1685, 4to; "Dying Thoughts on Philippians i. 23," 1683, 4to. (See Orme's Life and Times of Baxter, prefixed as vol. i. to the octavo edition of his practical works.)—S. D.

BAXTER, Thomas, an English painter on porcelain; born in 1782; died in 1821. His works deserved and obtained the greatest estimation, especially those after West and Reynolds. A portrait of Mrs. Siddons as the tragic muse, is considered his masterpiece.—R. M.

BAXTER, William, nephew of Richard Baxter, an eminent antiquary and philologist, born at Llangollen in Shropshire in 1650. He was educated at Harrow school, which he entered in his eighteenth year, utterly ignorant of any language but his native Welsh. In the space of two years, as we learn from one of his letters, he could read Latin with facility, and had made some progress in antiquarian studies. Greek, the old British and Irish, several Scandinavian and oriental dialects, occupied him successively, and in all his proficiency was ultimately considerable. He followed the profession of a teacher first in a boarding-school in Middlesex, and afterwards in Mercers' school, London, the head mastership of which he held for upwards of twenty years. His first publication, a "Latin Grammar," was followed by editions of Horace and Anacreon. Of the Horace, Bentley spoke contemptuously, but Gesner preferred it to Bentley's own edition. A few years before his death, which occurred in 1723, he published "Gloss. Antiq. Britannicarum."—J. S., G.

BAYAM, José Pereira, born of a peasant family at Gondelin in the district of Coïmbra in Portugal, on May the 13th, 1690. He wrote a history of Portugal, and gave an account of the life and deeds of the king, Don Sebastian, describing his travels into Africa, his warlike exploits, his losses, and his misfortunes. We have many popular legends collected by him, and a treatise on purgatory, entitled "Retrato de Purgatorio, e sus penas." Portugal owes to this literary man the discovery of Fernando Lopez's Life of Don Pedro, which was published by the Lisbon Academy of Science, under the title of "Chronica del Rey Don Pedro," in 1735 and 1760. He was ordained a priest at the age of 32, and died on the 8th of March, 1743.—A. C. M.

BAYARD, Jean-Baptiste-François, a lawyer, born at Paris, 1750; died 1800. He discharged high official duties under the directory, with an ability worthy of the highest praise. He, in connection with Camus, recast Denisart's Law Dictionary; he also wrote "Memoirs of the Revolution of 1789."

BAYARD, John Francis Alfred, a dramatic writer, born at Charolles, 17th March, 1796. Educated for the bar, his taste for literature proved too strong for the intentions of his parents. The encouragement which he received to pursue dramatic writing, was, however, of no ordinary character, for it came from no less a personage than M. Scribe. After Bayard produced his first vaudeville in 1821, "Promenade a Vaucluse," M. Scribe, whose niece he had married, engaged him to become his collaborateur, and for many years the name of Bayard was associated with the ceaseless productions of M. Scribe's pen. Bayard, who died lately, has left some pieces of great popularity written by himself alone.—J. F. C.

BAYARD, Pierre du Terrail, seigneur de, celebrated as the "chevalier sans peur et sans reproche," was born towards the end of the year 1475, at the chateau de Bayard, six leagues from Grenoble, and died April 30, 1524. By some original signatures preserved in the imperial library of Paris, it appears that the good knight wrote his name Bayart. He was the son of Aymond du Terrail and Helene des Allemans-Laval, and received his first education from his uncle the bishop of Grenoble. "My child," said the worthy bishop, "be noble like your ancestors—like your great-great-grandfather, who was killed at the feet of King John at the battle of Poitiers—like your great-grandfather and your grandfather, who were also slain, the one at Zincourt, the other at Mont-lhery—and like your father also, who was covered with honourable wounds in the defence of the kingdom." At the age of thirteen he made choice of the profession of arms, and was presented to the duke of Savoy. The duke was charmed with the appearance of the youth, and with his dexterity in the management of his horse. He therefore made him a page; and in that capacity young Bayard attracted the attention of the king of France, Charles VIII., whose service he soon afterwards entered. Amid jousts and tournaments the page was initiated into the use of arms. At the age of eighteen he accompanied Charles in his expedition to Naples, and at the battle of Fornova was first introduced to the realities of war. He made a brilliant commencement, astonishing all with his gallantry, having several horses killed under him, and carrying off several of the enemy's standards. He was afterwards engaged with the French forces in Apulia, and distinguished himself by his knightly bearing. In 1505 he saved the French army, by defending a bridge over the Garigliano. "He fought like a tiger," says Theodore de Godefroy, "with his back to the barricade of the bridge; and so laid about him with his sword, that the enemy knew not what to make of him, and thought it was the devil." This feat of arms, which he performed singly, won him the porcupine for a crest, and the device "Vires agminis unus habet." Henceforth Bayard's life is a series of the most romantic incidents of war. He served everywhere, and always with the same distinction. When Henry VIII. invaded France in 1513, Bayard was taken prisoner; or, rather, seeing that he must necessarily be taken, he of two evils chose the least, and fell upon the following plan of giving himself up. Seeing an English man-at-arms reposing himself, while the rest were engaged in capturing prisoners, Bayard rode towards him, and summoned him suddenly to surrender, which the man-at-arms did on the spur of the moment, having laid aside his weapons. "Your name?" said the Englishman. "I am the Captain Bayard," said the chevalier, "and there is my sword; I am your prisoner." Some days after, wishing to depart, he made known his desire. "But your ransom?" said the English man-at-arms. "My ransom," replied Bayard, "your ransom! I took you prisoner, and took your parole, before you took me." This question of military etiquette was referred to the king of England and the emperor, who decided that both prisoners were equally free from obligation. Bayard soon became the hero knight of his time; and at the siege of Milan, Francis I. sought knighthood at his hands. After much solicitation he consented, and, drawing his sword, said, "I must obey, sire; may it be as if it were Roland or Oliver, Godfrey or Baldwin, his brother." He performed the ceremony; the Swiss were defeated; the king acquired the territory of Milan, and peace was concluded. After a life of unblemished reputation, exhibiting the virtues of man and soldier, Bayard was killed in an engagement with the Spaniards, crossing the river Sesia, between Romagnano and Gattinara. He was struck by a ball from an arquebuse, and cried aloud, "Jesus, my God, I die." He caused himself to be placed at the foot of a tree, with his face to the enemy. He then kissed the cross-hilt of his sword, and recited some verses of the Miserere. He survived for two hours, and died at ten in the morning, at the age of 48. In death he was the true and loyal warrior. A few minutes before he departed, a portion of the enemy approached, and among them the constable, Charles, duke of Bourbon, who had taken service with the imperialists. "Ah, Captain Bayard, greatly do I sorrow to see you in this state. I have always loved and honoured you, and greatly pity you." "My lord, I thank you," replied the chevalier; "but pity is not for me, who die a true man, serving my king; pity

is for you, who bear arms against your prince, your country, and your oath."—P. E. D.

BAYEN Y JUBIAS, Don Francisco, one of the best Spanish painters of the eighteenth century, born in 1734 at Saragoza, where he studied at first under Luxan. The academy of San Fernando of Madrid having offered an extraordinary prize for painters, young Bayen sent his specimen to Don Juan de Mena, a sculptor attached to that institution, requesting him, if he thought it good enough, to enter it for the competition. This work having been seen by the other artists who intended competing, they were deterred from coming forward, and thus Bayen received the prize and a pension that enabled him to go to Madrid, where he studied under Velasquez and Mengs, the court painters. The latter intrusted him with some works for the royal palaces, and by his advices still more improved the young artist's style. Elected a member of the academy, he was afterwards appointed its director by the king, who also gave him the title of court painter. His works are remarkable for correctness of design, excellent disposition of the composition, nobleness and expression of the figures, and especially for their harmony of colour. Many of them are in the new palace of Madrid, in those at the Pardo, and at Aranjuez, and in the churches both of Madrid and of his native town. Died in 1795.—R. M.

BAYEN Y JUBIAS, Don Ramon, brother of the preceding, was also a distinguished painter; studied and worked under Don Francisco, and assisted him especially in the pictures for the cathedral of the Pilar. Died at Aranjuez in 1793.—R. M.

BAYER, Francisco Perez, an antiquarian, born in Valencia (Spain) in 1711; died in 1794. He was successively professor of Hebrew at the university of Salamanca, canon of Toledo, tutor to the infanta, Don Gabriel, and conservator of the library of Madrid. He was author of a "Catalogue of the Escurial Library," and of some antiquarian essays.

BAYER, Gottlieb S., an orientalist, distinguished for his acquaintance with almost every eastern language, was born at Königsberg, 1694. After extensive travel, he went to St. Petersburg in 1726, where he taught for some time, and died there on 21st Feb., 1738. He has left many works of merit both in history and antiquities.—J. F. W.

BAYER, Johann, born at Augsburg in the latter part of the sixteenth century, was a distinguished protestant preacher, and so stout a defender of the church that he was called "Os Protestantium." Under the title "Uranometria" he published an atlas of astronomy (Augsburg, 1603), consisting of fifty-one maps, in which he not only gave complete and accurate descriptions of the constellations, but also introduced the denomination of the stars by the letters of the Greek alphabet, by which he essentially promoted the knowledge of the heavens.—K. E.

BAYER, John, born near Eperies in Hungary, in the first half of the sixteenth century, studied at Toul, and was successively schoolmaster and pastor in his own country. He was strenuously opposed to the philosophy of Aristotle, as adapted only to give rise to endless discussions; and endeavoured to construct a physical theory of the universe, based on the Mosaic records. The world, as at present existing, he traces to the combination of three principles—the Mosaic mass (or matter), vital spirit, and light. The philosophy of Bayer furnishes a conspicuous example of the absurdities at which misdirected subtlety can arrive.—J. D. E.

BAYER DE BOPPART, Conrad, bishop of Metz from 1451 till his death in 1459. He aided René of Anjou in his wars with the count of Vaudemont, and was taken prisoner at the battle of Balgneville. In the year 1438, during which René was prosecuting his wars in Italy, Bayer governed Anjou, but being calumniated by some of the prince's advisers, he was treacherously seized, beaten with rods, and thrown into prison. The inhabitants of Metz paid his ransom, and furnished him with the means of taking vengeance on his enemies.—J. S., G.

BAYER DE BOPPART, Thierry, bishop of Metz, died in 1384. He was ambassador from Charles IV. to Rome, and took part in the emperor's war against the duke of Milan.

BAYES, Thomas, a presbyterian minister, for some time assistant to his father, Joshua Bayes, but afterwards settled as pastor of a congregation at Tunbridge Wells, where he died, April 17, 1761. He was F.R.S., and distinguished as a mathematician. He took part in the controversy on fluxions against Bishop Berkeley, by publishing an anonymous pamphlet, entitled "An Introduction to the Doctrine of Fluxions, and Defence of the Mathematicians against the Author of the Analyst," London, 1736, 8vo. He is the author of two mathematical papers in the Philosophical Transactions. An anonymous tract by him, under the title of "Divine Benevolence," in reply to one on Divine Rectitude, by John Balguy, likewise anonymous, attracted much attention.—T. F.

BAYEUX, George, a French writer, born at Caen about 1752. The notes which he appended to a translation of Ovid throw light on the civil and religious habits of the Romans. The famous Necker gave him a post in the finance department, and in 1789 Bayeux began to take notes of the Revolution, calculated to serve the historian of that extraordinary period. Besides a translation of Martial and other Roman authors, he composed different treatises on subjects connected with antiquity, to the study of which he seemed particularly devoted. Unfortunately for him he was nominated king's commissioner and procureur-general for the department of Calondos, which marked him out to the fury of the republicans, who threw him into prison, and put him to death on the 6th September, 1792.—J. F. C.

* BAYHOFFER, Karl Theodor, was born at Marburg, 14th October, 1812. He devoted himself to the study of jurisprudence and philosophy, and was appointed professor of philosophy in the university of his native town. In his numerous philosophical works he showed himself an enthusiastic and talented follower of Hegel. Since 1845 he took a prominent part in the German catholic movement, and published a number of pamphlets in favour of the new sect, in consequence of which he was soon after suspended from office. In 1848 he eagerly took the radical side, and became one of the leaders of that party in the Hessian diet, of which he was chosen president in 1850. The diet was dissolved, and Bayhoffer, being about to be prosecuted, fled to America. His principal works are—"Grundprobleme der Metaphysik," 1835; "Idee des Christenshums," 1836; "Idee und Geschichte der Philosophie," 1838; "Beïtrâge yur Naturphilosophie," &c.—K. E.

BAYLE, Antoine Laurent Jessé, a French physician, and nephew to Gaspard Laurent Bayle, was born January 13, 1799, at Vernet (Basses Alpes). He studied at Paris under Laennec. In 1824 he founded the *Revue Médicale*, in which he combated the physiological doctrines of the day. In 1827 he was nominated a professor in the faculty of Paris. He has written several works, and has been the chief editor of the Encyclopedia of the Sciences, 1835–1846, 40 volumes.—E. L.

BAYLE, Gaspard Laurent, a French physician, born at Vernet in Provence, August 18, 1774, and died at Paris, May 4, 1816. He was destined by his family for the church, but he renounced that idea very soon, and studied the law. In 1779 he became secretary of administration in the district of Digne. Having in this office to harangue the representatives Barras and Freron, who were sent by the convention, he was afraid of the language that he had uttered, and fled to hide himself at Montpellier, where he studied medicine. In 1793 he returned to Paris, where he received his degree as doctor of medicine. In 1801 he was nominated physician to La Charité, and afterwards became physician to the emperor. Among highly esteemed articles inserted in the medical journals, and in the Dictionnaire des Sciences Médicales, he has written a treatise on the malignant pustule, and another on consumption. This latter book quite established the reputation of the author, and has been reproduced (Paris, 1838, in 8vo), with other works of Bayle, in the Encyclopedie des Sciences Médicales. The "Traité des Maladies Cancéreuses," a posthumous work, of which the first volume only has appeared, was edited and published by the nephew of the author (Paris, 1853, in 8vo), and ought to have extended to three volumes. M. Cazol was appointed by Bayle himself to superintend this publication; but his numerous occupations prevented him.—E. L.

BAYLE, Pierre, a famous philosopher and critic, was born Nov. 18, 1647, at Carla, in the department of L'Ariège. His father, a protestant minister, devoted much care to his early education. Like most boys brought up under the paternal roof, he does not seem to have been rigidly restricted to a particular course of studies; for, being left pretty much to follow the bent of his inclination, he devoured all books that came in his way. The immense, but somewhat desultory erudition, with the loose and unsystematic principles which mark the writings and conduct of the author of the "Philosophical and Critical Dictionary," may probably be traced to the habits so acquired in his early

training. From the protestant university of Puylarens, in which he studied for three years, he went in 1669 to Toulouse, where he became so captivated with a jesuit professor, as to adopt his class-teacher's religion. The remonstrances of his family, and what is more likely still, a little cool reflection, served to restore him to his old belief; but as at this time heavy penalties hung over the heads of relapsed protestants, he removed to Geneva, and from thence to Copet, where he became tutor in a private family. He subsequently ventured to settle at Rouen, where he maintained himself by private tuition; but feeling a yearning after intercourse with lofty minds, determined on leaving for Paris, where he would at least find compensation for the drudgery of teaching for bread, in the society of the learned. As he corresponded on literary topics with his friend, the celebrated Basnage, who was at that time a theological student in the university of Sedan, the latter, in an admiring spirit, showed Bayle's letters to Jurieu, divinity professor, who was so struck with them, that he recommended the writer to the vacant chair of philosophy, to which Bayle was, after a public disputation, appointed, and which he filled till July, 1681. That bigoted monarch, Louis XIV., distrusting the freedom of inquiry encouraged at Sedan, in his own arbitrary fashion saved himself the trouble of investigation by a decree of suppression; and Bayle, who had for nearly six years fulfilled the duties of his office, found himself without employment. It was in the previous spring that he published his "Letter on Comets," which, as it was directed against the superstitious panic excited by the comet that had appeared the year before, no doubt the spirit of the writer broke out sufficiently to alarm the jealousy of his majesty's jesuit advisers, for license to print and publish the paper was refused. Holland, which opened a place of refuge to the persecuted, and placed its printing-presses at the disposal of his 'Majesty's Opposition,' was true to itself on this occasion, and the ex-professor of Sedan was raised to the chair of history and philosophy in a new educational establishment, due to the public spirit of the magistracy of Rotterdam. Jurieu was at the same time appointed professor of theology. For some cause, not easily to be made clear, the friendship which had hitherto existed between these companions in exile was destined to be broken; and amongst the enemies which the subsequent writings of Bayle were destined to raise up, the foremost in ardour and in asperity was the philosopher's friend and protector at Sedan. In 1682 appeared the answer to Maimbourg's libellous Histoire du Calvinism—a reply which carried the war so briskly into the enemy's camp, that the French government ordered it to be burned, which had the usual effect of causing it to be universally read. It was in 1684 that Bayle commenced his "Nouvelles de la Republique des Lettres"—a monthly review, in fact, of works deserving of notice, but to which he did not put his name, from the same disinterested avoidance of notoriety, which, until the publication of his "Critical Dictionary," induced him to screen himself from observation. An article in this literary review provoked the wrath of a personage not to be lightly treated —the violent, eccentric, but accomplished Christine of Sweden. Fancying that she perceived an offensive allusion to herself, she employed the pen of one of her ladies to assure the writer, that if he did not apologize, he might gratify his vanity with the boast, that he was the only beau who had ever insulted the Queen of Sweden with impunity. The summary justice executed a little while before upon her private secretary Monaldeschi, and that in violation of the palace of her royal host at Fontainebleau, was enough to give point to the heroine's missive; but although Bayle may have had little reason to apprehend poison or dagger, he wrote a reply, which not only appeased the royal ire, but melted the queen into solicitation of the pleasure of numbering him amongst those men of learning and science with whom she loved to correspond. The deaths of his father and two brothers happening together overwhelmed him with sorrow, and induced him to write that tract, or lay sermon, against persecution, on the text, Luke xiv. 23, "Compel them to come in, that my house may be filled." He himself became so ill, as for a year to be unable to prosecute his literary labours. A pamphlet which appeared in 1690, called Advice to Refugees, and with which Bayle, it appears, had nothing to do, was nevertheless seized on by his enemies, who chose to attribute it to his pen. Accusing him of being in league with the French party—at that moment of Dutch hatred against the persecuting king of France, the most serious charge that could be made—they affected to find proof of their assertions in the writing in question, and so far succeeded in exciting the suspicions of the great William III. himself, and in convincing the magistracy of Rotterdam of his guilt, that the latter, with the king of England's consent, deprived him of his chair, and withheld his emoluments. It is said that the English minister, Lord Shaftesbury, interfered with success to save him from being banished from Holland. Deprived of even liberty to teach in private, he turned his mind towards his great work—the "Critical and Philosophical Dictionary"—of which the first volume appeared in 1695, and was followed by the second volume in 1696. This was the first publication to which he openly affixed his name. Such a work could not fail to afford his enemies handles for attack, but the public came to his side, and insisted on having restored certain paragraphs which he himself had consented to cancel. In point of fact, Bayle, for a controversialist, was peculiarly free from that pugnacious temper which is supposed to belong to the character. He has himself given to mankind the key of his motives in these simple words, that he wanted "not to inculcate scepticism, but to suggest doubts." To a mind of such a temper, the sacrifice of an article found to be offensive, or to surpass his own aim, may be conceived to be easy, without attributing indifference or pusillanimity, or any other of those weak or vicious qualities, which have been applied to the reputation of this eminent inquirer. To suggest doubts in the minds of those who were, in the perverted name of truth, following up the terrible decree of revocation of the edict of Nantes, and covering the land with desolation and ruin, and filling other countries with the wail of the exile, was, in fact, to stay the uplifted arm of persecution, by invoking reflection. That Bayle may have unsettled his own convictions in the process of doubt-suggesting, there is reason enough to think possible. It requires no deep examination of the works of the great men of the seventeenth century, to discover how much their minds were directed towards discovery of some common ground of reconciliation, calculated to deprive persecution of excuse. If Bayle could not bring his mind to an agreement with Leibnitz, for instance, about the possibility of a union between two militant churches, yet the profound respect with which the great philosopher of Leipzig habitually treated the reasonings of his correspondent, would be enough to show the estimation in which he was held by the greatest men of the time. His, in fact, was a blameless life. From his twentieth to his fortieth year, he studied fourteen hours a day. His manners were pure and gentle, and his feelings affectionate and warm. At Toulouse, where, as we have seen, he passed a portion of his early youth, the reputation he left after him was so fair, that the local magistracy prevented his will from being annulled, which, as he died a refugee, might have been done. Sixteen years after his death, which took place in 1706, the Academy of Toulouse proposed the name of Bayle as the subject of a eulogy; but the worthless successor of Louis XIV., remembered the destroyer of the university of Sedan, and a *lettre de cachet* put an extinguisher on the project. The attributed scepticism of Bayle, taking that word in the rather strained sense of disbelief, has gained strength from a cause for which he is not fairly answerable; namely, the armoury which his dictionary afforded Voltaire and the encyclopedists of the succeeding century. But when the latter came into the field, the ground of controversy had been shifted. Although persecution had not ceased, yet were they who abused authority no longer solicited, in the calm language of expostulation, to consider whether they were quite sure of having the argument on their own side. They were placed on the defensive, and made to writhe under scorn and ridicule. Still, the influence of Bayle's writings on the eighteenth century is an important fact in the history of the great struggle which reached its climax at the Revolution. Consulted in a different spirit, they might have borne other and better fruit. The toleration at which he would have stopped short being repudiated, and the adversaries of abuses gathering strength, they were only too glad to avail themselves of his weapons, and to hail him as a precursor of their own conquering advance.—J. F. C.

BAYLE or BAILLE, Pierre, a native of Marseilles, and a member of the French convention, died about the end of 1793. He sat constantly at the top of the Mountain, and voted for the death of Louis XVI. Being sent into the southern districts of the kingdom with a revolutionary commission, he arrived at Toulon just at the time when the town had been surrendered to the

English. He was arrested, and desired to cry "Vive Louis XVII," but refused, and was condemned to death.—G. M.

BAYLEY, Sir John, Bart., and baron of the exchequer, called to the bar at Gray's inn in June 22, 1792; appointed serjeant-at-law in 1799; made one of the justices of king's bench in 1808. His "Summary of the Law of Bills of Exchange," &c., first published in 1789, is considered a standard book. In November, 1830, he was removed from the king's bench to the post of baron of the exchequer. On his retirement in 1834 he was sworn a member of the privy council, and created a baronet. He died at Vine House, near Seven Oaks, October 10, 1841, aged seventy-eight.—T. F.

BAYLIE, Richard, D.D., and chaplain to Archbishop Laud, and afterwards president of St. John's college, Oxford. He was the author of "An Answere to Mr. Fisher's Relation of a Third Conference between a certain B[ishop] (as he stiles him) and himselfe," by R. B.; London, 1624, fol.

BAYLIES, William, M.D. of Edinburgh; born in 1724. He first settled as a physician at Bath, and published in 1757, "Reflections on the Uses and Abuses of Bath Waters," which involved him in a dispute with Drs. Lucas and Oliver. Having retired to Prussia, where he was appointed physician to Frederick II., he died at Berlin, March 2, 1787.

BAYLY, Anselm, LL.D., was appointed layman of St. Peter's, Westminster, January 22, 1740–41, and sub-dean of the chapel-royal, London, in 1764. He was the author of "A practical treatise on singing and playing with just expression and real elegance," 1771, 8vo; "The alliance of music, poetry, and oratory," 1789, 8vo; and "A collection of anthems used in his majesty's chapel-royal, and most cathedral churches," 1769, 8vo.—E. F. R.

BAYLY, Lewis, D.D., bishop of Bangor, 1616–31; a native of Carmarthen; fellow of Jesus' college, Oxford; minister of Evesham, Worcestershire, in 1611. In 1613 he became D.D., and was successively made rector of St. Matthew's, Friday Street, London, and one of the chaplains to James I. He wrote a book in high esteem, entitled "The Practice of Piety." He died October 6, 1631.—T. F.

BAYLY, Dr. Thomas, youngest son of Dr. Lewis Bayly, educated at Cambridge, during the civil wars passed some time at Oxford, and took his degrees at that university. After a short residence on the continent, whither he retired after witnessing the siege of Ragland castle, he published his "Certamen Religiosum, or a Conference between King Charles I. and Henry, late Marquis of Worcester, concerning Religion, in Ragland Castle," 1646—a volume, the groundwork of which must be regarded as exceedingly hypothetical. For his next publication, "The Royal Charter granted unto Kings," &c., he was imprisoned in Newgate. He effected his escape in the following year, went to Holland, and thence travelled over various countries, to find at last an obscure grave somewhere in Italy. His other works are —that in which he declared himself a convert to papacy, "The End of Controversy," &c., Douay, 1654; and "The Golden Apophthegms of King Charles I.," &c., 1660.—J. S., G.

BAYLY, Thomas Haynes, a popular lyrical poet, born in 1798; died 22nd April, 1839. He was born in good circumstances, but his latter years were spent in great poverty. He was the author of many popular songs, two or three novels, and about thirty pieces for the stage.

BAYLY, William, an English astronomer. In 1769 he was sent by the Royal Society to the North Cape to observe the transit of Venus. He accompanied Captain Cook on his voyage round the world; was astronomer to the ships *Resolution* and *Discovery* on their voyage to the Northern Pacific Ocean, and on his return to England, after each expedition, published the results of his observations. He died in 1810, three years after his retirement from the mastership of the Royal Academy at Portsmouth, which he had held from 1785.—J. S., G.

BAYLY, William, D.D., bishop of Clonfert in 1644; a native of Scotland, educated at Glasgow (but D.D. of Oxford), having been driven out of his country by the covenanters, fled into Ireland, and afterwards joined Charles I. at Oxford, where he was consecrated by Archbishop Usher, May 2, 1644. He died at Clonfert, August 11, 1664.—T. F.

BAYNE; ——, the captain of an English vessel, died 9th April, 1782. He was the inventor of that well-known implement of destruction called a caronade, from the Latin *caro*, *a chair*. Three days after the naval combat between Admiral Rodney and the count de Grasse, Bayne, while exhibiting the effect produced by one of his caronades, was struck by a bullet and killed on the spot.—G. M.

BAYNE, James, one of the earliest ministers of the Relief church, was born in 1710, at Bonhill in Dumbartonshire, of which his father was the parochial incumbent. He was educated at the university of Glasgow, where he took the degree of A.M. On receiving license as a preacher, he was presented to the church of Killearn, adjoining his birthplace, and there he laboured diligently and successfully for a considerable number of years. Unfortunately, for his own comfort, he was induced to undertake a collegiate charge in the High Church of Paisley. Some differences having arisen between him and his colleague, the celebrated Mr. Wotherspoon, respecting the election of a precentor, the case was brought under the notice of the presbytery. The decision of that reverend body was unfavourable to Mr. Bayne, who felt himself so much aggrieved by the decision, that he resolved to join the new sect called the Presbytery of Relief; and on the 13th of February, 1766, he was inducted as minister of a large chapel, which had been recently built in Edinburgh, in connection with that body. Though Mr. Bayne, in taking this step, does not appear to have contemplated a separation from the established church, the general assembly so strongly disapproved of his conduct, that he was formally deposed at its next meeting. In 1770 Mr. Bayne preached and published a sermon upon Foote's Minor, which produced so great an impression against that scoffing drama, that the author found it necessary to reply to the attack, by publishing an apology for the Minor, in a letter to the Rev. Mr. Bayne, by Samuel Foote, Esq. Mr. Bayne was a man of excellent abilities, and extensive acquirements, and enjoyed a high reputation as a preacher. A volume of his sermons was published about forty years after his death, which took place on 17th January, 1790.—J. T.

BAYNHAM, James, an English lawyer, died in 1530. Being accused of heresy, he was imprisoned in the tower of London, and subjected to the torture. He was set at liberty, but was soon after again arrested on the charge of denying the real presence in the eucharist. He was condemned to the stake, and suffered death with the greatest fortitude.—G. M.

BAZANCOURT, Jean-Baptiste-Marin-Antoine Legat de, a French general, born at Val-de-Molle, Oise, 19th March, 1767; died 17th January, 1830. He was appointed captain in 1791, and the following year took part in the campaign of Italy. In the year VIII. he joined the army of Egypt, in which he obtained the rank of *chef de bataillon* and distinguished himself at the siege of Acre, where he was wounded. In 1802 he was named colonel of the fourth regiment of infantry, and in 1805 was engaged in the battle of Austerlitz. In 1806 he was chosen commander of the legion of honour, and in 1808 made general-of-brigade and a baron of the empire.—G. M.

BAZHENOV, Vassilii Ivanovitch, a celebrated Russian architect, born at Moscow in 1737. While quite a boy, he evinced such an ardent love for drawing and such a talent for the art, that he was admitted into the Architectural School of Moscow, and afterwards transferred to the Fine Arts Academy of St. Petersburg. The directors of the latter institution, in 1761, sent him to pursue his studies at Paris and Rome, in both of which cities, particularly the latter, his talents elicited lavish encomiums from distinguished artists. On his return to Russia he was introduced at the court of Catherine, who took him into her service as chief architect. In that character he was intrusted with the preparation of plans for the entire remodelling of the Kremlin, a project which not even the mistress of all the Russias could possibly have carried out, but which, realized artistically in his model, conferred an enduring celebrity on the name of Bazhenov. He afterwards lost favour with the empress, on account, it has been said, of his having corresponded with foreign masonic societies; but he again became court architect on the accession of Paul I., who gave him an estate with a thousand serfs, the order of St. Anne, and various other dignities. His last great work was the design of the magnificent Kazan church of St. Petersburg, a structure, the architectural honours of which, as it was not commenced till 1801, two years after the death of Bazhenov, have been sometimes claimed for the artist who superintended its erection.—J. S., G.

BAZIN, Anais de Raucon, a French historian, born at Paris in 1799; died 1850. By profession an advocate, he at the same time devoted himself to literature, and won several acade-

mic prizes. Author of "The Court of Maria di Medicis;" a "History of France under Louis XIII.," which is judiciously and conscientiously written; besides several other works.

BAZIN, Gilles Augustin, a Parisian physician, who died in 1754. He practised at Strasburg, and devoted his special attention to botany and natural history. His works are—"Observations on Plants, and their analogy with Insects;" a "Treatise on the Growth of Plants;" "Letters on Polyps;" "Natural History of Bees, and of other Insects."—J. H. B.

BAZIN, Jean, a French diplomatist, born at Blois, 25th September, 1538; died in 1592. He at first held the office of *procureur du roi* in his native town, but in 1572 he was appointed to accompany the bishop of Valence to Poland, charged with an important mission, which he conducted with ability and success. On his return he was accused of protestantism, and was obliged to go into exile.—G. M.

BAZIN, Nicolas, a French engraver, born at Troyes in 1636; died in 1706; engraved many plates of portraits and religious subjects, all of a size (4to), which has ever since become identified with his name. He studied under Claude Mellan.

BAZIRE or BASIRE, Claude, a French revolutionist, born at Dijon in 1764; died 3d April, 1794. He had been at first educated for the church, but afterwards embraced the profession of the law. At the outbreak of the Revolution, he was elected member of the directory for the district of Dijon, and afterwards deputy for the department of the Côte d'Or to the legislative assembly. He at first ranked among the "montagnards," and voted for the death of Louis XVI., but he was opposed to the Reign of Terror, and, being brought before the revolutionary tribunal on a pretended charge of corruption, was condemned to death, and executed the same day.—G. M.

BAZIUS, John, a Swedish historian, born in 1581; died in 1640. He had three sons, one of whom, Benedict, was preceptor to Charles Gustavus, afterwards Charles X. Bazius was author of many moral, literary, and historical dissertations.

*BAZOT, Etienne François, a French writer, born at Nievre, 13th March, 1782. He has published many works of merit, and is the editor of the "Biographie Nouvelle des Contemporains," a publication of great value.—J. F. W.

BEALE, Mary, a portrait painter of the time of Charles II., daughter of a clergyman named Cradock, and born in Suffolk in 1632. In that age of profligate ribbon-wearing men, of sneering atheists, and persecuted good people, this lady seems to have lived an honest life, in the simple pursuit of a gentle sort of unambitious art. She attempted to imitate her master, the Dutchman Lely, and, as the fops behind her chair doubtless said, surpassed him. Her colour was clear and strong, good points in colour, and her impaste, for the somewhat skimming hand of woman, solid and globular. The critics recommend her for that thoroughly critical merit, *i. e.* giving an Italian air to honest English heads, a little giddy and bewigged perhaps, but still honest English. She copied the old masters too, good woman, to learn how to become original. She married an obscure painter named Beale, and had by him two sons, both of whom afflicted the world with indifferent paintings; but one of them had the good sense to leave art and turn physician. Amiable Mistress Beale died in 1697.—W. T.

BEALE or BELUS, Robert, an English lawyer and canonist of the latter half of the sixteenth century, was descended from the family of Beale of Woodbridge in Suffolk. During Queen Mary's reign, being a staunch Puritan, he was in exile on the continent, where, indulging his bibliomaniacal turn, he amassed a library of rare and costly books, from which were drawn the materials for a work, published at Frankfort in 1579, with the title "Rerum Hispanicarum Scriptores Aliquot, ex bibliotheca clarissimi viri Domini Roberti Beli Angli." On his return to England he married Editha St. Barbe, sister to the lady of Sir Francis Walsingham. That statesman introduced him at court, and in 1571 attached him as secretary to the English embassy at Paris. In 1576 he was sent as ambassador to the prince of Orange, and, some years later, was employed in negotiations with the court of Spain. He was a clerk of the privy council at the time when Elizabeth determined on the execution of Mary Queen of Scots, and, at the suggestion of Walsingham, he was appointed to convey the fatal warrant to Fotheringay. In 1600 he was one of the commissioners who negotiated the peace of Boulogne. Died in 1601.—J. S., G.

BEAN, John Philips, master of St. Paul's school, and incumbent of St. Mary, Aldermanbury. He was of Corpus Christi college, Cambridge; B.A. 1809, M.A. 1813. He published an atlas of classical geography in 1835, and died in 1854.

*BEARD, John R., D.D., born August 4, 1800, at Portsea. In 1825 Dr. Beard settled in Manchester as a christian pastor, and soon attracted a large congregation. He has been a most industrious contributor to the periodical literature of the day, and is the author of many articles in the *Foreign*, *British*, and *Westminster* Reviews, and in the *Journal of Sacred Literature*. His separate publications are very numerous, and include a "Life of Toussaint L'Ouverture;" "The People's Dictionary of the Bible," and several translations from the French and German.

BEARE, G., painted the portraits of the duke of Bedford and George IV.

BEATILLO, Antonio, an Italian, born at Bari, near Naples, in 1570; died in 1642. Author of a "History of the City of Bari," and of "Lives of the Saints."

BEATON, David, cardinal, and archbishop of St. Andrews, was descended from the ancient family of the Beatons of Balfour in Fife, and was born in 1494. He commenced his education in the university of St. Andrews, and completed it in the university of Paris. After finishing his studies, he remained for some time at the French court in the capacity of resident Scottish minister. During this period he received from his uncle, Archbishop James Beaton, the rectory of Campsie, near Glasgow; and in 1524 the archbishop, who had shortly before been made primate, resigned the rich abbacy of Aberbrothock, and prevailed upon the regent to confer it upon his nephew, but with the reservation to himself of one half of its revenues during his life. David Beaton returned to Scotland in 1525, and speedily attained great influence with the government. He was appointed by the parliament, one of the six persons to whom the charge of the young king's person and education was specially committed, and soon became a great favourite with the king, who, in 1528, made him Lord Privy Seal. In 1533, Beaton was sent on a special mission to the French court, for the purpose of strengthening the ancient league between the two countries, and negotiating a marriage between James and a princess of the blood-royal of France. The ambassador seems to have ingratiated himself with the French king, Francis I., and to have concluded with him a secret treaty for the protection of the Roman Catholic faith; but the marriage was postponed in consequence, it was alleged, of the ill health of the princess. At length, in 1536, James, becoming impatient of the obstacles thus interposed to the consummation of his wishes, set sail for France, to prosecute his suit in person, and Francis, having given his consent to the union of his daughter Magdalene with the Scottish king, their nuptials were solemnized with great splendour on the 1st of January, 1537. The royal pair landed in Scotland on the 19th of May following. But the young queen was already far gone in consumption, and to the inexpressible grief of her husband and the whole nation, she expired on the 10th of July, before she had completed her seventeenth year. A few months after the death of Magdalene, Beaton was again dispatched to France, to open negotiations for the marriage of James with Mary of Guise, widow of the duke of Longueville. During his residence at the French court, Beaton received from Francis, the bishopric of Mirepoix, and through his interest the pope, Paul III., was induced, a few months later, to raise the able and aspiring churchman to the dignity of a cardinal, under the title of "St. Stephen de Caelio Monte." He returned to Scotland with the new queen in July, 1538, and in the autumn of 1539, was elevated to the primacy in the room of his uncle, James Beaton, who had for some years, privately delegated to him almost the whole authority of his office.

At this period a conflict was impending between the partisans of the Romish faith and the supporters of the Reformed doctrines in Scotland—several of the latter had already suffered martyrdom—and Beaton signalized his entrance upon the primacy by fanning into a fierce flame the fire of persecution against the Protestants. He presided at the trial of no fewer than five persons accused of heresy, who were all, without hesitation, condemned to the stake, and executed on the Castle-hill of Edinburgh. In the spring of 1540 he went to St. Andrews, attended by a numerous train of the leading nobility and gentry, the archbishop of Glasgow, and other prelates, and an immense concourse of the clergy; and having convened them in a sort of ecclesiastical council in the cathedral, he harangued them on the

imminent dangers which threatened the church, and laid before them the measures which he wished them to adopt for the suppression of heresy. His recommendations were immediately adopted, processes were instituted against several of the Reformers, and Sir John Borthwick, provost of Linlithgow, son of Lord Borthwick, one of the most distinguished of their number, was cited to appear before the assembly, on an accusation of heresy. Sir John, however, had prudently taken refuge in England, where he was cordially welcomed by Henry VIII.; and on his failure to appear, he was condemned and excommunicated, his goods confiscated, and his effigy burnt at the market-cross.

At this juncture Henry VIII., having thrown off the authority of the Romish see, was exceedingly anxious to induce his nephew, James, to follow his example; and with this view sent Sir Ralph Sadler, an able and crafty diplomatist, into Scotland, for the purpose of persuading the Scottish monarch to withdraw his confidence from Beaton, and to renounce the papal supremacy. But the attempt was completely unsuccessful. James declared his conviction of the cardinal's loyalty, and refused to adopt the measures which his uncle recommended. "I assure your majesty," said Sadler, "he excused the cardinal in everything, and seemed wondrous loath to hear of anything that should sound as an untruth in him, but rather gave him great praise." Henry then renewed his proposal for a personal conference with James at York, and the Scottish monarch was at length induced by his uncle's importunity to give a reluctant consent to the proposal. But the cardinal and clergy, justly dreading the effect which an agreement of the two kings would have upon the interests of the Scottish church, entreated James to absent himself from the proposed conference, and by their urgent representations, and promises of large sums of money, they succeeded in persuading him to remain at home. This violation of his promise exasperated the English king against his relative, and led to a war between the two countries, which indirectly proved fatal to the Scottish monarch (13th December, 1542). The sudden death of James compelled the cardinal to change his tactics, but did not interfere with his ambitious projects. It is stated both by John Knox and Sir David Lindsay, and confirmed by the authority of the governor, Arran, that when the king was on his deathbed, Beaton succeeded in obtaining his signature to a blank sheet of paper, on which he afterwards wrote a will, nominating himself Regent, with three of the nobility as his assessors or assistants. On the Monday following the king's death, he caused himself to be proclaimed Regent at the cross of Edinburgh; but the validity of the document was at once questioned by the Protestant and English party, and it was soon after annulled by the parliament. James, earl of Arran, presumptive heir to the crown, was appointed sole Regent in the spring of 1543, and the ambitious primate was stripped of all authority in the government.

Meanwhile the English king had resolved to take advantage of the untimely death of James, and the disastrous state of affairs in Scotland, to bring that kingdom under the dominion of England, by a marriage between his son Edward and the infant Scottish queen. This project, however, was strenuously opposed by Beaton, who saw in it the total overthrow of the Romish church in Scotland. He was therefore arrested, and confined in the castle of Blackness, by the governor, at the instigation of the English faction, on pretence that he was engaged in a treasonable correspondence with France. The imprisonment of the primate produced a great sensation among the clergy, who immediately laid the country under a religious interdict. A strong reaction took place throughout the nation in favour of the cardinal, and against the English alliance; and the violent and precipitate conduct of Henry contributed greatly to strengthen the dislike with which his project was regarded. (See Queen Mary.) The governor himself began to waver, and was at length persuaded to connive at the cardinal's escape from confinement.

The feeble and vacillating Arran was soon after completely gained over by the primate, and on the 3d of September, 1543, abjured the Protestant faith, and delivered up his eldest son to the custody of Beaton as a hostage for his sincerity. The popular feeling continued to run strong against the English alliance, and the clergy declared their readiness not only to devote their private fortunes, but to melt down the church plate if necessary, and even to take up arms in defence of the religion and independence of the country. The party of the primate obtained a complete ascendency over the English faction among the nobles, and Beaton speedily became the custodier of the young queen's person, and the most powerful man in the kingdom. About the beginning of 1544 he was appointed the papal legate, and accompanied by Arran, Argyll, and other nobles and several prelates, he undertook a progress through the country for the purpose of suppressing the Reformed doctrines, which had already made numerous converts in Scotland. At Perth he caused four men to be tried and hanged; three of them for eating a goose during Lent, and the fourth for interrupting an ecclesiastic while preaching, and denying the validity of prayers to saints. The wife of one of these martyrs was drowned, because she had refused to pray to the Virgin Mary for help in childbirth. Several of the citizens were banished, and Lord Ruthven was deposed from the office of provost on account of his supposed leaning to the Protestant faith.

Meanwhile Henry, enraged at the refusal of the Scots to fulfil the engagement they had entered into for the marriage of their young queen to his son, sent a powerful army under the earl of Hertford to invade Scotland, with instructions to lay waste the country with the most savage ferocity, and especially to direct their vengeance against the cardinal and his friends. "You are to burn Edinburgh," he said in his written directions to Hertford, "and raze the castle, putting man, woman, and child to fire and sword where any resistance shall be made against you. And this done, pass over to Fifeland and extend like extremities, and destruction to all towns and villages whereinto you may reach conveniently, not forgetting amongst all the rest, so to spoil and turn upside down the cardinal's town of St. Andrews, as the upper stone may be the nether, and not one stock stand by another, sparing no creature alive within the same, specially such as either in friendship or blood be allied to the cardinal." The English general was not able to penetrate to St. Andrews, but he carried out the bloodthirsty instructions of his master by plundering and devastating the whole of the south-eastern districts of Scotland, including the capital, and destroying life and property to a vast extent. This merciless and short-sighted policy, however, served only to strengthen the hands of Beaton, and to exasperate the Scottish nation against the alliance with England. An attempt was then made by Henry to gain his end by a pacific negotiation, conducted by the earl of Cassilis, a supporter of the English faction; but his offers were rejected by a convention of the nobility, and the treaties of marriage were declared to be dissolved. Henry and his Scottish allies threw the blame of this course upon the primate, who thus became the object of their deadliest animosity. A project was formed for his assassination by the earls of Cassilis, Glencairn, Angus, Marischal, and Sir George Douglas, and was communicated through Sir Ralph Sadler to Henry and his privy council. This infamous proposal received the immediate and cordial approval of the English monarch; but "not willing to seem to have anything to do in it, though not misliking the offer," he instructed Sadler to stimulate the conspirators to go through with their deed of blood, and to trust to the king's "accustomed goodness" for their reward. They were too cunning and cautious, however, to proceed without an explicit pledge from Henry, that he would secure them indemnity and recompense for the cardinal's murder. The plot was, therefore, for the present laid aside. A few months later, however, the project was renewed by Crichton, the laird of Brunston, who, in July, 1545, opened a communication with Sadler, "touching the killing of the cardinal," and offering for a sum "to take him out of the way." The English ambassador, while assuring the conspirators that the king, "for sundry considerations would not have to do with this matter touching the said cardinal," yet urges them to execute this villanous design as an "acceptable service to God;" and adds, "I pray you advertise me what reward you do require, and if it be not unreasonable I will undertake it shall be paid immediately upon the act executed." Crichton, however, like his predecessors, insisted upon a distinct pledge of protection and reward from the king himself; and as Henry was still unwilling to commit himself by giving such a promise, the enterprise was once more abandoned.

There is no reason to suppose that Beaton was aware of these plots against his life, and he continued to carry through with unfaltering vigour the high-handed policy which he had adopted for the protection of the Romish church, and the suppression of the Protestant faith. One of the most eloquent and zealous

preachers of the Reformed doctrines was George Wishart of Pitarrow, who had in consequence rendered himself peculiarly obnoxious to the Romish priesthood, and it was now resolved to have him arrested and brought to trial on a charge of heresy. He was at this time residing at Ormiston in East Lothian, and Arran was induced by the primate to send a party of horse, under the earl of Bothwell, to arrest him. Wishart surrendered under a solemn promise from Bothwell that his life should be spared. But he was treacherously delivered up by that noble to the cardinal, who immediately conveyed him to St. Andrews and cast him into a dungeon in his castle. Arran refused to grant a commission to a civil judge to bring Wishart to trial, and wrote to Beaton to stay proceedings till he should have time to inquire into the matter. But the cardinal paid no regard to the injunction, and immediately, on his own authority, brought Wishart before an ecclesiastical tribunal at St. Andrews on a charge of heresy. He was of course found guilty, and condemned to be burnt—a sentence which was executed on the following day, March 28, 1546, in front of the castle. (See GEORGE WISHART.)

Immediately after this cruel deed, Beaton proceeded to Angus for the purpose of attending the marriage of Margaret, one of his natural daughters, to David Lindsay, eldest son of the earl of Crawford. The nuptials were celebrated at Finhaven castle with unusual magnificence, the bride receiving from her father the princely dowry of four thousand marks. In the midst of the marriage festivities, the cardinal received information that King Henry was collecting a naval force for the purpose of ravaging the coast of Fife, and he immediately returned to St. Andrews in order to strengthen the fortifications of his castle against the threatened attack. Meanwhile the murder of Wishart, which had been warmly applauded by the clergy and the popish party, had excited deep and general indignation throughout the country. Some of the martyr's friends resolved to exact speedy vengeance for his blood, while others who held the cardinal at feud, determined to avail themselves of the favourable opportunity to revenge their own real or supposed wrongs. Norman Lesley, master of Rothes, had until lately been one of the prelate's friends, and had even granted him a bond of "man-rent." But a quarrel had recently taken place which had rendered them mortal enemies. It is said that Beaton had resolved to take off or imprison Lesley and several of his friends, while Norman, with the approbation of his uncle, John Lesley, who had already threatened to revenge the murder of Wishart, called into his counsels Kirkaldy of Grange, James Melville, and several other associates, who both hated and feared the cardinal, and after a secret consultation it was determined to put their dreaded enemy to death without delay.

On the evening of Friday, 21st May, the conspirators, sixteen in number, proceeded quietly to St. Andrews, and entered the town in detachments, and at different times. Next morning, before day-break, they approached the castle in small detached groups. The drawbridge had been lowered to admit the workmen who were engaged in the erection of the new fortifications, and Kirkaldy, with six of his associates, passed the gates and inquired if the cardinal was yet awake. While the attention of the porter was thus engaged, Norman Lesley and James Melville entered unnoticed. But on the appearance of John Lesley, whose enmity to Beaton was well known, the porter, suspecting mischief, rushed to the drawbridge, and unloosening its fastening, was in the act of raising it, when Lesley leaped across the chasm. The porter was instantly dispatched, deprived of his keys, and thrown into the fosse before he could give the alarm. The workmen, amounting to about a hundred, who were labouring on the ramparts, were then quietly led to the gate and dismissed. The household servants, fifty in number, were next roused from sleep, threatened with instant death if they made any outcry, and one by one turned out of the castle; while Kirkaldy of Grange, who was well acquainted with the place, stationed himself at a private postern, through which alone the cardinal could escape. The conspirators were now complete masters of the castle. Up till this moment Beaton, totally unconscious of his danger, had continued fast asleep; but being now roused by the noise, he raised the window of his bedroom and asked what it meant. Being told that the castle had been taken by Norman Lesley, he ran to the postern, but, finding it secured, he fled back to his bedchamber, seized his sword, and with the help of his page barricaded the door. John Lesley now approached and demanded admittance. "Who calls?" said the cardinal. "My name is Lesley," was the reply. "Is that Norman?" asked the unhappy prelate. "Nay," said the conspirator, "my name is John." "I will have Norman," exclaimed Beaton; "for he is my friend." "Content yourself," returned Lesley, "with such as are here, for others you shall have none."

Two others of the band, Melville and Carmichael, now joined Lesley in attempting to force open the door, which resisted all their efforts. The cardinal meanwhile earnestly entreated that they would promise to spare his life. "It may be that we will," was the equivocal reply of Lesley. "Nay," returned Beaton, "swear unto me by God's wounds, and I will open the door unto you." "It that was said is unsaid," exclaimed the assassin, infuriated at the delay, and calling for fire, was about to apply it to the door, when it was unlocked by the cardinal or his page, it is not known which. Sitting down on a chair, Beaton exclaimed, "I am a priest, I am a priest, ye will not slay me!" Disregarding his entreaties for mercy, Lesley and Carmichael struck him twice with their daggers. But Melville, whom Knox describes as a man "of a nature most gentle and most modest," rebuked them for their violence, saying, "This work and judgment of God, although it be secret, ought to be done with greater gravity." Then admonishing the unhappy prelate to repent of his wicked life, and especially of the murder of Wishart, whose blood cried for vengeance upon him, he added, "I protest before God that neither the hatred of thy person, the love of thy riches, nor the fear of any trouble thou couldest have done to me in particular, moveth me to strike thee, but only because thou hast been and remainest an obstinate enemy against Christ Jesus and his holy Evangel." Having thus spoken, he repeatedly passed his sword through the body of the cardinal, who fell down from his chair, and expired, exclaiming, "I am a priest, I am a priest; fie, fie, all is gone!"

Meanwhile an alarm had been raised in the town, and several hundreds of the citizens, headed by the provost, hurried to the side of the castle moat, crying out, "What have ye done with my lord cardinal? Let us see my lord cardinal." The assassins ordered them to disperse, but without effect; and at length Norman Lesley, taunting them as unreasonable fools who wished to speak with a dead man, dragged the bleeding body of the cardinal to the window, and hung it by a sheet over the wall. "There," said he, "is your god; and now that ye are satisfied, get you home to your houses;" a command which the terror-stricken crowd immediately obeyed.

Thus perished, in his fifty-second year, by "a deed foully done," Cardinal Beaton, "the Wolsey of Scotland." He was undoubtedly a man of great abilities—sagacious, bold, energetic, magnificent in his tastes, and liberal in his expenditure. But his ambition was unbounded, and his cruelty, licentiousness, and unscrupulousness, have left an indelible stain upon his memory. His death was an irreparable loss to his party, and contributed not a little to hasten the downfall of the Roman Catholic church in Scotland.—(John Knox's *History;* Lesley; Spottiswood; Sir David Lindsay's *Tragedy of the Cardinal;* Sadler's *State Papers*, vol. i.)—J. T.

BEATON, JAMES, an eminent prelate of the Romish church, and uncle of Cardinal Beaton, took a prominent part in public affairs during the stormy period which followed the death of James IV. He owed his first preferment, in 1503, to the provostship of the Collegiate church of Bothwell, to the house of Douglas, who were patrons of that establishment. He passed rapidly through the various grades of promotion, till he attained the highest rank of ecclesiastical dignity. In 1504 he was made abbot of Dunfermline, and in the following year he succeeded his uncle, Sir David Beaton, in the office of high treasurer of the kingdom. In 1508 he was appointed bishop of Galloway, and next year he was translated to the archiepiscopal see of Glasgow. While he held the office of archbishop of Glasgow, he built a magnificent wall round the episcopal palace, augmented several of the altarages in the cathedral, and repaired many of the bridges within his regality which had fallen to decay. After the death of James IV., Beaton was elevated by the Regent, Albany, to the office of Lord Chancellor, and appointed one of the governors of the kingdom during the absence of the Regent in France. The violent discussions which now broke out between the rival factions of Arran and Angus, led to the disruption of the friendship which had hitherto existed between Beaton and the Douglases, his early patrons. Arran had married the niece of the archbishop, and

this probably induced the latter to attach himself to the party of the Hamiltons. During the meeting of parliament in Edinburgh, in April, 1520, a favourable opportunity seemed to present itself to the partisans of Arran to crush their rival while the great body of his supporters were at a distance; and Beaton and other leaders of the Hamilton faction held a council in the church of the Blackfriars, for the purpose of concerting their measures. Angus sent his uncle, the celebrated Gawin Douglas, bishop of Dunkeld, to the meeting, to remonstrate against their warlike preparations, and to endeavour to compose their differences. Addressing himself to the Chancellor as the official conservator of the laws of the realm, Douglas entreated him to act as a peacemaker. Beaton, however, had actually prepared for the expected struggle, by putting on a coat of mail under his robes, and in answer to the appeal of Douglas said, "Upon my conscience, I know nothing of the matter;" at the same time striking his hand upon his breast, which caused the armour to return a rattling sound. "My lord," replied the bishop, "your conscience clatters" (tells tales); and leaving the meeting after this pointed rebuke of Beaton's insincerity, he returned back to his nephew, and told him he must defend himself with arms. In the conflict which ensued—long remembered by the name of "Clean the Causeway"—the Hamiltons were completely worsted, and driven from the city. Archbishop Beaton took refuge behind the high altar of the church of the Blackfriars' monastery, but his place of retreat was discovered by the Douglases, who tore off his rochet, and would have slain him on the spot, but for the interposition of the bishop of Dunkeld. For some time after this defeat of his party Beaton lived in obscurity, till the return of the Duke of Albany, by whose influence he was, in 1523, appointed to the metropolitan see of St. Andrews. Soon after this, however, he changed sides, and entered into a coalition with Angus against the faction of the queen-mother and Arran, and was in consequence, in 1524, thrown into prison at Berwick, and deprived of his Chancellorship. After an imprisonment of four months he was set at liberty, on the decline of the queen's power; and before the end of the year he was restored to his former honours, and appointed one of the privy council for the education of the young king, and the government of the kingdom. Dr. Magnus, the English ambassador, in a letter written at this time to Cardinal Wolsey, calls Beaton "the greatest man, both of lands and experience, within this realm." But he adds, "the said archbishop is noted to be subtle and dissembling," and accuses him of intriguing with both the French and English factions. He speaks also of the magnificence of the entertainments given by the primate, and says, "I understand there hath not been such a house kept in Scotland many days before as of late the said archbishop hath kept and yet keepeth; he gave livery nightly to twenty-one score of horses." On the revival of the power of the Douglases, and the accession of Angus to supreme power in the state, Beaton joined the queen-mother and Lennox in an unsuccessful attempt to rescue the young king from the ignominious thraldom in which he was held by that tyrannical noble. This course of policy drew down upon the archbishop the displeasure of the Douglas faction; and after the defeat and death of Lennox in the skirmish near Lithlingow, in 1525, the primate was compelled to flee for his life to the hills of Balgrumo in Fife, where he assumed the disguise of a shepherd, and tended a flock of sheep for three months, in order to elude the pursuit of his enemies. The Douglases, meanwhile, wreaked their vengeance on his estates, and pillaged the abbey of Dunfermline and the castle of St. Andrews. The primate, however, ultimately succeeded in making his peace with the Douglases, by liberal gifts of money, and the surrender of the abbey of Kilwinning. He was not slow to avail himself of the power which he thus regained to promote the aggrandisement of the church; and the celebrated Patrick Hamilton, the protomartyr of the Reformed church in Scotland, fell a victim to the reconciliation which now took place between Angus and Beaton. (See Patrick Hamilton.) Several other persons suffered persecution or death about the same time for their adherence to the Protestant faith. A number, including the celebrated George Buchanan, Gavin Logie, rector of St. Leonard's college, and the learned Dr. John M'Bee, sought refuge in England or on the continent. The crafty prelate, though apparently in close alliance with the Douglases, contrived quietly to intrigue against their power; and was a party to the plot by which the young king, James V., regained his liberty. On the overthrow of Angus, Beaton was reinstated in all his dignities, except that of chancellor, which was conferred on Gavin Dunbar, archbishop of Glasgow, the king's former preceptor. The aged primate passed the remainder of his active life in comparative retirement and tranquillity. The principal employment of his closing years was the erection and endowment of the new college of St. Andrews. But the greater part of the funds which he had destined for that purpose were unfortunately misapplied by his executors. He died in 1539.—J. T.

BEATON, James, archbishop of Glasgow, was nephew of Cardinal Beaton. He was educated in Paris under the eye of his uncle, who was at that time ambassador from James V. On his return to Scotland he was appointed chanter of Glasgow cathedral, under archbishop Dunbar. In 1543 he succeeded his uncle in the rich abbey of Aberbrothock, and was employed by him in many important transactions. In 1552, though the murder of his powerful relative had in the interval deprived him of his patron, he was promoted to the archbishopric of Glasgow, and became one of the most important personages in the kingdom. His niece, Mary Beaton, was one of the "four Maries" who attended on the young Queen Mary in France. The archbishop enjoyed the confidence both of the Regent Arran and of the queen dowager, and was the first of the commissioners appointed by parliament, in 1557, to be present at the marriage of Queen Mary to the dauphin of France. He was one of the confidential counsellors of the queen regent, Mary of Lorraine, and strenuously co-operated with her in a fruitless effort to stem the advancing tide of the Reformation. In 1559 the cathedral was stripped of its images, and a garrison was placed for a short time in the archbishop's palace, by his former friend Arran, who had now embraced the Reformed faith. On the death of the queen regent in 1560, Beaton perceived that the Romish church could no longer maintain its ground in Scotland, and that the safety of its prelates and leading supporters was seriously endangered; he therefore returned to France, carrying with him all the valuable plate, and the records and other documents belonging to the see. Among these records, which were very valuable, were two chartularies; one of which, entitled "The Red Book of Glasgow," was written in the reign of Robert III. The archbishop spent the remainder of his long life as ambassador from the Scottish court to the French king. He was highly esteemed and trusted by Queen Mary; and her son, James VI., in 1588, restored Beaton to the temporalities of his see, although the presbyterian faith was now the established religion of Scotland. He died April 24th, 1603, in the eighty-sixth year of his age, shortly after the accession of James to the English throne, having held the office of ambassador to three generations of the Scottish sovereigns. Archbishop Spottiswood, his successor, describes him as "a man honourably disposed, faithful to the queen while she lived, and to the king, her son; a lover of his country, and liberal according to his means to all his countrymen." He bequeathed his large fortune to the Scots college at Paris, an institution founded in 1325 by a bishop of Moray, for the benefit of poor Scottish scholars; and to the monastery of the Carthusians, to be restored, however, to Glasgow, as soon as its inhabitants should return to the Roman Catholic church. The valuable documents which he carried off from Scotland were deposited in this college, together with an immense mass of diplomatic papers; but the whole collection was unfortunately destroyed or lost on the breaking out of the first French revolution.—J. T.

BEATRICE PORTINARI, a name which recalls the first love, the life-long sorrow, and much of the poetry of Dante. In the "Vita Nuova" we are told that the poet met Beatrice at a banquet in the house of her father, Folco Portinari, when they were each at the age of nine years. Their intimacy lasted till the death of Beatrice, sixteen years after their first interview. She is immortalized in cantos xxx. and xxxi. of the Purgatorio.—J. S., G.

BEATRIX, daughter of Ferdinand, king of Naples and Aragon, died at Ischia in 1508. In 1475 she married Mathias Corvinus, king of Hungary, and subsequently became celebrated in the history of that country by her political intrigues, by means of which she sought to counteract the intention of the king to leave his throne to his natural son, John Corvinus. She has been accused of poisoning her husband with a view to marry his successor, but having been disappointed in her object, she passed the remainder of her life in voluntary exile.—G. M.

BEATSON, Robert, LL.D., born at Dysart, Fife, in 1742; died at Edinburgh, 18th April, 1818. He wrote "A Political Index to the Histories of Great Britain and Ireland," "Naval and Military Memoirs of Great Britain from 1727 to 1804.

BEATTIE, JAMES, the poet and moral philosopher, was born 25th October, 1735, in a house at the north-east end of Laurencekirk, a village in the heart of the How of the Mearns in Kincardineshire. His father kept a small retail shop, and rented a small farm in the neighbourhood. He was educated at the parish school, and displayed an early taste for reading, especially books of poetry. In 1749 he entered Marischal college, Aberdeen, where he competed for, and received a bursary, where his classical tastes were at once discerned by Dr. Blackwell, and where, in future years, he studied philosophy under Dr. Gerard. In 1753 he was appointed schoolmaster of the parish of Fordoun, about six miles from Laurencekirk. He had all along a taste for the beauties of nature, and his poetical genius was kindled, and may have been partly guided into the direction which it took, by the peculiar scenery of that part of Kincardineshire, where a fine rich plain is seen stretching out, with the lofty Grampians as a back ground. It is reported of him, that at this period of his life he would saunter in the fields the livelong night, contemplating the sky, and marking the approach of day, and that he was particularly fond of wandering in a deep and finely-wooded glen in the neighbourhood of Fordoun. While at this place, he secured friends and patrons in the parish minister, in Lord Monboddo, and Lord Gardenstone. He seems to have attended divinity lectures during several winters at Aberdeen, with a view to the ministry, but he soon relinquished the pursuit. In 1757 he stood a competitive examination for the office of usher in the grammar-school of Aberdeen, and was defeated; but so satisfied were the judges of his qualifications, that, on the office falling vacant the following year, he was appointed to it without any further examination. In this more public position, his literary abilities became known, and, through the influence of some influential friends whom he had acquired, he was installed professor of moral philosophy and logic in Marischal college in 1760. About this time he became a member of a literary society, or club, where he associated with such eminent men as Reid, Campbell, Dr. John Gregory, and Gerard. In the year of his appointment to the chair, he published a small book of poems, entitled "Original Poems and Translations," which at once secured him a wide reputation, as a true poet, and a man of high literary taste. As professor, he lectured and examined two or three hours every day, from November to April, on pneumatology, embracing psychology and natural theology, speculative and practical ethics, economics, jurisprudence, politics, rhetoric, and logic, with readings in Cicero and others of the ancient philosophers. As a moral philosopher, he felt himself called on to oppose the scepticism of which Hume was the champion. It appears from letters of Dr. John Gregory, published in Forbes' Life of Beattie, that atheism and materialism were at that time in high fashion, and were spouted by many who used the name of Hume, but who had never read his works, and who were incapable of understanding them. Dr. Reid was, meanwhile, examining the foundations of philosophy which Hume had turned to a sceptical use, and published in 1764 his "Inquiry into the Human Mind, on the Principles of Common Sense." Beattie followed in 1770 with the "Essay on the Nature and Immutability of Truth, in opposition to Sophistry and Scepticism." This work was his principal study for four years; he wrote it three times over, and some parts of it oftener. His object is—first, to trace the several kinds of evidence and reasoning up to their first principles, and in this part of the treatise he dwells largely on the difference between reason (reasoning) which perceives truth in consequence of a proof, and intuition, which perceives immediately; second, to show that his sentiments are in accordance with true philosophy, and the principles of the most eminent philosophers; and third, to answer sceptical objections. This work is not so profound or original as that of Reid. He errs in under estimating and disparaging Hume: he thought the sceptics unworthy of any kind of reserve or deference, and maintained that their reasonings were, not only false, but ridiculous, and that their talents as philosophers and logicians were absolutely contemptible. He appeals with Reid to common sense, or intuition, as he frequently calls it; but his language and mode of argumentation are loose, and he is incapable of thoroughly estimating and stating the nature and laws of the necessary convictions of the mind. But the book is pointed and acute, and is very pleasantly written, and it had so rapid a sale, that in 1771 a second edition is demanded, and shortly after there are proposals to translate it into French, Dutch, and German. While engaged in these severer labours, he was, at the same time, cherishing what was evidently to him the more congenial occupation—his taste for poetry. So early as 1766 he is labouring in the style and stanza of Spenser, at a poem, in which he proposes to give an account of the birth, education, and adventures of one of the old minstrels. The first book of the "Minstrel" was published anonymously in 1771, and the second book, with his name attached and a new edition of the first, in 1774. The personal incidents worthy of being recorded in his remaining life are not numerous. In 1767 he had married Miss Mary Dunn, who was afflicted with a tendency to mental disease, which broke out first in a distempered mind, and afterwards in open insanity, which greatly distressed the husband, and compelled him at last to provide for her living separate from him. His quiet life was varied by several visits paid to London, where, as he became known by his works, he received considerable attention, and was introduced to many literary men of eminence. On two several occasions he had the honour of an interview with George III., who had a great admiration of the character and object of his works, and granted him a pension. His defences of religion were highly prized by several of the bishops, and a number of the clergy of the church of England, and he was offered a rich living if he would take orders in that church. This he declined, not because he disapproved of the doctrine or worship of the episcopal church, but he was apprehensive that by accepting preferment in the church, he "might strengthen the hands of the gainsayer, and give the world some ground to believe that the love of the truth was not quite so ardent or so pure as he had pretended." In 1773 Oxford university conferred a degree upon him, presbyterian though he was. In the same year he was offered the chair of moral philosophy in Edinburgh, but declined it, as he preferred Aberdeen as his sphere, and was indisposed to go to a place where he would be in the heart of those whom he had attacked. His declining days were embittered by trials which sank deep into his soul, such as the state of his wife, and the death, first of one and then of the other of his sons. He died on October 5, 1802. The following are the titles with the dates of his works—"Poems," 1760; "Essay on Truth," 1770; "Minstrel," book i., 1771; book ii., 1774; "On Poetry and Music," "On Laughter and Ludicrous Composition," "On Classical Learning," 1776; "Dissertations on Memory and Imagination." "On Dreaming," "On the Theory of Language," "On Fable and Romance," "On the Attachments of Kindred," "On Illustrations of Sublimity," 1783; "Evidences of Christianity," 1786; "Elements of Moral Science," 1790-93. His poems will ever hold a place in the classical poetry of Great Britain. His "Minstrel" and his "Hermit" are exquisite poems of their kind. His prose works do not show much depth of thought, but are characterized by much ease and elegance. In his "Theory of Language" he argues strongly that speech is of divine origin. In his "Dissertation on the Imagination," he holds the theory afterwards defended by Alison and Jeffrey, that the feeling of beauty arises from association of ideas. In person he was of the middle size, with something of a slouch in his gait, and in latter years he was inclined to corpulency. He had dark eyes, and a mild and somewhat pensive look. There is an account of his life and writings in a work of three volumes by Sir W. Forbes. This account contains many of his letters, which are full of criticisms of no great profundity, and display at once the amiabilities and weaknesses of the author.—J. M'C.

* BEATTIE, WILLIAM, M.D., member of the Royal College of Physicians, London, the friend and biographer of Thomas Campbell, and author of numerous highly-popular works, is a native of Scotland, and was educated at the university of Edinburgh (1813–1820), where he took his degree. After prosecuting his studies for some time in London, Dr. Beattie visited the most celebrated continental schools of medicine, and made himself thoroughly conversant with their various theories and modes of practice. He filled for eight years the office of physician to the Duke of Clarence, afterwards William IV., a post of honour rather than of emolument. Dr. Beattie is a voluminous and successful author. The letterpress of a series of illustrated works, historical and topographical, on Switzerland, Scotland, the Waldenses, the Danube, &c., is from his pen; the engravings are chiefly from the drawings of his lamented friend, the late W. H. Bartlett. All of these works have obtained a very large circulation. His book on "The Courts of Germany" appeared

in 1827 in 2 vols. 8vo. Dr. Beattie is also the author of several poems of considerable merit. "John Huss" was published in 1829; "The Heliotrope, or Pilgrim in Pursuit of Health," in 1833; and a second edition, greatly enlarged, appeared some years later. The "Heliotrope" is a descriptive poem of a very pleasing kind, and is written with much elegance of taste and fancy. It was followed by "Polynesia," an affecting little poem on the labours of the missionaries in the South Seas. The subject is treated with remarkable simplicity and poetical fervour. The versification is melodious, the images are chaste and highly appropriate, and the purest taste in sentiment and diction prevails throughout. A large number of fugitive pieces from Dr. Beattie's pen, displaying fine feeling and elegant taste, are scattered throughout the Annuals and other periodicals. His most important work is his deeply interesting "Biography of Thomas Campbell," in 3 vols. 8vo. It is impossible to speak in too high terms of the affectionate care with which Dr. Beattie, with a friendship as disinterested and delicate as it is rare, ministered to the welfare of the poet; with counsel, aid, and untiring hospitality, he watched over his last years, when afflictions of various kinds were heavily pressing upon him, soothed his death-bed, and protected his memory. It was owing to Dr. Beattie's single-handed exertions that the statue of Campbell was ultimately placed in Westminster abbey. Dr. Beattie commenced practice in London in 1830; he has now retired with a moderate independence from the active exercise of his profession. His unwearied kindness to the poor and unfortunate who have seen better days, entitles him to a high place among that class of men who may be regarded as having "a special mission given them to spend their time, and to be spent, in alleviating human sufferings," and who

"Do good by stealth, and blush to find it fame."

It was Dr. Beattie's melancholy duty to attend the bards, both of "Memory" and of "Hope," in their last moments. A popular American author justly terms him "the intellectual Good Samaritan of London—Campbell's friend, and the physician to Lady Blessington and Rogers, and all the literary host who need a doctor and a counsellor in one—loved much for his medical wisdom, and more for his zealous friendship and hospitality." "The blessings of them that were ready to perish have come upon him, and he has caused the widow's heart to sing for joy."—J. T.

BEATTY, Sir William, M.D., F.R.S., physician to his majesty's fleet and Greenwich hospital, 1806–40. He was officially present during the last moments of Lord Nelson, of which he published his "Authentic Narrative" in 1808. He was knighted in 1831; died in London, March 25, 1842.—T. F.

BEAUBRUN, Henry, a French portrait painter, was born at Amboise, 1603, and died at Paris, 1677. His brother Charles, also a perpetuator of men's vanities, was born at Amboise, 1605, and died in 1692.

BEAUCHAMP, Alphonso de, historian, born at Menaco, 1767, quitted his native state to come to Paris, having suffered imprisonment for refusing to serve against republican France. Appointed to a post in the committee of public safety, he nevertheless took part against Robespierre. Upon the establishment of the directory, he obtained a situation in the police, and was charged with the *surveillance* of the press. It was while in this position that he conceived the intention of writing a history of La Vendée. After several years' devotion to his work, he published it in 1806. It produced on the public mind the effect of a stirring romance, but when Fouché came to the direction of the police administration, he dismissed the author from his employment, for what he called breach of confidence in dealing with secret papers. The third edition was seized at the publication, and at a later period, in 1809, the author was arrested, and exiled to Rheims; nor was he allowed to return to the capital till 1811, and upon a written engagement to publish nothing more on contemporaneous politics. On the fruits of a small pension he contrived to live, and produce various biographical histories. He is supposed to be the real author of the "Memoires of Fouché." He died 1st June, 1832, leaving a large number of works, chiefly historical.—J. F. C.

BEAUCHAMP, Henry de, son of Richard de Beauchamp, was born at Hanley castle in Worcestershire, March 22, 1424, and married at a very early age, Cicely, daughter of Richard Nevill, earl of Salisbury, with whom he had a splendid dowry. Henry VI. heaped upon him all the honours that a monarch could bestow on a favourite, giving him even the title of king of the Isle of Wight, and placing with his own hands the crown on the young duke's head. This was the last title that he received, for he died at Hanley, where he had been born, June 11, 1445, and was buried at Tewkesbury, in the abbey which owed so much to his mother's liberality. He left one daughter, Anne, who died when only six years of age, and his sumptuous wealth and titles passed to Anne, his sister, who was married to Richard Nevill, earl of Salisbury, a union of two great houses, from which sprang Warwick, the king-maker.—T. J.

BEAUCHAMP, John de, born in 1320, baron of Kidderminster, in the reign of Richard II., and the first baron created by letters patent in this country. Having received the highest honours from his royal master, he was destined to suffer the worst extremities during the reverses that befell Richard. He was removed from his office of treasurer of the king's household, sent prisoner to Dover castle, and lastly executed for high treason on Tower hill, in the sixty-eighth year of his age.—T. J.

BEAUCHAMP or BEAUCHAMPS, Joseph, a French astronomer, member of the Institute, and one of the savants who accompanied Napoleon into Egypt, was born at Vesoul in 1752, and died at Nice in 1801. In his fifteenth year he entered the order of the Bernardines; and in 1774, after distinguishing himself among the pupils of Lalande the astronomer, set out for Babylon, where his uncle, Mirodout, exercised the functions of bishop. Setting out in 1781, he visited Aleppo, and Bagdad in the following year; was at Bassora in 1784, and in Persia in 1786, everywhere intent on promoting the interests of science. The *Journal des Savants* of the years 1782-4-5-7-8 and 1790 contains many contributions from his pen, on astronomical, geographical, and antiquarian subjects. At the commencement of the Revolution he returned to France; in 1795 was appointed to a consulship in Arabia; and in 1798 invited to Egypt by Napoleon. His labours in that country are recorded in the Memoires de l'Institut du Caire. In 1799 he was sent by Napoleon to Constantinople; and having fallen into the hands of the English, who delivered him over to the sultan as a spy, he narrowly escaped death. A long imprisonment injured his health, and he died shortly after his release, in 1801.—J. S., G.

BEAUCHAMP, Richard de, earl of Warwick, was one of the most opulent and considerable nobles of the fifteenth century. He was born January 28, 1381, at Salwarpe, Worcestershire. He did good service to the crown during the rebellion of Glendower, and behaved so bravely at the battle of Shrewsbury against the Percies, that he was soon made a knight of the garter. Having vowed a pilgrimage to the holy sepulchre, he visited the principal courts of Europe in going and returning, and exhibited his prowess in arms at several tournaments. He came safe home to England, was constituted high steward at the coronation of Henry V. (1413), and negotiated soon after a marriage between his master and Catharine, the king of France's daughter. He was an active partisan against the Lollards. In 1415 he was declared captain of Calais, a post in those days of high honour and trust. He attended Henry V. in his French wars, and at his death, was appointed tutor to his son, Henry VI. On the death of the duke of Bedford, he was selected to take the arduous office of regent in France for the king. He held that post for the last four years of his life, and died in possession of it at the castle of Rohan, April 30, 1439. His remains lie interred in the collegiate church at Warwick, under a stately "tombe in a full feire vaulte of stone, set in the bare rocke," as is recorded in the inscription. A brief notice cannot do justice to the splendid and adventurous career of this great man.—T. J.

BEAUCHAMPS, Raphael de, a French historian of the 17th century; author of a "History of the Merovingian Kings."

BEAUCHATEAU, François-Mathieu Chastelet de, an extraordinary instance of precocity, born at Paris in 1645; died towards the end of the century. He wrote poetry at the age of eight. He was honoured by the conversation of the queen, mother of Louis XIV., of Cardinal Mazarin, the Chancellor Séguier, and other distinguished personages. He also visited England, and was presented to Cromwell. It is said that he afterwards visited Persia, and there we lose sight of him.—J. G.

BEAUCLAIR, P——L—— de, a litterateur, born in the Isle of France in 1735; died in 1804. Author of a "History of Peter III. of Russia," a work containing many singular anecdotes, and some biographical tracts.

BEAUDIN, Mademoiselle, (neè Bourges), a portrait and genre painter of Marseilles.

BEAUDOUIN, Pierre Ant, a miniature painter of miniature fame, born at Paris, 1717, and died in 1769.

BEAUFILS, Eugénie, a portrait and genre painter, pupil of Lefevre.

BEAUFORT, Rev. Daniel Cornelius, youngest son of John de Beaufort, a French protestant refugee, was born in the year 1700 at Wesel in the Prussian dominions, where his father took refuge on quitting France, and where his eldest son, Alexander, rose to be a general, while his third son, Louis, settled at Mastricht, where he wrote his two remarkable well-known works, "La Decadence de l'Empire Romaine," and "Les Incertitudes de l'Histoire." Daniel was educated at the university of Utrecht, and was a man of great ability and learning. He came to England with George II., and having entered the established church, was soon appointed to the living of Barnet near London. Very few years after this he went to Ireland as first chaplain to the duke of Devonshire, lord-lieutenant, who gave him the provostship of Tuam, which after a year he exchanged for Navan in the county of Meath, where he resided, and was an active and exemplary parish minister. About the year 1775 he was given the living of Clonenagh, in the diocese of Leighlin; with permission to resign the parish of Navan in favour of his son. He lived to the great age of eighty-eight, in full possession of his fine intellect, having in the last year of his life written the clever and witty little work, "The Doctrine of the Church of Rome," which went through several editions.—J. F. W.

BEAUFORT, Rev. Daniel Augustus, LL.D., only child of the former, was born at Barnet the 1st of October, 1739. He was sent to school in Dublin, and at an early age entered the university of Dublin, through which he passed in a highly honourable manner. After leaving college he went to Holland, and spent some time with his uncle, Louis de Beaufort, after which he remained chiefly at Salisbury, with the bishop of that diocese, by whom he was ordained about the year 1764; when he returned to Ireland, and acted as his father's curate at Navan. His father having been permitted to resign Navan to him, he continued to live there for some years; but when he was laying down his "Civil and Ecclesiastical Map of Ireland," he found it necessary to reside three or four years in Dublin, during which time he actively joined in the establishing of the Royal Irish Academy in 1786; and in 1787, in union with a small body of intimate friends, founded the first Sunday school in Ireland; from which humble beginning has arisen the present wide-spread establishment of Sunday schools throughout that kingdom. About the year 1789 his friend the Right Hon. John Foster, then speaker of the Irish House of Commons, presented him to the vicarage of Collon, county of Louth, where he thenceforward resided. But though no longer living in Dublin, he gave his hearty assistance to founding the association for the encouragement of virtue in 1792, and joined actively in the preparation of books for distribution among the lower classes. The map of Ireland was undertaken and carried out at great expense, under the encouragement of the marquis of Buckingham, the then lord-lieutenant. He died in May, 1831, in his eighty-third year. Dr. Beaufort was not only a philanthropist, but a scholar. He possessed an extraordinary variety of information, which, while it was never suffered to lie idle, was never produced for parade; and his manners and conversation charmed and instructed wherever he associated. Like his father, his intellectual vigour continued to the last, and shortly before his death he was occupied in preparing an improved edition of the memoir accompanying his map.—J. F. W.

BEAUFORT, E. G., a historical portrait painter, pupil of Gros, was born in 1800. She copied old masters, and painted some religious pictures.

BEAUFORT, Sir Francis, K.C.B., son of Daniel Augustus, was born at Navan, in the county of Meath in Ireland in 1774. His father gave him his early education at home, whence he was sent to Dublin to school, where his courage, enterprise, and good temper made him a favourite. On leaving school he was placed under Dr. Usher, regius professor of astronomy, where his progress in science was rapid, and at thirteen his name was entered in the books of the *Trepassy*. In 1787 he joined the East India Company's service in the *Vansittart;* and such was his skill in nautical knowledge, that all the ship's valuable instruments were placed in his care, and he afforded important assistance in surveying the Straits of Gaspard in the Java sea. In August, 1789, while thus employed, the vessel struck on a sunken coral reef in the Banca Strait and was wrecked. The crew took to the boats, one of which with six men was lost. Young Beaufort, abandoning his own property, secured the ship's instruments, and, after many days' suffering, his party was taken on board a vessel bound to Canton, whence he was conveyed, and in March, 1790, he returned to England. In 1791 he joined the *Latona*, after which he was appointed to the *Aquilon*, where his career was near being terminated. One day he was superintending some repairs of the vessel, when the carpenter dropped his hammer into the water; Beaufort, forgetting that he could not swim, jumped after it, and would have been drowned but that the first-lieutenant, Oliver, sprang from the chains and saved him; the rescued and the rescuer, both Irishmen, lived to be brother-admirals. The *Aquilon* was the signal-ship in the glorious fight of the 1st June, 1794, when Lord Howe defeated the French fleet, and Beaufort was appointed to superintend the signals. His ship had the dangerous honour of towing Admiral Sir Thomas Packenham's dismasted ship out of the battle. Upon the promotion of Captain Stopford to the *Phaeton*, he took Beaufort with him, who thus was present in the masterly series of manœuvres known as Cornwallis's retreat. After nine years' active service, he obtained the rank of lieutenant, and in 1800 he performed an exploit of great gallantry and spirit, boarding and capturing, after an obstinate resistance, the Spanish ship *San Josef*. He was severely wounded in the action, for which he received a pension and his captain's commission. From November, 1803, till June, 1804, we find him gratuitously devoting his time, in conjunction with his brother-in-law, Mr. Edgworth, in establishing a line of telegraphs between Dublin and Galway. In 1805 he was again in active service as commander of the *Woolwich*, in which he sailed to the East Indies, the Rio de la Plata, and the Cape of Good Hope. While engaged in 1812 in a survey of the coast of Karamania he was desperately wounded by a fanatic Turk, and forced to abandon the work and return home. For several years afterwards he was busily occupied in constructing a number of charts, under the orders of the lords of the admiralty, being appointed their hydrographer in 1832. In 1845 Sir Francis was raised to the rank of rear-admiral, having been previously elected a fellow of the Royal Society, as well as of the Astronomical and Geographical Societies. He died near Brighton on Dec. 16, 1857, in the 84th year of his age. Sir Francis Beaufort was a brave and skilful officer, laborious in the discharge of his duties, a man of scientific attainments, and deservedly respected.—J. F. W.

BEAUFORT, François de Vendome, duc de, grandson of Henry IV. of France, born at Paris in January, 1616; died 25th June, 1669. When very young he served in the armies of his country under the ministry of Cardinal Richelieu. He distinguished himself at the battle of Avein, and at the sieges of Corbie (1636), of Hesdin (1639), and of Arras (1640). He appears to have been a person of no great judgment, though restless and ambitious; and more than once brought himself into trouble by his intrigues against the court, and exposed himself to ridicule by his vanity and presumption. When Louis XIV. returned to Paris in 1652, Beaufort submitted to the royal authority, and for several years afterwards took an active part in the civil war. He was subsequently commander of the French fleet, and lost his life at the taking of Candia.—G. M.

BEAUFORT, Henri-Ernest-Grout, chevalier de, a French traveller, born at Aubevoye, Eure, 25th February, 1798; died 3rd September, 1825. At the age of fourteen he entered the military marine, and for three years navigated in the Levant. Being of an observing turn and enterprising character, he applied himself to the study of geography, as a means of qualifying himself to undertake voyages of discovery. He soon formed the vast project of an entire exploration of the African continent, and with this view studied the Arabian language, together with botany, zoology, natural philosophy, and chemistry. In the end of January, 1824, he sailed for Gambia, which he explored, together with the countries of the Mandingoes, Bakil, Bondou, and Karta. In 1825 he visited the country of Kasso, which he penetrated to the cataracts of Felou and Gavina, which had been previously unknown to Europeans. He afterwards explored Bambouk, and carried away many rich specimens of the gold mines of that country. In these expeditions he made many valuable observations and important discoveries. In the midst, however, of these noble efforts for the extension of science, his career was cut short by brain-fever.—G. M.

BEAUFORT, Henry, bishop of Lincoln, afterwards of Winchester, and contemporaneously cardinal of St. Eusebius, was born about the year 1367, having died in 1447, at the age of eighty. He was the second son of John of Gaunt, duke of Lancaster, by his mistress, Catherine Swinford, whom he afterwards married, and whose issue was declared legitimate by parliament, 20th Ric. II., with the condition that they should not succeed to the crown. Beaufort studied at Oxford, Cambridge, and Aix la Chapelle, rose rapidly in the church, and at an early age, in 1397, became bishop of Lincoln, and was intrusted by his half-brother, Henry IV., with the great seal. In 1379 he succeeded William of Wyckham in the see of Winchester, to which he avariciously clung throughout the remainder of his life. The first occasion on which he figured in his officio-political character, was when he made a demand for supplies; which was met by the bold suggestion of the commons to seize upon the revenues of the clergy, then reputed to constitute a third part of the riches of the realm. This suggestion was opposed by Arundel, archbishop of Canterbury, who moved the king and the lords so powerfully as to produce a strong demonstration in favour of the church, whereupon the archbishop defied the commons with great vehemence; but, notwithstanding this, they passed a bill, which was thrown out by the lords. This unconstitutional proceeding of the commons has been attributed to the absence of lawyers in the commons' house at that time; Beaufort having, in issuing the writs, totally excluded that fraternity, on the authority of an ordinance of the lords in the reign of Edward VI., but to which the commons had never assented, and which, therefore, had till then been disregarded. To this the parliament of Henry IV. owed its significant name of "the lack-learning parliament." In 1405 Beaufort, having forfeited his brother's favour, was deprived of office; but on the accession of Henry V., the great seal was again conferred on him; this being almost the only change which the young king made in his father's ministry. Henry having adjusted his affairs at home, laid claim to the crown of France, and proceeded thither, to enforce his pretensions by the sword. During the king's absence, the ambitious chancellor used every exertion to extend his own authority, regardless of all remonstrance and the energetic opposition of the commons. When Henry returned, flushed with his glorious successes at Agincourt, Beaufort sought to divert the commons from their domestic grievances by inciting the people to the entire conquest of France. They nevertheless ceased not to urge their complaints against the encroachments of the chancellor, who, however, temporized with them, relying on the sovereign's favour. The war-cry so eagerly fomented by the chancellor involved him in a dilemma. The king, distressed for money to carry on this war, made large demands on the country—subsidies were more easily voted than collected. Considerable sums were raised on the security of the dukes of Clarence, Bedford, and Gloucester; but all proving inadequate, the king cast a longing eye upon the treasures of the avaricious chancellor, and pressed him for aid; but despite his inordinate love of power, jeopardized as it was by resistance, he stoutly refused to lend on the security with which others were fain to be content, until at length the king in despair proffered to pledge the crown itself to Beaufort; upon which he advanced a sufficient sum for the prosecution of the war, and took possession of the royal diadem.

With the exception of about six weeks in 1416, whilst absent with the king in France, he retained the great seal until 23rd July, 1417, when, having disgusted Henry by his avarice, he was compelled to surrender it, and never regained it during that reign. He visited the council of Basil, and got himself named cardinal and apostolic legate in England and Ireland, by Pope Martin V., but the king forbade his acceptance of these dignities. On the demise of Henry V., the crown descended to his son, Henry VI., then only nine months old, and whose uncle, Humphrey, duke of Gloucester, as regent, assumed the government. Parliament set at nought the king's will, and nominated the duke of Bedford protector, appointing Gloucester his brother's *locum tenens* in his absence. The struggle for pre-eminence between Gloucester and Beaufort now commenced; the latter having obtained letters patent for securing out of the customs revenue the 20,000 marks he had lent to the late king, regained the chancellorship on the 24th July, 1324. In that capacity he opened a new parliament; and, to throw the protector into the shade, he produced the royal infant, who, seated in his mother's lap, occupied the throne. The strife between the rival parties grew serious; civil war became imminent; Bedford was in France, having been appointed regent of that country, and Gloucester assumed the exercise of the royal prerogative; whilst Beaufort asserted his supremacy as the pope's legate and the king's lord-keeper of the privy seal. Having obtained possession of the tower, Beaufort strengthened the garrison, whilst the citizens of London closed the gates of the city against the chancellor, whose retainers then assaulted the city gate at London bridge. A tumult ensued, in which bloodshed was with difficulty averted by the archbishop of Canterbury and the prince of Portugal, who succeeded in procuring a cessation of hostilities pending the arrival of the duke of Bedford, who, in answer to their request, returned from France; but, failing to effect a reconciliation, he convened the nobility at St. Alban's to discuss the matters in difference. The spirit of faction, however, defied all attempts at adjustment; the conclave adjourned to Northampton, where the discussion was resumed with no better success, and it was resolved to appeal to a full parliament, which met at Leicester on the 18th February, 1420. To avoid the disastrous consequences of a collision between the partisans of the protector and the chancellor, the members were interdicted from bringing their swords. This prohibition was obeyed to the letter; but the adherents of the two great rivals armed themselves with bats or bludgeons, in lieu of steel, and hence arose the name of "the parliament of bats." These weapons, when observed, were also forbidden; whereupon they concealed stones and plummets of lead in their sleeves and bosoms. When seated in the great hall of Leicester castle, the young king, then only five years of age, was placed upon the throne, and the chancellor declared the cause of the summons with tolerable moderation; but, when the speaker was chosen, the protector impeached the chancellor, charging him with treasonable practices towards the king, and with compassing the death of the protector, laying wait for him with armed men at London bridge, and in the chambers and cellars of Southwark, to kill him if he passed that way. The chancellor admitted having procured armed men and placed them as alleged, not for the assassination of Gloucester, but for his own safety, having been informed that the duke had designed to do him bodily harm. Much recrimination ensued, but parliament strongly deprecated these discussions between the two great rivals, and the matter was referred to a select committee of peers and bishops, both parties consenting to abide their award. The duke of Bedford presided, and afterwards reported in open parliament Beaufort's innocence of the charge of having sought to procure the murder of the late king when prince, and of counselling the heir-apparent to depose his father, Henry IV.; but adjudged that in respect of the incivilities which had passed between Beaufort and his rival, he should ask pardon of the duke of Gloucester, that the latter should freely forgive the chancellor, and that they should be firm friends in future. They conformed to these injunctions, exhibiting, at least externally, every demonstration of love and concord, to the great joy of the people. The event was celebrated by a magnificent feast, given in the name of the king. Beaufort, however, regarded this award as a galling reproof, and in dudgeon resigned the great seal, and obtained leave to accompany the duke of Bedford to France. On his arrival at Calais he was greeted with the intelligence that the pope had conferred upon him the dignity of cardinal, and appointed him legate *à latere*, to direct, as captain-general of the English forces, a crusade against the Hussites in Bohemia. For this purpose, on his return to England, he obtained leave to raise an army of 5500 lancers and archers; but his zeal in the cause of the church succumbed to his cupidity, and for a bribe of 1000 marks he consented to divert his newly-raised levies from the service of the cross to that of the crown, and they were employed against the king's enemies in France.

The recovery of his own influence, and the destruction of Gloucester's power, were his constant aim. In 1429 he brought about the coronation of the young king, and induced parliament to abolish the office of protector, thus depriving the duke of his high position as head of the regency, and reducing him to his own rank as a peer. Thenceforth he maintained his ascendency to the day of his death, notwithstanding the restless opposition of Gloucester and the antagonistic spirit of the people, then growing daily more hostile to ecclesiastical domination. In 1431 it was mooted by the peers, that as it was inimical to the laws of the country that two offices so incompatible with each other as those of cardinal and bishop of an English see should

be held by the same person, Beaufort should be deprived of his bishopric, and should refund its emoluments from the date of his cardinalate. Gloucester charged him with having incurred the penalties of præmunire in accepting the papal bull in opposition to the injunction of the late king; accused him of amassing wealth by fraudulent practices, and of usurping the functions of royalty, appointing embassies, releasing prisoners, and of estranging all but his own favourites from the king, and the council of the regency. How far the accusations urged against the cardinal were justifiable, may be inferred from the fact that he sought more than once the shield of legislative indemnity. In 1432 and 1437 acts were passed pardoning all the crimes committed by him to the 20th July in the latter year. The cardinal sought his revenge upon Gloucester by a cowardly assault upon his domestic happiness. Gloucester was devotedly attached to his wife, and this was enough to incite the cardinal to conspire against and procure the death of the innocent wife, in order to wound the more deeply his political adversary. The duchess was accused of a secret attempt upon the king's life, attributing to her the design of wasting, by insensible degrees his force and vigour, under the influence of witchcraft, by the magical process of melting before a slow fire a waxen image of the king, with the gradual decrease of which his decay was assumed to keep pace. She fell a victim to the malice of her husband's arch-enemy, being condemned to public penance and perpetual incarceration. It is more than probable that he was a believer in sorcery, for he was one of those who sat in judgment upon, and condemned to the stake, the intrepid Maid of Orleans. This atrocious cruelty only served to excite public sympathy for the duchess and commiseration for the duke, who came to be regarded as a martyr to the malice of his enemies. These signs of popularity in favour of Gloucester, incited him to more deadly schemes of vengeance. He conceived the desperate resolution of compassing the death of a foe whose resentment, backed by public feeling, filled him with apprehension. For the accomplishment of this design, a meeting of parliament was convened at Bury St. Edmunds, where Gloucester could calculate on little protection. On his appearance there, he was suddenly thrown into prison on a charge of treason, where he was soon afterwards, on the 28th February, 1447, found a corpse. Whatever may have been the fact, the prevailing opinion was that Gloucester fell a victim to the vengeance of the cardinal; nor could that belief be shaken by any plausible attempts to ascribe his death to natural causes. The cardinal himself, at the age of fourscore years, survived his victim only six weeks.

History scarcely furnishes a parallel to the tenacity with which he pursued his ambitious schemes. Indomitable energy, triumphing over the infirmities of age, presented the melancholy spectacle of a man of princely rank, great attainments, and withal one of the highest dignitaries of the church, carrying into execution, with relentless vigour, the murder of a rival in the person of his own nephew. He has had his apologists, who have plausibly glossed over his crimes, and sought to soften the aspersions which cling to his name; but the stubborn facts forbid us to attempt the rescue of his memory from execration. He died impenitent, though agonized by remorse.—F. J. H.

BEAUFORT, John, the eldest son of John of Gaunt, duke of Lancaster, by Catherine Swinford, rose to high honours both in the reign of King Richard II. and of Henry IV. Being brother to the latter by the father's side, he was by him constituted chamberlain of England for life, February 9, 1399–1400. He was the second on whom the title of marquis, then new in England, was conferred. The isle of Thanet was assigned to him in 1404 for his maintenance, and the garrison of Calais consisted of his soldiers. He was one of the commissioners appointed to receive such sums as remained unpaid for the ransom of John, king of France, taken prisoner at the battle of Poitiers. He was afterwards appointed admiral of the whole fleet. He died April 21, 1410, and was buried in St. Michael's chapel, on the south side of Canterbury cathedral.—T. J.

BEAUFORT, Louis de, a historian, member of the Royal Society of London, died at Maestricht in 1795. Author of some historical works, among the rest a "History of Rome," characterized by simplicity of style, sound criticism, and lucid arrangement of materials.

BEAUFORT, Margaret, countess of Richmond and Derby, born in 1441; died in 1509. She was daughter of John Beaufort, grandson of John of Gaunt, duke of Lancaster, third son of Edward III. She was thrice married; first, to Edmund Tudor, half-brother of Henry VI.; next, to Sir Henry Stafford; and lastly, to Thomas, Lord Stanley, afterwards earl of Derby. By her first marriage she had one son, who mounted the throne of England as Henry VII. By her subsequent marriages she had no children. After the death of her third husband in 1504, she took a vow of chastity, though she was then sixty-three years of age. She is said to have been very pious and charitable. She founded and endowed Christ college, Cambridge, and projected that of St. John, which, however, was not chartered until two years after her death. She also established two professorships of divinity, in Cambridge and in Oxford.—G. M.

BEAUFORT DE THORIGNY, Jean Baptiste, a French general, born at Paris, 18th October, 1761; died at Corbeil, 1st February, 1825. He entered the army in his sixteenth year, and at the opening of the first campaign of Nord in 1792 was appointed adjutant-major. He rose rapidly during a brief period of active service, in which he distinguished himself, to the rank of general of brigade. He took part in the campaign of Belgium in 1792, as well as in the war of La Vendée.—G. M.

BEAUFORT D'HAUTPOUL, Edouard, Comte, afterwards marquis de, a French military engineer, born at Paris, 16th October, 1782; died 24th July, 1831. After finishing his studies at the polytechnic school, he was admitted into the corps of engineers, and served in the campaigns of Italy, from 1802 to 1810. He subsequently served in Portugal, where he distinguished himself by his activity and valour. In 1821 he was appointed colonel of the third regiment of engineers.—G. M.

BEAUFRANCHET D'AYAT, Louis-Charles-Antoine, a French general, born in 1757 at Saint Hilaire d'Ayat, near Riom; died in 1812. He is said to have been a son of Louis XV. He took part in the campaigns of Flanders and La Vendée, in both of which he displayed such courage and capacity, that he was promoted to the rank of mareschal-de-camp. In 1805 he was chosen member of the legislative body.—G. M.

BEAUGARD, Thil, a French painter, died about 1828, painted "The Departure of Tobias," and a scene from the Incas.

BEAUGARD, Jean-Simon-Ferréol, a litterateur and advocate, born in 1754; died in 1828. Author of "The Spanish Lovers," a comedy in five acts. He left an important manuscript on criminal law.

BEAUGEARD, Jean, a French revolutionist, and member of the national convention, born at Vitré in 1764; died in his native town in October, 1832. He belonged to the party of the Mountain, and voted for the death of the king. He was banished in 1816, among others who had been implicated in the death of Louis XVI.—G. M.

BEAUGENCI or BEAUGENCY, the name of a noble French family, of which the following were among the most remarkable members:—

Lancelin or Landri I., lived about the end of the tenth century. He was noted for his liberality towards churches and convents.

Lancelin or Landri II., son of the preceding, succeeded in 1060. He was distinguished by an amount of learning rare at that period.

Raoul I., son of the preceding. He was renowned for his valour, which he chiefly displayed in the crusade of 1096, under Godfrey de Bouillon.

The brothers of Beaugency—Simon I., Lancelin III., Jean I.—all distinguished by their military exploits.

BEAUHARNAIS, Alexandre, vicomte de, a French general, born at Martinique in 1760; died 23rd June, 1794. He distinguished himself under Rochambeau in the American war of independence. Proceeding afterwards to Paris, he became major of infantry, and married Mdlle. Josephine Tascher de la Pagerie, who subsequently became empress of France. In 1789 he was elected to the states-general and the national convention, and distinguished himself by his eloquence, as well as his upright sentiments. He was twice president of the convention; an office which he exercised with prudence and dignity. He afterwards joined the army of the north as general, but was shortly obliged to retire, in consequence of a decree of the convention excluding noblemen from the army. Being accused of treason in contributing by his inaction to the loss of Mayne, he was brought before the revolutionary tribunal, condemned to death, and guillotined.—G. M.

BEAUHARNAIS, Eugène de, duke of Leuchtenberg, prince of Eichstadt, viceroy of the kingdom of Italy, born at Paris, 3d September, 1781; died 22d February, 1824. He was son of Alexandre Vicomte de Beauharnais and Josephine Tascher de la Pagerie, afterwards the Empress Josephine. His family having fallen into pecuniary embarrassments, their property was confiscated, and Eugène, being removed from school, was apprenticed to a joiner. He did not, however, remain long at this humble occupation. By means of friends whom his mother had acquired in the directory, he was enabled to enter on a military career under Hoche, who employed him as his état-major. About the end of 1795 he came to Paris, where he presented himself before General Bonaparte to demand the sword of his father, which, after the disarmament, had been deposited in the magazine of the place. Bonaparte, struck with the noble and manly bearing of the youth, not only acceded to his request, but took an interest in him and his family, which exercised an important influence on their subsequent fortunes. Bonaparte, having been appointed to the command of the army of Italy, married madame de Beauharnais, 8th March, 1796, a few days before setting out on his new destination. Eugène, whom he appointed his aid-de-camp, shortly after followed him to Italy, but arrived only at the time of the preliminaries of Leoben. After the treaty of Campo-Formio, Eugène was sent on an important mission to the Ionian Islands, which, in consequence of this treaty, had fallen under the domination of the French republic. In 1798 he followed Bonaparte in his expedition to Egypt, and soon became distinguished by his zeal, activity, and valour. On the 8th November, having entered Suez at the head of the advanced posts, he was rewarded by the general-in-chief with the rank of lieutenant. He was among the foremost, some months afterwards, in the storming of Jaffa, where he received the capitulation of the prisoners. At one of the attacks on St. Jean d'Acre he was severely wounded. He accompanied Bonaparte on his return from Egypt, and landing at Frejus on the 9th October, 1799, was, after the 18th Brumaire, nominated captain of the chasseurs of the consular guard. In 1800 he accompanied Bonaparte in the campaign of Italy; was present at the battle of Marengo, in which he distinguished himself during that brilliant charge which decided the fortune of the day; was named *chef d'escadron* on the field, and returned with the victorious general to Paris. He was now rapidly promoted from rank to rank; was named general of brigade, and subsequently, in 1804, colonel-general of chasseurs. On the establishment of the empire, Napoleon created Eugène a French prince, conferred on him the office of *archichancelier d'etat*, and subsequently named him grand-admiral and great-officer of the legion of honour. In 1805 Napoleon having assumed the dignity of king of Italy, nominated Eugène—then only twenty-five years of age—as his viceroy. In the exercise of this high office, Eugène displayed extraordinary sagacity; and the numerous improvements which he introduced in the social and civil institutions of the country, at once won him the affection and respect of the people, and confirmed him in the confidence of the emperor. On the 14th January, 1806, the viceroy obtained the hand of the princess Augusta Amelia, daughter of the king of Bavaria; and Napoleon, desirous of giving him a rank corresponding to this high alliance, declared him his adopted son, under the title of Eugène Napoleon, hereditary prince of France. He farther conferred on him the title of Prince of Venice, and heir-presumptive of the crown of Italy. After the treaty of Presburg, Italy enjoyed three years of uninterrupted tranquillity; but at the beginning of 1809 a new storm threatened to burst on the country. Austria, alarmed at the successful ambition of Napoleon, was about to invade Italy with an army of about 100,000 men, under the command of the Archduke John. To these the viceroy could oppose only about 60,000. Padua fell into the hands of the Austrians, who, however, were defeated at Caldeiro, where Eugène had entrenched his army. In the meantime, the news of the victories of the emperor damped the ardour of the Austrians, while the Italian army was encouraged and strengthened by the arrival of an army under Macdonald. Eugène divided his army into three corps, at the head of one of which he attacked and defeated the Austrians at St. Daniel Malborghetto, and having penetrated the mountain-passes of Carinthia, effected a junction with the grand army, and on the 27th May, 1809, met the emperor at Ebersdorf. On this occasion Napoleon reported in his bulletin, that the viceroy "had exhibited during the campaign all the qualities which belong to the greatest captains." In obedience to the order of the emperor, Eugène now penetrated into Hungary, where, on the 14th June, he gained the battle of Raab, in which he was opposed by an army greatly superior in numbers, under the command of the Archduke John. Next, ascending the Danube, Eugène distinguished himself by the part he took in the great and important battle of Wagram. Unfortunately the splendid career of Eugène now began to excite the jealousy of the other members of the imperial family, who saw in the young hero a dangerous rival, that, in the then most probable event of the emperor's dying childless, might secure the suffrages of the nation, and exclude them from all power and influence. These fears led to those insidious manœuvres which finally brought about the dissolution of the marriage with Josephine, followed by the downfall, not only of Eugène, but of Napoleon himself and his intriguing brothers. Eugène was now to be subjected to what was probably the severest trial of his life. Though tenderly attached to his mother, by whom his affection was ardently reciprocated, the stern will of the emperor devolved on him the exquisitely painful task of acting as mediator in accomplishing the cruel separation, and besides it belonged to his office as *chancelier d'etat* to announce the determination of the emperor to the senate. Eugène, with the utmost repugnance, obeyed a mandate, resistance to which he well knew would not avert the impending catastrophe, though he thereby sacrificed much of his popularity both in France and Italy. He placed the act of separation before his afflicted mother, and assisted with her in the marriage of the emperor with her rival. In 1812 Eugène took an active part in the campaign of Russia, in which he commanded the fourth corps of the grand army, about 50,000 strong. He distinguished himself in every action, but particularly at the redoubt of Borodino, where he successfully executed the most perilous and most critical movement of the whole campaign. After the departure of the emperor, the chief command devolved upon Eugène, who, placed as he was in a desperate position, never evinced greater bravery or military skill. After a retreat, accomplished in the face of difficulties that none but a general of the very highest order, both for courage and capacity, could have faced and surmounted, he at length reunited with the once more organized army of Napoleon on the banks of the Saale. At the commencement of May, Eugène hastened once more to Italy, where his presence had become indispensable to preserve the kingdom from the inroads of Austria. He soon collected an army of 50,000 men, and at once assuming the offensive drove Frimont out of Villach; but he had to submit to the loss of the Illyrian provinces, his left wing being threatened by General Hiller, who was then in the Tyrol. Meanwhile the king of Naples turned his arms against Eugène, who felt constrained in consequence to ask for an armistice, which, however, was refused. In January, 1814, an army of thirty thousand Neapolitans and ten thousand English and Austrians were on their march for upper Italy. Menaced behind by this new aggression, the viceroy was obliged to quit his position on the Adige, and to fall back behind the Mincio. Here, on the 8th February, Bellegarde was compelled to retreat before the army of the viceroy, although that of Bellegarde was three times their number. This victory closed the splendid military career of Eugène Beauharnais, and put an end to the kingdom of Italy. Napoleon had ceased to be victorious, and France was compelled to succumb under the combined forces of her enemies. The convention of the 16th April deprived Eugène of his viceroyalty, and shortly after he and his wife wandered as fugitives through the mountains of Tyrol, and with difficulty reached Munich. They proceeded thence to Paris, where they were received by Louis XVIII. in a manner befitting their rank, Eugène still retaining the title of prince. He withdrew entirely from public affairs during the reign of the Hundred Days, as well as after the second restoration, and finally retired to Bavaria, where he obtained from the king, his father-in-law, the principality of Eichstadt, with the title of Duke of Leuchtenberg, and the rank of first peer of the kingdom. He had six children (two sons and four daughters) by his marriage with the princess of Bavaria. He died of apoplexy at the age of forty-three.—G. M.

BEAUHARNAIS, Fanny, countess de, a French author, born in Paris, 1738; died in 1813. Her father was a receiver-general of finance, and her husband, the count de Beauharnais, from whom she was separated shortly after her marriage. She

devoted herself to the cultivation of letters, produced many works, and became the centre of a body of distinguished literary characters. A piece which she wrote for the stage having failed, her mortification was increased by the circulation of a rumour that she was not the author of the various works published under her name; a report which was sanctioned by the poet Le Brun. She has left poems, plays, and romances.—J. F. C.

BEAUHARNAIS, François, marquis de, peer of France, born at Rochelle 12th August, 1756; died in 1823. He was brother of Alexander Beauharnais, father of the preceding. In 1789 he was elected deputy to the states-general and the national assembly, in which he constantly voted with the *côté droit*, and on the 12th and 15th September, protested against all the acts of the assembly. He was warmly attached to the Bourbons, assisted in an attempted escape of the king, and followed the royal princes into exile. His strong royalist tendencies were of course highly distasteful to Napoleon, who, however, employed him as his ambassador, first to Etruria, and afterwards to Spain; but having failed to act in conformity with his instructions, he was recalled from the court of Madrid, and banished to Poland. In 1814 he returned to Paris, where he was well received and raised to the peerage.—G. M.

BEAUJEU, the name of an ancient and noble French family, the following members of which may be noticed:—

Humbert IV. de Beaujeu, constable of France, died 21st May, 1250. He served with his father in the armies of Philip Augustus and Louis VIII., by the latter of whom he was named governor of Languedoc. In 1240 he accompanied St. Louis in the crusade, and is said to have displayed much valour.

Guichard VI. de Beaujeu, surnamed the Great, died 24th September, 1331. He served with distinction under Philippe le Bel, Louis le Hutin, Philippe le Long, Charles le Bel, and Philippe de Valois. On the 9th August, 1325, he was made prisoner at the battle of Saint Jean le Vieux, and remained in captivity until 1327. In 1328 he accompanied Philippe VI. to the war of Flanders, and commanded the third corps d'armée at the battle of Cassel.

Edouard de Beaujeu, maréchal of France, son of the preceding, born 11th April, 1316; died in August, 1351. He took part in the battle of Crécy, and in all the wars with the English until 1351, when he fell at the battle of Ardres.

Pierre II. de Bourbon, sire de Beaujeu, died in 1502. He was constable of France during the life of his brother John, who died in 1488. He married the daughter of Louis XI.

Christophe de Beaujeu, lord of Jeaulges. He at first followed the profession of arms, and distinguished himself in the wars of Spain under Henry III. and Henry IV.; but having fallen into disgrace with his prince, he was exiled for ten years, which he passed in Switzerland and Italy, where he cultivated the art of poetry. His verses have been collected and published under the title of "Amours, ensemble le premiere livre de la Suisse," 4to, Paris, 1589.—G. M.

BEAUJOLAIS, an ancient French family originating under the Carlovingian emperors. At the time of the establishment of the feudal regime, the Beaujolais were included in the *etat* of Guillaume I., count of Lyonnais and of Forez. Since the middle of the seventeenth century, the Beaujolais, with the title of count, has frequently been the appanage of the princes of the house of Bourbon. The last count of that name is—

Beaujolais, Louis Charles d'Orleans, comte de, third son of Louis-Philippe-Joseph, duke of Orleans, surnamed "Egalité," and brother of King Louis Philippe, born at Paris 7th October, 1779; died 30th May, 1808. At the commencement of the Revolution, he was detained with the rest of his family for three years and a half in the prisons of the abbey. He was afterwards deported to the United States, whence, after long travelling about with his two brothers, he proceeded to England in 1800. Eight years afterwards, an attack of pulmonary disease having induced him to seek a milder climate, he set out for Sicily, accompanied by his brother, the duke of Orleans; but becoming worse on the voyage, he was obliged to land at Malta, where he died.—G. M.

BEAUJON, Nicolas, an eminent French banker and philanthropist, born at Bourdeaux in 1718; died 26th December, 1786. He was successively banker to the court, receiver-general of finances for the *généralité* of Rouen, treasurer and commander of the order of St. Louis, and *conseiller d'etat a brevet*. In these positions he acquired a vast fortune, much of which he expended in deeds and enterprises of benevolence. He founded and endowed with great liberality, the hospital that bears his name, situated in the faubourg du Roule at Paris.—G. M.

BEAUJOUR, Louis Felix, baron de, a French diplomatist, successively employed as consul in Sweden and Greece, and as consul-general in America, was born in Provence in 1765. He was latterly consul-general at Smyrna. During his residence in America he composed his "Aperçu des Etats-Unis au commencement du dix-neuvieme siecle," Paris, 1814. Died in 1836.

BEAULIEU, Augustin, a French navigator, born at Rouen in 1589; died at Toulon in 1637. At the age of twenty-three he obtained the command of a vessel in the expedition to Briqueville, on the coast of Africa. In 1616 he went to India, and was subsequently employed in several other expeditions, which he conducted with courage and ability. He afterwards took part in the siege of Rochelle, and the taking of the isles of St. Marguerite. He wrote an account of his voyage to the Indies, which forms part of the great Collection des Voyages published by Thevenot.—G. M.

BEAULIEU, Camus de Vernet, a French courtier, and favourite of Charles VII., died in 1427. He became the victim of a court intrigue, and perished by the hands of assassins.

BEAULIEU, Charles Gilloton de, a French political economist of the school of Quesnel and the elder Mirabeau, wrote on the projects of reform which occupied public attention in the two or three years immediately preceding the Revolution.

BEAULIEU, Claude François, a French writer, born at Rouen, 1754; died in 1827. He came to Paris in 1782, and was engaged as a journalist. He was arrested in 1792 for his political opinions, and was not liberated from prison till 1794, when he resumed his labours as a journalist, and established the *Mirror*, a journal opposed to the Revolution. After a life of much vicissitude, he passed the evening of his days in retirement at Harly. Beaulieu has contributed a great number of articles to the Biographie Universelle. He also wrote historical essays on the causes and effects of the Revolution.—J. G.

BEAULIEU, Eustory, or Hector de, a poet and theologian, born in Beaulieu (bas Limousin) in the beginning of the sixteenth century. He rivalled Juvenal's Greek in the variety of his accomplishments, having been successively organist to the cathedral, comedian, catholic priest, and protestant minister. He left a "Manual of Christian Instruction," and "Poems."

BEAULIEU, Jean Pierre, baron de, a general in the Austrian service, born in 1725; died in 1820. He was of an ancient though poor family of Namur, and first distinguished himself as an officer of artillery, in the Seven years' war. In 1789 he was again summoned into active service, and was appointed, with the rank of major-general, to the command of the Austrian army sent against the revolted Brabançons. In this contest he contributed by his zeal and bravery, more than any one else, to bring about a speedy and successful result. In 1792 he was attacked near Jemappes by General Biron, whom he completely defeated. He was equally fortunate in various subsequent actions, but he was at last arrested in his career of victory by General Buonaparte, by whom he was again and again totally defeated. On the 25th June, 1796, he resigned his command, which was intrusted to General Wurmser, and retiring to Lintz, died at the advanced age of ninety-five years.—G. M.

BEAULIEU, Sebastien de Pontault, sieur de, mareschal-de-camp, and chief engineer to Louis XIV., died in 1674. He was the author of a remarkable work, known by the name of "Grand Beaulieu," consisting of a collection of plans and views of the places besieged and taken by Louis up to the time of the author's death, together with portraits and memoirs.—G. M.

BEAUMANOIR, an ancient French family of the province of Maine. About the middle of the fifteenth century, the seigniory of Lavardin, since erected into a marquisate, came into that house by a marriage alliance, and, in consequence, the members of the family came to be known under the name of Lavardin. Among these the two following have been noted:—

Beaumanoir, Jean Lavardin, marquis de, mareschal of France, born in 1551; died at Paris, 13th November, 1614. He was educated in the protestant religion, which he abjured in 1572, after the massacre of St. Bartholomew, in which his father was killed. He then entered the service of the catholic party, under mareschal de Mantignon. In 1611 he was appointed under Louis XIII., ambassador extraordinary to England, to renew the ancient treaty of alliance.

Beaumanoir, marquis de, a French man of letters, born in Bretagne about 1720; died about 1795. He at first embraced the profession of arms, and took part in the campaigns of the Seven years' war, but at a later period gave himself up to the cultivation of letters. Among other pieces written by him for the stage, are "Osman III. et Laodice, reine de Carthage," "Les Ressources de l'Esprit," "Les Mariages," "La Justification d'Enguerrand de Marigny." These have been collected under the title, "Œuvres diverses," Lausanne, Paris, 1770, two vols. 8vo. He projected also a translation of the Odyssey, but was deterred by the small success which had attended his translation of the Iliad into French verse, Paris, 1781.—G. M.

BEAUMANOIR, Jean de, a celebrated Breton chevalier, lived about the middle of the fourteenth century. In the famous civil war which at that time desolated Bretagne, he took part with Charles de Chatillon, count of Blois, against Jean de Montfort. He was the friend and companion-in-arms of Du Guesclin, and is mentioned as the hero of many surprising exploits. He was the commander of thirty Bretons, who are said to have fought with thirty Englishmen in 1351. During a long career he had often been intrusted with important missions and difficult commands, and was ever distinguished by his loyalty and courage.—G. M.

BEAUMANOIR, Phillipe de, a celebrated French magistrate, author of a curious and valuable work, "Coutumes du Beauvoisis," was born in Picardy in the first half of the thirteenth century. He is said to have been of noble family, and to have followed in early life the profession of arms, and afterwards of diplomacy. From a notice of a judicial proceeding in which he was concerned, we learn that he was bailli of Senlis in 1273, and this dignity he seems to have retained throughout the reigns of Phillipe le Hardi and Phillipe le Bel. He is entitled to be ranked among the first jurists of the century to which he belonged. His work is not only interesting as a record of the judicial customs which prevailed in his native district at that important epoch in French history, when the feudal system began to give way before the combined power of the communes and the throne, but is also invaluable as one of the earliest productions of a French jurist, in which it was proposed to limit the power of the clergy by extending that of the crown, and to secure justice to the commons by restricting the judicial authority of the barons. The author of the "Coutumes" had the wisdom to propose as a remedy for the anarchy of his times, the introduction of common law, and the establishment of a central court of justice. He died in 1296. The first printed copy of the "Coutumes" is dated 1690. A second and more accurate edition appeared in 1842.—J. S., G.

BEAUMARCHAIS, Pierre-Augustin Caron de, one of the most characteristic of Frenchmen, alike in his excellencies and deficiencies, was born at Paris, January 24, 1732. His father was a watchmaker, only boasting the simple surname of Caron, and at the age of thirteen Beaumarchais was taken from school and inducted into the paternal business. Music was, however, his passion, and he never looked with favour on watchmaking. Such, nevertheless, was the activity of his mind, and its natural fertility of suggestion and invention, that he speedily invented an important improvement in the mechanism of watches. Having confided his secret to another watchmaker, Lepante, he soon found his invention publicly claimed by him. Beaumarchais immediately flew to law, established his case, gained his suit, was appointed watchmaker to the king, and soon afterwards obtained a small office in the royal household. Thence commenced one of the busiest and most varied lives on record: from that period till his death, his career was one series of social successes, financial speculations, trading wholesale and retail, lawsuits without end, gallantries, triumphs on the stage, diplomacy,—and all conducted with a good-nature, a shrewdness, a cheerfulness, and an uprightness, bordering on the marvellous; and characterized throughout by a mercurial levity and absence of all the deeper emotions of human nature equally complete. The comptroller of the household died, and Beaumarchais married his widow and succeeded to the office. This office brought him into a nearer relationship to the three princesses: his skill in music attracted their notice, and he soon became their teacher, and from teacher, intimate companion and amuser. Through the influence of the king's daughters in those days of corruption, he was enabled to push his fortune. By this means he made the acquaintance of Paris Duverney, the celebrated capitalist and financier; and as the court intrigues deepened and progressed, so also complicated and lucrative speculations arose. In 1761 Beaumarchais' anomalous position in the court was put an end to by his ceasing to be plain M. Caron, being ennobled by the king, and made lieutenant-général des chasses. In 1764 his sister's affairs called him to Madrid, and here occurred his quarrel and pursuit of Clavigo, which Goethe has immortalized by his drama of that name. He spent a year in Spain, busy as ever; engrossed in politics, literature, intrigues, and trade; above all, acquiring that local knowledge and spirit, that resulting in "Figaro," has made him famous. In 1768 Beaumarchais married his second wife. In 1770 commenced his seven years' contest with Goezman, concerning money due to him from the estate of the late Duverney; and it was the "mémoires" that he published from time to time during the progress of his suit that made him a notoriety. The varied ability they displayed; their wit, sarcasm, keen logic, and general smartness; amused the public, conquered his enemies, and even excited the envy of Voltaire: while his trenchant exposure of the abuses that were fast bringing on the Revolution, not a little contributed to hasten it. As might be expected, we next find Beaumarchais in prison. However, he was soon out, though deprived of his court favour for a time. He married a third wife, and produced his "Figaro," which had a run of one hundred nights, and was a world's wonder for a time; and partly by its own merits, and partly by Mozart's and Rossini's adoption of it, will not speedily be forgotten. Beaumarchais next appears in London as secret agent to Louis XVI., in giving underhand aid to the American revolutionists. In this manner 1,000,000 livres of French money went to America; while Beaumarchais, in his private capacity of speculator, sent forty ships of ammunition, &c., thither in 1776. After the Republic was established, Beaumarchais spent the remainder of his life in endeavours to get paid. After the revolution of 1789 Beaumarchais was as active a servant of the Revolution as he had been of the Monarchy; but the Revolution was a more capricious master, and the remainder of Beaumarchais' life is a series of sufferings from imprisonment, expatriation, and poverty, borne with a cheeriness half-heroic, and only broken by his ceaseless efforts to obtain the enormous wealth which was still his due, but which he could never get. Thus occupied, death surprised him very suddenly in Paris, May 19, 1799. A very copious and entertaining life of Beaumarchais from entirely new sources, chiefly autobiographical, appeared in the *Revue des deux Mondes* in 1852, by M. de Loménie.—J. S. S.

BEAUME, a French historical and genre painter. His subjects are well chosen, and always interesting and imaginative. In military scenes of the French romantic school, that deals with the glories of the empire, he came early into the field. Some of his pictures are "The Departure of the Conscript;" "The Death of Henry III.;" "Alain Chartier Asleep;" "Le Roi Boit;" "The Slave of Velasquez;" "The Comrade's Visit."

BEAUMELLE, Laurent Angliviel de la, born at Valleraugue, Gard, 28th January, 1726. The persecution which this person underwent at the hands of Voltaire, forms a curious but unpleasant chapter in the quarrels of authors. Having acted for some time as professor of the French language and of belles-lettres at Denmark, he left for Berlin in 1751, at a time when Voltaire was in the zenith of favour at the court of Frederick. It is not impossible that he may have contrasted with pique his own position at Copenhagen, which he had probably quitted in disgust with that of his illustrious countryman at Sans Souci. The frame of mind in which he published the verses that roused the ire of the vainest and most irritable of a proverbially touchy tribe, could not have been of the best. In "Mes Pensees," he wonders at the excessive recompense bestowed by the king on the poet; but, adds he, German monarchs indulge in strange whims; some fancy buffoons, others dwarfs, and Frederick likes the gambols of Voltaire. The king who, while he appeared to honour the French philosopher, took a strange delight in seeing his weaknesses practised upon, could not, however, pass over an allusion not complimentary to himself, and the offender found it necessary to leave Berlin for Paris. Madame de Pompadour reigned supreme at Versailles, and Voltaire was in high favour with one who could make and unmake ministers; and on the 24th April, 1753, Beaumelle was, by virtue of a *lettre de cachet*, shut up in the bastile. Deprived of writing materials, he contrived with a needle to scratch on a pewter dish a birthday ode and a portion of a tragedy. When liberated in the follow-

ing October, he was banished fifty leagues from the capital. To show that he was not ignorant of the real author of his persecutions, he wrote papers reflecting upon Voltaire; and again in 1756, on the publication of his "Memoires of Madame de Maintenon," he was thrown into the bastile. No doubt there was some suggested contrast between the honoured position of the wife of Louis XIV., a woman of as humble origin as that of the more pliant Pompadour, and of the latter, which made her a ready ally with Voltaire in the work of vengeance. While in prison, the persecuted author worked on a translation of Tacitus, and when liberated, after a year's confinement, it was on the like condition of banishment from the capital. He settled at Toulouse, where, despite his resentment towards Voltaire, he engaged deeply in the interests of the family of that judicially-murdered Calas, whose wrongs prevented the former from sleeping. He procured the liberation of Madame Calas' daughters. Here he married. Voltaire once more appeared as his persecutor, denouncing him to the governor as the author of some anonymous letters of a seditious character; but he must have failed in his malignant efforts, for shortly after Beaumelle was not only allowed to return to Paris (Madame de Pompadour being dead), but was appointed to a post in the king's library, which he did not long enjoy, for he died in 1770. Had he lived he meant to have published an emendated edition of the poet of Ferney, the spirit of which may be easily conceived.—J. F. C.

BEAUMELLE, Victor Laurent, born at Nagarede, 21st September, 1772, entered the army in 1793 as a simple private in a dragoon regiment, rose to be an officer of engineers, but having to quit the service owing to delicate health, became a professor of chemistry. He joined the army again in 1808 under Joseph, king of Spain, and after the peace of 1815, entered the service of Don Pedro. He has written notices of the campaigns and the countries in which he served, and translated from the Spanish of Calderon and other authors. He died at Rio Janeiro in 1831.—J. F. C.

BEAUMETZ, Bon-Albert Brios, chevalier de, member of the constituent assembly of France, born at Arras, 24th December, 1759; died at Calcutta about 1809. Being elected by the noblesse of Artois deputy to the states-general, he took his place among the constitutional party; and on 27th May, 1790, he was elected president of the national assembly. He was the author and proposer of many salutary enactments, and an able and eloquent advocate of measures at once liberal and moderate. After the session he was nominated member of the directory for the department of Paris. In 1792, having been accused of seeking to re-establish the old government, he left his native country, never more to return. He wandered for some time in Germany, then passed into England, thence to the United States, and finally to the East Indies, where he died. According to another account, he returned to France, and died there about 1800. He was author of a work, entitled "Code pénal des jurés de la haute cour Nationale," Paris, 1792, in 12mo. He besides contributed many articles inserted in the Bibliotheque de l'homme public, and in the Choix des rapports, Paris, 1822, in 8vo.—G. M.

BEAUMONT, a French architect, known chiefly as the designer of the Theatre des Variétés.

BEAUMONT, the name of an ancient French family, originally of Dauphiny. Their genealogy has been traced back as far as Humbert I., who lived in 1080. They were divided into two principal branches, and these again into several minor ramifications. The first branch is that of the lords of Freyte, d'Autichamp, des Adrets, and de Saint Quentin; the second, that of the lords of Beaumont-Montfort in Dauphiny, of Pompignan in Languedoc, and of Payrar in Quercy. Among the more remarkable members of the family of Beaumont are the following:—

Beaumont, Amblard de, born near Grenoble about the close of the thirteenth century; died in 1375. He was a learned lawyer, considering the age in which he lived, and was, for twenty-two years, the minister and the confidant of Humbert II., dauphin of Viennois.

Beaumont, Jean de, called le Deramé, lord of Clichy and of Courcelles-la-Garenne; died at Saint-Omer in July, 1318. He was appointed mareschal of France in 1315, and rendered important services in the wars of Philip V. in Flanders in 1317 and 1318.

Beaumont, Jean de Hainaut, sire de, a celebrated French captain; died in 1356. He was the younger brother of William I., called the Good, count of Hainaut. He was a devoted supporter of the English interest in France in the time of Edward II. and Edward III., the latter of whom afterwards married the niece of Beaumont. After the death of his brother William, Beaumont entered into the party of Philip of Valois, and was distinguished by his extraordinary intrepidity in the affair of Blanchetaque, and at the battle of Crécy.

Beaumont, Antoine François, vicomte de, a French naval officer, born at the Chateau de la Roque in Périgord, May 3, 1753; died at Toulouse, September 15, 1805. He officiated as commander of a squadron in 1781, and on the 11th September of the same year captured an English frigate called the *Fox*. In 1789 he was elected to the states-general as deputy for the Sénéchaussée of Agen. He joined the party of the Côté droit, and was one of the protesters against the decree for the abolition of nobility. At the close of the session he withdrew to England, whence he proceeded to Russia. At the time of the consular government he returned to France, and fixed his residence at Toulouse, where he died.—G. M.

BEAUMONT, Basil, an English admiral, born in 1669; died in 1703. He entered the navy under the patronage of Lord Dartmouth, and in 1688 was appointed lieutenant of the *Portsmouth*. He distinguished himself between 1689 and 1694 by the capture and destruction of numerous privateers that at that period infested the English channel. He was afterwards employed in blockading the port of Dunkirk, and in various engagements with the Dutch fleet. On the accession of Queen Anne he was raised to the rank of rear-admiral of the blue. Having received orders to quit the squadron, which lay before Dunkirk, he returned to the Downs, where he perished in the dreadful storm of the 26th November, 1703.—G. M.

BEAUMONT, Christophe de, archbishop of Paris, born at the chateau de la Roque, 26th July, 1703; died at Paris, 12th December, 1781. On account of the disputes originating in the papal bull *unigenitus*, he was deprived of his archbishopric, and exiled to La Trappe. He was distinguished by the firmness of his character, and was a correspondent of Frederick the Great, the emperor of Russia, and Marie Louise of France.

BEAUMONT, Claudio, surnamed the Cavalier, probably from a certain dashing gallantry of manner and dress, was born at Turin in 1694, and died in 1760. He studied at Rome, then the centre of art, which was then the antagonist of nature, and spent half his life in copying Raphael, Guido, and the Caracci. A born imitator, he copied the colour of Trevisani; and after looking about the world for some thirty years with other people's eyes, he returned to receive great eclectic honours in Sardinia, where he was knighted by the benighted (as to art) king.—W. T.

* BEAUMONT, de la Bonniere, Gustave de, born at Beaumont la Châtre, department of the Sarthe, 6th February, 1802. The revolution of July, 1830, found him a law officer of the crown, and it speaks sufficiently for the qualities of mind and personal character exhibited in his official career, that he should have been chosen at a moment of peculiar public watchfulness, and when public opinion possessed marked sway, for an important mission to the United States. It was in 1831 that he and M. de Tocqueville went forth upon a mission of inquiry into the operation of prison discipline, with a view to its application in France. The result was not only a report of great value, but two remarkable productions, the one by M. de Tocqueville upon democracy, and the other by M. de Beaumont upon slavery. At that time serious alarm was felt in France at the discovery that there were 40,000 liberated convicts loose upon society. It was found that punishment by imprisonment only served to harden malefactors, and that goals were simple seminaries out of which reclaimable felons came confirmed thieves. The United States had, it was said, solved the difficult problem of making the goal a reformatory, by the adoption of the silent system, with instructed and rewarded labour, and moral and religious training; and it was for the sake of examining into its operation that two gentlemen were chosen, who, as the result showed, proved equal to the confided task. While the report is decisively in favour of the leading principles of the American plan, especially as carried out at Philadelphia, where labour is represented to be actually loved by the convict as a relief from silence and solitude; yet the commissioners came to the depressing conclusion that, owing chiefly to the centralization system in France being destructive of departmental administration, and of that personal interference by zealous philanthropic and religious individuals, to whose agency the American mode owes its efficacy, it would hardly be

possible to have introduced the penitentiary discipline of Auburn or Philadelphia into their own country. An improved method in French goals took place, however, upon the suggestions in the report. M. de Beaumont leaving to his more speculative friend the work of analysing political institutions, and to draw conclusions as to the future, devoted his attention to the state of society and manners, which he embodied in the graceful tale of "Marie ou l'esclavage," showing the fatal influence of slavery on the minds and morals of the masters themselves, who with shallow selfishness, fancy they profit by an institution which checks industry by degrading labour, and perverts the whole nature. This book abounds with instances of nice observation, forcible yet delicate delineation and portraiture, which for minute shading, shows the hand of a consummate artist. In 1835 M. de Beaumont visited Ireland, and was so struck with the misery of the people, that he determined upon probing out the cause. Having, on his return home, laboured for some time on the materials he had collected, he determined to pay a second visit to the country to complete his observations, which resulted in a work that told stern truths to all classes and parties. This work has happily been deprived of much of its interest by the utter change since wrought on the state of society; and yet as a historical record of what Ireland was before the famine, and before the encumbered estates court had dealt with mendicancy and property in a way which never entered into the heart of man to conceive, M. de Beaumont's book will prove of enduring value. In 1840 he was elected a member of the chamber of deputies, and took his seat on the side of the constitutional opposition—voting for reform. On the republic being proclaimed in 1848, he, along with his friend M. de Tocqueville, joined that section of moderate and firm republicans which was headed by General Cavaignac. Returned a member of the constitutional assembly, he was nominated by Cavaignac, who had become head of the government, ambassador to England, where it was his duty to carry out that policy of friendship, which, in the opinion of moderate republicans, became two countries taking the foremost lead in political freedom and civilization. As ambassadors are generally chosen amongst married men, who are expected to represent the gracious hospitality of their court, it becomes the more proper not to omit to state, that M. de Beaumont introduced to English society his cousin, the grand-daughter of the celebrated Lafayette, to whom he was united in 1836. It was while on a visit to M. de Beaumont, at the close of 1857, that General Cavaignac suddenly died. Under the imperial dynasty, there is, of course, no place in public life for this able and honest statesman.—J. F. C.

BEAUMONT, Elie de. See Elie de Beaumont.

BEAUMONT, Felix-Bellator, comte de, a French senator, born at Paris, 25th December, 1793. He was sent to the military school of St. Cyr in 1811, and the following year entered the service as sub-lieutenant in a regiment of infantry, with which he was engaged in the campaign of Russia. In March, 1813, he was raised to the rank of lieutenant. On the return of Napoleon from Elba, Beaumont rejoined his standard, and assisted at the battle of Waterloo. In 1826 he retired into private life, and devoted much of his leisure to agricultural pursuits. In 1839 he was elected to represent the department of the Somme in the chamber of deputies, where he joined the ranks of the opposition. In 1841 he was nominated a member of the council-general of agriculture; and in 1842 his fellow-citizens of Peronne honoured him with a double election, to the chamber of deputies, and to the council-general of the department. During the whole of his political career he showed himself the friend at once of order and of liberty. On the 26th January, 1852, he was called, by a presidential decree, to occupy a seat in the senate.—G. M.

BEAUMONT, Francis, poet and dramatist. FLETCHER, John, poet and dramatist.—We follow the example of former biographers in relating what is known of the lives of these distinguished men in one article.

Francis Beaumont, the third son of Sir Francis Beaumont, one of the justices of the common pleas, was born at Gracedieu, Leicestershire, in or about 1586. In February, 1596–97, he was, with two brothers, admitted a gentleman commoner of Broadgate's-hall, Oxford, on the site of which Pembroke college now stands. In 1600 he was entered a member of the inner temple. In 1602 he published some poems. In 1607 we find his name in connection with that of Ben Jonson, and some of Jonson's dramas are heralded by commendatory verses of Beaumont's. Their common love of the theatre brought him and Fletcher together, and they lived in the same house till Beaumont's marriage, the date of which is supposed to have been about 1613. His wife was Ursula Isley, or, as it is sometimes written, L'isle. Beaumont died on the 6th of March, 1615–16, at about the age of thirty. Of Beaumont's immediate family, several were remarkable for poetical talents.

John Fletcher, was born in December 1579, about fifteen years before his brother poet, whom he survived about ten years. Fletcher's father (Richard) is said by Fuller to have been a native of Kent. He was for a while incumbent of Rye in Sussex. He was dean of Peterborough at the time of the execution of Mary queen of Scots, and attended her to the scaffold. She refused his ministrations, which he to the last obtruded on her. In 1589 he was consecrated bishop of Bristol; in 1593 translated to Worcester, and in the next year to London. He now was unfortunate enough to lose the queen's good graces by marrying, and marrying a lady of very doubtful reputation. The bishop soon after died; it was said by some of vexation at the queen's displeasure; by others it was attributed to the immoderate use of tobacco. His death took place on the 15th of June, 1596. He is recorded as "a comely and courtly prelate, . . . condemned for being proud—such was his natural stately garb—by such as knew him not, and commended for humility by those acquainted with him." He left nine children, and died in distressed circumstances. John Fletcher entered Bennet college, Cambridge, 15th October, 1591. He was resident at Cambridge in 1593, but how long he remained, and whether he took any degree, is uncertain. Little more seems known of him than the dates of his plays. He died in 1625, a victim to the plague. As Fletcher's earliest publications were before his union with Beaumont, and as he worked for the theatre long after Beaumont's death, it has been often a subject of inquiry—why the united works have been always called by the name of Beaumont and Fletcher, thus giving precedence to the writer whose share was least in the collected works. Mr. Dyce's account of the matter is this, that during Fletcher's life only three of ten plays were published by him as joint productions; that in these either Beaumont had the larger share, or that natural feelings of courtesy made him place the name of his deceased associate before his own; and that such arrangement being made with reference to a few dramas, was naturally followed by the editors who succeeded with the collected works. The name of the "firm," once fixed in the public ear, no one thought of disturbing.—(Dyce's *Beaumont and Fletcher.*)—J. A., D.

BEAUMONT, Sir George Howland, whose name now stands for the type of convention in landscape painting, was born in 1753. He was descended from Bohemond, the son of Robert Guiscard, the crusader, who, with Godfrey de Bouillon, took Jerusalem, performing the deeds of the devil in the name of God. Connected by birth with the royal blood of England and France, the dilettante baronet of Coleorton could also boast of his descent from Fletcher's friend, and the bard of Bosworth Field. Showing even at Eton a taste for drawing, he became also celebrated for his skill at private theatricals. In 1784 he married the daughter of Chief-Justice Willes, who pleased him by her admiration of his acting, was painted by Sir Joshua Reynolds, and started for the grand tour. This made him an authority and an artist. He studied nature a little, Claude a great deal, and began to paint. Wilson, who was just dead, he thought highly of, and preferred him, in spite of his inferior colour, to Gainsborough, not caring much about village scenes, unless they were in the grand style. "Wilson," he said, "is often meagre, artificial, and artless. Mr. Gainsborough has a fascinating spirit, and a splendour of colour." On his return from Italy, Beaumont, too liberal and eclectic for those days, offended Reynolds by his free criticisms on Titian's want of drawing, and Buonarotti's extravagance. He now became professed painter, as well as professed critic, and hoped to unite Claude's level sunshine with red-nosed Wilson's classical dullness, but he was too rich to do anything. He used to lament that Reynolds had not studied landscape, and used to teaze Wilson by abusing Claude's chimney-piece figures. Coleorton became a home for artists to sneer and brag in, and in London he associated much with Reynolds, Gainsborough, and West. In 1790, when every lamp-post was turned into an altar on which to offer victims to the red-shod goddess of liberty, Sir George went to Paris to see his

classical friend David, and nearly got hung, from sympathizing with a suspended royalist. He now began to collect the drawings of Wilson, Gilpin, Hearne, Girtin, and Dance; and after some years' resistance of picture-dealers, bakings, and smokings, secured one Poussin, four Claudes, one Canaletti, one Rubens, and two Rembrandts, with specimens of Wilson, Reynolds, West, and Wilkie. He loved to show them, prose over them, rub them with a wet finger, and view them telescopically, near and far off. A useful patron of art, Sir George, aided by Lord Melville, and encouraged by George IV. who, with all his vices, had taste, originated the idea of an exhibition of the pictures of Reynolds. In 1800 this kind dilettante began to rebuild his Leicestershire hall, with the aid of Dance. He never travelled without his "Narcissus Claude," which followed him to and from London, at this time, when Wordsworth was honouring his landscape-gardening fancies with ballads and sonnets. In the lull after Waterloo, Sir George went to Switzerland and Italy, and bought the sketch of the Holy Family in bas relief, by Michel Angelo, now in the academy; he gave a commission to Gibson, the sculptor, and bought Panini's curious picture of the interior of the Colonna gallery. But now began Sir George's canvassing for the one great object for which Providence destined him—the erection of a national gallery for paintings. From 1818 to 1824, he and Lord Dover, Lord Aberdeen, and Lord Farnborough, pressed it in vain upon Lord Liverpool, who, not caring much about it, was afraid of the expense. The fear that the Angerstein collection when sold, would go to Russia, as well as the promise of the gift of Sir George's gallery, at last decided the sluggish ministers in 1823. Lord Dover's chief supporters were Lord Wharncliffe, Mr. Alexander Baring, and Mr. W. Smith of Norwich. Sir George did not long survive; death, in 1827, stopped his patronage and criticisms. His "brown tree," his receipts, his Italian ruins, and English woods are, and will long be, a warning. If he had been poor, he might have been a second-rate artist. As the kind friend of Jackson the painter, and Coleridge, he deserves respect. Sir George was afraid of nature, and wanted to mix scent with the May dew.—W. T.

BEAUMONT, Jean-François Albanis de, a French antiquary and agriculturist, was born at Chambéry about the year 1755, and died in 1812. He studied at the military seminary of Mégières, and afterwards established himself as an engineer at Nice. During his residence in that city he made the acquaintance of the duke of Gloucester, with whom he travelled through Switzerland, Italy, France, and England. On his return to France he resided upon his estate of Vernay, giving himself up entirely to the study of science, especially in connection with farming. He was the first to introduce the Spanish merino sheep into France. Besides numerous scattered memoirs upon various subjects, Beaumont published several books of travels, namely, "Voyage historique et pittoresque de la Ville et du Comté de Nice," 1787; "Travels through the Rhaetian Alps," London, 1792; "Description des Glaciers de Faucigny," 1793; "Travels through the Maritime Alps," London, 1795; "Travels from France to Italy through the Lepantine Alps;" and "Description des Alpes Grecques et Cottiennes," 1802; all of which contain curious observations both of an antiquarian and philosophical nature.—W. S. D.

BEAUMONT, Jeanne le Prince de, a French authoress, born at Rouen in 1711; died in 1780. She presented in person to the king of Poland her first romance, "Le Triomphe de la verité." In England, where she resided for some time, she published a number of works, chiefly moral tales. They form in all seventy volumes, distinguished rather for purity of sentiment than for brilliancy of execution.—J. S., G.

BEAUMONT, J. T. G. Leprevot de, secretary of the clergy of France, lived in the second half of the eighteenth century, noted for his discovery of the *Pacte de famine*, the gigantic monopoly by which the ministers, nobles, magistrates, and capitalists enhanced the price of grain throughout France. He was imprisoned in the bastile, and remained in various prisons for twenty-five years. In 1789 he was set at liberty, and published the story of his captivity; Paris, 1791.—J. B.

BEAUMONT, Sir John, son of Francis Beaumont, one of the judges of the court of common pleas in the reign of Queen Elizabeth, and brother of the celebrated dramatic poet, was born at the family seat at Grace-dieu, in the year 1582, and admitted a gentleman-commoner at Broadgate's-hall, Oxford, in 1596, from whence he entered one of the inns of court. He was made a baronet in the second year of Charles I.'s reign, 1626. He wrote a poem, called "The Crown of Thorns," in eight books, and several translations of considerable beauty, which were highly praised, among others, by Ben Jonson. Died in 1628.—T. J.

BEAUMONT, Joseph, an English theologian and poet, author of some commentaries, and of a stupid poem in twenty cantos, entitled "Psyche, or Love's Mysteries," &c., London, 1652; was born in 1615, and died in 1699.—J. S. G.

BEAUMONT, Lewis, bishop of Durham in the reign of Edward II., descended from the blood royal of France and Sicily, was advanced to the see of Durham in 1317. Pope John XXII. would not consent to his consecration, until he had paid so large a sum to the holy see, that he was never able entirely to discharge the debt in which it involved him. When on the road to Durham to be installed, he was attacked by a party of Scotch, who plundered his baggage and carried the bishop and his brother prisoners to Mitteford castle, and compelled them to pay so large a ransom, that the prior of Durham was forced to sell the plate and jewels of the church. He had great feuds with the archbishops of York on the question of jurisdiction. He died at Brentingham, in the diocese of York, September 24, 1333, having sat fifteen years, and lies buried near the high altar of his cathedral. He is said to have been at once avaricious and expensive; and so illiterate, that he could not read the bull for his own consecration.—T. J.

BEAUMONT DE CARRIÈRE, Baron, a French officer, was aid-de-camp to Murat; distinguished himself at the battle of Wertigen; and won his rank of brigadier-general at Austerlitz. He died in 1813.—W. B.

BEAUMONT DE LA BONNIÈRE, Marc-Antoine, comte de, a distinguished French officer, born in Touraine in 1760. After serving as page to Louis XVI., he joined the army; and, being colonel of a dragoon regiment at Lyons during the Revolution, he would have been numbered among the victims, had not the attachment of his men rescued him when on his way to execution. He subsequently served under Massena and Buonaparte; was at Lodi, Marengo, Austerlitz, &c.; received the rank of general, and the cross of the legion of honour; and died in 1830, ennobled by Louis XVIII., to whom he had given his adhesion after the fall of Napoleon.—W. B.

BEAUNE, Jacques de, baron de Samblançay, minister of finance to Francis I., incurred the displeasure of that monarch by lending to the queen-mother the funds provided for state-service in Italy, and expiated his crime on the scaffold in 1527.

BEAUNE, Renaud de, a French prelate, born at Tours in 1527; died in 1606. He followed for some time the profession of law, and became chancellor to the duke of Alençon. Being of good family, he obtained a bishopric immediately after taking orders. He was successively bishop of Mende, archbishop of Bourges, and of Sens. The part he took in the dispute between the pope and Henry IV., brought him under the displeasure of the former. He published "Oraison funebre de Marie Stuart."

BEAUNIER, a French artist, known for many pictures, particularly his "First Navigator," "Prodigal Son," &c.—W. T.

BEAUNOIR, Alexander, the pseudonym of an author whose real name was Robineau, is one of the many instances of men abandoning name and patrimony to pursue a favourite study. He was born at Paris on the 4th of April, 1746; and, resisting all the entreaties of his father, who desired to bring him up to his own profession of a notary, he forfeited his inheritance and took to literature, entering the church at the same time. The drama was his absorbing passion; and he soon, distinguished himself as a brilliant and sprightly writer. One of his pieces, "L'Amour quêteur," brought out in 1777, was, however, too licentious for the taste of the archbishop of Paris, who gave him the option of disavowing the comedy or retiring from the church. Robineau was true to his first love, and doffed the sacerdotal robe, and with it his own name for the anagram of Beaunoir, and continued to write a number of successful dramas. He left Paris during the Revolution, and settled, first at Belgium, and afterwards at St. Petersburg, where he became director of the theatres. Returning to his native city in 1801, he employed his pen in praise of the emperor; and with equal readiness celebrated the restoration of the Bourbons, from whom he obtained a place. Died in 1823.—J. F. W.

BEAUPERE, Jean, in Latin, Johannes Pulchripatris, a French divine, who assisted at the condemnation of Joan d'Arc, in 1430. His share in that famous process was little less

scandalous than that of the presiding prelate, Beauvais. He was successively canon of Paris, Besançon, and Rouen. Died about the middle of the fifteenth century.—J. S., G.

BEAUPRÉ, Plat de, a French priest, who became a member of the national convention in 1792, and voted for the execution of Louis XVI.

BEAUPUY, Armand Michel, bachelier de, a French general, born in 1757. He served chiefly on the Prussian frontier; and was killed at the battle of Emandinghen in 1796.

BEAUPUY, Nicolas Michel, bachelier de, elder brother of the preceding, after serving in the army, was placed over the department of Dordogne at the Revolution, and subsequently sat in the representative assembly. He died in 1802.

BEAUREGARD, Charles Victor (called Woirgard), a French officer, a native of Metz, received his rank of general at the Revolution; was commandant of Alexandria in 1802, and fell near Badajoz, heading a brigade of dragoons, in 1810.

BEAUREPAIRE, Nicolas Girard de, a native of Poitou, joined the Vendean royalists in 1793; and, towards the close of the same year, died of the wounds which he had received leading a column of infantry at the second battle of Chatillon.

BEAUREPAIRE, Nicolas Joseph, resigned his lieutenant's commission in the French army at the Revolution; but was recalled to the service, and made commandant of Verdun in 1792. He died by his own hand, rather than surrender to the Prussians, who had laid siege to the fortress.—W. B.

* BEAUREPAIRE-ROHAN, Henrique de, a Brazilian officer of French extraction, who has distinguished himself by his geographical and meteorological researches in some of the central regions of South America. His journey from Cuyaba to Rio Janeiro, through Paraguay, Rio Grande, and St. Catherina, was published in 1846; and other results of his enterprising labours have found a place in the Quarterly Review of the Historical Institute of Rio Janeiro. For these and more recent services, he received, in 1850, a major's commission in the Brazilian engineers.—W. B.

BEAURIEU, Gaspard Guillard de, a French writer, born at Saint-Paul in Artois on the 3rd July, 1728, was more remarkable for his eccentricities and the oddity of some of his notions, than for the number or quality of his works. He dressed in an eccentric style, attracted the attention of people passing him in the street by the vivacity and spirit of his talk, professed a great contempt for riches, and was exceedingly fond of children. He died on the 5th October, 1795, in the Hospital de la Charité at Paris. His most celebrated work is entitled "L'Elève de la nature;" it was published in 1763, and to give it a greater importance in the eyes of the public, Beaurieu did not hesitate to ascribe it to J. J. Rousseau. Three of his other works, "L'Heureux citoyen," "Variétés littéraires," and "L'Accord parfait," are also regarded as possessing considerable merit.—W. S. D.

BEAUSOBRE, Jean Jacques de Beault, comte de, a French general of the last century, whose military experience, acquired in many battles and sieges, was published in 1757, in notes to an ancient work on the defence of fortified places.

BEAUSOBRE, Louis de, born at Berlin, 1730, when his father (an eminent protestant minister, and author of a history of Manicheism) had attained his eighty-first year; died in 1783. Studied at Berlin and Frankfort, and was afterwards made a member of the Academy of Sciences and privy councillor to Frederick the Great. His writings exhibit the sceptical and sensual philosophy so common in his age.

BEAUSOBRE, Isaac de, a distinguished protestant writer, was born at Niort in 1659. He studied at the famous academy of Saumur, and was ordained to the ministry at the early age of twenty-two. Persecution broke out in France, and the church in which he ministered was shut up by authority. In his youthful fervour, he scorned such a prohibition, and broke the royal seal which had been placed on the door of the chapel. To avoid the punishment which such an act entailed, he fled first into Holland and then to Dessau, where the princess of Anhalt kindly received him, and where he wrote a defence of some points of Calvinism, "Défense de la doctrine des Réformés sur la providence, sur la prédestination, sur la grâce, et sur l'eucharistie," Magdeburg, 1694. In the year in which he published this clever work, he went to Berlin, where he preached and laboured for forty-six years. His services were not only highly useful, but were much esteemed. He became a royal chaplain, a consistorial counsellor, and inspector of French schools and churches. His biblical works commenced with a new edition of the French psalms. The "New Testament" was published in 1718, and in this work Lenfant was his coadjutor. Beausobre translated the epistles of Paul, and prefixed a good introduction. His incomplete "History of the Reformation" appeared after his death, at Berlin, in four volumes octavo, 1785. Parts of this work had already appeared in separate portions, such as his "Dissertation sur les Adamites de Bohème." His principal work was his well-known "Histoire Critique de Manichée et du Manichéisme," 2 vols. 4to, Amsterdam, 1734–39. "These volumes," as Gibbon says, "form a rich treasury of facts and opinions." They are pervaded by sound and varied learning, clear judgment, and sharp polemical skill; though they are occasionally tedious from long digressions and extraneous discussions. Beausobre died in 1738. After his death, two volumes of his critical and philological notes were published at the Hague, and his son edited four volumes of his sermons. Beausobre was one of the bright lights of the French reformed church,—preached, acted, and wrote with great ability and spirit. In one of his letters to Voltaire, Frederick the Great, then crown prince, calls him "the famous Beausobre, a man of honour, of great genius, and of exquisite taste, . . . a consummate orator, ... the best writer in Berlin, a man so full of fire, that eighty years have not chilled it, and yet so conscious of his abilities as to be affected by applause."—J. E.

BEAUSSIER, Louis André, nephew of Louis Joseph de, followed the same profession. He relieved Quebec in 1758, and subsequently served at St. Domingo, and in America. At the peace he was promoted, had a seat in the assembly of notables, and died in 1789.—W. B.

BEAUSSIER DE LILLE, Louis Joseph de, a naval officer in the French service. He commanded the squadron which carried Montcalm to his Canadian governorship in 1756. Afterwards taken prisoner by the English, and exchanged, he was employed in other expeditions of importance, and died in 1765.

BEAUTEMPS-BEAUPRÉ, Charles François, a celebrated French hydrographer, born at Neuville-au-Pont, near Sainte Menehould, in 1766, began to be employed in the public service in his nineteenth year, being at that age commissioned by government to prepare some charts for an expedition to the Baltic. After the completion of his "Atlas de la mer Baltique," he was engaged to survey the eastern coast of the Adriatic, and the northern shores of the German ocean. In 1815 he prepared plans for a military station on the Elbe, which met the approval of the Hanoverian government, and procured him the honour of being elected a member of the Royal Society of Göttingen. He was latterly chief hydrographer in the marine service, and in that capacity superintended the preparation of a complete atlas of the French maritime boundaries. The plans and maps by which the first English ship directed its course round Van Diemen's Land, were taken from a French officer, to whom they had been intrusted by Beautemps-Beaupré, then a prisoner at the Cape of Good Hope. He had prepared them in 1791, when engaged in the expedition of Admiral Entrecasteaux, employed to search for the unfortunate La Perouse.—J. S., G.

BEAUVAIS, Bertrand Pairier de, a privy councillor under Louis XVI., became a refugee at the Revolution, and afterwards joined the royalists in La Vendée, where he commanded a division of artillery. He made every effort to prolong the struggle, and at length took refuge in England, where he died in poverty in 1857, having published two works on the Vendean war.—W. B.

BÉAUVAIS, Charles-Theodore, a French general, born at Orleans, 8th November, 1772; died at Paris about the beginning of 1830. He entered the army as a common soldier, and was speedily raised to the rank of adjutant-general, in which capacity he was employed successively in the armies of the north, of Italy, of the interior, and of Egypt, when, in consequence of an altercation with Buonaparte, the commander-in-chief, he requested and obtained permission to quit the service. On his voyage homewards he was captured by the Turks, and, being carried to Constantinople, was committed a prisoner to the Seven Towers, where he was detained for eighteen months. On reaching France, being shut out from all military employment, he was fain to accept of a situation which opened to him in the custom-house of Paris. In 1809 he was recalled to the service, and was sent with his former rank, first to Antwerp, then to Spain, and afterwards, in 1813, to the Rhine. During

the reign of the Hundred Days, he received from Napoleon the command of Bayonne. On the return of Louis, Beauvais retired into private life, and edited successively three opposition journals, *le Mercure*, *la Tribune*, and *le Constitutionnel*. He wrote, also, nearly the whole of a vast popular compilation, entitled "Victoires et conquetes des Français," Paris, 1817, and following years, twenty-eight volumes in 8vo, besides editing a work still more popular, "Correspondance officielle et confidentielle de Napoleon Buonaparte avec les cours etrangeres," &c., 1819–20, seven volumes in 8vo. He also took part with Barbier and other men of letters in the "Dictionnaire historique, ou Biographie universelle classique," and published a French translation of the Letters of Philaris.—G. M.

BEAUVAIS, Jean Baptiste Charles Marie de, bishop of Jersey, celebrated as a bold and eloquent preacher, was born at Cherburg in 1731, and died in 1790. Called on one occasion to preach before Louis XV., with a hardihood for which he had been frequently remarked in the same presence, he chose for his text, "Yet forty days, and Nineveh shall be destroyed." Forty days afterwards the monarch expired. Beauvais was one of the deputies to the states-general in 1789.—J. S. G.

BEAUVAIS, Palisot de. See Palisot de Beauvais.

* BEAUVALLET, Pierre Francis, born at Pithoviers, 13th October, 1801. Having studied painting under Delaroche, he quitted the studio for the stage, to which he felt attracted by the twofold capacity of dramatic author and actor, but not in equal degree; for while Beauvallet's tragedies of "Robert Bruce" and "Le Dernier Abencerrage," have enjoyed but moderate success, his powers as an actor are of a distinguished kind. His fine person, poetic temperament, and rich sonorous voice, well fit him for those heroic declamatory parts drawn with unrivalled power by Corneille. He is one of the very few still able to support the old classic French drama, which is gradually losing hold of public taste.—J. F. C.

BEAUVAU, the name of an ancient and noble French family, originally of Anjou, and possessors of the citadel of that name in the same province. The following are among the more remarkable members of the house of Beauvau:—

Beauvau, René de, one of the most valiant chevaliers of the thirteenth century, died in 1266. In 1265 he accompanied Charles of Anjou in the expedition to Naples, and contributed so much to the gaining of the battle of Benevento, that he was appointed constable of the kingdom of the Two Sicilies. He did not, however, long enjoy his new dignity, as he died shortly afterwards of his wounds.

Beauvau, Pierre de; died in 1435. He was seneschal of Anjou, and chief counsellor of Louis II., duke of Anjou.

Beauvau, Louis de, son of the preceding, and grandson of Jean III., born about 1410; died in 1462. He occupied successively several important offices under René, seneschal of Anjou, and was distinguished both as a soldier and as a statesman. He died at Rome, whither he had been sent as ambassador from the king of Sicily to Pope Pius II.

Beauvau, Bertrand de, lord of Precigny, of Sille-le-Guillaume, and of Briançon, born about 1400; died about 1474. He was chosen to represent Louis III. in August, 1441, when that prince was married by proxy to Margaret of Savoy. He was equally in favour with the son and successor of Louis, René of Anjou, who intrusted him with several important offices. He was afterwards intrusted on various occasions by Charles VII. with the execution of diverse important matters of public business, in which he acquitted himself with great ability and success.

Beauvau, Pierre de, lord of Bessière, of Rivau, of Boisbarré, Villebernier, and Courville, born about 1415; died in 1453. He entered into the service of Charles VII., and took part in the expeditions directed against the English. He particularly distinguished himself in 1453 at the battle of Castillon, where he received wounds of which he died three days afterwards.

Beauvau, Henri, baron de, general and diplomatist, lived in the second half of the sixteenth and the beginning of the seventeenth centuries. He served first under the Emperor Rodolph III. in Hungary, and afterwards under the elector of Bavaria. In 1590 he commanded a corps of 1000 cavalry and 2000 infantry against the Turks, and contributed to the victory obtained over them, and to the conquest of Gran. He subsequently travelled in Europe, Asia, and Africa, and, on his return, wrote an account of his campaigns and travels. The best edition of the work is that published at Nancy, 1619, in 4to.

Beauvau, Henri, marquis de, son of the preceding; died in 1684. He was author of a work entitled "Memoires pour servir a l'histoire de Charles IV., Duc de Lorraine et de Bar," Metz, 1686, in 12mo, and Cologne, 1689.

Beauvau, Marc de, prince of Craon; died in 1754. He served under Leopold, duke of Lorraine, and accompanied him in 1695 to the battle of Temisvar, in which he greatly distinguished himself. Charles VI. conferred on him the dignity of prince, and Philip V. that of a grandee of Spain of the first class. He was afterwards sent by Philip as governor to Toscara.

Beauvau, Louis Charles Antoine, marquis de, a French general, born in April, 1710; died 24th June, 1744. He commenced his military career as captain of the regiment of Lambesc. In 1734 he distinguished himself at the siege of Philipsburg; and in 1735 at the affair of Clausen. He was engaged in 1741 at the taking of Prague, and in the defence of the same place in 1742. On his return to France with his army in January, 1743, he was nominated mareschal-de-camp. He was afterwards employed in the army of Flanders, and was mortally wounded at the siege of Ypres.

Beauvau, Charles-Juste de, mareschal of France, born at Luneville, 10th September, 1720; died 2nd May, 1793. He entered the army when very young, and at the age of twenty was made colonel of the guards to King Stanislaus. Having offered himself as a volunteer to the French army then engaged in the siege of Prague, he served in the capacity of aid-de-camp to the mareschal de Belle-Isle. He was now rapidly advanced, having been named successively lieutenant-general of the armies and captain of the guards, and throughout his whole career he showed himself worthy of the promotion he had received. He commanded the principal attack at the assault on Mahon, and was one of the first to mount the breach. He distinguished himself, also, at the battle of Corback, and greatly contributed to the victory won on that occasion. Beauvau was not less distinguished in his political career, on which he entered in 1763, when he was appointed commandant of Languedoc. In that capacity he showed that his benevolence and his love of justice were at least equal to his bravery and his military skill. Having learned that fourteen women had been imprisoned for a number of years in the Tour de Constance, for refusing to abjure the reformed religion, he proceeded to the dungeon in which they were confined, and set them unconditionally at liberty. This act of humanity was displeasing to the court, who ordered ten of them to be recommitted to prison. Beauvau, to his honour, refused, and nobly replied, that "the king might take from him his command, but could not hinder him from discharging the duties of it according to the dictates of conscience and honour." In 1782 he became governor of Provence, into which he introduced many important improvements and ameliorations, some of which were cut short by the outbreak of the Revolution. Beauvau was also a man of letters, and a member both of the Academia della Crusca and of the French Academy.

Beauvau, Marc-Etienne-Gabriel de, prince of the holy empire, and grandee of Spain of the first class, born 22nd Sept., 1773; died in 1849. He was chamberlain to the Emperor Napoleon, while his wife was one of the ladies of honour of the Empress Maria-Louisa. He adhered to the fortunes of the emperor during the reign of the Hundred Days, performed as before the functions of chamberlain, and was honoured with a seat in the chamber of peers. After the second restoration he was set aside, but was recalled to his seat in November, 1831.

* Beauvau, Charles-Juste-François Victurnien, prince de, son of the preceding, and a senator of France, born at Haroué (Meurthe), 29th March, 1793. Having embraced the profession of arms, he became an officer of carabineers under the empire, and in that capacity distinguished himself in the campaign of Russia in 1812. He was severely wounded at the battle of Weronowo, and had to be left on the field. He retired from the service in 1814, and lived in retirement until 1852, when, by a presidential decree, he was called to a seat in the senate.—G. M.

BEAUVAU, René François de, a French prelate, born at the chateau du Rivau in 1664, was admitted doctor of the Sorbonne, and named grand vicar of the church of Sarlat in 1694. Some years afterwards he was raised to the see of Bayonne, where he remained till 1707; in which year, contrary to his own inclination, and much to the regret of the inhabitants of his diocese, he was transferred by Louis XIV. to the more important

bishopric of Tournay. When that town was besieged by Prince Eugene, the bishop sold all his effects for the benefit of the starving inhabitants, and, after its reduction, he boldly refused to celebrate the Te Deum demanded by the conqueror. By the cession of Tournay to the emperor, he was again subjected to the pain of separating from a people among whom he was universally beloved. He afterwards held in succession the archbishoprics of Toulouse and Narbonne, and, for twenty years, filled the office of president in Languedoc. Died in 1739.—J. S., G.

BEAUVILLIERS, Marie de, abbess of Montmartre, a daughter of count de St. Aignan, was born in 1574. Henry IV. saw her in 1590, during the siege of Paris, and made her his mistress. She did not long retain the royal favour. The last fifty years of her life were spent in the convent of Montmartre, the refractory inmates of which she ruled with a stern rectitude. Died in 1656.—J. S., G.

* BEAUVOIR, Aimee Leocadu Dozè de, born 20th October, 1823, at Chateau Pont Kallek, authoress of some pleasingly written dramatic pieces, which have been successfully performed in the minor theatres of the French capital. Her most important work is a "Memoir of the famous Actress Madame Mars," one of those peculiarly gifted beings whose place cannot be filled up, because of an originality which leaves no like behind. To this work Madame Beauvoir has brought that thorough devotedness of affection, without which no full biography can be well written.—J. F. C.

BEAUVOLLIER, Pierre-Louis Valot de, a French general, born in the neighbourhood of Loudun in 1770; died about 1825. He was at first a page of Louis XVI., but after the proclamation of the Republic, he joined the army of the Vendeans at Thouars, obtained a command in the second artillery, and became afterwards tresorier intendant-general. After the defeat of the Vendeans he concealed himself, until released by the amnesty of 1797. In 1799 he again joined the royalist army, but made his submission in 1801. He afterwards served under Napoleon and the Bourbons; and at the second restoration was made mareschal-de-camp.—G. M.

BEAUZÉE, Nicholas, distinguished for his works on grammar and his philological knowledge, was born at Verdun on the 9th of May, 1717. Frederick the Great invited him to settle at Berlin, which, however, Beauzée declined. Upon the death of Dumarsais, Beauzée took up the articles on grammar for the Encyclopédie, in which the former was engaged; and their contributions, with those of Marmontel, were afterwards published under the title of Dictionnaire de Grammaire et de Litterature. His greatest work is the "Grammaire Generale," a work which won the highest praise from the Abbe Barthelemy, and from Maria Theresa a gold medal. Beauzée was a member of the Académie Française and professor of grammar in the Ecole Militaire at Paris. Besides his original works, he has left many translations. He died at Paris, January 23, 1789.—J. F. W.

BEAVER, John, in Latin, Fiber, Fiberius, Castor, and Castorius, a Benedictine monk of Westminster, who flourished at the beginning of the fourteenth century. He was well skilled in the history of English antiquities, and wrote a "Chronicle of British and English affairs, from the coming of Brutus until his own time;" and a volume, "De Rebus Cænobii Westmonanasteriensis." Leland, Stow, and Bale, alike speak of him as a writer of ability and credit.—T. J.

BEAVER, Phillip, an English navigator, who, after serving as a marine in the American war, became celebrated in connection with a project for colonizing the island of Bulama on the western coast of Africa, was born in 1760. On his return from America after the conclusion of the war, anxious to distinguish himself in some honourable way, he conceived the idea of attempting, with the help of some influential persons, the establishment of an English colony in Africa, by means of which religion and the arts might be introduced into that continent. As soon as he announced the scheme it found general approval, and in a short while the necessary preparations were made for transporting to the island of Bulama, much lauded as a residence for Europeans by some French adventurers, a body of colonists (275 in number, including women and children), who had offered themselves for the work of colonizing. The sanction of government having been obtained for the enterprise, Beaver set sail with three vessels from the Isle of Wight in April, 1792, and in safety reached his destination. But the colonists, immediately after landing, were attacked almost to a man by fever, and in less than four months a third of their number had fallen victims to that malady. The survivors urged on their hardy chief the necessity of a return to England, and an opportunity offering for embarking in a government ship, they proposed instantly to quit the pestiferous island; but his indomitable resolution prevailed through sixteen long months to hold them to their work, or rather to make them abide their sufferings, and only in November, 1793, when but few were left to tell the tale of misery, would he consent to relinquish the settlement. After an absence of two years, some months having been wasted at Sierra Leone in waiting for an English vessel, he arrived at Plymouth and with but one companion. The misfortunes of the enterprise were immediately communicated to the society by whose help it had been originated, and notwithstanding the disappointment of their hopes, so impressed were they by the noble courage and disinterestedness of their agent, that they awarded him a gold medal in token of their admiration. Twelve years after his return, Beaver published an account of his unfortunate residence in Africa, under the title of "African Memoranda, relative to an Attempt to Establish a British Settlement in the Island of Bulama, on the Western Coast of Africa, in the year 1792, with a Brief Notice of the Neighbouring Tribes, Soil, Productions," &c. In 1801 he was in active service in Egypt under Abercromby, and in 1810 was present at the capture of the Isle of France. He afterwards cruised in the Indian seas in command of a frigate, and was employed in exploring the coast of Quiloa. He died at the Cape of Good Hope in 1813.—J. S., G.

BEBEL, Balthasar, professor of theology at Wittemberg, was born at Strasburg in 1632, and died in 1686. He published "Antiq. Germaniæ primæ," 1669, and "Antiq. Ecclesiæ in quatuor prioribus post Christum natum seculis."—J. S., G.

BEBEL, Heinrich, was born at Justingen in Suabia about the year 1472; and after being educated at Schelklengen he went to Cracow, where he completed his studies; and between this city and that of Basle he seems to have passed the period of his life from 1490 to 1497, when he was appointed teacher of eloquence and poetry at Tübingen. In this post he soon distinguished himself by the elegance and brilliancy of his lectures, which drew crowds of auditors. He applied himself to the reformation of the study of classical literature, especially Latin; and though involved in many disputes with the literary men of his day, did more than all of them together towards the advancement of classical learning. He has written much; and it is to be regretted that some of his "Opuscula," by which he is best known, are mere facetiæ, and sometimes worse still. During his life he was held in high estimation as a literary reformer. He died about 1516.—J. F. W.

BECAN, Jean, a Flemish physician, whose real name was Van Gorp, or in Latin, Gorophius Beccanus, was born in Brabant on the 25th June, 1518, and died at Maestricht on the 28th June, 1572. He studied philosophy and medicine at Louvain, and afterwards travelled into Italy, Spain, and France. On his return to his native country, Becan established himself in Antwerp, where he practised medicine for several years, but becoming disgusted with his profession after a time, devoted himself entirely to the study of antiquities and the belles-lettres. Towards the close of his life he removed to Liège, and during his residence in this town, maintained before the Prince Gerard van Groesbeeck, that the language spoken by Adam was German or Teutonic. He was not satisfied, however, with giving this curious opinion a mere *viva voce* support, but endeavoured to establish it by citing numerous absurd etymologies in his "Indo-Scythica," forming one section of the work entitled "Origines Antwerpianæ, sive Cimmeriorum Becceselana novem libris complexa," &c., published in 1569. His other writings were collected and published eight years after his death, under the title of "Opera Joannis Gorophii Becanii hactenus in lucem non edita," &c.—W. S. D.

BECAN, Martin, a jesuit theologian, famous in his time as a champion of ultramontane doctrines, was born in Brabant in 1550, and died in 1624. He was professor of theology at Wurtzburg, Mentz, and Vienna, and latterly confessor to the Emperor Ferdinand II. His controversial talents, which, after his publications in support of Bellarmin, the learned antagonist of James I., were reputed prodigious, procured him the titles of "Calvinomastyx" and "Malleus Calvinistarum"—marks of popular estimation which did not prevent the parliament of Paris from burning most of his books, nor the holy see from pro-

testing against his flatteries. He wrote "Manuale Controversarium," and "Summa Theologiæ."—J. S., G.

BECART, John, a Flemish monk, who, under the name of Richard Brumæus, published in 1624 "S. Thomæ Cantu. et Henrici II. monomachia de libert. eccles." He died in 1635.

BECCADELLI or BECCATELLI, Antonio, a native of Palermo, whence his Latin designation of Panormus, was born in 1394. At the age of twenty-five he was sent to the university of Bologna, being designed for the profession of the law. He afterwards attached himself to Filippo Maria Visconti, duke of Milan, and obtained the chair of belles-lettres at Pavia; still, however, remaining at Milan, and enjoying a pension. Thence he went to the court of Alfonso, king of Naples, with whom he passed the rest of his life, receiving many favours, being ennobled by that prince, and treated with equal kindness by his successor Ferdinand; and, after a long and prosperous life, he died in 1471. Beccadelli wrote a considerable number of works in history, poetry, and the drama. He was remarkable for purity and elegance of style; but, in some of his writings, no less so for licentiousness and indecency. Indeed, these latter qualities drew down upon him not only the censure of the critics, but the sermons of the monks, who publicly preached against him, burning one of his offensive works, and himself in effigy, at Ferrara and Milan. The charity of one of his enemies even counselled a similar fate for the author.—J. F. W.

BECCADELLI, Lodovico, one of the most eminent literary men of Italy in his own times, was born on January 27, 1502, at Bologna, where his family held a high position. He studied jurisprudence under Carlo Ruini; but forming a friendship with a fellow-student, the celebrated Giovanni della Casa, they both gave themselves up to the fascination of the belles-lettres, and especially of poetry; and when the plague broke out in 1527, they abandoned Bologna and their law-books, and retired to pursue their favourite studies at the villa of the latter at Mugello. Thence they went to the university of Padua in 1528, where Beccadelli enjoyed the friendship of Pietro Bembo, Cardinal Pole, and many other distinguished scholars; and in 1535 he took the degree of doctor of laws. Pole, in particular, took him into his councils and companionship, and in 1539 brought him to several of the courts of Europe. Subsequently he attached himself to Gasparo Contarini, with whom, when *legate a latere*, he was present at the diet of Ratisbon. Pope Paul III. committed to him the education of his nephew, Ranuzio Farnese, whom he accompanied to Padua. His pupil was afterwards made a cardinal, and Beccadelli became private secretary to the cardinal-legates Monte Santacroce and Pole. After receiving some substantial appointments, he was made bishop of Ravelle in 1549; but Ranuzio was unwilling that he should leave him, so that he never took possession of the bishopric. On the death of Paul, his successor, Giulio III., sent Beccadelli in 1550 as nuncio to Venice, where he remained five years, till he was elected in 1555 to the vicar-generalship of Rome; and in September of the same year he was elevated to the archbishopric of Ragusa, in which office he conducted himself with great prudence. Pius IV. availed himself of Beccadelli's abilities, and sent him in 1651 to the council then being assembled at Trent, where he acquitted himself with great prudence. Cosmo I., grand-duke of Tuscany, induced Beccadelli in 1563 to give up the see of Ragusa, and undertake the education of his son Ferdinand, promising him instead the archbishopric of Pisa. To the performance of this promise, however, obstacles were interposed at Rome; and after waiting in vain for two years, he accepted in 1565 the provostship of the cathedral of Prato. He died in that city on the 17th October, 1572. He was distinguished not less by the superior endowments of mind than by his great learning and judgment. He enjoyed throughout his life the friendship and respect of his most distinguished contemporaries, with whom he maintained extensive correspondence. His literary works are numerous; and amongst them are biographies of his friends Bembo, Pole, and Contarini, and also of Petrarch.—J. F. W.

BECCAFUMI, Domenico, surnamed Mecherino, was born at Siena in 1484. Like the great Giotto, he was originally a shepherd, and in this contemplative life practised drawing, &c. He was placed under Capanna, and finally, as it is supposed, under Perugino, the careful master of Raphael. In the prime of life he went to Rome to study the works of Michel Angelo and Raphael, and spent two years in copying them, and in studying the antique statues and temples. He learned to draw well in distemper and fresco, engraved on copper and wood, and even executed a work in mosaic and some sculptures for the cathedral of his native town. The fifteenth-century men were accustomed, like Beccafumi, to run through the whole cycle of the arts. Domenico worked with Razzi, who studied under Da Vinci in the oratory of San Bernardino. He approaches the great master of the Sienese school in noble, simple grace, in clear lasting colour, and good design. In the Sienese academy, there is a grand altar-piece by him; and in the public palace, several agreeable pictures. His later works are mechanical. His mosaic pavement in the choir of the Duomo is formed of bright and dark marble, with hues of shading like niello. He died in 1549. His later figures are coarse and plump, and his heads harsh. He excelled in perspective and foreshortenings, but is sometimes too red in colour.—W. T.

BECCARI, Agostino, a poet whose fame rests upon being the father of pastoral comedy, was born at Ferrara about the year 1510. He was a man of considerable learning, well versed in the graver studies of philosophy and law, both civil and canon, of which he was a doctor, and, if we are to credit one of his Italian biographers, equally master of the humanities, rhetoric, and polite literature. In 1554 he produced his pastoral comedy, entitled "Il Sacrifizio," which is said by Ginguene to be the most ancient model of that style in existence. Its success was remarkable, and it had the advantage of having the choral parts set to music by Alfonso della Viola. The piece was brought out with great splendour, and twice performed in the palace of Francesco D'Este, before Duke Hercolo II. and his court, as well as on other occasions. Notwithstanding the praise which Mazzuchelli bestows upon this performance, we are disposed to consider its principal merit is due to its being the first of its kind in point of time. Beccari wrote another piece in the same style, called "Dafne," and died in 1590.—J. F. W.

BECCARI, J. Barthelemy, an Italian physician and philosopher, born at Bologna in 1682, and died in 1766. Early in life he devoted himself to the study of the natural sciences and experimental philosophy, of which he became professor. Those who attended his lectures founded an association in which they agreed to shake off the yoke of the ancient scholastic philosophy. Amongst them were numbered Morgagni, Eustathius, and Manfred. This association formed the nucleus of the academy of the Inquieti, which was the cradle of the institute of sciences and arts, founded at Bologna in 1711 by the Count Maisigli, and in which Beccari was named professor of physics. He succeeded Valsalva in the presidency of the institute. He was elected a fellow of the Royal Society of London in 1728. He published several works on medical subjects, and left numerous manuscripts, which are in the library of the institute of Bologna.—E. L.

BECCARIA, Marchese Cesare Beccaria Bonesana. The science of penal legislation owes to this great man the first decisive steps towards its deliverance from the trammels of mediæval barbarism. Beccaria was born at Milan on the 15th of March, 1738, of an ancient and noble family. The habits and prejudices of feudal rank presided over his early education, and the jesuits in the college of Parma were the first instructors of the future author. From his earliest youth his proficiency in mathematics and in natural sciences was so great, that his teachers were wont to call him il Newtoncino, the little Newton. The power of observation and stringent reasoning, which he acquired by such training, was afterwards most efficiently applied by him to the subject through which his reputation has become universal, namely, that of penal reform. The circumstances under which he was induced to turn his attention to this subject were the following:—On his return from college he fell in at Milan with a select society of young noblemen who had risen above the pompous dulness of their class, through the intellectual revolution which was then working upon and urging men's minds throughout Europe, to their emancipation from the tutelage of obsolete custom, and to the assertion of the rights of reason in social, as well as in natural and speculative sciences. The most prominent among those youths were Pietro Verri and his brother Alessandro. Surrounded by such friends, he soon took a deep interest in their studies, and the perusal of the Lettres Persanes by Montesquieu, opened to his mind a new field of inquiry. The strong contrast between the true principles of social welfare, and the existing state of things in Lombardy, prompted those men with an ardent desire to rekindle in their fatherland the

lights of civilization, which had grown dim through two centuries of oppression under Spanish misrule. Those provinces —the wealthiest in Italy—had been laid waste by foreign proconsuls, and when Maria Theresa of Austria took possession of them, she soon felt that in order to draw some profit from her newly-acquired dominions, all must be quickened into life again. The government of Austria was not so exclusively dependent, a century ago, on military despotism, as it is now. It was, so far as it went, a civilizing power, whilst the subject nations on the other hand, had not yet attained that consciousness of their rights, which now animates them against their oppressors. Although they bowed to the imperial authority in a common bond of federal submission, they still preserved a certain amount of self-administration. It was under such a state of things that the above-named youths were growing into manhood. They were in the habit of holding private meetings, where the wants of the people, the reforms needed in every branch of public administration, were freely discussed. In order to give utterance to their views, they published a periodical, *Il Caffè*, a sort of Italian Spectator, some of the best articles in which were from the pen of Beccaria. This publication, in which a variety of subjects bearing on moral and social improvement were treated with a manly tone, soon acquired celebrity at home and abroad, but unhappily it did not continue longer than two years (1764–66). The existing system of criminal law met, in that society of young reformers, with all the abhorrence of enlightened and noble-hearted men. The jurisprudence concerning trials and punishments, was then an indiscriminate maze of Roman traditions, of feudal customs and inquisitorial proceedings. Farinaccio, the most ruthless abettor of torture, was the greatest authority with lawyers and judges. Alessandro Verri, as patron of the prisoners in the municipal magistracy at Milan, had often witnessed with a bleeding heart the dreadful effects of the barbarity of the law. His brother Pietro felt the duty of a protest—the protest of science and humanity against iniquity—and his knowledge of the talents of Beccaria led him to choose the latter as the champion of so noble a cause. There were great obstacles to surmount. Although the imperial government allowed its subjects a certain extent of liberty in private thought, there was no freedom of the press, and a work, which was intended to attack the supercilious ignorance, and the barbarous routine of the judicial world, was sure to meet with persecution. Besides, Beccaria, though quick in thought, was exceedingly slow and indolent, when trying to give it shape and expression. Verri acted upon his mind with all the interest of friendship, and the energy of his own resolute nature. The book—"On Crimes and Punishments"—was written in his rooms, and he used to transcribe, every evening, the blotted sheets left there by the writer, in order to present them, the day after, in a clear form to his friend, that he might be pleased with his own thoughts, and take courage to persevere in his generous undertaking. Thus, in about ten months the book was completed, and published at Leghorn, under a fictitious date, in the year 1764, when Beccaria was only 26 years old. The little anonymous volume, which scarcely exceeded in bulk a hundred pages of an octavo edition, acquired a world-wide fame, being repeatedly translated into French, German, Dutch, English, Spanish, and subsequently into Russian and modern Greek. Up to the end of the last century more than fifty editions of it were published. Voltaire made comments on it. Lord Mansfield never mentioned the name of Beccaria without some mark of respect; and from many a scientific circle medals and homages were tributed to the great vindicator of penal justice. Catherine of Russia offered him employment, which he declined, and the Encyclopedists invited him to Paris, where he was received with ovations, which he soon grew weary of, and sought to escape by hastening his return to his native country. Let us now take a survey of the doctrines which were the cause of so universal a success.—The chief merit of Beccaria is, that he applied plain common sense and practical reasoning to a branch of legislation, which had until then been monopolized by blind prejudice. Montesquieu and others had hinted at, rather than explained the subject. Beccaria unfolded it into a rational system of observation and demonstration. He established the right of punishing on the unfailing principle of social defence and public morality, deducing from it, with mathematical precision, the whole theory of the nature and application of punishments. "Every punishment," he says, "which exceeds the measure required by the preservation of public safety, is simply unjust." (Sec. ii.) We must here note, in a cursory way, that when Beccaria endeavours, at the very outset, to trace the origin of penal right, his judgment is influenced by the errors of his age. His speculations on the principle of right, his *protopolitics*, if we may say so, are as false, as his practical policy is sound. The French idea of a *contrat social*, considered as the arbitrary work of man, leads him to conceive social institutions as the result of mere *utilitarian* limitations to individual freedom. But we must also acknowledge, to the honour of the Italian writer, that his feelings are superior to the philosophy of his teachers. In spite of his utilitarian point of view, he shows himself an earnest advocate of morality and duty, whenever the two principles clash against one another. Thus he condemns impunity (Sec. xiv.) and pecuniary rewards (Sec. xxii.), offered for the discovery of criminals, as thoroughly immoral. Nor do we think the arguments, which Bentham opposed to Beccaria's views on the matter, have any weight soever, for the utility of punishing a criminal, cannot counterbalance the lasting mischief of a demoralizing legislation. Owing to his doctrine, that the infallibility of the penal sanction is of far greater importance than its ferocity (Sec. xx.), he strongly reproves, on the one side, every sort of penal immunities (*asili*, Sec. xxi.), and the power of forgiveness (grazia, Sec. xx.), in the sovereign, whilst, on the other, he demonstrates the uselessness of exaggerated severity in the legislator, and the mischievous effects of a penalty surpassing the limits of justice. Every excess in the degree of punishment is against the social end of penal law; it is a legal crime added to the crime which it assumes to check. Thence his theory against capital punishment. As regards the question of abstract right, his argument is defective, for it is grounded on the assumption that social justice results from the cession of a certain amount of individual rights.—Man, he says, has not the right to deprive himself of his own life, therefore society can have no right over it either.—We think the moral sanction against *legal homicide* is founded on far surer and higher grounds; but Beccaria felt in his heart that which his mind was unable fully to bear out by reasoning; and if his abstract theory is below the standard of the subject, his practical considerations on the uselessness of capital punishment have not yet been surpassed by any more convincing argument. He eloquently maintains that in a well-organized state of society, death is neither necessary, with respect to the danger which may proceed from the offender's surviving his crime, or salutary in the effect it may produce on others. Far from controlling evil passions, it promotes ferocity in the people, as is the case with all bloody spectacles; and it encourages, through the example of the law, those murderous tendencies which it was intended to extirpate from the heart of man. The whole experience of history is a confirmation of these truths and the conscience of mankind recognizes their justice. But inveterate prejudice is stronger than truth and conscience, and the abolition of capital punishment will yet for a long time remain a *desideratum* of moral philosophy. Such are Beccaria's thoughts on this important question.(Sec. xvi.)

Of a more immediate efficacy, were his remarks on the rational means of acquiring conviction, and pronouncing the verdict in criminal trials. All that he says in this section of his work is founded on irrefutable principles, and has opened the way to all modern treatises on penal jurisprudence. Wresting from the judge and the executor of the law all arbitrary power, he demanded the trial by jury (Sec. iii.), and insisted upon the exclusion of every magistrate, but the legislator himself, from the right of interpreting the laws, or modifying them in their application. (Sec. iv.)—The law must be universal; no privileges are compatible with a healthy development of social happiness.—Espionage, and secrecy in trials and punishments, are among the principal causes of falsehood, mistrust, and corruption. (Sec. ix.) Suggestive interrogations, mental and physical tortures, are to be altogether discarded as iniquitous and absurd. "By this method," he says, with cutting irony, speaking of physical torture, "it were easier for a mathematician than for a judge to solve the following problem:—Given the strength of muscle and the sensibility of fibre in an innocent man, to find the degree of pain that will make him plead guilty to a given crime."—In the classification of crimes, many of his remarks are true and forcibly expressed. He places high treason at the summit of the criminal scale; but he distinguishes an orderly and free state of society, governed by its own laws, from the condition of political slavery, and starting from a superior

consideration of moral justice, he is far from condemning the noble avenger of liberty, who rises to free his country from the arbitrary will of a tyrant. (Sec. xxvi.) He points out the iniquity of confiscation, as causing the penalty of the guilty to weigh on the innocent (Sec. xvii.); and protests against every penal sanction which creates, from either a pecuniary or any other motive, an interest for the government and the magistracy, in the condemnation of the accused. (Sec. xl.) Equally sound are his views on the guarantees required in cases of arrest, on the defence and treatment of the prisoner, as well as on his moral amelioration. He closes his work with an eloquent exposition of the influence of a free and rational legislation on the moral character of the people, and of the power of education and freedom as the best means of preventing criminal actions. Where the law is clear and just, equal for all, and not interfering with the legitimate claims of individual and public freedom, men feel themselves independent and responsible beings, society is secure, and crimes become proportionably less.

The work of Beccaria proved irrefutable. The usual attacks of ignorance and fanaticism were not wanting, but they were powerless, owing to the liberal spirit of the European courts in those days. One Father Facchinei, a monk bribed by the degraded aristocracy of Venice, assailed our author with inquisitorial rage. Pietro Verri gave a triumphant answer to the ravings of the friar, and Beccaria was left unmolested.

Besides the work to which he owes his European fame, Beccaria wrote on public economy, and, as a relaxation from his harder labours, he composed a treatise on Style. The first thing he published on political economy, when still very young, was an able essay, "On the Abuses of Coinage and their Remedies," (Dei disordini e dei rimedi delle monete nello Stato di Milano, 1762,) in which he shows with much practical sense the injurious effects of the debasement of coin. Another essay of his on the advantages of uniformity in measures, "Relazione intorno alla riduzione delle misure di lunghezza all' uniformità," deserves special mention; for in that paper he proposed a plan of decimal division, analagous to that which has since been adopted under the name of metrical system. We shall conclude with a few words on his lectures on political economy, "Elementi di Economia Pubblica," which were occasioned by his having been appointed, in the year 1769, to the professorship of that science at Milan. It has been remarked with truth, that in the history of political economy, the Italian writers of the eighteenth century represent an intermediate stage between the incomplete theory of the French physiocrates, who asserted that the produce of land was the sole source of the wealth of a nation, and the more scientific doctrines of Adam Smith and his disciples. Serra, Genovesi, Galliani, Bandini, and Verri, contributed each in his turn to the store of observations and analitical inquiry, which raised public economy to the rank of a science. Beccaria was no indifferent member of that illustrious assembly. Though professing to follow the principles of the agricultural system, he often contradicts that theory in the practical results of his observations, and he somewhere distinctly states "that the wealth of a country arises only from the labour of men."

Many of the reforms, which Beccaria and his friends had called for in their writings, were actuated by the wisdom of those princes, who, in the second half of last century, aspired to the glory of becoming the benefactors of their people. Tuscany, Lombardy, and Naples, liberated, to a certain extent, from entails, and feudal as well as ecclesiastical privileges, were restored to wealth and culture; and Beccaria deservedly holds a prominent place among the educators and legislators of his country. It was owing to the influence of his ideas, that Leopold of Loraine, duke of Tuscany, reformed the penal code, and abolished capital punishment in his states, as likewise through the advice of another Italian, Bandini, he adopted free trade. As regards the private life of Beccaria, his biographers have recorded foibles of character which bear evidence to the sad and oft-repeated fact, that a man of superior intellect is but too often in contradiction with the principles he professes, when his moral strength is found defective. He is said to have been harsh to his inferiors, unsteady in his domestic affections, and inclined to avarice; nor does he seem to have responded with adequate warmth to the devoted friendship of Verri. The latter part of his life was chiefly engaged in public offices, and in his duties as professor. He died at Milan in the year 1794, at the age of fifty-six.

The best sources of information concerning Beccaria and his writings, are Ugoni's work, Della Letteratura Italiana nella seconda meta del Secolo xviii., and the biographers in the Collezione degli Economisti Italiani, by Custodi, and the Milanese edition of 1821, Società tipografica dei classici Italiani.—A. S., O.

BECCARUZZI, Francesco, born at Corrigliano in the Friuli. A scholar of Pordenone, the rival of Titian (1484–1539), a great flesh painter, and successful in portraiture, but wanting in expression and other necessary qualities. One of Beccaruzzi's chief works is the story of St. Francis in a seraphic rapture, receiving the impression of the five wounds of Christ, executed for the Franciscan church of his native place.—W. T.

BECCOLD or BOCCOLD, John, better known as John of Leyden, a fanatic of the Netherlands, whose twelvemonth's royalty in the city of Munster forms one of the strangest episodes in the history of the sixteenth century. He figured originally among the adherents of the celebrated anabaptist prophet, John Matthias, and was remarked even in that company for his extraordinary eloquence and zeal. In 1533, he was one of two disciples whom Matthias sent to Munster to proselytize the people of that city. His success was marvellous from the first. In a short while, the frenzy which he had communicated to a select number of zealots, spread over the whole city, and nothing was to be heard in the churches, the streets, and the market-place, but the frantic shouts of "the saints," among whom the lust of spoiling the Lutherans and catholics, began to operate with intoxicating effect. The magistrates were at length obliged to resign their functions, and an anabaptist administration was constituted, with Matthias for chief, and Beccold for lieutenant. Munster was now in a state of siege, the prince-bishop having arrived with numerous forces. In a sortie from the walls, Matthias perished, and John Beccold was proclaimed governor, a title which, shortly afterwards, with some allusions to the raising up of Saul, he exchanged for that of king. His new dignity he wore without any of the embarrassment of a novice. He took to himself a goodly number of wives, passed sentence of death, and discharged other functions of royalty with great vivacity. When he showed himself in public, it was in a robe of purple and gold, with a crown on his head and a sceptre in his hand. Arrayed in that manner he executed justice in the market-place three times a-week, performing the journey thither in a coach of state, which, to the astonishment of the saints, who recollected that their master was a prophet before he was called to be a king, showed like a perambulating harem. The reign of King John terminated ignominiously. Famine and disaffection thinned the ranks of his fighting men, and at last the episcopal army carried the city by storm. He was cast into a dungeon in the bishop's castle, and after a tedious confinement, executed with horrible barbarities.—J. S., G.

BEC-CRESPIN, an ancient and illustrious family of Normandy. Gilbert, baron de Bec-Crespin, one of the founders of the abbaye of Bec, lived about 1034. Guillaume V., marshal of France in 1283, was one of the crusaders in 1269. Guillaume IX. distinguished himself under Charles VI. in the English wars. Phillipe du Bec, archbishop of Rheims from 1594 till 1605, was present at the council of Trent.—J. S., G.

BEC-DE-LIÈVRE, an ancient family of Bretagne, whose genealogy can be traced with certainty to Pierre de Bec-de-Lièvre, lord of Bonexie, who lived in 1363. Among the members of that family there were many remarkable personages, of whom the first whose history has come down to us is Raoul, lieutenant of Rennes, who was sent in 1489, by Anne of Bretagne, as ambassador to the king of France.—G. M.

BECERRA, Gaspar, one of the great names in Spanish art, painter, sculptor, and architect, was born at Baeza (Andalusia), the birthplace of St. Ursula, in 1520. He went early to Rome, and painted with Daniel de Volterra, Tibaldi, Vasari, and perhaps Michel Angelo. After some anatomical studies, he returned to Spain, became court sculptor and painter in ordinary to Philip, and painted for him several chambers in the Madrid Alcaza, in fresco. "Is this all you have done?" said the king to him one day. He executed for the infanta Juana a high altar of painted sculpture, but his great work was his figure of the Virgin (Nuestra Senora de la Soledad), for the convent of the Minim Fathers at Madrid. It was destroyed during the French war, but Longfellow has immortalized the image by versifying the legend. Three times the mortified sculptor had failed in his work, and the impatient Queen Isabella of the Peace, threatened to employ two other hands. The Franciscans

prayed for his success, and the desponding artist, one winter's night that he fell asleep over his drawings, heard a voice say, "Awake, take the log burning before thee on the hearth, and shape the wished-for image." He did so, and it grew into an excellent work under his thoughtful chisel; beauty, tenderness, love, constancy, and resignation were on its features. He also carved crucifixes, entombments, skeletons, and infant saviours, for various churches. His finest works are a beautiful little St. Sebastian at Burgos, and the high altar of the cathedral of Astorga. His paintings are rare—there are none in the Escurial, but one of a sibyl in the hermitage at St. Petersburg, and four drawings in the Louvre. He sketched in red and black chalk, and made cartoons of the full size for all he painted. Pacheco and Bermudez rank him above Berreguete.—(See Stiring's learned *Annals of the Artists of Spain.*)—W. T.

BECERRIL, Alonso, his brother Francisco, and Cristobal, the son of the latter, were celebrated silversmiths of Cuença, who, working from 1528 to 1573 for the love of God, built up a gorgeous "Custodia" for the cathedral of their town. It cost seventeen thousand ducats, and forty-five years' work, and is a florid three-storied edifice, enriched with statues, veiling an inner shrine of jewelled gold. In the war of Independence, General Caulaincourt, without respect for art or religion, broke it up with a strong hand, and coined it into five-franc pieces.—W. T.

BECHADA, Gregory, a poet, native of Limousin, author of a poem entitled "La Conquête de Jerusalem," that has not come down to us. He is mentioned by Geoffry, abbe of Vigeois.

BECHAUD, Jean Pierre, a French general of brigade, born in 1770, was killed at the battle of Orthez in 1814.

BECHE, Sir Henry de la. See De la Beche.

BECHER, Johann Joachim, the son of a German Lutheran preacher, born at Speier in 1635, was compelled, after the early death of his father, to support his family by teaching. He nevertheless obtained an extraordinary knowledge of medicine, chemistry, and physics; and having gone over to the Roman catholic religion, apparently from interested motives, became professor in Mayence, and afterwards physician to the prince-archbishop. At a later period he removed to Munich, where he established a large laboratory at the expense of the Bavarian government. Soon after this he made his appearance in Vienna, where he seems to have been high in the favour of the minister Zinsendorf, who procured for him the title of Hofrath, and a post at the college of commerce. In this high position he drew up plans for carrying on manufactures on a grand scale, and occupied himself with the establishment of an Austrian company for trading with the East Indies. After a time, however, he fell into some disgrace, and found it advisable to escape from the imperial city under cloud of night. In 1662 he reached Haarlem, where he resided for some time, and then removed to England. Here he occupied himself with large mining operations, and died in 1682, not without some suspicions of his having hastened his own end. During his successful early career, Becher appears to have had many enemies, and he was accused, perhaps not without some justice, of quackery. He has, however, rendered permanent service to chemistry, which he first endeavoured to reduce to a scientific form. This is the object of his most important work, entitled "Physica Subterranea," first published at Frankfort in 1664, and of which several editions were subsequently brought out, one of them as lately as 1742. He endeavoured to establish the existence of a fundamental acid, of which all others are merely varieties. Every metal, according to him, consists of an earthy matter common to all, of a combustible matter, and a peculiar mercurial substance. When the metal is heated, so as to change its external form, the mercurial substance is set free, and all that remains is the metallic calx. This is the first germ of the phlogistic theory of chemistry, which was subsequently so widely disseminated by Stahl, and which was generally received until the discovery of oxygen by Lavoisier. To Becher, with Boyle in England and Lemery in France, is also due the praise of having cast off the mystical style and language which had been adopted from the Arab writers by the alchemists. Besides the one above-mentioned, Becher published numerous works upon a variety of subjects; thus we have—"Character pro notitia linguarum Universali," 1661; "Methodus didactica super Novum Organum Philologicum," 1674; "Metallurgia," 1661; "Institutiones Chemicæ," 1662; "Parnassus Medicinalis," 1663; "Experimentum Chymicum Novum," 1671; "Chymische Glückshafen," 1682; and "De nova temporis metiendi Ratione," 1680, published in London. A number of smaller memoirs were also published at Nuremberg in 1719.—W. S. D.

* BECHER, Siegfried, an Austrian statesman and political economist, was born in Bohemia in 1806. While professor of geography and commercial history at Vienna, he attracted the notice of Dobelhof, who appointed him secretary-general to the ministry. He is the author of a number of statistical works.

BECHSTEIN, Johann Matthaus, a distinguished German naturalist, was born on the 11th July, 1757, at Waltershausen, a small town in Saxe-Gotha, where his father exercised the calling of a blacksmith and armourer. The young Bechstein was brought up strictly enough in his father's house, but received only an imperfect education in the school of his native town. His father's love for the forest and field was soon communicated to the child, and in his earliest years he knew no greater pleasure than to spend his leisure hours in the forest, seeking for remarkable natural objects, or shooting birds with a blowing tube. In this way he soon became acquainted with all the treasures of nature which were to be met with within a circle of several miles round his dwelling-place. At the gymnasium at Gotha, to which he went in his fourteenth year, and at the university of Jena, where he commenced his theological studies in the year 1778, he still retained this love for nature, and continued his devotion to field sports. In 1780 he left the university, and in January, 1782, offered himself as a candidate for examination at Gotha. About the same time he made the acquaintance of C. G. Salzmann, who had just established his school at Schnepfenthal, an acquaintance that was of the greatest importance to him. Salzmann was at the head of one of the schools which had then just become popular in Germany, and which, under the name of Philanthropins, were expected to effect an entire change in the system of education. Bechstein was appointed teacher of natural history and mathematics in the new Philanthropin established by Salzmann, a part of his duties consisting in teaching the elder pupils the use of the gun. By Salzmann's advice, however, before entering upon his duties, he made a tour to the original Philanthropin which had been set up in Dessau in 1774, and to a similar institution in Leipzig, where he made himself acquainted with the methods of instruction there pursued. On his return to his native country he studied ornithology most energetically, observing the mode of life, voice, flight, nests, migrations, and eggs of birds, their food and manners, both when free and in captivity; but, neverthless, finding that the existing handbooks were not satisfactory, he prepared his own treatises on natural history and mathematics for the school at Schnepfenthal, and these subsequently furnished the foundations for several of his educational writings. At this time, also, he commenced his literary labours, his first efforts consisting of communications to periodicals, especially to the *Boten aus Thuringen*, published by Salzmann, in which he wrote all the articles on natural history and agriculture. His first independent work was his "Gemeinnützige Naturgeschichte Deutschlands," of which the first volume was published at Leipzig in 1789, and about the same time, in conjunction with his colleague, André, he commenced the publication of a work under the title of "Gemeinnützige Spaziergänge auf alle Tage im Jähre, für Eltern, Hofmeister, Jugendlehrer, Erzieher," &c. These works were received with great favour; their author was elected a member of several scientific societies in different parts of Germany, and received the most flattering testimonies of appreciation from other quarters. The princess of Lippe-Bückeburg, to whom he dedicated his writings, appointed him a councillor of mines. Encouraged by the high estimation in which he was now held, Bechstein proceeded to develope a plan which he had long cherished in his heart, that of improving the sciences connected with the forest and the chase, by the establishment of an independent educational institution. With this view he prepared a new theoretical and practical plan of education, for an institute which might be called a Forest Academy, and sent it in to the government at Gotha. But the unsettled state of affairs at that time, together with other unfavourable circumstances, prevented any notice being taken of it, and Bechstein accordingly determined on carrying out his plans with his own private resources. He established his academy in a house with lands in the immediate vicinity of Waltershausen, his native place; the instructions commenced in the summer of 1794, and in the spring of 1795,

Bechstein quitted Salzmann's Philanthropin, and in May formally opened his own institution. His wish to see this acquire the dignity of a regular academy of forest science was not gratified; although in 1796 the duke of Saxe-Gotha raised it into a public educational institute, it never received any support from the state, and in fact, so many hindrances stood in its way, that it fell to the ground in 1799. Failing in this, his favourite object, Bechstein established a society for the cultivation of forest science, and this soon included numerous members. Their memoirs were published in a journal called *Diana*, of which the first volume appeared in 1797. Soon after the institution at Waltershausen had been given up, Bechstein was invited to enter the service of George, duke of Saxe-Meiningen, with whom he was previously acquainted. The duke was exceedingly desirous of establishing an educational institute for forest science in his dominions, and for this purpose selected the castle of Dreissigacker, where the institution was opened under Bechstein's direction on the 12th May, 1801, and continued to flourish until Bechstein's death on the 23rd February, 1822, after which it gradually fell off, and was finally extinguished in 1843. Bechstein's merits in the diffusion of natural history were so great and so generally recognized, as to have obtained for him the name of the German Buffon. His peculiar merit, however, is in the foundation of the science of forestry; and the numerous schools which have been established upon his model, and the number of writers upon similar subjects who have followed in his footsteps, show clearly enough how important a subject this is in Germany. Besides his writings upon forestry, Bechstein published various works upon different branches of natural history, but principally on ornithology; his "Natural History of Cage Birds" being especially well known, from the numerous editions and translations of it which have been published. He also wrote a "Natural History of Insects," published at Nuremberg in 1793, and translated Latham's work on birds, and Pennant's on quadrupeds, from the English—and Lacepéde's Reptiles, and de Vaillant's Natural History of African Birds, from the French, into the German language.—W. S. D.

* BECHSTEIN, Ludwig, a German poet and miscellaneous writer, was born in the duchy of Saxe-Meiningen, 24th November, 1801. He was bound apprentice to a chemist, when, in 1829, the duke of Meiningen, whose notice he had attracted by a volume of sonnets, granted him the means of attending the university of Leipzig. Two years later he was appointed librarian to the duke. Among his numerous works, his "Collection of the Popular and Nursery Tales of Thuringia," in 4 vols., deserves to be first mentioned; but his "Märchenbuch," his "Wanderings of a Musician," and a great number of his poems, are not less deservedly popular. In 1831 he originated the Henneberg Antiquarian Society.—K. E.

BECICHEMI, Marino, an Italian philologist, born about 1468, at Scutari; died in 1526. He filled the chair of Latin eloquence successively at Ragusa, Venice, Brescia and Padua. His works are very scarce; among them is "Castigationes ad Ciceronis opus de Oratore."

BECK, Cave, an English theologian of the first half of the seventeenth century, author of "The Universal Character by which all Nations may understand one another's Conceptions, reading out of one common writing their own tongues," 1657.

BECK, Christian Daniel, a German philologist and historian, born at Leipzig, 22nd January, 1757; died there, December, 1832. In youth he exhibited great aptitude for the learned languages, and at the age of sixteen, published a criticism on the Hippolytus of Euripides. He studied in his native town, and became successively professor of Greek and Latin, and director of the Royal Philological Gymnasium. In 1803, he was made aulic councillor, and afterwards received the Saxon order of civil merit. His editions of Euripides, Aristophanes, Pindar, Apollonius, and Calpurnius, and his admirable papers on archæological and historical subjects, mark him as a man of great erudition, sagacity, and critical acumen.—K. E.

BECK, Jacob Christoph, a German historian and theologian, born in 1711, was professor of theology in his native town of Basle. He published "De partibus orbis quas ante diluvium Noachicum homines incoluisse videntur," 1739, and "Introductio in historiam patriam Helvetiorum usque ad annum 1743," 1744. Died in 1770.

BECK, James Sigismund, born at Lissau, near Dantzic, about 1761, and professor of philosophy successively at Halle and Rostock. Distinguished as an expounder of Kant's philosophy, which he reduces almost to absolute idealism.—J. D. E.

* BECK, Karl, a German poet, was born at Baja in Hungary, in 1817, whence with his father, a Jewish merchant, he removed to Pesth. In 1837 he left his country, and settled at Leipzig, where he commenced his literary career. Besides several volumes of poetry ("Nâchte, Gepanzerte Lieder," 1838; "Der Fahrende Poet;" "Stille Lieder;" "Lieder vom armen Manne, &c."), he has published "Saul, a Tragedy," 1841, which, however, proved abortive; and "Ianko der Ungarische Rooshirt," 1842, a metrical romance, in which he has best developed his poetical powers. His lyrics, in which he eagerly takes the liberal side, are extravagant in thought and style, and therefore enjoy no great popularity.—K. E.

* BECK, Johann Ludwig Wilhelm, a German jurist, born at Leipzig in 1786, was appointed counsellor to the appeal court of that city in 1835. He has published—"Corpus juris Civilis," 1825-1836; "Das Executions Gesetz von 1838," &c., "Bemerkungen uber den Criminalgerichtsstand in Sachsen."

BECKER or BAJERT-BECKER, Leonard Nicolas, Comte de Mons, a French general, born in 1770; died in 1840. He distinguished himself in many campaigns, and in 1819 was called to the chamber of peers, in which he sat until his death.

BECKER or BEKKER, Balthazar, born at Metslawier in West Friesland, a minister of the reformed church, was expelled from that body for Cartesianism, and for denying demoniacal possession. He also incurred persecution by publishing a work entitled "The World Enchanted," intended to allay the fears created by the comet of 1680.—J. D. E.

BECKER, Carl Joh. von, a Swedish poet of the old school. His best writing is in his prize poems. He died 1831.

BECKER, Ferdinand, a German divine, born at Grevenstein in the duchy of Westphalia, in 1740. He was curate and afterwards canon of a district of Paderborn. Devoting his leisure to the secular education of his parishioners, he encountered the bigoted opposition of his bishop, by whom he was suspended from his clerical functions, imprisoned, and excommunicated. Besides some educational works, among which may be noticed "Synchronic Tables of History from the earliest times to the time of Christ," he published "History of my Imprisonment in the Convent of Paderborn."—J. S., G.

* BECKER, Johann Phillip, a German, born at Frankenthal of an artisan family in 1809, was himself a tradesman till the revolutionary year, 1830, when he became connected with a journal devoted to the advocacy of republican opinions. He has since taken part in most of the revolutionary schemes which have been agitated in Germany during the last twenty years, distinguishing himself equally as an advocate and a soldier of liberty.

BECKER, Karl Ferdinand, a distinguished German grammarian, was born at Liser, in the then electorate of Treves, 1775, and died at Offenbach, 5th September, 1849. Having been educated at Paderborn and Hildesheim, he successively became a teacher, a distinguished physician, and a pedagogue and keeper of a school. In his numerous works on German grammar he exclusively considers the language as a logical structure, and consequently his doctrines, though highly ingenious, are not always in accordance with the established results of historical and comparative philology. For the same reason the adaptation of his theory to the Greek and Latin languages, as attempted by Raphael Kühner and Hermann Weissenborn, did not prove successful. His principal works are—"Aüsführliche Deutsche Grammatik," "Das Wort in seiner Organischen Bedeutung," and "Organismus der Deutschen Sprache."—K. E.

BECKER, Karl Friedrich, author of the celebrated "Weltgeschichte für Kinder und Kinderlehrer," 1801–1805, 9 vols., was born at Berlin, 1777, and died 15th March, 1806. His work was continued by Woltmann, Menzel, and Loebell, and still enjoys a great and well-deserved popularity.—K. E.

BECKER, Rudolf Zacharias, a German popular writer, was born at Erfurt, 9th April, 1752, and died at Gotha, 28th March, 1822. In 1783 he settled at Gotha, where he afterwards established a publishing business. More than thirty years he was successfully engaged in teaching and improving the people by his writings, of which the "Noth und Hülfsbüchlein oder lehrreiche Freuden und Trauergeschichte des Dorfes Mildheim," 1787–98, 2 vols.; and the "Mildheimische Liederbuch," 1799, will always be remembered with the highest praise. Of the former upwards of one million of copies were

sold in the space of twenty-five years. He also founded and edited several popular periodicals, as the *Deutsche Zeitung*, the *Reichsanzeiger*, which, after the dissolution of the German empire, was continued until 1850 under the title *Allgemeiner Anzeiger der Deutschen;* and the *Nationalzeitung der Deutschen*. From November, 1811, till April, 1813, he was kept a prisoner by the French in the fortress of Magdeburg.—K. E.

BECKER, Nicolaus, was born at Geilenkirchen, near Aachen, 1816, and died 28th August, 1845. Living in obscurity as private secretary to an advocate in his native town, he obtained, in 1840, a sudden celebrity by his "Rheinlied" (Sie sollen ihn nicht haben, &c.), in which he happily expressed the general feeling of the German people, in answer to the warlike preparations and hankerings of the French. Upwards of 70 compositions of it appeared in the short space of a few weeks; but none of them powerful enough to be universally adopted. In almost every town the "Rheinlied" was sung by large crowds that night after night assembled in the streets. The kings of Prussia and Bavaria, perhaps more from political than literary motives, liberally rewarded and patronized the unpretending young poet, and Alfred de Musset sent him a reply in his song —"Nous l'avons eu votre Rhin Allemand." In the following year Becker published a volume of lyrics, which, however, proved their author to be possessed of a very indifferent poetic faculty, and, like himself, soon sank into oblivion.—K. E.

BECKER, Wilhelm Gottlieb, a German miscellaneous writer and antiquarian, was born at Oberkallenberg in Saxony, 4th November, 1753, and died at Dresden, 3rd June, 1813. In 1795 he was appointed keeper of the antiquities and coins, and, in 1805, of the Gröne Gewülbe at Dresden. For twenty-one years he was editor of the *Taschenbuch zum Geselligen Vergnügen*, and of the *Erholungen*, a well conducted and highly popular quarterly. His principal work, however, is the "Augusteum," in 2 vols., an excellent description of the Dresden antiquities, with 162 plates.—K. E.

BECKER, Wilhelm Adolf, son of the former, a distinguished archæologist, was born at Dresden in 1796, and died at Meissen, 30th September, 1846. Since 1842 he filled the chair of archæology in the university of Leipzig. His principal works, "Gallus, oder Römische Scenen aus der Zeit Augusts," "Charikles, oder Bilder griechischer Sitte," and his "Handbook of Roman Antiquities" (continued after his death by Professor Marquardt), have been translated into English.—K. E.

BECKERATH, Hermann de, a Prussian statesman and financier, born at Crefeld in December, 1801. In 1843 he was elected to represent in the diet the province of the Rhine. At the diet of 1845 he was appointed to draw up the address of the states to the king, on the important subject of the general representation of the country. He occupied an equally prominent position in the first general diet of 1847. After the events of March, 1848, he was intrusted with the portfolio of finance in the ministry of the empire. After the imperial election in the month of April, 1849, he was sent to Berlin to ascertain the opinion of the Prussian government on the position of affairs at that juncture. He soon after separated from his political friends, who were inclined to the adoption of measures which he deemed revolutionary, and resigned his office as minister of finance. As a statesman, he has been compared to Casmir Perier. He was, what would be called in Britain, a liberal conservative.—G. M.

BECKET, Isaac, a mezzotint engraver, born in Kent in 1653. He was a calico-printer, who was taken with a passion for the new art, and associated himself with a man who had learned the secret, but could not make use of it. He afterwards leagued himself with Lutterel, and married a woman of fortune. Lutterel drew, and he finished. One of Becket's best prints, Walpole says, is one of a Lady Williams. He engraved likenesses of Charles II., and many of his duchesses.—W. T.

BECKET, Thomas a', the great opponent of Henry II., in the struggle between the civil and ecclesiastical power, so famous in the annals of his reign. He was born in London in the year 1117, and was of Saxon lineage, the first, indeed, of the vanquished race who rose to any position of eminence in England under the Norman rulers. He received a liberal education at Oxford, and at several of the continental universities, being enabled to prosecute his studies abroad, through the kindness of his patron, Theobald, archbishop of Canterbury, who had secured to him several preferments and offices. On his return to England, he was raised by the primate to the archdeaconry of Canterbury, and was afterwards sent to Rome on some business connected with the see. The manner in which he conducted his negotiations there, gave proof of his great ability. He was successful in having the legatine power restored to Canterbury; and the fact that he procured from the pope the letters which defeated the project for the crowning of Eustace, Stephen's son, recommended him powerfully to Henry II., whose accession he thus assisted. That prince soon raised him to the dignity of lord high chancellor, and placed him in various positions, from which he derived great wealth. He gave him the rich baronies of Eye and Berkham, and intrusted him with the education of the young prince Henry, the heir-apparent to the throne. Nor was Becket's style of living unworthy of these high dignities; he had a retinue only second to that of his master, was distinguished for the sumptuousness of his furniture and the luxury of his table, at which the highest nobles of the land were proud to sit, and at which the royal Henry himself sometimes deigned to appear. Though a churchman in deacon's orders, he joined freely in the gay amusements and warlike occupations of the age, kept a magnificent stud for hunting, and on several occasions, at Toulouse and on the borders of Normandy, he distinguished himself in military action.

Meanwhile Theobald died, leaving the see of Canterbury vacant. It had been for a good while a principal object of Henry's policy to diminish and fix within reasonable bounds the power of the church, which had grown to such an alarming extent, and which now, throughout the countries of Europe, threatened the subversion of the royal power. As Becket had shown a willingness to aid in that design, and as every confidence could be placed in his high ability, the king immediately took measures to insure his election to the vacant office. No sooner, however, had he attained the archiepiscopal dignity, than his demeanour and mode of life became changed; the gay courtier sought to win a name for peculiar sanctity and humility. He seemed determined to devote all his energies to his new office, and at once, to the astonishment of the king, resigned his chancellorship. This sudden change has, as might have been expected, been variously interpreted. The charge of hypocrisy has, of course, been made, while the more charitable and not impossible explanation has been given, that his mind became so impressed with the sacred responsibilities of the office to which he had been raised, that he sought to render himself more worthy of it, and better fitted for the discharge of its duties. Be this as it may, it is certain that the sagacity of no monarch was ever more at fault than that of Henry, when he sought to aid his schemes for diminishing ecclesiastical power by the elevation of Thomas Becket to the primacy of England. The archbishop became the avowed champion of the church; nor did he wait to stand only on the defensive, but sought at once to overawe the king by the boldness of his measures. It seems not unlikely that the grand motive which led to his stern opposition to the royal power, was his feeling as a Saxon. He belonged to the conquered race. No one of that nation since Harold fell, had ever before attained a dignity which made opposition effective. But here, at the head of the church, clad in sacred vestments, with the thunders of ecclesiastical censure in his hand, stood the Saxon Becket. Surely now, if ever, is the time to humble the proud Norman king. His first step was to order the earl of Clare to resign the barony of Tunbridge, which, though it had been the property of his house ever since the Conquest, had formerly belonged to the see of Canterbury. He next passed sentence of excommunication on William de Eyneford, because he had expelled from a living of which he was patron, one Lawrence, whom Becket had placed there in defiance of Eyneford's right. Eyneford complained to the king, who ordered the archbishop to absolve him. He at first refused to acknowledge the royal authority in such matters, and not till after many remonstrances was he induced to comply.

Henry, though sadly disappointed in his schemes, was nothing daunted, but saw in the opposition of one so gifted as his former confidant, only another reason why the power of his order should be curbed. Amid many minor questions, the great point of dispute was, whether the clergy should be subject to the civil power in civil and criminal causes. Ecclesiastical councils had decreed that they should not, and in consequence the most flagrant crimes were committed by men in holy orders, who were not subject to punishment by the magistrate, but only to the censures of the church. Henry took his stand on

the ancient laws and customs of the kingdom, and a case in point having occurred, when Becket refused to deliver up to punishment a clerk guilty of murder, the king summoned a council of the nobility and prelates to be held at Clarendon, and prevailed on them to pass the famous "Constitutions of Clarendon," consisting of sixteen articles directed against the prevailing abuses of ecclesiastical power. To these the primate alone refused his assent, and it was only when he found himself deserted even by his own order, and saw that opposition would be fruitless, that he at last took an oath to observe the Constitutions. Pope Alexander III., however, refused to ratify the articles, and Becket made this the pretext for at once withdrawing his unwilling compliance. He professed to look upon that oath as a grievous sin, in penance for which redoubled austerities were necessary, and he even refused to exercise the functions of his office till he had received the papal absolution. Enraged at this conduct, the king instigated the mareschal of the exchequer to sue Becket in the archiepiscopal court for some lands, part of the manor of Pageham, and to appeal thence to the king's court of justice. At this court the primate did not appear, but sent four knights to plead his cause, and to give sickness as an excuse for his absence. This was construed into an affront, and at a council immediately summoned he was condemned for contempt of the king's court, and his goods were confiscated. But the king, determined on his overthrow, followed up this severe sentence with various demands for large sums, which he asserted were due to him by Becket. These were so ruinous and unreasonable, that the archbishop easily discovered that his utter overthrow was contemplated, and so refused to acknowledge the authority of the court by which he was tried, appealed to the pope, and at last succeeded in escaping from the country. He was welcomed by Philip of Flanders and Lewis of France; and Pope Alexander, who was then at Sens, received him with marks of distinction, at the same time that he treated coldly an embassy sent by Henry to represent his side of the quarrel. A retreat was provided for the exile at Pontigny, were he lived in great magnificence.

Though Henry could wreak his vengeance on the unfortunate relatives and domestics of the absent prelate, by banishing them from the kingdom, he found that all his efforts against Becket himself were unavailing, so powerful was the support he received. The king's own position became alarming, as the archbishop, emboldened by that support, hurled the sentence of excommunication against his chief ministers, and all who had favoured the Constitutions of Clarendon, and threatened to do the same to their royal master unless he became penitent. This led the king to desire a reconciliation, which, after many fruitless negotiations, was at last effected, being largely in favour of the churchman. Everything, indeed, was conceded to him, the king receiving in return only absolution for his excommunicated ministers, and the averting of the threatened sentence from himself. The primate returned to England, and re-entered Canterbury amid the acclamations of the people. But the last scene in this life-drama of his had yet to begin. He was not content with the concession he had forced the king to make; for no sooner did he return, than he proceeded to visit with ecclesiastical censure the archbishop of York, and the bishops of London and Salisbury, who, in his absence, had usurped the right which from time immemorial had belonged to the see of Canterbury, by officiating at the coronation of the young prince Henry. He also excommunicated Robert de Broc and Nigel de Sackville, with many others who had assisted at the solemnity. The prelates at once repaired to the continent, and complained to the king of these violent measures. It would appear that the news, suddenly told, and entirely unexpected after the compromise so recently made, had thrown the king into one of those violent fits of frenzy to which the house of Plantagenet was subject, and he seems to have uttered some such words as these—"What sluggard wretches, what cowards have I brought up in my court! Not one will deliver me from this low-born priest." The word once spoken can never be revoked. That very hour four knights, Reginald Fitzurse, Hugh de Moreville, William de Tracy, and Richard le Brez, leave the court without the knowledge of the king, take different routes to England, and meet within a few miles of Canterbury. It was the evening of the 29th December, 1170, when the four rough warriors entered the chamber of the archbishop. He was but slenderly guarded, for though a warning letter had reached him two days before apprising him of danger, he scorned to appear on the defensive. The intruders declared they had been sent by the king to charge him with attempting to subvert the royal power, and to demand the absolution of the bishops. He denied the charge, and refused to comply with the demand. An altercation ensued, which ended with bursts of passion on both sides. The knights left the apartment, and raised the cry "To arms! to arms!" "King's men! king's men!" All was confusion. The attendants perceived the danger, and tried to persuade Becket to take refuge within the sacred precincts of the church. His proud spirit could not bear the appearance of fear, and it was only on their representing to him that it was now the hour for vespers, that he allowed himself to be led or rather dragged into the cathedral. He had not yet reached the altar, but was standing by a pillar in the transept, when the conspirators, heedless of the sacrilege of entering the sacred building in armour, rushed in, and attacked him. Among the various accounts that have reached us, we find it difficult to realize the scene exactly. It happened in the fast-fading light of a winter evening, and amid the haze we can only see a confused struggle, in which the archbishop, with these words on his lips, "For the name of Jesus and the defence of the church I am willing to die," fell dead and bleeding on the marble pavement, under the blows of at least three of the conspirators. Scarcely was the deed done, when, by the terrified ecclesiastics, and by the crowd who flocked in, the murdered priest was named a martyr. The monks who raised the body to prepare it for burial, discovered that he whom they had always looked on with some jealousy as scarcely one of their order, had been practising austerities to which the most of them were strangers. At the sight of the haircloth which girt his body, and the lacerations caused by his frequent scourgings, a shout of mingled joy and grief was raised. The news spread abroad, pieces of their clothes were torn off by the crowd, to be dipped in the blood of the saint, about which stories of miracles soon began to be told. Notwithstanding the prohibition of Robert de Broc, who threatened to treat the body as that of a traitor, the monks buried their master with great solemnity in the crypt of the cathedral. When the news reached the king, his consternation was great, for well did he know that the daring deed of sacrilege caused by his rash words, would do more to humble him before the church than all the talent and determination of its late champion. He shut himself up, refusing food for some days, and was only roused to action by the necessity of taking steps to prevent full censure being visited on him. In this he was successful; absolution was granted, but on terms that must have been humiliating in the extreme to so haughty a prince.

Becket was canonized by Pope Alexander III., two years after his murder. And amid the pilgrims who flocked in vast numbers to the shrine of St. Thomas of Canterbury, he who professed most humility and submitted to the most severe penance, was king Henry himself. The "Canterbury Pilgrims" have been made immortal by the singer who ushered in the dawn of English poetry.—J. B.

BECKFORD, William, born 1760; died 1844; was the son of Alderman Beckford of London, to the chief part of whose immense property, consisting principally of estates in Jamaica, and of the estate of Fonthill in Wiltshire, he succeeded. In 1780 he printed a satirical essay, written a few years before, entitled "Biographical Memoirs of Extraordinary Painters." It is an amusing caricature of the language of connoisseurship. His account of the origin of this book was, that the housekeeper at Fonthill used to get a fee for exhibiting the house and pictures to strangers. She knew nothing of the artists, and gave them such names as she pleased, and dwelt to every visitor on the excellencies of each picture. The temptation to carry the joke further was irresistible to a boy of seventeen or eighteen. This led to Beckford's pamphlet, which, in its turn, became her text-book, and all its nonsense was devoutly believed by the squires in the neighbourhood. Beckford visited the continent in 1778, and called on Voltaire at Ferney. He describes Voltaire as a very dark-complexioned, shrivelled, and thin man, hardly above the middle height. In 1780 he again visited the continent, and spent a year in rambling through Flanders, Germany, and Italy. In 1782 he again visited Italy. In 1783 he married lady Margaret Gordon, daughter of Charles, earl of Aboyne. About this time he printed, but did not publish, a work which is called "Dreams, Waking Thoughts, and Incidents, in a series of Letters from various parts of Europe." In 1784 he sat in parliament as one of the mem-

bers for Wells. In the same year he published "Vathek," the work by which he is most likely to be remembered. "Vathek" is one of the few books written in French by an Englishman, in which there is nothing to betray that the author is not a native of France. The style seems formed from that of Voltaire and Count Hamilton; there are, however, passages in it of a higher order of conception than we find in either. The description of the Hall of Eblis is one of these. On its being said to Beckford that nothing in eastern works of fiction was like it, he said that he took it from the hall of old Fonthill, the largest probably in any private house in England. "It was from that hall I worked, magnifying and colouring it with eastern character. All the female characters were portraits drawn from the domestic establishment of old Fonthill, their good or evil qualities ideally exaggerated to suit my purpose." "Vathek" was translated into English immediately on its appearance, Beckford never knew by whom, but he praised the translation. Beckford says he wrote "Vathek," "as it now stands, at twenty-two years of age. It took me three days and two nights of hard labour. I never took off my clothes the whole time." Beckford was, when a child, fond of reading the Arabian Nights. In 1787 he visited Spain and Portugal. In 1790 he sat in parliament for Hindon. In 1794 he went to reside near Cintra, where he remained for some years, creating the "fairy paradise" commemorated in Childe Harold. He then returned to England. In 1801 he sold, by auction, the splendid furniture of Fonthill, and in the next year the pictures. They were scarcely disposed of when he formed a new collection, and began sumptuous buildings at Fonthill, of which the tower, two hundred and sixty feet high, most attracted attention. In 1822 he sold Fonthill to Mr. Farquhar. The tower soon after fell. Mr. Redding mentions in connection with this a curious circumstance. It was supposed to have been built on an arched foundation; and Beckford said he had paid the architect nearly twenty thousand pounds for his part of the work. One of the persons employed in the building found himself dying, and in a feeling of remorse, sent for Beckford to communicate the fact that there was no arch. "It is built on the sand, and will some day fall down." Beckford communicated this to Mr. Farquhar, who replied, that it would last his time. It fell soon afterwards. After the sale of Fonthill, Beckford removed to Bath, and on Lansdowne hill, to the north of the city, erected another "paradise." Here, too, was a mysterious tower, but not more than a hundred feet high. It was crowned with a model of the temple of Lysicrates at Athens, made of cast-iron. Under this was a square room, on each side of which were three arched windows of plate-glass. In the entrance-hall was a pillar-table of Sienna marble, on which were Etruscan vases of the oldest class. Everywhere were paintings and sculptures of the great artists, and everywhere articles of vertu, which appeared to have no other value than that they could not be brought together without a vast expenditure of money. Carpeted stairs led to the summit, which commanded one of the finest views in England. Through grounds, in parts of which all appearance of art was carefully concealed, and in others anxiously exhibited, you were at times in what seemed to be the wilderness, at times among temples and statues, till you came to the residence of the magician himself—"two large houses joined together, to which was added a gallery thrown over an archway, constituting the prolongation of a magnificent library." About eleven years before Beckford's death, Mr. Redding, who was then living in the neighbourhood, visited him, and has given an amusing account of the adventure. After he had passed the tower, the gardens with their statues, an entrance in the southern wall led to a road at the back of Lansdowne Crescent. The enchantment seemed still to continue, for, as in romances of old, a swarthy-coloured dwarf opened the door of the house. The visitor looked round, but the attendants who had hitherto accompanied him were gone—the dwarf, too, had vanished. A servant announced his name and retired. The author of "Vathek" was sitting before a table covered with books and engravings. He was seventy-four, but looked much younger. He was a man of slender and delicate frame, dressed in a green coat, buff-coloured waistcoat, and breeches of the same colour as his coat; brown top-boots, the cotton stockings appearing just over them —no outlandish magician this, as the people of Bath would represent him, but "a fine old English gentleman, all of the olden time." "His eyes were small, acute, and grey, but expressive." His appearance spoke of health, and life for the most part passed in the open air. Beckford lived much alone, and kept up no society with the people of Bath, who were ready to believe any story about him, however monstrously improbable. Redding, who is more charitable, tells some which it is not easy to believe. Beckford's coachman found an opportunity of driving his wife to visit a friend of hers in his master's carriage. This was punished by Beckford's hiring a footman, whom he dressed out in a fantastic livery, and who he insisted should attend them. This went on for months, till he thought the offence sufficiently punished by the ridicule it occasioned. A steward complained of the upholsterer who furnished Fonthill having stuffed the beds with quills instead of feathers. Beckford subjected him to the ridicule of his fellow-servants by ordering a down bed for him. These are like the stories which used to be told of Swift. Beckford, who enjoyed good health, never left a moment of his time unemployed, and never knew what *ennui* meant. Besides more serious studies, he read many modern novels. "He bought Gibbon's library at Lausanne—above six thousand volumes—to amuse himself when he passed that way. He nearly read himself blind there, and never used the library afterwards, but gave it to his physician, Dr. Scholl." In 1834 Mr. Beckford was led by some references to his manuscript in the notes to Rogers's Italy, to publish an account of his visit to Italy in 1780, and, just fifty years after "Vathek," appeared "Italy, with Sketches of Spain and Portugal," 2 vols. 8vo. In 1835 he printed "Recollections of a Tour in Portugal, made in the year 1794." He also reprinted his "Memoirs of Extraordinary Painters." Mr. Redding has published in the *New Monthly Magazine*, and more lately in his Fifty Years' Recollections, very interesting accounts of his interviews with him when he resided in the neighbourhood of Bath.—J. A., D.

BECKHER, Daniel, a German physician, born at Dantzic in 1594, became professor at Königsberg, where he died in 1655. He published several medical works, of which the principal, entitled "Medicus microcosmicus, seu spargiria microcosmi," &c., Rostock, 1622, passed through three editions. His other writings are—"Anatome infimi ventris," Königsberg, 1634; "Historia morbi Academici Regiomontani," 1649; "Commentarius de Theriaca," 1649; "De cultrivoro Prussiaco observatio et curatio singularis," Königsberg, 1636, which contains a curious account of a knife being swallowed by a young man, and successfully extracted through an incision in the stomach; and a treatise on the power of sympathy, "De unguento armario," published at Nuremberg in 1662.—W. S. D.

BECKINGTON, Thomas, an English prelate, born about 1385, in the parish of Beckington in Somersetshire, was educated at Wykeham's school, near Winchester, and at Oxford. He entered the university in 1403, became doctor of laws, and held a fellowship about twelve years. In 1429, he was dean of the court of arches, and in the same year was appointed to draw up a formulary, according to which the Wickliffites were to be proceeded against. Henry VI., to whom he had been tutor, and for whose gratification he wrote a defence of the rights of the kings of England to the crown of France, made him secretary of state, keeper of the privy seal, and bishop of Bath and Wells. He was so well reputed as a patron of ingenious and learned men, as to be called the Maecenas of his age. His contributions to the church were numerous and munificent. He died at his palace of Wells in 1465. The Cottonian library possesses a copy of his work "On the rights of the kings of England to the crown of France," and a collection of his letters is preserved at Lambeth.—J. S., G.

BECKMANN, Johann, a learned German naturalist, agriculturist, and technologist, the first founder of a scientific system of agriculture, was born in 1739 at Hoya in Hanover. In 1759 he went to study at Göttingen, left that university in 1762 to make a scientific tour through the Netherlands, and in 1763 became teacher of mathematics, physics, and natural history at St. Petersburg. On giving up this appointment, he travelled in 1765 and 1766 through Sweden and Denmark, and returning to Germany, obtained an extraordinary professorship of philosophy at Göttingen. In 1770 he was appointed professor of rural economy at the same place. His lectures extended to agricultural and technological mineralogy, agriculture, technology, manufactures, commerce, policy, and finance, and from their excellence contributed not a little to the esteem in which the schools of Göttingen were held. To serve him as guides in this extensive course of instruction, he wrote treatises upon the various sub-

jects above-mentioned, which in many cases may be regarded as furnishing their first practical reduction into a scientific form. After occupying the position of a professor at Göttingen for the long period of forty-five years, and becoming a member of almost all the German learned societies, and of many of those in other countries, Beckmann died on the 3rd February, 1811, deeply regretted by a vast number of friends and pupils. The published writings of Beckmann are very numerous, and relate to almost every branch of practical science. He is best known, perhaps, especially in this country, by his "Contributions towards a History of Inventions," in which he has taken up the most various subjects, and investigating them from the earliest periods at which any record of them can be found, has traced them down to his own day. His "History of the Earliest Voyages made in Modern Times" is another interesting and valuable work. Besides these, he published some elementary works on natural history, and papers on various subjects in the Transactions of the Royal Society of Göttingen, and we are also indebted to his literary labours for editions of the work, De mirabilibus Auscultationibus, attributed to Aristotle, 1786; of the Wonderful Histories of Antigonus Carystius, 1791; and of the Treatise on Stones of Marbodius, 1799.—W. S. D.

BECKMAN, Sir Martin, an engraver of Charles II.'s time, the age that let Hollar almost starve. He was probably of German or Dutch descent. He painted various scenes with ships, and Sheerness and Tilbury forts.—W. T.

BECKWITH, Sir George, an English general, born in 1753; died at London, 20th March, 1823. He entered the army in 1771, and was first employed in the American war. He was successively governor of Bermuda, St. Vincent, and Barbadoes. In 1809 he took Martinique from the French, and received in recompense the thanks of the House of Commons, and the honour of knight of the Bath. In 1810 he captured Guadaloupe, and soon after returned to Barbadoes, where he continued to exercise the functions of governor until 1814, when he resigned in consequence of ill health. From 1816 to 1820 he had the command of the troops in Ireland. He then returned to England, where he continued to reside until his death.—G. M.

BECLARD, Pierre Augustin, a distinguished French anatomist, born at Angers in 1785, and died at Paris on the 17th March, 1825. He was first apprenticed to an ironmonger, and was afterwards employed in the department of public conveyance. At last, however, he succeeded in obtaining a position as student of medicine in the secondary school of Angers. Here he studied for four years, and having made great progress, he went to Paris in 1808. Here he attached himself to La Charité, obtained his degree of doctor of surgery, and was appointed successively prosector to the faculty, and head of the anatomical department. In 1818 he was appointed professor of anatomy in the Ecole de Medicine. In this position he was one of the most successful teachers of anatomy. His knowledge of the anatomy of the body was most minute, his judgment sound, his memory extensive, and his powers of expressing himself correctly very great. He died of a cerebral fever, at the early age of forty. He was universally lamented, and his coffin was borne to its last resting-place, upon the arms of his pupils. He was a worthy follower of Bichat, and published an edition of that great man's work on general anatomy. In 1823 he published a work of his own, entitled "Elements of General Anatomy." Although favourably known before, this work greatly extended his reputation. He wrote the articles on anatomy in the first twelve volumes of the Dictionnaire de Medicine.—E. L.

BECŒUR, C., a historical and portrait painter, born at Paris, 1807; studied under Le Thière.—W. T.

BECON, Thomas, D.D., one of the most active restorers of the church of England; was born, probably in Norfolk, in the year 1511 or 1512. At the age of sixteen he entered St. John's college, Cambridge, where he took the degree of B.A. in 1530. The dates of his other degrees are not known. While at Cambridge he was a frequent hearer of Bishop Latimer, and to his teaching he ascribes all his knowledge of God, and of true religion. He was ordained about 1538, and became vicar of Brensett, near Romney, Kent, where he published several works under the assumed name of Theodore Basil. He did not, however, escape, in those days of persecution, the name of heretic, but was compelled to retract his doctrines at Paul's Cross, and to burn his books publicly. He then retired into Derbyshire, and supported himself for some time by tuition. On the accession of Edward VI. he resumed his ministry, and was made one of the six preachers at Canterbury, chaplain to the Lord Protector Somerset, and to Archbishop Cranmer; and, on March 24, 1547, rector of St. Stephen's, Walbrook, London. He also lectured on divinity during this reign in the university of Oxford. In August, 1553, he was committed to the tower by Queen Mary, where he remained till March, 1554, when he was ejected from his benefice, and fled for safety to Strasburg. There he continued to write, and to encourage his suffering brethren at home. At the death of Queen Mary he returned, and was restored to his various offices; and became, in succession, rector of Buckland, Herts; vicar of Christ church, Newgate Street, and of St. Dionis Backchurch, London; and canon of Canterbury. He appears to have been a very powerful and favourite preacher. His numerous works, remarkable for the quaintness of their titles, as well as their intrinsic value, are published by the Parker Society, from which edition this notice is chiefly derived. Selections from them, with a Life, are published by the Society for Promoting Christian Knowledge. There are also notices of him in Lupton's History of Modern Protestant Divines, London, 1637; in Bishop Tanner's Bibliotheca; and in the British Reformers, published by the Religious Tract Society in 1828–31. He had five children, one of whom, Theodore, was educated at Cambridge, and befriended by Lord Burleigh. He died at Canterbury in 1567 or 1570.—T. S. P.

* BECQUEREL, Alexandre Edmond, second son of Antoine Cesar, was born at Paris in 1820. After completing his studies in the normal and polytechnic schools of Paris, he became assistant-professor in the museum of natural history; and in 1853 was appointed to the chair of physics in the Conservatoire des Arts et Metiers. He has principally devoted his attention to electricity, magnetism, and optics. As the result of some experiments on the effects of magnets on liquids and gases, he discovered that oxygen gas is a magnetic body, and was led to conclude that the variations observed in the earth's magnetism are due to the presence of that gas in the atmosphere. He discovered in 1848, among other sensitive substances, a chloride of silver capable of receiving and retaining impressions from light. The solar spectrum, acting on a surface suitably prepared, was found to leave an impression of all its colours, and, in like manner, a camera obscura an impression of its shadows. M. Becquerel has treated of the properties of these substances in a number of interesting memoirs, in which he produces the theory that several of them are only acted on by some rays of light after they have been slightly impressed by others. In other memoirs he has examined the development of electricity from chemical actions produced by the influence of light; and the scientific world is indebted to him for the construction of an instrument which serves to measure the action of light on bodies in the same way as the thermo-electric pile the action of heat.—(*Nouv. Biog. Gen.*)—J. S., G.

* BECQUEREL, Antoine Cesar, a distinguished French physician, professor of natural history in the museum of Paris, was born in 1788 at Chatillon-sur-Loire in the department of Loiret. He was educated at the polytechnic school of Paris, and entered the army as officer of engineers in 1810. In Spain, where he served till 1812, he signalised himself at several sieges, especially at that of Tarragona. In 1813 he returned to France, and for two years was on the staff of the etat-major-general of the army; but in 1815 quitted the service with the grade of chef de bataillon, and commenced those elaborate researches in experimental science which have procured him celebrity. His first publications related to geology and mineralogy; but the phenomena of electricity soon absorbed his attention; and it is as a discoverer in that branch of science that he particularly claims our notice. While engaged in the study of the properties of amber, he had occasion to make some experiments on the disengagement of electricity by pressure, and this formed the starting point of his labours in physics. He applied himself afterwards to the disengagement of electricity in all chemical actions, and to giving the laws of the effects produced. These researches led him to contradict the theory of contact with which Volta explained the effects of his pile, and to construct the first pile with a constant current. The discoveries that M. Becquerel has made in this matter are to be found detailed in the Annales de Physique et de Chimie, and in the Memoires de l'Academie des Sciences. During the twenty-three years that he has been a member of the Institut he has read there upwards of a hundred

papers, among which may be noticed, "La Distribution du magnetisme libre dans les fils microscopiques de platine et d'acier;" "Les actions magnetiques ou actions analogues produites dans tous les corps par l'influence de courants electriques tres-energiques;" "L'action de la force aimantée sur tous les corps;" "Les Phenomenes thermo-electriques." These interesting researches were the occasion of his discovering a method of determining the temperature of the interior parts of the bodies of men and animals without producing sensible lesion. He made numerous physiological applications of this method, and demonstrated that in the contraction of a muscle there is a disengagement of heat. M. Becquerel was elected in 1829 a member of the Academie des Sciences, an honour to which, as one of the founders of electro-chemistry, he was amply entitled. He has also been named member of the Royal Society of London, who in 1837 awarded to him Copley's medal. This last honour was bestowed on him in consideration of his successful application of the new science of electro-chemistry to the reproduction of mineral substances, such as aluminium, silicium, glucium, the metallic sulphurs, &c. The object that he has had principally in view as an electro-chemist, is to establish the relations of the affinities of bodies and their electric forces, and to excite the first by means of the second. Among his other labours may be noticed his researches on the electrical conductibility of metals, on galvanometers, on atmospherical electricity, on the electro-magnetic balance, and on the employment of marine salt in agriculture. He has published, besides the special memoirs above-mentioned, "Traité de l'electricite et du magnetisme," 7 vols., 1834–40; "Traité d' Electro-chimie;" "Traité de Physique considerée dans ses rapports avec la chimie et les sciences naturelles;" and "Des climats, et de l'influence des sols boisés et deboisés."—(*Nouv. Biog. Gen.*)—J. S., G.

* BECQUEREL, Louis Alfred, eldest son of Antoine Cesar, was born at Paris in 1814. He took his degrees in medecine in 1841, was named chevalier of the legion of honour in 1845, and since 1851 has occupied the post of physician to the hospital of St. Perrine. His principal productions are "Recherches cliniques sur la meningite des enfants," 1835; "Séméiotique des urines ou Traité des signes fournis par les urines dans les maladies," 1841; and "Traité du begaiement, et des moyens de le guerir," 1844.—(*Nouv. Biog. Gen.*)—J. S., G.

BECRI-MUSTAPHA, or Mustapha the Drunkard, a favourite of the Sultan Amurath IV., whose companion he was in his drunken revelries, lived in the first half of the seventeenth century. He was not destitute either of wisdom or courage, but became one of the sultan's sagest counsellors, and was distinguished by his bravery at the sieges of Erivan and of Bagdad. He died some years before his master.—G. M.

BECZKOWSKI, J. F., a Bohemian historian of high reputation, was born at Deutschbrod in 1658. He was a man of great industry; and, amidst other engrossing occupations, collected a vast amount of original materials for the continuation of Hagek's history. He also wrote some biographies, and left many valuable manuscripts. He died early in the eighteenth century.

BEDA, commonly called the Venerable Bede, was born at a village near Sunderland, in that part of the kingdom of Bernicia which now forms the county of Durham, in the year 673. Of his parents we know nothing beyond the fact, that they were of humble station. When only seven years old, Bede was placed under the care of Benedict Biscop, abbot of St. Peter's monastery at Wearmouth. This, and the neighbouring monastery of St. Paul's at Jarrow, near the Tyne, had been recently founded by Benedict Biscop, and endowed, among other things, with a large collection of books which he had brought from Italy and other countries. Shortly afterwards Bede was removed to Jarrow, and placed under the care of Abbot Ceolfrid, a man of great learning and piety. From this time till his death in 735 he remained an inmate of the same monastery, seldom in fact going outside its walls. Writing in 731, he says (after mentioning his being committed to the care of Ceolfrid at Jarrow), "Spending all the remaining time of my life in that monastery, I wholly applied myself to the meditation of Scripture, and amidst the observance of regular discipline" (Jarrow was a Benedictine house), "and the daily care of singing in the church, always took delight in either learning, or teaching, or writing." He was ordained deacon in 691 and priest in 702, on each occasion by St. John of Beverley. After he was ordained priest he began to devote himself to literary pursuits; in the first place copying out manuscripts, next translating and collecting the comments of the fathers on the holy scriptures, with additions of his own, and lastly, undertaking original composition. His uneventful life affords little scope for the office of the biographer; yet could we form a distinct picture in the imagination of the manner in which the tranquil days of the Saxon monk, divided between labour, prayer, and praise, passed away, the spectacle would, perhaps, rivet our gaze not less than the shining but stormy course of an Athanasius or a Hildebrand. Let us conceive him, then, as rising to matins with the rest of the brotherhood; as then betaking himself to his own cell for prayer and meditation; next as singing the conventual mass (whence Alfred styles him mass-priest); after which would probably come the morning meal, followed by manual labour, which was incumbent on all the monks, including even the abbot himself. Bede himself relates of Benedict Biscop, that, when abbot, "he, like the rest of the brothers, used to winnow the corn and thrash it, to give milk to the lambs and calves; in the bake-house, in the garden, in the kitchen, and in the other employments of the monastery, cheerful and obedient, delighted to exercise himself." Then, perhaps, came the school, in which he gave regular instruction to his fellow-monks, 600 in number. Many of his pupils became eminent for learning and sanctity. The celebrated Alcuin has been sometimes reckoned among them, but there is no positive testimony to assure us of the fact. And when the daily duties towards his neighbour had been fully performed, we may conceive of him, as seated in the library, or the scriptorium of the convent, amidst his much-loved books, copying, commenting, or composing—not in any feverish haste to gain fame for himself, but having the single wish and idea in all his labours to glorify God by edifying his church. The literary result of this pious diligence is truly marvellous, considering the limited extent, after all, of the sources of his information, and the nearly total want of that stimulus which is given by the emulation of cultivated minds and the comparison of ideas. Besides numerous volumes of commentaries on holy scripture and other theological works, Bede wrote treatises on the philosophy of Aristotle, on natural philosophy, astronomy, arithmetic, grammar, rhetoric, poetry, ecclesiastical history, and the lives of the saints. Of his character as an author we shall speak presently. The declining years of Bede fell in a brief period of sunshine amidst the storms of perpetual war, which desolated for four hundred years the kingdoms of the heptarchy. Writing in 731 he tells us that he finishes his "Ecclesiastical History of the English Nation," which he had originally undertaken at the request of Ceolwulf, king of Northumbria, in a time of profound peace, when the Northumbrians had begun to lay aside their weapons, and many were exchanging the pursuits of war for the service of God in the monastic state. His death occurred, as we have said, in 735. The well-known letter of the monk Cuthbert to his friend Cuthwin, describes, in minute detail, the last scenes of his pure and peaceful life, and as a genuine monument of the thoughts and manner of life of religious men in the eighth century, is profoundly interesting. We must confine ourselves here to one or two brief extracts. Before Easter of the year 735, Bede appears to have been much troubled with asthma. "He continued," says Cuthbert, "giving thanks to Almighty God every day and night, nay, every hour, till the feast of the Ascension of our Lord, and daily read lessons to us, his disciples, and whatever remained of the day he spent in singing of psalms." He often repeated "that God scourges every son whom He receives." His last words were a Gloria Patri: "When he had named the Holy Ghost he breathed his last, and so departed to the heavenly kingdom." His remains were buried in St. Paul's church at Jarrow, but removed in 1020 to Durham cathedral, and placed, at first in the shrine of St. Cuthbert, and a century later in a rich shrine provided for them by Bishop Hugh. No inscription is now found on his tomb, but it is believed that his relics were not disturbed at the Reformation. The extraordinary merits of Bede were early recognized. The title "Venerable," according to Mabillon, began to be given to him in the ninth century; he is thus designated by the second council of Aix-la-Chapelle, which sat in 836. King Alfred translated his Ecclesiastical History into Anglo-Saxon, and Lanfranc styles him "the doctor and father of the English." Among Bede's works, that which is best known, and deservedly so, is his Ecclesiastical History above referred to. His theological works have no great claim to originality, and his speculations

in science can have, at the most, but a relative value, contrasting as they do with the gross ignorance and indifference to learning which overspread Europe in that disturbed and unhappy time. But to every christian reader, and more especially to English christians, the Ecclesiastical History of Bede, regarded as a genuine contemporary record of the manner in which our Saxon ancestors received the light of faith, of the obstacles which the messengers of the gospel encountered and overcame, and of the marvellous metamorphosis which christianity wrought in that strong-souled, kindly-natured race; so that, in very truth, English history, or the uninterrupted evolution of English national life, properly begins on the day that St. Augustine landed in the Isle of Thanet in 596;—this history, we say, must for ever remain profoundly interesting and instructive. It presents to us the picture of a youthful nation new to history, and unspoiled by the corruptions of civilization, yet teeming with an immense potentiality of thought and effort, rejoicing with a child-like simplicity in the good tidings of salvation which the Roman missionaries had brought to their knowledge, and of which the objectivity and inner consistency contrasted so forcibly with the dream-like and disjointed legends about things divine, which were all that their heathen forefathers had delivered to them. It is curious to contrast this book with such a work as the Ecclesiastical History of Fleury. The theology of both is the same, but how different the temper and manner of writing! Bede is so full of the positive value of christianity, as the gift of an infinitely condescending Deity to man, that he loves to dwell on the virtues which it breeds, rather than on the vices which co-exist with it, and in spite of it; he is so enraptured with the beauty of the heavenly theory, that he overlooks the miserable deficiencies of the earthly practice. Hence his thoughts are fixed rather on the misfortune of those who have not yet received the faith, than the misdoings of those who, having received it, disgrace it. Fleury, born in a later age, writes in a far different temper. Christianity had in his time extended itself to all the nations of Europe, but the accurately-chronicled experience of the thousand years that intervened between him and Bede, had impressed him with the discouraging conviction that the abuse of a thing was ever treading on the heels of its use, that it is not the cowl which makes the monk, and that there is nothing so hopelessly and unmixedly bad as the "corruption of the best." Hence Fleury dislikes extreme views, and is partial to a system of checks; he would circumscribe the spiritual power within limits imposed by the temporal; he is jealous of the power, and unfriendly to the multiplication, of religious orders. Both historians are candid and instructive writers; but while we consult the pages of Fleury only for information, or for clear general views, we trace in addition, in those of Bede, the reflection of a beautiful soul, unconsciously limning itself in its work, and, in the wealth of a charity that "thinketh no evil," communicating to the rough age and turbulent society on which it fell a portion of that indescribable charm, that heavenly attractiveness, which the inspiring genius of christianity had imparted to itself. The Ecclesiastical History has been several times translated into English; there is one excellent version forming a volume of Mr. Bohn's Ecclesiastical Library.—T. A.

BEDA, a monk, of whose residence, age, and condition nothing is accurately known. His treatise "De Musica Quadratâ seu Mensuratâ," has, by the error of some literary gleaner, been adopted into the collection of Beda Venerabilis, a pious Anglo-Saxon monk, very learned for his time, who died in his cloister, A.D. 735, and amongst whose theological works there was also found a curious treatise on music, so far as in those early days the science was understood. But the treatise above-mentioned of the former Beda, however unlike it is to that of the latter, was nevertheless for a long time regarded by the credulous literati as a composition of the Venerable Bede; and as this department of the history of the art has become since that period more elucidated, and the spuriousness of this treatise, as a work of the Venerable Bede, has been placed beyond doubt, the Beda of a later age, even if this be in reality his name, is only known by the appellation of pseudo-Beda. Forkel is of opinion that he lived after Franco (thirteenth century), and this he might more readily assert since, in deference to the received authorities, he still places Franco in the *eleventh* century. This Beda certainly appears superior to Franco in respect to the general value of his treatise, but he by no means belongs to the 14th century.—(Forkel's *Hist. of Music*; Kiesewetter's *Hist. of Music.*)—E. F. R.

BEDA, Noel, a French theologian, syndic of the faculty of theology at Paris; born in Picardy; died in 1537. His unruly temper gave rise to disputes, the fame of which extended far beyond the precincts of the university, and embroiled the ecclesiastical with the civil authorities of the metropolis. He was twice banished by parliament, and died in confinement at the abbaye of Mont St. Michel. His name was familiar in England, as that of the "Imperious Doctor," who prevented the Sorbonne from deciding in favour of the divorce of Henry VIII. He published, among other works, "Contra Comment. Fabri . . . . . in Erasmi Paraph. lib. i." a work which Erasmus, in a singular vein of criticism, characterized as a repertory of 181 lies, 210 calumnies, and 47 blasphemies.—J. S., G.

BEDAFFA, Evan, a painter of portraits and history at Antwerp, born in 1787; died in 1829. He became director of the Bois-le-Duc academy.—W. T.

BEDDOES, Thomas, a distinguished physician, born in April, 1760, at Shiffnal in Shropshire. Through accidental circumstances, and contrary to the intentions of his parents, he was educated for the medical profession. In 1776 he entered as a student at Pembroke college, Oxford, and soon distinguished himself for his acquaintance with languages, both ancient and modern. He was fond of natural science, and devoted much time to the study of botany, geology, and mineralogy, but especially to chemistry, which science he regarded as peculiarly adapted to throw much light on the treatment of disease. In 1781 he took his bachelor's degree, and continued his medical studies in London, under the direction of the celebrated Sheldon. In 1784 he published an anonymous translation of Spallanzani's Dissertations on Natural History. He spent two years in Edinburgh, and became associated with Dr. Cullen in his translation of Bergman's Essays on Elective Attractions. In 1786 he took his degree of doctor of medicine at Oxford, and afterwards visited France, where he became acquainted with Lavoisier and other French chemists. In the same year he was appointed reader in chemistry to the university of Oxford, where he gave great satisfaction. In 1790 he published "Chemical Experiments and Opinions." Dr. Beddoes, notwithstanding his scientific character and reputation, became obnoxious to the authorities of the university of Oxford, owing to his political and religious opinions, and he found his position there so unpleasant, that he resigned his readership in 1792. He then went to reside in Shropshire with a friend, where he wrote a work, entitled "The History of Isaac Jenkins," the purport of which was to check drunkenness; also several medical works, in which he embodied his peculiar views on the origin and treatment of several diseases. So anxious was he to demonstrate to the world the results of his theories, that he established an hospital at Bristol in 1798, with a view of proving the efficacy of certain chemical agents in disease. A favourite remedy of his was the inhalation of a medicated atmosphere, but the results did not equal his expectations. In his projects he was greatly assisted by Mr. Richard Lovell Edgeworth, one of whose daughters he had married in 1794, and by Mr. Gregory Watt. The abilities and talents of Sir Humphrey Davy were first brought to light in connection with Dr. Beddoes' institution at Bristol. He was appointed superintendent to the chemical laboratory connected therewith, and from thence emanated the first discoveries of this great chemist. Dr. Beddoes wrote much on the political topics of the day, always taking the liberal side of a question. His principal medical publications were, "A Popular Essay on Consumption," 1779, advocating, of course, the author's peculiar doctrines, but containing also some valuable general remarks; "Hygeia, or Essays Moral and Medical," 3 vols., 8vo, 1802; "Demonstrative Evidence," 1792; "An Essay on Fever," 1807; and many other treatises of less note, which he continued to publish in rapid succession until December, 1808, when in consequence of an affection of the heart, he died in his 48th year.—E. L.

BEDDOME, Benjamin, M.A., son of the Rev. J. Beddome of Bristol, born at Harley, in 1717; died, after a ministry of fifty-five years, at Bourton in 1795. He was educated for the medical profession, but becoming deeply impressed, during his apprenticeship, with the importance of religion, he became a student of divinity, under the care of Mr. Foskett of Bristol. In 1740 he settled as pastor at Bourton, and though invited to other spheres of labour (among others to the pastorate of the church in Goodman Fields, then one of the largest in London), he remained there till his death, greatly beloved and honoured

in his work. He is the author of a "Catechism on Divinity," (1752), based on his catechetical teaching—a work in which he greatly excelled; and of many admirable hymns for public worship. His sermons, published after his death, are among the most popular village sermons ever printed.—(*Rippon's Register*, Vol. i.)—J. A. L.

BEDDOME, JOHN, Rev., a member of the church under the pastoral care of the Rev. Benjamin Keach, in Horsley Down, London; called to the ministry, and sent as pastor to Henley in Arden, in 1679. Here he laboured as co-pastor with Mr. Wallis and Mr. Foskett till 1719. In 1724 he was invited to the college in Bristol, where he succeeded Andrew Gifford and his son Emanuel, and continued till his death.—J. A. L.

BEDELL, WILLIAM, D.D., one of the most eminent men for learning, piety, and matured powers of mind, of the seventeenth century, was born at Black Notley in Essex, in the year 1570, and was descended from an ancient and respectable family of that county. He received a good classical education, and was entered at Emanuel college, Cambridge, where he made great proficiency, and was so highly esteemed, that his seniors were in the habit of referring to him in their disputes and controversies upon religion and other subjects. Of this college he was elected a fellow in 1593. After leaving the university, he settled in the town of Bury St. Edmunds, where he first regularly engaged in the ministry, having long previously practically performed its duties while in college, with other pious young men. At Bury he remained for several years, respected and loved as an active and zealous minister, till he was appointed chaplain to Sir Henry Wotton, the ambassador of James I. to the court of Venice, having been selected as the fittest person for a situation made peculiarly responsible at that critical period of the interdict placed upon Venice by Pope Paul V. Here Bedell formed a close intimacy and enduring friendship with the celebrated Fra Paolo Sarpi, better known as Father Paul, the official theologian of the senate, and author of the "History of the Councils of Trent," who took a prominent part in the Venetian struggle against the pope. This good and enlightened man spent much of his time in religious discussions with Bedell, and candidly confessed that "he had learned more of theology and practical religion from Mr. Bedell than from any other person with whom he had conversed during the whole course of his life." During his stay at Venice, Bedell also became acquainted with the famous bishop of Spalato, Antonio de Dominis, whom he assisted in the composition of his work, "De Republica Ecclesiastica," afterwards printed at London. While in Venice, Bedell gave himself diligently to the study of Hebrew, under an eminent Jewish Rabbi, through whose exertions he obtained the manuscript copy of the New Testament, which he purchased for its weight in silver, and presented to Emanuel college. After a residence of eight years, Bedell left Venice for England, taking a most affectionate leave of Father Paul, who gave him his own picture, a Hebrew Psalter and Bible, and a great portion of his manuscripts. On his return, he retired to Bury St. Edmunds, where he married, and occupied himself in translating Father Paul's manuscripts into Latin and English. In 1615 Sir Thomas Jermyn presented Bedell to the rectory of Horningsheath in Suffolk, where he remained for twelve years in the most zealous yet unostentatious discharge of his parochial duties. Indeed, so strict was his retirement and humility, that though he had published many works, he was little known personally, and when Diodati, whom he had known in Venice, came to England from Geneva, he was unable, after many efforts to find out his residence, till at length he met with him by chance in Cheapside. Strange to say, Diodati was the person who first made the great learning and virtues of Bedell known to his countrymen, and to the English church. He introduced Bedell to Dr. Morton, bishop of Durham, and gave him such a full account of his friend, that the bishop took particular care of his interests. Bedell now became known everywhere for his learning and piety, and the provostship of Trinity college, Dublin, being vacant in 1626, the fellows, acting upon the advice of Archbishop Usher, invited him to fill that office, and addressed the king entreating him to command Bedell to accept it. With this request the king complied, and Bedell obeyed with cheerfulness, though he would have preferred to remain in the quiet of his humble living of £100 a year. In this important office he continued for two years, discharging his arduous duties with great ability and perseverance, revising the old, and establishing new regulations. He was then promoted to the bishoprics of Kilmore and Ardagh. Bedell's standard of the duty of a christian bishop was very exalted, and he took care to live up to it. He set himself sedulously to reforming the many abuses which he found in his sees. Amongst other things he discountenanced all pluralities, and in order to set an example in his own person, he resigned the see of Ardagh, though the revenues of that and Kilmore were barely sufficient to meet his own modest requirements, and their contiguity enabled him to discharge the episcopal functions of both with efficiency. As a christian minister, he was a bright example to his clergy, of godliness, humility, and earnest evangelism. He also applied himself to reform the flagrant abuses of the ecclesiastical court, presiding there himself, and deciding causes with the assistance of his clergy, and though he was involved in a suit in chancery, by reason of interfering with the privileges of that court, he nevertheless pursued his plan to the end, and overcame all opposition. Bedell now formed the determination to carry out one of the dearest objects of his heart, the translation of the Holy Scriptures into the Irish tongue; and for this purpose he procured the assistance of Mr. King, a convert to protestantism, a man of learning and genius, and the best Irish scholar of his age. The good bishop himself learned the language, of which he became sufficiently master to compose a grammar. These two devoted part of every day to their task: in a few years the translation was completed, and though subsequent events prevented Bedell from printing and publishing it, the manuscript was fortunately preserved after his death, and printed by the Hon. Robert Boyle. Upon the breaking out of the rebellion in Ireland in 1641, the protestant population were everywhere assailed and slaughtered, and yet such was the veneration in which Bedell was held by the Irish insurgents, that he was left unmolested, while these atrocities were committed around him. "There seemed," says Burnet, "to be a secret guard set about his house, for though there was nothing but fire, blood, and desolation about him, yet the Irish were so restrained, as by some hidden power, that they did him no harm for many weeks." All those who were persecuted, of every age, sex, and class, now fled to Bedell's house as to a sanctuary that would not be violated, though he had no means of resisting violence. He received them all, shared everything he had with them, and sustained them by his prayers and exhortations. Not only his house, but the outhouses, the church, and even the churchyard were filled with these people. Dr. Swiney, the Roman catholic bishop of Kilmore, to his credit, offered to take up his abode with Bedell, in order to protect him; but this he gratefully declined, adding, "For my own part, I am resolved to trust in the Divine protection. To a christian and a bishop, that is now almost seventy, no death for the cause of Christ can be bitter." For nearly two months from the commencement of the rebellion, Bedell remained unmolested. At last, upon the 18th of December, he received a command from the insurgents to send away those whom he was sheltering. This he firmly refused to do. They then assured him, that much as they respected and loved him, they would be obliged, by the orders of the council of Kilkenny, to remove him from his house. Bedell replied, "Here I am: the Lord do unto me as seemeth good unto him, the will of the Lord be done." The bishop and his two sons, with others, were seized and conveyed to the castle of Loughoughter, situate on an island in a state of ruin, and almost in the water. Here he continued suffering extreme privations with the patience and constancy of a martyr, comforting and praying with his fellow-prisoners, till on the 7th of January, he and his sons, with a Mr. Clogy, were released upon an exchange of prisoners, and not being permitted to leave the country, he took up his abode with an Irish minister of the name of Sheridan. But his feeble body had received a shock from the exposure and want which he had endured, from which it never recovered. He declined rapidly, though to the last he persisted in discharging his clerical duties of praying and preaching. On the 25th of January he became alarmingly ill, and having called his sons and their wives around his bed, and addressed to them, at such intervals as his strength allowed, one of the most touching, beautiful, and pious exhortations that was ever uttered by uninspired lips. He then blessed them, and his speech failing, he fell into a slumber which continued tranquil, and with occasional intermissions, till his death upon the 7th of February, 1642, in the seventy-first year of his age. He was buried beside his wife in the churchyard of the cathedral of Kil-

more. "Thus lived and died," says Burnet, "this excellent bishop, in whom so many of the greatest characters of a primitive and apostolical bishop did show themselves so eminently, that it seemed fit that he should still speak to the world, though dead; since great patterns give the easiest notions of eminent virtues, and teach in a way that has much more authority with it than all speculative discourses can possibly possess." In person, Bedell was tall and graceful, full of a venerable yet simple gravity, that inspired respect in all who saw him. His deportment was remarkable for being serious and unaffected, gracious and meek. His mind was large, elevated, and vigorous, and adorned with learning and wisdom. He composed in Latin with great elegance, and corresponded with many of the eminent men of his day on the continent of Europe, by whom he was held in great and deserved estimation.—J. F. W.

BEDFORD. See RUSSELL.

BEDFORD, ARTHUR, M.A., a divine, and spirited writer on the abuses of music and the drama, in the first half of the eighteenth century. He was born in 1668, and educated at Oxford. First appointed chaplain to the duke of Bedford, and vicar of Temple in the city of Bristol, and afterwards chaplain to the Haberdashers' Hospital, Hoxton, near London. He published "The Evil and Danger of Stage Plays," 8vo, 1706; "The Temple Musick," 8vo, 1706; "The Great Abuse of Musick," 8vo, 1711; "A Serious Remonstrance against the Blasphemies of the Play-House," 8vo, 1719; "Scripture Chronology," folio, 1730; "The Excellency of Divine Musick," 8vo, 1733. Died September 13, 1745.—E. F. R.

BEDFORD, HILKIAH, born in 1663, was educated at St. John's college, Cambridge. On leaving the university, he obtained a curacy in Lincolnshire, from which he was ejected at the Revolution for refusing to take the oaths. In 1714 he was fined one thousand marks, and condemned to three years' imprisonment, for having published "The Hereditary Right of the Crown of England Asserted," 1713. The real author of the work was a friend of Bedford's, named George Harbin. He published also "An Answer to Fontenelle's History of Oracles," and a translation of the Life of Dr. Barwick. Died in 1724.—J. S., G.

BEDFORD, JOHN PLANTAGENET, Duke of, English regent of France, born in 1389; died September 13, 1435. He was third son of Henry IV., king of England, and Maria de Bohun. According to the usage of the times, he was made chevalier at the age of six years, at the time of the coronation of his brother, Henry V., who, in the twelfth year of his reign, created him duke of Bedford. He afterwards made him, successively, governor of Berwick-upon-Tweed, warden of the Scottish marches, and his lieutenant in England during the sojourn of the king in the French territory. At the death of Henry in 1422, he left to his brother John the arduous task of maintaining his conquests in France—a task, in the execution of which he displayed great energy and sagacity, and was for a time completely successful, notwithstanding many formidable difficulties. In 1429, however, the arrival of Joan of Arc upon the scene changed the aspect of affairs. The victories of that extraordinary woman, and her infamously cruel treatment by Bedford after her captivity, need not be here related. A year after her death, Bedford, having become a widower by the death of his wife, Anne of Burgundy, married clandestinely Jacquette, daughter of the Count de Saint Paul, a vassal of Philip the Good. This was reckoned derogatory to the rank of his first father-in-law, the duke of Burgundy, and led to a rupture between that nobleman and the English regent. Negotiations followed, which were terminated by the treaty of Arras, when the duke of Burgundy broke asunder the last ties which bound him to the foreigner, and became reconciled to his native prince. This alliance proved at once a death-blow to the duke of Bedford, and the ruin of the English pretensions in France.—G. M.

BEDFORD, THOMAS, son of Hilkiah Bedford, born towards the commencement of the eighteenth century. After the completion of his studies at the university of Cambridge, he settled at Compton, near Ashbourne, in Derbyshire, where he continued to officiate to a small congregation till his death in 1773. Like his father, he was a nonjurer. He published a "Historical Catechism," and in 1732 an edition of "Symeonis Monachi Dunhelmens libellus de exordio atque procursu Dunhelmensis ecclesiæ," with a continuation to 1154.—J. S., G.

BEDINGFELD, SIR HENRY, knight, of Oxburgh, county of Norfolk, one of the wealthiest and most powerful country gentlemen in the east of England, was one of the first who declared for the Lady Mary against Lady Jane Grey, upon the death of Edward VI. He assisted in proclaiming Mary as queen in the eastern counties, and came to her assistance at Framlingham castle in Suffolk, with one hundred and forty men armed *cap-a-pié*. His exertions caused a strong exhibition of feeling in favour of Mary, and had great influence in securing to her the throne without bloodshed. After Mary's accession, Sir Henry Bedingfeld was appointed knight-marshal of her army, captain of the queen's guards, and constable of the tower of London, and was sworn a member of the privy council. He died in 1583. His great-great-grandson, the owner of Oxburgh, a zealous and devoted catholic (to which religion the family have adhered down to the present time), lost nearly £50,000 in the royalist cause in the time of Charles I., and was created a baronet at the Restoration. The Bedingfelds have as an honorary addition to their heraldic bearings, a fetter-lock, the badge of the house of York, granted to them by Edward IV.—E. W.

BEDOS DE CELLES, DOM FRANÇOIS, Benedictine of the congregation of St. Maur, member of the Académie des Sciences of Bordeaux, and correspondent of the Académie des Sciences of Paris; born at Caux in the diocese of Beziers, in 1706, and died in 1779. He was the author of the celebrated work, "l'Art du Facteur d'Orgues," published by the French Academy, in 3 vols. folio, 1766–1778. It has lately been reprinted at Paris, continued down to the present time, and forms one of the works of the Encyclopédie-Roret, par M. Hamel, 1849; 3 vols. 12mo and folio.—E. F. R.

BEDRASCHI, JEDAIA-BEN-ABRAHAM, a learned Hebrew scholar, who lived in Spain at the close of the thirteenth century. He wrote many works in that language, which were held in high esteem. They went through several editions, and were translated into German and French. That by which he is best known is the "Bechinat-Olam."—J. F. W.

BEDR, SHIRWANI, a Persian poet of some repute, who lived in the fifteenth century at Shirwan.

BEDRIAGA, MARIA E., an authoress of some reputation, born in Toer in Russia, February, 1794. She published several clever tales, which were very popular. Died at St. Petersburg, 1830.

BEDUSCHI, ANTONIO, an historical painter, born at musical Cremona, 1576. He studied under Antonio Campi, imitator of Giulio Romano, the daring copier of Raphael. This Cremona eclectic school was simultaneous with that destructive one of the Caracci. He died young. His best work is an altar-piece of the "Stoning of Stephen," at St. Sepolcro, Piacenza.—W. T.

BEECHAM, JOHN, D.D., Wesleyan minister, one of the secretaries of the Wesleyan Missionary Society from 1831 to 1856, and president of the conference, 1850, born in Lincolnshire, 1788, commenced his ministerial career in 1815. He was well qualified, by the purity of his character, by intelligence and untiring application, in connection with a sound judgment and habits of business, for the discharge of the duties of the ordinary ministry, and to meet the more complex and varied requirements of his official position at the mission-house. The question of the rights of the aborigines of our colonies early engaged his attention, and his evidence before the committee appointed by parliament, 1835–6, exhibits just, benevolent, and patriotic views of this important and difficult problem. In the moral and intellectual progress of the Negro races in the West Indies and in Western Africa, he took a deep interest, and had devoted much time and labour to inquiries connected with the geography, ethnology, and languages of Africa. The formation of the mission districts in France, Australia, and British North America, into distinct and independent conferences, affiliated with the original "Conference of the people called Methodists," in England, was in a great degree the result of his influence and exertions—a measure of no small importance in its bearing upon the future relationships and self-supporting character of matured missions to their parent churches. With reference to this object he visited North America in the year 1855, and the fatigues of this journey at his advanced period of life probably hastened his death, which took place in London, April 22, 1856. His chief publications were—An instructive and valuable "Essay on the Constitution of Wesleyan Methodism," 8vo; two pamphlets, in which the question of colonization in many of its aspects is discussed with great ability, especially as bearing upon the proceedings of the New Zealand Company; "Ashantee and the Gold Coast," 12mo, a useful manual of information respect-

ing that part of Africa; "A Memoir of Thomas J. Beecham," his only son, a youth of great promise, who died 1846; and some pamphlets of minor importance.—W. B. B.

* BEECHER, Lyman, D.D., an American theologian and preacher of celebrity, the father of Mrs. Beecher Stowe, (see Stowe), was born in New England some years before the American revolution. He came of humble but respectable parentage, and though early sensible of the inward impulse which he felt for knowledge, he followed his father's craft—that of a blacksmith—until the proceeds of his daily labour enabled him to commence his collegiate studies at Yale, Newhaven. Having earned a name as a pulpit orator, he was appointed to a pastoral charge at Litchfield, Connecticut; and having published six sermons on temperance, which found a wide sale in England as well as America, he was invited to undertake the superintendence of the most influential presbyterian church in Boston. Whilst there, he took an active part in the establishment of a theological seminary at Cincinnati, to be conducted on industrial principles. When finished, Dr. Beecher was appointed principal of the institution. Whilst holding this position, he took a decided share in the agitation in favour of the Slavery Abolitionist Society, and narrowly escaped having his house burnt in consequence. He soon afterwards retired from his presidential chair. In 1853 he published a religious work, entitled "The Conflict of Ages," which attracted at the time considerable attention, both in England and in his own country.—E. W.

BEECHEY, Frederick William, a distinguished naval officer (holding, at the time of his death, the rank of rear-admiral in the English service), was the son of Sir William Beechy, R.A. He was born in 1796, and entered the royal navy at the age of ten. He obtained a lieutenant's commission in 1815, was advanced to the rank of commander in 1822, to that of captain in 1827, and became a rear-admiral in 1854. Few officers have passed through a more varied career of service, or earned a juster distinction. The seas that lie within the tropics, and those that are beneath the arctic circle, were, by turns, the scene of his active labours, and we owe to his pen the record of the events in which he bore a share, and the best descriptions—often of high value to science—of the localities which his duties led him to visit. While yet a boy, Beechey bore a part in Commander Schomberg's brilliant action with a French squadron off the coast of Madagascar in 1811, and in 1815 was actively engaged in the English attack upon New Orleans. His first experience in arctic navigation was acquired in 1818, when he sailed, under Franklin, as lieutenant in the *Trent*, one of the two vessels placed under the command of Captain Buchan, for the purpose of exploring the polar sea in the direction of Spitzbergen. For the highly interesting narrative of this expedition, of which no detailed account was published until 1843, we are indebted to Admiral Beechey: "A voyage of discovery towards the North Pole, performed in H.M. ships *Dorothea* and *Trent*, &c." In the following year, Beechey accompanied Parry in that officer's first voyage to the polar seas, serving as lieutenant on board the *Hecla*, and shared in the rewards allotted on the return of the expedition to England, after passing a long winter upon the ice-bound coasts of Melville Island. In 1821–22 the scene of his labours was shifted to the sunny shores of the Mediterranean, where, in the sloop *Adventure*, he took part in the labours of Captain Smythe, in surveying the coasts of northern Africa. The results of his researches, during the progress of these labours, within the region of the ancient Cyrenaica, were subsequently placed before the public through the medium of his own pen; "Proceedings of the expedition to explore the northern coast of Africa, from Tripoli eastward, &c." So accomplished an explorer was not allowed to remain long unemployed, and in 1825 the subject of our memoir was appointed to the command of the *Blossom*, fitted out mainly for the purpose of co-operating with the expeditions of Parry and Franklin—the former then engaged in his third voyage of discovery in the arctic seas, and the latter pursuing his second overland journey to the northern shores of the New World. It is with this voyage of the *Blossom* that Admiral Beechey's name is most distinctly associated. The *Blossom* was absent from England during three and a half years, within which period, and before proceeding to the main object of the voyage, her commander surveyed many of the dispersed islands of the Pacific, several of which he was the first to visit. At Petropaulovski, on the coast of Kamschatka, he learnt the tidings of Parry's return to England. Passing through Behring Strait in the summer of 1826, and reaching the inlet of Kotzebue Sound, on the American shore, the *Blossom* thence proceeded to explore the coast to the north-eastward. She was unable to double the "Icy Cape" of Captain Cook, but a party detached in the barge, under the command of Mr. Elson, succeeded in advancing to the eastward as far as Point Barrow (lat. 71° 25′, long. 156° 7′ W.) They were then, as it afterwards appeared, only 160 miles distant from the spot which Franklin and his companions had reached, by travelling along the coast to the westward of the Mackenzie river, four days previously. A detailed narrative of this voyage, in the course of which the *Blossom* traversed 73,000 miles, was published by Captain Beechey on his return to England in the autumn of 1828. After being for a time engaged in surveying duties upon the coast of South America, Captain Beechey's services were for several years continuously employed in similar labours upon the shores of the Irish Sea. The numerous observations which he made in the course of these duties threw much light upon the tidal phenomena of the British coasts, and were embodied in two valuable memoirs which appeared in the Philosophical Transactions (1848 and 1851). After the cessation of his active duties afloat, Beechey was appointed superintendent of the marine branch of the board of trade, the duties of which he executed till his death. He died on November 29, 1856. Admiral Beechey was a fellow of the Royal Society, and held, at the time of his decease, the office of president of the Royal Geographical Society of London.—W. H.

BEECHEY, Sir William, portrait painter, much overrated, born at Burford, Oxfordshire, in 1753. He was educated for the law, which he unfortunately left, and at nineteen became a Royal Academy student, and went through the usual statue-copying, and foolish stippling. In 1776 he began to be known, and exhibited two heads; and in 1779, passed from mere gentlemen and ladies with harps, to such fancy portraits as "Lavinia," a young lady near some corn; and "The Witch of Endor," an old woman drawn from a model. In 1788 he began to paint the nobility, and to have his door crowded with carriages; and, six years later, was confessed to be rich and prosperous, by being made associate of the Academy. Down came the gold in showers; he was now made portrait painter to Queen Charlotte; and noble sitters besieged him, as they did Opie when he threatened to use artillery to clear his staircase. He now ventured to rival Reynolds, and to paint a portrait of Mrs. Siddons as the tragic muse, with the result we might have expected. He still rose, rose, and in 1798, executed a portrait of the farmer-king on horseback, reviewing the guards on the Highwaymen's Heath of Hounslow. For this feat of art, Beechey was of course knighted. After twenty-six years' service, the lucky painter was elected royal academician, and henceforward the ball was indeed under his feet. He painted all the royal family; Lord Cornwallis; the sea-king Lord St. Vincent; that English Roman, Kemble; Hope, the novelist; astute-looking Wilkie; and miserly Nollekens. This, as far as money went, was all well, but when we come to talk of fame, Sir William was unlucky. All his life he was overridden by superior rivals—first Reynolds, who built up his heads so solidly; then brilliant superficial Lawrence; later still, Owen, Jackson, and Phillips. Beechey was a good, plain, common-sense, "beefy" English painter, and nothing more. He painted broadly, and with fair colour; but in rather a dull, ponderous, pompous manner, without grace or vigour. He had no poetry, no mind, no elegance, but was tolerably true to what he saw of nature. Both in morals and painting, he was eminently "a respectable man." He died at Hampstead in 1839, and was buried with academic honours.—W. T.

BEECK or BEIUS, John, a Dutch protestant theologian, author of "Verantwording voor de Werdrukte Waerheyt," lived towards the middle of the seventeenth century.

BEECK, Johann Martin, a German protestant theologian, born at Lubeck in 1665; died in 1727. He published "Disp. de plagio divinitus prohibito, in Exod. xxi. 16," and "Explanata prophetarum Loca Difficiliora."

BEEK, David, born at Arnheim in Guelderland, 1621, was one of Vandyke's best pupils. He was so rapid at fa-presto, that Charles I. once said to him, "Parbleu, Beek, why, I think you could paint while riding post." He was born with a silver spoon in his mouth, and never lived out of the scented atmosphere of courts, the consequence of which was he grew rich and famous,

but passed his life in painting forgotten portraits. He taught the prince of Wales, and the dukes of York and Gloucester drawing. From England he passed to the courts of France, Denmark, and Sweden. From Queen Christina he received rich presents, and the appointment of first valet de chambre. He then received a roving commission from this mad queen of Sheba, to visit all the courts of Europe, and paint the portraits of the monarchs, bagging in his way nine gold chains and medals, and acquiring at Rome, where he was received into the academy, the nickname of "the golden sceptre." In passing through Germany, a strange adventure happened to him. He was taken ill at an inn, and laid out as dead. His valets, to console themselves for the loss of so good a master, so agreeable, handsome, polite, liberal, and rich an adventurer, assembled round the body, and discussing his merits, like guests at an Irish wake, began to drink. At last, one of them getting confused and drunk, cried out to the company, holding up a full glass of the best Hockheimer, "Master was very fond of wine when he was alive, why should he not have some now he is dead?" The company agreed with him; they raise the dead man's head, prize open his mouth, and pass down the wine. Beek sneezes and sits up. The valets are delighted with the dead man's politeness, and pour him out another glass. Beek revives, kicks them out of the room, and rings for post-horses. The real end of Beek, however, came at last. He got tired of the tyrannical madwoman, and asked leave to go back to Holland. The queen does not wish to lose her handsome painter; but when she goes to France and kills Monaldeschi, Beek gets a few week's furlough, which he promises not to exceed. Beek gets to the Hague, determines never to return, but dies soon after in 1656, as some thought poisoned. No one at that time disputed the right of a queen to poison a refractory painter. Dear me! no.—W. T.

BEEKKERK, H. L., born at Leuwarde, 1756, and studied under John van Breght at Amsterdam, painted history, landscapes, and animals. His design is bad. Died in 1796.—W. T.

BEELDEMAKER, Hans, born at the Hague, 1636 (Charles I.); died 1736. He was the earliest painter of stag and fox hounds; he designed with a spirit and nature quite unnational. His son Francis, a historical painter, some of whose heavy portraits are in the Hague academy, was born in 1669. He died in 1736.—W. T.

BEER, Arnold, born at Antwerp, 1490 (Henry VI.) He was a good designer, but in colour repulsively hard, dry, and wooden. He died, to the great benefit of art, in 1542.—W. T.

BEER, Cornelius, known in Spain about 1630. His "Triumph of the Holy Sacrament" was painted for the capuchins of Murcia. His daughter, Maria Eugenia, was a successful engraver at Madrid. She executed a portrait of Prince Balthazar Carlos, and plates for Salzedo's books on bull-fighting and horsemanship.—W. T.

BEER, George Joseph, a distinguished Austrian surgeon, who devoted his attention to diseases of the eye. He was born at Vienna on the 23rd of December, 1763, and died in 1821. He was surgeon to the Clinical Institute in Vienna, and devoted himself to the general practice of surgery. His writings, which are numerous, are almost exclusively devoted to diseases of the eye. One of his earliest works was entitled "Practical Observations on Cataract and Diseases of the Cornea." It was accompanied with copperplates, and appeared in 1791. In the following year he published a general work on the diseases of the eye, in two volumes. This work contributed greatly to make him known, on account of the proof it afforded of his profound knowledge of the diseases of the structures of the eye. In 1797 he published in Latin a work, in which he reviewed the literature generally relating to ophthalmological science. This work was entitled "Bibliotheca Ophthalmica." He also published in German a history of the art of ocular surgery in 1813. He has published numerous other works and papers, which have given him a first position amongst those who have studied ocular surgery. The practice of Beer was as extensive as his reputation, and he is one of the few instances of the attainment of a great scientific name in connection with a special department of the practice of surgery.—E. L.

BEER, Jacob Meyer. See Meyerbeer.

BEER, Joseph, born at Utrecht in 1550 (Queen Mary), studied historical painting under Floris, was patronized by the bishop of Tournay, died in 1596.—W. T.

BEER, Michael, a German dramatist, was born at Berlin in 1800, and died at Munich, 22nd March, 1833. He was a brother of the celebrated composer, Meyerbeer. His best tragedies are "Struensee" and the "Paria." His works were published after his death by his friend Eduard von Schenk.—K. E.

BEER, Wilhelm, a very valuable German contributor to practical astronomy. See Madler.

BEER-BING, Isaiah, a clever Hebrew scholar, lived in the beginning of the nineteenth century; author of a Hebrew translation of Mendelsohn's Phédon, and of a French translation of Judas Levi's Elegy on the Ruins of Sion.

BEERBLOCK, John, born at Bruges, 1736, pupil of Matthias de Visch, was a painter of small pictures, now very rare. Died in 1806.—W. T.

BEERINGS, Gregory, born at Malines about 1500. He went to Italy, and is known to have been dissipated and indolent. He hid his talent in a napkin, and there it lies still. He died in 1544 (Edward VI.).—W. T.

BEESTEN, A. H. van, a painter of bas reliefs at Amsterdam. Died in 1764.—W. T.

BEETHOVEN, Ludwig van, the illustrious musician, was born at Bonn, 17th December, 1770, and died at Vienna, 26th March, 1827. A groundless rumour for some time prevailed that he was the natural son of the king of Prussia; and, at considerable pains, he proved himself to be the lawful child of Johann Beethoven, a tenor singer in the chapel of the electoral prince in his native town, in which establishment his grandfather, after whom he was named, and who was also a composer, sang bass. For the memory of this latter, although he died when the boy was but three years old, Beethoven, in after life, had a high veneration, and he treasured his portrait as a most valuable relic. The feeling of the grandson may be accounted for by the intemperate habits of his father, who could thus elicit no respect; and his strong sense of reverence having no present stimulus, attached him to an ideal, of which he could not recollect the original. He had an elder brother, Ludwig Maria, who died in his infancy; and two younger, Caspar Anton Carl, who became a teacher of the pianoforte, and Nicolaus Johann, who followed the trade of a druggist. Whatever the professional ability and personal irregularities of his father, the position of this choir singer was such as to give Beethoven the advantage enjoyed by all the greatest musicians, of becoming familiar in his earliest infancy with music, and receiving his first impressions from it: his organization had thus immediate opportunity for development, and he at once gave tokens of a strong natural disposition for the art he conspicuously advanced. His father, hoping to improve the slender means of the family by the display of the child's ability, was the first to undertake his technical training; but dissipation rendered him an unfit instructor. The boy's studies were, however, assisted by Pfeiffer, an oboe player and director of a military band, to whom in after years he made the kindest acknowledgment of the obligation he owed him. He evinced so remarkable a talent, as to attract the attention of the reigning elector, the Archduke Maximilian, at whose charge he received lessons of Van der Eder, the court organist, and, at his death, of his successor, Neefe. Beethoven's restless disposition rendered steady practice irksome to him; and his father's impatience at this increased his distaste to application. He, however, progressed so rapidly, that at eight years old he was already remarkable for his playing of the fugues of Sebastian Bach. His three sonatas, written when he was ten years old, prove his early acquaintance with the principles of musical construction, and show a fluency of thought, which, though rendered in the idiom of the time, is not without indications of originality. These interesting productions, as well as some songs and some pianoforte variations, were printed in 1783. Sterkel, a pianist of some repute in his day, on seeing the variations, questioned the ability of their author to play them; whereupon Beethoven, not only executed his printed piece, but improvised upon the same theme, in imitation of the manner of his sceptical critic, proving at once his agile finger and his prompt invention. This is the earliest anecdote of his marvellous extemporaneous power, which afterwards became one of the most remarkable manifestations of his genius, and which he often exercised with still more pointed pertinence to the occasion than in the present instance. Coincident with his progress on the pianoforte and in composition was his practice of the violin, which, if it led to no notable proficiency, enabled him to write most effectively for string instruments throughout his career. His father's dissolute life

seems to have excluded the best domestic influences from his home; but he found a circle of true and genial friends in the family of Breuning; one of whom, Stephan, his boyhood's playmate, remained his attached friend through life, watched his last moments, was appointed his executor, and died very soon after him. This friendship had occasional ruptures—one caused by rivalry in a youthful love affair; but it was too full of the fond associations of their early times to be ever permanently broken. His first connection with this family was in the capacity of teacher, the duties of which he always discharged with the utmost repugnance; the widow Von Breuning not only forgave his constant dereliction, but, with parental kindness, encouraged his companionship of her children, amongst whom he became familiar with literature, and so made up for the scanty education he had received at the free school. Before the completion of his fifteenth year, the elector appointed Beethoven organist of his chapel. In this situation he played off one of those practical jokes for which, to the last, he had an especial relish, in confusing a singer who chanted the Lamentations in Passion Week, by changing the key in the accompaniment during a sustained note of the voice; the compromised chanter complained of this trick to the elector; but the young organist had too good a friend in his patron from childhood for him to punish this offence, further than by an official reprimand, which was rather a compliment to his talent than a disgrace of his abuse of it. The genial humour, which is one of the most prominent characteristics of Beethoven's writing—such as we find expressed in the scherzo of his Pianoforte and Violin Sonata in F; in the last movement of his Pianoforte Concerto in G, and of his Solo Sonata in the same key, Op. 79; in that of his Symphony in F; and in many other instances—showing a love of fun and a capacity for witticism that has rarely been, and never so fully, embodied in music—is powerfully illustrated by this personal trait of the composer, which stopped not at practical jesting, but led him to indulge in every kind of facetia that presented itself to his vivacious fancy. We can well suppose him—whose conversation abounded with bon mots and repartee, who exulted in mock-heroic grandiloquence, and who would risk a friendship rather than forego a banter—absolutely laughing aloud as he set down on paper some of the movements that have been cited, and chuckling over them with an unctuous enjoyment as absorbing as the glowing rapture in which he revealed his loftiest inspirations. He had at this time another patron besides the elector, in Count Waldstein—to whom he subsequently dedicated his Sonata in C, Op. 53—at whose instance it was that the elector gave him the appointment, which, as his talented teacher, Neefe, was still in the full exercise of his powers, and so had no need of an assistant, was but the graceful pretext for paying him a salary, and so relieving his limited circumstances. Beethoven wrote the music, of which the count had the credit, for a ballet represented by the nobility at the court; but he was more than repaid for this sacrifice, by being, at his patron's instigation, sent in 1787 on a mission to Vienna, where he became acquainted with Mozart, and indeed received some lessons of him. The great musician promptly perceived the indications of extraordinary power in his young disciple; but he had not the opportunity to benefit him further than by his illustrious example, and by the emulation this induced, in consequence of Beethoven's early return to Bonn, occasioned probably by the illness of his mother, who died in this year. For her he had a fond affection; and in the grief of the moment, which was aggravated by pecuniary embarrassment, Franz Ries, the violinist—who, with Bernhard Romberg, and himself, was engaged as chamber musician to the elector—showed him such timely sympathy as he could never forget:—"Tell your father," said Beethoven to the son of his old friend, when he brought him an introduction from the violinist in Vienna, "that I remember the death of my mother." We may suppose that, from their various character, in his intercourse with his parents, he made the experience of both affection and contradiction, which only could have implanted the tenderness and the fretful irritability which were afterwards as conspicuous in his personality as in his works. At the end of 1790 Beethoven was introduced to Haydn, at a breakfast given to him by the band of the elector's chapel on his first return from England, when a cantata of the young composer—of which no vestige remains—was performed; and he was warmly encouraged by the veteran musician. Shortly after the completion of his twenty-first year, through the liberality of the elector, he made his second visit to Vienna, where he found so many advantageous opportunities that his return was repeatedly deferred, until he decided to make the Austrian capital his permanent residence. His father died in this year, and he was now launched in the world, with no care but for his art and for his own progress in it. Mozart was no more; but his influence was perhaps stronger than when he was personally present to exert it; thus the highest class of music was in general esteem, and the most aspiring genius found ready recognition and cordial encouragement. The Baron Von Swieten—who engaged Mozart to instrument the Messiah, and who furnished Haydn with the text of the Creation—had frequent musical performances, in which Beethoven constantly participated; and the Prince Lichnowsky was ever ready to receive him as a guest, and to create opportunities for the display of those brilliant abilities, which it was no little merit in him to appreciate; further, the prince settled upon him an annuity of 600 florins, to be continued till he should obtain an official appointment; but this was only one among countless services that his truly noble family rendered to the artist, which Beethoven acknowledged, in his dedications to him and to his brother, Count Moritz, of several of his most important works. The prince proved, indeed, a most cordial zeal for the musician, in his tolerance of the countless caprices of his client, who bore his favours so gracelessly, as often to dine at a tavern rather than submit to the restraint of dressing, and of punctual presence at the prince's table, and to give many other such whimsical tokens of independence.

Settled at Vienna, Beethoven placed himself under the tuition of Haydn; but, on showing some pieces the master had revised to Schenk, a creditable composer, who pointed out errors in them which Hadyn had overlooked, he formed the idea, which he never relinquished, that he received lessons, but not instruction from him. Under this impression, he refused Haydn's proposal that he should style himself his pupil on the works he printed. His irritable temper was further excited against the venerable symphonist, by Haydn's advising him, with worldly prudence, not to publish the third of his first set of trios—that in C minor—which Beethoven considered, and posterity confirms the judgment, the best of the three. He dedicated to him, however, the next work he printed, and so paid him a worthy homage without compromising himself. Though he had previously published several works, and had written many that have never appeared, the trios were the first to which he affixed a number; and we may infer from this that he chose to date his career as a composer from them. Now, and for some time later, all he wrote bears the impress of his time; and even when we feel it most to be Beethovenish, this is but because we fail to identify in it a marked characteristic of Mozart (powerfully evinced in this master's Pianoforte Sonata in C minor), which seems to have especially fascinated him, and in the development of which may be traced much that is generally accounted peculiar to our author; in the trio, named above as his favourite, this manner is particularly apparent. It may have been among his causes of dissatisfaction with Haydn, that this master thought more highly of him as a player than as a composer; and so sanctioned an opinion, repugnant to his self-esteem, that was then prevalent. His playing may well have raised the enthusiasm of all who heard it; for though wanting in mechanical finish, and even, occasionally, in accuracy, it had a charm, from its deep expression, from its fiery energy, and from its highly-wrought character—from, in fact, the thoroughly artistic spirit it embodied, which has never been surpassed; and we have little to wonder that the less appreciable talent of composition should have been at the time partially eclipsed by one so dazzling. Beethoven was glad to take the opportunity of Hadyn's second visit to England in 1794, for breaking connection with him; and immediately placed himself under Albrechtsberger, with whom he went through a course of contrapuntal study. A superficial observer of his works might apply the composer's comment upon his late, also to his present master; for, though it appears, from his taking every occasion to introduce it, to have been his particular ambition to excel in fugal writing, it is in this style that he is less successful than in any other. His counterpoint has an effect of stiffness and effort, singularly opposed to the spontaneous freedom that characterizes everything else he wrote; but this results, not from unskilful training and insufficient knowledge, it is rather because the nature of his ideas renders them insusceptible of this kind of treatment; and cruditv is the consequence of forcing them into uncongenial

development. There are, indeed, some grand exceptions from this generalization—the last movement of the Eroica, above all others—but there still exist too many examples to justify the remark. About this time Beethoven made his only artistic tour, visiting Leipzig and Berlin, where he played several times at court, received a handsome gift from the king, and wrote his first two violoncello sonatas, to perform with the then popular Duport. In the Prussian capital, also, he met with Prince Louis Ferdinand, the patron and pupil of Dussek, whose musical taste he acknowledged, and who proved this by his appreciation of the genius of Beethoven. Shortly after his return to Vienna, a fashionable countess gave an entertainment, to bring this famous dilletante and artist together; when she greatly incensed the latter by not assigning to him a place at the nobility's table in the supper-room; for which, however, the prince made some amends by seating the composer on his right, and the countess on his left hand, at a dinner of his own; but Beethoven had already resented the indignity put upon him and his art, and thus given the first proof that is recorded of the republicanism which was his indomitable political principle. Strange as it may seem that, surrounded by the admiring aristocracy of the country, and fostered with a truly fraternal fondness by them, he should have nourished such a feeling; his proud independence was unswerving, and he would have sacrificed the highest worldly advantages rather than suffer this, in the slightest degree, to be compromised.

Of all the great musicians that have been, no one has shown such a continual development of his genius as Beethoven, and so great was this with him that critics have, not unfitly, classed his works in three separate styles, corresponding with three periods of his life; but although his mind was in an incessant state of progress, and the productions of each epoch are manifestly distinguished from those of the other two, this distinction must be understood to refer to style and not to merit, since in his latest years he wrote bagatelles and other pieces of the lightest, nay of the most trivial character; whereas in this early time he produced some of his greatest, if not his most individual masterpieces, such as the Sonata in E flat, Op. 7, the Quintet in the same key, and the Sonate Pathétique.

It was now that he took lessons, professedly in dramatic composition, of Salieri, his connection with whom is acknowledged in his first three violin sonatas. Whatever he may have expected, "he received lessons, but not instruction," from this fashionable composer of his day; for the grand dramatic power which marks his writing was not to be taught him, and the conventionalities of the lyric drama are totally absent from his few theatrical works.

In 1796 he first began to suffer from that dreadful malady—the worst evil to which he of all men could be subject—which embittered his life, which influenced his character, which excluded him from society, and which cannot have been without its important effect upon his music—the loss of hearing. Space will not permit the recital of the many painful incidents that sprang from this calamity; but it must be noticed that it made him irritable in temper, violent in manner, and suspicious to the last degree; detesting to play or even to appear in company, and distrustful of every one, even of those most zealous in his interest. It is needless to trace the course of the disease through thirty years, which, baffling the greatest medical skill, and proceeding by degrees, ended in almost total deafness. Nothing can be more pathetic than the manner in which he speaks of his affliction in his letters to Dr. Wegeler, to Bettina von Arnim, and others; but it cannot require his own words of complaint to make us estimate the misery it occasioned him. Let it not be thought profane to mention here one whimsical consequence of this misfortune. It naturally led Beethoven to seek, in the light periodical literature of the day, the resource which others find in conversation, and his love of drollery fixed his attention upon the perverted expressions common in facetious writing, which, unaware of their peculiarity, since incapable of social parlance, he adopted in his ordinary speech, and thus his language, abounding in epithets that had no reference to the occasion, became extravagant, if not unintelligible.

At this time the famous quartet party, of which Schuppanzigh was the first violin, first met at the residence of the Russian ambassador, Count Rasumowsky. For Beethoven to witness their remarkable performances was for him to be incited to write for them, and he accordingly now produced his Quartet in D, which was rapidly followed by the other five published with it. He was closely connected with this eminently artistic association to the end of his life, and wrote all his works of that class with a special view to their performance; his transcendant excellence as a quartet writer is thus, in some sort, a consequence of the excellence of this party; for though he had been urged by Count Affany to compose for string instruments, his trios and his first quintet were the only result, until he became concerned in the Rasumowsky meetings.

His general habit of composition was to set down every idea as it occurred to him, and afterwards to amalgamate these into complete movements; he would even modify a phrase in many different forms upon paper, before he was satisfied to incorporate it into a work; and thus he employed his sketch-book, as Mozart did his memory, making it the crucible in which he moulded his creations into maturity. He frequently pondered in this manner for very long upon a composition, and would sometimes have several in progress at once; but, on the contrary, he would occasionally produce a work with the promptness of improvisation; and so, when a lady at the opera lamented to him the loss of some favourite variations on the air, Nel cor piu, then being sung, he wrote his piece on this theme, and sent it to her the following morning. Again, the Horn Sonata which he wrote to play with the celebrated Punto, had not a note on paper the day before the performance, and both executants had to read from the author's manuscript; the same was the case some five or six years later with the Violin Sonata, Op. 47, composed for Mr. Bridgetower, the English violinist, and himself to play; for he called up his pupil, Ries, at four in the morning of the concert, to copy the first movement, while he was writing the andante, with variations. In 1799 he wrote the ballet of "Prometheus," of which the merit of the overture makes us regret the loss of the rest of the music.

This first period of his career may be considered to close with the Symphony in D, which he wrote in 1801, and of which he made three entire scores before he was satisfied to dismiss it. In regarding the productions of this epoch, we must notice the strikingly original conception of the scherzo, as it appears in the Septet and in the Symphony in C, a germ that greatly expanded itself in the maturity of after works; besides this, they present little that is individual to our master beyond their excellence, which is, however, such as to rank them with the greatest things that had preceded them. This fact is a powerful illustration of the truth that originality consists, not necessarily in an exceptional habit of thought, but may be progressively developed from external impressions, which, in the case of Beethoven, were the seeds that ultimately ripened into the most original individuality that has ever appeared in music.

Beethoven was of a most inflammable nature, and is reported to have entertained as many ardent passions as he met with objects to inspire them. At the beginning of the present century, however, he found one who made a deeper and far more lasting impression upon his heart than any of the others; this was the Countess Giulietta di Guicciardi, to whom he dedicated the "Sonata quasi Fantasia," in C sharp minor, to whom so late as the summer of 1806 he wrote three letters, expressing all that words can reveal of the intense feeling this wonderful creation embodies, and whom, notwithstanding their discrepancy of rank, he, four years afterwards, seriously purposed to marry. She it was who, in 1801, lured him for a time back into society, from which the embarrassment of his deafness had already exiled him; who gave him renewed confidence in himself, and reliance on the world around him; who was his constant object of most anxious interest, his constant source of brightest inspiration. The fastidious M. Schindler, with a reserve less delicate than unaccountable, suppresses the circumstances of this connection, which was perhaps the most important to his artistic career of any that he formed; and we have, therefore, little evidence of its effect upon his art and mind, beyond what is revealed in the impassioned character of his music, of which it must always be regarded as the key.

In 1801 he received Ferdinand Ries as a pupil, who was his constant companion for the next few years, and was devoted to his interest ever afterwards. At this time his brother Carl came to reside at Vienna, and his intercourse also with his brother Johann became much more frequent than it seems to have been in previous years. The closer connection with his family, to whom he was unalterably attached, aided little his personal com-

fort, less his worldly interest, and nothing his artistic progress; but, on the contrary, always embarrassed him with unavailable advice, inconsiderate remonstrance, and other uncongenial interference, besides a continual drain upon his pecuniary resources.

In 1802 he had a severe illness, that left him in one of those fits of deep despondency to which, without such additional aggravation, his isolated situation rendered him subject. In this state he wrote a will, bequeathing all his possessions to his brothers, and exhorting them to deal tenderly with his memory, urging his infirmity in extenuation of the eccentricities with which they habitually reproached him.

In April, 1803, he produced the "Mount of Olives." This oratorio, to be rightly estimated, must not be classed with those that have been written for England, which, embodying a totally different sentiment, are cast in as different a mould, and produce their effects by as different means; in accordance with the spirit of his church—for Beethoven, though a free-thinker, was imbued with the formulæ in which he had been reared and by which he was surrounded—it represents the personal agony of the Saviour, and in the truthfulness of this representation, in its dramatic personality, lies its chief merit. Throughout the work we have proof, as ample as in "Adelaide," and in "Ah perfido," of the feeling for true vocal effect which has been denied to the composer, and hence we must account, by other causes than the want of this, for the unvocal character of some of his later writings.

Bernadotte, then ambassador at Vienna, suggested to Beethoven, in the course of this year, the composition of a grand instrumental work in honour of Napoleon. His republican feeling caught fire at the proposal, and he entered upon the task with the determination to produce a masterpiece that should stand in art, as its hero does in history—the sun of a system. He spent the greater part of a year upon the composition, and wrought in it the first great manifestation of his individuality, fulfilling to the utmost the highest intention he could have formed with regard to it, and constructing in it a monument to his own genius that can never perish. The noblest and best that belongs to music characterizes this colossal effort, and if the greatness of Beethoven, as an artist, were to be epitomised in a single work, this work would represent it all. The completed score was about to be forwarded to the first consul; the title-page was headed "Buonaparte," at the bottom of the leaf was written "Luigi van Beethoven;" and the author was considering the form of words that should link these extraordinary names, when he learned that Napoleon had assumed the crown of empire. Enraged at this, as though at a personal grievance, so entirely had he identified himself with the subject, he tore the intended title-page in pieces, threw the manuscript of his outraged imaginings upon the ground, and would not for many months allow the work to be named. It was subsequently purchased by Prince Lobkowitz, at whose residence it was first performed, and now it was that it received the title of "Sinfonia Eroica," with the superscription "Per festegiare il sovvenire d'un gran uomo."

His next great work was the opera of "Leonore," which was produced in November, 1805, but seven days after the entry of Napoleon's troops into Vienna. Its non-success was the natural consequence of the political excitement of the time, of the absence from the city of the principal lovers of music, including the Lichnowsky family, and of the theatre being attended almost entirely by French officers, who probably did not understand the language, and certainly could not comprehend the music; and it was, accordingly, withdrawn after the third performance. The opera had been written under engagement to the manager of the theatre, who provided Beethoven with a lodging during the time of its composition, which being, however, as distasteful to him as three others he rented at the same time (this matter of residence was one about which he was especially capricious), he wrote the work at the village of Hetzendorf, and it was now produced with the first overture—that published after his death as Op. 138, and commonly known by the name of "Leonore Fidelio."

Fortunately for art, the English theatrical custom of regarding original non-success as total failure prevailed not in Vienna, and the opera was accordingly reproduced in March, 1806, with some advantageous modification of the libretto, when it was well received; but in consequence of disputes between the composer and the manager and singers, it was again laid aside after three representations; in the interim, since the first production, the great overture in C (known by the name of "Leonore"), as well as the second overture (Op. 139), which is a sketch for this, had been written, and it was with this grand composition that the opera was reproduced. When Prince Lichnowsky returned to Vienna, one of his first cares was for Beethoven's opera; accordingly a meeting took place at his house to discuss the remodelling of the work, when the composer was, with extreme difficulty, persuaded to omit a duet and a trio, in which the love of Marzelline for Fidelio and the jealousy of Jaquino were exhibited, probably to rewrite the songs of Pizarro and Florestan, to insert the march, and to compose the fourth overture (that in E, known by the name of "Fidelio"); the libretto was now reduced from three into two acts, the name of the opera was changed to "Fidelio," and in this altered form it was again reproduced in 1807, to meet with that success which has stamped it a classic of the lyrical stage; on this occasion, Mesdms. Milder and Marconi, personated Leonore and Marzelline, and MM. Röckel and Meyer, Florestan and Pizarro. M. Lenz assigns 1814 as the date of the fourth overture, but the authority for the above account is more satisfactory. To describe the merits of this masterpiece, would greatly surpass the present limits; the chief are its all-powerful dramatic character, and the gradual growth of the intensity of its expression with the progress of the action; it is rendered difficult of comprehension to a general public by the minuteness of the expression, which necessitates in the hearers, not only a knowledge of the broad sentiment, but of the very words of the text, each one of which has its meaning illustrated in the music. This quality, which induces the very perfection of "Fidelio" as a work of art, has had the baneful influence upon recent productions of suggesting a corrupt style, in which the principles of composition are sacrificed to the pretence of expression, and music ceases to be music to become mere declamation. Whoever would exalt this style, by referring it to the work under consideration, must be insensible to the technical beauties of that work, which transcend even the beauty of its expression, and forget that means are essential to an end. In 1806, while he was corresponding with the Countess Guicciardi, Beethoven wrote the Symphony in B flat, the epitome of a happy love in the many phases of its enthusiasm, finding, in this indulgence of his innermost feeling, a relief from the vexations occasioned by his opera, by his uncertain health, and even by his deafness. In the years following the final production of "Fidelio," he wrote successively that glorious manifestation of will and power, the Symphony in C minor, and that musical idyl which truthfully tells us how deep was his love of nature, the "Sinfonia Pastorale." He had already, in his overture to Coriolanus, and in each of the overtures to his opera, proved the power of music independently of words to embody a definite expression, as distinct from the undefined, if not undecided sentiment of the instrumental works of previous composers; and in the last-named work, where the character is didactic instead of dramatic, where the expression is of his own feelings, not of those of the persons of his story, this power is evinced with equal success. In these two symphonies an important originality of the form is to be noticed, as conducing to the effect of unity in an extensive instrumental work, the conjunction, namely, of several movements.

In 1809 Beethoven was offered the appointment at Cassel of kapellmeister to Jerome Buonaparte, king of Westphalia, with a salary of 600 ducats, and an equipage; such an engagement, with the independence it was to secure, and the opportunities it was to open, was most desirable to the already world-acknowledged artist; but so highly was his merit prized, and so cordial was the feeling in his interest, that the Archduke Rudolf, Prince Lobkowitz, and Prince Kinsky—perpetual honour be to them for their illustrious liberality—subscribed together to pay him an annual pension of 4000 florins, with the condition, which he accepted, that he should not hold an office out of the Austrian dominions; and the composer was thus placed in a position to be indifferent to every consideration in his works, but the advancement of his art. A circumstance connected with this incident strongly exemplifies Beethoven's suspicious character, his readiness to take offence, and his generous zeal to atone for it. Young Ries, to whom he had given a thousand proofs of friendship, on being told that his master had refused the appointment at Cassel, wrote to ask his permission to apply for it for himself. His repeated letters to this effect received no reply; equally in vain he sought to speak to him, until an accidental meeting gave him an opportunity, when Beethoven disdainfully retorted—"Do you presume to think that you could fill an

office that has been offered to me?" Stung to the quick by this repulse, Ries forced him to an explanation, when he owned that he had supposed his pupil to be trying against him for the engagement, and that his conduct was in resentment of the fancied opposition; but being now convinced that his supposition was false, he exerted himself with far more energy to obtain the post for Ries than he had done to secure it for himself. The exertion was, however, to no effect, for during the delay the appointment had been given to Blangini. In 1810 the Mass in C was brought out, its first performance being in the chapel of Prince Esterhazy, of which Hummel was master; and it was from the misinterpretation of a look of that distinguished musician on this occasion that the susceptible Beethoven assumed an offence which separated the two for many years. Allusion has been made to the freedom of the composer's religious sentiment, recurrence to which is not untimely in reference to this remarkable ecclesiastical work—remarkable for the poetical conception of the text it embodies—equally remarkable for the infinite beauty of the technical means by which this is rendered. His life-long habits had fully familiarized him with everything that was conventional in the subject; but the impersonal aspect in which his personal feelings led him to regard it, induced the new and profound readings, which, with all their ideality, and with all their impressiveness, might scarcely have proceeded from an entirely orthodox thinker. What has been ventured in criticism upon Beethoven's fugal writing, applies more pertinently to nothing than to the examples in this composition, which are the isolated passages throughout the work that admit a question of their consummate beauty. In this year, Bettina von Arnim introduced herself to Beethoven, who, always yearning for companionship with the other sex, was enraptured to find in this celebrated lady one with whom he could converse upon the subject of his art, and thus unfold his deepest meditations. Her description of him to Göethe is perhaps an idealism; but if it divests the artist of his mere humanities, it presents, the more clearly for this, that spiritual nature, the working of which in his music confirms her portraiture. In his mere humanities, however, Beethoven was not an ordinary being, and whoever denies a licence to his eccentricities on the grounds of his greatness, cannot but concede it on the score of his infirmity. Certain it is, that when he went his daily walk round the city, through all weathers, and in all seasons, at the extreme of speed, fulfilling in his wild appearance all that can be imagined of a state of inspiration, the people knew him, and the lowest of them stood aside in reverence of a greatness they appreciated, though they might not understand. This lady was the medium of his first communication with Göethe, for whose calling as a poet, and for himself, as its most worthy representative, he had the highest veneration. It was almost as a tribute to the greatness of the author, and certainly as an acknowledgment of the greatness of the play, that he now wrote the music for Egmont, in which the world received a new and one of the greatest proofs of the abstract power of musical expression. Whatever spiritual affinity there may have been between the musician and the poet, there was no personal congeniality; and thus, though they became acquainted, they did not, as they could not, become friends. In 1812 Beethoven wrote music for Kotzebue's masque, the Ruins of Athens, to inaugurate a new theatre in Pesth; but how much besides the overture of this very unequal work belongs to the present occasion, how much to that of its reproduction with a new text in October, 1822, seems to be unknown. King Stephen, a work of the same class may, from the nature of its subject, and the style of its music (excepting always the march, the duet, and the dervise chorus of the former piece), perhaps be attributed to the same date. Mälzel, the inventor of the metronome, who had a scientific knowledge of mechanics, and who was an intimate friend of Beethoven, attempted the construction of an instrument that should assist his hearing. No price would have been too great for the accomplishment of such a service, which would restore the artist socially to the world, and open to him anew the external effects of music; and the sufferer deemed it but small compensation to compose a piece for the display of an extensive barrel organ of the mechanist's invention, and he wrote accordingly the "Battle Symphony;" the idea of the work, the manner in which it was to be carried out, and even the means to be employed, down to the minutest detail, were suggested by Mälzel; and with this account of its purpose and its origin, all that is unaccountable in the emanation of such a production from Beethoven is explained. Mälzel afterwards persuaded him to adapt it for the orchestra; and in this shape it was first performed at a concert given in December, 1813, for the benefit of the Austrian soldiers who had been wounded at the battle of Hanau, in which all the most distinguished musicians of the time, regardless of professional precedence co-operated. The instrument from which Beethoven expected the revival of his happiness, proved a failure; but its constructor still esteemed himself the proprietor of the "Battle Symphony," and obtaining, since the author refused him one, a surreptitious and imperfect copy of the score, had the work performed in different places for his own emolument. Beethoven was not more disgusted at this nefarious proceeding than at the neglect, by our Prince Regent, of the same composition, of which, though it was dedicated to him, though a copy was sent him, and though the author used every means to urge him on the subject, he never made any acknowledgment. At the same benevolent concert in which the "Battle Symphony" was first performed, was also produced a work which, if less attractive for the moment, was far more important to the art and to the reputation of the author. This was the Symphony in A, which, with its wild romance, its passionate yearning, its extravagant gaiety, and all its novelties of means and purpose, may be regarded as one of the first products of that stage in the development of Beethoven's genius, classed by critics as his third style, having ample affinity with what had preceded it, to prove it to be the continuation of a course, and not a tangent into a strange direction, yet having sufficient peculiarity of its own, to show that this course had opened upon scenes hitherto unexplored; in like manner the same chain of connection may be traced, linking all the stations of progress through which his genius passed. On the occasion of the meeting of the allied sovereigns at the Congress of Vienna in 1814, he was engaged to write the cantata "Der Glorreiche Augenblick," in honour of the event (some time after published with a different text, and known in England as "The Praise of Harmony"), an inferior work, indeed, for its author, but containing many points of interest. Besides a large pecuniary payment, he received for this work the citizenship of Vienna; and, being thus brought before the assembled royalty of Europe as the brightest ornament of the nation, he became the subject of such homage as has perhaps never been offered to an artist. With all his republicanism, he was deeply touched by the honours now heaped upon him, to which, in later years, he never alluded without emotion. His political creed was in the supremacy of mind over birth, and he was not a little proud to receive this indirect acknowledgment of his axiom.

In 1815 Mr. Neate, the pianist, on behalf of the Philharmonic Society of London, obtained from Beethoven, three unpublished overtures, paying him seventy-five guineas for the right of performance until they should be printed. These were the "King Stephen," the "Ruins of Athens," and the "Op. 115." And many will not marvel, that the Philharmonic Society, with an equal jealousy for the composer's reputation and its own, would not produce them in public. The censorship of this institution has perhaps not always been so judiciously exercised. The author's indiscrimination as to the relative merits of his own works, is shown in the mortification he evinced at the non-performance of these overtures; another instance of which, is his soreness at the prince's neglect of his "Battle Symphony;" for he defended these compositions with as much earnestness, and spoke of their being overlooked with as much concern, as though he would have been contented to stake his reputation upon them. Not to adduce his dislike in later years of all his early productions, the offence he took at a publisher's protest against the triviality of the bagatelles he wrote in the intervals of the composition of his second Mass, may be named as another example of this incapacity for self-judgment. Mr. Neate, with a true reverence for the master, and a sincere desire to advance his reputation and further his interest, undertook to negotiate the sale and publication in England of some of his larger chamber works; but, as is little to be wondered, failed to make a market for them here; and Beethoven, with the injustice into which his suspicious nature continually led him, ascribed the failure of the agency as a wilful fault to his zealous agent. The death of his brother Carl in November, 1815, was an event of the most serious consequence to the rest of his life. Carl left a son of about eight years old, over whom he, by will, appointed Beethoven guardian. Beethoven had, from time to time, advanced large sums for his

brother's support; but here was a constant tax that was to surpass all that had preceded. The pecuniary responsibility thus imposed upon him, was, however, matter of little consideration compared with the happiness he anticipated from finding, in his foster-son, a being who would devotedly love him, and so fill up the blank in his heart, of which his disappointed longing made him but too conscious; a being upon whom he might pour the fulness of his power of affection, and believe it to be reciprocated. The vexatious circumstances, however, in which this important legacy involved him, and, still more, the unfitness of his own character, matured and distorted as this had been by a life of isolation, for the duties of a parent, rendered the new relationship in which he was placed, a source of ceaseless harass and anxiety. The first evil of his new relationship, which was in fact the origin of all its sad consequences to him, was a contention with his brother's widow, who, as a mother, claimed a right over her child. This was referred to a legal tribunal, and the suit was not decided in confirmation of the father's will until January, 1820. In the meantime, Beethoven forbade all intercourse between the mother and son; and thus taught his nephew, impelled by natural feeling towards her, to deceive him. With imprudent fondness, he gave the boy unbounded indulgence, by which, however, instead of stimulating the affection he desired, he but made opportunities for imposition upon his kindness. He resented rather than punished the failings of his foster-son, with petulance, more like a spoiled child than a guardian; and his entire course of management was one series of mistaken good intentions. The lawsuit ended, the youth was placed at the university, where he was publicly disgraced for his misconduct. Harassed by his irritated uncle's reproaches, he made an attempt upon his life, for which he was imprisoned as a criminal. The powerful friends of Beethoven enabled him to obtain his nephew's release, and to procure for him a commission in the army. His anxieties for this unhappy young man ceased only with his own life, and the bitter anguish he endured at the disappointment of the doting hopes he had centred in him, was the greatest grief he ever had to suffer. His last act in discharge of the duties he had assumed towards him, was to make this nephew his sole heir; though, in his last moments, as throughout their entire connection, the neglect he experienced was wanton, as the kindness he lavished was profuse. This melancholy train of events yields abundant illustrations of his generous, integritous, loving, suspicious, and exacting character, the faults of which were exaggerations of virtues, or such natural results of his peculiar position as are to be traced directly to the external honours he received and the internal privations he suffered. To add to the vexation of the last dozen years of his life, the pension settled upon him was reduced, first by an alteration in the funds, then by the death of Prince Kirsky, and still further by the ruin of Prince Lobkowitz, so that for long he received only the portion subscribed by his illustrious pupil and munificent friend, the Archduke Rudolf, and that diminished in value by the change in the currency. The increase of his household and other expenses on his nephew's account, the cost of his lawsuit, and the reduction of his income, made him extremely anxious about money matters—anxious to the extent, far beyond what the occasion justified, of dreading the approach of beggary; so we find him in his letters speaking of "writing for bread," and representing himself as fallen into the greatest extremity; whereas, the price he received for his works was now at least fourfold what it had been at the beginning of the century. He had as many commissions as he could execute, and, what is most of all satisfactory, there is no evidence of his ever knowing anything more of want than the fear of its coming. He received successive invitations from our Philharmonic Society, upon the most liberal and advantageous terms, to visit this country, and direct the performance of some of his works. These proposals were especially attractive to him, as, irrespective of the emolument, he was always desirous to see England, the country whose constitution, laws, and institutions, made the nearest approximation to his ideal of government. The latest of these invitations was in December, 1824, but this, like all that had preceded it, was entertained with pleasure only to be rejected with regret. His deafness was, of course, a constant obstacle to his travelling, and his lawsuit, his occasional illness, and his successive troubles with his nephew, raised up, from time to time, difficulties of the moment which were insuperable. Despite the cares by which he was surrounded, imaginary and real, he now concentrated himself upon his art with greater intensity than at any previous time; he produced his longest and most elaborate compositions; he worked at these with unremitted ardour, and he suffered no consideration of popular success or extrinsic effect to interfere with the great internal purpose each was to embody. In 1817 he wrote the Symphony in F, that type of freshness, independence, determination, gaiety, and humour; and while the annoyances of his contention with his brother's widow were at their height, he produced the great Sonata in B flat, Op. 106, one of the most profoundly thoughtful and deeply considered of all his works. His early repugnance to teaching naturally increased as his creative powers became acknowledged, and he had more and more opportunity to exercise them. He never had in fact but two permanent pupils, Ries, and the Archduke Rudolf, which latter would never admit himself to have completed his studies; but indifferent to Beethoven's uncourteous manners, indifferent even to the master's disinclination, took every occasion to make his lessons a pretext for having the great artist beside him, and for heaping favours in recompense for them. The archduke was, in 1819, appointed archbishop of Olmutz, and Beethoven purposed to make a worthy acknowledgment of all the obligations he owed by composing a Mass, to be performed at his inauguration. He entered, accordingly, upon the task with his artistic feelings stimulated to the highest by the keen sense of honour which prompted him to exceed all his former efforts, and prove himself, in the production of his greatest work, equal to what he deemed the greatest occasion for the display of his powers. He was in unusually robust health when he began the Mass in D, and he proceeded vigorously with his labour until he had sketched to the end of the Credo; but now he became fastidious, and repeatedly laying aside the work, to return to it after careful reflection, he protracted its progress to such an extent, that the occasion for which it was designed was come and gone before the composition neared its completion. The incentive to immediate application thus removed, he now continued the work for its own sake, and becoming ever more severe in his self-criticism upon it, its conclusion seemed to grow ever more distant, and, as if by lingering over it he learned to love the labour, he grew reluctant to dismiss it from his hands, and so arrive at a time when he would no longer be engaged upon it. In the summer of 1822, after the germination of three years, this ceaseless subject of his thoughts attained its maturity, and he regarded it always afterwards with such a fondness as could only spring from the peculiar circumstances of its production. This most extraordinary composition owes to those very circumstances which endeared it to its author, the qualities that render it inaccessible to general comprehension—its profound esthetical purpose, and its excessive technical elaboration. It is perhaps the grandest piece of musical expression the art possesses, and it abounds in passages of such lofty beauty as is nothing short of sublime—the rendering of the "passus" and the "judicare" for example, and the tenor and alto recitatives in the "Agnus;" but its difficulty makes it almost impossible of execution, and its length makes it wholly unavailable for ecclesiastical purposes. Its performance then can only, under the most propitious conditions, take place in the concert-room; and thus, in respect of fitness for its object, it is a colossal failure; but its gigantic merits are equal to its proportions, and it will ever be regarded with reverence, even where it cannot be accepted with faith. In the intervals of the composition of the Mass in D, he wrote the three remarkable pianoforte Sonatas, namely, in E, with its infinitely beautiful melody, varied for the last movement, Op. 109; in A flat, with its passionately declamatory Adagio, Op. 110; and in C minor, a type of rugged grandeur, Op. 111; besides the bagatelles already named, some other trifling pieces, and even some dances for a public garden. In the winter after the completion of the Mass, Beethoven addressed a letter to each of the sovereigns of Europe, offering a copy of this work for the price of fifty ducats; the emperor of Russia and the kings of France, Prussia, and Saxony only, accepted his proposal, and Prince Radziwil and the Frankfort Cecilian society subscribed for copies on the same terms. The greater part of the year 1823 was occupied in the composition of the Choral Symphony, the work which for grandeur, pathos, fantastic vivacity, and the ultimate development of an idea, and, in all these, for intensity and power, better represents the fully-matured genius of the master, in its greatness and its individuality, than any other. This symphony has been more the subject of commentary than all the productions of Beethoven;

and we owe little thanks to his intimates, that, of a work of such paramount importance as this, they failed to elicit from himself a definite account of its purport, which would have prevented much critical disputation, and certainly enhanced the interest of the composition. In the absence of authority, we may assume, first, that, feeling his admitted pre-eminence as a composer of instrumental music, Beethoven resolved to give the world a work of this class, which, in greatness of proportion, of design and of signification, should surpass everything that had gone before it, and so justify to himself the estimation in which he held his own power; and second, that, having embodied in the first three movements the changeful phases of a mighty grief, he chose to contrast these by the expression of joy in every varying aspect, selected Schiller's Ode as a vehicle for the conduct of his plan, and introduced voices as an additional resource to those of the instrumental orchestra, that he might insure such vitality in the effect of this portion of the symphony as would command the magnetic sympathy of its hearers, and so especially illustrate the living principle that distinguishes sublimity from the rendering of mortal passion, however great its beauty. Many circumstances had concurred to induce Beethoven's very rare appearance in public during recent years; among these we may consider his infirmity, which rendered his direction of a performance he could not hear most embarrassing to all concerned, and fatal to its effect; the greater and greater complexity of his music, which rendered this ever less acceptable to a general audience; and, not less than either, his querulous temper, which, if it made him not public enemies, must have given many a one a secret disinclination to assist in his aggrandizement. He, however, esteemed himself slighted, and regarded with jealousy the ephemeral fashion for Rossini as the cause. Under this impression, arising from the contrast between the profuse honours paid to him a few years earlier and his present retirement, he proposed to produce his last composition at Berlin, and so revenge the neglect of the Viennese. To prevent this artistic disgrace upon their city, thirty of the most distinguished musicians and lovers of music in the Austrian capital, including his unswerving friends of the Lichnowsky family, signed a memorial, representing their reverence for him, and entreating him to give the first performance of these works in Vienna. The result of this correspondence was a concert at the Kärntnerthor theatre, May 7, 1824, at which the Overture in C, Op. 124, the Kyrie, Credo, and Agnus from the Mass, and the Choral Symphony were performed. Umlauf, with Beethoven by his side to indicate the tempos, conducted the orchestra, and the theatre was crowded to excess. The applause at the conclusion was tumultuous; but this gave occasion to an incident perhaps the most pathetic in the whole history of art. He whose renown had called the multitude together, he whose genius had kindled the general enthusiasm, stood in the midst insensible to the sounds that stimulated the delight of all around him, insensible to the vociferations that expressed it, until Sontag and Ungher, who had been singing the principal parts, turned his face towards the public, and proved, by the waving handkerchiefs and the universal motions of excitement, to his organs of sight, the genuine triumph of which his ears refused him testimony. The pealing cheer this spectacle drew from the very hearts of all who witnessed it, penetrated even Beethoven's deafness, and he must have quitted the scene with the consciousness of having set the seal upon his immortality.

He now proposed to himself a series of grand orchestral works; but he was prevented from entering upon this design by the application of Prince Nicolas Galitzin for three violin quartets, of which, for the consideration of seventy-five ducats, he was to have possession for a year before they were published. Beethoven immediately wrote, therefore, the Quartet in E flat; but he was delayed in the fulfilment of his commission by the illness at the beginning of 1825 that obliged him to forego the last proposed visit to London, on the recovery from which he wrote the Quartet in A minor, containing the "Song of Thanksgiving," and then the great Quartet in B flat. M. Schindler, in most unmeasured terms, vilifies the prince for the non-fulfilment of his contract upon the receipt of the compositions; but he in 1854, not having till then met with M. Schindler's biography, published in the German, French and English musical journals, a refutation of the calumny, in the documents that duly acknowledged the stipulated payment.

It had been proposed to Beethoven by Haslinger, the Viennese publisher, to let him print a complete edition of his works, with such corrections or modifications as he might choose to make, and with most explicit indications of the tempos and other directions as to the manner in which they should be performed. This suggestion greatly pleased him; but it was coupled with a condition that the same house should have the exclusive right of purchasing, upon a fixed scale of terms, whatever he might write for the future. Such a restriction was quite incompatible with the composer's feeling of independence, and the scheme was therefore rejected. About the time at which we have now arrived, Johann Beethoven (who had proved himself the best man of business in the family, by retiring upon a competent fortune, raised from the sum Ludwig had furnished to start him in the world) recalled his brother's attention to the complete edition, advising him to publish it on his own account; this temptation to become a speculator was very great; but, though much time was spent in calculating its results, and considering how to avoid interference with assigned copyrights, the project was never carried into effect.

With the considerate design of drawing the emperor's attention to him, and raising him in court esteem, if not gaining for him a court appointment, Beethoven's early stedfast friend, Count Moritz Lichnowsky, procured him a commission to write a Mass for the imperial chapel; he was also besought to compose an opera for Berlin, and, after long protracted discussion, he proceeded so far as to decide upon the national tale of Melusine (that which Mendelssohn has illustrated in his overture) for the subject, and to arrange with the poet Grillparzer, the plan upon which this was to be conducted; further, he projected an oratorio, for which the same author was to furnish the text, to be called "Der Sieg des Kreuzes;" but neither of these three important intentions was carried into effect.

Another great work for a considerable time occupied his thoughts, and he advanced so far with it as to make, according to his wont, many sketches of the chief ideas and their development; this was a tenth symphony, to the composition of which he had been urgently pressed by our Philharmonic Society, and to which the earnest attention of his last moments was applied. He left also some fragments of a violin quintet, but this can scarcely have been the work respecting which he corresponded with Ries in 1819, and of which there is no evidence besides the statement in his letter that it had been sent to London. His latest finished composition was the last movement, as it is printed, of the great Quartet in B flat, which he wrote at the request of Artaria, the publisher, in substitution for the fugue, Op. 133, that originally formed the conclusion of this extensive work. The very strong analogy, in the conception and the development, between the movement which was the last fruit of his genius and several productions of earlier stages in his career, is a striking proof that, whatever of novelty may appear in his so-called third style, this is but the expansion of his original nature, not, as some critics pretend, an aberration from it.

To state succinctly his estimation of other musicians, it may be said that he ranked Handel pre-eminent, but loved the works of Mozart, and reverenced those he knew (probably a very small proportion) of S. Bach; he spoke slightingly of Rossini, thought highly of Schubert, and greeted Weber with a cordiality that proved his admiration. His letter to Cherubini, soliciting his interest to obtain the French king's patronage of the "Mass," has less of sincerity in its manner than anything which has reached us, and we must therefore wait for other testimony of his high appreciation of this composer.

His habits were, to rise early, to write till dinner-time in the middle of the day, to walk for some two hours, during which he arranged his thoughts, and to extemporise on the pianoforte or violin till he went to bed, which was seldom later than ten o'clock. Though disorderly in his dress, he was excessively cleanly in his person; and, however ill-regulated, his household was frugal. His last illness fell upon him in the autumn of 1826; it soon proved to be dropsy; he suffered immensely, and was tapped three times. His groundless fear of poverty caused him during this period extreme anxiety, under which he wrote, through Moscheles, to our Philharmonic Society, requesting pecuniary assistance; and, to the lasting honour of this institution be it recorded, the first return of post carried him an order for £100 sterling. This reached him but a few days before his death, but he had no occasion for its use; and on his decease there were found among his effects

bank shares to the value of ten times the amount. He died, after several hours' insensibility, at six in the evening, having received the last offices of the church two days before. He was interred at Währing, a village near Vienna, with great solemnity, all the musicians of the city assisting in the funeral rites, which were witnessed by a concourse of many thousand persons. Thus, the utmost honour was paid to his mortal remains; the homage of all time is due to his immortal memory; and this tribute of the generations his genius has enriched is paid with ever-increasing willingness, as the extending knowledge of his works enlarges the appreciation of their greatness, in the heart-throbs that vibrate with the impassioned strains of his creation.—G. A. M.

BEFFARA, Louis François, born at Nonancourt on the 23rd of August, 1751. Was made commissary of police in Paris in 1792, in which office he continued till 1815. His position enabled him to become intimately acquainted with everything and everybody connected with the drama, and he collected a vast quantity of curious and interesting matter in relation to the theatres, both in France and other countries. He published a considerable number of works and dissertations on the subjects, especially in relation to Molière, but the greater portion of his writings have never been printed. The manuscripts are in the Bibliotheque Imperiale, and Bibliotheque de la Ville, at Paris. He died at Paris on the 2nd February, 1838.—J. F. W.

BEFFROY DE BEAUVOIR, Louis-Etienne, a French military officer, and a member of the old convention, born at Laon in 1754; died at Liege in 1825. He took his place among the Montagnards, and voted for the death of Louis XVI., and other extreme measures. In 1816, being, in common with all the members of the convention who had voted for the death of the king, sent into exile, he retired to Liege, where he exercised the profession of an advocate until the time of his death.—G. M.

BEFFROY DE REIGNY, Louis Abel, better known by the name of Cousin Jacques (under which name he published the greater part of his productions), born at Laon in 1757; died in 1811. He produced in 1790, at the Théâtre Français, a comic and lyric piece, entitled "Nicodemus in the Moon," which is full of political allusions, and was represented four hundred times. His works, though full of spirit, sarcasm, and drollery, are now completely forgotten.—J. G.

BÉFORT, Mademoiselle, a pupil of Sérangéli, painted several elaborate artificialities of the Parisian classical school, such as the "Parting of Hector," where Homer brings in that pretty fatherly thought of the child, frightened at the nodding menace of the Trojan's plume, "The Second Death of Eurydice," &c.—W. T.

BEG, Mac de, an Irishman who lived in the fifth and sixth centuries, was descended from Cormac Cas, king of Munster, and wrote some poems and prophecies which are still extant. His death is stated by different annalists to have occurred in 551 and 557.—J. F. W.

BEGA, Cornelius, the son of a sculptor, born at Haarlem in 1620. He was Ostade's best pupil, Branwer being his companion; but painted in a larger style. He loved, like his master, alchemists' revels, drinking-scenes, and trim Dutch interiors; smokers and fiddlers were the creatures that filled his spirit-fired brain. He painted in a neat clean way, preserving transparency at all cost, paying great attention to clean palette, and unmuddied tints. But while his colours kept clean, his mind grew polluted. He took to a noisy tavern life of dissipation. After many remonstrances, his father disowned him, upon which he disowned his father, and altered his name from Begeyn to Bega. His figures are larger than those of Ostade. His end in some degree redeemed the selfishness of his vices. He caught the plague from his mistress, whom he would nurse and watch in spite of all the warnings and entreaties of friends and doctors. He died in 1664.—W. T.

BEGA, Saint, a native of Ireland according to Butler, but Dempster asserts that she was born in Scotland, misled probably by the earlier writers on hagiology, who were accustomed to call Ireland Scotia. Be this as it may, she was a virgin of great sanctity, and spent her life in retirement and devotion in Carlisle, where she died in the latter half of the seventh century. A religious house was established in her honour, and the 7th of September is observed in memory of her.—J. F. W.

BEGEYN, flourished about 1650; died in 1710; imitated the landscapes of Berghem.—W. T.

BEGGHE, Saint, duchess of Brabant, married Anchises, son of Arnold, bishop of Metz. After the death of her husband she entered a community of nuns, and afterwards founded a religious house at Andenne. She was the mother of Pepin, surnamed Heristal.—J. S., G.

BEGGI-JAN, or Shah Mourad Beg, a saint and ruler of Bokhara, who assumed the sovereign power of the state in 1783, and held it till his death in 1800. He refused to lay aside his ascetic practices, and during his whole reign continued the habits of a dervise. His administration was distinguished for its firmness, and the strict enforcement of Moslem law. His son Hyder, succeeded to his dominions, and took the title of king.

BEGH or LE BEGUE, Lambert, reputed the founder of the Beguine order of nuns, was a priest of the diocese of Liege in the latter half of the twelfth century. His bishop, who was a notorious simonist, took offence at the zeal with which he declaimed against the corruptions of the clergy, and sent him to Rome to undergo pontifical censure; but the pope, Alexander III., knowing the character of his accuser, sent him back honourably to Liege, with permission to continue his ministrations. Shortly after his return, the first establishment of Beguines (so called from his name) was founded through his instrumentality at Nivelle in Brabant. It was imitated immediately in Flanders, Holland, and Germany, where the Beguines have for several centuries been recognised in history, in fiction, and in popular opinion, as among the foremost ministers of all that relates to piety and charity. The honour of founding this society has also been claimed for Saint Begghe, who lived in the seventh century. Begh died in 1177.—J. S., G.

BEGUE, Lambert le, a French heretic of the latter half of the thirteenth century. He maintained a theory of human perfectability, which allowed all manner of bodily indulgence, and dispensed with the forms of religion as well as the practice of virtue. His partisans, called Beguards or Beguins, were condemned at the council of Vienna in 1311.—J. S., G.

BEGUIGNOT, François Berthelemy, Comte, a French general, born near Ligny (Meuse) in 1747; died at Paris, September 30, 1808. He pursued a successful military career until 1802, when he became a member of the corps legislatif. In 1807 he took his seat in the senate.—G. M.

BÉGUILLET, Edme, a French agriculturist, born about the commencement of the eighteenth century; died in 1786. He wrote some historical tracts; but his works on agriculture are more esteemed. He is author of "De Principiis Vegetationis et Agriculturæ."—J. G.

BEHADAR-SHAH, Alam-Shah-Qoutb-oud-dine, Mogul emperor, born about 1642; died at Lahore in February, 1712. He was the second son of Aurengzebe, sixth descendant from Baber, known under the name of the Sultan Moazzem. Aurengzebe had five sons, and at his death, in 1707, he divided the empire equally between two of them, Aazem and Moazzem, the latter of whom took the title of Qoutb-oud-dine-Behadar-Shah. The former, however, was not satisfied with this allotment, and caused himself to be proclaimed emperor of Hindostan. The two brothers immediately put themselves at the head of their respective armies, and in a sanguinary battle, which was fought near the river Tchun, Aazem was defeated and slain. Behadar-Shah, now become sole master, applied himself to the consolidation of the empire. His reign, though not undisturbed, was prosperous. He triumphed over all his enemies, and at his death left his four sons to dispute possession of the throne.—G. M.

BEHADER-KHAN or BEHARDUR-KHAN, Alaed-Dyn-Abou-Sayd, a sultan of the Mongol dynasty, born 5th July, 1302; died 30th November, 1335. When engaged in an expedition against the Uzbecs, he was seized with a malady, of which he died, and with him perished the Mongol dynasty of Persia.

BEHAEGEL, Theophilus, born at Ypres, 1795, became a pupil of David. He painted interiors, and engraved churches, picture galleries, and kitchens—a poor occupation for a thinking man, being generally mere ingenious problems of perspective.

BEHAIM, Martin, a German cosmographer, was born at Nuremberg in 1430 or 1436, and died at Lisbon, 29th July, 1507. As a merchant, he undertook great travels (as far as the mouth of the river Congo, on the western coast of Africa), and for a long time resided in Portugal, where he is believed to have lived on terms of friendship with Columbus and other great navigators. He constructed a large globe, which is still in the possession of his family.—K. E.

BEHAIM, Michael, a German troubadour, surnamed Poeta Weinsbergensis, born at Sulzbach in 1421; died about 1490. His numerous poems all refer to the events of his day.

BEHAM, Barthol, a German painter, born at Nuremberg about 1496. He studied at Bologna and Rome under Raimondi, and became a resident at Munich, where he painted for the elector. His manner was a wild grotesque imitation of Dûrer; his heads are not deficient in life. He engraved several fine plates, and died in 1540.—W. T.

BEHAM, Hans, was a relation of Bartholemew; he was a great engraver, and one of "the little masters." Died in 1550. Some illuminations by him exist at Aschaffenburg. He produced some simple prints of the prodigal son, that Kugler applauds.—W. T.

BEHLEN, Ludwig Phillip, a German canonist, author of several learned dissertations, particularly of a "Disp. de causis sæcularisationis illegit. et legit." Died at Mentz in 1777.

BEHLEN, Stephen, was born at Fritzlar, near Kassel, in 1784, and died at Aschaffenburg, 1847. He devoted himself to the study of law and administrative science, and held several not very important posts in the administrative service of Bavaria. He was a prolific writer on subjects connected with venery and the management of forests. We mention—"Lehrbuch der beschreibenden Forstbotanik;" "Archiv der Forst-und fagdgesetzgebung der deutschen Bundesstaaten," in 29 vols., Friburg, 1834–46; "Real und Verballexicon der Forst-und fagdkunde," in 7 vols., Frankf., 1840–45, &c.—K. E.

BEHM, Ernst Leopold Friedrich, a German protestant theologian, born at Wolfembüttel in 1700; died in 1742. He published some valuable theological works.

BEHM, Johann, a German protestant theologian, born in 1687; died in 1753. He published several ecclesiastico-antiquarian dissertations, of which the most important are, "De Antiqua ratione compellandi episcopos per coronam," and "De lotione in obeundis sacris gentilium, judæorumet christianorum."

BEHN, Aphra, an English authoress, was born in Canterbury shortly before the death of Charles I. Her father, whose name was Johnson, was a man of family and influence, and being appointed lieutenant-general of Surinam, left England for that place early in the reign of Charles II., taking his family with him. Dying on the passage, his widow and children were placed in a residence on the sea-side, which has been described by Aphra as beautiful and romantic. Here she grew up, lovely in appearance and quick in intellect, delicate in health, yet delighting in the wild and adventurous sport of tiger-hunting, and in expeditions to the native tribes. Upon the return of Mrs. Johnson and her family to England, Aphra was introduced to the king, who was charmed with her vivacity and wonderful anecdotes, especially in relation to the unfortunate Oroonoko, whose history she published at the request of the monarch, under the *nom de plume* of Astrea, which she thenceforward assumed. The effect of this novel can only be compared to that of Mrs. Stowe's Uncle Tom's Cabin in our own time. The popular mind was in a state of excitement upon the subject of slavery, and Southerne dramatized Aphra's novel. One so beautiful and attractive had lovers in abundance. Aphra prudently chose the richest and the oldest, Mr. Behn, a merchant, who soon left her a widow, in freedom and competence. She now entered another sphere of action. Charles despatched her in 1666 to watch in secret the movements of the Dutch, with whom England was then at war. Aphra had a thorough love of intrigue, and no small ability for it to boot; so she went to Antwerp, and soon established relations, diplomatic and amatory, with one of her old admirers, a merchant of Utrecht, Vander Albert by name, who had great influence and position in Holland. Aphra managed her lover to admiration, and by holding out the prize of her hand as the reward of his confidence, she contrived to worm out the state secrets and the plans of De Witte and De Ruyter, and conveyed to Charles the intelligence of the intended expedition to destroy the English shipping in the Thames. Her information was discredited, to the great detriment of the nation. Offended at this neglect, Aphra renounced diplomacy, and devoted herself to the pleasures of society. The beautiful Englishwoman, witty, learned, travelled, and rich, was the rage at Antwerp. She was besieged by lovers, who laid their hearts and their wealth at her feet; but she surrendered her freedom to none, and never again married. She returned to England, narrowly escaping shipwreck, and continued to play her roles of gaiety and authorship very effectively in both, for she was only about twenty-three years of age. Poems, odes, comedies, and tragedies flowed from her ready pen, and she maintained a high reputation during her life, mingling in all the gallantries and amusements of that licentious time, and died on the 16th April, 1689, when she could have been little more than forty years of age. Mrs. Behn was one of the most voluminous English writers. Besides poems and tales without number, she produced nearly twenty dramatic compositions, all of which possessed more or less merit. As a poetess, she had a name which posterity will not affirm, though her ballads are easy and graceful, and a fine thought is now and then to be found in her more pretentious effusions. As a novelist, she is justly censurable as indelicate and immoral—a fault in no small degree attributable to the fashion of her times, as is manifest from the fact that these works were to be found on the table of every woman of taste and fashion. Still more objectionable on this score are her dramas. The whole writings of Aphra Behn, with wit, and feeling, and interest sufficient to have secured them a place in our libraries to-day, are rightly denied access to them by reason of their immorality.—J. F. W.

* BEHR, John Henry Augustus, a Saxon statesman, born 13th November, 1793. He first took office as a minister in 1815. In 1849 he was first minister of the interior at Dresden; and in May of the same year was charged with the administration of finance. At the diet of 1849–50 he declared himself in favour of a conciliation between the people and the government. With a view to this end, he laboured successfully in the diet of 1850–51, to frame his financial measures on popular principles. He bears the reputation of an accomplished orator as well as an able financier—G. M.

BEHOURT, Jean, a grammarian and dramatic poet, a native of Normandy, lived at the close of the sixteenth and beginning of the seventeenth century, at Rouen; author of three dramatic pieces, "Hypsicrate," "Polyrena," and "Esau," published at Rouen, 1597, 1599, and 1604, 12mo.—J. G.

BEHR, Wilhelm Joseph, a distinguished writer on jurisprudence and political economy, was born at Sulzheim, near Schweinfurt, in 1775, and died at Bamberg, 1st August, 1851. He devoted himself to the study of jurisprudence in the universities of Wurzburg and Göttingen, and from 1799 till 1821 filled the chair of political law at Wurzburg. In 1819 he was a member of the Bavarian diet, where he took his seat on the benches of the opposition, and greatly contributed towards the propagation of liberalism in Germany. He then was elected burgomaster of Wurzburg; but the higher he rose in popularity the more obnoxious he became to government. When at a great festival, held at Gaibach, 27th May, 1832, in honour of the constitution, he had rather too boldly spoken for the rights of the people: he not only was dismissed from office, but also arrested; and, after a trial of some years, sentenced to ask pardon of the king's portrait, and to be imprisoned in a fortress during the king's pleasure. Some years after he was allowed to take private lodgings, though still under the special superintendence of the police. He was finally released by the amnesty of the 6th March, 1848, and even received 10,000 florins damages. Soon after he was elected a deputy to the Frankfort national assembly. His principal works are, "System der Staatslehre," Francf., 1810, 3 vols.; "Verfassung und Verwaltung des Staats," in 2 vols.; "Darstellung der Wünsche und Hoffnungen deutscher Nation," 1816; "Lehre von der Wirthschaft des Staats," &c.—K. E.

BEHRENS, George Henning, a German physician, born at Goslar in 1662, was the author of a valuable work upon the Hartz forest, entitled "Hercynia curiosa, oder kuriöser Harzwald," &c. It was originally published at Nordhausen in 1703. Behrens died at Nordhausen in 1712.—W. S. D.

BEHRENS, Michael, a German theologian, born at Buxtehude in 1657; died at Wandsbeck in 1728. He wrote, "Altar der Heyden, der Atheisten, der Christen," 1692; "Die dreifache Welt der Christen der Phantasten und der Bezauberten," 1697.

BEHRING or BERING, Vitus, a navigator who acquired distinction in the service of the Russian crown, was a native of Denmark. He was born at Horsens in Jutland. In his youth, Behring made several voyages to the East and West Indies, but early attached himself to the infant navy of Russia, then in course of formation, under the fostering care of Peter the Great, at Cronstadt, and served with distinction in various encounters with the Swedish fleet. In 1707 he obtained the rank of lieutenant, and became captain-lieutenant in 1710.

Peter drew up with his own hand, a few days before his death, the plan of an expedition for the promotion of discovery in the north-east of Asia, and more especially for the purpose of solving the then disputed problem of the junction of the Asiatic and American continents. Behring was appointed to the command of this expedition. He left St. Petersburg in February 1725, and travelling overland by way of Yakutsk, reached the town of Okotsk, on the shore of Eastern Siberia, whence he crossed over to Bolsheretsk, a small port upon the western side of the peninsula of Kamschatka, and from the latter place proceeded to Nijni-Kamschatka, upon the eastern coast of the same territory. At Nijni-Kamschatka he built a small vessel, and sailed in the summer of 1728 along the coast to the north-eastward. By August he had reached the latitude of 67° 18′ (Cape Serdze), where the westerly trending of the land convinced him that the supposed junction of Asiatic and American coasts had no existence. Behring had, in fact, already passed the easternmost point of Asia, and had sailed through the channel which is now known by his name—Behring Strait. Thence he returned to Nijni-Kamschatka. In the following year, he again sailed from the same port, but was compelled by weather to shape his course in an opposite direction; sailing to the southward, he doubled, for the first time, the extreme point of Kamschatka (previously supposed to be continuous with Japan), and reached the port of Okotsk. Thence he returned to St. Petersburg, and obtained his promotion to the rank of captain-commander. In 1733 Behring was appointed to the command of a more considerable expedition, fitted out for the purpose of exploring the interior regions of eastern Siberia, as well as for the prosecution of discovery in the ocean beyond. After several exploratory excursions, he stationed himself at Yakutsk, whence he detached various parties down the different rivers flowing through the Siberian plain towards the polar sea. In 1740 he reached Okotsk, where vessels had already been built for him, and sailing thence to Avatsha Bay on the east coast of Kamschatka, founded in that locality the town of Petropaulovski, where he passed the winter. In the following June (1741), he departed thence on his final voyage. Sailing in an easterly direction towards the shores of the New World, and reaching the latitude of 46° without seeing land, he afterwards altered his course to the north-east, and descried the American coast in latitude 58½°—the land exhibiting high mountains covered with snow. Behring's landfall must have been about the spot now marked on the chart by his name (Behring Bay). Thence he proceeded to explore the coast to the north and west, but his ship becoming disabled from bad weather, and her crew suffering from sickness, he resolved on returning to Kamschatka. On November 3, in latitude 55°, Behring's vessel was cast upon a desolate and uninhabited island, where it became necessary for her crew to pass the winter. But the unfortunate commander of the expedition, previously suffering from indisposition and protracted anxiety, died on the 8th of the following month. He may be said, indeed, to have been almost buried alive. Unable to move by his own exertions, Behring had been carried ashore, and placed in a sheltered hollow between two sand-hills. The sand rolling down from these covered his feet and the lower part of his body, but he would not suffer it to be removed, on account of the warmth which it afforded, and it continued to accumulate to such a degree that, after he had expired, it was necessary to dig his body out, in order to inter it properly. Thirty of the crew perished during the long winter passed in this dreary spot, the only valuable produce of which consisted in the white foxes and sea otters with which it abounded. The survivors, forty-five in number, built in the ensuing summer a small vessel out of the remains of the wreck, and returned in it to Kamschatka. Behring Island, as the spot upon which the Danish navigator perished is called, is in latitude 55° N., longitude 166° 25′ E. An obelisk, erected by order of the Russian government, at Petropaulovski, commemorates his name and melancholy fate.—W. H.

BEIDHAWY, Abdallah-Ben-Omar, a learned Mussulman, born at Beden, in Farsistan, in the thirteenth century; author of an Arabic commentary on the Koran, a manuscript.

BEIER, Hermann, a German protestant theologian, author of some commentaries on the Bible, and of one or two controversial works. Studied at Wittemberg, where he joined the society of the Lutherans. Born in 1516, and died in 1577.

BEIL, Johann David, a German actor and dramatic writer, was born at Chemnitz in 1734, and died at Mannheim in 1794. His best plays are—"Die Spieler" (The Gamblers—he was himself addicted to gambling), and "Die Schauspielerschule" (The School for Actors.) His dramatic works appeared after his death, in 2 vols, Leipzig, 1794.—K. E.

BEIMIRAM, Isaac, a Jewish physician of the eleventh century, contemporary of Avicenna and Constantinus Africanus. His works, which are written in Arabic, and appear never to have been edited, are entitled "De Definitionibus et Elementis;" "De Victus ratione;" "De Febribus;" De Urina;" "De Diaetis."—W. S. D.

BEIN, J., engraver, born at Coxwelie on the Rhine, 1789. He illustrated the passionate insane sentiment of Rousseau, as well as the exulting comedy of Moliere, and did much to perpetuate the works of David, Guerin, Vanloo, and Giroldet—works that are now therefore safe from annihilation, let fire and water, thief or restorer, do what they will.—W. T.

BEINGA-DELLA, the last king of Pegu, died in 1775. In 1752 he subjugated the kingdom of Ava, and in 1754 put to death the last king of the Birmans. He afterwards, however, lost his kingdom, and was made prisoner by Alompra, the chief of the Birmans, who, after subjecting him to a lengthened captivity, put him to an ignominious death.—G. M.

BEININ, St., or BENIGNUS, an Irish bishop, the son of Lecenan, a man of great power in Meath, who entertained St. Patrick on his way to Tara, and was, with his whole family, converted by him. Beinin received holy orders from the hands of St. Patrick, who afterwards consecrated him a bishop, and in 455 placed him in the episcopal chair of Armagh. In 465 he resigned this bishopric, and lived in retirement for three years, and died on the 9th November, 468. The "Leabhar na Cceart," (Book of Rights,) is said to have been written by St. Beinin, but it is probable that the work which, as it now exists, is very large, has been added to by more recent authors. It is a valuable book, and throws great light on the early history of Ireland. It is written partly in prose, and partly in verse. A copy in vellum is preserved in the library of Trinity college, Dublin.—J. F. W.

BEIRAM, Hadji, a Turkish saint, founder and sheik of an order of dervishes called, from his name, Beirami, died about the year 1471. His tomb in the village of Sal, near Angora, was much resorted to by pilgrims.

BEISCH, Joachim Francis, a painter of landscapes and battles, born at Ravensburg in Swabia, in 1665. He was employed at Munich in painting the battles of the Elector Emanuel against the Turks in Hungary, (much better than fighting them.) Beisch visited Italy, and was imitated by Solimena. He had three styles, firm but dark, clear and true, and clear but weak. His composition resembles Poussin. His touch is light and vivacious. His etchings are scarce. Died 1748.—W. T.

BEISLER, Hermann, a Bavarian statesman, born at Bensheim in 1790. He at first embraced the profession of arms, but in 1813 became general secretary of the ministry of justice in the grand duchy of Frankfort. From this period until 1849, he was employed alternately in a civil and a military capacity, and was successively captain of a Bavarian battalion, president of the regency of Lower Bavaria, minister of justice, of public instruction and of worship, member of the German national assembly, and minister of the interior.—G. M.

BEISSON, Etienne, an engraver, born at Aix, and died at Paris, 1820. This laborious artist, self-denying as an engraver, studied under Wille, and executed a large portion of that splendid work "La Galerie de Musée."—W. T.

BEIYATO, Cas, an Italian historian, native of Milan, in the second part of the sixteenth century; author of "A universal history from the Creation to 1569 of the Christian era."

BEJAR, Duke of, son to the intellectual grandee who hesitated about accepting the dedication of Don Quixote, was a good amateur artist.—W. T.

BEJOT, François, a learned Frenchman, member of the Academy of Inscriptions and Belles-Lettres; died in 1787. He assisted in drawing up the catalogue of the royal library in 1744, and wrote on some passages of Xenophon's Cyropedia.

* BEKE, Charles Tilstone, born in 1800. The literary world is indebted to this accomplished English traveller for several valuable contributions to ethnographical and geographical science, the result of travels in Abyssinia, undertaken in company with Major Harris. The character of his researches may

be gathered from the following list of his works:—"Essay on the Nile and its Tributaries," 1847; "On the Sources of the Nile in the Mountains of the Moon," 1848; "On the Sources of the Nile," 1849; "An inquiry into A. d'Abbadie's journey to Kaffa," 1850; "On the Geographical Distribution of the Languages of Abyssinia," Edinburgh, 1849. He is also the author of various papers in the Journal of the Geographical Society of London, and of a work entitled "Origines Biblicae, or Researches in Primeval History," London 1834.—J. S., G.

BEKIESZ, GASPARD, commander of the Hungarian troops in the service of Poland, under king Bathory, born about 1530; died in 1579. He was distinguished both by his diplomatic and military services, under the reign of John Sigismond, prince of Transylvania. On the elevation of Bathory to the throne of Poland, he was intrusted, in conjunction with Gabriel, his brother, with the command of the Hungarian legions.—G. M.

BEKKER, BALTHAZAR, a Dutch theologian of great celebrity, who had the boldness to combat some of the most deeply-rooted superstitions of his time, was born in Friesland in 1634. On the occasion of the appearance of the great comet in 1680, he published a work, entitled "Researches concerning Comets," in which he was the first to ridicule the superstition which assigned to these bodies a malign influence over human affairs; and the odium which that publication drew upon him was some years afterwards aggravated by the appearance of his famous work, "De Betooverde Weereld." In that work he attacked the prevalent notions respecting the power and influence of evil spirits, in a style which offended the scrupulous and outraged the bigoted of his contemporaries. The synod condemned his book, and deposed him from his office. Reduced to beggary, he bore his misfortunes with christian fortitude. He died in 1698.—J. S., G.

BEKKER, ELIZABETH, a Dutch writer of some note, whose maiden name was Wolf, was born at Flushing, July 25, 1733. Besides some poetical pieces, she wrote several works in conjunction with Agatha Deken. She was a good linguist, and her works have been translated into various languages. She died November 5, 1804.—J. F. W.

* BEKKER, IMMANUEL, an eminent critical scholar, was born at Berlin, 21st May, 1785. He studied at Halle under F. A. Wolf, who is said to have pronounced him his most distinguished pupil. As early as 1810 he was appointed professor-extraordinary, and in 1812 professor-ordinary at the new-founded university of Berlin; in 1815 he was elected a member of the Berlin academy. He was soon attracted to the study of Greek MSS., and to the revision and emendation of the Greek authors, a task in which he has spent his whole life, and acquired a mastery not surpassed by any living philologist. From May, 1810, till December, 1812, he was reading at the imperial library at Paris, where, in 1815, he was again sent by the academy, in order to compare and copy the Fourmont MSS. for the Corpus Inscript. Græcar. Two years later we find him in Italy, preparing for the academy an edition of the "Institutiones Gaji," which had been discovered at Verona by Niebuhr. Here he remained for several years, searching the libraries of Milan, Venice, Florence, Ravenna, Naples, and especially Rome, where he enjoyed the assistance and friendship of Niebuhr. In 1820 he visited the libraries of Oxford, Cambridge, London, Leyden, and Heidelberg. The fruits of these assiduous researches were an almost incredible number of thoroughly revised and emendated editions. There will hardly be found a classical scholar not conversant with Bekker's editions of Plato, Berlin, 1814–21, 10 vols.; of the Oratores Attici, Oxford, 1823, 7 vols.; Aristoteles, Berlin, 1831–36, 7 vols.; Thucydides, Oxford, 1821, 3 vols.; Aristophanes, London, 1825, 3 vols.; Photius, Theognis, Moeris, Pollux, &c. His contributions to the Corpus Scriptor. Histor. Byzant., Bonnae, 1828, 599 alone amount to no less than 24 volumes. As recreations, as it were, from such harassing labours, he has published in the Transactions of the Royal Berlin Academy several Provençal and old-French romances.—(*Fierabras, Aspremont, Flore and Blancaflor, &c.*)—K. E.

BEL or BAAL, the chief god of the Phœnicians, Babylonians, and Assyrians. The power of nature which was adored under this name appears to have been the sun (see 2 Kings, xxiii. 5). Ashtoreth or Astarte, the female divinity with which Baal is often conjoined, represented the moon or queen of heaven (see Jer. vii. 18). The altars of Baal were usually erected on the summits of hills and the roofs of houses; his priests were a numerous body; human victims were sometimes offered to him in sacrifice; and the rites of his worship appear to have been of the most filthy and obscene character. Herodotus, who gives a particular account of the pyramidal temple of Bel at Babylon, says the sacrifices of this god consisted of adult cattle, of their young when sucking, and of incense; and in the apocryphal addition to the Book of Daniel, it is stated that meat and drink were daily offered to him. The worship of Baal seems to have prevailed not only in the east, but throughout the western and northern countries of Europe, and some traces of it exist even to the present day in the British islands. The feast of Beltane, which signifies the fire of Baal, is still observed in Ireland, and on that day fires are kindled on the tops of the hills, and the cattle are made to pass through them.—J. T.

BEL, JEAN JACQUES, a French litterateur, born at Bordeaux in 1693; died in 1738; author of "Apologie de M. Hondard de la Motte," Paris, 1724, 8vo, an ingenious and cutting satire on a portion of Voltaire's works.

BEL, JEAN LE, a Belgic chronicler; died about the year 1390. He wrote a chronicle of the wars of his time, which work Froissart used in writing his history. This work has been published by M. Polain, Liege, 1850; but it is inaccessible to the common reader from the limited number of copies published.

BEL, KARA, a son of Mathias, was born at Presburg on the 13th July, 1717. He was a distinguished scholar, and was appointed professor of poetry and librarian in the university of Leipzig, as well as counsellor to the elector of Saxony. He has left a number of works, principally on history and poetry, and continued the "Acta Eruditorum." Died 1782.—J. F. W.

BÉL, MATTHIAS, a distinguished Hungarian historian, was born at Orsova, near Neusohl, in 1684, and died at Presburg in 1749. After having completed his education at the university of Halle, he obtained a mastership in the theological seminary at Neusohl, and afterwards was appointed head-master of the Presburg Lyceum. He wrote, "De vetere literatura Hunno-Scythica," Lips., 1718; "Hungariæ antiquæ et novæ prodromus," Norimb., 1723; "Apparatus ad historiam Hungariæ," Passov., 1735–46; "Notitia Hungariæ novæ Historico-Geographica," Vienna, 1735–42, of which, however, only four volumes were published.—K. E.

BÉLA, the name of four kings of Hungary of the Arpàd dynasty. BÉLA I., cousin to Saint Stephen, suspected of having been plotting against the king, fled with his elder brother Andrew to Poland, where he distinguished himself in war, and got the dukedom of Pomerania as his reward. When Andrew in 1046 was called to the throne of Hungary, in opposition to the tyrannical King Peter, who tried to Germanize the country, Béla promised his aid to his brother, under the condition of becoming his successor. Andrew availed himself of his brother's military prowess; but at the birth of a son to himself, he tried to secure the crown to the child. The result was a war between the brothers, which soon ended by King Andrew's death on the battle-field. Béla was proclaimed king of Hungary in 1061; he pacified the country, suppressed the last attempts of the conservatives to return to the ancestral idolatry, and regularized the trades, the coinage, the weights, and measures. He died in 1063. BÉLA II., called THE BLIND, was the son of the pretender Almus, cousin to King Coloman, who, infuriated by the unceasing attempts of Almus to create civil war, had him and the infant Béla blinded, in order to incapacitate him for the succession to the throne. However, after the death of Stephen II., Coloman's son, who left no direct heir, Béla became king in 1131. His queen, Helena, a Serbian princess, and her brother Uross, administered the kingdom in his name with a firm hand, but his reign was stained by the cruel murder of Coloman's advisers at the diet of Arad, by the instigation of the queen. He died in 1141. BÉLA III. was educated at Constantinople, at the court of the Emperor Manuel, who being without male issue, had adopted the Hungarian prince as his heir and future son-in-law, with the intention of incorporating Hungary with the Byzantine empire. This plan was defeated by the birth of a son to Manuel, by which the emperor's pledges were cancelled. Béla succeeded to the throne of Hungary in 1173, after the death of King Stephen III. He introduced the Byzantine court etiquette and forms of judicial procedure to Hungary, and died in 1196. His grandson, BÉLA IV., was one of the most remarkable kings of Hungary. As heir to the crown, he put himself at the head of the freemen, who, oppressed by King Andrew II., and by the oligarchy of his court, rose in arms for the restoration

of their rights, and for a financial reform. The clergy joined the malcontents, and King Andrew, in order to prevent a civil war, had in 1222 to sign the so called "Bulla Aurea," the charter of Hungarian liberty, which bears a remarkable similarity to the contemporaneous English Magna Charta. As King (from 1235–1270) Béla remained faithful to the principles laid down in the Golden Bull; he broke the power of the magnates, restricted the expenditure of the government, and protected the freemen. In the midst of his struggles with the great aristocracy, the Mongols of the Golden tribe overran Hungary in 1241, defeating the troops of the king, and carrying plunder and destruction all over the country. Béla sought refuge with Frederic, archduke of Austria, who, instead of granting him aid, or at least an asylum, had the fugitive king arrested, and only released him under the condition of his resigning the border counties of Hungary to Austria. The Mongols having devastated the country, left it the second year of their conquest, called away by the internal dissensions of their nation in Asia. Béla returned and had to rebuild the empire. He restored the towns and castles, invited foreign colonists to the country, reoccupied the border counties, and made war against his faithless neighbour, Frederic of Austria, who fell in the battle of Neustadt. The last years of Béla's reign were troubled by the insurrectionary attempts of his son Stephen, and of the still turbulent oligarchy. Béla died in 1270.—F. P., L.

BELA, THE CHEVALIER DE, a Basque historian, lived about the middle of the eighteenth century. He was thirty years engaged in writing a history of the Basque countries. The manuscript was discovered in a garret of a library at Pau, and portions of it have been published.

BELADORI, AHMED, an Arabic writer; died B.C. 892. He lived at the court of Almotavakel, caliph of Bagdad, and was tutor to the young prince. He wrote an account of the first conquests of the Arabians in Syria, Mesopotamia, Egypt, &c. The manuscript was found at Leyden.

BELAIR, ALEXANDRE-PIERRE JULIENNE DE, a French general, born at Paris, 15th October, 1747; died in August, 1819. In 1792 he was appointed engineer for the defence of Paris, and commander of the national guard. In 1793 he was employed in the army of the north, and contributed to the victories gained over the Austrians. He was author of a considerable number of works, chiefly on military engineering, published at Berlin and Paris between 1787 and 1796.

BELAIR, CHARLES, a negro of St. Domingo and general of brigade. He was one of those who took arms against General Leclerc in the summer of 1802. He had at first some success, but was at length defeated, taken prisoner, and condemned by a military commission to be hanged. In consideration, however, of his grade, General Leclerc ordered him to be shot; and he suffered accordingly on the 15th October, 1802.

* BELBEUF, ANTOINE-LOUIS-PIERRE-JOSEPH GODART, marquis De, a French senator, descended from an illustrious family of Normandy, born at Rouen, 20th October, 1791. In October, 1837, he was created a peer of France by the government of Louis Philippe; and from that time until the revolution of 1848, he assisted in the deliberations of the upper chamber, which profited largely by his great talents and experience as a jurisconsult. On the 26th January, 1852, he was raised to the dignity of a senator.—G. M.

BELCHER, DABRIDGECOURT or DAPSCOURT, a minor dramatist of the Elizabethan age, was born about 1580. Little is known of his life, except that he was educated at Oxford, married, and went abroad. He seems to have resided chiefly at Utrecht; he dedicated his comedy of "See me, and see me not," to Sir John Ogle, governor of that town. The comedy was a translation from a dramatic piece called Hans Beerpot. He wrote some other translations and poems, and died in the Netherlands in the year 1621.—J. B.

* BELCHER, SIR EDWARD, K.C.B., captain, R.N., and hydrographer, was born in 1799, and entered the navy in 1812. Having served for some time on the African coast, and taken part in the bombardment of Algiers, he went in 1825, with Captain Beechey, as assistant surveyor to Behring's Straits. In 1829 he made a survey of the African coast. Between 1836 and 1842 he made his celebrated voyage of discovery round the world in the *Sulphur*, and subsequently published an interesting "Narrative" of that expedition. In 1841 he rendered able assistance to the operations on the Chinese coast, by sounding the various bays and inlets of the Canton river. For his services on this occasion he was made a post-captain, and received the honour of knighthood in 1843. He was subsequently employed on a survey of the coasts of the East Indies, and was severely wounded in an action against the Borneo pirates. In 1852 he was sent upon a fruitless expedition in search of Sir John Franklin, but was obliged to abandon his ships. For this offence he was tried on his return to England in 1854, but was honourably acquitted.—E. W.

BELCHIER, JOHN, a distinguished surgeon, born at Kingston in Surrey. After being educated at Eton, he was apprenticed to Cheselden. Perseverance rendered him eminent in his profession, and in his thirtieth year he succeeded Craddock as surgeon to Guy's hospital. In this position he was eminently successful, and treated with unwearied humanity those whom disease or misfortune had placed under his care. He respected the name of Guy almost to adoration, observing, that no other man would have sacrificed one hundred and fifty thousand pounds for the benefit of his fellow-creatures. He died suddenly in 1785, aged 79.—E. L.

BELDORI, JOHN PETER, an Italian antiquarian, born at Rome in 1615; died in 1696. Christina, queen of Sweden, confided to him the care of her library and museum of antiquities; and Pope Clement X. gave him the title of the "Antiquarian of Rome." He is the author of a vast number of works on medals, inscriptions, &c.

BELESTAT, PIERRE LANGLOIS DE, a French physician and archæologist, who lived in the second half of the sixteenth century. He was first physician to the duke of Anjou, afterwards Henry III. His leisure was devoted to the study of Egyptian antiquities, on which he published a work under the title of "Discours des hiéroglyphes Ægyptiennes," &c., Paris, 1583, which contains some interesting researches.—W. S. D.

BELFRAGE, HENRY, the Rev., D.D., born at Falkirk, 1774, and succeeded his father in the ministry of one of the Secession congregations there in 1794. He was a popular preacher, but is more extensively known as an author, his publications having procured for him an honourable place among the religious writers of Scotland. His works are numerous. The chief of them are —"Discourses to the Young;" "Monitor to Families;" "Discourses on the Duties and Consolations of the Aged;" "Counsels for the Sanctuary and Civil Life." He died in 1835, in the 41st year of his ministry.—(*Life and Correspondence of the Rev. Henry Belfrage, D.D.*, 1837.)—W. M'K.

* BELGIOJOSO, the princess CHRISTINE, a native of Lombardy, and famous for her romantic heroism in the cause of her country's liberty. She had been long distinguished as the patron of literature and the arts, and during the revolution in Italy, she warmly espoused the cause of her country. Having raised a troop of 200 horse, she led them herself against the Austrians. For this daring act, her property was confiscated, and a decree of banishment passed against her. She retired to a farm in Asia Minor, and was compelled to labour for her support. The sultan of Turkey afterwards granted her some land on the gulf of Nicomedia, and ultimately the decree of banishment was revoked. She has since been contributing to several journals in Paris and New York.—J. B.

BELHOMME, DOM HUMBERT, a learned Benedictine, born at Bar-le-Duc in 1653; died in 1727: distinguished for his eloquence. He was abbé of Moyen-Montier, which he enriched with a splendid library. He wrote a history of this establishment, entitled "Historia Mediani Monasterii in Vosago."

BELIDOR, BERNARD FOREZ DE, born in Catalonia in 1697; died at Pavia in 1761. One of the ablest engineers of these times. His works, especially those on mining, are in great credit still. The best of his works are "La Science des Ingenieurs," and "L'Architecture Hydraulique." This latter work has never been superseded. A new edition recently appeared, with notes, bringing down its precepts to the present time. It is indeed an invaluable production.—J. P. N.

BELIERE, CLAUDE DE LA, a French writer, a native of Charolles, in the second part of the seventeenth century; author of a curious work entitled "Physionomie raisonnée."

BELIGATTI, CASSIUS, a capuchin of Macerata, in the papal states, who published on his return from Thibet and India, where he had resided as missionary eighteen years, a Hindostanee and a Sanscrit grammar. He assisted Giorgi in deciphering the Tartar MSS. brought to Europe in 1721. Died in 1791.

BELIGH, Ismail, or Shahin Emirzadeh, a Turkish poet, born at Bursa, who flourished in the seventeenth century. He composed many original works, and also made numerous compilations. Amongst the former is the "Gul Sadberg," or the Rose with a Hundred Leaves, being a poem of a hundred traditions of Mahomet. In the latter department he has left a work entitled "Wafiat Danishveran," in which he has collected the histories of all the learned men, poets, and sheiks of Bursa from the time of the Conquest to his own day.—J. F. W.

BELIGH, Mustapha, a Turkish poet and professor, born at Constantinople, and died in 1705.

BELIN, Jean Albert, a French Benedictine, bishop of Bellay, was born in 1610, and died in 1677. He wrote against the alchemists.

BELIN DE BALLU, Jacques Nicholas, one of the best Greek scholars of his age, was born at Paris on the 28th February, 1753. His works soon attracted general notice, and he was chosen a member of the academy of inscriptions and belles-lettres in 1787. The government placed him in the direction of the prytanee of St. Cyr, but he had no administrative talent, and the appointment was shortly after revoked. His talent for instruction, however, was too great to be overlooked, and the Emperor Alexander of Russia offered him the post of professor of Greek literature in the new university which he had just founded at Charkow in the Ukraine. This he accepted, and after a few years he removed to Moscow, where he remained till it was burned in 1812, when he went to St. Petersburg, where he remained till his death in 1815. He has left many works which are still held in estimation, the best of which is his "Critical History of Greek and Roman Eloquence."—J. F. W.

BELING, Oswald, a German poet, born at Schleswig in 1625; died 1646. He translated Virgil's Eclogues into German.

BELING, Richard, an Irish writer of some distinction, was the son of Sir Henry Beling, knight, and a member of an ancient Roman catholic family in the county of Dublin. Richard was born at Belingstown, the family seat, in the year 1613. He received an excellent classical education in Dublin, was subsequently sent to England, and entered a student at Lincoln's Inn, and after a few years of study, he returned to his native land. There his military predilections, and his religious principles, induced him to take a part in the rebellion of 1641, and in his twenty-eighth year, he held high rank in the insurgent army, and commanded on several occasions. He subsequently was one of the most influential members of the supreme council of the Roman catholics assembled at Kilkenny, and became secretary to that body in 1645, by whom he was sent on an embassy to the pope and other Italian princes, for the purpose of soliciting their assistance. Upon his return, he was accompanied by Rinuccini as papal nuncio, who by his intrigues increased the troubles of the country, and impeded the establishment of peace. Beling was so dissatisfied with the conduct of the nuncio, that he withdrew from the party altogether, and attached himself to the Royalists, to whom, from that period, he continued faithfully attached. The duke of Ormond took him into his favour, and employed him in several important negotiations, in all of which he displayed both zeal and address. When the army of the king was defeated by the parliamentary forces, Beling left England and resided in France during the Protectorate. There he occupied himself with literature, and wrote some works upon the events in which he had been concerned. After the Restoration, he returned to his native land, and through the influence of the duke of Ormond, he was restored to his property there. He died in Dublin in the year 1677. He added a sixth book to Sir Philip Sidney's Arcadia. His other works are, "Vindiciarum Catholicorum Hiberniæ Libri Duo;" "Annotations upon the Vindiciæ Eversæ of Ponticus," and some of less note. His style is remarkably easy and graceful.—J. F. W.

BELISARIUS, born about 505; died in 565. He was born at Germania, a city of Thrace, on the confines of Illyrium. Before Justinian had become emperor, Belisarius served among his personal guards. In 525 we find him in command of a squadron; and in 528 he is appointed general of the East. A long truce, rather than what could be called peace, existed between the Empire and Persia, when Cobad, the Persian king, invaded Mesopotamia. He was defeated by Belisarius. In the next year the Persians invaded Syria with better fortune. The death of Cobad now occurred; and a peace, which lasted for about ten years, was concluded.

Belisarius now married. Antonina, his wife, was the daughter of an actress, and a public charioteer; but by a former marriage had passed into respectable life, and now held the office of zōste or lady of the bedchamber to Theodora, the empress. Justinian was now preparing for an expedition against the Vandals of Africa, with the intention of recovering that important province to the empire, when an insurrection at Constantinople occurred. Party feeling existed in such strength as to seem like actual insanity; and that city was divided into opposing factions of *blue* and *green*, names taken from the colours worn by rival charioteers at the circus. The ringleaders of both factions were imprisoned. The factions united, released them from imprisonment, collected vagabonds from all quarters, set fire to the public buildings, declared the reign of Justinian at an end, and crowned a new emperor. Justinian meditated flight; and was only saved by the spirit which the empress displayed, who counselled resistance. The factions had already fallen out with each other, and were coming to blows, when Belisarius appeared with his guard, having made his way through the smoking ruins left by the conflagration. The new emperor was dragged from his throne with little resistance. Promiscuous slaughter followed, which Belisarius did not, or could not check. Thirty thousand were slain.

In the following year the African expedition was confided to Belisarius. About a century before, the Vandals of Spain had conquered the province of Africa. Their right was acknowledged and confirmed by treaties with the empire. The reigning monarch was Hilderic; but his advanced age and imbecility threw the government into the hands of Gelimer, whom the law of the country made his heir. Gelimer's impatient ambition made him seize the crown in the lifetime of the old man, whom he threw into prison. To assert Hilderic's right was the pretence on which Justinian interfered. Belisarius's army consisted of five thousand cavalry and ten thousand foot soldiers. His own guards, bound by an oath of fidelity to himself personally, were sheathed in complete steel, after the Persian model. His forces were legionaries from Thrace and Isauria, whose chief weapon was the Scythian bow; and confederates, among whom were four hundred Heruli, and eight hundred Huns. His fleet of five hundred transports, manned by two thousand mariners, was escorted by ninety-two light pinnaces, with one row of oars, and a deck over the rowers' heads, to protect them from the enemy's missiles. In June, 533, Belisarius embarked, accompanied by his wife and by Procopius, his secretary, whose narrative of the expedition is the chief authority for its details. The rear was commanded by Belisarius himself, who anticipated an attack—rightly, as the event showed—of Gelimer from the interior of the country. The high rocks of Hermæum (the modern Cape Bonn), now separated them from their ships. The proclamations of Belisarius representing the object of the Romans to be the restoration of Hilderic, led Gelimer to have that prince at once put to death. The crime was advantageous to the Romans, who now put forward the claim of the emperor to Africa as a Roman province. The Romans had advanced to within ten miles of Carthage, when they first met an enemy. Gelimer's plan of battle was this. Amatus, his brother, with such forces as he could collect at Carthage, was to attack the van; Gibamund, his nephew, with two thousand horse, to fall upon the left flank; while he himself, with the main body, was to charge the rear. The place selected was a defile, where it was impossible that the invaders could obtain aid from their fleet. The success of the plan depended on the simultaneity of the operations; and it was defeated by the ardour of Amatus, who, impatient to engage the enemy, left Carthage with a small troop three hours before the rest of his forces. He fell in the conflict, and his followers fled back to Carthage. In their flight they met, issuing from Carthage, the forces whom they had so rashly preceded, and infected them with their fears. They were pursued by the Roman van—John the Armenian's three hundred—who are said to have killed on that day the scarcely credible number of twenty thousand men. Gelimer's arrangements were destined to fail in everything. The left was to be attacked by his nephew with two thousand horse; but the left, as we have said, was protected by six hundred Huns. As the Vandals advanced a champion was seen riding alone between the lines. He was exercising the proud distinction inherited from his ancestors, of commencing the engagement by shooting the first arrow. The Vandals looked on in dumb amazement—they did not know what to make of the movement. Was this a proposal to decide the fate of the day by single combat?—was it some

strange form of incantation? While they wondered and sought from each other an explanation of the prodigy, the Huns fell upon them. Of the two thousand not one survived. Of these things going on at the outposts, it would appear that both Gelimer and Belisarius were ignorant till a later part of the day. Yet more strange, Gelimer's guides appear not to have been well acquainted with the ground, as he was deceived by the windings of the hills, and carried beyond the point where he had planned to meet the Roman army. Belisarius, we are told by Procopius, never in the first instance hazarded his whole army, but sent a body of confederates in front; then followed the main body of the cavalry; and after them he himself with his "lancers and targeteers." Those in front fell in with the dead body of Amatus, and thus learned the skirmish of the morning. Before they could communicate with Belisarius, they saw Gelimer's army approaching. A rising spot of ground gave some advantage. They and the Vandals ran to have possession of it. The Vandals gained the hill, and succeeded in putting their antagonists to flight. In the performance of the funeral rites of Amatus, Gelimer lost an opportunity that could not be recalled, and Belisarius made his own of the moment. Gelimer fled to the deserts of Numidia. On the next day, the feast of St. Cyprian, the victor entered Carthage.

A second engagement, in which another brother of Gelimer, and Gelimer himself, aided by some Moorish tribes, encountered Belisarius at Tricameron, decided the fate of Africa. The brother fell in the battle, and Gelimer for a while found a retreat at the village of Modenus in the mountain district of Papua. Belisarius returned to Carthage, to provide for the civil administration of the province, leaving a squadron of Heruli, with Pharas, their commander, to watch Gelimer's movements. In a communication with the Herulian officer, the Vandal king entreated three gifts—a lyre, a loaf of bread, and a sponge: the lyre, that he might accompany with its music an ode which he had written on his misfortunes; the bread, that he might once more taste the food of civilized man; and the sponge, that he might relieve his eyes, sore with weeping. He at last capitulated, and was brought a prisoner to his own capital, into the presence of his conqueror. Meantime Belisarius's success awakened jealousy in the mind of Justinian, who feared that his general might seek to secure for himself the country he had subdued, or perhaps aspire to the imperial purple. The fear was groundless. If Belisarius had any passion it was devoted loyalty, and he instantly returned to Constantinople. His presence dispelled the emperor's apprehensions, who welcomed him as subject was never before welcomed. A medal, one side of which presented the effigies of the emperor, the other that of Belisarius, with the inscription, "Belisarius, the Glory of the Romans," was struck to commemorate the day. A triumph—the first ever celebrated at Constantinople—recalled the recollections of the parent republic.

The recovery of Africa to the empire was calculated to suggest the hope of regaining Italy, now a Gothic kingdom. Theodotus, the reigning king, held the throne by a title that had been purchased by perjury and murder. These circumstances favoured Justinian's project of seizing the kingdom; and he determined to invade it at the same moment by a naval armament, under Belisarius's command, in the west, and on the east by an inroad on Dalmatia, the conduct of which was intrusted to Mundus, governor of Illyrium. Belisarius undertook the expedition with an army which consisted of four thousand confederates, three thousand Isaurian mountaineers, some detachments of Hunnish and Moorish cavalry, and, best of all, his own personal guards. The object of the expedition was masked by the pretence of reinforcing the troops in Africa. Belisarius possessed himself of Sicily with little difficulty, and afterwards of Panormus, the modern Palermo. He proposed to winter in Syracuse, and wait till spring should enable him to commence the campaign in Italy. An insurrection in Africa in some degree varied this plan, by calling him for a while to that province. On his return, a revolt which arose in Sicily during his absence, was soon quelled, and he then proceeded to Italy. Negotiations, meanwhile, had been going on between Theodotus and the Byzantine court. Theodotus had agreed to surrender Italy to Justinian, on obtaining an estate in the eastern provinces yielding annually twelve hundred pounds weight of gold. Some successes of his generals in Dalmatia made him recede from the bargain, and the war in Italy continued. Belisarius landed in Rhegium. He met with no opposition till he came to Naples, which he took after a siege of twenty days, by introducing into the city some of his troops through the channel of an intercepted aqueduct.

Theodotus's design of betraying the kingdom into the hands of Justinian was soon known and punished by deposition. Vitiges, who commanded the troops in southern Italy, was raised by his brother-soldiers on their shields, according to a custom familiar with all the Gothic tribes, and proclaimed king. This tumultuous election was confirmed by the senate, the nobles, and the clergy at Rome. To aid his title to the crown, Vitiges murdered Theodotus, and married a daughter of the house of Theodoric. He purchased the zealous aid of three nations of the Franks, by ceding to them the district between the Rhone and the Alps, and by the payment of two thousand pounds' weight of gold. He had no means of defending Rome, and he retired to Ravenna. Belisarius at once occupied Rome; and, anticipating a siege, lost no time in putting it in a state of defence. Vitiges, in February, 537, took the field with 150,000 men. His object was to possess himself of Rome, and accident seemed to favour his design. The only bridge over the Tiber, in the neighbourhood of Rome, was the Pons Milvius; and this Belisarius had so fortified and garrisoned, that he regarded it as secure, and calculated on the delay which making another bridge, or moving the army over in boats would occasion, as giving him at least twenty days more to improve the defences of the city. The party placed to watch and defend the bridge, when they saw the approach of the enemy, deserted, and the advanced guard of the Gothic cavalry passed over unopposed. Belisarius, ignorant of what had occurred, rode out from the city with a guard of about a thousand men, to observe the movements of the enemy, whom he believed to be on the opposite bank. To his amazement he found himself surrounded by the Goths. He and his men fought their way bravely. The squadron which they encountered retreated, while other divisions of the Goths were crossing the crowded bridge. The Romans pursued. There were many changes of fortune through this eventful day. The strangest, perhaps, was that, when Belisarius was returning at night to the city, he found it closed against him, the Romans having believed a report of his having been slain, and fearing that if they opened their gates they might be admitting the enemy. This led to a new and desperate charge from Belisarius against the Goths, who could not imagine it to have proceeded from soldiers harrassed by the toils of the day; they thought it must be a new army issuing from the city, and fled. The next day the siege of Rome commenced. It lasted for more than a year. In skirmishing, the advantage was in general with Belisarius. Sylverius, the pope, was detected in a correspondence proposing to admit the Goths into the city. He was degraded and deposed, and another took his bishopric, who, however, paid for it in gold numbered and weighed. Some supplies of men from Constantinople and of food from Compania now arrived, and a truce of three months, ill observed, however, by either party, was agreed on. A dispute arose between two officers, which, while Belisarius was investigating, one of them drew his sword on the general. The attempt at assassination proved abortive, and the criminal was at the moment put to death. The justice of this proceeding would seem to admit little doubt; but the precipitation of the act, and the absence of any trial in the case, form one of the most serious charges which his enemies bring against Belisarius.

The truce was but ill observed. Belisarius had expected it to be broken by the Goths, and directed that, on its actual violation, the province of Picenum should be invaded. John the Sanguinary, an officer who deserved his name, was intrusted with this duty. In executing it, he left in the power of the enemy, as unworthy of his arms, several small fortresses, and posted himself at Rimini, from which the garrison, at his approach, fled to Ravenna. The wife of Vitiges, who knew John to be avaricious, thought him the man for her money, entered into communication with him, proposed to him the murder of her husband, and offered her person and the kingdom of Italy as his tempting reward. Vitiges made unsuccessful attempts to negotiate with Justinian. On the day the truce expired he withdrew his forces from Rome, and retreated over the Milvian bridge. Belisarius did not suffer the Gothic army to retire unmolested. When about half of them had reached the Tuscan bank of the river, he sallied out against the rest. He pursued the forces moving to the bridge, and, as he had anticipated, the reinforcements returning to their relief created such disorder, as gave him an easy victory. The retreating army

marched towards Ravenna. Before the siege of Rome was raised, Milan had declared for Belisarius. It was now besieged by Vitiges with a mixed army of Goths and Burgundians. The relief of Milan was of the utmost moment, and Belisarius's plans were interrupted, instead of being assisted by Narses, the general who had been sent with the last reinforcements from Constantinople. Narses was a Pers-Armenian eunuch, in the service of the palace, who claimed to know all Justinian's secret purposes; and who, as the emperor was jealous of Belisarius's power, was probably sent to watch him. He affected to hold an independent commission, and refused to obey Belisarius's orders. Milan was taken, the garrison spared, but the city razed to the ground.

Narses was, in the spring of 539, recalled, and Belisarius left in undisputed command. Vitiges had not ceased his communications with Justinian, and a treaty was signed at Constantinople, leaving him the title of king, the provinces beyond the Po, and half the treasures of Ravenna. The Goths distrusted every treaty which did not bear the signature of Belisarius; and he, determined to destroy the Gothic monarchy, and bring Vitiges a captive to Constantinople, refused to give it. The Goths, not understanding the conduct of Belisarius, proposed to dethrone Vitiges, and make Belisarius emperor of the West. Vitiges affected to abdicate in his favour. Belisarius allowed the Goths to act on the supposition of his assent, and thus obtained the surrender of Ravenna. As soon as this object was effected, he proclaimed his loyalty to the emperor. He and they, he said, were alike subjects. He returned to Constantinople, bringing with him the captive king of Italy. He was received with courtesy by the emperor, who, however, continued to regard him with jealousy and distrust, and availed himself of the invasion of Syria by the Persians to employ him at what he regarded as a safe distance. The Persian king was successful in most of his objects during the first year of the war thus commenced by him. In the second he was checked by the genius of Belisarius. An account, however, of these campaigns belongs more properly to the biography of Chosroes, or Nushirvan, to call him by his Persian name. Belisarius, after two years, was recalled. While in Persia, a report was spread of the emperor's death, and Belisarius expressed an opinion on the succession opposed to the emperor's views. Belisarius had become too powerful for Justinian's peace of mind. His wealth, too, offered a strong temptation to avarice. He had scarce returned from Persia, when his treasures were seized, his personal guards taken from his command, and he had no doubt that his death was resolved upon. A communication from the empress told him that his life was spared at the solicitation of Antonina. A fine of three thousand pounds, weight of gold was exacted from him. What the precise accusation against him was has not been recorded. Within a few months he was sent to Italy, which was again in arms. The emperor, no doubt, hoped some advantage there from the magic of his name; yet the mission must have seemed more like exile than anything implying high trust. The latter campaigns of Belisarius in Italy, though they are described as exhibiting great skill on the part of the general, were on the whole unsuccessful, as all his purposes were thwarted by the neglect of the emperor to send adequate supplies. Belisarius solicits his recall, and is recalled. Soon after his return, a conspiracy to murder the emperor was detected. Belisarius, as his chief supporter, was to have shared his fate.

Eleven years are now passed by him in private life, when the empire is invaded by barbarian hordes, whom the earlier historians call Bulgarians, but whom modern inquirers class with the family of Huns. They were actually within a few miles of Constantinople when Belisarius was summoned to the rescue. He succeeded in dispersing the tumultuous hosts, and saved the capital. Four years after this he was accused of participation in a conspiracy to murder the emperor. The wild word of a criminal under torture outweighed, in the estimate of his judges, the evidence which a life of almost romantic loyalty afforded. His life was spared, but his property confiscated. It is said that his eyes were put out, and there is no improbability in the narrative. Justinian always thought of him as a rival for the empire, and the laws of several countries annexed to blindness, however arising, the penalty—if it is to be so called—of incapacity to reign; and this expedient was frequently resorted to when it was wished to get rid of a competitor for the throne, without depriving him of life. Gibbon disbelieves the fact, as it is not mentioned in the earlier narratives; but it is not easy to imagine the prevalence of the tradition except on the supposition of its truth. However this be, he died in the spring of the following year (565). The great authority for the biography of Belisarius is the account of Justinian's Wars, by Procopius, Belisarius's secretary, and the same writer's Secret History. See also Gibbon, Lord Mahon (now Earl Stanhope), and Finlay—*Greece under the Romans.*—J. A., D.

BELL, Andrew, whose name is so honourably associated with the progress of education about the beginning of the present century, was born at St. Andrews in March, 1753. When he had finished his college course, he went to America, where he remained till 1781. On his return to Scotland, he determined to enter into holy orders, and soon became the pastor of the episcopal chapel at Leith, but being not altogether satisfied with his position, he determined to quit his native land and seek his fortune in India. Dr. Bell settled at Madras, and became, in the first instance, a lecturer on natural philosophy. He soon, however, obtained several offices in the way of his profession, and was, in 1788, appointed to be one of the company's chaplains at Fort St. George. About the time that Bell arrived at Madras, there was a proposal on foot for establishing a military orphan asylum, and it was from his connection with it that his fame subsequently arose. He organized the asylum, and conducted it for six years without fee or reward, watching over its interest with more than paternal solicitude. Amongst many other new features, or, at least, which were thought new, he had recourse to the plan of making the elder boys teach the younger, and in fact reduced the plan to a system. Reports of the orphan military asylum at Madras reached England, and they may possibly have fallen into the hands of Mr. Joseph Lancaster, who was beginning his educational career about this period. Fortunately or unfortunately—*lis sub judice est*—Bell and Lancaster were pitted against each other, and for many years the friends of education carried on an unseemly quarrel about their respective merits. Bell was the champion of the Church and the National Society, while Lancaster, mostly in the cause of Dissent, called into existence the British and Foreign School Society. Both societies are still in existence, and have done much good; though, as far as the operations of the schoolroom are concerned, the *system* on which they started has not been able to stand the test of time. Dr. Bell looked upon his *system* (and bishops, judges, and magistrates went into the extraordinary delusion) "as an engine of simple and easy construction, fitted for common and popular use, and giving that facility, expedition, and economy to the education of youth, which *physical machinery* had given to the arts and manufactures." It was this idea, and particularly the *economy* part of it, that gained so ready an acceptance for the monitorial system; but time that changes all things, has greatly changed it, and we can now only look back with wonder at the mighty results that even wise men expected to flow from such small causes. It was in 1797 that Dr. Bell returned to England, and according to his biography by Southey, he was then worth little short of £26,000. He left India on furlough, but he had not been long in England when he resolved not to return to the East, provided he could get a pension. He accordingly applied to the court of directors, and obtained £200 a year.

Rich patronage in the church followed, and for many years he employed himself in diffusing a knowledge of his *system*, and in helping to establish schools in all parts of the country, As a reward for his labours, he was made a prebendary of Westminster, and there his ashes finally reposed. "The inscription on his coffin-plate," as we are carefully informed by his biographers, "is Rev. Dr. Andrew Bell, D.D., LL.D., F.R.S.E.; died January 27, 1832, aged seventy-nine years. By his own request the inscription to be placed on his tombstone is to be simply—*The Author of the Madras System of Education.*" Dr. Bell deserved well of his country and his kind. His true monument exists in the Madras college of St. Andrews, and copies of it, so to speak, are to be found in the schools he established in Cupar-of-Fife, in Edinburgh, Glasgow, Leith, Aberdeen, and Inverness. These have done much for the children of the poor in those places, and they will keep the name of Dr. Bell green in the memory long after the distinctive features of "the Madras system" have passed away.—C. W. C.

BELL, Benjamin, a distinguished surgeon. He was educated at Edinburgh, and studied anatomy under the celebrated Monro. After travelling on the continent, he returned to Edin-

burgh, where he was appointed surgeon to the Infirmary. He was the author of one of the most successful and generally used works on surgery, entitled "A System of Surgery," in seven volumes. It was not only used as a text-book in Edinburgh, but was translated into French and German, and exercised a vast influence on the surgery of the eighteenth century. It was, however, destined to fall, and under the attacks and severe criticisms of John Bell, it ceased to be regarded as an authority. He wrote several other surgical works. In 1778 he published "A Treatise on the Theory and Management of Ulcers." In 1794 appeared "A Treatise on Hydrocele, on Sarcocele, on Cancer, and other diseases of the Testes," and in 1793, "A Treatise on Gonorrhea Virulenta, and Lues Venerea."—E. L.

BELL, Sir Charles, an eminent physiologist and surgeon, born at Edinburgh in 1774, was the youngest son of the Rev. William Bell, a clergyman of the Episcopal Church of Scotland; his elder brothers having been John Bell, a distinguished surgeon and anatomist of Edinburgh, and George Joseph Bell, an eminent writer on Scottish law, who became professor of the law of Scotland in the university of Edinburgh. Having the misfortune to lose his father whilst he was yet a child, Charles Bell did not receive the same advantages of academical education as his elder brothers; but, as he himself said in after life, "my education was the example set me by my brothers." He very early adopted the medical profession, and, under the guidance of his brother John, so zealously prosecuted his anatomical studies, as very early to render himself competent to afford him important assistance in the completion of his System of Anatomy, and in teaching his classes. In 1799 Charles Bell was admitted a member of the Royal College of Surgeons of Edinburgh, and soon afterwards was appointed one of the surgeons of the Royal Infirmary of that city, where he acquired a high reputation as a skilful operator. In 1806 he removed to London, and established himself as a lecturer on anatomy and surgery, at first independently, but afterwards (1811) in association with others, at the celebrated anatomical school of Great Windmill Street. His work on the "Anatomy of Expression," first published at the time of his settlement in London, contributed to gain him a general reputation. This work not only comprised an examination into the sources of beauty in the antique, and into the various theories of beauty, natural and ideal, in the human form, but also an inquiry into the laws regulating the expression of the passions in the muscular movements of the countenance and of the body generally. It was in the prosecution of this inquiry that Charles Bell was led to his subsequent discoveries in the physiology of the nervous system; and he continued to follow it up even to the end of his life. In 1811 he married Marion, daughter of Charles Shaw, Esq., of Ayr, some other members of whose family subsequently became intimately associated with him, as assistants in his scientific labours, and expositors of his doctrines. In 1812 he was elected surgeon to the Middlesex hospital; and continued to hold this post until he quitted London for Edinburgh in 1836. It was between 1810 and 1812, that he first began to draw the attention of the scientific world to those views of the physiology of the nervous system, which he afterwards more fully elaborated; his "Idea of a New Anatomy of the Brain" having been printed and circulated among his friends, although not published, in 1810 or 1811. He continued to prosecute his inquiries without any further announcement of their results (save in his oral instructions) until the year 1821, when he communicated to the Royal Society the first of that series of memoirs on the nervous system, which unquestionably laid the foundation of all our present knowledge of its true structure and functions, and will immortalize his name so long as physiological science exists. Of his labours in this field we shall presently give a more detailed account.

Whilst prosecuting his physiological researches, Charles Bell was still zealously applying himself to the improvement as well as to the practice of the surgical art. He had given much attention to various questions of military surgery, when our soldiers came home wounded from the peninsular war; and immediately after the battle of Waterloo, incited alike by humanity and by zeal for professional improvement, he proceeded to Brussels, where he tendered his assistance in the care of the wounded, and was incessantly engaged for three successive days and nights in the operations and dressings required by upwards of three hundred patients.

In 1824 he accepted the senior professorship of anatomy and surgery in the London College of Surgeons; and his lectures, which excited much attention, formed the basis of a treatise on "Animal Mechanics," which was sometime afterwards published by the Society for the Diffusion of Useful Knowledge. In 1826 he was admitted a fellow of the Royal Society. On the formation of the London university (now University college), in 1827, Charles Bell accepted the appointment of professor of anatomy and physiology, with the expectation that he was to be considered as the head of the medical school; finding himself disappointed, however, he soon afterwards resigned the chair. On the accession of William IV. he received the honour of knighthood, in common with several other eminent scientific men. About the same time he was selected by the president of the Royal Society as the writer of one of the Bridgewater Treatises, his subject being "The Mechanism and vital Endowments of the Hand, as evincing Design;" and he also co-operated with Lord Brougham in reproducing the "Natural Theology" of Paley, with ample illustrations. At this time he was practising successfully as a surgeon in London, and frequently delivered clinical lectures on surgery at the Middlesex hospital. In 1836 he accepted the offer of the surgical chair in the university of Edinburgh, to which he was invited by the unsolicited and unanimous vote of its patrons; and his first course of lectures was attended by nearly all the surgical students of that metropolis. It soon appeared, however, that neither as a teacher nor as a practitioner of surgery, was he likely to hold that pre-eminent rank in his native city to which he felt himself entitled; and the results of his change of position were far from being accordant with his anticipations. Though he had meditated a great work on the nervous system, he did not find means for its production; and after the publication of his "Institutes of Surgery," a text-book for his class, in 1838, he chiefly applied his leisure time to the preparation of a new edition of his "Anatomy of Expression," which he greatly amplified by observations on the works of art with which Italy abounds, made during a tour in one of his college vacations. This edition was not published until after his death, which occurred rather suddenly in the summer of 1842, at Hallow Park, Worcestershire, while he was on his way to London.

The method of exposition adopted by Sir Charles Bell was, unfortunately, not well calculated to place his doctrines clearly before the world; and much controversy has consequently taken place as to the degree of assistance and correction which he received from others. The following will, it is believed, be found to be a correct view of the successive steps of his discoveries:—Although various physiologists, from Galen downwards, had surmised that the nervous fibrils which ministered to *sensation* and to *motion* respectively, might be distinct, though bound up in the same trunks; and although the eminent anatomist Willis had pointed out, a century and a half previously, that certain of the nerves of the head are exclusively sensory, and others exclusively motor, yet no one seems to have thought of subjecting this idea to the test of experiment, or to have formed the conception that the anterior and posterior roots of the spinal nerves ministered to different functions, until Charles Bell entered upon the inquiry. To this he was especially led, as we have seen, by his study of the anatomy of expression; the problem which he first set himself to resolve being apparently this:—Why the same organ, *e. g.* the tongue, should be supplied by three different nerves. At the time when he commenced his labours, it was the received doctrine that the *cerebrum* was the organ of sensation and of voluntary motion; and the cerebellum, of the vital and involuntary motions; and his original idea of the relative functions of the anterior and posterior roots of the spinal nerves, was that the former were in structural connection with the cerebrum, through the anterior portion of the spinal cord, and ministered to its functions, whilst the latter were in the like anatomical and physiological connection with the cerebellum. The only confirmation which experiment afforded to this idea was that, when the anterior roots of the nerves were irritated, movements were produced in the voluntary muscles; the function which he assigned posterior roots, however, was in harmony with the then prevalent notion, that the ganglionic enlargements which they bear were destined to "cut off sensation," so as to prevent impressions upon the apparatus of organic life from being felt. Although this first idea has since proved to be altogether erroneous, yet the method of investigation by experiments on the roots of the nerves, was in itself a great

discovery; and it furnished Bell himself with the means of correcting his original views, and of arriving at his great discovery, before it was adopted by any one else. For there is ample evidence that between 1812 and 1821, Bell had been led by his experiments to adopt *the* conclusion, that the anterior roots of the spinal nerves are subservient to motion, and the posterior to sensation, respectively; the motor and sensory fibrils being essentially distinct, although bound up in the same trunks and branches, and having different terminations, both in the central organs from which they issue, and in the peripheral parts to which they are distributed. This conclusion was explicitly announced both by himself and by Mr. John Shaw, in their anatomical lectures at the Windmill Street school. Seeing, however, that the nerves of the head afforded peculiar facilities for working out the details of this doctrine, Bell gave his special attention to them; and having also conceived the idea that the nerves of respiration and of expression proceeded from a distinct tract in the medulla oblongata (the upper portion of the spinal cord, which lies within the cranial cavity), the first memoir communicated by him to the Royal Society did not develope what is now estimated as his fundamental discovery, but was chiefly devoted to an examination of the respective functions of the fifth and seventh pairs of cranial nerves. In this memoir the analogy of the *fifth* pair to the spinal nerves, in virtue of its two sets of roots, and of the ganglion upon the larger (sensory) root, is explicitly pointed out; and it was shown by experiment to be a nerve of double function. Bell was not acquainted, however, with the fact which had been ascertained by previous anatomists, that the fibres proceeding from the smaller (motor) root are distributed only to the third of the three principal divisions of the nerve, so that the first and second divisions, which are distributed to the upper part of the face and head, are exclusively sensory, while the third, which is alone possessed of motor as well as sensory endowments, is limited in its distribution to the muscles of mastication. This correction was speedily supplied by the experimental inquiries of Magendie and Mayo; and it is not altogether to the credit of Sir C. Bell, that, in the later reprints of this memoir, he adopted the correction, without any intimation of the source from which it had been derived. With regard to the functions of the *seventh* pair, Bell maintained (as Willis had done before), that it was essentially motor; but he considered its motor action to be limited to bringing the muscles of the face into co-operation in the respiratory function, and to exciting the movements of expression. Here, again, subsequent research has proved that he was in error; the seventh pair being the ordinary motor nerve of the face, and the movements of respiration and of expression being only particular modes of its general action. Physiologists, in fact, have long perceived that Sir C. Bell was in error in endeavouring to isolate the movements of respiration from the other "sympathetic" or (as they are now called) "reflex" actions with which they had been previously associated; and no one has any doubt that the movements of expression or emotion are performed through the same nervous channel as the movements of volition, although having a different source in the central organs. It is not a little remarkable that this part of Sir C. Bell's system was the one on which he especially prided himself; and that to the end of his life he continued to uphold it, professing his inability to understand the doctrines of "reflex action," which were then being pressed on the attention of physiologists by Dr. Marshall Hall and his followers.

The subsequent labours of Sir C. Bell on the nervous system were directed to the confirmation and extension of his doctrines, both by anatomical research, by experimental inquiry, and by pathological observation. He successfully demonstrated the course of the sensory and motor tracts ascending from the spinal cord to enter the brain, and showed how roots of the cranial nerves are connected with one or the other, or with both, according as they are exclusively sensory, or exclusively motor, or of mixed endowments. He attempted also to show that the anterior and posterior portions of the spinal cord have endowments corresponding with those of their nerves; but this conclusion, though at first generally accepted, has been rendered more than doubtful, both by the results of experiment and by the phenomena of disease. Under the title of the "Nervous Circle," he developed, more fully than had been previously done, the importance of "guiding sensations" in all voluntary movement; these sensations being usually derived from the muscles themselves, but being replaced by those of some other kind (as sight) when the "muscular sense" (which he considered to be a peculiar form of sensation, different from ordinary touch) is deficient. And in various parts of his memoirs, he threw out most important hints as to the rational interpretation of symptoms, and the application of remedies, which give them a high practical value.

Notwithstanding that Sir Charles Bell's method of investigation did not always conduct him to the truth, and his results had to be corrected by the labours of others, yet it is impossible for it ever to be forgotten that by him was laid the sure foundation of all subsequent knowledge of nervous physiology, in the discovery of the respective functions of the anterior and posterior roots of the spinal nerves, and in the general doctrine to which that discovery led, of the distinctness of function of each individual fibril, in virtue alike of its central and of its peripheral connections.—W. B. C.

BELL, HENRY. This ingenious mechanic, the first in Europe who successfully applied steam to the purposes of navigation, was born in 1767 at Torphichen in Linlithgowshire. He was descended from a race of mechanics, some of whom enjoyed more than local fame. After receiving a scanty education at the parish school of Torphichen, he was apprenticed to a stonemason in 1780, but shortly after exchanged that craft for that of a millwright. At the expiry of his engagement he went to Borrowstounness to be instructed in ship-modelling, and in 1787, for the purpose of improving himself in mechanics, engaged with Mr. Inglis, engineer, at Bell's Hill. With the same purpose in view he found his way to London, and was for some time in the employment of the celebrated Rennie. Returning to Scotland about the year 1790, he established himself at Glasgow, and, either from want of capital or from want of perseverance, failing in his views of becoming an undertaker of public works, laboured as a common house-carpenter. The records of the corporation of wrights in Glasgow mention that he was entered a member of that body, October 20, 1797. In 1808 he removed to Helensburgh on the frith of Clyde, then an inconsiderable village, and pursued at leisure his multifarious mechanical schemes, or rather projected innumerable novelties in mechanics, which, with characteristic inconstancy, were successively abandoned; while his wife, who possessed in a remarkable degree the steady industry which her husband lacked, managed with profit the Baths' Inn, a large and much-frequented establishment. After engaging with infinite zest and grievous loss in a variety of projects, either totally impracticable or much beyond his means and the range of his scientific acquirements, his attention was directed by the experiments of Miller of Dalswinton to the subject of steam navigation. Miller's experiments, like Fulton's in America and others previously made in France, had demonstrated the possibility of applying steam to the purpose of navigation, but no practical success had as yet attended any attempt in Europe to introduce steam vessels. It was reserved for Henry Bell to accomplish this important object. He constructed in 1812 a vessel forty feet in length, which propelled by paddles in the way now so commonly known throughout the world, was found capable of making way against a head-tide in the river at the rate of seven miles an hour. This small craft for some months, until dwindled in the public estimation by larger vessels for which, without profit to the inventor, it served as a model, was a wonder of the nation under the name of the *Comet;* and if the gigantic results which have followed its success could have been instantly foreseen, it is possible that the surprise of his countrymen might have been taken advantage of to recognize, in some suitable way, the claims of Henry Bell. As it was, the public handsomely allowed him to do the best he could with his invention, did him the honour of adopting it, and left him until late in life, a prey to fears of starvation, which were by no means unreasonable. He was latterly in some measure relieved of embarrassments which weighed heavily on his mind by the kindness of some friends, especially in Glasgow, who interested themselves in raising subscriptions for his benefit. A grant of £200 by government, and an annuity of £100 from the trustees of the river Clyde, were afterwards added to these acknowledgments of the gratitude which this remarkable man claimed from his countrymen. He died at Helensburgh in 1830. A half of the annuity was continued to his widow. Attempts were made during his lifetime, and renewed after his death, to discredit his claims as an inventor, and it was plausibly urged that Fulton's steamer having plied on the

Hudson five years before Bell started his on the Clyde, the European was in all probability only a copy of the American invention. But there is no ground for supposing that Bell had learned anything of his rival's plans at the time he was proceeding with his own, and far less that they were so accurately described to him as to spare him the exercise of all ingenuity but that of correct modelling. He indignantly denied the charge of borrowing an invention to make himself a name, and the researches of his detractors have not produced anything to cast a doubt on his denial.—J. S., G.

BELL, JAMES, a highly respectable editor and compiler of historical and geographical works, was born at Jedburgh in 1769, where his father was pastor of the Relief church. It is characteristic of the comparative simplicity of the times that James Bell, the son of a clergyman, was withdrawn from learning, and apprenticed to the art and craft of weaving. When twenty-one years of age, he appears to have entered business in Glasgow on his own account. In 1806 he became a private teacher of the classics. Mr. Bell was the author of several works on geography, more particularly of "A System of Popular and Scientific Geography," published in six volumes. He was engaged on a Gazetteer of England and Wales, when death put an end to his meritorious and long-continued labours. He died on the 3rd May, 1833.—C. W. C.

BELL, JOHN, a painter mentioned in the Harleian MSS. as a painter employed with the bullying Torreggiano on Henry VII.'s tomb.—W. T.

BELL, JOHN, commonly called BELL OF ANTERMONY—that being the name of his paternal estate—was born in 1691. He received a classical education, and passed as a physician in the twenty-third year of his age. Having a strong desire to see foreign countries, as he himself tells us, he obtained recommendatory letters to Dr. Areskine, "a brother Scot," who then acted in the double capacity of chief physician and privy councillor to Peter the Great. Bell arrived at St. Petersburg in July, 1714, and was well received by the emperor. It happened that Peter was then preparing an embassy to the court of Persia, and Bell was engaged to accompany it in his professional character of physician. The expedition left St. Petersburg in July, 1715, and we read of it at Kazan in June of the following year. Kazan is not 800 miles from St. Petersburg, in a straight line, and making full allowance for deviations and deflections of all sorts, it would appear that the expedition took twelve-months to travel 1000 miles. There was therefore plenty of time for observation and reflection, and the young Scotchman made the best use of his opportunities. From Kazan, the embassy proceeded by Astrakhan, the Caspian sea, and the range of the Taurus to Ispahan; where the "Bactrian Sophi," —as Milton calls the shah of Persia,—then held his court, and where Bell arrived on the (old style) 13th March, 1717. He did not return to St. Petersburg till December, 1718, having thus been absent from that capital three years and a half. Bell had not been many months in St. Petersburg when he was again called upon to accompany an embassy to China. They left the capital in July, 1719, and, travelling through Siberia and the deserts of Tartary, arrived at Pekin, "after a tedious journey of exactly sixteen months." Bell's description of Siberia forms a very interesting part of his travels, and the account of what he saw at the court of Pekin is still considered of great value, as he is one of the few travellers from the western world who have penetrated so far into the interior of China. Bell left Pekin in March, 1721, and arrived at Moscow in January, 1722. But he had scarcely recovered from the fatigues of his Chinese travels, when he was invited to accompany the czar in person, on his expedition to Derbent, a celebrated pass between the Caucasus and the Caspian sea. In his account of this expedition, we get an insight into the country of the Circassians, who have ever since given the Russians so much trouble, and who are not yet subdued. Bell also gives us an estimate of the character of Peter, whose habits, both public and private, he had an excellent opportunity of studying during this expedition. Soon after returning from Circassia, Bell visited Scotland, where he remained till 1737, when, on the failure of negotiations for peace between Russia and Turkey, he was sent on a confidential mission to Constantinople. He afterwards took up his abode in that famous city, and carried on business for several years as a merchant. Bell married a Russian lady, Mary Peters, about the year 1746; and, in the following year, he returned to his native land, where he lived in ease and affluence for the remainder of his days. He died on the 1st of July, 1780, in the eighty-ninth year of his age. His "Travels in Asia" were published in two 4to volumes by the celebrated Foulises of Glasgow, in 1763, and they have appeared in several forms since. The work was translated into French, and in this way became widely known on the continent.—C. W. C.

BELL, JOHN, a celebrated Scotch surgeon, the elder brother of Sir Charles Bell, and son of the Rev. W. Bell, a clergyman of the episcopal church of Scotland. He was born at Edinburgh on the 12th of May, 1763. His father having been greatly relieved by a surgical operation just before his son John was born, determined out of gratitude to devote his child to the surgical profession. He was, accordingly, after receiving his early education at the High School, Edinburgh, entered as a pupil to Mr. Alexander Wood of that city. He became a pupil in the university, and studied under Black, Cullen, and the second Monro. He soon began to mark out a career for himself. He felt that, although anatomy and surgery were well taught, they had not been sufficiently connected. He therefore built an anatomical theatre and lecture-room, in Surgeon's Square, and opened it for the teaching of anatomy, in connection with surgery. It was here he attacked Monro and Benjamin Bell, and produced enemies in the university, and surrounded himself with admiring friends. In 1793 he published the first volume of his great work on "The Anatomy of the Human Body." This volume contained a description of the bones, the muscles, and the joints. The second volume, which was published soon afterwards, contained an account of the heart and arteries. The third volume was completed by his brother Charles, and was devoted to the nervous system. This work was written in a clear and forcible style, and, whilst it went into the details of anatomy, discussed physiological points, so as to interest the reader. Subsequently engravings were published, illustrating the anatomy of the parts described in the above work. His works on surgery have deservedly given Mr. John Bell the highest position amongst the surgeons of the last century. He was the first to point out the important influence that the free anastomosis amongst the arteries of the human body, exercised in all those cases where the prime trunk of an artery was injured. His first work in which this great fact was made to bear on practical surgery, was entitled "Discourses on the Nature and Cure of Wounds." This work has gone through many editions. His next great work was his "Principles of Surgery," which was published in three volumes. This work is still consulted and referred to as containing a large body of most important facts and reasonings on the subject of surgery. A new edition was edited by Sir Charles Bell in 1826. In 1810 he published a series of letters addressed to Dr. Gregory, entitled "Letters on Professional Character and Education." Although standing so high in reputation, and throwing into the shade by his genius and industry the men by whom he was surrounded, he was nevertheless opposed in every direction. As a member of the Edinburgh College of Surgeons, he was anxious to reform that institution, but his proposals were rejected, and he met with great personal opposition. Since his death nearly all his proposals have, however, been carried into effect. During the early part of his life, the members of the College of Surgeons took it in turn to attend to the patients of the infirmary. This gave Bell an opportunity of exhibiting his skill as an operator, and of teaching his particular views. It was, however, arranged that permanent surgeons should be appointed to the infirmary, and thus Bell was excluded. He brought the subject before the courts of law, but was beaten. His was one of many instances, in which Edinburgh has excluded from her medical institutions those most qualified to carry out their benevolent and educational objects. In 1805 Mr. Bell married a daughter of Dr. Congleton. His health, however, declining, he visited the continent, and having travelled through Italy, he arrived at Rome, where his health became rapidly worse, and he died of dropsy, April 15th, 1820. After his death, in 1825, his widow edited a work consisting of observations made in his travels through Italy, entitled "Observations on Italy." John Bell was a remarkable man. His works betray great original thought and extensive reading. He was impetuous and energetic, and in his controversial writings almost violent. He had no sympathy with conservatism, and was indignant with those who had not made the same advances with himself. His style of writing was interesting, and his lectures eloquent and attractive. He was one of

those men who, without apparently achieving great success, leave behind them an abiding impression, and stamp their character in the institutions and thought of the age in which they live.—E. L.

BELL, JOHN, of Lincoln's Inn, a lawyer of eminence, was born at Kendal, Westmoreland, in 1764. He graduated at Trinity college, Cambridge, in 1786, as senior wrangler of his year, and entered at Gray's Inn in 1789, where he became a pupil of Romilly. He was called to the bar in 1792, and made a king's counsel in 1816. In 1824–25 he gave most important evidence before the chancery commissioners on the practice of the courts of equity; and in 1830 published a pamphlet, entitled "Thoughts on Alterations in the Court of Chancery." He died in 1836, leaving behind him the reputation of an eminent legal reformer. Among his professional pupils he numbered Mr. Bickersteth, afterwards master of the rolls, who was created Lord Langdale in 1836.—E. W.

* BELL, JOHN, a still rising and original sculptor, was born in Norfolk in 1800. One of his earliest works was a religious group, exhibited at the Royal Academy in 1832. His latest is a design for a monument to the Guards who fell in the Crimea, just executed (1858). At first Mr. Bell was somewhat beset by the old straight Greek nose delusion, and was afraid to imitate homely work-a-day nature. By degrees, through various stages of partial eclipse—"Girl at a Brook," "Psyche borne by Zephyrs," "Psyche feeding a Swan," "John the Baptist," &c.,—our sculptor groped his way through Vatican halls to broad clear daylight. As for Psyche, she might have been St. Catherine, of course, and the nymph with the swan, Leda. The name in these cases is a lucky after-thought. But he rose, rose, and in 1837 appeared the model of his fine epical figure, "The Eagle Slayer," not an archer with the divine sneer of a Byron watching the result of his inevitable shaft, but a grappling passionate mountaineer, full of the one destructive thought. This stalwart figure appeared in a complete form at that birth-place of modern art, Westminster hall, in 1844, and he re-exhibited it in the full bloom of mature manhood at the Crystal Palace in 1851. Multiplied in bronze statuettes, this powerful figure, through the instrumentality of the Art-Union, was saved from the oblivion and seclusion of some rich man's solitary gallery. In 1841 the sculptor, who had already proved his sense of vigour, proved also his sense of grace and tender beauty by his figure of "Dorothea"—that pretty girl-page of Cervantes. This poetical realization of a modern and well-known, but not exhausted theme, was the mother of a noble army of porcelain statuettes, which have made it almost injuriously common. Mr. Bell's other works are, "The Babes in the wood;" "Andromeda," a bronze, a fine Ovidian nude subject, which was a complete stoppage at the Great Exhibition; "The wounded Clorinda" (1841); and a "Child Statue" (1845), purchased by the Queen. In 1847 at Westminster hall, Mr. Bell exhibited his first government recognition, a dignified and reflective statue of "Lord Falkland," for the new houses of parliament, and now in St. Stephen's hall; and in 1854 he exhibited his statue of that not very ideal statesman, "Sir Robert Walpole." This poor and rather coarse statue is also keeping its eternal watch in the same entrance hall. At Westminster hall, in 1844, this versatile sculptor exhibited a daring cartoon of "The Angel of the Pillar," embodied in some fluent "Compositions from the Liturgy," since published. The "Free Hand Drawing Book for the use of Artisans," is also one of Mr. Bell's useful labours. Men of the Times says, Mr. Bell is not only a refined and fertile artist, but a man well conversant with general literature, as artists should be, but are not. It adds, that in leisure moments Mr. Bell amuses himself with decorative art, having modelled many objects for the drawing-room table, and various utilities for the Colebrookdale company. All these things are valuable aids to art-civilization. Mr. Bell is married to the only daughter of Robert Sullivan, Esq., a gentleman of fortune and dramatist, novelist, poet, and artist to boot. Mr. Bell has done much to relieve us from the dreadful stone-weight of the old classical nightmare, the immaculate, the impossible, the wearisome, the straight-nosed, the expressionless, the un-English. Other men will advance further than Mr. Bell, but we must still be thankful to this Macadam for beginning a road over this dismal swamp. When shall we wish a long good-night to Venuses and Apollos, and see our own sinewy highland youth, and the simple modes and beauty of our own lowland girls done justice to?—W. T.

* BELL, ROBERT, was born on the 10th January, 1800, at Cork, from whence his family soon afterwards removed to Dublin. His father, who was a magistrate high in the confidence of government, died while Robert was yet a boy; and his friends obtained for his son at a very early age an appointment in a government department. Official routine, however, was not very congenial to the taste of a youth, whose instincts had already indicated his future course; the passion for literary pursuits having displayed itself in numerous MS. plays, poems, and essays, written before he was fourteen years of age. At sixteen or seventeen he, in conjunction with two young college students, founded a magazine called the *Dublin Inquisitor*, and he revived outside the walls of the university the Historical Society of Trinity college, in which Burke, Plunkett, Curran, and other distinguished men had trained their oratorical powers. His dramatic ardour was gratified by the successful production at the Dublin theatre of two little pieces, called "The Double Disguise," and "Comic Lectures." During the administration of the marquis of Wellesley he was induced to undertake the editorship of the government journal, the *Patriot;* but he soon found that the sphere for literary exertion was too contracted; and the approaching close of the Marquis Wellesley's administration diminished his inducement to devote himself to local politics. In 1828 he removed to London, and becoming a contributor to the principal reviews and magazines, was soon invited to assume the editorship of the *Atlas* journal, which he continued to conduct for many years. It was distinguished as having inaugurated a new era in periodical literature, being the first weekly paper that combined literary criticism with the usual articles of political discussion and general intelligence—an example afterwards generally followed. In 1829 a criminal information was filed against him on account of an article which appeared in the *Atlas*, charging Lord Chancellor Lyndhurst with corruption in the bestowal of his church patronage. Mr. Bell conducted his own defence, which he founded upon the fact, that in writing the article in question, the authorship of which he avowed, he was actuated by no personal or party motive, but simply by the dictates of his public duty. This argument, though no justification in law, had its due weight with the jury, who acquitted Mr. Bell; and Lord Tenterden, who tried the case, complimented him on the ability and good taste of his defence. In 1841 Mr. Bell retired from the editorship of the *Atlas*. During his connection with that paper, and in subsequent years, he contributed to Dr. Lardner's Encyclopædia, the "History of Russia," 3 vols.; the "Lives of the English Poets," 2 vols.; and the last volume to the greatly-admired Naval History of England, which had been commenced, but left unfinished by Southey. He was also chosen to complete Sir James Mackintosh's History of England, of which the last volume is from his pen. In 1838, in conjunction with Dr. Lardner and Sir Edward Bulwer Lytton, he founded and latterly edited the *Monthly Chronicle*. He is the author also of the five act comedies, "Marriage," produced at the Haymarket in 1842; "Mothers and Daughters," produced at Covent Garden in the following year; and "Temper," acted at the Haymarket in 1847. Amongst his other works, which are numerous, may be mentioned, "The Ladder of Gold," a novel in 3 vols., published in 1850; "Heart and Altars," a collection of tales in 3 vols.; a "Life of Canning;" "Outlines of China;" "Memorials of the Civil War," 2 vols., consisting of the Fairfax Correspondence; and "Wayside Pictures through France, Belgium, and Holland," which has passed through three editions. In 1854 Mr. Bell undertook the most onerous and important labour in which he had hitherto been engaged, an annotated edition of the English Poets. The merit of the series was graciously acknowledged by the king of the Belgians, who presented the editor with a gold medal, as a token of his majesty's sense of his services to literature. Mr. Bell is known also to have been many years engaged upon a work, for which his special studies have peculiarly fitted him, called "The Town Life of the Restoration."—J. F. C.

* BELL, THOMAS, an eminent living naturalist. He was born at Poole in Dorsetshire, where his father was a general practitioner of medicine, in 1792. He received his early education in his native town, and at a boys' school in Shaftesbury. He then became a pupil with his father, and in 1814 came to London, and studied at Guy's hospital. In 1815 he passed the College of Surgeons, and became a fellow of the Linnæan Society, of which

he is now the president. Having determined to devote himself to the practice of dentistry, he commenced delivering a course of lectures on dental surgery at Guy's hospital in 1817, which he has delivered annually to the present time. He also delivered lectures for some time on comparative anatomy in the same school. Mr. Bell early evinced a taste for the study of natural history, especially zoology, and this was fostered by his connection with the Linnæan Society. He was with Messrs. Vigors, Sowerby, and others, a founder and contributor to the *Zoological Journal* of which five volumes were published. He was also one of the members of the Zoological Club of the Linnæan Society, a body that afterwards connected itself with the Zoological Society. Of the council of this latter body Mr. Bell was for many years a member. In 1828 he was elected a fellow of the Royal Society, and has several times been elected on its council. In 1840 he was made secretary of the Royal Society, an office that he held till 1853, when he was elected president of the Linnæan Society, in the place of Mr. Robert Brown, who had resigned. He took an active part in establishing the Ray Society, which was started in 1844, for the publication of rare and costly works on natural history. He was elected the first president, and still holds this position. In 1836 he was appointed professor of zoology in King's college, London. The works and papers of Mr. Bell on the various departments of zoology are very numerous. In 1836 he published in Van Voorst's series of British Natural History, a "History of British Quadrupeds." In 1853 he completed the publication in the same series of a "History of the British Stalk-Eyed Crustucea." Both these works are illustrated, and are a standard authority on the subjects on which they treat. He is also distinguished for his knowledge of the class of reptiles, and in 1829 published a "History of British Reptiles" in Van Voorst's series. In 1833 he commenced a "Monograph of the Testudinata," and the article "Reptiles," in Darwin's Zoology of the voyage of the *Beagle*, was written by him. His papers, published in the Philosophical Transactions, the Transactions of the Linnæan and Zoological Society, in the Proceedings of the Zoological Society, and in the Natural History Journals, are very numerous. A list of them is given in the Bibliographia Zoologiæ et Geologiæ, by Agassiz and Strickland, published by the Ray Society.—E. L.

BELL, William, was born at Newcastle; he carried off at the Royal Academy a prize for his picture of "Venus soliciting Vulcan to forge armour for Æneas," returned to his native city, painted landscapes and portraits, and died 1804.—W. T.

BELL, William, D.D., an English divine, chaplain to the princess Amelia, aunt to George III., and afterwards prebendary of Westminster and treasurer of St. Paul's, was born in 1731, and died in 1816. An unexpected augmentation of his revenue from the last-mentioned office, enabled him to perform several munificent charities, particularly that of founding eight scholarships at Cambridge, for the benefit of sons of indigent clergymen. He wrote "A Dissertation on the Causes which principally contribute to render a Nation Populous, 1756," and "An Inquiry into the Missions of John the Baptist and Jesus Christ."—J. S., G.

BELLA, Giano de la, the head of the democratic party at Florence, died about 1295. He was descended of a noble and very ancient family. He succeeded in humbling the nobility by a kind of martial law called Ordinamento di giustizia; but his zeal for reform procured him many enemies, and in 1294 he was expelled from the city. He died in exile.

BELLA, M. S. A., a French portrait painter, born at Paris in 1674, and died in 1734.

BELLA, Stefano della, a Florentine artist, born 1610, originally a goldsmith and engraver. Died 1664. He studied under Cesare Dandini.—W. T.

BELLACATO, Luigi, an Italian physician, born at Padua in 1501; resided and practised in his native city, where he died in 1575. His eulogist, Tommasini, asserts that he was so loaded with favours by great personages, as to have no time to spare for literary purposes, and his only writings were published in conjunction with those of other men. Thus, his "Consultationes aliquæ pro variis Affectibus," were printed with the Consultationes of J. B. Montanus in 1583, and other writings under the same title with those of Victor Trincavella in 1587. His "Lectiones Medicæ Practicæ" were only published in 1676, appended to a work by G. J. Welsch. According to Tommasini, he prepared an edition of the Aphorisms of Hippocrates, which was never printed.—W. S. D.

BELLAGAMBA, J., a painter of Douay.

BELLAGATTA, Angelo Antonio, an Italian physician, the son of a printer, was born at Milan on the 9th May, 1704. Being at first destined to an ecclesiastical life, he commenced his education with that view; but feeling a strong taste for medicine, he abandoned his theological studies, and went to study at the university of Padua, where he obtained his degree of doctor. In 1733 he was offered the position of pensioned physician in the town of Arona, which he accepted, and retained until the end of the year 1741, when he again received the ecclesiastical habit; but on the 2nd February, 1742, he was suddenly carried off by an attack of apoplexy. His published writings are not numerous. They consist of two "Philosophical Letters" to a friend, printed at Milan in 1730, in which the author speaks of the influenza which prevailed in Europe during that year; a treatise on the "Misfortunes of Medicine," in which he attributes the falling off of medical science to false imitations, the multiplicity of systems, the prejudices of men, and the presumption of the ignorant; an account of a miracle effected by San Francesco di Paola on the 28th March, 1735; and a description of a meteor observed on the 16th December, 1737. Amongst his manuscripts was found one entitled "Dialoghi de fisica, animastica moderna, speculativa, mecanica, experimentale," in which he treats of the production of organized bodies, of creation, the immateriality of the soul, movement, sensation, &c. This appears never to have been published.—W. S. D.

* BELLAGUET, Louis François, born at Sens, the 9th of March, 1807. He is at present the chef de bureau in the department of public instruction at Paris, having been previously professor at the college Rollin. M. Bellaguet is an industrious writer, having, besides various contributions to the principal periodicals, translated many valuable historical works. In 1852 the Academy des Inscriptions et Belles-Lettres awarded him a medal, for his translation from the Latin of the Chronicles of the Order of Saint Denis.—J. F. W.

BELLAMONT, Richard Coote, earl of, and the son of Richard Coote, first earl of Colooney in Ireland, was born in Ireland previous to the middle of the 17th century. In 1688 he was returned member of parliament for Droitwich in Worcestershire, but was attainted the following year in one held by James II. in Dublin, in consequence of his publicly joining the party of the prince of Orange. In 1695, William III., considering him "a man of resolution and integrity," induced him to accept the arduous office of governor of New York, then in a state of great misrule, and infested with pirates. About the same time Colonel Levingston induced the government to give a grant to fit out a vessel as a privateer for the notorious William Kidd, and a grant was made to Lord Bellamont, Kidd, and others, of all the captures he should take. Kidd turned pirate, and was ultimately induced to surrender himself to Lord Bellamont, who succeeded in securing a large amount of booty, which he scrupulously consigned to agents for the government, and transmitted Kidd to London for trial. Lord Bellamont died at New York on the 5th March, 1700, having administered the duties of his high office with efficiency and great integrity. His death was looked upon as a public calamity, and a public fast was proclaimed on the occasion.—J. F. W.

BELLAMY, George Anne, an actress of celebrity, and a woman who attracted some attention in her day, was a native of Ireland. She was born on the 23d of April, 1733, being the putative child of Captain Bellamy, but in reality the offspring of Lord Tyrawley. Shortly after her birth she was sent to Boulogne, whence she came to England, while yet a girl, and made her first appearance on the stage at Covent Garden, when only fourteen years of age, in the character of Monimia. Here her success was decided; and she went to Dublin, where she was well received. Her ability was such that even Garrick played King John to her Constance. But though she attained to a high position in her profession, she was extravagant and dissolute; so that in her latter years she was exposed to much distress, and died in 1788. Memoirs of her were published, purporting to be autobiographical, but, it is believed, written by Bicknell. She had a fine expressive face, an animated manner, and a voice full of sweetness and eminently touching—one of the many examples of noble qualities of heart and mind failing to secure to their possessor either happiness or respect.—J. F. W.

BELLAMY, Jacques, a Dutch poet, born at Flushing on the 12th November, 1757. The son of a baker in that town,

his early attempts in verse attracted attention, and some wealthy citizens removed him from the bakery, and took charge of his education. Bellamy repaid their liberality by his proficiency, and soon became one of the most popular poets of his country. Unfortunately his life was but too soon terminated for his fame, as he died before he attained the age of twenty-eight, on 11th March, 1786. He had a fine imagination, a rich vein of feeling, and a spirit full of patriotic fervour.—J. F. W.

BELLAMY, Joseph, an American theologian, author of a work entitled "True Religion Delineated," was born at New Cheshire in 1719; died in 1790

BELLANGE, Jacques, born at Chalons, 1610, was a disciple of Henriet and Vonet, but, after all, an indifferent engraver.

BELLANGER, François Joseph, a noted French architect, born in Paris in 1744, became chief architect to Count d'Artois, afterwards Charles X. He had just erected for that prince a beautiful manor-house in the Bois de Boulogne, and was on the high road to fortune when the Revolution broke out, and spoiled his prospects by sending him to prison. During the time of the Empire, his neat and tasteful style of design procured him considerable employment, his most celebrated effort being the cupola in cast-iron of the corn-market at Paris. Died in 1818.—J. S., G.

BELLARDI, Carlo Ludovico, an Italian botanist and physician, born at Cigliano in 1741, studied medicine at Turin, and assisted Allioni in the publication of his work, the Flora Pedemontana. He was appointed to the charge of the botanical garden at Turin, and from his admirable management of that institution, and the use he made of his position in other respects, contributed greatly to the diffusion of a taste for natural history, and especially botany. His published works in Italian and Latin consist of "Botanical Observations, with an Appendix to the Flora Pedemontana," 1788; "Appendix ad Floram Pedemontanam," 1791; with other botanical writings, including a "Discourse on the different species of Rhubarb cultivated in Piedmont," 1806, and a description of a "Means of Feeding Silk-worms when mulberry leaves cannot be had," 1787; "Observations on a Solitary Worm (Tænia) with which one of his patients was troubled," 1792; and "Experiments on the Substitution of Walnut Oil for Olive Oil in Woollen Manufactures," 1812. He died at Turin in 1828.—W. S. D.

BELLARINI, Giovanni, an Italian theologian, professor of theology at Pavia and afterwards at Rome; born at Castelnuovo; died at Milan in 1630. He published "Praxis ad omnes veritates evangelicas cum certitudine comprobandas;" and "Speculum humanæ atque divinæ sapientiæ," &c.

BELLARMINO or BELLARMINE, Robert Francis Romulus, one of the greatest men of the catholic church, and the greatest of her polemical divines, was born at Montepulciano in Tuscany, 4th October, 1542. In early boyhood he gave proof of decided talent, and his father destined him to a political career, that he might retrieve the fallen fortunes of his house. But his religious convictions carried him towards the church; and after entering the university of Padua in his seventeenth year, he was the next year admitted into the order of the jesuits, then under Lainez in its youthful vigour and renown. In 1569 he was sent by the general of the order to teach theology at Louvain, and at Ghent in 1570 he was ordained a priest by Bishop Cornelius Jansen. In Louvain his popularity as a preacher and professor soon became so great as to attract protestants from Holland and England to listen to his eloquence. Specimens of his sermons are found in his "Conciones Habitæ Lovanii," and his "Hebrew Grammar," Romæ, 1578, shows his mastery of that ancient tongue, and his desire to present it simply and invitingly to his pupils. His command over the Latin tongue was so uncommon, that few erasures appear in his MSS.; the epithets he selected were rarely exchanged or recalled in his oral addresses; and the sinuosities of syntax never bewildered him so as to produce confusion, embarassment, or repetition in the delivery of his thoughts. It was at Louvain that he prosecuted those studies, the ripe fruits of which appeared in his "De Scriptoribus Ecclesiasticis," &c., Romæ, 1613. On his return to Italy after seven years' residence in the Low Countries, Gregory XIII. appointed him to lecture on polemics in the newly-founded Collegium Romanum. The result of these labours appeared some years afterwards in the far-famed "Disputationes de Controversiis Christianæ Fidei adversus hujus temporis haereticos," the first two volumes of which immense work was published at Rome in 1581–82, and it was reprinted at Ingolstadt, Lyons, Venice, and Prague. These volumes exhaust the controversy on all points as it was known in those days, and they are distinguished by their fulness, candour, and lucid arrangement,—the absence of disguise and evasion, and the broad and unfaltering statement of theological dogmas. They present catholic doctrine in such an unmodified type or form, that some later popish controversialists are said to have surmised that their cause was damaged by Bellarmine's advocacy. For many years afterwards he was uniformly taken by protestant advocates as the champion of the papacy, and a vindication of protestantism regularly took the shape of an answer to Bellarmine. No doubt he presents a truer picture of catholic opinion in the main, and as against protestants, than either Bossuet, Möhler, or Wiseman, in whose treatises the personal peculiarities and mental characteristics of the authors may be distinctly traced. In 1589 he was sent into France by Sixtus V.—as one of an embassy to treat with the League—as a polemic in the train of the legate. Clement VIII. elevated him to the purple in 1599, and three years afterwards the archbishopric of Capua was conferred upon him. His efforts to reform his clergy, high and low, were unceasing; and his ideal of a bishop may be read in his address to his nephew, who had been raised to the episcopate—"Admonitio ad Episcopum Theanensem, nepotem suum." True to his convictions, when Paul V. wished to have the cardinal constantly in Rome as a counsellor, he resigned his bishopric. He stood by the church in its conflicts with the civil powers in Venice, France, and England, and sharply handled King James I. When health failed him in his old age, he retired for some time to his native place, and then returned to the jesuit college of St. Andrew at Rome, where he died on the 27th September, 1621. His being a jesuit, and his well-known probity, stood in the way of his election to the chair of St. Peter at the elevation of Leo XI. and Paul V., and his canonization for similar reasons was obstructed. He trode sometimes on delicate ground, as may be seen in the offence which his views on the temporal powers of the pontiff (De Romano Pontifice) gave to Pope Sixtus V. on the one hand, as he was not supposed to go far enough in the assertion of direct papal claim, and to Bossuet, by going, as was imagined, too far on the other hand in defence of ultramontanism in his reply to William Barclay of Aberdeen. Bellarmine was small in stature, but carried a look of independence. His character was unstained by any of those vices which have so often disgraced the priesthood. Bellarmine left an autobiography which is rarely to be met with, and his life has been written by Fuligati, Rome, 1624; Bartoli, Rome, 1677; and by Frizon, Nancy, 1708. Bellarmine wrote some devotional treatises—"De Ascensione Mentis ad Deum," "De Arte Boni Moriendi," "De Aeterna Felicitate Sanctorum," "De Gemitu Columbæ"—all of them indicating deep seriousness of thought, and showing his attachment to several points of the theology of St. Augustine. The best edition of his works is that of Cologne, in seven volumes folio.—J. E.

BELLART, Nicolas François, a celebrated French barrister, born at Paris in 1761; died in 1826. In the revolutionary period he conducted the defence of several famous personages, and acquired a first-rate reputation as an impassioned and impressive speaker. In 1814 he signalized himself among the enemies of Napoleon, characterizing the emperor, whom he had formerly treated to the most fulsome adulations, as the most frightful tyrant that had ever oppressed the human species. The Bourbons rewarded him with various honours, and the office of procurator-general.—J. S., G.

BELLAVIA, M. A., born about 1690, a small imitator of Pietro da Cortona.

BELLAY, flourished about 1817. His subjects were chiefly stables and horse-markets. It is singular that our English horse painters have not tried a horse fair, which might become a parliament of equine portraits.—W. T.

BELLAY, François-Philippe, a French physician, was born on the 26th August, 1762, at Lent, near Bourg-en-Bresse. Before the first French revolution he established himself in Lyons, and in 1791 published a small pamphlet on the cure of ruptures; but on the capture of that city by the army of the convention, he was forced to quit his home, and taking refuge in the military service, was employed in the army of the Alps, and in that of Italy. Subsequently returning to Lyons, Bellay resumed the practice of medicine there, and in 1810 was appointed first physician to the hospitals of Lyons. He continued to occupy this position until 1822, when, yielding to the

instances of his son, a young artist, he went to live in Paris; but finding that a residence in the capital did not suit him, and that he was becoming very ill, he started towards the end of 1824 on his return to Lyons. His strength, however, was too far gone to allow of his undergoing so great an exertion; he was compelled to stop at Maçon, where he died on the 20th Dec., 1824. The works of Bellay are not numerous. For a period of five years (1799–1804) he published, in conjunction with Dr. Brion, a medical journal under the title of *Conservateur de la Santé*, and at the end of each year from the establishment of this journal until 1813, he always prepared a "Météorologie Médicale." Bellay and Brion also published a "Tableau historique de la vaccine pratiquée à Lyon depuis le 13 germinal de l'an IX., jusqu'au 31 December, 1809," and Bellay himself translated two Italian medical works into French.—W. S. D.

BELLAY, Guillaume du, lord of Langey, a celebrated soldier and diplomatist, born, 1491; died, 1543. He was of an ancient and noble family, originally of Anjou. He entered at an early period of life on a military career, and soon became distinguished both by his conduct and bravery. In 1537 he was appointed by Francis I. viceroy of Piedmont, when he wrested several places from the hands of the imperialists. He had the reputation of being the first captain of his time, while he manifested equal ability as a diplomatist. He was eminently successful in detecting political intrigues and conspiracies, and discovering what was passing at foreign courts. He left memoirs and other writings.—G. M.

BELLAY, Jean Du, cardinal and bishop of Paris, younger brother of Guillaume, born in 1492; died in 1560. He enjoyed the favour of Francis I., who, after raising him to the see of Bayonne, sent him as ambassador to England in 1527, and again in 1533, on the occasion of its being rumoured that Henry VIII. meditated a rupture with the court of Rome, on the question of his divorce. In 1534 he was sent to Rome to stay proceedings until Henry had been heard in his defence, and succeeded in inducing Clement VIII. to consent to a delay; but the bishop's messenger to England not having returned in the expected time, the indignant pontiff fulminated his interdict. In 1536, on the occasion of Charles V.'s invasion of Provence, Bellay was appointed lieutenant-general of Picardy and Champagne, and in this new sphere of action so earned the favour of the king, that new honours continued to be showered on him until the death of Francis. After that event he retired to Rome, where he lived in a style of great magnificence, enjoying the reputation of a skilful diplomatist, and of a munificent patron of letters. Rabelais was at one time a member of his household.—J. S., G.

BELLAY, Joachim du, born at Liré, near Angers, about the year 1524. His parents died early, and his education was neglected by his elder brother, in whose guardianship, or rather custody, he was left. On his brother's death, he found himself involved in litigation with his family. His health sank, and disease chained him to his bed for several years. At this time he devoted himself to such studies as were possible for a man who seemed to be dying, and he made himself acquainted with the Greek and Latin poets, and with those of his own country; of the latter he made but small account. Guillaume de Loris and Jean de Meun are, he says, the only ones worth anything. He himself wrote some poems, which were admired, and secured him a favourable reception at court. Francis I., Henry II., and Margaret of Navarre, admired his verses, and styled him the French Ovid. Cardinal Jean du Bellay was his near relation. The cardinal, on Francis the First's death, made Rome his headquarters, and thither the poet accompanied him in the character of secretary and reader. The cardinal, who could not do without him, does not seem to have regarded him with any kindness. He listened to tales against him; his most indifferent acts were misrepresented; his poetry was interpreted into satire which he never meant; and the crowning calumny impeached his religion. This was the most cruel sting of all, and seems to have been a most unjust accusation; yet it blighted all his prospects. At last the bishop of Paris took pity on him, and gave him in 1655 a canonry in his own cathedral. His health and hopes, however, had by this time wholly failed, and he soon after died, and was buried in the church of Notre Dame. Du Bellay has claims to the gratitude of the lovers of English poetry. He was a favourite of Spenser, who has translated his "Ruins of Rome" and his "Visions," and has styled him, in the quaint language of that day,

"Bellay, first garland of free poesy
That France brought forth."

Bellay, in his critical essays, has said so much of "vers libres," and in his practice has to such an extent sought to deliver French verse from its chains of male and female rhymes, that it is not improbable Spenser alludes to this when he says "*free* poesy." Among his poems is another series of sonnets, which he entitled "Olive." His "Olive" was suggested by Petrarch's Laura. The word is an anagram of "Viole," the lady whose praises he celebrates. A collection of Latin poems of his, entitled "Xenia et alia Poemata," appeared at Paris, 1569. They are said to be very inferior to his French poems.—J. A., D.

BELLAY, René du, bishop of Mans, elder brother of cardinal Bellay, died in 1546. He took great delight in horticultural pursuits, his garden, according to Gesner, being the most beautiful in France, Germany, or Italy. The culture of tobacco is said to have been first introduced into France by this learned prelate.

BELLE, Aug. Louis, a Parisian painter, born in 1757, distinguished in his day, which was not a long one, for history and portrait, and still more for being inspector of the woven histories of the Gobelins. His best-known picture was founded on the story of Pericles and Anaxagoras.—W. T.

BELLE, C. Z. Maria Anne, born at Paris, 1722; died in 1806. She was the daughter of an engraver, and studied under Lemoyne. A "Christ" by her is preserved at Dijon.—W. T.

BELLE, Simon Alexis, a portrait painter, born at Paris 1674; died 1734. A man of some reputation in his day, but that is not our day.—W. T.

BELLEAU, Remi, born at Nogent-le-Rotrou in Le Perche, 1528. René de Lorraine, marquis d'Elbeuf, general of the galleys of France, confided to him the education of his son. He died in Paris, 1577. Belleau's pastoral poetry was much admired by his contemporaries. Ronsard used to call him the painter of nature; and there are a vigour and life in his verses, which look more like personal observation, than a reflection of images from books. He was one of the seven poets to whom the name of the Pleiad was given. His chief poem was one entitled "Les Amours et nouveaux eschanges des pierres precieuses." The Metamorphoses of Ovid, and the Greek poem ascribed to Orpheus, probably suggested his treatment of the loves and transformations of precious stones; and had Darwin been likely to have looked into this book, we should think it probable that it in its turn might have suggested the "Loves of the Plants." Love-adventures are told, which end in the heroes and heroines being—sometimes as reward, sometimes as punishment, and now and then as the sole means which some protecting divinity has of rescuing them from such danger as led to the transformation of Daphne into the laurel—changed to jacinths, chrysolites, or opals. The poem is fanciful, and contains some passages of great beauty. In the complimentary dialect of his own day, he was said to have built himself a tomb of precious stones. He wrote what he entitled "Sacred Eclogues," a versification of the Song of Songs. He also translated Anacreon. A pleasing poem which Spenser seems to have imitated, commencing:—

"Avril, l'honneur des bois, et des mois,"

has been happily translated by Cary.—J. A., D.

BELLÉE or BELLEUS, Theodore, an Italian physician, born at Racusa in Sicily about the middle of the sixteenth century, taught medicine for several years in the university of Padua with great success and reputation. A report of his death having been spread abroad, and coming to the ears of his wife, whom he had left behind him in Sicily, she married again without waiting for any further information. Bellée, hearing of this, took a journey into Sicily to ascertain whether his wife had really married, and died of grief on his return to Padua. He was the author of a Latin commentary on the Aphorisms of Hippocrates, published at Palermo in 1571.—W. S. D.

BELLEFOREST, François de, born at Sarzan in Guienne in 1530. His father died when François was but seven years of age, but his support and education were provided for by the queen of Navarre, sister to Francis I. He was first sent to Bordeaux, and afterwards to Toulouse, where he commenced the study of the law; but being unfortunately gifted with some powers of versification, neglected any preparation for professional life, made his way to Paris, got introduced at court, and obtained the office of historiographer of France, which, however, he was

not able to retain. He died in 1583, at the age of 53. Belleforest seems never to have been in any position which freed him from indigence. His books were numberless and on every subject, sacred and profane, history, romance, poetry, theology. Johnson's epitaph on Goldsmith tells us that he wrote on all subjects, and that he adorned all he touched—"Nullum quod tetigit non ornavit." This phrase would seem to have suggested or been derived from that in which a French critic, writing about the same time with Johnson, describes Belleforest: "Il gata presque tout ce qu'il toucha." Necessity made him an author; he wrote because he could do nothing else. Belleforest's poems are of no value. His "Histoire des neuf rois de France," or his "Annales de France" are now not often looked at. The dust is more often brushed away in old libraries from his "Cent histoires tragiques," a selection of stories from his "Gesta Romanorum." This work was translated into English towards the close of the sixteenth century, and in it we find the story on which Spenser's Phaon and Philemon, in the fourth canto of the second book of the Fairy Queen is founded. Shakspeare's plot of Much Ado about Nothing is more likely to have been taken by him from Belleforest than from Bandello, in whose works the story is also found.—J. A., D.

BELLEGARDE, Antoine Dubois de, a member of the old French national convention, born in Angoumois about 1740; died at Brussels in 1825. Having ardently embraced the cause of the Revolution, he was first appointed to the command of the national guards of Angouleme, next was nominated deputy for the Charente to the legislative assembly, and afterwards deputy for the same department to the national convention. Here he joined the party of the Montagnards, and voted with them for the death of the king. In February, 1794, he was nominated secretary to the convention, and sent on a mission to the army of the north. He afterwards became a member of the council of Five Hundred; and in 1798 entered the council of The Ancients, of which he became secretary. In 1817 the law passed against the regicides having forced him to quit his native country, he returned to Brussels, where he remained until his death.—G. M.

BELLEGARDE, Henri, count de, an Austrian general, born at Chambery in 1755; died at Verona in 1831. Having entered the service of Austria, he took part in the campaigns of 1793-1795, in which he so distinguished himself, that he was nominated a member of the council of war of the Archduke Charles, and soon after lieutenant field-marshal. In July, 1805, he was invested with the chief command in the Venetian states, and in the following year was raised to the rank of field marshal, and appointed civil and military governor of Gallicia. In this capacity he gained in a high degree the love and confidence of the people. He resigned his office in 1825 in consequence of a disease of the eyes.—G. M.

BELLEGARDE, Roger de Saint-Lary de, marshal of France, born about the beginning of the sixteenth century; died in 1579. He was at first educated for the church, but being led by inclination to the profession of arms, he followed his uncle the marechal de Termes into Piedmont, where he distinguished himself at the head of a party of light horse. After the death of his uncle, he was introduced by the count de Retz to the court of Catherine de Medicis, who was so captivated by his engaging manners and the beauty of his person, that she procured for him from the court of Spain, the command of the order of Calatrava in France. He afterwards became the favourite of the duc de Anjou, brother of Charles IX., who made him colonel of his infantry. Having passed through a variety of employments, his good fortune at last deserted him. He became the victim of court intrigues, and died, as is supposed, by poison.—G. M.

BELLEGARDE, Roger de Saint-Lary et de Termes, duc de, peer of France, born about 1563; died 13th July, 1646. He served Henry III., Henry IV., and Louis XIII. The first conferred on him the office of grand equerry; the second gave him the government of Burgundy; and in 1620 the last made him duke and peer of France. He fought bravely at Arques, and at Fontaine Française, and merited the favour of Henry IV. He also distinguished himself at the siege of Rochelle under Louis XIII.; but falling into disgrace with Cardinal Richelieu, he was exiled to Saint Fargeau, where he remained until the death of that minister, a period of eight or nine years.—G. M.

BELLE-ISLE, Charles-Louis-Auguste Fouquet, marshall and afterwards duc de, marshal of France, born at Villefranche, 22nd September, 1684; died 26th January, 1761. He was ambitious and enterprising, and without accomplishing anything great, acquired a brilliant reputation as a military commander. He was engaged in the war consequent on the European league for the dismemberment of the Austrian dominions, and at the head of forty thousand French troops, passed the Rhine about the end of August, 1741. The combined armies of France and Bavaria penetrated unopposed into Upper Austria; but the elector, instead of taking Vienna, thrust himself into Bohemia, and entering Prague on the 19th December, caused himself to be proclaimed king of Bohemia. About a month afterwards he proceeded to Frankfort, accompanied by Belle-Isle, where he was elected emperor under the name of Charles VII. This was the beginning of a series of dreadful disasters to the French army. Prussia and Saxony detached themselves from the league, while Belle-Isle threw himself into Prague, which was now surrounded by sixty thousand Austrians; and seeing no hope of succour, he formed the resolution of attempting to evacuate the city, and to commence a precipitate retreat. This desperate expedient succeeded. Stealing in silence from Prague on the night of the 16th or 17th of December, 1742, he commenced his perilous and laborious march, traversing defiles covered with ice and snow for ten days within sight of the enemy, by whom he was incessantly harassed. He at length reached Egra, but after a journey of thirty-eight leagues, all but twelve hundred of his men had perished with cold by the way, and five hundred afterwards died in the hospital. Passing from Cassel to Berlin with the count, his brother, on a mission from Louis XV. and Charles VII., he was arrested and sent to England, where he and his brother were detained for a year. In 1746 the Austrians and Piedmontese having invaded Dauphiné and Provence, Belle-Isle was sent to take the command of the troops in that quarter; but on his arrival, he found only the shattered remains of regiments without supplies and without discipline. With great difficulty he succeeded in borrowing money, and having organized and re-equipped his troops, he forced the enemy to fall back upon Italy. He now advanced upon Piedmont, but paid for that rash enterprise with the loss of four thousand killed, including his brother and nearly all the officers of his army. In 1748 Belle-Isle was created duke and peer of France, and in 1749 was made a member of the French Academy.—G. M.

BELLE-ISLE, Louis-Charles-Armand Fouquet, sometimes called the Chevalier de, brother of the preceding, born in 1693; died in 1746. He embraced a military career, in which he distinguished himself by his ability and valour. He fell in endeavouring to force the passage of Col de L'Assiette.

BELLENDEN, John. See Ballentyne.

BELLENDEN, William, a literary Scotchman, in the beginning of the sixteenth century. He filled the office of professor of humanity in the university of Paris, and was likewise an advocate in its parliament. His most important writings were published during his residence in the French capital. He also held the office of master of requests (magister libellorum supplicum) to James VI., a honorary office in his case, if he lived principally abroad, but one by which he uniformly designated himself in his publications. In 1608 he published his "Ciceronis Princeps," consisting of excerpts from Cicero, reduced to order, on the duties of a monarch, and dedicated to Prince Henry. In 1612 appeared "Ciceronis Consul," a digest of the same kind; in 1615 a third work, "De statu Prisci Orbis," an account of the religion, polity, and literature of the ancient world, and dedicated to Prince Charles. This treatise is skilful and elaborate, and has received the merited eulogy of Dr. Parr. All these three tracts Bellenden next collected into one volume, "Bellendenus de statu," but the greater part of the work was lost, through the wreck of the vessel conveying it to Britain. The last work which Bellenden published himself, was an "Epithalamium on the marriage of Charles I.," Paris, 1625. In 1633 was issued a posthumous work, "De tribus luminibus Romanorum libri sexdecim." Cicero is, as might have been expected the first of his lights, and Seneca and Pliny are said to be the other two contemplated in the unfinished treatise. Cicero's history is contained in the work, and taken very much from his own letters. The three treatises in one volume, called "Bellendenus de statu," were republished in England in 1787, with an extraordinary Latin preface by Dr. Parr, in which, in sonorous classic style, he eulogizes Fox, Burke, and Lord North, and pours the fiercest invective on the character and policy of Pitt. In this preface, Parr accuses Middleton of hav-

ing borrowed, without acknowledgment, from Bellenden the materials of his life of Cicero. Wotton, in his essay on Pope, had said so before him, and there is some ground for the charge. But Parr stoutly asserts,—fidentissime confirmamus, Middletonem non modo ex Bellendeni opere supellectilem sibi sublegisse satis lautam atque amplam, sed libri ipsius prope formam, qua res ferret, adumbrasse. Bellenden was a person of great industry, and had an inordinate admiration of the men and the times of classical history.—J. E.

BELLENGER, François, a French philologist, born at Lisieux in 1688; died in 1749. He was well versed in ancient and modern tongues, and author of a translation of Dionysius of Halicarnassus, 1723, 2 vols., 4to. He also wrote a critical essay on the works of Rollin, Amsterdam, 1740-41, 12mo.

BELLENGHI, Filippo Maria Albertino, archbishop of Nicosia, and apostolical visitor of the orders of regulars in Sardinia, was born at Forlipompoli in 1758, and died in 1839. He published a great number of works, scientific as well as theological; the former relating chiefly to geology.

BELLE-PERCHE, Pierre de, bishop of Auxerre, and chancellor of France, born at Lucenai in Nivernois; died at Paris, 17th January, 1307. His parentage was obscure, but he was highly educated for his time, and became doctor and professor of civil law at Orleans. Philippe le Bel, attracted by the fame of his talents and learning, intrusted him with various important missions. In 1306 his services were rewarded with the bishopric of Auxerre, and the title of chancellor of France.—G. M.

BELLER, John, a Dutch litterateur; died in 1595. He followed the profession of a printer at Antwerp, and produced several editions of the classics, distinguished by the beauty of their typography. He is said to have been the author of a French translation of the Imitation of Christ.

* BELLERMANN, Christian Friedrich, son of Johann Bellermann, a German theologian and miscellaneous writer, born at Erfurt in 1793, became in 1835 pastor of the parish of St. Paul in Berlin. He has written "Die Katakomben in Neapel;" "Die Alten Liederbücher der Portugiesen;" and "Uber die reactionären Bestrebungen in der evangelischen Kirche."

* BELLERMANN, Johann Friedrich, brother of Christian Friedrich, was born at Erfurt, March 8, 1795, and, like his brother, in 1813–14 served against Napoleon. He then became teacher, and afterwards professor in the Graue Kloster, to the head-mastership of which he was promoted in 1847. He published—"Die Hymnen des Dionysius und Mesomedes;" "Die Tonleitern und Musiknoten der Griechen," &c.—K. E.

BELLERMANN, Johann Joachim, a German theologian and antiquarian, born at Erfurt in 1754; died in 1842. Besides editions of several of the Latin classics, he published a great number of antiquarian dissertations, chiefly on biblical and classical subjects.

BELLET, Abbé, a French naturalist and antiquary, and canon of Cadillac, lived during the first half of the 18th century. Among the botanical memoirs published by him are catalogues of plants and trees of the neighbourhood of Cadillac, and of the vines cultivated in Languedoc and near Bourdeaux.—J. H. B.

BELLETESTE, B., a French linguist, who accompanied Napoleon into Egypt, as a member of the scientific corps with which the expedition was furnished. On his return he was appointed interpreter to the minister of foreign affairs. His works are—"Les quarante vizirs," (a translation from the Turkish), and a translation of an Arabic treatise on precious stones. He died at Paris in 1808.—J. S., G.

BELLEVAL, Charles François Dumaisniel de, a French botanist, was born in 1733, and died at Abbeville in 1790. He was a zealous and careful observer of nature, and in his botanical studies followed the system of Tournefort. He published "Notes on the plants of Picardy," which commenced in 1774, and were continued till 1789.—J. H. B.

BELLEVAL, Pierre Richer de, a French physician and botanist, was born at Châlons-sur-Marne in 1558, and died at Montpellier in 1623. His early medical and botanical studies were prosecuted in France, and he was licensed as a medical man at Avignon. A royal garden was founded at Montpellier by Henry IV. in 1593, and Belleval was appointed to the chair of botany in 1596. He got the degree of M D. at Montpellier, and he lectured on anatomy during winter, and on botany during summer. His botanical works are—"Names of Plants in the Montpellier Garden," and "Researches into the Plants of Languedoc." Villars, in his Flora of Dauphiny, has named a genus of Compositæ Richeria after Belleval.—J. H. B.

BELLEVAUX, Jacques, a pupil of Watelet, born at Asti in Piedmont in 1803, remarkable for that restricted excellence of painting landscapes on porcelain, a high branch of decorative art, but no more, not even in the finest Sevres, glowing with the face of a Pompadour.—W. T.

BELLEVOIS, a seascape painter, died at Hamburg in 1684. He painted sea-shores, storms, indeed many aspects of ocean's barren plains. He must have been of an amiable, tranquil mind, for he excelled in calms. His vessels are well drawn: with their high gilded mountains of poop, and their pleasant, gallant flutter of flags and pennants, they have a pleasant buoyant grace, but his figures are toys ill-balanced. His touch is light, and colour clear, a quality that the living in sea-air seems to give men.—W. T.

BELLEY, the Abbé Augustin, a French antiquarian, born in 1697 in the diocese of Lisieux; died in 1771. He was librarian to the duke of Orleans, and member of the Academy of Inscriptions in 1744. He wrote a great number of dissertations on geography, history, medals, &c.

BELLI, a religious painter of Venice—epoch uncertain.

BELLI or BELLIUS, Honorius, an Italian physician and botanist, a native of Vicenza, lived in the second half of the sixteenth century. He resided and practised medicine for a long time in the east, principally in Crete, which then belonged to the Venetians. His leisure was devoted to botany, and he was one of the first who attempted the identification of the plants referred to by the ancients, a study for which his intimate acquaintance with the Greek language, and his long residence in the native countries of many of these plants, peculiarly fitted him. Belli was in correspondence with the most celebrated botanists of his time, such as the brothers Bauhin and Clusius; he is mentioned by Ponce in his Description du Monte Baldo. His only published writings are "Epistolæ aliquot de rarioribus quibusdum plantis," which were inserted by Clusius in his Historia plantarum rariorum, printed at Antwerp in 1601. In these letters he corrects some errors committed by Belon and others, who had visited Crete some little time previously.—W. S. D.

BELLIARD, Augustin-Daniel, Count, a French general and peer, born at Fontenay-le-Comte, 25th May, 1769; died at Brussels, 28th January, 1832. On his first entering the army, he received the grade of captain of the first battalion of La Vendee. He served with distinction under Dumouriez, latterly as adjutant-general, and after the defection of that general he was arrested and deprived of his commission. When again set at liberty he re-entered the service as a common soldier, but after the lapse of some months he was reinstated in his rank, under the orders of Hoche, who commanded the army of La Vendee. He subsequently distinguished himself in the Italian and Egyptian campaigns, and in 1805 took part in the battles of Wittingen, of Langenau, and of Austerlitz. In 1807 and 1808 he was present at Jena, Erfurt, Eylau, Friedland, and other engagements. He also served both in the Peninsular war and in the disastrous Russian campaign. In 1814 he was nominated colonel-general of the cavalry of the guard, and received also the grand cordon of the legion of honour. After the abdication of the emperor, Belliard entered into the service of Louis XVIII., and was created a peer. On the return of Napoleon he again joined the imperial army, and was intrusted with the chief command of the 3rd and 4th military divisions. On the second restoration of the Bourbons, Belliard was, by a royal ordinance, excluded from the peerage, and a few months afterwards was arrested and sent to the Abbaye. In June, 1816, he was set at liberty, and restored to his former rank. In 1831 he was sent as ambassador to Belgium, and signed the treaty of separation between that country and Holland.—G. M.

BELLIARD, J. F., born at Marseilles in 1798, and studied under Aubert. He painted miniature portraits of Rochejacquelin and Charette, the chouan leaders. Various lithographs of his works were published at Paris. He also painted some flatulent classical pictures of Marius, Zephyrus, &c.—W. T.

BELLICARD, Jerome Charles, a French architect and engraver, professor at the Royal Academy of Architecture in Paris, and member of various foreign academies, was born in 1726, and died in 1786. During his residence in Italy, where he added to his accomplishments considerable skill in the art of engraving, he published "Observations sur les antiquités de la ville d' Herculaneum, &c." He was engaged on a "Complete

Course of Architecture," a work for which he had prepared, at the cost of ten years' labour, a multitude of designs, when he died suddenly at Paris. His passion for gambling latterly reduced him to extreme want.—J. S., G.

BELLIÉVRE, Pomponne de, chancellor of France, was born at Lyons in 1529; died 5th September, 1607. After studying the law at Toulouse and Padua, he was nominated counsellor to the senate of the parliament of Chambéry. He held a respectable rank as a diplomatist, and was twice sent by Charles IX. as ambassador to Switzerland. In 1586 he was sent by Henry III. as ambassador to Elizabeth, queen of England, to demand the liberation of the unfortunate Queen Mary. Belliévre having been suspected of unfaithfulness was sent into exile; but under Henry IV. was restored to court favour. In 1599 Henry bestowed on him the office of chancellor, a place which he occupied until 1604. He was a warm patron of literature, and has left several pieces on the public affairs of that period.—The brother of Belliévre, Jean de Belliévre, lord of Hautefort, was first president of the parliament of Grenoble. The two sons of Pomponne Belliévre, Albert and Claude, were archbishops of Lyons. The eldest, Albert, abbe of Jouay, died in 1621. He was nominated archbishop by Henry IV. in 1599; but having about five years afterwards fallen into a state of mental imbecility, he resigned his charge in favour of his brother Claude.—Nicolas Belliévre, the third brother, was president of the parliament of Paris. He was born in 1583, and died at Paris, 8th July, 1650. In 1612 he was appointed procureur-general, and in 1614 president *a mortier*. This last office he resigned in 1642 in favour of his son.—G. M.

BELLINI, Giovanni, the chief founder of the Venetian school of painting, was born at Venice, 1422 (Giotto being dead nearly a century), and died in 1512. He was the son of Jacopo Bellini, a well-known painter of humble origin, who studied under Gentile of Fabbriano, a town of central Italy. He was the brother of Gentile Bellini, an historical painter, who was probably named by his father after his master, the artist of Fabbriano. The Giotto influence seems to have reached Venice through Verona and Padua. Paolo, Lorenzo, Andrea de Murano, and the Vivarini were predecessors of the Bellinis. The early painters used distemper, mixing their colours not with oil, but size, or white of eggs. Their works were timid, hard, small and Byzantine, wanting in softness, smoothness, and brilliancy. At this crisis of art, John van Eyck discovered, what all the world was longing for, the use of oil as a new vehicle for colour. Antonelli of Messina, by a course of flattering and wooing, obtained the great secret from the patient Fleming, and hastened with it to enlighten his Italy. He twice visited Venice, the first time communicating his secret only to Domenico, who was afterwards murdered by a friend to whom he had confided it: but in his second visit he received a salary as a public professor of painting, and divulged his method to many artists. This was about the year 1474. His fame drew many disciples to the blue lagunes, among others, Roger of Bruges, Theodore of Haarlem, and Quintinus Matsejs (Quintin Matses?). Perhaps on his first visit Antonelli was somewhat jealous of his spell, for the enthusiast John Bellini is said to have got access to his studio only under the disguise of a Venetian gentleman desirous of having his portrait taken, and to have there learned the new Flemish method that was to supersede the dull paleness of distemper, and this story, even if untrue (though we are reluctant to disbelieve tradition), would at least imply that a Venetian gentleman and an artist wore distinctive and unmistakeable dresses. Domenico and our John became rivals, nor did John rise very high till Domenico left Venice. It is a beautiful trait of the generous nature of old Jacopo, the father, that instead of growing envious of his sons, he used to exult that they surpassed him. He said it was like the Tuscans for son to beat father, and he hoped, in God's name, that Giovanni would outstrip him, and Gentile, the elder, outstrip both. Soon after this he left them to go and paint alone. The only extant picture of his is a portrait of Petrarch and Laura in the Manfrini gallery. John and Gentile were good sons, and we therefore may conclude that he was a good father. The siroccos and salt winds have eaten up his works, and he is now only known as the father of Titian's master. From 1464 to 1516, that is to say, from the early part of Edward IV.'s reign to deep into the reign of Henry VIII., this patriarch of art worked on at palace roofs, and chapel altars, at virgins, saints, Bacchantes, and gorgeous illustrations of Venetian history. His chief designs were enthronements of the virgin, with a surrounding of saints, martyrs, and rejoicing and musical angels. Zan and Zentile, as they were called in the original dialect of Venice, were affectionate brothers, of congenial dispositions, mutually encouraging and praising each other. This in John was modesty, but in Gentile very truth; the latter in vain attempting by diligence to compensate for the niggardness of fortune. While the two brothers were adorning the hall of the great council with paintings of the early victories of the republic over Frederic Barbarossa, a Jewish orator came from the Grand Turk Mahomet II., or Bajazet II, requesting the loan of Giovanni Bellini, some of whose works he had seen and admired. The Doge, not willing to trust John on so perilous a voyage, made a scape-goat of Gentile, and set him off to Stamboul in the galleys of Romania, representing the younger brother as too old and infirm for so long a voyage. Gentile, perhaps flattered into rashness, went, and astonished a nation whose creed forbids art, by painting portraits. The British museum still preserves a masterly pencil drawing, by the Venetian, of the sultan, and the sultana his mother. A picture he painted of John the Baptist's head in a charger, is said to have led to his return home. The sultan, a keen judge of such matters, grew critical, and declared that the painter had left the saint's neck too long, as on such painful occasions the muscles always contracted and drew back into the trunk. "See," said he, and with a sweep of his jewelled scimitar, he sliced off the head of an attendant; "Now!" The sultan was right, the artist owned his mistake. Gentile, after this proof positive, never rested till he had leave to embark; the sultan throwing round his neck a gold Turkish chain, weighing 250 scudi, and writing a letter so complimentary, that it led to the Ten fixing on him a pension of 200 scudi a-year, which kept him alive till eighty. His brother survived, like Titian, till ninety, painting till the last. In 1516, Albert Durer coming to Venice, rebuked the levity of those who derided the brave old man: he says, with kindly warmth, "every one assures me that he is gran galantuomo, for which reason I wish him well. He is already very old, but notwithstanding, the best painter we have." Ariosto also praises him. The chief disciples of Giovanni were Titian, Giorgione, Bandinello of Ravenna, Mocetto, Conegliano, Girolamo di San Croce, Pennarchi, Bissolo, Catena, Pellegrino. He was buried in the church of St. Giovanni e Paolo (Zanzenopolo). Mantegna, the illustrious pupil of Squarcione, the great Paduan rival of Bellini, who adopted him for his son, married a sister of Giovanni's, but did not adopt his style, which was rather rigid, and founded on the antique. He gained favour, however, by his relations in Venice, and is supposed to have taught his brother-in-law some of the finer subtleties of perspective, of which Mantegna was the first great teacher. The Venetian picture-restorers, learned in flaying and dissecting, thus describe Bellini's mode of painting:—First a ground of gesso and very thin glue, made of boiled leather parings, with a little black added, the glue being to prevent the former getting too absorbent; then came the outline in ink, then the chiaroscuro in a thin wash of brown, then a first coat, the flesh colours rosy and thin, but with more yellow and brown, and another painting with more white to brighten the colour still thin; this kept the flesh tones bright and clear, the rose shining through the white filminess. Asphalt glazings finished the process of flesh painting; the colours being kept thin, the oil dried quick and hard before it could turn rancid. For draperies, Bellini used pure white for the lights, and pure colours for the darks, glazing with transparencies of the local colours, finishing with glazings of asphalt or cologne earth, mixed with naptha (rock oil), or turpentine. The Venetian painters preferred the vegetable to the mineral colours. Bellini was the first to thoroughly break up in Venice the dead conventions of the old Greek school. He abandoned its distemper, its gildings, its lank, lean figures, and all its ascetic dullnesses. From the earliest times, indeed, Venice had shown a craving for colour, and had excelled in portraiture. Its genius, when Bellini came on the stage, was already lively and joyous, delighting in open-air effects, and in a gorgeous furniture of details, such as commercial men are wont to love. Bellini introduced a thousand fresh modulations into the old, simple, and natural, but dull and monotonous colour which, seldom broken enough, was not always in union. He gave variety to the old conventions of composition. From the first, the Venetian school neglected drawing and encouraged colour, whether from climate or some special oriental influence, we

cannot decide. Considering that Holland and England excel France and Germany in colour, we should hardly say that climate can have much effect; perhaps we may rather attribute it to the more sensuous and unascetic character of the three schools. In each of them a vicinity to the sea is discernible, but this applies to nearly all the continental schools. Before Bellini, the Venetian artists in their seaward-looking studios excelled in colour, architectural perspective, the arrangement of drapery, richness of detail, open-air effects, and the higher branches of portraiture. A certain dignified naïvete and good sense distinguished Bellini's works. He humanized his religious pictures with singing boys, dancing cherubs, glittering thrones, and dewy flowers; at first a little dry and hard, he soon learned from his pupil Giorgione to be bolder, rounder, and warmer. With a little more dash and softness, and a little more imagination, he would have been one of the first of painters. He was, however, too little the poet, and too much the mechanic. His saints have an easy, unstrained dignity about them; his men are all noble and meant to govern. He is never strained, mean, or vulgar. He knew how to invest a face with moral grandeur. His early pictures are dry and hard, his later pictures dark and black, but his best works have a clear jewel depth of brightness, an internal gem-like fire, such as warms a summer twilight. The shadows are intense and yet transparent, like the Adriatic waves where they lie out of the sun under the palace bridges. Compared with Perugino, Mantegna, and Ghirlandajo, Bellini may be called the real founder of the Titian school; but still, if Perugino had not trained Raphael, and Ghirlandajo Buonarotti, where would art have been? His portrait of the "Doge Loredano," who baffled the league of Cambrai, in the National Gallery, is a masterpiece of spirited care. His best existing works are "A Madonna and Child," at the academy, Venice; "A Madonna and Saint," at St. John, Venice; "A Madonna, Saint, and Virgin with a violin," at St. Zaccaria; "A Christ at Emmaus," at St. Salvatore (his finest work); Venetian Senators and Dragoman introduced; "Altar-Piece at St. John," Crisostomo; "A St. Jerome studying," in the Manfrini Gallery; "Five Allegories (ships and genii)," at the academy; "A Bacchus, with Titian landscape," a late work, at Rome; "A Coronation of the Virgin," at St. Francisco, Vesano; "A Transfiguration," at Naples; "A Baptism of Christ," at Vicenza; "A Virgin and Child," at the Berlin Museum; and "A large Altar-Piece," at St. S. Maria de Frari, at Venice. There are also specimens of this master at Genoa, Turin, Milan, Parma, Florence, and Brescia. Gentile's great work—St. Mark at Alexandria, with the camelopard—introduced among other evidences of his Turkish journey, is in the Brera, Milan. It is interesting even to know that John had black hair, and Gentile red. His miracles of the cross (a local legend), are in the Venice academy. A later Bellini of Bologna was a follower of Albano. There was also a Bellin Bellini of Venice, and another an imitator of Baroccio.—W. T.

BELLINI, Laurence, an Italian physician and anatomist, born at Florence in 1643. Under the patronage of the grand Duke Ferdinand II., he was enabled to go to the university of Pisa, when his studies were so successful that, at the age of twenty-two, he was made professor of philosophy and theoretical medicine. His discoveries as an anatomist have made him most famous. The grand duke attended his lectures, and a large number of distinguished pupils speedily disseminated his principles through Italy and other European countries. He is also remembered as a poet and successful cultivator of letters. At the age of fifty he resigned his chair and returned to Florence, where he enjoyed a pension from the grand duke, and engaged in the practice of medicine. He died in 1703. His works are —"Exercitatio Anatomica de structura et usu renum," 1662; "Gustûs Organum Novissime Deprehensum," 1665; "Gratiarum Actio ad Etruriæ Principem," 1670; "De Urinis, de Pulsibus, de Missione Sanguinis, de Febribus, de Morbis Capitis et Pectoris," 1683; "Consideratio nova de natura et modo Respirationis." His complete works appeared at Venice between 1708 and 1747.—J. B.

BELLINI, Vincenzo, a musician, was born at Catania in Sicily; the date of his birth has been variously stated, but a copy of his baptismal register proves it to be November 3, 1801; he died at Puteaux, near Paris, September 23, 1835. The disposition for his art he evinced at a very tender age, received its first training from his grandfather, Vincenzo Bellini, an accomplished pupil of Jomelli, in the Conservatorio della Pieta. In 1819 his talent was brought under the notice of the Duke de Noja, president of the musical college at Naples, through whose interest he was admitted as a free student in that institution. Here he was placed in the composition class of Tritta, whose severe contrapuntal course was, however, extremely distasteful to him, and he earnestly desired to be removed to the class of Zingarelli, whose system of instruction he found more attractive; the rules of the college, which would not allow of a change of masters, prevented the fulfilment of his wish, until the ill health of Tritta compelled this respected teacher to resign his office. Under his first master he wrote several orchestral pieces, besides a mass and many smaller compositions for the church, which were performed in the ecclesiastical establishments throughout the city in which the students of the college formed the choir. Zingarelli, to give him melodious fluency, set him to write solfeggios, of which he produced about two hundred; this practice materially modified the style of his sacred compositions, which he continued to write for the sake of the experience he gained from hearing them executed. A cantata, called "Imene," was also a fruit of this period, as likewise some unimportant instrumental pieces which were published. His first opera, "Adelson e Salvini," was in 1825 privately performed in the small theatre of the college of St. Sebastian, entirely by the students, when Signor Marras, the talented professor now settled in London, was chosen from the boys of the preparatory school to sustain the soprano part. This work was never brought before the world, but several themes from it are incorporated in the "Straniera" and the "Montecchi e Capuletti." In 1825, while still a student, he was, through the recommendation of his patron, the Duke de Noja, allowed to write for the Teatro S. Carlo the opera of "Bianca e Gernando," which was produced with Mad. Lalande, and Sigs. Rubini, Berrettoni, and Lablache, in the principal characters; it met, however, with indifferent success. He was now involved in a love affair with a young lady, whose father, a judge, contemning his profession, forbade his suit; and in the mortification thus induced he left the city. He proceeded direct to Milan, where in 1827, with singular favour to so young an artist, he was engaged to compose an opera for the Scala; this was "Il Pirata," which was supported by Mad. Comelli, Sigs. Rubini and Cartagenova; and though coldly received on the first representation, had a success upon its repetition, which immediately carried it into every lyrical theatre in Europe, and it was produced in London in April 1830. Acknowledged now as one of the popular composers of the day, he wrote in 1828 for the same theatre, "La Straniera," the characters in which were sustained by Mesdames Lalande and Ungher, and Sigs. Reina and Tamburini.

His next work, "Zaira," was written for Parma; but though supported by Mad. Ungher and Sigs. David and Lablache, was unsuccessful. He was more fortunate with "I Montecchi ed i Capuletti," given at Venice with Mesd. Caradori Allen, and Giuditta Grisi, and Sigs. Bonifigli and Porto. The subject of this was the same as the Romeo e Giulietta of Zingarelli, which he accepted with considerable diffidence out of respect to his old master, and the name was changed to evade the appearance of competition with him. A success surpassing even that of his "Pirata," attended "La Sonnambula," which was first performed at the Carcano theatre in Milan with Mesd. Pasta and Taccani, and Sigs. Rubini and Marini. The subject of this opera, already familiar on the stage as a ballet and as a speaking drama, was especially sympathetic with the genius of Bellini; and the general character of his music is at once more spontaneous, more varied, and more dramatic in this than in any of his other works. The established popularity of the composer and of his story, combined to predispose all audiences in its favour, but the irresistible charm of its melodies, at once penetrated where the interest of the action was unwitnessed, and where even the name of Bellini had never reached. This was followed by "Norma," the text of which by Romani is ranked as a classic among Italian poetry; it was produced at the Scala in Milan with Mesd. Pasta and Giulietta Grisi, and Sigs. Donzelli and Marini. Like the "Pirata," it was unsuccessful on the first night, but received with enthusiasm on its repetition. Universal as is the esteem in which this opera is held, and eminently effective as are many passages in it, the grand tragic character of the subject is little in accordance with the tenderly-flowing style of the composer, the consequence of which is an air of

assumption in some of the situations where the sentiment is least natural to Bellini. Esteeming this his loftiest effort, he dedicated it to his revered instructor, and went to Naples to present it to him. The judge, who had disallowed the addresses of the poor student to his daughter, now sought a connection with the most popular composer of his country; but the pride of the once-rejected Bellini, prompted him in turn to refuse the alliance. It is said that the consequent death of the heroine of this romance made an impression upon him that he did not survive. He now visited his family in Sicily, returned to write "Beatrice di Tenda" at Naples, and went to Venice to produce it with Mad. Pasta and Sigs. Curioni and Cartagenova as its representatives. Passing through Paris, he came to London in 1834 to direct the performance of some of his works. He returned to Paris, where he wrote "I Puritani" to the Libretto of Count Pepoli, who relates many circumstances of his exacting scrupulousness as to the construction of the pieces and the poetical rhythm;—among others, his insisting, after the entire completion of the work, upon the interpolation, in the last finale, of the romance "Cre da si misera." He was urgently advised by Marliani and Donizetti, who had each an opera in preparation, to omit the duet, Suoni la Tromba; and he would have followed their counsel but for the obstinate refusal of the poet, which was confirmed by the triumphant reception of the piece at the public rehearsal. This work was produced at the Theatre Italien in the winter with Mad. Giulietta Grisi, and Sigs. Rubini, Tamburini, and Lablache, and it was immediately transplanted to London with the same cast, to become more attractive than any work of its author. In acknowledgment of the success of the "Puritani," he was made a member of the legion of honour. He was engaged to write an opera for the Académie Royale at Paris, and another, on the story of Rienzi, for the S. Carlo at Naples, but his premature death prevented the completion of either of these. He was buried in the cemetery of Père la Chaise. The florid style of Rossini was already exhausted, when Bellini, with a form of cantilena peculiar to himself, was the first to revive the earlier Italian character of melody; the more natural expression of which this is the medium, found a ready welcome with the world, and its manner was at once adopted by Donizetti, then first coming into notice, by Mercadante and Pacini, who had hitherto been imitators of Rossini, and even by this great master himself, whose Guillaume Tell and Stabat Mater sufficiently prove his conviction, that the exuberant ornamentation he had originated was no longer an available resource. Bellini's music is distinguished by a tender langour, in accordance with the almost feminine gentleness of his character. The want of development, which is the weakness of his earlier works, was gradually giving way before his ripening experience; and in his last production there is shown a power of continuity and construction, that would have yielded still higher results had he not been cut off when he was but approaching maturity.—G. A. M.

BELLINIANI, Vittore, a pupil of the old patriarch Bellini; he flourished about 1525, and painted historical and religious subjects.—W. T.

BELLMAN, Carl Michael, the Swedish Anacreon, was born at Stockholm, Feb. 4, 1740. He studied at Upsala, and was appointed by Gustavus III., secretary of the lottery office, with a salary of nine thousand dollars, one half of which he paid over to the clerks who did the work; received himself the title of court secretary, and lived a joyous poet's life. He commenced his poetical career by religious poetry, translations of Gellert's fables, and some dramatic pieces. His peculiar style of poetic composition developed itself in his twenty-fifth year. Whatever foreigners may think of Bellman as a poet, the very mention of his name operates upon a Swede like an electric thrill of joy. The usual themes of Bellman are wine and love; and his poems often contain very free sketches, which, however, are not coarsely painted, but highly indicated by the magic touch of the poet, so that they are rather felt than described. He frequently improvised his poems to the music of a lute or guitar, adding greatly to the effect by his wonderful power of mimicry. When sufficiently excited by wine, of which, however, he drank very moderately, he first selected an air, imitated it and the sound of various instruments, by his mouth and on his fingers, and then sang in accordance what his muse inspired. He would often sing to his friends the night through, till he sank down overcome by weariness. Many, and perhaps the best of his improvisations, were never committed to paper, but have passed away with the pleasures of the moment. It is related, that during his last illness, he summoned his friends together, "that they might hear Bellman," as he said, "once more." He then sang the whole night through, under the influence of an unbroken flow of inspiration, the joyous course of his existence; the praise of his good king; his gratitude to Providence, which had cast his lot amid a noble people and in the beautiful northern land; and finally, he bade farewell to each of the company, in a different air and metre, according to the individual character of each, and the relation of the poet to him. As day dawned, his friends implored him to cease, and to spare his remaining strength; but he replied, "Let us die as we have lived—in music!" emptied the glass before him, and never sang more on earth. His most remarkable compositions are contained in his "Fredman's Songs," "Fredman's Epistles," and the "Select Library of Bacchus." He was assisted in the publication of his poems by his friend Kellgren, and in the music by Kraus. His works have been many times reprinted, and in their collected form have been somewhat purified. A monument was erected to his memory by his numerous admirers at Stockholm in July, 1829, the royal family being present at its inauguration.—M. H.

* BELLOC, Anne Louise, born at Rochelle on the 1st October, 1796. Being the daughter of an Irish officer of the name of Swanston, she was naturally as familiar with the English language as with that of her native land, and possessing taste and learning, she has devoted herself to giving to her own country much of the literature of ours, through the medium of translation. Amongst others she has translated the poetry of Moore, and the Vicar of Wakefield of Goldsmith, as well as many of the tales of Miss Edgeworth, and the travels of the Landers; one of her latest works is a translation of Mrs. Beecher Stowe's Uncle Tom's Cabin.—J. F. W.

BELLOC, Jean Louis, a French surgeon, was born at Saint-Maurin, near Agen, in 1730, and died at Paris on the 19th November, 1807. He studied at Montpellier, and at the early age of fifteen maintained a thesis, entitled "Utrum virtus sine timore Dei adesse queat?" In 1754 he was received as a master of surgery at Paris, but remained at his studies in that city for five years longer, when he returned to Agen and established himself in practice. Some time afterwards he was called to Paris, and attached to the service of the king, when he assisted in the establishment of an amphitheatre for teaching anatomy and pathology, and acquired great celebrity as professor of medical jurisprudence. Belloc was the inventor of several surgical instruments, the best known of which, called the *sonde de Belloc*, was intended for the introduction of a dossil, either dry or soaked with some styptic liquids, through the mouth into the posterior nasal fossæ; this was made use of by Basdor in tying polypi of the pharynx, but, with the other inventions of Belloc, is now scarcely ever heard of. Besides several papers inserted in the Mémoires de l'Académie de Chirurgie, Belloc published a "Topographie physique et médicale du departement du Lot-et-Garonne," which is regarded as a model in its kind, and a "Cours de médecine légale, judiciaire, théorique et pratique," an excellent work, which passed through three editions, the first published in 1802 and the last in 1819.—W. S. D.

BELLOC, J. H., a painter of history and portrait, studied under Regnault. He gained a medal in 1810. He painted a windy subject from Ossian, and the portraits of the duke of Berry and Boissy d'Anglas.—W. T.

BELLONI, a sculptor of Paris, celebrated for his mosaics, which were miracles of ingenious patience. His cameos were also famous, particularly one which was, "The Genius of the Emperor Chaining Victory." It is a pity such ingenuity should have been prostituted to court flattery.—W. T.

BELLORI, Pietro, a portrait painter of Rome, better known as a useful biographer of artists, and a laborious writer on art antiquities.—W. T.

BELLOT, Joseph René, was born in Paris, March 18, 1826. From the age of five years he resided at Rochefort, where his family, who belonged to the humbler ranks of life, had settled. To the ability which he early evinced he was indebted for the means of pursuing his studies in the college of Rochefort until the age of fifteen and a half, when he was admitted in the naval school, where he passed the two succeeding years. At seventeen and a half, Bellot entered upon active service, and passed a large portion of the ensuing seven years in successive employment upon the African and South American coasts. He

was wounded in the French attack upon Tamatave (Madagascar) in June, 1845, and received in reward for his gallantry the cross of the legion of honour—bestowed while he was yet under twenty years of age. Shortly after his return from South America, Bellot's attention was directed towards the arctic regions, to his connection with which, during the brief remainder of his career, his place in the records of enterprise is chiefly owing. The fate of Sir John Franklin was then engaging the attention of the civilized world, and the heroic efforts made by Lady Franklin in behalf of her long-absent husband, awakened the deepest sympathy on the part of the young French officer. Bellot visited London in the spring of 1851, and, with the permission of his own government, accompanied Captain Kennedy, as a volunteer, in the *Prince Albert*, which had been fitted out by Lady Franklin for the purpose of a renewed search. While engaged in the labours of this expedition (during which he traversed, in company with Captain Kennedy, upwards of 1100 miles upon the ice-covered lands and seas lying on the western side of Prince Regent Inlet, being absent from the ship for a continuous period of ninety-six days), Bellot was promoted to the rank of lieutenant. The *Prince Albert* returned to England in the summer of 1852. In the spring of the following year, Bellot revisited the arctic regions in company with Captain Inglefield, who sailed from Woolwich in the *Phœnix* on the 10th May, 1853. From this voyage Bellot never returned. It was to his own noble energy and daring that his untimely fate was owing. The *Phœnix* entered the ice in safety, Bellot sharing in all the labours of the expedition, and gaining (as on his previous voyage) the esteem and goodwill of all. A main object with which the *Phœnix* had been sent out was the conveyance of the admiralty despatches to Sir Edward Belcher, then in command of a squadron engaged in the Franklin search. Bellot volunteered to carry forward these despatches, and on August 12 left the ship for the purpose. A few nights after, while advancing to the northward along Wellington Channel, a portion of the ice became detached from the land, and Bellot himself, with two of the seamen who were his companions in the enterprise, were drifted upon it in mid-channel. On the night of the 18th, during a violent storm of wind, Bellot fell into a crack in the ice, and was seen no more. This melancholy close, at the early age of twenty-seven, of a promising career, excited the deepest regret on the part of the English and French nations alike. Bellot's qualities, both intellectual and moral, were of a high order, and were united to a resolute courage which shrank from no difficulty. An obelisk, erected by public subscription on the bank of the Thames, in front of Greenwich Hospital, preserves the memory of the gallant French sailor, and commemorates the gratitude which his self-sacrificing conduct inspired in the mind of the English people.—W. H.

BELLOTTI, Bernardino, born at Venice in 1724. He is compared to his uncle Canaletti, and, like him, was a traveller and a painter of mingled architecture and landscape. He visited Germany and Poland in search of money and beauty. He is known to have engraved five of his own landscapes.—W. T.

BELLOTTI, Pietro, born at Venice in 1610, was a pupil of Michael Ferabosco. He adorned the sea Cybele with portraits of the degenerated descendants of the old Mocenigo, Dandolo, and Foscari, and with historical subjects, which were often but enlarged portrait subjects. His flesh is fiery-coloured, his hair varied, and his attitudes graceful. He was well received at Munich in 1666 (six years after our Restoration), but pined for the warm sea-breeze of Venice, returned there, and died in 1700.—W. T.

BELLOVÈSUS, a Gallic chief, nephew of King Ambigat, lived about 550 B.C. He was the first Gallic leader that passed the Alps and formed a settlement in Italy, all the northern part of which afterwards took the name of Cisalpine Gaul.

BELLOY, house of, an ancient French family, one member of which is known to have lived in the end of the twelfth and beginning of the thirteenth century. He was one of the lords, who in 1214 signed the truce between Philippe Augustus and the king of England, after the battle of Bouvines. Another was distinguished in the wars against the English in the reign of Charles VI. Two other members of the same family held important commands under Charles VII. and Louis XI. They both fell in battle, one at Verneuil in 1424, the other at Guinegate in 1479.—G. M.

BELLOY, Pierre de, a French jurisconsult, born at Montauban about 1540. He was descended from an ancient family of Bretagne, but was still more distinguished by his own learning and talent. At the early age of twenty-one he was appointed a public professor at Toulouse, where he acquired so high a reputation as a jurisconsult, that he was soon after nominated counsellor in the seneschal's court. In 1584 he got into trouble, in consequence of the ardour with which he advocated the rights of Henry IV., in a publication entitled "Apologie Catholique." Having been attacked by Bellarmine, who represented him as a heretic and an atheist, he was imprisoned, first in the conciergerie, and afterwards in the bastile, whence he made his escape, after having been confined for two years. His devotion to Henry IV. was rewarded by that sovereign with the office of advocate-general to the parliament of Toulouse. Belloy was author of a number of polemical works of great ability.—G. M.

BELLOY, Pierre Laurent Buyrette, born at St. Fleur, in Auvergne, November 17, 1727. Entertaining an irrepressible passion for the stage, he fled from France, to avoid the compulsion of his uncle, who sought to force him to become a barrister, and went on the stage at St. Petersburg, where he commenced writing dramatic pieces. In 1758 he returned to Paris, desiring to bring out there his tragedy of "Titus." The piece met its deserts, and was damned; the author fared scarcely better, for his uncle procured an order for his arrest, which forced him again to flee to Russia. The death of this implacable relation left him free to return to Paris, to produce his "Zelmire," the success of which was decided, and in no small degree due to the acting of Mademoiselle Clairon. But his crowning celebrity was "The Siege of Calais," which won for him the freedom of that town, conveyed in a gold box, with the inscription, "*Lauream tulit; Civicam recepit*," and his picture was placed in the Hotel de Ville there, and the play received high commendation from Voltaire. His next piece was also very successful; a third followed, which was short-lived, and his last, "Peter the Cruel," entirely failed upon its first appearance. Belloy took this event so much to heart, that he fell ill, and after languishing some years in sickness and poverty, relieved just before death by a gift of fifty louis from Louis XVI., and the proceeds of a representation of "The Siege of Calais" for his benefit, he died on the 5th March, 1775.—J. F. W.

BELLUCCI, ——, born at Rome, 1506, was slain in battle in 1540. He was an engineer, and a painter of historical panoramic subjects.—W. T.

BELLUCCI, Antonio, born at Venice in 1654, was a portrait and historical painter. His colour is pure, his invention fluent and spirited, but to the "first three" he did not attain. His cabinet pictures and altar-pieces were so much esteemed, that he was appointed court painter to the emperor Joseph I., whom he afterwards left to enter the service of the elector Palatine. Bellucci lived respected, and died at Treviso, 1726.—W. T.

BELLUCCI, Thomas, an Italian botanist, lived about the middle of the seventeenth century. He was professor of botany and director of the botanic garden in the university of Pisa. He published at Florence in 1662 an enumeration of the plants cultivated in the Pisa garden.—J. H. B.

BELLUS or BEAU, Jean Baptiste, a French jesuit, author of some antiquarian and hagiological works, was born at Saly in 1600, and died at Montpellier in 1670. His "Otia regia Ludovici XIV." was published in 1658.

BELMAS, Louis, bishop of Cambrai, was born at Montreal, in the department of Aude, in 1757, and died in 1840. He took the oath to the "constitution civile" of the clergy, and shortly after was promoted to the bishopric of Aude. In 1802 he was translated to the bishopric of Cambrai, which it was proposed to elevate into an archiepiscopal see; but the pope, whom the bishop had offended by his adherence to the "constitution civile," having opposed the project, it was dropped. Belmas, like his predecessor Fenelon, held the doctrine of the divine right of kings in a way which enabled him to retain his bishopric under all changes of government.—J. S., G.

BELMEIS, John, commonly called John of York, one of the most eminent divines of the twelfth century. Arrived at Rome, he became the friend of Adrian IV., an Englishman; and of his successor, Alexander III. For twenty years he was bishop of Poitou in France, and for ten more, archbishop of Lyons, and primate. It is said that he returned to England in 1194, being very old. He wrote vehemently against Becket in the controversies of that prelate with Henry II. When and where he died is uncertain.—T. J.

BELMEIS or BEAUMES, Richard de, bishop of London in the reign of Henry I., was advanced to the see through the interest of Roger Montgomery, earl of Shropshire, and consecrated July 26, 1108. He was sometimes called Rufus, to distinguish him from his nephew of the same age. He was appointed by the king, warden of the marches between England and Wales, and held the office three years, during which he resided at Shrewsbury. He was a most liberal benefactor to the cathedral of St. Paul, and founded a convent at St. Osith in Essex. Becoming paralysed, he intended to have resigned his bishopric, but was prevented by death. He expired January 16, 1127, and was buried at St. Osith.—T. J.

BELMEIS or BEAUMES, Richard de, nephew of the preceding, was bishop of London in the reign of King Stephen. He was consecrated at Canterbury in the presence of all the bishops of England, except Henry of Winchester, who, nevertheless, approved the choice. He died May 4, 1162, leaving behind him a reputation for singular eloquence. It is said that the latter part of his life was full of affliction, and that for several years he was unable to speak.—T. J.

BELMISSERO, Paul, an Italian physician and poet, lived in the first part of the sixteenth century. He dedicated several of his works to Francis I. and Pope Paul III., to the latter of whom he was physician. He published a collection of Latin poems, 1534, 4to.

* BELMONTET, Louis, born at Montauban in 1799. With the elevation of Napoleon III. to the imperial throne, the public hailed the laureate of the restored empire in the person of M. Belmontet, whose muse rose to the highest Pindaric flights in celebration of the new Augustan age. Letters were to attain a degree of lustre, under princely patronage, which would put to shame the drooping and sickly products of the unfriendly air of constitutional liberty. Unhappily for promises made under a factitious inspiration, the literary glory of the empire, so far as poetry is concerned, remains in the sole representative hands of Louis Belmontet. Whatever may be his own inherent worth, he enjoys the advantage of reigning alone. Like others whose minds have matured into an estimation of the value of absolutism, M. Belmontet sowed his political wild oats amongst the Carbonari; and became, in 1820, after having made his native town too hot to hold himself and his father, the prison director, together, compromised in an abortive attempt at insurrection in Paris. In 1827 the poet prophesied, in a Pindaric ode, the downfall of royalties; but, two years afterwards, so charmed the duchess of Berry by the courtly grace with which he presented the MS. of a tragedy, that she offered him a pension, which, it is only fair to say, he refused. Upon the advent of the Orleans dynasty, M. Belmontet sought out Queen Hortense, mother of Louis Napoleon, for the purpose of advising her to lay claim to the throne, which she refused; on which the poet turned his prophetic eye in another direction, and, for having promised France the blessings of a republic, was imprisoned; but, as the opposition journals raised a clamour, was soon set free, to propose as a toast at a public banquet, "the fall of kings who separate from the people." Louis Napoleon at length settled his Bonaparteism by standing godfather for his first-born in 1836, from which, except in the case of some flattering verses to the count de Paris, addressed to the care of his mother, the duchess of Orleans, he does not appear to have much wavered. The electors of Montauban rejected his offer to be their representative in the constitutional assembly of 1848; but his son's imperial godfather having stood sponsor for his candidature, he now sits in the corps legislatif for Castel-Sarrasin. The reporter's gallery being suppressed, no note has appeared of Belmontet's eloquence.—J. F. C.

BELOE, William, a learned English divine, born at Norwich in 1756. He received his classical education from the celebrated Dr. Parr, and afterwards graduated at Corpus Christi college, Cambridge. On his return to Norwich from the university, Dr. Parr, who was then master of the grammar school of that town, invited him to become his assistant. He was afterwards successively curate and vicar of Earlham, but the income from that living being insufficient for the wants of his family, he removed to London, and engaged in periodical writing, supporting with great zeal, during the heat of the American war, the views of the colonial party, and afterwards advocating with like warmth the cause of the first French revolutionists. His subsequent connection with the *British Critic*, a Review devoted to the advocacy of constitutional principles in politics, was by some attributed to mercenary motives, but the true ground of his alienation from the revolutionary party in France and their supporters in England, we may, without much charity, suppose to have been of a perfectly honourable character. In 1796 he was appointed rector of All Hallows, London Wall; in the following year collated to a stall in Lincoln cathedral, and in 1805 to one in St. Paul's. He was also assistant-librarian in the British Museum. Died in 1817. Of his numerous publications the following may be noticed—"Poems and Translations," 1788; "The History of Herodotus, from the Greek, with Notes," vols. 1791; "Translation of the Attic Nights of Aulus Gellius," 1795; "Translation of the Arabian Nights, from the French;" "Anecdotes of Literature and Scarce Books," 6 vols., 1806–1812; "A Biographical Dictionary," in 15 vols., written conjointly with the Rev. W. Tooke.—J. S., G.

BELON, Peter, called in Latin Belonius, a French naturalist, was born at a hamlet in the French province of Mans about 1518, and died in 1564. He studied medicine at Paris; and, after taking the degree of doctor, he devoted himself particularly to natural history. He visited Germany with Valerius Cordus, a celebrated botanist, whose lectures he had attended at the university of Wittenberg. On his return he was made prisoner by the Spanish under the walls of Thionville, in the duchy of Luxemburg. He was afterwards freed from prison by a gentleman named Dehamme, who paid the price demanded for his ransom. He then returned to Paris and was patronised by the cardinal of Tournon, who permitted him to reside in the abbey of St. Germain. Here he had an opportunity of prosecuting his favourite science. He visited eastern countries at the expense of the cardinal, and spent the years from 1546 to 1549 in travelling. The places which he examined during his travels were Greece, Crete, Constantinople, Mount Athos, Thrace, Macedonia, Asia Minor, and various islands of the Ægean Sea. After visiting Rhodes, he proceeded to Alexandria and other parts of Egypt, then to Mount Sinai and Palestine, returning by Aleppo, Antioch, Damascus, Tarsus, and Anatolia, to Constantinople and Rome, where he met the cardinal de Tournon. During this journey Belon made large collections, and ascertained many important particulars relative to ruined cities. He published in Paris in 1553 his observations on the remarkable objects he had met with in his travels. He afterwards received a pension, and was allowed a handsome residence in the Bois de Boulogne, near which he was murdered by an unknown hand when returning from Paris one evening. Among his other works may be mentioned his histories of Fishes and of Birds, his account of "Coniferous Trees," and his "Remarks on Acclimatizing."—J. H. B.

BÉLOSTE, Augustin, a French surgeon, was born in Paris in 1654, and died at Turin on the 15th July, 1730. He was at first a surgeon in the French army, but subsequently became first surgeon to the mother of the king Victor Amadio of Sardinia. He published a work under the title of "Le Chirurgien de l'Hôpital et manière de guérir promptement les plaies," of which the first edition appeared at Paris in 1696, followed by others in various years up to 1715. In 1725 Béloste brought out a continuation of this work, the "Suite du Chirurgien de l'Hôpital," appended to which is an important treatise on the use of mercury, afterwards reprinted separately in 1738 and 1757. The entire work was translated into Italian by Sancassini, under the title of "Chirone in Campo," and published at Venice in 1729. Several of Béloste's letters also occur in the works of Sancassini, who speaks of him with praise. His great merit seems to have consisted in his appreciating and adopting the good methods recommended by the old surgeons, which had long been neglected, and even his mercurial pills, which his son endeavoured to convert into a secret remedy (pilules de Béloste), were described in the Pharmacopœia of Renou.—W. S. D.

BELOT, Madame Octavie, an authoress of some reputation, was born at Paris, March 3rd, 1719. Her maiden name was Guichard, and she married, in her 19th year, an avocat au parlement, who, on his death in 1757 left her in very straitened circumstances. She applied herself to writing, and produced several works of merit, as well as translations from the English. She contracted a second marriage with the president Durey de Meynières, whom she survived, and died in 1804.—J. F. W.

BELOW, James Frederick, a Swedish physician and naturalist, was born at Stockholm in 1669, and died in 1716. He was professor of medicine at Upsal and Lund. In 1705 he went

to Saxony as a physician in the army of Charles XII. He was made prisoner at the battle of Pultawa, and was taken to Moscow, where he practised medicine. He left behind him works on Worms, on diseases of different kinds, on Respiration and Transpiration, on Equivocal Generation, on Smell, on the Toricellian barometer, and on the genera of Plants.—J. H. B.

BELOWSELSKY-BELOZERKI, Alexander Prince, a Russian litterateur, born in St. Petersburg in 1757; died in 1809. He was ambassador of Catherine II. at the court of Turin, and a munificent patron of literature.

BELSHAM, Thomas, minister of Essex Street chapel, London; born at Bedford, April 15, 1750, o.s. His father, the Rev. James Belsham, was a man of talent and literature, though not a popular preacher. Having studied at the dissenting academy at Daventry, Mr. Belsham, in 1778, became minister of a congregation of protestant dissenters at Worcester, and in 1781 became principal in the Daventry seminary. Having adopted unitarian views, and passing through a painful struggle, he resigned his tutorship in 1789. Immediately after he was appointed resident tutor in the New College, Hackney. Mr. Belsham's mind had been gradually maturing, so that now, having reached the age of forty, he was able to produce, on divinity and metaphysics, courses of lectures, not only original, but elaborate, whence in after years he drew materials for learned works, which are still valued by those who follow his method, and share his views. Though under instructors so able as Thomas Belsham, Gilbert Wakefield, Dr. Abraham Rees, Dr. Kippis, and Dr. Priestley, the Hackney institution came to an end at midsummer, 1796, not a little owing to defects in the governing authorities, and to moral laxity on the part of some of the students. In 1798, Mr. Belsham wrote a reply to Mr. Wilberforce's Practical View of the prevailing Systems of professed Christians, and in consequence became acquainted with the duke of Grafton. In 1802 he succeeded the Rev. John Kentish as afternoon preacher at the Gravel Pit, Hackney; and in 1805 took the place held by Dr. Disney, as minister of the unitarian congregation, Essex Street, Strand. Here he entered on his chief sphere of ministerial influence, while he employed the hours devoted to study, to no small extent, in preparing for the press his work on "The Evidences of Christianity," and his "Exposition of the Epistles of St. Paul." At the same time he engaged in a revision of the English translation of the New Testament. Taking as his basis a translation made by Archbishop Newcome, he produced what he designated "An improved Version of the New Testament," which excited great attention, as if presenting the later Scriptures in a unitarian aspect. The work made its appearance in 1808. In the year 1811, Mr. Belsham published his "Calm Inquiry into the Scripture doctrine concerning the Person of Christ." Employing his time and energies in the duties of the pulpit, and in smaller publications expository of his opinions, Mr. Belsham drew towards the tomb. At the age of seventy-seven he published a volume of "Discourses Doctrinal and Practical," which, being well received, was forthwith followed by another, having a greater doctrinal tendency. In social life, Mr. Belsham and his circle of friends possessed great and varied influence. Having undergone an educational discipline of a liberalizing tendency, they were warm as well as wise and effectual friends of civil and religious liberty, at a time when, even in England, its advocacy was perilous, and through Hobhouse, Holland, and other eminent statesmen, contributed not a little to remove from the statute-book restrictive and coercive laws, equally alien to the spirit of the gospel, and discreditable to the character of the British people.—J. R. B.

BELSHAM, William, brother of the preceding, a political and historical writer, was born in 1753. He published the following works—"Political and Historical Essays," 1789; "Memoirs of the Kings of Great Britain, of the House of Brunswick Lunenburg," 1793; "Memoirs of the Reign of George III. to the Session of Parliament ending 1793," 1795–1801; and "History of Great Britain from the Revolution to the Accession of the House of Hanover," 1798. These historical works were, in 1806, published together in twelve volumes, as a history of Great Britain to the peace of Amiens in 1802. Mr. Belsham died at the age of seventy-five.—J. B.

BELSHAZZAR, the son or more probably the grandson of Nebuchadnezzar, was the last monarch of the Babylonian empire. He was an arrogant, licentious, and cowardly king. While his capital was besieged by the combined hosts of the Medes and Persians under the leadership of Cyrus, he made a great feast for his princes, rulers, and captains; and in the midst of the carousals, he impiously commanded the sacred vessels which had been brought from the temple at Jerusalem, to be placed upon the table as common drinking-cups, and he himself, his wives, and his concubines drank out of them. But suddenly their ill-timed mirth and jollity were changed into alarm and horror; for there appeared upon the wall the likeness of a human hand, which traced mysterious characters that arrested every eye—"Mene, mene, tekel, upharsin." The apparition struck Belshazzar with such terror that his countenance was changed, the joints of his loins were loosed, and his knees smote against each other. Immediately the wise men of Babylon were summoned together to decypher the writing; but the letter, which is supposed to have been ancient Hebrew, or what is now called Samaritan, was altogether unknown to them, and all their efforts were baffled. At length Daniel was sent for, and he at once recognized the words as a prophecy of the death of the king and of the overthrow of his kingdom. Nor was the fulfilment long delayed, for Belshazzar was slain that same night, and Babylon passed into the possession of the Medes and Persians. There are some considerable difficulties connected with this account of Belshazzar. Berosus, as appears from Josephus, Contr. Apion. i. 20, mentions that the last king of Babylon was named Nabonnedus, that when Cyrus entered his territories at the head of an army, he marched out to meet him and was defeated, that he then took refuge in the stronghold of Borsippa, but soon afterwards surrendered to the conqueror, was kindly treated by him, and allowed to retire to Caramania, where he died. Hence it has been commonly supposed that Belshazzar, whom Daniel represents as the last king of Babylon, must be the same person as Nabonnedus; and, according to this view, Berosus stands in direct contradiction to Daniel, and also to Xenophon, who agrees with Daniel—Cyrop. vii. 5, 30. This discordancy has been the source of much perplexity, and various solutions of it have been proposed. But some new interpreters have recently risen from the grave of ages, that promise to throw much light upon this and other obscure points. Colonel Rawlinson mentions, that among the monuments of the reign of Nabonnedus dug up from the ruins of Babylon and Borsippa and Southern Chaldea, he found several perfect cylinders, whose inscriptions bear that the eldest son of Nabonnedus was named Belsharezar. Four of these cylinders exhibit an account of the temple of the moon at Ur of the Chaldees, and the architectural description concludes with a prayer for the welfare of the king's son, Belsharezer. From this substitution of the name of the king's son for that of the king himself, contrary to all ancient usage, Colonel Rawlinson infers that the son must have been assumed by the father during his own lifetime as joint occupant of the throne. If this be a well-grounded inference, then the statements of Berosus are in perfect harmony with those of Daniel. The father might meet Cyrus in the field, and then retire to Caramania; while the son, Belshazzar or Belsharezer, might remain in the city, and meet the doom recorded in holy writ.—W. L.

BELSUNCE or BELZUNCE, an ancient and illustrious family of Lower Navarre. The first of its members of whom we have any account is Roger de Belsunce, who lived in the twelfth century. In 1154 he added the viscountship of Macaie, in the country of Labour, to his family honours. Among his descendants were Guillaume-Arnauld, grand chamberlain to Charles le Mauvais, king of Navarre; Garci-Arnauld, II., who in 1384 signed with other lords the treaty of peace between France and Spain; Jean IV., counsellor of Jeanne de Navarre, mother of Henry IV.; and Jean V., a court favourite in the reigns of Henry IV. and Louis XIII. The celebrated archbishop of Marseilles, Henry-Francis-Xavier de Belsunce, was also descended from a branch of the same family.—G. M.

BELSUNCE, Armand, vicomte de, a French general, born 6th February, 1722; died at Saint Domingo, 4th August, 1764. He entered the service in 1740, took part in the campaign of Bohemia from 1741 to 1743, served in Flanders in 1744, assisted at the battle of Fontenoy in 1745, at that of Lawfeldt in 1747, and at the siege of Maestricht in 1748. In 1749 he was made colonel of a regiment of infantry, and in 1759 major-general of the army. During the interval he had distinguished himself in a great number of battles, in two of which, Hastembeck and Lutzelberg, he was severely wounded. In 1761 he was nomi-

nated marechal de camp, and in 1762 he was appointed to the command of the troops of Saint Domingo, of which he was subsequently named governor and lieutenant-general. This office he afterwards exchanged for that of governor of the town and citadel of Belle-Isle.—G. M.

BELSUNCE DE CASTEL-MORON, Henri-François-Xavier de, a French jesuit, born, 1671; died, 1755. Soon after entering the order, he became grand vicar of Agen; and in 1709 was made bishop of Marseilles. During the continuance of the plague, by which that city was desolated in 1720–21, the philanthropic exertions of Belsunce were such as to draw on him the admiration of all Europe. In 1723 the king nominated him bishop of Laon, and in 1729 archbishop of Bordeaux, both of which offices he declined to accept. His excessive attachment to his order led him into some acts of persecution, by which his fame was afterwards tarnished.—G. M.

BELTEMAN was of German extraction, and lived at the beginning of the present century. He was a writer of elegant love songs, in imitation of Bougaria, whose style, however, he seldom equalled.

BELVEDERE, Andrea, was born at Naples in 1646, and died in 1689. He excelled in painting flowers, fruit, and small vegetables.—W. T.

BELYARD, Simon, a French poet, who made himself remarkable for the active part he took in "the league," composing in 1592 a tragedy called "Le Guyzien," in which he assailed Henry of Valois. He also wrote an eclogue with the same object. These works are read rather as "curiosities of literature," than for their merit.—J. F. W.

BELZONI, Giovanni Battista (Anglice, John Baptist), was born at Padua in the year 1778; but he resided so long in England, and was so much assisted by English capital in his travels and explorations, that a certain portion of the glory attached to his name may be justly said to belong to this country. About Padua, and far and near, in the whole plain of Lombardy, he saw a splendid system of irrigation—the best, perhaps, in the world—carried out; and from an early period he turned his attention to hydraulics and hydraulic machines. It was with the view of erecting hydraulic engines for the pasha, Mahomet Ali, to assist in irrigating the country, that he first visited Egypt, where he was destined to secure for himself a name that will be long remembered among mankind. But, as Sallust says, "we must begin from the beginning."

When yet a child, Belzoni set out from home, taking with him a younger brother, Antonio, with no other idea in his head than that they would travel "to seek their fortune." In this early attempt at travelling, Belzoni had a foretaste of what he was to experience in after life, and he had occasion to learn that human nature is, on the whole, a mixed quantity. After wandering some miles out of Padua, a pedlar—and let it be remembered that the pedlar's

> "Hard service deemed debasing now,
> Gained merited respect in simpler times;"—

overtook them on the road, and asked if they were going to Ferrara. Young Belzoni had never even heard of Ferrara, but he readily answered, "Yes;" and the itinerating merchant invited the boys to take a ride in his cart. He not merely carried them so far on their way, but, like a good Samaritan, he supplied them with food and lodging. Next morning the young travellers pursued their journey, their kind friend being detained on business in the village where they slept; and being overtaken by an empty carriage, they were bold enough to ask the driver to give them a ride to Ferrara. On arriving there, the driver demanded a fare; but the poor boys had nothing to give, and the driver paid himself by stripping them of half their clothes. Except for the lamentation of Antonio, it is probable that master John would have wandered farther from home; but the younger brother insisted on their returning, and they began, accordingly, "homeward to plod their weary way," forty miles, back to Padua. Such was the first of the "mony a weary fit" that Belzoni was born to travel.

The father of Belzoni was by trade a barber, and John was brought up to the same business. When eighteen years of age he determined to visit Rome, to which city his family originally belonged, although he was born in Padua; and it is believed that he carried on business as a barber and hair-dresser for some time with considerable success. Indeed, he was getting on so prosperously, that he had the courage to propose marriage to a young Roman damsel; but she flatly refused the offer, and drove the young barber to—a monastery! He became a capuchin monk, and was busy boring an artesian well when the French army, under Napoleon, entered "the eternal city," in the year 1798. The monks were soon dispersed, and Belzoni had to renew the battle of life, and again set out on his travels. He still flattered himself that he had something worth showing in hydraulic science, and he made the best of his way to Holland, expecting to find patrons in the country where "the highways and byways" are all canals. The phlegmatic Dutch paid no attention to the offers of the engineer from the valley of the Po, and Belzoni, hoping better things of England, bade farewell to Holland, and cast in his lot with us. Nor had he any reason to repent it. For, though England did not adopt his hydraulic inventions, she gave the adventurous Paduan a home, where he spent many happy years; she gave him a wife, who was the faithful companion of all his wanderings; and she gave him kind patrons, who enabled him to gratify the craving instinct for travel, by which he had been actuated from a child. It was in 1803 that he came to this country, and he had not been long in it before he united himself, as has been already indicated, to a daughter of the land. The English were slow to appreciate the merit of his machines, and to procure subsistence, he was obliged to exhibit on the streets feats of bodily strength and agility. It was in this way that the young Paduan, the fellow-townsman of Livy, was occupied—lifting enormous weights, jumping from a table over the heads of twelve men, &c.—when he attracted the notice of a gentleman of the name of Salt, with whose fortune Belzoni's was destined to be afterwards so closely united. Mr. Salt joined the gaping crowd in the streets of Edinburgh, to see the wonderful mountebank; and when, at the end of the performance, the plate was sent round for coppers, he put a silver coin into the hands of the fair collector—none other than Mrs. Belzoni. The wife reported the circumstance to her husband, and he came to thank Mr. Salt *in propria persona*. Mr. Salt immediately recognized him as an Italian, and he spoke to Belzoni in his own tongue. This opened the exile's heart at once. He soon gave his benefactor the story of his life up to this point, nearly as we have repeated it; and it is scarcely too much to say, that they "swore eternal friendship on the instant," though neither was a Frenchman. Mr. Salt brought Belzoni and his wife to London, and procured for them an engagement at Astley's theatre. A piece entitled, the Twelve Labours of Hercules, was specially prepared for the Paduan Goliath; and Mr. Salt soon had the pleasure of seeing his humble friend Belzoni appear on the stage, carrying twelve men on his arms and shoulders, while his little wife, dressed out as Cupid, stood at the top of all, waving a tiny red flag. Belzoni retained this engagement for several years, and as his salary was liberal, he was able to save a little money. The same "extravagant and erring spirit" as had carried Belzoni to Ferrara, when a child, was still strong within him; and in 1812 he set out on his travels—the travels that were to form the grand feature of his life, and by which he was to secure a niche in the temple of fame. He first landed at Lisbon, and there he soon procured an engagement in one of the principal theatres, to enact the part of Samson, in a scriptural piece prepared expressly for him. From Lisbon he went to Madrid, where he sustained the same character with equal applause. In this way he collected a pretty large sum of money, and he determined to sail for Malta, and finally for Egypt, where his old friend, Mr. Salt, was English consul; his leading idea being, as already indicated, to induce the pasha to adopt a new hydraulic machine for raising the waters of the Nile! Mr. Salt, who resided in Alexandria, gave Belzoni a letter of recommendation to Mr. Baghos, interpreter to Mahomet Ali at Cairo; and, after the necessary diplomatic delay, the wandering Italian was commissioned to construct his grand engine in the pasha's gardens, attached to the seraglio. Belzoni undertook that the new wheel should raise as much water with the labour of one ox, as the old machine did with the labour of four oxen; and notwithstanding the badness of the material supplied him, and the inferior workmen, whose services alone he could command, he finally accomplished what he had undertaken. The Arabs, however, pretended to be greatly disappointed with the result, and they sagely pronounced the machine worth nothing, because it did not inundate the country in an hour. By way of practical joke, the pasha ordered fifteen men to get into the place of the ox, and see what they could do; and, unfortunately, a young Irish

lad that Belzoni had taken out with him, joined the company. When the wheel began to move, the Arabs took fright, and ran off, leaving the son of Erin to struggle with the wheel, loaded with water, as best he might. His leg was broken in the struggle, and the accident was readily construed into an omen against the innovation. Mahomet Ali paid Belzoni for this wheel, but gave him no further encouragement; and he had nothing for it but to retrace his steps to Alexandria, and place himself in communication with his old patron, Mr. Salt.

Belzoni remained in Egypt for about five years, and among his achievements may be named the removal of the colossal head of what was called the Young Memnon. After a series of difficulties, which we cannot here recount, Belzoni succeeded in conveying the head to Alexandria, whence it was shipped to England, and it may now be seen in the British Museum. He next effected an entrance into one of the pyramids of Ghizeh. He explored the tombs of the Egyptian kings at Beban-el-Molouk, in the vicinity of the ancient city of Thebes. He discovered the entrance of this celebrated temple, and found chambers richly adorned with beautiful paintings and hieroglyphics.

Belzoni also penetrated into Nubia, as far as the second cataract of the Nile, where he discovered and reopened the great temple of Abousambul, or Ipsambul. This temple is cut in the side of a mountain, and the front of it was so much encumbered by the accumulated sand, that only the upper part of it was visible. In 1819 he returned to Europe, and, visiting his native town, he was received with great honours. He presented the Paduans with two lion-headed statues, which were placed in a conspicuous station in the palace of justice. To show the interest they took in the fame of their fellow-citizen, the Paduans caused a medal to be struck, bearing on one side a representation of the statues in question, and on the other, an inscription recording Belzoni's principal researches and discoveries. In 1820 Belzoni published "A narrative of the operations and recent discoveries within the pyramids, temples, tombs, and excavations in Egypt and Nubia; and of a journey to the coast of the Red Sea, in search of the ancient Berenice; and another to the oasis of Jupiter Ammon."

In 1821 Belzoni exhibited at the Egyptian hall, in Piccadilly, a model of the tomb which he had explored near Thebes, facsimiles of the paintings on the walls of one or two of the sepulchral apartments, and other curiosities which he had collected in Egypt. This exhibition attracted much public attention, and it was eminently successful in a pecuniary point of view. But the old spirit soon revived, and Belzoni was again impelled to travel. This time his destination was Timbuctoo, but he never reached it. He was seized with dysentery at Gato, in the Bight of Benin, and rested from his labours on the 3d of December, 1823, aged forty-five. When dying, he intrusted the captain of the vessel in which he came to Benin with a large amethyst, to be given to his wife; and he also wrote her a letter, bidding the faithful companion of his travels an affectionate farewell. A statue of him was erected at Padua on the 4th of July, 1827, and while his name is more particularly treasured by his immediate countrymen, it is held in esteem by all mankind. He exhibited a ghoul-like talent for bringing to light the secrets of the grave, and he was the first and not the least efficient explorer of Egyptian antiquities. We now probably know more of ancient Egypt than Herodotus, Anthony, or even Cleopatra ever knew; and this superior knowledge we owe, in a great measure, to the extraordinary talent and indomitable perseverance of Belzoni.—C. W. C.

BEM, Joseph de, Polish general, Hungarian lieutenant-general, and Turkish pasha, was born in 1795 at Tarnow, in Austrian Poland. He studied mathematics at the university of Cracow with great success; and, still in his teens, took part in Napoleon's campaign of 1812 as lieutenant, being rewarded by General Rapp with the cross of the legion of honour for his bravery during the defence of the fortress of Dantzig. In 1815 he entered the Polish army, became captain in 1819, professor of the school of artillery at Warsaw, and director of the chemical laboratory for the manufacture of rockets. His patriotic sentiments, however, which he never concealed, soon brought him into difficulties with the Russian authorities; he was dismissed, put before a court-martial, and imprisoned—at last confined to live in a small provincial town under police superintendence. His reputation as an author on military subjects served to smooth the temper of the Grand-duke Constantine, viceroy of Poland, in regard to Bem, and he was allowed to retire to the estates of Count Potocki, where he occupied himself with literary labours, and the technical superintendence of the count's husbandry. At the outbreak of the Polish revolution, he hastened to Warsaw, took a brilliant part in the battles of Iganic, Ostrolenka, and before Warsaw, where he gained the rank of general. He held with his artillery the bridge of Praga on the 7th of September against fearful odds, protecting the retreat of the Polish army. After the fall of Warsaw he went to Prussia, remained up to 1832 in Germany, and tried to form a Polish legion in 1833 in France, for the service of Don Pedro of Portugal. Disgusted with the violent party dissensions among his fellow-refugees, which prevented the formation of the legion, he henceforth kept aloof from politics, interested himself in mnemonics, and travelled extensively in Portugal, Spain, Holland, Belgium, and England. In 1848 Bem returned to Lemberg in Gallicia; and engaged by a Hungarian gentleman to Hungarian service, he came to Vienna in October, just after the successful insurrection. The command of the Viennese forces was offered to, and accepted by him; but, surrounded by officers who incessantly plotted how to get safely out of the danger, he could not make any use of the devoted gallantry of the great bulk of the population. In fact, the Vienna insurrection was made exclusively by the lower classes and the students; the higher and middle classes, who kept aloof in the beginning, stept only in and took the lead in order to deliver the town up to Prince Windishgratz. Bem's surrender was one of the conditions of the capitulation of Vienna; but the general succeeded in eluding the vigilance of the Austrians, and safely arrived at Presburg in the Hungarian camp, preceded by other Vienna fugitives, who tried to throw the blame of the failure on the gallant foreigner, whilst party dissensions blinded a young Pole so much that he made an attempt on Bem's life, and lodged a bullet in his cheek-bone. Such being the circumstances, Kossuth and the committee of public safety did not venture to avail themselves of Bem's services at once; but when in December the news arrived at Pesth that the Transylvanian armies were defeated, and the principality lost, the Polish general got the command of about ten thousand ill-disciplined troops, demoralized by defeats. He arrived on the 15th in the camp; and, within ten days, defeated the Austrians in three battles, and took the capital of the province. His victorious progress, however, was checked on the 21st of January, 1849, by a defeat at Hermanstadt; he had to retreat towards Hungary, losing nearly all his artillery, continually harrassed by the Austrians. On the 7th of February he was reinforced, and defeated the enemy at the bridge of Piski, advanced again towards Hermanstadt, was once more beaten at Mediash on the first days of March; but whilst the Austrians concentrated their forces in order to crush him completely, he passed between their armies, and, boldly advancing to Hermanstadt, surprised and put to flight the Russian garrison, and so completely bewildered the Austrian generals, that they precipitately evacuated the principality. On the 15th of March, Colonel Ihász expelled the Russians from the defiles of Vöröstorony, and completed the reconquest of Transylvania. Bem tried now to pacify the Wallachian population, who had risen in a servile war against the landlords, checked the continual Austrian endeavours to penetrate into the country from Wallachia, reorganized his army, recruited his health, and proposed a most daring plan of campaign through Southern Hungary to Croatia and the outlying provinces of Austria, which, however, was rejected by the government, as it involved a greater outlay of money than could be afforded. In June the Russian armies advanced into Transylvania, and their superior numbers, though several times checked by Bem's strategy, overpowered the Hungarian troops within six weeks. Bem went to Hungary, took the command of the Southern army, was wounded and defeated at Temesvar on the 9th of August, and had, after Georgey's treason at Vilagos, to cut his way to Turkey. There he embraced the faith of Mohammed, took the name of Amurat Pasha, and was sent to Aleppo, where he died in December, 1850, up to his last breath occupied with plans for the reorganization of the Turkish army. His worth is attested by the unbounded popularity he enjoyed in Hungary and Transylvania. Nobody found fault with him but the minister of finances, who was often unable to provide for the generosity with which the general rewarded his army after every success. Bold in victory, and still bolder after a defeat, he out-generalled the Austrians; his agreeable manners capti-

vated his officers, and his clemency towards the prisoners and the inhabitants of stormed towns raised the fame of his gallantry. His habits were pure, simple, temperate, and industrious; his death was a great blow to the Turks, since his genius might have turned the fortunes of the Asiatic campaigns during the Russian war.—F. P., L.

BEMBO, Pietro, cardinal, one of the most celebrated writers of his age, born in 1470, was the son of a Venetian senator. His education was commenced at Florence, where his father resided some time as ambassador, was continued at Venice and Messina, and completed at Padua. An adept in all fashionable accomplishments, as well as a youth of versatile talent, he was early introduced to the life of a courtier, which, even after he had taken orders in the church, he seems to have enjoyed with peculiar relish. His first publication was a literary essay, entitled "Gli Asolani," in which, consulting the humour of his times, the young author discussed the whole question of love, discriminating in the nicest manner, and in the choicest language, every phase of the passion, and particularly commending that phase without passion, for his good opinion of which Plato has suffered so much at the hands of the wits. In 1498 he accompanied his father to Ferrara, and was introduced to the reigning duke, Alfonso d'Este. At the court of that prince, who married in 1502 the famous Lucretia Borgia, he was always a welcome visitor. In 1506 he went to Urbino, where, patronized by the duke Guidobaldo of Montefeltro, and his wife, Elizabeth Gonzaga, he lived six years, applying himself chiefly to poetical studies, in which he had at least so much success as to be reputed an excellent imitator of the diction of Petrarch. After the death of his patron, which was closely followed by that of the duchess, he left Urbino, but not until he had paid an affectionate tribute to the memory of both, in his "De Guido Ubaldo Fenetrio deque Elisabetha Gonzaga Urbini Ducibus." His next residence was at Rome, whither he accompanied, in 1512, his friend Julian de Medici, brother of Leo X. That pontiff, shortly after his election, appointed Bembo his private secretary, with a salary of £600 a year. His friends during his stay at Rome were the noble and the famous of Italy, such as Raphael, and the poets Tebaldeo and Accolti. His manners also were those of Italian celebrities of that period, and somewhat gay for a churchman. After the death of Leo he retired to Padua, where he produced a work on the Italian language, entitled "Prose," and laboured by command of the Council of Ten on a continuation of Sabellico's History of Venice, which was published after his death with the title, "Historiæ Venetae Libri XII." Paul III. raised him to the rank of cardinal in 1539, and gave him in succession the bishoprics of Gubbio and Bergamo. His later years were dignified by an exhibition of the virtues and munificence of a prince of the church. He died in 1547. His works collected into 4 vols., folio, at Venice, in 1729, consist of poems, letters, polemical and critical essays, and the publications above enumerated. His merits as a writer are chiefly those of a purist in style. He composed Latin in servile imitation of Cicero, verse in the manner of Petrarch, and prose in the style of Boccaccio, all three with admirable ingenuity and taste; but his claims as a thinker, and, so far as invention is concerned, as a literary artist, cannot be rated very high.—J. S., G.

BEME, the assassin of Coligny (see that name), was born of a Bohemian family, probably at Wirtemberg. The pseudonym under which he is notorious, was given him on account of his Bohemian origin, his real name being Charles Dianowitz. He was brought up by the Duke of Guise. Shortly after the massacre of St. Bartholomew's day, he was taken prisoner by the protestants at Saintonge, and, attempting to escape from confinement, was executed on the spot.—J. S., G.

BEMMEL, J. George, son of W. van Bemmel, a battle painter, born in 1669; died in 1723.—W. T.

BEMMEL, W. van, a Dutch landscape painter, born at Utrecht in 1630, and died in 1703. He studied under Sachtsleven, went to Rome, and travelled to Nuremberg, where he tarried some time. His great haunt seems to have been that much-tormented place, Tivoli, which he went to invent from, not to reportray. His colour was thought too lively, fresh, and green for that hard-baked age of landscape. His trees are stiff, Dutch, and formal, but his skies are clear and warm, and his distances finely graduated. He etched several plates, and seems to have been an industrious man, as far as his light went.—W. T.

BEN, Sev, born in Poland in 1763. Being a Jew, he devoted himself to the study of Hebrew, in which he became distinguished. When only twenty-one years of age, he published a commentary on the "Emunot Vedeul," and not long afterwards a Hebrew grammar and subsequently a lexicon of the same language; both these are highly esteemed. He also wrote several other works. Excessive application to study shortened the life of this eminent scholar, and he died at Vienna in 1811.—J. F. W.

BENABEN, Louis-Guillaume-Jacques-Marie, a French publicist, born at Toulouse in 1774; died in 1831. He at first held several administrative posts under the government. He was afterwards professor of rhetoric and philosophy at the colleges of Orleans, Carcassone, and Pontivy. He subsequently became a journalist in Paris. Author of "Letters of Phalaris, Tyrant of Agrigentum," Paris, 1803.—J. G.

BENAERT, Nicas, born 1593, died 1663; imitated the somewhat coarse dash of Snuyders.—W. T.

BENAGLIO, Girolamo, a painter of Verona, in the fourteenth century, of a hard, dry, and stiff manner.—W. T.

BENAIAH, son of Jehoiada, one of the officers of David king of Israel, lived in the first half of the eleventh century before the christian era. He was remarkable for his deeds of valour, some of which are recorded in the first book of Chronicles, chap. xi., 22 and 23.

BENALCAZAR or BELARCAZAR, Sebastien, an enterprising Spanish adventurer, born about the end of the fifteenth century, at Benalcaz in Estramadura; died at Popayan in 1550. His father was a woodcutter, and he himself was at first engaged in that humble employment. When yet a youth he quitted the paternal roof, and setting out without any definite object in view, arrived at Seville, where he was permitted to take part in the expedition then about to proceed to the New World under Pedrarias, the newly-appointed governor of Darien. Arriving at the isthmus of Panama, he soon excited the admiration and astonishment of his companions, not only by his daring and adventurous spirit, but by his generous and disinterested behaviour. At this period he had scarcely attained his twentieth year, yet he attracted the notice of the followers of Pizarro, and took a most active and energetic part with them in their first conquests. After an extraordinary career of victory, during which he underwent incredible toil, and displayed astonishing courage and ability, he took possession of the kingdom of Quito in the name of Spain. The cruelties, however, which for some years afterwards desolated that unhappy country, were not directly attributable to Benalcazar, but rather to his lieutenant, Ampudia. Quitting Quito, Benalcazar penetrated into previously unknown regions stretching towards the north, where, according to report, there existed a rich country, governed by a chief named Popayan. Surmounting every intervening obstacle, he soon reached that country, and at the head of a determined band of Spaniards, in a few weeks brought it under subjection. Abandoning the country of Popayan he returned to Peru, and again commenced a career of discovery. After traversing vast forests, undergoing inconceivable toil, and suffering unparalleled privations, he arrived at a beautiful and fertile country, subsequently known under the name of New Granada, where he found, to the astonishment of himself and his companions, three Spanish discoverers, who had arrived there a considerable time before them. Nor were they less surprised to find among the inhabitants of these regions a far higher degree of civilization than they had observed either in Mexico or Peru. After making many important explorations Benalcazar returned to Popayan, when, by a decree dated 1538, he was appointed governor of that province. His first care was to divide the country which he had conquered into fourteen sections, and to appoint over each, one of his companions as lieutenant. He administered the affairs of his little state with rare ability and moderation; but he was doomed to experience the fate of most men who have risen to eminence and power by the force of their talents. La Gasca, on his arrival, submitted the conduct of Benalcazar to a severe scrutiny, and compelled him to resign his office. Finding the fruit of so many years of anxious toil thus cruelly wrested from him, Benalcazar died of a broken heart, just as he was preparing to return to Europe to seek redress.—G. M.

BENAMATI, Guido Ubaldo, born at Gubbio, of a noble family, at the beginning of the seventeenth century. He studied at Parma, where his father held a high dignity at the court. At the age of thirteen, he composed two pastorals, which gained for him the protection of Duke Ranuccio Farnese, who a few years afterwards made him his poet laureate. The dukes Francis and

Frederick of Urbino honoured him with their friendship, and he enjoyed the esteem and affection of all the literary men of his time. The works left by this eminent man amount to twenty, amongst which the most esteemed are—"L'Alvida," a pastoral fable; "Il Canzoniero;" "La Vittoria Navale," an epic poem. He died at Gubbio in 1663.—A. C. M.

BENASCHI, Giovanni Battista, was born in Piedmont in 1634. He studied at Rome, where he was knighted, under Pietro del Po, a pupil of Domenicheno. He either studied under Lafranc, or at least copied and rivalled that pupil of the Caracci, whose style, manner, and touch he imitated. He was a rapid and inventive designer. He died in 1688.—W. T.

BENAVIDES, Alfonso, a Spanish Franciscan, author of an "Account of the Treasures discovered in Mexico," lived in the first half of the seventeenth century.

BENAVIDES (in Latin BENAVIDIUS), Marco, an eminent Italian jurist, professor in the university of Padua, was born in that city in 1489, and died in 1582. His celebrity brought him tempting offers from Pope Paul III., and from the Academy of Bologna, but nothing could induce him to leave his native city. He was raised to the dignity of count palatine by Charles V. in 1545, and knighted by Pope Paul IV. in 1560. Besides his professional treatises, he published some literary works of considerable merit.—J. S., G.

BENAVIDES, Vicente, son of an officer, was born in Barbary in 1637. He studied under Rizi, and painted house frescos, and scenes for the Buenretiro theatre. Charles II., in 1691, appointed him to the barren honour of court painter, unsalaried. He died in 1703.—W. T.

BENBOW, John, one of those illustrious men, who by their conduct and bravery, laid the foundation of England's naval supremacy, was born about 1650, of an ancient and honourable house in Shropshire. His family suffered for their loyalty to the crown during the civil wars, and his father died when he was very young, so that he had no provision but his profession as a seaman, in which he was so successful, that at thirty he was master and part owner of a merchant ship, called the *Benbow Frigate*, which traded to the Mediterranean. While commanding this vessel he was attacked by a Sallee rover, whose men boarded his ship, but were bravely beaten out, leaving behind thirteen of their number dead, whose heads Benbow ordered to be cut off, and thrown into a tub of pork pickle. On his arrival at Cadiz, a negro servant carried the heads ashore in a sack. Benbow refused to show the contents to the custom-house officers, who took him before the magistrates. These functionaries were startled at the sight of the men's heads, and reported the circumstances to the court of Madrid. Charles II., king of Spain, requested to see the English captain who had so bravely defended himself. Benbow was received with great respect at the court, and a letter was written in his behalf to King James, who upon his return gave him a ship, and thus he was introduced to the royal navy. After the Revolution he was constantly employed cruising in the channel, protecting the English trade, and distressing that of the French. He displayed the most intrepid courage in bombarding the French forts, going in person in his boat to encourage the engineers. His vigour recommended him to King William, who was a good judge of men, and he was early promoted to a flag, and trusted with the blockade of Dunkirk. In 1695 he was thus employed when the famous Jean Bart had the good luck to escape him with nine sail of ships. Rear-Admiral Benbow followed him as well as he could, and soon heard that Bart had taken a large fleet of Dutch merchantmen, because the Dutch would not take his advice. On other occasions a similar neglect on the part of the government at home promoted the interests of the French. After the peace of Ryswick, King William sent him to protect the colonies of the West Indies, which were in a defenceless condition. He was also desired to watch the Spanish galleons. Arrived in the West Indies he overawed the Spaniards by his bravery, and then went in quest of Kidd, a celebrated pirate. On returning to England he was much consulted by William III., and soon promoted to the rank of vice-admiral of the blue. The politics of Europe were complicated. It was necessary to take measures in order to disappoint the French in their views upon the Spanish succession, and accordingly a squadron was sent to the West Indies. Benbow was suggested as a proper person to undertake the command, but William was reluctant to part from him. None else were willing to undertake so arduous a post, upon which the king said merrily, alluding to the dress and demeanour of those who shrank from it—"Well then, I find we must spare our beaus and send honest Benbow!" The admiral's squadron, consisting of two third and eight fourth rates, arrived at Barbadoes on the 3d November, 1701. Here he showed extraordinary skill in attacking Admiral du Casse. In one engagement his right leg was broken to pieces by a chain shot. As soon as it was practicable, he caused himself to be carried up and placed with his cradle on the quarter-deck, and continued the fight until the next day. But one of his captains who owed him a private grudge, persuaded the rest to retire from the battle, though they had a fair opportunity of destroying the enemy's whole squadron. The sturdy admiral brought them to a court-martial, and they suffered according to their deserts. Though so far recovered from the fever induced by his broken leg, as to be able to attend the trials of the captains who deserted him, his health declined. He continued discharging his duties till the last moment of his life. He died November 4, 1702. He is one of the greatest favourites with our seamen, because he was a sailor, rose by being a sailor, and was prouder of being a sailor than of bearing an admiral's flag. He left behind him a small fortune, and a great reputation.—T. J.

BENBOW, John, the son of the preceding, was very early unfortunate, for he was shipwrecked on the coast of Madagascar in the same year that his father died; where after many dangerous adventures, he was reduced to live among the natives for many years; and at last, when he least expected it, was rescued by a Dutch captain out of respect for the memory of his father, and brought safe to England, when his relations thought him dead. He is said to have written a complete description of the south part of the island of Madagascar. He passed his last days in privacy, and died without issue.—T. J.

BENCHAIM, Abraham, an Italian rabbi of the fifteenth century. His edition of the bible, printed in the square character, punctuated and accented, is considered the first complete edition of the Hebrew text. It was published at Soncino in 1488. Four copies of the work are known to exist, two at Rome, one in the library of the grand-duke of Tuscany, and one in that of the margrave of Durlach.—J. S., G.

BENCI, Francesco, an Italian jesuit, born at Aquapendente in 1512; died in 1594. His orations and poems are commended for their rich and elegant Latinity.

BENCIVENNI, Giuseppe, an Italian litterateur, born in 1731; died in 1808. Author of a "Life of Dante," and other works.

BENCOVICH, Federigo, a Dalmatian; studied at Bologna under Carlo Cignani, an eclectic, who tried to unite Guido's colour and Albano's grace, of which he made an insipid whole. His best work is the "Martyrdom of St. Andrew" at Bologna.

BENDA, Franz, a violinist, was born at Altbenatka in Bohemia, November 25, 1709, and died at Potsdam, March 7, 1786. He was the son of a weaver, who played on several musical instruments, and the eldest of four brothers, who were all, as well as their sister Anna Francisca, one of the most famous singers of her time, distinguished in music. He had a beautiful soprano voice, on account of which he was selected from the choir of St. Nicholas at Prague, where his singing had attracted attention, to fill a place in the chapel of the elector of Saxony at Dresden. Being unhappy in his new situation, he asked permission to return, but this was denied him, on account of the value of his services; after eighteen months, however, he ran away, and had escaped to some distance, when he was recognized, arrested, and carried back to Dresden. From the fatigue of his journey, or the anxiety of his situation, he lost his voice, and, being no longer useful, soon obtained the dismissal he desired. Arrived in Prague, his voice returned to him, and he obtained an engagement in the seminary of jesuits, where his talent drew general notice, and where he produced a "Salve Regina," his first composition. On the final breaking of his voice, he visited his family in his native village, whence he started with a party of itinerant musicians to play at dances, or on what better occasions he might find opportunity. Among these was Löwel, a Jew, who gave him his first instruction on the violin. Soon tiring of a vagabond life, he tried to establish himself at Prague, where he took lessons on his instrument of Konyczek. He went at nineteen, in hopes of more settled employment, to Vienna, where he met with Franciscello the violoncellist, from whom he learned much in style and mechanism. He found several patrons, espe-

cially the Staroste Szaniowsky, who gave him an honourable engagement at Warsaw. From this he was preferred to the service of the king, Augustus II. of Poland, in which he remained till the death of that sovereign. He hoped in Dresden to obtain some new engagement, but remained without any worthy employment of his talent, till in 1732 he was summoned to Rupin by the Prince of Prussia, afterwards Frederick the Great, to take a place among the court musicians. Here the elder Graun was chief of the orchestra, in whose violin-playing he found, if not a model, a constant stimulus to improvement; he now also became acquainted with Quanz, the contrapuntist, with whom he studied composition. He soon gained such distinction in his new situation, as to be easily able to procure engagements in the band for his next and his youngest brother, Johann and Joseph. He is remarkable as having originated a style of violin-playing, which in his day was significantly described as "the singing school," and is still known and honourably mentioned as "the school of Benda;" its peculiarity, which may be traced to his early excellence as a vocalist, consists in drawing from the instrument effects of expression essential to singing, and it attained the dignity of being called a school, not only from his own merited success, but from the popularity which, through his many pupils, it gained throughout Germany. He wrote above a hundred solos for his instrument, and many other pieces, few of which are printed; but his violin studies are still esteemed as valuable exercises. On the death of J. T. Graun in 1771, Benda succeeded to his appointment, which he held until he died, in the serenity of respected age, from the exhaustion of nature. He had two sons, Friedrich Wilhelm Heinrich, born in 1745, and Carl Hermann Ulric, born in 1748, who were both clever musicians.—G. A. M.

BENDA, Georg, a musician, second brother of the above, was born in 1721, and died in 1795. Upon the accession of Frederick the Great in 1740, the prominent position Franz Benda held among the king's musicians induced all his family to follow him to Berlin, where Georg particularly distinguished himself as a pianist and oboe player; his natural talent for composition also gained him favourable notice, and this led to his engagement in 1748 as kapellmeister at Gotha. Here he found a kind patron in the reigning duke, who, after a while, sent him to study for a time in Italy, where he made the acquaintance of Hasse and Schweitzer. He had already written some sacred music, and some instrumental pieces of merit, and he now produced two Italian operas with success. The burning of the theatre at Weimar, and the consequent migration of the company to Gotha, gave Benda the opportunity to witness the performances of the celebrated actress, Madame Brande, which so impressed him that he turned his thoughts to the combination of music with declamation, and making them mutually illustrate each other; he accordingly wrote in 1774 "Ariane auf Naxos," a monodrama in which the spoken declamation is interspersed and occasionally accompanied with music; it was earlier than the production of this work that Rousseau wrote his Pygmalion, a composition in the same form; but, besides that Benda had not heard of the Frenchman's piece, the great superiority of his own, and its consequent success, entitled him to all the praise of originating in Germany this kind of melodrama. To pass over the occasional effective introduction of accompanied speaking in operas, (such as in the "Freischütz" and "Fidelio,") the music of Mendlessohn to the tragedies of Sophocles may be cited signally, as exemplifying to modern experience the powerfully dramatic effect of this union of the two arts. Benda's "Ariane" was immediately translated into French and Italian, and performed in other countries with the same success as in his own. This induced his writing "Medea," and subsequently "Almansor und Nadine," in the same form, which met with an equally warm reception. Jealousy of Schweitzer, who had come to Gotha with the Weimar company, impelled Benda to resign his office, after a service of twenty-eight years, without a pension. He then went to Hamburg, and afterwards to Vienna, but without any permanent appointment. He returned to Gotha a few years before he died, where the duke and the prince each settled a small annuity upon him. In 1781 he was engaged at Paris to direct the performance of his "Ariane," and it is upon this work, and the other two of the same class, that his distinction as a musician entirely rests: for his several German operas, and his numerous instrumental productions, though esteemed in their day, had no influence on the art, and are now forgotten. His son, Friedrich Ludwig, born in 1746, acquired some credit as a theatrical composer.—G. A. M.

BENDA, Johann Wilhelm Andrea Otto, a German miscellaneous writer, born at Berlin in 1757; died at Oppeln in 1832. He studied law, and was employed in various magisterial offices, particularly at Landshut and Oppeln. He translated Shakspeare, and the poetical works of Sir Walter Scott.—J. S., G.

BENDAVID, Lazarus, a Jewish philosopher, born at Berlin, 1762; died 1832; began life as a glass-polisher; and having laid by some small savings, went to study at the university of Gottingen. He first cultivated mathematics with great success; but being attracted by the rising fame of Kant's philosophy, was led to transfer his attention to it, and to devote the rest of his life to its diffusion. On returning to Berlin in 1790, he gave public lectures on the "Critique of Pure Reason." He then went to Vienna, and expounded Kant's system with much success; and when the Austrian government had prohibited him from public teaching, continued to lecture for four years to a select audience in the house of the count de Harrach. Further persecution obliging him to leave Vienna, he returned to Berlin, where he still devoted his labours to the same object, and also assisted in conducting a political journal during the French invasion. His opinions remained purely Kantian to the last. Among his numerous works may be mentioned "Lessons on the Critique of Pure Reason," Vienna, 1795, and Berlin, 1802; and "Lessons on the Critique of Practical Reason," Vienna, 1796.—J. D. E.

* BENDEMANN, Eduard, a distinguished German painter, was born at Berlin, 3d December, 1811. After a careful education, he was entered a pupil at the Düsseldorf academy, under W. Schadow, and as early as 1830, exhibited a picture, "Boas and Ruth," which held out the hope of future excellence. Two years later, his "Mourning Jews," after Psalm 137, now in the Cologne museum, at once established his reputation. His celebrity was still heightened by his "Jeremiah on the Ruins of Jerusalem," 1837, an historical painting on a large scale, for which a prize medal was awarded him, and which is now in the possession of the king of Prussia. In 1838 he was appointed professor at the academy of Dresden, and there commissioned to decorate the Ständesaal, and the ball-room of the Royal palace, with fresco paintings, which he executed in the highest style of art. Unfortunately, a protracted ophthalmia has checked his activity.—K. E.

BENDER, Blaise Colomban, baron de, an Austrian general, born, 1713; died, 1798. His father, though a simple mechanic, gave his son an excellent education, and combined all his little resources to secure admission for him as a cadet in an Austrian regiment, and enable him to maintain this position in a suitable manner. His good conduct soon gained him promotion. During the troubles which followed the death of Charles VI. in 1740, Bender took part in the Silesian campaigns, and in the Seven Years' war against the king of Prussia. He had no higher rank than that of captain, when in 1763 he made the acquaintance of a lady of the sovereign house of Isemburg, and notwithstanding the difference of their rank, was united to her in marriage. The count of Isemburg considering his house degraded by such a union, strove to get the marriage annulled, but the Empress Maria Theresa declared that she took Bender under her protection, and with a view to place him more nearly on a level with his high-born spouse, created him a baron of the holy empire, with the rank of major. He was subsequently raised to the rank of lieutenant-general, and appointed governor of the fortress of Luxemburg. The misunderstanding which had arisen between the Generals Beaulieu, Latour, and Corty, led to the elevation of Bender to the rank of commander-in-chief, while, to add greater weight to his authority, he was presented with the baton of field-marshal; and though he had had no share in the victories obtained over the patriots, he had the vanity to quit Luxemburg and make a triumphal entry, first into Namur, and afterwards into Brussels. He subsequently received the honour, equally unmerited, of grand cordon of Maria Theresa. In 1793 he returned to his post at Luxemburg, and the following year, an attack having been made upon the place, he was obliged, after a protracted blockade, to capitulate. Proceeding afterwards to Vienna, he was appointed governor-general of Bohemia—an office which his age and increasing infirmities did not permit him long to exercise.—G. M.

BENDIR, Jacques Felix, a French dramatic writer, born at Paris, 1796; late banker, and member of the chamber of deputies before 1848. He was one of those who introduced the romantic drama. Author (in conjunction with M. Victor

Ducange and M. Goubaux) of "Thirty Years, or the Life of a Gambler," Paris, 1827–8."

BENDLOWES, Edward, was born in the year 1613. He was the author of several poetical pieces not very remarkable for talent, and was esteemed in his younger days, a great patron of the poets, especially Quarles, Davenant, and Payne. Some dedicated books to his honour, and others wrote epigrams and poems on him. Reduced through his own indiscretion to great want, he died at Oxford, December 18, 1686.—T. J.

BENDONSKY, Symon Symonovich, known as the Polish Theocritus, and by the Latin cognomen of Simonides, was born in Galicia in 1557. He was an elegant writer, both in Latin and Polish: in the former language he approached closely to the poets of the best days of Italy, and yet he is now better known by his pastorals in his own tongue. He died in 1629.—J. F. W.

BENECKE, Georg Friedrich, a distinguished philologist, was born at Mönchsrode, in the then principality of Göttingen, 10th January, 1762. He attended the gymnasia of Nördlingen and Augsburg, studied at Göttingen, where he was patronized by Heyne, and in due course obtained a professorship. In 1829 he was appointed keeper of the library. He principally devoted himself to the study of the German language and literature in their earlier stages. His principal works are his "Middle-German Dictionary," completed by W. Müller, and his "Contributions to the Knowledge of the Old-German Language and Literature," in 2 vols. He died at Göttingen, 21st August, 1844.—K. E.

BENEDEN, Van. See Van Beneden.

BENEDETTI, Domenico de, an historical painter, born in Piedmont in 1610, studied at Naples under Santafede, and at Rome under that uncertain master, Guido. He died in 1678, after having decorated many of the Neapolitan churches, and became known chiefly by his "Pictorial History of the Virgin."

BENEDETTI, Domenico, an Italian physician of the first half of the eighteenth century, was professor of anatomy at Venice, and in 1748 became prior of the college of physicians in that city. He wrote several books on medicine, some of them in Latin and Italian verse, and also two dramatic works, of which one, entitled "Il Temistocle in Persia," was performed in 1732, and the other, "La Moda," in 1754.—W. S. D.

BENEDETTI, Giovanni Baptista, an Italian mathematician, born at Venice; died in 1590. His claims as a discoverer in mathematical science, although of the weightiest character, have been singularly overlooked, even in his native country. He was a pupil of Tartaglia, and at an early age gave evidence of remarkable aptitude for scientific pursuits. In his twenty-third year he published an ingenious work, "De resolutione omnium Euclidis Problematum," which led to his being appointed mathematician to the duke of Savoy. After an interval of thirty years, devoted to studious research, he produced a volume of what he called speculations ("J. B. Benedicti patritii Veneti diversarum speculationum," Turin, 1585,) not a few of which it is surprising to meet with in a work of the sixteenth century. Theoretical arithmetic, perspective, mechanics, proportion, dialectics, and various subjects of physical science, are respectively treated of in this remarkable production, with a skill of fence in assailing old opinions, and with an amount of courage and ingenuity in advancing new ones, which leave us to wonder at the comparative obscurity in which its author's reputation has so long fallen. For a full account of the work, the reader is referred to Libri's History of Mathematical Science in Italy.—J. S., G.

BENEDETTI, Giulio Cesare, an Italian physician and professor of medicine at Rome, was born at Aquila in the kingdom of Naples, and died in 1656. He left several works on medical subjects, of which the earliest—"De Pepasmo seu Coctione"—was published at Aquila in 1636; the second, "De Loco in Pleuritide;" the third, "Epistolarum Medicinalium libri decem," at Rome in 1644 and 1649; and the fourth, "Consultationum Medicinalium Opus," at Venice, in 1650.

BENEDETTI, Mattia, a painter of Reggio, disciple of Talami, and follower of the Caracci. He lived about the year 1702. He painted chiefly fresco.—W. T.

BENEDETTO DA MAJANO, a Florentine architect of the fifteenth century, who designed the Strozzi palace at Florence, begun by him in 1450, but completed by Cronaca about 1500.

BENEDICT, Saint. This illustrious monk, the father of Western monachism, was born in 480 of a rich but plebeian family, settled at Nursia, a town in the duchy of Spoleto. Indebted to pious parents for the advantage of early and profound instruction in the duties of religion, the exercise of these during the period of his literary and juristic studies at Rome, nourished the activity, as well as formed the chief occupation, of a spirit for which the barren philosophy of the period had no considerable attractions. In his seventeenth year, resigning himself to impulses of piety, which had been strengthened rather than enfeebled by contact with the effete paganism and scandalous vices of Roman society, he withdrew to a solitary cave near Sublacum (Subiago). Here he passed three years in solitude so guarded, that his existence was only known to the person who brought him the scanty fare on which he subsisted. His retreat was at length discovered by some herdsmen, and soon became a place of pilgrimage to which many curious as well as many devout people of the neighbourhood resorted. The enthusiasm of these rustic visitors drew him from a life of mere penance and contemplation, as irresistibly as he had been driven to it by disgust at the baseness of thought and manners in the imperial city. He began to dispense to them religious instruction, and the greatest success following his ministrations, his renown rapidly spread, and with it the veneration for his name entertained by his immediate disciples. He was chosen abbot of a monastery in the neighbourhood, one of the disorderly religious establishments which, imperfectly following the rule of Pachomius or that of Basil, were then endeavouring, but by reason of their want of proper discipline endeavouring in vain, to attain a popularity in the West similar to that enjoyed by monastic institutions in the East; with great reluctance, arising from apprehensions that his views of monastic rule would prove extremely distasteful to the fraternity, he accepted the offered dignity. A short time sufficed to convince him that these apprehensions were correct, and that without being a tyrant he could not be a reformer and an abbot. An attempt to poison him, it is said, was the occasion of his withdrawal from a society which had derived no profit from his government, but the insubordination of which had taught him his mission, that of reforming, or rather establishing on a new basis, the monastic system. About the year 520, he again drew about him by his preaching numbers of devout persons, and selecting from among them those most likely to second his views, formed them into a community consisting of twelve houses, each having twelve monks and an abbot. The prosperity of this colony aroused the jealousy of a priest of the neighbourhood, who exerted himself by every means to defame its chief and to thwart his labours. The effect of this persecution was at length to expel Benedict and his brethren from their settlement at Sublacum. They removed to Mount Cassino, about seventy miles from Rome, in the year 528, and founded there a monastery, which, as the prototype of almost all the monastic establishments of Western Europe, was destined to rival in celebrity the noblest foundations of ancient or modern times. All the biographers of St. Benedict remark, that at the date of his removal to Mount Cassino a temple and a grove of Apollo stood on its slope, and claimed the reverence of the surrounding population—so long did paganism linger in the rural districts of Italy after the cities had made havoc of its shrines. The date of his death has been variously assigned to the years 542 and 543. The history of the order which bears his name is an important part of the history of European civilization. From the period when he impressed on monastic life that character of activity in arts and letters, and that simplicity in matters of devotion, which at the outset of his career contrasted so forcibly with what was known of monkish manners in Italy and elsewhere, monasteries became equally the refuge of learning and piety. Admiring that result of his labours, men of all creeds unite in reverencing the name of St. Benedict.—J. S., G.

BENEDICT, Biscop, an Anglo-Saxon ecclesiastic of the seventh century, descended of a noble family. He was for some years in the service of Oswy, king of Northumberland; but in 653 he determined to devote himself to a religious life, and set out on a pilgrimage to Rome. After having made repeated journeys to the continent, bringing with him on his return to Britain knowledge of ecclesiastical discipline, as well as many books and relics, and after having been settled for two years in the abbey of St. Peter's in the south, he at length found his way back to his native Northumbria. He was heartily welcomed by Egfrid, the successor of his former master, who, delighted with the treasures he had brought, granted him in 674 a tract of land at the mouth of the Wear, where he founded a Benedictine monastery. He adorned and furnished the church at great

expense, bringing masons and glass manufacturers from Gaul, and himself journeying to Rome to procure books, pictures, and ornaments, having a desire that religion should appear clothed in all its beauty in the midst of the rough inhabitants of his native country. In 682, having received a further grant of land from King Egfrid, he built on the banks of the Tyne the monastery of Girwy or Jarrow. His pious and active life came to a close in 690, and he was buried in the monastery at Wearmouth; but in the tenth century, such was the sanctity of his name, his bones were purchased and tranferred to Thorney abbey in Cambridgeshire. The knowledge he had acquired at Rome was embodied in some works treating of monastic discipline and the church ritual.—J. B.

BENEDICT, of Aniane, Saint, the reformer of monastic discipline among the Franks, was of Gothic origin, being a son of Aigulfe, count of Maguelonne. He was born in Languedoc in 750, and died in 821. His earlier years were passed at the courts of Pepin and Charlemagne, but in 774 he abandoned the life of a courtier, and retired to Saint Seine, a convent of Burgundy. He afterwards founded on the banks of the Aniane, in his native province, a small monastery, in which he enforced rigorously the rule of the Benedictines. The fame of the convent growing, as the austerity of its founder and the admirable subordination of its inmates became known, he was soon under the necessity of enlarging it. Encouraged by this success, he applied himself to the revival of discipline in all the Frankish monastic institutions, and so completely accomplished that toilsome work, that the popularity of his order, long in abeyance from the irregularities of its members, rose to its original height. He died at a monastery founded by himself in the neighbourhood of Aix la Chapelle, universally reputed the second father of the Benedictines. His principal works are, "Codex Regularum" and "Concordantia Regularum."—J. S., G.

BENEDICT, abbot of Peterborough in the twelfth century, was originally a Benedictine monk in the monastery of Canterbury, and afterwards prior of that house. He was appointed by King Henry II. to the abbacy of Peterborough in the year 1177, in the place of William Waterville, who had been deposed by the archbishop of Canterbury. Benedict had studied at the university of Oxford, was a doctor of divinity, and the personal friend of Archbishop à Becket. After the death of that great prelate, he wrote one, or as some say, two works, entitled "Vita Thomæ Cantuariensis," and the other, "Miracula Thomæ Martyris." Leland, who mentions only one work, gives it the character of an elegant performance. Bale treats it as a heap of forgeries; "but the severity of Bale's principles and temper," says Dr. Kippis, "and his aversion to the monks, sometimes carried his representations of them to an excess." Bishop Nicholson, in his English Historical Library, informs us that Benedict died in the year 1200.—T. J.

BENEDICT, a learned Maronite, of a Syrian family named Ambarach, born in 1663 at Gusta in Phœnicia, was educated at the Maronite college of Rome. Returning to the East, his extraordinary erudition recommended him to the favour of the bishop of Antioch, who sent him back to Rome charged with some weighty affairs of the church. He was induced to remain in Italy by Cosmo III., duke of Tuscany, who procured for him a professorship in the university of Pisa. Clement XI. afterwards called him to Rome to revise the text of the Greek scriptures. He died in 1742.—J. S., G.

BENEDICT, the name of fourteen popes.—Benedict I., surnamed Bonosus, of Roman parentage, succeeded John III. in the year 573. The invasion of Italy by the Lombards under Alboin, four years before, had spread misery and desolation into all quarters. Pavia, almost the only city in north Italy which resisted them, had fallen after a siege of three years. The Lombards themselves were Arians, but had numerous pagan allies, and the devastations and excesses recorded of the conquering host, form a frightful chapter in history. Except Rome and Ravenna, the seat of the exarchs, who governed Italy for the Byzantine emperors, the whole peninsula, as far as the Tiber, speedily fell into their power. In the pontificate of Benedict, Rome, we are told, would have been starved had it not been for the care of the Emperor Justin, who sent corn thither from Egypt. Overwhelmed, according to some writers, by anxiety and grief for the miseries of the Romans and the calamitous condition of Italy, Benedict died in the year 577, in the fifth year of his pontificate.

Benedict II., a Roman, a pious and charitable man, succeeded Leo II. in 684. He had served the church from his infancy, was a lover of poverty, humble, gentle, patient, and liberal. Soon after his election he received letters from the Emperor Constantine, permitting for the future the immediate ordination of the pope elect, without waiting for the formal consent of the emperor. He repaired the church of St. Peter, and ornamented the church of St. Mary of the Martyrs, the former pantheon of Marcus Agrippa. Benedict died, after a pontificate of only ten months, and was canonized after his death.

Benedict III., priest of the title or church of St. Callistus at Rome, was unanimously elected pope, on the demise of Leo IV., by the clergy, nobles, people, and senate of Rome, in the year 855. According to the contemporary narrative of Anastasius, he was found praying in his church by the multitude who came to inform him of his election, and was with great difficulty induced to accept the greatness thus thrust upon him. An antipope was presently set up in the person of the priest Anastasius, who had been degraded by a council eighteen months before. The Frankish deputies of the Emperor Louis, son of Louis le Debonnaire, espoused the cause of Anastasius, and brought him to Rome, where he caused Benedict to be violently despoiled of his pontifical robes, to be insulted, beaten, and imprisoned. The Franks, by rough and menacing language, sought to compel the bishops who were in Rome to recognize Anastasius. But they all positively refused to do so, and their firmness at last induced the deputies to give way. Benedict was restored, and his first act was to pardon those who had supported Anastasius. Under this pope, Ethelwulf, king of Wessex, visited Rome, and offered to St. Peter, as the saying ran, a crown of gold and other rich presents. There is a letter extant, addressed by Lupus, abbot of Ferrieres, to this pope, which remarkably illustrates the process by which the works of the great writers of antiquity were preserved to modern times. Lupus requests the pope to send him some commentaries of St. Jerome, Cicero de Oratore, Quintilian's Institutions, and other works, promising to have them copied, and to return them faithfully. Benedict died in 858, after a pontificate of two years and a half.

Benedict IV., a Roman, was elected in 900, and sat for four years and a half. Very little is known respecting his pontificate. According to Platina, he lived a grave and exemplary life in a corrupt and barbarous age, in which the see of Peter, through the prevalence of ambition and bribery, was often occupied rather than rightly filled.

Benedict V., a Roman, was elected in May, 964, by the faction of the infamous John XII. in opposition to Leo VIII., who had been elected by the council of Rome, after it had pronounced sentence of deposition against John. The emperor, Otho the Great, who had consented to the election of Leo, hastened to lay siege to Rome. The city, unprepared for resistance, opened its gates after a few weeks. A council was held in the Lateran church, at which Benedict confessed himself to be a usurper, and was by Leo degraded from all ranks of the ministry except the diaconate. Otho soon after took him with him into Germany, and placed him at Hamburg. He was a learned and virtuous man, and edified the Saxons by his good example and instructions; and the emperor himself conceived so great an esteem for him, that he was on the point of sending him back to Italy, when he died in May, 965.

Benedict VI. seems to have been elected in 972; but the chronology of this dark period is obscure. Soon afterwards he was seized by a Roman nobleman, Cintius or Cenci, and confined in the castle of St. Angelo, where he was either strangled or starved to death. The history of the popes of the tenth century forms a painful chapter in ecclesiastical annals, but in other parts of Europe the same age produced men of the purest and loftiest virtue. Thus, contemporary with this pope, were St. Adalbert, bishop of Prague, who converted the Hungarians to christianity, and was finally martyred in Prussia; St. Mayeul, the great abbot of Cluny; St. Wolfgang, bishop of Ratisbon; and our own St. Dunstan of Canterbury. Benedict VI. filled the papal chair about eighteen months.

Benedict VII., bishop of Sutri, was elected in 975. He restored Arnulphus to the see of Rheims. The emperor, Otho II., after having sustained a defeat in the south of Italy from the Greek emperors, Basilius and Constantinus, retreated to Rome and there died. The pope used all his influence, in the election which followed, to procure the nomination of a wise and virtuous

prince. Otho's son, Otho III., was elected emperor. At this time flourished two celebrated hermits or solitaries, St. Romnald in Lombardy, and St. Nilus in Calabria. Benedict died in July, 984, after a pontificate of eight years and a half.

Benedict VIII., bishop of Porto, was elected pope on the death of Sergius IV. in 1012; but an antipope, one Gregory, was set up by a Roman faction, and Benedict was driven out of the city. Proceeding into Germany, he claimed redress from Henry II., then king of Italy, whom he found at Polden in Saxony. Henry, a prince of rare virtues, warmly espoused the cause of his petitioner; he took immediate steps to raise an army, and meanwhile sent the pope forward, under the protection of a strong escort, into Italy. The antipope did not venture to await the king's approach, but fled from Rome, and, on his arrival, Henry was welcomed into the city by Benedict himself. Soon after, he was crowned emperor by the pope, having first solemnly promised to be the protector of the church, and to be faithful to the pope and his successors. In 1016, a large force of Saracens having made a descent upon Tuscany and begun to ravage the country, the pope with great energy collected an army, by which the Saracens were defeated, and expelled with heavy loss. About the same time Rodulfus, Raoul, or Rollo, the Norman, with a few companions, came into Italy, and the pope engaged his services to proceed to the succour of Benevento, which the Greeks, acting upon the orders of the Emperor Basilius, were endeavouring to take possession of. The little band of Normans performed incredible feats of valour, and repulsed the Greeks. This is the first occasion on which the Normans appear as taking an active part in the affairs of Italy, and it seems to have been overlooked by Mr. Hallam (Middle Ages, vol. 1.) Throughout his pontificate there was an intimate union of heart and purpose between Benedict and the Emperor Henry. In 1020 the pope went into Germany, and met the emperor at Bamberg, which city was then and there given by Henry to the Roman church. Leo IX. afterwards exchanged it with Henry III. for Benevento. On this occasion it is said, that Henry confirmed all the donations of territory which had been made by his predecessors to the Roman church, with the reservation, however, of the rights of the imperial crown. In the same year the pope presided at a council held at Pavia, to repress irregularities and scandals among the clergy. Seven stringent canons of discipline were promulgated by this council. In 1022 Henry came into Italy for the purpose of repelling the inroads of the Greeks; after effecting this, he visited with the pope the great Benedictine house of Monte Cassino. Henry died in 1023, and was numbered among the saints after his death. It is recorded of this pope that he invited to Rome Guido Aretino, the inventor of the names of the singing-notes, Ut, Re, Mi, Fa, &c., and of a new method of singing. Benedict VIII. died in July, 1024, after a long and active pontificate of twelve years.

Benedict IX., Theophylactus, nephew of Pope John XIX, was made pope about the close of the year 1033, when he was but twelve years old, by means of wholesale bribery. During a pontificate which lasted—with intervals—more than eleven years, his infamous life dishonoured the holy see, and was a scandal to christendom. After he had sat for ten years, the bishop of Sabina was elected pope in his stead, and took the title of Sylvester III. But three months afterwards Benedict returned to Rome, and expelled Sylvester. About the same time a third pretender, John, archpriest of Rome, assumed the papal insignia. However, a holy priest, named Gratian, went to each of them in turn, and prevailed on them all to relinquish their claims in consideration of a pecuniary indemnity. The revenues derived from England, which seem to have been more considerable than those from any other country, were assigned to Benedict, who thereupon retired to his country seat, resigning the tiara to Gregory VI. This took place in the year 1045.

Benedict X., who, properly speaking, has no right to be numbered among the popes, and is termed by Muratori an "illegittimo e Simoniaco papa," was elected by a faction among the Roman magnates on the death of Stephen IX., in the year 1058, in spite of protestations and threats of excommunication on the part of all the cardinals, headed by St. Peter Damian, bishop of Ostia. His name of Mincio was on account of his extreme stupidity, changed by the Roman pasquinaders to "minchione," which means "blockhead." Peter Damian, in one of his letters, says of him—"If he can fully explain one verse of a psalm or a homily, I withdraw my opposition, I kiss his feet," &c. What made the conduct of the party more flagrant, was the circumstance that, shortly before his death, Stephen IX. had exacted a solemn promise from the clergy and people of Rome, to elect no one until the return of Hildebrand, cardinal sub-deacon (afterwards the famous Gregory VII.), who had been sent on a mission to the court of the Empress Agnes. At the request of the cardinals, the empress convoked a council at Sienna, by which Nicholas II. was nominated to the papacy. Escorted by the troops of the duke of Lorraine, the pope proceeded towards Rome, and Benedict, when he heard of his approach, retired to his own house. Nicholas, hearing this, entered Rome unattended, and was well received by the people. In the course of a few days Benedict came before him, and confessing himself an usurper, was pardoned, but deposed from the episcopate and the priesthood. He had occupied the chair about ten months.

Benedict XI. was elected in October, 1303, after an interval of only ten days, to succeed Boniface VIII. His name was Nicholas Bocasini; he was the son of a notary of Treviso, and having entered the Dominican order, he became its ninth general, and had attained to the dignity of cardinal-bishop of Ostia at the time of his elevation to the papal chair. His eminent virtues were allowed but a brief space of time for their public exercise; yet during the eight months of his pontificate much was attempted and something effected towards the healing of old feuds, and the adjustment of inveterate disputes. The furious quarrel which had subsisted for years between Boniface VIII. and Philip the Fair, king of France, was composed by Benedict XI. in a few days; the spiritual censures so lavishly fulminated by his predecessor were all revoked, and the kingdom of France was placed *in statu quo ante* with regard to the holy see. But against the actual perpetrators of the outrage on the person of the late pope at Anagni—William of Nogaret, Sciarra of Colonna, and eleven others—Benedict denounced a fresh sentence of excommunication. Early in 1304 the pope vainly endeavoured, by sending a cardinal-legate to Florence, to reconcile the Guelf and Ghibeline factions in that city. Dante was at that time not at Florence, having been driven into exile by the Neri, or extreme Guelf party, three years before. The legate, upon leaving Florence, laid the city under an interdict. After publishing a constitution, enlarging the privileges of the Mendicant orders, the pope died suddenly at Perugia in the month of July, not without suspicion of having been poisoned by some of the cardinals.

Benedict XII., one of the eight popes who resided at Avignon, was elected on the demise of John XXII. by the unexpected but unanimous vote of the conclave. His exclamation, upon receiving the intelligence, was, "You have elected an ass." He was a Frenchman, by name Jacques Fournier, his father having been a baker, living in the county of Foix. As bishop, first of Pamiers, afterwards of Mirepoix, he had given proofs of ability and energy. In the year following his election, he was implored by a deputation from the senate and people to transfer the papal court to Rome. He declared himself willing so far to yield to their entreaties as to fix his residence at Bologna, if a suitable reception were guaranteed to him on the part of the Bolognese. But that turbulent people gave so little encouragement to the overtures made by his nuncios, that the pope, abandoning all intention of returning to Italy, resolved to fix his residence permanently at Avignon, and commenced the erection of a palace. Benedict XII. is briefly described by Gibbon (Decline and Fall, chapter lxvi.) as "a dull peasant, perplexed with scruples, and immersed in sloth and wine." For this character he quotes no authority except a letter of Petrarch, who was probably not an impartial judge. The ordinary historians (Fleury, Natalis Alexander, and Muratori) have left on record a widely-different estimate of this pope, though some of the facts which they relate certainly tend to convict him of indecision, and an occasional preference of selfish and worldly considerations to those of pure right. Such was his repeated refusal of absolution to the emperor, Louis of Bavaria (who had renounced the cause of the antipope whom he had set up at Rome in the pontificate of John XXII., and had offered to make the most ample submission, and the fullest amends for his past misconduct), solely through fear of offending the king of France. The pope's conduct in this affair engendered a feeling of deep resentment in the minds of the German princes, tended to keep alive the hostility between the Guelf and Ghibeline factions in Italy,

and actually led to the adoption by the German diet in 1338 of several rules and resolutions, framed in a spirit of direct hostility to the holy see. Again, the overtures made to him more than once for the union of the Greek and Latin churches, met, to say the least, with a chilling and evasive reception. The first of these attempts was made in 1335, when the Emperor Andronicus caused the pope to be informed that he was desirous to facilitate the re-union of the churches, and to this end proposed that a conference of theologians should be held at Naples as the most central spot that could be chosen. The pope returned an apparently favourable reply, but insisted, to save the dignity of the holy see, that the conference should be held at Avignon. This caused the negotiation to be broken off. Again, in 1339, the celebrated Abbot Barlaam, the real reviver of Greek literature and learning in the West, came to Avignon, charged with a second embassy from Andronicus. The very interesting and suggestive arguments which he made use of to induce the pope to favour the scheme of union, may be read in Gibbon, and at greater length in Fleury. He skilfully showed that what kept the Greek and Latin churches asunder, was in fact not so much difference of doctrine, as soreness and alienation of feeling; and he argued, that if the Latins, by sending effectual aid to the Greek empire against the Turks, were to efface in the minds of the Greeks the memory of past injuries, the chief difficulty would have been removed in the way of ecclesiastical union. The opportunity was a rare and grand one; and by an Innocent III. or a Pius V. would, doubtless, have been eagerly grasped, but Benedict XII. saw or fancied endless difficulties; and instead of earnestly endeavouring to unite christendom against the common enemy, he met the representations of Barlaam by counter proposals, which, as a matter of course, led to further negotiations and loss of time, so that nothing was done. On the other hand, he seems to have administered the internal affairs of the church with vigour and uprightness. At the very commencement of his pontificate he took active steps to repress simony, non-residence, and other clerical irregularities. He caused the state of the principal religious orders to be carefully inquired into, and where relaxation or abuse had crept in, he instituted reforms. In the year 1339 he instituted a university at Verona. When, in 1338, the great khan of Tartary wrote to the pope, whom he addressed as "the lord of the christians in France, beyond the seven seas where the sun sets;" and after asking for his "benediction and holy prayers," recommended to his good offices the christians in his dominions, Benedict not only returned a warm and friendly reply, commending the good dispositions of the khan, and urging him to maintain the liberty of christian worship in his dominions, but also took the opportunity of sending four Franciscan missionaries to the Alan and Tartar christians. He died at Avignon in 1342, the year after Petrarch had received a laurel crown on the capitol at Rome. Few characters in history have been more diversely drawn than that of Benedict XII. Out of eight biographies preserved in Baluze, six are favourable, one, indeed, almost making him out a saint; and two load his memory with various degrees of infamy. This may be attributed partly to national prejudices, which would lead French writers to extol, and Italian writers to decry, a French pope who fixed the papacy on the banks of the Rhone,—a banishment only comparable in the eyes of the Italians to the "exile of Babylon;"—partly to the rancour of some of the monks of the religious orders, which he, perhaps in a too hard and captious spirit, reformed.

Benedict XIII., Cardinal Vincenzo Maria Orsino, archbishop of Benevento, a Roman by birth, was unanimously elected pope in the conclave which sat after the death of Innocent XIII. in 1724. He accepted the dignity with reluctance, nor even, according to Muratori, until the general of his order, the Dominicans, had constrained him to do so on his vow of obedience. He took the name of Benedict, out of veneration for the memory of Benedict XI. He was a man of deep humility and fervent piety, simple in his manners and style of living, and averse to pomp and display. In the great Jansenist controversy, which, during his pontificate, was raging in France and Holland, Benedict took a firm and consistent part. The opposers of the bull Unigenitus, by which the peculiar Jansenist doctrines were condemned, had been greatly encouraged by the example of Cardinal de Noailles, archbishop of Paris, who had long delayed to signify his acceptance of it. Moved, however, by the letter of the pope, assuring him that the doctrine contained in the bull was in no respect contrary to that of St. Augustine, and by the opinion which he had of the writer's sanctity, Noailles, in 1728, accepted the bull. In the same year the pope issued a brief condemning the work of Courayer, a canon of St. Genevieve at Paris, on the validity of Anglican orders. A similar brief had been issued by him some years before against the Adeisidæmon, one of the deistical writings of Toland. A great number of canonizations and beatifications were proceeded with by this pope. As a temporal sovereign, Benedict was not called upon to play an important part. In 1725 the emperor restored Comacchio to the holy see, but in 1727 he resolved to grant the duchies of Parma and Piacenza, which for two hundred years had acknowledged the sovereignty of the holy see, as imperial fiefs to the Infant Don Carlos, nephew of the reigning duke. The pope resisted; and the Duke Antonio Farnese, pressed by each of the contending parties to take from him the investiture of the duchies, refused to take it from either. The exiled son of James II. was at this time living in Rome, and the pope treated him and the princess his wife with marked kindness and liberality. In 1728 occurred a serious rupture with the king of Portugal, on the occasion of the recall of Bichi—the apostolic nuncio, to whom the pope had refused to give a cardinal's hat at the king's desire—from the court at Lisbon. The Portuguese ambassador and all Portuguese subjects were ordered by the king to depart from the Roman states; the nunciatura at Lisbon was closed, and the dataria compelled to suspend its functions. This pope was a bad financier, and the fiscal embarrassments in which he found the papal treasury involved, were rather aggravated than diminished during his pontificate. He is stated to have been deficient in statesmanlike qualities, and particularly to have shown a want of discernment in the choice of his ministers. He died in February, 1730.

Benedict XIII., antipope. See Benoit XIII.

Benedict XIV. (Cardinal Prospero Lambertini of Bologna) was elected unanimously on the 16th August, 1740, at the close of the protracted sitting of the conclave which followed the death of Clement XII. The French and Spanish cardinals had laboured to procure the election of Cardinal Aldrovandi; other names had also been proposed, and met with more or less of support; and it was not till six months had elapsed in constant negotiation and intrigue, that the whole sacred college suddenly agreed to the election of the able, pious, and plain-spoken archbishop of Bologna. Sprung from an ancient and noble family of Bologna, Lambertini had filled various important posts in the church, had been made successively bishop of Ancona, archbishop of Theodosia *in partibus*, and archbishop of Bologna, and nominated cardinal by Benedict XIII. in 1728. He had already become known as an author, and as a learned canonist, by his works, "De servorum Dei Beatificatione et de sanctorum Canonizatione," and by treatises relating to festivals and church discipline. He at once applied himself vigorously to the task of government, selecting as his ministers the Cardinals Gonzaga, Aldrovandi, Querini, and Passionei, and Mgr. Livizzani. As chief pastor of the catholic church, the great merit of Benedict XIV. was, that, during a long pontificate of eighteen years, his mingled firmness, moderation, wisdom, and piety, discriminating between the essential and the accidental, and understanding the true tendency and temper of the times, enabled him, while giving up much of temporal emolument and ancient privilege that former pontiffs had contended for, to heal many old divisions, to preserve in the main the peace of the church unbroken, and to retard at least, although he could not prevent, those revolutionary convulsions which, in the general decline of faith and piety, were already impending over the catholic nations of Europe. He concluded concordats with the kings of Sardinia and Naples, as his predecessors had done with those of Spain and Portugal, for the settlement of various matters in dispute. Under the concordat with Naples the number of holidays was abridged, restrictions placed on the ordination of priests, and the patronage of the smaller benefices given up. But in the case of this last concession, a certain number of benefices were reserved, to enable the pope to promote any deserving ecclesiastics. Benedict was firm in his support of the bull Unigenitus, and addressed a brief to the bishops of France, counselling them to refuse the sacraments to those who would not accept it. This was one of the causes which led to the protracted quarrel between the clergy and the French parliaments under Louis XV. In 1742 he promulgated a bull against all who should disobey the former decisions of the holy see respecting certain Chinese rites, the observance of which by their converts had been sanctioned by

some of the jesuit missionaries, but disallowed by the holy see. In 1751 he suppressed the patriarchate of Aquileia, which had long been the cause of dissension between Venice and Austria, and created in its stead the archbishoprics of Udine and Goritz. As a temporal sovereign he laboured strenuously and successfully to keep peace with foreign powers, to improve the condition of the Roman states, and to adorn and beautify the capital. With the exception of one occasion during the Austrian succession war, when in 1742 a part of his dominions was in turns occupied by the contending armies of Spain and Austria, he was in no way engaged in any of the wars which desolated Europe during his pontificate. In fact the *haute politique* of Europe was so completely changed, now that three of the great powers —England, Prussia, and Russia—were non-catholic, that the political power of the holy see was about this time reduced to a minimum. But in measures of internal improvement he was unceasingly occupied. At his accession the debt amounted to many millions of scudi; but by retrenching the expenditure of his household, by reducing the number of his troops, and cutting down their extravagant pay, by abolishing pensions, &c., he soon placed the Roman finances on a new and sound footing. He founded four academies at Rome for the education of ecclesiastics. He established a congregation of five cardinals to examine into the life and habits of all bishops designate within his dominions. But it was in the adornment of Rome that he laboured with the most brilliant success. He secured and strengthened the cupola of St. Peter's, erected one wing of the great hospital of St. Spirito, completed the fountain of Trevi, restored and enlarged many churches, established a gallery of antiquities on the Campidoglio, and, finally, dug out and deposited in a safe place the celebrated horary obelisk which once stood in the Campus Martius, and has since been re-erected by Pius VI. in 1792. The private character of this pope was most estimable and pleasing. His joviality and affability were unfailing, and some of the *bons mots*, prompted by his ready Bolognese wit, are still remembered by the Romans. His writings, besides those already mentioned, consist of a "Treatise on Heroic Virtue," a "Treatise on the Mass," a "Bullarium," or collection of the briefs and bulls issued by himself, a "Martyrology," and some minor works. He died, after enduring great suffering, in which his cheerfulness and serenity never deserted him, in May, 1758, in the eighty-third year of his age.—T. A.

BENEDICT or BENOIT OF APPENZELL, a musician of the former half of the sixteenth century, appears from the name by which he is called, to have been a native of Appenzell, in Switzerland. He was a pupil of Josquin de Prez, and wrote music to a Latin monody on his famous master, which was printed at Antwerp in 1545, together with another setting of the same words by his fellow scholar, Nicholas Gombert; Burney reprints this piece, for four voices, of Benedict, which is in the Phrygian mode, and a remarkable specimen, for its age, of pure counterpoint. Some compositions of this writer are in Salbinger's Concentus, 1545, and in Ecclesiasticorum Cantionum.—G. A. M.

* BENEDICT, JULIUS OR JULES, a musician, was born at Stuttgart, November 27, 1805, in which city his father was partner in a banking-house. His first musical instructor was Louis Abeille, a pianist and composer. He began his public career at a concert of his own in 1819, when his pianoforte playing was much applauded. He was sent to Weimar to continue his studies under Hummel, from whose care he was removed in 1820 to that of C. M. von Weber in Dresden. He accompanied this master to Berlin, where he made the acquaintance of Mendelssohn, the prodigious boy, who was already giving proofs of the wonderful talent which was soon to raise him to a comparison with the greatest masters of the art. He proceeded with Weber to Vienna, and was, by his recommendation, there engaged as accompanyist of the rehearsals, and musical director at the Kärntnerthor theatre in 1824. He proceeded from thence to Naples, where he filled the same capacity at the San Carlo. Here, in 1827, at the Fondo, he produced his Opera Buffa, "Giacinta ed Ernesto." He now made the tour of Italy, and visited Paris as a pianist, returning to Naples to produce an opera seria at the San Carlo—"I Portoghesi a Goa." He came to London, invited by Malibran and De Beriot, and appeared at the concerts of the latter in 1835. Again, returning to Naples, he produced there a third opera, "Un Anno ed un Giorno," in 1836. The same year he came back to London, which has since then been his permanent residence. He was conductor of the Italian opera given by Mr. Mitchell at the Lyceum, in the winters of 1837 and 1838. In 1838 his first English opera, "The Gipsy's Warning," was brought out at Drury Lane, several pieces in which have over-lived its first success—which was only limited by the demerit of the drama—and still retain their popularity. Six years later, he produced "The Brides of Venice" at the same theatre; where, also, his last dramatic work, "The Crusaders," was performed in 1846. These three works have been translated into German, and produced with success in his native country. M. Benedict conducted the operas given with Adelaide Kemble, at Covent Garden, in 1842 and 1843. He was in 1845 appointed conductor of the Norwich musical festival, which office he has held at each succeeding celebration. He also was engaged to conduct part of the performances at the opening of the Liverpool Philharmonic Hall in 1849, where he produced a Festival Overture. In 1850 he accompanied Mademoiselle Lind to America, and conducted her concerts there till he left her in 1852. He conducted the concerts of the Harmonic Union for the first two years from their commencement in 1853, at which he distinguished himself by the pains he bestowed on the new compositions confided to his care. A consequence of the dissolution of this society, if not its decided offspring, is the Vocal Association, whose extensive numbers, practising under his careful direction, have made admirable progress in choral singing. M. Benedict has a large practice as a pianoforte teacher, he is frequently before the public as a concert-conductor, and his own annual concert is one of the most fashionable resorts of the London season. Besides the operas that have been named, he has one unproduced, "The Minnesinger," of which some portions have been performed at concerts; he has written music for a German version of the Tempest, and Entr' Actes for Macbeth; he has composed much for the pianoforte, both in the classical form and in the lightest style; he has been very successful with many pieces for unaccompanied voices, and has produced a multitude of detached songs.—G. A. M.

BENEDICTIS, BEN. TETIUS DE, surnamed CAPRA, an Italian theologian and canonist of the first half of the fifteenth century. He published "Volumen conclusionum regularium et communium opinionum, et de permutatione beneficiorum."

BENEDICTIS, GIOVANNI BAPTISTA DE, an Italian jesuit, born at Ostium in 1620; died in 1706. His principal work is entitled "Philosophia Peripatetica," &c., 1687–92.—J. S., G.

BENEDICTIS, JACOB, a native of Umbria, who was a Minorite friar, and author of some sacred poetry. The fine hymn, "Stabat Mater," is generally attributed to him.—J. F. W.

BENEDICTUS, LEVITA, deacon of Mentz, who, between the years 840 and 847, compiled, at the instance of Otgar, archbishop of Mentz, a collection of capitularies in three books. It was afterwards added to the four books of Ansegisus, and published along with them by Baluze as Capitularia Regum Francorum; Paris, 1677. Some other works are also attributed to Benedictus, but this is the only one of which he is certainly the author.—J. B.

* BENEDIX, JULIUS RODERICH, a German comic dramatist and miscellaneous writer of great popularity, was born at Leipzig in 1811. Having completed his education at Grimma and in his native town, he became a comedian, and afterwards manager of several German theatres. Besides his collected dramatic works (6 vols.), he has published "Deutsche Volkssagen," a popular history of the Freiheitskriege; "Bilder aus dem Schauspickler leben," &c. He lives at Cologne.—K. E.

BENEFIALI, MARCO, born at Rome in 1684; died in 1764. He painted a saloon of the Palazzo Spada, and at the academy of St. Luke there is a "Christ at the Well" by him. He was knighted by the pope. (The popes knighted more painters than our English monarchs have.)—W. T.

BENEFIELD, SEBASTIAN, an eminent divine of the sixteenth and seventeenth centuries, was born August 12, 1559, at Prestbury in Gloucestershire. When seventeen years old, he was admitted a scholar of Corpus Christi college, Oxford, and afterwards became a fellow. Entering into holy orders, he distinguished himself as a preacher. In 1608 he took the degree of doctor in divinity, and five years after, was chosen Margaret professor. He filled the chair with great reputation. He had been presented several years before to the rectory of Moysey Hampton, near Fairford, in Gloucestershire, and after holding the professorship fourteen years, he retired to that benefice, and

spent there the last four years of his life. He was so well versed in the fathers and schoolmen, that there was not his equal in the university. Strongly attached to the predestination of Calvin, he was sometimes branded with the character of a schismatic. He was remarkable for strictness of life. He published several works, among which were eight sermons preached in the university of Oxford; twenty-one sermons by way of commentary on the first chapter of Amos; twenty-one sermons on the second chapter of Amos; lectures on the Perseverance of the Saints, and other scholarlike treatises, which have been long consigned to oblivion. He died in his parsonage, August 24, 1630, and was buried in the chancel of his parish church.—T. J.

BENEKE, Frederick Edward, was born at Berlin on the 17th of February, 1798. He received his early education at the gymnasium of his native town; and in the year 1815, nearly at the conclusion of the French war, joined a volunteer corps destined to enter into active operation for the liberties of Germany. On the termination of the war in 1816, he entered the university of Halle as a student of theology, but returned the next year to Berlin, where he became a pupil of Schleiermacher, and devoted himself mainly to philosophical studies. Even at this early period he conceived a great admiration for the English philosophical writers; and entered upon that course of determined opposition to the more abstract system of German philosophy, which formed the chief occupation of his whole future life. In the year 1820 he established himself as privat-docent at the university of Berlin, and commenced a course of philosophical lectures, in which he followed closely the psychological and inductive method of research. Even with Hegel himself for his rival, he succeeded in forming a very considerable class of auditors, and threatened so formidable an opposition to the Hegelian philosophy, then basking in the sunshine of court favour, that he was silenced by the prime minister, von Altenstein, and compelled to relinquish his post. Two works, published in 1820, record the philosophical views which he then entertained and propounded—the one entitled "Erfahrungs-seelen-lehre," the other entitled "Erkenntniss-lehre nach dem Bewusstsein der reinen Vernunft." In 1824 he removed to Göttingen, where he lectured for three years successively, and published two volumes of "Psychologische Skizzen," in which the principal doctrines of his new psychology are laid down in their earlier and less mature form. In 1827 he returned to Berlin, and received permission to reopen his class; and in 1832, on the death of Hegel, was created professor of philosophy in that university. A series of works now appeared in rapid succession, in which he advocated his philosophical principles from many different points of view. In 1833 appeared the "Lehrbuch der Psychologie als Naturwissenschaft," and in 1835 the "Erziehungs und Unterrichts-lehre," in which he applied his views *practically* to the subject of education. During the next ten years he published his "System der Metaphysik und Religions-lehre," his "System der Logik als Kunstlehre des Denkens," and a number of treatises which were afterwards combined under the title of "Die Neue Psychologie." In 1850 he still further carried on his views by the publication of the "Pragmatische Psychologie oder Seelenlehre in ihrer Anwendung auf das Leben," and in 1851 he commenced a quarterly journal called the "Archiv für die Pragmatische Psychologie." In the midst of these labours his life was cut short in the most painful manner. In a fit of nervous depression he suddenly disappeared (March 1st, 1854) from his friends and family, and was never seen again alive. His body was discovered in one of the canals near the city, and there is every reason to believe that he had committed suicide.

Beneke's whole philosophy, like that of Locke, rests upon the analysis of *ideas* as presented by the phenomena of man's inward experience. Our sensations, perceptions, ideas, feelings, impulses, and resolutions, present a *mass of fact*, which it is the business of the philosopher not merely to classify, but so to investigate as to find out their origin, the course of their development, their mutual connections, and finally the *laws* of their operation. To do this, Beneke goes first of all to the more primitive phenomena presented by the mind when brought into contact with external nature, and shows how all our subsequent mental history is evolved out of them. 1. Man is an organized being, placed in the midst of a world perfectly adapted to his nature and constitution. The world affects him variously through the senses, and the impulses thus produced from without are received and appropriated by means of certain inward powers and susceptibilities, which act in harmony with them. These are the two great primitive facts of all mental philosophy,—*impulses* coming to us from without, and the *power* of reducing such impulses to phenomena of consciousness. All our mental life begins with this primordial process, and out of it all our further mental development flows by fixed principles or laws of mental action.—2. The second fundamental process is the power which the soul has to *retain* every single impression it experiences, to lay it up in a state of unconsciousness, as an inward *trace* or *substratum*, which may be revived by circumstances at any future period. Endless numbers of such experiences are forming within us every day; and an infinite number of traces or substrata are consequently being constantly treasured up in the soul. It is the combination and consolidation of these numberless processes in which our mental development consists, and by means of them that the faculties are *created*, which we term perception and memory. In the same way the consolidation of our experiences of pleasure and pain give rise to our determinate desires and instincts.—3. The next process arises out of the fact that similar impulses and impressions have a tendency to unite and flow together, so as to form new mental developments. Thus, by the union of like perceptions, *ideas* are formed, and by the combination of similar feelings and impulses certain determinate mental tendencies are generated, which we call affections and passions.—Lastly, *dissimilar* traces, which are left in the mind after the consolidation of the similar ones has taken place, are combined into groups and series. Thus the different attributes of an external object, though wholly dissimilar, are mentally combined, so as to form the complex idea of that object; and phenomena, which succeed each other *in time*, are combined, so as to form the notions of cause, purpose, &c. In this way, from the two original elements of outward impulse and inward receptivity, the whole of our mental constitution is *built up*, by means of the retention, consolidation, comparison, and combination of our numberless experiences.

Beneke gets a still further insight into the machinery of our mental development, by a comparison of the outward impulses acting upon us, and our inward power of reaction upon them in their varied relation to one another. Five different relations between the two are possible in regard to their intensity.—1. The impulse is less powerful than the appropriating faculty; in this case there is a surplus of inward energy, so that *dissatisfaction* and *desire* are the natural results.—2. If the impulse and the power are exactly balanced, then we have the phenomena of *perception*.—3. The impulse may be *just superior* to the inward appropriating power, and no more; in this case we have a feeling of pleasure.—4. If the impulse becomes *too great*, it produces *vexation;* and, lastly, if *excessive*, actual pain.

From these few explanations, it will be evident that Beneke proposes a far more thorough-going investigation into the origin and genesis of our mental phenomena than had been instituted by most, if indeed by *any*, of the former advocates of the empirical system of mental philosophy. Taking his start from a few simple physiological facts, he builds up an entire system, in which the whole machinery of our impulses, feelings, desires, perceptions, and ideas, are most ingeniously analysed and accounted for. Nor can we hesitate to affirm that in many respects Beneke has been *before his age*, in his insight into mental phenomena. In Germany, at the present moment (1857), philosophy, as a whole, has left its former abstract and *à priori* principles, and has turned almost entirely to the inductive method of research. The ontological method has begun to give way to the *psychological;* and the very views which Beneke advocated, even in the height of the Hegelian ascendancy, have now come into general repute. Beneke has been remarkable for the *practical way* in which he has viewed all the questions of philosophy. He is far from being a mere psychologist, but has applied his principles to elucidate the most knotty questions of metaphysics, the laws of our moral nature, and the practical work of education. It is especially as an *educationist* that his reputation has been extended throughout Germany; inasmuch as his views have found acceptance in this particular point, even amongst those who take little interest in them as abstract philosophical questions. And if the psychological system propounded by Beneke be true, its influence on educational processes ought certainly to be most extensive. If there is nothing original in the human mind but a primitive power of receptivity, and if all our mental faculties, feelings, dispositions, moral principles, and character, be but the gradual structure which is formed by the accumulation and consolidation

of the traces laid up within us according to certain well-defined laws, then ought the educator to hold the soul of the pupil in his hand, like clay in the hands of the potter, and to add brick to brick to the structure, with the most assured certitude of the result. Estimated impartially, we must admit that there is a vast deal of acute analysis in Beneke's principles; and that many most valuable suggestions are thrown out by him in relation to the laws and methods of mental development. Like all enthusiastic systematizers, however, he appears to us to be too essentially one-sided to represent the whole truth of the case. The superstructure of those older psychological systems, which regard the human mind as consisting of an aggregation of abstract and peculiar faculties, crumbles absolutely to pieces in his hands, and the truth comes to light perhaps more clearly than ever it did before, that the human soul is an organic unity, which develops from stage to stage, and throws out fresh and more advanced phenomena in every step of its progress. But he has apparently gone quite to an extreme on the other side, in denying any primordial instincts, tendencies, impulses, or desires of a distinctive character, and deducing them all from the greater or less intensity with which the soul, by virtue of its original structure, apprehends or retains the influences which act upon it from without. Still, as all progress in human thought is ordinarily promoted by the alternate development of opposing theories, we may regard Beneke as being one, and one too of the most remarkable amongst the promoters of more correct views, both in psychology and pedagogy, and may recommend his works as indispensable to every one who wishes thoroughly to understand what has been accomplished in these two most interesting departments of human thought.—J. D. M.

BENEKENDORF, Karl Frederic von, a writer on rural and political economy, whose works at one time enjoyed a high popularity, was born at Blumenfeldt in Brandenburg in 1720. He also wrote "Memoirs of Frederic Wilhelm I.," a work of much interest and merit. He died in 1788.—J. F. W.

BENETTI, Giovanni Domenico, an Italian physician, born at Ferrara on 3d February, 1658. He took his degree of doctor of medicine at Ferrara when only twenty-two years of age, and very soon afterwards was appointed to the chair of practical medicine in that university. His lectures acquired him great celebrity. In 1687 he was appointed physician to the hospital of Santa Anna; a few years afterwards, the town of Fano, in the duchy of Urbino, gave him the appointment of stipendiary physician; and about the same time the Duke of Mantua, Ferdinand-Charles, conferred upon him the post of first physician. The date of his death is not known. His only work, entitled "Corpus Medico-Morale," &c., published at Mantua in 1718, contains all those medical precepts which might have some application to the ceremonies of the Roman catholic religion, and gives us but a low opinion of his title to the fame which he enjoyed in his lifetime.—W. S. D.

BENEVOLI, Antonio, a celebrated Italian surgeon of the first half of the eighteenth century, was born in 1685 at Castello delle Preci in the duchy of Spoleto. On the death of his father, which took place when he was very young, he was brought up by his uncle, Geronimo Accorondoni, who sent him, at the age of nine years, to study at Florence. After passing through the ordinary course of instruction, he studied anatomy and surgery under T. Pacini and A. Querci. His progress was so rapid that he soon acquired a great reputation as an operator, especially in two branches of surgery to which he particularly applied himself; namely, the treatment of ruptures and of diseases of the eyes. In 1719 Cosmo III., grand-duke of Tuscany, assigned him a pension. His reputation was increased by a successful operation which he performed upon the Cardinal Buoncompagni, archbishop of Bologna, to relieve him from a cataract with which he was afflicted. After the death of Santorelli, he was appointed oculist to the hospital of Santa Maria, and in 1755 became chief surgeon in that great establishment, where he afterwards delivered public lectures, which attracted numerous audiences. The principal writings of Benevoli are, "Lettere sopra due osservazioni fatte intorno al cataratta," Florence, 1722, and "Tre dissertazioni dell' origine dell' ernia intestinale, &c.," published at Florence in 1747. The former of these consists of letters addressed to Valsalva, who is referred to as a judge of the different opinions put forward with regard to cataracts. The author himself attributed this disease to the opacity of the crystalline lens, without, however, asserting that it might not sometimes be caused by a membrane lodged in the anterior part of the aqueous chamber of the eye. He was attacked by Giovanni Bianchi, under the false name of Pietro Paolo Lupi, and a considerable controversy was got up between them, which was certainly of little benefit to science. The second of the above-mentioned works, of which a Dutch translation was published at the Hague in 1770, contains numerous excellent and valuable observations, although the theoretical parts are of little importance. The observations brought together at the close of the volume, upon various facts in surgery and anatomy, are also curious and interesting.—W. S. D.

BENEVOLI, Orazio, a musician, a natural son of Albert, duke of Lorraine, was born at Rome in 1602, where he died in 1672. He was the pupil of Vincenzo Ugolini, whom he succeeded in the office of maestro di capella of the church of St. Luigi de Francesi, in his native city. He left this appointment for one under the archduke of Austria at Vienna, where, in 1643 and the two following years, he produced some motets and offertories. He returned to Rome in 1646, and was reinstated in his original situation; he was also appointed to the same office in the church of S. Maria Maggiore, and at the close of this year, was instituted likewise maestro di capella of St. Peters. His distinction as a composer rests upon the multiplicity of real parts in his scores, he having written for two, three, four, five, and six distinct choirs, of four voices in each, as Agostino had already done with success, this being a form of composition greatly esteemed in that age of artifice and laborious complexity. M. Fetis cites a Mass of his composition, written in forty-eight separate parts, which, at the cost of Dominico Fonthia, a notary, was performed at St. Peters, August 4, 1650, by a hundred and fifty voices, as a propitiation against the pestilence then raging in Rome; but Burney speaks of this same work as in his own possession, describing it to be in twenty-four parts, stating the number of executants on this occasion to have been above two hundred, and representing the six choirs at its performance to have been ranged in as many circles round the dome, the last being stationed at the top of the cupola. His fugal writing is less remarkable for the development of his subjects than for the purity of his counterpoint, and the effective responses of his several groups of voices. The chief of his works are preserved in the library of the Vatican, and in that of the Casa Corsini. Some specimens of his composition have been printed by Padre Mantini and by Padre Paolucci. The most distinguished of his pupils was G. Ercole Bernabei.—G. A. M.

BENEZECH, Charles, the son of an engraver, known for his historical portraits. Painted the "Execution of Louis XVI.," and died in 1794.—W. T.

BENEZET, Antoine, a man of colour, and one of the earliest advocates of the emancipation of the negroes, born at Saint-Quentin in 1713. In 1715 his family being compelled to quit France on account of the revocation of the edict of Nantes, took up their residence in London. In 1731 they removed to New England, and established themselves in Philadelphia. Here Benezet formed the resolution of devoting himself to the instruction of the blacks, and the amelioration of their condition. In 1762 he published a work on the subject of negro slavery, and in 1767 another work on the same subject, particularly with reference to the miserable condition of the slaves in the British colonies. He also founded at Philadelphia a school for the instruction of people of colour.—G. M.

BENFATTO, Luigi, born at Verona, a nephew of the great Veronese, the most epic of all mere decorative painters. "The History of St. Nicholas" was his best work. Died in 1641.

* BENFEY, Theodor, a German philologist, was born at Nörten, near Göttingen, 28th January, 1809, and studied at the gymnasium and university of this latter town, where, in 1834, he was appointed professor of Sanscrit and comparative philology. Besides his "Griechisches Wurzel-Lexicon," Berlin, 1839–42, 2 vols., to which the Volney prize was awarded by the Academy of Sciences at Paris, he has published—"Uber das Verhältniss der ägyptischen Sprache zum semitischen Sprachstamm;" "Handbuch der Sanscrit-Sprache," 1852, 2 vols., &c.—K. E.

BENGEL, Ernst Gottlieb, a grandson of Johann Albr. B., was born at Favelstein (Wurtemberg) 1769, and died at Tübingen, 1826, where he had held several high offices. He edited the *Archiv fur Theologi und ihre neuest Literatur*, and wrote some theological works.—K. E.

BENGEL, John Albert, a celebrated theologian, was born at Winnenden, in the duchy of Wurtemburg, on the 24th June,

1687, and on account of his extreme weakness, was baptized the same day. When he was six years old, his father, who held the office of deacon, and was a pious and learned man, died; and as his mother's property was shortly afterwards consumed by fire during an inroad of the French, his teacher, Spindler, took him with him to Stuttgard, where he studied languages and mathematics. Some years afterwards, he was sent by his stepfather, Glöckler, to the university of Tübingen, where he was enrolled as a student of theology. While here, he spent much of his time in reading the scriptures in the original tongues. Nor did he neglect the study of philosophy; he was familiar in particular with the writings of Spinoza, and passed through many severe conflicts before his principles acquired stability and firmness. After having discharged for some time the duties of assistant preacher at Metzingen, he was appointed in the twenty-sixth year of his age, master of a new seminary at Denkendorf, designed for the preparatory training of students of theology; and while the requisite buildings were in course of erection, he went over the greater part of Germany, visiting the different public schools and institutions, that he might become acquainted with the best modes of teaching. He continued at Denkendorf for twenty-eight years, and during that time, his labours as a teacher engaged him in the composition of various works. Besides editions of classical works and Fathers, he published a critical edition of the New Testament, grounded upon the printed editions already in use, and a considerable number of additional manuscripts; as also a work upon "Chronology," and an "Exposition of the Apocalypse," which, while it was greatly admired by multitudes, exposed him in the view of others to the charge of enthusiasm. He fixed the commencement of the millennium in the year 1836, which will hardly now be supposed entitled to such distinction. In 1741, Bengel was placed at the head of the monastery of Herbrechtingen; and as he now enjoyed more leisure than formerly, he employed himself in preparing for the press a work, of which the materials had been accumulated at Denkendorf. This was the celebrated "Gnomon Novi Testamenti;" so named because it was designed as a finger-post, to point the reader to the true sense and meaning of scripture. Few works have enjoyed a higher or more sustained reputation. It is brief, but everywhere instinct with life and power. The author tells us that, in composing it, his purpose was not to act as a dogmatist, or a polemic, or an ascetic, or an antiquarian, or a grammarian, but to make all investigations and remarks subservient to the one object of exhibiting the mind of the Spirit in the word. In 1749, Bengel, was appointed abbot of Alpirspach, and he held the office during the last three years of his life. Though never robust, yet he had for the most part enjoyed moderately good health; but after his sixty-fifth birth day, he began rapidly to decline. During his last day upon earth he observed the Lord's supper, spoke for half an hour regarding the faith of the gospel, prayed with great fervour for the church, for his country, for his wife and children, and for all his friends. In his last moments he laid his right hand upon his breast, and intimated that, living and dying, he was the Lord's; and then calmly fell asleep in Jesus, on the 2nd November, 1752, aged sixty-five years and four months.—W. L.

BENGER, Elizabeth Ogilvy, authoress of "Memoirs of Mary Queen of Scots," and other popular works, was the daughter of a purser in the navy. She was born at Wells in 1778, and died in 1827. Her mother, who at her husband's death was left in very straitened circumstances, gave her what education she could command, but was unable to gratify the passion for books which she early evinced, or to foster in any way her literary ambition. One of the girl's resources, in this dearth of books, was to establish herself daily before the bookseller's shop in her native town, and peruse what she could of the contents of the window. With her mother, she removed to London in 1802, and was fortunate enough to find an easy introduction into literary society. Her first publication—a poem on the "Abolition of the Slave Trade," was followed by two anonymous novels, and at intervals by her "Memoirs of Mary Queen of Scots," "The Queen of Bohemia," "Mrs. Elizabeth Hamilton," "John Jobin," and "Anne Boleyn."—J. S., G.

BEN-HADAD, the name of the three kings of Syria, viz.—Ben-hadad I., king of Syria, son of Eliod, lived at Damascus about the year 940 or 950 B.C. At the request of Asa, king of Judah, he came to the assistance of that monarch against Basha, king of Israel.—Ben-hadad II., king of Syria, son of the preceding, lived about the year 930 B.C. He defeated Ahab, king of Israel in many battles, and continued the war against Joram his successor.—Ben-hadad III., king of Syria, son of Hazael, lived about the year 836 B.C. The Syrians paid divine honours both to this king and his father, because they had built a magnificent temple in Damascus.—G. M.

BENI, Paolo, born in Candia in 1552. He was a literary man of great merit, and much esteemed by the Duke Giudobaldi of Urbino, who appointed him his secretary; he held afterwards the professorship of philosophy at Perugia, from whence he was called to Rome, where he filled the chair of theology. Soon after he was offered the more lucrative professorship of belles-lettres at Padua, where he died in the year 1625.—A. C. M.

BENIGNUS, Saint, martyred at Dijon in 179, is said to have been a disciple of Polycarp.

BENINCASA, Count Bartolomeo, born in the duchy of Modena about the year 1745. The life of this nobleman was most eventful. He enjoyed for a long time the friendship and favour of the Duke of Modena, by whom he was charged with many important negotiations to Vienna. But calumniated, and deserted by his patron, he went to Venice, where he dwelt for many years, entirely devoted to literary pursuits. Well acquainted with the French language, he published a work—"Les Morlaques," which was translated into Italian by the Abbé Fortis, under the title of "Il Viaggio in Dalmazia." Having become acquainted with the Countess Rosenberg, he came with her to England, and thence he went to Paris, where he remained until the breaking out of the Revolution. He was after one of the collaborators in the *Giornale Italiano*, then published at Milan; and established in Dalmatia, under the auspices of Dandolo, a periodical called *La Dalmata Veneta*. He filled many important offices under the reign of Napoleon up to 1814, in which year he retired from public life. He is the author of a translation from the English of Cooper Wulket, entitled "Memoria Storica sulla Tragedia Italiana," and left many other works of less importance. He died in the year 1825.—A. C. M.

BENINCASA, Francesco, a native of Ravenna, who lived in the sixteenth century. Tornani considers him one of the first orators of his time. He is the author of many poetical compositions. The date of his death is not known.—A. C. M.

BENINGA, Eggerik, a Dutch chronicler; died in 1562. He was the author of a "Chronicle of East Friesland up to the year 1562."

BENINI, Vincento, an Italian physician and author, was born at Bologna in 1713, and studied at Padua. He established a printing-press in his own house, and published editions of eight ancient authors, of which he had corrected the text. His principal writings are, "La Sifilide," a translation into Italian verse of the Latin poem by Fracastor; notes on the poem by Luigi Alamanni, entitled "La Coltivazione;" and Latin notes to the edition of Celsus, published at Padua in 1750. Benini died in 1764.—W. S. D.

BENIOWSKI, Maurice Augustus de, a Hungarian traveller, born at Verbova in 1741; died 23rd May, 1786. He entered as a lieutenant in the Austrian service, and took part until 1758 in the Seven Years' war. Sometime afterwards he went to Hamburg, thence to Amsterdam, and subsequently to Plymouth. In these seaports he studied the art of navigation. He next visited Poland, and there having joined the league against Russia, he became colonel-commandant of the cavalry and quarter-master-general. In 1769 he was taken prisoner by the Russians, and condemned to be banished to Kamschatka. The vessel having been overtaken by a storm on the voyage thither, would have been lost but for Beniowski, whose skill in navigation enabled him to devise means of saving it. This circumstance led to his being received with kindness by the governor, who soon after gave him his daughter in marriage. Beniowski, however, had already, in conjunction with several other exiles, formed the plan of making his escape. In this perilous attempt he was joined by his wife, although she had become aware that he had another wife still alive. In May, 1771, he found means of carrying his scheme into execution, and quitting Kamschatka with sixty-six other persons, set sail for Formosa, and afterwards proceeded towards Macao, where his wife died and many of his companions. After this sad event he went to France, where he received a commission to found a colony in Madagascar. Arriving in that island in June, 1774, he established a colony at Foulpoint; and so completely did he succeed in acquiring the

confidence and esteem of the natives, that they elected him their king. Not long after he revisited Europe for the purpose of securing for the nation under his government powerful alliances and commercial relations; but on his arrival in France, finding himself exposed to the enmity of the French government, he entered the imperial service, and in 1778 assisted at the battle of Habelschwerdt. In 1785 he returned to his government at Madagascar, but the native government of the island sent troops against him, and in an engagement which ensued he fell mortally wounded. Beniowski wrote in French an account of his eventful life. It was published at Paris in 1791, and has since been translated into English.—G. M.

BENIT, Anne-François, a French physician, born at Mirecourt in 1796, entered life as a military man, but afterwards quitted the profession of arms for that of medicine. During his studies, however, the unfortunate issue of a duel in which he was engaged, arising out of a quarrel at a restaurant, caused him, although acquitted, to disappear suddenly from Paris in 1823, when he passed into Spain, and joined the insurgents, in whose ranks he was soon afterwards killed. He wrote a small work, called "Idées d'un jeune officier sur l'état militaire," Paris, 1820, and also published in the *Annales de la Médecine Physiologique*, an analysis of the system of philosophical anatomy of M. Geoffroy Saint Hilaire.—W. S. D.

BENIVIENI, Dominico, a Florentine theologian, surnamed, on account of his subtlety, Scottino (the little Scott), was professor of dialectics at Pisa, and afterwards canon of Florence. He published "Trattato in defensione e probazione della doctrina e profezie predicate da frate Jeronimo Savonarola nella citta di Firenze," 1496. Died in 1507.—J. S., G.

BENIVIENI, Jeronymo, born of a noble family at Florence in 1453. He was one of the first who raised poetry from the low condition into which it had fallen in the fifteenth century, abandoning the path trodden by Lodovico Pulci in the Morgante Maggiore, and by his brother Lucio in the Griffo Galvaneo, and boldly asserting that the standards of poetry and language to be followed by the Italians, were Dante and Petrarch. A lover of Platonic philosophy, his compositions abound in moral doctrines; and his canzone, "Dell' Amore Celeste e Divino," contains the loftiest thoughts a contemplative mind could be inspired with. His commentary, entitled "Commento di Hieronimo Benivieni Florentino," a folio edition, now considered very rare, was published in Florence in 1500. He was highly esteemed for his uprightness, and was the bosom friend of the celebrated Pico de la Mirandola. He died in 1542.—A. C. M.

BENJAMIN, the twelfth and youngest son of the patriarch Jacob, born near Bethlehem, about the year 2297 B.C. Rachel, his mother, who died in giving him birth, called him Ben-oni (*The son of my sorrow*), but Jacob called him Benjamin (*The son of the right hand*).

BENKENDORF, Alexander, a Russian general, born at Esthonia in 1784; died in 1844. He was a favourite at the court of St. Petersburg, and, having entered the army, assisted in the campaigns of Germany and France. He rendered important services to Nicolas during the military insurrection which broke out on the accession of that emperor, to whom he had previously been appointed aid-de-camp. As a member of the commission appointed to investigate the origin and progress of the conspiracy, he manifested so much ability, that he was raised to the rank of chief of police. The title of count was also bestowed on him, and made hereditary in his family. He died of grief, consequent on a diminution of court favour.—G. M.

BENKENDORF, Constantine, brother of the preceding, a Russian general and diplomatist, born in 1784. At the head of a body of Cossacks, he was one of the first to traverse Germany in pursuit of the French army. He afterwards distinguished himself in the campaign of Persia, in which he held the rank of general of division. He died at Prawadi of nervous fever, when about to attempt the capture of that town.—G. M.

BENKOWITZ, Karl Frederich, a German writer, whose reputation in his own day was considerable. He was born in 1764. His works are numerous, and though they want vigour, they are written with liveliness and humour. He died by his own hand at Glogau in 1807, and his popularity did not long survive.

BENLI, a miniature painter, born at Verona, who studied with Rubens, and was brought from Venice to Paris by a patronizing French ambassador.—W. T.

BENN, James, archdeacon of St. Andrews in the fourteenth century. His name sometimes appears as Benedicti, Bennet, Bene, or Biort. It was he who crowned King David II. in 1329, and was soon after made lord great chamberlain of Scotland. He died in Flanders in 1332, having fled thither on the invasion of Edward Baliol.—J. B.

BENNATI, Francesco, an Italian physician, born at Mantua in 1798, studied medicine and surgery at Padua and Pavia, and afterwards travelled to Vienna, London, Edinburgh, and Paris, at the last of which places he was killed on the 9th March, 1834, by a fall from his horse. His earliest work is a Latin dissertation "On diarrhœa," published at Padua in 1826. His other writings, which are all in French, relate to the mechanism, physiology, and pathology of the human voice and its organs. They were published in Paris in 1832 and 1833, and were regarded worthy of one of the prizes founded by M. de Montyon, to be disposed of annually by the Academy of Sciences of Paris.—W. S. D.

BENNET, Agnes Maria, an English novelist, who died at Brighton in 1805. Her works were very popular, and many of them were translated into French and German. It is said that 2000 copies of "Vicissitudes Abroad, or the Ghost of my Father," were disposed of on the day of its publication.

BENNET, Christopher, an eminent physician of the seventeenth century, and author of a treatise on consumption, entitled "Theatri Tabidorum Vestibulum," and another, "On the nature and method of preparing all sorts of Food," was born in the year 1617. Having entered Lincoln college, Oxford, when fifteen years old, he took the degree of M.A., and elsewhere, at a subsequent period, that of M.D. He was a fellow of the London College of Physicians, where he practised with great success. He died in April, 1655.—T. J.

BENNETT, Edward Turner, one of the most distinguished English zoologists of the present century, was born at Hackney, near London, on the 6th January, 1797. He was educated as a surgeon, and practised that profession for several years in the vicinity of Portman Square. Although naturally delicate in health, he devoted himself with the greatest ardour to the study of zoology, and his activity in this, his favourite pursuit, is manifested by his numerous writings, by far the greater part of which were published during the last ten or twelve years of his life. These writings consist, for the most part, of descriptive details, and from this circumstance are but little known to the general public; but Mr. Bennett has a further claim to remembrance, on account of the assistance rendered by him in the organisation of one of the most efficient means now existing, of begetting a popular interest in his favourite science. In 1822, he was very active in the formation of an entomological society, to which he acted as secretary until it ceased to have an independent existence, and, merging into the Linnean Society, became the nucleus of a zoological club, to which he continued his services as secretary. This club, as is well known, constituted the foundation of the Zoological Society of London, first established in 1826, whose beautiful gardens and extensive menagerie still, after the lapse of more than thirty years, continue to attract many thousand visitors annually, and to furnish them with a better opportunity of observing the appearance and manners of many rare and curious animals, than is afforded probably by any other menagerie in existence. Of the Zoological Society Mr. Bennett was elected vice-secretary, in which capacity the scientific business of the society was confided to his care; and his contemporaries bear high testimony to the zeal and energy which he exhibited in this position, as also in the still more arduous post of secretary, to which he was elected about 1831, and the duties of which he continued to fulfil until his early and much-regretted death on the 21st August, 1836. Mr. Bennett's numerous scientific papers, published principally in the Proceedings and Transactions of the Zoological Society, bear witness to his activity, and to his extensive and varied acquaintance with different departments of zoology; but according to the testimony of one of his intimate friends, well able to judge of such matters (Professor Thomas Bell), they cannot be regarded as doing full justice to his scientific attainments, and his extensive acquaintance with zoological literature, which the kindness of his personal character rendered constantly available to his friends. Mr. Bennett's only separate works, are the descriptions of "The Tower Menagerie," published in 1829, and of the "Gardens and Menagerie of the Zoological Society," which appeared in 1830 and 1831, both written in an elegant and

popular style, and containing much interesting information upon the natural history of the animals mentioned, with pleasing anecdotes of their behaviour in confinement. He also prepared an edition of White's Natural History of Selborne, with numerous notes, which was published soon after his death.—W. S. D.

BENNETT or BENETT, Henry, earl of Arlington, an eminent statesman of the reign of Charles II., was born in the year 1618, and distinguished himself at Christ church in the university of Oxford. When the civil war broke out, he was signalized in the royal cause as a wit, a soldier, and a statesman. During the troubles of the rebellion, he retired to France, and afterwards to Italy, while he was trusted by King Charles II., the duke of York, and the royal family, as a faithful servant and able minister. He next managed his master's affairs at the court of Madrid. Upon the restoration, he was created baron of Arlington, in the county of Middlesex, and looked upon as an influential minister of state. He is generally considered the head of the party against the great chancellor, Lord Clarendon; but that earl, who corrected his history when an exile at Rouen, speaks respectfully of him. Lord Arlington had a large share in the first Dutch war, and contributed not a little to the completion of what was called the triple alliance. In 1672 he was made a knight of the garter. He was perhaps foremost in the ministry of the cabal. The limits of this work do not allow us to follow him in all his offices, intrigues, and negotiations. He was never popular with King James II. He died July 28, 1685, aged 67, and was buried at Euston in Suffolk, in a vault under the church there which he had erected. Some affirm that on his death-bed he was perverted to the church of Rome; but it is more certain that he professed himself, and educated his only daughter, a protestant. He was an excellent courtier and an amiable man. His honours were many, and his opportunities of self-aggrandizement more, but he died possessed of only a moderate fortune.—T. J.

BENNET, Sir John, grandfather of the preceding, was judge of the prerogative court of Canterbury and chancellor to the archbishop of York, under Elizabeth and her successor. Having been accused of bribery, he was degraded and heavily fined. He died in poverty in 1627.

BENNET, BENNETT, or BENET, John (for his name is variously spelt), a celebrated musician of the Elizabethan era, chiefly known as a composer of madrigals. He published one set of madrigals in 1599, which he terms "his first works," dedicated to Ralph Assheton, Esq., "one of her majestie's justices of peace, &c.," whom we may infer was his patron. He contributed one madrigal to Thomas Morley's celebrated work, The Triumphs of Oriana, 1601; and five part songs to Ravenscroft's Brief Discourse," &c., 1614. In the latter work the editor calls him "a gentleman admirable for all kind of composures, either in art or ayre, simple or mixt, of what nature soever; in whose works the very life of that passion which the ditty sounded is so truly exprest, as if he had measured it alone by his own soul, and invented no other harmony than his own sensible feeling did afford him." Beyond this short eulogium we meet with no particulars respecting this great master of vocal harmony. The dates of his birth and death are alike unknown.—E. F. R.

* BENNET, John Joseph, an eminent botanist connected with the botanical department of the British Museum, and secretary of the Linnean Society. He is a fellow of the Royal Society of London, and a corresponding member of the Royal Botanical Society of Ratisbon. He has edited Horsfield's Plantæ Javanicæ Rariores, and has contributed many papers to scientific journals and societies.—J. H. B.

BENNET, Thomas, an English divine of considerable note in his day as a controversial writer, but whose works have, from their very nature, been forgotten, was born at Salisbury in 1673. He was successively rector of St. James', Colchester, chaplain to Chelsea hospital, and vicar of St. Giles', Cripplegate. He dearly loved the Church of England, and set himself to write against all manner of heresy and schism, attacking in turn the dissenters in his "Answer to their Plea of Separation," the Roman catholics in his "Confutation of Popery," the Friends in his "Confutation of Quakerism,"—a reply to Barclay's Apology, the nonjurors whom he "Proved to be Schismatical on their own Principles," as well as the deniers of the doctrine of the Trinity in his "Examination" of Clarke. He also paraphrased and expounded the Prayer-book, wrote an "Essay on the Thirty-nine Articles," and vindicated "The Rights of the Clergy of the Christian Church." He was distinguished as a scholar, and published in 1726 a respectable Hebrew grammar. His innumerable battles came to a close in 1728, when he died of apoplexy.—J. B.

* BENNETT, the Rev. William James Earley, sometime incumbent of St. Paul's church, Knightsbridge, London, and one of the chief leaders of the tractarian party in the Established Church of England, was born about the year 1806. In 1823 he entered Christ Church, Oxford, of which he became a student. Having held the incumbency of Portman chapel for a few years, in 1843 he was appointed to St. Paul's, Knightsbridge. Whilst there he erected in his district a second church, dedicated to St. Barnabas, in which the services, on its consecration in 1850, were conducted in a manner so nearly approximating to those of the church of Rome that a popular riot ensued, and the bishop of London was glad to accept Mr. Bennett's resignation of his benefice. He had taken a prominent part in the establishment of the London "Church Union" in 1848, and was one of those clergymen who most vehemently opposed the decision given by Lord Langdale and the privy council, in the celebrated case of Gorham *v.* the Bishop of Exeter. (See Gorham, Rev. G. C.) Within a few months, however, he accepted the vicarage of Frome Selwood, Somersetshire, into which he was inducted by the late Bishop Bagot—a proceeding which caused some severe strictures in the house of commons. Mr. Bennet is known as the author of a work "On the Book of Common Prayer" and another "On the Eucharist," and of several controversial pamphlets.—E. W.

* BENNETT, William Sterndale, Mus. Doc., was born at Sheffield, April 13, 1816, where his father, Robert Bennett, was organist. He is conspicuous in the musical history of the present period, as having, by his unswerving fidelity to the loftiest principles of his art, and still more by his natural and highly refined ability to embody these in his works, been effectively instrumental in raising the standard of music in this country, and in gaining consideration for the earnest pretensions of English music abroad. We may suppose that the occupation of his father tended to the immediate development of his organization; but, becoming an orphan at three years old, he derived nothing from his parent's musical pursuits, save the inestimable advantage of this early impression. At his father's death, he was removed to the care of his grandfather at Cambridge, where in 1824 he entered the choir of King's college chapel. Already he gave proof of an uncommon aptitude for music; so strong, that two years afterwards he was taken from this institution to be placed in the Royal academy of music in London. Passing through the classes of Mr. Lucas and Dr. Crotch for composition, and of Mr. W. H. Holmes for the pianoforte, he became the pupil of Mr. Potter in both these departments, whose entire merit it is to have fully developed the remarkable talent they had prepared for his care,—fully developed, because it was while yet under his direction, that Bennett produced some of the works which most honour his name, no less admirable for maturity of style than freshness of invention; and while yet under his direction, he attained the excellence as a pianist which won him the esteem he still maintains. Among his academical productions which have not appeared in print, an overture to the Tempest and two symphonies must be named as possessing great interest. Prior even to these he wrote his Concerto in D minor, in 1832, the rare merit of which attracted general attention to the young composer. He played it at the prize concert of the academy at midsummer, 1833, when Mendelssohn was present, who, quick to appreciate the indications in the music and its performance of approaching excellence, gave Bennett such warm encouragement as true genius only can extend. The academy committee paid the cost of publishing this first concerto for the author's advantage, and thus conferred an equal benefit on their institution in the credit the scholar reflected on the school. The Concerto in E flat, a production of the ensuing autumn, shows no longer the immediate effect upon the composer's mind of the classic masterpieces which, with him as with every genuine artist, were the seeds of his originality; but the decided style manifest in this work shows the now indirect influence of the great models, from a perfect knowledge of which alone can result a mastery of the principles of construction which have been unfolded through successive generations, and a freedom in the employment of resources, which, being accumulated from all, are common to all that have the power to appropriate them. His overture to the Merry Wives of Windsor, still unpublished, is a work of charming freshness, which preceded the composition in 1834 of that to Parisina; the depth of feeling, the flow of

ideas, and their skilful arrangement that distinguished this last named, associate it with the highest productions of its class. The Concerto in C minor, another fruit of this fertile year, has all the characteristics of classicality; the stately breadth of the first movement, the dreamy mystery of the andante, and the fire of the finale, are throughout entirely individual to the author; but the merit of the whole is common to this and to the best extant works of its kind. At one of the early concerts of the then promising society of British musicians in this same year, Bennett played his second concerto, and he thus gained such general acknowledgment, that the Philharmonic directors engaged him to repeat the performance at the first concert of their following season, when his success was most triumphant. The next year was occupied with productions of less importance, though, perhaps, of more extensive popularity; but in 1836 an unprinted concerto in F minor, and the fanciful and graceful overture, "The Naiades" (the work of his which is most played in public), brought him again before the highest musical tribunals. It was now at the suggestion of Mr. Attwood that the munificent firm of Broadwood, who have done more for the advancement of music through the encouragement of musicians in this country, than any other individual or institution has effected, offered to defray Bennett's expenses for a year's residence in Leipzig, where, by constant intercourse with Mendelssohn, by constant opportunity of enlarging his experience, and by constant occasion for exercising his powers, he might improve himself and extend his reputation. He accordingly quitted the academy of which he was still an inmate, and went to establish his and his country's character in the city which then, from a combination of circumstances, possessed more advantages for a musician than at this time any place in the world affords. Returning in the autumn of 1837, he left a name of which, perhaps, the highest acknowledgment is the attempt on the part of some shallow critics to traduce it. Repeated successes as a pianist, and the production of some of his best chamber works, fill up his history till 1840. He then wrote another concerto in F minor (that which is published), and so created such a rival to its predecessor in C minor, as few writers could have produced. He now spent another twelvemonth in Leipzig, confirming the impression of his former visit. Here he wrote his Caprice in E for pianoforte and orchestra, and his overture "The Wood Nymphs" which fully sustain the high character of his best productions. In 1843 he gave his first series of chamber concerts, which were continued annually till 1856, and brought his merit as a player periodically under public notice. In 1844 he competed for the musical professorship in the university of Edinburgh against several candidates, of whom Mr. Hugh Pierson was elected. In 1849 Bennett founded the Bach Society, for the study and performance of the music of the master after whom it is named, and is still the chairman and conductor of this institution. Nothing that may be cited within the present limits marks the career of this musician until 1856, when he was engaged as permanent conductor of the concerts of the Philharmonic Society. In this same year he was elected by an overwhelming majority to the musical chair in the university of Cambridge, to which locality his early associations, and his fulfilment of the highest hopes that can have been entertained of him, strongly endear him: subsequently to that, he was created doctor of music by this seminary of learning. As an executant, Bennett is characterized by beautiful mechanism, exquisite grace, and that singing style, which is the strongest link of sympathy between a player and his audience. As a composer, it is fashionable with some to accuse him of imitating Mendelssohn, by which they prove their utter ignorance of his music. He has fancy, he has feeling, he has fire, and, most of all, he has a peculiar grace which distinguishes no less his phraseology than the turning of his ornamental passages, and all these are manifested in a manner as individual to himself, as is that of any artist possessing the traits which constitute a style. This individuality is as obvious in his "Fountain," in his "Geneviève," in his rondo "Piacevole," in his song, "To Chloe in sickness," as in any of his larger works; it consists, first, in his original train of thought; second, in his command of resources, which enables him to mould his ideas at will. They who appreciate him the highest blame him the most, that during the last fifteen years he has almost entirely ceased to compose; and candour must admit the scanty productions of this long period want the merit, when they even have the pretensions, of those admirable earlier works, of which he and his country have just reason to be proud. The lesser interest of these later productions may, perhaps, be ascribed to his having lost the spontaneous vigour of youthful impulse, without replacing it with the fluency which results from habit and the intensity that is given by concentration; and his deficiency in both these is extenuatingly referred to his excessive occupation in teaching. The following are his publications:—For orchestra—overtures to Parisina, the Naiades, and the Wood Nymphs. For the pianoforte and orchestra—Concertos in D minor, in E flat, in C minor, in F minor, and Caprice in E. For pianoforte and string instruments—Sestet, pianoforte, two violins, viola, violoncello, and c. basso; Chamber Trio, pianoforte, viol, and violoncello; Sonata Duo, pianoforte and violincello. For pianoforte duet—Three Diversions. For pianoforte solo—Six Studies; Sonata in F minor; Fantasia in F sharp minor; Suite de pièces; Preludes and Lessons; three Musical Sketches; three Romances; three Impromptus; l'Amabile e l'Appassionata; Introduzione e Pastorale, and Rondino and Capriccio in A minor; Capriccio in D minor; Allegro Grazioso; Rondo Piacevole; Scherzo; Tema e Variazioni; Geneviève; Pas triste pas gai, Rondeau; Minuetto Espressivo. For voice and pianoforte—two sets of Six Songs; two single Songs; three Duets.—G. A. M.

BENNINGSEN, Levin Augustus Theophilus, a celebrated Russian general, born at Brunswick in 1745; died in 1826. He entered the army in 1760, as lieutenant of the Hanoverian guard. In 1773 he took service under the Empress Catherine, in the war against the Turks. Raised to the rank of major, he served under Roumantsof, first against the Turks, and afterwards against the rebel Pougatchef. In 1787 he distinguished himself at the siege of Otchakof, and received the grade of colonel. In 1791 he was selected by the Empress Catherine as a fit leader to carry out her designs against Poland; and having signalized himself in numerous engagements, he was nominated major-general. He was one of the principal actors in the conspiracy against the Emperor Paul, though he was not present at the murder of that monarch. In 1801, when Alexander ascended the throne, he appointed Benningsen governor-general of Lithuania, and in 1802 general-in-chief of the cavalry. In the war against France in 1805, he had the command of the army of the north. He superseded Kamenskoi as commander-in-chief, and in that capacity engaged the French army in 1807, in the battle of Eylau, in which both sides claimed the victory. Shortly afterwards Benningsen gave in his demission, which, however, was not accepted until after the peace of Tilsit, when he retired to his estate. In 1812 he again entered into active service, and commanded the centre of the Russian army at the battle of Moskowa. He afterwards took the command of the army of reserve in Poland, and contributed in a large measure to the victory obtained by the allies at Leipzig. At Zweinaumdorf, where he was victorious, he was raised to the rank of count on the field of battle, and shortly afterwards was made commander-in-chief of the Russian armies. In 1818 he again resigned his command, and retired to his estates in the kingdom of Hanover, where he died. He left a work, entitled "Pensées sur quelques Connaissances Indispensables à un Officier de Cavalarie," Riga, 1794 and 1803.—G. M.

BENNINI, Sigismond, of Cremona, pupil of Masarotti, painted both figures and landscapes. Died in 1728.—W. T.

BENNOR or BENNO, a German cardinal and archpresbyter, who lived in the second part of the eleventh century. He wrote a life of Gregory VII., which has been decried as a mere satire and libel on the great Hildebrand; but though written with a manifest bias, its facts are generally esteemed worthy of some credit. Bennor was a partisan of Clement III., and a subscriber at the council held at Rome in 1098.—J. B.

BENO or BENNO, the bishop of Meissen, against whose canonization, in the fifteenth century, Luther wrote his tract, "The New Idol and Old Demon of Meissen." Beno flourished in the eleventh century. The Germans, it is said, were wont to consider him the lord of the rain and sunshine.

BENOIST, bishop of Marseilles in the first half of the thirteenth century. He twice made a journey into Palestine. His treatise, "De summa Trinitate et fide Catholica in Decretalibus," was published by Baluze in 1713 in vol. vi. of his Miscellanea.—J. S., G.

BENOIST, M. (née) Delaville. This lady was a portrait

painter, born at St. Germain about 1770, studied under that cold, sanguinary classicalist, David. She painted Napoleon, whose face was the ideal of the conqueror's, and his pretty, fair Austrian wife. She obtained a medal in 1804 for her "Sleep of Infancy."—W. T.

BENOIST, Pierre Vincent, born at Angers, 1758. Having attracted the attention of Buonaparte by articles in a newspaper opposed to the principles of the revolutionists, the former, as soon as the *coup d'etat* of the 18th brumaire raised him to the height of power, appointed Benoist to an important post in the home department. After the abdication of the emperor at Fontainebleau, Benoist preserved his place by swearing fidelity to the Bourbons, fell into disgrace during the Hundred Days, and after Waterloo was restored to office. Elected a member of the chamber of deputies, he supported the government with such zeal, that in 1828 he was raised to the peerage. All this time he carried on his contributions to the government journals, and translated English works, while his wife sought distinction as a painter. He died in Paris, 1834.—J. F. C.

BENOIST, Zacharie, a French admiral, lived in the second half of the thirteenth century. He was descended from an ancient family of Genes, and became celebrated by two victories which he obtained over the Pisans in 1284 and 1286.

BENOIT, de Sainte Maure, a troubadour at the court of Henry II. He wrote in verse a chronicle of the dukes of Normandy, which was long held in high repute, is preserved in the Harleian Library, and was translated into prose in the fourteenth century. It seems to have been written at royal command; our author being thus historically the first of the English poet laureates. There is there also a life of Thomas a'Becket, which has sometimes been ascribed to Benoit.

BENOIT, Elie, a French protestant theologian, born at Paris in 1640; died in 1728. On the revocation of the edict of Nantes he fled from Alençon to Delft. He wrote "Histoire de l'edit de Nantes," and "Histoire et apologie de la retraite des pasteurs, à cause de la persecution."

BENOIT, Jean, surnamed Benedicti, a French monk of the order of St. Dominic, author of "Introductiones Dialecticæ," was professor of theology at Paris, and afterwards abbé du Val des Ecoliers. Died in 1563.

BENOIT, Jean, a French preacher and historian, born at Carcasonne in 1632, belonged to the order of St. Dominic. He published "Histoire des Albigeois et des Vaudois," 1691, with a continuation, 1693. Died in 1705.

BENOIT, Michel, a learned French jesuit, missionary of his order in China from 1745 till his death in 1774. He ingratiated himself with the emperor, Kien-Long, by his skill in chemistry and mechanics; under cover of a zeal for which sciences, he laboured industriously as a propagandist.

BENOIT, René, a French theologian, confessor to Henry IV., was born at Savenieres, near Angers, in 1521, and died in 1608. While deacon of the faculty of theology, he published a translation of the bible with notes, which, on account of its resemblance to that of Geneva, was condemned by the pope and the doctors of the Sorbonne. He was afterwards named bishop of Troyes, but the pope refused to ratify the nomination.—J. S., G.

BENOIT XIII., antipope, Pedro de Luna, cardinal of Aragon, a Spaniard, and one of the principal actors in the great schism in the papacy at the close of the fourteenth and beginning of the fifteenth century, was elected by the cardinals at Avignon in September, 1394, in succession to the antipope, Clement VII. The schism had already lasted for sixteen years; and de Luna, who was insatiably ambitious and a consummate hypocrite, had, up to the time of his election, uniformly professed the greatest anxiety to terminate the dispute, and restore peace to the church. But after he had once assumed the tiara, he quickly showed that nothing was farther from his thoughts than to resign it. In vain did a council held at Paris, whose decision was assented to by the kings of France and England, urge the necessity for the resignation of both pontiffs, and send an embassy to Benoit, consisting of the dukes of Berri, Burgundy, and Orleans, and several prelates, to induce him to comply with their proposal. Benoit rejected this plan altogether, and, as a substitute, merely proposed a conference between himself and Boniface IX., the true pope, a measure manifestly inadequate to meet the emergency. It is unnecessary here to enter into the maze of negotiations and intrigues, and the various political combinations, which enabled Benoit—though his claims were more than once formally repudiated, even by the French king and clergy and the university of Paris—still to maintain for many years a precarious and doubtful standing, and even at times to extend his "obedience," not only over France and Spain, but even over Scotland and a part of Italy. The scandals and perplexities occasioned by such a state of things throughout Europe, and the loss of authority and influence of every kind which it entailed on the papacy, may be readily conceived. At length the cardinals of the Roman obedience, acting independently of the reigning pope, Gregory XII., who had succeeded Boniface IX., convoked the council of Pisa, in the year 1409, for the purpose of terminating the schism. This council, the legality of whose convocation remains doubtful, passed sentence of deposition against both Benoit and Gregory XII., and raised to the papacy Peter of Candia, a Greek, who took the name of Alexander V. But the remedy applied by the council of Pisa proved to be worse than the disease; for neither Benoit nor Gregory would acknowledge the validity of their sentence, so that the spectacle was now seen in Christendom of three pontiffs, each claiming to be the true successor of St. Peter, whose clashing decrees and conflicting anathemas tended to destroy all respect for the apostolic see. The restoration of order was mainly owing to the exertions of the Emperor Sigismund, who prevailed upon John XXIII., the successor of Alexander V., to summon the great council of Constance in 1415. By this council John and Benoit were formally and finally deposed, while Gregory resigned, and the pious Cardinal Colonna was elected pope, taking the name of Martin V. The schism was thus terminated. Benoit, indeed, still maintained his pretensions, asserting that the entire church was at Peniscola (the small Spanish town to which he had retired), as formerly the entire human race was with Noah in the ark; but he retained only an insignificant number of adherents. He died in the year 1424, having taken care, as the last act of his life, to perpetuate, as far as lay in his power, the misery and mischief of which his conduct had been the fruitful source for thirty years, by creating four new cardinals. These cardinals elected the antipope, Clement VIII., who, however, in a short time gave in his submission to Martin V.—T. A.

BENOLO, Facio, a painter of the Valdarno, an imitator of Lamazzo.—W. T.

BENOMONT, Pierre, a French physician and philanthropist, born at Machault (Ardennes) on 4th March, 1679, studied medicine under Duverney and Sardy, and practised his profession at Paris, where he acquired an immense fortune. Of this he made a most liberal use, freely assisting his necessitous friends, the poor inhabitants, and the schools of his native place. He was also a liberal benefactor to the Hospital of Incurables. He died in Paris on the 27th June, 1772, his only works being some memoirs and observations read before the old Academy of Surgery, of which he was dean.—W. S. D.

BENOZZO, a Florentine painter of history and portraits, born in 1539; died in 1617.—W. T.

BENSEN, Karl Daniel Heinrich, a learned German born in 1761. He filled the chair of financial science at Würtzburg with great credit and popularity, and has left several works on the subjects connected with his professorship, which are highly esteemed. He died at Würtzburg in 1805.—J. F. W.

BENSERADE, Isaac, born at Lyons-La Forest, in Upper Normandy; of a protestant family, but educated in the religion of the state. Cardinal Richelieu, to whom he was described to be a relative on very doubtful evidence, provided for him in the church. Means were thus found to enable him to pursue occupations, which, if not discreditable, can scarcely be regarded as consistent with the proprieties of the ecclesiastical profession. For twenty years he wrote verses for the "ballets," then the fashionable amusement of the court. It was a pleasant pastime, in which gods and heroes were introduced discussing the incidents of some old mythological story with well understood allusions to the passing topics of the day. These dialogues are now dull enough when the key to their true meaning is lost. For rude things rapid and lively talents were of more use than genius, and these Benserade had abundantly. Benserade was popular enough to have provoked a satire of Moliere, who sought to bring him into ridicule by exaggerating the peculiarities of his style. Richelieu gave him a pension of one hundred crowns, which he lost by an epigram. The queen gave him a pension of a thousand crowns; and in bounties of this kind he is said to have received ten thousand crowns a year. The names of tragedies

of his are recorded—"Cleopatra," "The Death of Achilles," and some three or four others. There are also twenty-four ballets. It is amusing to think that excitement arises occasionally from the most trifling causes. The historians of French literature tell us, that in 1651 a controversy raged in Paris on the relative merits of two sonnets—one by Voiture on Urania, the other on Job, by Benserade. Society was divided, as in political parties, into "Uranians" and "Jobelins." At the head of the first was Madame de Longueville—the second was led by the Prince de Conti. A good many amusing epigrams were circulated on the subject, one by Corneille, who decides the question by saying, that one is the best written, but that he prefers the other. Benserade published some "rondeux" on the Metamorphoses of Ovid. The king gave him a thousand louis-d'ors to pay for engravings. Mademoiselle Scuderi wrote some good verses, praising the paper, printing, gilding, all—

"Hormis les vers, qu' il falloit laisser faire,
A la Fontaine."

Benserade was a member of the Academy, and a speech of his, in which he described his brother savans, created some amusement and gave great offence. Benserade became weary of court life, and retired to Chatilly—passed into devotion, and paraphrased the psalms. His garden was ornamented in the style of his day, with statues and inscriptions, in which he bids fortune and love a formal farewell. His death at seventy-eight cannot be called premature.—J. A., D.

BENSI, Giuilio, pupil of Vaggi at Genoa about 1668. Painted history and subjects of architectural perspective, more learned than inventive. His best work in the sea-terrace city is a fresco of "the Coronation of the Virgin," an old traditional subject, at St. Domenico.—W. T.

BENSLEY, Thomas, a celebrated English printer, who died in 1833. He did much to advance typography in England, and has won for himself an honourable place in the annals of the art.

BENSON, George, D.D., an English dissenting minister, born at Great Salkeld in Cumberland in 1699. His reputation for learning procured him the notice of Hoadly, Butler, and Conybeare. He latterly became an Arian. Besides a considerable number of sermons, some commentaries, and occasional tracts, he published a "History of the First Planting of Christianity;" "The Reasonableness of the Christian Religion," &c.; and a "History of the Life of Jesus Christ;" the last published in 1764, a year after the death of its author.—J. S., G.

BENSON, Joseph, Wesleyan minister and theological writer, born 25th Jan., 1748, at Melmerby, in the county of Cumberland, and being designed by his father for the ministry in the established church, received a respectable classical and mathematical education. When about sixteen years of age, he united himself to the Wesleyan Methodist Society, and was in 1766 appointed by the Rev. John Wesley to the classical mastership of Kingswood school. In 1770, with the concurrence of Mr. Wesley, he accepted the office of head-master of the countess of Huntingdon's seminary at Trevecca in South Wales, which, in nine months, he resigned, in consequence of his theological opinions not being acceptable to her ladyship and her coadjutors. Meanwhile he had been keeping terms at St. Edmund's hall, university of Oxford; but as his occasional religious services proved to be obstacles in the way of his receiving orders in the established church, he left the university, and was, in August, 1771, received into the Wesleyan ministry, and appointed to the London circuit. In succession, he exercised his ministry in the principal towns of England, enjoying, during the lifetime of Mr. Wesley, no small share of his confidence, and after his death, taking a leading part in the government of the Wesleyan connection. In 1798, and again in 1810, he filled the office of president of the conference; and was, from 1803, editor of the *Wesleyan Magazine*. His literary labours were unremitted, and were for the most part carried on in connection with the duties of his public ministry. Besides editing the works of the Rev. John Wesley (17 vols. 8vo), and those of the Rev. John Fletcher (9 vols. 8vo), and the first 11 vols. of the Christian Library, he wrote several treatises in defence of the orthodox faith against Priestley and others; tracts in defence of Methodism; a Life of Fletcher (an admirable piece of biography); and sundry sermons: but his greatest work is his "Commentary on the Holy Scriptures," in 6 vols. 4to, which has been adopted by the Wesleyan conference as a standard work, and has by them been characterized as marked "by solid learning, soundness of theological opinion, and an edifying attention to experimental and practical religion." He died in London, February 16, 1821. After his death, two volumes of sermons, and three volumes of sketches and skeletons of sermons were published by his executors. It would be an injustice to his memory if we were not to make especial mention of his extraordinary power as a preacher. He was remarkable for the scriptural character of his discourses, and for his irresistible applications to the consciences of his hearers. The Rev. Robert Hall of Leicester observed to a friend after hearing him—"His sermon reminds me more of Demosthenes than any preaching I ever heard before."—W. B. B.

BENSON, Martin, D.D, bishop of Gloucester from 1734 to 1752. The life of Bishop Benson has not been written, but the following facts concerning one who well deserves to be remembered, are gathered from his monument in Gloucester cathedral, and from Bishop Porteus's life of Archbishop Secker. He was the son of John Benson, prebendary, and grandson of George Benson, dean, of Hereford, his grandmother being a daughter of Dr. Samuel Fell, dean of Christ church, Oxford. He was born at Cradley, Herefordshire, April 23, 1689; and educated at the Charterhouse, and at Christ church. Having been ordained deacon, February 21, 1713, and priest, March 13, 1715, he became successively archdeacon of Berkshire, January 1720; prebendary of Salisbury, August, 1720; prebendary of Durham, February, 1723–4; chaplain to King George II, October, 1727; rector of Bletchley, Bucks, January, 1727. His first patron was Bishop Talbot of Durham, whose son, when on his death-bed, recommended to his notice his three friends, Benson, Butler, afterwards bishop of Durham, and Secker, afterwards archbishop of Canterbury. The latter of these married Benson's sister. In 1734–5, the sees of Bristol and Gloucester being vacant, Secker was consecrated to the former, and Benson to the latter. From this post he refused to be translated, and to the close of his life devoted all his energies to the faithful discharge of his sacred duties. He was one of the first to recognize the talents and piety of George Whitfield, afterwards so celebrated as a nonconformist preacher, whom he ordained both deacon and priest. Porteus speaks of him as "one of the most agreeable and virtuous men of his time;" and one, who was well qualified to judge, says, "he was from his youth to his latest age the delight of all who knew him. Wherever he went, he carried cheerfulness and improvement along with him." "He was well skilled in mathematics, painting, architecture, and the other fine arts." His worth may, in a great degree, be inferred from his most intimate friends, among whom, besides Butler and Secker, was the celebrated Dr. Berkeley, bishop of Cloyne, whom in conjunction with him, even the satirical Pope felt bound to praise—

"Manners with candour are to Benson given,
To Berkeley every virtue under heaven."

The united church of England and Ireland has seldom sustained a severer loss than in the year 1752, in the short space of which, Benson, Berkeley, and Butler, were all called to their rest. In life they were united in all holy works; and in death, doubtless, they found the same peace through the same Redeemer.—T. S. P.

BENT, J. van de, a landscape painter, died in 1650. He studied under Wouvermans, A. Vandevelde, and Berchem. He must have had a large share of the Dutch commercial spirit of acquisitiveness, for he died of grief at having 4000 guilders stolen from him.—W. T.

BENT-AICHAH, daughter of Ahmed, an Arabian poetess of Cordova; died in 1009, equally distinguished by her virtues and poetic talents.

* BENTHAM, George, F.L.S., a distinguished botanist, who has made many contributions to the cause of science. He is the author of "A Catalogue of the Plants indigenous to the Pyrenees and the Lower Languedoc;" "A Synopsis of East Indian Scaphularineæ;" "A Description of the Genera and Species of Labiatæ;" "Commentaries on the Leguminosæ;" "Description of the Plants of Hartweg, Spruce, and others;" and "Botany of the Voyage of H.M.S. *Sulphur*." His valuable herbarium has been presented to the Kew collection.—J. H. B.

BENTHAM, Jeremy, was born in London, in the year 1748. His father, Jeremiah Bentham, was in good practice as a solicitor, and he took care to give his son the noblest of all inheritances—a sound and comprehensive education. At eight years of age, Jeremy was sent to Westminster school, where he not merely learned the rudiments of Latin and Greek, but got a rough initiation into human life, that early turned his attention

to speculate on the motives of men's actions. Even at this early period, he was familiarly known under the soubriquet of "the philosopher," and his subsequent life justified the appellation. Whether he attained truth or not, is a matter still undetermined and *sub judice;* but that he assiduously courted the fair lady for the long period of seventy years, does not admit of reasonable doubt. After remaining five years at Westminster school, he was entered at Queen's college, Oxford, where more Latin and more Greek were crammed into him; but where fortunately he was allowed to wander at his own sweet will, "in the shady places of philosophy." Things went smoothly enough with him till he was about to take his M.A. degree, when the preliminary operation of signing the Thirty-Nine Articles brought him to a stand, as it had done many good and true men before, and as it has done many since, till in our own day the ceremony has been discontinued altogether. He did sign the Articles, but he never ceased to think of his act and deed with great soreness. At Oxford he had the opportunity of attending the course of lectures on the laws of England, that were first delivered in the year 1753, by Sir William Blackstone, and that afterwards attracted an unusual share of attention, when published under the title of Commentaries on the Laws of England. Blackstone continued to repeat the lectures for many years, and he had established for himself a great name by the time that young Bentham attended his prelections. The same "individuality" or independence of spirit as prompted "the philosopher" to examine the Thirty-Nine Articles offered for his acceptance before signing them, led him to call in question some of Blackstone's positions, and his first publication was accordingly directed against his teacher in the law. Bentham was dissatisfied with the general drift and tendency of Blackstone's speculations; but he singled out one particular portion for attack, and in an anonymous pamphlet, entitled "A Fragment on Government," he pursued the *commentator* with as little remorse, as Mr. Cobbett would have shown in hunting out grammatical errors in a king's speech. In this work, Bentham treats,—1. Of the formation of government; 2. Of the forms of government; and, 3. Of the British constitution. Blackstone had called forth various critics before Bentham appeared, and among others, the celebrated Dr. Priestley, who had incidentally spoken of the "greatest happiness of the greatest number," as being the only intelligible rule of government. There was nothing particularly new in the idea. Indeed it may be considered a free translation of the well-known maxim of the Roman law, *Salus populi suprema lex.* The principle of *utility* had received the express sanction of Bacon, who had long ago remarked, that "the ultimate object which legislators ought to have in view, and to which all their enactments and sanctions ought to be subservient, is, *that the citizens may live happily.*" Bishop Berkeley, too, seems to have adopted the same view; for in his Discourse addressed to Magistrates and men in authority, he says, "Utility and truth are not to be divided, the general good of mankind being the rule or measure of moral truth." Then again, it is well known that Hume adopted the principle of *utility*, as the test by which every institution, every law and every course of action must be tried. The merit of discovery cannot, therefore, be claimed for Bentham; but while it can be said only of the others, that they *saw* the truth and pursued it to some of its consequences, our "philosopher" inscribed it on his banner, and held it aloft in the face of all creation. He took it for his motto, and challenged universal acceptance for it. It need not now be contended that the phrase is altogether unexceptionable; yet it is a good phrase, and in its day, it answered many valuable purposes. The words stick in the memory, and are, so far, intelligible equally to the learned and the ignorant. Statesmen, who had been accustomed to measure all proposals for legislation by the "right of the crown," "the dignity of the peers," or "the church in danger," and other *cries* of that sort, found themselves checkmated by a cry as easily taken up, and against which, the more they kicked, the less they prevailed. A somewhat analogous maxim has got currency in our own day, "the right man in the right place," and though not very logical in its structure, it has not been altogether useless.

In 1780 Bentham published a still more elaborate exposition of his principles in a work entitled an "Introduction to the Principles of Morals and Legislation," and he devoted a long and a quietly-busy life to the defence and diffusion of what he considered a great discovery in the science of morals and legislation. His earlier works are written in such a style that "he that runs may read," but he got at last into an involved and obscure way of writing, so that if he had not met with interpreters between him and the people, he might as well not have written at all. To Mons. Dumont—a refugee from Geneva—he was indebted for giving shape and coherence to many of his scattered speculations, and translating them into elegant French; so that the recluse of Queen Square Place, Westminster, was earlier and better known on the continent than in England. He had a proof of this when, on the occasion of a visit to Paris in 1825, for the benefit of his health, he happened to step into one of the supreme courts. The whole body of advocates rose to receive him, and the judges invited him to the seat of honour. At this time he had few followers at home, but those he had were men of no ordinary mark. First among the band stood Mr. James Mill, who did much to popularize the philosophy of Bentham; Dr. Southwood Smith and Dr. John Bowring also attached themselves to Bentham, and exerted themselves to spread the honour of his name. At a still earlier period Sir Samuel Romilly and Mr. (now Lord) Brougham sat at the feet of the recluse of Queen Square. In the mitigation of the criminal code, in parliamentary and municipal reform, in the abolition of oaths, in the reduction of the taxes on knowledge, and in all the other measures which modern legislation has accomplished, the name of Jeremy Bentham is honourably associated with the names of the foremost men of the age. His works were edited after his death by Dr. Bowring and Mr. John H. Burton, and they occupy eleven closely-printed octavo volumes. They will never be easy reading, but the student of political science will often turn to them for instruction and guidance. Bentham has not succeeded in founding a school, but it is not therefore to be inferred that his influence was little, or that it will be fleeting.

As to the outward incidents of Bentham's life, little need be said in addition to the facts we have already recorded. He was intended for the law; but he seems to have been of too delicate a conscience to practise it with all the moral abominations then adhering to it, and he retired to literature and comparative privacy. In 1785 he visited Paris, Italy, Constantinople, and spent some time with his brother, Sir Samuel Bentham, in the South of Russia; he returned through Poland, Germany, and Holland, arriving in England—we can well believe, "a sadder if a wiser man"—in the spring of 1788. He continued to write and talk to his disciples for the long period of half a century, and it was not till 1832—a year conspicuously fatal to great men—that he was gathered, in a good old age, to his fathers. Sir James Mackintosh, though no disciple of Bentham, did him ample justice in his Preliminary Dissertation, and we gladly enrich this notice with an extract:—"It cannot be denied, without injustice and ingratitude, that Mr. Bentham has done more than any other writer to rouse the spirit of juridical reformation, which is now gradually examining every part of law, and, when further progress is facilitated, by digesting the present laws, will doubtless proceed to the improvement of all. Greater praise it is given to few to earn."

No nobler epitaph than this need have been inscribed on Bentham's tomb, if he had ever had one; but as he was rather peculiar in his ways, while living, so in death his oddity did not depart from him. He left instructions that his body should be dissected, and that the skeleton should be put together, and, after being clothed in his old vestments, should be seated in a sort of glass-house on wheels. The old man, it is said, used to amuse himself with the vision of his presiding as it were in *propria persona* at meetings of his disciples—who were of course to be numerous and powerful—and even being wheeled to the top of the table on festive occasions. This work of art is now, we believe, in the possession of his faithful and accomplished disciple, Dr. Southwood Smith; but when he is gone, we doubt if any one will be ambitious to give it house-room, and yet it would be a melancholy sight to see the "mortal remains" of Jeremy consigned to the care of a marine store-dealer. The sight of Yorrick's skull, the king's jester, knocked about by a sexton's spade, is calculated to excite serious reflections; but the idea of the skeleton of Bentham—clothed "as we have seen him in his life"—ticketed for sale, is too painful a thought to be dwelt on. If Dr. Johnson could have foreseen the thing, supposing it be *in futuro*, it would have given him genuine satisfaction to convert it into an instance illustrating The Vanity of Human Wishes. We are not aware that Johnson and Bentham ever met; but if

they had, the meeting would certainly have given rise to a tremendous explosion. Perhaps no two men of equal talent were ever so differently constituted.—C. W. C.

BENTHAM, Sir Samuel, was the youngest son of Jeremiah Bentham, and the brother of the famous jurist, whose life and labours we have just glanced at. He, too, was sent to Westminster school, but being a day scholar, he returned every night to his father's house in Queen Square Place. The stable attached to the house was occupied by a carpenter, and young Samuel had the opportunity of handling the axe, the hammer, and the saw. A mechanical genius rapidly developed itself, and in the fourteenth year of his age he was bound an apprentice to the master shipwright of Woolwich dockyard. He at once set himself to the attainment of scientific knowledge and practical skill. His master being removed from Woolwich to Chatham, Bentham went along with him, and not merely attended to business in the dockyard, but took short trips to sea, occasionally going as far as the Isle of Wight. When his apprenticeship was out, he spent some time at the Royal college at Portsmouth, and even then suggested many improvements, both in shipbuilding and in the apparatus for working a ship. In 1780, Bentham visited the great naval establishments of Holland and the north of Europe, acquainting himself with the resources of every country he passed through: for he had long perceived that the business of a naval engineer embraced a wide extent of scientific knowledge, and a familiarity with a vast variety of manufactures. Bentham made a considerable stay at St. Petersburg, and so ingratiated himself with Prince Potemkin, that his highness invited the English shipwright to accompany him in a journey to the Crimea. Wherever he went, his practice as a handicraftsman served him in good stead, and he taught the Russians the use of many machines with which they were at that time unacquainted. He was induced to remain some time in Russia, and he even formed a tender attachment, which threatened at one time to sever him for ever from his native land. However, he returned to England, and was employed in various capacities under the Board of Admiralty. For many years he busied himself in improving the different dockyards of the kingdom; and in the capacity of inspector-general of naval works, he probably saved the country many thousand pounds. In all respects he shot far ahead of the times, and, of course, he did not fail to raise up numerous detractors. To him we owe the introduction of the block machinery at Portsmouth, which is still looked on there as a miracle of art; the introduction of breakwaters, such as we have at Plymouth; and for innumerable other improvements in the details of naval dockyards and naval administration. Looked at individually his reforms may seem small, but considered in the aggregate, their value must be estimated at a high rate. Altogether his genius is wonderfully like that of his more celebrated brother. Like Jeremy, Sir Samuel discovered many things, and suggested many improvements, the glory and the profit of which have, in too many instances, been appropriated by others. Died 1831.—(*Abridged from a Memoir by his Widow.*)—C. W. C.

BENTHAM, Thomas, bishop of Litchfield and Coventry in the reign of Elizabeth, and one of the most learned and active members of the ultra-protestant party, was born about the year 1513 at Sherborn in Yorkshire. He was a fellow of Magdalen college, Oxford, in 1533, when Bishop Gardiner, exerting his authority as visitor of the college, undertook to cleanse it from the audacious protestantism by which its proceedings began to be characterized. It was proved against Bentham that he had shaken the censer out of a priest's hand in the choir of the chapel, and he was consequently ejected from his fellowship. He went to Zurich, and afterwards passed some time at Basle and Frankfort; but, returning to England before the end of Mary's reign, he had the boldness to officiate to a small congregation in London. He was elevated to the see of Litchfield shortly after the accession of Elizabeth. Died in 1578.—J. S., G.

BENTINCK, a noble family which has produced a large number of eminent public men. The founder of the English branch of the family was William, third son of Henry de Bentinck of Dipenham in Over-Issel, the head of a noble Batavian house. Bentinck began public life as page of honour to William, prince of Orange, to whom he was strongly attached. He showed his devotion to his master by waiting on him throughout a peculiarly malignant attack of the small-pox, which had previously been fatal to many members of the prince's family, and placed his own life in imminent peril. The king was scarcely convalescent when Bentinck himself caught the contagion, and was in great danger, but ultimately recovered. Throughout the remainder of William's life he regarded Bentinck with the warmest affection, and treated him with a confidence which he extended to no other person. He came over to England in the same ship with the prince at the Revolution of 1688; and as soon as William was declared king, he made Bentinck groom of the stole, first lord of the bedchamber, and a member of the privy council, and he soon after (9th April, 1689) created him earl of Portland. He also received from his grateful sovereign liberal grants from the royal demesnes, as a substantial reward for his services. Bentinck, however, was not mercenary, as he has the credit of refusing a bribe of £50,000 offered him, if he would use his influence to obtain for the East India Company the renewal of their charter. The earl was the principal person employed in the negotiations for the treaty of Ryswick, and took part also in the unpopular Partition treaty. He retained to the last the confidence of his royal master, who died in his arms. On the death of William, Bentinck ceased to take any part in public affairs. He died Nov. 22, 1709, in his sixtieth year, and was buried in Westminster abbey.—J. T.

BENTINCK, Henry, son and heir of the preceding, was created marquis of Tichfield and duke of Portland in 1716. He died in Jamaica, of which he was captain-general and governor, 1st July, 1726. His son William, second duke, added largely to the fortunes of the family, by his marriage with Margaret Cavendish, only daughter of Edward Harley, earl of Oxford, through whom he inherited the extensive estates of John Hollis, duke of Newcastle. The duchess formed the curious museum at Bulstrode, and was owner of the famous Portland vase. The duke died in 1762.—J. T.

BENTINCK, William H. C., third duke, born in 1738, was a distinguished statesman during the eventful reign of George III. He began life as a whig, and held office under Lord Rockingham in 1765, and again in 1782, when he was appointed lord-lieutenant of Ireland. He was prime minister of the famous coalition cabinet composed of Fox and Lord North, with their respective friends. The university of Oxford elected him to the office of chancellor in 1792. On the breaking out of the French revolution, the duke, along with Burke and other liberal politicians, seceded from the whig party, and gave their support to the government. He was a member of Addington's administration in 1801. On the downfall of the whig ministry in 1807, he was appointed first lord of the treasury. He died 30th November, 1809. The duke was a man of moderate abilities, but of highly honourable character and of great influence.—J. T.

BENTINCK, Lord George Frederick Cavendish, third son of the fourth duke of Portland, was born in February, 1802. He was early destined for the army, but before he was of age to hold a commission, the peninsular war was ended, the field of Waterloo had been won, and Europe was enjoying an unbroken peace. Finding no chance of employment or promotion in that profession, he became private secretary to his uncle, the late Right Hon. G. Canning, and in 1826 was chosen M.P. for Lynn Regis, which he continued to represent down to the period of his death. He entered parliament with strong liberal opinions, and voted for catholic emancipation, and for the principles of the reform bill. In 1834 he deserted the ranks of the whig party, together with his friend Lord Stanley, to whose judgment he always looked up with the greatest reverence and respect. From that time until 1845, he was a staunch follower and supporter of Sir Robert Peel, who offered him a post in the ministry which he formed in 1841. The offer, however, was declined by Lord G. Bentinck, on account of his passionate attachment to the sports of the field and the race-course. When Sir Robert Peel, in 1845, announced his intention of abandoning the principles of agricultural protection, and adopting free-trade measures, the "protectionist" party was formed, and Lord G. Bentinck became their acknowledged leader. From the retirement of an ordinary silent member, he suddenly sprung into light as an able and effective speaker, a ready debater, and a cool and sound-judging politician. His speeches in the sessions of 1845–46, were most damaging to the government of Sir Robert Peel, and contributed in no small degree to hasten the downfall of his administration in the latter year. As he never actually held office, the qualifications of Lord G. Bentinck were never fairly tested, though he

was the author of several important propositions, and of amendments on the measures proposed by his opponents. Among others we may mention his proposal for advancing £16,000,000 on loan to the Irish railways, during the famine of 1846. As a leader in the sporting world his character stood deservedly high, on account of the zeal with which he strove to suppress the dishonest practices of the "turf." He died from a sudden seizure in the region of the heart, whilst walking in his father's park in Nottinghamshire, September 21, 1848.—E. W.

BENTINCK, Lord William Henry Cavendish, G.C.B., uncle of the above, was second son of the third duke of Portland, premier under George III. He was born in 1774, and entered the Coldstream guards in 1791. He was aid-de-camp to the Duke of York in Flanders, and to Lord Moira's expedition against the coast of France, and subsequently served in Italy and Egypt. From 1803 to 1808 he was governor of Madras, and in the latter year went to Portugal on the staff of Sir H. Burrard. He was present at Corunna, and held the command of a division in Lord Wellington's army, and was subsequently sent as British minister to the court of Naples, and commander-in-chief of the British forces in that kingdom, and in that capacity was enabled to prevail on King Ferdinand to grant his subjects the benefits of a free constitution. He next induced Tuscany to shake off the French yoke, and afterwards made a descent upon Genoa, which he captured. He sat in parliament for many years, between 1796 and 1826, in the tory interest, as member for Camelford, Nottinghamshire, and Ashburton. In 1827, he was sworn a privy councillor, and appointed governor-general of India in succession to Lord Amherst. His Indian career is remarkable only for the pacific policy which he adopted towards the native states, and the large reductions effected in the pay of European officials. He passed an enactment freeing from the accustomed penalties such inhabitants of the Bengal presidency as seceded from the Hindoo or Mahomedan faith, and gave a great impetus to the cause of education in India. Two projects of national importance were also undertaken during his tenure of office, the ultimate benefits of which can scarcely be overestimated—the opening up of a communication between British India, and the countries west of the Indus as far as the Caspian Sea, and the establishment of an overland communication between England and India, of which we shall have more to say when we come to speak of Lieutenant Waghorn. On returning to England in 1835, he was elected M.P. for Glasgow, which city he represented down to within a few days of his death. He died at Paris, June 17, 1839, in his 69th year.—E. W.

BENTIVOGLIO, Guido, was born at Ferrara in 1579. Having completed his studies at Padua, he returned to his native city in 1597, the same year in which Pope Clement VIII. had taken possession of it. Guido Bentivoglio, who was naturally of a supple and insinuating character, effected the reconciliation between that pontiff and Cæsar D'Este, who then assumed the title of duke of Modena. Clement VIII., appreciating the eminent qualities of Guido, sent him to Flanders, and afterwards to the court of Louis XIII. of France, as papal nuncio. The services he rendered to his sovereign in that capacity were considered of such importance, and his ability in diplomatic relations so prominent, that Paul V. elevated him to the cardinalate in 1621. His "History of the Wars of Flanders," written in Italian, is considered classic, and the impartiality with which he judges of men and things, has been praised even by his opponents. He has left his "Memoirs," containing the principal events which happened during his nunciature in Flanders and France; and the richness of his diction, which is always elegant and pure, combined with the most remarkable simplicity in his narrative, makes them highly instructive and interesting to the reader. His correspondence has been published after his death, and shows how perfect he was in the epistolary style. His account of the Huguenots of France is considered, even by protestant writers, most veracious. As a diplomatist and a literary man, he has illustrated the century in which he lived, and in his numerous writings has given convincing proofs of his thorough knowledge of the human heart. At the death of his protector and friend, Urban VIII., he would have been raised to the papal throne, had he not been taken suddenly from the world during the meeting of the conclave on the 7th of September, 1644.—A. C. M.

BENTKOWSKI, Felix, a learned Pole, was born in 1781. He settled at Warsaw, where he was appointed professor of history, and librarian to the lyceum; and afterwards filled the chair of bibliography and history in the university, during the whole time of its continuance, from 1817 to 1831, when he was made keeper of the archives of the kingdom of Poland, which post he retained till his death in 1852. He was a man of great diligence and erudition, and gave the world a work by which he shall be long remembered, the "Historya Litteratury Polskicy" (History of the Literature of Poland), the standard work on the subject. It was published in 1814, in two vols. large 8vo. He also published "An Introduction to General History" in 1821, and a translation into Polish of Guizot's History of Civilization.—J. F. W.

BENTLEY, Richard, the famous critic, was born 27th January, 1661, at Oulton, near Wakefield, in Yorkshire. His father died when Richard was only thirteen years of age, and left a small estate, which he owned at Woodlesford, to a son by a previous marriage. His maternal grandfather took the youth in charge, while his mother had given him his earliest lessons in Latin. The first school he attended was at Methley, and after some time spent in the free school at Wakefield, he entered Cambridge at the age of fourteen, being admitted subsizar in St. John's college, 24th May, 1676. He took the degree of B.A., 23rd January, 1680, with such honours as belong to third wrangler, under the present arrangement. The next year he stood for a fellowship, but was unsuccessful—either, according to one account, because the statutes of St. John's college did not allow of more than two fellows from the same county, and his was already filled up; or, according to another account, because he was too young for priest's orders, being little more than nineteen years of age. But the fellows shortly afterwards nominated him to the head mastership of Spalding grammar school, and about a year afterwards, his college recommended him to Dr. Stillingfleet, dean of St. Paul's, as tutor to his son. He took the degree of A.M. July, 1683, and resided several years in London, engaging chiefly in philological studies, and gathering some acquaintance with Hebrew and its cognate tongues. He wrote out with his own hand, every word of the Hebrew Bible, and appended explanations in Chaldee, Syriac, Latin, and Greek, taken from Walton's polyglot. Such was his literary avidity, that he had sold a small family estate in order to enrich his library. After the Revolution, he went to Oxford with Bishop Stillingfleet's son, and was on the 4th of July, admitted to the degree of A.M. *ad eundem;* himself and his pupil becoming members of Wadham college. The Bodleian library opened its treasures for him, and he was at once distinguished by his laborious diligence and research. It was at Oxford, in 1691, that he published his first tract, &c., being a Latin epistle to Dr. Mill, containing critical remarks on Malelas, an old Syrian historian, whose dull Chronicle had been printed at the Sheldon press, under Mill's editorial care, from a copy in the Bodleian, the only one known to exist. This letter, which forms an appendix to the volume, is remarkably acute, and not very complimentary to some great names, but it exhibits that peculiar form of erudition of which Bentley afterward was so distinguished a master. On the 16th of March, 1689–90, Bentley had been ordained a deacon, and immediately after was appointed Bishop Stillingfleet's chaplain. It was at this time his good fortune to be nominated the first preacher of the Boyle lecture. Those sermons in which he preached a confutation of atheism, made a great sensation, and he published eight of them in 1693. They are somewhat hard, but powerful,—the product of a self-confident mind, that seeks not only to convince, but to overwhelm, not only to conquer, but to trample its antagonists under foot. One special cause of their popularity was Bentley's dexterous use of the recent Newtonian philosophy in the overthrow of atheism. The volume passed through numerous editions, and was translated into several languages. It is somewhat remarkable that this first Boyle lecture raised a dispute which has very recently occupied the public journals; Bentley asserting that the moon had no rotation on her own axis, but Keill, a shrewd and scientific Scotchman, replying that those phenomena on which the lecturer had built his argument, led directly to an opposite conclusion. In 1692, Bentley took priest's orders, and became a prebend of Worcester, and in 1694, he was re-appointed Boyle lecturer. The previous year he had been nominated keeper of the royal library at St. James, and it was while he held this office, that his first great literary controversy arose. In opposition to the opinions of Fontenelle and Perrault, the epistles of Phalaris and some other classic works had been eulogized by

Sir William Temple, in his Essay on Ancient and Modern Learning. Of the epistles of the so-called Phalaris he said, "I think he must have little skill in painting, that cannot find out this to be an original." Dean Aldrich of Christ's Church, had on this account selected them for publication, committing them to the editorial care of the Hon. Robert Boyle, brother of the earl of Orrery. A MS. of the work was in the king's library, and it was thought desirable to collate it. Bentley granted the loan of it, but as the collation was tardy, he demanded it back ere the process was completed. Bennet, the publisher, under whom the collation was made, told his own story to Boyle, and he in his preface reflected sharply on Bentley. In fact, Bentley had made an experiment, and found that the collation could easily have been made in four hours, so that the work might have been done on the very day on which it was to be given back, the librarian extending the loan till "candle-light" of the 23rd of May, O.S. Bentley explained, but to no purpose. His friend Wotton had, in the meantime, published a reply to Sir W. Temple, called Reflections on Ancient and Modern learning, and to a second edition of this work in 1697, Bentley appended a diatribe, declaring the literary trashiness and spuriousness of the epistles, that went by the name of Phalaris. The Christ Church scholars buckled on their armour, and Atterbury and Smallridge published a reply. Other combatants came into the field, and Swift's Battle of the Books was one of the weapons of satire. Pope and Garth both took the same side, and the latter of them coined the disparaging antithesis,—

"So diamonds take a lustre from their foil,
'Tis to a Bentley, that we owe a Boyle."

Bentley did not immediately reply, and his silence was taken by many as proof of confessed discomfiture. But in 1699, he produced his "Dissertation on the epistles of Phalaris." This treatise not only for ever demolished his opponents, but placed his fame on an unshaken basis. He proved that the epistles were full of anachronisms, such as the borrowing of money from the city of Phintia, not built till about 300 years after the time of the Sicilian tyrant, and the adoption of sentiments from later writers; and shows that the style is not that of Sicilian Greek, but Attic, and even that form of Attic, or later Greek, which was not in existence and use till after the conquests of Alexander. The varied and deep learning of the "Dissertation," its acumen and tact, its reasoning and sarcasm, the subtlety of its criticism, and the breadth of its deductions, make it an immortal masterpiece. Its immediate purpose was of no great use; the reprobation of "a fardle of common-places" was no mighty achievement in itself, but the mode and form of proof set an example which still commands imitation, and affords an unrivalled specimen of critical investigation, either in tracing the more delicate shades of verbal usage, or in comparing the more salient features of the styles and customs of different ages and authors.

In 1696, Bentley had taken the degree of D.D. at Cambridge; in 1700 he was promoted, at the unanimous recommendation of an episcopal commission, to the mastership of Trinity college in that university. The following year he was collated archdeacon of Ely, and in January of the same year, he married Joanna, daughter of Sir John Barnard of Brampton. But the mastership soon plunged him into deep and repeated troubles. Various elements of temper and character unfitted him for such a situation, so that the period of his mastership was a perpetual broil from 1709 till 1738. He spent large sums in enlarging and beautifying the college buildings. The library and the university press were greatly benefited by his reforms, and under him too the oral examinations for scholarships and fellowships were superseded by written questions,—the plan pursued with such success to the present day. When he set his heart on any reform, he was careless of any statute that stood in his way. Nor did he ever stoop to win his way to an end by a "smooth answer" to his opponents; for he chose rather to confront them with haughty argument, and contemptuous epithet. On the 21st of December, 1709, a lawyer named Miller came to spend his Christmas at Trinity, of which college he was a fellow, and he warmly espoused the cause of the fellows, who had laid their grievances before him. For his insolence Bentley dispossessed him of his fellowship, the vice-master and some senior fellows replaced him, and Bentley again struck his name from the list. This procedure was both harsh and inopportune, and it fanned the sparks into a blaze. The fellows complained that the master violated the statutes, and wasted the property of the college. The charge was presented to Patrick, bishop of Ely, but he did not think that he had any authority in Trinity college. It was renewed and tried before Dr. Moore, his successor. Bentley published a reply to the charges against him. "Had I," says he, "herded and sotted with them, had I suffered them to play their cheats in their several offices, I might have done what I would, I might have devoured and destroyed the college, and yet come away with their applauses for a good and a great man." But this episcopal judge died before sentence was pronounced, and his successor, Bishop Fleetwood, refused at first to interfere. The case became a question, whether the crown or the bishop of Ely had jurisdiction. The crown took to itself the prerogative, and the cause was ultimately carried before the king in council. After no little manœuvreing it came before the king's bench, and the judges declared that visitatorial power lay with the bishop over the master. There were years of litigation, and some of Bentley's personal enemies, such as Colbatch and Middleton, were heavily fined for libels. But before the issue, Bentley had, by a dexterous and somewhat unprincipled policy, secured his election as regius professor of divinity. On occasion of the king's visit to Cambridge, Bentley demanded a fee of four guineas, over and above the usual gratuity, from several persons created doctors by royal mandate. Some demurred, but paid. Dr. Conyers Middleton paid under this protest, that the regius professor should refund the money if it were found to be an illegal exaction. Dr. Middleton some time afterward obtained a decree for the arrest of the master, but the arrest, though the esquire-beadle went to the master's lodge, was not executed. A second decree was served, and the master put in bail. But he failed to attend the vice-chancellor's court, pleading a fit of gout, the beadle in the meanwhile reporting some of his words to this effect, "I will not be concluded by what the vice-chancellor and some of his friends may determine over a bottle of wine." The vice-chancellor then suspended him, but granted him some days for making a formal submission. But the intractable master allowed the prescribed period to pass, and upon the 17th of October, 1718, a grace was passed by the senate stripping Bentley of all his honours and degrees, and sinking him to the rank of an undergraduate. Bentley appealed against this sweeping decision to the king; the vice-chancellor was summoned to appear before the council, the case was fully heard, then referred to a committee, then sent to the king's bench, and after five years the judges issued a mandamus to the university, ordering it to restore Bentley to all the honours and privileges of which he had been so summarily deprived. But the great dispute was far from termination. The bishop of Ely, now Dr. Greene, resolved to act as visitor, and Bentley was summoned to appear at Ely on 1st April, 1729. In April, 1734, he was found guilty of the charges brought against him, and the bishop commanded him to be deprived of the mastership of Trinity. But the vice-master, who was ordered to execute the sentence, hesitated, and then resigned; and his successor, a creature of Bentley's own, refused, on the plea that he was not the same person on whom the episcopal order had been laid. Delays occurred, legal forms were resorted to, but the master remained secure. Bishop Greene died in 1738, and the matter dropped. Four years afterwards Bentley was seized with fever, and died in his eighty-first year, on the 14th of July, 1742. In 1709 he had failed in obtaining the bishopric of Chichester. In 1724 he refused the see of Bristol, and in 1730 the deanery of Lincoln.

But when Bentley was fighting with college accusations and episcopal censures, gaining actions at law for libel, and compromising matters with some of his antagonists on principles honouring to neither party, he was, during such a period of intrigue and distraction, busy with the works to which he owes his fame. There were published at Amsterdam in 1710 some remarks of his on the first two comedies of Aristophanes, and at Rheims were published some of his criticisms on the fragments of Menander and Philemon. His edition of Horace, the labour of ten years, appeared in 1711, and exhibits in a marked shape the excellencies and defects of its learned editor—great industry, singular ingenuity, and felicitous conjecture, along with inexcusable carelessness, and characteristic vanity and arrogance. Besides throwing a new light on the Horatian metres, he attempted to fix the chronology of the poems. His general principle was, that the coarser and more wanton of the poems belong to the bard's earlier years, but the truth of this observation cannot be fully borne out; nor can the other portion of his

theory be assented to, that Horace wrote only one kind of poetry at a time, for though the satires were published first, yet some of the odes which Bentley places last, were written in the poet's youth. Fynes Clinton has overthrown some of Bentley's chronology, and though it has been well canvassed by such continental scholars as Grotefend, Walckenaer, Weber, and Passow, it is still unshaken in many of its positions.

Bentley's next publication did him credit. It was a reply to Collins on Freethinking. It appeared in 1713, under the assumed name of Philelcutherus Lipsiensis. After scowling on the sophistry, and holding up to scorn and ridicule the fallacies of the infidel, he proceeds to what lay more especially within his own province as a scholar and a critic. The publication of Mill's New Testament had, by its great mass of various readings, excited the fears of many, and Whitby had advertised a reply or examen. Collins made his own of these timid and ignorant lucubrations, professing that such discrepancies destroyed all faith in the integrity of the divine word. Bentley's reply is a masterpiece, showing that every ancient author has numerous varieties of readings,—that these are multiplied with the number of MSS. in which such ancient writings are found,—that confidence in a Greek or Latin classic is not shaken by such variations, that these documents of heathen antiquity have, for their size and the number of copies of them, vastly more differences than the New Testament, and that, therefore, the results of critical investigation, showing the errors and emendations of thoughtless or pedantic scribes, are not incompatible with the authenticity and credibility of the sacred scriptures. In 1716 Bentley addressed a letter to Archbishop Wake, proposing to restore the text of the New Testament to the state in which it was at the period of the council of Nice. His critical principles were on the whole correct,—that the age of a MS. gives, *ceteris paribus*, a proportionate value to its readings, and that, therefore, the older a manuscript is, its readings are of the higher value. Bentley had collated with great care the Codex Alexandrinus, now in the British museum, and he had also a collation of the Vatican Codex at Rome, made for him first by an Italian, and then by his own nephew. Wetstein, who had seen him in England, made him notes from the codex of Ephrem at Paris. A specimen of the proposed edition was also published; but Dr. Middleton and others fiercely assaulted the enterprise, poured unsparing contempt on the plan, and traduced the editor. The editor defended himself in his own style, for he was vastly superior to his assailants, who did not understand the subject, and had not even detected the weak points of Bentley's system. The contest was pitiable; and in squabbling about the letter of inspiration, they forgot the spirit of truth and charity which it inculcates. The conclusion of Bentley's reply to his anonymous assailants is so characteristic that we give it: "If they will attack an edition before it's begun, let them put their *names* to the work. If they do not, they *shall have* no answer; and if they do, they will *need* none." But such contests, along with his feuds with his college and with the university, retarded the work, and the materials amassed were never used. They were left to his nephew who did nothing with them, but returned the money to the subscribers. In 1726 Bentley published an edition of Terence, Phædrus, and Publius Syrus, with an excellent "Discursus on Latin metres." This brought him into collision with Bishop Hare on the metres of Terence, and the contest provoked the calm and utilitarian Sir Isaac Newton to observe, that "two dignified clergymen, instead of minding their duty, had fallen out about a play-book." At the suggestion of Queen Caroline, and at the age of seventy, he next tried his powers on Milton's Paradise Lost, and, as might have been expected, signally failed. He had no poetic taste—had not made English poetry his study—knew nothing of the earlier English bards, and, therefore, his criticisms are often mistakes, and his emendations ludicrous blunders. Two years later the veteran archcritic set himself to revise the text of Homer, but his labours were interrupted by a stroke of paralysis. His notes have, however, been of some advantage to subsequent scholars. An edition of Manilius, with a preface by his nephew, was Bentley's last production.

It must be on all sides admitted, that Bentley stands in the foremost rank of scholars. None of his contemporaries surpassed him in varied, skilful, and profound erudition. His conjectures were often happy restorations of the text, for such was his acquaintance with idiom and usage—such his intuitive sagacity, and so much could he identify himself with his author, that he could divine with singular felicity what words he had employed. His adventurous labours led the way in this field of erudition, and many, especially on the continent, have followed in his steps. He maintained a close connection with continental scholars, and sent some learned notes to Grævius for an edition of Callimachus. Editions of the Greek lexicographers early occupied his attention, though his designs were not carried out. He took, however, an active interest in Kuster's edition of Suidas; and, with his sage advice, he directed the studies of Hemsterhuis. He commented severely on Le Clerc's blunders, in his edition of the fragments of Menander and Philemon, and by this procedure gratified Burmann, and roused the enmity of Gronovius. But with all this industry and correspondence, and all these superb qualifications, he was impetuous, arrogant, and overbearing, and his works are tainted by these miserable elements of his character. His contests with the university show him to be proud and grasping, indomitable in energy, and full of resources. We cannot go the length of Dr. Parr and say, in reference to his disputes with his college, that "he was eminently right and the college infamously wrong." But we have no hesitation in avowing our belief, that he was vastly superior to his antagonists, that his aims were worthy of his high position, and that if some of his methods were sweeping and unconstitutional, his objects were unselfish and magnificent. Some of the reforms which he introduced still remain in Trinity. But he was impatient of control, was very prone to self-assertion, though he does not seem to have been marked by any of those jealousies and errors which degraded and exasperated so many of his literary compeers. His mind, however, was coarse in its texture, his manners were repulsive, and he was utterly unscrupulous in gaining his ends. His grandson, Richard Cumberland, acknowledges that "his ordinary style of conversation was naturally lofty, and his frequent use of *thee* and *thou* carried with it a kind of dictatorial tone." It is said that he refused a fellowship to an orphan grandchild of his early patron, Bishop Stillingfleet, and preferred a far inferior candidate. Bentley's labours were often misunderstood in his own time, and the "awful Aristarch" is figured at length in the fourth book of the Dunciad, as—

> "That mighty scholiast, whose unwearied pains
> Made Horace dull, and humbled Milton's strains,"

and who confesses—

> "For Attic phrase in Plato let them seek,
> I poach in Suidas for unlicensed Greek."

Bentley left a son and two daughters, one of whom married Denison Cumberland, bishop of Dromore, and was mother of Richard Cumberland, the well-known dramatist. Bentley's life has been written by Dr. Monk, the late bishop of Gloucester; his Letters have also been collected and edited, the last editor being Dr. Wordsworth; and his Works, in three volumes, have been recently published under the care of the Rev. A. Dyce.—J.E.

BENTLEY, Richard, son of the preceding, educated at Trinity college, Cambridge, and was reckoned an excellent scholar. He was on terms of intimacy with Horace Walpole, and was a friend of the poet Gray. But his habits were desultory, and none of his dramas or miscellaneous writings were of any permanent value. Died in 1782.

BENTLEY, Thomas, nephew of the great critic, was a fellow of Trinity, and published in 1713 the Text of his uncle's work on Horace. In 1718 he published an edition of Cicero *de Finibus*, and in 1741 an anonymous edition of Callimachus.

* BENTZON, Adrien Benoni, was born at Tönsberg in 1777. Having finished his studies at Copenhagen, he adopted the profession of the law, and has honourable place as one of the leaders in the literary movement in which his friends, Zens Baggesen and Adam Ochlenschlæger, were so prominent.

BENVENISTE or BENBENASTE, is the family name of several rabbinical writers. Ten of this name are mentioned by Fürst. Their works treat almost exclusively on ritual subjects. Samuel Benveniste seems to have attended to philosophical studies, as de' Rossi speaks of a translation made by this rabbi into Hebrew, of Boëthius' Consol. Phil. Meïr Benveniste wrote exegeses on the ancient Midrashim.—T. T.

BENVENUTO, G. Bat., surnamed l'Ortolano, died at Ferrara in 1625. He studied at Bologna under Bagnaccavallo. Pictures by him of "The Virgin and the Wise Men's Offering," are to be found in the churches of his native place.—W. T.

BENWELL, J. H., son of the steward to the duke of Marlborough; he became portrait painter, and taught drawing at Bath. He had a plan of combining crayons with water colours, then all but unknown. Some of his drawings were engraved, particularly his "Children in the Wood," by Sharp. Died in 1785.—W. T.

BENZEL-STERNAU, Christian Ernst Graf von, was born of a noble family of Swedish origin, at Mentz, 9th April, 1767, and died at his estate of Mariahalden on the lake of Zurich, 18th August, 1849. He held several high posts in the administrative services of the electorate of Mentz, 1791–1806, and the grand-duchy of Baden, 1806–1812, and in 1812 was appointed prime minister to the grand-duke of Frankfort. After the dissolution of the latter grand-duchy, he lived in retirement on his estates, embraced protestantism in 1827, and was a member of the Bavarian diet in 1825 and 1828. Benzel-Sternau occupies a conspicuous place among the German humorists, although his works are deficient in form, and his style is extravagant, full of conceits, and sometimes even of contortions. His most admired novels are—"Das goldene Kalb;" "Der Steinerne Gast;" "Der alte Adam," &c. Among his dramatic writings we mention "Das Hoftheater zu Barataria," a series of dramatic pieces which excel by sprightly wit and brilliant jeux d'esprit. As a politician, he was a steady and enlightened partisan of constitutional government, and has exercised a consequent influence by his political writings, especially by his "Bayernbriefe," and his periodical, *Der Verfassungs-Freund*.—K. E.

BENZELIUS, Eric, a Swedish theologian, born at Benzeby in 1642; died in 1709. Charles XII., by whose orders he superintended an edition of the bible in Swedish, gave him the archbishopric of Upsal. His principal works are—"De viris Prophetarum" and "Brev. Hist. Eccles. Vet. et Novi Test."

BENZELIUS, Eric, a learned Swedish writer, son of the preceding, born at Upsal in 1675, travelled in France, Germany, England, and other countries of Europe, and on his return to Sweden became in succession professor of theology, bishop of Gothenburg, and archbishop of Upsal. Besides a work on the history of his native country, and editions of various northern chronicles, he published "Monumenta Sueco-Gothica," and "Ulphilas Illustratus." He supplied an amended text, a Latin version, and annotations for the Gothic Gospels, published by Lye at Oxford in 1750. Died in 1743, leaving a reputation for extensive scholarship in theology, languages, and antiquities.—J. S., G.

BENZELIUS, Henry, brother of Eric the younger, was one of the learned men whom Charles XII. sent from his retreat at Bender to explore the Holy Land and adjacent countries. He visited the Archipelago, Syria, Palestine, Egypt, and, on his return to Europe, Italy, Germany, and Holland. The result of his observations are still in MS., with the exception of slight notices published in his "Syntagma Dissertationum," 1745. He was advanced to the see of Lund in 1740, and became archbishop of Upsal in 1747. Born 1689; died 1758.—J. S., G.

BENZENBERG, Jean Frederic, a learned German physicist and politician, born in 1777; died in 1846. Benzenberg was a true German, and therefore a deadly enemy of the first Napoleon. The events of 1815 alone defeated a conspiracy organized by him, the object of which was a rising *en masse*, in several of the German states. He wrote a great many flying essays, alike on physics and public affairs. His pamphlet on falling stars is still replete with interest.—J. P. N.

BENZIE, Max, a French nobleman, sent to Rome to study under Ferri and Ferrati; more ambitious than most rich men are, he executed five medals for the queen of Sweden, one for Innocent XI., and one for Louis XIV. Flourished about 1700.

BENZON, Freidrich-Wilhelm-Karl, was born at Kioge on the 7th of May, 1791, and was educated for the profession of the law at Copenhagen. He devoted himself to the study of history, and was appointed secretary to the Royal Historical Society of Denmark. He has left a work on the Danish nobility.

BENZONI, Jerome, an Italian traveller, born at Milan about the year 1519. He visited France, Spain, and Germany, and afterwards resided a number of years in America. Author of an account of the New World published at Venice in 1565.

BEORN or BIORN, a historian, native of Iceland, lived in the seventeenth century; author of "Annales Groenlandiæ, ab A.C. 1400, usque ad sua tempora," and a work "De Novitiis Groenlandorum Indiciis.

BEOWULF, the hero of a very old Anglo-Saxon poem, a MS. of which, supposed to belong to the tenth century, is preserved in the British Museum. It was published in London in 1833. Suhm, the Danish historian, supposes that Beowulf was a real person living in the fourth century; but it is more likely that he belongs to the region of mythology.—J. B.

BEQUET, Stephen, born at Paris, 1800, was one of that distinguished staff of political writers, whose talents and spirit served to raise the *Journal des Debats* to that leading place it held during the reign of Charles X., whose fall it helped very much to precipitate. Bequet might probably have been only known as a lenient and elegant critic, had he not contributed a political article destined to produce an extraordinary effect. A prosecution for libel ensued, which, ending in defeat, exposed the true feeling of the middle class, and the words "unhappy France, unfortunate king," with which the acquitted libel terminated, were caught up as a watch-word, which sounded like the knell of the falling dynasty. Bequet died in 1834.—J. F. C.

BERAB, Rabbi Jacob b. Mos. b. Isr., ended his agitated life in the year 1546, at Ssefath (or Zephath) in Galilee, at the age of seventy-two. His birthplace was Maqueda, near Toledo, in Spain. After having received a careful education under Rabbi J. Aboab, he left his native country, in his nineteenth year; although he was so young, his great abilities attracted attention at Fez, where he resided for some time. He subsequently travelled eastward, passed through Egypt, and at length settled as chief of the Hebrew community in Ssefath, in the Holy Land. Here he laboured with extraordinary energy for the revival of learning among the Jews in the east; he longed to restore to their ancient activity the then long closed academies of Palestine; but he coupled with this laudable aspiration the ambitious design of resuscitating, in his own person, the dignity of Nassí or Patriarch of the Holy Land, which had been extinct for upwards of a thousand years. He convoked, for the elaboration of his plan, a synod which was attended by twenty-five rabbis, whose concurrence he secured. Had he fully succeeded, he would have raised himself to the position of universal religious chief of the Jewish people. But his plan was frustrated by the unwearied opposition of Rabbi Levi Chabib, at that time at the head of the Hebrews at Jerusalem. Neither advantageous proposals of confederacy, nor threatening denunciations had any influence on Chabib; he successfully overthrew Berab's centralizing scheme. The interesting documents which the controversy between the two rabbis called forth, have happily been preserved.—T. T.

BERAIN, Pierre-Martin, a French historian, lived in the first part of the eighteenth century; author of "Historical Memoirs of the three Dagoberts," Strasburg, 1717, 8vo.

BERANGER, Pierre Jean de, a poet, was born the 19th August, 1780, in Paris. While yet a boy of twelve years of age he went to live with his aunt, an innkeeper at Peronne. So far from denying his humble origin, the poet in his song "Le Vilain," boasts that his ancestors had never harassed poor serfs, nor supported absolute power, nor committed any of those crimes with which history has covered French nobility. His only title was love of country; as for the rest, he was *vilain et très vilain*. As we proceed in our notice of this illustrious poet's life, we shall find at each step convincing proof that his acknowledgment of his birth, parentage, and education was simple and sincere. We have, in fact, to deal with not only an original genius, but an honest, independent character, one of those noblemen of nature's own making. While with his aunt, chance threw in his way Telemachus, Racine, and Voltaire. It may be presumed that the writings of the philosopher of Ferney, were not those he least enjoyed, by a circumstance which occurred about the period in question. His aunt, terrified by a thunder-storm, sprinkled the house with holy water; but, as it did not save her hopeful nephew from being struck down and stunned by the electric fluid, the lad on recovering his senses, satirically asked her what good did the holy water do him? At fourteen he was bound apprentice to a printer, and it is told as a fact, that it was through his master's correction of his faults of grammar, that he learnt to write correctly. An educational establishment was formed at Peronne, called the Institut Patriotique, which is described to have been something of a half camp and half club, in accordance with the spirit of the time; and here it was the poet finished his education, in the ordinary sense of the term. At sixteen he returned to Paris, where he wrote a comedy not destined for success. What is more remarkable as illustrat-

ing at once his sense of his own defects, his veneration for letters, and the noble turn of his ambition, is his having conceived the idea of an epic poem, of which Clovis was to be the hero, and which he resolved not to begin until he should have reached his thirtieth year; he devoting the intervening twelve to preparation for his work. As young poets generally begin by imitation of the writers who manifestly influence their time, so Beranger feeling the power of Chateaubriand, then in the ascendant, wrote a semi-pastoral, semi-religious poem, "The Pilgrimage;" but his own true vein had yet to be opened. Disappointed and poor, he had half resolved upon following Napoleon to Egypt, but was dissuaded by the advice of some friends who had returned home, stripped of illusions by the realities of hardships. It was during the miseries of early poverty, that the poet threw off those pieces abounding in animal spirits and rich melody, such as "La Gaudriole;" "Les Gueux;" "Lisette," &c. The enthusiasm which tempted him to follow Buonaparte, probably induced him to turn to the hero's more literary brother, Lucien, and to him he inclosed his poems. Contrary almost to his expectations, the poet received a kind encouraging letter from the prince, advising him against hasty composition, and pointing out the necessity of paying attention to style. But as Lucien set out immediately for Rome, the poet fancied there was an end to the correspondence. Happily he was mistaken. A letter came from Rome, with an inclosure the most satisfactory ever offered to a sensitive child of song; it was a transfer of Lucien's salary, as a member of the Institut, a gift which, implying that Beranger was worthy of sitting in his place, raised him to an equality of literary rank. Soon afterwards he was employed upon the *Annales du Musée*, and in 1809, received an under-clerkship in the office of the secretary of the university, at the low salary of 1200 francs. Hitherto the songs of Beranger had been the outpourings of a full nature; but when, about 1814, the excesses of Napoleon's ambition were exhausting France, and exciting the tremendous passions of countries he had so ruthlessly violated, the poet chimed in his playful remonstrance, and set his laughing countrymen a-wishing that their superbly extravagant ruler would put on the cotton nightcap of Le Roi d'Yvetot. That the emperor could not have taken the poet's wit and humour in bad part, may be considered proved, by the offer to become censor made during the Hundred Days. Of course he refused it, and with the more determination, as his own political feelings had undergone a serious change. Democratic as he was by temper and principle, yet the anarchy occasioned by the Republic had for a while reconciled him to the order decorated with glory, established by Buonaparte. The emperor had, in turn, abused his power, and Beranger thought the time arrived for the experiment of a constitutional monarchy. As it was the principle of national liberty he desired, he entertained no illusion as to names, and his first volume of poems, published in 1815, was so little flattering to those in power, that the author received a warning, which he understood to be a hint that his situation depended on the will of the government. When in 1821 he published his second volume, with the old warning in his mind he resigned office. The new poems contained some lively satires on the old regime reinstalled at court, and glowed with patriotic appeals to the love of glory and patriotism of the people. A prosecution followed, and the writer was condemned to three months' imprisonment, and a fine of 500 francs. On the day of his condemnation, 8th December, 1821, was circulated in court his "Adieux a la Campagne," ending with a vow to sing in his prison the glorious hymn of liberty, and he kept his word. His confinement could not have been a sorrowful one, if we may judge from his poetical acknowledgments of the presents of choice wines, fruit, and game, which poured in on him from his admirers; and probably for the first time the French Anacreon celebrated the realities of feasts which before were not unfrequently dreams of the imagination. Upon his liberation, Jacques Lafitte, afterwards prime minister of the king of the barricades, offered him a post in his banking-house, which the poet, fearing to compromise his friend, delicately declined. The ministry of Villele, having sunk under the weight of its unpopularity, the king, Charles X., created the quasi-liberal ministry of M. de Martignac, but so far from the change bringing good fortune to Beranger, he was prosecuted for his new volume, containing, amongst other offensive songs, his "Sacre de Charles le Simple," the "Infiniment Petits," and condemned, 10th December, 1828, to nine months' imprisonment, and to pay, for him, the enormous fine of 10,000 francs. So great was the anger of the court and the priesthood, that it broke out in allusions introduced into a speech from the throne, and in direct references in a mandement of the archbishop of Toulouse. The revolution of July, 1830, which followed so soon after Beranger's liberation, opened to him the freest choice of office, but he would accept nothing. True to his own genuine simplicity of truthfulness, he affected no surly independence, and put on no grandly-affected airs. He pleaded love of ease, and indisposition to labour, but yet would not accept a sinecure against the dictates of conscience. On the declaration of the republic in 1848, the people of Paris elected the national poet to a seat in the constituent assembly; but finding the noise and confusion not suited to the easy intercourse in which he loved to indulge, he, after a few visits to that short-lived body, sent in his resignation, which was at first refused, and only on his resolute persistence accepted. Napoleon III., on his advent to the throne, tried to succeed where Napoleon I., and Louis Philippe, and the Republic, had successively failed. His majesty, with his usual ability, determined upon assailing the hitherto unconquered citadel of the poet's independence, through the weak points of a heart susceptible to grace and loveliness. The attack was not openly conducted against a hero so watchful of his honour. The beautiful and graceful Empress Eugenie engaged Beranger's publisher to pay him a clandestine pension, in the form of a pretended increase of profits of sale. The respectable publisher proved as jealous of the poet's character as if he felt himself a trusted guardian, and the imperial design only elicited a beautiful and characteristic letter from the unconquerable worshipper of independence. When Beranger yielded at length to the infirmities of age, and his last sickness grew heavy upon him, the empress was unceasing in her attentions to the dear old dying poet; and when he at length died in July, 1857, the crown assumed to itself the right of ordering and directing a public funeral. Had the poet's own wishes been consulted, he would have been privately interred, surrounded only by the few whom he loved. Such was his written request; and who, after a consideration of his pertinacious avoidance through life of public honour, can doubt of the sincerity of his will regarding the disposal of his remains? As each song of Beranger's might be called an act of his life—for the greater number at least were suggested by public or private circumstances affecting his feelings—so have we explained the earnestness of purpose, which, under a surface whether playful or serious, sent them home to the hearts of his countrymen. His songs became in this way notes of his own life's history. His sincerity and conscientiousness appear in his very style, which is laboured and polished to that high degree which ends in the appearance of spontaneous ease. His fine taste and truth would not allow of his putting anything imperfect from his hand. The most warm and impassioned is the most melodious of poets. To translate Beranger into English would, perhaps, be about as easy as to render Burns into French. There are locutions in both which cannot be transplanted from the racy soil of the peculiar population to which they were given, and which depend for effect upon associations altogether their own. The French and Scottish national poets have the like character, that with the freest use of popular dialect, they are never vulgar. Perhaps the advantage belongs to Beranger, because of the greater difficulty of raising the corrupt jargon of the lower orders of a city, which is not always, like that of the acquired tongue of the country people, a well-adapted instrument to their own genuine feelings. From the command exercised by Beranger over classical literature, how few could believe that his education was so scanty; but here, again, we have the same man, who owed everything to himself, and would receive nothing from prince, or potentate, or power, determined as he was to supply his needs by his own honest exertion; and this is the more admirable, when we consider that he had to bend luxurious tastes to contentment with small means, and to preserve his independence by reducing his temptations to few wants. Beranger is thus not only the first of national poets, but of great characters.—J. F. C.

BERARD, Pierre Clement. Soon after the revolution of 1830, a periodical appeared, which, under the title of *Cancans*, levelled the most ferocious abuse against the king of the barricades, his family, and government. In order to evade the control exercised over periodicals, the author would vary the title by the addition of an ever-changing epithet, as well as shift the day of

publication. Hardly a number appeared which did not provoke a prosecution so well-founded as to insure conviction. During the two years and a half that the *Cancans* ran their eccentric course, the writer was sentenced to imprisonment, which made a sum total of fourteen years, and to fines amounting to 13,000 francs. Some time about 1834 he, probably to escape imprisonment, was not heard of afterwards.—J. F. C.

* BERARD, Auguste Simon Louis, a noted French statesman, receiver-general of finance in the department of Cher, was born at Paris in 1783. His father, an eminent merchant, and during the earlier years of the Revolution an enthusiastic officer of the National Guard, was of an ancient Provencal family, who had suffered confiscation of their estates, in consequence of their attachment to protestantism. He entered public life in 1810 as auditor, and in 1814 became master of requests to the council of state. From the downfall of Napoleon, except during the Hundred Days, he was out of office till 1817, when he was recalled to the council of state. In 1820 he had the honour of being dismissed, in company with such men as Guizot and Royer-Collard. The consequent interval in his political life was occupied with various schemes of national importance, such as the lighting of Paris by gas, and the establishment of a bank for the transaction of business connected with public works. In 1827 he was called to the chamber of deputies, where he voted generally with the opposition, but without taking part in any factious movements against the ministry. After the publication of the ordinances of the 25th July, 1830, he exerted himself, but without effect, to induce some of his colleagues to sign a protest against these offensive proclamations, and to try the effect of presenting it themselves to Charles X. He afterwards played a conspicuous part in the elevation of Louis Philippe to the vacant throne. In August, 1830, he was named director-general of bridges, &c., and councillor of state. After a period of retirement from public life, he was appointed in 1839 to the office which he holds at present. He has published "Souvenirs historiques sur la Revolution de 1830," and "Essai bibliographique sur les editions des Elzevirs les plus precieuses et les plus recherchées," 1822.—J. S., G.

BERARDIER DE BATAND, François-Joseph, a French litterateur and historian, born at Paris in 1720; died in 1794. He published an excellent introduction to history, entitled "Precis de l'Histoire Universelle," 1766, and other works.

BERAULD, Francis, son of Nicholas, was an admirable Greek scholar. He taught at Lausanne, when Beza went thither in 1549. He was head of the college at Montargis in 1571, and afterwards resided at Rochelle. At the request of Henry Stephens, he translated some books of Appian. The exact date and place of his birth and death are uncertain.—T. J.

BERAULD, Nicholas, an eminent French lawyer and commentator, was born in 1473, as some say, at Orleans, but, according to others, at Languedoc. He was the tutor of admiral de Coligni. Erasmus speaks highly of his commentaries on Pliny. He also published a Greek-Latin dictionary. Erasmus describes him as possessing a smooth and voluble tongue, a sweet melodious voice, and a ready and pure style. But others attribute the slow words of his pupils to the ill habit of their preceptor. He died in 1550.—T. J.

BERAULT, Claudius, regius-professor of Syriac in the university of Paris after the death of M. d'Herbelot, and author of the commentary on Statius, "in usum Delphini," died at Paris, in March, 1705.—T. J.

BERAULT, Michael, a celebrated Huguenot minister and professor of divinity at Montauban, flourished about the end of the sixteenth century, and the beginning of the seventeenth. Scaliger says that he was once a monk, and commends his learning. He was chosen to dispute against Du Perron in the conference of Mantes. He published a work on the "Vocation of Ministers of the Gospel" in 1598. He favoured the interests of the duke of Rohan in the civil wars. He appears to have been hasty and ambitious. The place of his death is unknown.—T. J.

BERBEGUIER, Benoit Tranquille, a flutist, was born at Caderousse, in the department of Vaucluse, December 21, 1782, and died at Paris in 1838. He was designed for the bar, but his strong inclination for music induced his parents to allow him to abandon his legal studies, and devote himself to the practice of the flute. Besides his early mastery of this instrument, he obtained facility also upon the violin and violoncello. In 1805 he went to Paris, and entered the conservatoire, where he was placed in the class of Wunderlich. In 1813, being drawn in the conscription, he was compelled to quit Paris with the army, in which he rose to the rank of lieutenant; he had no taste, however, for military life, and was glad to quit the service and re-establish himself at Paris as a civilian in 1819. He married, in 1823, Mademoiselle Plou, an esteemed harp-player. His renown as an executant was very extensive, and his extremely numerous compositions for his instrument are in the repertory of every amateur of the flute.—G. A. M.

BERCH, Karl Rheinhold, a Swedish historian and antiquary, was born at the commencement of the eighteenth century. He was also distinguished for his knowledge of political economy and numismatics. He wrote several works, especially on the latter subject. He died in 1777.—J. F. W.

BERCHELMANN, Johann Philipp, a German physician, born at Darmstadt in 1718, practised at Giessen, and afterwards became physician to the landgrave of Darmstadt, where he died in 1783. He wrote a treatise "On Cancer," published at Frankfort-on-the-Maine in 1756, and also a periodical work, entitled *Fragmente zur Arzneikunde und Naturgeschichte*, of which two volumes appeared there in 1780 and 1781.—W. S. D.

BERCHENEY, Nicholas, a Hungarian chief, born in 1664. In 1700 he entered into a plot with his relative, Prince Rakotzky, for the separation of Hungary from Austria. Having received a subsidy from the French king, then at war with the emperor, they raised an army of 60,000 men, and advanced triumphantly almost to the gates of Vienna. Bercheney was made ducal lieutenant of Hungary. In the end the confederates suffered great reverses, and Bercheney was compelled in 1711 to flee into Poland. He died in 1725 at Radorto in Turkey.—J. T.

BERCHENEY, Ladislaus, son of the preceding, was born in 1689. He fought, like his father, in the cause of his country, and after the establishment of Austrian supremacy in 1711, he took refuge in France, and next year entered the French service. He served with great distinction in various campaigns, and was conspicuous for his indomitable courage. He was created a marshal of France in 1758, and died in 1778. A regiment of hussars went by his name until the year 1790.—J. T.

BERCHET, Peter, a French historical painter, born in 1659, a pupil of that La Fosse who decorated Montague house. In 1681 he came to England, and did ignoble work for our nobles. He painted the ceiling of Trinity chapel, Oxford, the duke of Schomberg's staircase, and the summer house at Ranelagh. His academy drawings and small mythological works were much admired till 1720, when he died.—W. T.

BERCHET, Toussaint, a French protestant controversialist and philologist, born at Langres in 1540; died at Sedan in 1605. He translated into Latin the Greek catechism of Henri Estienne, and annotated Clenard's Greek grammar, which he published with the title, "Instit. ac medit. in Græcam linguam."

BERCHET, Giovanni, a Lombard poet, born at Milan in 1790. Berchet was one of the noble band who commenced, in 1818, the then peaceful struggle for Italian emancipation, under the garb of literary romanticism, in the *Conciliatore*, a literary periodical, in which he was associated with Silvio Pellico, Confalonieri, the marquis of Brême, Borsieri, Romagnosi, and other distinguished writers, until the journal was suppressed by the Austrian government, and the contributors imprisoned or exiled. Berchet was involved in the conspiracy which led to the insurrection of 1821 in Piedmont, first headed, and afterwards betrayed by Charles Albert of Savoy, then prince of Carignano; and one of Berchet's most powerful and popular poems was written in denunciation of the prince's treachery on that occasion. The terrible lines—

> Esecrato O Carignano:
> Va il tuo nome in ogni gente;
> Non v'è clima sì lontano,
> Ove il tedio, lo squallor,
> La bestemmia d' un' fuggente
> Non ti annunzi Traditor!

rang throughout all Italy in 1821 and the following years; their echo was prolonged by the royal betrayal of Milan in 1848, and they are said to have been never forgotten by the vacillating and unhappy king. Condemned to death by the Austrians, Berchet fled into exile, and travelled in France, England, and Belgium. While in France, he wrote the greater number of those magnificent patriotic songs which have gained him the name of the Tyrtæus of Italy, and the love of every Italian heart. They breathe

the most energetic hatred to Austria, a sacred indignation against the apathy of the Italians of that day, and a deep distrust of kings and princes, expressed with striking originality and extraordinary power. Though prohibited by all the Italian governments, his songs, nevertheless, penetrated in MS. copies from one end of the peninsula to the other, and greatly contributed to the reawakening of that spirit of nationality in Italy which has since become indomitable. To this day they are learned by heart by all the youth of Italy. Berchet returned to Italy in 1848; but his health was already shattered by exile, and, after a long and painful illness, he died in October, 1851. Besides other less important works, Berchet wrote a spirited translation of the ancient Spanish ballads of the Bard of Gray, and of Goldsmith's Vicar of Wakefield.—E. A. H.

BERCHEURE or BERCHOIRE, Pierre, a learned French Benedictine, author of a translation of Livy, and of a work entitled "Reductorium, Repertorium, et Dictionarium morale utriusque Testamenti," was born towards the end of the thirteenth century at St. Pierre du Chemin in Poitou, and died at Paris in 1362. Of the former work several copies exist in MS. in the imperial library at Paris.—J. S., G.

BERCHOUX, Joseph, born at Lyons, 1765. During the Reign of Terror he served in the ranks of the army, not from any taste for a military life, but to escape being pointed at as a devoted friend of the royal family, when loyalty was a capital offence. Upon his liberation from service, he published a satire on the prevailing rage for imitating the costume and supposed habits of the Greeks and Romans. Not only in works of art and in household furniture did the fanaticism for antiquity display itself, but ladies went to evening parties in costumes borrowed from engravings of Dido and Venus in the Dauphin's edition of Virgil. Berchoux's satire became highly popular, and his reputation was further raised by another poem, "La Gastronomie," which was translated into nearly all the living languages. Other poems did not obtain equal success. As a political writer he remained faithful to the Bourbons, being one of the original founders of the *Quotidienne*. He died in 1839.—J. F. C.

BERCHTOLD, Leopold Count von, a German philanthropist, born in 1738. He has been called the German Howard, and with no exaggeration of his claims to the gratitude of mankind. Thirteen years he travelled in Europe, and four in Asia and Africa, intent on mitigating the sufferings of humanity, and in the pious labours which he undertook for that purpose, sparing neither his person nor his fortune. He could speak fluently the principal languages of the continent, and turned his talents as a linguist to the account of his philanthropy, by publishing, in various countries, tracts on the condition of their criminals, &c. While in England, he wrote "An Essay to direct and extend the inquiries of patriotic Travellers," and exerted himself to promote the circulation of the works of native philanthropists. In 1791 we find him at Vienna publishing a work on the restoration of the apparently dead; in the following year at Lisbon, distributing his tract on the preservation of life in different dangers; in 1795–7 studying, in the hospitals of Turkey, the plague and its remedies; and somewhat later, in his own country, labouring to popularize vaccination. During the famine of 1805–6, he expended an immense sum in relieving the wants of the inhabitants of the Reisengebirge; and in 1809 he converted his castle into an hospital for the Austrian soldiers wounded at Wagram. This was his last act of beneficence, and fitly terminated a career, in which the comforts of an exalted station had been constantly sacrificed to the ends of philanthropy. A fever, caught among his patients, proved fatal.—J. S., G.

BERCKMANN, John, a German chronicler, born probably at Stralsund between 1490 and 1500; died in 1560. Author of "Chronicles of Stralsund," a manuscript chiefly valuable as a specimen of low German.

BÈRE, Oswald, a German physician, born at Frankfort in 1472, practised medicine for many years in his native place, but died at Basle in 1567, at the great age of ninety-five years. He was a protestant, and published several works in support of the religious views which he had embraced. Amongst these are a "Commentary on the Apocalypse of St. John;" a treatise, "De Veteri et Nova Fide;" and a "Catechism of Faith and Morals," derived from Cicero, Quintilian, and Plutarch.—W. S. D

BEREBISTES, a celebrated Dacian chief. He routed the Scythians about 50 B.C., and possessed himself of Olbia and other Greek settlements on the Euxine. Cæsar, and afterwards Octavius, attempted to subdue him, but without success. He was assassinated by his subjects.

BERECO, Gonzalez de, a monk of St. Milan, born at Avila, Castile, in 1198. He is considered upon good grounds to be the most ancient poet of Spain. Nine of his poems have been preserved, forming altogether more than 13,000 lines. Having from his childhood been brought up amongst the monks of St. Milan, his mind was so much imbued with religious thoughts, that he could not choose for his poetical strains any other than sacred subjects. Hence, his two principal poems are the lives of St. Domingo de Silos and St. Milan, in which he relates their actions, sufferings, death, and miracles, in a style always monotonous and prolix, with a versification inharmonious and often faulty. It is supposed, however, that these poems are posterior to that of the Cid. He died in 1266.—A. C. M.

* BÉRÉDINKOFF, Jakoff Ivanovich, a Russian archæologist, was born in 1802. In conjunction with M. Stroieff he went to Eastern Russia upon an archæological expedition, for the purpose of collecting materials for the great work on the Chronicles of Russia, which is now in course of publication. In 1840 Bérédinkoff undertook to edit Katochikine's work upon Russia, under Czar Alexis Michaelovich; and more recently still took a principal share in the great Sclavonic dictionary, published under the auspices of the Academy of Sciences of St. Petersburg, of which he is a member.—J. F. W.

BERENDS, Johann Bernard Jacob, a German physician, born about the year 1760, at Frankfort-on-the-Maine, where he afterwards filled the chair of anatomy. He took his doctor's degree in 1792, when he sustained the following thesis:—"Dissertatio qua demonstratur cor nervis carere, addita disquisitione de vi nervorum arterias cingentium." In this treatise, which was afterwards reprinted in Ludwig's Scriptores Neurologicæ, Berends maintains that the filaments of the cardiac plexus are not distributed to the fibres of the heart, but simply to the surface of its vessels, that the heart is insensible, and that, consequently, irritability is distinct from nervous action. This hypothesis made considerable noise for a time, from its being defended by Sœmmering, but it soon fell to the ground. Berends also contributed to Hufeland's *Journal der praktischen Heilkunde*. He died about 1830.—W. S. D.

BERENGARIA, queen of Alphonso VIII. of Castile, was not less famous for her decision of character than for her beauty. She successfully defended Toledo against the Moors; and died in 1159.

BERENGARIA, the divorced queen of Alphonso IX. of Leon, and sister to the celebrated Blanche of Castile, held the regency of the latter kingdom for some time during the minority of her brother, Henry I., and at his death succeeded to the throne.

BERENGARIO or BERENGARIUS, Jacopo, a celebrated Italian surgeon and anatomist of the first half of the sixteenth century, was born at Carpi, near Modena, but the date of his birth is unknown. From his native place he sometimes received the surnames—"Il Carpi," "Carpus," and "Carpensis." His father was a surgeon of some repute, and the young Berengario probably acquired his taste for anatomical studies under his father's roof; but a great impulse appears to have been given to his mind in this direction by Alberto Pio, lord of Carpi, a distinguished patron of scientific men, in whose presence, we are told, Berengario made the public dissection of a pig. He afterwards studied at Bologna, where he took his doctor's degree. After lecturing on surgery for some time at Pavia, he returned to Bologna, where he occupied a chair, according to Alidosi, from 1502 to 1527. In this year, Bologna passed under the dominion of the duke of Ferrara, and Berengario removed to the latter city, where he resided, with the exception of a visit to Rome, until his death. The date of his death is unknown; but we are told by Fallopio, that he left his fortune, amounting to fifty thousand ducats, to the duke of Ferrara. The most absurd stories are told of the cause of his quitting Bologna. According to one generally received statement, this distinguished anatomist, having two syphilitic Spaniards under his treatment, took the opportunity of gratifying at once his hatred for their nation, and his desire of seeing their hearts beat, by dissecting them alive; whilst another account attributes his retreat to Ferrara, to his having been too free in talking of the organs of generation. Berengario is to be regarded as the first restorer of anatomy, or, at all events, as one of those who commenced the vast progress made by that science in the sixteenth century. Instead of

blindly following the old writers, like his predecessors, and most of his contemporaries, he investigated the structure of the body for himself, and boasts of having dissected upwards of a hundred human subjects, an enormous number at that period. He was the first to prove that the human uterus has a single cavity, and that the network of arteries at the base of the brain in certain quadrupeds, does not occur in man; and he was also the first to mention the vermiform appendage of the cæcum, the seminal vesicles, and the arytenoid cartilages. His observations also threw considerable light upon numerous other branches of human anatomy, especially the structure of the larynx, the kidneys, and the spinal marrow; and to him we are indebted for the first introduction of anatomical figures. It has also been asserted by Tiraboschi and others, that Berengario was the first to employ mercury in the treatment of syphilis, and that he was the inventor of mercurial ointment, but these statements are incorrect. The works of Berengario are written in an inelegant and incorrect style. The earliest and most important, entitled "Isagogæ breves perlucidæ et uberrimæ in Anatomiam Corporis humani," &c., was published at Bologna in 1514, and frequently reprinted both at that place and elsewhere, up to the year 1530. His "De cranii fractura Tractatus," Bologna, 1518, is but an indifferent treatise, in which he follows the Arabian physicians; it nevertheless passed through numerous editions, of which one was as late as 1715. He also published a "Commentaria, &c., super anatomia Mundini," &c., Bologna, 1521, of which a translation appeared at London in 1664.—W. S. D.

BERENGARIUS, a reformer of the eleventh century, a native of France, principal of the academy at Tours, and archbishop of Angiers, in the province of Anjou. He denied the doctrine of the real presence, opposed popish celibacy, and the baptism of infants. A letter he wrote to his friend, Lanfranc (then head of the convent of St. Stephen's, Caen, and afterwards made by William the Conqueror archbishop of Canterbury), being opened in Lanfranc's absence, was sent by the convent to Leo, the pope; and that pontiff, shocked at its heretical contents, summoned a council at Vercelli, and cited Berenger to appear. By the advice of his friends he disregarded the citation, and sent two friends to answer on his behalf. Lanfranc also pleaded for him; but in the end his opinions were condemned. The same year the council of Paris, summoned by Henry I., gave a similar decision, and Berenger was in consequence deprived of all his revenues, and he and his adherents threatened with imprisonment and death if they did not recant. In the meantime his sentiments had spread widely in the south of Europe, and are said to have "corrupted the French, Italian, and English nations." At length, after thrice renouncing his alleged errors on the real presence, and again avowing them, he retired from all worldly concerns, and passed the rest of his days in retirement, and in the unostentatious practice of piety. He bitterly regretted his dissimulation, and in 1088 was withdrawn from what had proved to him a world of incessant struggle, leaving behind him a deep and wide-spread impression of his sanctity. A considerable sect was called from his name Berengarians. They seemed to have been attached to him as much by his sufferings and piety as by his doctrines, and were reckoned by Roman catholics among the most dangerous heretics.—See Mosheim, ii. 379; Du Pin. ix. 6; Jones' *Ecclesiastical History*.—J. A., L.

BERENGER I., marquis of Friuli, and great-grandson of Charlemagne, through Louis le Debonnaire, was elected to the throne of Italy in the close of the ninth century. His reign was filled with constant struggles against rival princes, and was terminated by his assassination at Verona in 924.—W. B.

BERENGER II., marquis of Ivry, and grandson of the preceding, obtained the throne by the aid of Otho the Great, about the middle of the tenth century, but was afterwards deposed by that monarch, and died in prison at Bamberg in 966.—W. B.

BERENGER, DE LA TOUR, a poet of the sixteenth century, born at Aubenas. His compositions are of so light a character, that it is with some surprise it is learned that he filled the grave office of magistrate. But at that time places in the magistracy were hereditary in families by right of purchase. On the other hand, levity in composition was much in vogue, and regarded as an allowable relaxation from severe studies, so that the poet's integrity in office ought not to suffer by compositions allowed by the prevailing taste of his time. He died in 1560.—J. F. C.

BERENGER, DE PALESOL, a French troubadour, whose birth is not recorded, but whose death took place in 1194. He was a poor knight of Roussillon, who, by the grace of his manners and his poetical genius, attracted the favour of Raymond, count of Toulouse, when that court was the centre of not unrefined pleasures. The fair object of his songs was named Ermesine. There was another poet of the same name at the court of Jeanne, queen of Naples, who wrote five tragedies illustrative of the different periods of life from childhood to old age, and which appear in former times to have been admired.—J. F. C.

BERENGER, JEAN PIERRE, a Genevese miscellaneous writer, born in 1740; author of a "History of Geneva," 1775; an abridged edition of Busching's Geography, 1776; a Collection of all the Voyages round the World, 1788–90; and a "History of Cook's Voyages," 1795. He died in 1807.

BERENGER, JEAN, Count, a French statesman, was son of a protestant minister near Grenoble. He became a member of the states-general and of the council of Five Hundred, took a prominent part in the revolutionary movements in the close of the last century, and held high offices, not only under the republic, but after the restoration.—W. B.

BERENGER, LAURENT PIERRE, French writer, born at Riez, November, 1749. By some poems he gave offence to the brethren of the Oratoire, by whose influence he was deprived of the professorship of rhetoric at the college of Orleans. He was subsequently appointed royal censor, which office he held until the outbreak of the Revolution. His later writings in prose are chiefly on moral subjects, as indicated by their titles, such as "Practical Morality," the "People instructed by their own Virtues," &c. He died in 1822.—J. F. C.

BERENGER, PIERRE, a French theologian of the twelfth century, born at Poitiers. He was the pupil and apologist, and afterwards the persecutor, of Abelard. Three of his letters are preserved in Duchesne's edition of the works of Abelard.

BERENGER, RAYMOND IV., count of Provence in the first half of the thirteenth century, was distinguished by his literary tastes, and had three daughters married, severally, to the kings of France, Naples, and England.

BERENGER, RAYMOND, of Dauphine, became grand-master of the knights of St. John at Rhodes in 1365. His administration was signalized by the reforms which he introduced into the order, and by his vigorous suppression of the Egyptian pirates, in the course of which he stormed Alexandria and the Syrian Tripoli.—W. B.

BERENGUER, FRA RAMON, prior of the chartreuse of the Scala Dei in Catalonia about 1630, painted a series of small frescos for his cloisters, St. Bruno being the hero. They were partly borrowed from Carducho.—W. T.

BERENHORST, GEORG HEINRICH VON, a distinguished German military writer, was a natural son of Prince Leopold of Anhalt-Dessau. He entered the Prussian army, and for several years was adjutant to Frederick the Great. Afterwards he travelled in France, England, and Italy, and held several high posts at Dessau, where he died in 1814. His "Betrachtungen über die Kriegskunst," Leipzig, 1797-99, 3 vols., mark a great progress in military science.—K. E.

BERENICE, eldest daughter of Herod Agrippa I., and sister to the younger Agrippa (Acts xxv. 13), was married to her uncle Herod, king of Chalcis, and after his death to Polemon, king of Cilicia. The latter she espoused in order to avoid the merited suspicion of incestuous intercourse with her brother. Both Vespasian and Titus are represented to have intrigued with this beautiful but licentious princess. Titus carried her to Rome, and was only prevented from making her his wife by the murmurs of the populace. Her notoriety in the Roman world brought her under the lash of Juvenal (Sat. vi.)—J. S., G.

BERERDS, AMELIA, a literary lady, born in 1804, in Hungary; died 1837. She was married to one of the most remarkable members of the opposition party in Hungary before 1848. Author of novels and tales, Pesth, 1840.

* BERESFORD, LORD JOHN GEORGE, archbishop of Armagh, son of the first marquis of Waterford, and second earl of Tyrone, was born in the year 1773. In 1805 he was consecrated bishop of Cork; in 1807 he was translated to Raphoe; in 1809 to Clogher; and in the same year he was promoted to the archbishopric of Dublin, in which see he continued till the year 1822, when he was raised to the primacy of Ireland, being the first Irishman who occupied that place within a space of one hundred and twenty years. In the year 1829 he was appointed vice-chancellor of the university of Dublin; and upon the death

of the king of Hanover, the late chancellor, in 1851, he was elevated to that high office. In the discharge of his duties as the head of the Irish branch of the Anglican church, he is distinguished for his gentle, yet firm maintenance of its rights, for the purity and impartiality with which he administers the trusts reposed in him, for his munificence in public and private charities, and for the piety and meekness of his deportment. He has spent vast sums of money out of his private fortune, as well as his ecclesiastical revenues, in supporting the various institutions of the established church in the country—in particular, in restoring and beautifying the ancient cathedral of Armagh; and, in the year 1854, he gave the sum of £12,000 for the erection of the beautiful bell-tower of the university of Dublin, the first stone of which he laid on the 1st of December in that year. To him is also owing the support of the admirable observatory of Armagh, so long under the management of Dr. Robinson, one of the best practical astronomers of our time.—J. F. W.

BERESFORD, William Carr, Viscount Beresford, field-marshal in the British army, was a natural son of George, first marquis of Waterford. He was born October 2, 1768, and entered the army in 1785 as ensign in the sixth foot. Having served for a short time in Nova Scotia, he was sent to the Mediterranean in 1793. Here he was present at the capture of Toulon, at the siege of Caloi, at Bastia, and St. Fiorenza. Having rapidly risen to the rank of colonel in 1795, he served in the West Indies under Sir Ralph Abercromby, and commanded a brigade in Sir D. Baird's army in Egypt in 1799. His next scene of active service was the Cape of Good Hope, in the reconquest of which colony he bore a distinguished part. From thence he was sent as brigadier-general to Buenos Ayres, but was taken prisoner. In 1807 he effected his escape and returned to England, and in the same year assisted Admiral Hood in his descent upon Madeira, of which island he was made governor and commander-in-chief. In 1808 he was called to join the British army in Portugal, and, proceeding with Sir John Moore's army to Spain, was present at Corunna, where he was able to cover the embarkation of the troops. Returning to England, he received the rank of major-general, and was sent back to Portugal, with the local rank of lieutenant-general, to take the command of the Portuguese army. At the head of 12,000 men he drove back the French from the north of Portugal, and crossing the upper Douro and joining his troops with those of Sir A. Wellesley, pursued the French army till it was entirely disorganized. When General Beresford first undertook the command of the Portuguese army, he found it a weak and disorderly rabble; he soon stamped his impress upon it and made it a powerful and well-ordered army, as was proved by their conduct at the battle of Busaco. For his eminent services in this engagement General Beresford was made a knight of the bath. He had next an opportunity of displaying his prowess on the sanguinary field of Albuera, for which battle he received the thanks of parliament, and the poetical congratulations of Sir Walter Scott. He was subsequently present at Badajos, Salamanca (where he was severely wounded), at Vittoria, the Pyrenees, Nivelle (where he led the right of the centre), at Nive, and at Orthes. It was also his good fortune to be in command of the British forces which took possession of Bordeaux, and he subsequently bore a distinguished part in the battle of Toulouse. During his absence in the peninsula, he was elected M.P. for the county of Waterford in 1811, and again at the general election of 1812, but he never came to England to take his seat in the House of Commons. In May, 1814, he was elevated to the peerage, as Lord Beresford, and was advanced to the viscounty in 1823. After the close of the Peninsular war, he received the orders of many foreign states, and was appointed governor of Jersey. In the meantime, he had so far gained the confidence of the Portuguese government, that he was sent by them to Rio Janeiro for the purpose of suppressing a revolt, which at one time appeared formidable. In 1822 he was appointed lieutenant-general of the ordnance, and became a general in 1825. On the accession of the duke of Wellington to office in 1828, he appointed Lord Beresford master-general of the ordnance, but this office he resigned on the duke's retirement in 1830. From this date he took no interest in public affairs, but lived for the most part in retirement at his seat in Kent. In 1832 he married his cousin, a daughter of Archbishop Beresford of Tuam, and widow of Mr. Thomas Hope of Deepdene, Surrey, the author of Anastasius, &c. (See Hope, Thomas.) He died at Bedgebury park, near Goudhurst, Kent, January 8, 1854. Besides his other honours, Lord Beresford was a field-marshal in the Portuguese army, duke of Elvas, and marquis of Campo Major in Spain, count of Conde de Francesco in Portugal, and a knight of the orders of the Tower and Sword, San Fernando, St. Ferdinand, and Merit, and of the Hanoverian Guelphic order.—E. W.

BERG, De. The counts of this noble family in the Low Countries were well known in the wars of the fifteenth and sixteenth centuries. In 1486 they were raised to the dignity of counts of the empire; but in 1712 the male line being extinct, the title passed, by one of the female branches, into the house of Hohenzollern-Sigmaringen.—W. B.

BERG, Francis, born at Wurtemburg in 1753; died in 1821; was professor of church history at Wurtzburg, and author of two philosophical works entitled "Sextus," and "Epicritique de la Philosophie." In the former he maintains scepticism in opposition to the early views of Schelling. In the latter he develops his views more fully, and professes to furnish an Organon by the aid of which philosophers may arrive at absolute truth. He bases his system on what he calls "logical will," or will applied to thought. The work was not marked either by originality or profundity, and attracted no attention.—J. D. E.

BERG, Jens Christian, a Norwegian lawyer and antiquarian, born 23rd September, 1775, at Drontheim, where his father, the actual counsellor of justice for Christiania, then resided. He received his education at the cathedral school of Christiania, and after 1792 at the university of Copenhagen. Being unsuccessful in his wish to obtain an appointment in the royal library, he devoted himself to jurisprudence, and in 1803 was chosen president of the court of justice in the district of Jarlsberg. He was member of the extraordinary storthing in the autumn of 1814, and devoted himself to the amendment of the laws. Hence, in November of the same year, he became justiciary or president of the supreme court of justice at Aggerhuus. Being, in July, 1835, elected by the storthing administrator of the Christiania branch of the Norwegian bank, he resigned his official posts, which he afterwards resumed on becoming states-commissioner in Christiania, where he resided. In all these posts he enjoyed the esteem of the nation, besides which he enjoyed a great reputation as a northern antiquarian. He was an able contributor to the periodical journals called the *Saga* and *Budstikken*, and still more valuable are his contributions to the *Samlinger till der Norsk Sprog og Historie*, a historical magazine which he edited for some time.—M. H.

BERG, Joachim de, of Herrndorf in Silesia, a scholar and statesman in the sixteenth century, filled the office of ambassador to various countries of Europe, and devoted his property at his death to the education of the poor in his native land.—W. B.

BERG, Johann Peter, a German theologian and linguist, born at Breme in 1737; died at Duisburg in 1800. He enjoyed a reputation for immense scholarship, especially as an orientalist. His only publication of any importance is entitled "Specimen animad. philologicarum ad selecta Vet. Testamenti loca," 1761.

BERG, Mathys Vander, a portrait and historical painter, born in Ypres in 1615. He was a disciple of Rubens, and thought to be of great promise; but he proved a mere clever copier of nature, and not a creator. He died poor; his pictures are scarce, but his copies of his master's are much valued. Date of death uncertain—1647 or 1687.—W. T.

BERGAMO, James Philip de, or Foresti, prior of the Augustine convent at Bergamo in Italy, which he repaired at a great expense—a man of good family—author of a "Chronicle (in Latin) from the Creation of the World to the year 1503," showing considerable literary skill, and a "Treatise of Illustrious Women," was born in 1434, became a monk in 1451, and died in 1518.

BERGASSE, Nicolas, born at Lyons in 1750; died there in 1832. Bergasse was an avocat of some celebrity, and published some tracts on animal magnetism. When the states-general were convoked, he was sent as deputy from Lyons; and he presented, as a thousand others did, a memorial to the king on the proper organization of the contemplated constitution. He preached, at the same time, a discourse on the relations to each other of the legislative and executive powers, and the fitting limits to each in a monarchy. The constituent assembly disregarded his speculations; but in some short time he was called upon by the king to draw up his plan of a constitution. The fate of the king involved that of Bergasse's new constitution; while it would be well for him had it passed unnoticed to that

region where all things transitory and vain are gathered; but our hero's new constitution for France fell into the hands of the furious republicans; he was persecuted and imprisoned, and was fortunate in not meeting a worse termination of this perilous authorship. Bergasse remained in safe obscurity till the Restoration. In 1814 he published some political tracts—still speculative, but now inoffensive—and he entered into a correspondence with the emperor of Russia, which only ceased at Alexander's death. He published also some pamphlets, in which he claimed the restoration to the emigrants of the property forfeited at the Revolution. This led to an abortive prosecution. In 1830 Bergasse was named "conseiller d'etat." Bergasse is described as one of those weak and inconsiderate men who were instrumental in creating the Revolution, and who were wholly powerless to control the spirit they had evoked. He left a son, Pierre Bergasse, who, like his father, pursued the practice of the law. There is some confusion in the accounts in bibliographical books of the works of father and son, which it is not easy to disentangle.—J. A., D.

BERGE, Ernest Gottlieb, a German of distinguished literary attainments, born in 1649, and well known for his able translation of the Paradise Lost into German in 1682. Berge was well qualified for this undertaking by his thorough knowledge of the language of the original, having resided in London, whither he came in 1678, and enjoyed the advantage of mixing in the best literary circles. Berge's translation is a standard work in Germany.—J. F. W.

BERGEN, Charles August de, a German botanist and anatomist, was born at Frankfort-on-the-Oder on 11th August, 1704, and died on 7th October, 1760. He prosecuted his classical studies at his native city, and then went to Leyden in 1727, and attended the lectures of Boerhaave, Albinus, and others. He also prosecuted his studies at the university of Strasburg. He graduated as doctor of medicine in 1730 at the university of Frankfort-on-the-Oder, and succeeded his father there as professor of botany and anatomy. In 1744 he became professor of pathology and therapeutics in the room of Goelicke. A genus of plants was called Bergena by Adanson. He published numerous anatomical and botanical works. Among them may be noticed his dissertations "On the Intercostal Nerve;" "On Cellular Tissue;" "On the Membranes of the Brain;" "On the Specific Gravity of Metals;" his "Flora of Frankfort, and Catalogue of Plants in the Botanic Garden;" "Elements of Physiology;" and "Memoirs on Aloes, Alchemilla, and Petasites."—J. H. B.

BERGEN, Dirk Theodore van, born at Haarlem, that nursery of Dutch painters, in 1645. He studied under Adrian Vanderoeldt, the calm-sea painter, and excelled him in glow and variety; but his trees were lumpy, and his cattle and men were coarsely drawn, though tolerably natural. He spent a year in England, but did not attain much success, and returned to his straight canals and fat pastures. Improvident and thriftless he died poor, and was buried by subscription—a dreary end—in 1689, a year after Orange ruled in England. Bergen painted frequently on paper, perhaps owing to his poverty. His colour is so so, and his shadows are baked and black.—W. T.

BERGEN, Johann Georg de, a German physician, a native of Dessau, died on 27th April, 1738, at Frankfort-on-the-Oder, where he was professor of botany and anatomy. He was succeeded in the chair by his son Charles August. He published medical dissertations on Conception, the Circulation of the Blood, Scrofula, Plethora, and Hæmoptysis.—J. H. B.

BERGEN, Nicholas, born at Breda in 1670; died in 1699. He painted historical subjects, and was a far-off imitator of that prince of darkness—Rembrandt.—W. T.

BERGEN, Rudiger de, a German poet, born at Riga in 1603; died in 1661. He was of a benevolent disposition, and left a large sum of money to help poor students. Author of "Apollo acerbo dulcis," and a collection of poems.

BERGER, Joachim Ernst, a German protestant theologian, born at Gramzow in 1666; died in 1734. He published, "Von der Spötterey mit der Sünde," 1702; "Das verdeckte Evangelium;" and "Entdeckte Jugendsünden," 1704.

BERGER, Johann Gottfried Emmanuel, a German theologian and philosopher, author of several treatises on the philosophy of religion, was born at Ruhland in Upper Alsatia in 1773, and died in 1803.

BERGER, John Eric de, a Danish philosopher, born in 1772; died in 1833; was professor of philosophy and astronomy at Kiel, and author of two works entitled "A Philosophical Exposition of the System of the Universe," and "A General Sketch of Science." The latter treats, 1st, on the analysis of the faculty of knowing; 2nd, on the philosophical knowledge of nature; 3rd, on anthropology and psychology; 4th, on moral philosophy. A certain amount of originality characterizes these works.—J. D. E.

BERGER, Ludwig, a musician, was born at Berlin, April 18, 1777, where he died in 1839. His father was an architect in the employ of the court, but losing his appointment, he removed to the small town of Templin, whence Berger was sent to Frankfort-on-the-Oder to pursue his studies. His progress in composition and as a pianist was considerable; and after a time he returned to Berlin and took lessons of Gürrlich. In 1801 he went to Dresden with the purpose of becoming the pupil of Naumann, but reached there only in time to witness the death of this master, his reverence for whom he testified in an elegiac cantata, which was much praised. Failing to obtain an appointment in this city, he again went to Berlin and settled himself as a teacher. In 1804 Clementi made acquaintance with Berger's talent, with which he was so pleased that he offered to take him as his pupil to Russia, a proposal that was willingly accepted. Arrived in St. Petersburg, Berger met with marked success, as he had done in his many performances under the auspices of his distinguished master upon the tour. Here he found Steibelt and John Field, whose eminent talents made the standard of pianoforte playing very high in the Russian capital. He profited greatly from the example of the English artist in his skill as an executant. The troubles of the times in 1812 made it dangerous for foreigners to remain in St. Petersburg; and it is said that Berger's life was threatened, but he escaped by a stratagem and reached Stockholm in safety. After a brief sojourn in Sweden he came to London to meet again his friend and instructor, Clementi, who published some of his music, and otherwise assisted him to an honourable position. He gained considerable esteem by the concerts he gave here, and he was held in high repute as a teacher. He returned finally to his native city at the close of 1815, where soon afterwards he became the instructor of Mendelssohn. Partial paralysis of his arm stopped his career as a player, but he was still highly respected for his admirable qualities of musicianship, proved in his excellent teaching, and still more in his meritorious productions. He published several sonatas and many smaller pieces for his instrument, as well as a book of studies; besides these, many songs for one and four voices, and some compositions for a military band. Domestic sorrows in his early years greatly embittered his life, to which it is attributed that, with remarkable talent for his art, a morbid temperament deprived him of the energy which alone could enable him to exercise this talent to advantage.—G. A. M.

BERGER, Paul, a German protestant theologian and Hebraist of the first half of the eighteenth century, was a native of Rosenburg. He wrote "De Montibus Sinai et Horeb," and "De cabalismo Judaico-Christiano detecto."

BERGER, Theodore, a German lawyer and historian, born in 1683; died in 1773. He was professor of history and law at Coburg; author of "A Universal Synchronistic History of the Principal Kingdoms and States of Europe, from the time of Charlemagne," Leipzig, 1729.

BERGER, Valentine, a learned German, born in 1620; died at Halle in 1675. His sons, John-Henry, John-Godfrey, and John-William, were celebrated professors at Wittenburg.

BERGERAC, Savinien Cyrano de, born in 1620 at the chateau de Bergerac; died in Paris in 1665. Bergerac's eccentricities were at least as remarkable as his writings. He was quarrelsome and ill-conditioned, and made the persons to whom he was indebted for almost eleemosynary support the objects of his snarling satire. He made his way to Paris, got into the army, and became a notorious duellist. In some of his frequent rencontres he received a disfiguring wound in the face, which, it would appear, became the subject of many a regimental joke, which Bergerac resented, and which led to duel after duel. The soubriquet of the "demon des braves" was given him. Bergerac was wounded at the siege of Arras, and, to his great regret, had to quit the service. He was then seized with a new and unexpected passion, and philosophy became the object of his devotion. Gassendi was then teaching at Chapelle—Moliere, Bernier, and others were among his pupils. Bergerac insisted on being admitted into his classes, and literally fought the professor into reluctant compliance. Strong determination of purpose and a

powerful memory were a security for his success in whatever line of study he gave himself to. His faults and virtues of character alike made him shrink from dependence on the favour of the great. In 1563, however, we find him attached to the service of the Duke d'Arpajon. A few months after this arrangement was entered into, he leaves the duke's with a broken head—how got we are not told. He found shelter with another friend, but lingered and died of the effect of the injury. At the close of life he exhibited religious feeling. Passages of some beauty are quoted from his tragedy of "Agrippina." His comedy, "Le Pedant Joué," exhibited peasants speaking in their country patois, which had not before been hazarded on the French stage. The example thus given was followed by Molière. Bergerac's "Histoire Comique des Etats et Empires de la Lune" is said to have suggested Gulliver's Travels. There is some resemblance, as in all satires of this class, but nothing that detracts from the originality of Swift's immortal work. Passages in Voltaire's Micromegas, and Fontenelle's Plurality of Worlds, are foreshadowed in Bergerac's book. Boileau mentions him with equivocal praise.—J. A., D.

BERGERET, John, a French physician and botanist, was born at Morlas, in the Basses-Pyrenees, and died about 1814. He was professor of natural history, and published at Paris a work on the flora of the Pyrenees.—J. H. B.

BERGERET, Jean Pierre, a French physician and botanist, was born at Lasseube, near Auch, on 25th Nov., 1751, and died at Paris, 28th March, 1813. He pursued his medical studies at Bourdeaux, and went to Paris in 1776 with the view of prosecuting natural history, and more particularly botany. He commenced a flora of the neighbourhood of Paris. From 1785 he became devoted to surgery, and seems to have given up natural history pursuits. He published a Universal Plant Nomenclature and remarks on Fungi.—J. H. B.

* BERGHAUS, Heinrich, an eminent German geographer, was born at Cleves, 3d May, 1797, and educated at Münster. As early as 1811 he was employed as assistant-surveyor in the then French department of Lippe, and in 1815 followed the Prussian army into France as far as Brittany. From 1816 he took an active part in the trigonometrical survey of Prussia, till, in 1824, he was appointed professor at the Bauacademic at Berlin, and in 1838 director of the Geographische Kunstschule which he had originated at Potsdam. He has published a great number of atlases and maps, which are constructed with perfect skill, and have greatly contributed to place the geographical study on a truly scientific basis. We mention his atlases of the Low Countries in forty plates, edited by Weyland, of Africa and Asia; his maps of France, of Spain, and Portugal, &c. His physical atlas in ninety plates, an English edition of which has been published by K. Johnston, is a work of magnificent range and completeness. Berghaus' writings are not less numerous than his maps, but more popular than scientific. We quote his "Allgemeine Länder-und Völkerkunde;" "Grundriss der Geographie;" "Die Volker des Erdballs;" "Kritischer Wegweiser im Gebiete der Landkartenkunde." He edited such periodicals—as *Hertha*, *Annalen der Erd Völker*, &c.—K. E.

BERGIER, Nicolas Sylvestre, born at Lorraine in 1718; died in 1790; became successively curé of a village in Franche-Comté, professor of theology, principal of the college of Besançon, canon of the cathedral of Notre-Dame, and confessor to the king. He published several learned works, and a translation of Hesiod, which was much esteemed, but is best known for his opposition to Rousseau and his school. His works are neat and orderly, but in no way remarkable.—J. D. E.

BERGK, John Adam, born at Zeitz, in Prussia, in 1769; died at Leipzig in 1834; was author of a great number of miscellaneous works on law, philosophy, politics, and religion. In philosophy he was a Kantian.—J. D. E.

BERGK, Johann Adolf, a prolific miscellaneous writer and translator, was born at Hainichen in Saxony in 1769, and died at Leipzig in 1834.—K. E.

* BERGK, Theodor, son of the above, a distinguished philologist, was born at Leipzig, 22d May, 1812. After having studied in his native town under G. Hermann, he was successively teacher at several gymnasia, and professor of philology at the universities of Marburg and Freiburg, until, in 1857, he was called in the same capacity to the university of Halle. His principal works are an edition of Anacreon, 1834; "Commentationes de Reliquiis Comœdiæ Atticæ," 1838; "Poetæ Lyrici Græci," 1843; "Beiträge zur Griechischen Monatskunde," 1845, &c. He is also the editor of the *Zeitschrift für Alterthums Wissenschaft*, since 1843.—K. E.

BERGIUS or BERG, Benoit, a Swedish banker and botanist, was born at Stockholm in 1723, and died in that town in 1784. He was governor of the Stockholm bank, and employed his fortune in instituting a chair of horticulture, and in keeping up a botanic garden at Stockholm. The chair was first occupied by Olaus Swartz. He published a work on natural history; and several memoirs by him on pasture grasses, on lycopodon bovista, and on the radish, appear in the Transactions of the Academy of Sciences of Stockholm.—J. H. B.

BERGIUS, Peter Jonas, a Swedish physician and botanist, brother of Benoit, lived at the beginning of the eighteenth century, and died in 1790. He was a pupil of Linnæus, and was professor of natural history at Stockholm. He published "Descriptions of the Plants of the Cape of Good Hope," "Vegetable Materia Medica," and several botanical articles in the Transactions of the Stockholm Academy.—J. H. B.

BERGLER, Stephen, a learned hellenist, was born at Hermanstadt in Transylvania, towards the end of the seventeenth century. His origin was humble, but being a youth of genius, he left his native city for Leipzig, where he attracted the attention of Thomas Fritsch, who employed him to correct the press. He did not, however, remain long here, but went to Amsterdam, where he assisted Wetstein in the edition of Homer published by him. Bergler's unsettled habits of life set him again upon change, and we find him successively at Amsterdam, Hamburg, and other places, still occupied in literary labours. After having taken a part in Fabricius' work, the Bibliotheca Græca, he returned to Leipzig, where he became well known as a writer and scholastic reviewer. Amongst his many translations was that of Alexander Mavrocordato's work—Περὶ των καθηκοντων—which so pleased the author, who was then hospodar of Wallachia, that he appointed Bergler to an office in the household of his son. Bergler had now the opportunity of examining the valuable Greek manuscripts in the prince's library, of which he made great use. After the death of the hospodar, Bergler left Wallachia for Constantinople, where he taught for some years in a Greek school, and died in 1746. It has been alleged, but without sufficient authority, that he became a Mahomedan in the latter part of his life. He acquired the reputation of an exact and erudite critic, and a masterly Greek scholar.—J. F. W.

BERGERON, Nicolas, a native of Bethisey, lived in the latter half of the sixteenth century; a jurist, and a man of great learning in his profession. He appears to have been the first person who published synchronical tabular forms, exhibiting to the eye at one view the leading events of history. He also wrote a "History of the Royal House of Valois." Among his works is enumerated "L'Arbre universel de la Suite et liaison de tous les Arts et Sciences." He was one of the executors of Ramus, and assisted in the publication of his works.—J. A., D.

* BERGGREN, Jakob, clergyman of Skällvik in Ostgothland, known to the public by his travels in the East, was born 11th March, 1790, in the parish of Krokstad, in the Swedish province of Bohus-Län. In his childhood he fell into a wolf's den, where he remained several hours in company with a living wolf, when he was found and taken out uninjured. He studied at Upsala, and in 1819 was appointed chaplain to the embassy at Constantinople. In the following year he visited Syria, went up the Nile to Cairo and the pyramids, and so proceeded to the Holy Land. On his return to Constantinople in 1822, finding the terrible massacre of Scio had taken place, he obtained permission for his departure, and went to Paris and London, where he was in both places elected a member of the Asiatic Society, and at the close of 1824 reached his native land. During his residence in the East, he paid considerable attention to the modern Arabic, and compiled a lexicon in that language, the first part of which was published in St. Petersburg, whither he went for that purpose in the year 1825. The work, however, not succeeding, the publication was discontinued, and the manuscript placed in the university library of Upsala. On his return from St. Petersburg, he brought out his travels in Europe and the East ("Resor i Europa och Œsterländerna," 3 vols., Stockholm, 1826–28.) He was offered the professorship of the Oriental languages at Lund, at Cherson, and at Charkow; also the directorship of the missionary society at Madagascar: but he declined all, and accepted instead the pastorate of Skällvik in 1830.—M. H.

BERGHEM, Nicholas, was born at Haarlem—a city of painters—in 1624. His family name was Van Haarlem; but one day his angry father, pursuing him into school, the master called out to the boys—"Berg hem, berg hem, Hide him, hide him;" and by this nickname he was afterwards known. From his father, a mere painter of silver plate and cod-fish, he passed to study art under Grebber, van Goyen, Mojaart, Wils, and especially Weeninx. From the last painter he learned some bad drawing and colour, but much lightness and playful looseness of handling. It is supposed Berchem—as he sometimes called himself—also studied in Italy. He foolishly married the daughter of Jan Wils, his own landscape master. She turned out both "a screw and a nipper," kept him short of money, and took care to manage the sale of all his pictures for him. He seems to have been a quiet, easily-managed, cheerful worker, always singing at his easel, and comforting himself after a scold by turning over his rich collection of prints of the old masters. If he stopped singing for a moment, the dreadful manager used to tap at the wainscot or ceiling, to see if he was idle or asleep; knocking, the terrible woman, till the good man meekly answered her. To his pupils, Begyn, Sibrecht, Vischero, and Carré, the worthy henpecked man is said to have been quite a father, but not in the Squeers' sense. When Berghem had to try to borrow money of his pupils to buy coveted prints, he used to say, that he loved work, and did not value money; and when he wanted money, he could earn it by agreeably amusing himself. Another of his kindly sayings was, "that genius required encouragement, as well as cultivation." A rich amateur, named Vander Hulk, bespoke a picture of Berghem and one of Both, at the same time, for 800 florins each. For the best picture there was also to be a present in addition. Berghem painted a mountainous landscape—Both a glowing sunset. Vander Hulk, unable to decide which was the best, gave each a present. On one occasion, Berghem foolishly let himself out to paint for a Dutch merchant at ten florins a-day. The painter, quick in productions of paint, was outwitted by the business-man, and lost by the bargain. Kind and amiable, Berghem seems to have been, as epitaphs say, "universally beloved." He painted cattle and figures for the landscapes of Ruysdael, Hoffman, Wils, Beauclerc, and Bertram, and ceased to paint in 1683, when he was buried in the West Kirk at Haarlem. Berghem is said to have painted, the greater part of his life, from four in the morning to sunset. He passed part of his life in the castle of Bentheim, the vicinity of which furnished him with pictures. There are forty-eight prints engraved by him, and a hundred and thirty-three after him. His merits were variety and facility. His leafing is neat—free, but false. His clouds are light and unreal. He was renowned for the breadth of his light, his good perspective, and easy, natural figures. He has three styles. His early works, in the Weeninx manner, abound in red and ochres. He painted a few careless and portly portraits, and attempted history and poetry unsuccessfully. His drawings—generally from nature, in chalks, washed with bistre or Indian ink—are deservedly esteemed. His fault was, that, without imagination, he tried to paint whatever was not before him. He turned Dutch peasants into Italians; he invented aqueducts, fountains, cascades, temples, and mountains. A skilful, dexterous, common-place, is his characteristic. Hoffman painted fields and woods, and Ruysdael Norwegian waterfalls; but Berghem painted scenic mountains, pleasant, but unreal. He could fish no beauty from the swamps and fat flats of Haarlem. Yet though tame and mannered, his spirit and finish, his brilliancy and atmospheric effect, will always have a market value, in spite of his thousands of imitators, who glut the picture-shops. His subjects are varied. Sometimes we have a frozen canal—sometimes peasants playing the flageolet, as they drive cattle along a river bank; now cattle feeding beside a ruined temple—now dancing herdsmen, or a scarlet-clothed falconer, bound for the hawking. The ford, the bridge, the seaport, the bird-catcher's hut, the Alpine pass, the ferry-boat, the lobster-fishery, the farrier's stall, the washing-pool, the merry-making barn, and the gispsy's booth, were his studies. Berghem, in fact, was one conventional mass of contradictions—an in-door painter of out-door life—a Dutch painter of Italian views. He invented, when he should have copied; he copied, when he should have invented. After all, he is but a clever painter of dreams. His landscape poetry was such poetry as that of Berghem's age—from Charles I. to the expulsion of James II.—W. T.

BERGHES, Joshua van den, a Portuguese navigator, born at Bruges in the fifteenth century. He discovered or rediscovered in 1445 a part of the archipelago of the Azores.

BERGIER, Nicholas, was born at Rheims in 1557. He studied and taught in the new university which the cardinal de Lorraine had just established in that city. He afterwards became a distinguished advocate and syndic of Rheims. He wrote a work on the "History of the Great Roads;" an account of the coronation of Lewis XIII.; a "Traité du Point du Jour," which he had issued before under the title of "Archemeron," and several others. Having been for some time royal historiographer, he died at the castle of Grignon, September 15, 1623.—T. J.

* BERGMAN, C. J., a Swedish poet, author of "Stud. i Upsala" and "Brölloppet pa Arolsen," 1839.

BERGMANN, Gustavus, a German historian, born in 1744; died in 1814. Author of a manuscript lexicon of the Levonian tongue, and several works on the history of Livonia.

BERGMANN, Joseph, a German physicist, naturalist, and theologian, born at Aschaffenburg in 1736. He entered early into the order of the jesuits, and being devoted to the study of physics and natural history, obtained permission from his superiors to visit Vienna, in order to perfect himself in those sciences. After his visit to Austria, he travelled through the whole of Hungary. On the suppression of the order of the jesuits in 1773, he returned into his native country, and obtained a professorship in the gymnasium of Mayence, which he soon afterwards exchanged for the chair of physics and natural history in the university of that city. He died on the 20th September, 1803, at his native town of Aschaffenburg, to which the university of Mayence had been removed, during the union of that city with France. His writings are not of much value, and consist principally of elementary works. He published at Mayence, "Elements of Natural History," in 3 vols., in the years 1782 and 1783; "Brief Instructions in Natural History for Children," in 1783; "What animals certainly are not, and what they most probably are," in 1784; and "Principles and Applications of Experimental Physics," in 1784. He also translated into German the Institutiones Physicæ of A. Bruchhausen.—W. S. D.

BERGERON, Pierre, a French litterateur and poet, born at Paris in 1787. He left his native country, and became professor at the university of Brussels. Author of translations of the Odes of Anacreon, Terence's Comedies, &c.

BERGESTROM, Hans, a Swedish poet and clergyman. Besides many translations from Voltaire, Thomson, and Young, he wrote odes and satires, and two larger poems—"Dygden," a heroic poem in six songs, and "Konsten att Kyssa." These poems are of a dry allegorical character, and deficient in the higher qualities of poetry. He wrote also a volume called "Indianiska Bref," in imitation of Montesquieu's *Lettres Persannes*. He died in 1782.—M. H.

BERGKLINT, Alof, a Swedish poet and pastor of Westerås. His collected works were published in 1837. As a poet he had more intellect than fancy. He died in 1805.—M. H.

BERGMAN, Torbern Olof, naturalist and chemist, was born 9th March, 1735, at Katharinburg, in the Swedish province of Westgothland. With much difficulty he prevailed upon his family to allow him to devote himself to the study of the sciences. As the scholar of Linnæus at Upsala, in 1752, he attracted the attention of that great man, and became in after years himself the professor of physics in the same university. In order to convince such as doubted of his fitness to become professor of chemistry and mineralogy, for which he was candidate, he wrote his treatise "On the manufacture of Alum," which work still remains the authority on that subject; and obtained the professorship in 1767. Besides other chemical discoveries, was that of the existence of sulphuretted hydrogen gas in mineral waters; he also prepared the same artificially. He died in 1784 at Medevi, where he had gone for the use of the baths. Among his works may be mentioned "Opuscula Physica, Chemica, et Mineralogica," 6 vols., published 1779–81.—M. H.

BERGMULLER, John George, painter and engraver, was born in Bavaria, and was a pupil of Wolff. He lived at Augsburg. His engravings are well known. Born in 1687; died in 1762.—W. T.

BERGMULLER, Nicholas van, a Dutch painter, born at Breda in 1670. Painted after the manner of Rembrandt, but died young in 1699.—W. T.

BERGONZONI, Lorenzo, a native of Bologna, the disciple

of Bolognini and Guercino. He at first painted history, but latterly confined himself to portraits. He died about 1700, aged fifty-four.—W. T.

BERGSTRÄSSER, Johann Andreas Benignus, a distinguished German entomologist, was born at Idstein in Nassau, on the 21st December, 1732, and received his early education at the gymnasium of that town. In his eighteenth year, he left his native place, and went to study at Jena and Halle. He afterwards resided for about a year in Holland, and having returned to Germany, became rector of the Evangelical Lutheran Lyceum in Hanau, in the year 1760. In 1775 he obtained the position of professor of philosophy; in 1784 he was also appointed a consistorial councillor; and died at Hanau in 1812. Bergsträsser was a most learned scholar, and possessed such a vast amount of information on most branches of knowledge, that he seems to have been regarded by his contemporaries almost as a universal genius. His small scholastic works—"Vorschläge zur lateinischen Erziehung;" "Vorschläge zu einer allgemeinen Schulreformation;" "Beispiel einer Phraseologie, wie sie vielleicht in Schulen nicht nur zu dulden, sondern einzuführen wäre," and others, published at Hanau in 1775, 1777, 1789, &c., contain excellent practical hints as to the mode of instruction and management to be pursued in gymnasia. Bergsträsser was one of the first to vindicate the title of natural history and mathematics to a place in the course of instruction communicated at the public schools of his country; and he himself wrote several valuable text-books for use in the schools, such as his "Elementary Algebra," and "Elementary Geometry," published at Frankfort-on-the-Maine in 1779 and 1789; and his "Decimal fractions and Logarithms" at Hanau in the latter year. Some of his scholars turned out first-rate mathematicians; amongst others, Langsdorff and Kopp. One of his principal literary undertakings was a great "Dictionary of the classical Greek and Roman writers, both sacred and profane, with illustrations of the arts and sciences relating to them;" of which the first volume appeared at Halle in 1772. This undertaking was, however, as might have been expected, too vast for the powers of any one man; and after the publication of the seventh volume (extending to the word *Equus*) in 1781, it was discontinued. It is, however, chiefly as an entomologist, that Bergsträsser's reputation has extended beyond the limits of his own country. His works, in this department of natural history, certainly entitle him to an honourable place amongst the entomologists of his time. His earliest entomological work is entitled "Nomenclature and descriptions of the insects of Hanau-Münzenberg," and the neighbouring districts, published at Hanau, in 3 volumes 4to, illustrated with 72 coloured plates, in the years 1777–79. A second work, written like the preceding in German, and called "Figures and descriptions of all the European Butterflies," appeared in three parts, at the same place, in 1779 and 1782; of this a Latin translation was published in the latter year, under the title of "Icones Papilionum diurnorum." Bergsträsser also communicated several memoirs on insects, chiefly lepidoptera, to the *Gesellschaft Naturforschender Freunde* of Berlin, of which he was an honorary member, and to the *Hanauischen Magazin*. Bergsträsser appears to have continued his classical labours, even at the time when these large entomological works were in preparation; and about the year 1781, he became editor of the new translations of the Roman classic authors, the publication of which commenced at that period, at Frankfort-on-the-Maine. In this task, however, he showed but little taste; and his own translation of "Cornelius Nepos," published in 1782, was not considered as at all satisfactory, until the appearance of its third edition, thoroughly revised by N. G. Eichhoff in 1815. The notes appended by Bergsträsser to the various translations, are, however, regarded as of considerable value. Besides these scientific and classical investigations, Bergsträsser found time to pay considerable attention to the subject of telegraphs, and even went so far as to invent a new system of signals, to which he gave the name of "Synthematographie," explaining this term as "the art of writing by preconcerted signals, just as well as the articulate sounds of a language may be committed to paper." Upon this subject he wrote several memoirs, of which the most important was published at Frankfort-on-the-Maine in 1795; but his method, although it was considered by many to be to a certain extent preferable to those previously in use, did not altogether answer the expectations which Bergsträsser had excited with regard to it, and from this or some other cause, met with an unfavourable reception.—W. S. D.

BÉRIGARD or BEAUREGARD, Claude Guillermet, seigneur de, was born at Moulins, some say in 1578, and others in 1591, became professor of philosophy and medecine first at Pisa and then at Padua. His most famous work, entitled "Circulus Pisanus," is a dialogue upon cosmogony between an adherent of the atomic theory of Anaximander and an Aristotelian, the latter maintaining, the former denying that the power of God was necessary to the formation of the world.—J. D. E.

BERING, Vitus, a Swedish poet and historian, born at Wiburg, Jutland, in 1617; died in 1675. He wrote on Danish history. In poetry he succeeded in elegy and epigram, but his epics are cold and languid.

BERINGER, Joachim, a German protestant theologian of the seventeenth century, known also by the names of Joachim Ursinus and Salmuth. He wrote against the jesuits, and in defence of the reformed faith.

BERINGER, Michael, a learned German, born at Uhlbach in 1566; died in 1625. He was professor of Hebrew at Tübingen. His principal works are grammars of the Latin, Greek, and Hebrew tongues.

BERINGHEN, Jacques Louis, marquis de, chief equerry of Louis XIV., and a distinguished cavalry officer, born in 1651; died in 1723. About the year 1708, a party of French protestants, in the service of Holland, undertook to carry off the dauphin from Sevres; but falling in with the chief equerry, who quartered the royal arms on his carriage, they mistook that functionary for the prince, and were on the point of transporting him to Holland, when he was rescued by some troops of the royal household.—J. S., G.

BERINGTON, Joseph, an ecclesiastic of the Roman catholic church, conspicuous for his moderate views and his extensive literary attainments, was born in Shropshire of catholic parents in the year 1743, and was sent at an early age to the college of St. Omer. Having fulfilled the ordinary course of studies there, he was ordained, and exercised the functions of the priesthood for some years in France. Returning to his native country, he pursued with great industry the career of letters, on which he had already entered in France, by his publication, in 1776, of a "Letter on Materialism and on Hartley's Theory of the Human Mind." Three years after the above date, he published "Immaterialism Delineated, or a View of the First Principles of Things." In the same year he gave to the world his "Letter to Fordyce on his Sermon on the Delusive and Persecuting Spirit of Popery." In the next year appeared his "State and Behaviour of the English Catholics from the Reformation down to 1780." In 1786 he came forward with "An Address to the Protestant Dissenters who had lately Petitioned for a Repeal of the Test and Corporation Acts." In the following year he published the "History of Abelard and Heloise, with their genuine Letters," which reached a second edition in 1789. In 1787 Mr. Berington published his "Reflections, with an Exposition of Roman Catholic Principles in reference to God and the Country," followed closely by other controversial tracts of a similar character. In 1790 he again appeared as an author, publishing in quarto a "History of Henry II. and his Two Sons, with a Vindication of the Character of à Becket from Lord Lyttelton's Attacks." In 1793 he gave to the world a more important work, entitled "Memoirs of Gregorio Panzani," giving an account of his conduct in England as agent of the pope of Rome in 1634–36, translated from the Italian original. Panzani's object was the reconcilement of differences between the secular and regular clergy of the Roman catholic body, and to obtain permission for the establishment of a catholic bishop in England; and it appears that he was favourable to some middle course such as would satisfy the existing government. Some remarks on this work, calling in question the authenticity of Panzani's memoirs, were published from the pen of the Rev. C. Plowden. In 1812, in conjunction with his friend, the late Rev. J. Kirk of Lichfield, Mr. Berington brought out his celebrated work on "The Faith of Catholics proved from Scripture, and the Testimony of the Fathers of the First Five Centuries," a treatise which has been frequently reprinted, and has become the standard text-book of the subject among the Roman catholic body. In 1814 appeared the publication by which Mr. Berington's name is most widely known—his "Literary History of the Middle Ages"—a work (according to no less an authority than W. Hazlitt) ad-

mitted on all hands to be the best extant account of the important subject to which it refers, and which has been reprinted in Bogue's Standard Library, with a preface by Hazlitt himself. In 1814 Mr. Berington settled as pastor of the Roman catholic congregation at Buckland, near Farringdon, Berkshire, where he died in 1827.—E. W.

* BERIOT, Charles Auguste de, a violinist, was born at Louvain, Feb. 20, 1802. He was of a noble and opulent family, and it was as an indulgence of his fondness for music that he was placed under the instruction of Robrex, a distinguished pupil of Viotti. His next master was Tiby, professor of music in the college of his native town. His early progress was so rapid, that at eight years old he played a concerto of Viotti at a public concert. In 1821 he went to Paris, where he at once sought the acquaintance of Viotti, then leader of the Italian opera, who warmly commended his already well-developed talent. Eager for improvement, he entered the conservatoire, to be placed in the class of Baillot. He received also some few lessons of Lafont, but, having already established a style of his own, he found the tuition of both these artists tend rather to embarrass his independence than increase his resources; and he accordingly remained but for a short time under either of them. His appearance as a solo player at Paris immediately secured him a foremost rank in general esteem, and the publication of his "Airs Variés" served greatly to extend his popularity. About the year 1826 he first visited London, where the charm of his exquisite finish and graceful manner gained him a brilliant success. On revisiting his native country, he was appointed solo violinist to the king, with a pension of 2000 florins, which was continued until the revolution in the Netherlands of 1830 overturned the monarchy. It was about this time that he became united to Madame Malibran, between whom and himself there had long existed the warmest attachment; but their legal marriage could not take place until the death of M. Malibran, in 1836, released his wife from his unfortunate claims upon her. With this renowned and gifted songstress he passed through Italy, eliciting admiration wherever he displayed his talent; and in Naples, especially, he was eminently successful. He was the only violinist of the day who suffered nothing from a comparison with Paganini, but was as cordially welcomed wherever he reappeared, as he had been before this extraordinary meteor shone upon the artistic world, which was because his speciality always distinguished him. He was at the Manchester festival with his wife at the time of her sudden death in October, 1836, and was so violently shocked at this calamity, that he fled precipitately from the place, unable to discharge the last offices of affection to her remains. For a year he abandoned himself entirely to grief for her loss, after which it was with extreme difficulty that he was persuaded to resume the exercise of his art. He accompanied his wife's sister, Madame Viardot, in an extensive musical tour, which included a sojourn in Russia. He purposed a visit to England in 1851, but was diverted from the fulfilment of this intention. He has since then lived in retirement with his son, near Brussels, and his sight, which had been for some time failing, has for the last few years entirely left him. His compositions are an index of his style as an executant; his original airs are remarkable for elegance; his Concerto in D minor—a first movement only—is a string of novel and effective bravura passages; and his Concerto Russe possesses more decided character, and consequently musical interest, than anything he has produced.—G. A. M.

BERKELAER, John, a Dutch lexicographer, born at Bois-le-Duc; lived in the second part of the sixteenth century. Author of "Dictionarium Germanico-Latinum," Antwerp, 1556.

BERKELEY—this family was possessed of great wealth and power in the west of England in the feudal times, and held the castle of Berkeley, Gloucestershire, as tenants in chief under the crown. Its most celebrated members are the following:—

Berkeley, Robert de, owner of Berkeley castle under Richard I. and John. He espoused the cause of the barons against the crown, and thus fell under the displeasure of King John, but was restored to the royal favour. Falling, however, from his allegiance, his estates and lands were seized by the king, and their profits assigned to the maintenance of the royal castle of Bristol. He died in 1219.

Berkeley, Maurice de, nephew of Robert de Berkeley, and lord of Berkeley castle, had military summonses to march against the Welsh under Henry III. Having distinguished himself in Wales, he subsequently was commanded to attend the king in person at Westminster, with horses and arms, to take part against the barons who were in open hostility. He appears, however, to have adopted an opposite course, and to have joined the insurrectionist lords, for which his lands were seized, and forfeited to the crown. He died in 1281.

Berkeley, Thomas de, son of Maurice de Berkeley, lord of Berkeley, served under Edward in the Welsh wars, and afterwards assisted the king in his invasion of Scotland, and took part in the battle of Falkirk.

Berkeley, Maurice de, son and successor of the preceding, was successively governor of the castles of Gloucester and Berwick-on-Tweed, and justice of South Wales; but joining the standard of Thomas Plantagenet, earl of Lancaster, he was committed a prisoner to Wallingford castle, where he died in 1321.

Berkeley, Thomas de, son of the preceding, was the lord of Berkeley castle when the unfortunate Edward II. was committed a prisoner there, and afterwards barbarously murdered. (See Edward II.) Owing to his humane refusal to take part in the deed, he was forced to give up his castle to the Lord Maltravers. He was subsequently arraigned as a coadjutor in the bloody act, but was honourably acquitted. He died in 1361.

Berkeley, Augustus, fourth earl of, born in 1715, eldest son of the third earl, was a distinguished officer in the army, in which he rose to the rank of general. He obtained the command of one of the regiments embodied to march against the Scottish rebels in 1745. He died in 1755.

Berkeley, Admiral the Hon. Sir George Cranfield, G.C.B., second son of the fourth earl of Berkeley, was born in 1753. He entered the navy at an early age, and served under Admirals Keppel and Barrington. While captain of H.M.S. *Marlborough*, 74, he captured two French ships in the action of June 1, 1794. He was subsequently commander-in-chief on the Halifax station, and sometime lord high admiral of Portugal. He represented the county of Gloucester in parliament from 1781 to 1812, and supported Mr. Pitt. He died in London in 1818.

Berkeley, General Sir George Henry Frederick, K.C.B., son of the preceding, was born in 1785. He entered the army as cornet in the horse guards in 1802, served in Sicily and Egypt, and throughout the Peninsular campaigns, and at Waterloo. He was appointed surveyor-general of the ordnance in 1852, and represented Devonport from that date till April, 1857. He died at Richmond, Surrey, in the following September, aged 72.—E. W.

BERKELEY, George, D.D., bishop of Cloyne, one of the most distinguished philosophers and scholars of his age, was born at Pelerin, near Thomastown in the county of Kilkenny, Ireland, on the 12th of March, 1684. He received the principal part of his education at the college of Kilkenny, and in his fifteenth year he entered Trinity college, Dublin, of which he became a fellow in 1707. The same year he published his first work, "An Attempt to Demonstrate Arithmetic without the aid of Algebra or Geometry." Whatever question there may be with regard to the value of this treatise, it unquestionably exhibits great mathematical knowledge, subtlety of mind in investigation, and that tendency for adopting novel and eccentric views, unswayed by the settled opinions of others, which was so distinguishing a characteristic of his life. In the year 1709 he published his work on "The Theory of Vision," a treatise of great ability, being the first attempt made to distinguish perceptions solely visual from those in which the sight is aided by other senses. This was followed the next year by two treatises on "The Principles of Human Knowledge," which gave full expression to his peculiar philosophical views, which are since known as the Berkleian philosophy. It would be impossible in a short space to give an adequate statement of these principles. They may be briefly, though imperfectly described, as a denial of the reality of matter according to the commonly-received notion, and that sensible objects are nothing more than impressions made internally upon the mind, according to certain rules which are termed laws of nature. These doctrines at once attracted attention and opposition amongst philosophers and metaphysicians, among whom were Whiston and Dr. Clarke. It must be confessed, however, that this opposition was shown more by denial of the theory, than by refutation of it. Upon one occasion a conference took place between Berkeley and Clarke for the purpose of discussing these speculative points; but the parties separated without coming to any agreement, and Berkeley complained of the want of candour

in Clarke, who would not own himself to be convinced where he was unable to answer. At this time of day, when the ideal theory of Berkeley is thoroughly in disrepute, if it be not exploded, one does not wonder at the result of the discussion, or the inability of Dr. Clarke to answer his opponent; the system being one, the falsehood of which is from its very nature as impossible to demonstrate as its truth. It is not a little remarkable, that while Berkeley wrote these treatises for the purpose of detecting and exposing the fallacies of those who deny divine revelation, the effect of them has been to encourage scepticism, and afford weapons of argumentation to doubters and disbelievers. Berkeley was not, however, entirely absorbed in the pursuit of metaphysics. In 1712 he published three sermons in favour of passive obedience and non-resistance. These subsequently caused him some inconvenience with George I., to whom he was represented as holding jacobite opinions; but Molyneaux, who was his pupil, corrected this error, and vouched for his loyalty to the house of Hanover. The writings of Berkeley had by this time established for him a high reputation amongst men of letters in England, who courted his acquaintance. Swift, Arbuthnot, Addison, and Steele, were his friends. For Steele he wrote several papers in the *Guardian*, and introduced him to Pope, with whom he formed a strong and lasting friendship. Swift, who was then on terms of intimacy with the earl of Peterborough, introduced Berkeley to that nobleman, who, upon his appointment as ambassador to the Italian states shortly after, took Berkeley with him as his secretary and chaplain. In 1714 he returned to England with Lord Peterborough, and shortly after he accepted the proposal of Dr. Ashe, bishop of Clogher, to accompany his son upon a tour through Europe. It was while upon this tour that he made the acquaintance of Malebranche in Paris. Berkeley paid the great French metaphysician a visit while the latter was labouring under an inflammation of the lungs, and a discussion took place between them which appears to have been carried on with a heat and violence that probably hastened the death of the Frenchman, who survived it only a few days. His travels in Italy and Sicily were extensive, and from the few portions that he published (the greater part having been lost in passing from Naples), especially a description of an eruption of Vesuvius, there is great reason to regret that he did not turn his genius to historical and descriptive writing, for which his acute and observant mind, and lively and poetic imagination, eminently fitted him. He would, as has been observed by one of his biographers, have been the Humboldt of his age. While at Lyons upon his return, he composed an essay upon a subject proposed by the Royal Academy of Paris, upon the "Principle and Cause of Motion." The tract is in Latin, and was published in London in 1721. Shortly after his return to England, Pope introduced him to the earl of Burlington; a congenial taste for architecture commended him strongly to the friendship of that nobleman, who recommended him to the duke of Grafton, then appointed lord-lieutenant of Ireland, and with him Berkeley returned as chaplain to his native country, having during his absence become senior fellow of the college, and immediately on his arrival took his degree of D.D. Through Swift he had made the acquaintance of the celebrated Vanessa, Mrs. Hester Van Homreigh, who, upon discovering Swift's marriage with Mrs. Johnson, bequeathed to Berkeley and Mr. Marshall her fortune, consisting of £8000 equally, which they received upon her death. The duke of Grafton conferred the deanery of Derry upon Berkeley in 1724, when he resigned his fellowship. But church-preferment or worldly aggrandizement could not fill the noble and philanthropic heart of Berkeley, and he willingly relinquished home, with its ease and affluence, to organize and promote the great missionary work originated by him for the conversion of the American Indians to christianity, by means of a college to be established at Bermuda. To raise funds for this project, in which he was joined by many young clergymen, including three junior fellows of his college, Berkeley proposed that the proceeds of certain lands in St. Christopher's, then about to be sold by the government, should be applied for the founding of the college. The proposal was approved of, a charter granted, and £20,000 promised. Berkeley accordingly set sail in September, 1728, for Rhode island, accompanied by his wife (the daughter of the speaker of the Irish house of commons), whom he had recently married. This noble and philanthropic scheme of one of the most single-minded and self-denying of men was doomed to failure, owing principally to the total breach of faith of the minister, Sir R. Walpole, who applied the money to other purposes; and eventually, after spending all the funds he could raise from his deanery and other private sources, Berkeley was forced to abandon his project and return to England. Almost immediately after his return, Berkeley published the most useful of his works, "The Minute Philosopher," in which he adopted the ancient method of Socratic and Platonic dialogue, and with rare felicity follows all the windings of scepticism through the different fields of fallacy in which it has from time to time taken refuge. Of this work Dr. Clarke speaks in terms of high praise, and Dr. Sherlock took it to the queen, with whom Berkeley soon became a great favourite. Through her influence he was appointed to the deanery of Down, and in 1736 promoted to the see of Cloyne. From this period the life of Berkeley was one of retirement, devoted to the discharge of his duties as a christian prelate, the regulation of his household, the pursuits of literature and science, and the exercise of the charities of life in their largest sense. And it may be observed, that so little worldly ambition had this good man, that he resisted all the solicitations of his friends to put forward a claim for the vacant primacy, a claim which could scarcely have been disregarded, and he refused in 1745 the see of Clogher, which would have doubled his income. In addition to his correspondence with the learned and eminent men of the day, Berkeley continued from time to time to publish pamphlets and treatises on various subjects, including his celebrated treatise "On the Virtues of Tar-water." At length his health beginning to fail, and being deeply impressed with the responsibilities of his station as a bishop, he retired to Oxford, and, solicited permission to resign his see, and obtained a canonry in that city. The king, however, declined to accept his resignation, and declared "That Berkeley should die a bishop in spite of himself," but gave him permission to reside wherever he pleased. His last act at Cloyne was to make over £200 a year rents, arising out of see lands, to poor housekeepers in his diocese. On Sunday the 14th January, 1753, when in his 69th year, death came to this great and good man, almost robbed of its terrors. He was seated amongst his family, listening to a sermon, and expired so quietly that his decease was not known till his daughter taking to him a cup of tea, found him stiff and cold. He was interred in Christ church, Oxford. In person, Berkeley is described as "a handsome man with a countenance full of meaning and benignity, remarkable for great strength of limbs; and, till his sedentary life impaired it, of a very robust constitution." In his life and conversation he was a bright example. Pious, simple-hearted, and benevolent, humble, unambitious, and honourable—he was adorned with all Christian graces and noble qualities.—J. F. W.

[One word more about Berkeley's peculiar metaphysics:—Berkeley's immaterialism, bizarre though it is apt to appear, was nevertheless an essential and inevitable step in the history of English philosophy, after the period of Lord Bacon. It has been stated under our notice of that illustrious thinker, that although the charge of materialism so often urged against himself is a false charge, the principles established and illustrated throughout the *Instauratio*, might, and assuredly would—if applied without restriction or limit—lead to a psychology purely empirical, and ultimately to a scheme of thought purely materialistic. The logical but hard intellect of Hobbes indeed, pushed at once, and without stop or misgiving, to the term in question. Locke went backward a step or two in theory, and a long way in practical belief; but the cardinal error remained in his rejection of the true idea of *Substance*, and generally of every notion not traceable directly or mediately to the action of external impressions on a comparatively passive or purely receptive thinking faculty. The certain consequences of such a fundamental position will surprise no one conversant with the history of philosophy at any one of its critical epochs:—deny the existence of a Faculty in the Mind itself to construct universal ideas from the facts offered by experience, and the whole list of conceptions related to the idea of Substance dwindle into mere *names;* nor can objective or absolute reality of any sort be logically predicated concerning them. Berkeley discerned these consequences, and recoiled from them. But he did not discern the cause of the disaster. On the contrary, he merely contended for one downward consequence of the prevailing philosophy, and imagined very vainly that he had thereby saved much that seemed to him very precious. Urged in this direction, also, by several truths that appeared demonstrated by his new *Theory of Vision*, he reached the conclusion, that there are no qualities

of Matter, known to us, except what Locke calls *secondary qualities;* in other words, that we know nothing and can know nothing of matter in itself; that *reality* belongs only to sensations produced (*somehow*) in the understanding; in one word, that we can know nothing save the phenomena of Mind—representations, or ideas. It is easy to see how Berkeley might persuade himself, that he had thus destroyed every germ of the Materialism he dreaded by taking away its substratum—the reality of Matter itself: certainly, however, the present very acute historian of philosophy—Erdmann—has made a most sad mistake in classing the good bishop as a spiritualist, and claiming for him the honour of association with Leibnitz. Berkeley made no change whatever in the *fundamental position* of the prevailing philosophy; nor did he attempt any such task. Pursuing this very course, and carrying out the logic in which Berkeley trusted, Hume, the arch-destroyer, quickly appeared; and, along with the idea of Cause and Effect, demolished totally all reality, except what belongs to sensation or feelings or states of mind as they momentarily exist. He withdrew substratum from Mind also, and so installed scepticism into absolute empire. Like multitudes of others occupying a middle position, the excellent bishop only hastened the advent of utter night. Men's *common-sense* quickly rebelled indeed; but for a clear scientific detection of the sources of error, and the final exposure of that error, modern philosophy is indebted to KANT of *Königsberg*.—J. P. N.]

BERKELEY, GEORGE, an English divine, son of Bishop Berkeley, born in London in 1733, was educated at Oxford. He was prebendary of Canterbury, rector of St. Clement's Danes, London, and chancellor of Brecknock. A sermon, "On the Danger of violent Innovations in the State, exemplified from the reigns of the two first Stuarts," which he published in 1785, drew on him public attention for a short period. He inherited the virtues and some of the intellectual qualities of his father. Died in 1795. A volume of his sermons was published by his widow in 1799.—J. S., G.

* BERKELEY, THE HON. GEORGE CHARLES GRANTLEY FITZ-HARDINGE, a younger son of the late earl of Berkeley, and next brother of the present earl, was born at Berkeley castle, February 10, 1800. He was chosen M.P. for the western division of Gloucestershire in December, 1832, and continued to represent that constituency down to the general election of 1852, when he was an unsuccessful candidate. He is well known as a frequent contributor to periodical literature, and as the author of a novel called "Berkeley Castle." He is married to a daughter of the late Paul Benfield, Esq., and is heir presumptive to the earldom, which of right belongs to his brother, but which has never been assumed by him.—E. W.

BERKELEY, JOHN, an officer in the service of Charles I., who clung to the fortunes of his exiled family, and was raised to the peerage at the Restoration. He wrote "Memoirs of the Negotiations with Cromwell and the Parliamentary Army," which have been recently published by Guizot, in his collection of the Records of the English Revolution.—W. B.

* BERKELEY, THE RIGHT HON. SIR MAURICE FREDERICK FITZ-HARDINGE, K.C.B., second son of the fifth earl of Berkeley, was born in 1788. He entered the navy in 1802, and commanded the gun-boats which were sent to support the troops in the lines at Torres Vedras on the Portuguese coast. He commanded the *Thunderer*, 84, at the capture of Acre. He was for many years M.P. for Gloucester city, and one of the lords of the admiralty, in which capacity he introduced some very valuable reforms in the administration of naval affairs.—E. W.

* BERKELEY, MILES JOSEPH, a clergyman of the church of England at King's Cliffe, Kent, is the most eminent British mycologist of the day. He has published numerous papers on fungi, and on the diseases of plants, in various periodicals, and he is the author of an "Introduction to the Study of Cryptogamic Botany." He has published "Gleanings in Algæ," has described the fungi in the fifth volume of English Botany, and has issued "Fasciculi of Dried Fungi."—J. H. B.

BERKELEY, SIR WILLIAM, governor of Virginia in the seventeenth century, published a description of that country, and a compendium of its laws.—W. B.

BERKELSZOON or BŒKELSZOON, a learned Dutchman born at Biervliet in Zealand; died in 1397. He is reputed to have commenced the traffic in salt herrings, which has become so important a branch of the commerce of the Low Countries.

BERKEN or BERQUEN, a lapidary of Bruges, lived about the middle of the fifteenth century. He employed the method of cutting one diamond by means of another, and of polishing surfaces with the dust which resulted from the process. His ingenuity was also exhibited in the invention of some mechanical appliances, afterwards commonly used in his art.—J. S., G.

BERKENHEAD or BIRKENHEAD, SIR JOHN, a witty writer of the seventeenth century, the son of Randal Berkenhead, saddler, of Northwych in Cheshire, was born in or near the year 1615. He was educated at Oriel college, Oxford, where he took the degree of B.A., and was soon appointed amanuensis to Archbishop Laud, who created him M.A., by diploma, and caused him to be elected fellow of All Souls college. During the civil war, when King Charles I. was at Oxford, he was the chief contributor to a broad-sheet called *Mercurius Aulicus*, which communicated the intelligence of the court to the rest of the kingdom. His witticisms in this journal became very popular. Thus useful to the royalists, he was appointed reader in moral philosophy, but lost that office and his fellowship, being ejected by the parliamentary visitors. At the Restoration, he received the degree of D.C.L., was knighted, and in 1661 was elected member of parliament for Wilton. He held several lucrative appointments until his death in Westminster, December 4, 1679. There was a divine, of both his names, who, in 1644, published a sermon on Rom. xiii. 5. Our author deserves mention as one of the earliest newspaper wits in English history.—T. J.

BERKENHOUT, JOHN, an English physician, son of a Dutch merchant, was born at Leeds about the year 1730, and died in 1791. He at first entered on a military career, and then studied medicine at Edinburgh. He graduated at Leyden in 1765, and finally settled as a practitioner at Isleworth. He was the author of a "Botanical Lexicon;" "Outlines of the Natural History of Britain;" "Elements of Chemistry;" "Essay on the Bite of a Mad Dog;" "Symptomatology," &c.—J. H. B.

BERKHEY, JOHN LE FRANCQ VAN, a Dutch naturalist and poet, was born at Leyden on 3rd January, 1729, and died on 13th March, 1812. He founded a museum of comparative anatomy and natural history. His leisure moments were devoted to poetry. He resided successively at Amsterdam, Leervliet, and Leyden, where he was professor. He went to the Hague in 1807, and finally retired to the country. His works are—"A Description of Composite Flowers;" "Natural History of Holland;" and "Account of the Reproduction of Testaceans," besides various poetical pieces.—J. H. B.

BERKHEYDEN or BRECHBERG, JOB, born at Haerlem in 1637. He studied on the vine slopes of the Rhine, and what he could not paint he sketched. His portfolios were laden with duplicates of vine-dressing, half-dressed boors, sturdy husbandmen behind their oxen, knavish inn-keepers, and patient stolid fishermen feasting, dancing, drinking, or conversing. His handling was as good as his colour. Having heard much of the munificence of the elector palatine, he set out for that golden but ill-fated court, in company with his brother Gerard. Unable to obtain an audience, he hit upon a painter's trick. He watched the elector and his nobles sweep out to the chase, instantly went home and began a picture which contained portraits of the prince and all his attendants, drawn of course from memory. When it was finished, the cunning man of Haerlem got a friendly steward to place it, still wet and bright, in a gallery, through which the prince on his return, slow and tired, had to pass. The prince came, saw, and was conquered; he expressed his surprise and gratification; more than that, rewarded them with money, and gave them two medals. Job died in 1693.—GERARD, his brother, who was born in 1645, painted with Job's brushes, and on the same canvass. His delight were churches, convents, and noblemen's houses, with a garnishing of small figures. His reputation, by help of his brother's name, was rising when he was unfortunately drowned in a canal as he was returning home from a party. There is a historical doubt, however, whether it was Job or Gerard who was drowned, and this great question we must still leave unsettled.—W. T.

BERKMANS, HENERY, a Dutch historical painter, born in Holland, in 1629. He was the pupil of Wouvermans, and Jordaens, but eventually retired to portrait, in which humble mode of art he obtained success. He died about 1679. His finest work represented a company of archers at Middleburg.—W. T.

BERLICHINGEN, GOETZ or GOTTFRIED VON, one of the last representatives of German chivalry, was born at the castle

of Jaxthausen, kingdom of Wurtemberg, about 1480, and died 32d July, 1562. He took a prominent part in the civil wars and feuds of his time, and was generally esteemed for his valorous and truly chivalrous conduct. After having lost his right hand in the siege of Landshut, he wore an iron one, which is still shown at Jaxthausen. In 1525 he was one of the chiefs of the rebellious peasants, and after their defeat by the Suabian league, was kept a prisoner in his own castle for eleven years. He left a highly interesting autobiography, edited by Pistorius, Nurnberg, 1713, and by Gessert, 1843, and is the subject of Goethe's celebrated drama, which has been translated into English by Sir Walter Scott.—(See *Mechel Die eiserne Hand des tapfern Ritters Götz von Berlichingen*, Berlin, 1815.)—K. E.

BERLICHINGEN, Joseph Frederick Anthony, of Tyrnau in Hungary, was adjutant to Prince George of Mechlenberg in 1784; afterwards served under the banner of Austria against the Turks, rose to distinction at the court of the king of Wirtemberg. He published a translation of Goethe's Hermann and Dorothea in Latin verse.—W. B.

BERLINGHIERI, Camillo, an Italian historical painter, surnamed N Ferraresino. He studied under Bononi, and died at Ferrara in 1625. The Ferrara churches are stored with his art.—W. T.

BERLINGHIERI, Andrea Vacca, a celebrated Italian surgeon, born at Pisa in 1772. At the age of seventeen he went to Paris, where he studied anatomy under Dessault, whom he also accompanied on a tour through Holland. He afterwards came to London, to attend the lectures of John Hunter and of Benjamin Bell, and on his return to Pisa in 1791, was admitted doctor of medicine. Shortly afterwards he published his "Observations on the Treatise on Surgery of Benjamin Bell." The uncertainty of the practice of physic having disgusted him, he resolved to devote himself entirely to surgery; and the work just mentioned, with some courses of lectures which he delivered at the same time, laid the foundation of a reputation, which his great skill as an operator rapidly increased. In 1799 Berlinghieri again visited Paris, and resumed his studies with the same ardour that he had manifested ten years before, obtaining, according to his own avowal, great advantages in regard to practice, without adding much to his theoretical knowledge. He was nominated a member of the Medical Society of Emulation, at which he read two interesting memoirs—one on fractures of the ribs, the other on the structure of the peritoneum. At the end of 1799 he returned to Pisa, when he was first appointed to assist his father in the course of lectures on surgery delivered by the latter in that university, and three years afterwards was placed at the head of the newly-formed clinical school of Pisa, which has ever since attracted so many pupils from all parts of Italy. In consequence of the death of his father, his brothers, and some of his children, Berlinghieri removed to a place in the neighbourhood of Pisa, where he was exposed to an unhealthy atmosphere, which, acting upon a frame already shaken by grief, gave rise to a malady which carried him off on the 7th September, 1826, after an illness of only a few days. Operative surgery is indebted to Berlinghieri for many useful instruments, and for improvements in some surgical processes. Amongst the former are his machine for the compression of aneurisms of the popliteal artery, and instruments for trichiasis, for lithotomy in the male, and for œsophagotomy. He also improved the bistouri for trichiasis, and that of Thomas for lithotomy in the female—modified Dessault's processes for the treatment of fistula lacrymalis, and of fracture of the neck of the femur, and that of Sanson for recto-vesical incision, of which he was a warm partisan. A new method of treating trichiasis is also to be attributed to him. The writings of Berlinghieri are rather numerous. Besides the memoirs above mentioned, as having been read before the Society of Emulation in Paris, and his "Riflessioni" on the surgery of Benjamin Bell, he published at Pisa, in 1803, the "History of an Aneurism of the Popliteal Artery," which was treated unsuccessfully according to the method of Hunter; in 1819, a "Memoir on the Ligature of Arteries;" in 1820, a treatise on "Œsophagotomy," explaining the use of an instrument which he introduced into the œsophagus, so as to distend that canal, force it outwards to the left, and facilitate its being opened; in 1823, a "History of a ligature of the exterior iliac artery, and reflections on the temporary ligature of the large arteries;" in 1821, a "Memoir on the extraction of stone from the bladder by way of the *intestinum rectum*," followed, in 1822 and 1823, by a second and third memoir on the same subject; and in 1825 by a fourth, "On Lithotomy in the two sexes." In 1825 he also published a paper on a "New method of curing Trichiasis," which was inserted in the Annali Universali di Medicina di Omodei.—W. S. D.

* BERLIOZ, Hector, a musical composer and critic, was born at Cote Saint André, a small town in the department of l'Isere, December 11, 1803. His father, who was a surgeon, designed Hector for his own profession, to prepare him for which, he was at the age of nineteen, sent to Paris. He had never till then been able to indulge his predilection for music, but, away from parental supervision, he deserted the schools of medicine for the Conservatoire. He entered the class of Reicha for composition, and was also assisted by the advice of Lesueur. Anxious to assert his creative power, Berlioz very soon wrote an opera, "Estelle et Nemorin," which, however, was not produced. He had better fortune with a mass, which was publicly performed at the church of St. Roch, when he was greatly encouraged by the praises of the wife of the composer, le Brun, whose opinion had considerable authority. He then paid a visit to his father, who was so disgusted at the neglect of his clinical studies, that he discontinued the allowance for his maintenance, and Berlioz returned to Paris with no resource but the art to which he had disobediently devoted himself. He gave lessons on the flute and the guitar, which, as he had little practical facility, yielded him a scanty harvest. To improve this, he took an engagement as chorus singer at one of the minor theatres, and so supplied his slender necessities. In 1827 his highly romantic character experienced an influence which, if it induced not the peculiar tenor of his artistic career, may well be supposed to have found expression in his productions. An English dramatic company was engaged at one of the Parisian theatres, amongst whom Miss Smithson—a lady whose graceful person had been her only qualification for the stage in London, and who, with this advantage, had here only filled the most trifling parts—held a prominent position. Berlioz witnessed her performance of Ophelia, immediately invested the actress with all the idealism of the poet's creation, and was seized with a passion for her as ardent as it was enduring. He embodied the long train of feelings of which this connection was the source, in some of his most important works; in speaking of these, occasional reference must again be made to it; let suffice for the present, that, in 1834, he married the lady, who, after a long period of mental aberration, died a few years since. It was about the time when Berlioz first saw Miss Smithson, that his artistic aspiration received a most genial stimulus in the kindness of some friends, by whose exertions he was enabled to give a concert at the theatre Italien, and so to bring the first of his remarkable productions before the world. At this were performed the overture "Les Francs Juges," the scene "Heroique Grecque," the "Mort d'Orphée," and the "Overture to Waverley."

The next event of importance that has to be recorded, is his gaining a prize for composition at the Conservatoire, by his cantata of "Sardanapale." This work was subsequently given at one of the concerts of the Conservatoire (a series of performances analogous with our Philharmonic, which have no connection with the music school), but it has not been printed; on the same occasion was produced the "Episode de la vie d'un Artiste, Symphonie Fantastique," which is the first acknowledged outpouring of his romantic passion. Berlioz spent the year 1830 in Italy, where he composed the sequel to the "Symphonie Fantastique," in which the same poetical purpose is continued; this portion of the work is called "Lelio ou le Retour a la vie;" it is a mono-drama interspersed with choruses, and comprises the following divisions:—"La Ballade du Pécheur;" "Le Chœur des Ombres;" "La Chansor des Brigands;" "La Harpe Éolienne;" "Le Chant de bonheur;" "Fantaisie dramatique sur la Tempéte de Shakspere." It was in Italy that Berlioz first met Mendelssohn, and where he professes to have made this wonderful musician first sensible of the genius of Gluck, his own idol of especial adoration. Paganini had suggested to Berlioz the composition of a work with an important part for the viola, and he carried out this proposition in his "Harold en Italie," which he wrote on his return to Paris, embodying in it the impressions of his Italian sojourn. Immediately after the first performance of this extraordinary symphony, Paganini, who was little less remarkable as a miser than renowned as a violinist, wrote the composer a letter of eulogy, inclosing him a draft for 20,000 francs, in acknowledgment of his admiration of the work. In

1835, Berlioz was engaged to succeed M. Castil-Blaze, as musical critic in the *Journal de Débats*, which office he still holds, and his spirited writing in this publication distinguishes him scarcely less than does his individuality as an artist. After the siege and taking of Constantine, Count Gasparin, minister of the interior, engaged Berlioz to write his "Messe des Morts," to be performed at the obsequies of General Danremont, and the officers and soldiers killed in that event, which solemnity was celebrated at the church of the Invalides, December 5, 1837. His next important production was the opera of "Benvenuto Cellini," which was given at the Académie Royale with such opposition as to compel its immediate withdrawal, and it was reproduced after a few months with no better fortune. This work has had more success in some of the principal towns of Germany; but, when it was performed in 1853, under the composer's direction, at the Royal Italian opera in London, it was so ill received that it could not be repeated. The "Carnaval Romain," one of the most admired instrumental compositions of Berlioz, is the overture to the second act of this opera, and it has often been played in Paris with applause as great as the disfavour that greeted the entire work from which it is extracted. The grand ceremony of the inauguration of the Colonne de Juillet in 1839, gave occasion for a series of most extensive musical performances under Berlioz's direction, at which he produced his "Apotheose," and his "Symphonie Funébre," composed in honour of the victims of the Revolution of 1830. These concerts were attended by an audience of ten thousand, and the excitement of the moment enhanced not a little the interest of the music, which, aided by the multitudinous scale of its execution, created an enthusiasm that has not been forgotten. On the 24th of November in the same year, the symphony of "Roméo et Julliette" (a composition for orchestra, solo voices, and chorus) was first performed. This remarkable work is a further expression of the train of feelings depicted in the "Symphonie Fantastique" and its sequel, it having been originally suggested by a representation of Shakspeare's tragedy, the heroine of which had now become the wife of the composer. In this year also he published his treatise on instrumentation, a work to which his speciality as a composer —mainly consisting as this does in his care for orchestral colouring—gives particular interest. In 1841 Berlioz made a tour in the north of Germany, giving concerts of his music in all the important cities. At Leipzig he again met with Mendelssohn, then conductor of the Gewandhaus concerts, who treated him with the courteous cordiality with which he received every one of artistic pretensions; on this occasion, at the request of Berlioz, the two conductors exchanged batons, each promising to preserve the other's gift as a pledge of friendship and esteem. He then visited the principal towns of the south of France, and afterwards proceeded to Vienna, and was everywhere received with consideration, if not dismissed with profit. In Austria he composed the "Damnation de Faust," a dramatic cantata founded on the national German legend, which he subsequently produced at the Opera Comique.

Berlioz had, after his return to Paris, given a series of *concerts monstres* at the cirque in the Champs Elysées, by which he had been a pecuniary loser, and the two performances of his new cantata scarcely yielded the amount of their expenses. Having thus little interest to retain him in Paris, he now undertook a tour in Russia, the success of which was more lucrative than anything he had yet experienced. He was much honoured both at St. Petersburg and Moscow; at the latter he received an invitation from the king of Prussia to visit Berlin, and produce his "Faust" there. This work had already been performed in Germany, where it had excited much interest, which was still increased by the presence of the author, and the honours paid to him at court equalled the acknowledgments he received from the artistic world. When M. Jullien opened Drury Lane theatre at Christmas, 1847, for the performance of English operas, Berlioz was engaged as conductor; his reputation in this capacity was very great, but it was founded on his practice in the concert-room, where he had chiefly directed the performance of his own compositions, and rarely that of solo singers; his want of experience in the theatre and of sympathy with the style of music, added to his ignorance of the language, were the natural causes of his unfitness for an office which a person of more discretion would scarcely have undertaken. During this his first visit to London, his "Harold" and some portions of his "Faust" were performed at one of the Philharmonic concerts under his own superintendence, and they were better understood than the overture to his opera had been, when, seven years earlier, it was given by the same society, being the first of his works heard in England. On his return to Paris, Berlioz wrote the "Fuite en Egypte," which he produced as a composition of Pierre Ducré, a pretended composer of the 17th century. It is said that many critics perceived beauties in this work of supposed antiquity, which they would never have admitted in a production of the living Berlioz; and full of admiration, busied themselves with researches for other emanations from the same unheard of genius. The success of the work being decided, the author dropped his pseudonyme, and declared himself to be the only Pierre Ducré when the eulogies that had been pronounced could not be retracted. His second visit to London was in 1851, when he was engaged to conduct the New Philharmonic concerts; he came again the year following, invited by the Philharmonic Society to direct some of his works, and in 1853 once more visited London. The last expression of his romantic love is rendered in "Meditations Religieuses," a work which Berlioz wrote on the death of his wife; it consists of three parts, which are thus entitled, "Trestia," for six voices, with accompaniment of violin, violoncello, and pianoforte; "La Mort d'Ophelie ballade;" and "Marche Funébre."

He now extended the "Fuite en Egypte," into the trilogy, "L'enfance du Christ," preceding the original portion by the "Songe d'Herode," and concluding the work with "L'arrive a Sais;" thus completed, it was first performed at the Salle Herz, December 12, 1854. His next production was the "Te Deum," for three choruses and orchestra, which was first performed at the church of St. Eustache by a band of 150, and a chorus of 800, April 30, 1855. On the 15th of November following, on the occasion of the distribution of prizes at the Palais de l'Industrie Universelle, Berlioz paid his homage to the reigning sovereign by the production of his cantata "L'Imperiale," which was executed by 1200 performers. On the death of Adolphe Adam in 1856, Berlioz was chosen to fill the place thus rendered vacant in the membership of the institut, the extremely wide range of the honourable distinction being peculiarly exemplified in the remotely opposite artistic character of these two men. Besides the works already mentioned, Berlioz has produced the following—overtures, "Le Roi Lear" and "Le Corsaire"; "Le Cinq Mai," a cantata on the death of Napoleon; "Vox Populi" two choruses, "La Menace des France" and "L'Hymne à la France;" "Rêverie et Caprice," for the violin, written for Artot; "Irlande," "Feuillets d'album," "Die Sommernachte;" "Sara la Baigneuses," "La Captive," and "Fleurs des Landes," each a collection of vocal pieces. In addition to his contributions to the *Débats*, he is also the author of two literary works—"Voyages en Allemagne et en Italie;" and "Les Soirees de l'orchestre,—which are replete with artistic enthusiasm and sprightly satire. He is now engaged upon a five-act opera for the acadèmie, of which, as of the trilogy, he writes both the text and the music. Berlioz regards music in the highest artistic sense, and thus a deep earnestness of purpose distinguishes all he has produced. He appears to consider it as necessarily the medium of a defined expression; but it is, perhaps, less to this view of the appropriation of the art, that the peculiarity may be attributed of what he writes, than to a natural incapacity of melodic invention, the late commencement of his technical studies and their probable incompleteness, and, in some degree, to his inability to play his compositions upon any instrument. Contemporary criticism of what is so entirely new, is equally liable to be blinded by intolerance or by enthusiasm; they who examine it with implicit faith in the validity of established principles, are not more likely to do injustice to its merits, than are they liable to render to its failings whose mania for originality (as they misname rejection of precedent), leads them to esteem every infraction of the revered rules of art, as an excellence. It is posterity alone that can truly determine how far and in what rank this very remarkable man is to be classed as a musician.—G. A. M.

BERMUDO. This name was borne by three kings of Asturias and Leon, in the line of the renowned Pelayo:—Bermudo I., called to the throne A.D. 788 instead of Alphonso II., to whom, as the rightful heir, he afterwards resigned it; Bermudo II., who, in alliance with Navarre and Castile, conquered Almanzor on the plains of Osma in 998; and Bermudo III., grandson of the preceding, who fell in battle against the combined forces of Castile and Navarre in 1037, leaving the sceptre of Pelayo to the ascendant house of Sancho El Mayor.—W. B.

BERMUDEZ, J. A. CEAN DE, was born in 1749, in the Asturias, and educated in the jesuits' college. Befriended by the statesman, Jovellanos, he followed him to Seville, Murillo's city, and there studied art. He then went to Madrid, and worked under Mengs. His patron obtained for him a situation in a bank, and in 1790 he was employed by government in arranging papers in the office of Indian affairs at Seville. In 1797 Jovellanos made him secretary of the Indian department, but on that statesman's exile he returned to Seville, to prepare his "Dictionary of the Fine Arts," which came out in 1800. In 1808, when Ferdinand VII. ascended the throne, Bermudez was restored to office. He died of apoplexy in 1829. His works are—his "Dictionary;" "A Summary of the Roman Antiquities in Spain;" a "Life of Jovellanos," &c. The learned Sterling gives his Dictionary great praise; its chief faults are his undue admiration for his contemporaries of the academy of St. Ferdinand.—W. T.

BERMUDEZ, JEROM, a native of Gallicia, supposed to have been born in 1530. He belonged to the order of St. Augustine, and was very remarkable for his knowledge of sacred and profane literature. He wrote a Latin poem, "Hesperoida," in praise of the duke of Alva, and translated it into Spanish. He wrote, also, two dramas in five acts, which he boldly calls "the first Spanish tragedies," both on the same subject—Inez de Castro. Ticknor observes, that these two dramas contain many passages of no little poetical beauty. He died towards the end of the sixteenth century.—A. C. M.

BERMUDEZ, JOHN (called by Alvarez MESTRE JOAM), accompanied the first Portuguese embassy to Abyssinia as physician in 1520, and subsequently became patriarch of Ethiopia. He returned to Portugal in 1565, and published an account of his residence in Abyssinia, now exceedingly rare.—W. B.

BERN, MICHAEL, a learned German, lived at Wandsbeck, near Hamburg, in the first part of the eighteenth century; author of a work entitled "The Age of Atheists, Heathens, and Christians," and other works of a similar character.

BERNABEI, GIUSEPPE ERCOLE, a musician, was born at Caprarola about 1620; died at Munich in 1690. He was a pupil of Benevoli, and followed his example and the practice of his age in writing for a combination of several choirs of four voices each. He held the office of maestro di capella in the church of St. Giovanni di Lateran from 1662 till 1667, when he received the same appointment in that of St. Luigi di Francesi; and on the death of his instructor in 1672, succeeded him in the pontifical chapel. He filled this last post but for one year, when he was engaged by Ferdinand Maria, elector of Bavaria, to take the direction of his chapel on the death of Johann Caspar Kerl, and he remained at Munich till his death. Here, besides much ecclesiastical music, he wrote two Italian operas. He published a set of madrigals, and a collection of his motets was issued the year after he died. His most distinguished pupils were his eldest son and Steffani.—G. A. M.

BERNABEI, GIUSEPPE ANTONIO, a musician, the son of the above, was born at Rome in 1643, and died at Munich in 1732, according to some authorities, who remark upon his reaching the advanced age of eighty-nine; but others, who give the same date of his death, state him to have been born in 1659. In 1690 he succeeded his father, whose pupil he was, in the office of kapell meister to the elector at Munich. He had also the distinction of Hofrath, which indicates his general attainments, and the consideration in which he must have been held. He wrote prior to this five Italian operas, and in 1698 published a large collection of sacred music, under the title of "Orpheus Ecclesiasticus." Martini and Paolucci each prints a specimen of his composition. His younger brother, VINCENZO, born in 1666, was also a composer, but of less distinction.—G. A. M.

BERNABEI, PIER ANTONIO, born at Parma, died in 1666, a disciple of Paremegiano, but an imitator of Corregio, his master's great model. He filled half the churches of flat Lombardy with grand frescos. One of his finest pictures is a "Beatification."—W. T.

BERNADOTTE, JEAN BAPTIST JULES, KARL JOHANN XIV. of Sweden, the son of a lawyer, was born at Pau, 26th January, 1764. He was educated at home till seventeen, when he entered the army as a volunteer, and was sent to Corsica, where he served two years as a grenadier. On account of his health he obtained his discharge, and returned home; but very soon afterwards, in spite of the entreaties of his family, again enlisted into the French service as a private soldier. On the outbreak of the Revolution he was sergeant-major, and had the good fortune to save his colonel, the Marquis d'Ambert, from an infuriated populace. Bernadotte soon showing himself an able soldier, rose rapidly from rank to rank. He fought as a colonel and chief of brigade under General Cusine, and distinguished himself greatly at Speirs and Maintz. In 1794 he was made chief of brigade, and shortly afterwards general of division. In 1795 he essentially aided the French in their passage of the Rhine at Neuvied, and in 1796 fought under Jourdan's command. The advantage which he obtained on the Lahn, the blockade of Maintz, the battle of Neuhoff, the passage of the Rednitz, the taking of Altdorf, the conquest of Neumark, and the advantages he obtained over Kray, from whom he took his military stores on the Main, established his reputation as a general. After this he was ordered by the Directory to march with reinforcements to the army in Italy, and was commissioned by Buonaparte to lay siege to the fortress of Gradisca, on which occasion he exhibited the utmost coolness and intrepidity. Shortly before the 18th Fructidor, he was chosen by Buonaparte to convey the ensigns taken at the battle of Rivoli to the Directory, and was mentioned in the accompanying letter "as one of the stanchest friends of the republic—as one whose principles would as little allow him to capitulate with the enemies of freedom as with honour itself." About the same time, Bernadotte being asked by some of his friends his opinion of Buonaparte, replied—"I have seen a young man of six or seven and twenty, who assumes the tone of a man of fifty, and this in my opinion bodes no good for the republic." Although he was in Paris on the 18th Fructidor, yet he took no part in the occurrences of the day, and returned to Italy. When Buonaparte, after signing the treaty of Campoformio, returned to Paris, he withdrew half the forces from the command of Bernadotte, which he had brought with him from the Rhine, because he distrusted him. On this Bernadotte, seriously offended, demanded from the Directory either that another command should be given him, or that his resignation should be accepted; and the Directory sent him as ambassador to Vienna. But in consequence of the display of the tri-coloured flag over the entrance to his hotel, and which had been done by order of the Directory contrary to his own wishes, a tumult ensued, and Bernadotte leaving Vienna went to Rastadt, and forward to Paris.

On the 16th of August, 1798, Bernadotte married Eugenie Bernhadine Désirée, born 8th of November, 1781, the daughter of a merchant named Clary, of Marseilles, and sister to the wife of Joseph Buonaparte. In the campaign of 1799 he served under Jourdan, and was ordered as commander-in-chief of the army of observation to cross the Rhine and invest Philipsburg. But when the demands of the Archduke Charles, Jourdan's retreat across the Rhine, the dissolution of the congress at Rastadt, and the advance of the allied forces in Italy, called for extraordinary measures, Bernadotte was appointed minister of war. His energy and popularity were needed at this time, when the French army was dejected by reverses, and the enthusiasm of war had cooled throughout the nation. For three months he laboured assiduously to re-establish confidence and discipline, and was beginning to see the first fruits of his labours, when finding himself overreached by the intrigues of the Abbe Sieyes, he threw up his appointment. Bernadotte had retired to his country residence, when the 18th Brumaire made another change in his circumstances. He was, through Buonaparte, appointed minister of state, in which capacity he opposed the establishment of the order of the legion of honour. The uncompromising spirit evinced by the new minister of state, again made Buonaparte desirous of removing him, and accordingly he proposed to place him at the head of the expedition to St. Domingo. The breach between the two was thus growing wider and wider, when Bernadotte's brother-in-law, Joseph Buonaparte, effected a kind of political reconciliation between them. In 1800, Buonaparte, then first consul, gave him the command of the army of the west, that he might pacify La Vendee and other disturbed districts. At the peace of Luneville he was nominated plenipotentiary to the United States; but the renewed outbreak of war rendering it desirable to keep so able a soldier at home, he was sent, in 1804, as stadtholder to Hanover, where he made himself greatly beloved by his prudence and clemency. The same year, Buonaparte having assumed the imperial dignity, Bernadotte was made marshal, and soon after received the decoration of the legion

of honour. On the renewal of hostilities with Austria, he left Hanover with his forces, joined the Bavarian army at Wurzburg, and marched to the siege of Ulm. At the battle of Austerlitz, his corps broke through the centre of the Russian army, and on the 5th June, 1806, Napoleon appointed him prince of Ponte-Corvo. In the war against Prussia, he commanded the first corps and greatly distinguished himself. On the 14th October, following up his advantages against the Prussian army, he pursued General Blücher to Lübeck, where he compelled him to capitulate. He was the only French commander who earnestly endeavoured to prevent the fate of this unfortunate town. He also behaved with great kindness towards 1500 Swedish prisoners, which excited the greatest esteem for him in Sweden, and was probably the foundation of that national regard which afterwards raised him to the throne. After this he advanced towards Poland, and on 25th January, 1807, was present at the bloody battle of Morungen. Fighting afterwards against the Russians, he was wounded at Spanden on June 5, and was thus unable to take part in the battle of Friedland. After the peace of Tilsit, he was appointed commander-in-chief of the army stationed in North Germany, and made stadtholder of the Hanseatic towns, with command to march into Denmark, and take possession of Sweden and Finland. Pomerania was already in his hands when King Gustavus IV. was dethroned by the revolution of 1809, and various causes prevented the carrying out of this scheme. In April, 1809, Bernadotte was ordered to the Danube; here he took command, in the war against Austria, of the allied troops, principally Saxons, and led them to the battle of Wagram, where they fought with the most unexampled bravery. The Saxons took Wagram, and kept their ground for two hours in the burning village. As they had lost great numbers of their body, Bernadotte ordered General Dupas, whose division belonged to the 9th corps, to support the Saxons. But Dupas hesitated; he had, he said, received superior orders to remain where he was. Astonished at this Bernadotte determined to save the remnant of his brave Saxons, and hastened to headquarters to remonstrate. "If they wanted his death," he said, there were other less hateful means of accomplishing it, than by murdering with him such numbers of brave men." The emperor was again displeased, because he had issued in his own name a proclamation after the battle, in which he called the Saxon troops "the granite column." Nevertheless he endeavoured to explain away the cause of dissatisfaction which Bernadotte felt on being left unaided, by saying that such misunderstandings were unavoidable in great actions; but Bernadotte, on an armistice being concluded, returned to Paris.

Bernadotte, however, could not remain inactive, and on the landing of the English at Walcheren, the minister of the interior and the minister of war urged upon him the command of the troops. He accordingly called out the national guard, and by a series of marches and counter-marches, compelled the enemy to evacuate the island. Spite of all this the emperor, still continuing to be distrustful of him, superseded him in his command, and ordered him to return to his principality; but instead of doing so, Bernadotte demanded his discharge. Sent back to Austria by the minister of war, he had an interview with the emperor at Vienna, when an apparent reconciliation took place. Still, however, the emperor considered him dangerous to his power, and in order to remove him from his sphere of influence, offered him the office of governor-general of the Roman states, which after some hesitation he accepted.

Bernadotte was in Paris making preparation for his departure to Rome, when events were taking place in the north which entirely altered the whole future of his life. But before we proceed with the incidents of his life, it is necessary to take a hasty glance at the state of affairs in Sweden. Gustavus IV., king of Sweden, had in consequence of incapacity been compelled to abdicate his crown in March, 1809, and the states of Sweden had declared him and his descendants excluded from the throne for ever. His uncle, the duke of Sudermania, assumed the government under the title of Karl XIII.; but, being childless, the brother of the reigning duke of Augustenburg was chosen as his heir and successor. This young man, however, suddenly dying 26th May, 1810, not without suspicion of poison, it was necessary to choose another heir to the crown. Many candidates offered themselves; but none seemed to have the requirements needful, where a man of firmness, experience, and military abilities was so requisite. It was not extraordinary, perhaps, that Bernadotte, already so favourably known by his kind behaviour to the Swedish prisoners, and by his moderation and wisdom in his government of the Hanseatic towns, should suggest himself to the minds of the Swedish nation; and it is unquestionable that, as soon as his name was publicly proposed, it was universally accepted. The immediate means in which, however, this extraordinary event was brought about, has been only made known of late years. It was revealed by M. A. Geoffray in the *Revue des Deux Mondes* from memoirs compiled and arranged by M. Bergman, son-in-law of Colonel Schinkel, aid-de-camp to the late king of Sweden, from private papers left in the hands of that officer by his majesty himself, to assist in drawing up a memoir of his life. The circumstances as thus related are shortly these. A lieutenant of the Swedish army, M. Mörner, arrived in Paris in June, 1810, with despatches for Herr von Lagerbjelke, the Swedish ambassador. Young and enthusiastic, he was an ardent admirer of Napoleon, and could imagine no one so fitted to rule over Sweden as one of his generals; therefore no sooner had he delivered his despatches, than he hastened to M. Lapie the geographer, one of his Parisian friends, and broached the subject to him. Lapie, on his side young also and enthusiastic, was flattered by this compliment to his emperor, and seized the idea with avidity. The subject was discussed, and the merits of the various generals weighed. None had equal merits or equal recommendations to the mind of the Swede with Bernadotte. Lapie was quite acquiescent, and the affair being so far agreed, Lapie sounded General Guilleminot as to the probable sentiments of the emperor, whilst Mörner consulted Signeul, the consul-general of Sweden in Paris. Signeul, imagining that Mörner spoke only the known wishes of his countrymen, advised him to go at once to Bernadotte, without mentioning the subject to the Swedish ambassador. Mörner accordingly saw Bernadotte, and representing to him that he spoke as the organ of a large and influential party in Sweden, and expressed the wishes of the diet, of which he himself was a member, assured him also that he could vouch for the acquiescence of Karl XIII. Bernadotte was surprised, heard all attentively, but in no way committed himself, leaving his visitor uncertain of willingness on his part to accede to the proposal. Mörner, nothing daunted, next opened his views to General Wrede, to whom Karl XIII. had intrusted his communications with Napoleon. Wrede, who knew perfectly well the state of public feeling in Sweden, was not surprised by this proposal, and imagining that Mörner was empowered by an influential party in his own country, spoke to Bernadotte on the subject, and Bernadotte, assured by this second overture, agreed that the proposal should be laid before the emperor. Napoleon having read the document, replied that he should not interfere with the wishes of Sweden, on which Bernadotte accepted the offered dignity. The business having been brought to this decisive and favourable issue, Mörner without a moment's delay set off for Sweden, without so much as informing M. Lagerbjelke, the ambassador, of the affair, with the intelligence that Napoleon wished to propose his able marshal and relative, the prince of Ponte Corvo, as successor to the Swedish throne. Immediately afterwards arrived General Wrede with the same intelligence. Every party in Sweden was thrown into the utmost excitement. The king himself was not less astonished than the rest. But time for deliberation was not allowed; for, while a committee of the diet was voting for the duke of Augustenburg, a message arrived from the Swedish consul-general in Paris, with the formal acceptance by Bernadotte of the proposal. Again, without allowing time for hesitation, Mörner and Wrede ordered copies of the consul-general's letter to be struck off and circulated among the members of the diet. The next day the fact was abroad among all classes; songs and addresses were improvised on the moment; and so completely did this choice meet the feelings and wants of the nation, that the diet on the 21st August, 1810, elected the prince of Ponte Corvo crown-prince of Sweden and heir-presumptive to the throne, on condition of his adopting the faith as laid down in the Confession of Augsburg. Bernadotte accepted the condition. After having acknowledged the Lutheran faith in the house of the consul at Elsinor, in presence of the bishop of Upsala and other Swedish dignitaries, he landed 20th of October at Helsingborg, and on the 31st was formally

presented to the assembly of the states, in which the king presided. Already acknowledged as generalissimo of the realm, and by an act dated 5th November, 1810, adopted by Karl XIII., he assumed the name of Karl Johann, and took the oath at the foot of the throne as crown-prince and heir of the throne, on which he received the homage of the states. The following year, Karl XIII. having fallen into ill-health, he resigned the government on the 17th March, under certain conditions, to the crown-prince, who directed it with energy and ability until the 7th of January, 1812. During this period, he paid particular attention to the state of agriculture and trade, as well as to that of the army. Napoleon, in consenting to Bernadotte's elevation, expected him to subserve all his views; accordingly, very soon after his election, he required that Sweden should declare war against England, and though Karl XIII. so far acquiesced as to declare war, yet when Napoleon demanded 2000 Swedish sailors for his fleet at Brest, not the slightest intention was evinced of compliance; besides which, it was soon evident that Sweden only apparently acceded to the continental system, and still continued to carry on an active trade with England at Gothenburg. This enraged Napoleon so far, that in January, 1812, his troops entered Swedish Pomerania, and he assumed the position of an open enemy. The utmost terror, anxiety, and indignation prevailed throughout Sweden. When Karl XIII. resumed the reins of government, the crown-prince had to render an extraordinary report of his regency, and the state of the kingdom. It was with him that the decree of the 29th July, 1812, originated, by which the Swedish harbours were thrown open to all nations; he wrote to Napoleon, willing to explain and justify this measure, but the emperor would receive no justification. In the French war with Russia in 1812, Sweden breaking the old alliance with France, concluded, after an interview between the crown-prince and the Emperor Alexander, at Abo in Finland, a secret alliance with Russia. It was at this interview that the final ruin of Napoleon was sketched by the able mind of his former general, who knew so well where lay the strength and weakness of the European conqueror. Arguing from this knowledge, he represented to Alexander that the present war was but the forerunner and engine of his destruction; that rushing into the desert-regions of the north, so far removed from his own frontiers, was in fact hurrying on his own fate; that all which was necessary on the part of Russia was to lay waste the country, to destroy its resources, and meet him everywhere by famine and desolation. This was to compel him to retreat, and retreat was his inevitable ruin. The advice was acted upon, and the world knows the result. In July, 1813, the crown-prince had a second meeting with the Emperor Alexander, and with Frederick William of Prussia, at their head-quarters, at Trachenburg in Silesia, after which a formal declaration of war was made against France by Sweden. The crown-prince, in so doing, had no intention of overthrowing Napoleon, but merely of limiting his conquests. He had repeatedly demanded peace from him, and with the same desire wrote to Ney, after the battle of Dennewitz, to prevent, if possible, the passage of the Rhine by the allied forces. After the conference at Trachenburg, the crown-prince was made generalissimo of the united army of north Germany, which comprised the Russian corps of Winzingerade, Woronzow, and Czernitzow, of the English under Walmoden, the Prussian under Bülow, and the Swedish under Field-marshal Stedingk. He was successful at Grosbeeren, August 23, over Marshal Oudinot, thus protecting Berlin from the advance of the French; a second time he saved Berlin on the 6th of September, when the French were defeated and driven back to the left bank of the Elbe. On the 4th October, he crossed the Elbe; and his march to Taucha, on the 17th, contributed greatly to the success of the eventful battle of Leipzig on the following day. And so well were the plans of this able soldier accomplished, that, according to their arrangement at Trachenburg, he met the emperor Alexander and the king of Prussia, conquerors, in the great square at Leipzig. After this, whilst the allied armies pursued the enemy to the frontiers of Germany, the crown-prince drew off towards the north, in order to attack Davoust, and his allies the Danes. Lübeck was soon taken, and the Danes were separated from the French army, which threw itself into Hamburg. Leaving therefore a blockading force before this important town, he turned with his main body into Holstein. After three months, he had extended his outposts to Ripen and Fredericia, so that Frederick VI. of Denmark found himself compelled to make peace. A treaty was accordingly concluded between them, 14th January, 1814, at Keil, by which, however, Frederick was compelled to give up Norway to Sweden. Having thus far, satisfactorily for Sweden, accomplished his undertaking, the crown-prince withdrew the greater part of his army through Hanover to the French frontiers, but before he reached these, the allies had already entered Paris. February 5, 1818, the crown-prince, strong in the esteem and affections of the nation, ascended the throne of Sweden, as Karl XIV. Johann. An abler and wiser king never occupied the Swedish throne, and all his acts justified the choice of the people. Bold and energetic in war, he showed himself no less endowed with the qualifications and capacity of a wise monarch in peace. He zealously promoted the well-being of his people in all respects. He established many important institutions at his own cost; he laboured for the improvement of every branch of the administration, for the advancement of knowledge and instruction, for the improvement of the army and navy, the improvement of agriculture, and the extension of commerce. He made roads and canals, built the great central fortress of Karlsburg, and completed the great Gotha canal, which unites the Northern sea with the Baltic. He organized the collection of the taxes, and so wisely ordered his financial affairs as greatly to reduce the public debt. In January, 1844, on the very day he entered his eightieth year, Karl XIV. was taken ill, and on the 8th March following he died, being succeeded by his son, Oscar I. Oscar accompanied his father, at fourteen years of age, to Sweden, and was carefully educated by him as a Swede in every respect. The wife of the crown-prince came to Stockholm in 1811, but soon returned to Paris, where she lived as the countess of Gothland till 1829, when she again went to Stockholm, and was crowned queen, 21st August, 1830.—M. H.

BERNAERST, Nicasius, died in 1663, aged 70. He was a pupil of Snyders, who was a pupil of Reubens. He rivalled his master in spirit, vivacity, and colour.—W. T.

BERNAERTS, John (in Latin, Bernartius), a lawyer, man of letters and philosopher, born at Mechlin in 1568; died in 1601. Author of a "Life of Mary Queen of Scots," a "Commentary on Boetius' De Consolatione Philosophia," &c.

BERNAL, Abraham Nunez de B., was burnt alive, "sanctifying the name of his creator," at Cordova, on 3rd May, 1655. In the course of the same year, Is. de Almayda B. suffered the same fate at San Yago de Compostella, in Spain. These facts are recorded in a volume of Elogios in the Spanish and Portuguese languages, which Rabbi Is. Aboab and Rabbi J. Abendana, at Amsterdam, devoted to the memory of their martyred brethren.—T. T.

BERNALDES, Andres, called El Cura de los Palacios, ranks with the best chroniclers of Spain. He wrote the annals from 1488 to 1513, and his relations are considered honest and sincere. A personal friend of Christopher Columbus, he was intrusted by that celebrated navigator with manuscripts, from which he drew most important information relating both to Spain and America. This work is considered second to none as a record of the reign of Ferdinand and Isabella of Spain. He died about the year 1513.—A. C. M.

BERNARD, a grandson of Charlemagne, was king of Italy under that emperor and his successor Louis. Having rebelled against the latter, he was defeated, taken prisoner, and condemned to death. The capital punishment was not inflicted, but he was deprived of his eyes, and died from the effects of the injury about 818.—W. B.

BERNARD, abbot of Aberbrothock, and chancellor of Scotland under King Robert Bruce. He is believed to have been the writer of that spirited memorial, dated 6th April, 1320, addressed to the pope by the barons, freeholders and whole community of Scotland, in which they declare their determination to vindicate the independence of their country and the rights of their sovereign in opposition to the aggressions of the English. The manly, independent spirit of this celebrated letter is worthy of the heroes of Bannockburn, and ought to preserve the name of its author from oblivion. Bernard, whose surname is said to have been Linton, held the great seal of Scotland till his death in 1327.—J. T.

BERNARD, Andrew, a native of Toulouse, who was poet laureate to Henry VII. of England, and wrote a history of that monarch down to the capture of Perkin Warbeck. He survived his patron, and was in favour with Henry VIII.

BERNARD OF BRUSSELS, a painter, who died in 1540. His portraits were copied by Jordaens. He painted whirlwinds of boar-hunters, and storms of spotted hounds. Margaret of the Netherlands made him design tapestries for her. He also painted in some of his field pieces, portraits of Charles V. and his attendants. His portraits of the Nassau family were thought excellent. In a picture of "The Last Judgment," he first covered the panel with leaf gold to add lustre to his colours, and prevent them changing. Sandeart praises the effect, particularly in the sky.—W. T.

* BERNARD, CARL, the pseudonym of a Danish romance writer. (See SAINT AUBAIN, A. DE.)

BERNARD, CATHERINE, a literary lady, born at Rouen in 1662; died at Paris in 1712. She was related to Corneille, and it was probably this circumstance that first led her to a literary career. She composed two tragedies, "Léodamee," in 1690, which had but moderate success; and "Brutus" in 1691, which latter was better received, and it is said to have induced Voltaire to handle the same subject. She also wrote several romances, remarkable for keen observation and knowledge of the human heart, at a time when psychology, as an element of romance, was in its infancy. Fontenelle was her admirer, and it has been alleged that he assisted her in her literary labours.—J. G.

BERNARD, a monk of Champagne, who visited Egypt and the Holy Land about the middle of the ninth century. He wrote an interesting account of his journey, which lay among the MSS. in the library of Rheims till 1672, when it was published by Mabillon in the Acta Sanct. ord. Bened.—W. B.

BERNARD, CHARLES, historiographer of France in the reign of Louis XIII., and king's counsellor; died in 1640. His principal work is entitled "Histoire des guerres de Louis XIII. contre les religionnaires rebelles."

BERNARD OF CHARTRES, surnamed SYLVESTRIS, taught in the schools of Chartres in the twelfth century, and was the most distinguished Platonist of his time. Two of his works, entitled "Megacosmus" and "Microcosmus," have been preserved. In the former he recognizes two elements, matter and ideas. Matter in itself is devoid of form, but capable of receiving impressions from ideas, which reside in the divine intelligence. These ideas are perfect models of that which ought to be, and all things result from their union with matter. The sensible world has all the perfection of its model; it is complete, beautiful, and eternal, because these qualities belong to the divine nature. These views are manifestly borrowed from Plato. The "Microcosmus" contains a theory of man, asserting the pre-existence of the soul, and seeming to adopt the hypothesis of reminiscence. Great part of the work is occupied with physiological details. Two other works, which have perished, are attributed to Bernard; one an attempt to reconcile Plato and Aristotle, the other treating of the eternity of ideas, and the destructibility of material things.—J. D. E.

BERNARD or BERNHARD, abbot of Clairvaux, and the most noted ecclesiastic of his time, was born of a knightly family in 1091 at Fontaines in Burgundy. His earliest youth was marked by deep religious feeling, fostered by the affectionate culture of his mother Aleth. At the age of twenty-two he entered, with thirty companions, the monastery of Citeaux (Cistertium), near Dijon. The Cistercian order of monks was famed at this period for its austerities, and Bernard's strictness was so eminent that he was selected to be the head of a new house or abbey at Clairvaux in Champagne. The valley of Clairvaux had been a notorious haunt of robbers, and was called *Vallis absinthialis*, but when it was cleared of them, it received the commemorative name of *Clara vallis*—Clairvaux. Bernard's fame as saint, writer, and orator, soon spread far and wide, and his monastery at once became a seminary renowned for its pupils—one pope, six cardinals, and thirty bishops, were educated in it during its founder's lifetime. But his ecclesiastical influence was yet more conspicuous, for he ruled the church with a power that few of the popes have possessed. His sanctity and his rhetoric gave him a loftier authority than the triple crown, and his utterances, whether counsels or fulminations, were regarded as those of an oracle. In 1128 he was chosen to draw up statutes for the famous order of the Templars, and he gave them a body of wise counsels—*Exhortatio ad milites templi*. He settled the dispute between the rival popes, Innocent II. and Anaclete, and secured the chair for the former by gaining Louis VI. of France and Henry I. of England to his side. He was at the same time an indomitable defender of orthodoxy. He condemned the opinions of Abelard, who, therefore, challenged him to a public discussion, but appealed to the pope ere the debate was nearly concluded. The combatants were not well matched. Bernard was profound in feeling; Abelard, subtle in thought—emotion was the sphere of the one, dialectics the province of the other. (See ABELARD.) Abelard was the superior in intellectual power, but inclined to a critical rationalism, while Bernard excelled him in soundness of view, and thought his opponent a supporter of Pelagianism. When Raoul preached the extermination of the Jews, Bernard keenly opposed the fanatic; the followers of Arnold of Brescia were stoutly reprobated by him; and at the council of Rheims he secured the condemnation of the bishops of Poitiers and Eonde l'Etoile, for he judged them fallen aside from the pure faith of the church. At the council of Vezelai in 1146, Bernard's eloquence impelled the king and nobility of France to commence a new crusade. He was so far carried away by his warmth as to claim something like inspiration, and he threw abroad many bright and flattering predictions. Miracles and visions were supposed to signalize his progress as he went about rousing peers and peasantry to the great enterprise. The christian host under Louis VII. did no mighty achievement, were soon disorganized, and after no little folly and suffering a miserable remnant returned. Bernard's predictions were falsified, but he attempted to save his credit by ascribing the crusaders' failure to their sins; and he was right, if he meant by sins the absence of unity and warlike concert—the relaxation of discipline, and the loose and wanton misconduct of those European bands in an enemy's country, and under an Eastern sun. The mortification which this defeat occasioned seems to have preyed upon his mind, and he died at Clairvaux in 1153, in the sixty-third year of his age, and was canonized by Alexander III. in 1174. His last act was to mediate between the people of Mentz and some princes in their vicinity.

Bernard was a man of sincerity, and in his sincerity lay one main element of his strength. Conscientious and straightforward, he despised those little arts of finesse and intrigue by which so many churchmen have risen to eminence. His appeals to the religious passions of the people sprung from his own inmost persuasions, and were poured forth in letters, sermons, and harangues, with thrilling fervour and mighty result. He knew how to move the heart of his age, and he succeeded the better that no tiara adorned his furrowed brow, but that as a humble, self-denied abbot, reduced to a skeleton by his constant austerities, he spoke from his cell with equal dignity to pope, prince, and populace. While he strove hard to realize the ideal of a monastic life, and cherished a profound religious experience, he displayed at the same time a restless activity, and took a prime part in all the great questions of his time. He would not leave his retreat, though Milan, Rheims, Genoa, Langres, and other towns, sought him for their bishop. The free spirit of Bernard led him to rebuke such monks as contended about ceremonial, tonsure, dress, and order of service. His own soul longed to enjoy more of that seraphic love which his Lord enjoined, and which inner fellowship with Him fosters and developes. It would seem from some brief hints in his epistles that he believed in his own power to work miracles, though certainly, like many other enthusiasts, he was very unfortunate when he intruded into the field of prophecy. A so-called vision may dazzle into belief—a wondrous coincidence may be credulously constructed into a miracle, but a prophecy is patent to all, and all can judge of its failure or fulfilment. Bernard rose above the hard scholastic style of his period, and is both copious and vivacious in his diction. His works relate principally to experimental religion, such as his "Meditations," and his "Discourses on the Song of Solomon." Many of the Latin hymns usually ascribed to him, have great beauty and depth of feeling. The best edition of his works is that by Mabillon; and there is a full-length portrait of him as monk, abbot, counsellor, agitator, and saint, in Neander's *Der Heil. Bernard*, and *Sein Zeitalter*; Berlin, 1830.—J. E.

BERNARD, CLAUDE, commonly called LE PAUVRE PRETRÉ, a celebrated French ecclesiastic, born of a noble family at Dijon in 1588; died in 1640. A legacy of 400,000f. which came to him unexpectedly was consecrated to charitable purposes, and he steadily refused the offers of Richelieu to confer on him a benefice suitable to his birth and talents. He preached several times a week, and laboured incessantly among the poor.

BERNARD DE LA BARTHE, a troubadour of the 13th

century. He was archbishop of Auch; but a poem that he published during the war of the Albigenses, inculcating a spirit of toleration uncommon for his age, caused him to be deprived of his office.—J. G.

BERNARD DE BOLOGNA, an Italian theologian and biographer, lived towards the middle of the eighteenth century. He published "Bibloth. script. ord. Minorum Francisci Capucin."

BERNARD DEL CARPIO, a Spanish knight of the ninth century, celebrated for his prowess by the romancists of that country. His efforts on behalf of his father, who had incurred the king's displeasure, brought Bernard also into trouble; and his later days were spent as a refugee and knight-errant in France.—W. B.

BERNARD DE MORLAIX, a Benedictine monk, supposed to have been born in England, lived about the year 1140. He dedicated to Pierre Maurice, abbé of Cluny, a poem in three books, "De Contemptu Mundi," printed at Breme in 1597.

BERNARD DE VARENNES, a French historian; died in 1730. Author of "The Life of Saint Guitan," Paris, 1698; and "History of Constantine the Great."

BERNARD DE VENTADOUR, a troubadour of the twelfth century. His father was a domestic servant, whose employment was that of baking bread in the chateau of Ebles II. de Ventadour. Here young Bernard learned the "gay sçavoir," then the delight of every noble and gentle heart. Bernard's talents and the beauty of his person rendered him dangerously attractive, and his poems record the progress of a passion at first timid, then more adventurous, at length daring to name the object of his love, and at last to express exulting gratitude for favours "secret, sweet, and precious." He speaks of a kiss which she gave him, and says it inflicted a wound which, like those from the lance of Achilles, could only be healed by the weapon which inflicted it. The lady of his songs was no other than the countess of Ventadour, the fair Agnes of Montluçon. The lord of Ebles soon awoke to suspicion. Suspicion became certainty. The poet in vain endeavoured to show that his raptures were, if not altogether fictitious, to be regarded as allegorical, and that the object of his love was an allegorical vision. The lady was imprisoned, and the minstrel dismissed to unwilling freedom. Bernard's chansons are preserved, and for a while they speak of disgrace and despair, but there is something recuperative in the elastic spirit of a poet, and he soon had another theme for song, and tells of other triumphs. Eleanor of Guienne, who had been queen of France—Louis VII.'s queen—past with undiminished beauty, though somewhat tarnished character, to the hands of Henry, duke of Normandy. She was Bernard's new flame. It did not last, for she had to go to England in 1154 with Henry, who now succeeded to that crown. The troubadour proposed to continue in that country his instructions in the gay science to the indulgent queen, but Henry forbade the continuance of the acquaintance. Bernard found a home with Raymond, count of Toulouse, and with him he remained till that prince's death. He now wrote poems on other subjects than youthful passion. At Raymond's death, he sought the retirement of the abbey of Dolon in Limousin, where he became a monk. Petrarch mentions Bernard with praise. About fifty of his chansons still remain, and several tensons.—J. A., D.

BERNARD DU GRAIL, CHARLES, novel writer, born at Besançon, 1805. The works of this writer are numerous, and when they first appeared, enjoyed much favour, especially amongst the fashionable circles of society. Latterly they have become more extensively popular. In dealing with the follies and vices of the upper classes, who generally relish satire at their own expense, when executed by an initiated hand, Charles du Bernard did not always keep within the bounds of propriety. Descriptions are not in fine taste, however well founded, when they cannot be relished by others than those whom it is too late to reform by warnings which hang feebly by the side of exciting appeals to the imagination. Sometimes, reminding the reader of the impassioned voluptuousness of George Sand, and again of the penetrating observation of Balzac, and occasionally of the dexterity of Scribe, Charles du Bernard shows that, instead of possessing original genius, he is a quick imitator who falls unconsciously into the style of the author who sways his fancy and feelings for the moment. With cleverness to take the highest place amongst writers of the second order, he wants that originality of invention and peculiar power of style which mark those of the first. Of his numerous works, "L'Homme serieux;" "Anneau d'Argent," and "Gerfaut" are considered the best. He died at Neuilly, 6th March, 1850.—J. F. C.

BERNARD, EDWARD, an English scientific man, born in 1638; died in 1697. He was a very good mathematician and chronologist. He wrote a book on weights and measures, and a considerable number of separate essays, many of which are in the Transactions of the Royal Society of London.—J. P. N.

BERNARD, SIR FRANCIS, English governor of New Jersey and afterwards of Massachusetts. He passed to this latter province in 1760, when his severe measures to repress the disaffection of the people, lost him the popularity with which his more moderate administration in New Jersey had been repaid. The home government, while it showed its approbation of his conduct by creating him a baronet, was compelled to recall him in 1769. He died in England in 1779. Sir Francis Bernard was famous as a patron of literature, and was himself the author of some works. His select letters on the trade and government of America appeared in London in 1774.—J. B.

BERNARD, FRANCIS, physician to King James II.; a man of learning, and well versed in literary history. He had the best collection of scarce books that had been seen in England, and was a good judge of their value. He died February 9, 1697, aged 70. He was brother to Charles Bernard, sergeant-surgeon to Queen Anne, of whom there is an original portrait at Barber's hall, which has not been copied or engraved.—E. L.

BERNARD, JACQUES, son of a protestant minister, was born at Nions in Dauphiny in 1658, and died in 1718. After completing his education at Geneva he returned to France, and, in contravention of the laws against conventicles, preached publicly the doctrines of the reformed faith. His labours soon attracted the attention of the authorities, and he was obliged to seek refuge in Switzerland. He afterwards removed to the Hague, where he devoted himself to teaching and to literary labours. He published "Actes et memoires de la negociation de la Paix de Ryswick," 1725; "Lettres historiques contenant ce qui s'est passé de plus important en Europe," 1692–1728, and some religious essays.—J. S., G.

BERNARD, JEAN, a French physician, born at Nantes on the 14th May, 1702; died in 1781. He was educated at Montpellier, and commenced practice at the age of twenty. He was appointed some time after professor of classics, at Saumur. He did not keep this position long, but went to Rochelle, and afterwards to Paris, where he acquired a taste for anatomy, and became dresser to the celebrated Ferrein. He returned to Nantes, but not being able to attach himself to the College of Physicians, he came again to Paris and resumed his anatomical studies. He afterwards became professor of anatomy to the faculty of Douay, where he commenced his course in 1744. After having taught for several years he became corresponding member of the Royal Society of London, and of the Society of Medicine at Paris. He died from the effects of strangulated hernia. His philosophical ideas have been developed in a series of short dissertations, which are not known beyond the school in which he taught.—E. L.

BERNARD, JEAN BAPTISTE, a French writer, canon regular of Sainte-Genevieve, was born at Paris in 1710, and died in 1772. He published some poems, orations, and panegyrics, the merit of which is to be sought in the elevated and fastidious style which their author affected in all his compositions.

BERNARD, JOHN FREDERICK, a learned Dutch bookseller; died in 1752. His principal works are "A Collection of Northern Voyages;" "Religious Customs and Ceremonies of all the Nations in the World;" and "Critical and Philosophical Dialogues."

BERNARD, LOUIS-SIMON-JOSEPH DE, a French miscellaneous writer, born in 1768; died in 1832. Author of letters on botany, physics, and natural history. He also wrote on "The Maritime and Commercial preponderance of Great Britain."

BERNARD OF LUXEMBURG, a Flemish Dominican monk, died at Cologne in 1535. He published "Sermones de diabolica colluctatione VII vitiorum capitalium et virtutum spiritualium," 1525, and "De Ord. Militaribus et arm. militarium Myst."

BERNARD OF MENTHON, SAINT, who founded the two monasteries, called the Great and Little St. Bernard, in the passes of the Alps, was born near Annecy in 923. He was descended from a noble family of Savoy, and it was against the wishes of his parents that he became an ecclesiastic. Having become archdeacon of the little church of Aosta at the foot of the Alps, he devoted himself to missionary labours among the pagan tribes

who inhabited the mountain regions. On Mountjoy, the site of a temple of Jupiter, he erected one of his monasteries, and on the site of a column dedicated to the same divinity, in one of the passes of the mountains, he placed the other. They were intended not only as houses for religious seclusion, but as hospitals for the entertainment of pilgrims on the way to Rome. The monks have ever since been fulfilling the pious intention of the founder, not only hospitably receiving strangers who come to their gate, but with the assistance of the famous St. Bernard dogs, tracing out and relieving those who wander among the snow. St. Bernard continued his missionary labours till his death in 1008.—J. B.

BERNARD, Nicholas, the disciple and biographer of Archbishop Usher, was educated at Cambridge, and incorporated M.A. of Oxford in 1628. He had been two years before ordained by Usher at Drogheda, where he was chaplain and librarian to the primate, and he was soon promoted to the deanery of Ardagh. While here he assisted his patron in the preparation of materials for his work on the antiquities of the British churches. In 1642, on account of the troubles in Ireland, he was compelled to take refuge in England, taking with him the valuable library under his care. He was presented to the rectory of Whitchurch in Shropshire, where he remained till his death in 1661. His principal works are—"The whole Proceedings of the Siege of Drogheda," 1642; "The Life and Death of Dr. James Usher, in a sermon preached at his funeral," 1656; "The Judgment of the late Archbishop of Armagh," &c., 1657; "Clavi Trabales," a collection of pieces by Usher, Hooker, &c., 1661.—J. B.

BERNARD, Pierre, a French litterateur, known by the name of Bernard d'Héry, born near Suxerrè in 1756; died in 1833. At the time of the Revolution, he became member of the administration of the department of Youne; he afterwards was sent by the same department to the legislative assembly, and drew up several reports relative to the organization of the public service, and on the repression of mendicity. He published an abridgment of Buffon's Natural History, &c.—J. G.

BERNARD, Pierre, a French annalist, born at Calais, 1640; died in 1720. Author of "Les Annales de Calais," Saint Omer, 1715; a very rare work, containing an account of the sieges of Calais.

BERNARD, Pierre Joseph, born at Grenoble in 1710; died 1775. Voltaire's praise of Bernard gave him reputation, if not popularity, and led to his being generally spoken of with the kindly epithet of "gentil." Bernard was always fond of letters, but was discouraged by his patrons from exercising his talent of verse. He passed into the service, as secretary, of the marshal de Coigny. He was present at the battles of Parma and Guæstalla. It was only in secret he could exercise his poetical talents during the marshal's life, but after his death he was more free, having obtained some office which left him a great deal of time to himself. His verses were admired, and secured him the favour and support of Madame Pompadour. He read and recited his poems to circles gathered to hear them; they were praised. The charm was lessened or destroyed when they were printed, but the poet was unconscious of his failure. Dissipation and disease had destroyed his mental powers, and he languished some years in entire fatuity. His poems were collected in 1803 by M. Fayolle. Their character is feeble elegance.—J. A., D.

BERNARD, Pont Joseph, a French mathematician and engineer, born in 1748; died in 1816. His chief work is his "Nouveaux principes d'hydraulique," a work the more valuable as it is the summary of important engineering practice—the result of the works undertaken by him to confine and deepen the bed of the Durance, and to improve the navigation of the Rhone from Arles to its embouchure.—J. P. N.

BERNARD, Richard, a puritan divine, who first translated Terence into English, was born in Lincolnshire probably about the year 1566. He was educated, it would appear, by the charity of two ladies, daughters of the Lord Chief Justice Wray, who sent him to Cambridge with the view of his taking orders in the church of England. In 1601 he was installed vicar of Worksop in Nottinghamshire, and in 1612 rector of Batcombe in Somersetshire. He died at the latter place in 1641. He wrote "The Faithful Shepherd;" "Look beyond Luther; or, an Answer to the question, Where this our Religion was before Luther's time?" "The Isle of Man, or the Legal Proceedings in Man-shire against Sin;" "Thesaurus Biblicus."—J. S., G.

BERNARD, Saint-Affrique Louis, member of the French national convention, born at Valerangue, Gard, in 1745. He was educated at Nimes for the protestant ministry; but the persecutions to which the professors of the reformed religion were subjected induced him to demit the charge to which he had been appointed at Saint-Affrique, Aveyron, and to enter on a political career. In 1792 he presided at the electoral assembly, whose office it was to appoint deputies to the convention. In October of the same year, he was nominated a member of the committee of accusation, but in the process against Louis XVI. he declined to vote with the majority for the punishment of death. He was afterwards chosen a member of the council of the ancients, to which he was elected secretary in 1796 and president in 1797. Quitting the council the following year, he retired to Belmont, in the neighbourhood of Saint-Affrique, and recommenced the exercise of his ministerial functions. He died at the advanced age of eighty years.—G. M.

* BERNARD, Saint-Affrique, le baron Louis, brother of the preceding, born at Valerangue, 15th August, 1771. Arriving in Paris while his brother sat in the convention, he became attached to the bureau for the administration of military affairs, and was afterwards nominated, by the first consul, inspector of reviews. In 1807 he entered into the service of Joseph, who took him to Naples, where he made him intendant of his guard, and conferred on him the title of baron. In 1814 he hastened to give his allegiance to the new regime, and was named by Louis XVIII. inspector of reviews, and chevalier of Saint Louis.—G. M.

BERNARD, Samuel, born at Paris, 1618; died 1687. He studied under Vonet, and executed large oil frescos, and cabinet pictures of history and landscape. He also engraved in mezzotint. His son, the banker, was the millionaire whom Louis XIV. showed over Marly, in order to induce him to consent to a loan.—W. T.

BERNARD, duke of Septimania and Toulouse, held a high station at the court of Louis le Debonnaire through the favour of the empress, but was subsequently degraded and banished under charge of gross immoralities. He recovered rank and influence by assisting Louis against his rebellious sons, but was put to death by Charles the Bald.—W. B.

BERNARD, Simon, a French general, born at Dôle, 28th April, 1779; died 5th November, 1839. At the age of fifteen years, he was admitted into the Polytechnic school, where his mind was formed under the teaching of Lagrange, Laplace, &c. He first entered the army of the Rhine, in which he soon obtained the rank of captain; and in 1805, having been intrusted by the emperor with an important mission, he was appointed his aid-de-camp. He was in the service of Napoleon during the Hundred Days, and fought at Waterloo. After the Restoration, he went to the United States, where he was employed for many years by the government on various important public services. On his return to France, he became aid-de-camp to the king, soon afterwards lieutenant-general of engineers, and finally, in 1836, minister of war.—G. M.

BERNARD, Sydney, a young surgeon of a ship which sailed between England and the coast of Africa. On the voyage his ship met with another vessel, the *Eclair*, whose crew were suffering from the ravages of the yellow fever. They had no surgeon on board; many had already died, and others were sickening. Bernard volunteered his services, went on board the infected vessel, and sailed in it to England. When the ship arrived, the noble philanthropist did not quit the post of duty; but resolving that no other life should be risked in ministering to the diseased and helpless crew, he remained in the vessel, caught the infection, and died in 1845. Sydney Bernard left a poor widow, but to the disgrace of those who were acquainted with his heroic conduct, no acknowledgment was ever made of his services in the shape of gift or pension to her.—J. T.

BERNARD Sylvestre, probably a Belgian by birth, taught theology and philosophy at Utrecht towards the commencement of the twelfth century. He wrote a commentary on the Eclogæ of Theodulus, which exists in MS. in the Bibliotheque Imperiale of Paris. His "Epistola ad Raymundum Castri Ambosii, de modo rei familiaris utilius gubernandæ," is also extant. Two works, "Megacosmus" and "Microcosmus," generally attributed to Bernard de Chartres, are by some ascribed to this author.—J. S., G.

BERNARD, Thomas, an English philanthropist, born at

Lincoln, 27th April, 1750; died at Leamington Spa, 1st July, 1818. He studied for the profession of the law, and commenced practising at the bar in 1780; but having, two years afterwards, married a rich heiress, he quitted his forensic pursuits, and gave himself up to the charitable employment of devising and executing schemes for ameliorating the condition of the poor and suffering classes of society. He first turned his attention to the state of the Foundling hospital in London, in which he effected many valuable improvements. In 1792 a society for the relief of the poor was constituted on a plan which he had sketched. He was among the first to direct public attention to the condition of children employed in chimney-sweeping and in cotton-spinning. He took also an active interest in promoting the spread of vaccination. In 1799 he entered warmly into the views of Thomson, a patriotic Englishman, who had conceived the design of establishing in his own country a corporation of learned men similar to the Institute of France; and two years afterwards, mainly through their joint labours, the Royal Institution of Albemarle Street, in London, was founded. He afterwards formed two other establishments—the British Gallery for the exhibition of pictures by the old masters of Great Britain, and the Alfred Club for the advancement of literature. Between 1793 and 1817, he published a variety of works, mostly on subjects relating to the welfare of the industrial classes, and the relief of the indigent.—G. M.

BERNARD, ———, a German theologian and chronicler of the last half of the seventeenth century. He published at Augsburg in 1653, "Exegesis rerum Augustanarum quae suo tempore ab 1646 in urbe Augustana contigerunt."

BERNARD, ———, born at Naples, 1680 (temp. Charles II.), a pupil of Solimena; all we know of him is that he was an eclectic painter of the volcanic city.—W. T.

* BERNARD, a very acute French physicist of Toulouse. Bernard's researches are connected mainly with the more delicate inquiries in optics. He has invented several instruments of astonishing nicety; one of these, the refractometer, was exhibited at the recent meeting of the British Association at Liverpool, and was greatly admired. It is to be regretted that none of Bernard's instruments are yet on sale.—J. P. N.

BERNARDES, Diego, born at Ponte-de-Barca, in 1540. His very harmonious versification, and the purity of his language, have caused him to be deservedly styled the "Guarrini of Lusitania," and he has left many idyls highly esteemed. His collection entitled "Flores de Lyma," and his "Rimas devotas," rank him with the best poets of Portugal. He died in 1596.—A. C. M.

BERNARDI, Angelo, a musician, was born at St. Agata, near Bologna, in the middle of the seventeenth century. He was a pupil of Marco Seacchi, whom he held in great esteem. In 1681 he was maestro di capella of the cathedral of Spoleto, having previously filled the same office at the cathedral church of St. Angelo de Viterbo. In 1687 he was canon of this latter establishment, and in 1693 he was maestro di capella at the church of Santa Maria Trastevere at Rome. His writings on music contain nothing original, but they were important to the art, as presenting the first systematic arrangement of the principles of double counterpoint, which had been for some time in practice, and as defining the rules of the tonal fugue, in which the answer is a modification of the subject, opposed to the real fugue, where the subject and answer are identical, which alone had been treated of before his time; these consist of—"Ragionamenti musicali;" "Documenti musicali;" "Miscellanea musicale;" "Arcani musicali," twice printed; and "Il Perche musicale." He also had some credit as a composer, having produced motets, psalms, offertories, and a mass, the majority of which appeared prior to his first tract.—G. A. M.

BERNARDI, Arnald, a French theologian, born at Cahors; died in 1334. He belonged to the order of Dominicans. His principal works are—"Postilla super Apocalypsin," and "Lecturæ et Sermones super VII Psalmos poenitentiales."

BERNARDI, Augustus Ferdinand, a German linguist, born at Berlin in 1769; died in 1820. He was pupil of Wolf and Zieck, and author of works on languages, the organization of schools, &c.

BERNARDI, Francis, a historical painter of Brescia.

BERNARDI, John, a faithful follower of the exiled James II., was born at Evesham in 1657. He was descended from an old Italian family, his grandfather having come to England as resident from Genoa, and his father having held the same office till displeased with the senate of Genoa, he resigned all connection with it, and retired to Evesham. When only thirteen years of age, the subject of our notice ran away from his father's house, and having been for a time supported by the kindness of some friends, he soon enlisted as a private soldier in one of the English companies employed by the prince of Orange. He was distinguished in the States for his soldierly qualities, speedily rose in his profession, and married a Dutch lady of good family and fortune. When the English regiments were recalled by James II. from the service of the States, Bernardi was one of the few officers who obeyed the summons. He thus secured the favour of James, but, of course, forfeited that of the prince of Orange, and when that monarch landed in England, Bernardi had to seek his safety in following the abdicated king. He served King James till his cause became hopeless, and then sought retirement in Holland. Having ventured to visit London, he was, in 1696, taken into custody on suspicion of being party to a plot for assassinating William. Though nothing was established against him, he was sent to Newgate prison, where, for forty dreary years, he was confined, his sentence having been prolonged by acts of six successive parliaments under four successive sovereigns. When in prison he married a second time, and became the father of ten children, who were left in destitution at his death in 1736.—J. B.

BERNARDI, Philippe, professor of rhetoric at the lyceum of Poitiers, and of French literature to the faculty of letters in the same town; born at Monieux in 1759; the date of his death is unknown. He devoted his life to public instruction. Among his works may be mentioned "Critical Observations on the Plan of National Education of Mirabeau the Elder;" "Observations on Fenelon, as a moralist and man of letters;" a translation of the Elegies of Tibullus, falsely attributed to Mirabeau; an edition of the Morale Universelle of the Baron Holbach.—J. G.

BERNARDI, Steffano, a musician, was born towards the close of the sixteenth century, probably at Verona, where he was a professor in the philharmonic academy. In 1611, the date of his first publication, he was maestro di capella in the cathedral of that city; and in 1634, the date of his latest work, he was a canon in the metropolitan church of Salzburg. He was a very voluminous composer of ecclesiastical music, and madrigals for three, four, five, six, seven, and eight voices; and he wrote a brief elementary tract on music, "Porta Musicale," which is praised for its clearness. The preface promises a second part of this treatise, which, however, never appeared, though the first was reprinted, and Burney mistakes the second edition for a continuation.—G. A. M.

BERNARDIN de Pequigny, a French theologian of the Capuchin order of monks, was born in Picardy in 1633; died in 1709. He wrote "Triplex Expos. in Epistolas D. Pauli."

BERNARDIN De Saint Pierre. See Saint Pierre, Bernardin De.

BERNARDIN of Sienna, Saint, an Italian theologian and preacher, canonized by Nicolas V. in 1450, was born at Massa-Carrara in 1380, and died at Aquila in Abruzzo in 1444. His noble lineage and his extraordinary eloquence brought within his reach several rich bishoprics; but, having taken the habit of St. Francis, he would accept no higher dignity than that of vicar-general of his order. His influence in his native country was such, that, in the disputes of the Guelphs and Ghibelines, no one was more frequently appealed to as mediator than Bernardin of Sienna. Before and after his return from the Holy Land, whither he was twice sent by his superiors, his preaching attracted great crowds, whom he roused to fanaticism by an eloquence which was the more popular that it was not perfectly Ciceronian. His works were printed at Venice in 1591 by the care of Rodulfi, bishop of Sinigaglia.—J. S., G.

BERNARDINI, Marcello, sometimes called Macello di Capua, a musician, was born at Capua about 1752. He wrote nineteen operas and a large number of intermezzos, the majority of which had a great though ephemeral success. His merit was entirely in the buffo style, a class of writing little understood out of Italy, and his only serious opera, "Pizarro," was a decided failure. In 1793 he produced an opera in Vienna, and in 1801 another in Paris, but neither of these met with the favour his works received in his own country.—G. A. M.

BERNARDO DA CRUZ, Frey, a Portuguese historian, lived in the sixteenth century. He accompanied Don Sebastian in his second expedition, and was present at the battle of Alcaçar-

Kebir. On his return to Lisbon he wrote a concise but excellent history of the reign of Don Sebastian, not published till 1837.

BERNARDO DA SIENA, flourished about 1370 (temp. Henry V.), painted saints, angels, and was also an animal painter of celebrity. He peculiarly excelled in the subtle drawing of the hands and feet.—W. T.

BERNARDO IL TREVISANO, so called from his title of count of Trevisano, an Italian alchemist, born at Padua in 1406; died in 1490. He details in one of his books, "De Philosophia Hermetica Liber," 1567, his labours, expense, and perseverance as an alchemist; and deplores in a most pathetic manner his uniform ill luck. In his travels in search of the philosopher's stone he was equally unfortunate, a clerk and a monk having the wit to take his money in exchange for what they knew of the object of his search. Besides the work above mentioned, he wrote "Tractatus de secretissimo philosophorum opere chemico," &c., 1600; "Opuscula chemica de Lapide philosophorum," 1567, and some other alchemical works, now rarely to be met with.—J. S., G.

BERNARDONI, PIETRO ANTONIO, an Italian poet, born at Vignole, 1672, in the duchy of Modena; died in 1714. At nineteen years of age he became a member of the Arcadian Academy, and held the post of imperial poet at Vienna.

BERNASCONI, ANDREA, a musician, was born at Marseilles in 1712, and died at Munich, January 24, 1784. His father had been an officer in the French army, in which there was a law that no one retired from the service who should engage in commerce in the French dominions was entitled to a pension for his military services. He had accordingly established himself at Parma in the capacity of a merchant; and probably here his family name underwent some modification to give it its Italian termination. He was on a sojourn at Marseilles when his son was born, but the family returned shortly afterwards to their residence in Parma; and Andrea, though his parentage and birthplace were French, had every other circumstance around him that could give him the feelings and character of an Italian. Young Bernasconi studied music as an accomplishment, but without any purpose of turning his natural talent for it to profitable account, until, when he had already attained to manhood, his father made some unfortunate speculations, in consequence of which, being thrown unexpectedly upon his own resources, he was obliged to adopt the art as a means of subsistence, which he had hitherto cultivated only as a matter of amusement. His first opera, "Alessandro Severo," was produced in Venice at the commencement of 1741, and its decided success immediately stamped its composer's reputation. It was followed by many similar works in rapid succession, which were written for the principal theatres throughout Italy, until the year 1752, when Bernasconi made a tour in Germany, and wrote his opera of "Sallustia," which was given at Munich in 1753. The success of this led to his engagement by Maximilian III., elector of Bavaria, as kapell-meister, in discharge of the duties of which office he remained at Munich till the close of his career. The first labours of his new appointment were the oratorio of "La Betulia Liberata," and the opera of "Bajazet," both produced in the year of his instalment. He wrote several other operas—in many cases the words as well as the music—the latest of which appears to have been "Demetrio" in 1772, and many pieces of church music that were much admired. In 1747 he married the widow of one of the household of the prince of Wurtemburg, named Wagele, who had a daughter Antonia, born of her first marriage in 1741; Bernasconi taught his step-child singing, and brought her so advantageously forward, that in gratitude she assumed his name. She did not appear in public until 1767 in Vienna. She was subsequently engaged at the chief theatres of Italy. She married an oboe player, and visited this country in 1778. Bernasconi had a daughter by a second marriage, but, though she had talent for singing, he would never allow her to come before the public.—G. A. M.

BERNASCONI, LAURO, born at Rome, 1622 (Charles I.) He painted flowers with elegance and accuracy. After a happy life spent in such trifling, he died 1675 (Charles II.)—W. T.

BERNATOWICZ, FELIX, a Polish romance writer, born in 1785. He published several works which were popular, though in point of ability he does not hold the highest place in literature. He was secretary to the prince Adam Czartoryski. He was attacked with a mental malady, of which he died on the 5th of September, 1836.—J. F. W.

BERNAY, CAMILLE, born at Malmaison, March, 1813. Taken by his father, who was in the service of the Empress Marie Louise, to Italy, he was bound apprentice to an engraver at Parma, and being involved in the insurrection of 1831, which obliged him to return to France, he became connected with the law in the office of an *avoué*, or attorney. Finding law little to his taste, he essayed the literary life, and produced a volume, chiefly of comedies, which, although they made little noise, find an esteemed place in the libraries of those who love letters. He died at an early age in 1842.—J. F. C.

BERNAZZANO, ———, a painter of Milan, who flourished about 1536, and excelled in landscapes and flower pieces. The colour and handling of this pupil of Da Vinci, attracted the generous praise of the unenvious Raphael.—W. T.

BERND, ADAM, a German protestant theologian, author of "Einfluss der göttlichen Wahrheiten auf den Willen und das Leben der Menschen," born at Breslau in 1676; died in 1748.

BERND, CHRISTIAN SAMUEL THEODOR, a celebrated German writer on heraldry, was born at Meseritz, grand-duchy of Posen, 12th April, 1775, and died at Bonn in 1854. After having completed his education at the gymnasia of Guben and Gotha, and the university of Jena, he became teacher at various gymnasia, and in 1822, was appointed professor of diplomatics, sphragistics, and heraldry, at the university of Bonn. Besides several works on the German language and grammar, he published—"Allgemeine Schriftenkunde der gesammten Wappenwissenchaft," in 4 vols; "Wappenbuch der Preussischen Rheing provinz;" "Die Hauptstücke der Wappen-Wissenchaft," 2 vols., and other valuable works on heraldry.—K. E.

* BERNECK, KARL GUSTAV VON, better known under his nom de plume BERND VON GUSECK, a German novelist, was born at Kirchhayn in the Lausitz, 28th October, 1803. At an early age he entered the Prussian army, in which he now holds the rank of major, and at the same time performs the duties of professor of mathematics at the Berlin cadettenhaus. Besides novels and tales of no great merit, he has written some operas, and translated the Divina Commedia.—K. E.

BERNEGGER, MATHIAS, born at Hallstadt in Austria, 1582; died 1640; was professor of history at Strasburg, and wrote a great number of works.

BERNER, FRIEDRICH WILHELM, a musician, was born at Breslau in 1780, where he died in May, 1827, his father, Johann Georg, having been chief organist in that city. His public performances while a child, and his appointment as deputy to his father at thirteen, prove his natural aptitude for music. He was distinguished both as a pianist and an organist, and he played also several orchestral instruments; further, he was versed in the principles of composition, though his numerous works give small token of genius—of these the most praised is his setting of the 150th Psalm for voices and orchestra, and the most popular are many of his Lieder. In 1811 he, together with Schnabel, was selected by Zelter of Berlin, who was commissioned for that purpose, to organize a system of musical education throughout Silesia; and after a course of preparation in Zelter's academy during 1812, returned to Breslau to discharge this duty with the utmost zeal and with admirable effect. The high esteem in which he was held was evinced in the extraordinary honours paid to him at his funeral. His name is interesting in this country on account of his having been a friend of Weber, whose acquaintance he made when this graphic composer was kapell-meister at Breslau in 1804, who is said to have discussed with him the plan of the overture to the Ruler of the Spirits, and even to have profited by his suggestions on this brilliant composition. Besides his connections with Zelter, Berner became intimate with this master's illustrious pupil, Mendelssohn, and he was also a friend of Meyerbeer.—G. A. M.

BERNER, GOTTLIEB EPHRAIM, a German physician of the first half of the eighteenth century, extraordinary professor of medicine at Halle, and afterwards professor of medicine at Duisburg. His principal writings are—"De applicatione mechanismi ad medicinam, cui annectitur, dissertatio medico-practica de apoplexia cum catarrho suffocativo, cum observatione de aranæ punctura et ejus medela," published at Amsterdam in 1720; and "De efficacia æris in corpore humano et usu mechanico," published at the same place in 1723 and 1728. The former of these works contains some curious observations on apoplexy, and the second consists of remarks upon fevers, and the use and abuse of Peruvian bark.—W. S. D.

BERNER, Johann Benjamin, a German protestant theologian, born at Greitz in 1727; died in 1772. Besides some sermons, he published "Der glaubige Paulus in Trübsal und in Aengsten," and "Lebenslauf des Selig. D. Luthers, in Versen."

BERNERS or BARNES, Juliana, a lady distinguished as one of the earliest female writers of England, but about whose personal history there is some obscurity, was, it is generally believed, the daughter of Sir James Berners of Berners Roding. If this be true, she must have been born not later than the close of the fourteenth century, for Sir James was, in 1388, beheaded with other corrupt ministers of Richard II. Juliana became prioress of Sopewell nunnery, near St. Albans, where, however, she seems to have devoted herself to quite other occupations than those of a religious recluse. Warton tells us that she "resembled an abbot in respect of exercising an extensive manorial jurisdiction, and hawked and hunted in common with other ladies of distinction." It is in connection with these manly sports that her name has been remembered. Famous treatises concerning hawking, hunting, and heraldry, have been ascribed to this lady. It is most likely, however, that she was the author of those only which refer to hawking and hunting. The earliest edition of the work appeared at St. Albans in 1481, and another edition of it in 1486. In 1496 it was again issued by Wynkyn de Worde at Westminster. The work, last of all, appeared at London in 1595, bearing the title of "The Gentleman's Academie, or the Book of St. Albans, containing three most exact and excellent books, the first of Hawking, the second of all the Terms of Hunting, and the last of Armory; all compiled by Juliana Berners in the year from the incarnation of Christ, 1486, and now reduced into better method by G. M." The part treating of armory was probably the production of a later hand, and this may account for the late date which this editor assigns to the production of Dame Berners, who must, if her parentage be that generally supposed, have either been dead in 1486, or at least beyond the age for compiling "excellent books of hawking and hunting."—J. B.

BERNEVILLE, Gilibert de, a trouvére of the thirteenth century, born at Berneville near Arras. Gilibert seems to have been a man of high rank. He flourished about 1240, and is mentioned in the chronicles of that period. Some of the extracts which we find from his chansons, are cast in the manner of Beranger, and have a mixture of seriousness and levity, which, till one becomes familiarized with it, is often offensive. We have several of Berneville's *tensons* and twenty-five of his chansons remaining.—J. A., D.

BERNI, Francesco, an Italian poet; he was born towards the close of the fifteenth century at Lamporecchio in Tuscany. The family is said to have been noble, and is known to have been poor. He went to Florence in the character and garb of a divinity student, where he remained till he was nineteen, and thence passed to Rome, and lived successively in the household of cardinal Bibbiena, and after his death in that of Ghiberte, bishop of Verona, and *datario* to Pope Clement. It is hard to ascertain the precise position of a man of letters in an Italian family, but something not much more dignified than the rank of a copying clerk in some public office seems indicated rather than expressly revealed under the sounding titles of secretaries and notaries, which we find given to him. However, in some such way he earned his bread for seven years, and then he obtained a canonry at Florence. Berni was at all times indolent and dissolute, and his disregard of the decencies of life led to his being supposed capable of becoming a convenient instrument of the worst crimes. Stories are told of his being solicited by each of the illustrious cousins, Duke Alexander and Cardinal Ippolite de Medici, to poison the other, and of his being himself poisoned by one of them, for his non-compliance. The characters of all parties in this romance of Italian life are well preserved in these narratives, of which, whether they have any foundation or not in fact, the details are supposed to be disproved by the date of Berni's death, which by most of his biographers is stated to have occurred in 1543; but a chronological register of the canons of the cathedral of Florence fixes it in May, 1536. Berni had given his name to a peculiar description of humorous poetry, in which he excelled. It is called the "Poësia Bernesca." The ludicrous effect produced by the contrast of serious and comic imagery and expression brought together in immediate juxtaposition, which marks his poetry and that of Pulci, is now familiar to the English reader, by the admirable imitations of those Italian masters in Frere's Whistlecraft, Byron's Beppo, and Tennant's Anster Fair. Frere reminds us of Berni's manner, more than Byron. The Latin classics are even more familiar to every educated Italian than the modern poets of his country, and a part of Berni's humour consists in the introduction of passages, the words of which are remembered and the sublimity felt by every one, and then parodying them in a spirit of playful fun. The solemn chants and prayers of the Roman catholic worship are dealt with in the same light and irreverent way by this witty ecclesiastic. In England—perhaps even in Italy at present—Berni is most known by his "Refaciamento" of Boiardo's Orlando Innamorato, though there seems a great deal of original humour in some of his satires. His praises of a season of plague may be mentioned in proof of this. Public places cease to be inconveniently crowded; one has elbow-room enough in church and market-place; one does not meet his creditors in the street; the most clamorous duns have already gone "whither the dead attornies go," or, at worst, they are afraid to stir out: in short a distressed man—and our poet, like all his brethren, sympathizing with the poor—had in the sickly season the enjoyment of freedom of body and peace of mind.

The "Refaciamento" of the Innamorato is a work of which there is no example, as far as we are aware, in the literature of any other country. Dryden's imitations of Chaucer more nearly approach it than anything we know; but Dryden's tone is at least as serious as that of Chaucer. His Palæmon and Arcite, for instance, is cast in the same mould as Chaucer's; if there be any distinction in this respect, it is that Dryden assumes somewhat of a loftier tone than his master. Both he and Chaucer, in the poems which he has imitated, are fond of arch allusions; sometimes both are unpardonably coarse. But Dryden does not find in Chaucer the same stately patrician tone which Berni did in Boiardo; and thus there is no real or seeming contrast between the ancient and the modern English poet. Between Dryden and Chaucer, however, it must be remembered three centuries intervened; between Boiardo and Berni about half a century.

The "Refaciamento," is a very curious work. There does not appear to be a single stanza, nay, there is scarcely a single line, in which Berni does not seem to have gone over the original poem, infusing everywhere a new strange spirit. We agree with the general feeling of his countrymen, though we know there is high authority against it, in thinking the "Refaciamento" almost infinitely superior to the original poem. The story of Boiardo is faithfully followed throughout; each canto is introduced like those of Ariosto and Spenser, with a stanza or two of moral reflections, suggested by the narrative. Occasionally an interlude, as it may be called, of some length occurs, in one of which we are told a good deal of Berni's own domestic history and habits. We are told by him that his person was "thin and dry;" that his legs were "spare and lean;" that his visage was broad and his nose high; that his eye-brows were sharp, and the space between them narrow; that his eye was blue and hollow; and that he kept himself close shaved, being at daily war with beard and moustache. He describes himself as the idlest wretch under the sun; from the sun itself at all hours he hid himself as much as he could, passing most of his time in bed. Pen, ink, and paper, he describes himself as holding in utter abhorrence, remembering how they wearied him when for so many a long year his daily labour with them bought his bad and bitter bread.

Berni, like most of the scholars of his day, amused himself by writing Latin verse. His Latin poems were published in a collected form with those of Segui, Varchi, and others, at Florence, 1562.—Rose's *Orlando Innamorato*; Panizzi's *Boiardo*.—J. A., D.

BERNHARD, count of Anhalt and duke of Saxony, born in 1140; died in 1212. At his death the government of Anhalt passed to his son Henry, and the duchy of Saxony to Albert.

BERNHARD, one of the generals famous in the annals of the Thirty Years' war, was the son of Duke John of Weimar, and was born in 1604. He died in July, 1639.

BERNHARD, Martin, a Polish botanist and medical man of the seventeenth century, was physician to the king of Poland. He published a catalogue of the plants near Warsaw, besides botanical memoirs in the Nova Acta.—J. H. B.

BERNHARDI, August Ferdinand, a German writer, was born at Berlin, 1768, and studied philology at Halle, under

F. A. Wolf. He then became teacher at, and afterwards headmaster of, the Werdersche gymnasium at Berlin, where he formed a friendship with L. Tieck, with whom he wrote the "Bambozziaden," 1797-1800, a celebrated series of comic tales and dramatic scenes. Bernhardi was married to Tieck's sister, whom, however, he afterwards divorced. Besides a number of reviews and essays written for the *Deutsche Monatsschrift*, he published some learned works—"Sprachlehre;" and "Anfangsgründe der Sprachwissenschaft." He died 2d June, 1820.—K. E.

BERNHARDI, Johann Jakob, a German botanist and medical man, was born at Erfurt on 7th September, 1774, and died about the year 1840. He was a professor in the university of Erfurt, and published several medical and botanical works; among others, a "Systematic Catalogue of Plants;" "A Botanical Introduction and Manual;" "Treatises on Lichens and Ferns;" "Observations on Structural Botany;" besides numerous articles in foreign journals.—J. H. B.

* BERNHARDI, Karl Christian Sigismund, was born at Ottrau in the electorate of Hassia, 5th October, 1799. After having studied theology and philology at Marburg, he accompanied some young noblemen to the university of Louvain. Here he took his degree as Ph. Dr. and M.A., and became librarian to the university. In 1829 he was appointed keeper of the library at Kassel, where his manly character, and liberal political opinions, gained him so much popularity that he was chosen mayor, and in 1848 a member of the Frankfort national assembly, in which he joined the constitutional party under H. von Gagern. He wrote—"De excidio regni Judaici," Louvain, 1824; "K. Schomburg's Nachlass und Briefwechsel mit biographischen Andeutungen;" "Sprachkarte von Deutschland," Kassel, 1844, &c., and edited a weekly periodical entitled *Der Kirchenfreund*, Kassel, 1845–46.—K. E.

* BERNHARDY, Gottfried, a distinguished German philologist, born at Landsberg in the Neumark, 20th March, 1800; completed his education at the university of Berlin, where, as soon as 1825, he was appointed professor-extraordinary. Since 1829 he holds the chair of classical philology at Halle. His principal works are—"Eratosthenica;" "Suidas;" "Wissenschaftliche Syntax der Griechischen Sprache;" "Grundriss der Griechischen Literatur;" "Grundriss der Römischen Literatur;" and "Grundlinien zur Encyclopædie der Philologie," &c.—K. E.

BERNHOLD, Johann Balthasar, a German theologian, linguist, and poet, born at Burg-Sulanch in 1687, was professor of theology at Altdorf. He was profoundly skilled in the Greek language, and wrote unexceptionable Latin verse. Died 1796.

BERNHOLD, John Godfry, a German dramatic writer, born at Pfedelbach, 1721; died 1755. His principal works are —"Sophonisba," translated from English into German verse, Altdorf, 1750, 4to.; and "Irene," a tragedy on Joan of Arc.

BERNIER, Adhelm, a French historian, born at Senlis, died within the last few years. Among his works may be mentioned—"Etudes sur l'économie politique," Paris, 1834, 8vo.; "Monuments inédits de l'histoire de France," Paris, 1834, 8vo.

BERNIER, François, a celebrated French physician and traveller, a native of Angers, distinguished himself under Louis XIV. in the latter part of the seventeenth century. At that brilliant period, his merits as a philosopher and traveller would of themselves have sufficed to give him distinction, but his good qualities were still further heightened by a handsome person and a graceful wit. Of this celebrity, a certain portion has survived him. His travels furnish descriptions of countries that no European had, perhaps, ever visited before him, and throw great light upon the revolutions of India at the period of Aurungzebe, for which reason they may still be studied with profit. His acquaintance was sought by the most illustrious and distinguished personages of his time. He assisted Boileau in the composition of that Arrêt Burlesque, which prevented the grave president, De Lamoignon, from causing the parliament of Paris to issue a serious decree against the philosophy of Descartes, which, if published, would have been laughed at by everybody. The date of Bernier's birth is not known. He studied medicine, and obtained his doctor's degree at Montpellier before the year 1654, when, impelled by his taste for travelling, he went to Syria, and afterwards to Egypt. After residing for more than a year in Cairo, where he was attacked by the plague, he embarked at Suez for India, in which country he remained for twelve years, during eight of which he was physician to the emperor, Aurungzebe. The emir Danichmend, the favourite of Aurungzebe, who was a patron of science and letters, took Bernier with him to Cashmir. On his return to France, Bernier published his travels and philosophical works, of which the principal are—"Histoire de la dernière révolution des ètats du Grand Mogol," published at Paris in 2 vols., in 1670; and followed in 1671 by "Suite des memoires du Sieur Bernier sur l'empire du Grand Mogol," also in 2 vols.; an "Abrégé de la philosophie de Gassendi," published at Lyons in 8 vols., in 1678, and augmented in 1684 by "Doutes de M. Bernier sur quelques-uns des principaux chapitres de son abrégé de la philosophie de Gassendi," 7 vols.; the appearance of which furnished Boileau with the subject for an epigram. The subject of Bernier's principal writings caused the wits of Paris to give him the nickname of the *Mogul*. He died at Paris in 1688.—W. S. D.

BERNIERES-LOUVIGNY, Jean de, a French theologian, born at Caen in 1602; died in 1659. He belonged to the order of St. Francis, and enjoyed a great reputation for piety. His works are—"L'Interieur Chretien," 1659, and "Les Œuvres spirituelles de M. de Bernieres de Louvigny, par sa sœur Jourdaine de Bernieres."—J. S., G.

BERNET, Jacques, archbishop of Aix, of Arles, and Embrun, created a cardinal by Gregory XVI. in 1846, was born at Saint Flour in 1770. He was ordained secretly at Paris in 1795 by a nonjuring bishop, became vicar of a parish of Orleans in 1802, and, after the Restoration, of the parish of Saint Vincent de Paul. In 1827 he was consecrated bishop of Rochelle, and in 1835 archbishop of Aix. Died in 1846.—J. S., G.

BERNINI, Giovanni Lorenzo, called the Chevalier Bernini in France, and in Italy the modern Michel Angelo, was the son of a Tuscan sculptor who removed to Naples. He was born in 1598, and died in 1680, after acquiring great but evanescent fame as a painter, architect, and sculptor. Bernini was a phenomenon, who carved a marble group when he was only eight years old; it proved his best work, "Apollo and Daphne." His father, nursing him as a marvel, brought him to Rome to study the old masters; there he astonished the pope by his rapidity of design, and expressed his hope to A. Caracci of some day adding to the splendour of St. Peter's. His earliest works were busts of the pope and cardinals, a St. Laurence, a group of Æneas and Anchises, and a David, with a sling (David is biting his under lip). Paul V., Gregory XVI., but still more, Urban VIII. (Barberini), were his patrons. He was created knight, received a pension of 300 crowns per month, designed the confessional of St. Peter, and the fountain Barcaccia. Floating on the full tide of court patronage, he designed the Barberini palace, the campanile of St. Peter's (afterwards taken down as unsafe), the tomb of Urban VIII., and that of the Countess Matilda. Our Charles I., hearing of his fame, sent him three portraits of himself by Vandyke, by which to execute a bust. With a singular foreboding of the fate of Charles, Bernini made a likeness that so pleased Charles that he sent him a diamond ring, worth 6000 crowns, from his own hand. Cardinal Mazarin now in vain offered him 12,000 crowns a-year to come to France, his enemies having unseated Bernini in the favour of Innocent X. He was, however, soon restored, and executed for the pontiff the fountain in the Piazza Navona, the Monte Citorio palace also, and the group of St. Theresa and the angel for the church of St. Mary. For Alexander VII. he designed the circular colonnade for St. Peter's, and the great pulpit, supported by the four doctors of the church—a clumsy business. His contemporaneous works were the Odeschalchi palace, and the rotunda of St. Riccio. Unable to resist the importunities of Colbert, who was then restoring the Louvre for Louis XIV., Bernini, in 1665, set out with six pupils and retinue for France, where he was feted and feasted like a monarch, though, after all, his designs for the colonnade were superseded by those of Perrault. He, however, executed a bust of Louis XIV.; praised him for sitting quiet while he did it; set a fashion of wearing the hair; obtained presents and a pension, and trooped back mortified to Rome, a medal being struck in his honour, and all his expenses being paid. He also executed a colossal equestrian statue of the king for Versailles. At Rome he was welcomed with fresh dignities. For Clement IX. he embellished the bridge of St. Angelo; and before his death, old as he now was, designed the tomb of Alexander VII., and a bas-relief of our Saviour for Christina of Sweden. The restoration of the old palace of the Chancery fretted him to death in the eighty-second year of his age. He was interred with pomp in

the church of St. Maria Maggiore. Bernini was of a dark complexion, with a lively, expressive eye. He was a kind critic of other men, severe only upon himself. He felt too late that he had, in pursuing originality, acquired an affected, fluttering mannerism. He was a rhetorician in art, a too florid strainer for fantastic novelties. He did great harm to art, more even than the mere imitators of the Greeks' dead mythology and untranslatable ideal.—W. T.

BERNINI, Giuseppe Maria, an Italian capuchin, missionary of his order in the East Indies, was born at Carignan in Piedmont, and died in 1753. His works are—"Notizie laconiche di alcuni usi, sacrifizj ed idoli nel regno di Neipal, raccolte nel anno 1747," a translation of which appeared in vol. ii. of the Asiatic Researches; a translation of the Adhiatma Ramayana, and of the Djana Sagara.—J. S., G.

BERNIS, François-Joachim de Pierre de, a celebrated French cardinal and man of letters, born at St. Marcel de l'Ardeche in 1715; died at Rome in 1794. He was of an ancient family of Languedoc, and being a younger son was destined to the church. Accordingly, after finishing his education at the seminary of Saint Sulpice, he took orders, but neither his tastes nor his fortunes inviting him to any ecclesiastical preferment, he depended on his talents and agreeable manners for a good reception at court, and established himself at Paris. He was speedily known as one of the most expert of the innumerable epigrammatists who infested the metropolis, and although his verses savoured more of the gaiety of a man of fashion than of the decency of an abbé, they were not the less agreeable to Madame Pompadour, who obtained for the needy churchman a lodging in the Tuileries, and a pension of 1500 francs. A more respectable sphere of action than that to which he was thus introduced, was opened to him in being appointed ambassador to Venice. He displayed so much address as mediator between that republic and the pope, Benedict XIV., that on his return to France he was admitted into the council of state. Shortly after this he was named secretary of state for foreign affairs, and in 1758 received from Clement XIII. the cardinal's hat. During his ministry the Seven Years' war, so disastrous to France, occurred; and notwithstanding his exertions to counteract the mischievous policy of Pompadour and her minions, he was loaded with obloquy, and obliged to retire from Paris. After the death of Pompadour, he was again offered the seals of office, but declined to accept them, and was named archbishop of Albi. In 1769 he was sent as ambassador to Rome, and there the remainder of his life was passed in a style of princely magnificence which all but rivalled that of the Vatican, and rendered his house the general resort of distinguished foreigners. It was Bernis who received at Rome, in 1791, the exiled aunts of Louis XVI.; but these were among the last noble personages on whom his hospitality was exercised, for the Revolution swept away the sources of his revenue, and reduced him to distress. The court of Spain came to his relief with a handsome pension. He died in 1794. His only poetical performance which can be decently mentioned, is entitled "La Religion Vengée." It was published after his death. His prose works, although frequently reprinted, are of no great merit, and are only interesting to the historian.—J. S., G.

BERNITZ, Martin Bernhardi von, a Polish surgeon, and surgeon to the king of Poland in the latter half of the seventeenth century. His writings are principally on botany, the chief of them being a catalogue of the plants, both exotic and indigenous, cultivated in the year 1651 in the royal gardens at Warsaw, and of those growing around that city, which was published at Danzig in 1652, and with the addition of the Viridarium of Simon Pauli at Copenhagen in 1653. In 1676 and 1677 he published at Leipzig, "Fasciculi duo remediarum," in 4to, of which the first volume contained a list of the antiarthritic remedies made use of by the king of Poland; and the second a collection of various medicines described by other authors as specifics. Bernitz also inserted several memoirs on botanical subjects in the *Acta Acad. Naturæ Curios.*—W. S. D.

BERNO, Giuseppe, an Italian physician, born at Monciovello in 1788; died in 1818. He was the son of a surgeon, and studied first at Ivrea, and afterwards at Turin, at the latter of which places he obtained his degree of doctor in 1809. The only work published by Berno is "On the efficacy of the Springs of Courmaieur and Saint Didier," which appeared at Turin in 1817, the year before his death.—W. S. D.

BERNOULLI, Christoph, a German naturalist and technologist, was born on the 15th May, 1782, at Basle, studied natural history in Göttingen in 1801, and in 1802 went to Halle as a teacher in the high school of that city. After occupying this post for two years, he quitted Halle, and travelled to Berlin and Paris. On his return to his native town in 1806 he opened a private school; and in 1817 obtained the professorship of natural history in the university of Basle. After his appointment to this post, he turned his private studies principally to technology and statistics, and published numerous works upon subjects connected with these sciences. His best writings are his earlier ones—"On the Luminosity of the Sea," Göttingen, 1802; "Physical Anthropology," Halle, 1804; and "Introduction to Physics and Mineralogy," Halle, 1807. Of his later writings the principal are—"On the theory of the steam-engine," 1824; "Considerations on the Cotton Manufacture," 1825; "On Mechanical cotton-spinning," 1829; "Manuals of Technology," 1833–34, and 2nd edition, 1840; "Of the steam-engine," 1833; "Of industrial Physics, Mechanics, and Hydraulics," 1834–35; a German edition of Baines' History of the British cotton manufacture, 1836; and a "Manual of the statistics of Population," 1840–41.—W. S. D.

BERNOULLI, James, the head of a respectable family of Antwerp, who, having been driven into exile during the tyranny of the duke of Alva in the Netherlands, migrated with his eight children to Frankfort in 1583. A grandson of James Bernoulli migrated to Bâle, and there became the progenitor of a race of philosophers, who for three generations, extending from the latter part of the seventeenth to the beginning of the nineteenth century, made themselves illustrious by their labours for the advancement of mathematical, mechanical, and physical science. In the ensuing articles, fourteen members of that family will be spoken of, viz.:—1, Nicholas; 2, 3, 4, 5, his sons Nicholas, James, John, and a fourth son whose name has not been ascertained; 6, Nicholas, son of the second Nicholas; 7, 8, a son and daughter of James; 9, 10, 11, Nicholas, Daniel, and John, sons of John; 12, 13, John and James, sons of the second John; 14, Jerome, probably a descendant of the fourth son of the first Nicholas. The most distinguished of the family were James and John, sons of the first Nicholas, and Daniel, who are ranked among the first mathematicians and physicists of the world. A reputation of a similar kind, though of a less high order, was attained by the third and fourth Nicholas, the second John, and his sons John and James. Jerome was noted as a mineralogist.—(*Vita Jacobi Bernoullii*, a J. J. Battierio.)

Bernoulli, Nicholas, was born at Bâle about the year 1625. He was much respected by his fellow-citizens, and rose to the position of assessor of their principal court of justice. He married Margaret Schonauer, by whom he had four sons, Nicholas, James, John, and a fourth whose name is unknown. He lived upwards of eighty years, and survived his most distinguished son, James.—(*Vita J. Bern.*, a Batt.)

Bernoulli, Nicholas, son of the foregoing, was president of the senate of Bâle, and father to the third Nicholas Bernoulli.—(*Vita J. Bern.*, a Batt.)

Bernoulli, James, the earliest mathematician and philosopher of the family, son of Nicholas Bernoulli and Margaret Schonauer his wife, was born at Bâle on the 27th December, 1654, and educated first at the school, and afterwards at the university of that city, where he had the benefit of the instruction of an eminent scholar, John James Hoffmann. In 1671 he took the degree of master of arts, and in 1676 became a licentiate of divinity. Against the wish of his father, who intended him for the clerical profession, he devoted himself at an early age to the study of mathematics and astronomy. Amongst the fruits of those studies was an essay on comets, "Conamen novi Systematis Cometarum," in which he maintained the doctrine afterwards demonstrated by Newton and Halley, that those bodies are not meteors, but stars having regular orbits and periods of revolution. He was in consequence taxed with impiety, on the ground of the inconsistency of his opinions with the then general belief, that comets were special warnings of the divine wrath. Bernoulli denied that inconsistency, on the ground that the *tails* of comets, whose presence or absence is independent of their orbits and periods, might be received as warnings of the kind supposed, notwithstanding the regularity of the motions of the *nuclei*; and this explanation appears to have satisfied the objectors. According to the custom of gentle-

men and scholars of the period, he passed some years in travelling through various parts of Europe, having in the course of the six years from 1676 to 1682 visited in succession Geneva, France, England, Germany, and Holland, and become acquainted with many of the learned and scientific men of those regions; amongst others with Stillingfleet, Boyle, Hooke, Voss, and Baxter. At Geneva he successfully put in practice, for the instruction of a young lady (Elizabeth von Waldkirch), a method which he had invented of teaching the blind by the sense of touch. In France he acted for about a year as chaplain and tutor in the family of the marquis de l'Estrange. On his return to Basle in 1682, he opened a college for instruction in experimental physics and mechanics. In 1684 he married Judith Stupan, a lady belonging to an eminent medical family of Bâle, by whom he left a son and a daughter. The son became an artist in painting; but little is known of his career. The daughter married Nicholas Rydimer, a merchant. In 1687 James Bernoulli was appointed professor of mathematics in the university of Bâle, in which office he continued till his death. After his marriage he devoted himself more assiduously than ever to the study of mathematics, and especially of the *differential and integral calculus* as set forth in the then recent publications of Leibnitz, its inventor, contemporaneously with Newton. That instrument of mathematical research Bernoulli enlarged and improved in many respects. He was the first to solve what is called a *differential equation*. He applied the calculus to the solution of many important problems, amongst which may be mentioned the following:—1, the curve of isochronous oscillation, that is, the cycloid, in which a pendulum swings in equal times, how great or how small soever may be the arc; 2, the *catenary*, or curve in which a chain of uniform cross section hangs, being also the curve of equilibrium of an arc of uniform cross section loaded with its weight only, and the key to the knowledge of a class of curves of equilibrium; 3, the *elastic curve*, formed by a bent spring or bow of uniform section, and identical with the curve of a sheet containing water; 4, many important properties of the *logarithmic spiral*, being that whose inclination to its radius-vector is uniform, and the *loxodromic spiral*, being the curve formed on the surface of a sphere by a line whose inclination to each meridian which it crosses is uniform; 5, the great Isoperimetrical Problem, in which it is proposed amongst all the curves of a given length which can be drawn between two fixed points, to find that which shall have a given function of its figure a maximum or a minimum. This last problem may be regarded as being next to the discovery of the differential and integral calculus, the most important contribution to pure mathematics made at the period when Bernoulli flourished, for it led in after times to the invention of the *calculus of variations*. A posthumously published work of Bernoulli, entitled, "De Arte Conjectandi" (On the Art of Conjecture), is believed to be the first treatise in which the science of probabilities was applied to beneficial purposes. In 1699 he received along with his brother John the honour of being elected Foreign Associate of the Institute of France, an order then newly established, which is limited to eight members, and which, from the fewness and the eminence of those who have filled it, continues to be regarded as the highest mark of distinction attainable by a man of science. In 1700 he held the office of Lord Rector of the university of Bâle. James Bernoulli died on the 17th of August, 1705, at the early age of fifty-one. He is said to have been an accomplished orator and a pleasing poet, as well as a profound mathematician, and of an amiable and just character, as indeed his writings evince, especially those relative to a dispute with his brother John. His works are thus entitled—"Jacobi Bernoullii Basiliensis Opera," Geneva, 1744, 2 vols., 4to; "De Arte Conjectandi," Bâle, 1713, to which is appended an essay "De Seriebus Infinitis;" Detached Papers in the Memoirs of the Academy of Sciences from 1702 to 1705, the *Journal des Savans* and the *Acta Eruditorum*. His life, by Doctor John James Battier, professor of rhetoric in the university of Bâle, is prefixed to his works, and is the authority chiefly relied on in the present article.

Bernoulli, John, brother of the preceding, was born at Bâle on the 7th of August, 1667. Having studied humane letters in his native city, he went to Neufchâtel to learn the French language, and the business of a merchant; but preferring science to commerce, he returned to Bâle, where he entered the university, studied mathematics under his brother, and took the degree of bachelor of arts in 1684, and that of master of arts in 1685. Chemistry, physiology, and medicine, as well as mathematics and physics, engaged his attention. In 1690, or soon afterwards, he set out to travel, and visited Geneva and Paris, becoming personally acquainted with Malebranche, Cassini, De la Hire, Varignon, the marquis de l'Hôpital, and other distinguished men of the time. His labours for the advancement of mathematics, especially the differential and integral calculus, and of analytical mechanics, were incessant, and most important in their results. Amongst those results may be mentioned the discovery of the exponential calculus, of the method of integrating rational fractions, of the universality of the principle of virtual velocities, and of the property which a cycloid possesses of being the line of quickest descent between two points. He engaged with great ardour in the practice then common amongst mathematicians, of proposing to each other problems for solution, and was sometimes thereby involved in controversies, which he conducted with vigour. Amongst others he assailed his elder brother with a succession of problems, which James solved with much industry and patience; at length James turned the tables upon John, by proposing to him a problem that baffled his skill, —that of isoperimetric figures, already mentioned. John, having offered a solution which James showed to be erroneous, persisted in maintaining its accuracy, and conceived a lasting resentment against his brother. Having completed his medical studies at Bâle, he obtained in 1794 the degree of doctor of medicine, and read an inaugural thesis "on Muscular Motion," in which sound views of the mechanical action of the muscles are mingled with doubtful physiological hypotheses. He married a young lady of Bâle, and was soon afterwards, in 1695, appointed professor of mathematics at Groningen. In 1694 commenced that celebrated correspondenee between Leibnitz and John Bernoulli, which continued until 1716, and was afterwards collected and published by Mark Michael Bousquet & Company, in two quarto volumes, under the title of "Gotofridi Gulielmi Leibnitii et Johannis Bernoullii Commercium Philosophicum et Mathematicum." In this collection of letters, unparalleled of its kind, there are discussed with consummate ability nearly all the mathematical and philosophical questions which arose during that period; in which the knowledge of the first principles of mechanics and mathematics made more rapid progress than it has ever done before or since. The letters of Bernoulli and Leibnitz have reference chiefly to the differential calculus, with its geometrical and mechanical applications; and occasionally to controversies such as that respecting the mode of stating the *force* (so called) of bodies in motion, and that which arose between the injudicious admirers of Newton and Leibnitz respecting the priority of invention of the method of fluxions or differential calculus, and the comparative merits of the two forms in which those two philosophers respectively set forth that branch of mathematics. In later times, mathematicians have recognized Newton and Leibnitz as independent discoverers, and have assigned to the special methods of each their peculiar merits, adopting Newton's demonstration of the fundamental principle of the calculus as the more philosophical, and Leibnitz's notation and forms of expression as the more convenient of application, and fertile in results. Bernoulli's letters betray in many cases a perversity of temper which constituted a serious blemish in his character, and led him to entertain an unworthy jealousy of the eminence, not only of his brother and instructor James, but even of his son Daniel. Such feelings, how high soever the intellectual powers with which they are combined, are the certain mark of a mind of the second order, and they seldom fail more or less to obscure the understanding itself, and to a certain extent to disqualify it for the discovery of truth. In the case of John Bernoulli there can be little doubt, that an obstinate and jealous temper led him to reject, to the end of his life, Newton's discovery of the law of gravitation, and to maintain the Cartesian hypothesis of celestial vortices. He continued from time to time to pursue his physiological studies. In an essay on nutrition, published at Groningen in 1669, he pointed out that the continual waste and repair of the particles of the human body must lead to an entire renewal of its substance in a period of a few years. This opinion was assailed as heretical, on the ground of its alleged inconsistency with the doctrine of the resurrection. Bernoulli refuted that objection in a paper which he afterwards refused to publish. In 1699 he was lord-rector of the university

of Groningen. In 1705, on the death of James Bernoulli, John was appointed his successor in the chair of mathematics in the university of Bâle, which office he held till his death, at the age of eighty, on the 1st of January, 1748. For forty-nine years he was a foreign associate of the French Academy of Sciences, which body conferred prizes on several of his memoirs. He was a fellow of the Royal Society of London, of the Academies of St. Petersburg and Berlin, and of other learned bodies. His works were collected and edited, under his own supervision, by Cramer, professor of mathematics at Geneva, and published in four volumes quarto. The best authorities on the events of his life are his beforementioned correspondence with Leibnitz, his éloge by d'Alembert, and a notice of his life and discoveries by Lacroix.

Bernoulli, ——, fourth son of the first-mentioned Nicholas, was an eminent physician at Bâle.

Bernoulli, Nicholas, son of the second-mentioned Nicholas, and nephew of James and John, was born at Bâle on the 10th of October, 1687. His mathematical attainments and labours, at an early age, are mentioned with much praise by Leibnitz, in his correspondence with John Bernoulli. From 1710 to 1713 he travelled in France, Holland, and England, and was treated with much kindness and distinction by men of science, especially by Newton, who proposed and obtained his election into the Royal Society of London. Soon afterwards he was elected a member of the Royal Academy of Berlin. Chiefly through the friendly exertions of Leibnitz, continued for several years, he obtained in 1716 the professorship of mathematics in the university of Padua, which he afterwards resigned for that of logic in the university of Bâle. In the latter university he held latterly the chair of law. He died at Basle on the 29th of November, 1759. He edited the posthumous work of his uncle James, De Arte Conjectandi, already mentioned. His original writings consist of an essay "On the Application of the Science of Probabilities to Legal Questions" (De Usu Artis Conjectandi in Jure), and of a great number of separate mathematical papers, published in Transactions and periodicals, especially the *Acta Eruditorum*, and the *Giornale dei Letterati d'Italia*. Many of his solutions of mathematical problems are mentioned in the correspondence of Leibnitz and John Bernoulli; and Lacroix considers that one of those solutions contained the germ of the theory of the conditions of integrability of differential equations.

Bernoulli, Nicholas, eldest and favourite son of John Bernoulli, was born at Bâle on the 27th of January, 1695. He is said, at the age of eight, to have spoken four languages correctly—German, Dutch, French, and Latin; and at sixteen to have obtained the degree of doctor of philosophy of the university of Bâle. From that time he began to assist his father in his correspondence with foreign mathematicians. He studied jurisprudence, and in 1715 took the degree of doctor of laws. He then spent about three years in travelling in France and Italy. About 1722 he was elected professor of jurisprudence at Berne. In 1725 he was appointed, along with his brother Daniel, professor of mathematics at St. Petersburg, where he died of fever in his thirty-second year, on the 26th of July, 1726. The Empress Catherine gave his remains the honour of a public funeral. His writings are to be found in the *Acta Eruditorum*, in the Transactions of the Academy of St. Petersburg, vol. i., and amongst the works of his father, John Bernoulli. A memoir of his life appeared in the second volume of the Transactions of the Academy of St. Petersburg.

Bernoulli, Daniel, the second son of John Bernoulli, and the most distinguished member of the family, was born at Groningen on the 9th of February, 1700, and educated at Bâle. His father intended him to become a merchant; but his own preference led him to the study of medicine and of mathematics, in which latter branch of science he was instructed by his elder brother Nicholas. Having in 1721 taken the degree of doctor of medicine (on which occasion he read a thesis on respiration), he travelled to Italy to increase his knowledge of that art. He studied under Michelotti and Morgagni. Having meanwhile distinguished himself by some mathematical investigations (published in 1724 at Venice), he received an invitation, which he declined, to become president of a scientific academy at Genoa; and his reputation, as well as that of his brother Nicholas, having reached Peter the Great, that sovereign appointed them, in 1725, joint-professors of mathematics at St. Petersburg. Here Daniel composed his celebrated treatise on hydrodynamics, in which the principle of conservation of the *vis-viva* (or energy) is applied to the phenomena of the motion of fluids, and which was published at Strasbourg in 1738. In this work it was first proposed to propel ships by the reaction of a stream of water thrown backwards; an invention which differs in detail only from the paddle and the screw. On the death, in 1726, of his brother, instructor, and colleague, Nicholas, to whom he was warmly attached, Daniel Bernoulli wished at first to return to the country of his forefathers, but was induced by the kind and generous conduct of the Empress Catherine to remain at St. Petersburg. At length, however, finding the climate of Russia too severe for his health, he resigned his chair in 1733, and returned to Bâle, where he obtained at first the appointment of professor of anatomy and botany, and afterwards that of professor of physics and speculative philosophy. Continuing his labours for the advancement of science, he endeavoured to find more satisfactory demonstrations for the first principles of mechanics, especially of the law of the composition of forces, than had previously been known. In applying himself to the solution of special problems, he chose, by preference, those which were capable of useful application; and, in the opinion of Lacroix, his mathematical methods were characterized by a similar love of utility; for instead of investigating, as others had done, mechanical questions merely as means of exercising mathematical knowledge, he carefully limited the intricacy of his mathematical processes to that which was necessary for the solution of the problem, and showed remarkable skill in adopting such approximations as simplify calculation without sensibly affecting the accuracy of the result. He applied the theory of probabilities to questions of vital and social statistics. No fewer than ten of his memoirs were crowned by the French Academy of Sciences, of which he was a foreign associate. In some of these cases he shared the prizes with other competitors; his father amongst the number. The mortification of John Bernoulli on such occasions as this has been already referred to; it was possibly to a certain extent caused by the fact, that the son had adopted the doctrines of Newton as to the cause of the planetary motions, while the father adhered to those of Descartes. One of the most celebrated of Daniel Bernoulli's memoirs is that in which he wrote in French on the tides, "Sur le Flux et Reflux de la Mer," and which shared the prize offered by the Academy of Sciences for essays on that subject with three others, composed respectively by Euler, Maclaurin, and the jesuit, Father Cavallieri. The essay of Cavallieri was founded on the then expiring Cartesian hypothesis of vortices; those of Bernoulli, Euler, and Maclaurin, on the law of gravitation. (The last three are reprinted in the second volume of the Glasgow edition of Newton's Principia.) The memoir of Bernoulli, though not so profound or general in its mathematical reasoning as the other two, is considerably more clear and simple. The whole three memoirs, however, have the radical defect, first made evident by Laplace's more sound investigations, and afterwards clearly set forth in Mr. Airy's treatise on Tides and Waves, that they treat the rotation of the earth as having a merely secondary influence on the motions of the tides, capable of being allowed for by approximation, after the completion of the investigation of the effect of the attractions of the sun and moon; whereas the influence of that rotation is of primary importance, and the true effects of the attraction of the sun and moon cannot be determined except by taking the earth's rotation into account at the same time. Besides the Academy of Sciences, Daniel Bernoulli was a fellow of the Academies of St. Petersburg and Berlin, and of the Royal Society of London. He continued to perform his academical duties at Bâle with unabated vigour until he attained his seventy-seventh year, when increasing infirmity obliged him to have recourse to the assistance of his nephew James, son of his younger brother John. Owing, it is said, to an early disappointment in love, he never married; but in his old age, the want of the affection of a wife and children was supplied (as far as it is possible to supply that want) by the almost filial veneration with which the simple and benevolent character of a man so famous, inspired his fellow-townsmen and all who knew him. Out of his moderate emoluments he found means to practise much hospitality and more beneficence, and to bequeath an endowment for poor students. He died soon after the commencement of his eighty-third year, on the 17th March, 1782. His separate treatises have already been mentioned; his papers on various subjects may be found in the

Acta Petropolitana, the Transactions of the Royal Academy of Berlin, the Memoirs of the Academy of Sciences, and other Transactions and periodicals. Some of them have been reprinted in a separate form. His Éloge for the Academy of Sciences was written by Condorcet, and a notice of his life by Lacroix.

Bernoulli, John, third and youngest son of John Bernoulli, was born at Bâle on the 18th of May, 1710. Having studied law and mathematics, and travelled for a short time in France, he was appointed professor of rhetoric at Bâle in 1743. In 1748 he succeeded his father as professor of mathematics, and held that chair until his death, in his eighty-first year, on the 17th of July, 1790. He was a foreign associate of the French Academy of Sciences; and it has been remarked, that from the election of his father and uncle into that body in 1699 to his own death, the name of Bernoulli continued in the list of their members for ninety-one years. He was a member also of the Academy of Berlin. Three of his memoirs were crowned by the French Academy of Sciences. He left two sons, John and James.

Bernoulli, John, elder son of the foregoing, was born at Bâle on the 4th of December (or, according to some authorities, the 4th of November), 1744. Having studied at Bâle and at Neufchâtel, he obtained, in 1757, at the age of thirteen, from the university of Bâle, the degree of doctor of philosophy, reading an inaugural thesis "On the History of Inoculation with the Small-pox" (De Historiâ Variolarum Insitionis), which subject he illustrated by his own case. In 1763, at the age of nineteen, he was appointed astronomer-royal at Berlin. Having obtained permission to travel, he made a series of journeys through most of the principal countries of Europe, which he described in very voluminous works. From 1779 till his death, which occurred in his sixty-third year, on the 10th of July, 1807, he resided at Berlin, in the capacity of director of the mathematical department of the academy. He was a member of the Academies of St. Petersburg and Stockholm, and of the Royal Society of London. His writings abound in the Memoirs of the Academy of Berlin, and in mathematical and astronomical periodicals. His travels in Germany, Switzerland, France, Italy, Prussia, Russia, and Poland, were published independently.

Bernoulli, James, brother of the preceding, second son of the second, and grandson of the first John Bernoulli, was born at Bâle on the 17th October, 1759. He was educated there and at Neufchâtel, and at the university of Bâle he took the degree of bachelor of laws, reading a thesis, "De Sublimi." He acted, as has been already stated, as the substitute of his uncle Daniel in the chair of physics for a few years previously to the death of the latter, and was one of the candidates for the vacant professorship; but the lot (by which such appointments were decided) proving unfavourable, he travelled for a time in Germany and Italy as secretary to the count de Brenner. In 1788 he obtained the appointment of professor of mathematics at St. Petersburg, where, in 1789, he married the daughter of Albert Euler, son of the celebrated Leonard Euler. A few months afterwards, on July 30, 1789, in his thirtieth year, he died suddenly while swimming in the Neva. He was a member of the Imperial Academy of St. Petersburg, of the Physical Society of Bâle, and of the Royal Society of Turin. His writings may be found in the *Nova Acta Petropolitana*, the *Acta Helvetica*, and the Memoirs of the Academies of Berlin and Turin.—W. J. M. R.

BERNOULLI, Jerome, son of an eminent pharmacopolist of Bâle, was born in 1745. Having studied with credit at the gymnasium and the university of Bâle, he became his father's partner. His leisure was employed in the study of natural history, and especially of mineralogy. He was at one time elected president of the council of Bâle. He died in 1829, at the age of eighty-four, bequeathing a very valuable and extensive collection of minerals to the museum of his native city.—(Weiss, in *Biog. Univ.*)—W. J. M. R.

* BERNSTEIN, Georg Heinrich, a German orientalist, was born at Kospoda near Jena, 12th January, 1787. After having completed his studies at the university of Jena, he began lecturing; was appointed professor-extraordinary of oriental languages at Berlin; joined the Prussian army in 1813-14; and afterwards received a chair at Breslau. He has published several works and dissertations on the Sanscrit, Arabic, and Syriac languages—"Szafi-Eddin," Leipzig, 1816; "De initiis et originibus Religionum in Oriente Dispersarum," &c.—K. E.

BERNSTEIN, Johann Gottlob, a German surgeon, and writer on surgery, born at Berlin in 1748, was first surgeon at Ilmenau; then, in 1796, assistant at the hospital at Jena; and went in 1806 with Loder to Halle, as an assistant in the clinical institute. On his return to Berlin in 1810, he became a member of the medical college, and professor of medicine; but in 1821 went to live with his son at Neuwied, and died in 1835. His principal writings are his "New Surgical Lexicon," published at Leipzig in 1783 and 1786, and at Gotha in 1787; "Practical Manual for Surgeons," 3 vols., at Leipzig in 1790, with additions in 1792, of which the 5th edition, in four volumes, appeared at the same place in 1818–20.—W. S. D.

BERNSTORFF, Andr. Peter, count von, cousin of J. H. Ernst, and who was in many respects still more serviceable to Denmark, was born 28th August, 1735, at Gartow, in the duchy of Brunswick Lüneberg, where his father, who was Hanoverian provincial councillor, possessed an estate. Having completed his university education at Leipzig and Göttingen, and made an extensive tour through Switzerland, France, and Italy, he entered the service of the Danish government as chamberlain. In 1767 he was, together with his cousin, elevated to the rank of count, and in 1769 elected privy councillor, and also, on Struensee's entrance into the ministry, received his dismissal. On Struensee's disgrace he was likewise recalled, and shortly afterwards became minister of state. He it was, in 1773, who brought about the exchange of the Guttorp portion of Holstein for Oldenburg and Delmenhorst, and also the renewal of the friendly relationship between England and Denmark, besides, in October, 1778, making the first proposal to Sweden of an armed neutrality. When, however, in 1780, he could not bring his views into accordance with those of the dowager Queen Juliana and the minister Guldberg, he resigned his office only to be replaced in his former position four years afterwards. He supported the introduction of a new system of finance, and made preparations for the abolition of vassalage in Schleswig and Holstein which took place after his death. He was also a stedfast supporter of civil liberty, and expressed himself unreservedy against every infringement of the liberty of the press. On this subject he said, "The liberty of the press is a great good; the advantages resulting from it far outweigh any disadvantages of its abuse. It is the inalienable right of every civilized nation, and a government which limits its freedom depreciates itself." Hence the press during his influence in the government was perfectly free, and Denmark became at the same time an asylum for freedom of thought throughout Germany. Always a zealous supporter of the internal advantages of his country, as well in her military operations, her manufactures, her shipbuilding, or agriculture, his death, which took place 21st June, 1797, caused a universal sorrow. Frederick VI., then crown prince, visited him on his deathbed daily during his illness, and formed one of the procession, with his sons, at his interment.—M. H.

BERNSTORFF, Christian Gunther, count von, son of the preceding, privy councillor, minister of state, and minister of foreign affairs, was born 3rd April, 1769, at Copenhagen, and received a very careful education under the paternal roof. On the completion of his studies, he was sent to Berlin as Danish plenipotentiary; later he went in the same capacity to Stockholm. After the death of his father in 1797, he was appointed minister of foreign affairs, in which capacity he did not, however, maintain the reputation of his father. It was in consequence of his obstinacy in arming the neutral merchant-ships of Denmark that his country was placed in the most painful position with respect to England. In 1810, having resigned his office of prime minister, he was sent as ambassador to the court of Vienna, where, in 1814, he was present at the congress as Danish plenipotentiary. After this he went to Berlin in the same capacity, whilst his brother succeeded him in Vienna. In 1818 he entered the Prussian ministry as head of the department for foreign affairs. He attended the congresses of Aix-la-Chapelle, Karlsbad, Vienna, Trappeau, Laibach, and Verona. As a member of the Prussian ministry, he still more firmly attached himself to the reactionary system of the German monarchs, and freely declared that there should be no admission in south Germany of a constitutional government. He retired from public life in the year 1831, and died 28th March, 1835.—M. H.

BERNSTORFF, Joh. Hartvig Ernst, count von, a Danish minister and privy councillor, "the oracle of Denmark," as Frederick the Great called him, was born at Hanover, 13th May, 1712. He received through his cousin, Andr. Gottleb von

Bernstorff, the Hanoverian minister, a very excellent education. Whilst still young, he entered the service of the Danish government, and in 1737 was sent as ambassador to the imperial diet at Ratisbon, and in 1744 to Paris. In the year 1750 he became secretary of state, and in the following year a member of the privy council. In the Seven Years' war the neutrality of Denmark was preserved by his means, and it was by his intervention that, in 1761, on the death of the last duke of Holstein-Plön, that country became attached to the crown of Denmark. It is true that the duke of Holstein-Gottorp, afterwards Czar Peter III., made preparations to support his pretensions, not only to Holstein-Plön but to Schleswig, which, however, his death in 1762 prevented him from carrying out, whereupon his successor, Catherine II., agreed to an adjustment of the dispute, and in 1773 Oldenburg and Delmenhorst were exchanged for Holstein. Bernstorff enjoyed the favour of Christian VII., as he had done that of Frederick V., and by the former monarch he was elevated to the rank of count in 1767. He fell, however, into disfavour with the king when Struensee acquired power, and in 1770 was compelled to resign his place, on which he retired to Hamburg, where he resided until, on the fall of the favourite, he was recalled with honour. He did not, however, reach his native land, for, in the very act to return, he was seized with mortal sickness, and died 19th February, 1772. Bernstorff laboured for the well-being and happiness of his country in every possible way. Trade and manufactures of all kinds acquired under him new life. Until his time the Danish flag was hardly known in the Mediterranean sea, whilst at the time of Frederick V.'s reign no less than two hundred Danish ships traded on this sea. He was also a patron of art and science. He established a considerable fund for the Society of the Fine Arts, and was the founder of the society for the improvement of country houses, and whilst he supported and sent into the East a number of learned men, the result of whose travels appear in Niebuhr's writings, he offered inducements to the literati of Germany to become residents in Denmark. Among the men thus attracted was Klopstock, who was hospitably received by Bernstorff himself. He was indefatigable for the amelioration of the condition of the poor. The erection of nursing-houses in Copenhagen was in pursuance of his plans; he himself laid the foundation-stone of the general hospital of the city in 1766, and the first lying-in hospital of Denmark has to thank him for its establishment. He distributed annually a fourth part of his income among the poor, and even when obliged to leave Denmark, he settled three thousand florins annually for the use of the poor of his native land. His highest renown, however, is that he was the first in Denmark to remove the fetters of vassalage and feudal serfdom from the peasantry, in consequence of which the emancipated peasants on his own estates in Denmark erected in 1783 a beautiful monument in his honour.—M. H.

BERNT, Joseph, professor of medical jurisprudence and police in the university of Vienna, and up to 1813 professor in that of Prague, died at Vienna on the 27th April, 1842, at the age of 73 years. He is principally known as a writer on sanitary questions and medical jurisprudence. His earliest work is entitled "Monographia Choreæ Sancti Viti," Prague, 1810. In 1813 he published at Vienna his "Systematic Manual of Medical Jurisprudence," of which the fourth edition was published in 1834; in 1816 a "Systematic Manual of State Medicine," in two volumes; in 1818 a "Systematic Manual of Public Health;" and in 1818–23, six volumes of "Contributions to Medical Jurisprudence." Besides these, he published numerous smaller works on the same and nearly allied subjects.—W. S. D.

BERNULF or BEORNWULPH, king of Mercia. He usurped the throne on the death of Ceowulf in 823, and held the sovereignty for a year, in the course of which he was assailed by Egbert of Wessex, and at last slain by the East Anglians, in their attempt to throw off the yoke of Mercia.

BERNWARD, Saint, bishop of Hildesheim, born in Lower Saxony about the year 950, was a nephew, by the mother's side, of Adalberon, count palatine. His education was intrusted to one of his relatives, Tangmar, canon of Hildesheim, who instructed his pupil not only in classical and scriptural lore, but also in painting, sculpture, architecture, and various other arts. He was appointed tutor to Otho III. by the empress-mother, Theophania, from the time of whose death he exercised almost unlimited authority in the state. In 993 he was consecrated to the see of Hildesheim, the church of which he proceeded to decorate in the most costly manner, superintending all the details of painting, gilding, &c., with a skill acquired in the practice of these arts. He died in 1023.—J. S., G.

BEROALDE de Verville, François, a philosopher and mathematician, born at Paris, 1558; died about 1612. His studies ranged over the principal departments of human knowledge—poetry, grammar, philosophy, mathematics, medicine, chemistry, alchemy, and architecture—all of which studies he cultivated, if not with equal success, at least with eqnal ardour. He wrote a great number of works, but that by which he is best known is "Moyen de parvenir," a book frequently reprinted, but full of levity and licentiousness.—J. G.

BEROALDO, Filipo, born at Bologna in 1453. He is considered one of the greatest literary characters of his age. Being of a noble and opulent family, no expense was spared to procure him the best education, and the celebrated Mariano and Puteolano were his teachers. Feeling a great inclination to educate youth, he taught in Bologna, Parma, and Milan, and finally, anxious to visit the then famous university of Paris, he repaired thither, and delivered lectures on literature to a great concourse of pupils. Shortly after he was recalled to Bologna, by a public decree, which conferred on him the professorship of belles-lettres in that university, where his fame as a scholar attracted a great number of students. He was also honoured with the highest dignities, and was ambassador to Alexander III., secretary to the republic of Bologna, orator, &c. He wrote many commentaries, orations, dissertations, elegies, and odes in classic Latin, forming forty opuscles. He died in 1505.—A. C. M.

BEROALDO, Philippe, a Latin poet, born at Bologna, 1472; died 1518. He was professor of belles-lettres at Rome, and afterwards librarian at the Vatican. He left three books of odes, and some epigrams.

BEROLDINGEN, Franz Cölestin von, born at St. Galles on the 8th October, 1740, a member of an old Swiss family, was canon at Hildesheim and Osnaburg, and afterwards at Walter-shausen, where he died on the 8th March, 1798. He was well known to his contemporaries as a good mineralogist. Besides several memoirs in Crell's Annalen, Beroldingen published some independent works, in all of which he exhibits a tendency to hypotheses and bold assumptions, although these generally display great ingenuity. His earliest work is entitled "Observations, Questions, and Doubts relating to Mineralogy," in 2 volumes, published at Hanover in 1778 (2nd edition in 1792–94); in 1783, he brought out at Hildesheim, a "Description of the mineral springs at Driburg;" in 1788, "Observations upon a Journey through the quicksilver mines of the Pfalz and Zweibrück," published at Berlin; and in 1791, a treatise on "Ancient and modern Volcanoes." In all his works he warmly supports the views of the vulcanists.—W. S. D.

BERONICUS, an extraordinary poet of the seventeenth century; his origin and even his country is unknown. He published in 1672, in heroic Latin verse, an account of the battle between the peasants and magistrates at the taking of Middleburg, under the title of "Georgarchontomachia." This work was reprinted in 1716, and also translated into Dutch prose. Besides the above-mentioned poem, the volume contains eight odes and a satire; two congratulatory odes on the arrival of the prince of Orange in Vlissingen in 1668; another ode on the death of J. Michielx, M.D., 1671; another on the polyglott bible; an epithalamium on the nuptials of Professor J. de Raay; a complimentary ode to William III., prince of Nassau; an ode on the election of a burgomaster; and a satire upon one of the philosophers of his day. Besides this volume, no other works of Beronicus are known to be extant. It appears that he never committed his verses to writing, but recited them *extempore*, and with such rapidity that the quickest writers could scarcely keep pace with him. He is said to have been able to translate the weekly journals or gazettes into Greek or Latin verse, and to have added 800 words to the dictionary of Calepini. He knew all the classical writers of antiquity by heart, including Cicero and the elder and younger Pliny. He wandered about England, France, the Netherlands, and other countries, frequenting fairs and acting as a mountebank, and carrying his whole property with him. He would never tell the secret of his birth. He died in a state of intoxication about the year 1676. He is slightly mentioned in Le Nouveau Dictionnaire Historique, but entirely omitted by Bayle. Moreri also has slightly noticed him.—E. W.

BEROSUS, a famous Babylonian astrologer and historian,

who was a priest in the temple of Belus, and lived in the days of Alexander the Great. When the Macedonian conqueror became master of Babylon, Berosus having learned Greek from his followers, seems to have gone to Cos in the Ægean, where he opened a school for astronomy and astrology. He afterwards removed to Athens, where his soothsaying was so famous, that a statue with a golden tongue was erected in honour of him. But it is as the author of a history of the Chaldean kings that he has been remembered. It was written in three books, we are informed by Tatian, but unfortunately none of it is preserved, save some extracts in the works of Josephus and Eusebius. These have, however, been found invaluable in tracing the series of Babylonian kings.—J. B.

BERQUIN, Arnaud, a French writer—known by the honourable title of "L'Ami des Enfants"—was born at Bordeaux in 1749. At the age of twenty-five he made his first appearance as an author by the publication of a volume of idyls, which displayed both elegance and feeling, and were well received. His next attempt was not so successful, being a versification of Rousseau's episode of Pygmalion; but Berquin failed in transfusing into his paraphrase the vigour and warmth of the original, though his language was aided by a series of illustrations, representing the movements of the statue:—

"The mortal and the marble still at strife,
And timidly expanding into life."

The "Tableaux Anglais"—a well-chosen selection of various philosophical essays from current English literature—came next, followed by some well-written romances. The reputation, however, of Berquin, is enduringly founded on his writings for children, original and translated. Of the former he published six volumes in monthly parts, in 1784, entitled "l'Ami des Enfants," which received the high praise from the Academie Francaise of being the most useful publication of that year. Of the latter, he rendered into his own language Sandford and Merton, and other books. He was one of the editors of the *Moniteur*, and conducted the *Feuille Villageoise*, in conjunction with Ginguené and Grouville. He died at Paris on the 21st December, 1791. Berquin was of an amiable and gentle disposition, not without a vein of quiet humour. These qualities are conspicuous in his writings, but the grace and sweetness of his style scarcely compensate for his want of vigour; and it must be confessed that he is often prolix.—J. F. W.

BERQUIN, du Vallon N., a nephew of Arnaud Berquin, was born in St. Domingo towards the end of the last century. The success of his uncle induced him to become an author. In 1803 he published a work on Louisiana and Florida, which insured him the indignation of the people of the latter state. He wrote, too, a book on St. Domingo. In the belles-lettres he tried his hand at an ode on "The Return of the Bourbons," and "Aspatia," a tragedy in five acts, which are little read. Without either the elegance or facility of his uncle, he was more feeble and prolix, faults for which he could not, like his relative, offer the excuse that he wrote for children.—J. F. W.

BERQUIN, Louis de, a gentleman of Artois in France, burned for heresy at Paris in 1529. He was a friend of Erasmus, and corresponded with that illustrious philosopher. The opinions for which he suffered were denounced as Lutheran by the Sorbonne, but if they were so he was willing to deny their origin. Like the German reformer, however, he condemned unsparingly saint-worship, and the lazy and immoral habits of monks. Francis I., who was interested in his favour, saved him more than once from the hands of the Sorbonne, but at last grew weary of resisting his desire for martyrdom.—J. S., G.

BERR, Frederic, a musician, was born at Manheim in 1794, and died in 1838. His father, Jacob, taught him to play the violin as soon as he could hold one. He next learned the bassoon, the instrument of his preference, and afterwards applied himself to the clarionet, on which he gained remarkable distinction. When he was sixteen he entered the band of a French regiment, of which six months afterwards he was appointed master. From this time he was always attached to the French service, till he became professor of the clarionet in the conservatoire at Paris. In 1835 he was made a member of the legion of honour. He wrote above five hundred original pieces for a military band, besides many effective arrangements, several solo pieces for the bassoon, and still more for the clarionet, which are among the most esteemed in the whole range of music for this instrument.—G. A. M.

BERRE or BERRIL, Hughes, a French satiric poet, lived in the first part of the thirteenth century. He witnessed the taking of Constantinople by the Latins. Author of "la Bible au signor de Berre," a satire on the vices of the age.

BERREDO, Bernardo Pereira da. This writer was born at Villa de Sergra, towards the end of the seventeenth century. He embraced the military career, in which many of his ancestors had distinguished themselves, and took a prominent part in many engagements. His bravery at the battle of Saragossa in 1710, in which he was severely wounded, raised him to the dignity of governor of Maranham. He was afterwards appointed captain-general of Mazagan, where he spent his many leisure hours in studying and writing. He is the author of the annals of that state, "Annaës historicos do estado do Maranhão," so often mentioned by Baena. He died at Lisbon in 1748.—A. C. M.

BERRES, Christian Joseph von, one of the greatest surgeons and anatomists of Vienna, and first professor of the faculty of medicine in that city, was born in 1797 at Göding in Moravia, where his father practised as a surgeon. He was descended from a Spanish soldier named Perez, who settled himself in Germany at the close of the Thirty Years' war. In 1817, when only twenty-one, he was already professor of anatomy at the high school of Lemberg, and came in 1830 in the same position to the university of Vienna, where he acquired great credit and fame. His greatest work, and that upon which his reputation with the scientific world mainly rests, is his "Anthropotomy," a treatise on the structure of the human body, of which the second edition especially, published in 1835, gave him a European reputation, as in it he enriched the science of embryology with most ingenious discoveries. His favourite study was that of microscopic anatomy, on which he published several important and valuable papers, and a large work in folio, entitled "Anatomy of the Microscopic Structure of the Human Body," of which twelve parts, illustrated with plates from his own drawings, appeared at Vienna in the years 1836–42. It is remarkable that Berres was almost entirely self-instructed, and that he never took his academical degree; his title of doctor was conferred upon him as a distinction after he had attained the height of his fame. It will perhaps be interesting to the numerous photographers of the present day to know, that this distinguished anatomist was one of the first practitioners of their art; and that when Daguerre's discoveries first astonished all Europe, Berres made numerous and costly experiments with the view of bringing it to perfection. Berres died at Vienna on the 24th December, 1844, at the age of forty-eight.—W. S. D.

BERRETINI. See Pietro da Cortona.

BERRETONI, Nicolo, an Italian historical painter, born at 1627, at Montefeltro. He studied under Carlo Maratti, who grew jealous of him. After leaving Carlo, he imitated (this was a weak vine that must have a prop) Guido, and died in 1682.

BERRIAT, Jacques Sant Prix, born at Grenoble, 23rd September, 1769, became professor of political economy at Isere in 1796—a science which, although it attracted the attention of many very enlightened philosophers in France during the 18th century, never found much favour with any classes of the people. M. Berriat lectured and wrote on criminal and other branches of law. He died at Paris, 4th October, 1849.—J. F. C.

BERRIER, Jean-François-Constant, a French litterateur, born at Sire in Sitois, 1766; died 1824. During the Reign of Terror he took refuge in the army, where he served as principal agent in the commissariat department of Kellerman's army. He was denounced as participating in royalist intrigues, and passed some time in prison. His works consist principally of congratulatory odes, and some dramatic vaudevilles.—J. G.

BERRIERE, Thomas, of French extraction, born in England in 1663; died in 1693. He executed busts for two guineas, and produced an anatomical figure that had a run in apothecaries' shops.—W. T.

BERRIMAN, William, an English divine, born in London in 1688. He studied at Oriel college, Oxford, and there acquired a full and critical knowledge of Greek, Hebrew, Chaldee, Arabic, and Syriac, which he applied with great skill to the interpretation of Scripture. His first work was written in connection with the Trinitarian controversy, and appeared in 1719. It was named "A Seasonable Review of Mr. Whiston's account of Primitive Doxologies," and recommended him to Dr. Robinson, bishop of London, who made him his domestic chaplain, and in 1722 gave him the living of St. Andrew, Undershaft. His fame

as a controversialist also procured him, after his patron's death, Lady Moyer's lectureship, in connection with which he delivered, and afterwards published, eight sermons, under the title of "An Historical Account of the Trinitarian controversy." The merit of his work was recognized by the provost of Eton, who gave him a fellowship in that college. In 1730 he was appointed to the Boyle lectureship, and published his sermons in 1733. They state the evidence of the Christian religion from the Old Testament, and vindicate the Christian interpretation of ancient prophecy. Dr. Berriman died in 1750. His son, the Rev. JOHN BERRIMAN, who was born in 1689 also held Lady Moyer's lectureship, and published in 1741 "Eight Sermons," in which he gave an account of above a hundred Greek MSS. of St. Paul's epistles, many of which had not been before collected. He also published his father's sermons, under the title of "Christian Doctrines and Duties explained and recommended."—J. B.

BERRUGUETTE, ALONSO, painter, sculptor, and architect, was born at Paredes de Nava in Old Castile about 1480. His father and brother-in-law were both painters. He was trained up to become an *escribano* in a government office at Valladolid, but, on his father's death, went to Florence to study under Michel Angelo. There he competed with Da Vinci in copying the battle of Pisa, and with Sansovino in modelling the Laocoon for Bramante, completing for the nuns of St. Jerome one of Lippi's unfinished altar-pieces. He was also an intimate friend of Bandinelli and Andrea del Sarto. In 1520 he returned to Spain, working at churches in Huesca and Zaragoza, and honoured by Charles V., who gave him a chamberlain's key. He also spent six years on the high altar of the church of St. Benedict at Valladolid. His rarest works were the choir at Toledo, and a tomb at Valencia. When nearly dead he planned a monument of the archbishop Tavera, one of his finest achievements. He died rich and famous in 1561. His architecture is rather florid and plateresque, his sculpture a little overdone, but he brought oil painting to a perfection before unknown.—W. T.

BERRUYER, JOSEPH-ISAAC, born at Rouen, 1681; died 1758. He was professor of humanity for a long time among the jesuits. In 1728 he published a work entitled "Une Histoire du peuple de Dieu," which owed its celebrity to the discussion it gave rise to between the jesuits and secular clergy.

BERRY, JOHN, an English admiral, born in 1635; died 14th February, 1691. He entered first into the merchant service, but during one of his voyages was taken prisoner, and conveyed to Spain. In 1661 he embarked on board the *Swallow*, bound for the West Indies, in company with two frigates which were lost in a storm in the Gulf of Florida. Having fallen in with a corsair near the coast of Saint Domingo, the captain of the *Swallow* hesitated to attack it, because it was better manned, and carried a superior number of guns; but Berry, who acted as lieutenant, shut up the captain in his cabin, and assuming the command of the vessel, captured the corsair and carried it to Jamaica. For this breach of discipline he was tried by a court-martial, but was acquitted, and soon after returned to England, at the time when the war between that country and Holland had broken out afresh. Berry was now intrusted with the command of a vessel ordered for the East Indies, but touching at Barbadoes, he was directed to take the command of a squadron sent to protect Nevis, which was then threatened by the French, who had already seized on St. Christopher's, Antigua, and Montserrat. From the Antilles Berry sailed for the Mediterranean. At the engagement of Souzwold bay he did signal service, by extricating the duke of York from the vessels of the enemy, which had nearly surrounded him. For his courage and conduct on this occasion, he was rewarded with the title of baronet. He afterwards saved the life of the royal duke a second time, while he was conveying him to Scotland on board the *Gloucester*, which through the negligence of a pilot had run aground at the mouth of the Humber. In 1683 he was intrusted by Lord Dartmouth with the command of a squadron sent to bombard Tangier. His death, which occurred shortly after, is supposed to have been occasioned by poison.—G. M.

BERRY, MARY, an amiable and accomplished lady, who owes her celebrity chiefly to the friendship which she formed with Horace Walpole in the latter years of his life, born in 1762; died in 1852. Walpole, in his letters to the countess of Ossory, speaks of Mary and her sister in terms of lavish admiration, and indeed entertained for the former as much tenderness as the heart of a veteran gallant was capable of feeling. He even proposed that she should assume the title of Lady Orford. She published in 1810 a collection of letters, chiefly those addressed to Walpole by Madame du Deffand; a volume of miscellanies, 1830; and Walpole's letters to her sister and herself.—J. S., G.

BERRY, WILLIAM, an ingenious Scotch artist, born in 1730, was apprenticed to a seal-engraver in Edinburgh, and acquired an unrivalled skill in the execution of intaglios. A head of Sir Isaac Newton, which was the first of his performances in this line, attracted great attention, and some others, to the number of ten or twelve, were equally meritorious; but the demand for them was so limited, that the artist prudently restricted himself to the less artistic, but more lucrative branches of his art. He died poor in 1783.—J. S., G.

BERRY or BERRI, the name of a province in France, borne by many princes of the royal family. Of these the following are among the most remarkable:—

BERRY, JEAN DE FRANCE, duc de, count of Poitou, of Macon, of Etampes, of Auvergne, and of Boulogne, peer of France, &c., born 30th November, 1340; died 15th June, 1416. He was third son of Jean II., king of France, and of Bonne of Luxemburg, He made his first essay in arms at the age of sixteen, at the battle of Poitiers, in which he distinguished himself by his bravery. In 1359 he was appointed lieutenant of the king for Languedoc, where he rendered himself infamous by his oppressions and misgovernment. He was one of the hostages delivered to England by the treaty of Bretigny, in 1360; but in the following year, being permitted to return on parole to his domains, he married Jeanne, daughter of the count d'Armagnac. In 1364 he returned to London; he recovered his liberty in 1367, and, entering into the service of Charles V., fought with success against the English. In 1384 his extortions and cruelty drove the peasants of Auvergne, Poitou, and Aquitaine into open rebellion; but these undisciplined hordes were soon crushed by the army sent against them by the duke. In the meantime Charles VI., on learning the enormities that had been committed in his name, ordered Bethisac, the principal agent of the royal lieutenant, to be burned, and stripped the duke of his authority, in which, however, he reinstated him two years afterwards. In 1405 the duc de Berry, then governor of the capital, became involved in the troubles arising out of the murder of the Rue Barbette; and, having taken part with the faction of Armagnac against that of Burgundy, he quitted Paris and shut himself up in the town of Bourges. Here he was besieged by the king's troops; and, being forced to capitulate, he retired to Paris, where, at the Hotel de Nesle, he terminated his inglorious career in indigence and neglect. His character, notwithstanding the vices and irregularities of his life, has been partly redeemed in the estimation of posterity, by the impulse which he gave to literature and the fine arts. To his taste and munificence we are indebted for the grand portal of the cathedral of Bourges, the palace la Sainte Chapelle, the chateaux de concressaut of Mehun-sur-Yevre, and many sumptuous edifices with which he adorned Poitiers. In his celebrated hotels de Bicetre and de Nesle were accumulated treasures of art such as France had never before seen. He left also a valuable collection of manuscripts, which have ever been esteemed an inexhaustible mine for the researches of the learned antiquarian. A superb statue of white marble, taken from his collection, still adorns his last resting-place in the crypt of the cathedral of Bourges.

BERRY, CHARLES, duc de, of Normandy and Guienne, born 28th December, 1446; died 24th or 28th May, 1472. He was the second son of Charles VII., and the youngest of twelve children of that sovereign by his marriage with Marie of Anjou. The dissatisfaction of Charles with his eldest son led him at last to adopt, and even openly to announce his resolution to disinherit the dauphin, and transfer the succession and the crown to the younger brother. The sudden death of the king, which took place 22nd July, 1461, prevented this measure from being carried into effect, and the dauphin accordingly mounted the throne under the title of Louis XI. The young prince seeing himself thus shut out from an inheritance which he had been accustomed to regard as his in reversion, passed his whole life in bitter though fruitless hostility against his brother, who, nevertheless, by one of the first acts of his reign, conferred on him the duchy of Berry, and allowed him a pension adequate to the maintenance of his rank. Charles, however, would be satisfied with nothing less than the crown, and with a view to wrest-

ing it from Louis, allied himself with the comte de Charolais, surnamed Charles le Téméraire, and others, from whose intrigues sprung the famous "Ligue des bien public," by which the tranquillity of the kingdom was long disturbed. Charles was at first apparently successful in his ambitious schemes. By the aid of able auxiliaries, and particularly of Thomas Basin, he succeeded in getting himself recognized as duke of Normandy, where he for a time maintained himself in opposition to the royal authority. At length, however (January, 1466), he was driven from Normandy by the royal troops, and was, by a decree of the king, deprived of his title. Louis, however, who seems to have acted with moderation and even generosity, in April, 1469, invested his brother with the duchy of Guienne, whither he sent him into a sort of honourable exile. In the government of that province he was under the control of his mistress, a young woman named Colette de Chambes Montsoreau. This woman was slowly poisoned by his almoner, Jean Favre, abbé of Saint-Jean d'Angely, who shortly afterwards put an end to Charles himself by the same means. Louis himself was regarded as the instigator of these crimes, and the presumptive evidence against him is so strong as to leave a permanent blot on his memory.

Berry, Charles, duc de, third son of Louis, dauphin of France, and Marie Christina of Bavaria, born 31st August, 1686, died at Marly, 4th May, 1714. He was a prince of amiable qualities, but so ignorant in consequence of his aversion to study that he became timid and awkward in the society of persons of his own rank. In 1710 he married the eldest daughter of Philippe of Orleans, afterwards regent of France. He was so passionately fond of this princess, that, for a time, he remained blind to her scandalous intrigues, which were well known to all who frequented the court. Having at last, however, surprised her at Rambouillet, he was so overcome with rage, that he gave her a blow with his foot, and threatened to shut her up in a convent for life. He then hastened to lay his complaint before the king, but his career was cut short by a fall from his horse, which he concealed, until the injury was past remedy.

Berry, Charles Ferdinand d'Artois, duc de, second son of the comte d'Artois, afterwards Charles X, born at Versailles, 24th January, 1778; died at Paris, 13th February, 1820. He was one of the numerous emigrants at the time of the Revolution, and having joined the army of Condé, assisted in 1792 at the siege of Thionville. That army having been disbanded in 1801, the duke repaired to London, where he married Miss Brown, a young Englishwoman, by whom he had two children, but whom he afterwards abandoned under the pretence that Louis XVIII. disapproved of their union. In 1814 and 1815 he entered France with the allied armies. In 1816 he married the princess Caroline of Naples, sister of the queen of Spain. Four years after this event he perished by the hand of an assassin, as he was retiring from the opera.

Berry, Marie Louise Elisabeth d'Orleans, duchesse de, born 20th August, 1695, died 21st July, 1719. She was the eldest daughter of Philippe, duc d'Orleans, afterwards regent of France, and Françoise Marie (mademoiselle de Blois), daughter of Louis XIV by madame de Montespan. Reared during childhood between a severe mother and an indulgent father, the training she received was none of the best. Her principal companions during infancy were *femmes de chambre*, and it is not surprising, therefore, that unaccustomed to restraint, she should have acquired the wilful disposition she evinced in after life. She does not appear to have been destitute of accomplishments, however, and although the ravages of the small-pox had deprived her countenance of all pretensions to beauty, her graceful figure, amiable and refined manners, and natural eloquence of address, combined to render her peculiarly attractive. On the 6th July, 1710, she married the grandson of Louis XIV., to whose hand she had long aspired, and, after this event, she seems to have shown, without any restraint, all the natural perversity of her character. She contrived to embroil her husband with the duke of Burgundy, her intention being to secure the lead at court, through the influence of her father-in-law, the dauphin. But the latter dying suddenly, she turned all the fury of her disappointed ambition against his widow, whom she treated with insolent and contemptuous ingratitude. At the same time she commenced that series of scandalous intrigues which terminated only with her death. The duchess of Burgundy died suddenly, not without strong suspicions of poison, which fell on the duchess de Berry, and the premature death of the duke, her husband, which took place shortly afterwards, seemed to give colour to these reports, on which, however, the chronicles of the day are too indefinite to warrant a satisfactory verdict. The duke of Orleans being called to the regency on the death of the king, the pride and pretensions of the duchess increased beyond all bounds. Her extravagant pomp and arrogance, however, did not prevent her from giving the rein to all the irregularities of a licentious life, and she and her father, if we may credit contemporary memoirs, revelled in depths of debauchery almost unparalleled.

* Berry, Caroline Ferdinande Louise de Bourbon, duchesse de, daughter of Ferdinand I., king of the Two Sicilies, born at Naples, 5th November, 1798. On the 17th June, 1816, she married the duc de Berry. Two sons were the fruit of this, both of whom died in infancy. The duc de Berry was assassinated at the opera, on the night of the 13th February, 1820. Seven months after this tragic event, the duchess gave birth to another son, who received the name of the duc de Bordeaux. During the memorable Three Days of July, 1830, the duchess nearly succeeded in dividing the insurgent populace by boldly rushing into the midst of them, and presenting this child to them as their sovereign. This attempt proving abortive, she followed the fallen king, Charles X., into exile, but, contrary to the wish of the royal family, in less than two years afterwards, she returned to France in expectation of being able to excite a movement in favour of her son. On the night of the 28th April, 1832, she landed on the French coast, some leagues from Marseilles, but her attempt proving unsuccessful, she fled to La Vendee. Proscribed by the government, she nevertheless found friends in Bretagne, willing to risk their lives and fortunes in the cause of the young prince. For five months she concealed herself in the house of mademoiselle du Guigni, but through the treachery of a Jew who had pretended to enter warmly into her schemes, her retreat was pointed out to the emissaries of the government. She was found, along with three other persons, concealed behind a chimney, where they had been shut up for six hours in a space only three feet and a half in length, and eighteen inches in breadth. When dragged from this wretched retreat, their hands and part of their clothing were found to be burned. The duchess was immediately transferred to the chateau de Blaye, and while there in confinement, a letter bearing her signature appeared in the *Moniteur*, announcing that she had sometime before contracted a second marriage, and was now on the eve of her accouchement. Her new husband was the son of a Neapolitan nobleman, prince of Lucchesi-Palli. Being at length set at liberty, she embarked at Blaye on the 8th June, 1833, and set sail for Sicily, where she arrived after a voyage of twenty-four days, and where she still remains in privacy with her family.—G. M.

* BERRYER, Antoine Pierré, a celebrated French barrister and political orator, son of Pierre Nicolas, born in Paris in 1790, was educated at the college of Juilly. His fervent piety would have constrained him to enter the church, had not his father insisted on his following the profession of law. In 1811, at the age of twenty-one, he commenced that career in which his triumphs have been so numerous and brilliant. His first appearances at the bar, were hardly worthy of his powers, and commanded little attention. It was in 1815, after having been associated with his father in the defence of Marshal Ney, that he first exerted himself with the triumphant effect which has so often attended his pleadings. The trial of Generals Debelle and Cambronne followed that of Ney, and young Berryer alone was retained for the defence. Eloquence could not save the former, but Cambronne, thanks to the impassioned oratory of his advocate, was acquitted. This was his first triumph, but others followed in rapid succession, and heightened as well as diffused his fame. His success was equally decided in civil and in political cases, and he had only to wait till he attained the requisite age to be introduced into parliament under the best auspices, the fame of being one of the first of popular orators. In 1830 he was elected to the chamber of deputies, and immediately assumed that commanding position in the house to which his extraordinary talents entitled him. He appeared in the tribune for the first time on March 9, 1830, and it was to assail with all the fervour of his eloquence the remonstrance of the 221 members, who demurred to the royal address. His speech recalled, in its overwhelming force and passion, the best of Mirabeau's; but its argument was unconstitutional, and shocked the majority of the chamber.

After the revolution of July, Berryer, acting independently of all parties in the chamber, argued frequently, and always with increasing reputation as an orator in favour of popular government, thus laying himself open to suspicions of insincerity, which in the case of a less eminent man would have been fatal to political influence. Events connected with the duchess de Berry's attempt to assert by force the rights of her son to the throne of France, interrupted for a while his parliamentary career. Although properly reputed the chief of the legitimist party in Paris, he protested in presence of the duchess against all insurrectionary measures, and to be rid of the suspicion of having been implicated in those which had already been taken by her advisers, he determined to leave France, and was on his way to Switzerland when he was arrested by order of the government. Triumphantly acquitted on his trial, he resumed his seat in the chamber, and boldly availed himself of his privileges to demand pardon for the duchess. In 1834, called to the defence of two of his colleagues, he argued in favour of the right of deputies to connect themselves with secret societies; an instance, it was thought, of his readiness to sacrifice his credit as an upright and consistent politician to the vanity of making a successful speech. The following year the legitimist party, to testify their admiration of the brilliant orator whose talents alone gave them political significance, purchased for him by subscription the estate of Angerville. Always in opposition, he has since been confederate with Thiers and Guizot, and leader of the opposition when Thiers and Guizot were ministers. His steady adherence to a party has frequently brought him into trouble, and once conducted him to the verge of unpopularity; but as his talents have been freely exercised for the public good, he is liable to no reproach as a political bigot. As a member of the constituent assembly during the short period of the last republic, his talents were powerfully exerted on the side of order and regular government. Since the elevation of Louis Napoleon, he has occasionally taken part in public affairs, uniformly in opposition to government. He was admitted a member of the Academy in 1852.—J. S., G.

BERRYER, Nicholas René, a French magistrate, who, according to Duclos, transacted much better the affairs of Madame Pompadour than those of the state, born in 1703, became, in 1747, lieutenant of police in Paris, and in that character busied himself in detecting intrigues against the king's mistress, and in ruining the authors of libels against her character. A rising of the populace caused his dismissal from the post of lieutenant, but he was immediately after named councillor of state. He was latterly keeper of the seals.—J. S., G.

BERRYER, Pierre Nicolas, a French barrister, born at Sainte-Menehould in 1757; died in 1841. An admirable jurist, and an eloquent pleader, his celebrity rests chiefly on his defence of Marshal Ney before the chamber of peers. In that famous case he was assisted by Dupin, and his son Antoine. His 'Traité complet du Droit Commercial de terre et de mer, tel qu'il est observé en France, et dans les pays etrangers," is the work of a consummate jurist, skilled in commercial law.

BERSALA, Ann, so Latinized by Erasmus, who speaks of her in terms of the highest eulogy, the daughter and heiress of Wolfard de Borselle, and of Charlotte de Bourbon-Montpensier, was wife of Philip of Burgundy, the grandson of Duke Philip the Good. Her father's first wife was the daughter of James I. of Scotland. Her family was wealthy and conspicuous. She was a generous patron of pious and learned men. The exact dates of her birth and death are not known.—T. J.

BERTANA, Lucia, an Italian poetess, died in 1567. She cultivated letters, and was in correspondence with several poets, especially Vincent Martelli and Annibal Caro. Her poems are in the collections indicated by Mazzuchelli, *Scrittor d'Italia.*

BERTANI, Lelio, a musician, was born at Brescia in 1520, and died in 1600. His first appointment was that of mæstro di capella in his native town; afterwards he held the same office under Alfonso, duke of Ferrara. He was then offered an engagement by the Emperor Rudolf, but preferred an honourable post at Padua, where he was much favoured by the archbishop. He was a fertile composer both for the church and chamber, though comparatively little of his music was printed; of this a set of sonnets for five voices, published at Venice in 1584 is most praised, besides which, there are extant some sets of madrigals and some of his pieces in miscellaneous collections.—G. A. M.

BERTANO, John Baptista, an Italian poet, born at Venice in the 17th century; author of some tragedies and pastorals.

BERTAUT, Eloi, a French litterateur, born at Vesoul, 1782; died 1834. He was a man of brilliant talent, and at the age of eighteen filled the chair of mathematics in the college of Besançon. His work entitled "Le Vrai considéré comme source du bien," is valuable for its remarks on style.

BERTAUT, François, a French litterateur, born at Paris, 1621; died in the beginning of the eighteenth century. He was younger brother of madam de Motteville, through whose influence he procured an appointment at the court of Louis XIII. In 1669 he published an account of a journey to Spain, a work curious for its remarks on Spanish antiquities.—J. G.

BERTAUT, Jean, born in 1552 at Caen in Normandy. He was principal almoner of Queen Catherine de Medici. He was made private secretary and reader to Henry III., and was councillor of state. He was with Henry III. when that prince was assassinated. He was one of the divines engaged in reconciling Henry IV. to the established religion of France, and he had his reward, first in the abbacy of Aulnai, and afterwards in the bishopric of Sèes in Normandy. He died in 1611. The bishop wrote a good many professional books, the names of which are still sometimes mentioned; a translation of parts of St. Ambrose's Tracts on the controversies of his day; sermons on the fasts and festivals of the church, and funeral orations on dead potentates—among others on his patron, Henri Quatre. These things are now forgotten, while some of his verses may be said still to live. The bishop, on his promotion, abandoned all lighter subjects, as unsuitable to his dignified position, and occupied himself, when the poetic spirit was raging, with versifying the psalms. He, however, collected and published the poems of his youth, and among them are some singularly graceful. He also translated the second book of the Æneid. His lines, known by the stanza commencing "Felicité passée," were so much admired, that the Port-Royal fathers printed them in their commentary on Job. They have the more valuable fame of being still popular with many who do not know the name of the author, or that he was a bishop. In a poem on the death of Ronsard are some pleasing passages, in which Bertaut describes his first impulses to poetry. He tells us that at the age of sixteen he was first inspired by his admiration of Ronsard, with the desire of imitating him—that the attempt was too ambitious, and the lighter vein of Des Portes seemed for a while a something more attainable. He soon, however, returned to his first love—and the image of the poet whom he adored, but whom he had not yet seen, was for ever present to his mind. At last they met, and the encouragement given by Ronsard to the young poet influenced him through life. Of his "Œuvres Poetiques," there are two volumes; the second contains his love-poems. Bertaut has been fortunate in a translator. Extracts from his works, with English translations, were published by Cary, the translator of Dante, in the *London Magazine*, between the years 1821 and 1825, and they were reprinted by his son in 1848. Bertaut was uncle to Française, countess de Motteville, to whom we owe the Memoires pour servir a l'histoire d'Anne d'Autriche.—J. A. D.

BERTAUT, Leonard, a French historian, born at Autun, at the commencement of the seventeenth century; died 1682. He entered the religious order of Minorites at an early age, and devoted all his leisure to collecting materials for the history of Burgundy.

BERTEL or BERTELS, John, a Flemish Benedictine, abbot of Echternach, was born in Louvain in 1559, and died in 1607. He wrote "Historia Luxemburgensis," &c.

BERTHA, wife of Robert, king of Paris, lived in the last half of the tenth century. She was a daughter of Conrad, king of Burgundy. Her marriage with Robert was dissolved in 998 by a bull of Pope Gregory V., which declared the union incestuous, the parties being related in the fourth degree.—J. S., G.

BERTHAULT, Pierre, a French monk, professor of rhetoric at Marseilles, and afterwards deacon of the chapter of Chartres, lived about the beginning of the seventeenth century. He wrote "Florus Gallicus, sive rerum a veteribus Gallis bello gestarum Epitome," 1632, and "Florus Francicus," &c., 1630.

* BERTHEGÈNE, Pierre, baron, a distinguished French general, was born in 1775. He entered the army in 1793, and after passing through the various inferior grades, was made colonel by Napoleon in 1807. He was rewarded for his behaviour at Wagram by being created general of brigade. He acted as adjutant-general of the grenadiers of the guard throughout the

Russian campaign. After the battles of Lutzen and Bautzen he was made general of division. Berthegène was taken prisoner at Dresden, and was not released till after Napoleon's abdication. During the Hundred Days he distinguished himself at Fleurus, Bèerge, and Namur. Charles X. appointed him to the command of the first division of the army intended for Algeria, and the conquest of that province was mainly due to him. He was made a grand cross of the legion of honour in 1830, and in 1831 was appointed governor of Algeria. During the short time he held that office, his administration was marked by probity, prudence, and economy.—J. T.

BERTHELOT, Gregoire, a French Benedictine, librarian of the abbaye of Nancy, died in 1754. He wrote "Traité historique et moral de l'abstinence des viandes, et des revolutions qu'elle a eues depuis le commencement du monde jusqu'aujourd'hui," Rouen, 1731.

BERTHELOT, N., a French satiric poet, lived in the first part of the seventeenth century. He was the friend of Reynier, and like him distinguished by his facility and comic power. His works are to be found chiefly in "Le Cabinet satyrique," 1660.

* BERTHELOT, Sabin, a French naturalist and traveller, born at Marseilles in 1794. His principal work is a "Natural History of the Canary Islands," prepared in conjunction with M. P. Barker-Webb, and published at Paris in 3 vols. 4to, with a large folio atlas of fine plates. M. Berthelot is also the author of numerous memoirs on natural history, principally botany and physical geography, inserted in the Annales du Muséum, the Bibliothèque de Genève," &c., and of a treatise "On the Fishery on the west coast of Africa," published at Paris in 1840. He has lately translated some portions of the Natural History of Cuba, by M. Ramon de la Sagra.—W. S. D.

BERTHEREAU, George François, a learned French ecclesiastic, who devoted himself for thirty years to collecting out of Arabic authors materials for a history of the crusades, was born at Belesme in 1732. His labours were interrupted by the outbreak of the Revolution, and none of his papers have as yet been published. He died in 1794.—J. S., G.

* BERTHET, Elie, born at Limoges, 8th June, 1815, was the inventor of the *Roman-feuilleton*, adopted by the *Siecle* newspaper, and the plan of publishing romances and novels in newspapers, became the favourite mode with authors in France, who at once found the ear of a vast number of readers. Under the withering restrictions of the imperial regime, the feuilleton has suffered as much as the political leader, which means something very near extinction, and Elie Berthet's occupation is gone. As a novel writer, he was rather lively and ingenious than original, and is missed by the readers of the *Siecle*. Amongst his best works may be named "Le Colporteur;" "Le Fils de l'usurier;" and "La Croix de l'affût," &c.—J. F. C.

BERTHET, Jean, a French theologian, professor of humanity, philosophy, and theology, in various jesuit colleges, and afterwards a member of the Benedictine order, was born at Tarascon in 1622, and died at Oulx in 1692. He wrote "Traité sur la presence réelle," and "Traité Historique de la charge de grand aumonier de France."—J. S., G.

BERTHIER, Guillaume François, a distinguished French theologian and critic, professor of belles-lettres at Blois and of theology at Paris, born at Issoudun in 1704, belonged to the order of jesuits. He continued, in six volumes, Brumoy's "Histoire del'Eglise Gallicane," and having resigned his chair in 1745, undertook the editorship of the *Journal de Trevoux*, which in his hands came to be recognized as one of the most powerful organs of the church, and a formidable antagonist of the encyclopedistes. In 1762 he was appointed tutor to the sons of the dauphin; but two years afterwards, on the suppression of his order, retired to Germany. He returned to France in 1776, and settled at Bourges, where, in the year of his death, 1782, he learned that the clergy of France had settled on him a pension of 1000 francs. He published a "Commentaire sur les Psaumes et Isaïe" and "Œuvres Spirituelles."—J. S., G.

BERTHIER, Louis Alexander, prince of Wagram and Neufchatel, one of the French revolutionary marshals, was born November 20, 1753. He was the son of an officer of engineers, by whom he was educated for the military profession. He served in the American war with Lafayette and Rochambeau. In 1789 he was nominated major-general of the national guard at Versailles; and when the Revolution broke out he favoured the escape of the aunts of Louis XVI. He served with distinction under Lukner during the war in La Vendee, and in 1796 was appointed chief of the staff in the army of Italy commanded by General Buonaparte, to whom he attached himself, and who made him his chief confidant. On the 18th Brumaire (November, 1799) Berthier rendered important aid in overthrowing the government of the Directory, and was rewarded with the post of secretary of war. When Buonaparte assumed the imperial power, Berthier shared his good fortune, and was nominated a marshal of the empire, grand huntsman, chief of the first cohort of the legion of honour, prince of Neufchatel, and was married to a Bavarian princess. He was present at the battle of Austerlitz (December 2, 1805), and took part in the subsequent campaigns against Prussia, Austria, and Russia. His distinguished services at the battle of Wagram gained for him the additional honour of prince of Wagram. After the downfall of his imperial master in 1814, Berthier made his peace with Louis XVIII., and was created a peer of France, and captain of the royal body guard. Buonaparte, who could not believe that his old friend and follower would prove ungrateful for all the honours he had heaped upon him, wrote to him from Elba announcing his plans, but Berthier returned him no answer, though he did not show the letter to Louis XVIII. During the Hundred Days he resolved to remain neutral, and retired to Bemberg in Bavaria, where he met his death. According to one account, six men in masks entered his chamber and threw him out of the window; according to another, he threw himself out when he saw some Russian troops marching to invade his native country. All that is certainly known is, that he was found lying on the pavement dying. Berthier was the author of "An account of the battle of Marengo," and of a "Narrative of the Campaigns of General Buonaparte in Egypt and Syria." He possessed rare qualifications for the offices of quartermaster-general and chief of the staff, which he held under the Empire, but he was unfit for a supreme command.—J. T.

BERTHOLD, a christian missionary of the twelfth century, who laboured very unsuccessfully among the Livonians, resorting to arms when persuasion failed, but always being worsted. He perished in 1198 in an encounter with the pagans.

BERTHOLD, a celebrated German preacher of the latter half of the thirteenth century, who upwards of twenty years laboured indefatigably as a missionary in Austria, Moravia, and Thuringia, attracting, it is said, crowds of sixty and a hundred thousand people. An edition of his sermons appeared at Berlin in 1824, under the title of "Berthold des Franziskaners deutsche Predigten, aus der zweyten Halfte des 13ten Jahrhundert."

* BERTHOLD, Arnold Adolf, a German physician and naturalist, born at Soest in 1803, studied at Göttingen, Berlin, and Paris, and in 1825 established himself as a private tutor in Göttingen. In 1836 he became ordinary professor of medicine, and inspector of the zoological section of the museum of that university; in 1837, member of the Royal Society of Sciences; and in 1838 founded the Society of Natural History and Medicine of Göttingen. Besides numerous papers on different branches of natural history, communicated to the *Acta Acad. Nat. Curios.*, to Oken's *Isis*, to Müller's *Archiv für Anatomie*, and other periodicals, Berthold is the author of several independent works, amongst which we may mention an "Outline of human and animal Physiology," published at Göttingen in 1826; a "Manual" of the same science in 1829 and 1837; a translation of Latreille's Familles Naturelles, Weimar, 1827; memoirs "On various New or Rare Amphibia," and "On various New Reptiles from New Granada," published at Göttingen in 1842 and 1846; "On the Structure of Gordius Aquaticus," in 1842; and a "Handbook of Zoology," in 1845.—W. S. D.

BERTHOLDUS, BERNALDUS, BERTOUL, BERNOUL, or BERTHOLD, a German theologian and historian of the latter half of the eleventh century, was a churchman of Constance. He continued the chronicle of Herman Contractus by a history of his own times, beginning with the year 1054, entitled "Bertholdi Historia rerum suo tempore per singulos annos gestarum."

BERTHOLET, Jean, a French jesuit, born at Salm in Ardennes about the end of the seventeenth century; died at Liege in 1755. He published a valuable work on the history of the duchy of Luxemburg, under the title of "L'Histoire ecclesiastique et civile du Duché de Luxembourg et du Compté de Chini," the materials for which he was at great pains to collect from numerous monastic and other libraries.—J. S., G.

BERTHOLLET, Claude Louis, an eminent Italian chemist,

was born in 1748 at Annecy in Savoy. He studied medicine at Turin, and having taken his degree, repaired to Paris where he rapidily attained distinction as a chemist, and, through the influence of the duke of Orleans, was appointed director of the government dye-works. He was the first to detect Lavoisier's error in pronouncing oxygen the sole acidifying agent. The Revolution soon called him to a more conspicuous field of action. France, attacked on all sides by powerful enemies, and deprived of all supplies of saltpetre, iron, and steel, was in the utmost peril. Berthollet's talent was equal to the emergency. He rapidly pointed out the means of extracting saltpetre from the soil, and of forming artificial nitre beds. He also succeeded in establishing iron and steel works, and thus supplied the patriotic armies with the requisites of war. Soon after he incurred the displeasure of Robespierre, by refusing to pronounce that certain brandy supplied to the troops had been poisoned, and narrowly escaped with his life. In 1795 we find him engaged in reorganizing the Institute. Soon afterwards he made the acquaintance of Napoleon, who became for a short time his pupil, and employed him to select the scientific men who were to accompany the expedition to Egypt. In that country he shared with cheerfulness all the dangers and privations of the army, and was one of the few who returned along with Napoleon. Honours were showered upon him, and he was raised to the peerage with the title of count. He generally resided at Arcueil near Paris, where he formed a small but most important scientific society. His fellow-members were La Place, Biot, Gay Lussac, Thenard, Decandolle, Humboldt, Collet-Descotils, and his son A. B. Berthollet. This society had published three volumes of its Transactions, when it was broken up by the mental derangement and suicide of the younger Berthollet. This misfortune was followed by others. His patron, Napoleon, was no longer in power, his pension was suspended, and his health began to decline. After prolonged sufferings, endured with exemplary fortitude, he died on November 6, 1822. Amongst his chemical labours the discovery of the bleaching properties of chlorine must not be forgotten. His "Elements of the Art of Dyeing" remained for a long time a standard work, until gradually superseded by more recent investigations. His "Chemical Statics" (Statique Chimique) will always remain invaluable from the truly philosophic spirit which it displays, even though some of its positions are no longer tenable. In this work he combats the doctrine of Bergmann, that "affinity" could be calculated by observing the order of decompositions, and proves that the entire theory of fixed elective affinities is in fact chimerical.—J. W. S.

BERTHOLON, Pierre, a French medical man, was born at Lyons in 1742, and died on 21st April, 1800. He was professor of physics at Montpellier, and afterwards professor of history at Lyons. He devoted his attention specially to electricity, and published numerous works on the subject. He wrote upon the electricity of the human body in health and disease, the electricity of plants and of meteors, on lightning conductors, and on fermentation in wine-making.—J. H. B.

BERTHOT or BERTHAUD, Claude, a French theologian of the first half of the sixteenth century, professor at Dijon, and afterwards principal of the college of Navarre, published "Judicium Pauperum" and "Dialectica Progymnasmata," &c.

BERTHOT, Clément-Louis-Charles, a French writer, born at Vaux-sous Tobigny, 1758; died 1832. A friend to the Revolution, but an enemy to its excesses, he experienced the persecution of the ultra party. Author of a "History of the Revolution," Paris, 1792–1803, 18 vols., 18mo.

BERTHOUD, Ferdinand, an ingenious mechanician, born at Neufchatel in Switzerland in 1725. He came to Paris in 1745, and acquired celebrity as a watch and clock maker. Ten years previous to the invention of marine chronometers by Harrison, he constructed several which were found to answer the purpose almost perfectly. He was a member of the Institute and of the Royal Society of London.—J. S., G.

* BERTHOUD, Samuel Henry, born at Cambray in January, 1804, son of a printer; he early attracted attention by his poetical talents, obtaining a prize from the college of his native city. Repairing in due time to the capital, he became connected with some leading literary periodicals, to which he supplied tales of fiction, under the quasi-English *nom de plume* of Sir Henry. The reason for so quaint a title is to be found in the splenetic and misanthropic character of his first stories, a character suited of course, according to French traditions, to the suicidally disposed John Bull. Happily his better nature was drawn out by a weekly publication, *Le Musee des Familles*, which demanded a healthier description of writing; and in setting aside the English knight of the rueful countenance, M. Berthoud approximated nearer to the true English nature than he suspected. Taking the authentic histories of famous painters and sculptors, he presented them in the midst of their families, illustrating some anecdote of their home way of life, combining fact with consistent fiction in a very charming manner. He has also written anecdotes of animals in a tone so agreeably sentimental as to prove, that the assumed misanthropic Sir Henry fitted him as little as the supposed English prototype.—J. F. C.

BERTI, Alexander Pompeo, a learned Italian theologian and miscellaneous writer, born at Lucca, 1686; died 1752. After entering the church, he devoted himself to history, belles-lettres, and particularly poetry. He taught rhetoric at Naples for three years; he afterwards was librarian to the marquis del Vasto. He filled several important functions in his order; and wrote a great number of historical tracts and commentaries.—J. G.

BERTI, John Laurence, an Italian theologian, born at Serravezza in Tuscany in 1696; died at Pisa in 1766. He was successively assistant to the general of the Augustine order at Rome, librarian at Florence, and professor of ecclesiastical history at Pisa. His principal works are—"De Theologicis Disciplinis;" "De Reb. Ges. St. Aug," &c.; and "Historia Eccles."

BERTI, Pietro, an Italian litterateur, born at Venice, 1741; died 1813. He was professor of rhetoric at Parma. Author of "Esopo volgarizzato per uno da Siena," Parma, 1811.

BERTIE, Richard, an English gentleman, who married during Queen Mary's reign Catherine, Baroness Willoughby of Eresby and duchess dowager of Suffolk, and with her was obliged to take refuge on the continent from the persecution with which they were threatened as influential protestants. After enduring many hardships at Santon, a town of Cleves, where they first resided, and subsequently at Wesel and at Weinheim, they received a generous invitation from the king of Poland to settle in his dominions. On their arrival at Frankfort they were nobly received by the king, and to their great content established in the earldom of Kroze in Samogitia, the revenues of which they enjoyed till the death of Mary. A curious old ballad, published in the reign of Elizabeth, reprinted in 1738 and again in 1806, commemorates their misfortunes. It is entitled, "The most rare and excellent History of the Duchess of Suffolk and her Husband's, Richard Bertie's Calamities, to the tune of Queen Dido."

Bertie, Peregrine, so called from his birth having taken place abroad, son of Richard Bertie, succeeded his mother in the barony of Willoughby of Eresby in 1580. Among other employments which he owed to the favour of Elizabeth, was the command of the auxiliary force in the Low Countries, vacant by the recall of Leicester. Born in 1555; died in 1601.

Bertie, Robert, eldest son of Peregrine, godson of Queen Elizabeth, born in 1582, was a distinguished naval officer in the latter years of Elizabeth's reign, and a devoted cavalier in the parliamentary struggle with Charles I. He succeeded in the barony of Willoughby of Eresby in 1601, and as a descendant by his mother's side of the De Veres, earls of Oxford, inherited the office of lord high chamberlain. In 1628, after having been created earl of Lindsey, he was made admiral, and despatched with a fleet to the relief of Rochelle. Some years later he was raised to the dignity of lord high admiral. At the battle of Edgehill, 1642, he was wounded, and died from loss of blood.

Bertie, Montague, son of Robert, and his successor to the earldom of Lindsey, was, like his father, a zealous cavalier. Taken prisoner at the battle of Edgehill in an attempt to rescue his father, and afterwards wounded at Naseby, he was held in deserved estimation by his unfortunate sovereign. At the Restoration he was made a knight of the garter, and appointed one of the judges for the trial of the regicides. Died in 1666.

Bertie, Willoughby, fourth earl of Abingdon, a descendant of Montague Bertie. This eccentric nobleman, who excited the disgust of his brother peers by interminable and intemperate harangues in favour of democracy, and by the same means merited the commendation of patriot Wilkes, was educated at Geneva, and probably contracted there the peculiar bias which characterized his political life. He was the author of "Thoughts on the Letter of Edmund Burke, Esq., to the Sheriffs of Bristol." He died in 1799.—J. S., G.

BERTIE, Thomas Hoar, an English admiral, born in 1758, and died in 1825. The name Bertie was assumed by him after his marriage. He entered the navy in 1773, and served on board the *Sea Horse* with Nelson and Trowbridge. He distinguished himself in the battle between Keppel and d'Orvilliers (27th July, 1778), and in December, 1779, destroyed two French vessels on the shore of Martinique, without the loss of a single man. In 1782 he commanded the sloop the *Duke of Estissac*, and gained numerous victories on the coast of America. He took part in the conquest of St. Domingo in 1795. On his return to England he was appointed to the *Ardent*, and effected numerous improvements in the construction of ships of war. His last service was with Nelson at the bombardment of Copenhagen, where his conduct was warmly eulogized.—J. T.

BERTIN, Antoine the Chevalier, a French amatory poet, born in the isle of Bourbon, 1752; died at Saint Domingo in 1790. What established his reputation as a verse-writer, was his "Amours," published in London, 1780. This work, of which, strange to say, La Harpe makes no mention, breathes a good deal of the spirit of Propertius; but it has been censured for the inequality of its style, and occasionally feeble and prosaic versification. He also wrote "Un Voyage en Bourgogne."—J. G.

BERTIN, d'Antilly, Louis Auguste, a French litterateur, born at Paris about 1760; died 1804 at St. Petersburg. He incurred the displeasure of the directory, and took refuge in Hamburgh in 1799. He was on the point of being delivered up to Buonaparte, when Paul I. of Russia, whom he had celebrated in a poem, interfered, and attached him to the theatre at Petersburg. He wrote several dramatic pieces.—J. G.

BERTIN de Veaux, Louis François, a French politician and journalist, born at Paris in 1771; died in the same city 23rd April, 1842. His first essay as a public writer was in a journal called *l'Eclair*, but he was afterwards better known, in conjunction with his brother, Louis-François Bertin, as one of the founders and a most active manager of the well-known *Journal des Debats*. Harassed with prosecutions under the imperial regime, he for a time ceased to appear as a public writer, and in 1801 founded a banking-house, and became successively a magistrate and vice-president of the tribunal of commerce. At the Restoration he showed himself a warm supporter of the new government, and in 1815 was appointed first deputy, and soon after general secretary of the minister of police. In 1820 he was again elected deputy, and in 1824 and 1827 he sat as representative of Versailles. In 1829 he was one of the 221 deputies who voted the famous address, which ultimately led to the overthrow of Charles X. After the revolution of 1830, he became an active partisan of the new regime, and was sent by the government in a mission, first to Holland, and then to England. In 1832 he was called to the chamber of peers.—G. M.

BERTIN, Exupère Joseph, a distinguished French surgeon and anatomist of the last century, was born at Tremblay, near Rennes, on the 21st September, 1712. He practised as a surgeon, first at Rheims, and afterwards in Paris, from which place he went in 1741 to Moldavia as body surgeon to the hospodar. On his return to France in 1744, he became a member of the Academy of Sciences of Paris, and died in February, 1781, at Gohard, near his native town of Rennes. Bertin was an excellent anatomist, as is clearly shown by his "Traité d'Ostéologie," published at Paris in 1754, and in German, at Copenhagen in 1777. He also published at the Hague, in 1748, "Lettres sur le nouveau système de la Voix, et sur les artères lymphatiques," in the former of which he supports Dodart's theory of the voice. The Memoirs of the French academy contain valuable papers from his pen.—W. S. D.

BERTIN, Louis François, a French journalist, brother of Bertin de Veaux, born at Paris, 14th December, 1766; died 13th September, 1841. He was at first destined for the church, but, after the outbreak of the Revolution, he devoted himself to the labours of a public journalist, and was successively editor of the *Journal Français*, and of *l'Eclair*. After the 18th Brumaire, when many of the journals were suppressed by order of the consuls, and amongst others that of Bertin, he founded, in conjunction with his brother, a new periodical, called the *Journal des Debats*, which was at first chiefly dedicated to the discussion of literary and artistic subjects, politics being rigorously proscribed. Bertin, though he retained to the last an important pecuniary interest in this journal, soon after ceased to be its ostensible editor; and some articles having appeared in it offensive to the government, the whole property, which had become exceedingly valuable, was in 1811 confiscated to the state. Bertin, however, was reimbursed in 1814; and in 1815, having followed Louis XVIII. into exile, he commenced a publication, entitled *Le Moniteur de Gand*. After the second restoration, he stedfastly adhered to the politics of the government, and the *Journal des Debats*, which was again revived, became a constant and able apologist of the new dynasty. Bertin was not only an ardent lover of literature and of learned men, but a passionate admirer of the beautiful in the arts, and numbered among his most cherished friends many of the first artists of his time.—G. M.

* BERTIN, Louis Marie Armand, son of the preceding, born at Paris, 1801. He accompanied M. de Chateaubriand to London as his private secretary. Since the death of his father in 1841, he has conducted the *Journal des Debats*.

BERTIN, Nicholas, an eminent French painter, was born at Paris in 1667. His father was a sculptor; but dying when Bertin was young, left him to study under Jouvenet and Bon Boullonge. At eighteen, the prodigy gained the great prize at the academy, and was sent to Rome as the king's pensioner. At Rome he was offered an appointment, but a reckless intrigue with a young princess compelled him to fly. In 1703, he was elected a member of the academy; and Louis XIV. and several foreign princes gave him commissions. His diploma picture was "Hercules delivering Prometheus;" for the king he painted "Vertumnus and Pomona;" and for the abbey of St. Germain des Prés his grandest work—"Philip baptizing the Eunuch"—a good Veronese subject. In 1716 he was made professor, and soon after director of the Roman Academy, through the kindness of the duke d'Antin. This favour, however, he refused, remembering the unlucky princess; nor would he attend even to the solicitations of the electors of Bavaria and Mayence; he died in 1736. His drawing and expression were both feeble; but his small pieces are better, and his landscape backgrounds pleasantly treated.—W. T.

BERTIN, Theodore Pierre, a litterateur, born at Donemarie, 1751; died 1819. His works amount to more than one hundred volumes. None of them present anything remarkable except his "System of Stenography."

BERTIN, René Joseph Hyacinth, the son of Exupère Joseph, born at Gohard in 1767, was long on active service with the French armies, but finally settled down as principal surgeon to the Hôpital Cochin in Paris. Besides some good memoirs in the *Journal des Médecins*, René Bertin published an independent treatise "On the Venereal Disease in new-born infants, pregnant women, and nurses," Paris, 1810; and some other works, one of which relates to the French and English prisoners during the wars of the Republic.—W. S. D.

BERTINI, Antonio Francesco, an Italian physician, born at Castel-Fiorentino on the 28th December, 1658, studied at Sienna and Pisa, where he acquired a knowledge of medicine, astronomy, mathematics, languages, and literature, and took his degree of doctor of philosophy and medicine in 1678, when only twenty years of age. He then took up his abode in Florence, where he became acquainted with the most celebrated philosophers of his age and country, such as L. Bellini, Redi, Cinelli, Magliabecchi, &c., and was shortly afterwards appointed to the professorship of the practice of medicine at the hospital of Santa Maria Nuova. His reputation soon extended all over Italy, and in 1722 he was called to Turin, to a consultation upon the illness of the duchess of Savoy. Bertini lived but a short time after his return to Florence from this expedition to Turin. He died in Florence on the 10th December, 1726. The reputation of Bertini does not appear to have extended much beyond the confines of Italy, and the works that he left behind him are entirely of a controversial nature, dictated rather by a wounded self-love, than by any desire for the advancement of science. The earliest in point of date is a "Defence of medicine against the calumnies of the vulgar, and from the oppositions of the learned, in two dialogues," published at Lucca in 1699. In this work he sounded the trumpet of praise in favour of all his colleagues but one (Moneglia), who, feeling himself aggrieved by such a proceeding, attacked the offending pamphlet in no measured terms. Bertini replied in the same style, in a pamphlet entitled, "Reply to the familiar discourse of Terfilo Samio, against the author of the Defence of Medicine," which was published at Lucca in 1700. He wrote several other works of a similar nature, to which it is unnecessary to refer in detail.—W. S. D.

BERTINI, Giuseppe Maria Saverio, the son of the preceding, was born at Florence on the 10th March, 1694. Like his father, he finished his studies at Pisa, and took his degree in 1714, when only twenty years of age. He then immediately returned to Florence, where he practised medicine with such great success, that his fellow-citizens struck a medal in his honour, and he was made a member of the learned society, Colombaria. He died on the 12th April, 1756, of the consequences of an accident which happened to him in the previous year, and caused him to pass several months in great misery. Unlike his father, Giuseppe Bertini seems to have devoted himself to the advancement of medical science with his whole soul. He constantly studied the best books published in all parts of Europe, and was indefatigable in making observations and experiments. His principal works are the following—A treatise "On the internal and external use of Mercury," published at Florence in 1744, and reprinted at Vienna in 1746, in a collection of memoirs on "Malignant and Contagious Fevers." The memoir on the use of mercury, in which Bertini maintained that that metal is a sovereign specific in malignant and contagious fevers, and even preferable to Peruvian bark, was read before the botanical society of Florence, where it created a great sensation, and brought down numerous and severe criticisms upon the head of its author. He, however, maintained both his point and his temper, without allowing himself to be drawn into the violent controversies which appear to have been common amongst his contemporaries. His treatise, translated into Latin, was published at Venice in 1756, in the work of Giovanni Astruc, De Morbis Venereis.—W. S. D.

* BERTINI, Henri, a pianist, and composer for his instrument, was born in London in 1798. His father, who was born at Tours in 1750, was an accomplished musician, and directed the early studies both of Henri and his elder brother, Benoit Auguste. This last, who was born at Lyons in 1780, became a pupil of Clementi, has published several pianoforte compositions, and resided much in London. The family removed to Paris when Henri was but six months old. In 1810 his father commenced a tour, for the display of the boy's already notable talent as an executant, through the Rhenish provinces and Belgium. After this Bertini spent some time in England and Scotland, and finally settled in Paris in 1821. He is much esteemed as a player, and still better known by his writings. Some trios and a sestet for pianoforte and string instruments are his most important compositions; but great praise is due to his studies, which are as well fitted to form the taste as to train the finger.—G. A. M.

BERTINORO, Rabbi Obadiah. This learned rabbi, born at Bertinoro, in the Romagna, quitted his native land in 1488, and obtained the appointment as chief rabbi of Jerusalem, in which city he died in the year 1530. His principal work is an excellent commentary on the "Mishna," (Traditional Law,) which Surenhusius has translated into Latin, and published along with the text of the Mishna.—T. T.

BERTIUS, Peter, geographer and historiographer to Louis XIII,, born at Flanders, 1565; died 1629. He studied at Leyden, and travelled through several parts of Europe. He is principally known by his geographical works, the most celebrated of which is, "Theatrum Geographiæ veteris," 2 vols. fol., 1618; a compilation from the works of Ptolemy and others. But the most learned is one composed in 1629, on the occasion of constructing the dike by which Richelieu blocked up Rochelle, reprinted in the Thesaurus of Rom. antiq., vol. ii., p. 916.—J. G.

BERTLEF, Martin, a learned German, born in Transylvania, lived in the second part of the seventeenth century. Author of "Solennes et civiles conciones," Dorpat, 1695; and an account of the siege of Riga by the grand-duke of Moscow.

BERTOLACCI, Anthony, an English political writer, of Corsican origin; died in 1833. He filled for a number of years the post of comptroller-general in the island of Ceylon; and, on his return to England, published "A View of the Agricultural, Commercial, and Financial Interests of Ceylon, with an Appendix, containing some of the Principal Laws and Customs of the Indians," London, 1817. In the same year he produced "An Inquiry into several questions of Political Economy, applicable to the present state of Great Britain." He afterwards took up his residence in France, and continued to interest himself in political questions, especially those affecting the welfare of England and France.—J. S., G.

BERTOLI, Aurelio Giorgio, born at Rimini in 1753. He was placed by his parents, who destined him for the church, in the seminary of his native city. He was afterwards received into the order of St. Benedict, Olivetans, whose strict discipline soon persuaded him that he had no vocation for monastic life. Having clandestinely left that convent, he fled to Hungary, where, forced by want and privations, he enlisted in an Austrian regiment. However, military life was no more suitable to his disposition than the seclusion of a cloister; and therefore, having obtained his discharge, he returned to Italy, and sought to be re-admitted into the order he had previously deserted. His demand being granted, he immediately resumed his studies, and obtained a professorship in the college of Sienna. There he composed his renowned work, "Le notti Clementine," an epic poem on the death of Clement XIV. From thence he was called to Naples to fill the chair of history and geography in the royal college for the navy, and the course of lectures he delivered there was so much admired, that, at the request of the authorities of that university, he published it, and it met with the same approbation which the public bestowed on his former work. Deeply versed in German literature, he visited Vienna in 1783, for the purpose of becoming personally acquainted with the literary men with whom he had corresponded; and his profound learning, combined with the suavity of his manners, won for him the esteem and favours of the emperor, who elected him professor of belles-lettres in the university of Pavia. On his way to Italy, he passed through Switzerland, where he visited Gesner, whose idyls he had translated, and charmed by the sublime beauties of the Rhône, he wrote a very graphic description of its banks. His works on philosophy and history, as well as his translation of Horace, went through three editions. His criticism on Metastasio is highly esteemed. He also wrote two essays "On the Literature and Language of Germany," besides many other works, and a collection of sonnets. He died in 1798.—A. C. M.

BERTOLI, Giovanni Domenico, an Italian litterateur and antiquarian, born 1676; died 1750. He has done much for the preservation and explanation of the antiquities of Italy. Author of a vast number of memoirs and letters.

* BERTOLONI, Antonio, a celebrated Italian botanist, professor at Bologna. He has published a vast number of botanical works, including "Flora Italica;" "Account of the Plants cultivated in the Botanic Garden of Bologna;" monographs of various Plants; Account of Botanical Excursions to the Appennines and other parts of Italy; a Flora of Guatemala.—J. H. B.

BERTOLOTTO, John Laurence, a historical painter, born 1640, studied under Castiglione, and died 1721 (George I.) Excelled in composition and colour.—W. T.

BERTON, Jean-Baptiste, a French general of brigade, born at Francheval, near Sedan (Ardennes), 15th June, 1769; beheaded at Poitiers, 5th October, 1822. Having finished his studies at Brienne, and Chalons, he entered in 1792 as sub-lieutenant in the legion of Ardennes. After the battle of Spinosa, Napoleon created him *chef d'etat major*. After serving in several brilliant campaigns, he was raised to the rank of general. In common with nearly all the soldiers who had fought under Napoleon, he was warmly opposed to the restoration of the Bourbons, and continued to manifest this opposition even after the fall of the Empire. In February, 1822, he raised the standard of revolt at Thouars, and, proclaiming a provisional government, marched upon Saumur at the head of twenty-five horsemen, and a hundred armed pedestrians. He was arrested, however, on his way, and his troop was disbanded. He was brought to trial with several of his accomplices, before the court of assizes of Poitiers, and condemned to death. The punishment of death for political offences had, indeed, been previously abolished; but such was the alarm of the government at the disaffection which had begun to manifest itself in the army, and the recent machinations of the society of the Carbonari, of which Berton was an active member, that the king ordered the sentence against Berton and his accomplices to be carried into immediate execution.—G. M.

BERTON. Three musicians who successively distinguished themselves in Paris:—

Pierre Montan Berton was born in 1727 at Paris, where his father was an opulent merchant. His disposition for music was conspicuous in his infancy, and while yet a schoolboy at Senlis, he distinguished himself in singing and playing, and even composition. When his voice broke, he, in direct opposition to the will of his parents, appeared as a singer

at the opera at Paris. His extreme nervousness, prevented his success in this capacity; he went therefore to Marseilles, in hopes to gain confidence by removal from the urgency of his friends' objections, but met there with no better fortune. He now abandoned the stage, and went to Bordeaux to be engaged as organist at two churches, and accompanyist at the theatre. He there wrote an opera called "Erosine," which he sent his father, whom he thus conciliated. In 1753 he returned to Paris, and two years later was appointed to succeed Boyer as director of the orchestra at the grand opera. It was in this situation that he attained his eminence as an artist. The conscientious care with which he produced every work confided to him, raised the standard of lyrical performance in Paris to that elevation, which still causes the French opera to be cited as the model of executive perfection. For thirty-three years he discharged the duties of his office with unflinching zeal. He then retired on a pension of his full salary, and he resumed the directorship in 1799; but his strength being unequal to the fatigues of the situation, he was compelled after a few months to resign it.

Henri Montan Berton, his son, was born at Paris, September 17, 1767, where he died in 1844. He had the great advantage of his father's instruction in music, and obtained an early proficiency. He was but fifteen when he was engaged as violinist in the orchestra of the opera, and rose rapidly in his profession. He had some lessons in composition of Rey, but pursued this study to more advantage under Sacchini. His first productions in public were some oratorios and cantatas at the concerts spirituels; but his extensive popularity was derived from his very numerous operas, which, although they lasted but for their day, in that day were extremely successful. The first of these was "Les Promesses de Mariage," written in 1787; and the most meritorious were "Montano et Stephanie;" "Le Delire;" and "Aline." On the establishment of the conservatoire in 1795, Berton was appointed professor of composition. From 1807 to 1809 he was director of the orchestra of the Italian opera, in which capacity he brought out Mozart's Figaro for the first time in Paris. After the dissolution of the conservatoire in 1815, he was appointed by the king's commissioners to reorganize that institution. On the extension of the musical department of the Institut des Beaux Arts from three to six members, Berton was chosen with Cartel and Cherubini to fill these new places of distinction. He was also created a chevalier of the legion of honour. He was the author of a new, but not very sound system of harmony, and he wrote several pamphlets and articles in the periodicals upon music.

François Berton, the son of Henri and Mademoiselle Maillard, a singer, was born at Paris in 1784, where he died of cholera in 1832. He had some ephemeral success as a dramatic composer; but, with neither the vivacity of his father, nor the solidity of his grandfather, he showed no character in his music of sufficient decision to make a lasting impression.—G. A. M.

BERTON, William, chancellor of the university of Oxford in the days of John Wickliff. By virtue of his office, he appointed the twelve censors who examined the reformer's opinions, and pronounced him a heretic. Berton's works are only noteworthy, because they refer to Wickliff. They are, "Determinationes contra Wiclevum;" "Sententia super justa ejus condemnatione;" and "Contra ejus Articulos."—J. B.

BERTONI, Ferdinando, a musician, was born in 1727, on the island of Salo in the Adriatic, and died at Venice in 1801. His instructor was Padre Martini. He was appointed professor at the Conservatorio degli Incurabili in 1750; and twenty years later, at the Conservatorio de Mendicanti, both at Venice. In 1750, also, he was engaged as organist at the ducal chapel of St. Mark. He produced thirty-three operas and oratorios, the first of which, "Orazio e Curiazio," appeared in 1746. He made no remarkable success until 1776, when his "Orfeo" gained him the highest admiration. His "Quinto Fabio," was produced at Padua with singular applause, which was, however, in some part attributable to the extraordinary merit of Pacchierotti, who personated the principal character. In company with this artist Bertoni came to London in 1779, and gave here the same opera, which was so well received that it was performed twelve times during the season. Although thus successful, the composer found a powerful rival in Sacchini, and quitted therefore this country on the close of the theatre. "Armida" and "Tancredi," were the two of his works best considered after those which have been named. On the death of Galuppi in 1785, Bertoni was appointed maestro di capella at the cathedral of St. Mark in Venice. In his later years he wrote some sonatas and violin quartets of merit. He avowedly founded his style upon that of Gluck, and, with some modesty, ascribed to the excellence of his model the great success he experienced. Comparatively little of his music was published. Besides the many works he brought out, he left several that have never been produced.—G. A. M.

BERTRAM, Charles, an English antiquary, who published about 1757 the treatise De Situ Britanniæ. It purported to be by a monk of the fifteenth century, and to contain a map of Roman Britain which belonged to the Roman period. The discovery was hailed with delight by the most eminent antiquarians, but considerable doubt has since been cast on the genuineness of the production. Bertram spent the greater part of his life in Copenhagen, and died there.—J. B.

BERTRAM, Christian Augustus, a German litterateur, born at Berlin, 1751; died 1830. He held several important financial situations, and contributed to the public journals. Author of a "Biography of the Artists and Learned Men of Germany," Berlin, 1780; "Plan for the improvement of the German theatre."—J. G.

BERTRAM, Cornelius Bonaventure, famous in the sixteenth century for his oriental learning, was born at Thouars in Poictou in 1531. An exile for the sake of the protestant religion, he was appointed Hebrew professor at Geneva, and while there published several works. Among them were—"Comparaison de l'Hébreu et de l'Aramée," and a treatise "De Politiâ Judaicâ." He revised the Geneva version of the holy scriptures. Having resided sometime in the Palatinate, and other places, he took a professorship at Lausanne, where he died in 1594. He married the niece of Beza's first wife. Casaubon, and many other great scholars, speak of Bertram's critical powers in terms of high admiration.—T. J.

BERTRAM, Johann Friedrich, a German protestant theologian, celebrated as a linguist and as a controversial writer, was born in 1699, and died in 1741. He wrote "Commentatio de singularibus Anglorum in eruditionem orientalem meritis," and an "Introduction to the study of belles-lettres."

BERTRAM, Johann Georg, a German theologian, was for some time almoner to a regiment, and afterwards, in succession, pastor at Giffhorn and at Brunswick. His principal work is entitled "Das Evangelische Lüneburg, oder Reformations-und Kirchen-historie der Stadt-Lüneburg," 1719. He was born at Lüneburg in 1670, and died in 1728.

BERTRAM, the Priest. See Ratramnus.

BERTRAND, Abbe, born in 1735; died in 1792, a French astronomer of considerable merit. He was a great friend of Lalande's. He accompanied d'Entrecasteaux in his voyage in search of La Perouse. His death was hastened by a fall over a precipice at Table Mountain, Cape of Good Hope, which he had ascended with the aim of meteorological research.—J. P. N.

BERTRAND, Antoine Marie, mayor of Lyons in the years 1792–93, was originally a merchant. On the defeat of his party in the mayoralty by the royalists, he fled to Paris and joined the Cordeliers. He was arrested after the fall of Robespierre, but escaped with a short imprisonment. Afterwards concerned in the insurrection of Grenelle, he was executed in October, 1796.—J. S., G.

BERTRAND, Élie, a French protestant preacher, born at Arbe, in the Pays de Vaud, in 1712, was distinguished as a physicist and geologist. After preaching for several years in various parts of Switzerland, and especially in the French church at Berne (from 1744), he went to Poland on the invitation of the king in 1765 or 1766, and in 1768 was created a nobleman and received his naturalisation; but, nevertheless, soon returned to his native country, and settled himself in a private condition at Yverdun, where he surrounded himself with a good collection of antiquities and fossils. Bertrand was a member of several of the principal academies in France, Switzerland, and Germany, and was the author of numerous works on a great variety of subjects. Of his moral and religious writings we may notice "Le Philanthrope," published in 1738; the "Confession de foi des églises reformées en Suisse," 1760; a translation of Bullinger's Confessio Fidei; "Morale de l'Evangile," in seven volumes, published at Neufchatel in 1775; and "Elemens de la Morale Universelle," at the same place in 1776. In 1754, Bertrand published "Essais sur les usages des Montagnes," &c.; and in 1756, "Mémoires pour servir à s'instruire des tremblements de terre de la Suisse, principalement pour l'année 1755;" accom-

panied by four sermons which were delivered upon the occasion. Of more scientific works we have "Mémoires sur la structure intérieure de la Terre," published at Zurich in 1752, and again in 1760; "Dictionnaire universel des Fossiles propres et des Fossiles accidentels," at the Hague in 1763, and at Avignon in 1764, followed in 1766 by a "Recueil de divers traités sur l'Histoire Naturelle de la Terre et des Fossiles." Bertrand also published several books of a lighter character upon the physical phenomena of the Alps, and one on the languages of Switzerland, especially of the Canton de Vaud.—W. S. D.

BERTRAND, Henri-Gratien, Comte, a French general, born 1773, died 1844. He served first in the national guard, but afterwards joining the corps of engineers, he accompanied Napoleon into Egypt. He subsequently distinguished himself at Austerlitz, Spandau, Friedland, and Wagram, and in the Russian campaign. He rendered also important service after the battle of Hanau. After the final abdication of Napoleon, Bertrand was permitted to follow him to St. Helena, and did not return to France until after the emperor's death. Bertrand had been condemned to death for contumacy in 1816, and at his return in 1821 his sentence remained unrevoked. It was now, however, annulled by a royal ordinance, and he was reinstated in his civil rights and military rank. After 1830 he was elected deputy of his department, and was distinguished in the chambers by his liberal sentiments and his love of justice.—G. M.

BERTRAND, Jean Elie, a Swiss preacher, born at Neufchatel in 1737, was chief pastor of the French church at Berne, and afterwards professor of belles-lettres in the academy of his native town. He superintended the publications of the Typographical Society of Neufchatel, of which he was one of the founders. He wrote "Sermons sur les differents textes de l'Ecriture Sainte," 1773. Died in 1779.—J. S., G.

BERTRAND, Louis, a mathematician and geologist, born at Geneva in 1731; died in 1812. He was a friend of the illustrious Euler, and a man of much merit. He is best known by his "Developpements nouveaux de la partie elevataire des mathematiques, prise dans toute son etendue," two vols. 4to. Like many others, Bertrand attempted to solve the difficulty connected with parallel lines; and he failed also. This solution demanded the introduction of the idea of infinites, and that we should speak of infinites as being equal and unequal—a proposal at utter variance with the spirit and methods of pure geometry.—J. P. N.

BERTRAND, Louis-Jacques-Napoleon-Aloïsius, a French poet, born 1807; died 1841. He was a journalist, and left one work published after his death, "Fantasies à la manière de Rembrandt et Callot," Angers, 1842.

BERTRAND, Philippe, a French geologist and engineer, born at the castle of Launoy, near Sens, in 1730, was employed, whilst still very young, in the corps of civil engineers, in Auvergne, the Alps, and Pyrenees. He availed himself of the journeys which he was compelled to make professionally to improve himself in natural history, but especially in geology. In 1769 he was appointed chief engineer of Franche-Comté. About this time an officer of engineers, named Labiche, proposed to make a canal from the Rhone to the Rhine, by the Saone and the Doubs; and his plans were submitted to Bertrand, who, by exaggerating the difficulties of the undertaking, caused it to be given up, but in 1777 brought forward a plan, which was nearly, if not exactly, identical with part of that of Labiche. The proposed canal was authorized by a decree of council of Sept. 25, 1783, and although Labiche put in his claim to the merit of the proposal, Bertrand was appointed to direct it. He did not, however, complete this undertaking, but in 1787 obtained the post of inspector-general of bridges and roads. In 1790 he brought before the national assembly a plan for the junction of the Rhone and the Rhine by the river of Doubs, which was also a plagiarism from Labiche, who on this, as on the former occasion, asserted his right to be considered as the originator of the proposition, and as the proper person to whom its execution should be confided. In this, however, he was defeated by Bertrand, whose proposals were accepted. Bertrand did not, however, see the completion of this great engineering enterprise, which was not finished until 1832, whilst his own death took place at Paris in 1811. He became a member of the Academy of Besançon in 1786, and in 1800 a corresponding member of the agricultural society of the department of Doubs. His writings are tolerably numerous, the principal being as follow:—"Projet d'un canal de navigation pour joindre le Doubs à la Saône," Besançon, 1777—a plagiarism from Labiche, as already stated; a "Critical and new Essay upon the general Theory of the Earth," in the form of a letter to Buffon, published at Besançon and Paris in 1780, of which a second edition, with a supplement, appeared at the former place in 1782; "New system of the Granites, Schists," &c., published at Paris in 1794; and "New Principles of Geology," Paris, 1798, of which a new edition appeared in 1804. Besides these, he wrote several works upon different subjects of inland navigation, including a "Système de navigation fluviale," Paris, 1793, and memoirs upon his proposed canals between the Rhone and the Rhine, and upon the canal d'Ourcq at Paris.—W. S. D.

BERTRAND de Molleville, Antoine François, marquis de, minister of Louis XVI., born at Toulouse in 1744, was successively master of requests under Maupeou, and intendant of the province of Bretagne. He became minister of marine in 1791; but in the same year was denounced by the assembly, and in consequence deprived of office. Afterwards employed as chief of the secret police, he incurred the wrath of the Jacobins, and was again denounced in the assembly. To escape prosecution he passed over to England in 1792. Besides a "History of the Revolution" and some other interesting works, he published "Histoire d'Angleterre depuis la première invasion des Romains jusqu'à la paix de 1763," Paris, 1815.—J. S., G.

BERTRANDI, John Ambrose Maria, a celebrated Italian anatomist and surgeon, was born at Turin in 1723. His parents were poor, and his earlier education was effected in the face of great difficulty. Through the kindness of Klingher, surgeon to the king, he was enabled to study surgery, and made rapid progress. In 1747 he was admitted an associate of the College of Surgeons, and published a "Dissertation on the Liver." Having visited London and Paris by request, and at the expense of Charles Emmanuel, he was, on his return, appointed to a chair of practical surgery and anatomy in Turin, which the king had founded for his sake. He took great interest in a society then formed, named the Royal Academy of Sciences, and contributed valuable papers to its memoirs. Bertrandi's principal work was the "Trattato delle Operazioni di Chirurgia," Nice, 1763; but his writings are comprised in thirteen octavo volumes. He died of dropsy in 1765.—J. B.

BERTRANDON de la Brocquière, a chronicler, born in the duchy of Guienne, at the close of the fourteenth century. Author of a "Voyage to and from Jerusalem, during the years 1432–1433." This work has been translated into English, London, 1807, 8vo.

BERTRANS, Clerc, a poet of the thirteenth century. All that is known of him is that he wrote a romance entitled, "Gerard de Veane or de Vienne."

BERTRIC, king of Wessex, came to the throne about 784. His claims had been disputed by Alkmund, vassal king of Kent, and he ever afterwards showed himself jealous of Alkmund's son, Egbert, whose claims to Wessex were greater than his own, and who was yet destined to unite the heptarchy into one kingdom. Egbert took refuge at the court of Offa, king of Mercia; but to deprive him of that asylum, Bertric sought an alliance with Edburga, Offa's daughter. His suit was successful, and his marriage was solemnized in 787. Egbert fled to the continent, and found protection at the court of Charlemagne. Bertric's wife, ever jealous of her husband's favourites, had sought in vain to diminish his esteem for Worr, an alderman or earl, among his adherents. She planned to remove him by violence, but the poison cup which she intended him to drink, was also tasted by the king, and proved fatal, about the year 800. Egbert's way being thus cleared, he returned to England, and became king of Wessex. It was in Bertric's reign that the first Danish invasion of England took place.—J. B.

BERTUCCIO, ——, an Italian sculptor and goldsmith, who cast in bronze doors for the basilic of St. Mark at Venice. He lived in the first half of the fourteenth century.

BERTUCH, Friedrich Justin, a German miscellaneous writer, was born at Weimar, 30th September, 1747, and died 3d April, 1822. He was a minor star of that brilliant constellation which clustered around Goethe, and promoted literature in various ways. He wrote some tragedies and operas, published a *Magazin der Spanischen und Fortugiesischen Literatur*, and the highly-popular Bilderbuch für Kinder; translated Cervantes' Don Quixote; edited the Blaue Bibliothek aller Nationen (a collection of fairy tales in 12 vols.), the *Journal des Luxus und der*

Moden, the *Geographische Ephemeriden*, &c. He was also the originator of the *Jenaische Literatur Zeitung*, of the Industrie-Comptoir (a publishing establishment at Weimar), and of the Geographische Institut.—K. E.

BERTULF, king of Mercia, came to the throne in 839, but was dethroned by the Danes in 851.

BERURIAH or PHRURIAH, a Hebrew matron, honourably mentioned in the Talmud for her learning, her sincere piety, and her gentleness of character. The resignation with which she bore the sudden and simultaneous death of her two sons, has furnished materials for a beautiful apologue, which has found its way into several modern languages. (H. Hurwitz's Hebrew Tales. The original source is the Midrash on Proverbs xxxi. 10, where, however, her husband's name only is mentioned.) Beruriah was the daughter of Rabbi Chanina ben Teradion, who was put to death during the persecution subsequent to the revolt of Bar Cochba, in the second century; her husband was the still more renowned teacher of the law, Rabbi Meïr. The feminine gentleness of Beruriah's disposition is illustrated by the remonstrance which, according to the Talmud, she addressed to her husband when he once uttered an imprecation against some wicked persons who had sorely annoyed him. The psalmist, Beruriah reminded him, did not pray "for the destruction of the *sinners* (choteim), but for the end of all *sins* (chattaim)," Psalm civ. 35.—T. T.

BERTUSIO, Giovanni Battista, a pupil of Denis Calvart's, at Bologna, and a fellow student of Guido, Albano, and the two Caraccis. He tried to rival Guido (a dangerous model in grace and colour), but his figures, though well drawn, are dull, and his colour is weak and mealy.—W. T.

BERTUZZI, Ercole Gaetano, was born at Bologna in 1669 (Charles II.), and died 1722 (George I.), he attained some excellence in portraits.—W. T.

BERULLE, Pierre, Cardinal, an illustrious French controversialist, born of an ancient family of Champagne, at the manor-house of Serilly, near Troyes, in 1575. In youth he was remarked for piety and love of study, and early gave evidence of remarkable talents in controversies with the Huguenots. He took part in the famous conference held at Fontainebleau between Cardinal du Perron and Plessis-Mornay, the pope of the Huguenots as he was called, and on that occasion, as on many similar ones subsequently, conciliated the protestants as much by his candour and courtesy, as he delighted the papists by his zeal. The reputation which he acquired in controversy enabled him to carry out, in the face of numerous obstacles, a project for the introduction into France of a body of Spanish Carmelites, by means of which he hoped to revive the declining popularity of monachism. With the same view he combated the opposition of the jesuits to the foundation of a congregation of priests of the Oratory, and with the help of a bull from Paul V., also succeeded in establishing that order in France. Urban VIII., for these services, sent him in 1627 the cardinal's hat. To sustain that dignity he accepted the revenues of two abbeys, but, in conformity with a vow which he had taken in youth, resolutely declined the rich benefices offered him by Henry IV. and Louis XIII. Among other important matters of state in which he was concerned, was that of procuring from Rome a dispensation for the marriage of Henrietta Maria with Charles I. He accompanied the princess into England, and shortly after his return, to the disgust of Richelieu, who could not forgive a statesman the reputation of a saint, was raised to the dignity of minister of state. After a short term of office, in which he was the object of Richelieu's manifold machinations, he retired into a convent. He died while celebrating mass, October 12, 1629. His works, which are chiefly controversial, were collected into two volumes, folio, in 1644.—J. S., G.

BERWICK, Rev. Edward, sometime rector of Lexlip, Ireland, a scholar, divine, and literary celebrity, at the beginning of the nineteenth century. He was the author of a Translation of Apollonius Tyaneus, and of other works of merit.—E. W.

BERWICK, James Fitz-James, duke of, and marshal, illegitimate son of King James II. of England when duke of York, by Arabella Churchill, sister of the celebrated duke of Marlborough, born August 21, 1670. He was educated in France, and on his father's accession to the throne in 1685 he entered the imperial army, and saw a good deal of service in Hungary under the famous duke of Lorraine. He was created duke of Berwick in 1687. On the expulsion of the Stewart dynasty he accompanied his father into exile. He was present with that wrong-headed and unfortunate prince at the battle of the Boyne, and in 1690 was made commander-in-chief of the Irish army which fought for James. After the ruin of his father's cause by the decisive naval battle of La Hogue, of which he was an eye-witness, Berwick entered the service of France. He fought in Flanders under Marshal Luxemburg, and was taken prisoner at the battle of Linden in 1693, but was speedily exchanged for the duke of Ormond. In 1696 he visited England for the purpose of endeavouring to excite a general insurrection against the government, in which he failed, and was fully cognisant of Barclay's plot, which was at the same time formed against the life of William. "To such a degree had his sense of right and wrong been perverted by his zeal for the interests of his family, and by his respect for the lessons of his priests, that he did not, as he has himself ingenuously confessed, think that he lay under any obligation to dissuade the assassins from the execution of their purpose." Berwick rendered important service to his adopted country by the suppression of the religious wars in the south of France, but he is accused of great cruelty in the execution of his orders. He acquired a high reputation for courage and skill in the Spanish War of Succession; and in 1706 defeated the allied forces under General Stanhope in the decisive battle of Almanza, which established Philip V. on the throne of Spain. In recompense for his great services he was created a Spanish grandee and duke of Liria and Xerica. He subsequently held various important commands in Spain and Flanders, and was ultimately killed by a cannon ball, June 12, 1734, at the siege of Philipsburg on the Rhine. Marshal Berwick was a man of cold and ungracious manners, but he was distinguished for his courage and prudence, and was universally esteemed one of the most skilful captains of his age. The dukes of Liria in Spain, and the dukes of Fitz-James in France, are descended from him. (*Memoirs of Marshal Berwick.*)—J. T.

* BERWINSKI, Ryszard, a Polish publisher and poet, born at Posen in Prussia in 1819. He studied philology in the universities of Breslau and Berlin. After this time Berwinski busied himself in the study of the narrations, history, and literature of Poland, and became a member of all its scientific societies. In 1840 he published at Breslau, "Powiesci Wiekkopolskie" (the History of Poland); in 1844 he published at Posen a poem, called "Ksiega Swiatta i Ztudzen" (The Book of Light and Imagination); and in 1849 he published at Posen the Polish journal, *Dziennik Polski*. His most celebrated work is "Studia nad literaturaz ludowaz" (The Study of the people's literature), in 2 vols. In all his writings, Berwinski exhibits a fine genius and intimate knowledge of the character and the customs of the Polish people.—S. de G.

BERYLLUS, bishop of Bostra in Arabia in the first half of the third century. He maintained, until convinced of his error by Origen, at a council held at Bostra, that our Saviour had no existence previous to the incarnation, and that he was no more than a prophet. None of his writings are extant.—J. S., G.

BERZELIUS or BERZEL, Johan Jacob, an illustrious chemical philosopher, was born in 1779 at Väfersunda, near Linköping, in Sweden. He studied medicine and chemistry at Upsala. When very young he published an analysis of the waters of Medevi, and a dissertation on the influence of electric currents upon organic bodies. His first public appointment was that of junior professor of pharmacy and chemistry at Upsala. Here he introduced the method of teaching chemistry practically, whilst his predecessors had required their pupils to listen to lectures unillustrated by experiment. In 1806 he established, in conjunction with Hisinger, his well-known "Annals of Physics, Chemistry, and Mineralogy" (Afhandlinger i Fysik, Keim och Mineralogi), which have for many years afforded a most valuable repertory of the progress of physical science. In 1807 he aided in founding the Swedish Medical Society. The following year he was elected a member of the Royal Academy of Sweden. In 1815 he was made a knight of the order of Vasa, and in 1818 he became perpetual secretary to the Academy of Sciences, an office which he retained till his death. In 1821 he received the grand cross of the order of Vasa, and in 1835 he was called to the peerage with the title of baron. In the summer of 1848 he was attacked with paralysis, and in the month of August he breathed out his mighty spirit. His intellect was not in the least impaired by the approach of death, and up to the last we find him dictating his chemical ideas, and

suggesting important experiments. His discoveries—the result of half a century of uninterrupted and successful labour—are too many to be here enumerated. He it was who first gave modern analytical chemistry that exactness on which its value depends. He co-operated with Dalton in establishing the atomic theory, and determined the equivalents of the elements with an exactness which his successors have rarely surpassed. His electro-chemical theory, though now generally abandoned, was in its time highly serviceable, and manifestly proves the genius of its author. The blow-pipe, first introduced by Bergmann and Gahn, became in his hands an instrument of almost magic power. He discovered and examined more bodies, simple and compound, than any other chemist, and very rarely indeed have his results been found erroneous. Accuracy being his first and last consideration, he examined the pretensions of every new theory with severe inflexibility. Some have even hinted that he played the part of a scientific conservative, and opposed the views of others merely on the score of their novelty. But even if some such feeling existed in his mind, it was surely no disadvantage to science if the hypotheses, which emanated in such abundance from France and Germany, were narrowly scrutinized before receiving recognition. He supported the view of dualistic combination, and the doctrine of organic copulæ, but was strenuously opposed to the theory of types and substitution. His great "Manual of Chemistry," extending in the last edition to 14 vols., is a splendid monument of industry and research, having been rewritten more than ten times, to keep pace with the progress of the science. His private memoirs, containing among other things his opinions on his contemporaries (especially, it is believed, a rather sarcastic critique on Sir H. Davy), are prevented from publication by an absurd Swedish law.—J. W. S.

BERZSENYI, Daniel, Hungarian poet, was born in 1776. He was the son of a country gentleman, and lived almost uninterruptedly on his country-seat, Hetény, in the county of Vas, occupied with superintending the management of his property, and writing poetry in his leisure hours, without attaching any great value to it. A collection of his verses, circulated in manuscript among his friends, was published without his knowledge by Helmeczy in 1813, exciting at once the greatest admiration for the poet, who, unexpectedly, found himself a great man in his country. His odes, mostly in classical metre, made him extremely popular, inspired as they are by lofty patriotism, and the keenest feelings of right and justice. Their moral effect on the Hungarian nation can scarcely be overrated. He died in 1836.—F. P., L.

BESANCON, Etienne Modeste, born at Lavotte, near Beaune, in 1730; died at Fessivilliers, near Montbelliard, in 1816. He was educated at the seminary of Besançon for the ecclesiastical profession, and in due time had his share in the fruits of the vineyard. Our young abbé, however, amused himself and others by writing verse. A poet has less chance of being regularly paid than another man; it is not, however, less necessary for him to live, and Etienne, the modest, found himself forced to use, in vindicating his rights of property, the only weapon he could command. The canons of St. Hyppolite were his adversaries at law, and found themselves the sad burthen of many a merry song. The canons complained to the archbishop, and the poet was inhibited from writing verse. The "irritable race" is not easily prevented from the exercise of such gifts as indignation is said to supply—still less will a good-humoured rhymer give up a joke, felt by its effects to be successful; and so our abbé continued rhyming on in spite of archbishop and canons, ay, and the muses themselves. The Revolution came to quiet the disputants, and Besançon hid among the mountains of Jura while "the Terror" was dealing with the church. In 1802 a benefice was found for him at Fessivilliers, where he died at the age of eighty-six. His works are "Le Vieux Bourg," 1779; "Blanc-blanc ou le Chat de Mademoiselle Clitan," 1780; "Le Curé Savoyard," 1782; and "Dictionnaire Portatif de la Campagne," 1786.—J. A., D.

BESANTIN (Βησαντῖνος), a Greek writer, known solely by two epigrams attributed to him by the MSS. of the Greek Anthology in the Vatican.

BESARD, Jean-Baptiste, a French physician, born at Besançon about the year 1576, appears to have practised his profession at Cologne. He published several works, of which the best known is entitled, "Antrum Philosophicum, in quo pleraque physica quæ ad vulgariores humani corporis affectus attinent, sine multo verborum apparatu," Augsburg, 1617—a rare book, consisting of two parts; the first containing a popular system of medicine, which is very good for the time of its publication, whilst the second is filled with insignificant matters or absurd nonsense, including a description of a machine, by which the author asserted that the perpetual motion would be attained. Besard is also the author of a "Thesaurus Harmonicus," published at Cologne in 1615, and of some of the volumes of the *Mercurius Gallo-Belgicus*, especially the fifth, which bears his name, and appeared at Cologne in 1604.—W. S. D.

* BESCHERELLE, Louis Nicolas, a distinguished lexicographer, was born at Paris on the 10th of June, 1802, where he completed his studies, and has since continued to live. A man of letters and study, his life affords few incidents for the biographer, and has its manifestation only in his works. These are numerous, and are principally on grammar; in some of which he was aided by his son. Amongst them we may mention the "Grammaire de l'Academie," brought out in conjunction with Lamotte, and the "Dictionnaire National," in two vols., 4to. Sir W. P. Wood, V.C., pronounced a deserved eulogy on this work. M. Bescherelle is at present engaged in an important work on grammar. He has also for many years been a contributor to the periodical *La France Litteraire*, and to the *Revue Encyclopedique*. He was appointed librarian to the Louvre in the year 1828.—J. F. W.

BESCHI, Constantino Giuseppe, an Italian jesuit, who, after acquiring a singular mastery over several Eastern dialects, established himself in the town of Goa about the year 1700, and, adopting the dress of a Hindoo doctor, wrought artfully and successfully in the interest of his order. Founding a church in honour of the Virgin at Konangouppan and another at Vadougapit, he celebrated both occasions in thousands of verses. His principal work is entitled "Grammatica Latino-Tamulica, ubi de vulgari Tamulicæ linguæ idiomate Kotum-Tamil dicto," &c., a revised edition of which was translated into English by B. G. Babington, under the title, "A Grammar of the high dialect of the Tamil language, termed Sheu-Tamil; with an introduction to Tamil poetry," &c.—J. S., G.

BESECKE, J. Melchior Gottlieb, born at Mittau in 1746, was distinguished alike for his philanthropy and his learning. The poor-house at Mittau is a monument of the former quality. The latter is evidenced by many works on a variety of subjects,—natural history, chemistry, political jurisprudence, and philosophy. He filled the chair of law in his native town, and died in 1802.—J. F. W.

* BESELER, Karl Georg Christian, brother of Wilhelm Hartwig, a German political character, and distinguished writer on jurisprudence, was born at Rödenitz, near Husum, 2nd November, 1809. Not being admitted either to the bar, or as a lecturer in Holstein, he settled at Gottingen, where he enjoyed the friendship of the brothers Grimm, of Dahlmann, and other distinguished members of the so-called German historical school. He then became professor at various universities, until he was called to a chair at Greifswald, 1842. In 1848 he was elected a member of the Frankfort national assembly, from which he seceded 20th May, 1849. In the same year he was chosen deputy to the Prussian diet, where he sided with the Left or constitutional party. His chief productions are:—"Lehre von den Erbverträgen," 1835–38, 3 vols.; "Volksrecht und Juristenrecht," 1843; "System des gemeinen deutschen Privatrechts;" "Commentar über die Strafgesetzgebung für die Preussischen Staaten," &c.—K. E.

* BESELER, Wilhelm Hartwig, a German political character, was born at the castle of Marienhausen, near Jever, March 3, 1806. He completed his education at the cathedral school of Schleswig, and the universities of Kiel and Heidelberg, where he devoted himself to the study of law. He then settled at Schleswig, and soon became one of the leading advocates of the country, in the political affairs of which he was to take so prominent a part. He was elected a member, and afterwards president, of the Schleswig diet, and as such, firmly withstood all the attempts of the Danish government to incorporate the duchies into the Danish monarchy; the only means of permanently settling all dissensions and feuds, in his opinion, being the annexation of the German portion of Schleswig to the German confederation, without infringing, however, in any way upon the rights of the Danish crown. In 1848 he was chosen a member of the provisional government, and afterwards of the regency of

the duchies. At the same time he was a member of the Frankfort national assembly, where he acted as one of its vice-presidents. When, in January, 1851, Austrian and Prussian commissaries for the regulation of the existing disorders were sent into the duchies, Beseler resigned his office, and retired to Brunswick.—K. E.

BESENVAL, Pierre Victor, baron de, was born at Soleure in 1722, and at nine years of age entered the Swiss guards, of which corps his father was colonel. Possessed of a handsome person, an excellent address, and considerable talent, as well as military influence from his parentage, his rise in the French army was rapid; and when the Revolution broke out he was a lieutenant-general, and commandant of all the military in and around Paris. In this post his vacillating and temporizing conduct brought severe blame on Besenval, though it is almost certain that the fault really lay with the king and his advisers. However, certain it is, that immediately after the taking of the Bastile, Besenval decamped, was arrested, tried, and acquitted with great difficulty; after which event he lived quite forgotten in Paris till his death in 1794. His "Mémoires," first published in 1805–1807, are entertaining, and of considerable historical value.—J. S. S.

BESENZI, Paolo Emilio, was born at Reggio, 1624 (Charles I.), and died in 1666. He was an imitator of Albano.

BESHITZI, or BESHIETZI, Rabbi Eliyahu ben Moshe, ben Menachem, a learned Caraite, at Constantinople, whence he is sometimes called Stambuli. His work "Adereth Eliyahu" (The mantle of Elijah), treats, in six sections, of the doctrines and ceremonies of the Caraite sect of Jews. Quotations from it occur in R. Cudworth's De Vera Notione Sacræ Cœnæ, and, frequently, in John Selden's De Uxore Hebræa, and De Synedriis. Beshitzi, who died in 1490, left his work incomplete: it was continued by his learned disciple and relative, Caleb Affandopulo.—T. T.

BESHITZI, Rabbi Moshe, great-grandson of the last-named. If we may credit the account given of him in Dod Mardochai, M. B. was a prodigy of learning and energy. At sixteen years of age, adorned with every accomplishment, he set out on his travels to the East in quest of wisdom, and although he died at the age of eighteen, he had given to the world 245 books, of which, unfortunately, nothing has reached us but a fragment of one, quoted by his panegyrist, chap. 9.—T. T.

BESIERS, Michel, a French chronicler, born at Bayeux, 1719; died 1782. Author of some topographical works relating to Caen and Bayeux.—J. G.

* BESKOW, Bernard von, the son of a wealthy merchant and iron-founder, born at Stockholm, 19th April, 1796. Exhibiting in youth great talents for music and painting, he received instruction in these arts, especially the former. Later in life he distinguished himself as a poet. In 1814 he received a government appointment, and afterwards became private secretary to the crown prince. In 1826 he was elevated to the rank of the nobility. The following year he became chamberlain, and in 1833 steward, of the royal household. Two years earlier he assumed the direction of the royal theatre, to which he had furnished several excellent pieces, but this office he resigned in consequence of his other duties. He was one of the eighteen who composed the Swedish Academy, of which, in 1834, he was appointed secretary. He spent four years between 1824 and 1828 in visiting the principal European countries, and making himself acquainted with their most distinguished men. In 1818 Beskow published a collection of his poems in 2 vols., of which in the following year a second edition appeared, and these were succeeded at different times by the tragedies of "Erik XIV." of "Hildegarde," "Torkel Knutson" (which has been pronounced the best acting drama of Sweden), "King Birgen and his race," and "Gustavus Adolphus in Germany." Some of these tragedies were translated into German by Oehlenschlager, and the music to his opera, "The Troubadours," was composed by the crown-prince, now king of Sweden. It is as a dramatic writer, and especially as a writer of the historic-drama, that Von Beskow takes his highest place in the literature of his country. In 1832 he published "Recollections of his Wanderings," in 2 vols., and he has been an active contributor to most of the periodicals of his native land. In 1842 he received the title of doctor of philosophy. A liberal and patriotic spirit characterizes the writings of Von Beskow.—M. H.

BESLER, Basil, a German pharmaceutist, was born at Nuremberg in 1561, and died in 1629. He practised as an apothecary at Nuremberg, and established a private botanic garden, in which he cultivated many interesting medicinal plants. He formed also a collection of curiosities. He published "Hortus Eystettensis" in 4 volumes folio, containing 356 copperplates, and 1086 figures of plants from various parts of the world. The expense of the work was defrayed by the bishop of Eichstadt. Plumier has called a genus of plants Beslera.—J. H. B.

BESLER, Michel Robert, a German medical man, and nephew of Basil, was born at Nuremberg on 5th July, 1607, and died on 8th February, 1661. He studied at Heilbronn, Altdorf, and Padua. In 1631 he took the degree of doctor of medicine at Altdorf, and afterwards became a fellow of the college of physicians of Nuremberg. He was a zealous student of natural history, and has published works on the vegetable kingdom, on the plants of Eichstadt, besides medical dissertations.—J. H. B.

BESLY, Jean, born in 1572, and died in 1644; studied law at the universities of Bordeaux and Toulouse, and practised at Paris for two years. He, in 1597, settled at Fontenay as avocat and jurisconsult, and opposed strenuously the reception of the decrees of the council of Trent. Besly was a diligent student of the antiquities of France. He had collected a library, which is mentioned as of great value by Louis Jacob in his Traité des plus Belles Bibliotheques du Monde. In 1620 we find Besly *maire et capitaine* of Fontenay. In that year he wrote to Dupuy, expressing great terror at the civil disturbances which were every day increasing. "He lived," he said, "in a cut-throat place," and he expressed strong fears for the security of his books and manuscripts, which he finally sent for safety to Poitiers. In 1629 he was appointed avocat and *conseiller d'etat*. In 1631 he retired from public life, giving up his business and his appointments to his son. His son did not inherit his literary and antiquarian tastes; and had it not been for Dupuy and the bishop of Poitiers, his manuscripts would have perished; as it was, many were lost. His library was dispersed. Poems of his are scattered over several publications, for the most part laudatory of the literary works of his friends, and as bad as such things generally are; several Tracts on local antiquities were published after his death, and "Lives of Counts and Bishops of Poitiers." He assisted Duchesne in the "Histoire de la Maison de Chasteignier," and a commentary by him on Ronsard's poems is printed with the early editions of Ronsard.—J. A., D.

BESNARD, Franz Joseph, a German physician, born at Buschwieler in Alsace, on the 20th May, 1748, received his early education at Hagenau from the priests, and was afterwards sent to Strasburg, where he studied medicine. After taking his degree, he was soon appointed first physician to the count palatine Maximilian; but in 1783 he visited Paris, with the view of submitting to the Academy of Sciences, his opinions upon the nature of venereal diseases, and upon the evils of the mercurial treatment, which he wished to see given up. Some patients were intrusted to him, under the inspection of a committee of the Society of Medicine, to be treated according to his new method; but the experiments were stopped by the outbreak of the first Revolution. Besnard returned in 1790 to the palatinate, practised for a time at Mannheim, and was afterwards placed at the head of the hospital of Munich. It was by the exertions and influence of Besnard, that the benefits of vaccination were extended to Bavaria. He died on the 16th June, 1814. His writings are not numerous; the most important of them are written in German, namely, a treatise on the "Organization of the Military Hospitals of the Palatinate," published at Munich in 1801; "Serious advice, founded on experience, to the friends of humanity against the use of mercury," Munich, 1808; and a treatise on the venereal disease, published at the same place in 1811.—W. S. D.

BESNIER, Henri, a French botanist, was born during the first half of the 18th century. He has published works on gardening, one being entitled "Le Jardinier-Botaniste."—J. H. B.

BESNIER, Pierre, a jesuit, born at Tours, 1648; died at Constantinople, 1705. He devoted himself to philological studies, and wrote a work to prove the possibility of learning all languages by means of one. He also assisted P. P. Bouhours and Letellier in translating the New Testament into French.—J. G.

BESOLD or BESOLDE, Christopher, a German lawyer, born at Tübingen, 1577; died 1638. He had a great reputation, and the duke of Wurtemberg confided to him the most important

affairs. He afterwards became professor of law at Ingoldstadt, and was author of a good many historical works.—J. G.

BESOZZI, Ambrogio, born at Milan, 1648 (Charles I.); died 1706; studied under Giuseppe Gaudini, and Ciro Ferri. He was also an engraver.—W. T.

BESSARABA or BASSARABA, an ancient and powerful family which has given the name of Bessarabia to the country lying between the Dneister and the Pruth. The following members of that family were remarkable:—

Bessaraba, Radu Negru (The Black), founder of the principality of Wallachia, died in 1265. About 1240 he reigned over Fogarash, a colony founded by the Daco-Romainians, who had been forced by the incursions of the barbarians to take refuge among the Carpathian mountains. Some time afterwards Pope Gregory IX. pressed Bela, king of Hungary, to give up the Wallachian schismatics to the catholic church; and about the same period Batton Khan, grandson of Genghiz Khan, after having overrun Russia, Poland, and Cumania, came to lay waste Hungary, and to drive the terrified inhabitants back towards the Carpathians. Menaced at once with barbarian violence and religious persecution, Radu withdrew with a part of his people to the country which stretches from the Carpathians to the Danube, and from the Oltu to Shiret. That territory, with the exception of the Banat of Craiova, had been all but deserted; but towards the end of the seventh century it had been repeopled from the Aurelian Dacia, the inhabitants of which had established themselves there, and had become civilized through the Templars who had fixed there their principal residence. Radu compelled the Ban of Craiova to acknowledge himself his vassal, and built the towns of Argissu and Tergovisti. He gave to his people a code of laws in many respects very remarkable, but strongly imbued with the aristocratic spirit peculiar to that age. Though the supreme dignity had been declared elective, it continued after the death of Rodolph in the family of Bessaraba.

Bessaraba, Mirce I., son of Rodolphus II., was elected to the supreme dignity (vaivode) in 1382. He first made war against the Bulgarians, and afterwards against the Turks. These being joined by the Hungarians levied war against him; but finding himself unable to cope with two such powerful enemies at the same time, he submitted to the Turks and engaged to pay them tribute, on condition that they should leave him in all other respects independent. Mirce, however, sought an early opportunity of breaking this compact. He formed an alliance with Sigismund, who, alarmed at the progress of the Turks, most willingly joined him, and being reinforced with troops from all Christendom, but particularly from France, they took the field against the common enemy. The campaign terminated in the disastrous battle of Nicopolis, 28th September, 1396. Seeing his French auxiliaries about to be defeated, he left them to their fate, and went over to the side of the sultan, who suffered him to return with his army to Wallachia. The Turks, however, under Bajasid their sultan, again in 1398 invaded the principality of Mirce, but were repulsed, and forced to commence a retreat in which they nearly all perished. This campaign freed the Wallachians for eighteen years from the tribute due to Bajasid. Before his death Mirce had the mortification to see his country again become tributary to the Turks; and after that event, which occurred in 1418, the principality fell into a state of anarchy, in consequence of the succession being disputed among Mirce's numerous natural children.

Bessaraba, Michael II., surnamed the Brave, was elected vaivode in 1592. He found the country cruelly wasted and groaning under intolerable burdens, while his troublesome neighbours, the Turks, in defiance of express treaties, began to build mosques in the Wallachian territory. Michael formed an alliance with Sigismond Bathory, vaivode of Transylvania, and Rodolph II., emperor of Germany and king of Hungary, and with the assistance of the former fell upon the Turks whom he found in Wallachia, slew great numbers of them, deprived them of the fortresses they possessed on the left of the Danube, and even proceeded to attack them in Bulgaria. A fierce contest ensued, although the forces of the Wallachian prince were not equal in number to those of his enemy. Michael, however, in order to make sure of the protection of Sigismond, acknowledged himself vassal to that prince, and uniting their forces, they succeeded in driving from the other side of the Danube the grand vizier, Senan Pacha, who had come to invade Wallachia. Sigismond soon after abdicated in favour of the emperor of Germany, having exchanged his dignity of vaivode for that of cardinal, and a pension of 50,000 crowns, with the possession of the towns of Oppeln, and of Ratibor in Silesia. He soon, however, repented of his bargain, and returned to reclaim his crown, which he shortly afterwards resigned in favour of his cousin the cardinal, Andrew Bathory. The elevation of this ecclesiastic to the dignity of a sovereign, afforded Michael a favourable opportunity of setting about the accomplishment of an object he had long ardently desired, viz. to bring all the provinces of ancient Dacia under his own dominion. With this view he came to an understanding with Rodolph, made peace with the Turks, and, having penetrated into Transylvania, attacked Andrew at Hermanstadt, and completely defeated him. Andrew fled from the field, but was overtaken and killed, and Michael now became master of the whole principality. Sigismond Bathory made a feeble attempt, in conjunction with Jeremiah Moghila, prince of Moldavia, to wrest the territory from Michael; but by the signal defeat of both, Michael at last secured possession of the great object of his ambition. He united the three crowns of Dacia (1600), and assumed the title of Michael, vaivode of Wallachia and Moldavia, counsellor of his imperial and royal majesty, governor of Transylvania. Michael did not long enjoy his good fortune. His power became a source of uneasiness to Rodolph, the Poles began to form projects against him, and his subjects consisting of tribes formerly hostile to one another, resumed their ancient feuds, which all his authority was unable to suppress. Nor was he more fortunate in an expedition against the Poles in Moldavia. He was twice beaten, and was at last reduced to the necessity of taking refuge in Vienna. He was assassinated the following year (1601) at the instigation of Basta. He was forty-three years of age, and had reigned nine years, during the whole of which he had been engaged in war.

Bessaraba, Matthew Brancovan, vaivode of Wallachia, after a series of sanguinary contests with the Turks, who in defiance of treaties had constituted themselves princes of Wallachia, succeeded in gaining the crown in 1654, and for half a century prolonged the dominion of the native princes.

Bessaraba, Constantine II. Brancovan. Constantine II. Brancovan belonged to the Bessaraba dynasty through his mother, who was the grandniece of Matthew Bessaraba Brancovan. On the demise of his uncle, Serban II. Cantacuzene, in the year 1688, Constantine became vaivode. At this period the Turks were at war with Austria, and Constantine, being a vassal of the former, was necessitated to lend them his assistance in reinstating Emeric of Tököli on the throne of Transylvania. Tököli, however, did not long enjoy his dignity, and, pursued by the imperialists, he took refuge in Wallachia. Here his quasi-ally, Constantine, treacherously destroyed all that remained of his army, and obliged Tököli himself to flee to Belgrade. This service to the Austrian cause, Constantine turned to good account. He speedily strengthened his relations with the Emperor Leopold, and consented to become his active, though secret agent; for which alliance he was rewarded with the dignity of "prince of the holy empire." Notwithstanding his close relations with Leopold, Brancovan was compelled, for the sake of appearances, to aid Turkey in her wars with the imperialists, until the peace concluded at Carlowitz in 1699 relieved him from a situation so equivocal. He then turned his attention to the internal affairs of his country, and attempted such financial reforms as were possible considering the clamorous necessities of the Turks, who, constantly excited against him by Alexander Mavrocordato, the dragoman of the Porte, were only to be satisfied by the power of money. Constantine only waited a favourable opportunity to rid himself of a yoke which daily became more oppressive; and on the death of Leopold in 1705, perceiving that Austria now regarded the Wallachian alliance with indifference, he made overtures to Peter the Great of Russia, with whom he concluded a treaty, engaging himself to furnish both men and provisions. The divan becoming aware of this treaty through the treachery of Constantine's own ministers, the ruin of Brancovan was decided upon; and for this end it was resolved to employ his rival, Demetrius Cantimir, the prince of Moldavia. But Cantimir detested the Turks even more than he hated Bessaraba, and before engaging in the destruction of the latter, he also made a treaty with the czar. Brancovan was not to be overreached in this way; but after a

variety of manœuvres, he ended by denouncing Cantimir to the divan, without, however, renouncing his own relations with Peter the Great. At one and the same time, he engaged the czar to invade Wallachia, and the grand vizier to cross the Danube. For some reason the arrival of the Russian troops was delayed, and the provisions intended for their use fell into the hands of the Turks. Perishing with hunger and thirst, the troops of the czar only escaped total destruction by the treaty of 21st July, 1711, which completely subverted the independence of Moldavia and Wallachia, and delivered up these principalities to the dominion of the Porte. Brancovan now imagined that his last act of treachery would atone for his former sins; and indeed at first he was not molested. The divan, however, was perfectly cognisant of all his treaties with Austria and Russia, and in April, 1714, he was suddenly deposed, arrested without opposition, and conveyed to Constantinople. The vast treasures found in his palace, induced the sultan to put Constantine and his eldest son to torture, supposing that they might have concealed a portion of their wealth. Having heroically endured these tortures for five days, the unhappy prince was executed on the 26th August, 1714, along with his four sons. From his grandson, who alone was spared, springs the family of Brancovan still extant in the principalities.—G. M.

BESSARION, John, born at Trebizonde about the year 1390; died in 1472; first studied in a monastery at Peloponnesus, under the famous Gemistus Pletho, from whom he imbibed his ardent admiration of Plato. In 1438 he accompanied the Emperor Palæologus to the council of Ferrara, called for the purpose of uniting the Greek and Latin churches, and did his utmost to bring about the union. His services to the Latin church on this occasion were rewarded by the pope, Eugene IV., nominating him to the dignity of cardinal-priest; and by subsequent promotions he became archbishop of Siponto, cardinal-bishop of Sabina, and patriarch of Constantinople. He discharged several important diplomatic missions, and twice narrowly escaped being elected pope. The controversy between the admirers of Aristotle and of Plato was carried on with much warmth in this age, and Bessarion, after a vain attempt to conciliate the two parties, threw all his weight into the scale of Plato; his most famous work on this subject being a reply to George of Trebizonde, entitled "In calumniatorem Platonis." In defending Plato, he goes to the extreme of maintaining that his theology and morals are perfectly in accordance with revealed religion. His translations of the Memorabilia of Xenophon, and of the Metaphysics of Aristotle, were also celebrated.—J. D. E.

BESSÉ, Joseph de, a French physician, born at Peyrusse, Aveyron, about the year 1670, studied at Montpellier and Toulouse, and afterwards went to Paris, where his scientific knowledge caused him to be mixed up with the discussions of the learned world. Bessé died in Paris at an advanced age, but the precise date of his death is not known. His numerous writings furnish a faithful summary of the progress of medicine during the first half of the eighteenth century. His earliest works, published at Toulouse in 1699 and 1701, are a treatise "On the Passions of Man," and "Analytical researches on the structure of the parts of the human body." These works possess considerable interest, and the reputation which he gained from them may have been one of the causes of his taking up his abode in Paris soon after their publication. In the second of them he developes the doctrine of his master, Chirac—maintains the existence of ferments in the organs of secretion, and the presence of compounds of acids and alkalies in all parts of the body, causing the exercise of the functions. Setting aside this absurd theory, his work contains numerous interesting anatomical and physiological observations. Bessé's first work, published in Paris after the second edition of his "Researches," was a "Dissertatio Analytica de Febribus," in 1712, followed in the next year by another Latin treatise, entitled "Ergo partus a fluxu menstruoso." For ten years after this Bessé seems to have published nothing; but in 1723 he attacked Helvetius in a rather violent manner, in a "Letter to the author of the new book upon the Animal Economy," &c., accusing him of borrowing the idea, that inflammation is caused by the passage of the blood into the lymphatic vessels, from Boerhaave, without acknowledgment; but at the same time opposing this notion, and ascribing inflammation to the obstruction of the capillary vessels. Helvetius replied with considerable asperity to this criticism, and Bessé answered him in a "Replique aux lettres de M. Helvetius," &c., published at Amsterdam and Paris in 1726. Besides these works, Bessé published some learned dissertations "On Venesection in intermittent fevers," 1730; "On Amputation in cases of Gangrene," 1738; "On the Cæsarean section," 1744; and "On Aneurism of the crural artery," 1752.—W. S. D.

BESSÉ, Pierre, a French preacher of some celebrity, born at Rosiers in Limousin towards the middle of the sixteenth century; died in 1639. He was a member of the Sorbonne, principal of the college of Pompadour, and preacher to Louis XIII. His sermons were frequently reprinted.

BESSEL, Christian George, a German moralist and theologian, born at Minden, lived in the second part of the seventeenth century. Author of a rare and curious work entitled "Faber fortunæ politicæ."

BESSEL, Friedrich Wilhelm, born at Minden, July 22nd, 1784; died in the sixty-second year of his age, at the observatory of Königsberg, on 7th March, 1846. A practical astronomer, of whom it may be said most justly that he united the best qualities of an Hipparchus, a Tycho, and a Bradley,—superadding riches of his own. No man in recent times, among cultivators of astronomy, has achieved a surer immortality than Bessel's; not a step can be taken henceforth in advance, unless it departs from some point that has been fixed by this most remarkable person. Bessel's peculiar nature, in so far as it can be pourtrayed in this brief sketch, will be best gathered from a rapid survey of his main achievements. These may be divided into three classes.—I. An observation in astronomy, *i. e.*, the apparent place of a celestial body, as given by the first indication of an instrument, is of the rudest kind. First, the apparent place is not the true place, because of the varying position of the earth and of the absolute direction of its pole. Corrections of a laborious and most delicate description must be applied, so that apparent places may, in so far as discrepancies are dependent on this cause, be reduced to true places. The discovery of the nature and general causes of the more evanescent of these discrepancies, is due to our own Bradley; but for their true practical values, and the formulæ by which correction can be most easily applied, the world of science is indebted solely to Bessel. His earlier work, the "Fundamenta Astronomiæ," is one of the finest and most appropriate compliments that one great man ever paid to another. Founding on the observations of the incomparable Bradley, he reduced them all into order, carefully determined the errors of Bradley's comparatively imperfect instruments, and eliminated from the works of our astronomer those fundamental and universal constants, the application of which to any crude observation, enables us to state exactly what the place of the observed object would be, had we seen it from an invariable point in the centre of our planetary system. The work begun with "Fundamenta Astronomiæ," was completed in the "Tabulæ Regiomontanæ." But corrections, arising from variations in the position of the earth, were not, in Bessel's opinion, all that perfectly accurate observation requires. It is now necessary to observe by aid of very *complex instruments*. Those instruments, although made by the best artists of this or any time—are they correct? Bessel first reduced the conception to practice, that no instrument—be it the finest and best—ought to be taken by the observer as correct, in any part. An apparently discouraging proposition; but a most true one. Modern practice is based on this idea. An instrument, from the hands of the best maker, is presumed by the astronomer to be incorrect in every movement. Every movement is tested, accordingly, by the unerring regularity of the diurnal motion of the stars. The existence and character of its errors are hence deduced, and formulæ are constructed thereupon, the application of which to individual observations, suffices to eliminate from them all errors depending on infinitesimal imperfections of the mechanism. To actual workers in astronomy at the present day, it is needless to state how much of this memorable reform is due to Bessel: no better exercise can be recommended to the student than the thorough perusal of his memorable papers on the Königsberg Heliometer.—II. Bessel's practical and sagacious nature is farther manifested by all his positive works. There is scarcely a definite and difficult problem presented by our modern astronomy, that could be resolved by exact and scientific observations, which he did not advance. To him unquestionably belongs the honour of having, by aid of his great Heliometer, first determined the parallax of a fixed star—61 Cygni; (our own Henderson had about the

same time done as much in regard to α Centauri.) He showed us the true mode of determining the length of the pendulum; he proposed as the best of all modes of fixing the latitude, observation by a telescope sweeping an arc at right angles to the meridian; he has given a survey of a small space, indeed, but which will be a model for all future surveys—the triangulation of a comparatively inconsiderable part of Prussia; he founded to a large extent—prosecuted and completed, that system of zone observations which has laid the ground of all future speculation as to the movements of the fixed stars; he determined the mass of Saturn's rings, through their disturbing effect on the satellite Titan; and he crowned his earliest, his favourite and prolonged labours on comets by some remarkable papers on the meteor that bears Halley's name, in which he seems to have demonstrated the existence of a polar or magnetic action on the part of the sun. Enumeration of his separate papers were impossible. They constitute at least a fifth part of the vast and valuable collection so long published by Schumacher, under the title Astronomical News.—III. The peculiarity of Bessel's mind was its extreme distinctness. To an industry that never slept, he added an unvarying definiteness of purpose. He never wrought without a clear and attainable aim; and until his chosen object was accomplished, he bent his whole faculties to the task. Hence the perfection even of his smaller essays; and hence his abiding influence. Inferior faculties, applied with concentration, have never failed to produce effect on the world. No marvel that a man so richly gifted, should arise into a great and lasting power. It manifests a noble confidence on the part of the late king of Prussia, that even when his dominions were under the hoof of the first Napoleon, he sustained the university of Königsberg, established its Observatory, and placed Bessel at its head. Königsberg, in the annals of astronomy, will ever be as famous as Uraniburg.—Bessel gave to the world few systematic works. The two already named, viz., "The Fundamenta Astronomiæ" and "Tabulæ Regiomontanæ" are, and ever will be classical. He also published two vols. of "Astronomical Researches;" but for what he did and wrote the student must look mainly to Schumacher's collections, and to the essays prefixed to his volumes of observations.—J. P. N.

BESSEL, Godfrey de, a learned German chronicler, born at Bucheim, 1672; died 1749. In 1714 he became abbot of the monastery of Gottwich. Author of a work entitled "Chronicon Gottwicerse," a description of Austria in ancient and mediæval times, of which but one folio volume appears, Tegensee, 1732.

BESSENYI, Gyorgy, a distinguished Hungarian poet, was born at Berczelen in 1740, and died in 1811 at his estate of Berettyo-Kovacsi, south of Debreczin. He entered the Hungarian body-guard at Vienna; but, having embraced the Roman catholic faith in 1779, became assistant-librarian at the imperial library. He is the founder of the French school in Hungarian poetry, and wrote tragedies, "Hunyadi Laszlo," "Agis," "Buda;" comedies, "The Philosopher," 1776; philosophical and didactic poems, "Esterhazi Vigassagok," *i. e.* The Amenities of Esterhaz; and miscellaneous essays, "Holmi," Vienna, 1779.—K. E.

BESSER, Johann von, a German poet, born at Frauenburg in Kurland, 8th May, 1654, was originally intended for the church, but relinquished this career in order to devote himself to the profession of law. From 1680 he filled various situations of trust and honour at the court of Berlin, and in 1684 was appointed representative of the elector at the court of St. James. But after the death of his patron, King Frederick I., he was dismissed from office, and reduced to penury, till he was called to Dresden as master of ceremonies to King Augustus II. He died 10th February, 1729. His poems, mostly written in honour of court festivals and princely birth-days, were edited by König, Leipzig, 1732.—(See Varnhagen van Ense's *Biographische Denkmale*, vol. iv.)—K. E.

BESSER, Wilhelm S. J. G., a German botanist, has published a flora of Galicia, a catalogue of plants collected in Volhynia and Podolia, as well as some botanical monographs. His writings extend from 1809 to 1833.—J. H. B.

BESSIERES, John Baptist, duke of Istria, and marshal of France, born in 1768 of an obscure family. He was bred a wig-maker, but in 1792 he entered as a private in the constitutional guards of Louis XVI. He rose rapidly through the various gradations of military rank till he attained the dignity of a marshal of France in 1804. He attracted the attention of Buonaparte in the Italian campaign, and particularly distinguished himself at Roveredo and Rivoli. He was in consequence selected to present the captured colours of the Austrians to the Directory. He accompanied Napoleon to Egypt, and took a prominent part in the siege of St. Jean d'Acre and in the battle of Aboukir. On his return to France he rendered important service to Napoleon, and led the charge which decided the battle of Marengo. He was made general of division in 1802, and marshal of the empire in 1804. He distinguished himself at Jena, Friedland, and Eylau; and when the iniquitous occupation of Spain was decided upon by Napoleon, Bessières was appointed to the command of the division which held the province of Salamanca. The Spanish general Cuesta having advanced upon Valladolid and Burgos, with the intention of cutting off the communication between Madrid and France, Bessières immediately attacked him on the heights of Medina-del Rio-Secco, and completely defeated him with the loss of his camp-baggage and artillery, and nine hundred men, with six thousand prisoners. This victory was of such importance to the plans of Napoleon, that when he received the intelligence he exclaimed, "Bessières has placed my brother upon the Spanish throne." The victorious marshal was rewarded with the title of duke of Istria, 28th May, 1809. He commanded the imperial guard at Landshut, Elsberg, and Wagram, and was present throughout the disastrous Russian campaign. After a career of remarkable brilliancy, he was killed, May 1, 1813, the evening before the battle of Lutzen while reconnoitering the enemy's position.—J. T.

BESSON, the Abbé, a French historian, born at Flumet; died 1780. He became director of the convent of the Visitation, where he found a MS. entitled, *Histor du dioceze de Genève.* He completed this work, the only one on the subject.

BESSON, Joseph, a French jesuit, missionary in Syria, was born at Carpentras in 1607, and died at Aleppo in 1691. He published "La Syrie sainte ou des missions des Pères de la compagnie de Jesus en Syrie," 1660.

BESSUS, satrap of Bactria in the time of Alexander the Great. When that monarch invaded Persia, Bessus brought a powerful force to the assistance of Darius. After his defeat at Gangamela, Bessus accompanied that unfortunate prince in his flight; but becoming satisfied that his cause was desperate, he put him to death, and assumed the title of king. Two years after, he fell into the hands of Alexander, by whom he was delivered up to Oxathres, and immediately put to a cruel death.—J. T.

* BEST, William Thomas, a musician, was born at Carlisle August 13, 1826, where his father was a solicitor. His predilection for music, in which he received early instruction, induced his friends to relinquish their purpose of educating him as a civil engineer, and to allow him to follow his favourite art as a profession. In 1841 he removed to Liverpool, where he received some further tuition. It is within the last quarter of a century that the compositions for the organ of S. Bach have first become practically known in this country; and the style of playing, and even the construction of the instrument, have been essentially modified in consequence of the demands of this highest class of music. The independent pedal part throughout the writings of that great master, presents a difficulty scarcely conceived by organists in England of the last generation, the class of teachers from whom only Mr. Best had to learn. Finding the music of the noblest composer for the instrument impracticable, according to the prevailing system of execution, he applied himself to the study of the pedals with zealous assiduity, and attained a great mastery over this portion of the mechanism. He owes to his own sedulous practice, also, a power of manipulation that has rarely been surpassed, and thus, in the capacity of execution, his rank as an organist is very high. In 1851 he came to London, and brought himself into honourable notice by his performance on the organs in the Great Exhibition. In 1855 he was elected organist of St. George's hall, Liverpool, where his constant public playing excites general admiration. He has published several original compositions and arrangements for the organ, admirably suited to display the best effects of the instrument; and some pieces for the pianoforte.—G. A. M.

BESTON or BESODUNUS, John, prior of the Carmelite monastery at Lynn in Norfolk, distinguished for his learning and varied accomplishments. In 1424 he attended a council held at Sienna under Martin V. He died at Lynn in 1428. His principal works are "Compendium Theologiæ Moralis," "Lecturæ Sacræ Scripturæ," "Rudimenta Logices," "De Trinitate," &c.

BESTOUJEFF-RUMINE, a family said to be of English origin, but naturalized in Russia since the fifteenth century. The original family name was Best. Several celebrated Russian statesmen have sprung from this family. Among these the following were among the most remarkable:—

Bestoujeff, Michael Petrovitch, Count, privy councillor and chevalier of Saint Andrew, died in 1760. He became grand-marshal of the court of Peter the Great, and from 1756 to 1760 was Russian ambassador at Paris.

Bestoujeff-Rumine, Michael, captain in the Russian imperial guard, born towards the end of the last century, and one of the leaders of the conspiracy of 1825. (See Pestel.) He was a man of extraordinary energy, and the revolt of his regiment at Mosca may be attributed to his influence alone. Mortally wounded in this revolt, he was yet condemned to death, and was hung, together with Pestel, Rilejeff, Murawieff, and Kakhouskoi, on the 26th December, 1825. This conspiracy is very noteworthy from the fact, that it was the first undertaking in Russia with a political revolution in view. The numerous conspiracies by which the Russian emperors had been overthrown, from the days of Peter I., may all be regarded as plots of the palace. The conspiracy of Pestel was constitutional in its aim.

Bestoujeff, Alexander, a distinguished Russian writer, born in the year 1795, celebrated for having, together with Rilejeff, founded and conducted the *Polar Star*, a literary and political review, which, even under Alexander I. of Russia, ventured to treat of country, liberty, and religion. The *Polar Star* had, however, but a brief existence. The editors belonged to that nucleus of Russian patriots who, in 1825, attempted to establish a constitutional government in Russia. On the failure of the conspiracy in which he was involved (see Pestel), Bestoujeff was condemned to hard labour for life in the mines of Siberia. In 1830 his sentence was commuted to compulsory enlistment as a common soldier in the army of the Caucasus. He was killed in an engagement with the Circassians in 1837. Bestoujeff was a distinguished writer of romances. His works are remarkable for imaginative power and grasp of thought. Perhaps, however, in his eagerness to avoid the formality of the classical school, he has fallen somewhat into the other extreme. His best works are "Mulla Niehr" and "Aunnalath Bey," both taken from the traditions of Circassia.

Bestoujeff-Rumine, Count Alexis, vice-chancellor and marshal of the Russian empire; born at Mosca in 1693. Bestusceff was a perfect master of the courtier's art; he witnessed the rise and fall of seven governments; yet such were his subtlety and talent that though he mingled in all the conspiracies by which they were overthrown, he contrived ever to retain the favour of each as it arose. Privy councillor of the Empress Anna, chancellor under Elizabeth, and marshal of the empire under Catherine II., Bestoujeff is chiefly noted as having been the promoter of the alliance between Austria and Russia. He died at St. Petersburg in 1766.—M. Q.

BESUCHET, Jean-Claude, a French physician, born at Boulogne, near Paris, on the 13th October, 1790, entered the military service as a surgeon in 1806, after his friends had, with some difficulty, induced him to suppress his ardent desire to join the fighting portion of the army. He went through all the campaigns of the imperial wars from that year until 1815, was twice wounded, and twice placed on the lists of promotion in the legion of honour. His second wound, received in Spain, compelled him ultimately to quit the service, and in 1816 he commenced the practice of medicine in Paris. The principal works of Besuchet are a "Domestic Medicine," published at Paris in 1818; "The Anti-Charlatan, or rational treatment of the venereal disease," Paris, 1819 (and in Spanish, 1828); and a "Treatise on Gastritis, and affections of the organs of Digestion," Paris, 1837, of which an edition appeared in 1840, under the title of "Gastritis, the nervous and chronic affections of the Viscera," &c. Besuchet is also the author of numerous articles upon medicine and natural history in the Encyclopedie Moderne of Didot, and of a large work "On Freemasonry," containing a history of the order, with a biography of its most celebrated members, which was published at Paris in 1829.—W. S. D.

BETANCOS, Domingo de, a celebrated Spanish missionary, born at Leon towards the end of the fifteenth century. After studying law at Salamanca he repaired to Rome, and assumed the habit of St. Benedict; but finding human society, even in a convent, uncongenial, he withdrew to Poma, a little island four or five leagues distant from Naples, and established himself in a solitary cave where, for five years, he practised the most rigid austerities, ruining his health, and shunning the face of mankind with equal zeal. One tie bound him to his species, his affection for a certain Pedro de Arconeda, and that feeling prevailed so far with the hermit of Poma as to make him undertake a journey into Spain for the purpose of seeing his friend. This was the commencement of his career as a philanthropist, which, illustrated rather than marred by the asceticism which still clung to him, drew the attention of christendom. He was persuaded to take priest's orders, and embark for Hispaniola as a missionary to the Indians. From San Domingo, where he was an indignant witness of the cruelties which horrified Las Casas, he passed into Mexico where he founded two convents, for which, although a Spaniard and a monk, he refused all endowment, and only claimed the benevolence of his countrymen and his catechumens. In 1535 he was elected provincial, an honour as much merited as it was little coveted. His reiterated appeals on behalf of the Indians procured from Pope Paul III. in 1537, the famous bull by which, to their great astonishment, the conquerors of the new world were informed that Indians and Spaniards were of one blood, and that the extermination of the heathen was by no means necessary for the honour and glory of Santiago. After the publication of this bull, the enthusiastic Benedictine proposed to repair to China, but to this his superiors demurred, urging that his labours were already apostolical in measure. He was seized with a desire to revisit Europe, sailed for Spain, and reached San Lucar in July, 1549. A month afterwards he expired at Valladolid.—J. S., G.

BETHAM, Edward, an English divine, noted especially for his charity, was educated at Eton, and passed to Cambridge in 1728. He was presented with the living of Greenford in Middlesex, and became one of the Whitehall preachers. He presented £2000 to the botanical garden at Cambridge, and in 1780 founded a charity-school in his own parish, providing in all time coming for the education and clothing of poor children, and also for the clothing of the aged. He left by his will a sum of money for the erection of a statue to Henry VI., the founder of Eton, which stands in that institution, and bears Betham's name. He died in 1783.—J. B.

BETHAM, Sir William, a distinguished antiquary and genealogist, was born at Stradbroke, in Suffolk, on the 22d May, 1779, and descended from the ancient family of De Betham, which took their name from the locality of Betham, in Westmoreland, where they were settled at the time of the Conquest. Sir William's father, the Rev. William Betham, was himself a genealogist, and author of the genealogical tables of the sovereigns of the world, and of a baronetage of England. In 1805 William went to Ireland, where he became acquainted with Sir Chichester Fortescue, then Ulster king of arms, who, in the month of November, 1807, appointed him his deputy, as also Athlone pursuivant. In 1812 he was appointed genealogist to the order of St. Patrick, and on the 15th of July, in that year, he was knighted, and on the 18th April of the following year, he succeeded Sir Chichester Fortescue as Ulster king of arms. Meanwhile Sir William Betham had abundant time to pursue his favourite studies, for which his office of deputy-keeper of the records of the Birmingham tower, and keeper of the parliamentary records in Ireland, afforded favourable opportunities; and he applied himself with great industry to collect and compile records and documents, which labour he continued up to the time of his death; so that he formed a valuable collection of several hundred volumes of genealogical, topographical, and legal subjects, all methodized, and furnished with indexes. In addition to these, Sir William abstracted the inquisitions in the rolls in the chief remembrancer's office; and finally, the whole of the wills, administrations, and marriage-licences, in the prerogative court, from the earliest period to the year 1800. This work occupied him from 1807 till 1828, and consists of forty large folio volumes. Sir William was also a sedulous collector of manuscripts. He purchased the genealogical collection of Lodge, the collection of records of Mr. Lynch, and many others, while he procured copies of numerous records and historical manuscripts existing throughout Ireland, thus centralizing a body of information which few men could have the facilities or the energy to amass. Sir William was a vice-president and active member of the Royal Dublin Society, and in 1825 was admitted a member of the Royal Irish Academy, filling the office

of secretary of foreign correspondence for many years, and contributing many valuable papers to its Transactions. In 1824 he became a member of the Society of Antiquaries, and subsequently a member of the British Archæological Association; in the Transactions of both many papers of his are to be found. In addition to these various communications, Sir W. Betham published several distinct works, the earliest being "Irish Antiquarian Researches," 1826-27. In 1834 appeared the first volume of the "Origin and History of the Constitution of England, and of the early Parliaments of Ireland," a work of much merit, which, it is to be regretted, he has left incomplete. The same year he published "The Gael and Cymbri," and in 1842 the "Etruria Celtica," in which he contended for the identity of the Etruscan language with that of the Iberno-Celtic, and both of these with the Phœnician. In the midst of these active labours, Sir William died suddenly, from an affection of the heart, to which he was subject, on the 26th of October, 1853, at his residence near Dublin. As an antiquarian and a philologist, he was laborious, diligent, and enthusiastic; and though some of his speculations and theories have been questioned—not without reason; yet in a field of inquiry, where so much is debatable, we may make large allowances, and yet find much to respect and approve; while the solid and permanent services which he has rendered by his vast collections of important documents and records, should never be forgotten.—J. F. W.

BETHENCOURT, Jean, seigneur de, conqueror of the Canary islands. He was chamberlain of Charles VI., and his estates being in Normandy he suffered much during that king's wars with the English. Driven at length, like so many Norman lords of that period, to seek his fortunes in strange countries, he obtained from Henry III. of Spain the title of lord of the Canary islands, and some forces to make good his patent. With these and a companion, named Gadifier, he succeeded about the year 1404 in obtaining the mastery of the islands; but more anxious to convert the natives to christianity than to rule over them, after baptizing the king and many of his subjects, and establishing a bishopric to which an ecclesiastic was consecrated by the pope, he left the government in the hands of his nephew and returned to Normandy, where he died in 1425.—J. S., G.

BETHISY DE MEZIERES, Henry Benedict Julius de, a French prelate, famous during and after the Revolution for his defence of the rights of the church, was born at Mezieres in the diocese of Amiens in 1744. He was made bishop of Uzès in Languedoc in 1780. His continued opposition to all the measures which assailed the church, compelled him to seek refuge in England, where he died in 1817.—J. B.

BETHLEN, Gabriel, prince of Transylvania, and elected king of Hungary, one of the greatest men of his time, was born in 1580. Elected prince of Translyvania in 1613, he devoted his life to the maintenance of political and religious liberty in Hungary. He struggled for toleration, not for protestantism; for he supported Romanist churches in his principality, and did not even expel the jesuits, although he took the field against their intrigues in Hungary. When the Emperor Ferdinand II. began to oppress the protestants all over his dominions, Prince Bethlen put himself at the head of the Hungarian protestants, defeated the emperor; was elected king of Hungary in 1620, but refused to be crowned, satisfied with forcing Ferdinand in 1621 to conclude a peace at Nickolsburg, by which religious liberty was secured to Hungary. As the emperor, taking advantage of the fortune of war in Germany, neglected to observe the articles of peace, Bethlen rose a second and a third time; and by his skilful conduct of the war, won, in Gyarmath and Presburg, additional conditions of peace. In all these wars he never lost a battle; he seldom resorted to the assistance of the Turks, and having concluded a peace with the emperor, employed his good offices for mediating the same between Ferdinand and the Turks. He died in 1629, leaving Transylvania, his principality, in a flourishing condition.—F. P., L.

BETHLEN, Wolfgang, count and chancellor of Transylvania, born in 1648, and died in 1679. He wrote in Latin a valuable history of his country, from 1526 to 1600, which he concealed in a vault in his chateau when attacked by the Tartars. He was taken prisoner by those ruthless savages, who put him to death. Many years after, one of the descendants of the murdered count, in making some excavations in the chateau, discovered the scattered and dilapidated leaves of the history, which were carefully collected and published under the title of "Historiarum Pannonico-Daciarum Libri x." Count Wolfgang must not be confounded with another count of Bethlen named John, who was born in 1613, and died in 1670, also chancellor of Transylvania, and author of a short history of his country, from 1629 to 1663, entitled "Rerum Transylvaniæ Libri iv."—J. T.

BETHLEN-BETHLEN, Nicolas, count de, a German chronicler, born 1642; died at Vienna 1716; author of an autobiography, and of a work entitled "Sudores et Cruores Vicolai Bethlen." These two works have never been edited.—J. G.

BETHUNE, Alexander and John. It is impossible to separate the Bethunes: their lives were nearly the same: they were little divided in death, and their memory remains, not as the memory of either, but of the Bethunes. Alexander was born in the parish of Monimail, Fifeshire, in 1804; John in the same parish six years later. John died in his thirtieth year; Alexander survived until 1843. In a small cottage, rude in structure, the work of their own hands, the two brothers spent their lives, in hardest struggle with poverty. Neither enjoyed the advantages of early formal education: they educated themselves, being of the temper which can draw best wisdom from the world, whether under sunshine or when its sky shows nothing but clouds. The existence of great peasants is not indeed the honour of any one special country. Such persons have sprung up in various lands, and sometimes, as in the case of Jéanne d'Arc, they have saved empires. And of these, Scotland, rugged though she is, has had her full share:—she may say with fullest justice, as she does also with no vain or improper pride, that amid her rural districts there have been, and still are, hearts and voices capable to inspire and command. Humble though these Bethunes were, and little skilled in mere lore, they possessed the truest culture: their hands were rough, but they were gentlemen. Poverty itself being, as they bore it, the medium through which they wrought out and possessed their moral independence, endowed them with a dignity, the impression of which exists still among their compeers. They wrote through no ambition, or any craving for the repute of authorship, but generally when too feeble for work, and to beguile weary time. Their joint volume, "Tales and Sketches of the Scottish Peasantry," is real as life. They knew the persons of whom they wrote,—they knew themselves. Some of their descriptions of our bleak Scottish moors are not unworthy the master pen of Scott himself. The work on "Practical Economy" should be a household book. It reveals the secret of their final victory—narrating how a peasant may be honest and stand upright; how without boastfulness, or other sense than that duty has been unobtrusively performed, he may feel what it is to say, that "he owes no man a penny." The Bethunes had no patrons, or rather they never sought any; nor are they to be pitied for the want of one. Patronage did little good to poor Burns. Let them rest as they were, with the simplest epitaph;—that, however, rising from their graves which sounds like a trumpet. Their works in poetry and prose have appeared in two small volumes; and the minutest incidents of their lives have been collected and published by Mr. William M'Combie.—A. J. N.

BETHUNE, a seignorial family originally of Artois, comprising several branches—Bethune d'Orval, Bethune de Selles et de Chabris, and Bethune de Charrost. Its founder was Robert, seigneur de Richebourg, who lived about the commencement of the eleventh century. We notice its principal members:—

Bethune, Armand Joseph de, duc de Charrost, born at Versailles in 1738. His virtues and munificence would have won him national honours in any age or country, and rendered him singular in that corrupt period of French history in which he lived. While a soldier he gave pensions to his comrades, insinuating that he acted in obedience to the instructions of government; and when the German contingent in which he served was decimated by an epidemic, he sold his effects to provide comforts for the sick, saying, "Since I owe my life to my country, I may well give her my plate." With like generosity he, throughout his career, denied himself the exercise of most of his seignorial rights; and when the first symptoms of revolution appeared, he hailed them with patriotic fervour. He was imprisoned during the Reign of Terror, but recovered his liberty after the fall of Robespierre. His works treat of subjects of political economy. He died at Paris in 1800.—G. M.

Bethune, Hippolyte de, a French prelate, born in 1647, became bishop of Verdun. He established in that town a seminary, for which he composed manuals of devotion and prayer,

and also founded a hospital, to which he left at his death the whole of his property. Died in 1720.

BÉTHUNE, Quesnes or Coesnes de, a French poet, lived in the second part of the twelfth century. He accompanied Baldwin, and was the first to plant the Latin flag on the walls of Constantinople. Author of nine remarkable songs, inserted in the *Romancers*, Paris, 1833.

BETIS or BABEMESSIS, governor of Gaza, which he held for Darius, the king of Persia, and defended against Alexander with the most undaunted courage. As this place was the key of Egypt it was strongly fortified, and for two months resisted every attack of the Macedonian monarch, who was severely wounded in the course of the siege. When it was at last carried by assault, the gallant governor is said by Quintus Curtius to have been brought mortally wounded before Alexander, who caused him to be fastened by the heels to his chariot and dragged round the walls, in imitation of the brutal treatment which the dead body of Hector received from Achilles. There is reason, however, to suspect that this story is a fable, and that Betis was in reality slain along with the greater part of the inhabitants of Gaza, when that town was captured by the Macedonians.—J. T.

BÉTOURNÉ, Ambroise, a French poet, born at Caen, 1795; died 1835. He was a baker's son. He served for some time in the army, and quitted it to be apprenticed to a manual trade. His pieces have been translated into different languages.

BETTE D'ETIENVILLE, Jean Charles, a rogue, and a writer, of some notoriety in both professions, was born at St. Omers in 1759, and was brought up to the profession of surgery at the military hospital of Lille. His life presents a series of discreditable intrigues and dishonest conduct. When only twenty-two years old, he induced a girl of sixteen to marry him, and by his irregularities drove her, in a few months, to the refuge of a convent. Leaving Lille, he sought his fortune at Paris, and became notorious as one of the agents in a scandalous marriage-intrigue, in conjunction with madame de la Motte-Valois. The affair was discovered, and Bette fled to Dunkirk, where he was arrested, and being brought back to Paris, stood his trial, and was fortunate enough to escape well-merited punishment. Ruined in character, he took to journalism, and edited the *Philanthrope* in 1789, on revolutionary principles. He next came out as director of an agricultural bank in 1797, which he so conducted as to become an object of special attention to the police, by whom he was prosecuted for swindling. His luck did not desert him. He conducted his own defence, was acquitted, and lived to write and publish several books and brochures, and died a natural death in Paris in 1830.—J. F. W.

BETTERTON, Thomas, an English tragedian, born in Tothill Street, Westminster, in 1635. He was the son of an under-cook in the household of Charles I., but seems to have received a good education. Having shown a taste for reading, and his father being unable to educate him for any of the learned professions, he was apprenticed to a bookseller named Rhodes, who had been keeper of the wardrobe to the comedians in the Black Friars. Betterton was thus brought into connection with the stage, and became an actor, probably about 1656 or 1657, in the company employed by Sir William Davenant. When the Restoration gave full license to the player's art, patents were granted for two companies, the one named "The King's," and the other "The Duke's," the former acting in Drury Lane, and the latter at Lincoln's-Inn-Fields. It was to the company "bound to serve his royal highness the duke of York," that Betterton belonged, and he acted so well that he was sent to Paris by the king, that he might study the stage scenery there, and introduce improvements into England. In 1670 he married a Mrs. Saunderson, belonging to the same company. About twelve years later, the two companies were amalgamated, and Betterton was speedily recognized as the best actor of his day. He was chiefly famed for his rendering of Shakspeare, and if we are to believe the rather inflated sentences of Cibber, his genius displayed in representing the characters of Othello, Hamlet, Hotspur, Macbeth, and Brutus, was little short of that of the great poet who conceived them. There can be little doubt of his power, though it has been said that his acting owed its excellence more to imitation of some of the great actors he had seen in earlier days, and who had learned their art in the heyday of the English drama, than to any original conception of the characters he portrayed. Though popular with the public, Betterton was badly treated by the patentees of his theatre, who, with a determination to turn everything to their own advantage, subjected the actors to many hardships. Having attached some of the best players to his company, he opened a new theatre in 1695, in Lincoln's-Inn-Fields. Congreve was attached to his company, and they opened with his "Love for Love." But Betterton's glory was over, and the speculation was attended with but indifferent success, as was another which was entered into for his behoof—the building of a theatre in the Haymarket. The old man's health was broken; he had reached his seventieth year, and had lost all his fortune, yet he maintained serenity of mind, and as often as he could appeared on the scene of his former glory. It was determined to give him a benefit, at which he acted Valentine in "Love for Love," supported by some of his old associates, who had ere this retired from the stage, but returned to do him honour. £500 were realized, and a promise was given that the benefit would be repeated annually. Ere the next season came round, the gout, which had long afflicted him, became so severe that he was obliged to submit to severe appliances to make it at all possible for him to appear; he played his part, but the means which had been employed proved too much for his constitution, and he died 28th April, 1710. He left some dramatic works—"The Woman made a Justice," a comedy; an adaptation of Webster's tragedy of "The Unjust Judge, or Appius and Virginia," and "The Amorous Widow, or the Wanton Wife." He was interred in Westminster Abbey, and Sir Richard Steele paid a beautiful tribute to his memory in the Tatler, No. 167. He tells us in the paper that he went to Westminster to "see," he says, "the last office done to a man whom I had always very much admired, and from whose acting I had received more impressions of what is great and noble in human nature, than from the arguments of the most solid philosophers, or the descriptions of the most charming poets I had ever read."—J. B.

BETTES, John and Thomas, two miniature painters, (brothers in England about 1596). They painted Queen Elizabeth's portrait, much to the queen's satisfaction.—W. T.

BETTI, Biagio, born at Pistoia, 1545, was a pupil of Daniel da Volterra, and on his death, entered the order of the Theatines, renouncing fame, to think of heaven. Died in 1615.—W. T.

BETTI, Zachary, an Italian poet, born at Verona in 1732, and died in 1788. He is known as the author of an original poem on a subject popular with the Italian poets—the silk-worm.

BETTINELLI, Saverio, not Giuseppe Maria, as sometimes called. This distinguished writer was born at Mantua in 1718. He was educated at the jesuits' college, and became a member of that society. His poetical compositions attracted the attention of his superiors, who appointed him professor of belles-letters in the city of Brescia, where he remained for five years. Having been sent to Bologna to complete his theological studies, he wrote there several tragedies, which won for him the esteem of the literati of that learned city. From thence he went to Venice, as professor of rhetoric, and soon after was elected rector of the royal college of Parma, a post which he occupied with distinction for eight years. In 1773 he was filling the chair of eloquence at Modena, when his order was suppressed. Compelled to leave that city, he resided for some time in Parma, then in Verona, always occupied in literary pursuits. Finally, anxious to revisit his native place, he repaired to Mantua, where he would have remained had he not been hindered by the French, who besieged that fortress in 1796. He therefore fled to Verona, where he resumed his studies without any apprehension. Voltaire was his friend, and the celebrated Pindemonte calls him the reviver of sound literature in Italy. His works have been published in 24 volumes, 8vo. "Le Lettere Virgiliane," and "L'Entusiasmo," are elegantly written. His tragedy of "Xerxes," in which he endeavours to imitate Æschylus, and a small poem, "Le Rauolfe," are considered his best poetical productions. He died in 1808.—*(Maffei, Gioberti, Pindemonte.)*—A. C. M.

BETTINI, Antonio, an Italian jesuit, born at Sienna in 1396, was elevated to the bishopric of Foligno in his sixty-fifth year. At an advanced age he resigned his see and retired to a convent of his native town, where he died in 1487. He is the author of a mystical work, "Il Monte di Dio," of no particular merit theologically considered, but inestimably valuable in a bibliographical point of view, as being the oldest book extant with copperplate engravings. It was printed at Florence in 1477. A second edition appeared at the same place in 1491, but with woodcuts instead of engravings.—J. S., G.

BETTINI, Domenico, a Florentine artist, born in 1644, first instructed by Jacopo-Viguli, then at Rome by Mario Nuzzi (what a flavour these old names have), and, lastly, by nature. His subjects were fruit, flowers, insects, animals, and still life, truly painted and skilfully grouped. Died in 1705.—W. T.

BETTONI, Nicolas, an Italian litterateur and printer, of the latter part of the eighteenth century. He is best known by an edition of Alceste, a posthumous tragedy of Alfieri's; and a complete edition of Euripides.

BETTS, John, an English physician of the seventeenth century, was born at Winchester. He entered Corpus Christi, Oxford, in 1642, and became B.A. in 1646. Being suspected of loyalty to the exiled family, he was ejected by the parliamentary visitors in 1648. He applied himself to the study of physic, and found an extensive practice in London, especially among the Roman catholics. After the Restoration, he was made physician in ordinary to Charles II. He wrote two works, "De Ortu et Natura Sanguinis," 1669; and "Anatomia Thomæ Parri," the "Old Parr" of long-life celebrity.—J. B.

BETULEJUS, Sixtus or Xystus, the Latinized name of a German philologist and poet, born at Memmingen in Suabia in 1500; died in 1554. He was principal of the college of Augsburg. Besides commentaries on Lactantius and on several of Cicero's philosophical dissertations, he wrote dramas in Latin and in German: in the former, "Judith," "Susanna," and "Sapientia Salomonis;" and in the latter, "Zorobabel," "Eva," "Joseph," "Bel and Herodes." His family name was Birk.

BEUCHELAER, Joachim, a Flemish artist, born at Antwerp in 1550; died in 1610. He painted kitchen-game, fruit, and fish.—W. T.

BEUCHET or BEHUCHET, Nicolas, seigneur de Muzy, &c, a French admiral, who in 1339 effected a descent on the English coast, and ravaged Portsmouth, carrying off great booty. He was taken by the English in the following year, and, for his exploits against Portsmouth, hanged by order of King Edward.

BEUCHOT, Adrien Jean Quentin, born at Paris in 1773, and died in 1851. His early education was among the oratoriens of Lyons; he was next apprenticed to a notary, and afterwards he became a student of medicine; in 1794 he was chirurgien-major to the ninth battalion of the Isère. Still unsettled, he left the army in 1801, and sought to support himself by literature. He wrote several papers in the *Biographie Universelle*. He superintended the octavo edition of Bayle's Dictionary, and also the edition of Voltaire in seventy volumes, 1827–1833. An amusing pamphlet was published by him in 1814, entitled "Funeral Oration on Napoleon Buonaparte," a collection of adulatory addresses offered in the days of his power to Buonaparte by persons, who, on the Restoration, were seeking place from the Bourbons. He has left, in manuscript, "Le Catalogue de la Bibliothèque Voltairienne," in which he describes all the original editions, and many of the subsequent impressions of each particular work of Voltaire; the satires published against him, the apologies, &c.; in short, the whole literature connected with the name.—J. A., D.

BEUDANT, François-Sulpice, a distinguished French mineralogist and physicist, born at Paris the 5th September, 1787. Beudant was a student at the Polytechnic and Normal schools of Paris, and on leaving the latter in 1811, was appointed professor of mathematics in the lyceum of Avignon, and in 1813 professor of physics at the college of Marseilles. In 1814, at the first restoration of the Bourbons, Beudant was commissioned by Louis XVIII. to bring over from England the royal mineralogical collection, of which he was appointed subdirector; and from this period until his death, which took place in 1852, he devoted himself to the study of mineralogy with a zeal which speedily gained him a wide-spread reputation. In 1818 he made a mineralogical journey, at the public expense, through Hungary, and on his return was made professor of mineralogy in the Faculty of Sciences of Paris; in 1824 he became a member of the Academy of Sciences. The most important of Beudant's mineralogical works are the following—"Researches to determine the relative importance of crystalline form and chemical composition in the determination of minerals," which was read before the Academy of Sciences on the 17th February, 1817, and published in that year in the *Annales des Mines;* a "Letter to M. Arago concerning the observations of Wollaston" upon the preceding memoir, printed in the *Annales de Chimie* for 1817; "Investigation of the causes which determine the variations in the crystalline form of the same mineral substance," a memoir of nearly 100 pages, and containing the results of more than 600 experiments, published in the *Annales des Mines* in 1818; a "Letter to M. Gay Lussac upon a memoir by Mitscherlich," on the relation between crystalline form and chemical composition (*Annales de Chimie*, 1820); "Mineralogical and Geological Travels in Hungary in the year 1818," published at Paris in 1818 and 1822, a most important work on one of the countries most distinguished by their mineral riches; "Elementary Treatise on Mineralogy," published at Paris in 1824, and a second edition in 1830; and "Elementary Course of Mineralogy and Geology," Paris, 1841, forming part of the "Cours Elémentaire d'Histoire Naturelle," for the use of colleges and schools, of which the zoological and botanical portions were written by Milne Edwards and A. de Jussieu. Besides these and some smaller memoirs upon mineralogical subjects, Beudant published several papers upon zoology, a science to which he had been inclined to devote his attention, before his appointment as conservator of the royal mineralogical collection gave his mind a decisive turn in a different direction. The *Annales du Muséum* contain memoirs from his pen on "Three New Species of Gasteropod Mollusca;" "On the Structure of the Solid Parts of the Mollusca, Radiaria, and Zoophyta;" and "On Belemnites," all in the year 1810. On the 13th May, 1816, he read at the Institute a "Memoir on the possibility of causing Fluviatile Mollusca to live in salt water, and Marine Mollusca in fresh water," which was printed in the *Journal de Physique* in 1826. The experiments recorded in this paper were made with the view of explaining the remarkable palæontological fact of the mixture of marine and fluviatile shells in the same stratum. His position of inspector-general of the university of Paris induced him to prepare a French grammar, published at Paris in 1841, in which he introduced numerous improvements suggested by the advance of philological science.—W. S. D.

BEUGHEM, Charles Anthony Francis de Paule van, a Flemish miscellaneous writer, successively director of the college of Courtrai, and principal of that of Gand, and afterwards secretary to cardinal van Frankenberg, was born at Brussels in 1744, and died in 1820. When the French invaded Belgium in 1792, he was carried away a prisoner for refusing to take the oath of Haine à la royauté. He was not allowed to return to Flanders till after the fall of Napoleon. His principal work is entitled "Fructus suppressa Cortraci mendicitate exorti," 1776.—J. S., G.

BEUGNOT, Arthur-Auguste, Count, son of Jacques Claude, was born March, 1797, at Bar-sur-Aube. After he was received at the bar, he distinguished himself by his pleadings for political offenders before the chamber of peers. M. Beugnot was, with Montalembert and others, a constant defender of the cause of freedom of education, clamoured for after 1830, promised by the *Charte*, but never given. In 1849, as a member of the legislative assembly, M. Beugnot brought all his former studies to bear upon this question of educational liberty, and mainly contributed to the passing of the bill. M. Beugnot at his father's demise became a peer of France by right of succession. He is a very learned man, and his love of letters has prevented him from pursuing his legal career as a barrister. He has several times received prizes from the academies of Paris, of Strasburg, and Ghent; besides which, as a man of science, he merited his election to a seat at the Institute of Paris in 1832. For all that concerns history, jurisprudence, and modern archæology, he is one of the most distinguished members of the Academy of Inscriptions and belles-lettres. His principal work is entitled "History of the Destruction of Paganism in the East." The work is a very important one, but has been the occasion of much controversy, and has at last been condemned by the papal see. M. Beugnot's works are—"Essay on the Institutions of St. Louis;" "The Jews of the West," 1821; "On Banking Houses and Public Money Lending," 1824; "A Report to the Minister of Public Instruction on the publication of the Registers of the Paris Parliament;" "The Chronology of the States-General;" "Les Olim, being registers of the decrees passed by the court-royal under the reigns of St. Louis, Philippe le Hardi, Philippe le Bel, Louis le Hutin, and Philippe le Long;" and the "Assize sittings of Jerusalem, being a collection of jurisprudential documents of the thirteenth century in the kingdoms of Jerusalem and Cyprus." M. Beugnot has also, from time to time, contributed to certain periodical works, such as the *Correspondant*, *Ami de la Religion*, &c. Less a political man than his father,

Arthur Beugnot has more of the qualities that would befit a political career. He has more firmness of conviction. Instead of, like Beugnot the elder, passing from one régime to the other, Beugnot the younger, when liberty was definitively overthrown in France in 1851, preferred, to any honours, a life of retirement and study.—B. de B.

BEUGNOT, Jacques-Claude, Count, was born in 1761 at Bar-sur-Aube in France, and died in June, 1835. He began his career as lieutenant-general of the présidial of Bar. In 1790 he became procurator-general of his department, and the next year he was elected one of the legislative assembly, where he sat as a member of the constitutional party. A very short time before the movement of 1789, M. Beugnot made the acquaintance of the famous madame de la Motte, the worthless heroine of the disastrous affair of the Rohan necklace. Some of his contemporaries have even gone so far as to attribute to this and other intimacies of the same colour, M. Beugnot's liberal opinions. Be that as it may, the young magistrate never went beyond a certain limit in his ideas of political freedom. A partisan of the reforms of 1789, he was from early life a *modéré*, and in the beginning he was so, courageously. Upon his entrance into the legislative assembly, and in the face of the rising Revolution, he remained with Ramond, Jaucourt, Dumas, Becquey, and a few others, a firm and intelligent champion of the then still-existing remnant of the royal prerogative. He struggled against all that savoured of violence, resisted anarchy to the utmost, and did his best against the tide that was setting in towards war, clearly discerning in the war that was contemplated, the ruin of monarchy in France, and the establishment of a despotic government in the interior. M. Beugnot persevered in the line of conduct he had adopted till the fatal day of the 10th of August, when he retired from the assembly, sought vainly for a refuge, and unable to find one, was imprisoned by the convention. The 9th Thermidor set him, with so many others, free. To M. Beugnot are to be ascribed the following measures:—the explanations given by the court of Vienna of the treaty of Pilnitz, the decree of accusation against Marat for having caused, by his writings, the assassination of General Dillon, and the proceedings against the municipality of Paris, on account of the publication of the newspaper, *l'Ami du Peuple*. All these acts of moderation made him hateful to the tyrants of the hour, and he passed in retirement the remaining years of the Republic. After the 18th Brumaire, he was attached to Lucien Buonaparte, who had become minister of the interior. He was préfet of Rouen till 1806, when the emperor made him a councillor of state. In 1807 he was finance minister to Jerome, king of Westphalia. In 1808 he was made a count, and an officer of the légion d'honneur, for his administration of the grand duchy of Berg and Cleves. M. Beugnot returned to France in 1813, after the disaster of Leipzig, and was named to the prefecture of the Nord. When in 1814 the senate deposed the emperor, Count Beugnot was made by the provisional government, minister of the interior. Upon the return of Louis XVIII. he had confided to him the general direction of the police; but this post went well nigh to cost him the friends he had made in the earlier period of his career. Amongst other things, the liberal party reproached him with having enforced the keeping holy of the Sabbath-day, and having permitted religious processions out of doors. In 1815 he became minister of marine, and during the Hundred Days followed Louis XVIII. to Ghent. After the second Restoration he occupied for a certain time the general direction of the post-office, but soon the small favour he enjoyed with the reigning party cost him all his appointments, and he was left without even a distinction, save that of the ministry of state—an empty title. Elected a deputy, he was one of the minority of 1815; and, re-elected at the end of the year, he still continued to sit on the opposition benches, but with a somewhat nearer leaning towards the ministry. In 1819 he was one of the foremost defenders of the liberty of the press, and as reporter of a special committee, was the chief cause of the throwing out of the bill upon the electoral law, known as the "proposition Barthelemy." This bill, however, defeated at first by a great majority, was, through the perseverance of the ministers, passed in 1820. In 1824 Count Beugnot resigned his seat, and was said to be about to be made a peer of France, but the letters of nomination to this dignity were not forthcoming even at the end of six years. M. Beugnot was not made a pair de France till after the 25th July, 1830, in the acts entitled technically *les petites ordonnances;* being at the same time named director-general of manufactures and trade. He wrote his "Memoirs," three fragments whereof only have as yet ever been published. M. Beugnot, who was courageous in 1791, was simply docile under the Empire, and mixed perhaps too much zeal with his docility; his natural moderation grew into mere scepticism, and yielded to self-interest. After the Empire, this scepticism increased, and expressed itself in undisguised raillery. M. Beugnot, who mainly helped to frame the *Charte* of 1814, no longer believed in the principles of freedom that had been those of his youth, and defended them only out of a species of decorum, but without any patriotic ardour. Count Beugnot, who was decidedly a clever man, was too entirely devoid of resolution to be ever entitled to be called a statesman; and passing from imperialism to monarchy, from constitutional government to emigration, exchanging liberal ideas for a jacobite policy, with the utmost ease, he was never anything beyond the witty adviser and agreeable servant of unstable powers, and the creature of circumstance.—B. de B.

BEUIL, Jean IV. de, a noted French commander, of noble birth, who combated with distinction the English forces in Guyenne and Languedoc, of which provinces he was lieutenant; killed at the battle of Agincourt, 1415. Dugnesclin besought from this doughty warrior the honour of fighting under his banner. He was grand-master of the arbeletiers of France. The duke of Anjou, whom he accompanied in his expedition against Naples, appointed Beuil his executor.—J. S., G.

BEUIL, Jean V. Sire de, son of the preceding, a French warrior, who by a series of exploits extending over the period between the battle of Agincourt and the accession of Louis XI., merited the title of Fleau des Anglais. That monarch, with a gratitude which he rarely showed to a servant of his father, conferred on him the order of St. Michel. Died in 1470.—J. S., G.

BEULANIUS, the name of two British writers, father and son, the former of whom wrote about the year 600, "De Genealogiis Gentium." He was the instructor of Nennius. Samuel, the son, was born in Northumberland, but appears to have resided in the Isle of Wight, of which, adding his own observations to those of Ptolemy and Pliny, he left a description. He also wrote "Annotationes in Nennium;" a "Historical Itinerary;" and a work "De Gestis Regis Arthuri."—J. S., G.

BEUMLER, Marc, a learned Swiss, born at Volketswyl, in the canton of Zurich, 1555; died 1611. He acquired considerable reputation as a philologist and rhetorician. He translated several of the works of Demosthenes, Plutarch, and Cicero.

BEURNONVILLE, Pierre de Ruel, marquis de, marshal of France, born 1752; died 1821. In January, 1774, he entered as a simple volunteer in the regiment of the Isle of France, and gradually rose in the service till, as a reward of his services in the east, he was promoted to the rank of colonel in 1789. From this period he was employed under each successive government of France, and was advanced from one rank to another, until May, 1816, when he was named commander of the order of St. Louis and marshal of France. In 1817 he was created a marquis.—G. M.

BEURRIER, Paul, a French theologian and hagiologist, abbé of Saint Geneviève; born in 1610; died in 1696. His principal work is entitled "Homélies, Prônes ou Meditations sur les evangiles des dimanches et principales fêtes," 1668.

BEURS, ———, was a pupil of Bloemart, who rivalled Both, in truth of design.—W. T.

BEURS, William, was born at Dort, 1656, and died 1690. He studied under Drillenburg, and made rapid progress; even as a youth, becoming known for his quick free hand and clear colour, but he was careless in his design. He tried to forget his bad drawing in bad taverns, but only forgot himself, and became poor and neglected. He at last set sail for Italy, but died as the vessel reached port.—W. T.

BEUTHER, Michael, a German philosopher and theologian; born at Carlstadt in 1522; studied theology under Luther and Melancthon. He held various offices in the service of the elector John Frederick, and in that of the elector palatine Otho Henry, and latterly established himself at Strasburg, where he held a professorship of history till his death in 1587. He wrote "Continuatio Historiæ Joannis Sleidani," and a great number of commentaries on classical authors.—J. S., G.

BEUTLER, Hans Heinrich Christian, born at Suhl, in the canton of Henneberg in Franconia, on the 10th October, 1759. He became professor of the school of Salzmann at

Schnepfenthal, and afterwards rector and principal professor of the college of Waltershausen in Gotha. He was a man of extensive learning, and published a great many works in German, which enjoyed a high reputation. Died in 1835.—J. F. W.

BEUVALLET, P. N., a sculptor, born at Paris; died in 1816; pupil of Pajou, was administrator of public works under the convention; his portrait busts have preserved traits of many of the extraordinary men, good and bad, of that age of earthquakes and tempests of blood. Marat and Barnave sat to him, and he left an unfinished bust of Moreau. He also attempted several classical subjects, Narcissus for example.—W. T.

BEVER, Thomas, an erudite priest, born at Stratfield Mortimer, in Berkshire, in 1725. He was fellow, and afterwards LL.D. of All Soul's college, Oxford, where, during an illness of the regius professor, he gave a course of lectures on civil law, the introduction to which was published in 1766, with the title "A Discourse on the Study of Jurisprudence and the Civil Law." In 1781 he produced a work on "The History of the Legal Polity of the Roman State," much commended for depth of research, but slovenly in style, and in consequence of the death of its author in 1781, unfinished.—J. S., G.

BEVERIDGE, William, bishop of St. Asaph's, was born at Barrow in Leicestershire in 1636–37. During his education at St. John's college, Cambridge, he applied himself with such ardour to the study of the oriental tongues, that ere he was little more than twenty years of age, he published a treatise in Latin, "On the Excellency and Use of the Oriental Languages"—(De Linguarum Orient. Præstantia et Usu, London, 1658). A very short time afterwards he published a Syriac grammar in three books. These publications do not display any original or profound philological acuteness or research, but they prove the diligence, earnestness, general talent, and predilections of their author. It was his desire to master these languages himself, and to induce others to obtain such proficiency in them as to be able to read with profit and delight the original Jewish scriptures. He was ordained deacon in the church of St. Botolph, Aldersgate, by the bishop of Lincoln, January 3, 1660–61, and priest in the same place on the 30th of the same month. Soon after his ordination, Sheldon, bishop of London, collated him to the vicarage of Ealing in Middlesex, and on the 22d of November, 1672, the corporation of London presented him to the rectory of St. Peter's, Cornhill. His labours in this populous district of the metropolis were devoted and untiring. His preaching was earnest, simple, and evangelical; his various plans of usefulness were in keeping with his gentle and benignant nature; his more private ministrations were cordial, homely, faithful, and free; and all the functions of his pastoral office were performed with such zeal and uniformity, such fervour and success, that he was greeted as "the great restorer and reviver of primitive piety." In 1674 he became a prebend of St. Paul's, in 1681 archdeacon of Colchester, and in 1684 he was installed a prebend of Canterbury, becoming at the same time royal chaplain to William and Mary. The duties which these wider spheres of labour devolved upon him were gone through with as exemplary devotedness as had been his parochial labours. He visited the parishes of his archdeaconry, and from personal inspection learned many things that churchwardens and other office-bearers had not thought fit to lay before him. Dr. Thomas Kenn having been deprived as a nonjuror in 1691, his vacant see of Bath and Wells was offered to Beveridge, who conscientiously and decidedly refused it. In 1704, however, he was consecrated bishop of St. Asaph's. In this elevated situation he at once exhibited all his former assiduity and affectionate vigilance, exhorted his clergy to greater diligence and usefulness, and published for parochial instruction his excellent "Exposition upon the Church Catechism." Bishop Beveridge enjoyed his episcopal honours only about three years and a half; he died March 5, 1707–08, in the seventy-first year of his age, and was buried in St. Paul's. As might have been anticipated from one of his benevolent temperament, he left the greater portion of his fortune for the promotion of christian enterprises —not forgetting the poor families of Barrow, his native place.

Bishop Beveridge was a somewhat voluminous author. Besides the works already mentioned, he published a treatise on chronology—"Institutionum Chronologicarum, libri duo," 1669—a work on the canon law of the Greek church; "Συνόδικον, sive Pandectæ Canonum St. Apostolorum," &c., two volumes folio, Oxford, 1672; "Codex Canonum Ecclesiæ Primitivæ," London, 1679. His posthumous works, published by his executors, are also numerous, but not of the same laborious and antiquarian character as those published during his life. His "Thesaurus Theologicus" was edited in four vols. 8vo, London, 1711. It is a system of divinity of a somewhat peculiar structure, consisting of brief notes upon arranged and selected places of scripture,—sometimes ingenious and occasionally far-fetched, but usually lucid and instructive. "The great advantage and necessity of public Prayer and frequent Communion" appeared, London, 1710; and his "Private Thoughts," often reprinted, breathe his own devotional spirit. A hundred and fifty sermons were also given to the world in 1708, and two years afterwards, an "Exposition of the Thirty-nine Articles," and a "Defence of the Book of Psalms," that is, of the older version of Sternhold and Hopkins.

Bishop Beveridge was a man of great and varied attainment, "mighty in the scriptures," noble in spirit, upright in heart, set upon doing good,—a successor of the apostles by a higher claim than the imposition of hands, and a truer token of lineage than the wearing of a mitre, for he inherited their spirit and walked in their steps. His Calvinism exposed him to obloquy, both during his life, and particularly after his death. His form of belief was, however, admitted to be in alliance with a loving heart, whose integrity and devotedness never were questioned. The system of truth which he held amidst growing latitudinarianism,—a system infinitely superior, even as a compact and logical whole, to the hazy and incongruous opinions abroad in our time, which flit from analysis and dissolve under inspection, was commended by his fervent and vigorous piety,—another and magnificent proof that the lamp of the spiritual life has seldom so intense a brilliance as when the features of Augustine and Calvin are among its outer emblems and ornaments.—J. E.

BEVERINI, Bartolomeo, born at Lucca in 1629. He is the author of a Latin work, entitled "De Ponderibus et Mensuris." He also translated, in ottava rima, the Æneid; and dedicated to the queen of Sweden, Maria Christina, various odes and sonnets. He died in 1686.—A. C. M.

BEVERLAND, Adrien, born at Middleburg in 1653, and died in 1712; educated for the bar, which he soon abandoned. He published some indecent poems, which led to a prosecution in the court of the university of Leyden. He submitted and apologized, then repented of his apology, and wrote a pamphlet, which he printed at Utrecht, where he now took up his residence. From Utrecht he was banished by the magistrates, as the indecency and profaneness of his writings were regarded as injurious to public morals. He was a man of some classical learning, and Isaac Vossius contrived to get him a pension in England, charged upon some ecclesiastical fund. He now affected decorum of conduct, and published a tract against libertinism. He soon fell again into dissolute habits; bodily and mental disease followed, and death did not long linger. The names of his works are not worth recording. The very titles of most of them are offensive to ordinary feelings of modesty.—J. A., D.

BEVERLY, John of, a famous English prelate of the eighth century, canonized in the fourteenth by decree of a synod holden in London, was born of noble parentage at Harpham, a village in Northumbria. He was educated under the celebrated Theodore of Tarsus, archbishop of Canterbury, and became in his turn the instructor of the more celebrated Bede. In the monastery of Whitby, and later in his hermitage on the Tyne, he enjoyed a saintly reputation, which was afterwards exaggerated by Bede, and others of his disciples, into that of a worker of miracles. In 685 he was raised to the see of Hagulstad, the modern Hexham, and in 687 removed to that of York, which he filled with great credit for thirty years, imitating the patronage of letters for which his master Theodore was renowned, and still extending his fame as a zealous and upright churchman. Four years before his death, which occurred in 721, he retired from the episcopate to a monastery of secular priests, which he had founded in 704 at Beverley in Yorkshire. In the twelfth century his body was exhumed by one of his successors in the see of York, and placed in a costly shrine.—J. S., G.

BEVERLY, Robert B., clerk of the council of Virginia and author of a history of that province, still interesting from its notices of natural productions. Died in 1716.

BEVERNINGK, Jerom, an able diplomatist of the seventeenth century, of a Prussian family, born at Gouda in Holland, April 25, 1614, was burgomaster of that city in 1668. There were few state negotiations in which Holland was concerned during his long lifetime that he did not personally super-

intend; among these he settled the terms of the peace between Oliver Cromwell and the Dutch in the year 1654. In 1673 he was made curator of the university of Leyden, an office seldom given to any but those who have served their country in conspicuous employments. He went to see the MSS. of Isaac Vossius, then recently purchased for the Leyden library, was seized with a fever while entering his carriage, and died October 30, 1690, aged 76. He presents the example of a man full of public business, yet making leisure to administer with vigilance and success the affairs of an important university.—T. J.

BEVERWYCK, JOHN VAN, or BEVEROVICIUS, a Dutch physician, born at Dordrecht in 1594; who, after studying at Leyden, and afterwards at the principal schools of France and Italy, and taking his degree at Padua, returned to Dordrecht, and became first physician to the town, and professor of medicine. He died in 1647, his fellow-townsmen having conferred upon him many positions of trust and honour. Of his works, we notice "Epistolica quæstio de termino vitæ fatali an mobili, cum doctorum responsis," in which he discusses the possibility of prolonging the term of human life; "Montanus ελεγχομενος," &c.—a refutation of Montaigne's arguments against the necessity for the medical art; "Idea Medicinæ Veterum;" and "Epistolicæ Questiones cum doctorum Responsis."—J. B.

BEVILAGNA. See SALIMBENE.

BEVILLE, C., born at Paris, 1651; died 1716. He was a painter, known for his landscapes and portraits.—W. T.

BEVIN, ELWAY, a musician, eminently skilled in the knowledge of practical composition, flourished towards the end of Elizabeth's reign. He was of Welsh extraction, and had been educated under Tallis, upon whose recommendation, in 1589, he was appointed gentleman extraordinary of the royal chapel, from whence he was expelled in 1637, it being discovered that he adhered to the Romish communion. He was also organist of Bristol cathedral, but forfeited that employment at the same time with his place in the chapel. In 1631 Bevin communicated to the world, for the benefit of students, the result of his study and experience in the art of canon. This book was printed in quarto, and dedicated to Goodman, bishop of Gloucester, with the following title: "A Brief and Short Instruction of the Art of Musicke, to teach how to make discant of all proportions that are in use; very necessary for all such as are desirous to attain to knowledge in the art; and may, by practice, if they sing, soon be able to compose three, four, and five parts, and also to compose all sorts of canons, that are usuall, by these directions, of two or three parts in one upon the Plain Song." Bevin also wrote many services and anthems, some of which are contained in Barnard's collection.—E. F. R.

BEVY, CHARLES JOSEPH, historian, born in 1738, near Orleans. Having entered the Benedictine congregation of St. Maur, he applied himself, with the patient zeal characteristic of that erudite body, to the study of history, selecting the genealogy of royal houses, and of European nobility. He was appointed king's historiographer for Flanders and Hainault. As one who had passed his life in labours tending to celebrate the glory of kings and nobles could not expect mercy at the hands of the terrorists of the Revolution, he fled to England, where he learned that his works had been burned by the hands of the executioner in Paris. The Royal Society opened their friendly doors to the persecuted author, and, with delicate consideration, engaged him to classify their papers. Returning to France in 1802, he did not find the consular regime so favourable to one of his opinions as he had been led to expect, but after being ordered to quit, he was allowed to dwell in peace. On the restoration of Louis XVIII. he received the appointment of librarian to the minister of war, which he held to the time of his death in 1830.—J. F. C.

BEWICK, THOMAS, born at Cherry Burn, in the parish of Ovingham, Northumberland, 1753. He was the reviver of the still healthy and growing art of wood-engraving. Although known in Europe before printing, and in fact the precursor and suggester of that art, it had sunk to neglect and contempt. In old ballads and squibs little is attempted, but a coarse black outline and cross hatchings (in the larger blocks), such as might have been delicately executed with a hatchet. In Bewick's time, the old art was applied chiefly by enterprising characters, to the adorning the heads of flimsy ballads with rude, rambling representations of wanton lovers, reckless highwaymen, and obdurate fathers. Bewick, with a fine, rough, clear-headed English sense, with humour and sagacity, with industry and love of nature, took the beggar child from the moor and from the ditch, trained it, and fitted it for palaces. He introduced finished and refined effects, threw in colour and the gradation of tints, improved the drawing and perspective, and invented a plan of lowering the surface of the block, when the distance or lighter tones were to come out. But to his history: showing as a boy a taste for drawing, and proving that he had the eye that saw what was in nature, outline, or colour, he was apprenticed to an engraver at Newcastle. He became known by illustrating Dr. Hutton's work on mensuration, with woodcuts. He succeeded admirably, and eyes began to turn upon him. About this time he came to London to study, but a deep love of the country drew him back to the north, and he returned to Newcastle to become his master's partner. From these head-quarters he strolled into the roads and fields, to bring home scraps of life, naïve and true, as they were Æsopian. He watched gipsies by their fires, blind beggars going over bridges, dogs fighting, boys playing. He had a kindly heart, and a wise, far-seeing, selecting eye. In 1790 his great work, the woodcuts to the "History of Quadrupeds," appeared, and these were followed by many others, all admirably simple, thoughtful, and naïve. He died at his house, on Windmill Hill, Gateshead, 1828. His brother JOHN, some years younger than himself, and his apprentice, became a clever wood-engraver, but died of consumption in 1785.—W. T.

BEXFIELD, WILLIAM RICHARD, Mus. Doc., was born in Norfolk, April, 1824, and at the age of seven admitted into the choir of Norwich cathedral. Here he early displayed such uncommon abilities for music, that he was articled to Dr. Buck, the organist, whose assistant he afterwards became. In 1845 he was elected organist of Boston in Lincolnshire, and shortly afterwards he graduated Mus. Bac. in the university of Oxford. In 1847 he resigned his provincial engagements and came to London, when he obtained the appointment of organist of St. Helen's, Bishopsgate, and in the following year took his doctor's degree. His published works consist of anthems, chorals, organ fugues, and glees, one of which latter, "The Death of Hector," gained the prize at the Huddersfield Glee Club in 1850. But the work upon which his reputation chiefly rests, is his oratorio of "Israel Restored," which was first performed by the Norwich Choral Society, October, 1851, and subsequently at the Norwich Festival of 1853. Dr. Bexfield died in November, 1854, deeply lamented by his professional brethren.—E. F. R.

BEXON, GABRIEL LEOPOLD CHARLES ANIE, historian and naturalist, born in 1748 in the neighbourhood of the Vosges mountains. Being of a delicate constitution and contemplative turn of mind, the aspect of his native mountains awakened a love of natural history, which not having strength of frame to pursue, he resolved on entering the ecclesiastical state. He became a priest at Nancy, dividing his leisure hours between historical researches and agricultural studies. His first volume of the history of the house of Lorraine, which he did not live to finish, appeared in 1777, with a dedication to the unfortunate Marie Antoinette, who was sprung from the Lorraine stock. The work gave such pleasure that he was appointed to the royal chapel. The most notable feature in his life, however, is his close intimacy with the illustrious Buffon, whom he aided with valuable contributions to his natural history on the subjects of birds, minerals, and precious stones. He had even collected materials for a history of fishes, when his life was closed in 1786.—J. F. C.

BEYER, ADOLPH, a mineralogist and mining commissioner of Saxony, the author of several works on the mines and mineral treasures of Saxony. He died in 1768.—W. S. D.

BEYERLINCK, LAURENCE, a divine and general writer, born at Antwerp in 1578, where he died in 1627. He wrote "Apophthegmata Christianiorum;" "Biblia Sacra variarum Translationum;" "Magnum Theatrum vitæ Humanæ," a most voluminous work, embracing theology, history, politics, and philosophy. The materials were first collected by Lycosthenes, improved or arranged and partly published by Swinger, and completed by Beyerlinck.—J. B.

BEYGTACH, founder of an order of dervishes, called from his name Bertachys, famous as the prophet and miracle-worker who, when called upon by Amurath I. to bless the standards of his new militia, gave them the name of Yeny Chery (new soldiers), whence the word Janissary. The caps of the janissaries, to commemorate his action in pronouncing the name, took the form of the saint's sleeve. He died in 1368. His

tomb, in the village of Beygtach, near Galata, is still a place of pilgrimage for devout Mussulmans.—J. S., G.

BEYLE, Marie Henri, born in 1783, at Grenoble, died at Paris in 1842. Beyle's father was an *avocat* practising at Grenoble. His mother, the daughter of an eminent physician, M. Gagnon, died when Beyle was but seven years old. On her death, Beyle and two sisters of his resided in her father's house, where Beyle's father, also, occupied apartments without being in the same way a member of the family. His practice in the court of parliament at Grenoble, and the care of a demesne which he had near the town, and where his library was, separated him for the most part of his time from his children. The future novelist, however, at times made his escape from town, and amused himself with his father's books, among which he found Grandison and La Nouvelle Eloise. Beyle's grandfather, a man of considerable learning, is described as himself endeavouring to direct the education of the boy in his earlier years. He lived so entirely with his family, that at thirteen, he had scarcely any acquaintances of his own age. His teachers were a few poor priests, who sought to make out a shifting existence by educating children, and who were often compelled to discontinue their occupation to avoid the persecution with which everything bearing the name of religion was then visited. In this irregular way Beyle learned some Latin. The boy grew up with ardent feelings, self-willed, self-dependent, at war with society and its usages. His grandfather and his aunt sought to reduce this proud spirit to subjection; the result was, that resistance to this course of treatment created in the boy's mind a temper of habitual defiance, which accompanied him through life, which he himself admitted, and sought to refer, not to the peculiarities of his education, but to his Italian blood, and to something in the character of the inhabitants of Dauphiny, which he fancifully traced to incidents in the early political history of that province. Release from what he felt as domestic tyranny came unexpectedly to Beyle. Among the changes which the Revolution brought, one was the establishment—in the year 1795—of central schools for each department, and Beyle found himself free to choose his companions from the four hundred students who attended that of Grenoble. He could also buy a few books for himself. His friend Monsieur Colomb, who gives an interesting account of this period of his life, mentions that "one of his first acts of independence was the purchase of the works of Florian." He continued to reside at his grandfather's house, but passed his days at the school. This continued from 1795 till 1799. His two last years at the central school were given to mathematics. Besides the public lessons, private instruction was obtained for him at the expense of his grandfather's sister, and his tutor was M. Gros. Beyle was successful in obtaining prizes in all his classes, and he went to Paris to present himself for examination at the Polytechnic school. Among the letters of introduction which he took to Paris, one was to M. Daru, a relation of his grandfather's family. Daru was secretary at war, and he found immediate employment for young Beyle in his office. He soon after sent him to Italy. He was for a short while in the army. We find him mentioning his having been at the battle of Marengo. He seems to have had no military tastes, and he availed himself of the peace of Amiens to leave the army. He returned to Grenoble, where he passed a year or two in study, and then again sought Paris, with the purpose of pursuing literature as a profession. His absence from home, though but of two or three years, was at a dangerous age. It was passed in Paris, in Italy, in the army—an irregular life of strong excitement; he had seen the great hero whom all men that he had met in the interval adored. He more than shared the enthusiasm which he witnessed; he had left home a boy, of confined views; he returned a man, in everything changed; he returned to a family who felt no sympathy with the existing government of the country, and who regarded Beyle's liberalism as absolute apostacy. His father was glad to enable him to try his fortunes in Paris, and engaged to give him 150 francs a month for the purpose.

Beyle's first literary efforts were not successful, and we soon find him engaged in merchandise; this is said to have been a ruse to carry on and conceal some love adventure. He next appears as a land agent on a very extensive scale. Then we have him employed in one capacity or other connected with the civil administration of France, and in a position which implied intimate and confidential relations with Napoleon. We have him again attached to the army, and active in the Russian campaign; then in the civil service of the state in 1814. Still, however, his is a hard struggle for bread—the difficulty increased by the unsettled governments of France—and he has to throw himself on literature for support. He shrinks, however, from giving his name with his works, and practises every trick of mystification. His works appear under dozens of pseudonyms, and he assumes many a strange mask—he is now an ironmonger, now a custom-house officer. Here we have him as the marquis de Stendhal—a favourite name of his—and now comes a transformation. The marquis becomes a lady, and lo! we have a new romance by the marquise de Stendhal. We have works of his under the names of Lizio, Visconti, Salviati, Darlincourt, &c., &c. If concealment was his object, he failed, for when his style was formed, he was recognized through every disguise. To his horror of being regarded as an enthusiast, we are disposed to refer his constant levity and occasional petulance; to his fear of ridicule, we attribute his never-ceasing irony. Beyle's strongest desire was to have his acts wholly unrestrained, and he felt that every communication with others was calculated to give them some power over his conduct. Hence almost all his eccentricities. He defines vanity as "l'idée de voisin," and if ever a man was under the dominion of this spell it was Beyle. He always sought entirely to master the subject on which he wrote, but trusted to the moment to supply fitting language. As man's mental and intellectual being is affected by his physical organization, he studied, when about to write on ethical subjects, Bichat and Cabanis. Compiler as he was, he made little use of compilations. In one of his books he says, "The author has run all over Europe, from Naples to Morocco, with a hundred authors, *tous originaux*, in his carriage." In 1814 he published the lives of Haydn, Mozart, and Metastasio. He also published letters on Haydn. These lives professed to be translations, but a great deal properly his own was introduced. They were, however, task-work, into which his mind was not thrown. In 1817 he published his "History of Painting in Italy," a work of great power and of enduring interest. It gives the best account we know of Michel Angelo and of Da Vinci. It was the only one of his works executed laboriously. It was transcribed by the author seventeen times before being committed to the press. When first published, he tells us, no one read it, while another work of his, produced about the same time—"Naples, Florence, and Rome"—carelessly thrown together, attracted great attention. The *Edinburgh Review* praised the book, and quoted some passages to justify their commendations. It turned out that Beyle had cribbed the passages from an article of their own. In the year 1822, Beyle published the "l'Amour," and also some sacred poems. His bookseller lost, but consoled himself by repeating a joke long before uttered with respect to Perpignan's Pseaulmes, "sacres ils sont car personne n'y touche." In 1823 he published pamphlets on the subject of Shakspeare and Racine, in which he taught what Englishmen regard as the true faith with respect to Shakspeare. In his treatment of the subject, he discussed also the class of questions that in England occupied Byron and Bowles. In 1829 he published his "Promenades en Rome," and in the next year his "Rouge et Noir." He wrote a number of the diplomatic documents of the French government on the election of the pope, with such effect, that the candidate whom France favoured lost the election but by a single vote. The dates of these publications we give from his own statement. In 1814 we find him at Grenoble as "commissaire extraordinaire." In 1815 he is employed in commercial pursuits at Marseilles, but his fortunes soon remove him to Milan, where he remained about seven years, till at last hunted out by the Austrian police. From 1821 to 1830 he lived in Paris as a litterateur, to use a French word which seems passing into our language. In 1830 Beyle became French consul at Civita-Vecchia. He died of apoplexy in 1842. We have mentioned several of his works—to enumerate all would exceed our limits. The best is, we are inclined to think, his "Life of Rossini." The most amusing is the "Chartreuse de Parma." Besides writing a good deal in the French journals, Beyle contributed articles to the *New Monthly Magazine* when under the management of the poet Campbell. In Beyle's style there is always liveliness, often considerable felicity. Those who were wounded by his satire, called it, with reference to his early military life, "brusquerie subalterne." What they so called seems to us to have often been wit of a high order. In all

Beyle's novels—and their name is legion—he reproduces himself. Consciously or unconsciously, he is the hero. In the last page of many of his works he inscribes the words, "to the happy few." In one of them we find the mystery explained. The happy few are those who have more than 100 louis a-year, and less than 20,000 francs.

Our chief authority for Beyle's life is his own narrative, and his life by his friend and literary executor, Colomb. De Bussière's account of his works in the *Revue des deux mondes*, (1843), is worth referring to. The *Nouvelle Biographie Generale*, by mistake refers this article to Merimée.—J. A., D.

* BEYRICH, Heinrich Ernst, a distinguished living German geologist, born at Berlin on the 31st August, 1815. He is now a professor in the university of Berlin. His writings consist principally of numerous papers on palæontological subjects published in Leonhard and Bronn's *Jahrbuch für Mineralogie*, &c., in Karsten's *Archiv*, and other periodicals.—W. S. D.

BEYS, Charles de, a French poet, born in Paris, 1610; died 1659. He passed his life in drinking and writing poetry. He was imprisoned in the Bastile as the presumed author of La Miliade, a satire on Cardinal Richelieu, but was released, his innocence being proven. Author of several comedies.

BEYSCHLAY, Frederick James, a German litterateur, born at Thulle in Suabia, 1700; died in 1738. Author of "Sylloge Variorum Opusculorum," and a few other works on history.

BEZA, Theodore de, was born at Vezelay, of one of the noble families of Burgundy, on the 24th of June, 1519. He was one of thirteen children, whom his father had by two wives. Theodore was the youngest of the first family. When he was still in comparative infancy, a paternal uncle, Nicholas de Beza, a member of the parliament of Paris, paid a visit to the family, and became so fond of his little nephew, that he insisted on taking him to Paris, and rearing him as his own child. The mother, who seems to have been an affectionate and sensible woman, was at first averse to this proposal, but at length consented, and herself accompanied her son to his new home. He had been in infancy a delicate child, and when under his uncle's roof, though treated with the utmost kindness and regard, he caught a disease in his head (scaldhead), which hung about him for a considerable time, and, from the severe remedies applied to it, caused him indescribable agony and distress. He was even on the point one day of throwing himself into the river, to put an end to his tortures, when the timely appearance of his uncle arrested him in the execution of his purpose. At the age of nine he was sent to Orleans, and placed under the charge of Melchior Wolmar, a native of Germany, who had been educated under the most distinguished masters in Paris, and had gone to Orleans to study law. Beza continued with Wolmar from 1528 to 1535, and enjoyed the greatest advantages, as well in a religious as in a literary respect. Wolmar was not only one of the most learned men of his time, but he had also imbibed the doctrines of the Reformation, which he instilled into his pupil, and Beza himself speaks of having from his sixteenth year, that is, while still a pupil of Wolmar, come to the true knowledge of God out of the scriptures. So attached was he to Wolmar, and so ready to follow at that early period of his life the profession of the reformed faith, that when his master was obliged to leave Bourges, whither he had gone, taking Beza along with him, on the invitation of Margaret, queen of Navarre, he would fain have accompanied him, and shared his fortunes in Germany. But this his father peremptorily forbade, and leaving Wolmar with a heavy heart, he returned to Orleans to enter on the study of law, in conformity with the wishes of his father. His uncle Nicholas had died about three years before.

At Orleans, Beza did not prosecute with much zeal the study of law, which he found less adapted to his genius than classical literature. Under Wolmar he had become an accomplished scholar, and being a man also of imagination and taste, his favourite pursuits naturally lay in the direction of philosophy and the belles-lettres. It was during this period of his life that, according to his own testimony, he composed his "Juvenilia," a collection of poems, which were not published till he settled in Paris, and when published brought not a little reproach upon him, on account of the frolicsome and lascivious tendency that appeared in some of them. In his twentieth year, 1539, he became a licentiate of law, and went to reside in Paris. He had meanwhile been provided, through the influence of his friends and even without his own knowledge, with two benefices, which yielded annually seven hundred crowns. This, with what his talents and learning soon enabled him to make as an advocate, put him in possession of ample resources—too ample, indeed, for a young man of good family, engaging appearance, and a lively spirit, when surrounded by the atmosphere of Parisian society. The consequence was that he plunged into the gaieties of the place, and to some extent also partook in its excesses. These he afterwards confessed and deplored, though they never proceeded to the length charged upon him by some catholic writers; he even called upon all who knew him during his residence in Paris to come forward, if they could, and witness against him crimes, of which he had declared himself free. The most blamable part of his conduct appears to have consisted in his private betrothal to a person, Claude Desnoz, much beneath him in station, whom, however, he afterwards publicly married, and with whom he lived happily for forty years. That she was the wife of a tailor, as affirmed by some of his opponents, is a groundless calumny. But while in Paris, Beza was far from being satisfied either with his course of life, or with his professional prospects. The path marked out for him by his father, in concert with his uncle Claudius, abbot of the Cistercian order at Froimart, and an elder brother, a canon of Lyons, was that he should devote himself to the study and practice of the canon law, and rise, under the patronage of one of the cardinals, to some of the more lucrative ecclesiastical preferments. In a letter to his friend Pomponius, respecting this plan, he speaks of himself "as a lost, a ruined man," and expresses his hope that God would yet open the way of escape for him. He still kept up his correspondence with Wolmar, and cherished the desire and expectation of one day rejoining him, and sacrificing all his worldly prospects for conscience. A severe sickness at length brought matters to a crisis. Of this he himself writes, "What was the result? After numberless tortures of body and soul, the Lord again commiserated his perishing servant, and consoled me, so that I no longer doubted of his pardoning grace. In the midst of a thousand tears I implored his forgiveness, renewed my vows to devote myself openly to his true church and honour; in brief, I gave myself up entirely to him. Thus it happened that the image of death awakened in me a slumbering and concealed longing after the true life, and that sickness was the beginning of my recovery, and of real soundness. Accordingly, as soon as I could leave my bed, I burst all bonds which had previously held me captive, gathered together my few goods, and left my native land, parents, and friends, in order to follow Christ, and with my wife went into voluntary exile to Geneva."

It was in October, 1548, that Beza made his resort to Geneva, and his first appearance in the sanctuary there was for the solemnization of his marriage. He then went to consult his old friend Wolmar, whose counsel, however, was undecided, and on his way back to Geneva, at Lausanne, he was invited through Viret, to take the office of teacher of Greek in the academy. In accepting of this office, he gave his colleagues an assurance of his regret at having published the "Juvenilia." He remained ten years at Lausanne, from 1549 to 1559, and proved of great service in the cause of the reformation. Besides teaching Greek in the academy, he gave prelections on some of the epistles of the New Testament. Several of his best poems were also written during this period, among others his "Abraham's Sacrifice," which gained a wide popularity. But he was less happy in the part he took as a controversialist on the subject of Servetus' capital punishment in Geneva. The execution of this man for blasphemy and heresy in 1553, though approved of by Melancthon and the Swiss churches, gave rise to considerable dissatisfaction, and in particular was attacked in a publication addressed to the duke of Wurtemberg by Castellio, Socinus, and S. Curio. Beza replied in a separate treatise, and defended the conduct of Calvin and the authorities of Geneva, on the common though untenable ground, that defections from the faith and from good morals are injurious to the state, and ought in consequence to be punished by the civil magistrate. They no doubt are so, but civil pains and penalties are not the proper remedy for the evil; which introduce greater dangers than those they are applied to correct. On this point Beza proved, in common with the leading minds around him, not above the influences of the time.

Before Beza quitted Lausanne, he was engaged in various negotiations of a public kind, touching the freedom and prosperity both of the Swiss and Waldensian churches. In the course of these he was led to make several tours through the Swiss can-

tons. He had even to travel into France, and from the anxiety and fatigue brought upon him, especially by his attempts to reconcile Lutherans and Reformed, he was again thrown into a severe illness. He recovered, however, but in consequence of the opposition made by the government of Berne to the Genevan form of church order, he resigned his situation at Lausanne, and joined Calvin at Geneva. From this period, 1558, he became the most active and influential associate of Calvin, and contributed greatly by his talents and learning to consolidate the reformation in Geneva. In addition to the regular duty of a pastor, he taught Greek in the gymnasium, and expounded the New Testament scriptures, of which his Translation and Commentary are the permanent fruit. This is undoubtedly his greatest work, and the one by which he is best known to posterity. It was first published as early as 1557, but in a comparatively raw and imperfect form, and only in 1598 did it assume the mature character in which it has descended to later times. Though wanting the profound insight and comprehensive grasp of Calvin, he yet displays a fine critical talent, and in scholarship occupies a higher place than his more distinguished coadjutor. His "History of the Protestant Church of France," though an incomplete work, is also one of great importance, and has furnished sources of information to which subsequent writers have been largely indebted. Beza's services in behalf of that church were not confined to literary labours; in the life-struggles which the French protestants had to maintain against popery, he was always ready to aid them with his counsel; once and again he gave them the benefit of his personal presence, and for a considerable period he was the real head of their movements. On the death of Calvin in 1564, the chief charge at Geneva devolved on him, and though he refused to be nominated perpetual president of the consistory, yet such was the weight of his talents and character, that he was annually elected to the office till 1580, when he was allowed to retire. The voice of misrepresentation followed him to the close of life, for he was reported, and has even been commonly understood, to have justified Henry IV.'s abjuration of the protestant faith as a matter of political necessity, while, in a letter written by him in 1593, recently discovered, he exhorts Henry to remain faithful. The jesuits also, about the year 1597, on Francis de Sales, bishop of Geneva, getting from Beza the confession that persons might be saved in the church of Rome, circulated the report that he had abandoned protestantism. Fortunately he was still able to refute the story. He died in 1605, having been twice married, but leaving no issue.—P. F.

BEZBORODKO, Prince Alexander, born in Little Russia in 1742. He commenced a brilliant diplomatic career as secretary to Marshal Rumianoff during the Turkish campaign. His extraordinary facility and lucidity of expression, and generally great ability in the management of diplomatic affairs, gained him the confidence of Catherine II., who named him minister of foreign affairs in 1780, and loaded him with favours. A secret enemy to Potemkin, who had caused war to be declared against Turkey, Bezborodko hastened to Tassy, and succeeded in bringing about the peace of 1783. The first partition of Poland may, in a great degree, be ascribed to his influence. Paul I. raised him to the rank of prince, and confided to him the mission of concluding the English alliance. He died in 1799, leaving the greater part of a valuable collection of pictures, of which he was a great amateur, to the public institutions of his country.—M. Q.

BEZOUT, Etienne, a French mathematician, born at Nemours in 1730; died in 1783. Bezout rendered excellent service to France by the publication, at the request of M. de Choiseul, of a great number of comparatively elementary works, mainly destined for the instruction of cadets in the departments of artillery and marine. We owe him besides, a valuable practical work, "Theorie generale des basationes algebraiques." He was a gentle, and modest—even a equhful man. Condorcet said that there were two Bezouts—the Bezout as known to his friends, and Bezout as he appeared to strangers.—J. P. N.

BHAGODAS, a pupil of Kabirs, author of the "Little Vidjak," the most popular of the books on the sect of the Kabirpanthis. It is written in harmonious verse (fifteenth century).

BHAGOURI, an Indian grammarian, author of a vocabulary prior to Shara Sinna.

BHAIRD, Eogham, an Irish poet who flourished in the end of the 16th and commencement of the 17th centuries. He was a commissioner for ascertaining the mears and bounds of Tirconnel in 1602. Nine of his poems are still extant.—J. F. W.

BHAIRD, Feargal, an Irish poet of the 17th century. Ten of his compositions, chiefly on political and religious subjects, remain.

BHAIRD, Maolmuire, an Irish poet who flourished towards the end of the sixteenth century, and wrote many fine poems, several of which are still existing.—J. F. W.

BHAIRD, Owen Rae, chief poet of Tirconnel in Ireland. He wrote many poems, some of which are extant. Died 1510.

BHANOU-DATTA, an Indian poet, author of a poem called "Rasa Mandjari," on the art of making verses.

BHARATU-MULLA, an Indian grammarian of the 18th century, author of a vocabulary entitled "Dwiroúpa Cocha."

BHARATU-WOUNI, regarded among the Indians as the inventor of the drama. He wrote a work on the dramatic art, often cited in the commentators.

BHARAVI, an Indian poet, author of a great poem entitled "Kirâtârdjounîya." Colebrook has given an analysis of this poem, published at Calcutta, and translated by Schulz.

BHARTIR-HAVI, son of Dhara Swâmi, author of a grammatical poem entitled "Bhatticârya," the subject of which is the history of Rama, edited at Calcutta in 1828. To be distinguished from another of the same name, to whom Colebrook attributes a grammar in verse, called Cauca.

BHATTA NARAYANA, a Hindu dramatist. Tradition asserts that he was a Brahman of Kanouj, and was invited into Bengal by Adi Sura, who seems to have flourished in the eighth or ninth century. But from internal evidence in the one play of Náráyana which has come down to us, viz., the "Veni Sanhára, or the Binding of the Widow's braid" (alluding to the absence of the heroine Draupadi's husband), we should place its author in the tenth or eleventh century.—C. T.

BHATTGDJI-DIKCHITA, an Indian grammarian, author of a work called "Siddhânta Cômondi." He lived in 1600.

BHAVABHUTE, called also Shrikantha or Bhutigarbha, a celebrated Hindu dramatist in the eighth century. He was the son of a Brahman of high family in Berar, southern India. He removed to Ujjayiní (Oujein), where his plays were probably composed, and acted under the auspices of the reigning emperor. He is also stated to have been patronized by Yashovarma, king of Kanouj. In the Bhoja-prabandha he is mentioned among the poets at the court of Bhoja, emperor of Malwa; but little reliance can be placed on this account. Three of his plays are still extant. The "Loves of Málatí and Mádhava" is considered one of the best Sanscrit dramas, and is the only Hindu play in which the hero is an unmarried youth. The other two are heroic, viz., the "Mahávíra Charitra" and the "Uttara Ráma Charitra," and are founded on adventures of Ráma, the hero of Indian epic, Rámáyana.—C. T.

BHEILOL-LODI, a famous sultan of Delhi in the fifteenth century, and founder there of the Lodi dynasty. He belonged to an Affghan family which had settled in the Punjab, about Sirhind and Lahore, and which gained strength and territory by the futile efforts of the sultan of Delhi to expel them. When Delhi was attacked in 1440 by the sultan of Malwa, the aid of Bheilol was sought and obtained. He repulsed the Malwa army, but himself aspired to the crown, which he at length obtained in 1450. By subjugating the neighbouring sovereignties, and especially the kingdom of Joonpoor, he re-established the power of Delhi, which, under the previous dynasty, had been greatly weakened. He died in 1488, having won the reputation of a great warrior and a wise ruler.—J. B.

BHODJA-DEVA, king of Dhurn in India, lived about the close of the tenth or beginning of the eleventh century. Reputed author of a "Commentary on the Philosophy of Patandjale," a book of geography, and a treatise on rhetoric, called "Saraswatî Cantâbharana."

BIACCA, Francesco Maria, born at Parma in 1678. Having entered the church, he became the tutor of Count Sanvitali's children in 1702. His whole time was devoted to study, and particularly to history, chronology, and archæology. Having written a pamphlet in refutation of a work published by Cesare Calino, a jesuit, and having incurred the displeasure of his patron, who was an adept of the order, Biacca was dismissed from his functions, and went to Milan, where he was received by Count Antonio Simonetta, the Mæcenas of literary men in that city, where he remained four years. From thence he went to Parma, befriended by Count Ottavio Bondani, in whose house he died on the 15th of September, 1735. His works are very numerous, and the most part in Italian verse. His translations of Statius'

Silvæ, Horace's Epistles, Catullus' works, Plautus' Comedies, and some of the minor poems attributed to Virgil, entitle Biacca to his country's gratitude.—A. C. M.

BIAGI, Clement, an Italian archæologist, born at Cremona in 1740; died at Milan, 1804. He at first entered a religious order, but afterwards obtained his secularization. Author of several important archæological works, and translation of Beyer's Theological Dictionary.

BIAGI, Jean Marie, born at Roveredo in 1724; died in 1777. He was one of the original members of the society of the Agiati, in the archives of which are preserved several pieces of his verse, and specimens of his eloquence. He wrote a preface for an edition of Saint John Chrysostom: Roveredo, 1753.

BIAGIOLI, Nicola Giosafatte. This eminent grammarian was born at Vezgano, in the state of Genoa, in 1768. He completed his studies at Rome, and at the age of seventeen years was appointed to the professorship of classics in the university of Urbino. A liberal in his opinions, he joined the popular party, and assisted at the proclamation of the republic, under which he was intrusted with the government of a province. The French having been compelled to evacuate Italy in 1799, he fled to Paris, where he devoted his time to the teaching of the Italian language, and in making researches on Dante, Petrarch, and Boccaccio. Although Monti wrote a terrible criticism on Biagioli's comments on Dante, blaming him, in very unmeasured words, for having undertaken a labour not equal to his strength; and although Gioberti lavishes on him the unenviable epithet of "pedant;" yet his comments on Petrarch and Boccaccio, illustrated by grammatical observations, have merited the praises of Maffei and Manso, both judges of high standing in literary matters. Biagioli is the author of a grammar and dictionary, which are still deservedly appreciated. He published also an edition of Davanzati's translation of Tacitus—the correspondence of Cardinal Bentivoglio—and has left many manuscripts, both in poetry and prose, which he was about publishing, when he died suddenly at Paris in 1830.—A. C. M.

BIALOBOCKI, John, a Polish poet, lived in the seventeenth century; author of several poems connected with Polish history.

BIAMOMTI, the abbé Joseph Louis, an Italian poet and philosopher, born 1730; died at Milan, 1824; professor of eloquence at the university of Bologna, and afterwards in that of Turin; author of a grammar of the Italian language; a translation in prose of some passages of Æschylus, all the works of Sophocles, Aristotle's Poetics, the Iliad of Homer, Odes of Pindar, &c., &c.—J. G.

BIANCHI, Antonio, an Italian poet, lived in the latter part of the eighteenth century. He was a gondolier boy at Venice, and author of two epic poems, that, notwithstanding their incorrectness, manifest singular spirit and imaginative power. One of them is on the subject of David, king of Israel.

BIANCHI, Baldassare, a Bolognese painter, born in 1614; died in 1679. He was a decorative historical upholstery painter to the dukes of Modena and Mantua, and was assisted by his daughter Lucretia.—W. T.

BIANCHI, Brigida, lived in the middle of the seventeenth century. She wrote several comedies, and was known to the Parisian theatres under the name of Aurelia.

BIANCHI, Francesco, surnamed El Frari, was born at Modena in 1447, and died in 1510. He was the master of that St. Francis of art, the seraphic Correggio. His style has traces, Kugler says, of Francia. His colour is fine, his attitudes graceful; but his compositions are dull and dry, and his figures badly drawn, especially in the eyes, which are too much of the narrowly oriental and Greek style.—W. T.

BIANCHI, Federigo, a painter of Milan, who studied under Procaccini, a facile eclectic, and a rival of the Caracci about 1670. So precocious was he, that he executed three frescos for a monastery at the age of seventeen. The duke of Savoy gave him a gold chain and medal, and employed him largely.—W. T.

BIANCHI, Francesco, a musician, is interesting to an English reader as having resided for some years, written some of his best works, and attained great popularity in this country,—as having married an Englishwoman, as having composed the first original opera for each of our famous songstresses, Storace and Billington, and as having been the teacher of Sir Henry Bishop. His French and German biographers make strange confusion as to the time and place of his birth and death; the former occurred at Cremona in 1752, and he committed suicide at Hammersmith, November 27, 1810. Another inaccuracy respecting Bianchi has arisen from confounding him with Ferdinando Bertoni, in stating that he was appointed organist at the cathedral in Venice in the year in which this composer succeeded Galuppi in that office. His first engagement appears to have been at Paris in 1775, as pianist at the Italian theatre under Piccini, where also he produced his first opera, "La Reduction de Paris." In 1780 he returned to Italy, and wrote "Castore e Polluce" for Florence, in which Storace appeared. This was followed by a great number of successful operas, produced with extraordinary rapidity, in some cases three, and even four, having been written in one year. In 1784 he was appointed vice maestro di capella at the church of St. Ambrogio in Milan, and, at the same time, to an important post at the Scala. Like Bertoni, with whom he has been confounded, he owed much of his success to the singing of Pacchierotti, who sustained the chief character in several of his operas. This artist personated the hero in his "Desertore Francesi," when it was brought out at Venice in 1785, and when the public thought the dignity of their great lyric theatre so compromised by the appearance on the stage of a hero in the costume of common life, that they would not suffer the opera to proceed to its conclusion: fortunately for Bianchi, the duchess of Courlande came to Venice at this time, and commanded a performance of the banished "Desertore," in deference to whom the audience now listened to the work, and the merit of the music triumphing over their conventional prejudice, the opera made a brilliant success. Some years later, the German emperor, having been charmed with one of Bianchi's compositions, had the composer presented to him, and offered him a valuable appointment at Vienna. This was gladly accepted; but the same post that brought Bianchi his official engagement, brought him also tidings of his patron's death, which rendered this invalid. According to the inscription upon his tombstone, Bianchi first came to London in 1793, to fulfil an engagement at the King's theatre, where he had the famous Banti for his prima donna. Haydn, in a diary of his residence in London during 1794, speaks approvingly of "Acige e Galatea," an opera of Bianchi, but complains that the orchestration in it overpowered the voices. Bianchi made one, if not more, occasional visits to Italy during the recess of the London season, and in August, 1794, wrote "Inez di Castro," at Naples, for Mrs. Billington's debut upon the Italian stage. His engagement at the King's theatre continued until 1800. In this year he married Miss Jackson, who, as Mad. Bianchi, and still more, after her second marriage, as Mad. Bianchi Lacy, was esteemed as a vocalist. Bianchi spent the remainder of his life in London and Hammersmith, chiefly occupied in teaching; he continued, however, to compose and produce many detached pieces with success, as, for instance, the duet for Mara and Billington, sung at the last appearance of the former in 1802. The monument in Kensington churchyard before quoted, imputes his "premature" death to grief for the loss of an infant daughter, who had died three and a half years prior to the demise of her father. Bianchi wrote a treatise on the theory of music, which, during the peace in 1802, he sent to Paris with a view to its publication, an arrangement that was frustrated by the renewal of the war: some selections from this work were furnished by his widow to Bacon's *Musical Quarterly Review*. He produced in all about fifty operas and two oratorios, besides some instrumental pieces, but only a few of his works were published entire. Now that his once popular music is no longer known, we may look at the result of his teaching, in the purity of Bishop's writings, as an indication of his musicianship.—G. A. M.

BIANCHI, Giovanni, an Italian physician and naturalist, better known as Janus Plancus, under which name he published most of his works, was born at Rimini on the 3d January, 1693. In 1715 he was appointed secretary to the academy of the Lyncei, but towards the close of the year 1717, determining to take up the study of medicine, he went with that purpose to Bologna, and attended the lectures of Bazzani, afterwards president of the institute of that city. He also studied botany, natural history, mathematics, and philosophy, under the distinguished professors of those sciences at the university of Bologna. In 1741 he was appointed professor of anatomy at Sienna, but soon returned to his native place, where he resuscitated the academy of the Lyncei, and wrote a notice of the history of that society. The members, in acknowledgment of the trouble which he had taken with this object, struck

a medal in his honour, bearing on one side the figure of a lynx, with the motto "Lynceis restitutis," and on the other a portrait of Bianchi, surrounded by his academic title, "Janus Plancus Ariminensis." Bianchi died on the 3d December, 1775, leaving behind him a considerable number of published works, many of them of a controversial nature, some of which are brought out under the assumed names of P. P. Lapi, Marco Chillenio, P. Ghisi, and Crisitro Stillita. Amongst his principal writings are the following: "Letters on Cataract," published at Rimini in 1720; "Letters to a Friend, regarding the Arsenical Magnesia," Pesaro, 1722, written under the name of M. Chillenio against a quack, whose name Bianchi does not mention; "Epistola Anatomica ad Josephum Puteum," Bologna, 1726, and also printed with Morgagni's Epistolæ Anatomicæ, at Leyden in 1728; a "Dissertation on Vesicatories," published at Venice in 1746, in which he opposes the use of these remedies; "De Monstris ac Monstrosis Quibusdam," an interesting collection of cases of monstrosity, published at Venice in 1749; "Medical History of an Aposteme in the right lobe of the Cerebellum," Rimini, 1751; and "Epistola de Urina cum sedimento cœruleo," Venice, 1756.—W. S. D.

BIANCHI, Giovanni Antonio, a Franciscan monk, born at Lucca in 1686. He studied at Rome, and became lecturer in philosophy and theology, in which sciences he obtained the degree of doctor. He successively was provincial, visitor, and general of his order. His theological knowledge raised him to the dignity of examiner of the Roman clergy, and councillor of the Inquisition, and he was enrolled a member of the academy of the Arcadi, under the name of Lauriso Traginese. Deeply read in sacred history, he wrote many tragedies, which were published under the anagrammatic name of "Farnabio Gioachino Annutini." He wrote also some tragedies in verse on profane subjects, such as "Il Ruggiero," "Virginia," "Marianna," "Don Alfonso," "La Talda," besides many excellent plays, amongst which "L'Antiquario" is particularly noticed by Quadrio. His numerous Italian and Latin works are mentioned *in extenso* by Mazzuchelli, his contemporary. A fine Latin inscription in the church of St. Bartholomew of the island, in Rome, records his death at an advanced age, January 18, 1758.—A. C. M.

BIANCHI, Giovanni Battista, a celebrated Italian anatomist, was born at Turin on the 12th September, 1681, of a good Milanese family, and displayed such extraordinary talents whilst young, that he received his doctor's degree when only seventeen years old. Young as he was, however, his qualifications were considered to be of so high an order, that shortly afterwards the direction of the hospitals of Turin was confided to him, and he filled this difficult and arduous post with the greatest credit to himself. Seeing clearly that opening the bodies of those patients who died in the hospitals, would furnish the surgeon with a great insight into the seats and causes of disease, he let slip no opportunity of pursuing such investigations, and was naturally led on from these purely practical points to study the general structure of the human body. The fame of his dexterity in dissection, and of his discoveries, soon became so great in Turin, that the physicians and surgeons of that city engaged him to deliver thirteen public courses of anatomical lectures; and in 1715 the king of Sardinia built a convenient amphitheatre for his accommodation. From the year 1718, he not only continued his public anatomical demonstrations, but also gave lectures successively on philosophy, pharmacy, chemistry, and the practice of medicine. From the extent of his talents, he was received a member of the academies degl' Innominati, degl' Intrepidi, and Naturæ Curiosorum. The university of Bologna invited him in 1720 to occupy its chair of theoretical medicine; but the king (Victor-Amadeo II.), who was desirous of re-establishing the university of Turin in its former lustre, neutralized the effect of these solicitations upon Bianchi, by appointing him to the first chair of anatomy. He continued to occupy this position, and to contribute greatly by his talent to the progress of the university, until his death, which took place on the 20th January, 1761. Bianchi was the author of numerous works, principally on human anatomy and physiology, some of which were rather roughly handled by Morgagni in his Adversaria Anatomica. Amongst them we may notice the following as the most important—"Historia Hepatica, seu de hepatis structura, usibus, et morbis," published at Turin in 1710 and 1716, and at Geneva in 1725; "Ductus lacrymales Novi," &c., Turin, 1715. His work "De naturali in humano corpore, vitiosa, morbosaque generatione Historia," also published at Turin in 1741, contains a history, illustrated with figures, of the development of the human subject, from the unimpregnated ovum, up to the middle period of pregnancy. Bianchi supports the theory of the ovarists, supposing the germ to exist in the ovum before fecundation. This work also contains some observations on the parasitic worms of the human subject. Besides these we have a treatise in Latin—"De lacteorum vasorum Positionibus et Fabrica," Turin, 1743; and in Italian, "A history of a monster with two bodies," 1749; and "Letter upon Insensibility," 1755, in opposition to the views of Haller, which caused that anatomist to attack Bianchi with considerable energy and effect. Besides these works, Bianchi left many smaller memoirs, some of which were printed during his life, and others only in manuscript; and in 1757 a collection of fifty-four plates, containing two hundred and seventy fine anatomical figures, executed under the superintendence and at the cost of Bianchi, was published in Turin.—W. S. D.

BIANCHI, Horace, a lawyer, philologist and Italian translator, born at Rome; died at Milan in 1756. He assisted his friend Argellati in editing the Scriptores rerum Italicarum, and translated several works.

BIANCHI, Isidoro, born at Cremona in 1733. He studied for the church and entered the order of the Benedictines at Classe. Soon after his profession he taught rhetoric and philosophy, until he was sent to Avellana, where he inhabited the same cell in which it is said Dante wrote his Inferno. It was in that solitude he gathered materials for his "Meditazioni," a collection of biographical researches on sacred history. From thence he went to Cremona, and wrote a valuable work on the antiquities of that ancient city. Being invited to Montersale in Sicily, to fill the chair of philosophy, he acquired a great renown, and revived the taste for literature and science, publishing many valuable articles in a periodical of which he was the editor. His love for archæology made him accept the honourable position of secretary to the Danish prince, Raffadele, with whom he travelled through France, Spain, and Germany; and, whilst in Denmark, he wrote the history of that country, in which he made so many archæological discoveries. Anxious to see his native place, he obtained the professorship of philosophy, which he held till the year 1775. His order having been suppressed, and having no other occupation to interfere with his studies, he spent all his time in revising his numerous works, amongst which, "La morale del sentimento," and "Meditazioni su varii punti di felicità pubblica," are considered the best. He died in 1807.—A. C. M.

BIANCHI, Isidor, a pupil of Morazzone, a Milanese painter, who imitated the Venetians; born in 1626. He painted in frescos and oil, and completed an unfinished work of his master, who had fled the country, for the duke of Savoy's residence at Rivoli, for which he was knighted. Died about 1670.—W. T.

BIANCHI, Orazio, a Roman historical painter. The best work of this almost-unknown man, is the marriage of the Virgin at the church of St. Joseph in Rome.—W. T.

BIANCHI, Pietro, born at Rome in 1694. He gave promise as a historical painter, but was cut off by consumption in his prime about 1740. He was probably of Milanese descent.

BIANCHI, ———, an Austrian general, who served against France in 1814. During the Hundred Days he was opposed in Italy to Murat. The king of Naples having imprudently extended his line, Bianchi profited by the opportunity, and attacked him at the bridge of Occhiobello near Ferrara, which was occupied by the Neapolitan troops. Murat's forces were routed, and compelled to retreat. At Tolentino and at Macerata they were again attacked by Bianchi, who drove them towards Naples. These operations were immediately followed by the flight of Murat and the submission of Naples.

BIANCHI or BLANCUS, Andrea, an Italian theologian, author of "Pii mores et sancti amores epigrammatis expressi;" born at Genoa in 1587; died in 1657. He was a jesuit.

BIANCHINI, Francesco, born at Verona, December 13, 1662. He studied at Parma, particularly applying himself to mathematics, under the celebrated professor Montanari. His fondness of abstract sciences did not, however, estrange him from literary pursuits; and having taken out his degrees, he went to Rome, where Cardinal Ottoboni appointed him his librarian. There he conceived the idea of a universal history, grounded on written and monumental authorities of former times scattered over the surface of the earth. Cardinal Ottoboni having been raised

to the pontifical chair, under the name of Alexander VIII., Bianchini obtained various pensions and dignities, which enabled him to devote most of his time to his universal history, of which he published the first part at Rome in 1697. The vast erudition displayed therein causes the regret that, on account of his many occupations, he was unable to complete that extremely important publication. Clement XI., a patron of learning, anxious to reward Bianchini's literary labours, bestowed on him many honours. He was sent as nuncio to Philip V. of Spain, when he took possession of the kingdom of Naples; and on his return he was created a prelate and a patrician. He travelled through France, Scotland, and England, where he met with the most flattering reception. Bianchini wrote many voluminous works on astronomy and archæology, and began a museum of antiquities, which he intended to illustrate by monuments, as he had already done with regard to profane history, had not pecuniary means failed him. He died at Rome in 1729.—A. C. M.

* BIANCHINI, Signor, minister of state for the home department and the police at Naples, and the most confidential friend and minister of King Ferdinand, is a man of extensive research and European celebrity, and has deeply studied the principles of political economy. He has recently published at Naples a very able work on the above science, with disquisitions on the social state of the Neapolitan dominions, which is about to be translated into English, for the purpose of correcting the false impressions which prevail in this country as to the internal condition of that country (1858).—E. W.

BIANCHO or BIANCO, Andrea, an Italian geographer, born at Venice, who lived at the beginning of the fifteenth century. He constructed a series of maps and charts previous to the discovery of the Cape of Good Hope and of America. These maps give a tolerably accurate outline of the Mediterranean and Black Sea, with the coasts of Europe and Africa, from Cape Finistère to Cape Bojador, and include the Canaries and Azores.

* BIANCONI, Charles, was born on the 26th of September, 1788, at Tregolo, a small village in the duchy of Milan, where his father had a silk factory. At an early age he was removed to the care of his paternal grandmother, at Caglio, near Asso, of which place his mother's brother, Dr. Mazza, was the provost. The doctor was a literary man, and all the savans of the neighbourhood were in the habit of assembling at his house, and discussing various questions of literature and philosophy. Some of the Bianconi family were persons of note at Asso, Vitali Bianconi being the podesta of that place, and afterwards of Como; and another uncle, Joshua, with whom the young lad and his grandmother lived, was rector, first of Caglio, and afterwards of Guanzate. Charles was at an early age sent to the school of the Abbe Raddaioli, who had the reputation of having made many distinguished scholars. Amongst them, however, young Bianconi was not destined to be numbered, as the only reputation he acquired there was that of being the greatest dunce and the boldest boy. His master and associates failed to see that the qualities which earned him this character were but the indications of a mind eminently practical, and a spirit of adventure and daring. When he had reached his fifteenth year, his father, wishing to place him beyond the reach of a persecution then carried on against many of the families in that part of Italy, entered into an engagement with a person of the name of Andrea Faroni, by which the lad was to be taken to England, and instructed in the trade of selling prints, barometers, and looking-glasses; and in the event of his not liking that occupation, he was to be placed under the care of Colnaghi of London, the eminent printseller, who was a friend of his father, and a native of the same part of Italy. A liberal sum of money was placed in Faroni's hands, to defray the boy's expenses for eighteen months. Previous to his departure, he visited his mother, who was so overcome that she fainted. Her last words to her son have never left his memory —"Whenever you think of me, and are at a loss to know what I am doing, I shall be at that window from which I shall soon witness your departure, watching for your return." Faroni, instead of proceeding to London, went direct to Ireland; and reaching Dublin, he took up his abode, with his young apprentices, in Temple Bar, in 1802. The plan adopted by Faroni was to despatch his boys upon Monday morning through the neighbouring country, furnished with two pounds worth of prints, set in leaden frames; these they were expected to sell during the week, and to return on Saturday night with the proceeds. It can be readily imagined that a life of this kind was not without its charm to a lad of Bianconi's disposition, and well calculated to sharpen his natural aptitude for observation. After some time, the sphere of these tours was enlarged, and he visited the seaport towns on the eastern coast, making his way as far as Wexford and Waterford. During this rambling life the youth met many adventures, and made many friends, most of whom remained stedfastly attached to him throughout life. On one occasion, when at Passage, near Waterford, he was arrested by a magistrate, under whose suspicion he fell in consequence of having for sale some likenesses of Buonaparte. It was in vain that the boy asserted his innocence; he was thrust into a dark and cold guard-room, where he was left all night; and next morning, when the fears of rural Shallow had abated, he was set at large.

The period of his apprenticeship having expired, Faroni declared his readiness, in fulfilment of the terms of his arrangement with his father, to take the young man back to Italy. The latter, however, declined the offer. He had determined not to return to his own country, but to push his fortune in Ireland. Faroni, thereupon, returned him his purse, with a sum of less than fifty louis-d'ors, and left him to shift for himself. With this sum young Bianconi commenced on his own account, and he settled as a printseller, first at Carrick-on-Suir, in the county of Tipperary, in 1806, and from thence he removed in 1808 to the town of Waterford, and the following year he went to Clonmel, where he opened an establishment as carver and gilder. His business now steadily increased, so that by the year 1815 he had amassed a considerable amount of property. In the meantime the experience of the past was not lost upon him. In the prosecution of his business, he had been in the habit of travelling a great deal between the different country towns, and thus was led to reflect on the total want of accommodation for travellers of the middle and poorer classes, the only mode of conveyance being a few mail and day coaches on the main lines of road. His practical mind at once saw that a field was presented for a speculation that would not only be most profitable to the proprietor, but highly beneficial to the public. Accordingly, in 1815, he established a stage-car, drawn by one horse, between Clonmel and Cahir, capable of holding six persons. At this time, in consequence of the peace, he was able to procure first-class horses, intended for the troops, at a very low price; and the first experiment being successful, he extended his plans, and before the end of the year had cars plying between Clonmel, Cashel, Thurles, Carrick, and Waterford; thus establishing that system which has since become so wide-spread, and well known as "Bianconi's cars." Ere long the system developed itself with extraordinary success; so that at length, in the year 1843, the whole of the south and west, and a great portion of the north of Ireland were traversed through the cross roads from market town to market town, by one hundred well-appointed two and four wheeled vehicles, drawn by two, three, and four horses, carrying from four to twenty persons each, travelling eight or nine miles an hour, at an average of one penny farthing per mile for each passenger, and performing daily 3,800 miles. During all this time no car, except when connected with postal communication, was permitted to travel on Sunday; and it is satisfactory to find that the result was actually beneficial, even in point of economy, on Mr. Bianconi's own testimony. "I can work a horse eight miles per day, six days in the week, much better than I can six miles for seven days." The growth and extent of railway communication necessarily affected the car establishment; but the diminution was inconsiderable, owing to the activity with which Mr. Bianconi directed his labours into new districts, when the old were invaded by the steam engine and the rail; and the remoter districts are now, by means of these conveyances, connected with the provincial stations of all the great railways. In the present year, 1858, the establishment consists of sixty-seven conveyances (ten of which are coaches), performing daily 4,244 miles, and traversing twenty-two counties. The benefits which the system has conferred upon Ireland can scarcely be overstated. It raised the social and moral condition of the humbler farming and trading classes; it gave a stimulus to industry, and enabled the less wealthy to economize their time. We may be permitted to quote a statement of Mr. Bianconi's that reflects great credit on the Irish people. "My conveyances, many of them carrying very important mails, have been travelling during all hours of the day and night, often in lonely and unfrequented places; and during the long period of forty-two years that my establishment is now in existence, the slightest injury has never

been done by the people to my property, or that intrusted to my care." During this period Mr. Bianconi reaped abundantly the fruits of his enterprise and energy. He amassed a large fortune, and while he served thousands, he made firm friends in every grade of life, from the lowest to the highest in the land; commanding universal respect for his probity, and good-will for his liberal dealings with those whom he employed. In August, 1831, he obtained letters of naturalization, and subsequently filled the office of mayor of Clonmel. Charles Bianconi is one of those remarkable men who, from time to time, are to be found in every country—men whom Providence sends forth from their own land, in a spirit of adventure, to invigorate with new blood, and enlighten with new views, the country of their adoption—to be at once the founders of their own prosperity, and the benefactors of society.—J. F. W.

BIANCONI, JOHN BAPTISTE, an Italian philologist, born at Bologna in 1698; died in 1781. He was a pupil of Facciolati's, and became professor of Greek and Hebrew at the university of Bologna. He discovered in the Ambrosian library, and published MSS. written by Julius Pollux.

BIANCONI, GIOVANNI-LODOVICO, a distinguished Italian physician and philosopher, born at Bologna on the 30th September, 1717. He studied in the celebrated schools of his native city, and displayed such remarkable talents that, when only nineteen years of age, he was considered capable of fulfilling the duties of assistant-physician in the hospital della Vita in Bologna, where, for the four following years, he improved himself greatly in the practice of medicine. In 1742 he took his degree as doctor of medicine and philosophy, and in the following year the Academy of Sciences at Bologna received him as one of its members. In 1744, his reputation having already passed the confines of Italy, he was invited to the court of the landgrave of Hesse-Darmstadt, to whom he was appointed physician. In 1750 Bianconi passed from Darmstadt into Poland, where he became physician to the king, was made a councillor of state, and afterwards created a count. On returning into Germany with the king (Augustus III.), who was also elector of Saxony, he took up his abode at Dresden; and in 1760 was intrusted with a delicate mission to the court of France, which he fulfilled with great discretion; soon afterwards (in 1764), on his indicating a desire to return to his native country, he was appointed resident-minister of the court of Dresden at Rome. Arrived in this city, however, he relinquished diplomacy to give himself up entirely to his taste for literature and science, and published several works which added greatly to his reputation. He continued his labours up to the time of his death, which took place at Perugia on the 1st January, 1781. Amongst the works of Bianconi we may notice the following: "Two Letters on Physics, to the Marquis Scipio Maffei," published at Venice in 1746; "Letters upon some Peculiarities of Bavaria and other Countries of Germany," which appeared at Lucca in 1763, and were afterwards translated into German; a "Dissertation on Electricity," in French, at Amsterdam in 1748, and, in German, at Basle in 1749; and "Letters upon A. Cornelius Celsus," published at Rome in 1779. Bianconi proposed to bring out an edition of Celsus. In the letters here referred to, he considers that author to belong to the Augustan age, contrary to the general opinion, and the Abbé Tiraboschi, to whom the letters were addressed, stated that Bianconi had resolved all the doubts and difficulties that could be opposed to his opinion. Besides these works, Bianconi published in French a "Journal of the Literary Novelties of Italy;" two Letters relating to Pisa and Florence, and a Memoir on the Circus of Caracalla, were published after his death, the former at Lucca in 1781, and the latter at Rome in 1790. He also translated Winslow's Anatomy into Italian, and wrote numerous articles in the *Effemeridi Letterarie di Roma*, a journal to the establishment of which he had given the first impulse.—W. S. D.

BIANUCCI, PAOLO, a native of Lucca, and a disciple of Guido, died in 1653, aged seventy. His best picture is one of Purgatory, in his native town.—W. T.

BIAQUAZZONI or ABBIAQUAZONI, ANTONIO, an Italian poet, lived in the first part of the seventeenth century. His principal work is "l'Agnese Martirizzata" in ottava rima, 1607.

* BIARD, F. A., born at Lyons in 1800, a versatile, but rather coarse French artist, still living. He has visited Spain, Greece, Syria, Egypt, and Greenland, the last in 1839. He excels in the grotesque and marine picturesque. His best pictures are—"The Arab overtaken by the Simoom;" "The Odalisque of Smyrna;" "Skirmish of Maskers with the Police;" "The Family Concert;" "African Slave Market;" "Combat with Polar Bears." He produces with newspaper taste, and is sometimes hopelessly vulgar.—W. T.

BIARD, PAUL, a French jesuit, professor of theology at Lyons, and afterwards missionary of his order in Canada; was born at Grenoble in 1580, and died at Avignon in 1622. He was taken prisoner by the English in 1613, but recovered his liberty at the instance of the French ambassador in London, and returned to France. He had been well received by the savages of Canada. His principal works are, "Relation de la Nouvelle-France et du voyage des Peres Jesuites dans cette contrée," and "Relatio expedit. Angl. in Canad., suæque ab illis comprehensionis."

BIAS, a native of Priene, was one of the seven wise men of Greece. Ancient writers vary in their statement of the number of wise men, and in the particular individuals who ought to have the designation. Dicæarchus, according to Diogenes Laertius, affirmed that there were four whose claims were never doubted. One of these was Bias, the other three being Thales, Pittacus, and Solon. The term was applied to men who gave expression to shrewd practical ideas in short pithy sentences. Diogenes Laertius, on the authority of Phanodicus, tells us that Bias was in the habit of ransoming captive Messenian maidens, bringing them up as his daughters, and then sending them back with portions to their fathers. On one occasion, the story goes, some fishermen found a tripod inscribed "To the Wise Man." There was doubt as to the person to whom it should be given, until the Messenian maidens, or, as another account had it, the father of some of them stood forward in the assembly, and, narrating the kind conduct of Bias, called him the wise man. Bias did not take the tripod, but gave it to a god. We have the authority of the satiric poet Hipponax for believing him to have been a skilful lawyer. The circumstances of his death are related by Diogenes Laertius. He was pleading the cause of a client, and just as he had finished the peroration, leaned his head on the bosom of his grandson. His opponent went on with his speech, and then the court having decided in favour of the protege of Bias, was dismissed, when Bias was found to be dead. The city buried him with honours. Diogenes Laertius records several of his maxims. He seems to have had an exceedingly low opinion of human nature. The inscription on a shrine said to be dedicated to him was—"He said: Most men are bad." He thought that we should love men as if they might one day hate us. Being asked what thing was difficult, he said, "to bear a change to the worse." He reckoned it a disease to desire what could not be obtained, and to be forgetful of the evils of others. One time, while sailing with impious men, who began to pray on a storm coming on, he said, "Be silent, lest the gods perceive you are sailing here." He liked to arbitrate between two of his enemies better than between two friends, for one of the friends would be sure to become an enemy in the one case, while in the other one of his enemies was sure to become his friend. The following are a few more of his maxims:—"Do not praise an unworthy man on account of his riches." "Take wisdom as your supplies for travelling from youth to old age, for it is the most secure of all possessions." "Be slow in resolving to do a thing, but when once you resolve, stick to it to the last." Bias wrote a poem of 2000 lines on the best means of advancing the prosperity of Ionia. One of his sayings has also come down in verse, but the versification is probably the work a of later period.—(Schneidewin, *Delect. Poes. Græc.*, p. 260.) It is difficult to determine the exact date of Bias. Clinton places the wise men as flourishing in 582 B.C., and he leaves us to infer from a hint in Herodotus I. 27, that Bias may have been living in 569 B.C.—(Fasti Hellen., vol. i., p. 237.) The chief authority for the facts of the life of Bias is Diogenes Laertius, Lib. I., p. 216.—J. D.

BIAUZAT, GAUTHIER DE, a French magistrate, who died in 1815. He represented the town of Clermont in the States-general, and supported the motion of Mirabeau that the troops should be sent out of Paris. At a later period he was one of the jury of the high court of the nation appointed to try the Babeuf conspirators; and from his moderation in that office, attracted no small enmity to himself. In 1799 he was appointed to the court of "cassation," and under the empire was one of the councillors in the court of appeal. He was the author of some political pamphlets.

BIBACULUS, M. Furius, a satiric writer, a native of Cremona, lived about 30 years B.C. Some have placed him in the same rank as Catullus and Horace, but they must be very acute critics indeed, to raise such a splendid edifice on so frail a foundation. We have absolutely nothing of his but a few hearsay fragments, consisting of a passage cited by Suetonius, two miserable epigrams, and one hexameter quoted by the scholiast on Juvenal. If to these we add Horace's well-known line, "Furius pingui tentas omaso," attributed by some to this same Furius, we have all that is known of him. He is said not to have been on good terms with Horace.—J. G.

BIBAGO, Rabbi Abraham, ben Shem Tob, a writer on philosophy, flourished in Aragon in the fifteenth century.—T. T.

BIBARS, fourth sultan of the dynasty of the Mameluke Baharytes, lived in the thirteenth century. He rose by his courage and ability to the highest dignity of the empire, but revolted on the accession of Aibek. He was, by his own confession, one of the murderers of the sultan Kothonz. He was a successful warrior, and had many struggles with the Tartars, whom he eventually overcame. He subsequently penetrated with his armies as far as Nubia. An eclipse of the moon, which occurred when he was in Egypt, was the occasion of his death. It had been predicted by the astrologers that some great person should die at the time of that phenomenon, and Bibars thinking to turn aside that prediction from himself, administered poison to a prince of the house of Saladin, but with a view to obviate all suspicion, he drank himself what remained in the fatal cup, under the mistaken idea that there was not enough left to cause his death. Bibars has been surnamed Aboul Foutouh or Father of Victories. He was remarkable for his charity to the poor, and made an annual distribution among them of a hundred measures of wheat. He also took under his care the widows and children of soldiers who had fallen in battle. He erected a college in Cairo, and constructed a magnificent bridge over the Nile.—G. M.

BIBARS, twelfth sultan of the dynasty of the Mameluke Baharytes, died in 1310. He was of Circassian origin, and was at first the slave of Kalaou, but was raised by that prince, and by his son, Khalyl-el-Mohammed, to the highest dignities of the state. In 1309 he was forced by the Mameluke Bordjytes to accept the crown, but having offended his army by his lenity to Salar, governor of Egypt, who had espoused the cause of the fallen prince, the officers abandoned him, and the troops deserted. He then took to flight with seven hundred Mamelukes, nearly all of whom also deserted. He was at length arrested near Ghaza, by the partisans of Mohammed, and being taken to Cairo, was brought into the presence of his competitors, who ordered him to be strangled.—G. M.

BIBBIENA, Angelo Dovizio, nephew of Cardinal Bibbiena, apostolical prothonotary, and afterwards secretary of Cosmo I., duke of Florence, lived in the second half of the sixteenth century. He wrote "Sommario delle cose degne di memoria, successe nella guerra di Algieri dall'anno 1541 fino, al giugno del 1553," and a canto entitled "Trionfo della dea Minerva."

BIBBIENA, Bernard, called also Bernard di Tarlatti and Dovizi or Dovizio, an Italian cardinal, author, and diplomatist, born at Bibbiena, August 4, 1470; died November 9, 1520. He was placed by his family in the service of John di Medici, secretary to Lorenzo the Magnificent, and shared the fortunes of that illustrious house. With the cardinal, John, he went to Rome after the death of Alexander VI., and succeeded in gaining the favour of Julius II., by whom he was employed in negotiations. On the death of Julius in 1513, John di Medici ascended the pontifical throne under the name of Leo X., and in the same year bestowed a cardinal's hat on Bibbiena, appointing him legate and commander-in-chief of the pontifical army in the war with the duke of Urbino. In 1518 the cardinal was sent to France for the purpose of engaging Francis I. in a war against the Turks, but returned to Rome the following year without effecting the purpose of his mission—probably on account of the distrust of the pope himself, who was jealous of French influence. He died in November, 1520, not altogether without suspicion of having been poisoned by his old friend and master the pope, although the historian of Leo rejects the insinuation. It would appear that Bibbiena made so favourable an impression on Francis, that the free-hearted monarch promised his support for the next occasion on which the tiara should be vacant, and that Leo was highly enraged at the circumstance. Whether Leo was or was not implicated in a transaction, which for the period and the personages would excite no great surprise, it is impossible now to determine; but it must be confessed that Bibbiena disappeared at an inconvenient time for Leo's reputation. Bibbiena was not only an able diplomatist and negotiator, but a friend of art and literature, and especially the drama. He wrote comedies full of pleasantry, and induced the young men of good family to play them in the Vatican. His comedy, "La Calandria," obtained considerable renown. It was printed at Sienna in 1521, at Rome in 1524, and at Venice in 1522 and 1562, and was also represented before Henry II. and Catherine de Medicis. It resembles the plays of Plautus, and is written in prose, because, as the author justly observes in the prologue, men speak in prose and not in verse. Licentious in design, it is not without merit of form, and by some has been considered the earliest comedy of modern times.—P. E. D.

BIBBIENA, Jean Gallie, a French romancist, born at Nancy about 1709; died about 1779; author of "La Nouvelle Italie," a heroic comedy, in which one portion of the actors spoke French and another Italian, produced with success at the Italian theatre in 1762.

BIBIENA, Ferdinando Galli, was born at Bologna in 1657. His father was a pupil of Albano. He studied under Cignani, painted architectural and eclectic subjects for the duke of Parma, the Duke Francesco Farnese, and received a chain and medal from the emperor, as a mark of honour. His tone was fine, and his perspective artful. He had a brother, Francesco, who died 1743. Ferdinando left two sons, Giuseppe and Antonio; the first painted at Dresden and Berlin, and died 1756; the latter at Mantua, between 1770 and 1780. Giuseppe left a son, Carlo, a theatrical painter; he became renowned for the painting of triumphal arches, and trophies for fetes after victories; either side, whichever it was, French or Germans,—so the money came, his genius was ready. The elder Bibiena's works adorn half the churches in Bologna.—W. T.

BIBLIANDER, Theodor, one of the most learned divines and Hebraists of the Reformation, and a distinguished ornament of the Helvetic church, was born at Bischoffzell in Thurgau, in Switzerland, early in the sixteenth century; his original name was Buchmann. After the completion of his university course, he became an assistant in the school of Oswald Myconius, at Zurich; and in 1532 his rare attainments in learning procured him the honour of succeeding to the theological chair vacated by the death of Zwingle. In this office he continued till 1560, when he retired as Emeritus; he survived till 1564, when he died of the pest. His Hebrew and other Oriental learning gave peculiar weight and value to his expositions of the Old Testament, which were attended not only by the young students of Zurich, but also by Bullinger, Pellican, and other learned ministers and professors of that city. He was a proficient in the Arabic tongue, and published in 1553 an edition, in folio, of the Koran, in which he corrected the text by a collation of Arabic and Latin MSS—adding a life of Mahomet and his successors and marginal notes, in which he pointed out and refuted the absurdities taught in the text. His other publications were numerous, but many of his writings remained in MS., and are still preserved in that form in the public library of Zurich. One of the most useful applications of his learning was the part he took in completing the translation of the scriptures left unfinished by Leo Juda. Bibliander translated the last forty-eight Psalms, the last eight chapters of Ezekiel, and the whole of Daniel, Job, Ecclesiastes, and Canticles. The translation was published in 1543, and goes by the name of the Zurich Bible. Bibliander was the only Zurich theologian who did not receive the Calvinistic doctrine of predestination; on that subject he continued all his life to hold the views of Erasmus. It was not, however, till Peter Martyr succeeded to the chair of Pellican in Zurich, in 1556, and began to expound the Genevan doctrine in its strictest form, that he publicly opposed himself to it; and it was no doubt the warmth with which he expressed himself on the disputed doctrine, which led to his retirement in 1560. He became subject in his later life to fits of excitement and temper, which compromised his comfortable relations with his colleagues; and several years before his final retirement, Bullinger had great difficulty in persuading him to give up a resolution which, in a moment of irritation, he had suddenly formed, to throw up his chair, and start upon a mission to the Orientals.—P. L.

BIBULUS, Calpurnius, the name of two of the sons of

Lucius Calpurnius Bibulus, who were assassinated in Egypt by the soldiers of Gabinius in the year 50 B.C. Their first names have not been recorded.

BIBULUS, D. CALPURNIUS, an eminent Roman citizen, lived in the first half of the first century before the christian era. In the year 65 he held the office of edile, in 62 that of prætor, and in 59 that of consul.

BIBULUS, L. CALPURNIUS, youngest son of Lucius Calpurnius Bibulus, and brother of the two preceding, born about 31 B.C. In 45 he left Rome, where he had hitherto resided under the protection of Brutus, who had married his mother, Porcia, and went to Athens to pursue his studies. After the death of Cæsar in 44, he followed the fortunes of his father-in-law, and took part in the battle of Philippi in 42. After the death of Brutus, Bibulus became reconciled to Antony, who committed to him the command of a fleet, and employed him in negotiations with Augustus. He was afterwards appointed governor of Syria, where he died. He wrote a biography of Brutus, from which Plutarch has chiefly drawn the materials of his life.—G. M.

BIBULUS, MARCUS CALPURNIUS, a Roman consul, lived in the first century before the christian era. In 59 he was raised to the consular dignity, with Julius Cæsar as his colleague, and held at the same time the government of Syria. In the civil war which afterwards broke out between Cæsar and Pompey, Bibulus took part with the latter, and had the chief command of his naval forces.—G. M.

BICCI, LORENZO DI, born at Florence in 1400, and studied under Spinello, a vehement, grand, but too sketchy painter, who helped to adorn the Pisan Campo Santo, and who died from fright at a dream in which the devil appeared to him. Bicci was the last inheritor of the Giotto spirit. Simple and mild in expression, he is occasionally somewhat like his contemporary the monk of Fiesole. One picture of his on wood and several frescos are preserved. He died in 1460.—W. T.

BICCIUS, ZACHARIE, a German poet and Greek scholar, lived in the first part of the seventeenth century; author of a treatise "On Greek Accents."

BICHAT, MARIE FRANÇOIS XAVIER, an eminent French anatomist and physiologist, was born November 11, 1771, at Poissey, department de l'Ain. He commenced his professional studies under his father, Jean Baptiste Bichat, who was himself a physician; and was sent by him to pursue them at Lyons, under the celebrated Petit, who bestowed on him particular attention. The master and pupil being separated by the revolutionary troubles in 1793, young Bichat proceeded to Paris, where, without a single acquaintance or introduction, he entered the school of Dessault, who then held the highest rank as a surgeon. His talents having become known to his teacher through an accidental circumstance which he ably turned to account, he was invited by Dessault to take up his abode with him, and was treated by him as his adopted son and destined successor. This intimacy was early severed, however, by Dessault's sudden death in 1795, and Bichat then devoted himself with filial zeal to preparing for publication the writings of his master, whose widow and son continued to be the objects of his particular regard. Whilst thus occupied he opened a school for teaching anatomy, physiology, and surgery, and commenced that series of original researches in the first two of these subjects, by which he speedily acquired, not merely a high contemporary reputation, but lasting renown. These researches, laboriously prosecuted in the dissecting-room, the physiological laboratory, and the hospital, were frequently interrupted by the failure of his health; but even when he was confined to his sick chamber, his mind was actively occupied in maturing and systematizing his views, and in thus preparing for the publication of his great works; and he could not be prevented from returning to his laborious and trying occupations when quite unfit for engaging in them. It was in his "Traité des Membranes," in 1800, that he first laid that broad foundation for the science of general anatomy or histology which, in the succeeding year, he raised by the publication of his "Anatomie Générale appliquée à la Physiologie et à la Médecine,"—a fabric whose completeness must appear extraordinary to every one who looks at it as the work performed within no more than five or six years by a single man, a large part of whose time and strength were absorbed by the laborious duties of a public teacher. In the year 1800 he also published an important work entitled "Recherches Physiologiques sur la Vie et la Mort." And at the time of his death, which occurred July 22, 1802, from fever that seems to have originated in exposure to putrescent emanations, of which his want of bodily vigour rendered him peculiarly susceptible, he was engaged on a large and complete treatise on Descriptive Anatomy, which was afterwards finished by his pupils.—Although the importance of studying the elementary tissues of the animal body, and their respective properties, had been recognized by more than one preceding anatomist, yet there was in their observations, as has been well remarked by Mr. Buckle, "that want of harmony and that general incompleteness always characteristic of the labours of men who do not rise to a commanding view of the subject with which they deal." This "commanding view" was unquestionably first taken by Bichat. He saw that in order to gain any clear idea of the actions of the living body, it was necessary to become acquainted with the structure and properties not merely of its *organs*, but of the *tissues* of which these organs are made up; thus decomposing, as it were, the complex fabric into its simplest elements, and isolating each for separate examination. He made use of all the means which observation and experiment were at that time able to furnish for the attainment of the fullest knowledge of the characters of every tissue; and had he not been prevented, on the one hand, by the imperfection of the microscope of that day, from making advantageous use of this instrument in the investigation of minute structures, and been kept back on the other by the want of the means of conducting organic analysis, from determining the true composition of the substances under examination, there can be little doubt that he would have anticipated the discoveries which have revolutionized histology, or the science of the tissues, within our own time. On the basis of general anatomy, Bichat built up the framework of a scheme of physiology and pathology which his followers in every school have laboured to complete. He looked not only at the structure, but at the properties of the elementary tissues; and not merely at their properties in the state of health, but at their altered conditions in disease. He saw that many of these properties were peculiar to *living* tissues, and hence distinguished them as *vital;* and he regarded life in the aggregate as the sum of all the actions which are performed by the separate, and to a certain extent independent, exercise of these properties. Thus he completed the overthrow of the iatro-mathematical school, which had fixed its attention exclusively on the physical phenomena of the living body; whilst he also exposed the fallacy of the then prevalent doctrine of Stahl, that there is in every living body an *archæus* or "vital principle," which governs and directs all its actions. As health depends upon the due working of all the elementary parts of the organism, so does disease result from the perversion of the vital properties of some of these; and it is the object of therapeutics to correct such perversions, by the application of remedies specially fitted to bring back the vital forces to the natural type from which they had departed. There can be little doubt that in dwelling so constantly on the vital properties of the primary tissues, Bichat took too little account of their physical and chemical actions; and that in fixing the attention too exclusively on the properties of the solids, he somewhat underrated those of the fluids. Still he is by no means chargeable with the exclusive solidism of his successors in the French school of pathology; and it can scarcely be doubted that he would have recognized the full value of those considerations which have led of late to the revival, in a modified form, of the "humoral pathology," which had sunk under the influence of their teachings into undeserved disrepute. Among many other important doctrines propounded for the first time in his work, "Sur la Vie et la Mort," is that classification of the functions into *organic* and *animal*, which is now universally adopted by physiologists, and which has greatly aided in that systematic arrangement of the phenomena of life which lies at the basis of all sound generalization of them. Altogether it may be truly said, that Bichat left an impress upon the science of life, the depth of which can scarcely be overrated; and this not so much by the facts which he collected and generalized, as by the method of inquiry which he developed, and by the systematic form which he gave to the study of general anatomy in its relations both to physiology and to pathology.—W. B. C.

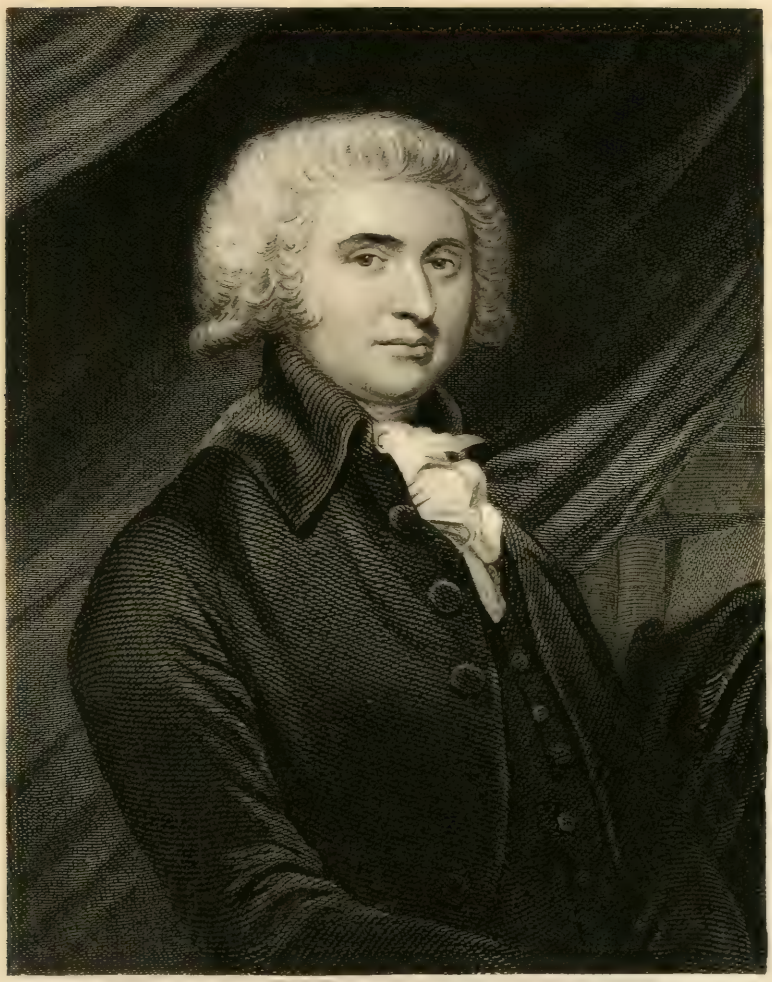
BICHENO, JAMES EBENEZER, was born at Newbury, in Berkshire, where his father was a Baptist clergyman. He seems to have devoted his attention at first to matters connected with the philosophy of legislation, the administration of the poor



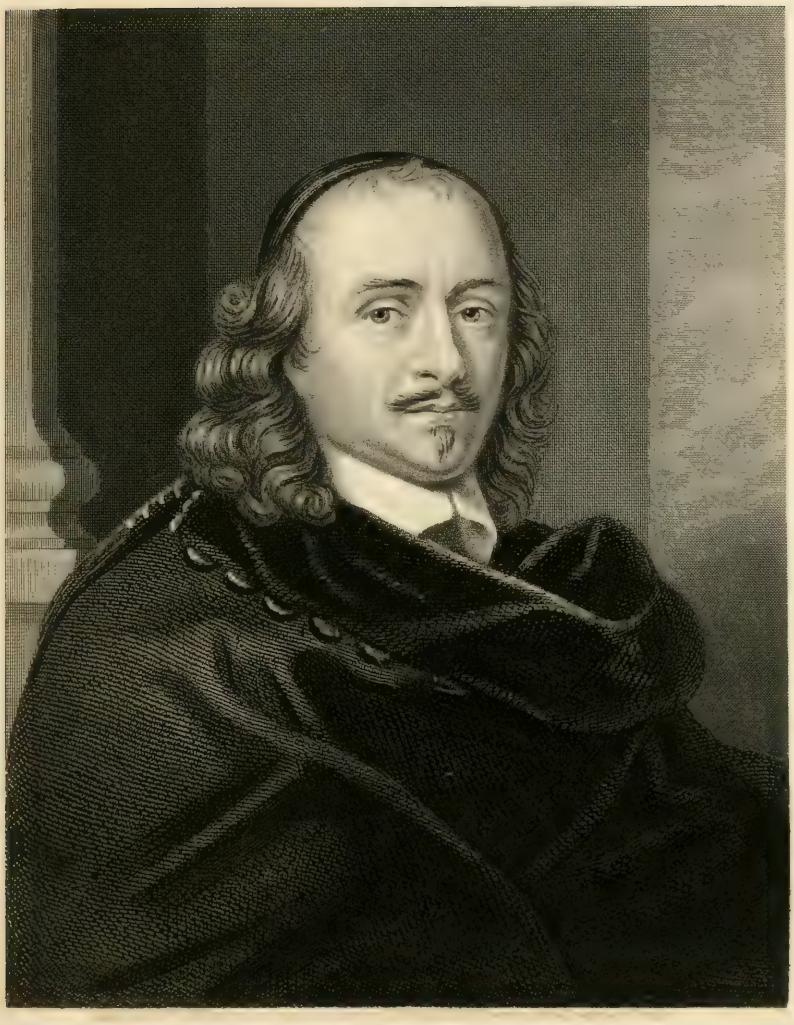












laws, and the punishment of crime, on which subjects he published works in 1817 and 1819. In 1822 he was called to the bar, after studying at the middle temple. He became a fellow of the Linnean Society in 1812, and was elected secretary in 1824. He showed a great taste for natural science in various departments. After the death of his father in 1831, he quitted London, and retired to Tymaen, near Pyle, in Glamorganshire, where he had become a partner in iron-works, which turned out an unsuccessful speculation. In 1829 he visited Ireland, and published a work on "Ireland and its Economy." In 1836 the marquis of Lansdowne appointed him one of the commissioners for inquiry into the expediency of introducing poor laws into Ireland, and in 1842 he was appointed by Lord Stanley colonial secretary of Van Diemen's Land. He died at Hobart Town on 28th February, 1851, after a short illness. Botany was his favourite pursuit, and several of his papers on this department of science appear in the Linnean Society's Transactions, such as "Observations on the Orchis militaris of Linnæus," "On the Linnean Genus Juncus," and "On Systems and Methods in Natural History."—J. H. B.

BICKERSTAFF, Isaac, a very successful dramatic writer, was born in Ireland, probably about the year 1735, and we find him appointed to be one of the pages to Lord Chesterfield, when lord-lieutenant of Ireland in 1746. He produced "Love in a Village," "The Maid of the Mill," and "Lionel and Clarissa," three genuine English comic operas, which will continue to be popular as long as the language in which they are written lasts, and would still hold their ground as most amusing comedies, even if the incidental songs, beautiful, simple, and national, as many of them are, were omitted. The first of these operas in particular, though borrowing largely from Johnson's Village Opera and other sources, was so favourably received in London during its first season, 1762–63, that it was played nearly as often as the Beggars' Opera had been at an earlier period, and established a permanent reputation equally brilliant. "The Maid of the Mill" was first produced at Covent Garden, on the 31st of January, 1765, and had a run of thirty-five nights during the season. "Lionel and Clarissa" was also very successful, and still holds its place in popular favour. In addition to these, Bickerstaff wrote "The Padlock," "The Sultan," and "The Spoiled Child," all farces still upon the acting list. It is right to mention that the authorship of the last is attributed to Mrs. Jordan, W. Forde, and others, but the weight of authority and evidence is all in favour of Bickerstaff. He also wrote some comedies, and altered several pieces of other authors, and he composed an oratorio called "Judith," which was set to music by Dr. Arne, and performed at the Lock Hospital chapel on the 6th of February, 1764. Upon the whole Bickerstaff may be pronounced one of the most successful writers for the stage during his time. His dramas, original and adapted, amount to the number of twenty-two, though it must be admitted he availed himself very freely of the plots of other writers. Bickerstaff served for some time as an officer of marines, and died abroad in extreme old age and reduced circumstances; but the place and date of his decease have not been ascertained.—J. F. W.

BICKERSTETH, Edward, a clergyman of the church of England, and for many years secretary to the Church Missionary Society, was born in 1784 at Kirkby-Lonsdale, Westmoreland. His father was Henry Bickersteth, Esq., a surgeon of the place. At the age of fourteen he entered a situation in the post-office, London; but at the close of his nineteenth year, desirous of more congenial employment, he entered a lawyer's office as an articled pupil, and such were his ability and integrity that in less than three years he was appointed the managing clerk of an extensive law establishment. In 1812 he removed to Norwich in connection with his profession, and there married his partner's sister. It was while there that he wrote his "Scripture Help," and that he established the Norwich Christian Missionary Association. It had long been his desire to engage in ministerial labour, and to enter the missionary field. At the end of his third year of residence at Norwich, and in the twenty-ninth year of his age, he was appointed to visit the West African mission of the Church Missionary Society; and having obtained, in December, 1815, both deacon's and priest's orders at the hands of the bishop of Norwich and Gloucester, he sailed for Africa on the 3rd of the following month. In his actings during his stay of three months in that country, he fully realized all the expectations of those who sent him forth. He returned to England on the 17th of August, 1816. The personal knowledge which he now brought with him of the character, circumstances, and feelings of the missionaries, of the degradation of long-neglected and injured Africa, and of the actual success already vouchsafed, peculiarly qualified him for the position which awaited him here at home, and the important duties which he discharged for the space of fifteen years. Such was the force of his appeals, and the interest he excited, that new associations sprang up in various parts of the united kingdom, and the annual income of the society was largely increased. Nor was he inactive with his pen; he sent from the press, in the years 1819 and 1821, his admirable treatises on Prayer and the Lord's Supper; whilst, moreover, for several years he ably directed the theological pursuits of the missionary students who resided under his own roof, as well as conducted mainly the wide-spread correspondence of the society, both for home and foreign parts. Mr. Bickersteth latterly began to wish for some more quiet post, in which, whilst he could throw the weight of his mellowed experience into the interests of christianity generally, he might give more personal attention to the teaching of his own children. In the year 1830, a gentleman was led to put him in possession of the living of Watton, Herts, where he found the very quiet which he needed for study and writing; and in whose population he had the joy to form that sweet connection which subsists between a faithful pastor and a grateful flock. It would be grateful to the feelings of the writer to give here, in minute and chronological detail, our author's proceedings during the period of twenty years in which he was the rector of this parish; to do this, however, must require a volume instead of our limited space. After a lingering dissolution of some weeks' length, our valued friend departed at Watton, on the 24th February, 1850. "May my last end be like his!" We here affix a list of his published works; and in doing so may just add, that few men, since the days of the apostles, have more completely left the impress of their own great character upon their generation than the subject of our sketch. The following are the principal works published by Mr. Bickersteth, and now in print —"A Scripture Help, designed to assist in reading the Bible profitably;" "A Treatise on Prayer, designed to promote the spirit of devotion;" "A Treatise on the Lord's Supper." Of this one portion has been printed separately, entitled "A Companion to the Holy Communion;" "The Christian Student, designed to assist in acquiring religious knowledge;" "Christian Truth, a Family Guide to the Chief Truths of the Gospel;" "The Chief Concerns of Man for Time and Eternity;" "Family Prayers, a course for eight weeks, with occasional prayers;" "A Practical Guide to the Prophecies;" "The Signs of the Times in the East, a Warning to the West;" "The Promised Glory of the Church of Christ;" "The Restoration of the Jews to their own Land;" "A Treatise on Baptism;" "Family Exposition of the Epistles of St. John and St. Jude;" "The Divine Warning to the Church." "The Christian Hearer" is not at present in print; and the following works were adopted or compiled by him from older writers—"The Testimony of the Reformers, from Cranmer, Jewell, Bradford, and others;" "The Book of Private Devotions, chiefly compiled from the works of the Reformers;" "Practical Reflections on the Four Gospels, arranged as a Warning;" "The Christian Fathers of the First and Second Centuries;" "A Manual of Prayers for the Young;" "Christian Psalmody, a collection of psalms and hymns for public worship." Besides the above, Mr. Bickersteth published many single sermons, addresses, &c., which were afterwards collected into a volume, entitled "Occasional Works."—J. W. D.

BICKERSTETH, Henry, Baron Langdale of Langdale, brother of the preceding, was born on the 18th of June, 1783, at Kirkby-Lonsdale, Westmoreland. After being educated at the grammar school of his native place, he was apprenticed to his father, and became medical attendant to the earl of Oxford, by whom he was encouraged and enabled to enter Caius college, Cambridge, where in 1808 he graduated as senior wrangler. He was called to the bar on the 22d November, 1811, became a king's counsel and a bencher of the inner temple in 1827, and filled the office of treasurer in 1836. He rose to great eminence in the equity courts, to which he confined his practice, and, in spite of his liberal opinions, was offered by Sir Robert Peel in 1835 a seat on the bench, which, however, he gratefully declined. In 1836 he was appointed to succeed Lord Cottenham as master of the rolls, was called to the house of peers and sworn a privy

councillor—a combination of honours rarely gained at the same time, and more remarkable as his lordship had taken no active part in politics, and had neither sat in the house of commons, nor held the office of legal adviser to the crown. In 1850, on the resignation of Lord Cottenham, the great seal was more than once offered to Lord Langdale, but he declined the honour, his intense application for many years to the reform of the court of chancery rendering repose indispensable. A month before his death, he took farewell of the court and the bar, with the esteem of the whole legal profession, and the character of an able and high-minded judge He died at Tunbridge Wells, on the 18th of April, 1851, in the 68th year of his age.—W. M. H.

BICKERTON, Sir Richard Hussey, an English admiral, born in 1759, entered the navy in 1771. He served with great distinction under Lord Keith, who made special mention of his services in a letter to the admiralty. Sir Richard was appointed vice-admiral in 1805, one of the commissioners of the admiralty in 1807, governor of Portsmouth in 1812, and general of the royal marines in 1819. Died in 1832.—J. T.

BICLARA, Joas de, a Portuguese historian, who lived in the sixth century. For the purpose of studying the Greek and Latin classics he went to Constantinople, and vied in fame with the renowned Isidore of Seville. He was bishop of Girone about the year 589. His chronicle of the events which happened in the Roman empire and Spain, from Justin to Reccarèdes, is interesting and precise. His death is not recorded.—A. C. M.

BIDDLE, John, called "the Father of English Unitarianism," because he, in modern times, set up the form of worship so designated, was born at Wotton-under-Edge in Gloucestershire in the year 1615. Having received a classical education at the grammar school of his native place, he was, in 1632, admitted of Magdalene hall, Oxford, where he continued his studies with increasing success and reputation. After well discharging for a few years the duties of college tutor, he accepted, 1641, an appointment as master of the free school of St. Mary of Crypt, in the city of Gloucester. Having adopted antitrinitarian opinions, he was summoned before the magistrates to answer to a charge of heresy. In self-defence he drew up a paper, entitled "Twelve Arguments," &c., in which he assailed the established doctrine touching the Deity of the Holy Spirit. A copy of this falling into the hands of the parliamentary committee, then sitting at Gloucester, the author was, by their authority, committed to gaol while labouring under a dangerous fever. From this confinement he was relieved on giving security for his appearance when it should please the parliament to send for him. During the interval, which lasted about six months, he was visited by the celebrated Archbishop Usher, who, passing through Gloucester, heard of his case, and endeavoured, but in vain, to convince him of his errors. Shortly afterwards Mr. Biddle was summoned to appear at Westminster, and examined before a committee of the house of commons, appointed for the purpose. Avowing that he did not hold the common view of the Deity of the Holy Spirit, he was detained in prison for sixteen months without any issue. At length he addressed himself to Sir. H. Vane, who was a member of the committee, beseeching him either to procure his discharge or bring the matter to a crisis. Vane laid his case before the house. The only consequence was, that the offender was committed to the custody of one of its officers, under the restraint of which he remained for five years. The question in debate having been discussed in the assembly of divines, then sitting in Westminster, Biddle, in self-defence, published his "Twelve Arguments." By order of the house of commons the piece was called in, and ordered to be burnt by the common hangman. Not deterred by the penalty, Mr. Biddle published, in 1648, two tracts intended to justify his opinions. Suppressed by the civil power, these essays were reprinted in 1691 in the first volume of the Old Socinian Tracts. On its first publication it excited indignation, and the death of its author was demanded conformably to the then existing law. The demand was made nugatory by the spirit of the age. Cromwell adopted a milder policy towards religious dissentients. Though still in custody, Mr. Biddle was, on security being given, permitted to visit a friend in Staffordshire. Ere long he was recalled, and placed in more rigorous confinement. At length, in 1651, the parliament having passed a general act of oblivion, he was restored to full liberty. Repairing to London, he formed a small religious society who met in private every Lord's-day for worship, and the study of the scriptures. For about three years the congregation pursued their course in quiet, except that they received a visit from Dr. Gunning, afterwards regius professor of divinity at Cambridge, who entered with its minister into a warm and lengthened disputation. Near this time Mr. Biddle published several small pieces, chiefly translations from the writings of the Polish unitarians. Another piece translated by him was Przipcovius' Life of F. Socinus. He also put forth two tracts in the catechetical form, explanatory of his views of Christian doctrince—one entitled "A Scripture Catechism," the other "A Brief Scripture Catechism for Children." The appearance of these tracts occasioned alarm. A series of propositions was selected and condemned by a vote of the house of commons. The author, called to its bar, was committed close prisoner to the Gate-house. Again set at liberty he resumed his efforts. The result was a fresh incarceration; and now death seemed inevitable. The protector, however, interposed, and sent the obnoxious free-thinker into banishment in the Scilly islands, October 5, 1655. There for nearly three years he employed his leisure in biblical studies. In the year 1658 he was, by Cromwell's favour, set free, and restored to his friends. Resuming his instructions, he fell into fresh trouble. Five months after his return the protector died. Having avoided the dangers which immediately ensued under Richard Cromwell, Biddle suffered at the hands of the government of Charles II. On the 1st of June, 1662, when he and some of his friends were met for divine worship at his own lodgings, they were seized and carried before Sir Richard Brown, by whom they were committed to prison. After some delays, each of the hearers was fined in twenty pounds, and Mr. Biddle himself in one hundred, with the additional penalty of imprisonment until the fine was paid. His release soon came. In five weeks, through the noisomeness of the place, he contracted a disease of which he died on the 22nd of September, 1662.—J. R. B.

BIDDLE, Nicholas, an American man of letters, though better known as an able but unlucky financier, was born at Philadelphia, January 8, 1786. Having studied law, he was admitted to practise at the bar in 1804. But his tastes were literary and diplomatic, rather than professional; and he, therefore, gladly accepted an offer made to him at this time by General Armstrong, then just appointed American minister to France, to accompany him to Paris as his private secretary. After performing the duties of this office for a year or two, and spending some time in travel upon the continent, he visited England, and became for a while secretary to Mr. Monroe, then American minister at London. In 1807, Mr. Biddle returned to America, and nominally resumed practice at the bar, but really gave most of his time to the more attractive pursuits of letters and politics. He took part in editing the *Portfolio*, then the only literary periodical of much note in the United States, and one which exercised a happy influence upon the growth of American literature. He also prepared for publication the narrative of Lewis and Clarke's exploration of the country between the Mississippi and the Pacific ocean. His literary training was thorough, and his taste was pure. The controversial letters respecting the currency and the banks, which he had occasion to write in the later part of his life, were prepared with singular vigour, neatness, and elegance of style. At the request of Mr. Monroe, he compiled a volume, published by the authority of congress, and called the "Commercial Digest," being an abstract of the commercial regulations of foreign countries. About 1819 Mr. Biddle was appointed one of the directors of the United States bank, Mr. Langdon Cheves at the same time succeeding to the presidency of that institution. The affairs of the bank, through previous mismanagement, were then in a disordered and even perilous condition; but the vigour and financial ability of its new president restored its prosperity, and enlarged its credit and its influence over the course of trade and exchange throughout the country. When Mr. Cheves resigned in 1823, Mr. Biddle was chosen his successor. General Jackson, then in the height of his power and popularity as president of the United States, became prejudiced against the institution, thinking that its directors meddled with politics, and obstructed the course of his administration. With characteristic tenacity of purpose and firmness of will, he laboured for its overthrow, and carried the democratic party along with him in the undertaking. With equal resolution and energy, and wielding a great financial power, which could make itself felt in every corner of the Union, Mr. Biddle strove to sustain it; and, in the unequal struggle, he certainly impaired the resources of the institution,

even if he did not make an unscrupulous use of them. A bill, renewing the charter of the bank, which had passed both houses of congress, was negatived by President Jackson in 1832. The public deposits were removed from the bank the following year; and in 1834, the lower house of congress resolved, by a considerable majority, that the bank ought not to be rechartered, and the public deposits should not be restored. It thus became apparent that its affairs, as a national institution, must be wound up. But Mr. Biddle was not yet foiled; with characteristic pertinacity, he succeeded, by the payment of a very large bonus, in inducing the state of Pennsylvania to recharter the bank, with an increased capital, under the name of the United States Bank of Pennsylvania. This step was an injudicious one; being now a mere *state* bank, without the power of establishing branches in the other states, it could no longer use its immense capital with advantage, or control the domestic exchanges. It was thus tempted to incur extraordinary risks, and to engage in enterprises not of a legitimate banking character. It embarked in cotton speculations and stock-jobbing. The consequences were inevitable; its capital was wasted, and in 1841, it sunk into hopeless insolvency. Mr. Biddle had retired from its management two years before; but the calamity was generally imputed to his rash councils and injudicious proceedings, and he felt keenly the consequent loss of reputation. He died at his country seat near Philadelphia, February 27, 1844. Though his career was an unfortunate one, in private life he was much esteemed, and his public spirit and commanding talents might have earned for him an enviable name, if circumstances had not made him a leader in a deplorable controversy.—F. B.

BIDET, Nicolas, a French agriculturist, was born in 1709, and died at Rheims on 15th February, 1782. He wrote a work on the "Nature and the Culture of the Vine."

* BIDING, Moses Israel, a French Hebraist, professor of oriental languages at Metz, was born in 1775. He studied at the university of Frankfort-on-the-Maine. His principal work, an exposition of the principles of Hebrew reading, with remarks on pronunciation, punctuation, &c., was published at Metz in 1816, under the title of "Sepher im Lamikra."

BIDLOO, Godefroy, a celebrated Dutch anatomist, was born at Amsterdam on the 12th March, 1649, and died at Leyden in April, 1713. He early showed a great taste for literature, but was prevailed upon by his parents to follow the profession of medicine. After serving for some time as a surgeon in the army, he obtained a chair of anatomy at the Hague in 1688, and six years afterwards was invited to Leyden, where he became professor of anatomy and surgery. About this period he was also appointed physician to William III. of England. Bidloo appears to have enjoyed a much higher reputation than he deserved. His surgical works are of little value, but he has the merit of having combated the celebrated hypothesis of the existence of a nervous fluid, in which he exhibited much talent; proving that the nerves are not hollow, as was supposed, but that they consist of a great number of minute filaments. His most important work, entitled "Anatomia corporis humani," &c., which was published at Amsterdam in 1685, contains one hundred and five folio plates, executed by G. de Lairesse, and these, although by no means perfect, constitute the principal merit of the work, which was long prized on their account. These plates are also remarkable for another reason. Cowper, the celebrated English anatomist, is said to have obtained three hundred copies of them from a Dutch printer, and having altered the name, and attached different explanations to them, published them in his own name. Bidloo, justly resenting this conduct, laid claim to the plates in a tract entitled, "Gulielmus Cowper citatus coram tribunali societatis Angliæ," published at Leyden in 1700. He was also the author of several other works upon various subjects of anatomy and surgery, and a volume of his opuscula appeared in 1715, two years after his death.—W. S. D.

BIDLOO, Lambert, a Dutch botanist, brother of the preceding, practised as an apothecary at Amsterdam. He published a catalogue of medicinal plants cultivated in the Amsterdam garden, and a treatise "De Re Herbaria."

BIDOU, François Simon, a French physician, born at Écos, Eure, on the 9th August, 1769. After pursuing his studies for some time in his native country, he visited Edinburgh and Dublin in 1790, and on his return to France attended the medical courses in the university of Paris, where he took his doctor's degree in 1805. He died in Paris on the 8th August, 1824. His only works are, "Dissertatio Medica de febre generatim," 1805, and "Reflexions Pratiques sur les Maladiès de la peau appelées dartres," Paris 1821.—W. S. D.

BIDWILL, John Carne, a successful botanist, was the son of James G. Bidwill, a merchant of Exeter. He examined particularly the botany of New Zealand and Australia, and contributed many important plants to the gardens and herbaria of Britain. He was appointed commissioner of crown lands at the Wide-bay district; there he continued to prosecute his botanical pursuits. His name is commemorated in Sir William Hooker's Araucaria Bidwilli, the bunya-bunya tree of north-east Australia, the seeds of which are used as food by the natives. He died in 1853, at Tinana, in the 38th year of his age, of a disease brought on by his exploring exertions.—J. H. B.

BIE, Adrian de, born in 1594, pupil of Wouter Abts, and Schoof, painter to Louis XIII., master of Abts. He was born at Lierre, and studied six years at Rome. He died about 1640, leaving a son who wrote a poem on the painters. His colour was so delicate, that he frequently painted on jasper, agate, porphyry, and gold plate, as Abts had done before him. He painted miniatures and figures for cardinals, &c. His best work is the picture of St. Eloy, the patron of goldsmiths at St. Gomer, Lierre.—W. T.

* BIEDENFELD, Ferdinand Leopold Karl Freiherr von, a German novelist and miscellaneous writer, was born at Karlsruhe in 1788. From 1811–14 he held an office in the administrative service of Baden, and afterwards was manager of various theatres. His writings are very numerous.—K. E.

* BIEDERMANN, Friedrich Karl, a distinguished German writer, was born at Leipzig, September 25, 1812. After having studied philosophy in his native town and at Heidelberg, he began lecturing at Leipzig, and was appointed professor extraordinary in 1838. The liberal opinions, however, which he professed, both in his lectures and writings, soon involved him in a contest with government. In 1845 legal proceedings were instituted against him, and though he was acquitted, yet he was no longer allowed to lecture on political subjects. In 1848 he was elected a member of the Frankfort national assembly, where he acted as one of the secretaries, and afterwards was chosen one of the vice-presidents: he seceded from the assembly on May 26, 1849. He then became a deputy to the Saxon diet, and resumed his lectures until 1853, when he was again prosecuted and dismissed from office. He now removed to Weimar, where he undertook the management of the *Weimarische Zeitung*. His principal works are—"Fundamental philosophie;" "Wissenschaft und Universität," 1838; "Die Deutsche Philosophie von Kant bis auf unsere Zeit," 2 vols.; "Vorlesungen über Socialismus und sociale Fragen;" "Erinnerungen aus der Paulskirche," &c. Among the periodicals which he originated and edited deserve to be noticed, the *Deutsche Monatschrift für Literatur und öffentliches Leben*, started in 1842, and afterwards transformed into a quarterly in 1846, under the title *Unsere Gegenwart und Zukunft*; the *Herold*, a weekly paper, 1844–47.—K. E.

BIEDERMANN, Jacob, a German jesuit, professor of philosophy at Dillingen, and afterwards of theology at Rome, was a native of Suabia. He wrote "Comico-Tragediæ Sacræ X.," and a number of other works equally dull. Died in 1639.

BIEDERMANN, Johan Gottlieb, a learned German, born at Naumburg in Saxony, in 1705. He was appointed rector of the academy of his native town in 1741, where he applied himself diligently to the duties of his office, delivering many learned discourses, several of which, especially those on the Hebrew language, were afterwards collected, and published in Leipzig in 1751, under the title of "Otia Literaria." He was transferred from the rectorship of his own town to that of Freiberg, where he continued till his death in 1772. He also wrote several works on numismatology, and on other subjects.—J. F. W.

BIEDERMANN, John Godfrey, a German, author of "A Genealogy of the Counts of Franconia," Erlangen, 1746.

BIEHL, Charlotte Dorothea, a Danish authoress of considerable reputation, born 2nd June, 1731, at Copenhagen, where her father was secretary of the Society of Arts. Her works are very numerous, principally designed for the stage, and consist of comedies, tragedies, operas, oratorios, &c. She wrote also four volumes of moral tales, "Moralske Fortællinger," and three volumes of letters; besides which, she translated Don Quixote from the Spanish into her native tongue, and various

other works from the Italian, French, and German. She died unmarried in 1788.—M. H.

BIEL, Gabriel, a German philosopher and theologian, born at Spires in the middle of the fifteenth century; died 1495; was first celebrated as a preacher at Mayence, then became professor of theology at Tübingen, and finished his days as a monk. He was an able defender of nominalism in the form in which it had been propounded by Occam.—J. D. E.

BIEL, Johann Christian, a German theologian, born at Brunswick in 1687; died in 1745. He published a great number of dissertations in the "Thesaurus Antiq. Sac." of Ugolin, and a Lexicon for the Septuagint, 3 vols., 1779–80.

BIELEFELD, Jacob Friedrich Freiherr von, was born at Hamburg in 1711, and died at Altenburg in 1770. He was superintendent-general of the Prussian universities under Frederick II., and left several valuable works (written in French) on politics and literature. We mention: "Progrès des Allemands dans les sciences, les belles-lettres et les arts," Berlin, 1752; "Institutions Politiques;" "Les premiers traits de l'érudition universelle," Leyden, 1767.—K. E.

BIELER, Benjamin, a German theologian and antiquarian, born in Saxony, 1693; died 1772; author of several antiquarian dissertations. He also wrote "Historische Nachricht von allerley geheimen Dingen der alten und neuen Juden," &c., 1743—a curious account of certain Jewish mysteries.

BIELINSKI, Franciscus, a Polish nobleman of large property, whose love of science, and especially of natural history, induced him to show great kindness to those who were engaged in scientific studies. He published two works by Lucas Gornicki, at his own expense, and collected a large library in his residence at Warsaw. In 1710 he became staroste of Marienburg, and in 1732 was made a knight of the order of the white eagle, vaivode of Culm, and marshal of the crown. In 1733 he accompanied King Stanislas to Danzig, but after the capitulation of that city, submitted to Augustus III., who afterwards made him grand marshal of the crown. He died about 1766. He translated into Polish, a dissertation by Rousset on the claims of the Polish crown to Livonia and Courland.—W. S. D.

BIELKE, Rodolph de, sometime Danish minister at the court of Berlin, was descended from an ancient and noble family in Denmark, and early entered the diplomatic service of his country. In due course of time he became secretary of legation to the Danish mission in England. He filled this post in circumstances peculiarly trying. In the year 1848 all Germany was revolutionized, and the dominions of the king of Denmark were invaded. Denmark was poor and weak; Schleswig-Holstein was powerful, with all Germany at its back. While the Danes prepared to repel the invaders at home, the ingenuity of their diplomatic agents abroad was taxed to the uttermost to combat the subtleties of the Schleswig-Holstein emissaries. None rendered his country more signal service than Rodolph de Bielke. It is to his indefatigable efforts that Denmark owes the formation of a proper judgment in England on the merits of the Schleswig-Holstein quarrel, the intricacies of which at one time threatened to weary the patience of Europe. On the death of Count Reventlow, M. de Bielke was appointed chargé-d'affaires in England, and shortly afterwards was appointed Danish minister at Berlin. Bielke was injured by an imprudent use of some German baths, and while travelling in Italy to recruit his health, was seized by cholera, and died at Padua, July 26, 1855.—(*Gentleman's Magazine;* Hardwicke's *Annual Biography* for 1856.)—E. W.

BIELKE, Stenon Charles, a Swedish botanist and chemist, was born at Stockholm in 1709, and died on 13th July, 1754. He travelled much in Sweden, Russia, and other countries, and was instrumental in advancing the sciences and arts in Sweden. He devoted much attention to grasses, and was instrumental in publishing Floras of the Wolga, Tartary, and Moscow.—J. H. B.

* BIELOWSKI, A., born in Galicia in 1806, a poet of considerable reputation, and cultivator of the national literature of Poland. He has also published some translations and biographies, and is a contributor to several periodicals.

BIELSKI, Martin, a Polish historian, born in 1495, who wrote several works, chiefly on history, which are held in estimation. His principal work is the "Kronica Polska," which contains the history of Poland from the earliest period down to the year 1576. It is valued for its authenticity. It would have been continued, but that he died the same year. He was considered an elegant and accurate writer.

BIELSKI, Joachim, followed in the steps of his father, Martin, and continued the "Kronica Polska" down to the year 1597, when he published the whole in folio. He also wrote some poetical pieces. The historical chronicles of the two Bielskis are still the standard authority on Polish history.—J. F. W.

BIENAISE, Jean, a French surgeon, born at Magères in 1601, was received as master in surgery at the college of Saint-Côme, and soon acquired much celebrity as a bold and successful operator. He was the inventor of some valuable instruments. He accompanied Louis XIV. in two of his campaigns in Flanders. Bienaise died in 1681, leaving behind him a noble fortune, of which he bequeathed one portion to the poor, and another to the college of Saint-Côme, for the establishment of two professorships, one of anatomy, and one of surgery. His only work, which was not published until seven years after his death, is entitled "Les opérations de Chirurgie, par une mèthode courte et facile;" in it he not only gives excellent directions for the performance of many surgical operations, but condemns the numerous absurdities which prevailed in his time in the treatment of such cases.—W. S. D.

BIENNE, John, in Latin Benenatus, a French printer, born at Paris; died 1588. He continued the impression of Demosthenes commenced by his predecessor, Worel, and published it in 1570, folio. He also published the New Testament in Syriac and Greek, with a Latin interlinear translation.

BIENVILLE, Lemoyne de, the second royal French governor of Louisiana, and the founder of New Orleans, was born at Quebec about 1680. He was the tenth of the eleven sons of Charles Lemoyne, Baron Longueil, of Canada, all of whom held commissions in the royal service, and acquired distinction. D'Iberville, the third son, is best known as the leader of the expedition which rediscovered the opening of the Mississippi into the Gulf, and founded the French colony of Louisiana. Bienville took the name of an older brother, who was killed by the Iroquois Indians. In 1699 he accompanied D'Iberville and Sauvolle, another of the brothers, in the expedition which carried out from France about two hundred emigrants, to establish a new French colony near the mouth of the Mississippi. Serigny and Chateaugué, two other brothers from this remarkable family, joined them not long afterwards. Young as he was, Bienville was much trusted by his brother, and his talents and bravery often rescued the feeble colony when it seemed on the verge of extinction. The settlement was begun at Biloxi, but was soon removed to the west side of Mobile river, near where the city of Mobile now stands. The death of Sauvolle left Bienville, when he was but twenty years old, in temporary command of the colony; and he continued to be its ruling spirit, often its actual governor, for more than forty years. The story of his life would be the history of Louisiana for that period. In 1716 he led an expedition against the Natchez Indians, and finished the fort, Rosalie, which D'Iberville had begun sixteen years before: upon the site of this fort is the present city of Natchez. He founded the city of New Orleans in 1718, and moved his head-quarters thither four years afterwards. His last military achievement was to lead an expedition against the Chickasaw Indians in 1739, in which he was successful, and concluded a treaty with them. Then he returned to France under unmerited censure from the government, which he had faithfully and admirably served for a long time. He died in Paris, March 7, 1767, and was buried with military honours at Montmartre.—F. B.

BIEREY, Gottlob Benedict, a musician, was born at Dresden in 1772, and died in Breslau in 1840. He studied composition and the pianoforte under Weinlig, in the canton of his native town, till he was seventeen years of age, by which time he had also acquired some skill on the violin and oboe. He was then engaged for five years in various itinerant companies, but had no settled appointment till 1794, when he became a member of a permanent operatic establishment, which gave performances in rotation at three or four of the secondary German cities. He retained this situation till 1806, having in the course of these twelve years produced with success his first two operas, "Der Schlaftrunk" and "Rosette." He now went to Vienna, where in 1807 he brought out "Wladimir," a serious opera, which gained for him such distinction that he was offered the advantageous post of music director at Breslau, upon which he entered the following year. He had the moral and technical qualifications for a good conductor, and he fulfilled his office with singular honour to himself, and great advantage to the art.

In 1812 Bierey founded the Singing Institute at Breslau, which continued in operation till 1816. He was appointed director of the opera in this city in 1824, but resigned the office in 1828, together with that which he had first filled in Breslau, and which he had discharged for twenty years with always increasing esteem. The personal vexations which induced him to give up his engagements, induced him also to quit the city, and it was not till after he had spent several years in Leipzig and other places that he returned to Breslau. He wrote many operas and operettas, which obtained universal popularity throughout Germany. They are distinguished by facility and comic power, are praised likewise for marked character, especially shown in the concerted pieces, and are admired for their spirited instrumentation. He composed also some sacred music for Prince Nicolas Esterhazy in Vienna, and for the funeral of Weiss in Leipzig, which is of a higher order; besides several pieces for orchestra and military bands, and a great number of songs for one and for several voices. A book on thorough bass by Bierey is well considered.—G. A. M.

BIERKANDER, Claud, a Swedish agriculturist, was born in 1735, and died in 1795. While he devoted attention to the cultivation of plants, he officiated as a clergyman at Grefback. He was a member of the Stockholm Academy, and wrote on the transpiration of plants, on their diseases, on generation, on the opening of flowers, and on the stations of plants.—J. H. B.

BIERLING, Conrad Friedrich Ernst, a German theologian, was born in 1709, and died in 1755. He was professor of logic, metaphysics, and theology at Rinteln. His principal work is entitled "Fasciculus Dissertationum Logicarum."

BIERNACKI, Alois Prosper, a Polish agriculturist, was born at Kalisch in 1778. He studied at the university of Frankfort-on-the-Oder. After acquiring a knowledge of agriculture by travelling, he returned to Kalisch, and established a model farm. During the Polish revolution in 1831, he occupied the important office of minister of finance, and on the fall of Warsaw he emigrated to France.—J. H. B.

BIERNATZKI, Joseph Christoph, a German author, was born at Elmshorn in Holstein, 17th October, 1795, and died at Friedrichstadt, 2d May, 1840. He was a poor minister of a still poorer parish on the small island of Nordstrandishmoor, one of the so-called Halligen on the western coast of Holstein, of which he has given a graphic description in his novel "Die Hallig, oder die Schiffbrüchigen auf dem Eilande in der Nordsee." His collected works, consisting of sermons, tales, and poetry, were published at Altona, 1844, in 8 vols.—K. E.

BIESMANN, Gaspard, a German jesuit, professor of rhetoric and moral philosophy at Dusseldorf, and author of "Lux Oratoria, seu brevis et clara totius Rhetoricæ Compositio," was born in 1639.

BIESTER, Johann Erich, born at Lübeck, 17th November, 1749; died at Berlin, 20th February, 1816, was one of the originators and editors of the *Berlinische Monatsschrift*, and keeper of the royal library at Berlin.—K. E.

BIET, Antoine, a French missionary, born in the diocese of Senlis in 1620, accompanied to Cayenne a body of colonists sent to occupy that island in 1652 by a company who had obtained the cession of it from government. The expedition was unsuccessful, hunger and disease having cut off the greater part of the colonists; and Biet returned to Paris, where he published an interesting account of Cayenne in 1664.—J. S., G.

BIET, René, abbe of Saint Leger de Soissons, was born at the close of the seventeenth century. He gained a high reputation as an antiquary, and his dissertation, "Pour la veritable époque de l'établissement fixe des Francs dans les Gaules," was awarded the prize by the Academy of Soissons, and was published in 1736. It is to be regretted that Biet did not continue his researches on this subject, which have, however, been taken up and completed by Frerel and Augustin Thierry. Biet died on the 29th of October, 1767.—J. F. W.

BIETT, Laurent, a French physician of Swiss extraction, was born at Scamf in the canton des Grisons, in the year 1784, but when four years of age, removed with his father into France, and resided at Clermont-Ferrand. He studied for a time at the hospital of Clermont, and afterwards went to Paris, where he attached himself to Alibert. He took his doctor's degree at Paris in 1814, and in 1815 was appointed visiting physician at the hospital Saint-Louis, at that time filled with soldiers suffering from typhus; in this dangerous position he boldly did his duty, although no fewer than eleven of his pupils were struck down by the terrible disease with which they were thus brought in contact. In 1819, being appointed physician to the above hospital, Biett made a journey to England, where he attended the hospitals of London, and on his return, organized the treatment of out-patients at the hospital Saint-Louis, by which he was enabled to succour no less than six thousand patients annually. Under his directions, the baths of the hospital became a model establishment, and he also gave clinical lectures upon the diseases of the skin, which furnished at all events the foundation of the Traité des Maladies de la peau, published by his pupils, Cazenave and Schedel. Biett himself wrote little, except some articles in the Dictionnaire des Sciences Medicales, and in the Dictionnaires de Medecine, and some papers in various medical journals. He died in Paris on the 3rd March, 1840.—W. S. D.

BIÈVRE, N. Maréchal, marquis de, born at Paris, 1747; died at Spa, 1789, grandson of Georges Maréchal, first surgeon of Louis XIV. In 1783 he published the comedy of the "Séducteur:" it was thought to be above his powers, particularly as another of his theatrical pieces, "Les Réputations," was wholly unsuccessful. The scandal of the day ascribed the latter play to one of the royal family, who thought it beneath his dignity to write poetry in his own name, and from this cause was led to use Bièvre's. After Bièvre's death, a tragedy of his, "Vercingetorixe," was published, and also "Les amours de l'ange Lure et de la fée Lure." Bièvre's "Vers de Societé" are very lively and spirited.—J. A., D.

BIEZELINGEN, Christian Jans van, was born at Delft in 1558, and died in 1600. He was a portrait painter. When the great liberator of the Low Countries from the Spaniard, William the Silent, prince of Orange, was assassinated, he was employed to take the portrait from the corpse, which he did with great truth.—W. T.

BIFFI, Giuseppe, a musician, was born at Cesano in Lombardy towards the middle of the sixteenth century. He was engaged as maestro di capella to Cardinal Andrea Battori, and relinquished this appointment for that of court composer to the duke of Wurtemburg, but returned to Italy in 1580. He was a very voluminous composer of madrigals, of which he printed many sets in Germany and Italy.—G. A. M.

BIFFI, John, an Italian poet, born at Milan in 1464. He opened a school at Milan for the children of the nobility, and devoted himself principally to the study of poetry.

BIGARI, Vittorio, a historical painter of Bologna. His works are still seen on palace and church walls. Date unknown. There was also a Serafino Bigari equally obscure.

* BIGELOW, Jacob, an American botanist residing in Boston. He has published "American Medical Botany," and a Flora of Boston; the dates of publication extend from 1817 to 1840.

BIGEON, Louis-François, a French physician, born on the 14th September, 1773, at La Villée, Côtes du Nord, studied at Rennes and Paris, at the latter of which places he received his doctor's degree in 1799. In 1805 he established himself at Dinan, where he continued to reside, and practised his profession until his death, which took place on the 26th April, 1848. His writings are rather numerous, but many of them relate principally to epidemics which visited the district of Dinan at various times. His inaugural dissertation is entitled, "Essai sur l'hémoptysie essentielle," and was partially reproduced in the Dictionnaire des Sciences Médicales. In 1812 he published "Observations qui prouvent que l'abus des remèdes . . . . est la cause la plus puissante de notre destruction prématurée," in which he opposes the too frequent use of bloodletting and aperients. A second edition of this work appeared in 1845, under the title of "Médecine Physiologique," &c., containing an analysis of nearly all the writings of the author, most of which have a similar tendency. In 1812 Bigeon also published "Recherches sur les propriétés Physiques chimiques et médicinales des eaux de Dinan," of which waters he was inspector, and a second work on the same subject in 1824.—W. S. D.

BIGGE, Arthur, a horticulturist, died in 1848. He was curator of the Cambridge botanic garden, became a fellow of the Linnean Society in 1815, and contributed papers to the Transactions of the Horticultural Society of London.

BIGI, Angelo, a Florentine painter, scholar of his brother, Francis, whom he survived. He flourished about 1530.

BIGI, Felix, generally called "Felix of the Flowers," flourished in Verona about 1780. He was born at Rome; but a

homicide drove the man of the fierce heart, but gentle trade, to Verona, where he worked for the nobles and for half the rich men of Europe, who could not appreciate a flower till it was painted.—W. T.

BIGIO, Francia, born at Florence in 1445. Painted architecture, animals, and landscapes. Died in 1525.

BIGLAND, John, an English miscellaneous writer, born at Skirlaugh, in the county of York, followed the profession of a schoolmaster until his fiftieth year, when the success of his first work, "Reflections on the Resurrection and Ascension of Christ," determined his adoption of a literary career. He published a series of popular works on subjects of history, geography, and natural history; particularly "Letters on the Study and Use of Ancient and Modern History," and an account of his native county, Yorkshire, forming the 16th volume of the Beauties of England and Wales. Died at Finningley, near Doncaster, in 1832.—J. S., G.

BIGLAND, Ralph, garter king-at-arms, born at Kendal in Westmoreland, 1711; died in London, 1784. He collected, in the course of his antiquarian researches, materials for a history of Gloucestershire, which have been in part published by his son.

BIGLIA, Andrea, an Italian historian, died at Sienna in 1435. He was distinguished for his profound knowledge of Latin, Greek, and Hebrew; author of "Historia rerum Mediolanensium," inserted by Muratori in the 19th volume of Scriptores rerum Italicarum.

* BIGNAN, Anne, a masculine poet, notwithstanding his christian name; born at Lyons in 1795. Although the French Academy have at four different times crowned his muse with their authoritative approbation, yet he is best known by his translations of Greek poets. As one of the classic school, against which that called the romantic wages implacable war, M. Bignan only enjoys favour in the rather fastidious circle which eschews innovation as a sort of sacrilege against the gods of Greece, dressed up in the flowing wigs of the artificial period of the old monarchy. A volume of evangelical poems from his pen has been much admired for purity and elevation of sentiment.—J. F. C.

BIGNE, Marguerin de la, a French theologian, doctor of the Sorbonne, and successively canon of Bayeux, and deacon of the church of Mans, was born at Bernières-le-Patry in 1546, and died at Paris in 1590. He resigned his canonry in 1581, in consequence of a dispute which arose between him and his bishop at the council of Rouen. His principal work is a collection of the Fathers, under the title of "Bibliotheca vet. Patrum et antiq. script. ecclesiasticorum Latine."—J. S., G.

BIGNES, Gaces de la, born about 1428 in the diocese of Bayeux in Normandy. Brought up by the Cardinal Desprez, he took orders, was chaplain to Philippe de Valois, John II., and Charles V. Falconry was the great amusement of Philippe de Valois and John, which led to Bignes' "Roman des Oyseaulx." The poem is an essay on falconry, in which he describes minutely the modes of rearing and training the falcon.—J. A., D.

BIGNICOURT, Simon de, born at Rheims, 1709; died at Paris in 1775; held some judicial office at Rheims; wrote poems, "Poésies Latines et Françaises." His French poems possess the charm of ease and simplicity.

BIGNON, Jean Paul, grandson of Jerome, born at Paris, 1662; died 1743; preacher and librarian to the king, member of the French Academy, &c., author of some memoirs. He was one of the most zealous patrons of Tournefort, who gave the name Bignonia to a newly-discovered American plant.

BIGNON, Jerome, born at Paris in 1590, was early distinguished by the variety of his acquirements. When only ten years of age, he published "Chorographie ou Description de la Terre Sainte;" and three years afterwards two other works; one a treatise concerning the antiquities and curiosities of Rome, and another on the election of the popes. These publications introduced him to the acquaintance of the most considerable persons in France. Henry IV. heard of his reputation, desired to see him, and appointed him page of honour to the dauphin, afterwards Lewis XIII. His advancement was rapid. He had prodigious success at the bar. He was made in 1620 advocate-general of the grand council, councillor of state, and advocate-general in the parliament. Cardinal Richelieu did not like him; yet, such was the honour in which Bignon was held, that in 1642 the former appointed him chief librarian of the royal library. He was amiable and devout. He died April 7, 1656, a rare example of precocious learning not out-living its reputation.—T. J.

BIGNON, Louis Pierre Edouard, a celebrated French statesman, diplomatist, and political writer, born at Meilleraye in 1771; died in Paris, 1841. In 1797 he entered the public service as secretary of legation in Switzerland; in 1799 held the same rank in the Cisalpine republic; in 1800 was transferred to Berlin, where, in 1802, he was promoted to the rank of chargé d'affaires. As minister plenipotentiary he resided at Cassel in the years 1804–6, and was mainly instrumental in organizing the Confederation of the Rhine. After Napoleon's entrance into Berlin, he was appointed administrator-general of Prussia, and in this difficult situation he earned, by his perfect integrity and popular manners, the affectionate respect of the people, as well as the confidence of his master. In 1809 he was named to the still more difficult post of administrator-general of Austria, and in Vienna rendered himself as popular as he had been in Berlin. He was afterwards transferred to Warsaw, where, with a short interval, occasioned by his being summoned to Wilna by the emperor, he managed the affairs of Poland during the last three years of French domination in that country. During the Hundred Days he was under-secretary for foreign affairs, and towards the end of that eventful epoch, foreign minister. In 1817 he was elected to the chamber of deputies, and in 1837 raised to the peerage. Among his works are two which he undertook in obedience to a testamentary request of Napoleon—"Histoire de France depuis le 18 brumaire jusqu'à la paix de Tilsitt," and "Histoire de France sous Napoleon depuis la paix de Tilsitt jusqu'en 1812."—J. S., G.

BIGNONI, Mario de, an Italian capuchin, born at Venice, published in 1649–1651, three volumes of sermons, which procured him considerable celebrity, and entitled him to a place in the Index Expurgatorius. They were translated into Latin by Bruno Neusser. Died in 1660.

BIGNOTTI, Vincenzo, an Italian theologian, canon of the cathedral of his native town, Vercelli, and author of a collection of miscellaneous poems, was born in 1764, and died in 1831.

BIGOT, Emery, a learned Frenchman, born at Rouen in 1626; died in 1689. He inherited a considerable fortune and a valuable library, to which he made ample additions. He discovered at Florence the Greek text of the Life of Saint Chrysostom, by Palladius. This work he published at Paris in 1680, with some other Greek pieces. He inserted in it Chrysostom's famous letter to Casarius, but was obliged by the censors to suppress it, from the arguments that might be deduced from it against the doctrine of transubstantiation. His published correspondence contains a mass of valuable information and curious literary details.—J. G.

BIGOT, Guillaume, born at Laval, 1502. He was the son of Jean Bigot. It would appear that he was born with teeth, an inconvenience that was near ending in his death, the result of some local superstition on the subject. His nurse, with thirteen other persons resident in the house with her, died of the plague, and all fled with fear from the strange infant, who survived the calamity. He was exposed on the highway, and rescued from death by the accident of his father passing in that direction. The life which was thus saved was, when the boy came to adult years, near having a more sad termination. His morals and his education were neglected, and he fell into vice and crime. With difficulty he escaped the officers of justice, for some offence arising out of a drunken frolic. Disease and distress awoke him to a sense of his degradation, and he now gave himself to unremitting study. He may be described as self-taught, as from school he brought little more than the rudiments of Latin, and he now acquired, without a master, the knowledge of Greek, of the philosophy of the period, its medicine, its astronomy, astrology, &c. Some mischief was done him with the king of France, to whom he was represented as an Aristotelian. "What is that?" said Francis; and the reply was given, that Aristotle preferred aristocracy as a form of government to monarchy. This and some other reasons made Bigot think Germany a better country in which to push his fortunes than France; and straightway he went to Tübingen to teach philosophy. He and his brother professors quarrelled on the class of theological topics, on which men have been quarrelling ever since, and our hero's chair at Tübingen became no easy chair. He went to Bâle in 1536; he did not linger there long. Padua sent him an invitation to hold a professorship, but the "maladie du pays" now assailed him, and he returned to France to establish a school of philosophy at Nismes; but at this time a domestic affliction occurred which embittered the rest of his days. Bigot was married—had two

daughters, and had some private property in the district, where he hoped to pass the evening of his life in tranquillity: he visited his birthplace for the last time, in order to make some arrangements for this purpose, but on his return had to hear a sad story of his wife's infidelity. Her paramour was a music-master. Bigot's servants were so indignant at the injury and insult, that the wretched man suffered at their hands the fate of Abelard. This incident was the subject not only of vexatious litigation, which harassed Bigot for many a long year in the civil courts, but was also the subject of criminal proceedings, which might have terminated in his conviction and execution. His fears, even after the danger was over, still for ever brought the scaffold before his imagination. In his "Christianæ Philosophiæ Præludium" he repeatedly adverts to his calamities. In one passage he speaks of the ingratitude of his country, which he is determined to leave for ever:—"The stars," he says, "promise that I shall die in a distant land, and they point distinctly to the north." He removed to Metz, and regarded himself as by this movement aiding to fulfil the prediction. Some Latin and some French verses of his are preserved. The date of his death is unknown; the place is also unrecorded; we are therefore ignorant how far the event verified his astrological calculations. —*Lancelot Bayle.*—J. A., D.

BIGOT, Vincent, a French jesuit missionary among the Penobscot Indians towards the close of the seventeenth century. He had great influence over the Abenaki tribe, and was employed by Denonville to retain the savages as allies of France against the English. He was domesticated among them, gave them religious instruction, accompanied them in their warlike expeditions, and was a leader of their councils. Some of his adventures, sufficiently marvellous, were related by him personally to Charlevoix, from whom we learn them.—B. C.

BIGOTIER, in Latin Bigotherius, Claude, a French poet, born at Treffort, lived in the sixteenth century. He wrote in Latin, and was professor of rhetoric at Lyons.

BIHARI LOL, contemporary with Kabir, one of the most distinguished Hindoo writers. He has been called the Thomson of India. Author of a poem entitled "Fât-Suï."

BILDERBECK, L.-Fe, baron, a French romancist and dramatic writer, born at Wissembourg, Alsace, lived about the end of the eighteenth and the commencement of the nineteenth century. Author of "Achmet, or Maternal Ambition," several melodramas, comedies, vaudevilles, &c.

BILDERDYK, William, was born in Amsterdam in 1756, and would have the world to believe that he was descended from the ancient counts of Taysterband, but the world only laughed at his pretensions. He turned out, however, to be something better—an accomplished scholar, and a poet of considerable merit. While a youth at the university of Leyden, he was remarkable for ardour in his studies and the extent of his knowledge, especially in languages, and for his love of poetry. In his twentieth year he won the prize of the Literary Society of Leyden, for the best poem on the subject of the influence of poetry upon government, and the following year he obtained two other prizes. The "Romance of Elius," published in 1778, established his reputation, and was deservedly admired, both for its style and imagery. This was followed by a translation of the Œdipus Tyrannus of Sophocles, and some fugitive pieces in rhyme and blank verse. The society proposed in 1780 a question upon the relations of poetry and philosophy, and the advantages of the one to the other. On this, too, Bilderdyk won the first prize, and subsequently enlarged and published his essay. He now went to the Hague, and commenced the profession of avocat, but his devotion to the house of Orange forced him to leave his native land when Pichegru entered it, and so he retired to Germany, whence, after two years, he came in 1800 to London, where he delivered lectures on poetry, and translated into Dutch some of the poems of Ossian, and published several poems. When Louis Bonaparte ascended the throne of Holland, Bilderdyk having come to Amsterdam, was favourably received by the king, who made him a member of the institute he was then founding, with a pension. This for a while alleviated the trials of the poet, who, despite his industry and reputation, was scarcely able to procure a livelihood. But his good fortune was but short, for on the abdication of Louis he lost his pension, and falling under the suspicion of the government he fled from Amsterdam, and after passing from place to place finally settled in Haarlem, where he died on the 18th Dec., 1831. As a poet Bilderdyk holds a high place in Dutch literature. His learning was extensive, and there is no description of poetry which he has not attempted. If his genius was not of the highest order, he has the merit of having written carefully and elegantly. The purity of his style, and the harmony of his compositions, are the more to be valued for the difficulty of the language in which he wrote. Bilderdyk was twice married; his second wife, Catherine Wilhelmine, was herself no mean poetess, and wrote several pieces, in conjunction with her husband, and two tragedies. She died at Haarlem, April 16th, 1832.—J. F. W.

BILFINGER or BULFINGER, George Bernard, born in 1693 at Canstadt in Wurtemberg; died in 1750; a distinguished follower of Leibnitz. His attention was diverted from the study of theology, to which he had at first devoted himself, by reading the writings of Wolf; and after publishing a work of some note, in which he attempted to reconcile theology with the Leibnitzian philosophy, he repaired to the university of Halle, to receive the benefit of Wolf's oral instruction. He was afterwards, through the interest of Wolf, appointed professor of logic and metaphysics at St. Petersburg, and obtained the prize offered by the Academy of Sciences at Paris for the best essay on the cause of weight in bodies. The duke of Wurtemburg, attracted by his fame, recalled him to his native state, and conferred upon him a high office in the government, whose duties he discharged with much ability. His works are not marked by originality, but they are good as expositions of the philosophy of Leibnitz and Wolf.—J D. E.

BILGNER, Johann Ulrich, a celebrated German surgeon, was born in 1720, at Chur in Switzerland. In 1741 he was appointed surgeon-in-chief to a new regiment of cavalry in the service of Wurtemberg. He afterwards passed, with his regiment, into the Prussian service, in which he took part in the second Silesian war, and after the peace of Dresden, was left in charge of the wounded at Kesselsdorf. In 1757, having changed his regiment, he was engaged in a campaign in Bohemia, Saxony, and Silesia, and had the care of the wounded after the battles of Prague, Rossbach, and Leuthen, in which arduous duty he acquitted himself with so much distinction, that he was appointed royal surgeon-general in the Prussian army. On the 21st March, 1761, he received the degree of doctor of medicine and surgery at Halle, when he sustained a thesis entitled "De membrorum amputatione rarissime administranda aut quasi abroganda," in which he insisted upon the possibility and importance of curing wounds without amputation. In his views upon this subject, in which he had been to a certain extent forestalled by some French surgeons, Bilgner met with much opposition; but his inaugural dissertation, which is regarded as marking an epoch in military surgery, was translated into various European languages. Soon after its publication, Bilgner was elected a member of various German scientific societies, and of the Royal Society of London. In 1762 he received the degree of doctor of philosophy at Wittenberg, and was afterwards appointed body surgeon to the queen. In 1794 the emperor granted him a patent of nobility, of which, however, he made no use during the short remainder of his life, which ended in 1796. Besides the dissertation above referred to, Bilgner published several works upon military surgery, some of which attracted much attention. Of these the most important are—"Instructions in Surgery in Field Hospitals," Leipzig, 1773, and "Surgical operations in the Prussian Field Hospitals from 1756–1763," Berlin, 1763.—W. S. D.

BILHUBER, Joseph Friedrich, a German physician, born at Aurach in 1758, studied at Tübingen, where he took his degree in 1779. He was at first physician to the town of Vayhingen in Wurtemberg, but removed in 1791 to Ludwigsburg, where he died in April, 1793. His writings consist of "Dissertatio inauguralis de magnesia cruda et calcinata," published at Tübingen in 1779, and a "Collection of observations upon the Rot of cattle and sheep," Tübingen, 1791.—W. S. D.

BILINTANI, Pompey, a Venetian theologian and poet of the first half of the 16th century. He accompanied Charles V. in several of his campaigns, and celebrated his triumphs in a poem of ten cantos, entitled "Carlo Cesare V. Africano," &c.

BILIVERT, Giovanni, a Florentine painter between 1576 and 1644. He was a pupil of Cardi (called Ligoti), and in his eclectic manner patched on to his merit the grand upholstery colour of Paul Veronese and the free grace of Santo da Titi. He painted some large church pieces in fresco and oil; but his greatest work was the "Chastity of Joseph," in the gallery at Florence.—W. T.

BILL, Robert, a noted English mechanician, who devoted considerable talent and an independent fortune to the furtherance of the mechanical arts; born in 1754; died in 1827. On his recommendation the admiralty were induced to substitute iron for wooden casks in ships destined for long voyages, and by his advice, also, an attempt was made to introduce iron masts, but not with like success. He exerted himself greatly to overcome the prejudices which at first existed against lighting by gas. One of his latest projects was to render, by a process which he was conducting with success in one of the government dockyards when he died, the most common wood as hard and durable as mahogany and other rare timbers.—J. S., G.

BILLARD, Charles-Michel, a French physician, born at Pelonaille, near Angers, 1800. The taste for the observation of nature which he manifested during his youth, induced his aunt, under whose care he was brought up, to enter him, in 1819, as a student of medicine at the school of Angers, from which he went to complete his studies at Paris. In 1825, whilst a house pupil in one of the hospitals of Paris, he published a valuable work, entitled "Traité de la membrane muqueuse intestinale dans l'état sain et dans l'état morbide," containing researches upon the pathological anatomy of the stomach and intestines. In the same year he brought out a French translation of Thompson's Elements of Chemistry. In 1826 he published a new edition of Chevreul's Précis de l'art des accouchements, to which he added a "Histoire des Vices de conformation du fœtus." In 1828, on his return from a journey through England and Scotland, Billard published his most important work, entitled "Traité des Maladies des Enfants nouveau nès et à la mamelle," &c., of which a second edition appeared in 1833. In the same year, 1828, he received his doctor's degree, and returned to Angers, where he translated Lawrence's Lectures on the Diseases of the Eyes, published in Paris in 1830, and was continuing his active and laborious career, when he was carried off by pulmonary consumption in 1832.—W. S. D.

BILLARD, Étienne, born at Nancy; died in 1785. An unsuccessful dramatic writer, remembered for his eccentricities, which are amusingly described by Grimm.—(Grimm's "*Correspondence*," 2 partie, tom. 2.)

BILLARD (de Courgenay), Claude, a native of the Bourbonnais, died in 1618, aged about sixty. Billard was brought up in the household of the duchess du Retz, introduced at court, and became private secretary of Queen Marguerite de Valois. He wrote several tragedies, and an epic poem entitled "L'Eglise Triomphant." The poem, in 13,000 verses, is still in manuscript. His "Catalogue of Bibliotheque Richelieu" is of more interest than his poems.—J. A., D.

BILLARD, Pierre, a French theologian, priest of the oratory, and author of a celebrated blast against the jesuits, entitled "La Bête à sept têtes," 1693, was born at Ernée in Maine, in 1653, and died in 1726.

BILLAUD-VARENNES, Jean Nicholas, one of the most utterly repulsive of the French revolutionists, was born in 1762 at Rochelle, became an advocate, and settled in Paris as a married man shortly before the Revolution. He was an active member of the commune for some time, but first starts out into a fearful fame by his share in the September massacres. He did much to get them up; and while the wholesale murder was going on, Billaud stood among the corpses thanking the assassins in the name of liberty, promising them rewards, and urging them to continued atrocities. Shortly after, when a member of the national convention, he voted for the death of the king with the majority, and was of the few who disgraced themselves by voting against the king's having legal assistance. Afterwards Billaud was made one of the committee of public safety, and distinguished himself among the most terrible of the terrorists. At Robespierre's fall he tried to save himself by turning against him, but in vain. He was tried and banished to Cayenne. Thence he escaped to Mexico, became a Dominican monk, relapsed into a revolutionist there, was again banished, and found an asylum in Haité, where Pétion, the governor, made him his secretary. On Pétion's death, his successor turned Billaud adrift, upon which he wandered to Philadelphia, where he died in 1819. He published from time to time many writings now forgotten.—J. S. S.

BILLAULT, Auguste-Adolphe-Marie, a French jurisconsult, born at Vannes, Morbihan, 12th November, 1805. After studying the law at Rennes, he practised as an advocate before the tribunal of Nantes. Having devoted much attention to questions connected with the internal communications of the country, he was in 1838 admitted a member, and appointed secretary of the grand commission of railways. He subsequently entered on a political career; and after the revolution of 1848, was elected member of the constituent assembly. After the 2nd December, 1851, having become a partisan of the imperial dynasty, he was elected to the corps legislatif, and became president of that body.—G. M.

BILLAUT, Adam, better known as Master Adam, born at Nevers, where he died in 1662. His parents, Pierre Billaut and Jeanne More, were natives of the village of St. Benin-des-Bois in Nivernois. He obtained some local reputation for his verses. In 1637 he went to Paris, brought by a law-suit, and was given a pension by the duke of Orleans. Billaut was a carpenter. "He was," says Voltaire, "wholly ignorant of literature, but worked in his shop at making verses." Some of his verses are still popular. He was called "Virgil aù rabot." Richelieu gave him a pension, a fact of which the proof given is his earnest solicitation for its payment, for his wants could not wait the irregularities of the treasury. Corneille praised him. He published three collections of poems, calling them respectively his "Nail," his "Wimble," and his "Plane." The prefaces to these volumes are the chief sources of his biography.—J. A., D.

BILLE, Steen Andersen, a Danish admiral and statesman, born at Assens in Fionie, 22nd August, 1751; died at Copenhagen, 15th April, 1833. He entered as a midshipman in 1768, took part in numerous expeditions, and in several naval engagements, particularly in the battle of Copenhagen in April, 1801. He advanced steadily through the various grades of his profession, and was appointed admiral in 1829.—G. M.

* BILLE, Steen Andersen, son of the preceding, a Danish rear-admiral and minister of marine, born at Copenhagen, 5th December, 1797. In 1816 he commenced his career, like his father, as a midshipman on board a Danish vessel, but three years afterwards he entered the service of France, and was engaged in several important expeditions, particularly to Brazil, to the western coast of America, and to the Antilles. Returning to the service of the king of Denmark, he in 1845 was placed at the head of a commercial and scientific expedition round the world, which he accomplished in little more than two years, and which was attended with very important results. In 1852 he was appointed by that sovereign, rear-admiral, minister of marine, and member of the council of state. He wrote an account of his voyages of circumnavigation, and various other articles, which were inserted in the *Archiv for Sövæsen*.—G. M.

BILLECOCQ, Jean Baptiste Louis Joseph, born at Paris, 1765; died 1829; educated at the college of Plessis; first practised at the bar; next employed in the public service, in the ministère des affaires etrangères; lost his place in some of the political changes of the day. He outlived the dangers of the Revolution, though connected more or less with a good many of the more violent movements, and with the men most remarkable in the Jacobin clubs. To some of these clubs he had at one time belonged, but retired from them disgusted with their frenzied excesses. In the worst days he found occupation in literature. One of his works is a translation of Sallust. It would have been difficult for a man to have been so occupied, without seeing in the descriptions of the historian an almost perfect picture of the scenes which were then being acted in Paris. In 1797 he returned to the bar, and was engaged in some very important cases. He defended some of the persons mixed up in the Cadoudal conspiracy. Billecocq, perhaps from old republican feelings, looked with distrust on the imperial government, and kept away from public life. His whole time was given to his professional pursuits and to literature, some attention to which is more easily reconcilable with the duties of a lawyer fully employed in France than in England. On the return of the Bourbons, he declined any higher office than that of maitre des requêtes au conseil d'ètat. In 1821 and 1822 he was appointed batonnier of the order of avocats.—J. A., D.

BILLEREY, Claude-Nicolas, a French physician, born at Besançon, about the year 1677, became professor of medicine in his native town, where he died in 1759. Billerey was a learned mathematician and astronomer, and a great linguist; we are told that he could express himself with remarkable facility in Greek, Latin, Spanish, German, Italian, and English. His only printed works are a "Traité sur la maladie pestilentielle qui

dépeuplait la Franche-Comté en 1707," and a "Traité du Régime," published at Besançon respectively in 1721 and 1748; but the public library of his native place contains a manuscript treatise on materia medica from his hand.—W. S. D.

BILLET, John, of Utrecht, lived at Antwerp in 1662. He painted small figures neatly and delicately. His portrait has been engraved by Peter Balten.—W. T.

BILLI, Jacques de, born at Guise in 1535; died at Paris in 1581. He was educated in the study of the law, but soon left the pursuit and occupied himself with classical literature. He was an abbé, and had large benefices, the revenues of which were, however, but ill paid, owing to the civil wars of the country. He translated Gregory Nazianzen. This work is highly praised; but Bayle takes some pains to show undeservedly. He published a poem on our Lord's second advent, and "Sonnets Spirituels," which make his name to be still remembered among a host of the French poets.—J. A., D.

BILLICAN, Theobald, called also sometimes Pillicanus, one of Luther's earliest disciples, and a distinguished German reformer, was born in Billigheim, in the lower palatinate, near the end of the fifteenth century. His family name was Gerlach. He studied at Heidelberg, and was still residing there when Luther visited the city and university in 1518. Like John Brenz and Erhard Schnepf, his fellow-students, he was deeply impressed by Luther's teaching on that occasion, and from that time was gained to the infant cause of the Reformation. The violent opposition of the university to Lutheranism compelled him to relinquish his office as an academic teacher in 1522, and he repaired first to Weil, and then to the free city of Nördlingen. In both these localities, he preached with great freedom and power against the corruptions of the church, and in the latter city his labours were attended with permanent effects. When the sacramentarian controversy broke out, he was at first inclined to side with Bucer and the Strasburg divines, but afterwards attached himself with decision to the party of Luther. In 1535 he left Nördlingen, and returned to Heidelberg, where he was allowed for some time to occupy a chair of law, and gave lectures on the Decretals and the Jus Feudale. But on the death of Elector Ludwig V., 1544, he was again driven from his favourite university, and repaired to Marburg, where he was appointed to a chair of rhetoric and history; he died in 1554. His published writings were neither numerous nor important, his principal distinction being that he was the reformer of Nördlingen, one of the imperial cities of Germany.—P. L.

BILLINGS, Joseph, a navigator of some note, who accompanied Cook in his last voyage, in which he was engaged in making astronomical observations. In 1785 he entered the service of the Empress Catherine II. of Russia, by whom he was intrusted with the command of an expedition fitted out for making discoveries in the Northern Ocean, between Siberia and the continent of America. He discovered a number of islands in these unfrequented seas, and determined the latitudes and longitudes of many places that had been visited, though very imperfectly described, by former navigators. His discoveries were more of geographical than commercial importance, but were highly esteemed by the empress, as contributing to the glory of her reign.—G. M.

BILLINGSLEY, Sir Henry, a mathematician, born at Canterbury about the middle of the sixteenth century. After residing three years at the university of Oxford, he was bound apprentice to a haberdasher in London. He acquired a large fortune in business, and became successively alderman and lord mayor of London. His love of science induced him to take into his house an Augustine friar of the name of Whitehead, who, although a man of learning and talent, had been in necessitous circumstances since the suppression of monastic orders by Henry VIII. This friar instructed Billingsley in mathematics, and at his death bequeathed to the knight his manuscript notes on Euclid. The work which carries Billingsley's name, "The Elements of Geometry of the most Ancient Philosopher, Euclid of Megara, faithfully translated into the English tongue," &c., 1570, embodies these notes, and a prefatory dissertation by Dr. John Dee. Billingsley died in 1606.—J. S., G.

BILLINGTON, Elizabeth, a singer, was born in London in 1769, and died at her estate, near Traviso in the Venetian territory, in August, 1818. Her father, Weichsel, a native of Freiberg in Saxony, was for many years principal clarionet at the King's theatre, and her mother was, from 1765 to 1775, a favourite singer at Vauxhall gardens. She and her brother Charles (who afterwards gained an honourable position as a violinist) were devoted to the study of music in their earliest years, and both performed, she on the pianoforte and he on the violin, when she was but six years old, on the occasion of their mother's benefit at the Haymarket theatre. Miss Weichsel's master for the pianoforte was Schröter, an esteemed teacher, but her father superintended her practice, and this with a tyrannical severity. She became very distinguished as a player, and showed some ability for composition; but her natural endowment of a fine soprano voice was too great a treasure to be left uncultivated, and she was placed under the tuition of Thomas Billington, a double-bass player, a singing-master, and a composer of many glees and other vocal pieces, besides some sonatas of merit. When she was but fourteen she made her first appearance as a vocalist at Oxford, and only two years later than this her instructor eloped with and married her. Billington obtained an engagement for his young wife at the Dublin theatre, where, to her extreme mortification, a Miss Wheeler, who sang in the same opera with her, was received with more applause than she. In 1786 Mrs. Billington followed her rival to London, in consequence of whose previous engagement at Covent Garden theatre she had some difficulty to make terms for a probationary series of performances of twelve nights. She was to have appeared on a Wednesday, but the king, recollecting her celebrity as a pianist, anticipated the commencement of her engagement by commanding her performance of Rosetta in Love in a Village two nights earlier. Her success was prodigious, and the management, which had scrupled to afford her £12 per week, unhesitatingly agreed to pay her £1000 for the remainder of the season, and to give her a free benefit at its termination, which liberal terms were increased by a second benefit in consequence of her unexpected attraction. During this season she studied singing assiduously with Morelli, and, at its close, went to Paris to take lessons of Sacchini; returning from which, she reappeared in 1787 with increased success. The excellence of Mad. Mara was her constant object of emulation, and she esteemed it the greatest compliment she received, that, when she appeared at the Ancient concerts together with this famous artist, the latter showed some jealousy of her rising rival. A scandalous Life of Mrs. Billington, which caused her great vexation, was published in 1791. She retired from public in 1793, and went to Italy to live in seclusion. At Naples, the English ambassador, Sir W. Hamilton, persuaded her to resume the exercise of her profession; and having sung with great admiration before the court, she appeared in 1794 at the San Carlo in the opera of Inez di Castro, composed for her by Bianchi. The death of her husband by apoplexy, as he was handing her into her carriage to go to the theatre, checked the successful course of her performances; and, added to this, an eruption of Vesuvius made the Neapolitans believe that the saints were incensed at their allowing a heretic to sing on their stage. She, however, appeared again, when her remarkable talent triumphed over the popular superstition, and her success was greater than ever. She now fulfilled a succession of brilliant engagements at Venice, Rome, and Milan. In 1799 she married Felisini, a handsome Italian adventurer (better known in England by the name of Felisent), who not only squandered her extensive earnings, but so grossly ill-treated her that, in 1801, she secretly fled from him in company with her brother, and returned to London. The managers of Drury Lane and Covent Garden theatres were now both so desirous to obtain her services, that, after great contention, it was arranged by arbitration for her to sing alternately at the two establishments. She appeared in the old English operas, but introduced in these some of the arias that had been written for her in Italy, and she even exceeded her former attraction. In 1802 she sang with Banti and Mara at the King's theatre, and gained new laurels in the competition, especially from the performance of a duet which Bianchi wrote for a trial of skill between her and Mara. Felisini, taking advantage of the peace, followed her this year to England; but some influential patrons of his wife freed her from his persecution, by obliging him, on the authority of the alien act, to quit the kingdom; she, however, remitted him a liberal allowance during the whole time of their separation. The three following seasons Mrs. Billington was engaged with Grassini and Braham, and was the original prima donna in the Italian operas Winter composed for this country. In 1806 she produced for her benefit La Clemenza di Tito, in which she sustained the part of Vitellia, this being the first performance of an opera of

Mozart in England. She now left the stage, but continued for three years a most successful career as a concert singer. In 1809, having amassed a competent fortune, and suffering from delicate health, she finally quitted her profession, and never sang again but on one occasion, at a concert of her brother in the King's theatre in 1811. Some years later, however, she reappeared at a concert of J. B. Cramer, to play a pianoforte duet with him which he wrote on purpose. Her infatuation for Felisini was so strong that, in 1817, she invited him to return to her, when she retired with him to an estate she had purchased while in Italy. Her brutal husband resumed his ill usage of her, and she died of an illness occasioned by a violent blow she received from him. She lost her only child in its infancy, after which, in 1793, she adopted a girl of a year old, who was always considered as her daughter. Haydn, in his diary of 1791, speaks of Mrs. Billington as a singer of genius. Her excellence consisted in the sweetness and extreme height of her voice, and in the brilliancy of her execution; but notwithstanding her skill as a pianist—from which we might infer a degree of musicianship rare among singers—she studied her songs, and especially the florid passages for which she was famous, with the utmost difficulty, and could never sing anything that she had not laboriously prepared. The charm of personal appearance, if it did not assist in her success, compensated for her want of expression as an actress and as a vocalist.—G. A. M.

BILLOUET, Philippe, a French Hebraist, a member of the congregation of Saint Maur, and professor of Hebrew in the abbaye of St. Etienne of Caen, was born at Rouen in 1684. His excessive labours in arranging the library of a monastery at Orleans, and in preparing the catalogue for that of Guill. Prousteau, president of the academy of that town, hastened his death, which took place in 1720.

BILLROTH, Johann Gustav Friedrich, a German theologian, was born at Lübeck, 2d February, 1808, and died at Halle, 28th March, 1836. He wrote—"Beiträge zur wissenschaftlichen Kritik der herrschenden Theologie;" "Commentar zu den Briefen an die Korinthien;" "Vorlesungen uber Religionsphilosophie" (edited by Erdmann), &c.—K. E.

BILLUART, Charles René, a French theologian and preacher of some celebrity, born at Revin, Ardennes, in 1685, was professor at the college of Douai, and latterly provincial of the order of Dominicans. Besides some dissertations and Polemical letters, he published an immense work on theology, which, recommended probably by the scholastic subtleties in which it abounds, has been much used in Romish colleges, and several times reprinted. The latest edition of the work carries the title of "Cursus Theologiæ Universalis, cum supplemento," Paris, 1828. It was originally published at Liege, 1746–51, in 19 vols. Billuart died in 1757.—J. S., G.

BILLY, Godefroy or Geoffroy de, bishop of Laon, died in 1612. He published a number of translations from the Spanish, especially the Prayers and Spiritual Exercises of Luiz of Grenada, 1579.

BILLY, Jean de, a French theologian, brother of the preceding, born in Guise in 1530, held in succession several abbacies, but latterly entered the order of the Chartreuse, and became prior of Mont Dieu, and afterwards of Bourbon-lez-Gaillon. Besides some translations, he published "Exhortation au peuple françois pour exercer les œuvres de misericorde envers les pauvres," 1572. Died in 1580.

BILLY, Nicolas Antoine, l'abbé de, a noted French preacher, priest of the congregation of St. Roch, born at Vesoul in 1753; died at Besançon, 1825. He took part in the first revolutionary movements of 1789, but refused to take the oath exacted of the clergy, and underwent decree of banishment. Besides a volume of sermons, he published "Leçons physico-geographiques," &c., 1779.

BILLY, René Toustain de, a French historian, died in 1709. He transcribed two works, the original manuscripts of which are now in the imperial library, viz., "Recherches pour l'Histoire de la ville de Sainte Lo;" "Memoires pour l'Histoire du Contenin."

BILON or PILON, an Armenian historian, born at Dirag in Armenia in 643; died in 711. He was distinguished among the savants of his country, and wrote an abridged history of the patriarchs of Armenia.

BILS, Ludwig de, a Dutch nobleman of the latter half of the seventeenth century, who lived principally at Rotterdam, but also at Löwen and Hertozenbasch. He studied anatomy with great zeal, and from 1660–1668, attracted considerable attention from a method which he professed to have discovered, of preserving bodies for dissection for a long period, and preventing decomposition. The first notice of this pretended discovery appeared in 1658, when Bils offered to communicate his secret for the sum of 120,000 florins, which he had expended in the preparation of forty bodies. To prevent the discovery of his secret he would not permit any one to enter his dissecting room; when offered 240 florins for this permission, he refused to give it until he had the cash in his hands. Of his forty prepared subjects, five were purchased by the state of Brabant for 2000 florins, and placed in the museum of the university of Löwen. In the course of a few weeks, however, these treasures began to decompose, and de Bils could only shake off the imputation of quackery, which then threatened to fasten upon him, by accusing the professors of the university of having placed the preparations purposely in a damp room. He also professed another secret, that of vivisection without spilling a single drop of blood; this he denominated Anatomia Incruenta. Although undoubtedly a charlatan, L. de Bils appears to have been most dexterous in the dissection of the human body; indeed this is admitted even by his most violent opponents. The results at which he arrived were, however, of a singular nature, and his views upon the lacteal system, were in direct opposition to all the opinions entertained by sound anatomists, either before or since his time. According to him the chyle is taken up by the veins of the mesentery, and conveyed by them to the liver, which is the organ in which the blood is prepared. With this he combined some curious notions upon the lymphatic vessels and thoracic duct, and the nature of the fluid contained in them; but all these views were overthrown by Thomas Bartholinus, who clearly demonstrated their erroneous nature. De Bils wrote little or nothing; the only work bearing his name, "Bilsii inventa anatomica antiquo-nova," being ascribed to Nicolaus Zas, a surgeon in Rotterdam, who appears to have acted as a sort of assistant to him.—W. S. D.

BILSON, Thomas, bishop of Worcester, and afterwards of Winchester, born in 1536; died in 1616. He was successively fellow of New college, Oxford, master of Winchester school, prebendary of the cathedral, and warden of the college in that city. A work which he dedicated to Queen Elizabeth, entitled "The True Difference between Christian Subjection and Unchristian Rebellion," was followed, in 1593, by "The Perpetual Government of Christ's Church," two treatises which exhibited him in the light of a formidable enemy of the Romish party, and a powerful advocate of episcopacy. In 1596 he was raised to episcopal rank at Worcester, and next year translated to Winchester. He was one of the managers of the conference at Hampton court, and was co-labourer with Dr. Smith in revising the new edition of the Bible.—J. S., G.

BILSTEIN, John, a learned jesuit of Belgium, born at Verviers in 1592; died in 1663. Besides some pieces in verse, and some translations, he published "Septem Petitiones Dominicæ et Salutatio Angelica," &c.

BILTIUS, flourished about 1650. He painted game and still life, nets, hunting pouches, and powder-horns on white grounds, as if hung up against a wall.—W. T.

BIMBI, Bartholemew, was a Florentine painter, a pupil of Lorenzo Lippi. He was born 1648, and spent his life in copying the dusty velvet of the peach, and the living crimson of the rose.—W. T.

BIMET, Claude, a native of Lyons. He was a surgeon, who published in 1664 a treatise on osteology in French verse, or rather prose rimée.

BIMET, Pierre, a French litterateur, born at Avignon, 1687; died in 1760. He first made himself known in the literary world by a Latin poem on physiognomy. He was professor of philosophy at Besançon, and subsequently at Dole. Author of a learned dissertation "On the Weeks of Daniel."

BINASCO or BINASCHI, Philip, an Italian poet, born at Binasco in the duchy of Milan; died at Pavia in 1576. He has left a volume of verse, a posthumous work, and some miscellaneous pieces.

BINCHOIS, Gilles, or Egide, a musician of the end of the fourteenth century. He is spoken of by Gaffori, Franchinus, Finck, and Tinctor, which last quotes one of his compositions, as a contemporary of Dufay; and Baini proves this latter to have been a singer of the pontifical chapel in 1380. A commission

was granted in 1347 to Jehan Binchois of Chaulny, appointing him drummer to the town of Amiens. This person may have been a relative of Gilles, who may therefore possibly have been a native of Picardy, especially as this department produced several musicians of distinction at the first dawning of the art. Martin la Franc, in his poem Le Champion des Dames, written about 1430, eulogizes Binchois and his music, which, taken with other allusions in the same work, and considering the age of the poet when he wrote, suggests that this composer may have lived till 1420 or later, and may have then been in the service of the duke of Burgundy at Dijon. The importance of Binchois rests upon his having been one of the earliest of the race of musicians to whom we owe the first development of the art of counterpoint; for, though there exist compositions for several voices by Adam de la Hale, of the thirteenth century, and though the English canon, Sommer is y commen in, is supposed to have preceded these, no systematic principles appear to have been established until the period when Binchois wrote.—G. A. M.

* BINDER, Wilhelm Christian, a distinguished German writer, was born at Weinsberg, 16th April, 1810. He devoted himself to the study of theology and history at Tübingen, and was for some time professor of German literature and history at the gymnasium of Biel. He is not less known for his conversion to the Roman Catholic church in 1845, than for his multifarious literary labours. We quote—"Der Deutsche Horatius," 3rd. ed. 1841; "Fürst Metternich und sein Zeitalter," 3rd ed. 1845; "Der Untergang des Polnischen Nationalstaats," 2 vols.; "Allemannische Volkssagen;" "Der Protestantismus in seiner Selbstauflösung;" "Meine Rechtfertigung und mein Glaube," &c. Since 1846 he edited the Real-Encyclopädie für das Katholische Deutschland, 12 vols.—K. E.

* BINEAU, Arnaud, a distinguished living French chemist, was born on the 18th January, 1812, at Douay-la-Fontaine, in the department of Maine-et-Loire. He is now professor of chemistry in the Faculty of Sciences, and in the École de la Martinière at Lyons, and secretary of the class of sciences in the academy of that city. His writings consist entirely of memoirs on various chemical subjects, published principally in the Annales de Chimie et de Physique; many of them, especially those on ammonia, are of great value.—W. S. D.

BINEAU, Monsieur, was born in 1805 in the department of Maine and Loire. He was educated at the Ecole Polytechnique, on quitting which he was associated to the body of mining engineers, and rose from rank to rank, until in 1840 he became engineer-in-chief. His published treatise on English railways brought him into notice, and contributed to his election in 1841 as a member of the chamber of deputies for Maine and Loire. In his new legislative capacity he took a leading part in all debates relating to concessions of railways and railway management and finance. In 1848 he was chosen by his native department a member of the constitutional assembly. He was one of the first who attached himself to the prince-president, who in 1849 appointed him first minister of public works. In 1852 he became minister of finance. The principal and characteristic events of his administration were the conversion of the rente in 1852, and the loan of 1854. He died Sept. 14, 1855.—E. W.

BINET, Benjamin. Little is known of him, but that he lived in the latter half of the seventeenth century. He wrote "l'Histoire des Dieux et des Demons du Paganisme," Delft, 1696. This work is a reply to the Monde Enchantée of Balthazar Bekker, and is often attached to copies of that work.

BINET, Claude, born in Le Beauvoisis, who sought to unite the irreconcilable characters of avocat and poet. The periods of his birth and death are not recorded; he flourished, as it is called, in 1560, and is described by French biographers as less favoured by Themis than the muses. His verses are as little known now as his pleadings. He published an edition of Ronsard's works, and translated from the Latin of Dorat, a book, to which he gave the title of "Les Oracles des douze Sibylles," with portraits of the sibyls, done to the life by Jean Babel; Paris, 1586.—J. A., D.

BINET, Etienne, a French jesuit, successively rector of several important houses of his order, and author of a curious book, "Essai sur les merveilles de la nature," which in the space of a century ran through twenty editions, was born at Dijon, in 1569, and died at Paris in 1639. The "Essai" was published at Rouen in 1621, under the name of René François.

BINET, Etienne, a French surgeon of the early part of the seventeenth century, born at Saint Quentin in Picardy. He received his education at the college of Saint Côme, in Paris, and afterwards practised for some time in that city. Subsequently he entered the army, and became surgeon-major of the military hospitals, in which capacity he was present at the siege of Rochelle, where he was killed in 1627 or 1628. His only published work is a collection of the anatomical and surgical writings of Germain Courtain, translated into French, published at Paris in 1612.—W. S. D.

BINET, Jacques Philippe Marie, born in 1786; died in 1856, during which year he was president of the Academy of Sciences. Binet was one of the best mathematicians in France; but, like our own Ivory, he never wrote any large substantive work. He had an active share in the publication of the Mecanique Celeste, and wrote many illustrative memoirs. His knowledge was greater, however, than his works. Few ever knew so thoroughly, or could appreciate so well, the labour and services of the great geometers of all ages and nations. This faculty has of course perished with him. After the Restoration he was director of the Polytechnic school; but, his politics not suiting Louis Philippe, he was dismissed in 1830 and succeeded by Dulong. Binet, we suspect, was an absolutist, and clung through public, as well as personal considerations to the older Bourbons. We subjoin a list of the most important of his separate memoirs—Mémoire sur la Théorie des axes conjugués, et des moments d'inertie des corps (Journ. de l'Ecole Polytechnic., t. ix., 1813). Mémoire sur une Système de formules analytiques, et leur application à des considerations géométriques (ibid.); Sur la détermination analytique d'une sphère tangente à quatre autres sphères (ibid., t. x., 1815); Mémoire sur la composition des forces et sur la composition des moments (ibid); Mémoire sur l'expression analytique de l'élasticité et de la roideur des cordes à doubles courbures (ibid.); Mémoire sur les principes généreaux de dynamique (ibid., t. xii.); Mémoire sur la détermination des orbites des planètes et des comètes (ibid., t. xiii.); Mémoire sur la détermination des équations indéterminées du premier degré des nombres entiers (ibid.); Mémoire sur les Intégrales définies eulériennes, et sur leur application à la thèorie des suites, ainsi qu'à l'évaluation des fonctions de grands nombres; Paris, 1840, in 4to; Mémoire sur la Variation des constantes arbitraires dans les équations de la dynamique et dans les formules plus étendues (Journ. de l'Ecole Polytechnic., t. xvii.); Mémoire sur le développement de la fonction dont dépend le calcul des perturbations des planètes, présenté à l'Académie en 1813; Mémoire sur les Inégualités séculaires des orbites des planètes (Journ. de Mathématiques, t. v.); Mémoire sur la théorie des nombres.—J. P. N.

BINET, René, a French litterateur, born in 1729; died in 1812; author of translations of Virgil, Horace, and Cicero.

BING, Isaiah Beer, a French Hebraist, born of a Jewish family at Metz in 1759, acquired considerable reputation in early life by translating into Hebrew the Phædo of Mendelsohn, and afterwards coming to Paris in search of a livelihood, he procured, by some other publications, the friendship of many celebrated men, among others of Mirabeau and Lafayette. He died in 1805.

BINGHAM, Caleb, a bookseller in Boston, Mass., a teacher of youth, and the compiler of several school-books, which were the principal manuals of instruction in New England schools for many years, was born in Salisbury, Conn., in 1757, and graduated at Dartmouth college in 1782. Except Dr. Webster's famous spelling-book, of which it is estimated that many millions of copies have been published and sold, no school-books have been more popular in New England than Bingham's "American Preceptor," "Columbian Orator," "Young Lady's Accidence," "Geographical Catechism," &c. Bingham also translated and published Chateaubriand's Atala, and wrote a now-forgotten tale called "The Hunters." He died at Boston in 1817.—F. B.

BINGHAM, George, an English divine, born at Melcomb-Bingham in the county of Dorset, in 1715, rector of Pimpern, and of More Cretchel in that county, is the author of the "History and Antiquities of Dorset." He was a man of a liberal turn of mind, amiable, and exceedingly beloved by his parishioners. His other works are not of much importance. He died in 1800.

BINGHAM.—See Lucan.

BINGHAM, Sir John, sometime governor and representative of the county Mayo in the Irish parliament, was an officer of high rank on the side of James II. at the decisive battle of Aughrim, and contributed much to the issue of the day by exchang-

ing his colours in the very brunt of the battle. He married a grandniece of Patrick Sarsfield (general in the Irish army of James), and great-granddaughter of Charles II., through his illegitimate daughter, the sister of Monmouth.—E. W.

BINGHAM, Joseph, was born at Wakefield in Yorkshire, September, 1668, and entered at University college, Oxford, 1683, of which college he was elected fellow in 1689. He had a great reputation at the university for patristic learning, to which he had devoted himself with great zeal, and on which his reputation is based. During his residence at Oxford, however, he was accused of unsound teaching as to the theological sense of the word "Person," for which he was censured by the authorities, and party spirit ran so high, that he was forced to resign his fellowship and leave the university. He was then presented by Dr. Radcliffe to the rectory of Headbourn Worthy, near Winchester, where he began his celebrated "Origines Ecclesiasticæ, or Antiquities of the Christian Church." His first volume was published in 1708, and the tenth and last in 1722, a year before he died. In 1712 Bishop Trelawney presented Bingham to the living of Havant, near Portsmouth, which had the effect of improving his circumstances; but all his gains and savings were lost in the great South Sea bubble of 1720. Besides his great work, he wrote "The French Church's Apology for the Church of England;" "A History of Lay Baptism;" and "A Discourse concerning the Mercy of God." His fame, however, rests upon his "Origines," a masterly synopsis of the discipline, rites, and ceremonies of ancient christianity. Bingham experienced the fate of many who have done good service, having received but little acknowledgment of his labours from the authorities of his own communion. He died in 1723, leaving a widow and two sons and four daughters.—J. B., O.

BINGHAM, Sir Richard, great-granduncle of Sir John, a younger son of Robert Bingham, Esq. of Melcombe, county Dorset, was born in the reign of Henry VIII. Adopting the military profession, he became not only the most eminent member of his family, but one of the most distinguished captains of the age in which he lived. At the time of the invasion of the Spanish armada, he was one of Queen Elizabeth's military council. He was instrumental in putting down the insurrections in Ireland in 1586, 1590, and 1593, and was eventually constituted by her majesty marshal of that kingdom and general of Leinster. He died at Dublin soon after attaining these honours. His family is now represented by the earl of Lucan.—E. W.

BINGHAM, William, a wealthy American merchant, and a senator of the United States, was born in 1752, and graduated at the college in Philadelphia in 1768. He engaged in trade, in which he was very successful. Among his other mercantile speculations he bought in 1793 about two millions of acres of land, in what is now the state of Maine; but though the price was very low, this did not turn out a profitable transaction. His wife was a Miss Willing of Philadelphia, whom he married in 1780. One of his daughters was married to Alexander Baring, afterwards Lord Ashburton. He published two or three pamphlets, one of which contained some strictures on Lord Shelburne's commercial policy, and another gave an account of the great tract of land which he had bought in Maine. He died in Bath, England, February 6, 1804, in his fifty-second year, leaving an immense property to his heirs.—F. B.

BINGLEY, William, an English naturalist, a native of Yorkshire, died at Bloomsbury in 1823. Contrary to the wishes of his friends, who urged him to adopt the profession of law, he took orders after graduating at Cambridge. His principal works are—"Animal Biography, or Anecdotes of the Lives, Manners, and Economy of the Animal Creation," 1802; "Memoirs of British Quadrupeds;" and "Biographical Dictionary of Musical Composers," 1813.—J. S., G.

BINI, Carlo, a Tuscan writer, born at Leghorn in 1806. His parents were very poor, and Bini was obliged to work hard for his own and their support; but under every possible disadvantage he succeeded in educating himself and becoming an esteemed and elegant writer. He was well acquainted with the best English classics, and he had commenced a spirited translation of the writings of Sterne, of whom he was a great admirer, and whose style his own prose much resembles. Like all the intellectual youth of Italy at that day, however, Bini was an enthusiastic patriot, and literature was regarded by him only as a means of furthering the great work of Italian emancipation. In 1829 Bini, together with Mazzini and Guerazzi, founded a journal called the *Indicatore*, which was suppressed by the government on account of its liberal tendencies. In 1830 Bini was already known in the ranks of Italian conspiracy. He was a warm personal friend and enthusiastic admirer of Joseph Mazzini, and an active member of the National Association founded by him, called *La Giovine Italia* (Young Italy). His extreme popularity among all classes in his native town, enabled him to enrol large numbers of his fellow-citizens as members of that association. In 1833 Bini was arrested as a conspirator, and imprisoned for many months; but on being set free, he continued the work of propagandism with unabated ardour and courage. He died of apoplexy in 1842. A single volume of his prose and poetical writings was collected after his death and published at Leghorn, with a preface addressed to the youth of Italy, by Joseph Mazzini. The book is full of beauty and promise, but Bini's incessant political activity and early death prevented him from doing full justice to his great powers.—E. A. H.

* BINNEY, Thomas, a popular nonconformist minister of London. The date of Mr. Binney's birth we have been unable to ascertain, but he was born at Newcastle-upon-Tyne, educated at Coward college, and became minister of St. James' Street chapel, Newport, Isle of Wight. In 1829 he removed to London, and preached in a hall over the Weigh-house in Little Eastcheap. In 1833 the Weigh-house chapel near London Bridge was built for him, and his first address there attracted considerable attention, as he expressed a rather strong opinion that the influence of the church of England was calculated to be rather prejudicial to the future prospects of its members. Mr. Binney is the author of "How to make the best of both Worlds." As a preacher Mr. Binney is unquestionably a man of rare endowment, and in his most favourable times rises to a pitch of chastened energy that may be considered the perfection of pulpit oration. At other times he appears rather careless and unimpressive. Mr. Binney proceeded to Australia in 1858.

BINNING, Hugh, a Scotch presbyterian minister, born in Ayrshire in 1627. Two events of his life are worthy of note: he was appointed professor of moral philosophy in the university of Glasgow, when he had only attained his nineteenth year, and was one of the presbyterian ministers who were admitted to dispute with the independents in presence of Cromwell. On that occasion he had the honour of seriously disturbing, by some skilful thrusts, the equanimity of the great protector. He was latterly minister of Govan, where he died of consumption, induced by over-exertion in his calling, in 1654, at the age of twenty-seven years. His Commentaries on the Epistle to the Romans and his theological tracts were collected and published in 4to, Edinburgh, 1735.—J. S., G.

BINS, Anne de, a Flemish poetess, born at Antwerp; died 1540. She wrote a poem against heretics that has been translated into Latin; Antwerp, 1629.

BINTERIM, Anton Joseph, a Roman catholic priest and writer, was born at Düsseldorf, 19th September, 1779, and died in 1855. He was educated by the jesuits, studied at Duren and Aachen, entered the Franciscan order, and in 1805 was appointed pastor at Bilk, a suburb of Düsseldorf. His principal works are—"Pragmatische Geschichte der Deutschen National-Provinzial-und Diöcesansynoden," 7 vols.; "Sammlung der wichtigsten Schriften über Ehescheidung;" "Denkwürdigkeiten der Christlichen Kirche," 7 vols.; "Die alte und neue Erzdiöcese Köln," 4 vols.; "Zeugnisse für die Echtheit des h. Rockes zu Trier," 1845, &c.—K. E.

BIŒRNER, Eric Jules, a Swedish antiquarian, born in 1696; died 1750. He travelled through the northern provinces of Sweden, and collected historical traditions previously little known. He devoted himself particularly to the study of Runic monuments, and has left several valuable works.

BION, a tragic poet, lived probably in the first century before the christian era. Nothing more is known of him.

BION of Abdera, a Greek mathematician of the fourth or third century B.C. Diogenes Laertius tells us that, first of all, Bion maintained that in certain regions of the earth the year is divided into one day and one night, each of six months' duration.

BION. There were two Greek rhetoricians of this name: the one, a native of Syracuse, wrote a treatise on rhetoric; the other, author of a history named after the nine muses.

BION was born in Phlossa, which was most probably a farm or small village in the neighbourhood of Smyrna, whence he is

often called the SMYRNEAN. He spent the best part of his life in Sicily, and died there by poison. The persons who poisoned him were punished for their crime. There is considerable difficulty in determining the exact period at which he flourished. In the epitaph of Bion written by Moschus, Moschus describes himself as his scholar. Suidas, on the other hand, calls Moschus the friend of Aristarchus. Bion would thus be about eighty or a hundred years younger than Theocritus. Manso, however, regards this as improbable; he supposes Suidas to have confounded two Moschuses, and he places reliance on a few doubtful lines in the epitaph of Bion, which make him contemporary with Asclepiades, Lycidas, and Philetas, the second of whom was the friend, and the third the teacher of Theocritus. Bion was styled a bucolic poet. The exact meaning of this term it is not easy to discover, as we find all kinds of poems, descriptive, narrative, amatory, and lyric, arranged under the title Bucolics; most probably the term was applied to a peculiar style of poetry, written generally in bucolic hexameters. There is only one of the poems of Bion now extant which relates to rural life, and one might hesitate to assign even it to what we should regard as pastoral poetry proper. The rest of them are devoted to love—sometimes describing an adventure of Cupid, and sometimes expressing the feelings to which love gives rise. The most famous of them is the "Epitaph of Adonis," in which the poet bewails the death of the darling of Venus. It was probably composed for some festival of Adonis, and seems to picture an Adonis-drama. The poems are characterized by great beauty and delicacy of expression, the play of a refined fancy, and the flow of gentle, rather artificial, emotion. The "Epitaph of Adonis" has generally been admired for its exquisite melody, its touching expression of grief, its beautiful imagery, and its descriptive powers. It is likely that we have lost most of the poems of Bion. They are generally printed along with those of Theocritus. The first to separate them was Adolph Mekerch, in 1565. They are given in the editions of Theocritus by Valckenaer, Brunck, Gaisford, Schaefer, and Ahrens. The poems of Bion and Moschus were edited by J. C. F. Manso, Leipzig, 1807, along with a German translation, and various notes and dissertations. The Greek pastoral poets, Theocritus, Bion, and Moschus, were done into English by M. J. Chapman, M.A., of Trinity college, Cambridge; London, 1836.—J. D.

BION, JOHN, born at Dijon in 1668. He was for some time incumbent of Ursy in Burgundy, but resigned that charge to undertake the duties of almoner to the *Superb*, a vessel in which protestants were imprisoned. His duty was to attempt the conversion of the prisoners, but their patience under sufferings touched his heart so effectually that he became negligent of his work, and finally avowed himself a protestant. He went to Geneva, and afterwards resided in England, supporting himself by teaching, until appointed pastor of an English church in Holland. He is the author of a number of works, the most important of which are "Relation des tourments que l'on fait souffrir aux protestants qui sont sur les galères de France," 1708, and a "Relation exacte et sincère du sujet qui a excité le funeste tumulte de la ville dé Thorn."—J. S., G.

BION, NICOLAS, a French engraver, born in 1652. We are indebted to him for an extensive treatise on the construction and uses of mathematical and astronomical instruments. It has a considerable antiquarian and mathematical interest.

BIONDI, JOHN FRANCIS, an Italian man of letters, born in Dalmatia, 1572; died at Aubonne in Switzerland, 1644. He was at first in the service of the republic of Venice, but afterwards was presented by Sir Henry Wotton, the English ambassador, to James I., who gave him a pension, and employed him in several important missions. He wrote a history of the Houses of York and Lancaster.—J. G.

BIONI, ANTONIO, a musician, was born at Venice in 1698. He was a pupil of Giovanni Porta, and produced his first opera, "Climene," in 1721. Having composed other works in the interim, he wrote "L'Orlando Furioso" for Baden in 1724; he then joined the commonwealth of an Italian opera company, and went to Breslau, where this last work was reproduced in 1725. His office in the company was to play the principal clavecin—there were at that time two employed in the orchestra—at the performances; in addition to the discharge of which he applied himself to composition with singular industry, and produced no less than twenty-one operas in the course of nine years. In 1730 Bioni undertook the entire direction of the company; but this increased responsibility did not lessen his activity as a composer. On the occasion of a visit to Breslau of the elector of Mayence in 1731, Bioni wrote a serenade for instruments intermixed with choruses, in acknowledgment of which he was appointed chamber composer to the elector. The company was dissolved at the end of 1733, when he returned to Italy, from which time nothing is known of him, save that he produced the opera of "Giréta" at Vienna in 1738. Bioni's most esteemed opera was "Endimione," written for Breslau in 1727.—G. A. M.

BIOT, EDOUARD, son of the celebrated physicist, born July, 1803; died in March, 1850. Young Biot devoted himself very early to oriental studies; in the knowledge of the Chinese language he greatly excelled. We owe him a remarkable work on comets as observed in China—the most authentic list of the ancient appearances of those bodies that has reached us from any nation. He had a keen interest also in social themes. He left a most interesting critical essay on the abolition of slavery in Europe. The *Journal Asiatique* contains a large number of excellent memoirs by him. He was elected an academician in 1847.

* BIOT, JEAN BAPTISTE, a distinguished mathematician and natural philosopher, was born at Paris in 1774. After studying at the college of Louis le Grand, he entered the artillery; but having evinced a higher taste for scientific than for military pursuits, he was sent to the Polytechnic school, where he made such progress in the various branches of knowledge taught in that institution, that he was appointed professor of mathematics in the central school of Beauvais, the principal town in the department of the Oise. There he devoted himself to the study of mathematics; but finding it difficult to procure the works of the most distinguished authors, he applied to Laplace for permission to read the proof sheets of the first volume of the Mecanique Celeste, which was then publishing. Laplace granted the request of the young astronomer, who ever afterwards was one of his warmest friends.

In the year 1800 M. Biot returned to Paris, in consequence of being nominated to the chair of natural philosophy in the college of France. In 1801 he published his "Analysis of the Mecanique Celeste of Laplace;" and, in 1802, his "Analytical Treatise on the Curves of Surfaces of the Second Degree," a work which has gone through many editions. Although meteoric stones had fallen recently in France, at Villefranche, in the department of the Rhone, on the 12th March, 1798, and previously at Barbotan, near Bourdeaux, on the 24th July, 1790, yet the shower of them which fell at Aigle in Normandy, on the 26th April, 1803, caused the most intense interest. M. Biot was deputed by government to inquire into the circumstances of their fall; and having collected all the facts, he communicated them to the minister of the interior, in an able letter, which was afterwards published in 1803 in the form of a memoir, entitled "Account of a Journey into the Department of the Orne, to confirm the fact of a Meteor observed at Aigle."

When M. Delambre was elected one of the perpetual secretaries to the Academy of Sciences in 1803, Biot, on the recommendation of Laplace, was appointed his successor in the section of geometry; and since that time he has been one of the ablest and most active members of that distinguished body, of which he has for some years been the dean, or oldest member. Having made the acquaintance of Arago, who had been appointed secretary to the observatory, the two philosophers undertook a joint inquiry into the affinity of bodies for light, and the refractive power of the gases; and their valuable memoir on this subject was published in the Memoirs of the Academy for 1806. On the 27th August, 1804, M. Biot accompanied Gay Lussac in his celebrated balloon ascent to a height of 13,000 feet, in which they carried with them a variety of apparatus for the purposes of observation; but he declined the honour of assisting the distinguished chemist in his second ascent on the 6th of September, in which he reached the extraordinary height of 23,100 feet.

While engaged with Arago in their experimental researches, the two astronomers were led to propose to Laplace the resumption of the measurement of a degree of the meridian in Spain, which had been interrupted by the death of Mechain. Their plan was sanctioned by the government; and in the beginning of 1806, the two astronomers, accompanied by the Spanish commissaries, MM. Chaiz and Rodriguez, left Paris in the beginning of 1806, Spain supplying them with a vessel, and England with a safe passport. M. Arago, having established

his instrument on the mountain Desierto de las Palmas, Biot accompanied Rodriguez to the island of Yvica, in the hope of finding a mountain from which the signal on the Desierto could be seen. After leaving Rodriguez at Campvey, Biot returned to Spain to join his colleagues on the Pyrenees; but he was seized with fever, and obliged to repair to Tarragona for the recovery of his health. In April, 1807, all the triangles in the island were finished, and the whole chain of triangulation about the end of autumn. Biot went to Paris in April to have a new circle constructed, and afterwards joined his friends in Spain at Valence. After spending the winter in the island of Formentara, our astronomer embarked for Spain in a small Algerine ship, leaving with Arago the Spanish vessel and the English safe passport. He was, however, captured by the pirates of Ragusa, from whom he purchased his liberty, and afterwards landed at Denia, where he performed a short quarantine in a ruined chateau that had once been the residence of the dukes of Medina Cœli. Leaving Arago to complete his labours, Biot returned to Paris and submitted his observations to the board of longitude.—(See Arago's Biography of Distinguished Men; Autobiog. of Arago, pp. 12–24, for some anecdotes of Biot. London, 1827. See also Biot's notice—"Sur les operations faites en Espagné pour prolonger la Meridienne de France jusqu'aux Isles Pythiuses," which though read to the Academy in 1810, was not published till 1820, in the Memoirs of the Academy for 1818, tom. iii. p. 73.)

After the publication of Dr. Young's papers on the Huygenian theory of light (the undulatory theory, as it is now called), and of Dr. Wollaston's experimental confirmation of Huygens' explanation of the double refraction of Iceland spar, the attention of continental philosophers was drawn to the subject of double refraction. In 1808 the Institute of France proposed it as the subject of a prize, to be adjudged in 1810. The prize was gained by M. Malus, colonel of the imperial corps of engineers, who, in the course of his researches, made the important discovery of the polarization of light by reflection from the surfaces of transparent bodies, a property of light which Huygens had discovered in doubly refracting crystals more than a hundred years before the attention of the members of the Institute was drawn to this remarkable discovery. In 1811 M. Arago communicated to the Academy of Sciences his important discovery of the colours of thin plates of crystallized bodies when examined in polarized light, a discovery made independently by Sir David Brewster. M. Biot saw the extent and importance of this new branch of optics, and devoted to it all the energies of his powerful mind. In 1812 he communicated to the Academy a memoir of one hundred and forty-five pages, "On the new relations which exist between the reflection and the polarization of light by crystallized bodies," in which he made many important experiments on the colour of thin plates of sulphate of lime and quartz, by means of a divided apparatus and a spherometer, for measuring the thickness of the thinnest plates; and from these experiments he concludes, that the polarization of light in these two minerals follows exactly the same laws and the same periods as ordinary reflection in thin plates of air or glass, with this difference only, that the two classes of phenomena take place at different thicknesses. In a second memoir, read in the same year, he announces that he has found in the polarization of light a law analogous to that of the conservation of living forces in mechanics, which he derives from the fact that the same tint is produced by any number of laminæ combined, whatever be the order of their combination, provided only that their axes are parallel.

In order to explain the remarkable phenomena of coloured polarization, our author devised what he has called the theory of *moveable polarization*, which he communicated to the Academy of Sciences in November, 1812, with the title of "A new kind of oscillation which the molecules of light experience in traversing certain crystals." In this profound and ingenious memoir, which forms a quarto volume of three hundred and seventy-one pages, he supposes light to consist of separate particles, which oscillate round their centres of gravity in virtue of attractive and repulsive forces, and that after these oscillations have gone on to a certain depth in the crystal, the particles acquire a fixed polarization, by which their axes are arranged in two rectangular directions.

In two memoirs read to the Academy of Sciences in 1814, Biot has given an account of his important discovery of two kinds of polarization, which he calls *polarization quartzeuse*, from its being found in quartz, and the other *polarization berilleuse*, from its being found in beryl. In the former the extraordinary ray is supposed to be produced by an attractive force drawing it to the axis of the crystal, and in the latter by a repulsive force, which drives it from the axis. In quartz the phenomena are represented by the variable radii of a prolate spheroid, and in beryl by those of an oblate spheroid. In his early experiments M. Arago had observed a particular kind of polarized tints along the axes of quartz, but did not study them with attention. M. Biot, however, undertook the examination of them, under the name of *successive polarization*, and ascribed the phenomena to the continual rotation of the luminous particles round their axes. In the end of 1815 and the beginning of 1816, he and M. Seebeck of Berlin discovered about the same time an analogous property, now called *circular polarization*, in a number of essential oils, vegetable juices, and other fluids—in oil of turpentine, oil of laurel, and various saccharine solutions—some of which turned the planes of polarization from left to right, and others from right to left. In the uncrystallizable syrup called dextrine, from its turning the planes of polarization from right to left, M. Biot found circular polarization so strong, that it surpassed, in this respect, all other substances excepting rock crystal.

With the view of proving that this property of certain solids and fluids resided in the individual molecules of which the bodies were composed, and not to their mode of aggregation (Sir D. Brewster found that quartz lost the rotatory property after fusion), our author resolved to make the experiment with the vapour of turpentine. A suitable apparatus for this purpose was accordingly erected in an old church, which had become the orangerie of the chamber of peers. It consisted of a furnace and boiler to produce the vapour, of a double tube about one hundred feet long to hold it, of a plate of glass at one end of the tube to polarize the light of a lamp, and of a divided circle and an achromatised prism at the other end to show and measure the rotation. With the help of two assistants, Biot observed that the image of the Iceland spar, which had disappeared when the tube was filled with air, assumed a slightly bluish-green tint, while the other image changed into a reddish yellow, a result which indicated the existence of a full rotation, produced by one hundred feet of the vapour of turpentine. Our author then proceeded to turn the analysing prism from right to left, in order to see if the rotation was in the same direction as in the fluid essence of turpentine, when a tremendous explosion took place. The cover of the boiler was blown into the air, the vapour of the fluid turpentine was set on fire, and the column of fire was so alarming that the distracted philosopher was obliged to call in the nearest fire-engine to extinguish the flames. The escape of the two assistants was most providential, for if Biot had not called them to the end of the tube most distant from the boiler, in order to see the result of the experiment, they would both have been killed. These experiments are described in a bulky memoir of nearly one hundred pages, entitled "On the Rotations which certain substances impress on the axes of polarization of the luminous rays."—(Mem. de l'Academie de Sciences, 1818, tom. ii. p. 41.)

In the year 1818 M. Biot communicated to the Academy of Sciences a long but interesting memoir "On the utility of the Laws of the Polarization of Light for recognizing the state of crystallization and combination in a great number of cases where the crystalline system is not immediately observable." In this memoir he shows, from the analyses of Vauquelin, that in micas with two axes of different inclinations, or with one axis of different characters, the chemical composition is different. In the uniaxal crystals Vauquelin found a considerable quantity of magnesia, of which there was no trace in those which were biaxal, while in the biaxal crystals with different angles between the optic axes there was a great difference in the silica, alumina, and oxide of iron which they contained. In the same year he published a long and valuable memoir "On the rotations which certain substances impress on the axes of polarization of the luminous rays" (Mem. Acad. Paris, 1818, tom. ii. pp. 41–137), a subject which he resumed at various times, both in separate memoirs, and in reports on the discoveries of M. Pasteur.

In order to execute a map of Great Britain and Ireland, General Roy and Colonel Mudge had measured an arc of the meridian from the south of England to the north of Scotland. The French board of longitude were desirous of joining to this arc the one measured in France and Spain, and to take measures of the length of the pendulum along the arc in Britain.

With this view M. Biot carried with him the instruments used in Spain, and obtained every facility for his work from the English government. On his arrival in London in May, 1817, he was kindly received by Sir Joseph Banks, and when he reached Edinburgh with Captain Mudge, he made Leith fort the first station for his pendulum experiments, and was hospitably received by Sir Howard Elphinstone, who commanded the engineers, and then lived in the neighbourhood of the fort. After finishing his work at Leith, Biot went to Aberdeen, where, after a hospitable reception, he embarked on the 9th July on board the *Investigator*, and reached Shetland on the 10th. The little island of Batta, at the entrance to the principal bay of the island of Unst, was chosen as the place best fitted for his observations, and he resided during his stay under the hospitable roof of Mr. Edmonstone. After two months' residence in the island, M. Biot returned to Edinburgh, and paid a visit to Sir Howard Elphinstone, then living at Harkness cottage, near Peebles, where he met Sir David Brewster, then residing at Venlaw, in the immediate neighbourhood of that town. Sir David showed him his various unpublished experiments on the double refraction and polarization of light, and particularly those which led him to the discovery of biaxal crystals, and the law of double refraction in various classes of minerals (Phil. Trans., 1818); but though M. Biot has noticed various persons whom he met in Scotland, he has omitted, in his long and diffuse narrative, even the name of the only Scotchman who was engaged in the same researches as himself—in researches, too, on which the high reputation of M. Biot, as an original discoverer, must ultimately rest.

From Scotland our author visited the great manufacturing establishments in the centre of England, and after seeing Cambridge and Oxford, he met M. Arago at Greenwich, where they continued their observations, assisted by Mr. Pond, the astronomer-royal, and M. Humboldt, who was then in England. (See Mem. Acad. Paris, 1818, vol. iii. pp. 73–133.) After his return to Paris, he communicated to the Institute his memoir "On the General Laws of Double Refraction," as founded on the discoveries of Sir David Brewster, and written in a spirit which posterity will estimate more correctly than his contemporaries.

In 1814 M. Biot was named a chevalier of the legion of honour, of which he is now a commander. In 1840 the Royal Society awarded to him the Rumford medals for his researches in and connected with the circular polarization of light. He has now the honour of being a member of three of the academies of the Institute, having, in 1841, been chosen an academicien libre of the Academy of Inscriptions and Belles-Lettres, and in 1856 a member of the French Academy. He is a foreign member of the Royal Societies of London and Edinburgh, and of almost all the learned academies in the old and new world.

Besides his memoirs, a few of which only we have mentioned, he published his "Traité de Physique" in 1816, in four large volumes, and his "Traité Elementaire d'Astronomie Physique," which has passed through several editions. To the Biographie Universelle he communicated the lives of Descartes, Franklin, Galileo, Leibnitz, and Newton, in the last of which he has given deep offence to the friends of the great philosopher, by maintaining and persisting in the opinion, after it had been completely refuted, that Newton was long under the influence of mental derangement, and that all his theological writings were composed during its existence, and in his old age.

Biot married, in 1796, the accomplished daughter of M. Brisson, professor of natural philosophy in the college of Navarre, by whom he had one son and one daughter. (See BIOT, EDOUARD.) M. Biot has just (May 31, 1858) intimated to the Academy of Sciences the immediate publication, in 3 vols. 8vo, of a collection of his writings, under the title of "Melanges Scientifiques et Litteraires," the two first volumes of which will appear instantly.

The following estimate of M. Biot's optical discoveries is given by a competent judge, Professor Forbes, in his dissertation on mathematical and physical science, recently published: —"His subject by predilection was optics, and here he made his most considerable discovery, and that which he has followed out with most minute industry, namely, the rotatory action of fluids, in which he had Seebeck for a co-discoverer. He studied the colours of crystallized plates with exemplary patience, and by his accurate observations on the law of the tints, prepared the way for the theory of transverse vibrations; but his own doctrine of moveable polarization, which he imagined to explain them, made no impression on the progress of science. He was the first who divided doubly refracting crystals into positive (as quartz) and negative (as calcareous spar). . . . . He also discovered (very approximatively) the law regulating the plane of polarization of the rays in biaxal crystals. . . . . His researches, always marked by precision, are perhaps deficient in bold conjecture and happy generalization. They are conducted with a mathematical stiffness which allows little play to the fancy, and in hypothetical reasoning he rarely indulges. His style is formal yet diffuse, and consequently somewhat repulsive to the student. His works are consequently not easily read, and have contributed less to the progress of knowledge than the scrupulous care often evinced in their compilation might seem to warrant. Yet the name of Biot will be ever associated with devotion to science, and especially with the progress of optics in our own day."—(Encyclopædia Britannica, 8th edition.)—D.

BIRAGO, FRANCESCO, born at Milan of a patrician family in 1562. The chivalrous times in which he lived compelled men of high rank to study the art of warfare which then formed the most important branch of a nobleman's education. Being the eldest son of Jacopo Marcello Birago, the lord of Metono and Siciano, both feuds belonging to that family in the territory of Pavia, he inherited those large estates and honorable titles at the death of his father. His immense wealth allowed him to devote the whole of his time to collect documents and write many volumes on the science of chivalry,in a style, says Pietro de Crescenzj, his contemporary, as lofty and pure as the author's mind was. Birago was, according to the said historian, the arbiter all through Lombardy on all matters connected with chivalry, and no one ever disputed his decisions. It is, however, to be regretted, that whilst many writers have spoken of Birago's consummate knowledge of chivalry, no account has been left of his life. We only know that he wrote pastoral poetry, and that he was an accomplished scholar. His apology for Torquato Tasso's Jerusalem Delivered, in which he nobly and successfully defends the poet against the attacks of Olevano, who asserts that Tasso was ignorant of the laws of chivalry, met with the approbation of the literary world. These and many other works have been recorded by Mazzuchelli. Birago died at an advanced age in 1640.—A. C. M.

BIRAGO, LAMPUGNINO or LAMPO. This writer was born in the duchy of Milan, and flourished about the middle of the 15th century. His deep knowledge of Greek and Latin classics brought him in contact with Pietro Candido Decembrio; and the celebrated Filelfo, who very often in his Epistolæ alludes to Birago's literary attainments in the most flattering terms, informs us that Birago was the bosom friend of Nicholas V., and that in 1459 he dedicated to Pius II. many translations from Xenophon and Plutarch; that he translated also Dionysius Halicarnasseus, and wrote an original work entitled, "Strategicon adversus Turcas ad Nicholaum V. It has been remarked that this distinguished Greek scholar began to apply himself to the study of that language at an advanced age, and he attained such a knowledge of it that he was considered second to none. He died at the beginning of the 16th century.—A. C. M.

BIRAGUE, FLAMINIO, lived in the reign of Charles IX. of France. His verses are now and then quoted to exemplify faults of style. He was a friend and imitator of Ronsard.

BIRAN. See MAINÉ DE BIRAN.

BIRCH, JOHN GEORGE, a Danish author, born 1750; died 1795; wrote a "Biography of Frederick II. of Prussia," Copenhagen, 1789; and translated Sterne's Sentimental Journey.

BIRCH, THOMAS, one of the most industrious writers of the latter half of the eighteenth century, was born in London in 1705. His parents were quakers, and the father was, by trade, a maker of coffee-mills. Thomas was originally destined to follow this occupation; but as he approached the period of manhood, he began to feel a tendency towards literary studies, that soon carried him out of the circle of his father's trade. After a very little preliminary instruction, he became an usher in a school, and so assiduous was he in the work of self-culture, that he soon obtained such an acquaintance with the learned languages that he was admitted into the church "as a literate person," though he had never studied at a university. He had long left the sect of the quakers, and in 1728 he married the daughter

of a clergyman, but before the anniversary of his wedding, he was a widower. In 1732 Mr. Birch was presented with a living in Essex, and he shortly afterwards entered on the career in which he was destined to gain his literary laurels. He united with several other writers, the most famous being Mr. George Sale, the translator of the Koran, in bringing out a new edition of Bayle's Historical and Critical Dictionary. The work was begun in 1734, and it was completed in 1741. This publication gave Birch a very respectable standing in the literary world, and various preferments in the church soon fell to his share, mostly through the kindness of his early and steady patron, the lord chancellor Hardwicke. In 1752 Birch was elected one of the secretaries of the Royal Society; he had been a member for several years, both of the Royal Society and of the Society of Antiquaries. In the following year Marischal college, Aberdeen, sent him the honorary degree of D.D., and Dr. Herring, archbishop of Canterbury, almost simultaneously promoted him to the same degree. Dr. Birch now devoted much attention to the business of the secretaryship, to which he had been elected, and in 1756–57 he published "A History of the Royal Society of London," which is still considered a standard work on the subject. He was soon nominated one of the trustees of the British Museum, and to that noble institution he finally bequeathed his extensive and valuable library, as well as the interest of £500, to increase the salaries of the assistant librarians. He edited the prose works of Milton, and wrote a new life of the great poet. Dr. Birch's labours as an editor were long-continued, and of the most varied order. He gave to the world a splendid edition of the works of the Hon. Robert Boyle, accompanied by a full and accurate memoir. Some idea of the labour of this latter task may be formed, when it is stated that Boyle's works —treating on the most various subjects—extend to six 4to volumes, averaging 800 pages each. In 1744 he commenced a series of biographical memoirs, and the work was not completed till the year 1752. These are a mere specimen of the works that Dr. Birch gave to the world, and if they have not sufficed to raise him to the first dignity in the republic of letters, they at least entitle him to the praise of useful diligence. The great Dr. Johnson did not disdain occasionally to ask information and to take advice from this useful pioneer in literature. In the preface to the Hon. Robert Boyle's works, Dr. Birch says of himself, very modestly, "the only qualities I engage for are industry and fidelity." These it is universally allowed that he possessed, and used to good purposes. Towards the end of the year 1764 Dr. Birch's health began to decline, and he was recommended to take exercise on horseback. It was in one of his rides, in January 2, 1765, that he was thrown from his horse on the road between Hampstead and London, and almost immediately expired.—C. W. C.

* BIRCH-PFEIFFER, Charlotte, a celebrated German actress and dramatic writer, was born at Stuttgard in 1800, where her father (Pfeiffer) held an office under government. She began her theatrical career, when only thirteen years old, at Munich, travelled for several years in Germany, and in 1825 was married to Mr. Christ. Birch of Copenhagen. In 1838 she undertook the management of the Zurich theatre, and in 1849 was permanently engaged at the Royal Theatre of Berlin. Besides a number of novels and tales, she has written upwards of sixty dramatic pieces, which, although of no great merit, yet are highly popular. She is particularly famous for her skill in dramatizing novels. The best known of her dramas are: "Pfeffer-Rösel;" "Hinko;" "Der Glöckner von Notre Dame;" "Dorf und Stadt;" "Die Waise von Lowood;" "Die Grille," &c.—K. E.

BIRCKNER, Michael Gottlieb, born at Copenhagen in 1756, was a philosophic writer of the Kantian school. His works, collected after his death, and published at Copenhagen in 1798–1800, occupy four volumes. The most remarkable of these is an able advocacy of the freedom of the press, under the title, "Om Torykke friheden og dens Love," published at Copenhagen in 1797–98, excited great applause, and passed rapidly through three editions. Birckner died in 1798 at Korsöer, where he was minister.—M. H.

BIRD, Edward, was born at Wolverhampton, that cyclopian town, in 1772, and died at Bristol in 1819. This remarkable colour painter, who anticipated Wilkie in subjects of domestic humour, began with that low branch of art, tea-trays, but soon rose into higher and purer air. Unhappily for himself, he came too soon on the stage, and died before national art was patronized. His first success was a picture called "Good News," founded on a scene he had witnessed in an ale-house, a spot where Hogarth also used to study in. The "Blacksmith's Shop" and the "Country Auction" quickly followed. "Meg Merrilees," "Game of Put," and the "Gipsy Boy," grew under his creative brush, fresh and original enough for those early times, but never approaching the consummate art and graceful touch of Wilkie, compared with whom Bird is dull, dry, and mannered, though his colour is cool, mellow, and harmonious. The tradition of Bird's age being that greatness and bigness are synonymous, he foolishly took to painting enormous historical pictures: the "Surrender of Calais," the "Death of Elizabeth," and "Chevy Chase." This last picture was considered peculiarly pathetic, natural, reflective, and chivalrous, but of course defied all rules of costume and local truth. Turning from this ill-assumed grandeur, Bird once more returned to his ragged gipsies, wind-blown travellers, picturesque waggoners, heavy-armed blacksmiths, and young recruits. In an evil hour, however, he began a large portrait picture to meet a nine-days' wonder, of the "Embarkation of Louis XVIII. after the defeat of Napoleon." This picture killed him; for the French noblemen, with the usual unselfish politeness of the nation, at once sat to him; the English noblemen gave him their promises, but after all would not sit. The poor and depressed painter, already ill, died of a broken heart at King's Parade, Bristol, in 1819. He was buried in state in the dark-vaulted cloisters of the cathedral: three hundred merchants followed his corpse to its rest. Bird was very rapid in his mode of painting. He once painted the portrait of his friend, Cumberland, in fifteen minutes during breakfast. He used to begin his pictures without any previous sketch, and in several places at the same time. His earliest patron was the marquis of Stafford. The Princess Charlotte called him her painter. For the prince regent he painted the "Psalm-Singers in a Country Church;" for Lord Bridgewater, the "Debarkation of the French King." Mr. Willhouse and Mr. Baugh were also liberal patrons of his art. He was elected a member of the Royal Academy without solicitation. Bird was a simple-hearted, true man, thoughtlessly liberal, and a bad economist. He was social in his habits, but no runner into excess. The last five years of his life were darkened by disease. Though often a dupe from his good nature, Bird was kind to young artists, and delighted to direct their efforts.—W. T.

* BIRD, Edward Joseph, entered the royal navy of Britain in 1812, and was present at the bombardment of Algiers, by Lord Exmouth, in 1816. He sailed with Parry in two of that officer's voyages in search of the north-west passage—first in 1821, as midshipman on board the *Hecla*, and again in 1824, in a similar capacity in the *Fury*. In 1827 he accompanied Parry, for the third time, in the fruitless endeavour to reach the pole by passing over the ice to the northward of Spitzbergen, and was promoted on his return to the rank of lieutenant. After various intervening services at home and abroad, Lieutenant Bird accompanied Sir James Ross, during the years 1839–1843, on his well-known voyage of antarctic discovery. Five years later (having in the interim been advanced to the rank of captain), he was the companion of Ross in the first of the searching expeditions after Franklin, whose prolonged absence from England was then beginning to excite anxiety among his countrymen. The *Enterprise* and *Investigator*—the former commanded by Sir James Ross, and the latter by Captain Bird—were the vessels employed on this occasion, but without the accomplishment of any important result. The ships left England in the summer of 1848, and passed the succeeding winter in the harbour of Port-Leopold, near the junction of Prince Regent Inlet with Barrow Strait (lat. 73° 50′, long. 90° 20′ W.), returning to England late in the autumn of 1849.—W. H.

BIRD, Golding, a distinguished physician. He was educated in London for the medical profession, and was a student of Guy's Hospital. He was distinguished for his application to his profession; and, after having received his license as a general practitioner, he took his degree of M.D. at the university of St. Andrews, and became a licentiate, and was afterwards made a fellow, of the London College of Physicians. He first lectured in connection with the Guy's Hospital medical school on natural philosophy, and afterwards on materia medica and botany in the same school. He was also appointed one of the physicians of Guy's Hospital, having previously held a similar appointment

in the Finsbury and Islington dispensaries. One of his earliest works was intended as an introduction to the physical sciences for medical students, and was entitled "Elements of Natural Philosophy." This work has gone through several editions. In 1844 he published a work on "Urinary Deposits, their Diagnosis and Treatment." This work brought him into considerable notice as a practitioner of medicine, and contained a large amount of original research. He was a very constant contributor to the medical periodicals, and wrote several papers in the Guy's Hospital Reports, the most important of which are the following —"On Cystic Oxide," 1836; "On the Chemical Nature of Mucous and Purulent Secretions," 1838; "On Poisoning by Charcoal Vapour," 1849; "On Kiestine," 1840; "Report of Cases treated by Electricity," 1841; "On Urinary Deposits and Calculi," 1842; "Report of Cases of Diseases of Children," 1845. His various labours and large practice at last told upon a feeble constitution, and he sunk from disease of the kidney at the early age of thirty-nine. He died at his residence at Tunbridge Wells, where he retired for the benefit of his health, Oct. 27th, 1854. The medical profession affords few instances of so great success at so early a period of life as afforded by Dr. Bird; at the same time his success was acquired by an industry which overtaxed his frame, and undoubtedly led to his premature decease. Dr. Bird's labours were not entirely confined to professional subjects. He cultivated observation with the microscope, and contributed observations to our scientific literature, both on zoological and botanical subjects. He improved the structure of the galvanic machines in use in his time. He was elected a fellow of the Royal Society, and served the office of president of the Westminster Medical Society, and was a member of many foreign learned societies.—E. L.

BIRD, John, died in London in 1776, aged sixty-seven. Bird was the precursor of our Ramages and Troughtons, although originally a cloth weaver in the county of Durham. We owe him our first scientific mode of dividing astronomical instruments. His eight-feet Greenwich mural quadrant is still reverently preserved there. He wrote two treatises,—one on the method of dividing astronomical instruments, and the other on the construction of mural quadrants. It is impossible to miss observing, that in all his works and writings Mr. Bird possessed high mechanical capacity; but the scheme or theory of his instruments was essentially erroneous.—J. P. N.

BIRD, Robert Montgomery, an American novelist, born at Newcastle, Delaware, in 1803, and educated in Philadelphia, where he became a physician. But his tastes were literary, and he soon began to write for the magazines and the stage. In 1834 he published his first novel, "Calavar, or the Knight of the Conquest, a Romance of Mexico," which was deservedly praised at the time for the truthfulness and vivacity of its sketches of Mexican manners, scenery, and history. The same characteristics marked his second essay in fiction, "The Infidel, or the Fall of Mexico," a continuation of the former story, which appeared in 1835. Then followed in rapid succession "The Hawks of Hawks Hollow;" "Nick of the Woods;" "Peter Pilgrim;" and "The Adventures of Robin Day." "Sheppard Lee," another novel, was published anonymously, but came unquestionably from the same pen. After the publication of the last of these novels in 1839, Dr. Bird ceased to write for the press, and devoted himself to the cultivation of a large farm. Then he returned to Philadelphia, and began to edit the *North American Gazette*, which he in part owned. He died in that city of brain fever, January 23, 1854.—F. B.

BIRD, William.—See Byrd.

BIREN or BUREN, John Ernest, duke of Courland, born 1690, was the son of a captain, and, as was sometimes reproached to him in the course of his adventurous life, grandson of a groom. Coming to St. Petersburg in 1714, with an ambitious hope of being received into the imperial household, he found an obstacle to its realization in his humble birth, but eventually fell upon a better scheme of improving his fortunes, by having himself introduced at the court of Anne, duchess of Courland, with whom he became such a favourite that on her accession to the throne of Russia, 1730, notwithstanding the sullen opposition of the nobles, this grandson of a groom became absolute master of the empire. To his title of grand-chamberlain was added that of count of the empire, and to both in 1737, by election of the nobility, who at an earlier period had refused even on the solicitation of his mistress to let him be ranked with the aristocracy of the province, the illustrious title of duke of Courland. Till the death of Anne, 1740, no effectual opposition was offered to the cruel, although not inglorious tyranny of the favourite; but as before that event various unsuccessful attempts had been made upon his life, so its occurrence offered an opportunity, which was not neglected by his enemies, of demolishing his authority. It was with difficulty he succeeded in maintaining himself for a time in the post assigned to him by Catherine of regent of the kingdom, during the minority of Ivan, and on his entering into an intrigue to marry his son to the princess Elizabeth, the influence of Marshal Munich was sufficient to arrest his ambition and eventually to have him banished to Siberia. Elizabeth on her accession recalled him from exile, but not to the seat of government; he was ordered to Yaroslaw, where he passed, still in disgrace or at least under confiscation of his estates, the reign of Peter III. Catherine II., in whose interests he had been active previous to her accession, reinstated him in his dukedom, which he afterwards governed with singular prudence and moderation. His death occurred in 1772. His son Peter succeeding him in the duchy, retained it only till 1798, and died in 1800.—J. S., G.

BIRGER de Bielbo, a Swedish general, regent of the kingdom during his son's minority; born about the year 1210; died in 1266. The reigning prince, Eric, whose sister Ingeborg he had married, being childless, he acquired pretensions to the throne; which, on the death of Eric, were set aside in favour of those of his son Valdemar. He had just completed the subjugation of Finland when that event occurred, and was deeply mortified at the haste with which, neglecting his services to the state, the magnates of the kingdom had raised Valdemar, then only thirteen years of age, to the throne of his uncle. The honours of the regency, however, so far satisfied his ambition, that he applied himself to the business of government in the spirit of a patriot, as well as with the skill of a veteran statesman. He exerted himself to improve the laws and reform the institutions of his country, abolished slavery, founded the city of Stockholm and the cathedral of Upsal, and by a wise and beneficent administration earned the gratitude of the Swedish people. The last act of his life was the only one of his measures which issued unfortunately for his country; he divided the kingdom among his four sons—the crown and its appendages to one, and duchies to the others—and by that act prepared the way for years of anarchy and bloodshed.—J. S., G.

BIRGER, king of Sweden, grandson of Birger de Bielbo, born in 1281; died in 1321. In 1304 his brothers Eric and Valdemar attempted to dethrone him, and after a tedious struggle succeeded in making him prisoner and forcing him to share the kingdom with them. In 1317, however, he had them seized while in a state of inebriety, and shut up in the keep of Nykjöpping, where they were allowed to die of starvation. This cruelty enraged the inhabitants of Stockholm, who revolted, banished the king, executed his son, and raised Magnus, the son of Eric, to the throne. Birger died in Denmark.—J. S., G.

BIRKBECK, George, M.D., whose name will be long remembered as the founder of the first mechanics' institution, was the son of a merchant and banker in Settle, Yorkshire, where he was born, 10th January, 1776. He received the rudiments of education at a village school, and being determined to enter the medical profession, he began his studies at Leeds, thence went to Edinburgh where he remained for one session. He then repaired to London where he studied under Dr. Baillie during one winter, at the close of which he went back to Edinburgh. During his course there he was a most distinguished student, and had the friendship of such men as Horner, Smith, Brougham, and Jeffrey. Having taken his diploma, and when only twenty-three years of age, he was elected professor of natural philosophy in the Andersonian University of Glasgow. It was while discharging the duties there that his attention was first turned to the subjects in which he ever after took so deep an interest. Requiring some philosophical instruments, and finding, at that period, no one in Glasgow qualified to make them, he had to employ common mechanics who executed the several parts under his immediate direction. While surrounded by a number of the workmen, to whom he was endeavouring to explain the construction of an instrument they were making for him, it occurred to him, that it would be well to deliver a course of lectures on science to the men who, in their every-day labours, were applying mechanical principles of which they were ignorant. At the close of the year 1800, he advertised a class, "solely," as he said in the prospectus, "for persons engaged

in the exercise of the mechanical arts, men whose education in early life has precluded even the possibility of acquiring the smallest portion of scientific knowledge." His plan was most successful; as the course proceeded the attendance increased, till the lecture-room was filled to overflowing, and he was compelled to limit the number of tickets. He continued the lectures till he resigned his professorship in 1804. His grateful students presented him with a silver cup at the close of his first course; nor did they speedily forget their benefactor. In February, 1823, nearly twenty years after he had left them, Dr. Birkbeck was asked by the Glasgow mechanics for leave to have his portrait taken, and in July of the same year, they resolved to form the "Glasgow Mechanics' Institution." Meanwhile, Dr. Birkbeck had settled as a physician in London, and had acquired an extensive practice; but he found leisure to develope his plans for the benefit of the artisans. He was preparing an essay on the scientific education of the working classes, when a paper appeared in the *Mechanics' Magazine* for 11th October, 1823, entitled "Proposals for a London Mechanics' Institution." Dr. Birkbeck wrote offering all the assistance in his power, and in less than a month the plan was so far matured that a public meeting was held, at which he presided, and which was attended by Bentham, Wilkie, and Cobbett, Lord Brougham having taken an active part in the preliminary arrangements, when it was resolved to found the London Mechanics' Institution. Dr. Birkbeck generously lent £3700 for the building of a lecture-room, and having been elected president, he delivered the opening address on the 20th February, 1824. He continued to preside over, and to take a deep interest in this institution till his death, on 1st December, 1841. Dr. Birkbeck was highly esteemed by the most distinguished men of his day for his scientific attainments and disinterested philanthropy, and his funeral was attended by large numbers of mechanics, and also by many of the Polish refugees, in whose cause he had ever taken a deep interest.—J. B.

BIRKENSHAW, John, a musician, was probably a native of Ireland; at least it is certain that he resided at Dublin in the family of the earl of Kildare, till the rebellion in 1641 drove him from thence to England. He lived in London many years after the Restoration, and taught the viol. He was Pepys' music-master. Under the date February 24, 1661–62, he records—"Along with Mr. Birkenshaw in the morning at my musique practice, finishing my song of Gaze not on Swans, in two parts, which pleases me well; and I did give him £5 for this month or five weeks that he hath taught me, which is a great deal of money, and troubled me to part with it." He was celebrated by Shadwell, who, in his comedy of the Humorists, 1671, makes one of the characters exclaim, "Birkenshaw is a rare fellow, give him his due, for he can teach men to compose that are deaf, dumb, and blind." In the Philosophical Transactions for 1672, there is a pompous advertisement of Birkenshaw's, containing proposals for publishing by subscription a work on the theory and practice of music, entitled "Syntagma Musica," which, according to his own account of it, was to be a book unequalled either in ancient or modern literature. It does not, however, appear to have been published. He was the author of "Templum Musicum, or the Musical Synopsis of Johannes Henricus Alstedius," 12mo, 1664, a work resembling more a logical than a musical treatise; and a small tract in one sheet, entitled "Rules and Directions for Composing in Parts." He also ushered into the world, and wrote the preface to Thomas Salmon's Essay on the Advancement of Music, by casting away the perplexity of the different Cleffs, 1676. The dates of his birth and decease are unknown.—E. F. R.

*BIRNBAUM, Johann Michael Franz, was born at Bamberg, 19th September, 1792, and devoted himself to the study of jurisprudence at Erlangen, Landshut, and Würzburg. He became successively professor at the universities of Louvain, Utrecht, and Giessen, where he still continues to discharge the duties of his office. He is the author of some works on jurisprudence, as also of some dramas, among which "Alberada" and "Adalbert von Babenberg" obtained some reputation. When at Louvain he started a periodical, *Bibliothèque du Juriscon-sulte*, which was afterwards amalgamated with the *Thémis*, published at Paris.—K. E.

BIRNEY, James G., was born in Kentucky, U.S., in the town of Danville, in 1793. He graduated at the college of Nassau Hall, in New Jersey, and studied law with Mr. Dallas in Philadelphia. At the age of twenty-five he became a planter in Alabama, and the owner of thirty-five slaves, but soon afterward entered upon the practice of his profession at Huntsville, Kentucky. Early in life Mr. Birney became interested in the antislavery movement, and at the age of forty, or thereabouts, not only freed his own slaves, but induced his father to make such a disposition of his estate, as to leave him his twenty-one slaves, when he set them free at once. In 1834 he attempted to start an antislavery newspaper in Kentucky, but finding it impossible to induce persons to risk their lives in a slave-state for such a purpose, he commenced its publication in the neighbouring state of Ohio, where it excited the most violent hostility. Leaving the west, he came to New York, and became a member and the corresponding secretary of the American Antislavery Society. In 1840 he was in England, and there published his celebrated tract, entitled "The American Churches the Bulwarks of American Slavery." He was at this time a member of the presbyterian church. By an array of facts, and an ample exhibition of the actions of the different religious denominations in America, he demonstrated the truth of the title of his pamphlet. In 1844, while living in Michigan, he was nominated by the political abolitionists as their candidate for the presidency of the United States. But political antislavery has never prospered. It is not easy, if possible, to promote a moral and religious reform by the machinery of a political party. Since that time Mr. Birney lived a strictly private life, suffering much from ill-health. His character was singularly pure; his mind became greatly liberalized on theological subjects in the latter part of his life, and he manifested a growing sympathy with those abolitionists who refuse all participation in the United States government, and who aim at a separation of the free from the slaveholding states. He died at Eagleswood, near Perth Amboy, N. J., Nov. 25, 1857, at the age of sixty-five.—S. M.

BIRNIE, Sir Richard, a London magistrate who attained to some notoriety in the reign of George IV. He was born at Banff in 1760; and died April 29, 1832. In early life he was employed as a workman in the establishment of the saddler to the royal family, and by his intelligence attracted the attention of the prince of Wales. He became first foreman, and then partner of his employers; made a wealthy marriage, and was promoted to the rank of captain of the Westminster volunteers. By the interest of the duke of Northumberland he obtained a commission of the peace, and was afterwards appointed police magistrate at Bow Street. In this capacity he arrested the Cato Street conspirators; and on the occasion of the disturbances caused by the appearance of Queen Caroline in London, he had the courage to read the riot act in the face of the mob, when Sir Robert Burke was unwilling to encounter the hazard. He was knighted by George IV.

BIROLI, John, an Italian botanist, was born at Novare in 1772, and died there 1st January, 1825. He prosecuted his medical studies at Padua, and became devoted to botanical science. He became director of the horticultural society's garden at Novare. In 1814 he was elected professor of agriculture at Padua, and he afterwards filled the chair of botany and materia medica at Turin. He wrote a Flora of Novare, treatises on agriculture, on rural economy, and on the culture of Arachis hypogæa, and of Cyperus esculentus. He also published a catalogue of the plants in the Turin botanic garden.—J. H. B.

BIRON, an ancient and illustrious French family, of which we notice the following members:—

Biron, Armand de Gontaut, baron and afterwards duc de, born in 1524, was brought up a page at the court of Margaret of Navarre. At an early age he served with distinction in Piedmont, and on the breaking out of the religious wars, although more than suspected of a leaning to the Huguenots, he was raised to high command on the royal side. On the night of St. Bartholomew he joined the Huguenots in the arsenal, and conducted the defence of that stronghold. He was created a marshal of France in 1577. On the death of Henry III., he was one of the first to declare for the party of Henry IV.—a politic act, which won from the grateful monarch more honours than would ever have been awarded to his military talents. He was killed at the siege of Epernay in 1592. The tablets that he carried about with him, for the purpose of noting the incidents of his military life, have become proverbial among his countrymen.

Biron, Charles de Gontaut, duc de, son of Armand, the favourite of Henry IV., was born in 1562. His military talents and enthusiasm were remarked in his earliest years, and he was

yet in his boyhood when an affair of honour, in which he was unhappily concerned, obliged him to withdraw from court for a short period. Colonel at fourteen years of age, he was rapidly raised to the rank of lieutenant-general, and on the death of his father in 1592, the king gave him the title of admiral. This title he exchanged in 1594 for that of marshal; in 1595 he was named governor of Burgundy, and in 1598 raised to the peerage. With an ingratitude, however, which is commonly found in the history of court favourites, he had hardly received the highest honours of the state, when he entered into treasonable practices with an agent of Spain. His intrigues were immediately discovered, and generously forgiven, but being renewed in 1601, and carried on perseveringly for some months, the patience of his benefactor was exhausted, and in July, 1602, Biron was executed in the Bastile.

BIRON, CHARLES ARMAND, duc de, born 1663; died 1756. In the reign of Louis XIV. he attained, by distinguished services, the rank of lieutenant-general, was wounded at the siege of Landau, and under Louis XV. was created a marshal of France.

BIRON, LOUIS ANTOINE DE GONTAUT, duc de, fourth son of Charles Armand, born 1700; died 1788. He served with distinction in Italy, Bohemia, and Flanders, and latterly became a marshal of France and governor-general of Languedoc.

BIRON, ARMAND LOUIS DE GONTAUT, duc de Lauzun, and afterwards duc de, nephew of Louis Antoine, born in 1747, was employed in 1779 to head an expedition against Senegal, Gambia, and other British settlements in Western Africa, to which he had directed the attention of government in his "L'Etat de defense de l'Angleterre et de toutes les possessions dans les quatre parties du monde." This enterprise being successfully concluded in that year, he went to America, and took part in the war of independence, distinguishing himself in several important actions. On his return to France the constituent assembly, of which he was a member, gave him a command in the department of the Nord. In July, 1792, he was named general of the army of the Rhine, and in 1793 appointed to command the army encamped at Rochelle. Here the insubordination of his troops, and other difficulties of his position, caused him to demand from the revolutionary chiefs leave to resign, but this demand was refused, and on being repeated was held to be evidence of treason. He was accordingly consigned to the abbaye, and in December, 1793, adjudged to the scaffold.—J. S., G.

BISACCIONI, COUNT MAJOLINO. This illustrious man was born at Ferrara in 1582. Having received a very liberal education under the assiduous care of his father, a poet, and professor of rhetoric in the college of Jesi, he went to the university of Bologna, and took out his degree of LL.D. The times in which he lived being very boisterous, and war raging with fury from one end to the other of Italy, he was compelled at first to enter the military career, and took service whilst only sixteen years of age under the Venetian republic. Having had an affair of honour with Alexander Gonzaga, his superior officer, he was forced to leave the States of the Church, and went to Modena, where he practised as a barrister. His reputation as an orator drew the attention of the reigning duke, who appointed him governor of Baiso. Accused of having fired at some one, he underwent imprisonment, and his innocence having been well established, he was raised to a higher post, which he filled until the prince of Corregio intrusted him with the civil and military direction of his principality. His enemies succeeded anew in having him arrested; but he was again set at liberty, and received farther proofs of affection from that prince. He was afterwards induced to accept the rank of lieutenant-general in the troops of the cardinal bishop of Trent, and at the siege of Vienna in 1618, being then in the service of the prince of Moldavia, he bravely defended, with Count Buquoy, the commander-in-chief, and five other officers, the bridge of that city, attacked by a Bohemian regiment, until the Austrians came to their rescue. He was several times at Rome as minister plenipotentiary from the court of Savoy, whilst he was serving in the Piedmontese army under the name of Count St. Giorgio. Being rather advanced in years, and wearied of military life, he retired to Venice, where he wrote the best part of his works, principally historical. He also wrote for the stage, and has left many plays and novels, forming altogether twenty-nine volumes, besides many manuscripts on political and military subjects yet unedited. Whilst he resided in Venice, apparently retired from the political world, he forwarded the interests of the French court so much, that Louis XIV. appointed him one of the gentlemen of the bedchamber, raised him to the rank of a marquis, and created him a knight of the order of St. Michael. All these honours and titles did not, however, hinder him from dying in the greatest misery on the 8th of June, 1663.—A. C. M.

BISCAINO, BARTOLOMEO, a Genoese historical painter, born 1632. He learnt drawing from his father, a landscape painter, and colouring from Valerio Cartelli. A good designer and an excellent engraver. There is a Biscaino at Devonshire house, and several at the gallery in Dresden.—W. T.

* BISCHOF, CARL GUSTAV CHRISTOPH, a German chemist, mineralogist, and geologist, professor of chemistry and technology in the university of Bonn, was born at Nuremberg in 1792. After completing his studies he became a private tutor at Erlangen, and obtained the above-mentioned chair at Bonn in 1819. His principal writings are—a "Stoichiometrical Text-book;" a "Text-book of Chemistry," Bonn, 1824; "Researches on the Internal Heat of the Globe," published at Leipzig, in German, in 1837, and in English, greatly improved, at London, in 1841; and a "Text-book of Physical and Chemical Geology," in two volumes, Bonn, 1847–55. The latter work is one of vast importance to the progress of geology. Besides these and some other independent works, Bischof is the author of numerous memoirs, published in various scientific journals, and relating to a great diversity of chemical, physical, geological, mineralogical, and mining subjects.—W. S. D.

BISCHOFF, GOTTLIEB WILHELM, a German botanist, was born at Durckheim in 1797. He studied botany under Koch and Martius, and became professor of botany at Heidelberg. He is the author of works "On Cryptogamic Botany;" "On Medicinal Plants;" "On the Linnean system;" on "The Elements of Botany;" and on "Botanical Terminology."

BISCHOFF, THEODORE LUDWIG WILHELM, a German botanist, published at Rouen in 1829 a treatise on "The True Nature of the Spiral Vessels of Plants."

BISCHOFF VON ALTENSTERN, IGNAZ RUDOLF, a distinguished German military surgeon, and professor of therapeutics and clinical medicine at Vienna, was born on the 15th August, 1784, at Kremsmünster, where his father was a professor of modern languages. He received his education first in his native town, and proposed visiting Vienna for the study of the law, when his taste for natural history led him to turn his attention to medicine. In 1808 he took his degree as doctor of medicine at Vienna, where he had acquired a considerable practice, when, in 1812, he obtained the professorship of clinical medicine and therapeutics in the university of Prague. To these he added the post of chief surgeon to the general hospital in the year 1816. In 1825 he was appointed an imperial councillor, and professor of clinical medicine, pathology, and therapeutics at Vienna, where he was afterwards raised into the ranks of the nobility. He died on the 15th July, 1850. Bischoff Von Altenstern, is regarded as one of the first of German surgeons and medical teachers, and he is especially noted for his treatment of nervous fever, in which he has done good service to the progress of medicine. Of his writings, the earliest, entitled "Observations on Typhus and Nervous Fever," was published at Prague in 1815, and was followed by several other works of a similar nature, including one on the "Recognition and Treatment of Fevers and Inflammations," published at Vienna in 1823. He also wrote on "Chronic Diseases," and a work on the "Practice of Medicine, Illustrated by Cases," which appeared at Vienna in 1823–25.—W. S. D.

BISCHOFSBERGER, BARTHELEMY, a Swiss historian, born in 1622; died in 1678; author of a history of Appenville.

BISCHOP, CORNELIUS, born in 1630, and a disciple of Ferdinand Bol; a pupil and imitator of the weird lights of Rembrandt. Bischop imitated the imitator in colour, style, and manner, and by his (Bischop's) imitators, a very low class indeed, was considered not much inferior to Bol. Louis XIV. purchased a candle-light picture by him, and the king of Denmark was also his admirer. The French critics praise him highly, but he is generally pronounced heavy in composition, and lumpy in expression.—W. T.

BISCHOP, JOHN DE, a painter of landscapes and history, born at the Hague in 1646; died in 1686. By profession an advocate, delighting in the rich yellow tone that old gold alone possesses, he was an amateur of singular talent, imitating the pencil drawings of the old masters with the unerring fidelity of a forger. Bassano, Tintoretto, the Caracci, Veronese, Rubens, Vandyck, were all under his thumb. In Pilkington's day, his

ingenious imitations were highly prized, on account of their correctness and taste.—W. T.

BISCIONI, Antonio Maria, born at Florence in 1674. This literary man struggled for many years against poverty and privations, and contrived to pursue his studies at the university, maintaining himself by teaching belles-lettres to many young students, who in after life highly distinguished themselves. Giovanni Bottari, an eminent writer in mathematics, philosophy, and theology, had been his pupil. Cosimo III., grand-duke of Tuscany, presented him with two or three independent livings, which afforded him the means of taking out his degrees in theology, and of entering on the ecclesiastical career. For many years he preached in the church of St. Lawrence, where his eloquence brought always a great concourse of the higher classes of Florence, and in the year 1698, as a reward due to his talents and zeal, he was appointed prebendary of that wealthy parish. He was also well versed in Greek and Latin classics, and knew Hebrew and many oriental languages. His consummate knowledge of his native tongue, combined with a natural flow of eloquence, gained for him the reputation of being the most accomplished orator of his time. In 1741 his patron, Cosimo de Medici appointed him his librarian, and soon after created him a canon. His writings are not numerous, and for the most part still unedited. He published the memoirs of his own family, and two very satirical essays against those who opposed his election to the important office of librarian. He edited also many editions of the classics, illustrated with notes and comments of great literary merit. Large sums of money were spent by him in collecting the rarest books and most valuable manuscripts, which the grand-duke purchased after Biscioni's death, which occurred in 1756.—A. C. M.

BISET, Charles Emanuel, was born at Mechlin in 1633, and was regarded, even as a boy, as a phenomenon of a versatile and quick, though limited invention. He anticipated Watteau in ball-room, concert, assembly, and conversation scenes, though generally confining himself to in-door subjects. He excelled in the multitude of his figures, and the rarities and contrasts of natural dress. His pictures look bold at a distance, and neatly finished when closer viewed. His touch and expression were both good. His faults are a cold grey colour, neither lively nor agreeable, and an occasional indelicacy unbefitting a painter of good society. One of his best pictures is William Tell shooting the apple off his son's head, painted for the Society of Archers at Antwerp.—W. T.

BISHOP, Sir Henry Rowley, Mus. Doc., was born in London, November 18, 1786, where he died, April 30, 1855. He is conspicuous in the musical history of this country, as having produced compositions of very high merit at the period when the art was less cultivated here, in comparison with the rest of Europe, than at any other time, and when his music, consequently, alone gave consideration to the English name. He is notable, also, as being the only musician that ever received the distinction of knighthood, in acknowledgment of his artistic merit, from an English sovereign. He was a pupil of Francesco Bianchi, to whose recommendation he probably owed the opportunity to make his first public essay in composition, "Tamerlan et Bajazet," a ballet, for which he wrote the greater part of the music, and which was brought out at the King's theatre early in 1806. The merit of this led to his writing, in the same year, the entire music for the ballets of "Narcisse et les Graces" for the Opera, and "Caractacus" and "Love in a Tub," for Drury Lane. His single production of the next two years was some incidental music in the drama of "The Mysterious Bride," given at Drury Lane in 1808; but the season arrived for him to win distinction in a higher field, when his opera, "The Circassian Bride," was in preparation at the same establishment. His merited laurels were, however, untimely seared; for, after the first performance of this, his earliest opera, on the 23rd of February, 1809, the theatre was burned to the ground, and while the favourable expectation of the work was scarcely confirmed, its destruction in the flames deprived the composer of the renown its success would have brought him. In this year he wrote the music of a ballet, "Mora's Love," for the King's theatre, and of a romance, "The Vintagers," for the Haymarket. His reputation as a dramatic composer was greatly raised by the opera of "The Maniac," brought out at the Lyceum in 1810, the music of which has survived the ephemeral drama, and is still sufficiently known, to need no comment on its excellence. Bishop, having established his character as a musician, now reaped the best reward of his talent, in an engagement as composer of Covent Garden theatre, which gave him constant occasion to exercise it. The engagement was the beginning of a series, which continued from the autumn of this year till the summer of 1824 and which combined with its artistic oportunities the temporal advantage of a lucrative salary; and, added to this, a very liberal annual contract for the copyright of all his productions, made it that our composer received, during an extended course of years, a larger amount of payment for his music than has been realized by any other in England. The opera of the "Knight of Snowdoun" (in which the popular tramp chorus is a favourable specimen of its dramatic character), was the first labour of his new office, and it was given with great success in February, 1811. "The Virgin of the Sun," remembered for its admirable scene of the earthquake, and two other operas which were less successful, "The Ethiop" and "The Renegade" were all produced in 1812. The reproduction, with alterations, of "The Ethiop," under the name of "Haroun Alraschid," in the following January, did not give it a more permanent standing, and the comparatively unimportant pieces of "The Brazen Bust," "Harry le Roy," and "For England, ho!" have equally passed out of memory; but the still very popular "Miller and his Men" (first played in October of the same year, 1813), shows that the composer's genius was at this time in its fullest vigour. It was now that the Philharmonic Society, for many years the most important musical institution in England, was first established. Bishop was one of the original members, was often in the direction, and took his turn with others as conductor of the concerts, until, in 1842, this office was made permanent on the engagement of Mendelssohn. The year 1814 gave birth to the opera of "The Farmer's Wife," one act of the spectacle of "Sadak and Kalasrade," the melodramas of "The Wandering Boys" and "The Forest of Bondy," the ballet of "Doctor Sangrado," some additional music for the old opera, "The Maid of the Mill," and a spectacle in celebration of the peace called "The Grand Alliance." In this busy year, too, Bishop made the first of those mongrel adaptations of foreign operas, which may be supposed, if not to have vitiated, certainly to have retarded the progress of public taste; for, it was his mangled versions of "Jean de Paris," "Don Giovanni, Figaro," "Il Barbiere," and "Guillaume Tell" (under the name of "Hofer"), that indisposed English audiences to listen to complete musical works, and thus induced the long delay in the manifestation of the loftiest dramatic pretensions by English composers. The entertainment of "Brother and Sister," the operas of the "Noble Outlaw" and "Telemachus," and the melodramas of "The Magpie" and "John du Bart" were produced in 1815, as also additional music for Michael Arne's "Cymon," and for "Comus." Two of his most familiar works, "Guy Mannering" (of which Whittaker wrote a portion), and "The Slave," gave interest to the following year, in which also Bishop wrote the musical interpolations in A Midsummer Night's Dream, the first of the series of Shakspearean spoliations that even the beauty of some of his introduced pieces has happily not preserved upon the stage. The melodrama of "Who wants a Wife?" and the interlude, in celebration of the marriage of the Princess Charlotte, "The Royal Nuptials," were likewise given in 1816. The operas of "The Humorous Lieutenant," "The Heir of Verona," and "The Duke of Savoy," and the melodrama of "The Father and his Children," were Bishop's productions in 1817. He wrote a portion of the opera of "Zuma," the melodrama of "The Illustrious Traveller," and the opera of "December and May," in the year following. In 1819 he brought out the operas of the "Heart of Mid-Lothian" and "The Gnome King," the musical interpolations in A Comedy of Errors, and the smaller pieces of Fortunatus, Swedish Patriotism, and A Roland for an Oliver. Bishop had this year, in partnership with the proprietor of the theatre, the direction of the heterogeneous performances miscalled oratorios; and, the following season, undertook the speculation on his own account, which he relinquished, however, before the commencement of another year. "The Antiquary," "The Battle of Bothwell Brig," "Henri Quatre," and the interpolations in The Twelfth Night, were produced in 1820. On visiting Dublin during the recess of his theatrical duties, our composer was publicly presented with the freedom of the city, and received every mark of honour that could be paid to his talent. In the next year Bishop only wrote the interpolations in The Two Gentle-

men of Verona, and a portion of the opera of "Don John;" 1822 was more prolific and more successful, for in it were given "Montrose," "The Law of Java," with its universally-popular "Mynheer Vanduuck," and "Maid Marian," which contains some of its author's deservedly most esteemed music. "Clari," with the air of "Home, Sweet Home," "The Beacon of Liberty" and "Cortez" were first given in 1823. In the ensuing February the opera of "Native Land" was produced for the reappearance of Sinclair, the tenor, after his absence in Italy. The comedy of "Charles II." was the last work that Bishop wrote, until after several years, for Covent Garden. His third engagement closed with the present season, and Elliston, who had undertaken the management of Drury Lane in a spirit of active opposition, unlike the independent rivalry which had hitherto characterized the conduct of the two theatres, tempted him, by increased terms, to quit the scene of all his successes, and become a member of the adverse establishment. His change of locality made a most important change in the course of his career, so much so that one might almost assume he left his personal identity in Covent Garden theatre; certainly, he left there his individuality—that character in his music so decidedly English, yet so decidedly his own, which gives perennial interest to his previous productions and permanent standing to his name—and became alternately inoculated with the manner of Rossini, and Weber, and Rossini again, according as either was, for the time, paramount in popular esteem. He gave up also from this period his habit of extreme rapidity in composition, and thus lost the power; spending in future life as many weeks or months over inferior works as he had bestowed single nights upon the creation of his happiest efforts. The opera of "The Fall of Algiers" was the first fruit of his new appointment; it was succeeded by Sheridan Knowles' William Tell, "Angelina," "Edward the Black Prince," and "The Coronation of Charles X.," given in the summer of 1825. About this time "Faustus" was produced with better fortune than the pieces which had preceded it, in consequence, doubtless, of the taste for diablerie, that the success of "Der Freischütz" had rendered prevalent. The engagement of Weber to write Oberon for Covent Garden induced the rival management to set Bishop to work upon an opera that should oppose it; and impressed with the magnitude of the competition, he occupied more than a year in the extremely careful composition of "Aladdin," which was produced in June, 1826, some weeks after Weber's opera had appeared. This had the misfortune of being allied to an even worse constructed drama than "Oberon," without the advantage of the elegant writing which characterizes that libretto; and, lacking the individuality of Bishop, without having the merit of Weber, though all the resources of the theatre were brought to bear upon it, it met with no success. At the end of the season Bishop wrote the music for "The Knights of the Cross," which is, however, omitted whenever that drama is now represented, and the same is the case with what he composed for "Englishmen in India" the following year. A great effort was made, about this time, to restore Vauxhall Gardens to the fashionable esteem in which that now despised place of entertainment was originally held; and, besides the engagement of the principal Italian singers, and, various other attractive celebrities, the appointment of Bishop in 1830, as music-director, was intended to give an elevated character to the arrangements. In this capacity he wrote many songs, of which "My pretty Jane" is one of the best known of all his solo pieces. Respecting his first marriage there is nothing to notice, except his notorious infidelity; his second marriage, with Miss Anne Riviere, who had been a student in the Academy, took place about 1831, and the lady may have been, in some degree, indebted to the influence of his high standing for her introduction to the prominent position she quickly attained as a vocalist, which nothing but her own talent could enable her to hold. Mrs. Bishop sang at Vauxhall, and at the so-called oratorios during Lent at the theatres, of which her husband again undertook the speculation for some successive seasons; and she was, before long, engaged at all the most important concerts in and out of London. During the next years, Bishop wrote for Covent Garden the operatic pieces of "Home, Sweet Home," the "Romance of a Day," and "Yelva;" for Drury Lane "The Tyrolese Peasant," and for the Haymarket "The Rencontre" and "Rural Felicity," the last in 1834. Of more pretension than either of these was the opera of "The Doom Kiss," produced at Drury Lane in 1832, and the music for Byron's "Manfred," given at Covent Garden in the autumn of 1834, which were both more remarkable for care than for genius. Our composer, as were several other resident musicians, was commissioned by the Philharmonic Society in 1833 to write a work for their concerts, and the sacred cantata of "The Seventh Day" was what he produced; but this too, instead of having been a labour of love, is rather a proof of the love of labour.

Bishop was engaged as conductor at Drury Lane in the season 1838–39, when the opera on the English stage had already assumed a totally different character from that which it bore at the time of his successes; no longer was it a speaking drama with episodical songs, glees, and choruses, but a continuous lyrical work in which the entire action was illustrated by music, and his quiet minute manner ill-fitted him to direct performances of such magnitude and complexity. His extravagant habits which, throughout his most fortunate days, caused him ceaseless embarrassment notwithstanding his very large income, made now a constant drain upon the earnings of his wife; and, as she had other causes of unhappiness in her home, it is matter of small wonder that she left him in July, 1839, to pursue her professional career in the chief cities of Europe, America, and Australia, from which places she has always remitted funds for the maintenance of her children. In 1839 a committee of gentlemen at Manchester gave a concert in the Theatre Royal, consisting entirely of Bishop's music, those admirable pieces from his early works that will always be counted among the riches of the art, though the dramas for which they were written have passed into oblivion; this performance the composer was invited to conduct, and its very large proceeds were presented to him as a substantial token of the artistic esteem in which he was held, and of which the concert was a most graceful expression. In this year, too, he received the degree of bachelor of music at Oxford, and his exercise was performed at the triennial commemoration, of which he was conductor. In the season of 1840–41, Bishop was engaged by Madame Vestris, as director at Covent Garden, when he wrote the "Fortunate Isles," to celebrate the queen's wedding; but could not produce the work until some weeks after the event. This was his last dramatic composition. In November, 1841, he was elected to the musical professorship, founded by General Reid, in the university of Edinburgh, which he resigned in December, 1843, without having delivered a single lecture, or fulfilled any of its functions beyond the periodical residence in the city, and the receipt of the salary. On the retirement of Mr. W. Knyvett in 1840, Bishop was, for three years occasionally, and in 1843, permanently, appointed conductor of the Ancient concerts, which office he held until the discontinuance of these performances in 1848. The distinction of knighthood was conferred upon him in 1842, and on the occasion, singularly significant to music, the military bands in attendance at the levee played only pieces selected from his works. On the death of Dr. Crotch in 1848, Bishop was appointed to the musical chair of Oxford, and, as with his predecessor during his latter years of administration, this office was with him almost a sinecure; he did nothing in his quality of professor, but examined the exercises for degrees, and write the ode for the earl of Derby's installation as chancellor in 1853, which was his last composition. On this occasion he received the degree of doctor of music, the ode being considered as his probational exercise. He officiated as chairman, at the Great Exhibition in 1851, of the musical jury, whose just reward of a first prize for Broadwood's pianofortes was, on account of private pique, set aside by a higher board of non-musicians, and he headed the jury's protest against this arbitrary decision. For many years Sir Henry gave frequent musical lectures at different institutions about the country, which, being of the most trivial character, should scarcely have proceeded from one who had been knighted by the queen's hand, who was the representative of the art in a learned university, and, most of all, whose own career had given the world the right to expect every thing from him to be in an artistic spirit. Besides the works that have been named, he wrote an oratorio, "The Fallen Angel," which has not been produced, and many detached pieces; he arranged several series of the national melodies to which Moore wrote poems, and also a number with Dr. Mackay's verses, to which his accompaniments are laboured, old-fashioned, cumbrous, and ineffective; he edited a collection of Handel's songs which extends to seven volumes, displaying great care throughout; and he collected the concerted pieces from his

own works, and republished them together. His pecuniary difficulties were, shortly before his death, so great, that some of his professional friends were endeavouring to compound with his creditors, and to raise money for his relief, when that event superseded the necessity for their exertions. When he died, a subscription was opened for a monument to him, which has been erected over his grave in Finchley cemetery. Sir Henry's name will be transmitted to posterity by his dramatic glees, in which the decided and original character of the natural melody, and the pure harmony, have a freshness that can never wither, and their orchestration, which is clear, smooth, and resonant, is quite peculiar to the composer. In his early days he led the public taste by his writings, but afterwards, when inspiration seems to have left him, he vainly tried to follow it.—G. A. M.

BISHOP, John, a cathedral musician of much eminence, was born in 1665. He was originally a lay-singer in King's college chapel, Cambridge, and in 1695 was appointed organist of Winchester college. In 1729 he succeeded Vaughan Richardson as organist of the cathedral. He wrote many excellent services and anthems, and published two works, "Harmonia Lenis," and "A Set of New Psalm Tunes, in four parts." He died in 1737; a monument on the western wall of the college cloister at Winchester records both his virtues and his abilities.—(*Archives of Winchester*, and original sources.)—E. F. R.

* BISHOP, M., a private gentleman in London, who, having amassed a considerable fortune, has not lost sight of the best mode of expending it. He established the Observatory in Regent's Park, which Mr. Hind has made so famous. A judicious selection of instruments, and the absence of all distracting employments, has enabled this acute and judicious observer to contribute more to our knowledge of the Asteroids than any other living man.—(See Art. Hind.) Mr. Bishop, we feel assured, esteems himself abundantly repaid. He has further defrayed the expense, with his customary munificence, of the recent publication of Hind's Ecliptic Charts.—J. P. N.

BISHOP, Samuel, an English divine and poet, reputed the author of the well-known farce, "High Life below Stairs," which Garrick brought out as his own, born in London in 1731. After holding for some years the mastership of Merchant Tailors' School, he was presented to the living of St. Martin Outwich, and to the rectory of Ditton in Kent. Died in 1795.

BISHOP, William, first Romish bishop in England after the Reformation, born at Brayles, Warwickshire, in 1553, was educated at Oxford. He left the university in 1573 or 1574, and after a short residence at Rheims, repaired to Rome, whence he was despatched as missionary to England. On landing at Dover he was imprisoned, but recovering his liberty in 1584 he went to Paris, took his degree of licentiate, and returned to England. In 1623 he was declared bishop-elect of Chalcedon, and empowered to exercise episcopal jurisdiction over the Romanists of England and Scotland. His character was universally admired, notwithstanding the unpopularity of his office.—J. S., G.

BISI, Bonaventura Francis, who died in 1662 at Bologna, was a pupil of Massari. He painted miniatures and minute decorative works for the duke of Modena. He attempted to imitate the grace of Guido and the colour of Titian.—W. T.

BISSET, Charles, a Scotch physician, born at Dunkeld in Perthshire in 1717; after completing his studies at the university of Edinburgh, entered the marine service, visited America and the West Indies, and on his return to England purchased an ensigncy in the forty-second regiment, with which he served in France, Ireland, and in Dutch Flanders, distinguishing himself particularly in matters of military engineering. He died at Knayton, near Thirsk in Yorkshire, where he had practised for a number of years, in 1791. His acquirements included a considerable acquaintance with mathematics and engineering. "An Essay on the Theory and Construction of Fortifications," 1751; "A Treatise on the Scurvy," 1755; "Medical Essays and Observations," 1766, are his principal works.—J. S., G.

BISSET, James, a miscellaneous writer, born at Perth in 1752; died at Leamington in 1832. Among his works are—"A Guide to Leamington," 1814; and "A Poetical Tour in the Environs of Birmingham," 1800. He was an industrious antiquarian and curiosity-hunter, and left a valuable museum.

BISSET, Robert, LL.D., author of "A History of George III.," and "A Life of Edmund Burke," was a native of Scotland. Before adopting literature as a profession, he was for some time a schoolmaster at Chelsea. He died in 1805.

BISSO, Francesco, a Sicilian physician, born at Palermo, and obtained a reputation which extended over the whole of Italy. In 1580 he was appointed by the king, Philip II., chief physician of the kingdom of Sicily. He died in Palermo, 1598. His principal medical work is an "Epistola Medica de Erysipelate," Messina, 1589.—W. S. D.

BISSOLO, Peter Francis, flourished at Venice about 1520; he was an imitator of Titian's master, Bellini, and attained a certain gentle, good-natured softness of manner, but his motives were not powerful. His heads are sometimes beautiful, and always show a certain facility and sentiment. His best work is a "Christ exchanging Saint Catherine's crown of thorns for one of gold." Ancona possesses one of his masterpieces. He worked with the Murani.—W. T.

BISSONI, Giov. Battista, a Paduan painter, who lived about 1576. He was first a scholar of Appolodoro, surnamed Il Porcia, an eminent portrait painter, and then of Dario Varotari. He studied at Rome, and was much employed at learned Padua. Ravenna and his own Paduan churches store up his works. He died in 1636.—W. T.

BITHYAS, a Numidian general, who deserted the service of Gulussa, son of Masinissa, an ally of the Romans in the Punic wars, and went over to the Carthaginians. He was taken prisoner by Scipio and conducted to Rome. By special favour he was allowed to reside at large in one of the towns of Italy.

BITON (Βίτων), a Greek author, known solely by a work entitled Κατασκευαὶ πολεμικῶν ὀργάνων καὶ καταπελτικῶν—a curious treatise on engines of war. The titles of some of the parts are expressive of their subjects; as, Πετροβόλον (the Stone-thrower); Ἑλέπολις (the City-taker). He also wrote a work on optics that has not reached us.

BITZIUS, Albert, generally known under his nom de plume Jeremias Gotthelf, an eminent popular writer, was born at Murten, 4th October, 1797, and died at Lützelflüh in the canton of Berne, 22d October, 1854. He led the usual uneventful life of a clergyman, and, besides the discharge of his clerical duties, published an astonishing number of tales and miscellaneous writings, all of which are pervaded by an earnest and truly pious spirit, and tend to improve and christianize the common people. Most of them were originally written in the Swiss dialect and afterwards translated into High-German. Perhaps the most popular of them were "Kathi die Grossmutter," 1847; "Uli der Knecht;" and its continuation "Uli der Pächter."—K. E.

BIUMI, Paolo Geronimo, an Italian physician, born at Milan. He went to Pavia to study medicine, took his degree there in 1685, and afterwards practised in that town for some years. From Pavia, Biumi returned to Milan, where he became physician to the hospital, and in 1699 demonstrator of anatomy. He died at Milan in 1731. His writings relating to anatomical subjects were the source of most of his celebrity.—W. S. D.

* BIXIO, Jacques Alexandres, an eminent French journalist, born in 1808 at Chiavari. He studied medicine at the college of St. Barbe, but after taking his doctor's degree, diverted his attention to journalism; established the *Revue des Deux Mondes*; published *Maison Rustique du dix neuvieme siecle*, and directed from its first issue in 1837 till 1848, the *Journal d'Agriculture pratique*. In 1848 he was for a short period a member of the provisional government, and subsequently representative of France at Turin. Returning to Paris, shortly before the memorable 24th June, he was wounded while attempting to rally the soldiery after the fall of General Bedeau. Having been deputed to the assembly by the department of Doubs, he was severally elected to the vice-president's chair. After the nomination of Louis Napoleon to the presidency, he was for a very short period minister of agriculture and commerce, but since June, 1851, has retired altogether from public life.—J. S., G.

BIZZARI, Pietro. This distinguished historian, born at Sassoferrato about the year 1530, began his literary career in Venice, where, it is said, he taught belles-lettres to a great concourse of students. In the expectation that Queen Elizabeth, whom he had celebrated in some of his canzones, might grant him her patronage, he came to London in 1565; but having met with disappointment, he returned to Italy, and remained for a few months at Genoa. From thence he went to Holland, befriended by the celebrated reformer Hubert Languet, whose religious principles, it is supposed, Bizzari adopted. Through the influence of his patron he obtained an appointment in the court of the elector of Saxony, and in 1573 he went to Basle,

where he published his Latin translation of the history of Hungary. From Holland he crossed over to Antwerp, where he met with the most flattering reception, and became acquainted with all the literary celebrities of Belgium. Justus Lipsius informs us that Bizzari visited Leyden in 1581, for the purpose of disposing of the manuscript of his universal history; and having retired into Germany, he devoted the rest of his life to the revising of his works, principally written in the Latin language. He has left many volumes on history, and some poetical compositions, which have been published in the Deliciæ Poetarum Italorum, and in the Carmina Illustrium Poetarum Italiæ. He was still living in the year 1581; but the precise time of his death is not known.—A. C. M.

BIZZELLI, Giovanni, a Florentine painter, born in 1556. He was a disciple of Allori, called Bronzino. He then went to Rome to copy, which some call studying. He was much employed in portrait, decorative, and historical painting, and on his return home worked for the government of the domed city, and died, as he thought, crowned with fame, in 1612.—W. T.

BJACEO, Bernardino, a Venetian artist who lived about the year 1560; born at Udine in the Friuli. His convent frescos were fashionable among the monks. One of his best performances is a "Madonna and Child" in St. Luke's at Udine.—W. T.

BJELKE, Jens, a member of the Norwegian government, born 1st February, 1580, at Österaad, in the district of Fosen in Norway. He wrote a summary of the Bible, and rendered the psalms of David into verse; he also versified the laws of Denmark and Norway. Died in 1659.—M. H.

BJERING, Christian Gormsen, a Danish author, born 1731, at Hjallese in Funen. He was educated at the gymnasium of Odense. In 1764 he became the bookkeeper at the advertising office in Copenhagen, where he published some of his works, and various newspapers. In 1771 he removed to Odense, where he established an advertising and printing office. Here also he published various works and newspapers. He was the principal supporter of the Ladies' Newspaper (*Fruentumnertidenden*), published in Copenhagen, and the Odense Advertiser and Intelligencer (*Odense Addrefecontoirs Efterretninger*), which newspaper, carried on afterwards by his widow, is still in existence. He died in 1776.—M. H.

BJERING, Christian Henrik, also a Danish writer and poet, born at Korup in Funen, where his father was parish clerk. He studied at the gymnasium of Odense, and in 1760 became the pastor of Aastrup, where he died in 1804. His works are numerous; some few are written in Latin, one of which, "Oliva pacis anno seculi undevigesimi primo Europæ peroptato porrecta," obtained for him a letter from Napoleon Bonaparte, with a gold snuff-box set with his portrait.—M. H.

BJERKEN, Peter von, one of the most celebrated Swedish surgeons of the present century, was born at Stockholm in 1765. In 1781 he commenced his studies at Upsal, and in 1793 visited London, where he became a pupil of the great English surgeon, Cline, and practised in St. Thomas' and Guy's hospitals. In 1796 he returned to Stockholm, where he was appointed surgeon to the venereal hospital. In 1802 he became surgeon to the king; in 1808 surgeon-in-chief to the Swedish army; and in 1812 assessor of the medical college. He afterwards received the order of the polar star, and died at Stockholm on the 2nd February, 1818.—W. S. D.

BJORK, Isak, a Swedish writer of ballets after the French style. His "Lycko-pris," in honour of Charles XI.'s birthday, in which all the gods and goddesses of the Greek mythology figured, was greatly admired at that time. Died 1669.—M. H.

BJORNSTAHL, Jakob Jonas, was born 23rd January, 1731, at Nitarbo, in the Swedish province of Sudermanland. He studied at Upsala, and afterwards became tutor in the family of Baron Budbeck, with whose son he travelled through France, Italy, Switzerland, Germany, Holland, and England. During his residence in Paris he studied the oriental languages, and on his return received from Gustav III. a command to visit Greece, Syria, and Egypt, with the title of professor of the university of Lund. At the cost of the king he travelled from London to Smyrna and Constantinople, at which latter place he resided two years in order to acquire the Turkish language. On his homeward journey he caught the plague at Salonichi, where he died in 1779. The account of his journey, published in letters, was printed at Stockholm in 1783, and contains much information on coins, manuscripts, and ancient books, together with many interesting anecdotes relative to Voltaire, whom he visited at Ferney; otherwise it does not rank very high.—M. H.

* BJÖRNSEN, Björnstjerne, a young Norwegian author of great promise. After having been for some time a writer on the *Morgenblad* at Christiania, he applied himself to the study of æsthetics. His story called "Synnové Solbakken," a tale of Norwegian peasant life, remarkable for the fidelity of its pictures, and the careful elaboration of its simple dramatis personæ, appeared first as a feuilleton. Björnson's latest work is a drama, "Mellem Slagene," which has been produced at Christiania, and the author is at the present time director of the theatre at Bergen. "Synnové Solbakken," which has rapidly passed through several editions, both in Denmark and Norway, where it is deservedly popular, is translated into English by Mary Howitt, in one vol.; Hurst & Blackett, London.—M. H.

BLACAS, Pierre Louis Jean Casimir, duc de, an eminent French statesman and diplomatist, devoted to the cause of royalty in the troublous times of Louis XVIII. and Charles X., and honoured with the particular friendship of both these monarchs; born of an ancient Provençal family at Aulps in 1770; died at Göritz in 1839. Entering France with the king, whose exile he had shared, in 1814 on Napoleon's return from Elba, he endeavoured to direct the royal counsels to immediate resistance, and failing in that, exerted himself to prevent the king from carrying out his design of escaping to England, urging in the language of a favourite of Henry IV., that to defend a kingdom, it is necessary not to quit it. After the second restoration, the king, on account of the unpopularity of his servant, was obliged to send him into honourable exile at Rome, where he negotiated the concordat of 1817. Towards the latter end of the reign of Louis XVIII., he withdrew from public affairs. The revolution of 1830 drew him from his retirement to share in the exile of Charles X., whom, with rare devotion, he offered all his fortune. He was interred by his own request beside his master in the Franciscan church at Göritz. Blacas was a man of taste, a member of the Institute, and a munificent patron of art. He contributed largely to the formation of the Musée Egyptienne, and left a fine collection of antiquities, a description of which was published by M. Reinaud, Paris, 1828, 2 vols.—J. S., G.

BLACEO, Bernardino, lived about 1560, at Venice. Ridolphi mentions works of his in the churches at Udine in the Friuli. His large religious frescos still exist at St. Lucia, at Udine, and Porta Nuova.

BLACK, John, was born in 1783 near Dunse in Berwickshire. In his eighteenth year he went to Edinburgh, where he was employed in a stationer's shop, and afterwards became a clerk in a lawyer's office. At twenty-seven years of age he set off on foot to London, and obtained employment as a reporter for the *Morning Chronicle*. He became editor of that paper shortly before the death of Mr. Perry in 1821, and continued to discharge its duties until 1844. During that period his position as editor of the recognized organ of liberal politics brought him into connection with all the leading members of the whig party. Mr. Black's name deserves mention in these pages as having been among the first to discover and foster the abilities of Mr. Charles Dickens, when he first commenced life as an unknown reporter in the employ of the *Morning Chronicle*. Mr. Black spent the last few years of his life in retirement at Birling, Kent. During his early struggles in London, he translated from the French A. de Humboldt's Political Essay on the Kingdom of New Spain, and Memoirs of Goldoni; also Travels through Norway and Lapland from the German of Leopold, and Lectures on the Drama and Dramatic literature from that of Schlegel. He died June 15, 1855.—E. W.

BLACK, Joseph, an eminent Scottish chemist and natural philosopher, was born in 1728 in the neighbourhood of Bordeaux, where his parents then resided. In 1746 he entered the university of Glasgow, where he studied the natural sciences under Drs. Dick and Cullen. Whilst completing his studies at Edinburgh, he was led to investigate the nature of the caustic alkalies; and succeeded in establishing the important fact that their causticity was owing to the removal of carbonic acid. Burnt lime, it was formerly supposed, imbibed some principle from the fire, but Black showed that the heat merely expelled the carbonic acid of the limestone. The same conclusion was of course applied to magnesia. In 1756 he became lecturer on chemistry at the university of Glasgow, where he was eminently successful. He was struck about this time with the loss of heat manifested

during the melting of solid bodies and the evaporation of liquids; and after carefully investigating these facts, he succeeded in establishing the doctrine of *latent heat*, as generally admitted in the scientific world. He also examined the specific heats of certain bodies; and with a view to test the accuracy of the ordinary mercurial thermometer, he tried whether equal increments of heat in different parts of the scale were always followed by equal expansion. In 1766 he left Glasgow, having been appointed professor of chemistry at Edinburgh. Here, though generally admired for the perspicuity of his lectures, and the neatness of his experiments, he does not seem to have entered upon any original research of moment. Indeed his delicate health soon rendered him incapable of severe exertion. He is said to have been the first who applied hydrogen gas to the elevation of balloons. But in this, as in other cases, he took no pains to establish a claim to the discovery. He died in November, 1799, universally beloved and respected by his contemporaries.—J. W. S.

BLACKBOURNE, John, a nonjuring divine, born in 1683, graduated at Trinity college, Cambridge. At the Revolution he refused to take the oath of allegiance, and renouncing thus his hopes of preferment in the church, became, in order to gain a livelihood, corrector of the press to the celebrated Bowyer. In this obscure position his merits were not overlooked by the chiefs of his party, who prevailed on the exiled king to create him a bishop. Nichols, who visited him at his house in Little Britain, where he lived in the style of a recluse, was permitted to see the commission for his consecration, and received the old man's blessing, as it was given, devoutly. He edited Bales' Chronycle concernynge Syr Johan Oldecastell, 1729; Holinshed's Chronicle; and the works of Bacon, 1740. Died in 1741. His epitaph in Islington churchyard makes no reference to his episcopal rank, but expresses his hatred of papists and low-churchmen, calling him "Pontificiorum æque ac Novatorum Malleus."—J. S., G.

* BLACKBURNE, Right Honourable Francis, LL.D., lord justice of appeal in Ireland, was born in the year 1782 at Footstown, in the county of Meath in Ireland, where his family had been long established, and by his mother, Miss Hopkins, is descended lineally from the celebrated Dr. Ezekiel Hopkins, who was bishop of Londonderry during the memorable siege of that city in 1688. The disturbed state of the country compelled his family to take refuge in the metropolis, and Francis was placed in the school of the Rev. William White, then the most eminent in Dublin. From this he entered as a student of Trinity college, Dublin, in the year 1798. His college course was a distinguished one; he obtained in 1801 a special classical premium and the first scholarship, and took his degree of A.B. in the spring of 1803, upon which occasion he obtained the gold medal. At this period the historical society of Trinity college was in its palmiest state. Young Blackburne was a constant and distinguished debater there, and obtained its medals both in oratory and history. He commenced the study of the law during the continuance of his scholarship; and, before its expiration, he was called to the Irish bar in 1805, and went the home circuit. From the first year Mr. Blackburne got into practice, he was soon known as a sound and accomplished lawyer, and his professional business went on increasing steadily till in 1822, when he was deservedly called within the bar. During the agrarian disturbances in 1823, Mr. Blackburne was selected by Lord Wellesley to administer the insurrection act, as judge, in the counties of Limerick and Clare; and he continued till the year 1825 to discharge the onerous and not very popular duties connected with this position in a manner so impartial, so firm, and so efficacious, that he gave entire satisfaction to all parties. In 1826 he was appointed his majesty's third serjeant-at-law, and was promoted to be second serjeant in 1830; and such was the confidence of the government in his judgment and knowledge, and of the Roman catholic leaders in his integrity and moderation, that his appointment upon a special commission of inquiry by Lord Wellesley was accepted on all hands as a proof of the equitable and humane intentions of the government. Upon the formation of the ministry of Earl Grey in 1830, Mr. Blackburne was promoted to the vacant office of attorney-general for Ireland. For four years he continued to fill this office; and it may be safely affirmed that at no period during the present century has any one filling this high place in Ireland been called upon for the exhibition of higher qualities. In these perilous times, Mr. Blackburne, as public prosecutor, displayed an amount of vigour, firmness, temper, and moderation that enabled him to suppress every attempt to break through the laws which the state of the country rendered it necessary to impose and strictly enforce, and to be the chief instrument in maintaining British supremacy in Ireland. After serving successively under Lord Grey and Sir Robert Peel, upon the retirement of the latter in 1835 Mr. Blackburne went out of office. When Sir Robert Peel returned to power in 1841, of course Mr. Blackburne resumed the office which he had previously held under him, and continued attorney-general till November in the following year, when he was promoted to the office of master of the rolls, upon the death of Sir Michael O'Loghlen. He presided over this court till January, 1846, when he was promoted by Sir Robert Peel to the chief justiceship of the court of queen's bench, vacant by the death of Mr. Pennefather. In his new office Mr. Blackburne was eminently distinguished as an able and fearless administrator of the high functions which devolve upon the chief of that court, as well as for a profound knowledge of constitutional law. From that period, and during the entire of Lord John Russell's administration, he continued to fill the office of chief justice, during a crisis of great difficulty in Ireland, and was appointed vice-chancellor of the university of Dublin in December, 1851. Upon the accession of the earl of Derby to the premiership in February, 1852, that nobleman committed the great seal of Ireland to Mr. Blackburne. Lord Derby's administration terminated before the expiration of the year, when Mr. Blackburne tendered his resignation as chancellor of Ireland, which was at once accepted, and he held office only till the appointment of his successor in the beginning of the year 1853. From that time Mr. Blackburne remained in retirement with the exception of occasionally sitting as a member of the privy council. Upon the passing of the Irish chancery appeal act in the session of 1856, the office of lord justice of appeal was for the first time created. During the debates upon the bill in parliament, it was generally felt that Mr. Blackburne was pre-eminently the fittest person to fill that office, and somewhat tantamount to a pledge was given that he should be appointed. In consequence, in the month of November, 1856, Mr. Blackburne was sworn in as lord justice of appeal. As a lawyer while at the bar, and as a judge while on the bench, Mr. Blackburne held the highest place. In the former position, whether as an advocate or a prosecutor, no one of his day surpassed him. His statements were masterpieces of forensic eloquence, singularly lucid, simple, and brief; he placed every fact before the court in the clearest light, and drew his conclusions with a force that was irresistible; while the power of his calm, self-possessed, and solemn eloquence was deeply impressive. But in his judicial position all these faculties attained their perfection. His calmness rose to imperturbable deliberation, his self-possession to dignity, and the quiet, melodious tones of his voice gave force to the dispassionate and impartial judgments which he delivered. The high estimation in which Mr. Blackburne is held in Ireland is affirmed by the best judges in England, and Lord Brougham and others have borne testimony in parliament to the great judicial qualities of Mr. Blackburne.—J. F. W.

BLACKBURNE, Francis, an English divine, celebrated as the author of "The Confessional, or a full and free Inquiry into the Right, Utility, Edification, and Success of establishing Systematical Confessions of Faith and Doctrine," a work which occasioned no end of controversy, was born at Richmond, in Yorkshire, in 1705. His father was alderman of that town, and his mother was a descendant of the learned Dr. Comber, dean of Durham. He was educated at Catherine hall, Cambridge, of which college he expected to become fellow, but his principles, which were those of Locke and Hoadly, opposed such obstacles to the realization of that hope, that he retired from the university without taking his degree. In 1739, however, having shortly before passed M.A., he was appointed to the rectory of Richmond, and in 1750 to the archdeaconry of Cleveland, and later in the same year to the prebend of Bilton. Many of his opinions on important subjects were supposed to be so much at variance with those generally received among the dignitaries of the church, that he was frequently accused of a mercenary inconsistency in retaining his preferments; but it would appear that, although on terms of friendship with Priestley and Lindsey, and confessedly heterodox on certain questions of church policy and government, he adhered righteously in the main to the creed of the episcopal church, and was more anxious to unite its members against papacy than to divide them by the introduction of new dogmas. Besides "The Confessional," he published in 1749 "An Apology for the Free

and Candid Disquisitions relating to the Church of England," and a number of occasional pieces, chiefly of a controversial character. Blackburne died in 1787.—J. S., G.

* BLACKIE, John Stuart, professor of Greek in the university of Edinburgh, was born at Glasgow in 1809. At an early age he was taken from that city to Aberdeen, where, in a private school, he commenced his education. At the age of twelve he was sent as a student to Marischal college, Aberdeen, and was a student of arts for five years in Aberdeen and Edinburgh. He then attended theological classes for three years. In 1829 he went to the continent; first to Göttingen and Berlin, in Germany, and then to Rome, where he spent fifteen months. His first publication was written in Italian. It was styled "Osservazioni sopra un antico Sarcophago," and was published in the Annali del Instituto Archæologico, Roma, 1831. On his return to Scotland he studied law, having given up the idea of entering the church, and passed advocate in 1834. About this time his translation of Faust appeared, which Lewes, in his life of Goethe, quotes as being on the whole the best poetical translation. For some time afterwards, he was principally engaged in contributing to the *Foreign Quarterly Review*, *Tait*, *Blackwood*, and the *Westminster Review*, the study of literature proving more congenial to him than that of law. In 1841 Mr. Blackie was appointed professor of humanity in Marischal college, Aberdeen, an office in which he remained for eleven years. At this time began his labours in the cause of educational reform, which he endeavoured to advance by public lectures, and by pamphlets and newspaper articles. His pamphlets were entitled—"An Appeal to the Scottish People on the improvement of their Scholastic and Academical Institutions;" "A Plea for the Liberties of the Scottish Universities;" "University Reform; with a Letter to Professor Pillans." He also published two lectures, one in English, and the other in Latin, "On the Studying and Teaching of Languages." At this time he contributed largely to the *Classical Museum*, and published separately one of his articles "On the Rhythmical Declamation of the Ancients." In 1850 appeared his translation of Æschylus, which was at once recognized as the most faithful and most spirited, and therefore the best translation of the complete works of Æschylus in English. In 1852 he was elected to the professorship of Greek in Edinburgh university. His first publication after his election was "The Pronunciation of Greek; Accent and Quantity; a Philological Inquiry," 1852. In 1853 he travelled in Greece, living in Athens for two months and a half, and acquiring a fluent use of the living Greek language. He gave some of the results of his studies there in an introductory lecture "On the Living Language of Greece." In 1857 appeared his "Lays and Legends of Ancient Greece, with other Poems." During the whole period of his Greek professorship, he has been actively employed in helping forward the cause of education. On this subject he addressed a letter to the town council of Edinburgh "On the Advancement of Learning in Scotland." He has also contributed occasionally to *Blackwood*, the *North British Review*, the *Westminster*, and the *Cambridge Philological Journal*, and an essay of his on Plato has appeared in the Edinburgh Essays, and articles on Æschylus and Homer in the Encyclopædia Britannica. His latest work is "On Beauty; Three Discourses delivered in the University of Edinburgh, with an Exposition of the Doctrine of the Beautiful according to Plato," 1858.—J. D.

BLACKLOCK, Rev. Thomas, D.D., a person whose history has created considerable interest, because of the talents which he displayed, and acquirements at which he arrived, under the most disadvantageous circumstances both of birth and accident. He was the son of a Cumberland bricklayer, who settled in Annan, Dumfriesshire, and was wholly dependent for his subsistence and that of his family on his personal labour. Thomas, his son, was born in 1721, and lost his sight by small-pox when only six months old. His father, an intelligent as well as industrious man, spent much of his leisure in reading to and conversing with his son, and in this way he became acquainted with the works of many of the best authors in the English language, and particularly with those of some of the poets, for which he had a great relish. In his twelfth year he produced verses indicating considerable talent, and continued courting the muses ever after. He was also rapturously fond of music, in which he became a great proficient. While he was in his nineteenth year, his father was accidentally killed, leaving him in a state of helplessness and poverty. Nevertheless he expressed himself with great piety and resignation in a soliloquy he wrote upon the occasion. Some of his attempts at verse had been seen by Dr. Stevenson, a physician in Edinburgh, who had him brought to the metropolis in 1741, and educated there at his own expense. His studies were interrupted by the rebellion in 1745, and he returned for a time to his native place. Before doing so, he published a volume of his poems, which the public received with approbation, more particularly on account of the special circumstances in which they were produced. On returning to Edinburgh he resumed his studies, and after passing through the literary classes, entered the divinity hall, with the view of becoming a minister in connection with the established church of Scotland. In 1754 he republished his poems with additions; and in 1756 a quarto edition was published in London by subscription, Hume the historian, and Spence, professor of poetry at Oxford, exerting themselves to promote the sale for the benefit of the author. Having finished his theological course, he was licensed as a preacher of the gospel in 1759; and, through the influence of the earl of Selkirk, obtained a crown presentation to the parish of Kirkcudbright, over which he was ordained minister in 1762. This is the first known instance in which a person deprived of sight was held competent to discharge the functions of the ministry in connection with the established church, and is likely to be the last, for the general assembly has recently refused license to an individual similarly situated. The parishioners among whom the poet was settled, were opposed to church patronage in the abstract, and more especially to the exercise of it in favour of a blind man. His style of preaching, which was philosophical and abstruse, was also disliked; and these facts coming to his knowledge, induced him, after two years' retention of it, to relinquish his appointment, and accept a very moderate annuity in lieu of it. He removed to Edinburgh, and sustained himself respectably by receiving young gentlemen into his house as boarders, whose studies he assisted, while preparing for the classes in the high school and college. The university of Aberdeen conferred the degree of D.D. upon him in 1766. He died 7th July, 1791, in the 70th year of his age. His principal poetical works are—"A Panegyric on Great Britain," 8vo, 1773, and "The Grahame," a heroic poem in four cantos, 4to, 1774. Henry Mackenzie, author of the Man of Feeling, who published a posthumous volume of Blacklock's poetry, commends his "Ode to Aurora on Melissa's birthday" as a compliment and tribute of affection to the tender assiduity of an excellent wife, which he had not anywhere seen more happily conceived or more elegantly expressed. But his poetry is regarded generally as tame, languid, and commonplace. The marvel respecting it is, that it should abound with accurate descriptions of nature, which the author was incapable of contemplating. His prose works, which display energy of thought and accuracy of expression, consist, besides two sermons, of "An Essay towards Universal Etymology, or the Analysis of a Sentence," 8vo, 1756, and two dissertations, entitled "Paraclesis, or Consolations deduced from Natural and Revealed Religion," one original, the other a translation from a work ascribed to Cicero. Dr. Blacklock has had a number of biographers, the later and more full are Dr. Anderson and Mr. Gordon.—W. M'K.

BLACKLOE, Thomas, first professor of theology in the college of Douay, and afterwards canon of the London chapter founded by Bishop. He opposed in the chapter the authority, derived only from Rome, of Bishop's successors, Richard Smith and Gage, and succeeded in driving the former from the kingdom, and in causing the latter to resign his office. He published some pieces which were condemned by the inquisition, and having attacked the jesuits in his "Institutiones Ethicæ," he was also censured by the faculty of theology at Douay. His "De Medio Animarum Statu" had the fate of its predecessor, and his "De Obedientiæ et Gubernationis Fundamentis," was condemned by the parliament of 1661.—J. S., G.

BLACKMORE, John, an English mezzotinto engraver, born in the great foggy city of London about 1740. Some well-scraped plates by his son are still preserved. He chiefly engraved Reynolds, his gross impudent Sam Foote, and his caricaturist Bunbury, for example.—W. T.

BLACKMORE, Sir Richard, a very voluminous writer of poetry, medicine, history, and philosophy, whose works are more remarkable for their size and good purpose than for their genius, was physician to King William III. and Queen Anne. He was

the son of Robert Blackmore of Corsham in Wiltshire, an attorney at law, and was in 1668 entered at Edmund Hall, Oxford. He took his master's degree in 1676, and seems to have resided at the university for thirteen years; after which he travelled on the continent, studied medicine, and was made doctor of physic at Padua. He settled in Cheapside, London, and obtained an extensive practice in the city, becoming fellow of the College of Physicians in 1687. In 1695 his first work appeared. It was a heroic poem in ten books, named "Prince Arthur," which found many readers, and in two years passed through three editions. It was, however, severely attacked and ridiculed by the critics, but has been praised by Locke and Molineux, the latter of whom was especially pleased with the song of "Mopas," which certainly is not destitute of poetic merit. Two years later he published his "King Arthur," in twelve books, which provoked still more attacks than its predecessor. But its author was still attended by professional success, was appointed one of the physicians to King William, and received the honour of knighthood. In 1700 he published a "Paraphrase of the Book of Job," and other parts of scripture, and now ranked Dryden among his bitterest assailants, who, in allusion to the author's confession that his "Prince Arthur" was composed "for the greater part in coffee-houses, or in passing up and down the streets," says that his poetry seems attuned "to the rumbling of chariot wheels." He did not seek to conciliate the wits; but assailed them in a poem, published in 1700, named a "Satire on Wit," in which he accuses Dryden of impurity, and the appearance of which was the signal for the publication of upwards of twenty satirical pieces, directed against him by the different writers of the day. But Blackmore, nothing daunted, pursued the tenor of his way, and gave to the world in 1705 another heroic poem, in ten books, named "Eliza," which, however, fell stillborn from the press. "It is never mentioned," says Johnson, in his Lives of the Poets, "and was never seen by me, till I borrowed it for the present occasion." A like fate awaited his other "heroic" effort, in which he sought to enshrine "King Alfred" in twelve books (1723); "for," says Johnson, "Alfred took his place by Eliza in silence and darkness; Benevolence was ashamed to favour, and Malice was weary of insulting." His only work of lasting merit appeared in 1712, under the title of "Creation, a Philosophical Poem, demonstrating the existence and providence of God, in seven books." Addison concludes one of his admirable essays on the poetry of Milton, by noticing Blackmore's "Creation" (Spectator, No. 339): "The work," he says, "was undertaken with so good an intention, and is executed with so great a mastery, that it deserves to be looked upon as one of the most useful and noble productions in our English verse." It would have been well for Blackmore had he been content with this successful effort, for all his subsequent works were very unpopular, and the neglect with which he was treated as a writer, soon affected his practice as a physician. His prose works we can only name. The subjects are strangely varied, they are the "Lay Monastery," a series of papers in imitation, and intended as a continuation of the Spectator; "Essays upon several subjects;" a "History of the Conspiracy against King William the Third;" "A Discourse on the Plague," &c.; "A Treatise on the Small-Pox," in which he assails the practice of inoculation;" "A Treatise on Consumption," &c.; on the "Spleen and Vapours;" "Gout, Rheumatics, King's Evil, Dropsy, Jaundice," &c.; "Just Prejudices against the Arian Hypothesis;" "Modern Arians Unmasked;" "Natural Theology," &c.; "The Accomplished Preacher;" which last work appeared after the author's death, in 1729. Blackmore exhibits in his numerous works (our space has not permitted us to name them all) little genius; but he was ever distinguished for a high and noble purpose; and in all the assaults of which he was the object, there is not a word casting doubt on the integrity of his character.—(Johnson's *Lives of the Poets.*)—J. B.

BLACKSTONE, John, an apothecary in London, lived at the beginning of the eighteenth century. In 1737 he published a fasciculus of 527 indigenous plants, found in the neighbourhood of Harefield; also a work on some rare English plants, as an addition to Ray's Synopsis. He died in 1753. Hudson gave the name of Blackstonia to the genus afterwards called Chlora by Linnæus.—J. H. B.

BLACKSTONE, William, author of "Commentaries on the Laws of England;" born in London in 1723. His parents died while he was yet an infant. At seven years of age he was sent by an uncle to the charter-house, and at twelve placed on the foundation. At sixteen he entered Pembroke college, Oxford. In 1743 he was elected fellow of All-Souls college, and in three years after was called to the bar. He seems to have failed in obtaining practice, and he retired to Oxford. His connection with the duties and studies of his profession still continued. In 1749 his uncle resigned the recordership of Wallingford, Berks, in his favour. The professorship of civil law in the university of Oxford being vacant, Lord Mansfield, then Mr. Murray, recommended Blackstone to the duke of Newcastle to fill it. His right to the office, if superior fitness constitutes right, could not be denied; however a political adherent of the government, utterly ignorant of law, civil, canon, and common, but considered the best electioneering agent in the whole university, was appointed to expound the pandects which he had never read and could not construe. (Lord Campbell's *Lives of C. Justices*, vol. ii., p. 379.) The university of Oxford had made no arrangement for instruction in the principles of English law. This led Blackstone to think of suplying the want, and he delivered a course of lectures in Michaelmas term, 1753. The lectures were so successful that the importance of appointing a professor permanently was very generally felt, and funds were supplied, by means of which the Vinerian professorship was founded. Blackstone was now invited to read his lectures to the prince of Wales. His engagement with Oxford made him decline this honour. The reputation of his lectures, and of an edition of the Great Charter, which he published, led to his being employed in the law courts, and his practice soon became very considerable. In 1761 he sat in parliament for Hindon. In 1762 he obtained a patent of precedence, and in 1763 was appointed solicitor-general to the queen. He was offered the chief-justiceship of the common pleas in Ireland, which he declined. About this time he married Sarah, eldest daughter of James Clitheroe, Esq., of Boston house, Middlesex, by whom he had nine children, seven of whom survived him. He was soon after his marriage appointed principal of New Inn hall. This appointment, as well as the Vinerian professorship, he resigned in the following year. In 1765 the first volume of his "Commentaries on the Laws" was published, and three others soon followed. It was impossible that the book, admired as it was, and deserved to be, should not awaken adverse criticism; and three formidable antagonists were soon in the field—Bentham, Priestley, and the formidable shadow to which men have not yet been able to give a more fixed name than that under which his letters appeared in the newspapers of the day—the mysterious Junius. Bentham was one of Blackstone's law class in Oxford. In his lectures, Blackstone had to state not only the rules and maxims of law, but the reasons assigned by the old jurists for these rules and maxims. The reasons assigned by the old jurists are often merely fanciful, and have no real connection with the rules and maxims themselves. A rule existed because some rule or practice should be adopted; and the reason assigned for it was seldom more than a crotchet, invented originally, most probably, to aid the memory. It would perhaps have assisted Bentham's main argument to have honestly stated this, instead of trying to work his readers into the belief that what are called the maxims of the law are supposed by professional lawyers in reality to rest on such grounds. Priestley was displeased at what was said of the dissenters, and there can be no doubt that Blackstone habitually states the existing law, as if any modification or alteration of it could not be contemplated without danger to the whole structure. The attacks of these writers, and yet more the way in which he was dealt with by Junius, aided him with Lord North's ministry. In 1770 he was offered the solicitor-generalship, which he declined. He was then made one of the justices of the common pleas, but to convenience Mr. Justice Yates, who wished to retire from the king's bench to the common pleas, a different arrangement was adopted. On Yates' death, which soon afterwards occurred, he went to the common pleas, where he sat till his death in February, 1780. Blackstone is one of the many eminent English lawyers of high reputation, whom professional occupation did not wholly detach from the studies of polite literature. Every now and then we find some instructive note of his in the variorum editions of Shakspeare, and the "Lawyer's farewell to his Muse," first published in Southey's Specimens of English Poetry, is a very graceful poem. In All-Souls college, Oxford, there is a statue of Blackstone by Bacon, and in one of the chapel windows are his arms. His portrait is in the picture gallery of the university.

The family of Blackstone are publishing an elementary treatise on architecture, written by him in early life, and illustrated by drawings from his own pen.—J. A., D.

BLACKSTONE or BLAXTON, William, a puritan clergyman, the first European occupant of the ground which is now the city of Boston in New England. The time and place of his birth are not known; but he was educated at Emmanuel college, Cambridge, where he became A.B. in 1617, and A.M. in 1621. How he came to America is not ascertained. He may have been one of the company brought over by Gorges for his unsuccessful settlement at Wessagusset in 1623. When John Winthrop arrived, seven years afterwards, leading the company which founded the colony of Massachusetts, Blackstone was dwelling alone in a cottage, on a peninsula called by the Indians, Shawmut, a name soon changed to Boston. The sort of hermit life which he led there, without a wife or any other companion, and the mystery which covered his earlier years, caused some fables to be invented concerning him, which were handed down by tradition. One was, that he had tamed a bull, on which he used to ride round the peninsula, and even into the adjoining country. He was certainly a learned person, as he had a good stock of books, among which were eleven quarto or folio volumes in Latin. He was probably an eccentric recluse, who at an early age had conceived some disgust with the world. This conjecture is supported by his subsequent history, which proves that he sought entire seclusion from his fellows. At first he claimed the whole peninsula, on the ground that he was the first white man who had slept upon it. This the company, who claimed all the territory under their charter, would not allow; but at a court held April 1, 1633, it was agreed that Mr. William Blackstone shall have fifty acres of ground set out for him near to his house in Boston. This was at least a fourteenth part of the whole peninsula. The next year he sold back the greater part of this reservation to the other inhabitants for £30; and having purchased some cows with the money, he removed with them farther into the country, then a wilderness, in order that he might be alone once more. He established his new residence in what is now the town of Cumberland, Rhode Island, on the banks of the beautiful river which now bears his name. Here he lived a quiet life, cultivating his garden and orchard, and studying his books. His passion for solitude seems to have gradually abated, as we find that he was married, July 4, 1659, when he must have been over sixty years old, to Mrs. Sarah Stevenson of Boston. She bore him one son, who survived him. The old man died in May, 1675, just before the breaking out of Philip's war, and was buried on his own farm, where a large white stone still marks his grave. A passion for independence must have mingled with his love of solitude, for he is reported to have said, on quitting Boston, "I came from England because I did not like the lord-bishops; but I can't join with you, because I would not be under the lord-brethren."—F. B.

BLACKWALL, Anthony, a biblical critic of considerable note, born in Derbyshire in 1674. He was admitted sizar of Emmanuel college, Cambridge, 1690, and after taking his degree of M.A., 1698, became head-master of the free school of Derby, and lecturer of All-Hallows in that town. In 1722 he was appointed head-master of the free school of Market Bosworth; and in 1726 was presented by Sir H. Atkins, who had formerly been his pupil, to the rectory of Clapham, Surrey. This living he resigned in 1729, and returned to Bosworth, where he died in the following year. He is the author of a well known work, "The Sacred Classics Defended and Illustrated," the first volume of which appeared in 1725, and the second shortly after his death. His object in that scholarly and interesting treatise was to vindicate the sacred penmen from the charge of inelegance in respect of style, and to show that certain passages adduced as barbarisms, may be defended on classical authority.—J. S., G.

BLACKWELL, Alexander. See Blackwell, Elizabeth.

BLACKWELL, Elizabeth, was the wife of Dr. Blackwell, who was condemned for crimes of state, and suffered death on the scaffold in Sweden in 1747. Her husband was a native of Aberdeen, where he received the elements of his education. He seems to have taken the title of doctor of medicine at Leyden, and after attempting practice in Scotland, and subsequently leaving a practice in London, to have settled in Sweden. His wife was fond of botany, and had a genius for drawing and painting. During his difficulties she contrived to support herself by these accomplishments, and was enabled to liberate her husband from jail on one occasion, by paying his debts from the profits of her drawings. She was enabled to get fresh specimens of plants for delineation by the kindness of Mr. Rand, demonstrator in the Chelsea garden. After she had completed her drawings she engraved them on copper, and coloured the prints with her own hands. She published a work in 2 volumes, folio, entitled "Curious Herbal, containing 500 cuts of the most useful plants which are now used in the practice of physic, engraved on folio copperplates, after drawings taken from the life; to which is added, a short description of the plants, and their common uses in physic," 1737–1739. Her work was recommended by Dr. Mead, Dr. Sherard, and others, and was approved by the College of Physicians.—J. H. B.

BLACKWELL, George, an English Romanist, born in Middlesex in 1545, was educated at Oxford. He was M.A., and for some time fellow of Trinity college, but having embraced catholicism he resigned his fellowship, and retired to a Romish seminary on the continent. During a residence of some years at Rome, he became acquainted with Cardinal Bellarmine, and the celebrated jesuit, Robert Persons, by whose interest, when it had been determined at the Vatican to attempt a revival of the Romish hierarchy in England, he was appointed archpriest over the secular clergy, with power to settle, in conjunction with Garnet, provincial of the jesuits, the disputes which had arisen between that order and the seculars. His appointment, of which Cardinal Cajetan, recognized at Rome as protector of the English nation, was the instrument, embittered rather than quelled the dissensions of English Romanism. The seculars pronounced him a mere creature of the jesuits, and treated his pretensions, which, they said, were allowed by an individual cardinal, but not sanctioned by the pope, with the utmost contempt. They even appealed to Clement VIII., delegating two of their number to sue at Rome the deprivation of the archpriest, or, at least, the restriction of his powers. Persons received the deputies, treated them to the comforts of a prison until a bull had been prepared confirmatory of the archpriest's appointment, and then dismissed them. An appeal to the faculty of divines at Paris was the next resource of the seculars, and to this they betook themselves. The university of Paris decreed that the archpriest's conduct in charging the secular clergy with schism and sin was indefensible, but this ordinance was of no value in presence of the bull of April 6th, 1599. As soon as the latter was received in England, the refractory regulars duly submitted, but submission was too late for the irritable archpriest, who persisted in treating them as schismatics and sinners. A second appeal to the pope in 1600 resulted in a letter of admonition to the archpriest, in which he was recommended to milder courses, and a third, in 1602, was so far successful as to draw down on him the censure of the holy see for occasional excess in the exercise of his authority. This satisfied the seculars, and restored peace to the church. Blackwell's conduct during the agitated period of the Powder Plot was more honourable and independent than could have been augured from his former career. In a circular dated November 28, 1605, he denounced that conspiracy as "detestable and damnable, a most grievous offence to God, scandalous to the world, utterly unlawful in itself, and against God's express commandments." He took the oath of allegiance, enacted in consequence of the plot, and had the boldness to issue a pastoral letter maintaining its lawfulness. On this point, however, the archpriest found himself in opposition to the head of the church, Paul V., who, in successive briefs, condemned the oath as flat treason to the holy see, the deposing power of the pontiffs being stigmatized therein as impious and heretical. In 1607 Blackwell was apprehended for corresponding with his old friend Cardinal Bellarmine, and examined before a board of commissioners at Lambeth. An account of the trial was published shortly after, from which it would appear that his English feeling with respect to papal supremacy in matters temporal completely disarmed his judges. His last public act was to issue another letter recommendatory of the oath. He was superseded in 1608, and died suddenly in 1612.—J. S., G.

BLACKWELL, Thomas, brother of Alexander, principal of Marischal college, Aberdeen, born in that city in 1701, took his degree of M.A. in 1718; and in 1723, being then only 22 years of age, was appointed professor of Greek. His enthusiasm for the language and literature of Greece he was successful in communicating to several pupils, who afterwards became eminent; among others, Principal George Campbell, and Dr. James Beattie;

and what exhibits his merits as a professor to still greater advantage, he was successful in giving an impetus to the study of both throughout the northern part of the kingdom, where very little had been heard of either for several generations. In 1748 he was appointed principal of the college. This position, which had not been filled by a layman since the patronage of the college came to the crown by the forfeiture of the Marischal family in 1716, he occupied with great credit, and with no little advantage to the institution; many abuses, which had crept into it through laxity of discipline, having been reformed under his somewhat rigorous rule. In 1752 he took the degree of LL.D. His health having been seriously impaired by his multifarious labours, he resolved, about the beginning of 1757, to spend some time abroad; but had only reached Edinburgh when his disease assumed a fatal aspect. He died in that city in March, 1757. To his best-known work, "An Inquiry into the Life and Writings of Homer," is generally conceded the merit of considerable research, and, as generally excepted, the faults of affectation in style, and occasional irrelevance in matter, the learned author having chosen, unfortunately for his fame, to mimic the style of his idol, Lord Shaftesbury, and to display somewhat too prodigally his extensive acquaintance with polite as well as classical literature. His other works are—"Proofs of the Inquiry into Homer's Life and Writings," 1746; "Letters concerning Mythology," 1748; and "Memoirs of the Court of Augustus." The first volume of the last-mentioned work appeared in 1752, the second in 1755, and the third, which, having been left unfinished by the author, was prepared for the press by John Mill, Esq., in 1764.—J. S., G.

BLACKWOOD, Adam, a Scottish writer, born at Dunfermline in 1539. As his father was killed in battle before he had reached his tenth year, and his mother died soon after of grief, his granduncle Robert Reid, bishop of Orkney, and president of the court of session, sent him to the university of Paris, where he made considerable progress in classical studies. On the death of his uncle he revisited his native country, but speedily returned to France, where, by the liberality of his youthful sovereign, Queen Mary, he was enabled to complete his studies in philosophy and mathematics at the university of Toulouse. On the recommendation of Archbishop James Beaton, Queen Mary appointed Blackwood councillor or judge of the parliament of Poitiers. In 1572 he published a poem on the death of the infamous Charles IX., and in the following year the first two books of a work, "De Vinculo seu Conjunctione Religionis et Imperii," &c. A third was added in 1615; the object of this treatise is to show the duty of rulers to preserve the true religion from the innovations of heretics. In 1581 appeared his reply, entitled "Apologia pro Regibus," to Buchanan's dialogue De Jure Regni. This treatise, though slavishly advocating the divine right of kings, displays no inconsiderable amount of talent and learning. On the death of his benefactress, Queen Mary, Blackwood published in French in 1588, under the title of "Martyr de Maria Stuart Reyne d'Escosse," a long account of her death, and a zealous vindication of her character. It abounds in the most unblushing falsehoods, and heaps the most scurrilous charges upon Mary's enemies, especially upon Queen Elizabeth and John Knox. In spite of Blackwood's notorious mendacity, his statements are quoted by the authoress of the Queens of Scotland, as if they were entitled to implicit credit. Besides these his best-known works, Blackwood is the author of a small volume of Latin poems, and a collection of pious meditations in prose and verse, entitled "Sanctarum Precationum Proemia." A complete edition of his works in prose and verse was published in 1644, by the learned Naudeus, in one volume, 4to. Blackwood died in 1613, at the age of seventy-four.—J. T.

BLACKWOOD, Henry, elder brother of the preceding, was dean of the faculty of medicine in the university of Paris, and author of various treatises both on medicine and philosophy. He is believed to have been one of the earliest modern physicians who followed the practice of letting blood. His zealous and disinterested efforts for the welfare of his patients while the plague raged in Paris gained him great applause. His son Henry, a person of great talents, but of a fickle and intriguing character, was professor of medicine and surgery at Rouen, and published several works, among which was a Latin translation of the Prognostics of Hippocrates. Died in 1634.—J. T.

BLACKWOOD, Sir Henry, Bart., a distinguished British admiral, seventh son of Sir John Blackwood of Ballyleidy, in the county of Down. His mother, Dorcas, eldest daughter of James Stevenson, Esq., was created in 1800 Baroness Dufferin and Claneboye. Henry entered the navy in 1781, and was present with Admiral Parker in the engagement off Doggerbank. He was senior-lieutenant of the *Invincible* in the memorable battle in which Lord Howe defeated the French fleet. In 1797 he was made captain of the *Brilliant* of 28 guns; and next year maintained for several hours a running fight with two powerful French frigates mounting 44 guns, and after inflicting great damage on his opponents, made his escape. He was next removed into the *Penelope* (36), a frigate celebrated alike for fighting and for speed. It was owing to his combined vigilance and valour while in this ship, that the *Guillaume Tell*, the flagship of Admiral Decrès, which after the battle of the Nile had found refuge in the port of Valetta at Malta, was pursued and captured in an attempt to escape In 1803 Blackwood obtained from Lord St. Vincent the command of the *Euryalus*, a frigate of 36 guns. In this vessel he rendered signal service to Nelson at the crowning victory of Trafalgar, by his vigilance, and by conducting the British fleet to the locality where the enemy's ships were to be found. The great admiral, who highly appreciated the services of this meritorious officer, took leave of him as he was going into battle with these prophetic words, "God bless you, Blackwood, I shall never speak to you again;" and towards the close of the fight he reached the cockpit of the *Victory* just as Nelson was breathing his last. Blackwood was next year promoted to the command of the *Ajax* of 80 guns, and accompanied Admiral Duckworth in the expedition against Constantinople. But on the night of the 14th July, 1807, his fine vessel unfortunately caught fire at the entry of the Dardanelles, and was completely destroyed, with the loss of many of the crew. The captain, who throughout was remarkably cool and collected, was picked up by one of the boats of the *Canopus*, after struggling in the water for half an hour. After serving successively and with great distinction in the Baltic and the Mediterranean, and at the blockades of Toulon, of Brest, and of Rochefort, Blackwood was in 1814 appointed captain of the fleet assembled at Spithead under the duke of Clarence, on the occasion of the visit of the allied sovereigns to England. He was shortly after advanced to the rank of rear-admiral, and created a baronet. In 1819 he was nominated a K.C.B., and appointed commander-in-chief on the East India station. He died at Ballyleidy, December 17, 1832.—J. T.

BLACKWOOD, William, the well-known publisher of *Blackwood's Magazine*, was born at Edinburgh, 20th November, 1776. He early showed a love of literature, and to gratify his taste for books he was, when only fourteen years of age, apprenticed to Bell and Bradfute, booksellers in his native city. He found leisure to make himself acquainted with the contents of many of the works which passed through his hands, acquiring a special knowledge of Scottish history and antiquities. After remaining six years in the employment of this house, he removed to Glasgow, where he was intrusted with the whole management of the bookselling department of the business of Mr. Mundell, bookseller and university printer. He next returned to Edinburgh, to his former employers, and in 1799 began business in partnership with a Mr. Ross. He did not long continue in this connection, but went to London, where, in the shop of Mr. Cuthell, he acquired an extensive knowledge of old and rare books. On his return to Edinburgh in 1804 he opened a shop on the South Bridge, where he devoted his attention principally to the antiquarian branch of his business; indeed his knowledge of old books has rarely been equalled. In 1812 he published his famous catalogue of above 15,000 books, in various languages, carefully and judiciously classified. When in 1816 he removed to the new town of Edinburgh, Mr. Blackwood disposed of his old stock, and devoted himself to the business of a general publisher. By his liberality and enterprise he did much to advance the interests of literature, and won for himself the friendship of very many distinguished men, with whom he had business relations. In 1817 appeared the first number of the famous *Blackwood's Magazine*, which, in the hands of Christopher North and other able editors, has for forty years maintained the position of one of our leading literary journals. The magazine was started on tory principles, to oppose the whig party who conducted the *Edinburgh Review*, and it has ever since remained true to the original intention of the founder. Mr. Blackwood was known as a singularly upright, kind-hearted man, and received many civic honours in his native city. He died 16th September, 1834.—J. B.

BLAES or BLASIUS, Gerhardt, a Dutch physician of the seventeenth century, studied at Copenhagen and Leyden, and took his degree as doctor of medicine at the latter university in 1646. He then practised for some time in Amsterdam, became professor in the gymnasium there in 1660, and soon afterwards physician to the hospital and librarian. In 1682 he was elected into the Academia Naturæ Curiosorum, under the title of Podalirius II., but he did not long enjoy this honour, as he died at an advanced age in the course of the same year. He was an industrious writer, and gave to the world editions of the works of numerous authors on medicine and anatomy. The latter science was his own favourite study, and his reputation for anatomical knowledge was very great among his contemporaries. His knowledge of anatomy appears to have been gained more by the dissection of animals than by that of the human subject, and his principal work is entitled "Zootomiæ, seu Anatomes variorum animalium pars prima," which was published at Amsterdam in 1676, in 12mo, and again in 1681 in quarto, under the title of "Anatome Compilatitia Animalium," &c.—W. S. D.

BLAGDEN, Sir Charles, an eminent English physician and chemist, born in 1748. He took his doctor's degree at Edinburgh in 1768; his thesis on the occasion, which was afterwards printed, being "De Causis Apoplexiæ." Entering the army as a physician, he rose to eminence, and acquired a considerable fortune, to which on the death of Cavendish was added a sum of £16,000, the gift of that celebrated chemist to his friend. For nearly half a century he lived on terms of intimacy with Sir Joseph Banks, and many other famous men of science both in his own country and in France, and was for a number of years one of the secretaries of the Royal Society. At Paris, where he usually resided some months of the year, his reputation, fortune, and courteous manner, enabled him to foster the intercourse of learned men of this country and of France, and by that means to promote the interests of science. An account of his experiments in a heated room, in company with his friends, Dr. George Fordyce and Sir Joseph Banks, and a number of other papers on subjects of considerable interest, are to be found in various volumes of the Philosophical Transactions. He died suddenly from an effusion in the brain in 1820, at Arcueil, in the residence of the celebrated chemist, Count Berthollet.—J. S., G.

BLAGRAVE, John, an eminent mathematician of the seventeenth century, and author of several works, was born at Bulmarsh Court, near Sunning, Berks; lived at Reading, Berks, and died there August 9, 1611. He wrote on the astrolabe, the art of dialling, &c.—T. J.

BLAGRAVE, Joseph, an English medical man and astrologer, was born in 1610, and died in 1679. He published a supplement to Culpepper's English Physician, containing an account of medicinal plants, and of the virtues of herbs.—J. H. B.

BLAGRAVE, Thomas, a musician, and a gentleman of the royal chapel in the reign of Charles I. and II. He was descended from the family of that name in Berkshire. A few of his songs are printed in Playford's Select Ayres and Dialogues, 1659, folio; and his portrait is preserved in the music-school at Oxford. He died in 1688.—E. F. R.

* BLAGROVE, Henry Gamble, a violinist, was born at Nottingham in October, 1811. He was first taught by his father, and subsequently by Spagnoletti. Being one of the original students of the Royal Academy of Music at its opening in 1823, he was there placed under F. Cramer, and finally in 1833 he spent eight months with Spohr, receiving his constant lessons. He first played in public when five years old, and while yet a child was daily exhibited as a prodigy. He was appointed solo violinist to Queen Adelaide in 1830, and held that office (with leave of absence during his sojourn in Germany), till the private band was dismembered on the death of the king in 1837. From this year till 1842 he gave an annual series of quartet concerts, in conjunction with Messrs. Gattie, Dando, and Lucas, which had much influence in extending the appreciation of this class of music. In 1831 he became a professor in the academy. He has published some pieces for his instrument. He plays with purity of tone and certainty of intonation.—G. A. M.

BLAIN, Jean Baptiste, born at Caen in 1654, went to Paris and studied under Monnoyer, the flower painter, at a time when the age preferred artificial to real flowers. He was successful, and became renowned for flies, peaches, and tulips, painted with what wigged amateurs called "a sweet delicate brush and an elegant colour." He finished highly. Died 1715.

BLAINVILLE, Henri Marie Ducrotay de, a distinguished French naturalist. He was born at Arques, near Dieppe, on the 12th of September, 1778. He received his early education under the care of a curé in a neighbouring village, and was afterwards sent to the military school at Beaumont-en-Auge, founded by the aristocratic families of Normandy and Brittany for the purpose of preparing their sons for the military profession. This establishment was, however, broken up during the Revolution, and young de Blainville returned home to his mother. In 1794 or 1795 he entered the school of design at Rouen, and studied under Deschamps, son of the author of the Vie des peintres Flamands. In 1796 he came to Paris with the view of improving himself in the art of painting, and entered the atelier of the well-known historical painter Vincent. In 1798 he was drawn for the conscription, but was excused service on account of a stiffness of the right arm, arising from an accident in his early youth. He continued for several years to pursue the art of painting, in which he attained considerable excellence; and in the hours of leisure, from this his most serious pursuit, he attended the lectures on natural science in the museum and the college of France with his friend, M. Constant Prevost. It was during this casual attendance upon lectures that he listened to the discourses of Baron Cuvier on comparative anatomy. Charmed by the eloquence of the great teacher, he was irresistibly drawn to the study of the animal kingdom; and, at the age of twenty-seven, formed the resolution to devote his life to the study of zoology and comparative anatomy. He now entered himself as a student of medicine, and in 1808 took the degree of doctor of medicine in the university of Paris. The subject of his thesis, on the occasion of his taking his degree, was the influence of the eighth pair of nerves on the function of respiration. This essay, although it did not solve the great problem of the relation of the eighth pair of nerves to respiration, was, nevertheless, accompanied by original experiments and observations, and was a valuable contribution to this department of physiological inquiry. De Blainville now devoted himself to the study of comparative anatomy; and his great skill as an artist enabled him to delineate with accuracy and success the numerous dissections which he made. This quality led to an introduction to Cuvier himself, who employed him as a practical anatomist and artist, with a salary of 2000 francs a year. He now made great progress in his anatomical and zoological studies, and he was occasionally requested by Cuvier to deliver portions of his own courses at the college of France, and in the Athénée. In 1812 he obtained the vacant chair of anatomy and physiology in the Faculty of Sciences of Paris, after a concourse in which he maintained a thesis on the peculiarities of the structure, and on the natural affinities, of the *Ornithorhynchus paradoxus*. On the restoration of the Bourbons, de Blainville was earnestly pressed to undertake a public political position, but his pursuits in life were now fixed, his path was clear, and he resisted the allurements of a more conspicuous place before the world, for the more enduring and honourable name of a cultivator of science. In 1816 he visited England, and spent the principal part of his time in the British museum, and in the Hunterian museum of the Royal College of Surgeons. His subsequent writings on natural history show what extensive use he made of his short stay in England, and his powers of accurate observation. Although de Blainville owed the development of his taste for natural history, and "his position" as a teacher to Cuvier, a jealousy grew up between the master and pupil that increased with years, and was painfully apparent in all their writings and teachings. As far as de Blainville was concerned, science did not suffer from this, as it was apparently one of the incentives to his work, and contributed in no small degree to the multiplicity of his writings. On the death of Olivier in 1814, de Blainville was nominated to supply his place in the Academy of Sciences, but the choice fell on Latreille. Subsequently, Dumeril was elected; and on the death of Lacepede in 1825, de Blainville succeeded to this great national scientific honour. On the death of Lamarck, on the 18th of December, 1829, a chair in the museum of natural history became vacant, which comprehended the whole of the invertebrate animals. By an ordinance of the sovereign this chair was now divided, and to de Blainville was assigned the chair of mollusca, zoophytes, and worms. Strange contrast between the intellectual development of France and Great Britain! In this country no single chair of zoology exists in any of our universities, whilst in Paris this noble

science occupies the attention of several distinguished professors. De Blainville, by this appointment, was treading closely on the heels of his great master; and when Cuvier died in 1832, he was placed in the chair of comparative anatomy, and at the head of the museum. Thus, in twenty-eight years, he had worked his way from the condition of an artist, without fame or promise, to that of the highest scientific position in France. Whilst working his way to this high position, he contributed above two hundred works and papers to the literature of zoology and comparative anatomy. In 1816 he published a prodromus of a new methodical arrangement of the animal kingdom, in which he indicated many of those changes in classification which he subsequently adopted, and which now constitute a part of the systematic arrangements of modern writers on zoology. He was a contributor to the Dictionnaire d'Histoire Naturelle; and in the articles which he has written in that work, he has put forth much new matter, and many of his peculiar views. He also contributed papers to the Bulletin de la Societe Philomatique, the Annales and Memoires du Museum; the Annales des Sciences Naturelles, the Revue Zoologique, and other scientific periodicals. In 1822 he produced his "Principles of Comparative Anatomy," in two volumes, and in 1833 his "Course of General and Comparative Physiology," in three volumes, appeared. In 1836 he published a "Manual of Actinology and Zoophytology." His greatest work, and that to which he devoted the largest amount of labour, is his "Osteographie." This work, of which twenty-four parts had been published on the death of its author, was devoted to a description, with illustrations, of the skeletons and teeth of the five classes of vertebrate animals, both recent and fossil. The success of this work was not like that of Cuvier's Ossemeus Fossiles, as, although it contained an account of recent as well as fossil skeletons, it wanted the novelty of a large number of new forms, and the enunciation of a great principle or discovery, which gave so much eclat to the celebrated work of Cuvier. De Blainville died on the 1st of May, 1850. He had lectured as usual the day before his death, and gone to see a sick niece at Rouen, and was returning by rail to deliver his usual lecture, when, on the carriage door being opened, he was found in a state of apoplectic insensibility. All attempts at restoring him were in vain, and he died a few moments after his removal from the railway train. He was buried publicly at Pere la Chaise, and orations were pronounced over his grave by Prevost, Chevreul, and Milne-Edwards. De Blainville was a laborious and painstaking zoologist, and has left the impress of his labour upon the science of zoology. He was, however, educated at a time when the sciences of anatomy and physiology had not received the aid of microscopic investigation; and in his classification we miss the recognition of the profounder views of organization which influence modern systematists.—E. L.

BLAIR, Hugh, D.D., an eminent Scottish divine, born in 1718 at Edinburgh, where his father was a merchant, and latterly an officer of excise. Considerations respecting his delicate constitution, together with the impressions created by his precocious talents, determined his parents to educate him for the church, and accordingly, at the early age of twelve, he was entered at the university of his native city. In 1739 he took the degree of M.A.; his thesis on the occasion, which was afterwards printed, being "De Fundamentis et Obligatione Legis Naturæ." In that production he exhibited the fondness and something of the talent for moral disquisition which afterwards attracted admiration in his sermons, much in the same manner as four years previously, on the occasion of being complimented by his professor on an essay written for the logic class, he anticipated the encomiums which, after he began to lecture on belles-lettres, were bestowed on his talents for criticism. The powers of such a mind as that of Dr. Blair soon reach maturity, being dependent for a stimulus to action principally on a certain sensibility to agreeable impressions from art and life, such as may be experienced in comparatively early youth, rather than on any conflict of passions, or ardour of devotion to a particular pursuit, such as commonly awaits the dawn of manhood. Accordingly his fame, as it began early, spread rapidly. A year after obtaining license, 1741, the impression produced by his first sermons in his native city found him a patron in the earl of Leven, who presented him to the parish of Colessie in Fife. Here he was only allowed to remain a few months; the interest awakened in his behalf in Edinburgh by his first essays in preaching having successfully carried him through a competition with Mr Robert Walker, another popular clergyman, for the second charge of the church of Canongate, to which he was inducted in July, 1743. During the eleven years he spent in this church, almost a metropolitan one, if its vicinity to the city and the crowds of Edinburgh people who resorted to it in his time be considered, his popularity continued steadily to increase; the care with which, as a "moderate" divine, he avoided the inflated declamation of the "high-flying" party, and the no less anxious care with which, as an accomplished cultivator of polite literature, he eschewed the dry metaphysical discussions of his own party, having rallied round him a host of admirers, who did not remark, or perhaps were pleased to discover, that in the latter character he also avoided too frequent reference to the more peculiar doctrines of christianity. In 1754 he was translated to Lady Yester's church, Edinburgh, and four years afterwards to one of the charges of the High Church, the highest attainable position for a Scottish clergyman. Next year he contributed to the *Edinburgh Review*,—a periodical complete in two numbers, although supported by the talents of Hume, Robertson, and others,—an article on Hutcheson's System of Moral Philosophy, which, with the exception of two sermons, and some translations of passages of scripture for the psalmody of the church, was his only publication up till the year 1763, when there appeared his celebrated preface to the Poems of Ossian. In another line than that of authorship, however, he was gradually in the interval extending his literary fame. In 1759, following the example of Dr. Adam Smith, he commenced, under the patronage of the university and of the *elite* of Edinburgh, a course of lectures on rhetoric and belles-lettres, which was so successful as to induce the town council to establish a chair of rhetoric in the university. Of this chair he was the first occupant, having been inducted to it in 1762, with a salary, furnished by the crown, of £70 a year. His lectures, after being subjected to constant revision during a period of twenty-one years, in which they were regularly delivered to the students of the university, were given to the world in 1783; and although pretending to none of the profound criticism of later treatises on the same subject, still retain a certain measure of popularity, as a clear and sometimes an ingenious exposition of the laws of rhetoric. It was in 1777, however, that having been induced to publish a volume of his sermons, the reputation of this accomplished scholar and divine reached its culminating point. The lapse of eighty years has considerably modified the opinion of his countrymen with respect to these celebrated productions; for whereas they were certainly the first sermons of a Scotch divine on which the learned but not impartial Johnson bestowed his approbation, and probably the first to be received throughout England with rapturous commendation, now they are rarely perused on either side of the Tweed, and never with enthusiasm.

With the approbation of both kingdoms, George III. conferred on the author a pension of £200 a year. His sermons, of which during his lifetime other three volumes were published, and a fifth after his death, were translated into almost every language of Europe, and by common consent the Scottish preacher was ranked among the classics of his country. His title to this last distinction, however, is now regarded as more than questionable; for however the elaborate polish of his style may occasionally remind us of the Spectator, the absence of a creative intellect apparent in all that came from his pen, forbids that we should name together Addison and Blair.

He was married in 1748 to his cousin, Katherine Bannatyne, and by her had a son and daughter, the former of whom died in infancy, and the latter when she had reached her twenty-first year. His health continued comparatively vigorous almost till within a few days of his death, which occurred on December 27th, 1799.—J. S., G.

BLAIR, James, the founder and first president of William and Mary's college at Williamsburg, Virginia, was born in Scotland about 1656, and took orders in the Scottish episcopal church. Leaving his native land on account of the unsettled state of religion there, he went to London just before the accession of James II., and was persuaded by the bishop of London to go out to Virginia as a missionary about 1685. The want of additional means of education, and especially of a body of educated clergy, had long been felt in the new settlement, and attempts had previously been made to found a college in Virginia, but without success. Dr. Blair took up the plan with great energy and determination, and chiefly by his means a subscription of £2500 was raised for the purpose; and he was sent by

the general assembly as its agent to England, in 1692, to solicit a charter. He was successful, and the college was established at Williamsburg, and named after the sovereigns who had chartered it. Dr. Blair was appointed to the presidency of the college, a station which he honourably filled for over fifty years. He seems to have united firmness of purpose and much executive ability with considerable culture and literary taste. He published in London, three volumes of discourses on "Our Lord's Sermon upon the Mount," highly prized by Waterland and Doddridge. He died August 1, 1743.—F. B.

BLAIR, JOHN, a Scotch chronologer, born towards the commencement of the eighteenth century, was educated at Edinburgh, whence he removed to London, and became usher in a school. He published in 1745, with a dedication to the lord chancellor Hardwicke, a work entitled "The Chronology and History of the World, from the Creation to the year of Christ, 1753," which procured him the honour of being elected a member of the Royal Society. In 1757 he was appointed chaplain to the dowager princess of Wales, and mathematical tutor to the duke of York. He accompanied his royal pupil on a continental tour in 1763. His death, which occurred in 1782, was hastened by his grief at the loss of his brother, who perished in a naval engagement in June of that year. His lectures "On the Canon of the Old Testament" were published posthumously.—J. S., G.

BLAIR, JOHN, a Scottish poet who flourished in the thirteenth century. He studied theology in Paris, and became a monk of the order of St. Benedict. When the Scottish patriot, Sir William Wallace, was appointed governor of the kingdom in 1294, Blair became his chaplain. He wrote an account of the exploits of Wallace in Latin verse. A fragment only of this work has been preserved in the Cottonian library. It was published by Sir Robert Sibbald, and is translated in Hume of Goodcroft's History of the Douglases.—J. T.

BLAIR, PATRICK, a Scottish botanist, was born in Scotland towards the end of the seventeenth century. He practised medicine in Dundee, and was distinguished as an anatomist. He was a nonjuror, and was imprisoned in 1715. He subsequently went to London, and became known to the Royal Society by dissertations on the sexes of flowers. He afterwards settled at Boston in Lincolnshire as a medical man, and seems to have died about 1729. He published "Observations on Physic, Anatomy, Surgery, and Botany," in 1718; Botanic Essays" in 1720; and his "Pharmaco-Botanologia" in 1723–28. He also read many papers to the Royal Society on anatomical and botanical subjects. Houston called a genus of plants Blairia, but it was afterwards included by Linnæus in Verbena.—J. H. B.

BLAIR, ROBERT, a clergyman of the church of Scotland, and a religious poet of decided genius, was born in Edinburgh in 1699. He was the eldest son of the Rev. David Blair, minister of the old church in that city, and one of the royal chaplains. His grandfather was Robert Blair, minister of St. Andrews in the time of Charles II.; and he was cousin to Hugh Blair, D.D., author of Sermons and Lectures on Rhetoric. The poet lost his father in very early life, and was indebted to his mother for his careful upbringing. She was a daughter of Alexander Nisbet of Carfin, and seems to have been a woman of solid judgment and considerable accomplishments. From maternal consecration, and early choice, young Blair gave himself to the study of divinity, with the view of becoming a minister of the gospel, and was entered as a student of the university of Edinburgh. As was customary with theological students at that period, he went to Holland to complete his studies; and on his return to Scotland he obtained his presbyterial certificate of license to preach the gospel. For some time he failed to secure a church or parish wherein to labour, and therefore devoted the interval of leisure to private studies in botany, natural history, and poetry. It was during this period, while the ardour of youth was fresh on his brow, that he mapped out the external features of "The Grave," the poem by which his name was to become immortal. The theme was unsung, and he set it to music. He prepared the materials which he was afterwards to elaborate into a monument to his own name. In January, 1731, he was ordained minister of Athelstaneford in Haddingtonshire, a parish in every way congenial to his fine taste, studious habits, and his eminently religious character. In this place he remained till the close of his life. His biography as a minister is a brief one. Throughout the week he was occupied in writing sermons and in domiciliary visitation, and on Sabbath he faithfully and forcibly preached to his parishioners. The fact that he kept close terms with Dr. Doddridge of Northampton, and Isaac Watts, lets us see into the temper of the man, as well as indicates the evangelical spirit of the minister. He was married in 1738 to a daughter of Professor Law of Edinburgh. By this union he had a family of five sons and one daughter. One of his sons, Robert, rose from the Scottish bar to the highest seat on the bench, as president of the court of session. It was about the year 1742 that Blair tried the perilous path of authorship. His MS. of "The Grave" was, through the kindness of Isaac Watts, offered to two different London houses, but rejected. He sent the MS. afterwards to Doddridge, with the same unsuccess. Next year, however, the poem was published in London, and was well received. It was not printed in Edinburgh till 1747, after the author was beyond the reach of praise or censure. His death happened in consequence of a fever, on the 4th February, 1746; and his remains were laid in the kirkyard of Athelstaneford, with no rude rhyme, nor fulsome epitaph, to mar the solemnity of the spot, but simply a moss-grey stone, with the two letters R. B. carved thereon, to tell the traveller where the poet lies. His poem is his monument. An obelisk in memory of the poet was erected in Athelstaneford in 1857. "The Grave" is the only poem Blair ever penned. It consists of 767 lines, not quite so lengthy as some of the books of Paradise Lost or the Course of Time. It has no definite plot, is amenable to no unities. It is a gallery of pictures illustrative of the darksome land that lies around the black river of death. On a green knoll is seen the church with the churchyard behind it, the cloud of night giving impressiveness to the scene. Then follows a photograph of the young widow at the grave of her husband: then sketches of Death as the destroyer of friendships, of joy and happiness, as the leveller of rank and nobility, strength and beauty, wisdom and folly, doctor and patient, minister and people. The miser, the suicide, and others, next pass in review; and the poem closes with the Son of God bringing life and immortality to light. You cannot say of it, that it is a copy of any other poem either in style or manner, though many of its quoteable sentiments are often mistaken for those of Shakspeare. Campbell says of Blair, "He may be a homely and even a gloomy poet in the eye of fastidious criticism; but there is a masculine and pronounced character even in his gloom and homeliness, that keeps it most distinctly apart from either dulness or vulgarity." "He excels," says Gilfillan, "in describing the darkest and most terrible ideas suggested by the subject." His originality is most marked; his imagery bold and daring. The poem has been often printed, and is widely spread.—W. B., D.

BLAKE, JOACHIM, a Spanish general, died at Valladolid in 1827. He belonged to an Irish family that had settled at Malaga. He entered the army as a cadet in 1773. It was not until twenty years afterwards that he attained the rank of captain, and in that capacity served among the volunteers of Castile, in the war against the French republic. In this campaign he was promoted to the rank of brigadier. He afterwards distinguished himself in the insurrectionary war against Napoleon, and was appointed to the chief command of the army of Galicia. In 1812 he was made prisoner of war, and conveyed to the fortress of Vincennes, near Paris, where he remained until the fall of Napoleon. He then returned to his native country, and obtained the command of the corps of military engineers. After the destruction of the constitutional government, which had been established in 1820, he suffered much from the persecutions of the absolutists, on account of his having been a member of the old council of regency.—G. M.

BLAKE, JOHN BRADLEY, an English naturalist, was born in London on 4th November, 1745, and died at Canton on 16th November, 1773. He studied at Westminster school, and devoted his attention to mathematics, chemistry, and particularly to botany. Having been sent as one of the East India Company's supercargoes to Canton in 1766, he made a large collection of Chinese grasses and seeds, useful in medicine, the arts, and domestic economy, along with dried specimens of the plants which furnished them.—J. H. B.

BLAKE, JOSEPH, one of the early governors, and one of the proprietaries, of the province of Carolina, before the territory passing under that name was divided into the two colonies of North and South Carolina. His father, a brother of the famous Admiral Blake, had brought him and a colony of dissenters over to Carolina about 1685. Blake himself, though a dissenter, was

made governor in 1696, and remained in office four years. His appointment was a concession to popular feeling, made in the hope of reconciling the embittered feelings and jarring interests of churchmen and dissenters, proprietaries and colonists; and it was a successful measure, Carolina seeming at length to enjoy some internal peace. Blake showed his liberal and tolerant spirit by procuring an act from the assembly enfranchising the Huguenots, and consenting to another, which endowed the episcopal church at Charleston with a parsonage and an annual stipend.—F. B.

BLAKE, ROBERT, one of the most celebrated of England's admirals, and the genuine founder of England's naval supremacy, was born at Bridgewater in Somersetshire about August or September, 1599. The exact date of his birth is unknown, but he was baptized on the 27th of September, 1599. Assuming that the ceremony of baptism was performed at the usual period, Blake would be four months younger than Oliver Cromwell, who was born on the 25th of April of the same year. His father was Humphrey Blake of Plainsfield, and his grandfather was Robert Blake of Tuxwell, who was mayor of Bridgewater. Humphrey, the admiral's father, besides being a landed proprietor, was an adventurous merchant—a seafaring trader, who embarked in his own ship, and traded with his own cargoes to Spain. He may thus have implanted in the mind of the young Robert, those seeds of naval heroism which were only to germinate in after years.

Blake's life may be conveniently divided into four periods—his university career—his civil career at Bridgewater—his military career, and his naval career.

Blake went to Oxford in 1615, when he was sixteen years of age, with the intention of devoting himself permanently to letters, as his taste was bent in that direction. He is said to have been a diligent student, and also to have been much given to field sports. He had matriculated as a member of St. Alban's hall, but afterwards removed to Wadham college at the request of his father's friend, Nicholas Wadham, a Somersetshire man, who had then recently founded the edifice which bears his name. There he completed his education, and his portrait is still seen in the dining-hall of Wadham. As Blake intended to devote himself to learning as a profession, he competed for a fellowship at Merton college, but was unsuccessful—Sir Henry Savile, the warden of Merton, having a distaste for men of low stature. He took his degree, however, as master of arts, and remained altogether at Oxford nine years. He was then twenty-five years of age. Humphrey Blake appears to have been too adventurous in his speculations, and he had not prospered. His health was failing, and Robert was called home to attend to the family affairs; and, as it soon proved, to attend his father to the tomb. Robert, as the eldest son, now found himself in a position of no ordinary responsibility. His widowed mother was left with a numerous family, for whose education and support it was Robert's duty to provide. Well and manfully did Blake perform these duties. He proved himself a man of unflinching nature, and at once took the family affairs into his own hands. After paying the whole of his father's debts, he found that he inherited £200 a year, and the house at Bridgewater. With this income he constituted himself the father of the family—took care of his mother—reared and educated his brothers and sisters—planted them all out in life, and had the satisfaction of seeing them all attain to positions of independence—some of them to wealth and consideration. The man had begun well; in fact, during the whole of Blake's career, we may describe his conduct in a single sentence—"This man was faithful to his trust." While at Bridgewater, Blake was the moving spirit of the liberal party, and one of those who signed a remonstrance praying the king to put an end to religious persecution, and to what the puritans called the popish rites and ceremonies of Laud. He was a thorough puritan and a thorough republican. In the short parliament which met in April, 1640, and was dismissed three weeks after, Blake sat as member for Bridgewater, and there he first met the great leaders of the reforming party. In November, 1640, Charles was obliged by his difficulties to summon a new parliament—the Long Parliament—which dragged out its existence for many years. Blake became a member of the Long Parliament in 1645, and sat in it for Taunton.

In 1642 the civil war broke out, not unexpectedly to Blake it would seem, as he appears to have been organizing a party in the west—collecting arms—devising watchwords—procuring horses—and, in general, getting ready for the fray. His was one of the first troops in the field, and he appears to have played his part more or less in almost every action fought in the west country. His first prominent appearance was at the siege of Bristol in July, 1643. Bristol, at that period, was a town of much more relative importance than at present—a sort of capital of the west. It was commanded by Colonel Fiennes—was well provisioned—had plenty of arms and ammunition—perhaps 2000 regular troops, and was capable of making a stout defence. Its lines were strengthened by small forts, and one of these, called Prior's hill, was commanded by Captain Blake. Prince Rupert and his brother, Maurice, appeared before the town, and made immediate preparations for storming it. The first day's action was indecisive. On the second day Rupert again advanced his troops. His design was to pass the curtain between Prior's hill and the next position. No sooner did his troops advance, however, than they were taken in flank by the steady fire of Blake's men, so that Prior's hill became the key of the day's operations. Detachment after detachment advanced, and still they found the pestiferous little fort firing away with steady resolution. Lord Grandison, who commanded this portion of the attack, was at last convinced that nothing could be done so long as Blake held Prior's hill, and he summoned his whole force to storm it. On they went, gallantly enough, up to the very wall, but in vain. Blake knew the value of good marksmen in such cases, and the officers went down one after another. At last the men ran away, and to the utter astonishment of the royalists, out rushed Blake and pursued them. Grandison was now desperate, and shouting to his men to follow him, he led a third attack. He also went down. His next colonel—Colonel Owen—took his place, and he also went down. Blake would not be beaten, and so, by sheer hard fighting, he drove back the whole attack—swept the line—cleared the hill—and withdrew to his little fort, ready to fight them again. Colonel Fiennes, however, parleyed with Rupert, and agreed to surrender the city—for which he was afterwards tried by court-martial, and condemned to be shot, but was pardoned by the lord-general Essex.

After this Blake was appointed lieutenant-colonel of Popham's regiment—a picked body of 1500 men, well-equipped and strong roundheads. With a portion of this force he endeavoured to surprise Bridgewater, and while there he lost his brother Samuel, who was killed in a foolish expedition after a royalist officer. On being informed of his brother's death, Blake only remarked, "Sam had no business there;" but Sam had left two children, and to these children Blake was ever afterwards a father. He took charge of them as his own—made one of them a seaman, and at his death, left him the great gold chain which parliament had voted for his services.

After the fall of Bristol, Rupert went northward with the king, while Prince Maurice remained in the west to subdue the few towns that remained faithful to the parliament. Dorchester, Weymouth, Barnstaple, Dartmouth, and Exeter, soon fell into the hands of the cavaliers. Plymouth, Lyme, and Poole, were almost the only places that remained. The first was too strong to be taken, and Maurice, leaving a portion of his forces to blockade the town, marched onward to chastise the garrisons of Lyme and Poole. Lyme was a small seaport town with scarcely a thousand inhabitants—with very insufficient defences—overlooked by the high ground on the land side; and, in fact, as indefensible a place as can be conceived. Blake occupied it, however, with about 500 men of his own, and some volunteers, and determined to defend it. Maurice advanced with a large force, and summoned the place to surrender. Blake returned a haughty answer, and a general charge was sounded, as if the capture was a matter of course. Cavalry and infantry advance upon the town, but soon retire in confusion. Maurice must sit down to a siege, and there he remained for two months, losing his men and losing his time, but making no impression on the "little vile fishing town." Essex was approaching with an army from London, and Maurice was obliged to break up his quarters, and retire to Exeter. This was in the early summer of 1644, the time when the affairs of the parliament—had it not been for the assistance of the Scottish army—were in a very critical position. Dugdale says, that at the beginning of the year all the north of England beyond Trent, excepting Hull in Yorkshire and some few inconsiderable places, being by the marquis of Newcastle reduced to the king's obedience, as also the west by Prince Rupert and Prince Maurice, excepting Poole and Lyme in Dorsetshire, and Plymouth in Devonshire, the members sitting at

Westminster became so startled, that some of the leading men prepared for quitting the realm. This was the turning point of the war. The self-denying ordinance was passed, which provided that no member of either house could enjoy any office or command, military or civil. Essex, who had lost his army in Cornwall, was compelled to retire, and Sir Thomas Fairfax became commander-in-chief. Sir Thomas found that no man would suit him for a lieutenant-general so well as Oliver Cromwell, and Oliver consequently escaped the ordinance by a special dispensation of parliament. The winter of 1644–45 was the time when the new model army was to be formed—the army which, under Fairfax and Cromwell, in about a year extinguished the power of the king, and put an end to the first civil war. It was at the very lowest ebb of the parliamentary fortunes that Blake exercised the greatest influence, and to him must be attributed in great measure the after course of success. We must, therefore, to understand the importance of his operations, consider not only the military incidents, but the extraordinary tact and resolution with which he engaged in a scheme that took up the attention of the royal troops. After the surrender of Essex's army, the king might possibly have felt himself in a position to concentrate his troops, and to strike a heavy blow at the declining cause of the roundheads. With the whole of the west country behind him entirely at his command, he might have swept on towards London: for there cannot be a doubt, that at this period, the parliamentarians were speculating on the probability of being hanged in case the king should apprehend them with arms in their hands. Though Marston moor had been fought, it is more than likely that a single battle in the open field, won by the king, would have produced a general panic, and perhaps have led to the flight of the parliamentary leaders.

Blake then resolved to do his best to hamper the royalist movements; and for this purpose occupied the town of Taunton in the summer of 1644. Taunton lay on the great highroad to Exeter, and the supplies for the king's army in the west must either go through the town, or take to cross roads eminently unfavourable for passage. In going westward the royal army had prudently let Taunton alone. On their return the royalists determined to capture the town, an achievement which seemed to present no great difficulty, as Blake was completely isolated, and could expect no succour. Charles, too much elated with his success over Essex, did not remain in the west, but passed on towards London, changed his mind at Salisbury, and retired to Oxford for the winter. The capture of Taunton was in the first place confided to a detachment at Bridgewater; no one supposing that Blake had serious thoughts of defending a town that had always changed hands according to the predominance of the forces in the field. First they summoned him with threats of fire and sword. "Last drop of our blood," replied Blake. Then they tried to storm him out, and were knocked on the head for their pains. Then they tried to starve him out. "Eat my boots first," said Blake. Then more troops arrived, quarrelled among themselves, and Taunton became a bone of contention at the royalist councils. "Why don't you storm him out?" said the west-country gentlemen. "Batter him out," said Goring, who was there with his crew. And thus they stormed and battered, but out of Taunton they could not get him. "I'll have him out," said Sir Richard Grenville, and vowed he would never leave the place till he *was* out—a rash vow, as all this time the new model army had been getting under weigh, with various matters in store of an entirely new model. So long as Blake could hold Taunton, the royalist army was of no manner of use, and therefore the cavaliers at last resolved to concentrate their forces for the purpose of taking the town, and then they would march eastward and perform wonders. Before that time arrived, however, a certain Oliver Cromwell had fairly taken the field with certain troops, which "truly never were beaten," as Oliver said. It was too late—month after month had passed away, and Blake could not be got out. They had stormed him, and starved him, and blockaded him, and battered him, but out he would not come.

In the beginning of May, 1645, Fairfax was on his march westward to the relief of Taunton. A counter order, however, reached him at Blandford, and he despatched Colonel Welden with four regiments to the aid of Blake, and on the 11th May Taunton was so far relieved. This, however, was only the first part of Blake's troubles. The king appears to have been infatuated, or not to have suspected the character of the new model army. He despatched Goring to make a new attack on Taunton, thinking, perhaps, that the war would go on in the quiet fashion of the previous year. On the 12th June, Oliver Cromwell joined Fairfax, and on the 14th was fought the battle of Naseby, in Northamptonshire, which for the most part destroyed the king's army, and ruined his power in the midland counties.

Now was seen the immense importance of Blake's defence of Taunton. Had there been no Blake and no Taunton, the whole of the west would still have been at the command of the royalists, who would not only have had free passage, but would have been able to concentrate their troops, and perhaps to fight another battle that would have gone far to redeem the reverse of Naseby. Every operation in the west, however, was defeated by Blake's obstinacy; in fact, his defence of Taunton broke the neck of the royal power in the west, and enabled Fairfax to take the western forces in detail. Immediately after Naseby, Fairfax set out for Taunton, which was then hotly besieged by Goring. On his approach, Goring withdrew to Langport, and there, on the 10th July, was fought the battle of Langport, where Goring was routed; "after which," says Dugdale, "nothing but loss and ruin every day ensued." "This engagement," says the *Weekly Intelligencer*, "happened the more opportunely in regard that if it had been deferred three days longer, Colonel Goring expected a recruit of about 6000 horse and foot from Grenville." [Mr. Carlyle, with a little slip of inaccuracy most unusual for him, seems to place the battle of Langport and the taking of Bridgewater subsequent to the storming of Bristol. These events, however, took place in July, whereas the storming of Bristol did not take place till September.] The battle of Langport finally relieved Blake. He had done his duty, steadily and well. He had held Taunton altogether for a year, and had stood two regular sieges occupying about three months. He was master of a ruined town, surrounded by a devastated country—but he was master, and that was much. In defending the town against Goring and the rabble which that cavalier officer seemed to have a peculiar talent for attracting to his standard, Blake was defending something even more sacred than any political cause—the honour of the hearth and home. Blake fought not merely for himself, but for every woman and every child that Providence had committed to his care; his triumph was over the rapine, plunder, and licentiousness that would inevitably have followed his defeat. Indeed, of all the honours to which the parliamentarians are entitled, not the least is that in their hands, and especially in the hands of Cromwell and Blake, war was less immoral and less wicked than in the hands of any other men who have ever handled a sword.

In the defence of Taunton Blake exhibited the first peculiarity of his genius—his genius for defence. Cromwell's genius was for attack—swift, heavy, and irresistible. But the genius of defence is perhaps of as high an order as the highest capacity for attack. Where all dash bravely on, he must be a craven indeed who would remain behind from the petty fear of injury to himself. But to be shut up day after day and night after night; hope sometimes taking wing, and hopelessness, not fear, shadowing coldly round the soul and quenching its native fortitude; when suffering stares wildly out from the hollow eye of hunger, and grim famine, like a demon before the time, sits scornfully in the portal of expectation, mocking at sorrow and hindering the entrance of faith; when the bugle call of the morning summons the eye to the spectacle of smouldering ruin, and the sound that breaks on the ear of the midnight sentinel is the wail of a famishing child; when even the Providence above seems to disregard the agony of desire, and the dark image of despair begins to loom fearfully in the vista of the future; when the brave are silent, and treachery begins to lurk in the furtive eye of the coward: it is the soul of the hero alone that remains unmoved—not unmoved in sympathy, but in resolution—with the bright star of honour still resplendent to the eye of faith, still beaming in its full effulgence, and beckoning onward in the path of duty, fail who list or come what may.

Such then was Blake—a man who had been tried in the furnace and came out shining like gold; and such was the man who in after years, in the sear and yellow autumn of his life, was to face the battle and the breeze, and to sweep from the ocean with the same unselfish heroism every antagonist of the commonwealth of England.

We now turn to Blake as a seaman. Before Blake's time the English navy was comparatively of little importance. True,

there had been the invasion of the Spanish armada, and it had been defeated more by the elements of nature than by anything the English ships had done. But at that time the navy was a scrambling collection of vessels, many of which were only temporarily turned to the purposes of war; while the men who manned them were a miscellaneous gathering of soldiers, seamen, and adventurers. There was nothing afloat that could make the power of England felt farther than her own shores. Discoverers there might be, buccaneers there might be, but properly speaking there was no naval power. This, then, was Blake's task, not to create the navy of England, for that already existed in indifferent form, but to create the naval power of England; to make the world feel that there was a tight little island which meant to assert its place in the political arena, and to make its name respected in regions where hitherto that name was scarcely known. Robert Blake, in fact, was the founder of the naval supremacy of England.

[The following comparison between the eight largest English ships in the year 1646, and eight of the ships of the Baltic fleet in the recent war with Russia, will enable the reader to form some idea of the strength of the Commonwealth navy:—

COMMONWEALTH NAVY, 1646.			BALTIC FLEET, 1854.			
	Men	Guns		Men.	Guns	Horse power.
No. 1,..... 875 tons,	280	50	Duke of Wellington,	1100	131	780
" 2,..... 600 "	170	40	Royal George,.....	990	121	400
" 3,..... 575 "	170	40	St. Jean d'Acre,.....	900	101	650
" 4,..... 557 "	170	38	Princess Royal,.....	850	91	400
" 5,..... 520 "	170	38	Blenheim,.....	660	60	450
" 6,..... 559 "	260	36	Hogue,.....	660	60	450
" 7,..... 550 "	160	36	Ajax,.....	630	58	450
" 8,..... 512 "	150	36	Edinburgh, ...	630	58	450

The remainder of the Commonwealth navy consisted of seventeen or eighteen smaller ships, carrying from 110 men down to 45 men each.]

Blake's naval employment appears to have originated in this way. During the civil war the navy was only a spectator of the strife. It did not actively interfere, and in general was less violently republican than the army. It was not prepared to destroy the monarchical authority, and probably would have taken the king's side when the parliament showed symptoms of absorbing the whole power of the state. In the summer of 1648 the king was a prisoner at Carisbrook in the Isle of Wight, and various risings of the royalists took place throughout the country. In the spring the Welsh had risen, and had been settled by Cromwell; in July the Scots entered England, and were also settled by Oliver at Preston. A spirit of loyalty was evidently making rapid progress, and the fleet shared in the general reactionary movement. On the 12th July, 1648, while lying in the Downs, the fleet mutinied, declared for king, parliament, and covenant; sent for its old admiral, the earl of Warwick, who had given up his command under the self-denying ordinance; and though Warwick succeeded in restoring order, eleven ships under Admiral Batten declared resolutely for the king, and sailed over to Holland to Prince Charles. These revolted ships were the origin of the sea-life both of Prince Rupert and Robert Blake. Young Prince Charles, thinking that the whole of the navy would join the royal cause, placed himself on board, sailed over to Yarmouth, thence to the Downs, and the two squadrons fooled away their time to no purpose. Warwick was incapable, and the royal squadron had no head, until Prince Rupert took command, and carried into his naval career the same impetuous courage that he had exhibited as a soldier. The parliament was soon convinced that a man of equal enterprise must be found to cope with him. That man was Blake, who was taken from the governorship of Taunton, and with Colonels Deane and Popham, invested with the command of the English navy.

Blake undertook his command when he was about 50 years of age, in April, 1649. He was styled *sea-general*. The term *admiral*, derived from the French *amiral*, seems to have originated in the crusades, when the Saracen emirs were styled *amiraux*, as we find in Joinville. But down to Blake's time there had been no proper distinction between the land service and the sea service, and the distinctive titles had not been required. The fleet was divided into several squadrons—one under Deane was stationed in the Downs; another under Popham was stationed at Plymouth; another under Sir George Ascue was stationed in Dublin bay; and Blake himself undertook to encounter Prince Rupert, who had taken up his quarters at Kinsale in Ireland, from which port he appears to have carried on an indiscriminate system of marauding. Here Blake blockaded Rupert, until the latter escaped with seven ships, October, 1649, to Portugal. In the beginning of 1650 Blake was appointed to pursue him, and reached the Tagus. King John, however, declared for Rupert and Maurice, whereupon Blake seized the Brazil fleet which was coming out of the river. In the autumn he also caught the South American fleet coming home, richly laden, and captured several ships. These losses appear to have exhausted the patience of the Portuguese court, and Rupert slipped from the Tagus, and repaired to the Mediterranean. Blake followed him, and at Carthagena in Spain he fell in with some of the revolted ships, and destroyed them. Rupert and Maurice he pursued to Toulon; but the princes once more escaped, passed the Strait of Gibraltar, and sailed to the West Indies. In this expedition into the Mediterranean, Blake was the first English admiral who had appeared on that sea since the crusades. After an absence of twenty months, Blake returned home, having carried the red cross with unsullied honour in the face of Portugal, Spain, and France. He was made warden of the cinque ports, and received the thanks of parliament, and a donation of £1000. Blake's next occupation was to subdue the Scilly Islands, which had been occupied and strongly fortified by the royalists. This was his work of 1651; and here he first discovered the notable fact that wooden ships could be made to attack stone walls with success. His next service was the conquest of the channel islands, Jersey and Guernsey. Here Sir George Carteret still held out for the king and the right of piracy. In October, 1651, Blake was at Jersey, and after a short conflict was master of the island, with the exception of Mont Orgueil and Elizabeth castle. These, however, were soon compelled to surrender, and the English seas were thus cleared of the enemies of the commonwealth.

Blake's proceedings hitherto may be considered as his petty warfare, at least in a nautical sense. He had now to encounter the experienced admirals of Holland. The Dutch at this period were formidable antagonists; they had thriven and prospered under their republican institutions, had a very considerable navy, a large carrying trade, and enterprising mariners, who were quite capable of directing their naval armaments—Van Tromp, De Ruyter, De Witte, and many other able seamen. In December, 1651, the parliament passed the navigation act, which prohibited the importation of goods except in English bottoms—a blow levelled at the carrying trade of the Dutch. This was one cause of the war. Another cause was the right of herring fishing on the coasts of England and Scotland. England claimed the whole, and insisted that the Dutch should pay a lordship. Another cause was the assertion on the part of England of her majesty of the narrow seas. She compelled all ships to lower their flags or a topsail, in acknowledgment of her superiority. The war began in the summer of 1652, with sea fights in the English Channel. There was little decided success till November, when Van Tromp fell upon Blake in the Downs, and gave him a salutary beating, compelling him to take refuge on the Thames. That beating was the foundation of England's naval glory; the best thing that could possibly have happened to Blake or to England. He bent all his energies to reform the navy. True, he offered to resign his command, but the council of state had confidence in him, and left him to do what he conceived best. In the late engagement he had not been supported by his captains, and for this there was a reason. Merchant ships were habitually hired by the government, and converted into men of war, for a longer or shorter period, and these ships were still navigated by the merchant captains. Blake reformed this anomaly, and thenceforth the sea captain was obliged to have a commission from the state. Blake soon had his new fleet under weigh; and in February, 1653, set out in pursuit of Van Tromp, who had gone down the channel with a broom at his mast-head, in token of his intention to sweep the seas—a piece of nautical puppyism that was rather premature. Little did he think what our little admiral —only five feet six—had in store for him. Tromp had gone to the Isle de Rhé, opposite Rochelle, to convoy home a large fleet of merchantmen; and on the 18th February Blake fell in with him, and instantly went to work, his own ship, the *Triumph*, being the first to engage. This battle of Portland was the great

battle of the English commonwealth; fought, as every battle ought to be fought, with the most desperate resolution on both sides. Blake, Deane, Penn, Monk, and Lawson commanded the English; Van Tromp, De Ruyter, Evertz, Swers, and Floritz commanded the Dutch. Both nations had done their best, and the best men of both were there. It was a grand fight—far more deadly than even the battle of Trafalgar. The first day the English clearly had the best of it, taking or destroying eight ships. The second day was a running fight up channel. The third day Blake drove Van Tromp into Calais roads; and in the night the Dutch admiral slipped away with the remains of his fleet into shallow water on the coast of Holland. Altogether the English took some forty or fifty ships, and proved to the world that the parliamentary commonwealth could face all comers on the blue water. We need not follow Blake through his other actions with the Dutch. They fitted out new fleets, but with no better success. They had found their master at sea, even by their own acknowledgment. The red cross of England was triumphant; and in the seventh and last battle that was fought between the commonwealths, Van Tromp, perhaps as gallant and as good a seaman as ever stepped, was shot through the heart. This was in July, 1653, after which there were negotiations and a peace, and the Dutch did consent to strike their flag.

At the end of 1653 Blake again sailed up the Mediterranean, where he had various matters to settle with the powers that had allowed Rupert to dispose of his prizes. His fame was now established, and all men treated him with respect. He first sent to the duke of Tuscany for £60,000, being the price of the vessels that had been sold in his ports. The duke hesitated; but Blake told him that pay he must. The pope also was compelled to refund 20,000 pistoles. Blake then went to Tunis, to demand reparation of the piracies of the Barbary corsairs. He found Tunis a strong port, with every preparation for his reception. The dey treated him with haughty insolence; and Blake, seeing the danger of an attack so long as the dey was on the alert, pretended to sail away, as if he was afraid to encounter the two fortresses that defended the harbour. He remained away about a week, and allowed the caution of the barbarian to relax. On the 3d April, 1655, however, the Tunisian pirates, to their amazement, saw the English fleet enter the port and anchor close to the forts. A heavy cannonade was at once commenced, and in the cover of the smoke Blake sent his boats to fire nine large ships which formed the piratical fleet. In four hours from the firing of the first shot, the whole of the vessels which had been the terror of the seas were completely destroyed. From Tunis Blake went to Tripoli, where he was no longer under the necessity of fighting; thence to Algiers, where the terror of his name made the dey of Algiers consent to a treaty, and to the deliverance of all English captives at a small fixed price. He also delivered a number of Dutch captives, by private subscription, and every sailor in the English fleet subscribed a dollar to relieve the Hollanders. In the Mediterranean, the power of England had made itself felt in a manner that astonished the world.

Blake now returned to England, and prepared for his expedition against the Spaniards. Before sailing he made his will, dated on board the *Naseby*, March 13, 1655–56. The task of humbling Spain, and crippling her commerce, was performed with the most unprecedented success. Blake discovered new capabilities in ships, and did with them what no man had done before. In September, 1656, a squadron he had left to guard Cadiz fell in with four galleons and two other ships coming home, laden with silver, and the other valuables which the Spaniards at that time brought so extensively from their colonies. These Captain Stayner for the most part destroyed, but succeeded in capturing the most valuable, a royal galleon, which contained so much silver that, when it was landed at Portsmouth, thirty-eight waggons were required to convey it to London.

Blake's great performance, however, in this war, was his attack on Santa Cruz, in the island of Teneriffe—a performance that has, perhaps, never been equalled, certainly never surpassed, in the annals of naval warfare. The second silver fleet, consisting of six galleons, and sixteen other ships, was on its way to Europe; but hearing of the fate of the former fleet, it ran into the Canaries, and took up a position in the harbour of Santa Cruz, which was esteemed one of the strongest and safest in the world. The harbour, shaped like a horse-shoe, was defended by powerful forts and a castle; and inside, the ships were drawn up with their broadsides to the sea. The Spanish admiral naturally thought his position impregnable, as no seamen in the world, save the English, would ever have dreamed of attacking such an array. A Dutch captain, however, who was there with his vessel, and who had seen something of Blake in the former war, went to the Spanish admiral, and requested leave to retire from the harbour. The Spaniard laughed at him, but let him go, while the Dutchman assured the Don that Blake would soon show him something remarkable.

On the 20th April, 1657, Blake fought this wonderful battle, equal to anything that has ever been done on land or sea. He was sick—his health was breaking—he had worn out the sheath of the spirit, but the blade was as bright as ever. From his sickbed he rose to survey his work—arrived at a brief conclusion—called a council of war, and proposed at once to go in to the attack. It was agreed to, hopelessly by some. The men were called to prayers, then to breakfast, then to action. Stayner, now vice-admiral, was appointed to lead the van, and attack the ships. Blake reserved the castle and the land batteries to himself. On they went, amid a hurricane of shot. By two o'clock of the day it was all over with the Spaniards; and at evening, when the sun went down, not a mast, nor a sail, nor a spar, nor a single pennon was seen of all the array on which the sun had risen. All were given to one universal conflagration. Sunk, burnt, and destroyed—as the naval orders run—not a floating thing was there, save masses of blackened wreck. Blake, like Oliver, had given his enemies to darkness. Blake's care was now to get his fleet out of the harbour, and the story runs that a sudden change of wind, which had not been known for years, enabled him to sail out without the loss of a ship.

Blake had thus accomplished every duty that a seaman can be called upon to perform. He was master of the seas, and none dared hoist a hostile flag in the presence of the Commonwealth. But his health was failing—he was going away fast to another world, and the last act of his life was one of peaceful glory. After resolutely demolishing the Spaniards, and putting down the Dutch traders, who would have carried on the Spanish trade under the Dutch flag, he turned his last efforts to the release of the christian captives who were in the hands of the Salee rovers. Not a shot did he now require to fire. The whole maritime world now knew that Blake was master of the ocean, and the terror of his vengeance was sufficient to make even the corsairs listen to his just demands. Blake had finished his career. In his old flag-ship, the *St. George*, he set out for England, a worn-out and dying man. Often he asks if England is yet at hand, and when at last the Lizard is sighted, it is too late. Blake is dying, and he expires as the *St. George* approaches Plymouth. He died on the 17th August, 1657, and on the 4th September he was buried, at Cromwell's expense, in Westminster abbey. After the Restoration, Charles II. committed the wretched atrocity of disinterring his body, and it was thrown into a pit in the yard of Westminster abbey. For the more minute facts in the life of Blake the public is indebted to the researches of Mr. Hepworth Dixon.—P. E. D.

BLAKE, William, a painter, and what is rarer, a genius, if ever one lived, was the son of a hosier in Carnaby Market, and born 1757. He was educated by the quiet man, his father, for the counter; but he soon leaped over this, and broke his way into the Eden of art—an Eden not guarded by flaming angels, it is true, but by the more horrid and deterring forms of hunger, consumption, scorn, despair, poverty, and death. The father wondered how the boy could throw aside stockings to waste his time over cheap prints of Raphael and Reynolds; but his mother knowing (so wise is love) that the angels had whispered to her child, secretly encouraged him in the straight and narrow way. At ten he became an artist; at twelve a poet;—what millions would great kings have given to have insured the talents of the poor hosier's son for their brainless bantlings! The father moved by the sight of drawings on the back of shop bills, and innumerable sketches on the counter, tried to place his son with an "eminent artist;" but the eminent artist was too imaginative in his charges. Blake, afraid of being chained beyond escape, prayed his father to bind him to an engraver, and at fourteen years old he was bound to an engraver in Green Street, Lincoln's Inn Fields. Here he worked hard for his master, studied at odd times and evenings under Flaxman and Fuseli, and when he could run to his room, locked himself in, and made drawings, illustrated with verses, to hang up in his mother's room. He was always at work—called amusement, idleness, and money-

making folly. At six-and-twenty he fell in love with Katherine Burtcher, a servant—a poor man's daughter who lived near his father's house. He was describing to her some disappointment he had experienced in love. Dark-eyed Kate said, with a sigh, "I pity you from my heart." "Do you pity me?" said Blake, "then I love you for that." "And I love you," said the good girl; and so they married. This marriage offended his father; so Blake left his home, and went to live in Green Street. On his father's death, Blake and Parker, a fellow-apprentice, commenced business as printsellers, taking Robert, a favourite brother, as pupil. Genius cannot keep a shop;—the pet Benjamin died; Parker quarrelled; the shop was shut up; and Blake went to live in Poland Street. Here he began to design, engrave, compose music, and write songs—his wife and family beside him to cheer and encourage. Now came out his sixty-eight "Songs of Innocence and Experience," simple and touching as Wordsworth's inspirations. He began to be a confirmed mystic, hearing voices and seeing spirits. His books did not sell, and he had to live by the graver. The spirit of his dead brother, he believed, had taught him a new mode of engraving. He was so poor indeed now, that he could only buy copper plates about four inches by three. The "Gates of Paradise," with sixteen illustrations, was his next work, and after these came a quite unintelligible dream—Urizen, with twenty-seven designs—quite nightmares of hell, and founded on visions seen with his own dreamy eyes. Even his dear wife could not understand these, but was sure, with right heavenly faith, that they had "a meaning and a fine one." He was now living in Lambeth. Blake's name getting a little dimly known, he was employed to illustrate Young's Night Thoughts, which he did, rather astonishing the quiet meeting-house public. Flaxman, delighted with this work, introduced Blake to Hayley, the twaddling poet, who asked him down to Felpham in Sussex, to illustrate his life of his friend Cowper. Down he went; there he lived happily, wandering at evening by the sea, believing he met Moses and Dante, "gray, luminous, majestic, colossal shadows," as he called them; seeing fairies' funerals, and drawing the demon of a flea. After three years of this tranquil happiness he removed to London, and took a house, 17 South Molton Street, where he lived seventeen years. He now produced his "Jerusalem," with one hundred tinted engravings, for which he charged twenty-five guineas. The preface modestly began by saying, that "after my three years' slumber on the banks of the ocean, I again display my giant forms to the public." The giant forms were unreadable, and did not sell. For twelve *inventions* to illustrate Blair's Grave, Cromek, the publisher, paid him but twenty guineas, and, to his extreme vexation, gave them to Schiavonetti to engrave. Blake's style was not fashionable enough for the general public. Some of these designs are tame and dull enough, others grand, and a few ludicrous. The angel who blows the last trumpet stands on his head in the air; the death of the strong, wicked man is sublime; the old man at death's door is meagre, but fine. An unpleasant quarrel with the amiable Stothard followed up the vexation of this Schiavonetti business. Both artists began a Canterbury pilgrimage at the same time. Holland declared that Blake had seen him beginning his picture. Blake declared that Cromek, the publisher, had actually commissioned the picture before Stothard took up his pencil. Cromek said the thing was one of Blake's dreams; but in 1809 the rival pictures, with sixteen others, appeared at an exhibition of Blake's works in Broad Street, at the house of his brother, accompanied by a catalogue full of mad fancies and crazy, clever argument, railing against oil painting, "the demon Correggio," and indeed every painter who disregarded the purity of outline for mere sensual colour. His pictures of "the Spiritual Form of Nelson guiding Leviathan," and "the Spiritual Form of Pitt guiding Behemoth," sent people away stunned and puzzled, but still they excited interest. Charles Lamb sent Blake's chimney-sweep song to the poet Montgomery, and Bernard Barton seeing it was delighted. After painting Lot's portrait, and seeing the devil glaring at him through the grate of his staircase window, this enthusiast, happy with one room for study, kitchen, and bedchamber, and eighteen shillings a week, would sit down and illustrate Job, whose patience he rivalled. For these tame, timid, and quaint illustrations we have no great admiration, though there is a fine religious enthusiasm about a few of them, particularly No. 14—"The Morning Stars singing together." The night was coming; Blake's small fame had been gradually going down since the time of his exhibition; people grew satiated and wearied of his originality and obscurity. He was poor and in a garret, yet independent, cheerful, vigorous, and free from debt. A kind friend, Mr. Linnel, employed him to engrave his book of Job illustrations, and at these he worked with ardour and enthusiastic skill, dreaming and brooding only when he had earned the time to do so. His next works were prophecies of the destinies of America and Europe, with eighteen and seventeen plates respectively. His visions grew more and more incoherent; his verse (a bad sign) rhymeless; there were all sorts of demigorgons; the nightmare, and all her ninefold; enormous fishes preying on dead bodies; the great sea serpent; angels pouring out spotted plagues; furies in the sun, &c.

In 1823 the poor sick genius retired to Fountain Court in the Strand, and with noble unabated vigour set to work illustrating Dante—engraving 7, and planning 102 designs. Kind friends aided him by buying his poems, and he wrought incessantly at "Jerusalem," tinting and tricking it with paternal love; but no one would give 25 guineas for a thing not to be understood, and it remained on his hands. He was now 71, and his strength began to fail. "I glory," he said to his wife, "I glory in dying; I have no grief but in leaving you, Kate." Three days before his death he sat bolstered up in bed tinting "The Ancient of Days," his favourite work. "It is done," he said; "I cannot mend it." He lay singing extemporaneous songs, and died on the 12th of August, 1828, without his wife, who watched him, knowing the moment of his death. Blake's mode of colour was a secret, revealed to him, he said, in a vision. The ground of his panel was a mixture of whiting and glue; his colours he mixed with diluted size; he used to varnish with glue water, and paint into that. In engraving he had also secrets, which perished with him and his brave wife. Blake was short and thin, with high pale forehead, and large dark eyes. His temper was irritable—his voice low and musical—his manners gentle and unassuming. He believed himself a martyr for poetic art, and pitied those who sold themselves for gain. He left 100 volumes of verse prepared for the press. Would we could recover some of these! A selection of his poems would certainly become classical, so burning are his words, and so tender is sometimes their harmony. Of uneducated men's unknown poetry they stand all but highest. Could Shelly or Byron surpass these "On the Tiger," published about 1788?—

> Tiger, tiger, burning bright,
> In the forest of the night;
> What immortal hand or eye
> Framed thy fearful symmetry?
>
> In what distant deeps or skies
> Burned the fervour of thine eyes?
> On what wings dare he aspire,
> What the hand dare seize the fire?
>
> And what shoulder and what art
> Could twist the sinews of thy heart?
> When thy heart began to beat,
> What dread hand formed thy dread feet?
>
> When the stars threw down their spheres,
> And sprinkled heaven with shining tears;
> Did He smile his work to see?
> *Did He who made the lamb make thee?*

The play of "Edward V." reads like a rather misshaped scrap of Marlow's. "Innocence" is the sweetest of idyls. "The Chimney-sweeper" is true, and even better than the Wood Street blackbird song of Wordsworth—and has, in its way, never been surpassed. His "Laughing Song" runs over with innocent joy. His "Gwinn King of Norway" is as fine as Chatterton's Sir Baldwin, and turns the miserable sickly verses of the fashionable poets of his own day—Darwin and Hayley—into street rhymsters. Mr. Rosetti, the eminent leader of the pre-Raphaelites has in his possession much of Blake's MS. poetry. We must remember that Blake led the way for the Lake school; for Scott did not publish Götz till 1799, and Coleridge and Wordsworth the Lyrical Ballads till 1798.—W. T.

BLAKENEY, Lord, a distinguished military officer, born in 1672, descended from an English family long seated at Mount Blakeney in the county of Limerick. He entered the army early in Queen Anne's reign, and soon showed that he possessed talents of no common order for military service. It was not to his professional merits, however, that he owed his advancement, but

to the influence of the duke of Richmond, who obtained for him the command of a regiment. He served as a brigadier-general at Carthagena, and led the assault at the storming of Bocha-chica. During the rebellion of 1745 he was governor of Stirling castle, and his conduct in defending that important fortress against the Highlanders was warmly applauded. His only reward, however, for his services was the lieutenant-governorship of the island of Minorca. He held this post when the French government in 1756 sent an army against it under Marshal Richelieu. General Blakeney had in vain sent urgent notice to the British ministry of the intentions of the French, and warned them of the defenceless state of the island. No measures whatever were taken to ward off the threatened danger until it was too late. (See ADMIRAL BYNG.) A force of 15,000 men was landed on the island, and undertook the siege of fort Le Philip. After a determined resistance, which lasted for twenty days, and drew down the encomiums even of the enemy, the garrison was forced to capitulate. Marshal Richelieu declared that he was induced by the bravery of the governor and garrison, to "grant them such generous terms as would entitle them to march out with all the honours of war, and to be conveyed by sea to Gibraltar." On his return home the veteran governor, now in his 82nd year, received the approbation of George II. for his gallant defence of Le Philip, and was raised to the Irish peerage under the title of Baron Blakeney.—J. T.

BLAMIRE, MISS SUSANNA, a poetess, whose pieces were welcomed with approbation as they appeared; but being written in provincial dialects, and published in different forms at distant intervals, they were in danger of being entirely forgotten till 1842, when Mr. Patrick Maxwell snatched them from oblivion by collecting them into a volume, which he published with a preface, memoir, and notes. Still they are likely to be overlooked or forgotten, in consequence of the language in which they are written becoming every day more and more unintelligible, by the refinement in speech now pervading all classes. Several of them, however, deserve a better fate, particularly the beautiful lyrics entitled "The Nabob" and "The Siller Croun." The gifted authoress was descended from a Cumberland family of high respectability, resident at Cardew hall, near Carlisle, where she was born in 1747. She remained with her parents till she reached her twentieth year, when she removed with her sister, who had married Colonel Grahame, to his estate of Duchray, Perthshire. While there she acquired a taste for Scotch melody, and acquainted herself with the language in which much of it is expressed. She wrote verses in the broad Doric of the district into which she had been introduced, with all the ease and grace of a native, so much so that it would be supposed she had never known any other. Some of her pieces are written in the Cumberland dialect, which of course was more natural to her, but which are still not more intelligible to general readers than the others. The only poem she wrote of any length is a descriptive one entitled "Stocklewath, or the Cumbrian Village," which, like most other mere descriptive pieces, fails to excite interest, save in the minds of persons belonging to the locality. Miss Blamire returned to Cumberland, and died unmarried at Carlisle in 1794, in her 47th year.—W. M'K.

BLAMONT, FRANÇOIS COLIN DE, a musician, was born at Versailles in 1690, where he died in 1760. He received his first lessons from his father, a chamber musician to the king, and in 1707 was engaged as violinist by the duchesse du Maine, in whose service he composed a cantata, called "Circe." Lalande was so charmed with this production, that he took the young author as a pupil in counterpoint, and became his stedfast friend. Blamont succeeded the son of the famous Lulli as superintendent of the music of the court in 1719, and was subsequently appointed master of the chamber music of the king. In 1723 he produced the opera of "Les Fêtes Grecques et Romaines," which won him general esteem, and for which he was created a chevalier of the order of St. Michel. He wrote several other operas and a large amount of chamber vocal music; he composed also some ballets for performance at court, which were not produced in public. In his latter years, when he had ceased to write and his music had already grown old-fashioned, he published in defence of this and its style, against the attacks of Rousseau, an "Essai sur lai gouts anciens et modernes de la musique Française."—G. A. M.

BLAMPIN, THOMAS, a French Benedictine, born at Noyon in 1640, author of an admirable edition of the works of St. Augustine (in eleven vols., Paris, 1679–1700), was successively prior of St. Nicaise and St. Remy at Reims, and of St. Ouen at Rouen. Died 1710.

BLAMPOIX, JEAN BAPTISTE, constitutional bishop of Troyes, and a member of the national council of 1801, was born at Macon in 1740, and died in 1820. He resigned his bishopric on the publication of the concordat.

BLANC, JEAN BERNARD LE, born at Dijon in 1707; died at Paris in 1781, an abbé. His tragedy of "Abensaid" was successful, in spite of its very rugged versification. He published elegies and other poems.

* BLANC, LOUIS, a well-known political writer, one of the members of the French provisional government after the revolution of 1848, was born at Madrid, 28th October, 1813. His father was inspector-general of the finances in Spain under Joseph Buonaparte; his mother, a Corsican lady, Estella Pozzo di Borgo; nearly related to the able and somewhat notorious ambassador of Russia, and greatly distinguished by her strength of intellect, and the force of her emotions. Louis spent his earliest youth in Corsica; but in 1830 he repaired to Paris to join his father, who was ruined by the revolution, and could no longer support his family. At the age of seventeen Louis was therefore compelled to struggle for his own support, and commenced his career by giving lessons in mathematics. In 1832 he went to Arras as tutor to the family of M. Hallet, a celebrated machine maker. In that town he made his first appearance as a political writer, and contributed various articles to the *Progrès du Pas de Calais*. In 1834 he went once more to Paris and joined the staff of the *Bon Sens*—became principal editor of that journal in 1837, and remained in that office about a year, when a dispute arose between the proprietors and the editorial staff regarding the construction of the French railroads. Louis Blanc asserted that the railways should be constructed by the state; the proprietors, on the contrary, maintaining that they should be left entirely to private enterprise. This led to his resignation; and in 1839 he established the *Revue de Progrès*, which was intended to advocate the views of the ultra democratic party. In 1840 he published his famous treatise, the "Organisation du Travail," and developed his doctrines of social and political reform. Poverty, said he, comes only from *individualism*, therefore the individual ought to be absorbed in a vast *solidarité*, where each shall have what he wants, and contribute what he can. These political speculations are certainly far from having obtained general acceptance; nay, they have been so mixed up with the passions and struggles of the revolution, that they can scarcely be said to have obtained a fair hearing; nevertheless, the student will do great injustice to himself, if he permits the unpopularity of these to blind him to the rare merits of the "Histoire de Dix Ans," 1830–1840, or of the history of the French revolution. Louis Blanc's popularity gained for him a place in the provisional government of 1848; and it is alleged that the punishment of death for political causes was abolished in the new republic at his suggestion. He was desirous of creating a Ministry of Progress. The proposition was not entertained by his colleagues, and he sent in his resignation; but was prevailed on to recall it, as a civil war would probably have resulted from his secession. He then became president of the commission of the Luxembourg, the intention of which was to elaborate some new scheme of political economy: the plan, however, led to no definite result. He was named a representative of the people, but did not long remain a member of the constituent assembly, as proceedings were instituted against him on account of pretended treasons. It is impossible at a period so near to that in which one has been called on to contend in the political arena, to expect an impartial estimate either of character or motives. Louis Blanc has suffered more than most. The provisional government was composed of very discordant elements, although fused for the moment; nor need the fact be a marvel to those who recollect the apparent harmony of the famous ministry of our own Earl Grey, notwithstanding the latent feuds, or rather seeds of irreconcilable feuds that existed within it. Its two great parties were those of the *Reforme* and the *National*. The *Reforme* stood by the *masses;* the *National* cared only for the *bourgeoisie*. No tie could bind these long; and in course of the rupture, the stronger sacrificed the weaker, pretty much as unceremoniously as has been the way with more recent *departements* to Cayenne. This Cyclopædia cannot command space for the detail even of such parts of the history of that tumultuous period as are needful to elucidate

the conduct of Louis Blanc; but it may be permitted the writer of this brief notice to say, that after much scrutiny, he cannot escape the conclusion that this victim of the assembly acted throughout as an honourable and high-spirited man, and that, wholly irrespective of the truth or falsehood of his speculative views, he will in all probability long outlive the calumnies that overwhelmed him.—We can do no more now than briefly refer to his recent work, "Historical Revelations." It is a manly and most thorough refutation of gossip, which Lord Normandy ought certainly never to have repeated, and for which one form of *amende* alone is open. The book is farther curious, because of its plain account of the relations between its author and the present emperor of the French.

* BLANC, Ludwig Gottfried, was born at Berlin, 19th September, 1781. He studied theology, became in 1814 one of the chaplains to the Prussian forces, which he followed into France, and in 1822 was appointed professor of the Romance languages in the university of Halle. He has published some valuable works on Dante "Die beiden ersten Gesänge der Göttlichen Komödie;" "Vocabolario Dantesco," &c.; an Italian grammar, &c. His "Handbuch des Wissenswürdigsten aus der Natur und Geschichte der Erde und ihrer Bewohner" is extensively popular.—K. E.

BLANCHA, Juan, first consul of Perpignan, and governor of that town under the Spaniards when it was besieged by the French in 1474. His son was taken prisoner in a sortie, and the besiegers, in order to intimidate Blancha, threatened to put the youth to death, unless he consented to surrender the place. The heroic governor returned a peremptory refusal, which cost him his only son, but so animated the courage of the besieged, that he was enabled to prolong the defence of the town for eight months, until John II. of Aragon gave him permission to capitulate, after the citizens were reduced to the last extremity. To perpetuate the memory of his heroism, a marble tablet was erected before his house, with the inscription—"Hujus domus dominus fidelitate cunctos superavit Romanos."—J. T.

BLANCHARD, François, sometimes called Jean Pierre, the celebrated Frenchaëronaut, born at Andelys, 1738; died at Paris, 1809. From his youth, although unlettered even in the rudiments of physical science, he was an adept in all the mechanical arts, and before completing his sixteenth year, had constructed a sort of self-propelling machine, with which he accomplished a journey of twenty-one leagues. This invention recommended him to the notice of Louis XVI., who, after the aëronaut's successful attempt in 1785, to cross the Straits of Dover in his improved balloon, gave him a present of 12,000 francs, and an annuity of 1200 livres. In the same year the intrepid aëronaut astonished the public of London by one of his parachute descents, the instrument employed being of his own invention, or at least of his own manufacture. It is asserted by some that the brothers Montgolfier were the inventors of the parachute, as they certainly were the improvers of the balloon. In the course of his adventurous life, Blanchard visited the New World, making his forty-sixth ascent at New-York in 1793 or 1794. His death resulted from apoplexy, with which he was struck while making his sixty-sixth ascent at the Hague, 1808.—J. S., G.

BLANCHARD DE LA HUSSE, François-Gabriel-Ursin, a French litterateur, born at Nantes, 1752; died in 1837. He was councillor in the parliament of Rennes; was thrown into prison during the Reign of Terror, and led a life of much vicissitude. Author of some essays and a great number of poetical pieces in the Almanach des Muses: Nantes.

BLANCHE, queen of Navarre, died 3rd April, 1441. She was daughter of Charles III., called the Noble, to whom she succeeded in 1425, having previously been twice married—first in 1402, to Martin of Aragon, king of Sicily; and secondly in 1420, to John of Aragon, son of Ferdinand I. At her death she bequeathed her crown to her son, Don Carlos.

BLANCHE d'Artois, queen of Navarre, died about 1300. She was daughter of Robert de France, comte d'Artois, brother of Saint Louis, and was twice married—first to Henry I., king of Navarre, and secondly to Edward, count of Lancaster, and brother of the king of England.

BLANCHE de Bourbon, queen of Castile, and daughter of Pierre, duke of Bourbon, born about 1338; died in 1361. At the age of fifteen she married Peter the Cruel, king of Castile; but having been suspected of a criminal amour with the king's natural brother, Don Frederick, who had been sent to Narbonne to receive her, she was from the day after her marriage deserted by her husband. Having, in consequence of this conduct on the part of Pierre, leagued herself with the king's brothers, she was arrested and sent a prisoner to Toledo. She succeeded, however, in making her escape, and took refuge in the cathedral; but a popular insurrection having taken place in her favour, Toledo was taken by assault, and Blanche was transferred to the castle of Medina Sidonia, where she was, by the orders of Pierre, put to death by poison.—G. M.

BLANCHE de Castile, queen of France, born in 1169; died in 1243. She was daughter of Alphonso IX., king of Castile, and niece of the king of England, and married Prince Louis, eldest son of Philip Augustus. In 1223 she ascended the throne with her husband, then become Louis VIII., who, dying three years afterwards, left her by his will regent of the kingdom, and guardian of his eldest son, Louis IX. She had scarcely assumed the regency when a powerful coalition was formed against her, consisting of the principal vassals of the crown and many of the nobility. Unalarmed by the dangers which threatened her, she marched against the rebels, and succeeded, though not without difficulty, in reducing them to obedience. Shortly after the young king had come of age, and assumed the reins of power, he formed the resolution of joining the crusades, and on his departure for the East, left his mother a second time regent of the kingdom. During this renewed exercise of sovereign power, she had greater and more numerous difficulties to contend with than during her first regency, all of which she surmounted by her rare ability, courage, and activity. She has been celebrated in French history for her personal beauty, her high intelligence, and her capacity for government.—G. M.

* BLANCHET, Alexandre-Paul-Louis, a French physician, born at Saint Lô in 1817, who has devoted his attention particularly to the treatment of the deaf and dumb. Besides several memoirs on different subjects connected with congenital deafness, he has published "La Surdi-Mutité," 4 vols.

BLANCHET, François, born at Angerville, near de Chartres, in 1707; died at St. Germain-en-Laye in 1784. Several fugitive poems of his are very graceful, and attracted great attention. He published oriental tales, which were greatly admired. His fugitive poems, circulated in manuscript, were ascribed to several distinguished men of the day. He is reported to have said "Je suis charmé que les riches adoptent mes enfans."—J. A., D.

BLANCHET, Pierre, born at Poitiers in 1452, where he died in 1519. The pleasant comedy of "l'Avocat Patelin" is usually ascribed to him; but Monsieur Génin, writing in the Nouvelle Biographie Universelle, proves that he could not have been the author. He is described by his friend, Jean Bouchet, as

> "En son vivant poete satirique,
> Hardi sans lettre, et fort joyeux comique."

* BLANCHET, Rodolphe, a Swiss botanist, has devoted his attention particularly to the physiology of plants. He has published works on the influence of ammonia on vegetation, on the potato disease, and on the art of pruning. He has also drawn up a catalogue of the indigenous vascular plants of the Canton de Vaud. His writings extend from 1836 to 1845.—J. H. B.

BLANCHET, Thomas, a French historical painter, born at Paris in 1617; died at Lyons in 1689. He first studied sculpture under Sarazin; but the stone dust hurting his lungs, he took to painting, and visiting Rome studied with Poussin and Andrea Sacchi, who gave him advice, and taught him what not to do. He returned to Paris a ripe and already-known artist, his design and perspective good, and his colouring natural. He excelled in drawing children, and was thought a master of composition. His errors arose chiefly from a quick and overleaping imagination and the taste of a false age. He painted several pictures for the Hotel de Ville at Lyons, and drew subjects for Notre Dame—"the Ethiopian Eunuch's Baptism," and "the Vision of St. Philip." When he was made R.A. in 1676, his diploma picture was "Cadmus killing the Dragon."—W. T.

BLANCHETON, Marc-Antoine, a French physician, born at Vervaison, Puy-de-Dôme, on the 3rd August, 1784; died on the 15th August, 1830. In 1809 he was appointed to the first class in the medical service of the army, and in this capacity went through the Austrian campaign. The experience gained during this military service was of great advantage to him in fulfilling the duties of physician of epidemics, a post to which he was afterwards appointed by the prefect of the department of the

Seine. His principal work is an "Essai sur l'Homme, considéré dans ses rapports géographiques," published at Paris in 1808, written in opposition to the opinions of Cabanis; it is only the outline of a larger work, upon which Blancheton laboured till the end of his life, but which was never published.—W. S. D.

BLANCHON, Joachim, born at Limoges; the precise periods of his birth and death are not known, but he was living in 1580. A collection of his poems, entitled "Premières Œuvres Poetiques," was published at Paris in 1583.

BLANCO, Manoel, a Spanish botanist of the present century. He has published a "Flora of the Philippine Islands," which was printed at Manilla in 1837.

BLANDRATA, Giorgio, an Italian physician, celebrated for his frequent changes of religion, was born in the vicinity of Saluzzo, and received his education at Montpellier, where he came in the year 1530, and in 1533 received his degree of doctor. Carried away by the new religious doctrines which were at that time agitating the minds of men, Blandrata successively embraced Lutheranism, Calvinism, Socinianism, and Arianism; indeed he appears to have attached himself, at one time or another, to almost every sect existing in his time. The state of his religious opinions, coupled with the desire of success in his profession, led him to visit Poland, where he became physician to the wife of Sigismund Augustus. On returning to Italy he was seized by the inquisition as a heretic, and thrown into prison at Pavia, but escaped, and sought safety at Geneva. Here, however, his peculiar views were not regarded with favour; Calvin handed him over to the officers of justice as a partisan of Servetus, and he only saved his head by making a public profession of faith perfectly in accordance with the Calvinistic tenets. Calvin himself, however, does not appear to have been satisfied with the sincerity of his convert, for we find that on Blandrata's return to Poland in 1658, the influence of the great Swiss reformer caused him to be deprived of all his dignities; and in 1563 he betook himself to the court of John Sigismund, prince of Transylvania, to whom he was appointed physician, and in this position, and a similar one under the succeeding prince, Stephen Bathori, whom he accompanied to Poland, Blandrata remained until his death. During the earlier part of his residence in Transylvania, Blandrata was zealous in disseminating the unitarian opinions which he had adopted, to which he converted the prince, Johann Sigismund, and for which he obtained complete toleration; but subsequently, as old age and the desire of riches grew upon him, his religious ardour appears to have cooled, and in his later years he is described as favouring the jesuits, who had obtained the countenance of his prince. The date of his death is not known, but he is said to have been strangled in his bed by a nephew, whom he had threatened to disinherit, on account of his attachment to the catholic religion. This motive, however, seems scarcely compatible with the change of opinion experienced by this timeserving sectarian in his old age. Many people attributed his sudden death to a visitation of Providence.—W. S. D.

BLANE, Sir Gilbert, baronet, fellow of the Royal Societies of London, Edinburgh, and Göttingen; of the Imperial Academy of Sciences of St. Petersburg; and of the Royal Academy of Sciences of Paris; physician to the fleet in the West Indies, and North America, during the American war; one of the commissioners of sick and wounded seamen; and physician to their majesties King George IV. and King William IV. A distinguished physician who held high and responsible offices in the medical department of the royal navy, as well as in civil life, and was professionally employed in several important missions during a most eventful period in the history of this country; descended of an ancient Scottish family, was born at Blanefield, Ayrshire, August 29, 1749. After devoting ten years to the study of the various branches of literature and science, as well as of medicine in the university of Edinburgh, and two years in London under the celebrated Hunters, he obtained the degree of M.D. at Glasgow in 1778. On the recommendation of Dr. William Hunter, and of his friend and patron, Robertson the historian, he became shortly afterwards physician and companion to the earl of Holdernesse, a most accomplished nobleman, who, besides having filled several important posts in the state, had been governor to the prince of Wales. On the death of Lord Holdernesse, Dr. Blane embarked as a volunteer in the fleet which left England to relieve Gibraltar at the end of 1779, under the command of Sir George, afterwards Lord Rodney, who appointed him physician to the fleet on his arrival at Gibraltar, immediately after his first victory. The relief of Gibraltar having been effected, the fleet proceeded to the West Indies, and there Dr. Blane was soon afforded ample scope for the exercise of his high professional attainments. During the four years in which he conducted the medical duties of the fleet on that station, he was present in several general engagements with the enemy, including that of April 12, 1782, in which Lord Rodney achieved a signal victory over the French fleet, commanded by the comte de Grasse. The reduction of the naval armament, consequent upon the peace of 1783, rendering a medical officer of Dr. Blane's rank no longer necessary in the West Indies, he returned to England with Sir Francis Drake, who commanded the first division of the fleet sent home. That Dr. Blane zealously and ably carried out his resolution on receiving his appointment to avail himself to the utmost of the advantages which so rich a field of observation presented, is abundantly proved by his well-known work, "On the Diseases of Seamen." In this valuable book, which may be read with advantage at the present day, we find the sickness and mortality of the fleet during four years, clearly and intelligibly stated, and illustrated by regular and methodical tabular forms. Sir John Pringle in the army, Dr. Lind in the navy, and other minds of kindred capacity and vigour, had already recorded the varying proportions of sick in fleets and armies, at different seasons, and in different localities; but Blane may be considered among the very first who systematically applied statistical science to the investigation of medical facts and phenomena. The causes of sickness in fleets in hot climates; the means of prevention, treatment, and cure; and the hygienic views embodied in memorials to the commander-in-chief and to the admiralty, suggesting improvements in the condition of the seamen; are severally treated in an enlightened and philosophical spirit, indicating everywhere a mind capable of anticipating much that was not fully adopted until of late years. To Lord Rodney's honour, be it recorded, he ever took occasion to acknowledge with pride, the great services rendered by the physician to his fleet, and both in writing and conversation, ascribed part of his success to those medical regulations to which the healthy state of the seamen was owing. It was on the strong recommendation of his lordship, and of the other flag-officers and captains of the fleet, that his majesty granted a pension to Dr. Blane, there being at this time no half-pay allowance to physicians of fleets.

There being no prospect of public employment, Dr. Blane, on his return from the West Indies, became desirous of attaching himself to St. Thomas' hospital, as one of its physicians; and on this, as on former occasions, Lord Rodney bore willing testimony to his great merits. Writing to one of the governors of the hospital, his lordship says:—"The gratitude the nation owes Dr. Blane, for his care, attention, and assiduity in preserving the lives of thousands of the fleet I commanded, prove that care and attention were only wanting, and a physician of great abilities, to make that climate (the West Indies) as healthy as the climate of Europe. Britain owes this proof to Dr. Blane; for to his knowledge and attention it was owing, that the English fleet were, notwithstanding their excessive fatigue and constant service, in condition always to attack and defeat the public enemy." Mainly in consequence of this strong recommendation, from one who, although always just, was never prodigal of praise, Dr. Blane was elected a physician to St. Thomas' hospital—a post which he held until 1795, when he was called by Lord Spencer, then at the head of the admiralty, to fill the appointment of a commissioner of sick and wounded seamen, with a view to introduce some new regulations and improvements into that department of the public service. At the peace of Amiens, a great reduction was made in all naval establishments, and Dr. Blane at this time retired from the board of commissioners. In 1805, in consequence of the services he had rendered to the state, in improving the health of the navy, his majesty was pleased to double his pension.

In the autumn of 1809, Dr. Blane, on the nomination of the cabinet council, was charged with a special mission to Walcheren, in order to ascertain the nature and causes of the great sickness and mortality prevailing in the British army in Zealand. He performed this mission to the entire satisfaction of the commander-in-chief; and his report on the condition of the army concludes in these words:—"What an incalculable saving would there have been of human life, treasure, and the whole material of war, had any of the members of the British government,

whether statesmen or warriors, been conversant enough in history and medicine, to have dissuaded them from undertaking the expeditions to St. Domingo and Walcheren." Besides these more prominent employments, of which we have given but an imperfect account, Dr. Blane, while in London, was frequently consulted by various other departments of government, as well as by public bodies. He was a member of committee for drawing up quarantine regulations; he was engaged in an inquiry into the state of the hulks at Woolwich; he drew up directions for the transportation of the army from Egypt; he was the author of a scheme for the better conducting of the medical service of India; and conjointly with Count Rumford and Justice Graham, was on a commission for improving the condition of ships employed in conveying convicts to Botany Bay. He was also consulted by foreign nations on the like subjects, and was presented with gold medals and other tokens of approbation, by the sovereigns of Russia and Prussia, and by Mr. Adams, the president of the United States. In 1812, in consideration of his faithful and valuable services, he was created a baronet by the Prince Regent.

Sir Gilbert Blane's principal works are—"The Diseases of Seamen;" "Select Dissertations on several subjects of Medical Science;" and "Elements of Medical Logic." All of these indicate, on the part of the author, the scholar, the highly cultivated physician, the philosopher, and the philanthropist. The engrossing subject of his mind throughout life, whether while afloat or on shore, seems to have been the welfare of British seamen—that class of men whom he felt had contributed so much to our national greatness, and of whose glories and victories he had been a witness and participator. In a pamphlet published so late as 1830, he traces with the spirit and enthusiasm of one whose soul was devoted to the subject, the progressive improvement in the health of the navy during the past fifty years. In this remarkable document he well observes, "It would be of little avail that the depths of mathematical science, the elaborate researches of mechanical, optical, and chemical philosophy, should be called to the aid of navigation, so as to co-operate so admirably in carrying it to its present exalted state of perfection, unless the means of preserving health kept pace with these mighty improvements."

The last public act of this excellent man worthily crowned his long, honourable, and useful career. In his eighty-first year, he founded, with the approbation of the lords of the admiralty, gold medals, to be conferred "once in two years, on two medical officers of ships of war in commission, who shall have delivered into office journals evincing the most distinguished proof of skill, diligence, and humanity, in the exercise of their professional duty." The veteran lived to make the first award of the medals himself. In 1832 he made selection of two journals as best entitled to the honour, the first of which fell to Dr. Liddell (now Sir John Liddell, director-general of the medical department), for his journal describing the cockpit and other arrangements on board the flag-ship *Asia*, of which he was surgeon at the battle of Navarino. He thus concludes his comments on the various journals submitted to him for the adjudication of the medals:—"Having arrived at the eighty-third year of my age, and labouring under a variety of serious infirmities, with little hope of again performing the like duty, I now will, with the warmest sentiments of unfeigned regard, and best wishes for the continuation of the respectability and welfare of the medical officers of the British navy, only say, *valete vixi*." Since his death, which took place in London, on the 26th June, 1834, the medals have, in accordance with the conditions of the founder, been adjudicated by the director-general of the medical department of the navy, the president of the Royal College of Physicians, and the president of the Royal College of Surgeons of London.—J. O. M'W.

BLANGINI, Giuseppe Marco Maria Felice, a musician, was born at Turin in 1781, and died at Paris in 1842. His family was opulent, but his precocious talent and ardent love for music induced them to allow him to adopt this art as a profession. His master was the Abbe Ottani, mæstro di capella to the cathedral of his native town, for whom, when but twelve years old, he officiated as deputy. At fourteen Blangini composed a mass with orchestral accompaniments, that was performed at the cathedral. In 1799 he went to Paris, where he gained rapid esteem as a teacher of singing and composer of romances. He was soon commissioned to complete the opera of La Fausse Duegne, which Della Maria had left unfinished. In this he was so successful, that he was immediately employed upon other works, by means of which he quickly established a wide reputation. He gained considerable celebrity by his singing of his own compositions at a series of private concerts which he gave, and which were the resort of all the fashion of Paris. In 1805 the young musician was appointed kapellmeister to the elector palatine of Bavaria, in which capacity he wrote the opera of Der Kaliphenstreich for Munich. The princess Borghese, sister of Napoleon, appointed Blangini master of her concerts, and in 1809 he succeeded Reichart as kapellmeister at Cassel to Jerome Buonaparte, then king of Westphalia, when Beethoven refused this office. In 1814 Blangini returned to Paris, and on the restoration of Louis XVIII. received the title of honorary superintendent of music and special composer to the king, and was engaged as professor of singing in the royal school of music and declamation, but was subsequently deprived of this last appointment by the Viscount Larochefoucault. During the next fifteen years he produced several more dramatic works, both at the Opera Comique and at the Academie, and in 1817 revisited Munich to bring out an Italian opera, Trajano in Dacia. He is best known by his very numerous romances, and nocturnes for one and two voices, which possess a charming fluency of melody. The fact that of all his compositions for the theatre, his masses and his instrumental pieces, none have survived him, suggests that he owed the opportunity for their production less to their merit than to the opulence of his family, and the interest this procured him.—G. A. M.

BLANKAARD, BLANKAERT, or BLANCARD, Stephan, a Dutch physician of the latter part of the seventeenth century, was born at Middelburg, studied at Breda and Amsterdam, and took his degree at the university of Franeke. He afterwards returned to Amsterdam, in which city he continued to reside until his death, at the commencement of the eighteenth century. Besides practising medicine with considerable success, Blankaard published a great number of works upon medical and anatomical subjects, many of them in the vulgar tongue; a circumstance which brought upon him a violent attack from Goehlicke, who accuses him of opening the door of the sanctuary of medicine to quacks and ignorant pretenders, who could only abuse the little knowledge they might thus acquire. Of his numerous writings the best is his "Anatomia Practica Rationalis," published at Leyden in 1688, in which he describes the results of the anatomical examination of two hundred human subjects, with short statements of the diseases from which they had suffered. This work is remarkable from its precision and clearness, and may still be studied with advantage. His "Lexicon Medicum Græco-latinum," of which a great number of editions and translations appeared in various countries, is also a valuable work. Blankaard was one of the first to prove by injections, that there is an anastomosis of the finest arteries and veins. See his treatise "De Circulatione Sanguinis per fibras," Amsterdam, 1676.—W. S. D.

BLANKENBURG, Christian Friedrich von, a German writer, was born in the neighbourhood of Kolberg, 24th January, 1744, and died at Leipzig, 4th May, 1796. He is well known by his "Zusätze zu Sulzer's Theorie der schönen Künste," 1796–1798, in 3 vols.—K. E.

BLANKHOF, John Teunisz, a Dutch sea painter, was born at Alkmaaz in 1628. He studied under Tierling, Scheyenberg, and Everdingen. His touch was neat, light, and free, his seas were quiet and true. His best scenes were Italian sea-ports, with vessels rocking at their moorings.—W T.

* BLANQUI, Jerome Adolphe, an eminent French political economist, born at Nice in 1798. In 1825 his lectures on the History of Industrial Civilization among the Nations of Europe, attracted much attention, and after filling for a short period the office of director of the School of Commerce at Paris, he was appointed in 1833 to succeed Professor J. B. Say in the Conservatoire des Arts et Metiers. In 1851 he was charged by the institute of which he was a member to draw up an account of the exhibition of that year; and this task he accomplished in a series of articles in the *Presse*, remarkable for perspicuity and liveliness of style. He has written "Histoire de l'Economie Politique en Europe, depuis les anciens jusqu'à nos jours," Paris, 1837; some other works on subjects of political science, and a great number of articles in various journals.—J. S., G.

BLANSERI, Sittorio, a Venetian painter who studied under the Cavalier Beaumont, succeeding him as court painter at Turin, being indeed considered his best pupil. He painted in

church and palace. Some of his pictures are in the churches of Turin. S. Pelagio had his best work—a swooning St. Luke, supported by an angel. He died in 1775.—W. T.

BLARRU, Pierre de, born at Paris, in the valley of Orbay, between Alsace and Lorraine, in 1437; died at St. Diez in 1505. He was one of the canons of the collegiate church of St. Diez. He was a bird-fancier; collected numbers of these captives, and when they died wrote elegiac verses commiserating their fate. The birds are made say in a line, sometimes quoted as beautiful; which, we hope, however, expresses but a puerile fancy—

"Forsitan et gemimus dum nos cantare putatis."

Blarru is remembered by his posthumous Latin poem of the "Nanceis." The subject is the defeat and death of Charles the Rash, at the siege of Nancy; his hero is René, duke of Lorraine. Blarru was blind, and so far like the Homer of tradition. The poem, when first published, was praised as equal to the Iliad or Æneid. It is not as entirely forgotten at present as such things ordinarily are. In 1840 it was reprinted, and there are French and German translations of it. There is some evidence that Blarru wrote from his own feelings and observations, rather than from the traditional forms of the writers of heroic verse, in the fact that the habits of birds supplied him with his favourite similes. Blarru wrote French verse, which was never admired, and is now forgotten.—J. A., D.

BLASCO, Niccolo, born at Chiusa in Sicily and flourished towards the end of the 16th century. Mongitore, a very clever biographer informs us, that Blasco taught belles-lettres and philosophy for more than thirty-five years in Naples, Rome, and Palermo, and that he was still living in the last-mentioned city in 1605. He wrote jocular poetry in the Sicilian dialect, and many of his letters, still unedited, are highly praised by the said biographer.—A. C. M.

* BLASIUS, Johann Heinrich, a distinguished German naturalist, born at Nymbrecht, in the district of Cologne, on the 7th October, 1809, became teacher of natural history and mathematics at the high school of Crefeld in 1831, and in 1836 professor of natural history and director of the museum and botanic gardens in Brunswick. Professor Blasius is the author of several papers on zoological subjects, published in Wiegman's Archiv, and in the Memoirs of the Academies of St. Petersburg and Munich. His principal works are "The Natural History of the European Vertebrata," prepared in conjunction with Count Keyserling, and "Travels in European Russia," published at Brunswick in 1844, of which he was joint author with Meyendorff, Keyserling, Sir Roderick Murchison, and de Verneuil.—W. S. D.

BLAU, Felix Anthon, a German theologian, professor of theology in his native city, Mentz, was born in 1714, and died in 1798. He was among the enthusiasts who flocked into France on the outbreak of the Revolution, anxious to witness the final triumph of liberty; but having been taken prisoner by the Prussians in 1793, his dream of optimism cost him a lengthy imprisonment in a dungeon at Königstein. He was liberated by the French, and appointed a judge of the criminal court in his native city. Died in 1798. His principal works are a "History of Ecclesiastical Infallibility," 1791—a most violent polemic against the church of Rome—and a critical essay respecting the religious ordinances which had been passed in France since the Revolution, 1798.—J. S., G.

BLAZE, Elzeur, a French litterateur, born at Cavaillon about 1786; died in 1848. He was pupil of the military school of Fontainebleau, and served in the imperial army in Germany, Poland, and Spain. Author of "La Vie Militaire sous l'Empire," Paris, 1837, 2 vols. 8vo.

* BLAZE, François Henri Joseph Castil, known as Castil-Blaze, a musical critic, was born at Cavaillon, in the department of Baucleuse, in 1784. His father, Henri Sebastian Blaze, born in 1763, and died in 1833, who, though a notary by profession, was an accomplished musician, and produced several works of importance and merit, at first taught him music. M. Castil Blaze went to Paris to study for the law, but, like his father, he preferred music to jurisprudence, and became accordingly a student of the conservatoire. He was compelled for a time to abandon the pursuit of his predilection, obtained some distinction as an advocate, and returned to his native town with an official appointment. This, after some years, he resigned, and settled himself in Paris, with the determination to attach himself for the future to music and its interests. In 1820 he published "L'Opera en France," a critical view of the state of dramatic music, and in the following year he undertook the musical department of the *Journal des Debats*, which he conducted for ten years. He was the first person of his period who wrote upon music in France with any competent knowledge of the subject, and his articles had consequently a most beneficial influence upon the general character of musical criticism. On quitting the *Debats* he was engaged upon the *Constitutionnel*, and has since contributed musical articles to other journals. In 1821 he printed a "Dictionnaire de Musique Moderne," and subsequently two other works, "Chapelle Musique des Rois de France," and "La danse et les ballets depuis Bacchus jusqu'a Mademoiselle Taglioni." He adapted French texts for several of the operas of Mozart, Rossini, and Weber, and his versions are in general acceptance. He published some instrumental quartettes and other pieces of pretension, besides some chansons, which have had popularity.—G. A. M.

BLÉ, Nicolas du, marquis d'Uxelles, marshal of France, born 1652; died 1730. He was at first destined for the church, but afterwards entered the army, in which he served for thirty-two years, and attained the highest military honours. He was created a marshal in 1703. In 1710 he was nominated minister-plenipotentiary along with Cardinal Polignac, to attend the conferences of Gertruydemberg. Three years later he took part in the conferences at Utrecht, which terminated the war between France and the allies.—J. T.

BLEDU, Jacques, a Spanish historian, born about 1550 in the kingdom of Valence. He took an active part in the expulsion of the descendants of the Moors from Spain. Author of "Tractatus de justa Moriscorum ab Hispania expulsione," Valence, 1610, 4to; and other works.

* BLEEK, Friedrich, a German theologian, was born at Arensbök in Holstein, July 4, 1793, and studied theology at Kiel and Berlin under De Wette, Schleiermacher, and Neander. In 1823 he became professor extraordinary at Berlin, and in 1829 was translated to a chair at Bonn. His principal works are—"Der Brief an die Hebräer, Übersetzung und Commentar;" and "Beiträge zur Evangelienkritik," 1846, &c.—K. E.

BLEGBOROUGH, Ralph, an English physician, born on the 5th April, 1769, at Richmond in Yorkshire; received the rudiments of his medical education from his father, an apothecary in large practice. He afterwards went to Edinburgh for two years, and thence to London, where he studied under Sir Astley Cooper and J. W. Cline at Guy's and St. Thomas' hospitals. In 1793 Mr. Blegborough commenced practising in London as a surgeon, and continued thus engaged for ten years, when, having fulfilled the necessary term of study at a university, he took his degree, and became a member of the Royal College of Physicians. Soon after this he joined Dr. Walshman, a celebrated accoucheur, and continued in the active exercise of this branch of the medical profession until his death, which took place in January, 1827. His writings are confined to a few papers in the medical periodicals, but in the practice of midwifery he held a high position, and he was also a warm advocate of vaccination.—W. S. D.

BLEGNY, Nicolas de, a French surgeon, who enjoyed a considerable reputation in Paris during the latter part of the seventeenth and beginning of the eighteenth centuries, was born in Paris in 1652, and died at Avignon in 1722. His history is a curious one. For some years he was clerk to the company of St. Côme, in which position, hearing surgery constantly spoken of, he soon thought himself sufficiently learned to make a figure in the medical profession. To connect himself more immediately with the profession, he is said to have married a midwife, and his first essay in his new mode of life consisted in the construction of bandages for hernia. He is then said to have taken upon himself the delivery of lectures upon surgery, pharmacy, &c., and these measures were attended with such success, that in 1678 we find him appointed surgeon-in-ordinary to the queen. In 1679, in imitation of Bourdelot, he placed himself at the head of a new medical academy which published its memoirs in monthly parts, under the title of "Zodiacus Medico-Gallicus," of which several volumes appeared, until in 1682, from the outrageous manner in which authors of the highest distinction were handled in it by Blegny, its publication was interdicted by the council of state. Even after the issue of this prohibition, the publication was continued for a year, when it was discontinued, and Blegny made arrangements for the publication of his memoirs at Amsterdam, where they appeared under the title of the "Mercure

Savant." In the meantime his incessant activity was rewarded in 1683 with the post of surgeon-in-ordinary to the duke of Orleans, and in 1687 he even succeeded by his intrigues in pushing himself into the position of physician-in-ordinary to the king, to the great astonishment of all his contemporaries. But this state of prosperity was not destined to be of long duration. His elevation appears to have turned his head. His first folly consisted in his attempts to revive the ancient order of the Saint-Esprit, which was formerly established at Montpellier, and of which he called himself a knight commander, bringing actions against those whom he considered to have usurped the revenues of the order. He then resolved to establish a hospital at Pincourt; but the king, being informed that this pretended hospital was only a place of debauchery, had him arrested on the 4th June, 1693, and conveyed to Fort l'Evêque. He was afterwards removed to the Chateau d'Angers, where he was confined no less than eight years, and on his discharge established himself in Avignon, and practised medicine there with some reputation until his death. The published works of Blegny are of little importance, and for the most part only prove the ignorance of their author. The most important of them relate to the cure of venereal diseases and hernia; but that which does most credit to the author's talents is entitled "La Doctrine des Rapports, Fondées sur les Maximes d'Usage, et sur les Disposition des Nouvelles Ordonnances," was published at Paris in 1684, and contains some sagacious remarks on medical jurisprudence.—W. S. D.

BLEIN, François-Ange Alexandre, Baron, a French general of engineers, born in 1767. He took an active part in the various revolutionary wars from 1794 to 1815, and was present at the sieges of Maestricht, Breslau, and Schweidnitz, as well as at the battles of Austerlitz, Jena, &c. He was severely wounded by the explosion of Fieschi's infernal machine in 1835, and was compensated by a pension of 3000 francs from the chamber of deputies. Baron Blein is the author of numerous works on military, scientific, and political subjects.—J. T.

BLEKERS, N., a Dutch historical landscape painter, born at Haerlem in 1635. He was patronized by the prince of Orange. The figure of Venus in his "Triumphs of Beauty," was much gloated over by burgomasters, as was his "Danae." Vondel sings of him as Pope does of Jervas.—W. T.

BLENNERHASSET, Herman, chiefly known from his connection with Aaron Burr's mysterious enterprise against the Spanish dominions bordering on the United States, was the heir of a wealthy Irish family, but was born in Hampshire, England, in 1767, and educated at Trinity college, Dublin. Having emigrated to America, he selected for his home an island in the Ohio river, fourteen miles below Marietta, the country around being then almost an unbroken wilderness. Here he erected, at great expense, a spacious mansion, with a garden, and richly-ornamented grounds; and having purchased a fine library, and considerable apparatus for philosophical experiments, he prepared to live the life of an English country gentleman, on a spot singularly chosen for such a purpose. He appears to have been an amiable person, of cultivated taste, but strangely deficient in judgment and good sense. Aaron Burr accidentally made his acquaintance in 1805, and easily persuaded him, then tired of inaction and solitude, to enter into the wild and criminal enterprise which he was then projecting. The government became alarmed, and a body of militia that had been called out to arrest Burr's expedition, visited the island in Blennerhasset's absence, and committed great outrages there, burning the furniture, devastating the grounds, and insulting his wife. She, with her children, escaped down the river in a miserable flat-boat, and rejoined her husband in the Mississippi territory. He was soon arrested, together with Burr, but, when the latter was acquitted from lack of evidence, Blennerhasset was discharged without a trial. He then collected the remains of his fortune, and became a cotton planter in Mississippi. But he was again unfortunate, and having become very poor, he returned to England, and spent many years in prosecuting, without success, an old claim upon the government. He finally withdrew to the island of Guernsey, where he died in poverty in 1831. His name has become famous chiefly through an eloquent passage in the speech made by Mr. Wirt, one of the counsel upon the trial of Aaron Burr; and "Blennerhasset's island" is still pointed out upon the Ohio river as the scene of a sad and romantic story.—F. B.

BLESS, Henry de, a Flemish painter of landscape and history. He was born at Bovines, near Dinant, in 1480. He imitated the dry hard style of Joachim Patenier, and crowded his landscapes with small neatly-finished scriptural figures. In one picture he put many different scenes, after the old somewhat ludicrous and unreasonable convention. He annihilates time by showing us binocularly "the Disciples at Emmaus" and "the Passion of Christ," anything but contemporaneous scenes. His works, however, for delicate careful variety are esteemed even in Italy, and were known by his humorous symbol of an owl painted in the corner. Died in 1550.—W. T.

BLESSEBOIS, Pierre Corneille. The date of birth and the personal history of the author of a number of books published under this name, is uncertain. Nodier thought the name altogether fictitious, and that we might as reasonably inquire into the particulars of the life of Cid Hamet Ben Engeli. Corneille Blessebois! why, the very name betrays its unreality; the words themselves tell you of the *crow* enacting the part of the *woodpecker*. However plausibly this may be stated it seems disproved by the language of the royal license to print the books, and we have to look for our author in one of an actual family of the name. A French refugee, of the name of Blessebois, whose protestantism prevented his being suffered to live in his native country, is found, after a youth of adventure at sea, in Holland, striving to make out life by manufacturing books and pamphlets for the Dutch publishers. It does not appear probable that this was our author; but he was probably a crow of the same feather. Normandy appears to have been their original nest, as in some satirical poems, persons and localities are mentioned not likely to be introduced into verse by the native of any other province. Among his poems, published at Chatillon sur Seine, 1615, are "Legends of Ste. Genevieve," and also several imitations of old mysteries and moralities, as dull as if they were genuine. His "Œuvres Satiriques," 1676, is a book of great rarity, and diligently sought after by book-fanciers. There seems no object in giving a catalogue of his other works; most of them are indecent, and all are high-priced.—J. A., D.

BLESSENDORF, Samuel, a Prussian enamel painter and engraver, born at Berlin in 1670. He executed some portraits of Charles XII. and the electors of Brandenburg for Puffendorf's History of Sweden. His brother Constantine also worked for the booksellers.—W. T.

BLESSINGTON, Marguerite, countess of, second daughter of Edmond Power of Knockbirt, in the county of Tipperary in Ireland, a gentleman of ancient family originally settled in the neighbouring county of Waterford. Marguerite was born at her father's house on the 1st September, 1789, and not 1790, as sometimes stated. Through her mother she was descended from the celebrated but unfortunate family of the Sheehys. In her earlier years Marguerite's health was extremely delicate, but she exhibited that remarkable precocity of intellect and sensitiveness of perception so often the concomitant of physical weakness, and her imaginative powers were early developed. When about six years old the family removed to Clonmel, and the change operated beneficially upon the health and spirits of the girl. Ere she attained her fifteenth year she had proposals of marriage from Captain Murray and Captain Farmer, and though she entertained a strong indisposition towards the latter, she yielded to the solicitations of her family, and united herself to a man whose violent temper and cruelty forced her to leave him forever within three months after their marriage. After living for a time with her parents, and subsequently in Dublin and Hampshire, Marguerite settled in 1816 in Manchester Square, London. The following year her husband died, and in 1818 she became the wife of the earl of Blessington. Lady Blessington and her husband spent the intervals between 1823 and 1829 in an extensive tour through the continent of Europe; and she seems to have studied largely, and improved her taste and judgment by intercourse with the celebrities of her day, and the great works of art to which she had access. The result of her observations are given in two works subsequently published by her, "The Idler in Italy" and "The Idler in France." By the death of the earl in 1829, Lady Blessington was again thrown upon her own resources. She accordingly returned to London in the end of the following year, and took up her residence in 1831 in Leamore Place, May Fair. At this period the coteries of London, following the example of Paris, were mainly guided by the genius of woman. Of these, three were especially remarkable, and divided the empire of fashion, and shared amongst themselves, as subjects, all the intellectual celebrities of

the metropolis. Two of these were the countess of Charleville and Lady Holland. The third was Lady Blessington, whose salons became the centre of all that was brilliant, witty, and learned throughout the kingdom. From Leamore Place, Lady Blessington removed in 1836 to Gore House, Kensington, previously the abode of Wilberforce, where she continued till 1849, and here her soirees were even more attractive and brilliant than at Leamore Place. The expense in which this mode of life involved Lady Blessington—to which Count D'Orsay, the husband of her step-daughter, from whom he was separated, and the inmate of Gore House, not a little contributed—was beyond her means, and she was forced to break up her establishment and retire to Paris in 1849. Here she took up her abode in the Rue de Cirque, near the Champs Elysées, upon the 3rd of June. The following day she was suddenly attacked with an apoplectic malady and disease of the heart, of which she expired. She was buried in a mausoleum designed by Count D'Orsay, put above the village cemetery of Chambourg, in which the remains of the count were placed three years afterwards. Two inscriptions to her memory, one by Barry Cornwall, the other by W. S. Landor, are placed on the wall near her sarcophagus.

As a writer, Lady Blessington cannot be assigned a high place in literature. Without much originality or power, she nevertheless wrote with liveliness, spirit, and occasionally with elegance. She had a vein of quiet humour which now and then runs through a descriptive passage, and a knowledge of life and character which, if not deep, was enough to enable her to catch and pourtray the more salient and superficial traits of society. Such qualifications united to the most charming manners, good taste, the best nature, the happiest flow of conversation, and a high social position, gave her literary productions a success that without them they would not have achieved. We may well doubt, that of all she has written, more than one or two works have the materials of vitality in them. Lady Blessington did not commence her authorship at an early age. She was thirty-two when her first work, "The Magic Lantern," was published. It is, perhaps, her best production, and reached a second edition. "Sketches and Fragments" followed in the same year, 1822. The "Journal of Conversations with Lord Byron" appeared in the *New Monthly Magazine* in 1832, and was republished in a collected form. This was the period in which she occupied herself most assiduously in literary labour as a means of support in aid of her expensive establishment, and between that period and 1840 she wrote about twelve novels, most of them in three volumes, besides various contributions to periodical literature. She also wrote verses occasionally, of which the best that can be said is, that they were the production of a beautiful, witty, and fashionable peeress. Now that the grave has closed on the merits and the faults of Marguerite, countess of Blessington, we can remember with pleasure that the adulation of the learned and the fulsome praises of the pretenders to learning, never spoiled her nature. They left her heart warm, her affections true, and secured her friends to her through all changes.—J. F. W.

BLEULAND, James or Jan, a Dutch physician, born at Utrecht, took his degree at Leyden in 1780, practised at first at Gouda, became professor of anatomy, physiology, surgery, and midwifery at Harderwyk in 1792, and in 1795 obtained a similar professorship at Leyden. He is the author of numerous works on medical and anatomical subjects, principally relating to the organs of digestion.—W. S. D.

BLICHER, Steen Steensen, one of the most distinguished of the modern Danish lyric poets and novelists, was born in October, 1782, at Vium in the diocese of Viborg, the very centre of Jutland, where the wild heath-country borders on the cultivated land. His father and forefathers had all been clergymen for four generations. In his childhood and youth he was extremely delicate, and when about nineteen fell into what was considered a hopeless consumption, from which, however, he cured himself by an extraordinary mode of treatment. He took to dancing and playing on the flute. Beyond this he engaged himself as tutor in a family on the island of Falster, where he indulged in hunting, shooting, and other country sports. This mode of treatment, strange as it may seem, completely renovated his health, and in three years he returned home, no longer an invalid. After having accomplished his academical studies, during which time he served with great bravery in the corps of students at the bombardment of the city, he became teacher in the grammar-school at Randers, and the same year married. Like many of the young spirits of the age, both in England and the north, he had imbibed the new doctrines of poetry, in course of which he learned English and translated Ossian. His salary, however, was very small, and his family increasing, he gave up teaching and removed to his father's, where for eight years he managed his parsonage farm and qualified himself for a clergyman. Here he gained such practical knowledge of rural economy, as enabled him to write several valuable works on various branches of this science. Amongst other benefits to his native country, he was the cause of extensive planting over its naked and dreary districts. Finally, he himself took orders, and entered upon his sacred duties in 1819. His first living, however, produced so small an income that in 1825 he removed to that of Spentrup and Gassum in the diocese of Aarhus, where he spent the remainder of his days. Living apart from the capital, and attached to no poetical school or literary coterie, Blicher was known only for some time as the successful translator of Ossian and the Vicar of Wakefield. He published two volumes of poems in 1814 and 1817, but they, though evincing deep poetical feeling, excited but little attention in comparison with his "Judske Romanzer" (Tales of Jutland), which at once seized on the public mind, and made a lasting impression. It is upon these tales, which paint the life and manners of the Jutland peasantry, and depict with photographic fidelity the peculiarly wild, desolate, and stern character of the landscape, that his fame will rest. Blicher's tales are contained in five, and his poems in two volumes.—M. H.

BLIGH, Sir Richard Rodney, G.C.B., a British admiral, born in 1737. He was descended from an old family in Cornwall, and was the stepson of the famous Admiral Rodney, under whose protection he was early sent to sea. He was made post-captain in 1777, and saw a good deal of active service. His most celebrated exploit was his encounter, when in command of the *Alexander*, 74, with a French squadron, consisting of five line-of-battle ships, three frigates, and a large corvette. For several hours the *Alexander* carried on an unequal contest with three of the French ships in succession, inflicting on them great damage before she struck her colours. The *Alexander's* loss amounted to about 40 men killed and wounded, while two of the French vessels lost about 450 officers and men. Sir Richard, before his death, attained the rank of admiral of the red. He died in 1821.—J. T.

BLIGH, William, Admiral, was distinguished for his severe sufferings, his indomitable perseverance, his active services, and the tumultuous scenes in which his lot was cast. It appears by the register of St. Andrews, Plymouth, that William, son of Francis and Jane Bligh, was baptized in that church, October 4, 1754. Francis, the admiral's father, was the son of Richard Bligh of Tinten, a duchy estate in St. Tudy, a few miles from Bodmin, Cornwall. The first public mention which occurs of the subject of this memoir is found in Captain Cook's voyages; Bligh having, as sailing-master, during a period of four years, accompanied that great navigator in the ship *Resolution*. In August, 1787, when Bligh was about thirty-three years of age, he was appointed commander of H.M. ship *Bounty*, a vessel of 215 tons burthen, fitted out by the English government, under the auspices of King George III., for the purpose of conveying from the South Sea Islands, to the West Indies, plants of the bread fruit-tree, in order that their growth might be attempted in Jamaica and other West India islands, for the support of the slave population. Bligh landed with his men at Tahiti (then called Otaheite), and, after a stay of twenty-three most agreeable weeks, quitted the island with an abundance of well-chosen and carefully-stowed plants. Whilst passing Tofoa, one of the Friendly Isles, on the 28th April, 1789, a mutiny broke out among some of the ship's company, with Fletcher Christian, the master's mate, at their head. Bligh was suddenly awoke at break of day, rudely hurried from his cabin, in his shirt, and tied to the mainmast. In a few minutes afterwards he was forced, with eighteen men, into the ship's launch, which was cut adrift; and the *Bounty*, with twenty-five men on board, was taken under the command of Christian.

Whatever may have been said of the tyranny of Bligh, of which no credible or uncoloured evidence has ever been given, it seems pretty clear that other causes led to this atrocious act, unsurpassed as it was in treachery, disloyalty, and cruelty. Independently of Bligh's own testimony, and the affidavits made by him and his companions, as to facts connected with the mutiny, the following remarkable circumstances are to be considered.

The mutineers returned to Tahiti. Most of them remained there for some time. They had formed tender attachments on their first visit to that fascinating spot; and they had, in the tattooing process, to which they had submitted, been variously marked, several of them bearing the significant devices of "hearts and darts;" as appeared from Bligh's own printed description of the persons of the mutineers, which had been prepared by him, and written out at Batavia in October, 1789.

The privations undergone by Bligh and his companions in the open boat were most severe. The small quantity of pork, bread, water, rum, and wine, which had been flung to them from the *Bounty*, were doled out, from meal to meal, with the most jealous care; and the poor voyagers had to encounter heavy storms and cold, as well as the pains of hunger and thirst. The conduct of Bligh, in this terrible ordeal, afforded a wonderful instance of high spirit, courage, and perseverance. He calculated his poor quantum of provisions, and obtained a general consent to a certain small portion of bread and water per day for each, himself being strictly included in the plan. The very gourd out of which he ate his miserable allowance; the little horn-cup for serving a quarter of a pint of water to each person; the bullet which weighed the rations of bread; and though last, not least, the MS. book which contains his notes, and a prayer which he composed for their joint devotion, are all in existence; and affecting relics they are. For forty-eight days, in an open boat only twenty-three feet long, without any awning, they weathered the dangerous seas between Tofoa and Coupang, a Dutch settlement on the island of Timor, in the East Indies, a distance of 3618 miles. They landed at Coupang, to their infinite joy, on June 14, 1789; and Bligh, full of gratitude, reached Portsmouth on the 14th March, 1790. From written memoranda, made in the weather-stained MS. book above mentioned, he produced his interesting narrative and journal in quarto, in which a thoughtful reader will perceive many valuable traits of the commander's character; his trust in providence; his cheerfulness in trouble; his considerate care of his men; and his unyielding firmness. On one occasion in the boat, a quarrelsome member of the crew "not knowing what to be at," said he was as good a man as Bligh; when the commander seizing two cutlasses, gave the man one, and told him to defend himself, for he would try which was the better man. The malcontent immediately cried out for mercy and put down the weapon.

Bligh was soon made a commander, and then a post-captain, and was shortly afterwards appointed to the ship *Providence*, for the same purpose as before—that of conveying bread-fruit to the West Indies. In this he was most successful, leaving choice plants at St. Helena, St. Vincent, Jamaica, &c. On his return he received a large gold medal from the Society of Arts. But during his absence on honourable duty, the friends of the missing mutineers, and the enemies of the gallant and single-minded commander, were busy in endeavouring to tarnish his good name; and the accusations of tyranny and overbearing conduct to his men were scattered so freely about, that he deemed it necessary to publish an answer to the allegations made against him. In a quarto pamphlet, which is now scarce, he replied, with much calmness, to the remarks which had been printed in favour of Fletcher Christian, by his brother, E. Christian, a barrister of eminence, and the editor of Blackstone's Commentaries.

After this event Bligh was much engaged in active service, both in war and peace. In 1797, on the breaking out of the mutiny at the Nore, the admiralty employed him to go among the men, and do what he could to recall them to obedience and order. On that occasion he behaved with great heroism and determination. On the 11th October, 1797, he commanded the *Director* in the brave Admiral Duncan's fleet at the battle of Camperdown; and he led the *Glatton* at the battle of Copenhagen in 1801, under Lord Nelson, who, having sent for him after the action, said, in the presence of several officers, "Bligh, I sent for you to thank you; you have supported me nobly."

In 1806 Captain Bligh was appointed governor of New South Wales. The same fixed determination to fulfil his commission to the best of his power, in spite of any offence which might be taken, accompanied him to Sydney. He had been instructed by his majesty's government, in a letter from Lord Castlereagh, to take measures against the unrestrained importation of ardent spirits into the settlement; and in the governor's vigorous and energetic efforts to abolish this prevalent evil, he caused such annoyance among certain colonists, that, in January, 1808, he was deposed, and put under arrest by the New South Wales corps, headed by Lieut.-Colonel G. Johnston. In May, 1811, the colonel was tried by court-martial at Chelsea Hospital, found guilty of an act of mutiny, and sentenced to be cashiered. The present chief baron of the exchequer, who was then Mr. Frederick Pollock, was one of Bligh's counsel at this remarkable trial.

Captain Bligh afterwards became a vice-admiral of the *Blue*. In advancing years he found great happiness in the midst of his family, to whom he was much endeared. A serious internal complaint obliged him to seek medical advice in London, whither he went from his residence at Farningham, Kent. He died shortly afterwards in Bond Street, London, December 7, 1817, in his sixty-fourth year, and was buried in a family vault in the churchyard of St. Mary, Lambeth, where his tomb may be seen. He left several daughters, but no son. His two surviving twin-daughters remember him with the tenderest affection.—T. B. M.

BLIN DE SAINMORE, Adrien Michel Hyacinthe, born at Paris, 1733; died in 1807. Any property which his parents had was lost in Law's disastrous banking speculations. He was obliged to earn his bread by what is called literature. He published a great deal of forgotten matter in the journals of the day, and lived with the usual hopelessness of a day-labourer, when some accident drew the attention of the court to him, and he obtained in 1776 a pension from the crown. Louis XVI. afterwards named him keeper of the archives, secretary and historiographer; he was also given the orders of St. Michel and Le Saint Esprit. The Revolution came and swept away place and pension, and a worse calamity than that which followed the universal bankruptcy of Law's day would have befallen our hero, were it not that the grand-duchess of Russia came to his aid. He was appointed "conservateur de la bibliotheque de l'arsenal." He has not left any work of moment. Of his poems, the "Heroides" is still sometimes looked at. Of his prose works, the "History of Russia" is probably the best.—J. A., D.

BLISS, James C., M.D., an eminent physician of New York, the originator, and for a long period of years the chief director of the American Religious Tract Society; born in Bennington, Vermont, in 1791; died in 1855. As a practitioner he was no less humane and generous than skilful and laborious, and as a citizen he was venerated for untiring exertions on behalf of charitable institutions.

BLITHEMAN, William, a musician, was gentleman and organist of Queen Elizabeth's chapel, and the first great English organ player on record. Some of his music, which is preserved in MS., bears evidence of high attainments in the art of writing for keyed stringed instruments at this early period. He was the master of the celebrated Dr. John Bull. In Munday's edition of Stow's Survey of London, it is recorded that he died in 1591, and was buried in the church of St. Nicholas, Cole-Abbey, London.—E. F. R.

BLIZARD, Sir William, a distinguished English surgeon. He was born in 1748 at Barnes Elms, where his father was an auctioneer. He was apprenticed to a surgeon and apothecary at Mortlake, and subsequently became a pupil at the London hospital, and attended the lectures of William and John Hunter and Mr. Potts. In 1780 he was elected assistant-surgeon to the London hospital, and, in conjunction with Dr. Maclaurin, opened a school of anatomy in Thames Street. They afterwards removed to Mark Lane, and then to the London hospital. This was one of the first schools established in connection with a hospital in the metropolis. In 1787 Mr. Blizard was made professor of anatomy to the old corporation of surgeons. He was afterwards made an examiner. He took an active interest in obtaining for the corporation or company with which he was connected a charter, by which they were called the Royal College of Surgeons of London. By a subsequent charter in 1844 this body is called the Royal College of Surgeons of England. In conjunction with Sir Everard Home he was made professor of anatomy to the new college. In 1803 he was appointed to present an address to the king from the College of Surgeons, and received the honour of knighthood. During his life he was twice chosen president and three times Hunterian orator. He lived to a great age, having died on the 28th of August, 1835. He retained, however, his faculties to the last, and attended a meeting of the court of examiners of the college the Friday before his death. The year before his death he was operated on by Mr. Lawrence for cataract with complete success. Considering the great opportunities enjoyed by Sir William Blizard, his con-

tributions to the literature of his professsion are few and unimportant. The following is a list of the more important of them —"Observations on the Uses of Electricity in Deafness," 1790; "Hunterian Orations," 1815, 1823, 1828; "An Address to the Chairman and Members of the House Committee to the London Hospital on the Subject of Cholera," 1831; "Desultory Reflections on Police, with an Essay on the Means of Preventing Crimes and Amending Criminals," 1788. He also wrote several papers in the Philosophical Transactions.—E. L.

* BLOCH (in Hungarian BALLAGI), Moritz, a Hungarian writer, was born of Jewish parents at Ternova in Hungary in 1815. In order to complete his studies he went to Paris and afterwards to Germany, where he embraced protestantism. In 1845 he became professor at, and some years later headmaster of, the gymnasium at Szarvas. During the revolution of 1848 he acted as secretary to the Hungarian minister at war. He has published a Hungarian translation of the Pentateuch and of Joshua, a Hungarian grammar and dictionary, a collection of Hungarian proverbs, and other valuable works.—K. E.

BLOCH, George Castaneus, a Danish botanist, bishop of Ripen in Denmark, was born in 1717, and died in 1773. He devoted his special attention to botany, and endeavoured to elucidate the plants of scripture. He published at Copenhagen, in 1767, a dissertation on the palm-tree of the Bible.—J. H. B.

BLOCH, John Erasmus, a Danish gardener, published at Copenhagen in 1647 a treatise on Danish horticulture.—J. H. B.

BLOCH, Marcus Eliezer, a celebrated naturalist, practised medicine at Berlin, where he died in 1799, at the age of seventy-six. He was a native of Anspach, and professed the Jewish religion. His "Allgemeine Naturgeschichte der Fische" (Natural History of Fishes), described by Dr. Whewell as "the magnificent work," and his "Systema Ichthyologiæ iconibus CX illustratum," edited, after the author's death, by Schneider, have acquired the highest authority in the scientific world. His valuable collection of specimens was purchased by the late king of Prussia, Frederick-William III., and presented to the Berlin Academy of Sciences.—T. T.

BLOCHMANN, Karl Justus, a distinguished German educator, was born at Reichstädt in Saxony, 19th February, 1786, and died at Château Lanoy, near Geneva, 21st May, 1855. He studied theology at Leipzig, and from 1809–1816 was teacher at the famous school of Pestalozzi at Yverdun. He is widely known as the founder of the celebrated Blochmann' sche Institut at Dresden. See "Blochmann, Über die Grundsätze, Zwecke und Mittel meiner Erziehungsanstalt," Dresden, 1826.—K. E.

BLOCHWITZ, Martin, a German medical man and botanist, was born at Oschatz in Saxony, and lived at the beginning of the seventeenth century. He published a work "On the Anatomy of the Elder," which was printed at Leipzig in 1631, and was reprinted in English in London in 1650. He was also the author of an essay on palsy.—J. H. B.

BLOCK, Daniel, a Pomeranian portrait painter, born in 1580. He studied under Jacob Scherer, and soon surpassed his master. He became court painter at the courts of Denmark, Sweden, and Mecklenberg, and perpetuated the mortal aspects of Christian IV. and the great warrior Gustavus, whom our old friend Dalgetty served under. He sat forty-four years in happy brooding observation over the Mecklenberg court easel, and during that time perpetuated the full length likenesses of all the ducal family, robing them in antique dresses. His agreeable colour, and easy graceful posing soon made him fashionable, and as he now ministered to a fashionable vanity he grew rich. A sudden swoop of German black riders, however, stripped him of all but life, and he died poor in 1661, cursing war and its results. His son, Benjamin, was born at Lubeck in 1631, and his first success was a pen-and-ink likeness of the duke of Mecklenberg, fine as an engraving. The duke sent him to Rome to study, and he also visited Venice and Florence, where he spent some years copying—procuring access to the most curious cabinets. He became also known as a portrait painter at the Saxon court, the nobles all turning in flocks to where the elector came.—He also painted altarpieces for many German and Hungarian churches, where they still hang and gather dust. His chef d'œuvre was a portrait of Kircher, the learned jesuit.—W. T.

BLOCK, Jacob Roger, an architectural painter, born at Gouda in 1580. He learned the mysteries of perspective in Rome, where he became renowned for a grand and elegant style. Rubens, always generous in judgment, came to see him, and declared that in his walk he had no superiors. His architectural subjects recommended him to the archduke Leopold, who gave him a pension, and kept him on his staff as military architect and engineer, his spare time being devoted to working up his sketches of Roman ruins, for he was essentially a painting builder, just as Martin was a painting arithmetician, Veronese a painting decorator, and Angelico a painting religionist. In 1632, as he was riding to reconnoitre the works of St. Vinox in Flanders, and crossing a plank-bridge, Block was drowned.—W. T.

BLOCKLAND, Anthony de Montfort, born of a noble family at Montfort in 1532, and a pupil and imitator of Francis Floris. His outline has been compared to that of Parmegiano, who died when Blockland was young. He died at Utrecht, which he adorned with so many pictures, in 1583. His best works are a "Venus," and a "Joseph and his Brethren"—almost of the grand Florentine school. Delft and Utrecht have many of his treasures. The "Birth of the Virgin," the "Annunciation" and "Assumption" were at Utrecht, the "Dedication of St. John" at Gouda (where our Dutch cheeses come from), and his "Scenes of the Passion at Utrecht." Hubert Goltzius engraved some of his works. His colour and composition were both good, his nude drawing correct, and he excelled in portrait.—W. T.

BLOEMAERT, Abraham, a Dutch painter and engraver, born at Gorcum in 1564 or 1567, and died at Utrecht in 1647. He was the son of an architect (a good stock for an artist), and studied under De Bier and Floris. His pictures, though fanciful, are good, his touch is free and bold, his draperies simple and unaffected, his chiaro-scuro unimpeachable. He excelled in cattle, landscapes, history, and religious subjects—a wide margin for any one. His great work was a "Destruction of Niobe," the figures as large as life, painted for the emperor Rodolph; for the count de la Lippe he painted a "Feast of the Gods." His other works were the "Wise Men's Offering" for the jesuit church at Brussels, the "Glory of the Virgin" for the Mechlin cathedral, and a "Nativity" for Leliendale. His etchings are bold and free, and often imitations of pen drawings. His chiaro-scuro prints are clever. The outlines are not in wood, but are etched in copper. His son, Henry, was a heavy portrait painter. His second son, Adrian, travelled to Italy, went to Vienna, became known, and was killed in a duel at Salzburg. The third son, Frederick, was an engraver of his father's works. His youngest son, Cornelius, studied under De Passe, and became a first-rate engraver, living at Rome. He died in 1680. In 1630 he went to Paris, and worked for the Temple of the Muses. He introduced a softer middle tint and less spotty light than had been before known, together with much more variety and gradation of colour.—W. T.

BLOEMEN, John Francis van, a Flemish painter, born at Antwerp in 1656, but who studied and resided his life long in Rome. The jovial Bentrogel Society gave him the name of "Orizonte," from his Turnerian power of conveying a sense of distance and recession. Almost his first work, after the toil of copying to get a taste had passed over, made him known and hailed as a man of promise. The pope and the red-hatted flock of cardinals began to buy his works, whether he imitated Vander Cabel, Poussin, or nature relieved from vulgarity by alteration. The ruined, wasted region he visited, and brought home his sketches to work out here a mountain and there a waterfall. The tints in water, and the opacity of collective air, he excelled in representing. He died in 1740. His pictures are in all the hill palaces of Rome. He etched, Bryan says, five views of Rome in a (old) masterly manner. Conca sometimes painted his figures.—W. T.

BLOEMEN, Peter van, surnamed the Standard—a dashing military sobriquet he earned by his pictures of sweeping storms of cavalry. He was the brother of Orizonte, and like him was born at Antwerp and educated in Rome. A master of colour, composition, and drawing, the noble exile returned to his Spanish city in 1699 to become director of the Academy. Peter painted feather-dancing trains of cavaliers, noisy encampments, whirlwind battles, Italian fairs and festas, torch scenes, broken statues, basso relievos, and other Pousinnish side dishes, taken from museums to be placed where they never were, in ruined Arcadias. Ernest Pilkington, the eclectic all over, calls his compositions rich and filled with figures, his horses graceful and spirited, his ruins "in a noble taste, his colour of a good tone, and his figures excellent, though sometimes laboured, stiff, and smelling of the palette." Norbert van, the younger brother,

was born at Antwerp in 1672, and was wiled to Rome by the success of his seniors. In Italy he confined himself to conversation pieces and portrait. His colouring was generally raw, glaring, feeble, and untrue.—W. T.

BLOM, Charles Magnus, a Swedish physician and botanist, was born at Kafswik in Smoland on 1st March, 1737, and died 4th April, 1815. He was destined for the church, but he gave a preference to medicine and natural history, the latter of which he studied under Linnæus. He made many excursions in Sweden for the advance of natural science. His thesis was on quassia. He is said to have introduced vaccination into Sweden. His published works are—"An Account of various remedies used in Diseases," and on "The Insects of Sweden;" besides many memoirs in the Transactions of societies.—J. H. B.

BLOM, Runhold Isak, a Swedish writer and councillor of justice, born in 1762. His collected writings were published in 1827.

BLOME, John, a learned German, born at Hamburg about 1620; died in 1672. Author of "Diss. de Navigatione Solomonis in Ophir," and other dissertations.

BLOME, Richard, an English historical writer of the latter half of the seventeenth century, author of a nobiliary of the British islands, and of a work entitled "The Present State of his Majesty's Isles and Territories in America," 1678.

BLOMFIELD, Charles James, an eminent prelate of the church of England, was born at Bury St. Edmund's, May 29, 1786, where his father kept a school, in which he received the rudiments of his education. At eight years old he was entered at the grammar school of his native town, of which the Rev. Michael Thomas Becher, fellow of King's college, Cambridge, was head master, under whose able tuition he continued ten years, and laid the groundwork of that solid scholarship which secured to him early academical distinctions, and enabled him to acquire subsequently high rank in the learned world. In October, 1804, he left the grammar school for Trinity college, Cambridge, where, in the next year he was elected scholar of his college, and also gained Sir William Browne's medal for the Latin ode on the death of the duke of Enghien. The year after he gained the same prize for the Greek ode on the death of Nelson, and the Craven scholarship. In 1808 he took his B.A. degree as third wrangler and first chancellor's medallist; and in 1809 he was elected fellow of his college. He was member's prizeman in 1812. His subsequent degrees were M.A. in 1811, B.D. in 1818, and D.D., per literas regias, in 1820. He was ordained deacon 1809, priest 1810—both by Mansel, bishop of Bristol—and served the curacy of Chesterford in the diocese of London. In October, 1810, he was presented by the earl, now marquis of Bristol, to the rectory of Quarrington, Lincolnshire. In December of the next year Earl Spencer presented him to the rectory of Dunton, which he held for five years. He was presented, July, 1817, to the vicarage and rectory of Great and Little Chesterford, where he had begun his clerical life. In 1813, Dr. Howley, bishop of London, appointed him his domestic chaplain; and in May, 1820, presented him to the richest living in his gift—the rectory of St. Botolph's, Bishopsgate, London. In 1821 he was appointed archdeacon of Colchester; in 1824 he was consecrated bishop of Chester; and in 1828 translated to the see of London, over which he presided until some months before his death, which took place, August 5, 1857, at the palace, Fulham, Middlesex, in his 72d year.

It is impossible within the limits of this sketch to convey an adequate idea of his incessant, strenuous activity, and diversified undertakings and occupations while bishop of London. His unsurpassed exertions, however, reacting upon his excitable temperament brought on him an attack of illness in 1836, of an inflammatory nature, from the effects of which, it is believed, that he never entirely recovered. In 1842 he delivered and published what is generally called his "celebrated charge" to his clergy, in which he pronounced upon the questions which had for some years divided the church. That charge produced a violent commotion, whose effects upon himself were manifested during the succeeding year in his impaired digestion and nervous debility. In the year 1854 he was seized with hemiplagia; but intimations of his liability to paralysis had appeared as early as 1847, when on a visit to the queen at Osborne, notwithstanding that his foot seemed only to slip, and that the sight of one eye was supposed to have suffered from the concussion only he then received. In 1854, however, he went to consult a celebrated oculist in Germany, made a tour up the Rhine, visited Switzerland, and returned improved in sight and general health. On October 22, 1854, he was seized with a more severe attack of paralysis. After some months, and partly through his own solicitation and that of the invalided bishop of Durham, Dr. Maltby, an act was passed (in the fourth session of Parliament, 19 and 20 Vict.) enabling them both, in consequence of illness and infirmity, to resign their bishoprics, and acceding to Dr. Blomfield's request for himself of a retiring pension of £6000 per annum and Fulham palace as a residence. It has been asserted by an authority which cannot be questioned, that after his retirement into private life, there were no sentiments flowing more frequently from his lips than those which expressed the conviction of his own inadequate fulfilment of his public duties; while the enjoyment of his mental faculties was preserved to him nearly to the close of his existence, and his last act of consciousness was an act of prayer. His stature, when in the prime of life, was above the middle height, and his personal appearance was strongly expressive of the scholar and the man of business. The aspect of his brow and head impressed a sense of his perceptivity and mental power on even the most cursory beholder, and was considered by phrenologists as affording a splendid verification of their science. His manner seemed to strangers to be abrupt, and his demeanour haughty; but those who knew him best believe that his heart was kind, and his disposition cheerful, though occasionally beclouded in private by physical causes. He entertained the social circle with the fund of his anecdotes, the stores of his reading, and the versatility of his wit. He was a very early riser; and, by skilful management, found time for an amazing multitude of most efficient labours, and even for literary pursuits. As a debater in parliament, whenever his official position required him to share in its discussions, he was vigorous and lucid. As a preacher, he combined the clearest statements of doctrinal truth, with the most forcible and persuasive inferences from them of practical obligation. He retained, indeed, the large revenues of his see, whose net annual value was recently returned by himself at £16,513, even after other prelates had consented to a limitation of theirs; but he distributed out of his abundance with an unsparing hand to church-building, the funds of schools, and the relief of the poorer clergy; and chiefly by life insurance provided for his six sons and five daughters. His "infirmities," of which, in his first charge to the clergy of London, he professed himself, with a falling tear, to be "deeply conscious," were perhaps mainly attributable to his constitution of body, and the peculiar and increasing difficulties of the course he had to steer, from the time he became bishop of London until his resignation. As might reasonably be expected, he left the world divided into two opposite parties in their opinions of his principles and conduct; and, as the *Times* (August 7, 1857) remarked, when noticing his death, "The day may yet be far distant when the boundary line will be finally adjusted between the opposite classes of those who indiscriminately admire him on the one hand, and criticise him unkindly on the other." Whoever would see an ample and accurate chronicle of his labours should read Dr. Biber's work entitled Bishop Blomfield and his Times, London, 1857. The following is a classification of Dr. Blomfield's works as an author, derived from a list of them corrected by his own hand, and inserted in the *Clerical Journal Directory*, page 48. In addition to the odes already mentioned, "Æschyli Prometheus," 8vo, 1810, seventh edition, 1840; "Sept. a Thebas, Persæ," 8vo, 1814, fifth edition, 1840; "Choephoræ," 8vo, 1824, third edition, 1834; "Callimachi quæ supersunt;" "Sophronis Fragmenta," in the *Classical Journal;* "Sapphonis Fragmenta," in the *Museum Criticum;* "Alcæi Fragmenta," do.; "Æschyli Agamemnon," fifth edition, 1839; the articles on Socrates, and the chorus in ancient tragedy, in the *Encyclopædia Metropolitana;* anonymous contributions in *Aikin's Athenæum*, in the *Edinburgh* and *Quarterly Reviews*, the *Museum Criticum*, *Classical Museum;* Sermons, single and in volumes, Lectures, Pamphlets, Pastoral and other Letters, Speeches; "Dissertation on the Traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour;" "Manual of Private and Family Prayers," &c.—J. F. D.

* BLOMMAERT, Philippe, a Flemish litterateur, born about 1809. He has made himself known by the publication of old Flemish poems, of the twelfth, thirteenth, and fourteenth centuries, and by a translation of the Nibelungen Lied, in iambic verse. His principal work is a history of the Belgians.

BLOND, Christopher Le, born at Frankfort in 1670, and said to have studied in Italy under Carlo Maratti. In 1716 he went to Rome in the suite of Count Martinetz, the French ambassador. At the invitation of Overbeke he went to Amsterdam, and painted small water colour portraits for jewellers' bracelets, rings, and snuff-boxes (one of the earliest allusions to modern water colours.) Finding this required dragon flies' eyes (which are lumps of lenses), he abandoned it, and took successfully to large portraits. He then came to England, and attempted to revive Lastman's plan of copying pictures in colours (the germ of chromos) with copperplates, but ruinously failed, and is said to have died an old miserable man in a French hospital. He was author of a book called "Il Colorito (in French and English), or the Harmony of Colour reduced to Mechanical Practice." He also attempted to organize a plan for copying the cartoons of Raphael in tapestry, which they were originally intended for. The coloured copies of this unfortunate Lunardi of a projector, are said to be good as copies, and of harmonious colours. They were disposed of by a lottery in 1730. They were after Maratti, Cipriani, Titian, and Vandyck.—W. T.

BLONDEL or BLONDELÆUS, a troubadour, born at Nesle in Picardy; lived in the second half of the twelfth century. Celebrated as the favourite attendant of Richard Cœur-de-Lion, the place of whose imprisonment in Austria he is said to have discovered by singing before the castle one of the king's favourite poems. He owes his popularity to Sedaine's Opera of Richard Cœur-de-Lion. Several of the songs attributed to him belong to Robert Blondel.—J. G.

BLONDEL, David, a French protestant theologian, born at Chalons-sur-Marne in 1591. After the publication of his "Modeste Declaration de la sincerité et verité des Eglises reformées," 1619, he was named historiographer to the king, and instructed to answer the philippics of Chifflet against France. In 1650 he succeeded Vossius in the chair of history at Amsterdam, an appointment to which he did ample honour by his talents and erudition. His principal works are a dissertation concerning Pope Joan, whom he pronounces a myth, "Pseudo-Isidorus et Turrianus Vapulantes," and "De formula regnante Christo, in veterum monumentis usu." Died in 1655.—J. S., G.

BLONDEL, Francis, an eminent professor of mathematics and architecture at Paris, in the seventeenth century, wrote a "Comparison between Pindar and Horace," a "Course of Architecture," in three vols., folio; a "Course of Mathematics," the "Art of Throwing Bombs," the "History of the Roman Calendar," a "New Manner of Fortifying Forts," &c. He was director of the Academy of Architecture, and a member of the Academy of Science. He died February 1st, 1686.—T. J.

BLONDEL, François, a French physician of the seventeenth century, took his degree at Paris in 1632, became dean of the Faculty of Medicine in 1658 and 1659, and died on the 5th September, 1682. He is principally noted for the violent hostility shown by him towards the chemical sect which established itself in his day upon the ruins of the Galenic chemistry, and for the fury with which he opposed the introduction of antimony into medicine. He was regarded by his contemporaries as a very learned man, but tricky and contentious, and the *Mercure Galant* in announcing his death, remarks that the Faculty of Medicine had cause for rejoicing, as it might hope to enjoy a little repose. The published writings of F. Blondel are of but little importance.—W. S. D.

BLONDEL, James Augustus, an English physician of French extraction, appears to have graduated at Leyden, where his "Dissertatio de crisibus" was published in 1692, but afterwards became a member of the College of Physicians in London, in which city he died in 1734. His principal work, entitled "The Strength of the Imagination of Pregnant Women Examined, and the opinion that marks and deformities are from them, demonstrated to be a vulgar error," was published in London in 1727, and passed through several editions, whilst translations of it appeared in Germany and Holland. It is regarded as an able refutation of a well-known and still prevalent opinion. Having been attacked by Dr. Daniel Turner in his treatise on Diseases of the Skin, Blondel supported his own views in a second work published in 1729, under the title of "The Power of the Mother's Imagination on the Fœtus Examined."—W. S. D.

BLONDEL, Laurent, a French hagiologist, author of "Vies des Saints pour chaque jour de l'année tirées des auteurs originaux," was celebrated for his bibliographical knowledge. He followed the profession of teacher at Chaillot, and afterwards superintended a printing establishment. Died in 1740.

BLONDEL, Pierre Jacques, a French litterateur, born in Paris in 1674; died in 1730. He is principally known by an interesting précis of the proceedings of the Academies of Inscriptions and Belles-Lettres, published in les Memoires de Trevoux, 1702 and 1710.

BLONDEL, Robert, born about 1390; died 1461, a native of Normandy. In 1415 his family was displaced by the conquests of Henry V. of England. He wrote Latin poems, which were at once translated and had some reputation; also law tracts in defence of Charles VII. of France against the claims of our Henry V. He was restored by the king of France to his paternal lands in Normandy. Blondel was chaplain to Queen Marie d'Anjou, and preceptor to the dauphin. An allegorical work of his, called the "Twelve Perils of Hell," is now and then looked at. It is referred to 1454 or 1455.—J. A., D.

BLONDIN, Peter, a French botanist, was born at Vaudricourt in Picardy in 1682, and died at Paris in 1713. He became a member of the Academy of Sciences in 1712. He was a pupil of Tournefort, and was appointed by him demonstrator in the royal gardens. He made large collections of plants, and wrote several botanical memoirs.—J. H. B.

BLONDUS or BIONDO, Flavius, the historian, was born at Forli in Italy, in 1388. He composed a history of the world, from A.D. 400 till A.D. 1400. He was one of the pioneers in this kind of research; and his diligence and accuracy in describing Roman antiquities deserve enduring record. The exact date of his death is uncertain.—T. J.

BLOOD, Thomas, better known as Colonel Blood, one of those men whom villany has made famous, and the biographer may not omit to notice. He was born in Ireland about the year 1628, and entered the parliamentary army, and was subsequently made a justice of the peace by Richard Cromwell. Being a man of desperate and dissolute habits, he was always in needy circumstances, and did not hesitate to join the royalists on the Restoration. In 1663 he concocted a plot to surprise the castle of Dublin and seize the duke of Ormond, the lord-lieutenant. His restless and evil spirit was ever plotting; and going to England, he assumed the name of Ayliff, where he again formed the design of seizing Ormond, which he effected by waylaying him on a dark night in December, 1670. The duke narrowly escaped assassination; and though a reward of £1000 was offered, Blood was not made amenable to justice. But the crowning feat of his villany was his attempt to steal the crown jewels, which very nearly proved successful. He gained entrance into the tower in the dress of a clergyman, and had actually got the crown concealed under his cassock. Blood was seized and examined before the king, when he boldly avowed and even justified his crimes, and contrived to impress the king with the belief that he was a brave and an injured man. The result was not only pardon, but a pension of £500 a year, in lieu of the estates in Ireland of which he insisted he had been deprived. He had considerable interest at court till the breaking-up of the cabal ministry. He then again took to his old courses of plotting, and being convicted of a conspiracy, he was committed to the King's bench. While in prison he was charged upon an action of scandalum magnatum at the suit of the duke of Buckingham, and having given bail, was removed to his own house. His health was, however, completely broken down by the effects of his desperate life and the confinement of prison, and he died before the time for his trial, upon the 24th August, 1680. The public would not credit the fact till it was established by an inquest. The qualities of boldness, ingenuity, and courage cannot be denied to Blood; but these qualities, instead of redeeming, greatly aggravated his vices. They made the difference between an obscure ruffian who would have perhaps occupied a line in the Newgate calendar, and a notorious scoundrel who has won a whole page from history, and a stanza from the witty Rochester:—

"Blood, that wears treason in his face,
Villain complete in parson's gown;
How much is he at court in grace
For stealing Ormond and the crown.
Since loyalty does no man good,
Let's steal the king and outdo Blood."

—J. F. W.

BLOOMFIELD, Robert, author of "The Farmer's Boy,"

and other pastoral poems, born in 1766, was the son of a poor tailor of Honington in Suffolk, and was brought up in that village by his widowed mother, who supported herself and six children, of whom he was the youngest, by keeping a school. In his eleventh year he was hired by a farmer, and employed in field labour; but that proving too heavy for his delicate frame, he was sent in 1781 to London, to be apprenticed to one of his brothers, a shoemaker. While in this employment his attention was turned to poetry, and, as was to be anticipated from his previous history, especially to pastoral poetry, the reading of Thomson's Seasons being his favourite recreation. The garret in which he lodged was inhabited by six or seven other young men, who like himself enjoyed *attic* accommodation at the moderate rate of one shilling a week; but, notwithstanding the disadvantage of too much society, and others not less serious, Bloomfield made such progress in his poetical studies, that before the termination of his apprenticeship, two of his pieces had been found worthy of a place in the *London Magazine*. It was in 1786, however, that, during a short residence in the country, he first conceived the idea of embodying his experiences of rustic life in a lengthy poem; and not till 1798, at least so far as the literary world was informed, that this idea was carried out in his "Farmer's Boy." In the latter year a copy of that poem having been shown to Capel Lofft, he was so pleased with it, and so interested in the story of its author, now a journeyman shoemaker, that he had it printed in 1800. Its success was remarkable: in three years 26,000 copies were sold, an edition was published at Leipzig; a French translation, entitled Le Valet du Fermier, at Paris; an Italian at Milan; and in 1805 a clever Latin version by Mr. W. Club, under the title of Agricolæ Puer. Little more than fame accrued to him, however, from its publication, for after giving to the world in succession some other pieces equally meritorious, particularly "Good Tidings, or News of the Forest;" "Wild Flowers;" and "Banks of the Wye," the only piece of patronage he could boast of was an appointment to the office of under-sealer in the seal office, which he owed to the duke of Grafton, his only considerable benefactor in a pecuniary way, as Capel Lofft was in respect of literary help. From that situation he was forced to retire on account of ill health; betook himself again to his trade, dividing his leisure hours between the employments of turning verses and making Æolian harps; became involved in difficulties which, after an ineffectual attempt to establish himself in business as a bookseller, he carried with him, to his distraction, into Shefford, a town of Bedfordshire, and there calamity, in the shape of mental disorder, being added to misfortune, he died miserably, August, 1823. His poems are remarkable for smooth and easy versification, and for a faithful as well as animated rendering of the scenes and incidents of pastoral life.—J. S., G.

BLOOT, Peter, a Flemish painter, died in 1667, whose pictures are now scarce. His figures are gross and ungraceful, but his colour was mellow, transparent, and pleasing.—W. T.

BLOOTELING, Abraham, an eminent Dutch designer and engraver, probably brought up by the Visschers, and born at Amsterdam in 1634. On the inundation of the Dutch into the canal country in 1672, he came to England, but soon returned. He produced a great number of etchings and mezzotints, and in 1681 published the gems of Leonardo Augostini. Portraits of those great sea thunderers, Van Tromp and De Ruyter, were executed by him.—W. T.

BLOT, Baron de Choxoigny, a French litterateur, died in 1655. He was gentleman to Gaston, duke of Orleans, brother of Louis XIII., and contributed to the elevation of Cardinal Mazarin, by recommending him to the notice of Richelieu. Mazarin neglected his friend, who, in return, overwhelmed him with the most poignant epigrams and ridicule.

BLOUET, Jean-François Nicolas, a French litterateur, born at Metz in 1745; died in 1830. At the period of the Revolution he was proprietor of the *Journal de la Mozelle*. He was incarcerated in 1793, but on the fall of Robespierre, recovered possession of his journal, which, owing to his neglect, fell into discredit. His writings embrace a large range of subjects, inland navigation, commerce, agriculture, government, &c.

BLOUNT, Charles, Lord Mountjoy and earl of Devonshire, was the second son of James Blount, sixth Lord Mountjoy, by Catherine, daughter of Thomas Leigh, Esq., of St. Oswald in the county of Devon. He was born in the year 1563, and, being the younger son of a decayed house, for his father and grandfather had greatly wasted the family inheritance, was intended for the law. After being educated at Oxford he was entered at the inner temple, but another destiny awaited him. When he was about twenty years of age he was introduced at court, and being tall and well-looking, he immediately attracted Elizabeth's notice, and quickly gained her favour. In the year 1585 we find he was returned as one of the burgesses in parliament for the borough of St. Ives in Cornwall, being not then above twenty-two years of age; and in the following year he was returned for Beeralston in Devon. In the same year he became an aspirant for martial glory, and accompanied the earl of Leicester to the Low Countries. He was present, and severely wounded, at the battle of Zutphen, where Sir Philip Sidney was killed. In this year, also, he received the honour of knighthood. Like others of Queen Elizabeth's favourites he was constantly making his escape from her and going off to the wars. On one occasion he joined the army in Bretagny under Sir John Norris, who gave him the command of a company, but as soon as the queen heard where he was she sent orders for him to return immediately. On his arrival she rebuked him very severely for absconding without leave. "Serve me so once more," said she, "and I will lay you fast enough. You will never leave until you get knocked on the head as that poor fellow Sidney was." She then commanded that he should lodge in the court, and there for the present study the art of war in books. Being thus established as a royal favourite he soon advanced in honours and distinction. On the alarm of the Spanish invasion in 1588, like many other of the young noblemen and gentlemen, he entered himself as a volunteer at his own cost, for the defence of the coast. In this year he was granted the office of keeper of the New Forest, and in 1589 he was made master of arts at Oxford. The queen's marked partiality had by this time aroused the jealousy of his powerful rival, the earl of Essex. A quarrel ensued between them, followed by a duel, in which Essex was wounded in the knee. From this date Essex and Blount became fast friends. In 1592–93 he was again chosen one of the burgesses for Beeralston, and in 1594 was made governor of the castle, town, and isle of Portsmouth, and, in the same year, upon the death of his elder brother, William, he succeeded to the title of Lord Mountjoy, and an inheritance of about 1000 marks a-year, upon which, together with his official income, the aggregate of which latter was below £100 a-year, we are told "he lived plentifully and in a fine way and garb." On the 24th April, 1597, the Lord Mountjoy was elected knight of the garter, and in the same year he accompanied the earl of Essex on his famous "Island Voyage," in which he was commissioned as lieutenant-general of the land forces and commander of the ship *Defiance*. In the following year the queen purposed sending him as lord-deputy to Ireland, but this being objected to by the earl of Essex that unfortunate nobleman was himself sent. On his sudden retiring, however, in 1599, the queen intimated her pleasure that Lord Mountjoy should undertake the difficult and dangerous office.

Mountjoy used every possible effort to avoid the office, pointing out to her majesty, both by word and in writing, that while he would cheerfully lay down his life to fulfil her will, the state of that kingdom was so desperate, and the means at his disposal were so small, as to cause him to despair of success, and that he feared that any failure, enhanced as it would be by his enemies, would cause her to withdraw her favour, and, consequently, prove his ruin. His remonstrances, however, were all in vain. The queen had too high an opinion of his abilities to be moved from her purpose. She declared that "it would be his fortune and his honour to cut the thread of the fatal Irish rebellion and bring her in peace to the grave." The result showed that she was not mistaken. The English power was scarcely more than nominal at this time in any part of Ireland—the rebels had full possession of the island. They overran the whole country, blowing their trumpets up even to the gates of Dublin. Tyrone affected to despise Mountjoy, mistaking the refinement of his manners for effeminacy, and exulted in the choice made of a commander "who would lose the season of action whilst his breakfast was prepared." Never was man more deceived. The lord-deputy landed in Ireland on the 26th February, 1600, and immediately took active measures against the rebels. By the skill and energy of his operations, he soon reduced the country to a state of comparative peace, and a great number of the Irish leaders applied to him and to his officers for pardon and protection. For these successes he received several flatter-

ing letters from the queen, which greatly cheered and encouraged him. The satisfaction of feeling assured of his sovereign's favour was, however, quickly extinguished. In February, 1601, he received intelligence that his friend, the earl of Essex, was committed to the tower on a charge of high treason. There can be no doubt that Mountjoy was, to some extent privy to, and implicated in, the intrigues of that impetuous and infatuated young nobleman, and he consequently became greatly alarmed at his position. He made application to the queen and council for leave to return to England; yet Moryson, his secretary, says, "he meant nothing less, but rather (if he had been sent for) was purposed with his friends to sail into France, they having privately fitted themselves with money and necessaries thereunto." To whatever extent he was concerned in the earl's design, if, indeed, that unfortunate nobleman had any definite design at all, all was known to the queen and her ministers; but whether too many persons of distinction were implicated to be dealt with severely, or whether his services in Ireland were too valuable to be dispensed with, it is evident her majesty considered it prudent to dissemble her knowledge of his share in the business. Accordingly the cloud soon cleared away. Her majesty wrote to him a very gracious letter communicating the earl's death, and assuring him that his approved fidelity and love was some alleviation of her grief. In the autumn of 1601 a body of 6000 Spaniards, under the command of Don John D'Aguilla, landed at Kinsale, and took possession of that place. These were succeeded by another band of 2000 men, which arrived at Castlehaven with additional supplies, and promises of further assistance. These reinforcements, together with the presence in Munster of Tyrone and his followers, who immediately joined the invaders in that province, infused new life into the disaffected septs. They now began to believe that the time of their deliverance from the hated English yoke was at hand, and on all sides they arose and declared for the invaders.

In consequence of the incessant activity of the English forces, and the penurious manner in which supplies of men and munitions had been granted by the English government, the lord-deputy found himself but ill able to cope with this new difficulty. A council of war was, however, held at Kilkenny on the same day that Mountjoy received intelligence that the Spaniards had landed, and, notwithstanding that the army was destitute of tools, powder, artillery, and provisions, it was determined to invest Kinsale.

The little army suffered extremities during the winter siege equalled only by the privations of the English forces before Sebastopol. Incessant working, day and night, in the trenches, without food, without clothing, in most tempestuous weather, having to sustain also most vigorous sorties from the besieged, which they always repelled with unexampled bravery, the heroic little band became greatly reduced in numbers and strength. Tyrone and O'Donnel raised all the forces they could muster, and joining with the Spaniards of Castlehaven, marched to the relief of Kinsale. The beleaguered party urged Tyrone to attack the English in the rear, but he, knowing their necessities, hesitated to do so, feeling assured that by cutting off their supplies they must soon, through famine, be constrained to lay down their arms. Don John, however, so strongly urged this point, that Tyrone gave way, and advanced to give battle. The lord-deputy was apprised of the design, and determined not to await an attack from the rebel forces, but to act on the offensive. Accordingly, on the 24th of December, he marched against Tyrone at the head of not more than 1200 foot and 400 horse, and attacked them so vigorously, that the Irish were put to flight, with great slaughter, leaving 1200 men dead on the field. This victory completely crushed the rising spirit of revolt. Tyrone, the chief leader of the rebellion, fled into Ulster; O'Donnel made his escape into Spain; and the whole of the rebel army was utterly broken and dispersed. Soon afterwards, Don John D'Aguila offered terms of capitulation, and with his followers quitted the kingdom. Tyrone himself, in the month of January, made overtures of submission.

In the beginning of 1602 we find Mountjoy making active preparations for another expedition against Tyrone in Ulster. This expedition soon started, and the unfortunate Irish were reduced to such miseries, as to be even afflicting to the humanity of their conquerors. Thousands perished by famine; every road was encumbered by their unburied bodies; and the most hideous means were resorted to for allaying the pangs of hunger. The rebellion was now at an end. Tyrone was only anxious to be received to the queen's mercy, whilst she obstinately refused to listen to any overtures for his pardon; but about the month of March, 1603, Tyrone had become most importunate, and Elizabeth, being at the point of death, was prevailed upon by her secretary to give way, and refer the whole matter to the wisdom of the lord-deputy. Mountjoy now proceeded northwards for the greater convenience of arranging the matter, where, on the 27th March, he received private intelligence of the queen's death, which made him doubly anxious to secure Tyrone's submission, which that chieftain finally made at Melifont on the 28th March; and on the 4th April he proceeded with the lord-deputy to Dublin. Thus, after a continual contest for 400 years, was the English authority completely established in Ireland, and the prediction of Queen Elizabeth fulfilled.

On the 5th April, Mountjoy received official notification of the queen's decease, and the accession of James I. He took immediate steps to proclaim the new monarch, to whom Tyrone made his formal submission on the following day. The lord-deputy also sent Sir Henry Davers to England formally to offer his congratulations to the new king, assure him of his loyalty and devotedness to his service, and to solicit permission to come over in person to kiss his hand. He was at this time like all other of Queen Elizabeth's courtiers, extremely anxious respecting his condition in the new reign. He, however, had no reason for apprehensions. To no class of his English subjects did King James extend his favour in the same degree as to the friends of the late earl of Essex, and especially to those who had manifested an interest in the king's cause before the death of Elizabeth; and Mountjoy, although at this time unknown to himself, was destined to participate largely in the bounty of the new monarch. After having quelled some serious disturbances in the north of Ireland, he received the gratifying intelligence, that he had been constituted lord-lieutenant of Ireland, and appointed, moreover, one of his majesty's privy council. Leave was also given him to return to England. He accordingly quitted Dublin about the end of May, having in his train the earl of Tyrone, and some other Irish chieftains; and, after narrowly escaping shipwreck on the Skerry rocks, safely arrived at court, where he was received with the highest marks of honour and favour, and immediately sworn of the privy council. In further reward of his distinguished services, on the 21st July he was, with great state, created earl of Devonshire; and on the 3rd September following, was made master of the ordnance for life; and at the same time granted an annuity of £200 a-year out of the exchequer, and as much more out of the duchy, with extensive lands in Ireland, including the county of Lecale.

Mountjoy was now in high favour with his sovereign, and was employed in many offices of trust. We find him appointed one of the commissioners for the trial of Cobham, Raleigh, and others said to be connected with the *main* and *bye* plots in November, 1603. The following year he was selected as the commissioner on behalf of Great Britain to negotiate a peace between the kings of England and Spain and the Archduke Albert. Upon the discovery of the gunpowder plot, it appears from a letter of the earl of Salisbury to Sir Charles Cornwallis, that he was to receive a commission to proceed with forces to suppress the conspirators; but whether or not such commission was actually issued is uncertain. Probably it was not, as the overthrow of the traitors in Worcestershire rendered it unnecessary. He acted, however, as one of the commissioners on their trial. This, however, was his last public act. At the end of this year an event occurred which instantly hurled him from the highest pinnacle of reputation and honour, to the lowest depth of infamy and disgrace, entailing upon him the indignation and wrath of that sovereign who had previously treated him with distinguished favour and esteem. Soon after Mountjoy's duel with the earl of Essex, we find that an attachment had arisen between the former and the young Lady Rich, the earl's sister, a young lady of rare beauty and great sweetness of temper, but, like her brother, possessing greater ardency than discretion. Her fate was, however, an unhappy one. Her beauty and amiable qualities rendered her the mistress of all eyes and hearts. Sir Philip Sidney has immortalized her as the Stella of his Astrophel. Negotiations for a marriage between them existed at the time of her father's death; but from some cause this never took place, and she afterwards became the wife of Robert Lord Rich, the grandson of the infamous Lord Chancellor Rich, and himself a

coarse, austere, unpolished man. Against this union every feeling of the Lady Penelope's young heart revolted, insomuch that she openly protested at the altar and ever afterwards. As early as 1595 Mountjoy and the Lady Rich had begun to take a peculiar interest in each other, and in 1600 their connection had assumed a criminal form, for Camden says that the lady "had lost the queen's favour for abusing her husband's bed." On Mountjoy's return from Ireland he found her in the highest favour at court, where she shone as one of the brightest stars in that brilliant hemisphere—the gayest in that radiant circle. She immediately left her husband's house and went to live with him at Wanstead, but this does not seem to have affected her position. By common consent all seem to have regarded her case as exceptional, and agreed not to see in her conduct the violation of all decency and propriety; but a step was now taken which suddenly altered all. By an amicable arrangement between all the parties concerned, and, as is alleged, upon the sole confession of the lady herself, of an act of incontinency with a person not named, a sentence of divorce, *a mensa et toro*, was obtained in the ecclesiastical court, and a marriage was celebrated between her and Lord Devonshire. The king was greatly incensed at this act; and, to appease his wrath, Devonshire wrote a long apology, which is preserved in MS. in the British museum. The king, however, was not to be moved, and told him to his face that he had got a "fair woman with a black soul." The earl's proud heart could not brook the state of degradation and contempt into which he had fallen. He was suddenly seized with a severe illness, of which he died on the 3rd April, 1605, and was buried with great solemnity in St. Paul's chapel in Westminster abbey. He left five illegitimate children by Lady Rich, for the eldest of whom see BLOUNT MOUNTJOY.—*Cottonian, Harl., and additional MSS.; British Museum; State Papers; Lamb MSS.*; Moryson's *Itinerary*; Birch's *Letters*; *Sydney Papers*.—M.

BLOUNT, CHARLES, fifth Lord Mountjoy, succeeded his father in 1535. In 1544 he held a command in the expedition to France, which was conducted with great magnificence by King Henry VIII. in person, who crossed the channel in a ship, the sails of which were made of cloth of gold. Lord Mountjoy's lavish expenditure in this expedition, together with his general extravagance as a courtier, greatly impaired his estate. Like his father, he was a scholar, and a patron of learned men. Died in 1545.—(Croke's *Genealogy of the Croke Family, and State Papers.*)—M.

BLOUNT, CHARLES, younger son of Sir Henry Blount, was born in 1654. He wrote a pamphlet, in which he based the claim of William III. upon the right of conquest. This gave great offence, and was burnt by the common hangman. He published another pamphlet on the life of Apollonius Tyaneus, in which he made a violent attack on christianity. He committed suicide in 1698.—(*Biog. Brit.*)—M.

BLOUNT, SIR HENRY, was born in Hertfordshire in 1602, and after being educated at Trinity college, Oxford, he removed to Gray's Inn. In 1634 he set out upon his travels, during which he visited Grand Cairo, and on his return he published, in 1636, his voyage into the Levant, which passed through several editions. King Charles I. conferred upon him the honour of knighthood, but he finally deserted the royal cause, and went over to the parliamentary party, by whom he was made a commissioner of trade. Died in 1682.—(*Biog. Brit.*)—M.

BLOUNT, JAMES, sixth Lord Mountjoy, succeeded his father in 1545. He was one of the peers who sat on the trial of the duke of Norfolk. To repair the dilapidated family estates, he resorted to the study and practice of alchemy, in which he expended large sums, and still further reduced the patrimony of his house. Died in 1593.—M.

BLOUNT, THOMAS, an English author born in 1619. He wrote "Boscobel, or the History of the King's Escape after the Battle of Worcester," 1681, 8vo; "Fragmenta Antiquitatis, or Ancient Tenures of Lands;" and "Jocular Customs of some Manors," &c. He died in 1679.—(*Biog. Brit.*)—M.

BLOUNT, SIR THOMAS POPE, eldest son of Sir Henry Blount mentioned above, was born in 1649, and created a baronet in 1679. He served in several parliaments, and at the Revolution was made commissioner of accounts. He was the author of "Censura Celebriorum Authorum," &c., 1690, folio; "Essays on different Subjects," 8vo; "A Natural History," 1693, 12mo; and "Remarks upon Poetry"—(*Biog. Brit.*)—M.

BLOUNT, WILLIAM, fourth Lord Mountjoy, succeeded to the title in 1485, and in the following year was appointed a privy councillor to King Henry VII. In 1497 he was appointed one of the commanders of the army sent to suppress the insurrection in Cornwall. In 1499 he had special grant of all the dignities and pre-eminences which his father enjoyed. In 1509 he was appointed master of the mint. In 1512 he was made governor of Hamme; and in the following year, upon the capture of Tournay by King Henry VIII. in person, he was appointed lord-lieutenant. In 1515 he was appointed chamberlain to Queen Catherine of Aragon, which office he continued to hold after her divorce. In 1623 he accompanied the duke of Suffolk in his expedition into France, and in 1526 was elected K.G. He died in 1535. The name of William Lord Mountjoy is connected with the literature of the age in which he lived. He was a great encourager of learning, and was the pupil, friend, patron, and correspondent of the celebrated Erasmus, who, throughout his life, frequently benefited by his bounty.—(Croke's *Genealogy of the Croke Family, and State Papers.*)—M.

BLOUNT, WILLIAM, appointed governor of the "territory south of the Ohio" in 1790, and elected senator of the United States in 1796, when that territory was erected into the present State of Tennessee. The following year he became engaged in a plot for wresting New Orleans and the outlet of the Mississippi from Spain, and transferring them to England, by means of a joint expedition, the British being expected to furnish a naval force, and Blount engaging to raise a corps of backwoodsmen and Indians. But the intrigue was divulged by the British minister to the United States, and by an intercepted letter, and the house of representatives having voted to impeach Blount, the senate expelled him from their body, and held him for trial on the impeachment. The trial was protracted for a long time, and Blount finally escaped conviction, on the two technical pleas that senators were not "officers" liable to be impeached under the constitution, and that, having already been expelled from the senate, he was no longer liable to be brought to its bar. He died at Knoxville, March 26, 1800, aged fifty-six.—B. C.

BLOUNT MOUNTJOY, ninth Lord Mountjoy, earl of Newport, was the eldest natural son of Charles Blount, earl of Devonshire, by Lady Rich. He was born about 1598, and received from his father considerable property in the counties of Northampton, Leicester, and Devon, besides extensive lands in Ireland. In May, 1615, he obtained a license to travel beyond the seas for three years, to acquire a knowledge of foreign languages. He returned, however, before the expiration of that time, and on the 2nd January, 1618, was created Baron Mountjoy of Mountjoy fort in the county of Tyrone in Ireland. On the 2nd June, in the same year, he received another license to travel for a further period of three years. In 1625 he raised, equipped, and trained a troop of a hundred horse, with which he was permitted to enter into the service of the united states of the Low Countries. He also commanded the troop of horse which accompanied the duke of Buckingham in his ill-fated expedition to the Isle of Rhe. On his return in 1627, he was advanced to the English peerage under the title of Baron Mountjoy of Thurseston in Derbyshire, and in 1628 was created earl of Newport in the Isle of Wight. On the 2nd September, 1634, he was granted the office of master of the ordnance for life; and in the year 1641 was made constable of the tower. Having been accused, however, of suggesting, during the king's absence in Scotland, the seizure of the queen and the prince of Wales, he lost the king's confidence, and his majesty's suspicions were further increased when he found that Lord Newport possessed that of the parliament; for when Sir Thomas Lunsford was appointed lieutenant of the tower, such appointment being unsatisfactory to the house of commons, that body forwarded a request to Lord Newport that he would sleep constantly within the fortress. The king being annoyed, and distrusting Lord Newport's fidelity, he was removed from his office as constable on the 26th December, 1641. Notwithstanding this, we find him with the king at York in the following June, where he was one of the noblemen who signed the declaration, testifying their belief that the king had no intention of making war. The parliament, however, commenced the levy of troops, and the king consequently raised his standard at Nottingham on the 25th August. Lord Newport still adhered to the royal party, but appears not to have taken any very active part in the war, devoting himself to the duties of an office which he held in the bedchamber of the prince of Wales. He

happened accidentally to be at Leicester in 1642, when Prince Rupert approached that town. The prince sent into the town threatening, that unless an assessment of £2000 was raised within twenty-four hours, he would give the town up to plunder. Lord Newport posted at once to the king, and by his influence obtained a relief from the payment of the fine. His loyalty, however, appears not to have been very firm. Having accompanied the prince of Wales into the west, he, by his own confession, did all he could to hinder the escape of his royal highness into France, but without success. The prince sailed from Dartmouth, and he had scarcely left when the town was stormed, in January, 1645, by the rebel army under Fairfax; and Lord Newport, after having delivered up Kingsworth Fort, the strongest fortress in the place, to the enemy, was made, as he himself said, a not unwilling prisoner. His estates were sequestered, and he continued a prisoner upon bail until November, 1646, when he was permitted to compound for his lands and liberty upon the payment of a fine equal to one-tenth of the value of his property. His fine was fixed at £4579.

On the death of Oliver Cromwell, and the abdication of Richard his son, Lord Newport took part in the measures which were adopted for the restoration of the royal family. His zeal, however, was not so marked as to secure his office of master of the ordnance. Indeed, his life patent appears to have been overlooked, for Charles II., immediately upon his restoration, conferred the office upon Sir William Compton, who had been his constant companion in his exile, and it was not until the 16th August, 1661, that Lord Newport surrendered his patent in favour of that gentleman. His career was, however, now nearly closed, for he died in 1665, leaving surviving issue two sons and two daughters. Both his sons succeeded to the title, which finally became extinct upon the death of the younger in 1681.—(*Privy Council Registers; MSS. State Paper Office; Ord. MSS. Rushworth Collection; Clarendon.*)—M.

BLOW, John, Mus. Doc., a native of North Collingham, Nottinghamshire, born in 1648, was one of the first set of children of the Royal chapels, after the Restoration, being educated under Captain Henry Cook. He was afterwards a pupil of John Hingston, and of Dr. Christopher Gibbons. In 1669, at the age of twenty-one, he was appointed organist of Westminster abbey, which situation he resigned in 1680, in favour of the celebrated Henry Purcell. In 1673 he was appointed one of the gentlemen of the chapel, and in 1674, on the decease of Pelham Humphries, was chosen master of the children of the chapel. In 1685 he was made one of the king's private musicians, and also composer to his majesty, a title which Matthew Lock had enjoyed before him. He was also almoner and master of the choristers of St. Paul's cathedral, being appointed to these places on the death of Michael Wise; he resigned them in 1693, in favour of his pupil, Jeremiah Clark. Blow was not a graduate of any university, but Archbishop Sancroft, by virtue of his authority as archbishop of Canterbury, conferred on him the degree of doctor in music. On the decease of Henry Purcell in 1695, he was appointed composer to the royal chapel, at a yearly salary of forty pounds. He also resumed his post as organist of the abbey. Blow was early distinguished as a composer. In Clifford's "Collection of the Words of Anthems," 1664, are several subscribed, "John Blow, one of the children of his majesty's chapel," and, on account of his great merit, he was eminently patronized by Charles II. The king admired very much a little duet of Carsisimi, "Dite, o cieli," and asked Blow if he could imitate it. The musician modestly answered he would try, and composed in the same key and measure the fine duet, "Go, perjured man." This was first published singly, afterwards in the Theatre of Music, 1687, and then, with the addition of instrumental parts, in the "Amphion Anglicus." The "Orpheus Britannicus" of Purcell had been published by his widow soon after his decease, and comprised some of his finest songs. The favourable reception this met with was Blow's motive for publishing a similar collection, which he entitled "Amphion Anglicus, containing compositions for one, two, three, and four voices, with accompaniments of instrumental music, and a thorough-bass figured for the organ, harpsichord, or theorbo-lute," 1700, folio. The work was dedicated to the princess Anne of Denmark. In the preface the author says that he is preparing to publish his church services and divine compositions; but he lived not to carry his design into effect. Blow's other compositions, printed in his lifetime, are as follows—"An Ode for St. Cecilia's Day," 1684; "Lessons for the Harpsichord or Spinnet;" "Psalm Tunes for the Organ;" and an "Ode on the Death of Purcell," written by Dryden. Also several hymns in the "Harmonia Sacra," a number of catches in the latter editions of the "Musical Companion," and many detached songs in Playford's various publications. This great musician died October 1, 1708, and was buried in the north aisle of Westminster abbey. In the inscription on his monument he is called "Master to the famous Mr. H. Purcell." Dr. Blow's chief reputation must rest upon the merit of his church music, of which he was a voluminous writer. These compositions consist, as far as at present ascertained, of ten services, and seventy-nine anthems, a few only of which have been printed in the collections of Boyce, Page, and Stevens. Dr. Burney had a very mean opinion of Blow's abilities, and fills four quarto pages with examples of what he terms his "crudities." But the historian lived at a period when it was the fashion to cry down what was not understood. A critic of the present age would see in these so-called *crudities* only indications of superior genius, and a foreshadowing of those wondrous harmonic combinations which a later age has brought to perfection.—(Burney; Hawkins; *Records of Westminster Abbey; Cheque Book of the Chapel Royal.*)—E. F. R.

* BLOXAM, A., an English clergyman, who has devoted attention to botany, more particularly to the flora of Britain. He has examined carefully the species of Rubus, and has done service to the student of British plants, by the publication of sets of thirty species and varieties.—J. H. B.

BLUCHER, Gebberal Lebrecht von, field-marshal of the Prussian army and prince of Wohlstadt, was born at Rostock in Mecklenburg-Schwerin on the 16th December, 1742. At the beginning of the Seven Years' war he was sent by his father, who was a captain of horse in the service of Hesse Cassel, to Bergen, when his love for the military life was excited by the Swedish hussars, and he enlisted, contrary to the advice of his friends, at the early age of fourteen. He made his first campaign against the Prussians, and was taken prisoner by the hussar regiment in which he afterwards so distinguished himself. He was persuaded to enter the Prussian service, and having been exchanged for a Swedish officer, remained with his regiment till the close of the war, during which he rose from a lieutenant to senior captain. Conceiving, however, that his merits had been overlooked by the promotion to the rank of major of an individual of higher station than himself, he resigned his commission and retired to Silesia, where he engaged in farming for fifteen years, and succeeded in gaining an honourable independence. On the death of Frederick the Great and the accession of William II. he returned to his old regiment with the rank of major, and led it with great gallantry and distinction during the campaign of 1793–4. After the battle of Leystadt, September 18, 1794, he received as major-general a command in the army of observation on the Lower Rhine. In 1802 he took possession for Prussia of Erfurt and Muhlhausen. In 1805–6 he was again in active service. At the close of the battle of Jena, so disastrous to Prussia, he retreated with 20,000 men, forming Prince Hohenlohe's rear, and after a series of bloody but unsuccessful, engagements with the French generals who hung on his march, he threw himself into Lubeck, in the streets of which he lost, after an obstinate engagement, 5000 men. On the following morning he was forced to capitulate at the village of Ratkau, but only, as the terms of surrender bore, "through want of ammunition and provisions." On his exchange soon after for the French marshal, Victor, he was sent by the king of Prussia with a small detachment to Swedish Pomerania, but after a brief occupation he evacuated on the peace at Tilsit. He was employed subsequently in the war department, and was appointed general in Pomerania; but the hostile influence of Napoleon was successful in depriving him of his command, and driving him into retirement. On the resumption of hostilities between Prussia and France in 1813, he was suddenly recalled to the field, and though in the seventy-first year of his age, he obeyed with his wonted promptitude and energy. In the indecisive battle of Lutzen, fought on the 1st of May, he gained by his conduct the order of St. George from the Emperor Alexander; and on the 20th of the same month, in the sanguinary conflict at Bautzen, he maintained with heroic bravery for four hours the wooded heights where he commanded, and retired at last, leaving neither prisoner nor gun with the enemy. In the battle of Katzbach, near Leignitz in Silesia, which was fought on the 26th of August, he inaugurated a series of brilliant victories, by defeating

the French under Marshal Macdonald with great slaughter, and capturing 18,000 prisoners, 103 cannon, 250 ammunition waggons, two eagles, besides many other trophies. The moral effect of this victory was even greater than its material consequences, and he hastened to improve it by marching boldly through Lusatia along the Elbe, and crossing that river at Wartburg he advanced on Mockern, where, on the 16th October, he engaged and defeated the enemy, capturing at the same time some thousands of prisoners, and fifty-four pieces of artillery. In the battle of Leipzig, two days after, he contributed mainly to the decisive victory, and was rewarded, amid the shouts of the Silesian army, by having conveyed to him in most flattering terms, through Prince William of Prussia, his appointment by the king as field-marshal. On the 1st of January, 1814, he crossed the Rhine with the Silesian army, and occupied Nancy in the French territory. Continuing his advance, he was attacked by Napoleon at Brienne with no result to either party; but at La Rothiere, on the 1st of February, he attacked and defeated the French, capturing 3000 prisoners and many pieces of artillery. In the engagements of Vauchamp and Croanne he was less successful; but in the battle of Laon, on the 9th of March, he overthrew the right wing of the French army under Marmont, and by isolating Napoleon who led the left and contemplated a union with the beaten division, he compelled him to retreat, and thus virtually terminated the war. The way being now open to Paris, he entered it on the 31st May, along with the other conquerors after the battle of Montmartre. After the taking of Paris he laid down his command, having, by his constancy and the almost unparalleled activity of his army, chiefly determined the great result. At Mery his resolution had saved the allied armies from a ruinous retreat, and the loss of the entire campaign; at Laon he had broken Napoleon's power physically and morally, and permitted the sovereigns to form the grand resolution to march upon Paris, by which the campaign was ended, and the fortune of Europe decided. After the peace of Paris, in company with the emperor of Russia and the king of Prussia, he visited England, where he was enthusiastically received, his fearless courage and ardent love of freedom having made him long a favourite with the nation. On his return to his own country he retired amid the gratitude and honours which were heaped on him, to his estate, but was speedily summoned to the field by the return of Napoleon from Elba, and the renewal of the deadly struggle which it was believed had terminated. He assumed the command of the Prussian troops in Belgium, made arrangements with Colonel Hardinge, who had been dispatched to his head-quarters by the duke of Wellington to secure unity of action in the coming campaign; and on the approach of Napoleon formed, with the English commander-in-chief at Bry, a plan of mutual assistance in the event of their being attacked. In the battle of Ligny, which was fought on the 16th of June, he was defeated by his own rashness and the superior tactics of his enemy; but though the French cavalry, in pursuit of his troops, rode over him as he lay on the ground under his horse, which had been shot dead in the conflict, he rallied his division and appeared on the field of Waterloo, to determine, by his decisive charge, the fate of the day, and complete by a merciless pursuit the ruin of the foe. With the same rapidity as he had conquered, he followed up his victory, and obtained peace at Paris. His hatred to Napoleon, which partook of the fierceness of private revenge, displayed itself during the march to Paris, when he informed the duke of Wellington that as the congress of Vienna had declared Napoleon outlawed, it was his intention to have him shot whenever he caught him; and only by the strong exhortations of the English commander could he be induced to abandon his purpose. Honours fell thick on the head of the successful veteran. He received the military orders of all the great powers of Europe, and the university of Oxford complimented him with the honorary degree of D.C.L. His own sovereign named him, in memory of the first of his victories, prince of Wohlstadt, with a suitable dotation, and created for his exclusive wearing a decoration, consisting of an iron cross surrounded with golden rays, accompanying the gift with the declaration that, "he knew very well that no golden rays could heighten the splendour of his services, but that it gave him pleasure to make his sense of them evident by a suitable mark of distinction." After remaining for some months in Paris, and assisting in consolidating the government of the restored Bourbons, his health began to give way from the effects of age and military service, and he retired to his chateau of Kriblowitz in Silesia. Towards the close of 1819 it became evident that his death was near. On the 5th of September the king of Prussia sent his aid-de-camp, Major-General Von Witzleben, to him with kindly inquiries. He returned thanks for his majesty's favours, recommended his wife to the royal kindness, and requested that he might be buried without ostentation in the open country, in a field between Kriblowitz and Kunst, on a spot which he described under three lime trees; and intimated that he had no reluctance to die, as he was now of no further use. On the following day he was visited by the king and Prince Charles, who soothed him by expressions of regard and admiration of his great public services. He died on the 12th September, aged seventy-seven, having been forty-five years in the army, and achieved the most brilliant of his victories after the seventieth year of his age. On receiving the news of his death, the king gave orders that the army should be put in mourning for eight days, while he sent Count Blucher of Wohlstadt, the veteran's grandson, with a letter of condolence to his widow. On the merits of Blucher as a commander, the most conflicting opinions have been expressed. That he possessed many of the qualities of an able general even his enemies have admitted. Fearless courage, inflexible determination, thorough confidence in his friends and army, and the gift of exciting among those whom he led unbounded trust in himself, a constitutional obtuseness to defeat, and an amazing celerity in recovering from it, and charging the enemy as if he were the victor instead of the vanquished, won for him the love of his own soldiers, who called him "Marshal Forwards," and even of the rude Cossacks who named him the "Little Suwarrow," and believed that he had been born on the banks of the Don. On the other hand, in the science of war he was admitted to be deficient; and Baron von Muffling, who, during the campaigns of 1813-14–15, acted as quarter-master-general to the division of the army which he commanded, while he records his many heroic qualities, declares that he "understood nothing whatever of the conduct of a war, so little, indeed, that when a plan was submitted to him for approval he could not form any clear idea of it, or judge whether it were good or bad. This circumstance made it necessary that some one should be placed by his side in whom he had confidence, and who possessed inclination and skill to employ it in the general weal." Such a person was General Greisenau, who, it is added, "really commanded the army in 1813–14, while Blucher merely acted as an example of the bravest in battle, and the most indefatigable in exertion." The epithet of "General of Hussars," applied to him in contempt by his great enemy, Napoleon, is nearer the truth than the exaggerated encomiums of those who estimated him by the importance of the events in which he was, from circumstances, so prominent an actor.—W. M. H.

BLUFF, Mathias Joseph, a celebrated German botanist of the present century. Along with Fingerhuth, Wallroth, Nees von Esenbeck, and Schauer, he has published works on the flora of Germany. He is distinguished especially as a cryptogamic botanist. The publication of his "Compendium Floræ Germanicæ" commenced at Nuremberg in 1821.—J. H. B.

BLUM, Joachim Christian, a poet of considerable reputation in the last century, was born at Rathenau in Brandenburg, on the 17th November, 1739. He received an excellent education at Brandenburg, Berlin, and Frankfort, and was the friend of Ramler and Baumgarten. Blum's health prevented his doing as much in literature as his abilities promised, and he settled quietly down in his native town, devoting himself principally to the study of languages. His lyrical poems, though now little read, were highly thought of, though it must be admitted their merit lies rather in grace, simplicity, and correctness of style, than in originality or vigour. He wrote a historical drama on the conquest of Rathenau by the elector, which was of course favourably received, and is now forgotten. He also left some moral essays. He died at Rathenau in 1790.—J. F. W.

* BLUM, Johann Reinhard, a German mineralogist, professor, and director of the mineralogical collection in the university of Heidelberg, born on the 28th October, 1802, at Hanau. His principal writings are—"A Text-book of Oryctognosy," published at Stuttgard in 1833 (2nd edit. 1847), and "Lithurgics, or Minerals and Rocks in their Technical Applications," published at Stuttgard in 1840. He is also the author of numerous memoirs in Leonhard and Bronn's *Jahrbuch*, and in Poggendorff's *Annalen*.—W. S. D.

BLUM, Karl Ludwig, a German actor, composer, and dramatic writer, was born at Berlin about 1786, and died 2d July, 1844. Many of his operas—"Claudine von Villabella," "Rosenhütchen," &c., and comedies, "Ich bleibe ledig;" "Der Ball zu Ellerbrunn;" "Schwärmerei nach der Mode;" "Bär und Bassa," &c.—still enjoy a great popularity.—K. E.

BLUM, Robert, a German political character, was born of poor parents at Cologne, November 10, 1807. He was originally bred a beltmaker, but by his energetic zeal and assiduity supplied the want of a regular education, became clerk in a manufactory of lanterns at Cologne, and in 1831 was appointed secretary and cashier to the Leipzig theatre. Here he entered upon a literary career. Together with Herlosssohn and Marggraff he published the "Theaterlexicon" 1839–47, 7 vols., and with Steger, a political almanac "Vorwärts," 1843–47, 5 vols., &c. He was one of the originators of the *Schillerverein*, 1840, of the *Literaten-Verein*, and the *German Catholic Community*, at Leipzig, 1845. During the bloody scenes which took place at Leipzig in August, 1845, he stood at the head of the people, and by his energy and eloquence prevented an outbreak. Some years after he resigned his situation and started a publishing business. When the revolution of 1848 broke out, Blum at once became, as it were, the centre of all the revolutionary feelings and movements in Saxony. He was elected a member of the Frankfort National Assembly, where he distinguished himself as one of the leaders of the left or democratic side. In order to rouse the people and quicken the flagging revolution, he hastened to Vienna in October, 1848, and himself took arms against the besieging army. After the surrender of the city, he was arrested by the troops at his hotel, sentenced to death by a court-martial, and shot in the Brigittenau on the 9th November. The whole democratic party was roused and dismayed by this arbitrary proceeding, as, according to a law given a few weeks before, no member of the national assembly was to be prosecuted without the concurrence of the central government. Funeral ceremonies in his honour were solemnized in almost every town, and a fund was collected for the support of his family.—K. E.

BLUMAUER, Aloys, a German poet, was born at Steier in Austria, December 21, 1755. In 1772 he became a member of the Society of Jesus, and after its dissolution was appointed censor at Vienna, where he died, 16th March, 1798. His poems are humorous and satirical, but often licentious and indecent: his chief production is his travesty of the Æneis, Vienna, 1784, 3 vols., in which he applies his lash to his own church and even to the Society of Jesus itself. His complete works were repeatedly published; the last time at Stuttgart, 1840.—K. E.

BLUMBERG, Christian Gotthelf, a German Lutheran divine, born at Ophausen in 1664, was present at the siege of Mentz as almoner of a regiment, and afterwards filled in succession several village cures in Saxony. He left "Fundamenta linguæ Copticæ," 1716, and some other philological works.

BLUME, Charles Ludwig, an eminent Dutch botanist. He has illustrated the flora of the island of Java. His "Flora Javæ" is a standard work of reference. He is also the author of "Rumphia," a work containing descriptions and drawings of Indian plants; and of dissertations on tropical plants.—J. H. B.

BLUMENBACH, Johann Friederich, a celebrated German physiologist and naturalist, was born at Gotha on the 11th of May, 1752. He early exhibited a taste for the study of anatomy; and an anecdote is related of him, that, at the age of ten years, having seen a human skeleton, he was seized with a desire to make one himself, and for this purpose stole nightly to a neighbouring cemetery for the purpose of obtaining materials for his purpose. The collection thus made he concealed in his bedroom, but it was at last discovered by a domestic, who was terrified at the sacrilegious tendencies of the child. On its coming to the knowledge of his mother, she provided a proper place for the collection, and, small as it was, it became the nucleus of the museum that has made the name of Blumenbach famous all over the world. He received his early education in the gymnasium at Gotha, and at the age of seventeen he commenced his studies at the university of Jena. Here he formed a friendship with the celebrated anatomist, Sömmering. From Jena he went to Göttingen, where he passed three years in study; and in 1775 took his degree of doctor of medicine, having adopted for the subject of his thesis the Varieties of the Human Race. This thesis, much extended, has often been reprinted, and translated into many languages, and contains the germs of his labours on the subject of Ethnology. In 1776 Blumenbach was appointed curator of the museum of natural history at Göttingen. In 1778 he was appointed to the chair of physiology and anatomy in the university. As a teacher on this subject he became celebrated throughout Europe, and at an early age attracted students around him from a distance. One of his earliest and most distinguished pupils was Alexander von Humboldt. He was amongst the first to recognize the necessity of studying zoology in connection with comparative anatomy; hence the popularity of his lectures, and the influence he exerted upon the study of organization in Europe. Blumenbach left Göttingen only during the intervals between his lectures, for the purpose of visiting the museums of Europe, and obtaining specimens for his own collection, which, at his death, was in many respects unique. He published several important works on anatomy and physiology. In 1781 he published a work on embryology, and was the first after Harvey who treated this subject in a scientific manner. In 1786 his work entitled "The History and Description of the Bones of the Human Body" appeared. In the same year he also published, in Latin, an introduction to medical literature. In 1787 he produced his "Institutiones Physiologicæ." This work was written in Latin, and was one of the first attempts at giving an account of the functions of the human body, independent of minute anatomical descriptions. It soon became the text-book in all places where physiology was taught, and was quickly translated into most of the languages of Europe. An English translation of this work was published by Dr. Elliottson. The later editions are entitled "Human Physiology, with which is incorporated much of the Elementary Parts of the Institutiones Physiologicæ of J. F. Blumenbach." In 1805 Blumenbach published "A Manual of Comparative Anatomy." Two translations of this work appeared in English, besides others in the French, Dutch, and other European languages. The first English translation was made by Mr. Lawrence, the celebrated surgeon, in 1809, and the second by Mr. Coulson in 1827. Like his physiology, this work led the way to more detailed treatises, which have since taken its place as a text-book in our medical schools. During the whole of his life, Blumenbach never lost sight of the subject of the anatomical structure of the varieties of men. He was the first to point out the necessity of studying the structure of every part of the skull, in order to obtain anything like distinguishing characters between the varieties of mankind. In prosecuting this subject, he collected a large number of skulls belonging to the various races of men. In 1791 he commenced the publication of a work in parts, devoted to the description and illustration of this collection of skulls. It was entitled "Decas Collectiones suæ Craniorum diversarum Gentium Illustrata." This work extended to several volumes, and was finished in 1808. From 1780 to 1794 he edited a medical periodical, entitled *Medicinische Bibliothek* which contains many of his own contributions to science. Thus, in 1783, he visited Switzerland, and made notes on the medical topography of the districts through which he passed, and which were afterwards published in this periodical. He contributed also a large number of papers to other journals. In 1812 he was made secretary to the Royal Society of Sciences at Göttingen. In 1816 he was appointed physician to the king of Great Britain and Hanover, and in 1821, was made a knight-commander of the Guelphic order. In 1831 he was elected a member of the Academy of Sciences in Paris. A public celebration of the jubilee of his graduation took place in Göttingen in 1825, and a second of his professorship in the following year. At his death on the 22d of January, 1840, his collections were disposed of to various purchasers, the university of Göttingen having purchased the greater part.—E. L.

BLUMENHAGEN, Philipp Wilhelm Georg August, a prolific German novelist, was born at Hanover in 1781, and died in 1839. His collected writings were published at Stuttgart, 1836–40, in 25 vols., and 1843–44, in 16 vols.—K. E.

* BLUMRŒDER, August Friedrich von, a German miscellaneous writer, was born at Gehren in the principality of Schwarzburg-Sondershausen, 1776. He studied theology, but in 1798 entered the army, and served against Napoleon, after which he was appointed governor of the heir-apparent of Schwarzburg-Sondershausen. He now lives in retirement.—K. E.

BLUNT, Edmund, an American geographer, author of "The American Pilot; a Description of the Eastern coasts of North America, from the river St. Lawrence to the Mississippi; followed by a notice of the Gulf stream."

BLUTEAU, D. RAPHAEL, a Portuguese lexicographer, born in London of French parents, 1638; died at Lisbon, 1734. Author of a Portuguese-Latin Dictionary, Lisbon, 1721, 8 vols.

BLYENBURG, DAMASE VAN, a Dutch poet, born at Dordrecht, 1558. He succeeded his father as master of the mint; afterwards became councillor to the viceroy of Virginia. Having started on his travels for Bohemia, he was never more heard of. His poems are written in the Latin language.—J. G.

* BLYTT, M. N., a Swedish botanist, now professor of botany at Christiania. He has done much to illustrate the flora of Sweden, and has published an account of the indigenous plants of the vicinity of Christiania.—J. H. B.

BOABDIL, properly called ABU ABDALLA, was surnamed EL CHICO (the Younger), to distinguish him from his uncle, Abu Abdalla el Zagal, with whom he had a long struggle for the throne of the Moorish kingdom of Granada. He was the son of Abul Hassan, the reigning monarch, against whom, however, he conspired; and the troops of the rival relatives were on the field to decide the issue, when some of the nobles procured the rejection of both, and the elevation of Abdalla el Zagal to the sovereignty. The latter was willing to divide the rule with his nephew; but this Boabdil refused, and called in the assistance of Ferdinand, king of Aragon and Castile. This prince, under the pretext thus furnished, made himself master of a number of important places in Granada; and when at length the alarmed people compelled Boabdil and his uncle to unite against the invader, it was too late to retrieve the sinking fortunes of the Alhambra. Abdalla el Zagal was driven to submission in 1489, and in little more than two years Boabdil surrendered his capital to the christian conqueror, and retired into Africa, where he died in the wars of his kinsman, the king of Fez.—W. B.

BOADICEA, sometimes called BOUDICEA, BONDICEA, or BONDUCA, "The British Warrior Queen," whose wrongs and bravery are still read of with emotion, in the early dawn of our country's history. She lived in the first century, and was the wife of Prasutagus, king of the Iceni, a tribe inhabiting the districts of Norfolk and Suffolk. To insure the favour of the Romans, Prasutagus named the emperor and his wife and two daughters, co-heirs of his wealth and government. His purpose proved vain, for after his death the princesses were treated with every indignity. Suetonius Paulinus, who then commanded the Roman forces in Britain, was absent on an expedition against the druids in Anglesey or Mona. Catus, the procurator, who commanded in his stead, was guilty of great cruelty to Boadicea, causing her to be scourged, and her daughters to be violated. The news of these atrocities spread over the whole country, and a revolt was planned by the queen, in which she was joined by the Trinobantes (the inhabitants of Essex and Middlesex). The insurgents destroyed the colony of Camalodunum (Colchester), and defeated the ninth legion under Petilius Cerialis, which was marching to its relief. They also massacred the Romans at St. Alban's and London; and altogether, 70,000 persons, as Tacitus informs us, perished under their resentment.

Meanwhile, Suetonius, victorious in Anglesey, and hearing of the insurrection which threatened the Roman power, returned to the mainland, and marched with 10,000 men against the army of the queen. He was at first afraid to venture with his small band against the vastly superior forces of the enemy. There were at least 100,000 under Boadicea, but Dio Cassius reckons her forces at 230,000. Suetonius therefore took refuge in London, but abandoning that stronghold, he resolved to try the contest in the open field. He pitched on a narrow tract of ground, guarded in the rear by a forest, and facing the open plain where the Britons were encamped, in strange confusion, with their wives and children brought to witness the victory. Boadicea was mounted on her chariot with her daughters by her side, and riding up and down among her warriors, she cheered them to the contest in burning words of anger and of hope, which Tacitus has preserved. She tells them she comes not to fight, as one of royal blood, but to avenge the loss of their common liberty, the wrong of her scourging, and the violation of her daughters. She prophesies that the Roman power is doomed; tells them it is better to die bravely than to submit to outrage; that so at least it has been determined by a woman; the men might live and be slaves if they choose. "Id mulieri destinatum; viverent viri et servirent." Xiphilinus tells us, that after this heroic speech she let loose a hare as an omen of victory.

Suetonius in his turn exhorts his men to despise the "howlings and vain threats of barbarians," and marching in steady order against the British army, their unmoved bearing soon disconcerted the wild followers of the queen; they fell into disorder, and became an easy prey to their well-disciplined opponents. About 80,000 are said to have fallen under the swords of the Roman soldiers. The queen escaped, but unable to survive a defeat so terrible, she is said to have taken poison and died. This decisive battle took place in the year 61.—(Tacitus, *Annalium Lib.* xiv.; *Agricolæ Vita, cap.* 16.)—J. B.

BOARETTI, FRANCESCO, a literary man born near Padua in 1748. Having completed his studies in the seminary of that city, so great was his success at his final examination, that he was intrusted with a lectureship in the same institution. His fame as a scholar soon made his name known all through Italy; and the Venetian republic offered him the chair of professor of sacred eloquence, which he filled with distinction for the space of ten years. His professorship having been suppressed in 1795, and his position in life having become much altered, he fell ill and never recovered, although the senate, out of esteem for the learned man, granted him a retiring pension equal to his emoluments. Boaretti was considered an eminent philologist, a profound theologian, and well versed in abstract sciences, and his numerous works reveal a mind of the first order. He has translated the psalms of David into blank verse, many of Euripides' tragedies, Homer's Iliad, highly praised by Bettinelli, and many opuscules, both in Latin and Italian, enumerated at length in Moschini's Vitæ virorum illustrium Seminarii Patavini. He died at Venice on the 15th of May, 1799.—A. C. M.

BOAS, EDWARD, a German novelist, was born at Landsberg on the Warthe, 18th January, 1815, and died in 1853. He is better known by his Supplements to the works of Schiller, 1838–1840, 3 vols., and Göthe, 1841, 3 vols., than by his own writings. He published also, Schiller and Göthe im Xenienkampf, 1851, &c. Collected writings, 1847–49, in 5 vols.—K. E.

BOATON, PIERRE-FRANÇOIS DE, a Swiss writer, born at Longiraud, in the Pays de Vaud, 1734; died in 1794. He was member of the Academy of Berlin. Among his works may be mentioned the Idyls and Daphnis of Gesner, translated into French verse, Berlin, 1775, 8vo; a translation of Wieland's Oberon; a translation of Gesner's Death of Abel, Berlin, 1785.

BOBADILLA, FRANCESCO DE, an officer of the household of Ferdinand and Isabella, who was sent out by them to investigate the conduct of Columbus and his brothers, and, if necessary, to supersede them in the government of Hispaniola. He was a needy, passionate, and ambitious person, and his treatment of the great discoverer of the New World has stamped his memory with indelible infamy—a portion of which, however must be borne by Ferdinand. Bobadilla arrived at St. Domingo on the 23d of August, 1500, and immediately proceeded to deprive Columbus of his authority, without even going through the form of an investigation into his conduct. He seized upon the money and property of Columbus, of which he gave no account, and even his letters and most secret papers. Not contented with these outrages, he caused Columbus and his three brothers to be arrested, put in irons, and confined in a fortress until the month of November, when he sent them home to Spain under the charge of Alonzo de Villejo, with instructions on arriving at Cadiz to deliver his prisoners into the hands either of Bishop Fonseca or his uncle, in order to gratify that malignant prelate, who was the bitter enemy of Columbus, and was believed to have secretly instigated and encouraged Bobadilla in all his violent measures. Bobadilla, however, overshot the mark by the gross injustice and tyranny of his conduct, and the arrival of Columbus in chains from the world he had discovered, excited such strong and general indignation throughout Spain that the government were constrained to disown the proceedings of their miserable agent, and to set Columbus and his brothers at liberty. (See COLUMBUS.) Bobadilla was speedily superseded in his command, and in 1502 he embarked, along with a number of the most inveterate enemies of Columbus, in the vessel which brought out the new governor, intending to return to Europe, but the vessel was overtaken by a tempest, and was swallowed up with all its crew and passengers, together with the ill-gotten treasure which Bobadilla had wrung from the Indians.—J. T.

BOBART, JACOB, a German botanist, was born at Brunswick, and died at Oxford on 4th February, 1679, aged 81. He was the first superintendent of the botanic garden at Oxford, which had been established in 1632 by the earl of Derby. He published

a catalogue of the medicinal plants cultivated in the Oxford garden.—J. H. B.

BOBART, Jacob, an English botanist, but of German extraction, was the son of the preceding. He lived during the latter half of the seventeenth century. He succeeded his father as superintendent of the Oxford botanic garden, and he was associated with his father, Dr. Stephens, and Mr. Browne, in the publication of the second edition of the "Catalogus plantarum horti medici Oxoniensis." He also edited the second volume of Morison's Historia Plantarum in 1698. Linnæus named a genus of cyperaceous plants Bobartia, in honour of the two Bobarts.—J. H. B.

BOBLAYE, Emil le Puillon de, a French military engineer, born at Pontivy in the department of Morbihan, 1792; died at Paris, 1843. He was long employed in surveys of France, accompanied the French scientific expedition to the Morea, and was latterly engaged in the survey of Algeria. Boblaye published several memoirs on geological and geognostic subjects in the *Mémoires du Muséum*, *Annales des Sciences Naturelles*, and *Comptes rendus de l'Acad. des Sciences*, and was also the author, in conjunction with Virlet, of the "Geognostic Description of the Morea," Paris, 1833, forming the first portion of the report upon the French exploration of that peninsula.—W. S. D.

* BOCANDE, Bertrand, a distinguished French naturalist and traveller, was born at Nantes at the beginning of the present century. M. Bocandé has travelled in tropical Africa, where he resided for seventeen or eighteen years, devoting his attention to the collection of facts connected with the topography and natural history of the region of the Senegambia, and the documents furnished by him have materially advanced our knowledge of the topography of that interesting country. By an intimate acquaintance with the Mandingo language, M. Bocandé has also been able to obtain an insight into the religious views of the people amongst whom he has resided so long, thus furnishing a key to the explanation of their institutions, which could never have been obtained by travellers merely passing through the district. The collections of objects of natural history made by him have also been very extensive. Of insects alone he has collected no fewer than forty-five thousand specimens. His writings consist of some memoirs in the *Bulletins de la Société de Géographie*, and a work entitled "Notes sur la Guinée Portugaise, ou Senegambie Méridionale."—W. S. D.

BOCANEGRA, Pedro Atanasio, was born at Granada, and died in 1688. He was a pupil of the canon Cano, and an exact imitator of Moya and Vandyck. In 1676 he became one of the king's painters, and this turned his head, and provoked the rivalry of Matias de Torres and Ardemans. Juan de Sevilla being the victor in competition for painting the Corpus Christi banners, Ardemans challenged him to a painting duel, and without any outline took his likeness in less than an hour. The brag, unable to bear his defeat, is said to have died of sheer vexation. The Granada cathedral possesses many of his works, among which the learned Cean Bermudez praises an altarpiece, representing San Pedro, Nolasco finding the choir of his convent occupied by the Virgin and a company of angels, and a Crucifixion, which he says might pass for a Vandyck.—W. T.

BOCARRO, Antonio. This Portuguese writer lived in the seventeenth century, and succeeded Diego de Conto in the distinguished post of royal historiographer of India. He wrote the third decade of Portuguese Asia, a work commenced already by the celebrated Jaen Barros, and still preserved in manuscript. The style of this writer is considered very agreeable and simple, although somewhat prolix. Jöcher has a great opinion of Bocarro's ability and talents as a historian.—A. C. M.

BOCARRO FRANCEZ, Manoel, a Portuguese physician and astronomer, born at Lisbon in 1588, studied in France, and lived in intimacy with the most eminent men of the seventeenth century. He is best known as an astronomer, and wrote some observations on a comet which appeared in 1619. He was also the author of some highly esteemed verses in his mother tongue, and of a short history of Portugal in Latin, and several other works are attributed to him. Died at Florence, 1662.—W. S. D.

BOCCACCINO, Boccaccio, born at Cremona in 1460, and said to have been a pupil of Perugino, and one of the instructors of Garofalo. His principal works are a "Marriage of the Virgin," a "Madonna," a "St. Vincent," a "St. Antonio," and a beautiful figure in a dome of the "Birth of the Madonna," all at Cremona, where he died in 1518. Lanzi says he was inferior to Perugino in the air of his heads, in composition, light and shadow; but richer in his drapery, more varied in his colour, more spirited and less archaic in his attitudes, and not less harmonious in architecture and landscape.—Camillo, his son, surnamed "Il Boccalini," surpassed his father, and abandoned his dry colour, following a style much more pleasing and grand, as great at Cremona as the luckless Correggio, his contemporary, was at Parma—ungrateful, blind Parma. He studied hard and improved fast. At the early age of twenty-six he painted a "St. John" and the three companion saints, in the cupola of the church of St. Sigismund at Cremona, that in gusto and daring foreshortening approached Correggio. His best works after this are a "Raising of Lazarus" and the "Adulteress before Christ," surrounded by friezes of angels, "finely composed and designed in the greatest style." This genius of Cremona died in his prime (O envious death! with thy perpetual black extinguisher) in 1546, aged only thirty-five. After the lapse and sleep of more than a hundred years, this painter's family gave birth to Francesco Boccaccino, born at Cremona in 1680. He studied at Rome under Brandi and Marotti, and painted "in a good style" historical easel pictures and church scenes, chiefly small, imitating sometimes Albano's mythological subjects. He died in 1750.—W. T.

BOCCACCIO, Giovanni, "One of the most illustrious writers in the prose of the vulgar tongue that has ever appeared in Italy, and whose very name is alone equal to a thousand eulogies." Such is the estimate, perhaps not exaggerated, which Mazzuchelli gives of one whose fame stands as high to-day as it did in his own times. One of that distinguished triad who made the *tercento* glorious in Italy—the great reformer, if not creator, of Italian prose, as Dante and Petrarch were of Italian poetry. Of the time and place of his birth we cannot venture to speak with accuracy. "The cradle of Boccaccio," says another of his countrymen, "is surrounded with darkness," and he accounts for that fact on the supposition, that being an illegitimate child, neither he nor his father had any wish to dissipate the obscurity. His father was the descendant of a family who at one period (as Boccaccio himself tells us) possessed an estate and castle at Certaldo, on the banks of the Elza, in the valley of that name, some ten miles from Florence, whither they had emigrated, and became Florentine citizens. Michaele, or, as he was called, Michellino, shortened to Chellino, was the father of a merchant, who went, for distinction, by the name of Boccaccio de Chellino, and this latter, during a protracted visit to Paris, became intimate with a Frenchwoman, who was destined to be the mother of Giovanni. Who she was no one can tell, but it is asserted by Villani, without any evidence to support the assertion, that she was nobly born. Some allege, too, that the merchant married her, but this is inconsistent with the fact of the poet's having obtained a bull of legitimization from the pope to enable him to take holy orders, unless, indeed, the marriage was after Giovanni's birth. Nay, it is even doubted who his mother really was, as the merchant seems to have been a thorough *contrabandista* in the affairs of love, so that it would be a very idle task to investigate his maternity. Whoever she was, she died soon after the birth of her son, and thus, says Baldelli, she lost the glory of being called the mother of such a son, and the world the knowledge of her name. The important fact for the world, however, is that Giovanni came into it somewhere, and somehow, and sometime in the year 1313, as we learn inferentially from a letter of Petrarch, who, himself born in 1304, tells Boccaccio that he was his senior by nine years. To Florence we find him brought in his childhood, and, even in his seventh year, giving indications of his genius by the composition of tales in verse, which procured him the title of poet amongst his acquaintances. His father had put him under the best master in Florence, Giovanni da Strado, but determined that he too should be a merchant, and so, when he found the boy taking to poetry, he at once turned him from figures of rhetoric to figures of arithmetic, and Strado gave place to a brother merchant, with whom the boy made many journeys, travelling as far as Naples and Paris. Six years were so passed, and Giovanni returned to Florence only to convince his father that he was more suited for literature than for trade. But literature without a profession was not in the comprehension of the man of business, and so he set the youth to learn the canon law. This was as distasteful as the counting-house, and after many ineffectual struggles to subdue a taste that would not be controlled, the father at length left his son to pursue his own devices.

His passion, indeed, for a literary life was invincible, and he has himself declared that a visit to the tomb of Virgil when in his twentieth year fixed his determination for ever. Thenceforth he prosecuted letters with the unwavering ardour of one who has made it the object of his life. Virgil and Horace were his masters in the Latin, and Dante his guide, and, as he calls him, the torch that lit him on his way in the study of his native tongue. He seems to have made great progress in letters and science; he made acquaintance with the Greek language, then scarcely known in the northern portion of Italy; he formed intimacies with several of the learned men of his day, and acquired a knowledge of mathematics and of astronomy. The court of Robert of Naples was then the most distinguished in Italy. A liberal patron of men of letters, he drew around him all the genius and learning of the land, and thither Boccaccio went, and fixed his abode for some years. There he first made the acquaintance of Petrarch in 1341, who had come to be examined by Robert, himself no mean scholar, previous to his obtaining the laurel crown at Rome. An oration in praise of poetry delivered by Petrarch at once won the admiration of the king and the respect of Boccaccio, who thenceforward set the poet before him as his great exemplar—a guide who, in nine years after, was united to him in the bonds of a friendship so tender and enduring that death alone dissolved it.

It was while in Naples that Boccaccio formed the attachment which occupied a large portion of his life, and seems to have influenced in no small degree his writings. To one of his disposition it would have been no easy thing to live in a city at once the most dissolute and the most seductive, where the corruption of morals was all the greater that it was veiled by the elegancies of the court and the chivalry of the age, without falling. Besides he was now in the full flush of youth, and possessed the attractions both of person and intellect which are sure to make a lover successful. The descriptions as well as the portraits which have come down to us declare that he was a man of fine and commanding person, tall and rather full, with an air and countenance of grace and sprightliness. His face was oval, his lips full—rather too much so—yet rich and well formed, and his chin so shaped that, as Manni says, it gave a peculiar beauty to his smile. Add to this the charm of conversation, in which he excelled, and a gallant devotion to the sex, and we have the portraiture of one fit to shine in the court of Naples. Nearly every Italian lover first sees his mistress in church. It was so with Petrarch in Avignon; it was so with Boccaccio at Naples. Upon Easter eve, in the year 1341, he entered the church of San Lorenzo, and saw a girl of admirable loveliness; and so, indeed, she must have been if the lover's description of her have no more than the amount of exaggeration usual in such cases. He follows her from the church, sees her enter a house, and learns that she is a natural daughter of the king, and the wife of a gentleman of distinction. This is the Fiammetta of his novels, which name has gained a celebrity when her own of Maria is well-nigh forgotten. It has, however, long been gravely questioned whether this amour is not altogether a poetic fiction. Tiraboschi doubts the reality of it, and insists that the narrative is inconsistent in itself; and indeed it must be admitted that the lady Mary, known as the natural daughter of Robert, survived the poet, who states that his Fiammetta died before him. Baldelli, on the other hand, perhaps the best biographer of Boccaccio, combats these doubts with great ability. At this distance of time the clouds are all the denser for the attempts to dissipate them, and we must be content to leave the amour of Boccaccio as apocryphal as that of Petrarch. The truth may be in each case that the poet formed an object of adoration, as a necessary *dramatis persona* of his intellectual life as Don Quixote did of his hallucinations, and that all beyond this is fiction. Real or simulated, to this passion he ascribes the ardour with which he pursued the course of literature which eventually elevated him to the highest place amongst the authors of Italy. To please the object of his passion, his earliest compositions were written. In prose and in rhyme he celebrates her. To her he dedicated the "Filocopo," a romance, the subject of which is the adventures of Florio and Biancafiore, their early attachment, cruel separation, perils, wanderings, and final happy reunion and marriage. It is little in the taste of our own times, though quite in accordance with the tales of his day, when the crusades and the wars with the Saracens in Spain flooded Europe with marvellous tales of chivalry and love, and it was from one of those which, still unwritten, passed from mouth to mouth, that Boccaccio took the incidents of his romance. It is a long story, consisting of nine books, full of episodes that weary, and possessing little sustained interest. In style it is inflated and declamatory, and there is a perpetual mingling of the common place and the marvellous, the ancient and the modern, christianity and paganism, which, despite of the bursts of natural feeling, and the fine descriptive passages to be found through it, make it, as a whole, heavy reading. The "Teseide" was his next production, a poem written, as appears by its dedication to Fiammetta, in 1341, a subject which Chaucer has made known to English readers as the Knight's Tale, and which Dryden has reproduced in his Palamon and Arcite. It has the merit of being the first modern poem that abandoned the prevalent poetic machinery of visions and dreams, and, following the example of Homer and Virgil, constructed a fable complete in its action, following it out through all its adventures, and bringing it to a suitable close. It has the higher honour of being the first poem written in that measure, which afterwards became so universal in Italy, the *ottava rima*. Boccaccio is hence commonly considered the inventor of the eight-lined stanza; but he was in truth not so, for it existed in France before the time of Boccaccio, and perhaps also in Sicily, though in a different form; but he was assuredly the first to see its vast capabilities, to make it thoroughly available, to shape it into the peculiar conformation of rhymes known as the ottava rima, and to confer upon it an enduring popularity.

But he was now forced to abandon the pleasures and the society of Naples. His father, who had lost all his other children, recalled Boccaccio to his home. Florence was then in a state of political agitation, and Boccaccio took refuge from these troubles in the occupation of literature, and composed several of his less important pieces, and no doubt improved himself in the Tuscan dialect. A second marriage contracted by his father soon released him from a house but little agreeable to him; and after an absence of two years he returned to Naples, to enjoy, under the patronage of Queen Joanna, the same pleasures, both of society and literary companionship, that distinguished that city during the reign of her father. It was at this period that he composed the "Filostrato," a poem in ottava rima, which both Zeno and Salvini praised highly; the "Amorosa Fiammetta," and the "Amorosa Visione." The latter of them is composed in terza rima, and adopts the Provencal conceit of being throughout acrostic; the first letters of all the tercets forming the names—Madonna Maria and Giovanni di Boccaccio da Certaldo. A trifling only pardonable in a young man and a lover.

But this was not to last: family troubles, and the death of his father, once more compelled his return to Florence, where he settled, to fulfil the duties of a citizen, and to take a part in the public affairs, as well as to assume his place amongst the distinguished men which then rendered that republic glorious. Amongst these he was fortunate enough again to meet with Petrarch, who passed through Florence on his way to the jubilee at Rome; whence may be dated their more intimate friendship. Boccaccio addressed him in a Latin poem, and received him in his own house; and to this intercourse may be traced much of the progress visible in the compositions of Boccaccio henceforward. The high position which Boccaccio at once took in the republic, caused him to be sent on many honourable embassies; but none of these was so congenial to him as that mission on which his country sent him to Padua, in 1351, to convey to Petrarch the decree which restored to him his rights and his property, and invited him to honour with his presence and lectures the university then recently established. The friendship of Petrarch and Boccaccio was productive of one advantage to the latter, to which is mainly owing his subsequent pre-eminence in literature. Heretofore he had believed that the true bent of his genius was poetry, and he thought that as a poet in his native tongue he would stand next Dante. A perusal of the writings of his friend at once convinced him that the true successor of Dante was Petrarch; and so great was his dissatisfaction with what he had done himself, that he committed to the flames the greater part of what he had written in Italian verse. Copies of the principal ones must, however, have been preserved, as we do not hear of any considerable composition which is not still extant. And now he turned the whole energy of his mind to the composition of that in which he was destined to take the highest place—Italian prose. This he studied laboriously and critically. He saw what his own tongue, heretofore so inadequately cultivated, was capable of being wrought to; he sought to give it a

regularity, an accuracy, a grace, a polish, and a rhythm, which till attained, the prose of no nation can be called perfect. With such views it was that he wrought at the work which was soon to be the foundation of his imperishable fame. While yet in Naples during the year 1348—that of the great plague—whether at the command of the queen, or for the reasons which he has himself given in his preface—to afford to others in love the relief which he derived from the conversation of friends—Boccaccio commenced his "Decamerone," which he finished and published at Florence three years after his return there. The plot of the work is known to every reader. Seven young ladies, wise, noble, beautiful, accomplished, and graceful, meet in the church of Santa Maria Novella, now left desolate from the plague. One proposes to the rest to leave the city, and sojourn in a neighbouring villa: the suggestion is approved of, and they are accompanied by three youths, who are related to some one or other of the ladies. One of the ten is the president, successively, for the ten days of their retirement, and each tells a tale daily, thus furnishing the hundred tales which compose the work. No sooner had the "Decamerone" made its appearance, than all Italy was moved by it. There was but one sentiment, that of admiration. Even the critics found nothing to fault: the defects in point of morality seemed to have troubled some of the religious only, and the work placed Boccaccio at once in the highest place of prose writers. It seemed till now as if the Tuscan tongue had never spoken with a clear articulation; that it had only lisped and stammered. Now, indeed, the language was fixed and finished; the true model of Italian eloquence was formed, and established for ever.

But while Boccaccio thus improved his native tongue, he applied himself with equal assiduity to the revival of the Greek, and the collection and preservation of the ancient classics. In this he spared neither money, time, nor labour. He sought out literary men everywhere to aid him; he bought whatever he found valuable, as long as his means enabled him, and when they failed he made copies with his own hand, to an extent that may well surprise those who live in the days of printing. Many of these he bestowed upon his friends, and upon Petrarch he conferred the great poem of Dante. This beautiful MS. is said to be still extant. In 1359 Boccaccio went to Milan, to visit Petrarch, and it was here that the latter mentioned his having met at Padua, Leonzio Pilato, a Calabrian, who had passed most of his life in Greece, and was thoroughly familiar with its language. Boccaccio at once returned to Florence, proposed to the senate to erect a chair of Greek literature, overcame all obstacles to his wishes, and, furnished with the decree, he set out for Venice, and at last brought back with him Pilato, whom he lodged in his own house. With this man, repulsive in his manners and unamiable in his disposition, Boccaccio continued to work, enduring patiently all his caprices and habits, for three long years, and was paid for all by accomplishing a translation of Homer into Latin, a work of incredible labour, from the total want of lexicons and grammars. Other works followed; and he sought out in distant places every precious manuscript which he heard of, and purchased it. Such indeed was his zeal and munificence, that Manetti states, in the following century, that nearly every Greek manuscript which the republic possessed was due to Boccaccio. This may be considered the real revival in Italy of Greek literature, almost unknown there since the fall of the Greek empire. Now the example of Boccaccio animated other men of learning, and ere long the language was taught at the university and the schools. The life and writings of Boccaccio were still those of the gallant of Naples rather than the student of Florence, or the companion of the philosophic Petrarch. This last remonstrated with him in a manner though gentle yet authoritative, and the remonstrance was always received with respect, though often disregarded. What reason and the admonition of friendship could not effect, the terrors and superstition of religion accomplished.

There was at Siena a holy monk, whose great object through life was the conversion of sinners. On his deathbed he enjoined upon a brother religious, Giovacchino Ciani, to visit Boccaccio, and convey to him his dying words. Ciani accordingly obtained an interview with Boccaccio, and in the name of the dead Pietro conveyed the message, exhorting him to change his manner of life, admonishing and rebuking him for all the occasion of sin he had afforded to others by his writings. He set before him the sin of being the open foe to modesty, and the apologist for licentiousness; warned him that if he persisted in his present course a woeful and wretched death would speedily overtake him. All this the monk enforced by revealing to Boccaccio a secret which he believed was known only to himself, and then left him, confounded and conscience-stricken, to execute, as he said, similar missions in Naples, France, and England. The effect was immediate and complete. He thoroughly resolved an entire change of life: he renounced gallantry, and all light compositions, and even formed the idea of selling his library. Petrarch, however, to whom he had written an account of the whole matter, viewed it with more calmness and judgment. While commending his good resolutions, he neither approved of the abandonment of literature or the sale of his library; offering, at the same time, should he persist in his resolution, to purchase his books, that they might not be dispersed through the world. The advice of Petrarch was not without its effect. Boccaccio resumed his literary pursuits, while, at the same time, the reformation of his life was permanent, and henceforth he dressed as an ecclesiastic, though he abandoned the hastily-formed determination of studying theology alone.

It was about the year 1363 that he again visited Naples, led thither by the solicitations of the grand seneschal Nicholas Acciajuoli. Boccaccio was poor, for the little patrimony he possessed originally he had sacrificed to the purchase of books, and the patronage and support of a wealthy and powerful man was not to be lightly rejected, and the seneschal pretended to the reputation of being a munificent patron. But the treatment Boccaccio received from this mean, unfeeling, and arrogant man, commemorated to his infamy by every biographer, soon compelled him to remove from the squalid room and filthy truckle assigned to him, to the house of his friend Mainardo di Cavalcanti. Again the vanity of the seneschal made him seek to have Boccaccio a resident under his roof, and the friends of the latter persuaded him to a second trial. But the result was the same, and he finally left Naples for Venice, associating there with Petrarch, Pilato, and other learned men; whence, after three months, he returned to Florence; and ultimately retiring to his house at Certaldo, he gave himself up entirely to the prosecution of literature. Unfortunately he devoted himself principally to compositions in Latin, mistaking the true bent and power of his genius; and the "Genealogia Decorum," and the treatise "De Casibus Virorum et Feminarum Illustrium," which were the fruits of his study, however they may attest his learning, research, and morality, and though they gained him the respect of the learned of his day, are now read as little as the epistles or the epic of Petrarch, in the same language. Meantime he was not unhonoured by the republic as a citizen, and he was twice sent on embassies to Urban V., taking occasion to visit Venice, where he failed to meet Petrarch; and going to Naples, where he was received with great consideration by Queen Joanna, refusing all offers of patronage, and returning again to the sanctuary of his house at Certaldo. A severe and loathsome disease seized upon him in the midst of his studies, and reduced him to the last extremity; but he recovered after some months of suffering, and the first use he made of his renewed strength was to carry out a long-cherished project of establishing a professorship for the elucidation of the "Divina Commedia." This the republic endowed, and Boccaccio was himself the first to fill the chair, and his lectures form the valuable and elegant commentary on the first seventeen cantos which he has left. Boccaccio was now past 69, and beginning to feel the infirmities of age; and the death of Petrarch gave him a shock which accelerated his own end. He survived his friend and master little more than a year, dying at Certaldo on the 21st December, 1375, in the 73rd year of his age, mourned and honoured by the republic and all Italy.

It is a difficult thing for the readers of our times, especially if they are not Italians, to appreciate the position which Boccaccio occupied in his own; or to understand how, after so long a period, he still retains it. Assuredly it is not his poetry that perpetuates his renown, nor yet his Latin compositions. As a poet, he never took a hold of the public mind; and his verses, but little read in his own day, are now only familiar in name to the student, and not even known to exist by the ordinary reader. Indeed he is in this respect one of the numerous instances of men totally mistaking their own powers, and labouring from first to last under a delusion. "Studium fuit alma poesis," was the sentiment of his deathbed, and the epitaph which he wrote for his tomb; but the poet Boccaccio is as unknown as is the philosopher. It is the novelist whose reputation has survived, and spread over the world. We may well pause to ask how it is that tales written for the amusement of the gay and the idle have wrought such a

result. Neither in their plot nor their intrinsic interest do they take hold of the mind, and their licentiousness and occasional coarseness are calculated to repel and even disgust, and formed a subject of bitter regret to himself. The answer is found in the charm of the composition. He found a tongue rude and neglected, yet, as his instinct told him, capable of being wrought into beauty. And as the lapidary detects the jewel in the rough stone, and works it into the gem to be set in the coronet of a sovereign, so Boccaccio laboured at the vulgar tongue, till he polished, and shaped, and purified it, making it as harmonious, and ornate, and felicitous a vehicle of prose, as his great contemporaries had made it in the domains of poetry. Besides this, too, and equal to it, is Boccaccio's marvellous sprightliness of description and power of narrative. A country scene glows and ripens beneath his pen as it would beneath the pencil of Claude or Poussin. His personages are instinct with life; and his account of the great plague, prefacing the "Decamerone," is a masterpiece, fit to place beside Thucydides or Defoe. But Boccaccio has other claims than that of the novelist, the father of Italian prose, and the inventor of the stanza which Ariosto and Tasso have made vocal through the world. He was more than any man of his age the restorer of the ancient classical learning, especially the Greek. How entirely this last had passed away from Italy may be learned from the fact that Petrarch neither possessed a copy of Homer, nor could read it if he had. What privations he endured, what sacrifices he made in reviving that language, we have seen; and Manetti justly observes, that Italy owes all its Greek to Boccaccio. We have not recounted all the works of Boccaccio; they will be found enumerated in Mazzuchelli, Ginguéne, and other authorities; but the work by which he is now best known after the "Decamerone," is the "Life of Dante," one of the purest and most elegant of his compositions.—J. F. W.

BOCCA-DI-FERRO, Lodovico, called also BUCCA-FERRI and BUCCA-FERRA by different writers, an Italian physician, born in 1482 at Bologna, where he died, 1545. He studied and obtained his degrees in the university of his native place, where he also occupied a chair of logic, and counted among his disciples, Scaliger, Francesco Piccolomini, and Benedetto Varchi. The Cardinal Gonzague, who was also one of his pupils, persuaded him to visit Rome, where he resided for five years teaching the Aristotelian philosophy with as much success as had attended him in Bologna. On the sacking of Rome by the imperial troops, Bocca-di-Ferro returned to Bologna, resumed his chair of philosophy, and entered into orders. He subsequently received the title of Count Palatine from the emperor, Charles V. Amongst his contemporaries he had the reputation of being one of the first philosophers of his age and country; but he appears to have adhered servilely to the Aristotelian maxims, and his principal writings consist of commentaries upon different parts of the works of the great Stagyrite.—W. S. D.

BOCCAGE, Manuel Maria Barbosa del. This celebrated Portuguese poet was born of a noble family at Setuval in 1771. Having finished his classic studies, he entered the navy, from which he was expelled by order of the minister of state, Count St. Vincent, whom he had grossly offended. Being sent by government to Goa, he was well received by the Portuguese colonists, whom his poetical versatility attached to him wherever he went. His satirical humour having stirred up the anger of many who became his enemies, he was compelled to fly from Macao, to avoid the persecution of the chief magistrate of that place, whom he had ridiculed in some epigrams. He returned to Goa, where he met with a Mecenas in the person of Joachim Pereira Almeira, a very wealthy merchant, who brought him to Lisbon, and whose liberality afforded Boccage ample means of living in plenty and happiness. Endowed with the greatest memory, and thoroughly acquainted with the Latin, French, Italian, and Spanish classics, he could compose and recite extempore exquisite sonnets, odes, and even idyls, in the most elegant language. He has translated Ovid's Metamorphoses; and Mirra is considered a masterpiece of elegance and precision. By order of the Inquisition Boccage was imprisoned for having circulated a letter written in the style of Voltaire, in which he denied the immortality of the soul; he was, however, mildly treated, and through the protection of Scabra, then secretary of state, he recovered his liberty. Nevertheless the horrors of his prison preyed so much on his mind, that his health being impaired, his constitution gave way, and after a long and painful illness, he departed this life towards the end of the year 1806.—A. C. M.

BOCCAGE, Marie Anne, née le Page, born at Rouen in 1710; died in 1802. Married Fiquet du Boccage, who held a lucrative fiscal office—receveur de tailles de Dieppe. He died early—de bonne heure, as the French courteously say. Her talents for versification, which were very considerable, appear to have been cultivated in secret, and her first work, produced at the mature age of thirty-six, came as a surprise on her friends. We have a distrust of the decisions of academies on such subjects. It is not the less our duty to record such augury for good or evil, that the academy of Rouen decreed her a prize in1746, for what was believed to be her first poem. Thus encouraged, she no longer shrunk from publicity; nay, rather courted it, and the world of Paris was delighted with her "Paradise Lost," pleasanter reading, they said, than Milton's, and her "Death of Abel." In 1749 she published her "Columbiade," an epic poem in ten cantos. A tragedy of hers, the "Amazons," was acted about the same time. She wrote for the taste of the day in which her lot was cast; and she had her reward. Her praise was in all the academies. She was successively admitted to the bosom—such are the affectionate words which the forms of the language in which he writes suggest to the French biographer who records the fact (admise au sein)—of the academies of Rome, of Boulogne, of Padua, and, last not least, of her native Rouen. To her "salon" the "spirituelle" widow brought all that France contained of distinguished men; Voltaire was there enjoying and conferring fame; and there, too, Fontenelle was to be met, who loved to call her his daughter. This was no doubt a happy life, and she enjoyed it long. The academy of the Arcades at Rome wrote verses in her praise; nay, printed them in a volume as "thick as all this cheese." Many of her works were translated into English, Spanish, German, and Italian—all forgotten! not one to be had for love or money, and no love or money to be had for them should one by rare accident turn up at book-sale or book-stall. A volume of letters, addressed to her sister, madame du Perron, describing her travels in Italy, England, and Holland, is the only one of her books now looked at—such is fame!—J. A., D.

BOCCALINI, Trajano. This satirical writer was born at Loretto in 1556; his versatility of genius, and his facility in versification, make him to be considered one of the wittiest writers of Italy. The limited means of his father did not allow him to commence his studies until he had reached a mature age. The rapid progress he made, particularly in poetical compositions, gave immediately the greatest hopes of his future literary renown, and soon he became the life and centre of a large circle of friends and admirers, who loved and esteemed him for his amenity of character and benevolent disposition. Had his political conduct been consistent with his written doctrines, no doubt he would have attained to the highest distinctions and dignities in the state; but having given offence, and alienated from him many of his patrons, fearing for his safety he was compelled to repair to Venice, where he published "I Raguagli di Parnasso," which met with the greatest success. In this work he imagines that Apollo has become the sovereign judge of Parnassus, and cites before his high tribunal kings, authors, and warriors, examines their faults and crimes, and pronounces judgment on them. He left also a commentary on the Annals of Tacitus, and on the first book of the Histories of Agricola. "La pietra del Paragone" is considered his best satire, and in a Horatian style he vents his wrath against the Spanish misrule in Italy. Many of his contemporary biographers state, although contradicted by Muratori, that on account of this last work he met with a violent death on the 16th November, 1613.—A. C. M.

BOCCANERA, Julius or Gilles, brother of Simon, by whom, in recompense for numerous services, he was raised to the command of the Genoese fleet. In 1340 he went to the succour of Alfonso XI. of Castile against the Moors of Andalusia and Africa; and having commended himself to the Spanish monarch by his share in the victory of Tariffa and the taking of Algeziras, was raised to the office of admiral of the Spanish fleet, and presented with the earldom of Palma. On the accession of Henry II., whose part he seems to have taken in the civil wars which resulted from the rivalry between him and his natural brother, he was confirmed in his office and rank. In 1372, on the occasion of the earl of Pembroke's attempting to land at Rochelle to claim the crown of Castile for John of Ghent, an engagement ensued between the English and Spanish fleets, in which Pembroke was taken prisoner.—J. S., G.

BOCCANERA, Simon, grandson of William, born at Genoa about the commencement of the fourteenth century. The traditionary popularity which belonged to his family, not less than his personal talents, pointed him out for the leader of the democratic party, when the opportunity was presented for wresting the government of the city from that section of the nobility who had again usurped it on the fall of his grandfather. He was first chosen abate del popolo, but that office, which corresponded to that of the tribunes of ancient Rome, for reasons connected with his noble birth, he declined. The people then proclaimed him doge for life, and accordingly, entering on the government in 1339, for several years he maintained his popularity with the masses; but this, notwithstanding the renown which accrued to him from his victories over the Turks, the Tartars, and the Moors, beginning to decline, his enemies of the ancient nobility were inspirited to attack him more and more openly, and after a desperate struggle, in which he made free with his powers of confiscation and banishment, he was obliged in 1334 to resign his dignity, and retire to Pisa. William, marquis of Pallavicini, to whom, by the arts of John Visconti, archbishop of Milan, the government of Genoa had been committed in 1353, having been expelled from the city in 1356, Boccanera was anew raised to the ducal dignity. Seven years afterwards, his enemies fearing that he had grown invulnerable to sedition, took the opportunity of a feast which he gave to the king of Cyprus, to remove him by poison.—J. S., G.

BOCCHERINI, Luigi, a musician, was born at Lucca, January 14, 1740, and died at Madrid in 1806; other accounts give 1730 and 1735 as the date of his birth, and 1805 as the date of his death, and he is stated to have reached the age of seventy, but the dates first stated appear to be the more authentic. His father was a double bass player, who, perceiving his natural talent for music, spared no pains in its cultivation. Boccherini received instructions in composition and on the violoncello of the Abbé Vannucci in his native town, and then went to Rome to complete his studies. He used to attribute, in after-life, much importance to the impressions he received from the ecclesiastical music, then already divided into the modern style and the style of Palestrina, in the papal city, and while there he laid the foundation of his reputation as an instrumental composer. Returning to Lucca, he met Manfredi the violinist, a pupil of Nardini, with whom he formed an intimate friendship and a professional alliance, which lasted till Manfredi's death. These two artists visited together the principal towns of Lombardy, Piedmont, and the south of France, with great success; and the music of Boccherini was so much admired, that, being yet unpublished, a high value was set upon manuscript copies of his works. The friends arrived at Paris in 1771, where, in the following year, the first six trios for two violins and violoncello of Boccherini were printed; these were immediately followed by six quartettes, under the name of "Divertissements;" and they obtained so great and so speedy a popularity, that in the course of five years the fertile author published no less than eighty compositions of the same class. Boccherini and Manfredi next went to Spain. The music of the former had preceded them, and the esteem in which it was held insured to the composer and his companion a ready welcome. The two were engaged as chamber musicians to the prince of the Asturias; and Boccherini had a further engagement from Carlos IV. to supply nine new pieces every year for a fixed pension.

Honoured as an artist, and prized as a friend, his happiness was still augmented by his marriage to a Spanish lady, to whom he was passionately attached. The death of Manfredi, however, was a severe affliction to him, and it was, moreover, the beginning of a series of misfortunes from which he never recovered. Commissioned to find a violinist to supply the place of his friend, Boccherini engaged Brunetti for this purpose, to whom also he afforded great advantages in respect of advice and instruction, but who, being of an intriguing character, very quickly undermined our composer's position at court, and ceased not to plot against him till he was obliged to resign both his appointments. Boccherini now wrote some vocal pieces for different religious establishments. The marquis de Beneventi settled on him a small pension, with the condition that he should supply a certain number of compositions annually. Frederick William II. of Prussia is said to have made a like engagement with him; and the same is related of Lucien Buonaparte, when ambassador at Madrid. These several resources were, however, inadequate to support him with his wife and family in decent competency, for in 1803 he was living in Madrid in a single room, with a scanty provision of the positive necessaries of life. In the midst of his privations, the amiable disposition by which he was always distinguished never forsook him, and, with his children playing around him, and amidst all the distractions of his limited household, he continued to compose and to impart a spirit of cheerfulness to his affectionate circle. He had a most scrupulous sense of probity—a striking example of which is, that he refused the offer of 100 louis d'or for his "Stabat Mater," because he had promised the work to another purchaser for sixty piastres. The latter part of his life was so obscure, that, when his death was announced, the lovers of music in Madrid, who had especially admired his works, were surprised to learn that he had been residing amongst them.

The extraordinary number of Boccherini's productions would entitle him to distinction independently of their merit, but, although they have now passed out of favour, this is not inconsiderable. He is best known by his very numerous quintets, in which the prominence of the part for the principal violoncello denotes his excellence as a player on this instrument. Great melodious fluency, perfect appropriateness for the several instruments, and extreme simplicity of construction, characterize his writing; and, when his phraseology was fresh, and his forms were new, these qualities may well be supposed to have had an irresistible charm. He has been not inaptly called "the wife of Haydn," which name defines the relationship of his music to that of the great instrumental master.—G. A. M.

BOCCHI, Achille, born at Bologna in 1488, of a very noble family; from his early youth he devoted his time to the culture of literature, and contributed many valuable compositions at the age of twenty. His high position in life, and his renown as a classic scholar, soon made him acquainted with the literati of his time, and many princes charged him with important missions. We see him at the court of the prince of Carpi as his first consul, then imperial orator to the Roman court, where he was created count palatine, which title gave him the right of conferring the order of knighthood and university degrees. He was particularly honoured by the friendship of Henry, king of France; and his name was recorded on the rolls of various academies, while he filled in his native city the professorships of Greek, poetry, and belles-lettres. He founded also an academy called after his name, "Bocchiale." Well versed in the Hebrew language, he made many researches in ancient manuscripts, which led to the discovery of many archæological treasures, alluded to in his history of Bologna. Such was the estimation in which he was held by his cotemporary writers, that two medals were struck in his honour, which are still preserved in the museum of Bologna, with these inscriptions: on the one, "Achilles Bocchius Bonon. An. Æ. LXVII.;" and on the other, "Ach. Bocchius Bononiensis Historiæ Conditor." His works, all written in Latin, treat of poetry, philosophy, history, and classic literature. It is worth remarking that of so many eminent writers who have spoken of this distinguished scholar, Ciacconio alone records his death, which happened at Bologna in his 74th year, on the 6th of November, 1562.—A. C. M.

BOCCHUS I., a king of Mauritania, the father-in-law of Jugurtha, who lived in the latter half of the second century before the christian era. He at first united with Jugurtha in making war upon the Romans, on the promise of his obtaining the third part of Numidia. But after the defeat of Jugurtha by Marius, Bocchus was induced by the persuasions and promises of Sylla to betray his son-in-law into the hands of the Romans. He obtained as the reward of his treachery a grant of the kingdom subsequently called Mauritania Cæsariensis, of which Fez now forms a part.—(Sallust's *Bellum Jugurthinum.*)—J. T.

BOCCHUS, a Mauritanian chief, supposed to be the son of the above. He and his brother Bogud reigned jointly over Mauritania, and were confirmed in their sovereignty by Cæsar. Bocchus rendered good service to Cæsar in the capture of Cirta, the capital of Juba, king of Numidia, and was rewarded with the grant of a portion of the kingdom of Masinissa, the ally of Juba. According to Suetonius, Cæsar lavished no little money upon Eunoe, the wife of the Mauritanian king. After the death of the great Roman dictator, Bocchus and his brother quarrelled, and took opposite sides in the great civil war. The former joined Octavius, while Bogud espoused the cause of Antony. Bocchus was ultimately confirmed in the government of Mauritania by Octavius. He died about 33 B.C.—J. T.

BOCCIARDO, surnamed, from his gross size, CLEMENTONE, was a pupil of Bernardo Strozzi. He accompanied Castiglione to Rome, the magnet city that still draws artists strongly southward. After a large course of study of old sculptors and old painters, he went to Florence and painted his own portrait for the grand-duke's gallery. Genoa has some of his works, and Pisa boasts the "Martyrdom of St. Sebastian" in the Carthusians' church. He was taught to blend the then modern and antique styles with a graceful strength. He excelled Strozzi in ingenuity and correctness of composition, but failed in reaching his truth and purity of colour. He died in 1658, still young, without reaching Strozzi.—W. T.

BOCCIARDO, DOMENICO, a mediocre painter of the same name, was born at Genoa in 1686, and died in 1785. He studied under Morandi, and painted history indifferently well.

BOCCONE, PAOLO, or PAULO, afterwards SILVIO, a celebrated Sicilian naturalist, was born at Palermo, 24th April, 1633, and died, 22d December, 1704. He belonged to a wealthy family, originally from Savona in the states of Genoa. His attention was particularly directed to botany, and in the prosecution of this science he visited various parts of Italy, France, Holland, Germany, and Britain. He afterwards kept up a correspondence with Sherard, Morison, Hatton, Barrelier, and other celebrated naturalists. He took the degree of doctor of medicine at Padua, and was admitted a member of the Academia Naturæ Curiosorum. He was afterwards appointed botanical preceptor to Ferdinand II., grand-duke of Tuscany, and finally professor at Padua. In 1682 he entered the order of Cistercian monks at Florence, and there took the name of Silvio. He returned to Sicily, and entered one of the Cistercian convents of Sta. Maria d'Altifonte, near Palermo, where he died. His tomb is shown in the small village of Palco, about three leagues from Palermo. His works were very numerous, including "Description of Sicilian plants, as well as of those of Malta, France, and Italy;" "Remarks and Observations on Natural History;" "Botanical Letters;" and "Descriptions of Marine Plants."—J. H. B.

BOCERUS, the Latinized form of JOHN BOEDEKER or BOCKER, a German poet and historian, born at Hausberg, 1525; died in 1565. He evinced remarkable poetic talent, and, in the midst of adversity, won an academic prize, which enabled him to take his degree in college. He rather improvised than composed. His works are not of much general interest.

BOCH or BOCHIUS, JOHN, sometimes termed "the Virgil of the Low Countries," on account of the elegance of his Latin poems, was born at Brussels, July 27th, 1555. He studied at Rome under Cardinal Bellarmine, and travelled through Poland and Russia. He composed a panegyric poem, which pleased the duke of Parma so well, that he was presented by that prince with the secretaryship of Antwerp. He wrote "Physical, Ethical, Political, and Historical Observations on the Book of Psalms," and a "Life of David;" but died January 23rd, 1609, before he had completed the publication of his work on the Psalms.—T. J.

BOCHART, SAMUEL, one of the most illustrious biblical scholars of France, was born at Rouen in 1599. His earlier youth gave abundant token of his tastes, for at the age of thirteen he composed Greek verses, which his preceptor prefixed to a Corpus Romanorum Antiquitatum, published in 1612. These verses tell us that he was a cherished pupil of Thomas Dempster, a Scotchman of great erudition, and famous in his day; and the verses of Bochart, so honoured by him as to be placed in front of one of his most elaborate productions, must have been of more than ordinary merit. Bochart must have resided at Paris when under Dempster's tuition. The young man then removed to Sedan, and there, in 1615, maintained with great credit his public theses in philosophy. There, too, he was in the habit of composing complimentary Latin poems, while he was studying theology under Jac. Capellus. About 1619 Bochart went to Saumur, and studied under another famous Scotchman, John Cameron, who had succeeded to the chair of Gomar during the previous year. Civil commotions obliged Cameron to leave in 1621, and Bochart accompanied him to London. After spending some few months in the English metropolis, Bochart repaired to Leyden, and pursued the study of Hebrew under the great Arabic scholar Erpenius; and of theology, under his uncle, the orthodox Andrew Rivet. He seems to have visited England a second time, for, according to Woods, Fasti Oxon., he was in 1622 admitted a public student in the library of the university of Oxford. A short time afterwards he was unanimously chosen pastor of the protestant or reformed church at Caen. His popularity as a preacher was great, and his attention to all the duties of the pastoral office exact and faithful. The protestant minister was occasionally assaulted by his popish enemies, and on one occasion he held a public disputation for nine days, with a jesuit named Veron, on the principal points in dispute between papists and protestants. At this period he was laying the foundation of his erudition and fame. During his preparation of a course of "Sermons on the Book of Genesis," he had occasion to examine many points relating to antiquities, geography, natural history, and ethnology; and these researches gave rise to his great productions, which eighteen years afterwards were given to the world. In 1646 he published the first part of his sacred geography, called "Phaleg," and so named after him in whose days "the earth was divided;" and the second part was published in the following year, under the title of "Canaan." The work at once brought the author into prodigious reputation, and he took his place by the side of such men as Scaliger, Vossius, and Salmasius. The eccentric and self-willed queen of Sweden had at this time, and at the instigation of Des Cartes and Vossius, shown her royal approbation of Bochart's labours, and even invited him to her court. In 1652 the French scholar accepted the invitation, and along with Huet, afterwards the well-known bishop of Avranches, set out for the Swedish capital, visiting, on their journey, the most remarkable persons and places in Holland and Denmark. Any good end to be attained by the visit was frustrated through the queen's caprice and the craft of Bourdelot, her physician. Bochart had, indeed, the free use of the royal library, and profited by the privilege. He had also several interviews with her majesty, at one of which, in one of her freaks, she compelled the grave divine to play a game at battledore and shuttlecock with her. During his absence at Stockholm, Bochart was elected into a new literary society or academy, then forming at Caen, and he continued till his death an influential and useful member of it. On his return he commenced to labour on his "Hierozoicon, or Zoology of Scripture;" but ecclesiastical business of various kinds, necessitated by the troublous-nature of the times, often interrupted him, and additional duties devolved upon him by the death of one colleague, and the exile of another. At length the great tome was published in London in 1664, the oriental types employed on it being those which had been cast for Walton's Polyglott. But continuous and hard study had impaired his constitution, and rendered irregular the action of the heart. On the 16th of May, 1667, after attending the college, and hearing his grandson maintain his theses, he went to a sitting of the academy; and as he was expatiating upon a coin, the origin or country of which was the subject of dispute, he was seized with a sudden spasm, and instantly expired, exclaiming as he fell, "Mon Dieu, ayez misericorde de moi."

Bochart's learning was profound and multifarious, and it was poured out, on all occasions, with unsparing profusion. On every subject handled by him, he tells all that could be told, and indulges in many curious, learned, and superfluous digressions. In fact, the truth is sometimes buried amidst loads of erudition—Latin, Greek, Arabic, and Syriac—and what is fabulous receives equal fullness of erudite illustration, with what is true. The lore of all lands was in his possession, and he was not niggardly in his disposal of it. The wealth of his polyglot allusions and quotations is really astounding, and one wonders, first, how he acquired it, and secondly, how he could use it with such mastery. His books are a rare monument of studious industry, and are still of great value as a storehouse of miscellaneous information. They are not even superseded by the adjusted results of later travel, and more accurate zoological investigation, for they give all that can be gathered on their subjects from all ancient literature; and this is their merit. Some other and minor publications of Bochart relate to ecclesiastical matters, such as his "Letters to Morley," royal chaplain of King Charles; and three volumes of Sermons were published at Amsterdam after his death. Bochart's life was written by Morinus, a junior colleague, and will be found prefixed to the first volume of his works, as edited by Leusden and Villemand.—J. E.

BOCHART DE SARRON, JEAN BAPTISTE GASPARD, of the same family as the distinguished divine, born at Paris in 1730, became first president of the parliament of that city. He retained that office till the outbreak of the Revolution, when he retired into privacy. His fondness for mathematics, and his expertness in some branches of the science, particularly those employed in astrono-

mical calculations, were more advantageous to the fame of others than to his own; but, as appeared also by the facility with which he could be induced to lend his astronomical instruments, of which, being a man of ample means, he had great store, it was his delight to further the interests of science, and be helpful to learned men whether his reputation kept company with theirs or not. Herschel's newly-discovered heavenly body, he was the first to suppose a planet, and not, as was believed for a time, a comet. One of the most dastardly acts of the revolutionary chiefs was that which deprived France of this amiable and accomplished scholar. He was executed in 1794.—J. S., G.

BOCHAT, Charles-Guillaume-Loys de, a Swiss historian, born at Lausanne in 1695; died in 1753. In 1716 he succeeded Barbeyrac as professor of natural law. He was appointed assessor in 1725, and in 1740 became controller-general of Lausanne. He designed a work on the origin of the Helvetii, but death prevented its execution. Among his works we may mention "Critical Memoirs intended to clear up some points in the ancient history of Switzerland," Lausanne, 1747–1749, 3 vols. 4to; "Two Dissertations on the Antiquities of Switzerland," in the Museum Helveticum; "Essay on Luther's Reformation."—J. G.

BOCHSA, Robert Nicolas Charles, a musician, was born at Montmedi in the department of the Meuse, August 9, 1789, and died at Sydney in Australia in 1855. His father, Charles, was oboist at the theatre of Lyons; subsequently went to Bourdeaux, settled at Paris about 1806, wrote many instrumental compositions in an extensive form and of some merit, and died in 1821. The son's natural aptitude for music was quickly developed. In his early childhood he played publicly on the pianoforte and on the flute with applause, and composed airs de ballet and other pieces of sufficient merit to be available at the theatre; and, before sixteen years of age, set to music the opera of Trajan, at which time also he applied himself successfully to the practice of the harp, which afterwards became his special instrument. When he went to Bourdeaux with his family, he studied composition with Franz Beck, a German musician of considerable attainments, who was born in 1731, wrote some sacred works, symphonies and quartettes, of merit, and died in 1809. While under him, young Bochsa wrote the music of a ballet and the oratorio of Le Deluge Universel. When he went to Paris he entered the conservatoire, where he continued the study of composition, first under Catel, and finally under Mehul. Here he received lessons on the harp of Nadermann and Marian; but, soon surpassing his instructors, the originality of his style and the brilliancy of his execution gained him a wide celebrity. He wrote very voluminously for this instrument, and illustrated in his compositions the many "new effects" of his own discovery, which, from time to time, his successive instruction-books explained. In 1813 he was appointed harpist to the Emperor Napoleon. In this year he wrote L'Heritier de Paimpal for the Opera Comique, and in 1814 Les Heritiers Micheux, to be represented before the allied sovereigns, and afterwards three other works for the same theatre—one of which, La Lettre de Change, was, in 1826, reproduced in London. He composed a Requiem for Louis XVI., which was performed with great solemnity in January, 1816, and about this time he was appointed harpist to Louis XVIII. and to the duke de Berri. He led at this time a life of great dissipation, the extravagant expense of which could not be met even by the large proceeds of his successes as an artist; he was thus tempted to commit a series of private and commercial forgeries, extending from September, 1816, to March, 1817, and he absconded from Paris to escape apprehension. By the French law, a criminal case may be tried even in the absence of the accused, and, accordingly, Bochsa was tried at the court of assize in Paris, February 17, 1818, was convicted "par contumace" on seven distinct charges, and condemned to forced labour for twelve years, to be branded with the letters T F, and fined 4000 francs. The trial was fully reported in the *Moniteur* of two days after, from which these particulars are taken. The clever harpist arrived in London in the height of the season, and produced here such effect by his playing as to bring his instrument into very general esteem, and he, consequently, received more applications for lessons from the circles of aristocracy and fashion than he had time to answer; and there was an extensive demand for his compositions and arrangements, which even his prolific pen could not more than satisfy. In speaking of him as a teacher of the harp, mention must not be omitted of his pupil, Eli Parish, who, under the name of Parish Alvars, obtained a just celebrity throughout Europe, surpassing in his performance every one that has handled the instrument. Mr. J. B. Chatterton, who was also taught by Bochsa, is the best living representative of his master's style. Of an enterprising and active disposition, Bochsa could never be content with the station of a fashionable music-master and an admired virtuoso; so in 1822 he undertook, jointly with Sir George Smart, the management of the so-called oratorios in the lenten season at Drury Lane, and in the following year, alternately at this theatre and Covent Garden, entirely on his own account. In the course of these performances he produced, with some additions, the Deluge, which he had written at Bourdeaux, two oratorios by Sir J. Stevenson and J. A. Wade, and Stadler's Jerusalem. With all this industry he met with no better success than former speculators in the same class of entertainments, and the failure of the oratorios served him as a pretext for bankruptcy, with a dividend of sevenpence in the pound. On the organization of the Royal Academy of Music, Bochsa, who was in constant intercourse with the nobility, was engaged, on the grounds of his experience of the conservatoire, to arrange the plan of its management. This he did with such skill, and he superintended its working with such activity, that the good effects of his administration are still spoken of with enthusiasm by the original students. His rare facility in writing, of which there are countless anecdotes, enabled him to adapt music with the utmost promptitude to the pupil's capacity, and thus to institute orchestral practice long before the beginners were able to execute any existing orchestral works. In 1826 Mr. Ayrton made the most ruthless attack, in the *Harmonicon*, upon Bochsa's character, supported by other journals, which he threatened to punish by an action at law. The Academy committee were compelled, by the flagrancy of the libel, to suspend his services, until it should be refuted by the result of the action; but they gave him at the same time so honourable a testimonial, that one cannot but suppose their own justification to have been the chief object in inditing it. In December, ten months after the first publication of the charge, Bochsa brought an indictment for libel against the proprietors of two newspapers—a legal process in which the plaintiff is not required to disprove that of which he has been accused; and in April, 1827, as his character remained unvindicated, he was formally dismissed from the Academy. Bochsa's marriage with the sister of the notorious Harriet Wilson added no little to the scandal against him, and, a memorial to this effect of the parents of some of the lady pupils, doubtless influenced his dismissal. In 1826 he commenced a series of oratorios at the King's Theatre, which were broken off on account of their non-success. Thus opened his connection with that establishment, which led to his appointment, on the retirement of Coccia, as musical director, which office he held from December, 1826, till the close of the theatre in 1836, when he was succeeded by Mr. Costa. The chief events of his jurisdiction were, the production of Rossini's Comte Ory, and the disgusting of the chief members of the orchestra, on whose consequent resignation some eminent foreign instrumentalists (among whom were Barret the oboist, and the late Baumann the fagottist) were engaged to replace them. During his direction, Bochsa wrote the music of a ballet, La Siége de Cytherée, and, some years afterwards, that of two others, Le Corsaire, and Beniowsky, which was excellently well fitted for its purpose. His annual concerts, and the oratorios he gave in 1834 at Drury Lane, were always remarkable for some ingenious device to render them interesting: thus at one he gave Beethoven's Symphonia Pastorale, illustrated with action,—at another, an epitome of the history of music from the time of the Greeks to the date of the performance,—at a third, his famous and very clever Voyage Musicale, with specimens of the music of all countries. His tours for many years, with a party, to give concerts throughout England, in which Mori the violinist was his equally active opponent, were admirably satirized in Egerton Webbe's series of papers, called Doing the Provinces.

In July, 1839, Bochsa gave his last concert in London, shortly after which he quitted England to direct the performances of Madame Anna Bishop, and, with that lady, visited every country in Europe (France excepted), returning to London in 1847, whence they proceeded to America to make the tour of the States, visited California, and crossed to Australia, where this remarkable man died of dropsy a few days after landing.—G. A. M.

BOCK, Friedrich Samuel, a distinguished German theologian and naturalist, born at Königsberg in 1716, became chap-

lain to a Prussian regiment of dragoons in 1748, and in 1753 professor of theology and Greek in the university of Königsberg, where he also filled the office of chief librarian. He died in 1786. His writings are numerous, and some of them highly esteemed. The most remarkable of them bears the title of "Historia Anti-trinitariorum, maximè Socinianismi et Socinianorum," &c., and was published at Leipzig in two volumes in 1774–1784. Of his writings on natural history, some containing descriptions of the birds of Prussia appeared in the *Naturforscher*. His "Natural History of Prussian Amber" was published in 1767; his "Natural History of East and West Prussia," in 1782; his "Natural and Commercial History of the Herring," in 1769.—W. S. D.

BOCK, Jean-Nicolas-Etienne, baron de, born at Thionville in 1747; died at Nelon in 1809. Bock emigrated at the time of the Revolution, settled at Anspach, where he supported himself by tuition, and by translating German books into French. After ten years of exile his name was erased from the list of emigrants. He was afterwards appointed conseiller de prefecture at Luxemburg, where he found leisure to pursue the study of literature. He has left several works on subjects connected with history and archæology, and tracts of his, many of them in German, are printed in the transactions of learned societies. Among these the most interesting are those on Persian antiquities and literature.—J. A., D.

BOCK, Jerome, in Latin Tragus, was a German botanist of the seventeenth century, who published at Strasburg, a Krauterbuch, or description of indigenous German plants.—J. H. B.

BOCK, Karl August, a distinguished German physician and anatomist, born at Magdeburg in 1782. He studied medicine at Leipzig, and occupied the position of prosector in the university of that city up to the time of his death in 1833. His principal works are—a "Description of the Fifth Pair of Nerves;" a "Manual of the Practical Anatomy of the Human Body;" a treatise on the "Nerves of the Medulla Spinalis;" and "Anatomico-Chirurgical Tables," a work which was completed by his son.—W. S. D.

* BOCK, Karl Ernst, son of the preceding, born in 1809, professor in the Faculty of Medicine at Leipzig, and author of several anatomical works, of which the principal is a "Manual of Pathological Anatomy."—W. S. D.

BOCKENBERG, Pierre van, better known under the name of Petrus Cornelissonius Buckenbergius, a Dutch chronicler, born in 1548; died in 1617. Author of "Prisci Bataviæ et Frisii Reges," 1589, 12mo, and other works on the history of the Low Countries.

BOCKHORST, John van, surnamed Long John, was born at Munster in 1610, and studied under the robust Jordaens, under whom he became a distinguished portrait and historical painter, sometimes imitating Vandyck. His pictures are to be found in Flemish churches, and stand high there. His colour is sometimes of the mellowed apple, Rubens' style; he drew women gracefully; his pictures have force and harmony, and his management of the chiaro-scuro produces an agreeable effect. Pilkington mentions good works by lanky John at the church of St. James in Ghent—a "Martyrdom;" and another Ghent church rejoices in an "Annunciation," inscribed 1664.—W. T.

BOCKHORST, John van, perhaps a descendant, was born at Deutekom in Holland in 1661; studied under fluttering Kneller, went to Germany, returned, and died in 1724. He painted history well, but excelled in portraits and battles.—W. T.

BÖCLER, Johann Heinrich, an erudite German historian, born at Cronheim in Franconia in 1611; died in 1692. In his twentieth year he was appointed to the chair of eloquence at Strasburg; in 1648, on the invitation of Queen Christina, he removed to Upsal, where he was appointed professor of eloquence and royal historiographer; and afterwards filled a chair of history in the former university, the state of his health having obliged him to leave Sweden. His extraordinary reputation for scholarship procured him the honour of being created count palatine by the emperor, Ferdinand III., who, to compensate him for declining a pension of 2000 livres offered him by the court of France, made him an annual allowance of 600 rix-dollars. He was not only admirably skilled in classical literature and in Hebrew, but boasted a profound acquaintance with history, politics, and law. Besides editions of a number of Greek and Latin authors, poets as well as historians, he published an immense number of historical dissertations, which, together with his miscellanies, were collected into four volumes, quarto, at Strasburg in 1712. His "Bibliographia Critica" appeared at Leipzig in 1715.—J. S., G.

BOCOUS or BOCCUCI, José. This dramatist was born at Barcelona in 1775. He studied at Murcia and Bologna, in which last city he lectured on ancient history. Having taken out his degree of A.M., he went to Milan and studied Italian literature; from thence he proceeded to Padova and edited two periodicals, the *Encyclopedia* and the *Literary Gazette*. His poetical compositions procured him the admission into many academies. Being anxious to enter on the military career he returned to Spain, and was devoting his time to the study of mathematics when France declared war against Spain. Bocous got immediately his commission, and under the generals Ricardos, La-Union, and Urritia, he made the campaigns of 1793 and 1794, in which he was wounded several times. At the termination of the war Bocous went to Madrid and wrote several plays, which were successfully represented on the stage. He travelled afterwards through the south of France and Italy, and collected many informations and documents connected with the history of those countries, which, it is to be regretted, have not yet been published. Bocous was in Florence when war broke out anew against Spain. By order of the French government, which then ruled over that duchy, he, together with other Spanish subjects residing in Florence, was arrested and sent to Dijon, in which city he was obliged to give lessons in modern languages to provide for his subsistence. Bocous asked and obtained the permission of going to Paris, where he fixed his residence, and spent all his time writing on literary subjects, either in Spanish, Italian, French, or Portuguese, being quite familiar with all these languages, in which he has left many valuable works, of which the principal are—"Raccolte di varie poesie," "Los Genios opuestos," and "Amelie et Clotilde," a novel written in classic French. He also furnished many articles on Spanish and Portuguese writers to the Biographie Universelle, and continued the Historical Dictionary of Zeller, as also the Historical Account of the French revolution, which stands as the prologue to the supplement of Zeller's Dictionary. It is to be regretted that nothing is known about this polyglot author's death. We are only certain that he was alive in 1821, the year in which was published the Biographie Nouvelle des Contemporains.—A. C. M.

BOCTHOR, Ellious or Elie, born at Siout in Upper Egypt in 1784; died in 1821. In the French expedition to Egypt he joined the army in the capacity of interpreter. In 1819 he was named professor of Arabic, succeeding in this office Raphael, a Syrian priest, connected with the Bibliotheque du Roi. Bocthor died within two years of his appointment. He published some grammatical works connected with the duties of his professorship, and left in manuscript a French Arabic dictionary, which has passed through two editions, 1829, 1848, under the care of Caussin de Perce Val.—J. A., D.

BOCZKAI, Stephen, a patriotic noble of Transylvania, the leader of the revolt of the protestants of his native country in 1604 against the intolerable yoke of Austria. A prior attempt in 1603 to regain their independence had been unsuccessful, but Boczkai utterly routed the imperial general Belgiojoso, and drove him from the country. The victorious leader was immediately elected to the throne by the assembled states of the principality. In the following year he overran Upper Hungary, and having entered into a league with the Turks, received a firman from the sultan creating him king of that country, to be held as a fief of the Turkish empire. He was accordingly crowned on the plains of Rakosch, near Buda, in the presence of the vizier and the pashas of Buda and Temesvar. His avowed intention was to establish the independence of Hungary and the security of the protestant religion, and he contemptuously refused to listen to the overtures made to him by the court of Vienna. But peace having been concluded between the Porte and Austria, Boczkai was obliged to lay aside these lofty projects and to conclude a separate peace with the emperor, by which he consented to remain satisfied with the rank of hereditary prince of Transylvania, with the reversion to Austria in failure of his male line. The liberties of Hungary, however, and the free exercise of the protestant religion, were solemnly guaranteed by the emperor. Boczkai died without issue December 30, 1606, in the fifty-first year of his age, about six months after the conclusion of this treaty, not without suspicion of poison. "He died," says old Knolles, "to the great sorrow and grief of all the people in generall, who had him in great honor and regard. He was honorably descended, and a man of great spirit, ambitious, wise, and politicke; a great lover of his country, but an extreme

enemie unto the Germans and their government in Hungarie." (Knolles' *Hist. of the Turks;* Rose.)—J. T.

BOD, Peter, an eminent Hungarian scholar, was born at Felscho-Czernatow in Transylvania, in 1712. He was professor of Hebrew, and a profound theologian. He died in 1768, having left learned works in his native tongue. Amongst them are the "History of the Bible," and a Hungarian dictionary. He also wrote some treatises in Latin.—J. F. W.

BODARD DE TEZAY, Nicolas-Marie Felix, born at Bayeux in 1757; died at Paris in 1823. His early years were occupied altogether with poetry; in other words, he was what the world calls an idler. In 1792 he was employed in one of the public departments, and continued in subordinate government situations for many years. When M. Laumond was sent as consul to Smyrna, Bodard acted as vice-consul there. In some negotiations with the police, he is said to have conducted the affairs intrusted to him with intelligence and skill. During the French occupation of Naples he was what they called commissaire, or civil administrator; he was afterwards consul-general at Genoa—this terminated his official or diplomatic career. A number of works, chiefly dramatic, the names of which we need not give, were published by him between the years 1783 and 1790; and poems, one of which is an ode on electricity crowned at Caen, appear with his name, scattered through the French journals of the day.—J. A., D.

BODDAERT, Peter, a Dutch physician and naturalist of the last century, was born in Zealand about the year 1730; and died toward the end of the century. He studied and took his degree at Leyden, and then established himself at Flushing. On the death of his intimate friend, Albert Schlosser of Amsterdam, in 1769, Boddaert continued the description of the most remarkable objects in his collection of natural history. Boddaert published translations of the "Elenchus-Zoophytorum" and "Miscellanea Zoologica" of Pallas into Dutch; and of the Natural History of the Teeth by John Hunter, into Latin and Dutch. He was also the author or translator of several other memoirs on various subjects in medicine and natural history.—W. S. D.

BODÆUS A STAPEL, John, a Dutch botanist, died in 1636. He studied medicine at Leyden, and had Vorstius as his botanical instructor. After his death, his "Commentaries on Theophrastus" were published by his father.—J. H. B.

BODARD, Peter Henry Hippolyte, a French medical man and botanist, lived at the beginning of the present century. He took his degree at the university of Pisa, and afterwards practised as physician in the department of the Seine. Besides some medical memoirs, he wrote a "Course of Comparative Medical Botany;" "A View of Exotic Medicinal Plants;" "Monographs on Veronica Cymbalaria;" on "Chamomile;" on "Tussilago Petasites;" and on "Hypocarpogean Plants."—J. H. B.

BODE, Christoph August, a German orientalist, born at Wernigerode in 1722, and died in 1796. He was a pupil of Steinmez at Kloster-Bergen, and of Hebenstreit at Leipzig, particularly distinguishing himself as a linguist under both these celebrated masters. In 1747 he began a course of lectures on the text of Scripture and on Hebrew grammar at Halle, whence he removed in 1754 to Helmstaedt, where he occupied the chair of oriental languages till his death in 1796. He published "Nov. Test. ex versione Æthiopici interpretis," 1752-55.

BODE, Johan Elert, a celebrated German astronomer, born at Hamburg in 1747; died at Berlin in 1826. Until his seventeenth year he shared with his father the management of a commercial academy in his native town, devoting his leisure with great ardour to the study of mathematics and astronomy. His first observations of astronomical phenomena were made with the help of a telescope of his own construction; and although until, in his nineteenth year, chance brought him acquainted with Professor Busch, who lent him his books and instruments, he possessed few advantages for the cultivation of his favourite science, at that age he could calculate with precision the courses and eclipses of the planets. In 1768 he published an elementary treatise, entitled "Anleitung zur Kenntniss des gestirnten Himmels," which had great success; and in the same year drew the attention of the scientific world by his dissertation on the expected transit of Venus, June 3, 1769. In August of that year he discovered, in the constellation Taurus, a comet, the return of which he calculated for the following October, thus making known the first example of a comet with a short period. Soon afterwards Frederick II. called him to Berlin, where he became a member of the Academy of Sciences. In 1724 appeared his Ephemerides of Berlin (Astronomische jahrbucher), the atlas of which, as it appeared in the second edition of the work, published in 1828, consisted of twenty sheets, on which were indicated the positions of no fewer than 17,240 stars. A very remarkable law of the planetary system, which, although it had previously engaged the attention of Kepler, is generally known under the name of this discoverer, may be thus stated: Taking as 4 the radius of the orbit of Mercury, we have for the radii of the other planetary orbits $4 + 3$ (Venus), $4 + 2 \times 3$ (the Earth), $4 + 4 \times 3$ (Mars), $4 + 8 \times 3$ (Ceres), $4 + 16 \times 3$ (Jupiter), $4 + 32 \times 3$ (Saturn), $4 + 64 \times 3$ (Uranus); that is to say, as we recede from the sun in the planetary system, we find the intervals between the orbits double, or nearly double,—the interval, for example, between the orbits of the Earth and Mars nearly double of that which separates the orbits of Venus and the Earth, and the interval between the orbits of Saturn and Uranus nearly double of that observed between Jupiter and Saturn. The anomaly, which, on the first publication of Bode's law, presented itself in the enormous interval between Jupiter and Saturn, the discovery of the telescopic planets in the course of the present century has completely accounted for; and there now remains only one exception to be noted against the law of double intervals, namely, that the distance of Mercury from the orbit of Venus is almost equal to the whole of the two orbits of Venus and the Earth, while, by the theory under consideration, it ought to be no more than a half. In view of this difficulty, it has been proposed to give the law a slightly altered form; but to sacrifice its simplicity for the purpose of getting rid of a seeming anomaly, which, to say the most of it, is no more formidable than that which recent discoveries have reduced under rule, would seem to be wholly unnecessary. Bode for half a century was at the head of European astronomers. In honour of his patron, Frederic the Great, he gave the name of Friedrich's Ehre (Frederic's Glory) to a group of stars in the neighbourhood of Cepheus and Cassiopeia. Besides the works above mentioned, he published "Uranographia, or Great Celestial Atlas" (in Latin), Berlin, 1801, and "The Solar Planetary System," 1788. By the former work, an addition of upwards of 12,000 stars was made to older catalogues. —(*Nouv. Biog. Univ.*)—J. S., G.

BODE, Johann Joachim Christoph, a distinguished German translator, was born at Brunswick, January 16, 1730; and died at Weimar, December 13, 1793. His translations of the Sentimental Journey, 1763; Tristram Shandy, 1774; Tom Jones; the Vicar of Wakefield, &c., are indeed classical performances, and still enjoy a well-earned fame.—(See K. A. Böttiger, Bode's *Literarisches Leben.* Berlin, 1796.)—K. E.

BODEGA Y QUADRA, Don Juan Francisco, a Spanish navigator, whose name conjoined with that of Vancouver, has been attached to one of the largest islands on the American coast, Quadra and Vancouver's island, was born towards the middle of the eighteenth century. From an account of his voyages preserved in MS. in the library of the French marine, it appears that he had taken possession of the coast opposite the island about the year 1775, and in 1790 had founded Nootka. His death occurred at San Blas in 1794.—J. S., G.

BODENSCHATZ, Johann Christoph Georg, a German orientalist, born at Rof in 1717; died in 1797. His knowledge of Jewish antiquities was remarkable, and he applied it ingeniously to the elucidation of the scriptures. He wrote "Kirchliche Verfassung der heutigen, sonderlich der Deutschen Juden," 1748–9, and a work in which he applied his knowledge of Jewish antiquities to the interpretation of the New Testament.

* BODENSTEDT, Friedrich Martin, a German poet, born at Peine, kingdom of Hanover, April 22, 1819; was bred to the mercantile profession, but relinquished it in order to follow the poetical and literary bent of his mind. In 1840 he became domestic tutor to the family of Prince Galitzin at Moscow; and in 1844 undertook the management of an academy at Tiflis. He then visited Asia Minor, the Crimea, &c., and went home in 1846, where he became editor of the *Austrian Lloyd* at Trieste, and afterwards of the *Weser-Zeitung* at Bremen. He now lives at Munich. His poetical works are—"Gedichte;" "Die Lieder des Mirza-Schaffy," 5th ed.; "Ada, die Lesghierin;" "Demetrius, a historical tragedy," &c. Among his prose works rank first: "1001 Tag im Orient" (translated into English by Waddington, London, 1851), and "Die Völker des Kaukasus." He has also

translated the poetical works of Alexander Puschkin, 3 vols., and has just now begun the publication of a comprehensive work on Shakspeare's contemporaries and their works.—K. E.

BODENSTEIN, Adam von, a German physician and alchemist of the sixteenth century, was born in 1528. He was a zealous disciple of Paracelsus, whose alchemical works he translated into Latin, and whose theories he developed with great ardour at Basle, where he was professor of medicine. After living an intemperate and vagabond life, he died of the plague at Basle in 1577, notwithstanding his employment of the preservative recommended by Paracelsus. His attention was strongly directed to the discovery of the philosopher's stone, in behalf of which he addressed an epistle to the celebrated bankers, Fugger of Augsburg. His writings were collected and published at Basle in 1581, in one folio volume.—W. S. D.

BODEKKER, John Francis, a portrait painter, born at Cleves in 1660. He was the son of a musician, and studied under John de Baan. He received great encouragement at Bois le Duc, Breda, Amsterdam, and the Hague, and died in 1727.

BODEL, John, a troubadour, a native of Artois, lived in the latter half of the thirteenth century. He took part in the first crusade of St. Louis, and in 1269 was about to accompany this king on his second expedition, when he was attacked by leprosy, and took a most affecting farewell of his fellow-countrymen. He composed a dramatic piece on the life of St. Nicolas, bishop of Wyse. This piece is one of the oldest specimens of the language in which it is written; unfortunately the most obscure and barbarous of the romance dialects.—J. G.

BODEWYNS, Nicolas, and BOUT, Francis, friends who worked together. The latter was born at Brussels in 1660, and died in 1700. Bodewyns painted landscapes, and Bout figures. Bout sometimes painted alone—winter pieces and sea-shores, with statues, and fish-markets, and weddings, the figures small and neat. The Beaumont friend of this Dutch Fletcher took to himself the Flemish manor-houses, to which Bout added fetes and feastings. Bout sometimes etched in a light pleasant manner. Their colouring is generally agreeable, and their touch light and neat, the figures handled with some of the freedom of Velvet Brenghel. Sometimes they are slight, careless, and hasty. The smallest are the most valuable; the deer and cattle are well drawn and disposed.—W. T.

BODIN, Jean, born at Angers, 1530; died at Laon, 1596. He was educated at Toulouse, where he first thought of establishing himself as a teacher of jurisprudence. He then went to Paris intending to practise at the bar, but did not succeed in obtaining business. He published in 1555 a translation of Oppian into Latin verse, with a commentary, in which he was said to have made more use of Turnebus' notes than he ought. In 1576 he published in French the "Republique," the work by which he is most favourably known. It is a book of considerable value. Montesquieu is said to have been indebted to it and to Bodin's work "On the Study of History," for some of his speculations with respect to the effect of climate on political institutions. The book, though calculated to deter the indolent modern reader, every now and then reappears, and seems to have some influence on students. At the close of the last century, Condorcet and Peysonel published an interesting account of it. In our own days it has been referred to with praise by Dugald Stewart, and been carefully analysed by Hallam and Lerminier. The author, a man of great and sound, if not very various learning, is in his work much more than a compiler of authorities; he thinks out his subject thoroughly, and does not, like Grotius and his followers, seem oppressed by the rusty armour in which the literary warriors of that day were clad. Lerminier's analysis gives probably the best modern account of the book, as he gives large extracts, in all of which there is great generosity of sentiment and justness of thinking. The passages in which he reprobates slavery, would seem to be cast in the mould of the thinkers of our own day. The relation of subjects to their sovereign is also examined in a spirit the most remote possible from faction,—in the spirit of one who feels what freedom essentially is, and who has but little sympathy with those of whom Milton speaks—

> "License they mean when they cry liberty,
> For who love that must first be wise and good."

Bodin is described by M. Baudrillart as borrowing from Aristotle without confessing his obligation. This accusation is made too broadly. The works of Aristotle were known so familiarly in Bodin's day, as to preclude the necessity of formal reference, and Bodin's theory of government differs essentially from Aristotle's. Bodin's "Methodus ad facilem Historiarum Cognitionem" was an earlier work; it does not enjoy the same reputation as his "Republique," but it is not without its value, and is one of the books which D'Agueseau advised his son to study. The "Republique" was followed by a law book, "Juris Universi Distributio," and, within a year or two, by his "Demonomanie des Sorciers," a book more suited to the popular feeling, and in which Bodin advocated the burning of witches and wizards with such zeal as to make us feel surprised at his general orthodoxy being a matter on which grave doubts were entertained. Perhaps, however, his mention in this book of having been attended from the 37th year of his age by a familiar spirit may account for the suspicion. The friendly demon touched his right ear whenever he was about doing anything which conscience did not approve, and made himself felt on the left ear when Bodin meditated anything good. Passages from Job and Isaiah and from the Psalms, are quoted by him to prove that spirits indicate their presence not alone by vocal utterance, but by their touching, and at times pulling men by the ear. The gift, however, of an attendant spirit making himself thus palpable, is one very unusual, and was vouchsafed to Bodin only after long periods past in prayer and meditation, and in the constant study of the bible, with the earnest desire of discovering which of the many religions of mankind was the true one. He was able to distinguish dreams in which his attendant spirit communicated to him the commands or the warnings of heaven, from the mere fumes of ordinary sleep, by the fact, that awaked, as he believed, by his angel at about three o'clock in the morning, he used to lie awake, chanting the psalms, most of which he had by heart. When after this he slept, he felt that his dreams were from heaven.

Bodin was conseiller to the duc d'Alençon, and from him had some valuable appointments. He past into the service of Henry III. of France, but royal favour is capricious, and we find Bodin again with the duke on more than one visit to England, when some matrimonial speculations of his or Elizabeth's brought that prince in the character of what would seem a favoured suitor to the court of the mature virgin queen. Bodin visited Cambridge, and found that his book, "De Republica," had been translated into Latin by some Englishman, and that it was referred to in their lectures by some tutors at Cambridge. This led him, on his return to France, to translate it into Latin, the form in which it is most pleasant to consult it. We have read the book, and think it merits all the praise bestowed on it. The book is altered and enlarged in the Latin translation. A chapter or two of the original is omitted in the translation, and there are some important additions, particularly in the fifth book, on the varieties of government as adapted to different nations. In the fourth book is a curious chapter, in which he enters into astrological inquiries with the view of ascertaining whether the fate of kingdoms can be foreseen, by examining the horoscope under which their capital cities were built. Of Bodin's works, one, which remained in manuscript till 1841, "Heptaplomeres, sive Colloquium de abditis rerum sublimium arcanis," was extensively circulated in manuscript. Grotius obtained a copy for the purpose of answering it; the reputation of its being an infidel tract suggesting the fitness of its being placed in his hands. It is a dialogue between believers of different creeds, each vindicating his own, and a sceptic, who resists all. The sceptic represents pure theism. Bodin was sent from his department deputy from the tiers état to the parliament of Blois. He was what would be called in the language of modern politics a liberal. He resisted some objects of the crown, and was in consequence deprived of a lucrative office which he held during the royal pleasure. He died of the plague at Laon in 1596, directing in his will that he should be buried in the church of the Carmelites. Bodin lived at a period when we are to regard little the accounts which learned men give of each other's religion. In spite of his zeal against witches and all familiar spirits except his own, Bodin, in his greater works, preaches toleration to prince and people; and it would seem that he required the indulgence which he was disposed to give. He is said by Mercier to have been a Carmelite in his boyhood, by De Thou to have been for a while a Calvinist, and a correspondent of Scaliger enters into serious details with the object of proving him a Jew. He died in poverty, leaving a daughter who became insane, and who is mentioned as having lived to a great age.—J. A., D.

BODLEY, Sir Thomas, founder of the Bodleian Library. Few names demand more respectful mention in a work so much occupied as the present with bibliographical references, than the name of the generous and accomplished Englishman, whose untiring labours in collecting and arranging the literary treasures of his country are attested by so magnificent a monument as the great library of Oxford. Sir Thomas Bodley was born in 1545 at Exeter, where his father, John Boadley, or as he spelled the name, Boadleigh, the descendant of an opulent Devonshire family, was then residing. John Boadley being a known enemy to popery, shortly after the commencement of the reign of Queen Mary, found it convenient to exchange his residence at Exeter for a safer one at Geneva, and accordingly arrived in the latter town with his family in 1557. Here Thomas, who had previously learned grammar, attended lectures on Hebrew and Greek, and those of Calvin and Beza on divinity, manifesting for these studies remarkable talents and enthusiasm. The family having returned to England on the death of Queen Mary, he was entered at Magdalen college, Oxford, in 1559; shortly after was received B.A.; and in 1563 was elected fellow of Merton college. In 1566, after earning considerable reputation by reading lectures to his college on the Greek language, he proceeded M.A.; next year read natural philosophy in the public schools; and in 1569 served the office of junior proctor. In 1583 we find him employed on a mission to the king of Denmark, the duke of Brunswick, and other German princes; some time afterwards intrusted with an embassy of great secrecy and importance, which resulted, as a state communication from the great protestant princess to Henry III. could not fail to do, in advantage to the protestant party in France; and still later, in charge of English interests at the Hague, which he did not finally quit till 1597. On his return to England, Burghley recommended him for secretary of state; but his claims to that high distinction having also been urged by Essex, the former withdrew his patronage, and Bodley, disappointed of a reward to which his diplomatic services had fairly entitled him, retired altogether from the arena of politics, carrying with him, however, a determination to make himself useful to his country in a private station. That determination, as he says himself, at last took the shape of setting up his staff at the library door of Oxon, and of endeavouring to reduce that place, which then in every part lay ruined and waste, to the public use of students. When in 1598 he set about the accomplishment of this toilsome work, in consequence of the desolation which attended the wars of the Roses, still more of the Vandalism which marked the period of the Reformation, and yet more of the worse Vandalism of theftuous visitors, all that remained of the ancient library of Oxford was so insignificant a part of the riches bequeathed to it by Roger Lisle, Humphrey of Gloucester, and others, as to be at once an insult to their memory and a reproach to the nation. In 1602 the task which Bodley had assigned himself, and which, as Camden says, "would have suited the character of a crowned head," was so far advanced, that 2000 volumes having been deposited in the library and duly catalogued, a solemn procession of members of the university was ordered, to mark so important an epoch in its history. After this period the literary stores of Oxford increased so rapidly, that a larger building was required for their accommodation, and of this Bodley, who had shortly before been knighted, had the satisfaction of laying the foundation-stone. Before its completion, however, his honourable and useful life closed at his house in London, January, 1617.—J. S., G.

BODMER, Johann Jacob, a celebrated German critic and poet, was born at Greifensee, near Zurich, July 19, 1698. At an early age he became conversant not only with the ancients, but also with the classical poets of France, England, and Italy, and thus was awakened to a sense of the low state of German literature, and of its want of sound criticism. Both by his critical writings—"Discurse der Maler;" "Kritische Briefe," &c.,—and his able editions of old German poetry—the "Nibelungen," and the "Manesse Collection of the Minnesingers,"—he greatly improved the prevalent taste of his countrymen, and rendered such important services to German literature, that he is justly reckoned one of the forerunners of its golden age. He and his friends, Bretinger, &c., are distinguished by the name of the Swiss school, and are particularly famous for their controversy with Gottsched, the head of the Saxon school. His own poetical writings, of which only the "Noachide," an epic poem, is worth mentioning, are deficient in elevation and imagination. He died at Zurich in 1783, where he had been professor of history and member of the great council.—K. E.

BOECE or BOYCE, Hector, a Scottish historian, born at Dundee about the year 1465. He received the first rudiments of learning in his native town, and completed his education in Montague college, Paris, where he took the degree of A.M. in 1494. Three years later he was appointed professor of philosophy in the same college. Here he gained the friendship of a number of learned men, among others of the celebrated Erasmus, who kept up a correspondence with him, and as a mark of his regard, dedicated to him a catalogue of his works; he calls Boece "vir singularis ingenii felicitatis et facundioris." On the establishment of King's college, Aberdeen, by Bishop Elphinstone, Boece was induced to resign his professorship, and to accept the office of principal of the new seminary. His zealous efforts, combined with those of his coadjutor William Hay, his fellow-student both in Scotland and France, contributed greatly to promote the cause of learning and education in the northern districts of the country. In 1522, Boece published his first work, the "Lives of the Bishops of Mortlach and Aberdeen, from 1015 down to 1518." One-third of the work is occupied with the biography of his friend, the excellent Bishop Elphinstone. Five years later appeared Boece's most famous work, "The History of the Scots." The publication of Major's history in 1521, is supposed to have led Boece to undertake a similar work. He professes to have found in the monastery of Icolmkill, the writings of certain Scottish historians, among others, of Veremundus, archdeacon of St. Andrews, and Cornelius Campbell, and to have made these the groundwork of his history. Bishop Stillingfleet, however, alleges that these authors and their writings never existed, save in Boece's fertile imagination, and it is at least certain that not a single vestige of their works is now to be found. Boece's object seems to have been to clothe the rude chronicles of his native land in a classical dress, and to embellish the meagre lists of its fictitious kings with what he considered suitable characters and actions, without the slightest regard to facts. According to Bishop Lloyd, he put Fordun's tales "into the form of a history, and pieced them out with a very good invention—that part in which he chiefly excelled." His work, indeed, which once enjoyed a high reputation, and undoubtedly displays great command of the Latin language, is now remembered only as a receptacle for the wildest of the fables which used to be authoritatively received as a faithful record of the early history of Scotland. In justice to Boece, however, we must not pass unnoticed the ardent patriotism and love of freedom, which his work displays throughout. It has been well remarked by Maitland, that, "in forming a final estimate of the literary character of Boece we must bear in mind that when scholarcraft—in this country at least—was rare, he was a scholar, and contributed by reviving ancient learning to dispel the gloom of the middle ages; and that while the history of his country existed only in the rude pages of the chroniclers who preceded him, or in the fading records of oral tradition, he embodied it in narrative so interesting, and language so beautiful, as to be worthy of a more refined age." In 1527, the year of the publication of his history, James V. bestowed upon Boece a pension of fifty pounds, which apparently was doubled two years later. He was also appointed a canon of Aberdeen, and subsequently rector of Fyvie in the same county, which preferment he held till his death in 1536, when he must have attained the age of threescore and ten. Bellenden's translation of Boece's history was published in the same year. The learning and ability of Boece seem to have been highly appreciated by the citizens of Aberdeen, for in 1528 the magistrates voted him a present of a tun of wine when the new wines should arrive, or, according to his option, the sum of twenty pounds Scots, "to help to buy him bonnets." His brother Arthur, a doctor of canon law, and a licentiate in civil law, held the office of professor of canon law in King's college, while Hector was principal. He was the author of a book of excerpts from the canon law.—(Irving's *Literary Scotchmen of the last four centuries*, vol. i.; Maitland's *Biog. Introduction to Bellenden.*)—J. T.

* BOECKH, August, one of the greatest living philologists, was born at Karlsruhe, November 24, 1785, and studied at Halle under F. A. Wolf. As early as 1807 he was appointed professor extraordinary, and two years later professor ordinarius, at Heidelberg. In 1811 he was called to a chair at Berlin. The results which for more than half a century have been flowing from his lectures, his writings, and his example, have been most

extensive and most beneficial. The several branches of antiquarian lore which formerly had laid claim to the name of philology, have been united by Boeckh into one organic structure. Philology, according to him, is the systematic knowledge of everything that has been known; it is the learned revival of a nation's life in all its bearings upon public and domestic affairs, upon history and politics, upon religion, literature, science, and arts. This definition, of which Boeckh has given an outline in the Transactions of the German Association of Philologists, Berlin, 1850, engaged him in a protracted controversy with the Saxon school of philologists, and particularly with the celebrated G. Hermann, who pertinaciously stuck to what is now generally considered a misconception, that the true aim and office of philology was the art of elucidating and correcting the texts of the ancients. Boeckh has given ample proofs of the import of his theory in his own works. In his edition of Pindar he has not only admirably corrected the text of this author, but at the same time laid down a new theory of ancient versification. His "Political Economy of the Athenians," translated into English by Lewis, London, 1828, and his "Corpus Inscriptionum Græcarum," which he edited together with Joh. Franz for the Berlin Academy, are works of vast erudition and admirable critical acumen. Among the other productions of his pen, deserve to be mentioned—"Metrologische Untersuchungen;" "Urkundee über das Attische Senwesen;" "Manetho und die Hundsternperiode;" his edition of the Antigona of Sophocles; and his academical speeches.—K. E.

BOECKH, Christian Gottfried, a German educational writer, born in 1732 at a village near Nördlingen, became deacon of the principal church in that town. By the publication of a weekly journal, devoted to a discussion of questions connected with popular instruction, and by such works as his "Journal for Children," 14 volumes, 1780–83, and his "Chronicle for Youth," 4 volumes, 1785–88, he materially influenced the progress of education in Germany. Died in 1792.—J. S., G.

BOECLER, John, a French medical man and botanist, was born in 1681, and died in 1733. He was professor of medicine at Strasburg, and in 1719 he exchanged this office for the chair of chemistry and botany. He was the author of numerous memoirs on medical, chemical, and botanical subjects.—J. H. B.

BOECLER, John Philip, son of the preceding, was born at Strasburg, 21st September, 1710, and died 19th May, 1759. He took the degreee of doctor of medicine in 1733. In 1734 he became professor of physics, and in 1736 he succeeded Salzmann as professor of chemistry, botany, and materia medica. He visited France, and secured the friendship of many of the learned men of that country. He is the author of works on physics, memoirs on various remedies, as fennel, coriander, &c.—J. H. B.

BŒHM, Jacob, commonly called Behmen, the celebrated German mystic, was born of poor parents, near Gorlitz, in Upper Lusatia. At the age of ten years sent forth from home to earn his daily bread, as a shepherd boy, among the hills and forests of his native district; although utterly uninstructed, it was with a character for pious and imaginative susceptibility already formed that he followed his very humble destiny into the desert and along the mountain ridge, every voice and feature of which was fitted to awaken in such a nature as his emotions that would appear to be more spoken of than felt in the history of mysticism. At a later period, when he had exchanged his pastoral occupation for the respectable but not very romantic trade of a shoemaker, the visionary voices that beset him in the desert did not forsake him in the shop; but still increasing in volubility, occupied his imagination to the point of making him appear to his fellow-workmen an idiot, or at the least a fool. At Gorlitz, where he settled after making the customary tour of a journeyman mechanic, he married in 1594, and continuing to labour in the way of his calling, at the same time that he pursued the theologico-mystical researches into which his early familiarity with the spirits of the air had conducted him, lived unknown for the long period of sixteen years. In 1612, however, emerging from obscurity, not so much by means of his "Aurora," then published, as by the help of some clergymen of the neighbourhood, who made their complaints of its dangerous tendencies heard throughout Germany, he was thenceforth to give to the world innumerable visions, to be reputed the head of a sect, and to occupy a distinguished, if not an enviable place in the history of mysticism. In all he published no fewer than thirty pieces; each of which, abounding in the errors of Paracelsus and the English mystic, Robert Fludd, and what was no less a charming feature of each, in the vagaries of an imagination which it is impossible to characterize except as the imagination of Jacob Bœhm, was eagerly bought by a host of enthusiasts, declaimed with great energy in every German hamlet, and then all but forgotten. He died at Gorlitz in 1623. His works were collected and printed at Amsterdam in 1730, under the title of "Theosophia Revelata."—J. S., G.

BOEHMER, George Ralph, a German physician and botanist, was born at Liegnitz in 1723, and died in 1803. He studied at Leipzig under Platner and Ludwig, and became doctor of medicine in 1720. In 1752 he was appointed to the chair of anatomy and botany in the university of Wittemberg. He kept up the botanic garden, and founded an anatomical and surgical museum. In 1783 he was chosen professor of therapeutics, and he finally became dean of the medical faculty of the university. Jacquin has named a genus of Urticaceæ Boehmeria after him. He published a large number of treatises, chiefly on botany. Among them may be noticed, "Flora of Leipzig;" "An Account of writers on Natural History;" "Account of Economical Plants;" a "Botanical Lexicon;" "Dissertations on Melœactus, Nectaries of Flowers, Colours of Flowers, Deciduous Leaves," &c.—J. H. B.

BOEL, Cornelius, a Flemish engraver, born at Antwerp about 1580. He worked with that neat, clear graver, in the style of the Sadelers, of whose school he was. He worked in England; but his chef-d'œuvres were plates of Charles I., and battles after Tempesta.—W. T.

BOEL, Peter, a painter of birds, animals, flowers, and fruit, born at Antwerp in 1625, and a pupil of the robust Snyders and his uncle, Cornelius de Waal, whom he followed to Genoa. On his return to Flanders he was much patronized. He finally went to Paris, and became successor to Nicasius, another pupil of Snyders, as court painter. He died in 1680. His best pictures are the "Four Elements;" and he etched some muscular birds of prey and animals. He drew from nature; his pencil was bold, free, and fluent, and his colour—"tint of colour," as Pilkington calls it—was much admired.—Querin Boel, his relation, was born at Antwerp in 1622. He engraved several merrymakings from Teniers for a book called the Teniers' Gallery, published by the Archduke Leopold, who had a collection of D. T.s.—W. T.

BOEL, William, a botanist of the seventeenth century, was a native of the Netherlands. He travelled in various parts of Germany and Spain, and he also visited Tunis. He published a Herbal during his residence at Lisbon. He was a correspondent of Clusius.—J. H. B.

BOENNINGHAUSEN, C. M. F. von, a German botanist of the present century. He published in 1821 a "Nomenclator Botanicus," containing an account of Westphalian plants, and in 1824 a work entitled "Prodromus Floræ Monasteriensis Westphalorum Phanerogamiæ."—J. H. B.

BOERHAAVE, Hermann, one of the most celebrated physicians of the eighteenth century, was born at Voorhout, about two miles from Leyden, on 31st December, 1668, and died on 23d September, 1738. He was carefully educated by his father, who intended him for the clerical profession. He made rapid progress in his studies, and by the time he was eleven years old he had become acquainted with Greek and Latin. His studies were interrupted for some time by ill health. In 1682 he went to school at Leyden. About a year and a half afterwards his father died, leaving a family of nine children, who were by no means well provided for. Hermann, the eldest, was only sixteen years old. He was enabled, however, to enter the university of Leyden, where he prosecuted his classical and philosophical studies. By means of mathematical teaching, he secured funds sufficient for continuing his studies. In 1689, under the presidency of Gronovius, he delivered an oration proving that the doctrine of Epicurus concerning the chief good was well understood by Cicero. In this he gained a gold medal as a reward. In 1690 he obtained the degree of doctor of philosophy, and produced an inaugural dissertation on the distinction between mind and body, in which he attacked the doctrine of Epicurus, Hobbes, and Spinoza. He now entered on theological studies by attending the classes of Hebrew and church history under Trigland and Spanheim. By the advice, and with the aid of John Vandenburg, burgomaster of Leyden, he entered upon the study of medicine, while he continued his mathematical and theological classes. He finally, however, devoted himself entirely to medical

science. In his anatomical pursuits, he was assisted by the works of Vesalius, Fallopius, and Bartholin. He studied especially the fathers of physic, and took as his models Hippocrates and Sydenham. Chemistry and botany also claimed a large share of his attention. In July, 1693, he took the degree of doctor of medicine at the university of Harderwyck in Guelderland, his thesis being on the advantages which result from an examination of the excretions in diseases. In 1701 he was chosen lecturer on the institutes of medicine in Leyden, in room of Drelincourt, and he commenced his duties by a discourse in favour of the study of Hippocrates. In 1709 he became professor of medicine and botany in place of Hotton, and inaugurated his work by a lecture on the necessity of returning to the primitive simplicity of medicine. His zeal for botany was great. He extended the botanic garden at Leyden, and published many botanical memoirs. He gave descriptions of new plants, and formed many new genera. In 1714 he became rector of the university, and succeeded Bidloo in the chair of practice in physic. He may be said to be the founder of clinical instruction in medicine, for he not only gave lectures on medicine, but also explained cases in the hospital to his pupils. He published at this time two standard medical works—"Aphorismi de cognoscendis et curandis hominum morbis," and "Institutiones Medicæ." He attained a high reputation in Europe as a medical man, and acquired a large fortune by practice. His fame attracted pupils from all quarters. In 1718 he succeeded Le Mort in the professorship of chemistry, and delivered an inaugural discourse, which is the basis of his famous "Elements of Chemistry." He was elected a member of the Academy of Sciences of Paris in 1728, and of the Royal Society of London in 1730. His health began to fail about the year 1722, and he finally resigned the chair of botany and chemistry in 1729. In his final address to his pupils, he reverted to the doctrines of Hippocrates, and declared that man to be the first physician who knew how to wait for and second the efforts of nature. Although he had relinquished his public duties, he still continued his private labours until the year 1738, when he expired at the age of sixty-nine. At the age of sixty-seven he had an interview with Linnæus. The town of Leyden erected a monument to him in the church of St. Peter's. His funeral oration was delivered by his friend, the Rev. M. Schultens. Few medical men have attained such celebrity as Boerhaave. With all his learning he seems to have been a humble christian. Haller speaks of his venerable simplicity and his power of persuasion, and he states that he had often heard him say, when speaking of the gospel precepts, that the Divine Teacher had shown in the Bible far more knowledge of the human heart than Socrates with all his wisdom. The works of Boerhaave are multiplied, and embrace the whole range of medical science. Among them may be noticed his various inaugural orations, on entering on different chairs—"Institutiones Medicæ;" "Medical Aphorisms;" "Catalogue of Plants in the Leyden Garden;" "History of Plants;" "Materia Medica;" "Elements of Chemistry;" treatises on lues venerea, on plague, on mercury, on diseases of the eyes, on clinical practice, besides numerous works edited by him.—J. H. B.

BOERNE, Ludwig, one of the most eminent humorous and political writers of Germany, was born at Frankfort-on-the-Maine, May 22, 1786. His father, Jacob Baruch, was a Jewish banker in easy circumstances, who is said to have been a schoolfellow of Prince Metternich, and who enjoyed so high an authority with the members of his community, that afterwards he was chosen their representative at the congress of Vienna. His grandfather, a fine old gentleman, had been financial agent to the electoral see of Cologne; and by his efforts the election of the Archduke Maximilian, son to Maria Theresa, had been brought about in 1780, a service which for a long time was gratefully remembered at the court of Vienna. Young Löb Baruch, when yet a child, already keenly felt the hateful oppression under which the Jews were labouring in his native town; shut up in their "Judengasse," they were subject to the most humiliating insults from their christian fellow-citizens; and even some twenty years later Baruch was described in his passport as a "Juif de Frankfort." Having taken his degree as Ph.D. at Giessen, he became secretary of police in his native town, a remarkable circumstance in the life of such a radical and indeed revolutionary writer. When, however, instead of the Napoleonic grand-duchy the free town of Frankfort was re-established, Dr. Baruch, as a Jew, was dismissed from office with a pension of 700 florins. In 1818 he in secret became a convert to the protestant church, and adopted the name Ludwig Börne, of which he has given a ludicrous etymology in his "Letters from Paris." Free from all official and religious restraint, he now entered upon his literary career. From 1818–22 he published the "Waage, eine Zeitschrift für Bürgerleben, Wissenschaft und Kunst" (The Balance, a Journal for Civic Life, Science, and the Arts), which at its very outset won him the esteem of the German literary world; and in 1819, "Die Zeitschwingen" (The Wings of Time). He then led a sickly and unsettled life until 1830, when, attracted by the French revolution, he fixed his residence at Paris, where he died February 13, 1837, and was buried in the cemetery of Père la Chaise. Börne's political writings, especially his "Letters from Paris," which roused the German people to all but action, are dictated by a violent revolutionary spirit, which, however, had its only source in his fervent patriotism. There were in Germany no freedom of conscience, no liberty of the press, no juries, no uniformity of law; and all legal means of obtaining redress of such an unnatural and unworthy state had been exhausted in vain. The liberal party, therefore, at last could not bar themselves from the melancholy conviction, that only a passage through the Red Sea of revolution could lead Germany to the land of promise of national and political independence. By the eloquent display of such principles, Börne, of course, gave great offence, not only to the powers that be, but also to a great number of well-meaning men, and even members of his own political creed, who meekly endeavoured to attain the same ends by means of political reform. No one, however, of all his enemies dared to doubt the disinterestedness and integrity of his motives and character. Börne's literary fame chiefly rests upon his non-political writings. His style has all the beauties of Jean Paul's, without its blemishes: it is distinguished by deep thought and tender feeling, blended with sparkling wit and sprightly playfulness; by purity, clearness, and easy elegance. His humorous essays are unrivalled masterpieces; his dramatic critiques take rank with those of Lessing. The last production of his pen, his political and literary will, as it were—for it was written only a few months before his death,—was "Menzel der Franzosenfresser" (Menzel the Gallophagus), an annihilating reply to Wolfgang Menzel, the well-known critic and historian, who had taxed him with his revolutionary principles and his love of the French. Börne indeed loved France, not as his own, but as his adopted country, and had gradually become a great admirer of the French; his great political ideal being an independent alliance of the French and German nations, between whom, to speak with Hamlet,

> "Freedom, like the palm, might flourish,
> And peace her wheaten garland wear."

It therefore was an object of the highest importance to him to make himself understood also by the French, with whom he hoped for a speedier success than with his dull and tardy countrymen. At his own expense he started two French periodicals, *Le Réformateur* and *La Balance*, to which he contributed a number of eminent articles in French, which after his death were collected and edited by M. de Cormenin—"Fragments Politiques et Littéraires par L. B.," Paris, 1842. His collected writings appeared in 16 vols.; his posthumous writings in 6 vols. —(*Life*, by K. Gutzkow; Hamburg, 1840.)—K. E.

BOERNER, Christian Friedrich, a noted German divine, born at Dresden in 1683. After travelling through Holland and England, he became professor of theology at Leipzig, where he died in 1753. An ancient MS. of a part of the New Testament is called, from having been in his possession, Codex Boernerianus. It contains, with the exception of the Hebrews, the epistles of St. Paul, and is supposed to have been written in the West between the eighth and twelfth centuries. Boerner is the author of a number of works, which amply sustain his fame for prodigious erudition. These are editions of Luther's works and Le Long's Bibliotheca Sacra; "De Exulibus Græcis iisdemque Literarum in Italia Instauratoribus," 1750; "De Socrate;" "De Ortu atque Progressu Philosophiæ Moralis," 1707; and "Dissertationes Sacræ," 1752.—J. S., G.

BOESCHENSTEIN, Johann, professor of Hebrew at Wittemberg, noted as one of the restorers of that language in Germany, was born toward the close of the fifteenth century. His Hebrew grammar was published in 1514 under the care of his pupil Melancthon.—J. S., G.

BOETHIUS, Anicius Manlius Severinus, a philosopher, was the son of Flavius Manlius Boethius, who held the consulship in 487. The fancy of Bertius, one of his editors, has prefixed the prænomen of Flavius to the philosopher's name, and the earlier editions inserted Torquatus into it on worthless authority. The exact date of his birth has been disputed, some assigning it to about 455, and others to about 475. The latter is the true one. For he tells us himself (De Consol. Phil. I. carm. 1, 9), that his exile brought on him premature grey hairs, and, as he was beheaded about the year 524, the statement would be absurd of a man of seventy. At an early period he lost his father, but some of the chief men in Rome took charge of the youth, and thus he had the benefit of a thorough education. He was a great student of mathematics and music, but his time was principally devoted to the study of Greek philosophy. Some authors indeed state that he went to Athens to prosecute his studies, but this is a mistake, arising from a misinterpretation, or rather an incorrect reading of a passage in Cassiodorus (Var. Ep. I., 45), which, correctly read, states exactly the reverse. He tells us himself that he had civil honours heaped upon him, that he was blessed with a chaste wife, and that he had the rare felicity of seeing his two sons proceed from his house as consuls amid a concourse of senators, of acting as public orator of the king's praises, while they occupied their curule chairs, and of showering down on the multitude a triumphal largess, as he sat in the circus between the two consuls. (De Consol. Phil. II. 3.) The name of his wife was Rusticiana. She was his only wife, though later traditions speak of Elpis, the authoress of a hymn (Daniel. Thes. Hymn. I., p. 156), as having been married to him. His two sons were called Anicius Manlius Severinus Boethius and Q. Aurelius Memmius Symmachus. Boethius was not destined to enjoy uninterrupted prosperity. His very goodness seems to have brought upon him earthly misfortunes—we cannot say misery, for he was as happy in his disgrace as when fortune lavished her smiles upon him. Before he had been created consul, he had gained the friendship of Theodoric, king of the Goths, and through his assistance he had performed many important services to the state, especially in reforming the coinage, and preventing the people of Campania from being exposed to famine. He showed himself also a friend of the oppressed, and was often the means of liberating men who were accused for base purposes by informers of the court, though perfectly innocent. His active benevolence brought upon him the hatred of the courtiers, and so on the first opportunity that presented itself, he fell a victim to their malice. The informers against him were three scoundrels, one of whom, Basilius, had been discharged the royal service, and now thought to clear off some debt by informing against Boethius; while the other two, Opilio and Gaudentius, had been sentenced to banishment on account of innumerable frauds, but on the very day on which they were to have left, conceived the project of prolonging their stay by discovering a plot against the king. Boethius was accused of wishing to restore liberty to the Romans and their old rights to the senate, and he was said for this purpose to have sent a letter to the Emperor Justinus. Boethius expressly affirms that this letter was a forgery. (De Cons. Phil. I., 4.) Theodoric confined Boethius and his son Symmachus in the prison at Ticinum without granting them a hearing. It was in this prison that Boethius wrote his famous work, "De Consolatione Philosophiæ." His property was confiscated, and several years after he and his son were beheaded. His noble wife, Rusticiana, was reduced to such straits that she had to beg her daily bread. (Procop. Goth. III., 20.) The Roman catholic church subsequently canonized Boethius, and the story was current that the philosopher had been beheaded in consequence of his opposition to Arianism, and had given a decided proof of his Roman catholic saintship by holding up with both his hands his head, after it had been torn off by a royal javelin-thrower.

Boethius translated very many Greek works, and commented on them. He tells us himself that it was his wish to translate the whole of Aristotle's works, and to attempt the reconciliation of Aristotle's philosophy with that of Plato. He did not accomplish his design. He translated only Aristotle's Analytica priora et posteriora, and Aristotle's Topica and Elencha Sophistica; and wrote commentaries on the Isagoge of Porphyrius, on Aristotle's Categoriæ, on Aristotle's book περὶ ἑρμηνείας, on the Topica of Cicero, and also a commentary on the Topica of Aristotle, though this last has not come down to us. Besides this, he wrote "Introductio ad Categoricos Syllogismos," in one book; "De Syllogismis Hypotheticis," in two books; "De Definitione," in one book; "De Divisione," in one book; "De Differentiis Topicis," in four books; "De Arithmetica," in two books; "De Musica," in five books; "De Consolatione Philosophiæ," in five books. He also translated Nicomachus on Arithmetic, Pythagoras on Music, Euclid on Geometry, Ptolemy on Astronomy, and the Mechanics of Archimedes. Even this is not a complete list of the works ascribed to him by his contemporaries. The writers of the middle ages ascribed to him a vast number in addition to these. The works De Unitate et Uno and De Hebdomadibus have been generally assigned to him, though most probably they are not his. Four theological works have also been attributed to him—De Sancta Trinitate; Utrum Pater et Filius et Spiritus Sanctus substantialiter prædicantur; De Duabus Naturis in Christo contra Eutychen et Nestorium; Complexio brevis Christianæ fidei.

His work "On the Consolation of Philosophy" is by far the most remarkable of his productions. It consists of five books. He sets out with lamenting the wretched fortune that sent him into exile, when a woman of dignified aspect, with clear and burning eyes and fresh colour, appears to him and holds conversations with him. This woman is Philosophy. She discusses the nature of his grief; shows that there is no real cause for it, by exhibiting the fleeting nature of earthly possessions and joys; and then points him to the source of true happiness. Finding in God the highest good, she proves that only the wicked are really unhappy; and she answers the doubts and difficulties which suggest themselves to him by discussing the true nature of providence and fate; and she ends with unfolding to him what is implied by the word chance and by freedom of the will. The book is written with great clearness and beauty, and the interest of it rises, like that of a great poem, till in the fifth book, the solution of the questions connected with free-will draws out the highest powers of the author, and charms, if it does not satisfy, the student of metaphysics. The structure of the book is peculiar, being half poetry half prose, the poetry generally being the poetical expression of what has been discussed in prose.

[His work on music is the most complete account extant of the ancient musical system. It contains extracts from several authors of important authority, whose writings are wholly lost, and, besides valuable deductions from these, extensive original views of Boethius himself. It maintains the principles of Pythagoras in opposition to those of Aristoxenus, referring the determination of ratios entirely to calculation, the effort of reason, which is infallible, rather than to hearing, the effort of sense, which may fail. It demonstrates, in the beautiful spirit of the old philosophy, the moral influence of music, which modern experience fully verifies. The most perfect MS. of this interesting treatise, is said to be in the Bodleian library, by which the edition of Meibomius was corrected. So great was the esteem in which, until a little more than a century since, the opinions of Boethius upon music were held, that the granting of degrees in this faculty at Oxford and Cambridge, depended upon the candidate's acquaintance with them; and, at the latter, an essay on his writings was the only necessary exercise for a doctor's diploma; he is, on this account, justly supposed to have retarded the progress of the art, his influence having occasioned it to be estimated solely by mathematical principles, long after its liberal exercise as an embodiment of passionate impulse had changed its character from an abstract theory to a living art.—G. A. M.]

The best edition of the complete works of Boethius is said to be that published at Basel, 1570. The "Consolation of Philosophy" was very frequently edited in the middle ages; indeed its influence was most powerful, and it was a favourite with almost all the great minds of those days. Dante praises Boethius; Asser wrote commentaries on the work. Alfred the Great translated it into Anglo-Saxon, and interpolated it with reflections of his own. It was also translated into Greek, and into the French and German of the middle ages. It was also frequently imitated, the imitation most worthy of note being that of Chaucer in his Testament of Love. The recent editions are that of Valpy in his Delphin Classics, London, 1823, Nos. 54 and 55 of the series; and that of Theodorus Obbarius, Jena, 1843. The latter is the only edition supplied with a critical apparatus. Prefixed are Prolegomena, consisting of three admirable chapters—one on the life of Boethius, another on his religion and philosophy, and the third on the editions and

manuscripts of the "Consolation." The notes, unfortunately, are meagre and unsatisfactory, and the text is occasionally disfigured by awkward misprints, yet it is by far the best edition.

The sources for the life of Boethius are his own "Consolation of Philosophy," the Letters of Ennodius and Cassiodorus, and the History of Procopius. A list of the editions of Boethius is given at the end of Valpy's edition.—J. D.

BOETHIUS, Daniel, a Swedish philosopher, professor at the university of Upsal at the commencement of the present century. He was of the Kantian school, and wrote several works on the history of philosophy.—J. D. E.

BOETHIUS, Jacob, a Swedish divine, successively professor of theology at Upsal and pastor of Mora in Dalecarlia, was born in 1647 and died in 1718. On the accession of Charles XII. in 1697, he was condemned to perpetual imprisonment, for having vented some unsavoury political opinions in his sermons. After a short release in 1702, for which he was indebted to the Russians, he was again imprisoned, but was finally set at liberty in 1710. He wrote "De Orthographia Linguæ Succanæ Tractatus;" "Mercurius Bilinguis;" and some theological dissertations.

BOETHUS. The tradition of the Jews traces to Sadok, in conjunction with Boethus, the origin of the sect of the Sadducees. Of the life of Boethus nothing is known. It is probable that, as the Sadducees were the *religious* opponents of the Pharisees, so the followers of Boethus were the *political* adversaries of the dominant party. With the fall of the Jewish polity, political antagonism naturally lost its object, and thus it was, that the Boethusans merged into the sect of the Sadducees, and disappeared from history.—(Grätz, *Geschichte der Juden.*)—T. T.

BOETIE, Etienne de la, born at Sarlat in Perigord in 1530; died in 1563 at Germignan, near Bordeaux. He was educated at the college of Bordeaux under the care of tutors who directed the studies of Montaigne. At the age of twenty-two he was admitted a conseiller of the parliament of Bordeaux. Boëtie married a widow, a daughter of whom by her first marriage married Thomas, brother of Montaigne, the author of the essays. A son of hers married a sister of Montaigne's wife—hence the intimacy with Michael de Montaigne, owing to which, more than any other cause, Boëtie is now remembered. Boëtie published some Latin and French verses at a very early age, and a tract of his, entitled "Voluntary Slavery," written by him at the age of sixteen, was for many years circulated in manuscript. This tract is written in a generous spirit, and refers the servitude which men undergo to their own servility of mind. Like most political tracts written without party views, it was attacked severely by parties opposed to each other. The proposition that

> "War is a game which, were their people wise,
> Kings should not play at,"

is one not unlikely to give offence both to prince and people. The book was translated into English and into Italian. It was edited by Lamennais in 1835; and there is more than one version of it into modern French. Some poems of Boëtie are annexed to many of the editions of Montaigne's Essays. Boëtie died of fever. Disregarding the danger of infection, Montaigne attended his deathbed. After his friend's death he published several of his works.—J. A., D.

BOETTCHER, BOETTGER, or BOETTIGER, Johann Friedrich, a celebrated German alchemist, born at Schleiz in the district of Reuss, about the year 1681. At the age of fifteen he was apprenticed to a druggist in Berlin named Zorn. Here he devoted himself with great zeal to the study of chemistry, and having been excited to search after the secret of the transmutation of metals by a manuscript lent to him by another apothecary, he passed whole nights in his master's laboratory, making experiments with a view to this great discovery. Zorn finding that these experiments were made at his expense, whilst, at the same time, his apprentice neglected his proper duties, dismissed him to his own home, but received him again into his service with a promise of better conduct. This, however, was soon broken. Boettcher again returned to his alchemical experiments, and soon showed his companions some gold which he took out of a crucible. He was then in danger of arrest, but escaped into Saxony, where he was received by the elector at Dresden with distinction, and furnished with large sums of money to enable him to continue his experiments. The patience of the Elector Augustus lasted for about three years, when Boettcher, probably seeing that a discovery of his trickery was becoming inevitable, took his departure from Dresden in the night. He was, however, arrested, and carried back to Dresden, where he gave in a long report upon his secret to the elector, who was by no means satisfied with it. Count von Tschirnhausen now recommended the elector to make use of the great knowledge of chemistry possessed by Boettcher, with the object of developing the resources of the state; and about the end of the year 1705 he succeeded in making a porcelain nearly equal to that of China in beauty, from a reddish clay found in the neighbourhood of Meissen. The value of this discovery was fully appreciated; Boettcher was loaded with presents, but was not set at liberty; and on the occurrence of the Swedish invasion in 1706, his laboratory was transferred in the middle of the night into the fortress of Königstein. In 1710 this porcelain manufactory was removed from Dresden to the Albrechtsbourg at Meissen, and from that time this branch of industry has gradually increased in value. Boettcher himself was appointed the first director, a position for which his irregular mode of life rendered him by no means fitted. He even attempted to sell his secret to the people of Berlin; and there was every prospect of his falling into disgrace, when he died on the 3rd March, 1719.—W. S. D.

BŒTTGER or BŒTTICHER, Christopher Henry, a German medical man, was born at Cassel on 12th June, 1737, and died in that town on 3rd September, 1781. He practised medicine, and was professor of botany at Cassel. His works are—"Account of the Botanic Garden of Cassel;" "The Trees and Shrubs in the Park at Weissenstein;" "Inaugural Disputation on Uterine Inflammation;" and "Description of the Mineral Waters of Hofgeissmar."—J. H. B.

BŒTTICHER, Andrew Julius, a German physician, was born at Wolfenbüttel on 7th July, 1672, and died on 26th July, 1719. He was successively professor of anatomy, surgery, and botany at Giessen, and of pathology and semeiotics at Helmstadt. He published works on the voice, on the bones, on respiration of the fœtus, on diabetes, and on the plague.—J.H.B.

* BŒTTIGER, Carl Wilhelm, a German historian, born at Bautzen, 1790, studied at Weimar, Gotha, and Leipzig; in 1819 was inducted to a chair in the latter university; and in 1822 became one of the librarians of the university of Erlangen. He has published "Allgemeine Geschichte," 1849; "Deutsche Geschichte," 1838; "Geschichte des Deutschen Volks und des Deutschen Landes;" and "Weltgeschichte in Biographiin."

BOETTO, Giovanile, died at Turin in 1683. He painted allegorical subjects in fresco with knowledge, power, and elegance. He was also an engraver.—W. T.

BOGAN, Zachary, a learned English puritan, celebrated as a linguist, was born at Little Hempston, Devonshire, in 1625. He graduated at Oxford, and, excepting the period of the king's residence in that city, passed his life at the university in devoted application to the study of languages and theology. He wrote, besides his additions to the Archæologiæ Atticæ of Francis Rous, "Meditations on the Mirth of a Christian's Life;" and "An Alphabetical View of Scripture Threats and Punishments." Died in 1659.—J. S., G.

BOGATZKY, Karl Heinrich von, author of the book known as "Bogatzky's Golden Treasury," a German religious poet of note, was born at Jankowa in Silesia, September 7, 1690, and died at Halle, June 15, 1774. He belonged to the school of Spener and Franke.—K. E.

BOGDANE, James, son of a Hungarian deputy, and a self-taught painter. Died in 1720. He rejoiced chiefly in fruit, flowers, game, and fowls, which he painted in a graceful, but thin and timid manner, without any bold impaste, or loving minute finish. He was a careful copier, and yet often erred in making his heads too large and in false perspective. He came to England and was employed by Queen Anne; some of his paintings, inferior in strength to Hondekoeter, lumber about the royal palaces. His foliage and foregrounds are false, and supernaturally dark in tone. He collected a reasonable fortune, but imprudently assigned it over to his son, who had been snared into a marriage with an adventuress. Bogdane died of vexation at the discovery of the cheat.—W. T.

BOGDANOWICH, Hippolytus Federowich, one of the most esteemed lyric poets of Russia, born at Prewolochno, in Little Russia. His father, having powerful interest in the mathematical institute of Moscow, sent his son there, intending him to devote himself to the study of the exact sciences. The youth's own inclinations, however, pointed in a different direction; a

volume of Lomonsoff's poems, and a visit to the theatre at Moscow, sufficed to decide him to abandon mathematics. He addressed himself to Kheraskoff, the director of the theatre, and begged to be admitted a member of his company. His personal appearance and remarkable talents so interested Kheraskoff in his favour, that he took him into his own house, and gave him the means of entering the university, where he applied himself specially to the study of modern languages and the fine arts. He was then appointed dragoman to the minister of foreign affairs, and in 1760 secretary of the embassy at Dresden. The lovely scenery round Dresden, and the noble works of art in the Dresden gallery, appear to have first revealed to him his poetical vocation. It was at Dresden that he commenced his first and best poem, "Dushenka," published in 1775. Though nominally a mere translation of the Psyches of La Fontaine, Bogdanowich has introduced so many new beauties, and so great a charm of style, that the work has a character of its own, and appears more like an original than a translation. Russian critics are agreed in considering it far superior to the poem of La Fontaine, and it is remarkable that, in an age when the so-called original Russian writers were mere imitators of the French classicist school, Bogdanowich, in a work assuming to be a simple translation, has shown himself eminently romantic. He returned to St. Petersburg in 1768, and published a translation of the Abbé Vertot's History of the Revolutions of the Roman Republic. He gained the favour of the empress, Catherine II., by adapting to her honour a canzone of Giannetti. In 1778 and 1779 he was concerned in a journal called the *Indicator*, published at St. Petersburg, and in 1785 he wrote several dramas at the command of Catherine, and published a collection of Russian proverbs. In 1788 he was appointed president of the imperial archives. In 1795 he retired first into Little Russia, and thence to Kursh, where he died in January, 1803. The high position to which he rose in no way altered the natural modesty and gentleness of his nature, nor the original simplicity of his habits. A complete edition of his works, in six volumes, appeared in 1809, and another, in four volumes, in 1818.—M. Q.

BOGLE, John, a Glasgow miniature painter, much distinguished in his day. His portraits are beautiful, says the judicious Pilkington. "One of Lady Eglinton, to whom Allan Ramsay dedicated his Gentle Shepherd, in the possession of Mr. C. Kirkpatrick Sharpe, is in the highest finish." He died in the greatest poverty.—W. T.

BOGORIS, prince of Bulgaria, died in 896. He succeeded to Baldimir or Valdimir, having usurped the throne to which the son of that prince was the lawful heir. Having embraced christianity, he was baptized in 853. This occasioned a revolution among his subjects, which, however, was quickly suppressed, and Bogoris succeeded in introducing among them the new religion which he had embraced. After the schism between the eastern and western churches, the Bulgarians, after some hesitation, submitted to Constantinople, and Bogoris remained faithful to that church, notwithstanding the sentence of excommunication fulminated against him by Pope John VIII. A considerable time before his death he resigned his crown in favour of his eldest son, and retired into a monastery; but, having learned that his son had been attempting to reintroduce idolatry, he issued from his seclusion, and, putting himself at the head of an insurrectionary movement, seized on the person of his son, put out his eyes, and condemned him to perpetual imprisonment. He then summoned a general assembly, and, having in their presence nominated his second son as his successor, once more retired to his monastery, where he ended his days.—G. M.

BOGSCH, John, a German agricultural writer, was born in 1745 at Deutschendorf, and died at Presburg on 18th January, 1821. His works are on the art of cultivating fruit-trees and other economical plants, and on the care of bees.—J. H. B.

BOGUE, David, D.D., an eminent dissenting minister, was born in the parish of Coldingham, Berwickshire, February 28, 1750. He was the fourth son of John Bogue, Esq. of Halydon, one of the justices of the peace for that county. He was one of the founders, and continued through life one of the main directors and advocates of the London Missionary Society; and when that body resolved to establish a college for the education of persons whom they had elected to go out as missionaries, it was to Dr. Bogue that they intrusted the conducting of that institution. For such a task he was eminently fitted, not only by natural endowments, but by large and valuable acquirements in theological and biblical science, the fruit of protracted and well-directed study for many years. Constantly engaged in his ministerial or tutorial duties, he had little time for authorship; the only works, besides occasional sermons which he published, were an essay "On the Divine Authority of the New Testament," intended as an introduction to an edition of the christian scriptures in French, and which has been translated into French, Italian, Spanish, and German, and a volume of discourses on the Millennium. He also produced in conjunction with Dr. Bennett, a "History of Dissenters" in two vols., octavo. In all his writings the marks of a clear vigorous intellect, a solid judgment, and a manly candour predominate. He died at Brighton, whither he had gone to attend a missionary meeting, on the 25th of October, 1825, in his seventy-sixth year.—W. L. A.

BOGUPHAL, a Polish chronicler, died in 1253. Author of "Chronicon Poloniæ," printed in the Scriptores rerum Silesiæ of F. G. Sommerberg, Leipzig, 1729.—J. G.

BOGUSLAWSKI, Adelbert, an admired dramatic author of the time of the *renaissance* of Polish literature in the reign of Poniatowski, last king of Poland. Boguslawski was of an ancient Polish family, but he fell into poverty in early youth, and was obliged to earn his own livelihood as a comic actor. The exact date of his birth is uncertain, from his having always shown great unwillingness to speak of his past, but it must have been in or near the year 1750. He was not naturally inclined to the stage, but gifted with great determination of character and energy of mind, he applied himself with great earnestness to his profession, and became distinguished not only for his talent as an actor, but as a dramatic writer. In 1780 the theatre of Varsovia, where he had introduced an Italian opera, was closed, and for three years he devoted himself to writing and translating for the stage. From 1784 to 1789 he travelled with his dramatic company to the cities of Wilna, Grodno, Dubno, and Lemberg. The king then appointed him director of the national theatre of Varsovia, and by his excellent selection of the plays performed, and intelligent direction of the representations, he greatly elevated the taste and tone of the Polish stage. His undertaking, however, was repeatedly interrupted by the continual wars in which Poland was engaged. In 1812 he retired from the theatre, and occupied himself in literature until his death in 1829. Although he cannot be classed among writers of the first rank, Polish literature is under great obligations to Boguslawski. He did much to improve the public taste, to purify the language from the various Latinisms, Germanisms, and Gallicisms with which it had become corrupted, and to restore its national originality and vigour.—M. Q.

BOHADSCH, John Baptist, a German physician and naturalist, died at Prague in 1772. He was professor of botany and natural history at Prague, and published descriptions of Bohemian plants, and of their uses and advantages; on the use of wood in domestic economy; besides dissertations on electricity, on fevers, &c.—J. H. B.

BOHA-EDDIN, Abul Hassen Yousef, a distinguished Arabic historian, was born at Moussul in 1145. He fixed his abode at Bagdad, where he soon acquired a high reputation as a scholar, and especially in theology and jurisprudence. He subsequently visited Jerusalem, after it had fallen into the hands of Saladin, and that monarch made him cadi of the city, and employed him upon several important missions. Boha-eddin remained in the service of Saladin till the death of the latter, when he attached himself to his third son, under whose auspices he founded a college. Boha-eddin is known by two works of great historical interest—the one a history of the wars of the sultans in the propagation of Islamism, which he calls "The Holy Wars;" the other the "History of the Life of the Sultan Saladin," containing all that we know of that sovereign. This history has been translated into Latin. Died 1232.—J. F. W.

BOHAIRE-DUTHEIL, a dramatic and satiric author, born at Reuil about 1750; died in 1825. Author of "La Nouvelle Heloise," a tragedy.—J. G.

BOHEMOND, the crusader, son of Robert Guiscard, first Norman duke of Calabria. He was of age to bear arms when his father entered on his ambitious strife with the Greek empire. At the famous battle of Durazzo, where the magnificent design of overwhelming in one campaign the dynasty of the Eastern empire, with which Robert Guiscard entered the dominions of Alexius, was all but consummated, Bohemond gained his first laurels as a skilful captain. On his father's return to Calabria

he was left in command of the victorious army; but its strength had been exhausted in the battle, and, after ravaging Thessaly, he was obliged to follow his father into Italy. Four years afterwards he shared in the honours of the naval victory gained by his father off Corfu over the Greeks and Venetians. In 1085 Robert Guiscard died, leaving to his younger son Roger his duchies of Apulia and Calabria, and to Bohemond only the principality of Tarentum. With this unequal division of the family estates commenced a war between the brothers, which promised to be long and bloody. But the mighty passion to which the preaching of the hermit of Picardy had stirred the chivalry of Europe, was to sweep the wily Bohemond, who surrendered to no enthusiasm, but was always in the way of an adventurous movement, out of the sphere of a paltry strife into one where his ambition had ample scope. He heard of realms to be won for the honour of the cross, and discerning that an invasion of the East might be for the profit of christian princes, he joined with his illustrious cousin, Tancred, the host of the first crusaders. At the head of twenty thousand infantry and ten thousand cavalry he advanced on Constantinople. In vain he had urged Godfrey of Bouillon to make the reduction of that city the first object of the holy war. He could not besiege the capital of the empire; he, therefore, made a conquest of Alexius. The son of Robert Guiscard was lodged in royal style, loaded with presents, and, it is said, promised an independent principality by the feeble monarch from whom the Norman duke had all but wrested an empire at Durazzo. At the battle of Dorylæum, and throughout the fearful campaigns of Asia Minor and Syria, he approved himself the bravest of Norman knights. His reputation with the motley host who formed the siege of Antioch, might have been the envy of Tancred; but as soon as the city fell into the hands of the crusaders, it was discovered that the prince of Tarentum had other purposes in view than those of punishing the infidels of Jerusalem, and recovering the holy sepulchre. The count of Toulouse claimed a share of the conquest; the leaders of the army urged Bohemond to advance with them to Jerusalem; but here was a city and a principality exactly suitable to his ambition, and so taking possession of both, he took leave of the army and the count of Toulouse. In 1101 he was defeated by the Turks and taken prisoner. His ransom, after two years' captivity, was 130,000 byzants. Shortly after his release he recommenced his wars with Alexius, who claimed, according to treaty, the surrender of Antioch and its territory. He went to France, and by his marriage with the daughter of Philip I. acquired the right to levy an army, with which he invaded the empire in 1107. Repulsed before Durazzo, he was obliged to sue for peace. A treaty was concluded the following year, which he was on the point of breaking when he died at Canosa in Apulia in 1111. Gibbon fairly enough describes him as "an adversary whom neither oaths could bind, nor dangers could appal, nor prosperity could satiate."

Bohemond II., at his father's death was only four years of age. He went to Palestine in 1126, and received from Baldwin II. investiture in the sovereignty of Antioch, which, since the death of his father, had been united to the kingdom of Jerusalem. His reign was short and troublous. He was killed in an encounter with the Turks at Aleppo in 1130.

Bohemond III. reigned at Antioch in 1163–1201. He was crafty, treacherous, and unwarlike, and made himself infamous by refusing to shelter the fugitives from Jerusalem after its capture by Saladin.

Bohemond IV., after a long struggle with his nephew, Raymond Rupin, son of his elder brother, became by the death of his rival, master of Antioch and Tripoli in 1222. Died in 1223.

Bohemond V., son and successor of the preceding, died in 1253. He was long and unsuccessfully at war with the Kharizmians and Armenians.

Bohemond VI. surrendered Antioch to the Mameluke sultan, Bibars, in 1268, and retired to Tripoli, where he died in 1274.

Bohemond VII., count of Tripoli, son of the preceding, died in 1287. A year after his father's death his estates were taken possession of by Calaoun, sultan of Egypt and Syria.—J. S., G.

BOHLE, Samuel, a German protestant theologian and Hebraist, author of various commentaries on the Old Testament and of a Hebrew grammar, born at Greiffenberg in Pomerania in 1611; died in 1689.—J. S., G.

* BÖHM, Joseph, a violinist, was born in Pesth in 1798. He received his first instruction in singing and on his instrument from his father. In 1806 his family removed to Poland, and there, when in 1810 the war with France obliged Rode to leave Russia, this distinguished artist saw him, perceived his promising talent, and aided its development no less by his encouragement than by his counsel. In 1815 Böhm went to Vienna, where he played before the emperor with success. After spending three years in the Austrian capital, he made an artistic tour in Italy, and gained honours in every city he visited. In 1819 he returned to Vienna, where he was appointed professor in the conservatory. In 1821 he was engaged as solo violinist in the imperial chapel. Two years after this he made a tour through Germany and France, and appeared in Paris with the same success he experienced in all the smaller cities. Since this time he has resided constantly at Vienna, and has for very many years ceased to appear in public; a habit of nervousness which has grown upon him, having in a great measure unfitted him for playing. He has, however, eminently distinguished himself as a teacher, in which capacity he will always be remembered with interest, since it is his instruction which has developed the transcendent talent of Ernst and of Joachim. He has published some light pieces for his instrument.—G. A. M.

* BÖHM, Theobald, the improver of the flute, was born at Munich, where his father was a goldsmith and jeweller, about the year 1802. Though he learned and practised his father's trade, he applied himself early to the study of the flute, on which instrument he obtained such proficiency that in 1818 he was appointed principal flutist in the royal chapel of the king of Bavaria. Dissatisfied with the imperfect construction of his instrument, he constantly considered how he might improve it, and, after many experiments, sketched and completed his system of ringed keys in 1831. The deficiency of the old flute consists in the irregular position of the holes (necessitated to bring them in reach of the fingers) and the various sizes of these, which occasions inequality in the tone of the different notes, but is the only means by which an approximation to correct intonation can be obtained. Böhm's improvement is, the arrangement of the holes so as to certify the intonation and equalize the tone, and the employment of keys to render the fingering practicable. His knowledge of mechanics, acquired in his father's workshop, was of no less value to him in his experiments than was his executive skill. Some years after he had made his first flute, he further improved upon this by changing the form of the bore, making that of the head joint a parabolical cone, and of the body joint a cylinder, with advantage to both the quality and the intonation, in the construction of the second flute. He was greatly assisted throughout his labours by the scientific investigations of Dr. Schafhautl who verified, upon acoustical principles, the results of his friend's practical experiments. The new flute was first made and sold in 1832. From 1833 to 1836 Böhm was much in England, where his speculations in iron-works chiefly occupied him. Here he was most successful as a player, but found the greatest opposition to his invention. This opposition arose from his flute requiring entirely different fingering from that of the old one, and the natural disinclination of accomplished players to cast aside their accustomed method. In May, 1837, he read a paper upon his improvement before the French Academy of Sciences, after which his flute was adopted in the conservatoire of Paris. Mr. Cart and Mr. Clinton, about the year 1843, publicly adopted Böhm's flute, in consequence of which a most vehement discussion on its merits was maintained for many months in the London musical journals. At the Great Exhibition in 1851, Böhm received the council medal for his invention. The flute is now very generally approved, and the principles of its construction have been successively applied to all the other wood wind instruments. Besides being a distinguished performer and an extensive manufacturer, Böhm has had considerable success as a composer for his instrument. He still holds his court appointment at Munich, where he is greatly sought as a teacher.—G. A. M.

* BOHN, Henry George, bookseller and publisher, eldest son of the late Mr. John Bohn, of an ancient German family, was born in London in 1796. After receiving a liberal education, he travelled extensively on the continent, and gradually formed, and for many years conducted, his father's business, as a foreign and classical bookseller. In 1830 he married the only daughter of the late William Simpkin, Esq., head of the firm of Simpkin & Marshall, and then commenced business on his own account in

York Street, Covent Garden; dealing principally in the higher walks of literature, especially Greek and Latin classics, and works on the fine arts. By degrees he extended his grasp to every branch of literature (as may be seen in his memorable guinea catalogue of 1841), and then, after having carried retail bookselling to a higher pitch perhaps than it had ever reached before, embarked with great energy as a publisher. His first project in this department was a comprehensive series of sterling English literature, in compact but elegantly-printed volumes, in the old library form of demy 8vo; and his editions of Roscoe's Lorenzo de Medici and Leo X., which compress six quartos into three octavos, are as perfect examples as paper, print, and graphic illustrations can make them. But half-guinea volumes, however cheap in proportion to anything that had been previously produced, failed to enlist the sympathies of the multitude, and the speculation was necessarily abandoned. Immediately after this, quickened by some encroachments on his copyrights, he commenced, and followed out in rapid succession, his various well-known "Libraries," remarkable as being among the first examples in this country of high-class literature in an extremely cheap and attractive form. Under the various titles of the "Standard, Classical, Scientific, Antiquarian, Illustrated, Historical," and other "Libraries," these serials extend to nearly five hundred volumes, and entitle him to the warmest thanks of the reading multitude. Mr. Bohn is himself not unknown as an author. So far back as 1813 he translated from the German a two-volume novel called "Ferrandino;" and he has co-operated largely in his libraries. Schiller's Robbers, and several other of his dramatic pieces, as well as considerable portions of Goethe and Humboldt are translated by him; and he has edited Ockley's History of the Saracens, Grammont's Memoirs (adding a Life of Charles II.), Addison's works, the Handbook of Proverbs, Polyglot of Foreign Proverbs, and Fosteriana. He also wrote an appendix to his edition of Walton's Angler, and contributed the essays which form in fact the text of the useful treatise on Pottery and Porcelain, published in his Illustrated Library. Mr. Bohn is a fellow of the Royal Geographical Society; of the Society of Arts; of the Royal Society of Literature; of the Archæological Institute and Association; one of the council of the Horticultural Society of London, in whose proceedings he has taken an active part; foreign secretary to Lord Brougham's National Association for the promotion of Social Science; and honorary member of several foreign institutes. In 1851 he was elected chairman of the book department of the Great Exhibition, and in 1856 vice-president of the Brussels Congress of Free Trade.—E. W.

BOHN, Johann, or in Latin Bohnius, a German physician, born at Leipzig in 1640. In 1663 he travelled through Denmark, Holland, England, France, and Switzerland, to visit the principal universities; and in the year following that of his return, 1666, took his degree as doctor of medicine in his native place. In 1668, Bohn was appointed professor of anatomy in the university, and in 1691 stipendiary physician to the city of Leipzig; in 1670 he became dean of the faculty of medicine, and died in 1718. Bohn merits a high place in the history of medicine, from his having been the first to attack successfully the chemical system of physiology, inaugurated by François de le Boë. He proved by experiment that the bile contains no true alkali, and that the pancreatic juice is not acid, and denied the existence of a nervous fluid. In physiology he was a follower of Borelli, but without any servile imitation. He was aware that all the muscles are not under the influence of the "animal spirits;" in other words, he distinguished the voluntary and involuntary muscles, placing the heart in the first rank of the latter. Like François de le Boë, from whom he differed in so many other points, Bohn was most zealous in the propagation of the doctrine of the circulation of the blood, which he demonstrated by means of Boyle's machine at Pavia. Upon medical jurisprudence he was also a great authority; he was frequently consulted by various German tribunals, and has left several works upon this branch of medicine which are still regarded as valuable. Of these we may mention his treatise "De Renunciatione Vulnerum," &c., published at Leipzig in 1689, 1711, and 1755, and at Amsterdam in 1710; and his "Medicinæ forensis Specimina Tria," Leipzig, 1690, 1691, and 1692, in which he displays profound knowledge and great sagacity. Of his other writings the chief are "Exercitationes Physiologicæ xxvi.," published at Leipzig in 1668–1677; and "Circulus Anatomico-physiologicus," which contains all his ideas upon anatomy and physiology, and was published at Leipzig in 1680, and republished in 1686, 1697, and 1710. Bohn also published an edition of the works of Fabricius of Aquapendente, and of Bellini's Treatise De Urinis et Pulsibus. Before his death he is said to have caused all his papers, including the materials for a great work on medical jurisprudence, to be burned.—W. S. D.

BOHOMOLEC, Francis, a Polish author of the last century, who has left several dramatic and biographical works. He also translated La Harpe's Histoire Générale des Voyages. He died in 1790.—J. F. W.

BOHSE, Augustus, better known by the name of Talander, was one of the most distinguished authors and teachers of his day in Germany. He was born at Halle in 1661; and after studying law at Leipzig, he commenced teaching at Hamburg, and subsequently at Dresden and Leipzig. His reputation was now such as to attract the notice of the duke of Saxe Weissenfels, who gave him the direction of his theatre. He became professor at the university of Jena, and afterwards at Lignitz, where he continued till his death about 1735. He has left a considerable number of dramatic works, principally operettas.—J. F. W.

BOHTORI, Alvalide, one of the most distinguished Arabian poets of his age, was born at Hierapolis about the year 821. He left his native city, and settled in Bagdad, where his reputation soon brought him into favour with the Caliph Motavakkel. He has left many poetical works, the principal being a collection called the "Divan." His verses were considered so harmonious that they were called "Chains of Gold." He died towards the end of the ninth century.—J. F. W.

BOHUN, Edmund, a voluminous political writer, born at Ringsfield in Suffolk. His father, Baxter Bohun, was lord of the manor of Westhall in that county. He was entered a fellow-commoner of Queen's college, Cambridge, in 1663, and resided there till 1666. In 1675 he was put into the commission of the peace for his native county, and, except during a part of the reign of James II., exercised the functions of a justice till about the commencement of the eighteenth century. Of his political pamphlets, which are very numerous, we may mention, "A Defence of the Declaration of King Charles, against a pamphlet entitled 'A Just and Modest Vindication of the Proceedings of the two last Parliaments,'" and "A Defence of Sir Robert Filmer against the Mistakes and Representations of Algernon Sydney, Esq.," &c. His other works are, "A Geographical Dictionary," London, 1688, and "The Great Historical, Geographical, and Poetical Dictionary," London, 1694.—J. S., G.

BOHUSZ, Xaverius, a Polish historian, born in 1746 in Lithuania. From Wilna, where he settled after making the tour of Europe, he was carried away to Siberia by the Russians, and returned to his country only after a long exile. His fame, which is considerable, rests on a work entitled, "Researches into the Antiquities, History, and Language of the Lithuanians," 1808. Died in 1825.—J. S., G.

BOIARDO, Matteo Maria, count of Scandiano, was born at the castle of Scandiano about the year 1434. His birthplace is about seven miles from Reggio at the foot of the Apennines. His father was the second count; his mother was of the Strozzi family of Ferrara. We are most concerned with Boiardo as a poet. In his own day his political character was not undistinguished. In 1469 he was one of the noblemen who, in the suite of the duke of Este, went to meet the emperor, Frederick III., on his way to Ferrara. In 1471 he accompanied Borso, marquis of Ferrara, to Rome, where he went to receive the title of duke. In 1472 Boiardo married a daughter of the house of Gonzaga. In 1473 he appeared among the noblemen who were deputed to escort to Ferrara, Eleanora, daughter of the king of Naples, who had married the duke. In 1478 he is said to have been governor of Reggio, and in 1481 capitano of Modena. In 1487 he returned to Reggio, of which he resumed the government, and died in 1494. Some Latin verses are preserved of a friend of Boiardo's, in which the poet is depicted in his character of magistrate. He is described as looking little at law-books, as indisposed to punish love offences, as fond of the fair sex, and as a great equestrian. One of the lawyers, writing about half a century after Boiardo's death, describes him as "plus componendis versibus, quam vindicandis facinoribus aptus." He is said to have had a fixed opinion that no crime ought to be punished with death. In Panizzi's edition of Boiardo's "Inamorato" we find large extracts from his smaller poems in Latin and Italian—

many passages of which are very graceful. At Ferrara a comedy of his, "Il Timone" (Lucian's Timon), was acted, and is said to have been the first comedy in modern Italian. Boiardo's reputation for scholarship was high. He translated Herodotus and Xenophon, and wrote some historical works himself, which are praised by Muratori; but his best title to fame is the "Inamorato." The feats of Charlemagne's peers and paladins had already been the subject of romance. The prowess of Orlando—his adventurous life and his death at Roncesvalles, were recorded in the chronicle of Turpin, the great authority to which on all occasions the Italian poets of chivalry refer; but on the subject of his love for Angelica, and the adventures which spring from this source, the archbishop is discreetly silent. The proprieties of ecclesiastical decorum might have rendered such topics unfit for him to dwell upon, as the human infirmity of the universal passion was not to be alluded to in the case of so great a hero as Orlando; it was a secret to be whispered in the confessional, not confided to the public; and even if the archbishop knew or suspected it, the thing was not to be revealed. The poet has no such difficulties arising from professional delicacy to contend with, and Boiardo, even without any authority from the old chronicler, looks into the hero's heart, and gives us the legendary story of Angelica's witchcraft and its effects. The result is a poem of very considerable interest, and unluckily too of very considerable length. It occupied its author for many years, and was left unfinished at his death. A very dull writer, Agostini, added a weary supplement to it, and another, to whom we cannot give higher praise, Domenichi, printed the "Inamorato" with patchwork alterations. How it survived all this would be a matter of surprise; but life and original power it must have had, for it inspired Ariosto, whose Furioso is a continuation of the story commenced in the "Inamorato." (See Ariosto and Berni.) Boiardo is said to have taken the names of his heroes from the vassals on his estates, and of the imaginary localities of his romance from those of the district round Reggio. If there be any foundation in fact for this statement, it must be just the reverse, and something in the character of an individual may have easily led to his being called by one of the names in the romance, as we believe has often happened in the cases of Scott's novels. Of Berni's Rifacimento we have spoken in our article on Berni. It has so superseded the original, that though the necessity of rendering Ariosto's story intelligible would have naturally led to the reprint of the earlier poem, Berni's is always substituted for it. We owe to this, and to Mr. Panizzi's desire to supply the want, his very beautiful and valuable edition of the "Inamorato."—J. A., D.

BOIELDIEU, François Adrian, a musician, was born at Rouen, December 15, 1775, and died at Jarcy, near Grosbois, October 8, 1834. His father was a secretary to the archbishop of his native city. He was placed as a boy in the choir of the cathedral, and showing more talent than his companions, he received more particular attention from Broche, the organist, whose lessons on the pianoforte and in harmony were the only regular instruction Boieldieu ever had. His master treated him with such tyrannical severity, that he once ran away to Paris to escape the effects of his anger. He was soon brought back by his friends, and after the resumption of his studies, Broche assumed a more successful manner towards him. Until sixteen years of age he remained under the care of this teacher. He had at this time a devoted fondness for music, but it was not the austerity of the church style which fascinated him; on the contrary, he delighted in the performances of the theatre, and would sometimes secrete himself in the building during the day, when he had not money to pay for admission at night, in order to enjoy them. The pleasure he felt in hearing the operas of Gretry, Daleyrac, and Maliul, stimulated in him a desire to produce one of his own, and this desire soon led to its own fulfilment. The good reception of his opera at the Rouen theatre further stimulated him to wish for distinction in Paris, and his want of means to carry him thither was not a sufficient obstacle to hinder his visiting the capital. He accordingly set out on foot, with thirty francs in his pocket; and, strengthened by the ardour of his expectations, he accomplished the entire distance in two days. Arrived in the metropolis before the completion of his nineteenth year, Boieldieu was sorely disappointed to find that success among his friends in a provincial town was insufficient recommendation to secure the acceptance of his opera by the Société des Acteurs, then directing the Opera Comique. He would have consoled himself by teaching the pianoforte, and so at least obtaining the means of subsistence; but having no connection, he could get no pupils. Since he could not teach, he had no resource but to tune, and in this capacity he was engaged at Erard's factory, where he made the acquaintance, which quickly ripened into friendship, of the chief musicians of the day. He now wrote some romances, several of which became extremely popular; but, for the best of them he could not obtain more than twelve francs apiece from a publisher. Pleased with the talent of the young composer, Fiévée, the author of the Dot de Suzette, adapted this favourite tale into an opera for Boieldieu, and his interest was sufficient to insure the performance of the work. Thus, before the completion of his twentieth year, was Boieldieu brought before the Parisian public; and the success of his first attempt was such, that he obtained a ready hearing for a similar work in each of the two following years; and in 1798 fully established his reputation by the three-act opera of Zoraime et Zulnare, which surpassed in merit, as much as in importance, all his previous productions. On the opening of the conservatoire he was appointed professor of the pianoforte, though he had no distinction as an executant; his intelligent æsthetical remarks, however, fully made up to his pupils for his want of mechanical excellence. At this time he wrote some concertos and sonatas for the pianoforte and for the harp, which were admired in their day. He continued to produce an opera in every year; that of "La Prisòniere," given in 1799, was written in conjunction with Cherubini; and it was probably in consequence of this connection, and because of the greater purity of his subsequent compositions, that it has been falsely stated he took lessons of that master. In 1800 he brought out "Beniousky," which, though then unsuccessful, was revived in 1825 with better fortune. In 1800, also, he produced "Le Calife de Bagdad," the immediate popularity of which not only attracted all Paris, but carried the composer's reputation to every city in Europe. From this time forward Boieldieu acquired the habit of rigid self-criticism, which he exercised to such an extent, that he would sometimes set the same words no less than ten times before he could satisfy himself with a composition. This habit increased as he grew older, and was so strong in its influence as greatly to counteract his natural facility, protracting the time of writing one opera to what would before have sufficed for several; but it induced, also, the greater purity of style which distinguishes all his subsequent works from those written prior to this period. "Ma Sante Aurore," given in 1802, first exemplifies the scrupulous care, to which, doubtless, is due the survival of many of the composer's works over the operas of contemporary writers. In the March of this year Boieldieu married Mdlle. Clotilde Augustine Mafleuroy—popular by the first name as a dancer—an event most inauspicious for his future happiness. To escape from the ill effects of this connection he determined to quit Paris; and, accordingly, on April 3, went with his friends Rode and Lamare to Russia. He arrived in St. Petersburg at a fortunate moment. Sarti was just dead; and the office of imperial chapelmaster, thus rendered vacant, was at once given to Boieldieu. The condition of his appointment was the production of three new operas every year, in fulfilment of which he wrote many meritorious works; but, as he employed for these some librettos that had already been successfully set by Berton, Lesueur, and others, he could never reproduce them in Paris. "Calypso" (most esteemed by himself) and "Aline" are the best operas he wrote in Russia; but a work that is extolled above these, as being perhaps the most earnest of all his productions, is the choruses in Racine's Athalie, and yet this has not been brought out upon the Parisian stage. The breaking out of the war with France in 1810 obliged Boieldieu to leave Russia, and he again arrived in Paris in January, 1811. Here he had to oppose Nicolo Isouard, a composer in great popularity. The contest was one of a hare and a tortoise; for though his rival, wanting his conscientiousness, produced three or four operas while he wrote one, the greater pains he bestowed upon his works insured for them a more permanent esteem. "Jean de Paris," given in 1812, introduced him anew to the French public, who warmly acknowledged the great advance in his style since the last work of his they had heard. This very favourite opera was followed by several written in conjunction with other composers, which are now forgotten; while "Le Nouveau Seigneur" and "La Féte du Village," of which the music was entirely by Boieldieu, continue in esteem. On the death of Méhul in 1817, the membership of the Institut thus

vacated was conferred upon Boieldieu. Particularly gratified by this distinction, he considered his next work as a necessary test of his worthiness of the honour, and, with this feeling, he bestowed even more than his usual pains upon it. "Le Petit Chaperon Rouge" was the opera which thus occupied him; and its reception, when it was brought out in July, 1818, was such as to satisfy him that he had not toiled in vain. He now experienced a long and trying illness, induced, it is said, by the careful pains he bestowed on this production. About this time he was appointed professor of composition in the conservatoire, with the rare provision, in consideration of his delicate health, that he should be allowed to receive his class at his country residence. For several years he rested almost entirely from composition, his only efforts being the revision of "La Voiture Versée," one of his early successful operas, and the contribution of some unimportant pieces to works chiefly written by other composers. In May, 1821, he was created a member of the legion of honour; when, with a modest conviction that Catel merited this distinction better than himself, he used every exertion till he procured the same honour for his friend. He at length amply made up to the world for his long repose, by the production, in December, 1825, of "La Dame Blanche," the opera in which above all others his fluency of melody, his purity of harmony, his simplicity of modulation, his clearness of construction, his brightness of instrumentation, and his truthfulness of dramatic effect, are proved, and by which, more than any of his works, these admirable qualities are kept familiar to the world. The long delay in bringing this work forward was greatly occasioned by the composer's dread of competition with his former productions. Success, which too often weans a writer from carefulness in composition, and care for the result, alike increased these qualities with him to an extent amounting to nervous irritability, and when even he could find nothing to improve in his score, it was still with difficulty that he could be prevailed upon to give his work to the public. In 1826 he was relieved from the restraint of his unfortunate marriage by the death of his wife, from whom, though never legally divorced, he had been parted since the first year of their union; and shortly after this he contracted a new alliance with Mdlle. Philis (whose sister had sustained the principal characters of his operas in Russia), by whom he had an only son. The same reasons that had procrastinated first the completion and then the production of "La Dame Blanche," had a similar operation on "Les Deux Nuits," the next and the last opera of Boieldieu. This was produced in May, 1829, and mainly in consequence of the weakness of its libretto, met with less success than any previous work of equal importance the composer has given us. The effect of this failure upon Boieldieu was so great, that his health gave way under the vexation; and he in consequence resigned his professorship, as feeling no longer equal to the discharge of its duties. On the dissolution of the Societé des Acteurs, some years earlier, the annual pension of 1200 francs, which they had settled upon Boieldieu, was discontinued by the new management of the Opera Comique, as not being bound by the engagements of its predecessors. The pension of the conservatoire, however, added to a private pension from the king, promised him a competency for the rest of his days; but the revolution in 1830 deprived him at once of both these dependencies, as well as some court offices he had long held, and reduced him to a state of serious apprehension as to the means of subsistence. In extreme anxiety he proposed to resume his professorship; this brought his situation under public notice, in consequence of which the minister of the interior granted him a pension of 3000 francs from the Fondes des Beaux Arts. He did not long enjoy this new acknowledgment of his many successes; his constitution was broken, and he sought relief in vain from the baths of the south of France. A short time before his death he was with difficulty removed to a place which was endeared to him by the memory of many hours of recreation he had spent there, where he expired without pain. His funeral obsequies were celebrated in the church of the Invalides, and the government conferred a pension of 1200 francs upon his son. Boieldieu's name is more conspicuous in the musical history of France than those of some more profound musicians, who had neither his temporary popularity nor his lasting influence. His "Dame Blanche," if none of his other operas, must for long remain a standard work in every lyric theatre; but we trace the effect of his genius in what is most national and most natural in the existing French school; for neither Herold, Adam, Thomas, nor even Auber would have been what they are to us, had he not written before them.—G. A. M.

BOIGNE, Benoit le Borgne, comte de, an Indian general, born at Chambery, March 8, 1741; died in the same town, June 21, 1830. He was the son of a furrier, and was originally destined to the profession of the law; but, preferring a military career, he joined an Irish regiment, which he accompanied to the Isle of France. We find him afterwards captain of a Greek regiment in the service of Catherine II. After a series of adventures, he resolved to seek his fortune in India, which he reached by way of Suez. He was for many years engaged in the service of several native princes successively; and, by his military skill, and the introduction of European discipline among the native troops, won many a victory for his patrons. Having amassed an immense fortune, he returned to Europe with the rank of general. He first visited England, where he married, and soon after retired to his native town, where he employed a large portion of his vast wealth in deeds of private charity and public munificence.—G. M.

BOILEAU, Gilles, elder brother of Despreaux, born at Crône, near Paris, 1631; died in 1669. Between Gilles Boileau and Despreaux there was continued jealousy, supposed to have arisen from poetical rivalry. Gilles unluckily wrote verses, and did not understand why his younger brother refused his admiration. The courtesies of life led Gilles to pay some compliments to poets who were the subjects of his brother's satire. Gilles Boileau was member of the Academy. The contests on the subject of his admission created a kind of civil war, which is adverted to in several works of the period. He was at the time of his death "controlleur de l'argenterie du roi."—J. A., D.

BOILEAU, Jacques, a French theologian, brother of Gilles and of Nicolas, born 1635; died 1716. He was grand-vicar of the diocese of Sens, doctor of the Sorbonne, and canon of the church of Sainte-Chapelle at Paris. He was so much of a humourist in his talk and in his writings, that it was said of him by his brother Despreaux, if he had not been a doctor of the Sorbonne he would have filled the part of the doctor in the Italian comedy. In his works, the extensive erudition proper for the one, and the vivacity requisite for the other, are both conspicuous. The principal of these are—"Historia Flagellantium, sive de perverso flagellorum usu apud Christianos," Paris, 1700—a work which made a great noise at the time, and brought its author rather more fame than he wanted, certain passages, which were not adapted for indiscriminate perusal, having been submitted to that process by means of a French translation; "Historica Disquisitio de re vestiaria hominis sacri," 1704; "Disquisitio theologica de Sanguine corporis Christi post resurrectionem, ad epistolam 146 Augustini," 1681.—J. S., G.

BOILEAU, Nicolas Despreaux, was born in 1636, and died in 1711. His father was one of the registrars of the parliament of Paris. The family claimed descent from Etienne Boileaux, who held high judicial office at Paris in the days of St. Louis, and the pedigree which seemed to prove this was, at the instance of the poet, authenticated as far as the seals and signatures of heralds' offices can authenticate such a narrative of family mythology. While no difficulties of evidence seem to have embarassed the inquiry as to remoter periods of the narrative, the part which more immediately relates to the poet himself presents some. The precise place of his birth is unknown; most of his biographers fix it at Paris, and in the very chamber which had been occupied, about half a century before, by Gillot, one of the authors of the Satire Menippée; while Racine, with somewhat more probability, makes his birthplace to have been Crône—a little village near Paris, the meadows in the neighbourhood of which suggested the aristocratic affix of Despreaux. On the precise year, too, of his birth (which, however, seems fixed to the date we have given) doubt has been thrown. The king, it seems, on some occasion, asked Boileau his age,—"Sire," said the poet, "I was sent into the world a year before your majesty, my destiny being to proclaim the miraculous glories of your reign." It is said that he mistook the year, but could not spoil the compliment, such as it was, by correcting the mistake.

We are, however, anticipating. Boileau was one of four brothers, all carefully educated, and all distinguished in their respective professions. He was educated at the college of d'Harcourt—afterwards called the College Royal de Saint Louis. While there he underwent a painful and not perfectly successful operation for the stone. To some mistake originating most probably in this

circumstance, a story to which, as it is often mentioned, we cannot but allude, is to be referred. It is said, that Boileau when a child, being left in a garden alone by a negligent old nurse, was attacked and thrown down by a turkey-cock, and before he was rescued received some serious injuries in the groin. Helvetius ascribes to this Boileau's detestation of turkey-cocks—of jesuits who had brought them into France—of his nurse who did not come sooner to the rescue—and of womankind, all of whom, old and young alike, he associated in imagination with the nurse and the accident. The whole course of Boileau's life, says the philosopher, but for this would have been different.

Boileau early showed talents for verse, which his family in every way they could discouraged. For awhile he studied law, and was actually admitted an avocat. He next pursued the study of theology, and was appointed to a benefice—the priory of Saint Paterne. This gave him about forty pounds a-year, which he enjoyed for eight or nine years. He, however, gave up the thought of an ecclesiastical life, and found some means of repaying the sum which he had so received. The death of Boileau's father gave him some independent means, and enabled him to indulge his genius for poetry, unfettered by the claims of a profession. Of his friendships, that with Racine gave him most pleasure, and it lasted through Racine's life. Each encouraged the other. Racine despaired of the success of Athalie. "It must succeed," said his friend, "disregard present appearances—*le public y reviendra*;" and when Boileau was almost overwhelmed by the storm which his satire against women evoked, Racine was near him with the comforting words—*l'orage passera*. In 1666 Boileau published his first satires. Boileau's poems have in the successive editions undergone so many changes, that any minute criticism on them as they first appeared would be difficult under any circumstances, and, within our limits, impossible. It is enough to say, that like those of Pope and Byron, the earlier satires seem cast in the mould of Juvenal, and that the subjects are for the most part suggested by Juvenal —to such an extent as in many parts to exhibit a brilliant translation of some of his most striking passages. In the case of Gifford, whose Baviad and Mœviad completely annihilated the writers whom he attacked, the satirist himself has wholly perished with the reputations he dragged down—the ruin alike overwhelming him and them. Boileau has been more fortunate, partly from the accident of the Chapelains, Quinaults, and Cotins whom he satirized, being not without some just claims to be remembered in the literature of their country. Boileau's "Art of Poetry" seems to us of more value, as exhibiting a far higher range of thought, than his earlier satires. In this poem he followed the example of Vida, and was emulated by Pope in the artificial ornament of imitative harmony—seeking, in Pope's language, "to make the sound an echo to the sense." In 1674 the "Lutrin" appeared, to our apprehension Boileau's best work. The general admiration of Boileau's poems led to his introduction at court. He was commanded to read some cantos of the "Lutrin" to Louis XIV. He also read to him the epistle (épitre au roi), in which the French monarch is compared to Titus. "How admirable," said the king, "Tres beau! how I would praise you if it were not me but some other that you were praising. I give you a pension of 2000 livres, and the royal privilege to print your works"—the 2000 livres was about £100 a-year—the privilege conferred a valuable copyright. He was at the same time appointed joint historiographer with Racine. This office gave him frequent access to the court. His admission to the academy was in consequence of the expressed wish of the king, yet was not obtained without some difficulty. Boileau attended with more pleasure the meetings of the Académie des Inscriptions. It would appear that at court Boileau spoke with what—if the narratives preserved be true—would seem almost rudeness, but without, however, giving offence. Of Scarron, though patronized by the queen, he courted occasions to speak contemptuously in her presence. Racine trembled, and said, "I cannot again go to court in company with you." It tells better for Boileau that when the king showed him some of his own verses—right royal lines—the poet felt compelled to tell him—"Sire, nothing is impossible to your majesty; it was your pleasure to make poor verses, and the success has been perfect." The king, on another occasion, praised bad verses—not his own—and cited the opinion of the dauphiness as confirming his view. "The king," said Boileau, "is successful in every campaign—he can storm forts and take cities; the dauphiness is an accomplished princess, but this is a subject I understand and they do not." "How insolent," said the courtiers. "He is right," said the king. Madame Maintenon, in comparing him and Racine, said—"I love Racine, he has all the simplicity of a child;—as to Boileau, the most I can do is to read him. I cannot endure his conversation—*il est trop poëte*." After Racine's death, Boileau ceased to go to court, though encouraged by the king, who told him he had always an hour in the week for him.

Boileau, in addition to the talents which after ages have equal opportunities with his own to estimate, possessed others more likely to render his appearance at court an agreeable thing, he excelled in mimicry; he had the power of imitating any one whom he once saw—the gait—the gestures—even the very tones of the voice, he could represent to perfection. The stories told in proof of this are scarcely credible. One is mentioned by the younger Racine in his Memoirs. Having undertaken to imitate in any gesture a person in the company, that person got up and executed a very difficult dance. Boileau succeeded in giving a perfect imitation of it, though, says Racine, he had never learned to dance. He imitated all the leading actors, on one occasion, to amuse the king. The king asked Molière, who was present, and who was one of those whom Boileau imitated, what he thought of the imitation of himself. "Of that," said Molière, "I have no way of judging but from his imitation of others; that is perfect, and I have no doubt so is the imitation of me." On all questions of poetical criticism, Boileau was regarded as a judge from whose decision there was no appeal. On questions of general literature his views were not so quietly assented to. In the controversy concerning the relative merits of the ancients and moderns, which agitated Paris more deeply than in Boileau's day, it would have been possible to stir the waters by any subject connected with political liberty. Boileau declared for the ancients, and wrote essays on Longinus in support of his opinion. In religious matters Boileau shrunk from ostentatious formalities of devotion, but he regularly attended the observances of his church. A story is told of his going to confession to a priest who did not know his person. After listening for awhile the priest asked him what was his occupation, and was surprised at being told that it was making verses. "Bad work," said the curé.—"Verses, and pray of what kind?" "Satires," said the penitent. "Worse and worse," said the priest. "And pray who are the objects of these satires." "Bad poets," said Boileau,—"bad men—bad women—playhouses—operas." "Call you this confessing your sins?" said the priest; and he dismissed the penitent to prepare another catalogue of offences. In the ecclesiastical disputes of his day, Boileau sided with the Jansenists. Of his satires by far the feeblest is that entitled "Sur l'Equivoque," which is chiefly directed against the jesuits. His latter years were passed in retirement. He refused to listen to those who would praise his verses. "I prefer," he said, "being read to being praised."

Boileau was a man of real benevolence. Hearing that a friend was in such distress as to be obliged to sell his library, he purchased the books, adding a third to the price at which they were valued, and giving the life-use of them to the former owner, who was not allowed to know to whom he owed this obligation. A conversation is recorded, in which an abbé of his acquaintance, who had several benefices, said to him, "Cela est bien bon pour vivre." "Ay," said the poet, "mais pour mourir, monsieur l'Abbé, pour mourir." Hearing that Corneille's pension was withdrawn, he instantly tendered the resignation of his own, saying that were Corneille's cancelled he could not receive one without a feeling of shame. He was fond, it is said, of quoting any passage of merit in the writers whom he had most ridiculed in his satires. It seems strange that he saw nothing to admire in Scarron, whom he seems to have felt an almost insane hatred to; still more strange, that he was insensible to the graces of La Fontaine, if, indeed, this assertion repeatedly made be true. We doubt it. La Fontaine is mentioned by him together with Molière, whom he admired more than any other man of the period. That he is not mentioned in the "Art Poetique" is the great offence as charged in the indictment of the French critics. The publication of the Fables and of his Art of Poetry were, it should be remembered, almost contemporaneous, and though the Fables were published some short time before Boileau's poem, it is not improbable that his poem was the first written. In the parts of Boileau's works where La Fontaine is mentioned, the praise is earnest and cordial.

Boileau died of dropsy in the chest. A large number of persons attended his funeral. "What a number of friends he had," said a woman in the crowd to Louis Racine, as he moved in the procession, "and yet this is the man said to have spoken ill of all the world!" He was buried at the Chapelle de Paris, under the spot occupied once by the reading-desk, which his poem of the "Lutrin" had rendered famous. His resting-place, in the days of the Revolution, which left neither the living nor the dead at peace, was disturbed, and the body removed. In July, 1819, the mortal remains of Boileau were again removed from the Musée des Monument François to the parish church of St. Germain-des-prés, and placed in the chapel of St. Paul. The place is marked by a tablet of black marble, recording the dates of Boileau's birth and death, the fact of the reinterment, and the regard in which his memory is held by his country.—J. A., D.

BOINDIN, Nicolas, born at Paris in 1676; died in 1751. At the age of twenty he went into the army, which, however, he soon left from delicacy of constitution. In 1706 he became a member of the Academy of Inscriptions; Cardinal Fleury interfered to prevent his admission into the French Academy, saying that he was an atheist. He published three tracts on Roman antiquities in the Transactions of the Academy of Inscriptions; on the "Roman Tribes," on the "Forms and Architecture of the Theatres of the Ancients," and on the "Theatrical Dresses of the Ancients." These papers still possess some interest. Boindin produced some dramatic pieces, one of which was, after a few representations, not permitted to be acted. It is probable that Boindin's reputation as an atheist made phrases which, from another would be disregarded, be looked upon with suspicion. The matter was of some importance in the history of the French stage, as the incident led to the establishment of the censorship. Boindin was not allowed to die at peace, and the name of atheist robbed him of the ordinary decencies which humanity owes to the dead. The rites of sepulture were refused, and he was secretly interred by night. Boindin's works have been collected, Paris, 1752.—J. A., D.

BOINVILLIERS-DESJARDINS, Jean-Étienne-Judith Forestier, a French grammarian, born at Marseilles in 1764; died in 1830. At the time of the creation of central schools, he obtained the chair of belles-lettres at Beauvois. He was a very voluminous writer; and besides several other works, too numerous to specify, published editions of Phaedrus, Terence, &c. He was member of a great number of literary societies in the departments, and correspondent of the Institute since 1800.

* BOISDUVAL, Jean Alphonse, a French naturalist, was born at Ticheville, 17th June, 1801. He prosecuted his studies at Vimoutiers, and he subsequently gave attention to pharmacy at Falaise, Rouen, and Paris. In 1824 he gained a botanical prize, and one for medical natural history at the school of pharmacy in Paris. He graduated as doctor of medicine in 1828. His chief works are his "French Flora;" his "Arrangement of European Lepidoptera;" and his "Account of the Lepidoptera of Madagascar, Bourbon, and Oceana."—J. H. B.

BOISGELIN DE KERDU, Pierre-Marie-Louis de, a French historian, brother of the Cardinal and Count Louis-Bruno, born at Plelo in the diocese of Saint Brieno in 1758; died in 1816. He pursued the military career, became knight of Malta, in which island we find him in 1793; from this place he started for Toulon, then occupied by the English for Louis XVII. When the republicans made themselves masters of this place, he retired with his regiment into Corsica. He afterwards went to England, and did not return to France till the restoration of the Bourbons. Author of "Ancient and Modern Malta," London, 1803, 3 vols. 8vo; "Travels through Denmark and Sweden," ibid., 2 vols. 4to; a continuation of the Abbe Vertot's History of the Revolutions of Portugal, ibid., 1809, 12mo, &c.—J. G.

BOISJOLIN, Jacques François Marie de, born at Alençon, 1761, was one of that rather large class of writers, who, during the latter part of the eighteenth century, in France, devoted attention to English literature. He had written a poem in imitation of Thomson, and had translated Pope's Windsor Forest, when the Revolution breaking out turned his thoughts in a different direction. Under the directory he obtained a situation in the foreign office, and when Bonaparte became first consul, Boisjolin obtained a seat in the tribunat, but his poetical vein never returned. He died in March, 1843.—J. F. C.

BOISMONT, Nicolas Thyrel de, a French preacher of considerable celebrity, born at a village of Normandy in 1715; died at Paris in 1786. In his youth he was indolent and somewhat dissipated; but latterly did justice to his talents by indulging an ambition to be the first of preachers in the metropolis. He was admitted into the academy in 1744, and afterwards became preacher in ordinary to the king. He is the author of two sets of letters on the morals of the clergy in France, and of a volume of "Oraisons Funebres, Panegyriques et Sermons."

BOISMORAND, Claude Joseph, born at Quimper, 1680. This singular man, who, without knowing a word of English, turned a poor literal translation of the Paradise Lost into a striking and spirited copy of the great original, was a priest, and although a priest, a habitual swearer and gambler. When pressed for money he would write attacks on the jesuits, to whom he originally belonged, bring them to Father Tournemine, and obtain from the chief of the order, promises of reward, with present earnest, for demolishing the foe. As he possessed great talents, he always succeeded in inflicting satisfactory chastisement upon the imaginary enemy, then gambled away the profit, and solaced himself with swearing. He wrote some works, chiefly of an anecdotical character, and, before his death, submitted to the severest penance for the irregularities of his life. He died in 1740.—J. F. C.

BOISOT, Jean Baptiste, born at Besançon in 1638, and died in 1694. The family to which he belonged was one of high distinction. He studied at Besançon in the classes of philosophy and law till his eighteenth year, graduated at Dôle in civil and canon law, then went to Paris, where he was favourably received in the best society. He next passed three years in Italy. At Rome he attracted the attention of Cardinal Azzolini and Christina, queen of Sweden, and found interest enough to obtain from the pope the gift of two priories in Franche Comté. He then visited Germany; and was one of the deputies of the clergy to the états of Franche Comté. He was afterwards employed by the crown in several negotiations in Italy and Spain, in all of which he acquitted himself satisfactorily. He passed two years in Spain, principally in the library of the Escurial, in which, however, he said he found nothing of the same value as the books and manuscripts he himself possessed. He purchased from St. Amour the library of cardinal de Granvelle. He arranged, classified, and secured the preservation of the memoirs of the cardinal and his father, one of whom had been prime minister of the Emperor Charles V., and the other of Philip II. Among the documents thus secured by his diligence, were most of the treaties concluded in the reigns of Charles V. and Philip II., and numberless letters in all the languages of Europe—several in cypher, and these he decyphered—from popes and kings and emperors: more important service to history could not have been performed. Leibnitz made great use of his collection in his Codex Diplomaticus, and Flechier, bishop of Nismes, in his history of Cardinal Ximenes. In 1678 Franche Comté was united to the crown, and Boisot was given the abbey of St. Vincent de Besançon: 1694 being a year of famine in his district, Boisot gave among the poor a sum of 12,500 livres, and had to borrow money for the daily expenses of his house. He died of a malignant fever, caught during his exertions for the poor.—J. A., D.

BOISROBERT, François le Metel de, born at Caen in 1592, and died in 1662; son of a procureur des aides de Rouen, was first an avocat, but was too fond of society to continue long in this occupation. His company was sought everywhere; his memory was good, and he is said to have had by heart all the best stories of Boccacio and Beroald. He travelled in Italy, and Pope Urban VIII. gave him a priory in Bretagne. Boisrobert, who had not before thought of the church as a profession, now took orders, and soon obtained a good canonry at Rouen. Citois, Richelieu's physician, when the cardinal was ill, told him that an hour of Boisrobert's witty conversation would do more for him than all the drugs in the pharmacopœia. The remedy was tried, and succeeded. Boisrobert, however, got out of favour. The physician insisted on his being recalled. "Recipe Boisrobert" was the language of his prescription. The prescription was tried, and is said to have effected a cure, but the cardinal died within the year. Boisrobert's influence with Richelieu led to the incorporation of the French Academy. It is said that he offended Richelieu on one occasion, by introducing to a private representation of the tragedy of Mèrame, some acts of which were supposed to be of the cardinal's own composition, two females of doubtful character; and that at another time he

was banished for awhile from Paris for the indecency of cursing and swearing at a fashionable gaming-table, when there was a run of luck against him. He was more often spoken of by the name of a favourite actor than by his own—the Abbé Monclori was what he was generally called. He seems to have been an idle, good-humoured, and good-natured fellow—a sort of small Sir John Falstaff. The list of his works, most of them dramatic pieces, would occupy more room than we can spare. The first published was "Poems," printed in 1626; his last, "Epistles in Verse," &c., 1659. Two volumes of tales in imitation of Fontaine's, published under the name of his brother, Antoine Ouville le Metel, are said to be by Boisrobert.—J. A., D.

BOISSARD, Jean Jacques, born at Besançon in 1528; died at Metz in 1602. He commenced his studies at the university of Louvain, then went to Germany and Italy. Here he entered into the service—we are not told in what capacity—of Cardinal Caraffa. Antiquarian tastes were soon formed among the wonder-works of Rome. Our young student cultivated his talents for design, and made drawings of the most remarkable objects in Rome and the islands of the Archipelago. He was proceeding to Greece when ill health compelled his return. He was now assisted and encouraged by Cardinal Carpi. Boissard's earliest studies were directed by his uncle, a distinguished Greek scholar. On the continent, as in England—(see the article on Roger Ascham)—the study of Greek was, in the sixteenth century, regarded as connected with protestantism. However this may be, before leaving Rome, Boissard professed the reformed doctrines. When he returned to Franche Comté he found that protestantism, in any form, was not tolerated there. He left at Monbeillard a valuable collection of antiquities, which he had found in Italy, with a friend for safe keeping, and he fixed his tent at Metz. His antiquarian treasures were plundered or destroyed in the miserable religious wars which convulsed France. Of Boissard's works there are none without some interest. They are chiefly, we might almost say exclusively, on subjects of art and archæology—volumes of poems, valuable for their engraved illustrations; books of emblems, often very fanciful; folios of topography, and of history and biography; in which faithful portraits of the features of each person whose life is given, are held out as the great temptation to purchase. These, could we believe the promise fulfilled, would be valuable.—J. A., D.

BOISSAT, Pierre de, born at Vienne in Dauphiné in the latter part of the sixteenth century; died in 1613. He was vice-bailli of Vienne. He wrote several historical and genealogical works, the most important of which is a "History of the Knights of Malta," edited by his son, the best edition of which is that of Paris, 1659.—J. A., D.

BOISSAT, Pierre de, born at Vienne in Dauphiné in 1603; died in 1662. He appears to have had a quick ear for verse, and wrote Latin in metrical forms with facility. This talent was exhibited while he was yet a child, and from it he was called "Boissat l'Esprit." He was first intended for ecclesiastical life, then the bar was thought of; while thus irresolute, accident or idleness threw him into a dragoon saddle. Our young officer visited Malta, where the recollection of his father's History of the Knights of Malta secured him a hospitable and kindly reception. Boissat had the reputation of a brave man, and what served him even better, that of a skilful duellist. Society, in its various grades, seemed determined to show him such honours as it could. He was named by the court, gentleman of the chamber to Gustav d'Orleans, was received as a member of the French Academy, and by Gaspar Lascaris, vice-legate of Avignon, he was given the title and dignity of count palatine. Less distinctions than these would have made him a dangerous visitor to ladies with or without hearts; and we have a strange story of his having been found at a ball in female costume with Madame Sault, whose husband was lieutenant du roi in Dauphiné. The story is not very intelligibly told; perhaps there was more to tell than the lady communicated—perhaps less than her servants suspected. The servants fell upon him with sticks and beat him unmercifully. Six years' litigation followed—pleadings and counter-pleadings, oral and written. The affair, somehow or other, not taking the natural course of a duel—the lieutenant du roi perhaps not being gentleman enough for the comte palatine—but getting into the law-courts at last, the noblesse of Dauphiné thought that too much had been made of the matter by the public, and too much also by the lawyers. The result of their movement was, that the count had to quit Grenoble and trudge back to Vienne. Whether a condition to that effect was insisted on by the friends of the lieutenant to give him the opportunity of retaliation, or whether he was led only by his own free fancy, the count soon reappeared as a married man. Years past on, and we find him again alone—his wife dead or forgotten. He is now a devotee, a worshipper, seen of all men in streets and marketplaces; a long white beard, hair streaming in negligent strings, clothes ragged and filthy. He called himself a pilgrim, and wished to teach children their catechism; but though they gathered round him, it was only to laugh at the fantastic figure of the poor man, who yet could not be treated as if actually insane. Queen Christina of Sweden passed through Vienne, and Boissat presented himself before her. She did not or would not believe that it was the same person whom she had seen under other circumstances, and said that some frantic fanatic had assumed his name. He published in 1631, under the name of Baudon, a romance, entitled "The Negropontine Story, or the Loves of Alexander and Olympia." Under the same name he published, in 1633, Fables from Æsop, and was in the habit of printing poems on flying sheets, or broadsides as they are called. Some of these were bound together, and issued as his "Piéces en prose et en vers." One hundred and fifty copies thus entitled are said to have been in the hands of his family, and issued for sale so late as the year 1720. It is probably the same collection which we find mentioned with the title "Petri de Boissat Opera et operum fragmenta Historica et Poetica." He published "Relation des miracles de notre dame de l'Ozier." This book also contained "Des vers à la louange de la Sainte Vierge," in five languages—Greek, Latin, Spanish, Italian, and French; 1659. He published also "Morale Chretienne." These were with his own name.—J. A., D.

BOISSEAU, François-Gabriel, a French physician and medical writer, was born at Brest in 1791. He served in the French peninsular army as a junior assistant-surgeon, and continued attached to the imperial army until the battle of Waterloo. He then entered the military hospital of the Val-de-grâce, where he continued his medical studies, and took his degree as doctor of medicine in April, 1817. From this year to 1829, Boisseau was the principal editor of the *Journal universel des Sciences Médicales*, and also assisted in the preparation of the *Biographie Médicale*, published during the same period by Panckoucke. After the revolution of 1830 he was appointed professor of the hospital at Metz; but excessive literary labour had undermined his health, and he died in Metz on the 2nd January, 1836. Of his numerous writings the principal are—"Considérations générales sur les classifications en Médecine," Paris, 1826; "Nosographie Organique," Paris, 1828–1830; and "Pyrétologie Physiologique ou Traité des fiévres," &c., Paris, 1823.—W. S. D.

BOISSEREE, Sulpice, a noted German architect and archæologist, borne at Cologne in 1783. A journey which he made to Paris in 1803, and another along the course of the Rhine, in company with his brother Melchior, and his friend, J. B. Bertram, were the occasions of his resolving to make a collection of German art-antiquities. This resolution he carried out in his native city, by amassing upwards of two hundred pictures, which, as representative of various schools of painting that, predominating in one century, were almost entirely lost sight of in the next, were considered of such value that, after being removed to Stuttgart, the price of 120,000 thalers was offered for them by Louis of Bavaria. This collection is now at Munich. In 1835 Sulpice Boisserée was named curator-general of plastic antiquities in Bavaria, and shortly afterwards a member of the French Academy of Fine Arts. He had an important share in the composition of the following work—"Sammlung altnieder-und oberdeutscher Gemaelde der Brüder, S. und M. Boiserée und Bertram," &c. 1822–1839.—J. S., G.

* BOISSIER, Edward, a Swiss botanist of the present century, member of the Society of Natural History of Geneva. He has travelled much in Spain, and has published an account of a botanical trip in the south of Spain during the year 1837, and a description of the new plants collected during the journey; also a Flora Orientalis, which is still incomplete.—J. H. B.

BOISSIEU, Jean Jacques, a French portrait and landscape painter, born at Lyons in 1725. His manner was a little after Ostade. His engravings after Berchem, Ruysdael, and Asselyn, are numerous; and Bryan tells us "his point is remarkably pleasing and picturesque, yet spirited and masterly."—W. T.

* BOISSONADE, Jean François, a distinguished Greek

scholar and critic, born in Paris, 1774. It was in the early part of the present century, that after having filled some important situations under the government of Napoleon, Boissonade abandoned politics for the sake of giving himself up exclusively to the study of Grecian literature, of which, in 1809, he was nominated professor at the French academy. In 1813 he was elected member of the Academy of Inscriptions, and in 1828 was raised to the chair of Greek literature in the college of France. His philological works, all bearing on his favourite pursuits, are very numerous, and connected with his lectures in the college of France, have given a remarkable impetus to the study of that branch of classical literature with which his name is so honourably connected.—J. F. C.

BOISSY, Charles Desprez de, a French barrister, author of "Lettres sur les Spectacles," in 2 vols. The second volume contains an account of works for and against plays.—J. T.

BOISSY, Jean-Baptiste Thiandere de, a French archæologist, born at Paris in 1666; died in 1729. He was member of the Academy of Inscriptions, and left two dissertations, "Sur les Sacrifices de Victimes Humaines dans l'antiquité," and "Sur les Expiations en usage chez les Anciens."—J. G.

BOISSY, Louis de, born at Vic in 1694; died in 1758. He wrote several comedies, the best of which is "l'Homme de Jour." Boissy was an improvident man, and always in distress. He found a strange resource in expressing in verse, for writers who were ambitious of literary distinction, but who had not acquired this accomplishment, their conceptions, and thus satisfying the requirements of the French theatre. He married; and he and his family were reduced to entire destitution, when, through the interest of Madame Pompadour, he was appointed editor of the *Mercure*. During his editorship, Marmontel, from whom we learn the fact, was led to write, for the purpose of serving Boissy, his Moral Tales.—J. A., D.

BOISSY D'ANGLAS, Francis Anthony, Count, a French statesman and author, born 1756; died 1826. He was originally bred to the bar, but obtained an appointment in the household of Monsieur, afterwards Louis XVIII. Like the famous vicar of Bray, he seems ever to have had a strong inclination to swim with the current, and was usually a partisan of the dominant party for the time being. He took part in the overthrow of the monrachy, then of the republic, and finally of the empire. In consequence of the aid he gave in promoting the downfall of Buonaparte, he was nominated a peer in 1814. But, true to his principles, he joined the emperor on his return from Elba, and obtained a place in the chamber of peers. On the final downfall of Napoleon he was at first excluded from the upper house, but was restored to his place in the course of a few weeks. Count Boissy must have possessed some sterling qualities, which caused his failings to be thus overlooked. He is the author of an essay on the life, writings, and opinions of Malesherbes; of some political pieces; and of the "Etudes Littéraires et Poétiques d'un Viellard," in 6 vols., 12mo.—(*Biog. Univ.*)—J. T.

BOISTE, Pierre Claude Victoire, a French lexicographer, born at Paris in 1765; died at Ivry-sur-Seine in 1824. He first applied himself to the law, but afterwards turned his attention entirely to literature. He published a universal dictionary of the French language—a gigantic work that has placed him in the same rank that Johnson has attained among us. He also wrote an epic poem entitled "l'Univers Delivré," Paris, 1805, which though frequently brilliant in its language and execution, is now entirely forgotten.—J. G.

BOISTUAU DE LAUNAI, Pierre, a French historian, lived in the first half of the sixteenth century. Author of "Theatre du Monde," a work that has been printed more than twenty times at Paris, Lyons, Rouen, Antwerp, &c. A translation of St. Augustine's City of God has been attributed to him.

BOISY, Artus de Gouffier, seigneur de, also comte d'Etampes, was intrusted by Charles VIII. with the education of his son, afterwards Francis I., on whose accession Boisy was placed at the head of affairs, with the rank of grand-master of the household. He was subsequently employed in negotiating with Chièvres, the envoy of Charles V., for the adjustment of the disputes between the two sovereigns, but died of fever in 1519, before achieving the result for which he and Chièvres laboured with a zeal augmented by the strength of their personal friendship.—W. B.

BOIT, Charles, a Swedish enamel painter, who practised in France and England with success, and died in 1726.—W. T.

BOITARD, Peter, a French naturalist and agricultural writer, born at Mâçon in 1789. He at first followed a military life, and afterwards devoted himself to literature and natural science. Among his writings are—"The Cabinet of Natural History;" "Manual and Elementary Course of Natural History;" "Manual of Entomology;" "Botany for Ladies;" "Manual of Botany and Physiology;" "Gardening and Foresting Manuals;" and "Description of Mammifers in the Garden of Plants at Paris."—J. H. B.

BOIVIN, de Villeneuve, Jean, born in 1663, and died in 1726, a younger brother of Louis Boivin, by whom he was supported and educated. An appointment was given him in the Bibliothèque du Roi. A manuscript of part of the Bible in uncial letters, and believed to be of the eleventh or twelfth century, over which, on the same parchment, were written homilies of one of the Greek fathers, was discovered and decyphered by him. In 1705 he became a member of the Academy of Inscriptions, and soon after was appointed professor of Greek in the college de France. In 1712 he edited some volumes of the Byzantine Historians. On Huet's death he succeeded him as one of the forty of the academy. He published several tracts on classical subjects, and some translations in French verse, among them one of Homer's Frogs and Mice. Several papers of his on antiquarian subjects are printed in the Memoirs of the Academy of Inscriptions.—J. A., D.

BOIVIN, François de, baron de Villars, a French chronicler, died in 1618. He was councillor and maitre d'hotel to the dowager queens, Elizabeth and Louise. From 1550 to 1559, he accompanied the marechal Cossé-Brissac, commander of the French army in Piedmont, as private secretary, and has left memoirs of the campaigns in Piedmont, Montferrat, and the duchy of Milan.—J. G.

BOIVIN, Louis, born in 1649 at Montreuil d'Argile, a small town in Upper Normandy, and died in 1724. Boivin's father was the avocat of the highest reputation in the district, and his maternal uncle, Pierre Vatier, was royal professor of Arabic. Young Boivin was educated in the jesuit establishment at Rouen. He afterwards attended at Paris lectures on theology, jurisprudence, and medicine. He was fond of writing verse; but Chapelain, who had then the character of being the best poet and critic in France, seeing some of his verses, dissuaded him from the exercise of the unprofitable art. In 1701 he became member of the Academy of Inscriptions. His manners are described as savage. He was irritable and impracticable. He purchased land in Normandy, and found the acquisition a plague. He is said to have expended a large sum of money, and to have wasted twelve years of time in disputing through every form of litigation, with the abbey of La Trappe, a demand of a shilling a year, which he had finally to submit to. He had ready for publication, when death interrupted his purpose, a "Narrative of Joseph's Life," framed from the scripture account, in French verse, at which he had been working for thirty years. Several papers of his on Greek and Roman antiquities are published in the Memoirs of the Academy of Inscriptions. He was in the habit of making so many alterations in what he wrote, that the printers ceased to send him proof sheets, and these essays had not the advantage of his superintending the press.—J. A., D.

BOJE, Caspar J. See Boye.

BOJE or BOIE, Heinrich Christian, a German poet, was born at Meldorf in Holstein, March 9, 1744, where he died, March 3, 1806. He was a conspicuous member of the Göttinger Hainbund, and editor of the first German Musenalmanach, 1770. He also edited the *Deutsche Museum*, 1776–91. —(See Prutz *Der Göttinger Dichterbund*, 1841.)—K. E.

BOJER, Wenceslaus, a distinguished botanist, was born at Prague in Bohemia, on 1st January, 1800. His love of botany and natural history brought him under the notice of the late emperor of Austria, who paid for his education, with the view of preparing him for missions of scientific discovery. In 1820 he went to the Mauritius. After visiting various parts of Madagascar, making extensive collections, he sent to Vienna a large number of valuable specimens. He was rewarded by the emperor with a pension, and the decoration of the order of merit. He made a second voyage to Madagascar, and crossed over to the eastern coast of Africa, in search of new plants. He then visited the Comoro islands, &c. In these different places he resided for six years, making Madagascar, however, his head-quarters. In 1837 he published his "Hortus Mauri-

tianus," which contains an enumeration of the exotic and indigenous plants growing in the island, arranged according to their natural orders. Besides being a botanist, Bojer was also a chemist and geologist. He founded in the Mauritius the Society of Natural History, afterwards denominated "The Royal Society of Arts and Sciences, Mauritius." He was appointed in 1855 professor of natural history and chemistry at the royal college of Port-Louis. His last work was an account of the borer insect, which had committed great ravages in the island. At the time of his death, he was engaged in drawing up an illustrated monograph of the genus Mangifera. He died on 4th June, 1856, in the 56th year of his age.—J. H. B.

BOKHARI, Imam Abu-Abdallah Mohammed Ebn Ismail Al-Jaafi Al-Bokhari, a Moslem doctor of great celebrity, whose collection of traditions concerning the prophet, his companions, and successors, entitled "Ssahih" (the Undoubted), enjoys an authority among the Soonite or orthodox sect of the Moslems, second only to that of the Koran. He was born in Arabia, of the tribe of Jaafa, about the year 810. In his eighteenth year he repaired to Mecca, and began the compilation of his great work, which occupied him no less than sixteen years. Each separate tradition was committed to writing only after the pious scribe had observed the ceremony of purification by prayer and ablution at the well of Zemzem; and when the work was to be divided into sections and chapters, he chose for his residence Medinah, where, with daily prayers for the success of his undertaking, he laid each section and chapter as it was completed on a tablet between the tomb and the pulpit of the prophet. Many copies of the work exist in European libraries. Its author, after confounding by his skill in tradition some legists of Bagdad, who challenged him to a public discussion, took up his residence in Bokhara. He died in 870.—J. S., G.

BOL, Cornelius, a Dutch painter, living in England during the Great Fire, out of which great misery he made money by painting scarlet views. He also etched some views of seaports and public buildings.—W. T.

BOL, Ferdinand, born at Dort in 1611, and a pupil of Rembrandt at Amsterdam. He painted religious and historical pictures, but excelled chiefly in portrait and engraving, although not equal in playful and daring freedom of hand to the great magician his master. He painted faces in a bold, dashing, free manner, but muddled his carnations too much with brown. Though often, in his historical scenes, defective in drawing and clumsy in attitude and proportions, he often rises to high merit, composing well, and throwing ease and nature in expression into his canvas creatures. His greatest work, celebrated by the poet Vondel, was in the admiralty at Amsterdam. The court of justice in the town-house had other works of his; and the council-chamber at Dort had, and perhaps still has, some of his chef-d'œuvres, such as "Moses breaking the Tables," the "Appointment of the Seventy Elders," and "Fabricius in the Camp of Pyrrhus." He died in 1681. His etchings are numerous, and remarkable for a certain bold spirit. They consist of a motley tribe of astrologers, philosophers, officers, learned persons, and brave young women in caps and feathers.—W. T.

BOL, Hans, a landscape painter and engraver, born at Mechlin in 1534. He studied at Heidelberg, where he learned to copy the old masters, and afterwards studied at Amsterdam, where his works were esteemed, and died there in 1593 or 1583, for Sandart and Deschamps differ. His best works were a "Crucifixion," and the "Story of Dædalus and Icarus," in distemper. He etched cleverly his own works, and was renowned in the Dutch world for his harmony and unity of colour, his broad and free pencilling, and his general pleasing invention and composition. His landscapes were chiefly views of Low Country cities and scenes outside Amsterdam, for he excelled in representing the waving spectral reflections of vessels in the canal water. The great Dutch city where he lived, with its quaint mingling of red roofs, green trees, and pennoned masts, was his special delight.—W. T.

BOLANGER, John, born in 1606. He became an eminent pupil of Guido, whose composition and colour he so carefully imitated, as to become court painter to the duke of Modena. Like most of the eclectics, aiming low, he reached nothing higher than "exceedingly pleasing design, an elegant taste of composition, and a delicate colour," attempting sacred and profane history in the manner of his pale and effeminate school. He died in 1660.—W. T.

BOLDINI NICCOLO, Vicentino, an early engraver on wood, born at Vincenza about 1510. His prints are chiefly after Titian, under whom it is supposed he studied. They are in a bold, free style, and scarce.—W. T.

BOLESLAS. This name was borne by five of the early sovereigns of Poland, whose original title was duke (dux; military leader):—

Boleslas I., surnamed the Valiant, succeeded his father, Miecislas I., in 999, and married a niece of the emperor, Otho III., who conferred upon him the title of king, which the pope ratified. Meditating the invasion of Russia, he was attacked by the duke of Bohemia, whom he speedily conquered, made prisoner, and deprived of his eyesight. Having taken possession of that duchy, and of Moravia, he resumed his designs against Russia, then distracted by the civil wars which followed the death of the grand duke Vladimir. A considerable portion of the country submitted to him, and he afterwards extended his conquests into Prussia and Pomerania. But these acquisitions were lost under his immediate successors, Miecislas II. and Casimir.

Boleslas II., great-grandson of Boleslas I., was also an enterprising and warlike monarch. Three distinguished refugees having thrown themselves on his protection—Jaromir, brother of the duke of Bohemia; Bela, brother of the king of Hungary; and Zaslaf, his own cousin, eldest son of the duke of Russia—he first invaded Bohemia, and restored Jaromir; then he entered Hungary, and placed Bela on the throne. But his designs against Russia, though in part successful, were interrupted by dissensions requiring his presence at home. A subsequent quarrel with the pope, Gregory VII., proved fatal to his sovereignty, and he died in exile and wretchedness about 1090.

Boleslas III., nephew of the preceding, came to the ducal dignity in 1103, the regal title having been abolished by the pope. The early part of his reign was disturbed by contests with an illegitimate brother, Sbigniew, with whom he had kindly shared his dominions. A war with the emperor, Henry V., followed, and was conducted by Boleslas with so much spirit and success, that the emperor was glad to ratify a peace by giving his sister in marriage to the conqueror. A subsequent disastrous defeat by the Russians before Halitz shortened his life; he reigned, however, thirty-six years.

Boleslas IV., second son of Boleslas III., fell heir at his death to a portion of his dominions, from which his elder brother, Uladislas, attempted to drive him. In the contest that ensued, the aggressor was compelled to take refuge in Germany, and Boleslas was invested with the dukedom of Poland in his stead. Attacked by the imperial power in the interest of Uladislas, he resisted Conrad, and conciliated Barbarossa. But his subsequent attempt to conquer Prussia issued in a humiliating defeat, and the claims of the children of Uladislas threatened to disturb his later years. By a temperate and wise policy, however, he averted this danger, and having set himself to improve the condition of his subjects, he held the dukedom in peace and honour till his death in 1174.

Boleslas V., surnamed the Chaste, inherited the ducal throne at the age of seven, and his minority was disturbed by the ambitious designs of his uncle Conrad; but on attaining his majority in 1237 he took possession of his sovereign rights, with the help of the duke of Silesia, whose daughter, Cunegonda, he married. The Tartars, who had established themselves on the frontiers of Hungary, made repeated incursions into Poland at this period, and Boleslas proved inadequate to the task of heading his people in a brave and vigorous resistance. It was not till near the close of his reign that his passionless and indolent temper was roused to an energetic effort, which resulted in a victory over the invaders. He was subsequently defeated in an expedition against the Russians, and died in 1279.

This name was also borne by three dukes of Bohemia:—Boleslas I., surnamed the Cruel, who acquired the sovereignty in 932, by the murder of his brother, Wenceslas II., and was put to tribute by the Emperor Otho; his son, Boleslas II., who succeeded in 967, and received the surname of the Pious, as the founder of the bishopric of Prague, and many churches in other parts of his dominions; and Boleslas III., son of Boleslas II., who inherited the throne at the close of the century, during a war with Poland, which he conducted feebly, and which issued in his abdication in 1012, after he had been deprived of his eyesight by the Polish monarch.—W. B.

BOLEYN or BULLEN, Anne, the second wife of Henry

VIII. of England, was the eldest daughter of Sir Thomas Boleyn and the lady Elizabeth his wife, and was born probably about 1501. Her father represented an ancient and noble family in Norfolk. She was carried to France in September, 1514, by Mary Tudor, the youngest sister of Henry VIII., when she went to marry Louis XII. After the death of Louis, Mary returned to England, but Anne remained in France, in the service first of Claude, the queen of Francis I., and after her death, in the household of the duchess of Alençon, where her beauty and varied accomplishments attracted universal admiration. She danced and played the flute and rebec to perfection, and dressed with marvellous taste. When, in due time, she returned home, Henry VIII. saw her in her father's garden at Hever, and was charmed with her wit; and, through the interest of Wolsey, she was appointed maid of honour to Queen Katharine of Aragon. Here she was receiving the addresses of Lord Percy, the eldest son of the duke of Northumberland, when Henry formed the project of making her his bride. For this purpose he divorced Katharine; and when the pope would not consent to so arbitrary a measure, he disowned the papal authority, and threw off the sacerdotal yoke of Rome. Anne Boleyn was privately married to King Henry, some say at Dover, the same day that the king returned from his celebrated visit to Francis I.; some say in the chapel of Sopewell Nunnery; and others at Blickling Hall in Norfolk. The probability is that the nuptials took place at Whitehall on the 25th of January, 1533. They were openly solemnized again at Easter-eve of the same year, April 12th; and she was crowned queen on Whit-Sunday, June 1st, "of all days the most lovely in England." On the 7th of the following September, to the great disappointment of her husband, she gave birth to a daughter, afterwards the renowned sovereign Elizabeth. Anne continued mistress of Henry's affections until the year 1536. Then her ill-disguised vanity having somewhat alienated his esteem, she discovered him one day caressing Jane Seymour, one of her attendants. Deeply wounded by this spectacle, she fell into transports of grief; and after some hours of intense agony, brought forth a dead son, January 29th. Henry was now thoroughly alienated from her. He caused her, on very slight grounds, to be indicted for high treason. He accused her of having allowed several persons to invade his conjugal rights. She was tried and condemned by a jury of peers, of whom her uncle, the duke of Norfolk, her inveterate enemy, was president. She defended herself before them with admirable presence of mind, convincing all of her innocence. Commending her little daughter Elizabeth to the care of Henry, and renewing her protestations of fidelity, she prepared for death, not only with serenity but cheerfulness. The executioner of Calais was sent for, as expert in his vocation. She was beheaded in the tower on the 19th of May, 1536. Her body was thrown into a common elm chest, made to hold arrows, and then interred. Henry married Jane Seymour the very day after her execution, and thus explained the secret reasons of his suspicions against her. Her private copy of Tindal's translation of the Bible is still in existence. She was not less accomplished than beautiful; and the verses which she composed shortly before her execution prove that she had considerable poetical powers.—T. J.

BOLIGENI, Giovanni Vincenzo, an Italian jesuit, who, after the suppression of his order, was summoned by Pope Pius VI. to Rome, where he published a number of works, which so abounded in commendations of the suppressed order, that even his friends joined in the remonstrance which was addressed to him by the sacred college. He was born at Bergamo in 1733, and died at Rome in 1811.—J. S., G.

BOLINGBROKE, Henry St. John, Viscount, filled so long as he was on the stage as large a space in the public eye as any of his contemporaries, although he has no place in the Biographia Britannica. His family was of old standing; his father was a baronet, his mother the Lady Mary Rich, a daughter of the earl of Warwick. He was born at his father's seat of Battersea, near London, on the 1st of October, 1678. To impress this date, it may be remarked that Henry Lord Bolingbroke came into the world exactly a century, almost to the day, before one of the most remarkable men of our time—Henry Lord Brougham. Then his public life coincides almost exactly with the first half of the eighteenth century. He entered parliament in February, 1701; and he died at Battersea, where he first drew breath, on the 15th of December, 1751. He and that half century—which, however, extends its penumbra back to the Revolution, and onward to the death of George II.—had a good deal in common. It may be said that "he and it did in each other live; nor could *he it*, nor could *it him* survive." There is no thinking of that time without the image of Bolingbroke rising to the mind. We see him in it as in a glass. His political career is soon sketched. When he first appeared in the house of commons, William of Orange was still on the throne; but the coming reign was already casting its shadows before, and toryism was everywhere in the ascendant. St. John from the first attached himself to Harley; and so important had he very soon made himself that in 1704, when Harley became secretary of state, he was also brought into the ministry as secretary at war. They both remained in office until the whigs came in, under Marlborough and Godolphin, in 1708. Then again, when Harley returned to power in 1710, and became head of the government, with the office of chancellor of the exchequer, St. John was made one of the secretaries of state. Harley was soon after promoted to be lord high treasurer and earl of Oxford; and in July, 1712, St. John was also called to the house of lords by the title of Viscount Bolingbroke. Up to this time they had been to all appearance the fastest of friends; they now suddenly became—even while sitting in the same cabinet—rivals and enemies. At length in the end of July, 1714, Bolingbroke, chiefly through the aid of the bedchamber-woman, Lady Masham, succeeded in ousting the treasurer; but in less than a week the death of the queen snatched his victory from his hands. The lords justices, acting for the new king, turned him adrift at once. Neither he nor Harley ever held office again. Both were immediately impeached, and the late lord treasurer, after lying for some time in the tower, was brought to trial and acquitted; his rival had in the end of March, 1715, made his escape to France.

Bolingbroke was thus twice in power, each time for four years, between 1704 and 1714, the middle two years of the ten being the interval; and this was all over before he had reached the age of thirty-six—not quite half his term of life. The former of the two periods in which he was minister is famous for the most splendid of the campaigns of Marlborough; the latter, familiar both in our political history and in our literature as the four last years of the queen, for the peace of Utrecht, which was concluded in April, 1713, and which Bolingbroke was mainly instrumental in negotiating. There was little doubt at the time, and there can be none now, that the scheme of the desperate politician for the perpetuation of his power, after the death of Queen Anne, went the length of bringing in the Pretender. Apparently, indeed, that was his only chance.

As soon as he reached France, he went and offered his services to that personage; but by him too he was very soon dismissed. He then tried to make his peace with the English government, but without success. It was not till he had lived in exile for seven years that he obtained permission to return home. The matter is understood to have been managed through the good offices of the duchess of Kendal, the king's mistress, whose services are said to have been purchased at a cost of eleven thousand pounds. But even now he was not allowed to return to the house of lords: nor could he ever obtain that full restoration —a very unwelcome compliment to his power in debate. Thus tongue-tied, he set to work with his pen, and for some years attracted great attention by his attacks on the ministry in the *Craftsman*, and by other papers in the same publication, two series of which were afterwards published separately under the titles of "Letters upon the History of England, by Humphrey Oldcastle," and "A Dissertation upon Parties."

In the beginning of the year 1735 he again suddenly left England; and he remained mostly abroad for a second period of seven years. But he finally returned to England in 1742, on the death of his father, who in 1716 had been raised to the peerage by the title of Viscount St. John, with remainder to his sons by his second wife, who was not the mother of Lord Bolingbroke. In this same year, also, his great enemy Walpole, who had been in office, with the exception of a short interval, ever since his own expulsion, fell from power; but even that change, he soon found, was not likely to open to him the door of the house of lords. Harley and St. John, in their early days of brotherhood, besides being the chiefs of a political party, had formed together a centre of attraction for the literary luminaries of which Pope and Swift were the most remarkable, and seem both to have been sincerely loved as well as admired by the wits and poets with whom they thus lived in the freest association,

But all this, with so much more, was now past and gone; Pope was the only one of his old friends whom Bolingbroke found still remaining to receive him on his return home from his second exile; and he survived for only about two years; and in that short space they quarrelled and became bitter enemies.

[The following statement has recently been made on the authority of the *Court Journal*:—"A most extraordinary discovery, which, for obvious reasons, is sought to be kept a profound secret, has taken place in an old ruined house at Triel, near Versailles. An immense chest, full of gold and silver coins of English stamp, has been found concealed in one of the cellars, where it had been carefully walled up. From the papers and documents contained likewise in the chest, it has become evident that the house was once inhabited by Bolingbroke, who must have lain concealed here during the period wherein his whereabouts has always remained a puzzle to biographers and historians. In one of his letters he mentions that 'his retreat is convenient to the Seine,' and the house in question is found to possess a subterranean passage leading down to the water's edge. The money is evidently the result of the subscription raised by the party of the Pretender, for want of which the latter was prevented from striking a decisive blow. At present papers and coin remain in the hands of the owners of the house."]

Besides a few pamphlets and other political papers which he published in his lifetime, Bolingbroke left a mass of manuscript behind him, most or all of which has been given to the world since his death. His printed works make 5 vols. 4to.; besides which there are two collections of his letters, one in 2 vols. 4to., or 4 vols. 8vo., the other, consisting of French letters, in 3 vols. 8vo. The most remarkable of his writings are, a long and elaborate letter to Sir William Windham, written apparently about 1716, being a vindication of his political life down to that date, which was first published the year after his death; his short tract, entitled "Reflections upon Exile" (partly a translation from Seneca), and his "Letters on the Study and Use of History," also published together in 1752; and his "Idea of a Patriot King," which was published in his lifetime, with a prefatory notice signed by David Mallet, the poet, speaking with great asperity of Pope, then lately dead, who, in his admiration of the piece, had a short time before sent the manuscript, which had been lent to him, to the press without the knowledge of the author. The reason why he reserved nearly all that he had written to be published only after his death, was no doubt the infidel character of his whole system of philosophy, and his aversion to expose himself to what penalty or inconvenience the avowal of such sentiments might draw upon him. "Having loaded a blunderbuss, and pointed it against christianity," Samuel Johnson remarked, "he had not the courage to discharge it himself, but left half-a-crown to a hungry Scotchman to pull the trigger after his death." The merit of whatever Bolingbroke has written lies much more in the style than in the thought. He is frequently ingenious, but seldom or never profound; nor is his rhetoric of a brilliant or imposing character. There is no richness of imagery, nor even much peculiar felicity of expression; yet it always pleases by its clear and easy flow, and it rises at times to considerable animation, and even dignity.

He was twice married, the second time to a French lady, a niece of madame de Maintenon, with whom he lived in great affection till he lost her only the year before his own death; but he had no family by either wife. His peerage was inherited by his nephew, Lord St. John, the son of his half-brother; and from him is descended the present viscount, who thus enjoys both titles.—G. L. C.

BOLIVAR, Gregory de, a Spanish Observantine friar of the first half of the seventeenth century, who laboured with success as a missionary in Mexico and Peru, and prepared a work on the geography and history of those countries, which, however, has never been published. Another work of his, "Memorial de Arbitrios para la reparacion de Espana," was published at Madrid in 1626.—J. S., G.

BOLIVAR, Simon, was born in 1783 at Caraccas, of a noble family of Venezuela. He received his education principally in Europe, visited Paris during the Revolution, and travelled in the United States also, where he probably imbibed that love for free institutions which, on his return home, prompted him to join the ranks of the Venezuelan patriots. They declared their independence in 1811, and Bolivar, holding a colonel's commission under General Miranda, was intrusted with the defence of Puerto Cabello, an important position, which, however, he was unable to retain, and ere long the successes of the royalist leader, Monteverde, compelled him to seek refuge in Curaçoa. Thence he repaired to New Granada, joined the patriots of that province in their struggle, and rendered great service to their cause by taking in succession Teneriffe, Mompox, Ocana, and Cucuta, with other Spanish posts on the Magdalena. His heart, however, was set upon the liberation of Venezuela, and the next year found him entering that country with a force that scarcely exceeded five hundred men. The people rallied to his standard; he drove the royalists from the western provinces, and pressed on towards the capital, proclaiming war to the death against the Spaniards, in retaliation for the cruelties practised by Monteverde. Similar successes of Marino having liberated the eastern provinces also, that general was forced to shut himself up in Puerto Cabello, and a convention of the patriots at Caraccas invested Bolivar with the power of dictator. But the struggle was not ended. A new and formidable opponent appeared in the person of Boves, who, after a series of sanguinary battles, re-established the authority of Spain, and Bolivar was again compelled to seek safety in New Granada, where he distinguished himself by the capture of Santa Fe de Bogota. On the appearance of Morillo with an overwhelming force, he retired to Jamaica, and thence to Hayti, where he organized a new expedition, while Arismendi raised again the standard of independence in Margarita. In the campaign that followed, the Spaniards sustained a series of disastrous defeats, and Bolivar, in conjunction with Santander, re-established the cause of freedom in New Granada. Strengthened by these victories, the dictator speedily resumed operations in Venezuela, at the head of a powerful army, to which England contributed supplies of men and military stores. Complete success now crowned his efforts. The battle of Carabola, fought in June, 1821, decided the independence of his native country, and in August of the same year, Venezuela and New Granada united to form the republic of Colombia, Bolivar being elected president. He subsequently commanded the patriot forces in Peru, and there also, notwithstanding the factions which impeded his progress for a time, he was ultimately successful. The republic of Bolivia, formed under his auspices, and called after his name, proclaimed him its perpetual protector, and intrusted him with the preparation of its constitution, continuing him for another year in the dictatorship with which he had been invested during the struggle. His conduct in this office has been suspected, but if we except the fact that he showed no desire to lay down his authority and return home, there is little evidence that he sought to add Bolivia to his Colombian presidency. A congress was summoned, his proposed constitution was laid before it; on its declining to give a decision, and requesting that the matter should be sent down to the provinces, Bolivar did so, and it was by the unanimous voice of the provincial assemblies, that he was nominated president for life. Meanwhile difficulties had arisen in Colombia. Paez, who held command in Venezuela, being accused of oppressive measures, refused the control of the general government, and actual hostilities were only prevented by the willingness of both parties to await the decision of Bolivar. His return had the effect of restoring quiet, but mistrust of his designs was now prevalent. Accordingly, in the beginning of 1827, he resigned his presidency, and declared his intention of retiring into private life. This step being opposed by Santander, and a majority of the congress, he resumed office, and summoned a national convention at Ocana to decide what measures should be adopted for the restoration of harmony. Serious differences, however, disturbed its deliberations, and it was ultimately dissolved, by the secession of the deputies friendly to Bolivar. In the course of the same year, 1828, he issued a decree by which he assumed the supreme power, and, as the people were generally favourable to him, he continued to hold the reins of government till his death in December, 1830. His character will be in some points variously estimated, but no one can deny him the credit of eminent abilities, military and administrative. He fought the battle of South American independence with a constancy and a disinterestedness not often equalled; and it was probably the suspicions of others, as much as his own faults, that required him to pen, a few days before his death, an address to his country, in which he asserted his integrity, complained of the aspersions cast upon him, and declared that he would die happy if his death should promote the peace and glory of Colombia.—W. B.

BOLLA, Barthelemy, an Italian poet, born at Bergamo in the sixteenth century. His compositions are of the class called macaronic, a species of burlesque consisting of a melange of words of different languages, with the common words Latinized. His work, entitled "Nova novorum novissima," though the title-page promises a most alarming amount of cachinnation, may still be read without any very great peril. The book, however, has become very rare, and still rarer is another work by the same author, "Thesaurus proverbiorum italo-bergemascorum," which has hitherto eluded the search of the most active collectors. His burlesque eulogium on cheese is to be found in the curious collection of Dornarius, Amphitheatrum Supilutiæ Socraticæ: Hanau, 1619 or 1670.—J. G.

BOLLANDUS, Johannes, born at Tillemont in the Low Countries in 1596; died in 1665. Bollandus was a jesuit, and is known as being the first to whom was intrusted the execution of Rosweide's plan of publishing, from manuscripts in the Dutch libraries, the Lives of the Saints. Rosweide had scarcely announced the project when he died in 1629. Bollandus then undertook the task, and in concert with Henschen set to work in earnest. In 1643 the "Lives of the Saints," whose festivals occur in January, appeared in two folio volumes; in 1658 those of February followed in three volumes. Bollandus had commenced March, when he died in 1665. The work was interrupted by the abolition of the order of jesuits; was resumed and again interrupted by the French invasion of 1794, and again resumed. The last volume was published so lately as 1853, and it may give some notion of the great scale on which the work is executed, when the reader is told that this volume—an enormous folio—is the eighth of the saints, whose festivals fall in October, and only goes to the middle of that month. Besides his portion of the "Acta Sanctorum," he published some poems and sermons, translated some French and Italian books, and, in connection with Tollemar and Henschen, published the work entitled "Imago primi sæculi Societatis Jesu."—J. A., D.

BOLLANDUS or VAN BOLLANDT, Sebastian, a Franciscan friar, born at Maestricht, edited the Historica, Theologica et Moralis Terræ Sanctæ Elucidatio of Quaresmius, and the Golden Sermons of Pierre Aux-Bœufs. Died in 1645.

* BOLLEY, Pompejus, a distinguished living Swiss chemist, born at Zindelberg on the 7th of May, 1812. He was first professor of chemistry at the school of Aarau, and at present occupies the same position in the polytechnic school of Zurich. Bolley has devoted himself principally to technological chemistry, especially the chemistry of colours, on which he is one of the first authorities in Europe. He has also proposed a new areometer scale, which is considered by many to be far preferable to that of Baumé, generally in use. His writings are not numerous, but for the most part of great value. The most important is his "Manual of Technical Analysis," of which an improved English translation has been published by H. G. Bohn. Dr. Bolley has edited the *Schweizerisches Gewerbeblatt*; and since 1856 he has published the *Schweiz. Polytechnisches Zeitschrift*, in conjunction with J. H. Kronauer.—W. S. D.

BOLLMAN, Erich, born at Hoya in Hanover in 1770; educated at Göttingen, where he received his medical degree, and settled at Paris in 1792 as a physician. Immediately after the outbreak of August 10th in that year, he was engaged by madame de Staël to effect the escape of Count Narbonne, which he accomplished with skill and address. Two years afterwards, he undertook to release Lafayette from his imprisonment in Austria, being employed for that purpose by Lafayette's friends in London. He first ascertained, with much difficulty, that the place of imprisonment was the fortress of Olmütz in Moravia. He then engaged the help of young Francis K. Huger of South Carolina, whom he accidentally met in Vienna, to effect the rescue, having opened a communication with the prisoner through his physician, and learned that he was every day taken out for an airing with a small escort. On the day agreed upon, Bollman and Huger met the riding party, deceived and drove off the guard, and set Lafayette free; but through an unfortunate mistake in their arrangements, the three were immediately separated from each other. Lafayette was recaptured three days afterwards, and the two friends also were taken into custody. But they were liberated after an imprisonment of eight months, and Bollman then went to America, where ten years afterwards, he was engaged in the wild enterprise of Aaron Burr. He published some tracts on subjects connected with the currency and the theories of political economy, and died at Kingston, Jamaica, in 1821. He was a man of great hardihood and love of adventure, but of a noble spirit.—F. B.

BOLOGNA, Antonio. This nobleman, from Palermo, or as some pretend, from Bologna, flourished at the beginning of the 15th century. He was presented with the citizenship of Naples by Alphonsos I. of Aragon, who in 1449 made him one of his privy council, president of the royal chamber, and poet laureate. He was sent by that magnificent patron of literature to the republic of Venice, for the purpose of obtaining an arm of Titus Livius. Bologna left five books of lectures, poetry, and discourses, which were published at Venice in the year 1554.—A. C. M.

BOLOGNA, Giovanni Battista, a Latin poet, born in Milan, lived in the first half of the seventeenth century. He at first studied law, but afterwards abandoned every serious pursuit, and attempted the life of his father. Author of "Corona Poetarum," Milan, 1616; and "Ratio de attentato ut dicebatur, parricidio, ac de somniata dementia," ibid., 1619, 4to.—J. G.

BOLOGNA, Lattanzio de, a pupil of the enervating Caracci, went to Rome where he was employed by Sixtus V. to work at a ceiling in the palace of St. John Lateran. He painted an "Angelical Choir" in St. Maria Maggiore, and a "Scourging of our Saviour" in the St. Maria di Monti. Died young in 1597.—W. T.

BOLOGNE, Pierre de, a French lyric poet, born at Martinique about 1706; died at Angouleme about 1789. His poetry is distinguished by its purity, elegance, and harmony, and the natural easy flow of its versification. Author of "Amusements d'un Septuagénaire," odes, and miscellaneous poems.

BOLOGNESE. See Grimaldi.

BOLOGNI, Girolamo, born at Treviso on the 26th of March, 1454. This celebrated Latin poet, who in his early youth practised as a barrister, took his degree of LL.D., and was admitted a member of the college of jurists in 1475. Although married, and the father of many children, he entered the church, and took the first orders in 1479. His life was embittered by many misfortunes, and Valeriano numbers him amongst the most unhappy literary men of Italy. For many years he supervised the editions of the classics published at Treviso by Michele Manzolo, and wrote all the prefaces, some of which are in verse. Having dedicated to Frederick III., emperor of Austria, a poem entitled "Mediolanum, sive Itinerarium Hieronymi Bononii senioris poetæ Tarvisini carmen epicum," he was crowned by that sovereign poet laureate. He wrote also a Latin dissertation "On the territory and illustrious men of Treviso," and left a collection of poetical compositions in twenty books, of which, however, nothing is published but the poem of "Antenor." His death took place at Treviso on the 23rd of September, 1517.—A. C. M.

BOLOGNINI, Angelo, an eminent Italian surgeon of the early part of the sixteenth century, was born, according to some writers, in the neighbourhood of Padua, and according to others in Bologna. All are agreed that he was for some years professor of surgery at Bologna; according to Alidori, this was from 1508 to 1517, and in the latter year he is said to have retired to Padua, and to have devoted the rest of his life to private practice. He has left a surgical treatise entitled "De Cura Ulcerum Exteriorum," &c., published at Bologna in 1514, republished there in 1516, at Basle in 1536, and at Zurich in 1555. It contains far sounder views upon the treatment of wounds and ulcers than are to be met with in the writings of Bolognini's contemporaries. He is said to have been the first to adopt the practice of friction with mercurial ointment.—W. S. D.

BOLOGNINI, Giovanni Battista, a Bolognese painter and engraver, born in 1611. He became one of Guido's best pupils. His best church pictures in his native town were a "Virgin and Child with Saints," at St. Maria Nuova; a "Dead Christ" in the church of the Servi, and an "Immaculate Conception" in the St. Lucia. He also etched some plates after Guido in a vivacious, flimsy way (his impressions not being of the strongest). He died in 1688. Bolognini, Giacomo, his nephew, born in 1664, became a reasonable, religious, and historical painter. Bolognini, Carlo, a painter of the same period, perhaps of the same family, born at Bologna in 1678; died in 1718. He studied under Aldrovandini and Paradosso. He excelled in fresco, architecture, and perspective, and was much employed in Vienna, where he died.—W. T.

BOLSWÉRT, Boetius Adam, the great masculine engraver,

born at Bolswert in Friesland about 1580. In conjunction with his younger brother, Scheltius, he settled at Antwerp as printseller and engraver. He worked entirely with the graver, in the free open manner of Cornelius Bloemaert. His engravings, however, after Rubens, that raging gladiator of art, are more finished, and fuller of colour. His chief works are—seventy-seven plates of the Life of Christ; fifty of the Hermits; twenty Landscapes; some wild beast hunts; and Rubens' grand Resurrection of Lazarus, Judgment of Solomon, and Last Supper. SCHELTIUS A., born 1586, worked entirely without the point, reproducing almost the very colour and expression of Vandyck and Rubens, whether portraits, huntings, landscapes, or history. Rubens frequently retouched his proofs with chalk, so that he literally worked in harness with that robust Fleming. He also engraved the works of Seghers, Jordaens, Quelinus, Diepenbech, and Rombouts. One of his most beautiful engravings is the Crucifixion of Vandyck; in the best impressions the hand of St. John is not seen on the Virgin's shoulder. In all the pomp of satyrs drowned in flowers; of bleeding and raging lions; of torch-waving furies; of blazing armour; of fruit, strewn over golden roads, and trod under foot by triumphant Cæsars, saints, and martyrs;—wherever Rubens went followed Bolswert with his potent and enduring steel.—W. T.

BOLTIN, IVAN, a Russian historical writer, born at St. Petersburg in 1735. He entered the army, and latterly attained the grade of major-general. His first publication, a "Chorographical Description of the Waters of Sarepta," appeared in 1782, in Russ, and was followed in 1787 by his critical remarks on the French physician Leclerc's History of Russia. In this latter work, as well as in one subsequently published on the same subject, in answer to Prince Stcherbatow, to whom Leclerc had been indebted for much of his information, Boltin exhibited some of the higher qualities of a historian and a critic. Died in 1792.

BOLTON, JAMES, an English botanist, lived at the end of the eighteenth century. His works are, "Filices Britannicæ, or a History of the British Ferns," the 1st part published at Leeds in 1785, the 2nd at Huddersfield in 1790; also a "History of Fungi growing about Halifax," published in Huddersfield from 1788–1791.—J. H. B.

BOLTON, ROBERT, a puritan divine, born in 1572 at Blackburn in Lancashire, educated in the free-school of that place, and at Oxford. His scholarship, particularly in Greek, was so well reputed, that he was chosen to dispute before James I. on his majesty's visit to Oxford in 1605. He was latterly rector of Broughton in Northamptonshire, where he died in 1631, leaving a fairer name for clerical virtues than could have been anticipated from the early part of his career. He wrote—"Sermons;" "A Discourse on Happiness;" and "The four last things, Death, Judgment, Hell, and Heaven."—J. S., G.

BOLTON or BOULTON, EDMUND, an English historian and antiquarian of the reign of James I., appears to have had a place in the household of that monarch's favourite, Villiers, duke of Buckingham. He wrote a life of Henry II. for *Speed's Chronicle*, which, being found too favourable to Archbishop Becket, was not inserted in that work; "The Elements of Armories," 1620; a poem on the removal of the remains of Mary Queen of Scots from Peterborough to Westminster; and "Nero Cæsar, or Monarchie Depraved," 1624.—J. S., G.

BOLTRAFFIO, GIOVANNI ANTONIO, a native of Milan, and a pupil of Da Vinci, under whom he became a great historical fresco painter. His best picture, an altar-piece of "Virgin and Saints," was painted in 1506.—W. T.

BOM, PETER, born at Antwerp in 1530; he excelled in distemper landscape, and died in 1572.—W. T.

BOMBACI, GASPARD, an Italian historian, born at Bologna in 1607. Author of a history of Bologna.—J. G.

BOMARE, VALMONT DE. See VALMONT DE BOMARE.

BOMBASIO, GABRIELE, also called BOMBARIO. The dates of his birth and death have not been recorded by any of his biographers; it appears, however, from one of his letters, that he assisted at the performance of Il Pastor Fido, by Guarrini, whose intimate friend he was. He also enjoyed the friendship of Ariosto, and although he did not succeed in becoming equal in merit with the author of Orlando Furioso, yet he has been often compared with him. Two of his tragedies, "Lucrezia" and "Alidoro," have been noticed by many writers, and the second was performed at Reggio, in the presence of Queen Barbara of Austria and the duchess of Ferrara. The only work published by him is a funeral oration in Latin, which he pronounced at the death of the Duke Ottavio Farnese, and we find also some of his letters scattered through various collections. He was often employed by the Duke Farnese on many important negotiations; and the education of Odoardo, afterwards Cardinal Farnese, was intrusted to his care. His long residence in Parma led some of his biographers to consider him a native of that city, but this notion is quite erroneous, and contradicted by himself in a letter in which he calls Parma his adopted country.—A. C. M.

BOMBELLI, RAFAELE, a celebrated Italian writer on algebra, of whose life almost nothing is known, except, as we are informed in the preface to his work on algebra, published 1572, that he was a native of Bologna, and was patronized by a bishop of Melfi. A notice of the history of algebra is prefixed to that work, in which the author, following older writers, attributes the invention to the Indians. It is divided into three books, the last of which is occupied with a set of problems. Bombelli had the honour of being the first to investigate satisfactorily the nature of the irreducible case in quadratic equations.—J. S., G.

BOMBELLI, SEBASTIANO, born at Udina or Bologna, in 1635. He was a successful scholar, therefore imitator of Guercino, but born to imitate. He went to Venice, and, allured by the siren, colour, he became an admirer and copier of the compositions of Veronese and Tintoretto. Unable to settle whether to invent or to copy, or whether to confine himself to portrait or history, he eventually was allured by mammon to mere portrait painting, into which gulf for so many ducats he threw all his past study and present talent. His colour was mellow and sweet; his carnations were fresh; his likenesses good; and he gained universal applause through his ideal. He died in 1685.—W. T.

BOMBERG, DANIEL, a celebrated printer, born at Antwerp; died at Venice in 1549. He printed several Hebrew bibles, all esteemed for the beauty of their type, and purity of text. The first appeared in Venice, 1518, 4 vols. folio. He also printed the first impression of the Hebrew concordance of Isaac Nathan, 1521, folio. Bomberg brought his art to perfection, but expended enormous sums, and ruined himself.—J. G.

BOMILCAR, a Carthagenian admiral, lived about 209 B.C. Having obtained reinforcements for Hannibal after the battle of Cannæ, he was sent with a fleet of fifty-five galleys to support the Carthagenian army, who were then defending Syracuse against the Romans; but finding them nearly cut off by the plague, he returned to Carthage. Here he succeeded in reviving the drooping spirits of his fellow-citizens, by whom he was sent back with a greatly increased force; but at sight of the Roman fleet under the command of Marcellus, he lost courage, and fled without striking a blow.—G. M.

BOMILCAR, a Carthagenian general, lived about 310 B.C. Not satisfied with enjoying the highest dignity the republic of Carthage could bestow, he aspired to sovereign power; and, taking advantage of the public alarm occasioned by the invasion of Agathocles, he entered Carthage at the head of a thousand mercenaries about 308 B.C. After being proclaimed king, his hireling troops turned against him, made him prisoner, and put him to death by crucifixion.—G. M.

BOMILCAR, a Numidian adventurer, died about 107 B.C. He was a favourite of Jugurtha, and the instrument of many of his cruelties. Having by order of Jugurtha murdered Massina, grandson of Masinissa, he fled to Africa. Here he had an interview with Metellus, who promised him impunity for his crime if he would either kill or betray Jugurtha. To this condition Bomilcar consented, but the plot having been discovered by Jugurtha, he caused Bomilcar and the greater part of his accomplices to be put to death.—G. M.

BOMMEL (in Latin BOMMELUS), HENRY VAN, a Dutch historian, born at Guelders; died in 1542. His principal work is "Bellum Ultrajectinum inter Gueldriæ ducem Carolum et Henricum Bavarum episcopum ultrajectinum," 1542, 8vo.

* BOMPARD, ALEXIS, a French physician and medical writer, now physician to the prison of Doullens, was born at Conflans on the 3rd August, 1782. He is the author of several works, most of them of small size, of which the most important are—"Considérations sur quelques maladies de l'Encephale," &c., published at Paris in 1827, and a second edition in 1828; and "Traité des maladies des voies digestives, et leurs annexes, suivi de tableaux de substances vénéneuses," published at Paris in 1829. Bompard has also translated Garibaldi's treatise on

Physical Education into French; of this two editions appeared in Paris in 1818 and 1830.—W. S. D.

BOMPIANO, Ignatius, an Italian litterateur, a jesuit, born in 1612; died in 1675. Author of "A History of Gregory XIII.," Rome, 1655; a work on Latin style; a "History of Christianity," &c.—J. G.

BOMTEMPO or BONTEMPO, J. D., a pianist and composer, was born at Lisbon in 1781; the date of his death is uncertain. In 1806 he went to Paris, where he was well esteemed as a player and as a teacher. He spent some years in England, revisited Paris in 1818, and finally returned to his native city in 1820, where he organized a philharmonic society. He wrote a requiem which is much praised, and some concertos, sonatas, and lighter pieces for his instrument.—G. A. M.

BON DE SAINT HILAIRE, François-Xavier, a learned Frenchman, born at Montpellier, 1678; died in 1761. He was member of the Academy of Inscriptions and Belles-Lettres, and of the Royal Society of London. He ranged through almost every branch of human knowledge, jurisprudence, the fine arts, physics, natural history, &c. His memoirs on different subjects are to be found in the collections of various societies. His work on the spider, with reference to the manufacture of silk, has been translated into all the European languages, but is of very little practical value.—J. G.

BONACOSSI, the name of four sovereigns of Mantua:—

Bonacossi, Pinamonte, successively prefect, captain, and sovereign of Mantua, and by turns a leader of the Guelfs and the Ghibellines; died in 1293. While prefect he assassinated his colleague, Ottonello Zanicalli; and after the murder, conducted himself so artfully that the people intrusted him with the duty of avenging it. During his reign of eighteen years, he was generally successful in his encounters with the captains of Brescia, Padua, and Vicenza.

Bonacossi, Bardellone, son and successor of the preceding, a cruel and avaricious prince, who wrested the sovereignty from his brother, Taino, persecuted the Ghibelline party that his father had left in power, and was expelled from the city in 1299 by his nephew and successor, Bottesella. He survived three years at Padua in extreme poverty.

Bonacossi, Bottesella, nephew and successor of the preceding. Until the arrival of Henry VII. in Italy he was at the head of the Ghibelline party. He died in 1310.

Bonacossi, Passerino, brother of the preceding, obtained from Henry VII. the title of imperial vicar, and being one of the most skilful politicians, as well as one of the greatest captains of his age, under that title contrived to conduct himself as an absolute sovereign. He perished in defending his palace against the retainers of Phillipino de Gonzaga, a prince whom his worthless son, Francesco, had outraged in the grossest manner. Francesco was killed in the tower of Castellero in 1319.—J. S., G.

BONAFOUS, Mathieu, a celebrated Piedmontese agriculturist, director of the Agricultural Institution of Turin, was born at Turin in 1794, and died in 1852. He was descended from a French family that took refuge in Piedmont during the religious wars of the continent. In 1814 he introduced the Bell and Lancasterian systems of teaching into Piedmont. He did much to encourage agriculture, by giving prizes, and by aiding institutions which had for their object the advancement of that art. His works are—"On the Cultivation of the Mulberry, and the Care of Silk-Worms;" "Monographs on Cuscuta, Maize, Polygonum Tinctorium, and Chloride of Calcium;" "Account of Swiss Agriculture;" besides various articles in the *Revue Encyclopédique*, and in the *Annales de l'Agriculture Française*.—J. H. B.

BONALD, Louis-Gabriel-Ambroise, vicomte de; born in the department of Aveyron in 1753; died, after a life of some trouble (for he was an *emigré*), at the place of his birth on 23d November, 1840. Bonald belonged to that reactionary school which, under his guidance and that of d'Eckstein and Count Joseph de Maistre, attempted, after the Restoration of the Bourbons, to establish absolutism in government, and unity or intolerance in religion, on what they considered the sure basis of speculative first principles. One of the leading intellectual characteristics of French writers, and of the French people in general, is an excessive fondness for logic, and a tendency to blind trust in the results of any formal process, no matter how absurd these results may be or how inconsistent with every sound human intuition. In this country we have had, in the course of its history, many practical advocates of absolutism, but exceedingly few Sir Robert Filmers; nor did these few ever make much impression on our philosophy. Bonald is a good specimen of a large and popular class of writers in France. Acute, distinct, and highly accomplished, the merits and apparent precision of his style, as well as his undoubted genius and good faith, gave him repute and an influential following,—notwithstanding that his first principles were untenable, and his conclusions impracticable and bizarre. To ordinary minds, social and religious doctrines might seem sufficiently remote from an abstract theory of language; such, nevertheless, is the point in which Bonald's long series of deductions find their origin. His doctrine as to language is what we would term in this country, the lowest possible; it is, that words contain all conceivable thought, or, rather, that they are the masters of thought. The consequences of this postulate are evident enough, and assuredly they sufficiently subserve his main social dogmas; for if man has nothing in his thought or intellect beyond what his speech reveals to him, it is very clear that he is shut up within the conditions or the power of the language he uses; and that neither religious, political, nor social maxims or forms, except such as are transmitted to him and in action around him, can be rightly conceived by any one. Bonald avoids the unmitigated materialism consequent on this doctrine—(with materialism in any form he could have no sympathy)—by asserting that language is of miraculous origin, or the *immediate*, as contradistinguished from the mediate, gift of God. Hence, all speculation and practice in this world—everything must be governed by a pure and absolute theocracy; man has no spontaneity, his reason no sphere of freedom; he has simply to act and think as controlled. To this first principle as to language, the author adds another, which he asserts to be the necessary form of every logical result:—everything, whether fact or thought, belongs to one of the three essential categories—*cause, means, effect*. In religion we therefore must have the three terms, *God, Mediator*, and *Man*, and we can have no other; in physical science we have correspondingly, *prime mover, movement, effect or matter;* in social or political science, these terms become, *power* or *government, ministers* or *the executive*, the *people* as *subjects*. It is not difficult to discern whither this new refinement inevitably leads.—We cannot follow De Bonald farther; but we may be permitted to repeat our surprise that, at this period of the world, abstractions so artificial and far-fetched as these, could have obtained credit as a rational basis of action. But France is altogether a puzzle. She now bends the knee before theories not so defensible as even Bonald's. She claims a high place in civilization, and yet her practical life and European action are shaped by transparent sophisms like these! Few are now sanguine enough to think of the future of that country with cheerfulness or exceeding hope.—De Bonald's chief treatise, the "Theorie du Pouvoir Social," occupies three volumes; his entire works fill up a much larger space.—J. P. N.

* BONALD, Louis Jacques Maurice de, cardinal, archbishop of Lyons, born at Milhau, in the department of Aveyron in 1787. After completing his studies at the seminary of Saint Sulpice, he became secretary to the archbishop of Besançon, whom he accompanied on a secret embassy to Rome, and on his return was appointed grand-vicar and archdeacon of the cathedral of Chartres. In 1823 he was raised to the see of Puy, which he occupied till 1839, when he was promoted to the archbishopric of Lyons. Two years afterwards he was created cardinal. As a zealous churchman, he has frequently been embroiled in the politico-ecclesiastical troubles of the last thirty years of French history, but always in a manner honourable to his uprightness and consistency.—J. S., G.

BONAMY, Pierre-Nicolas, a French historian, born in 1694; died at Paris in 1770. Author of a great number of curious memoirs relative to the antiquities of Paris, published in the collections of the Academy of Inscriptions.—J. G.

BONANNI, Filippo, a jesuit born at Rome, January 16, 1638; died March 30, 1725. He was the author of several antiquarian works, the most important of which is the "Gabinetto Armonico," a singular collection of 136 engravings of musical instruments, with letterpress descriptions, published at Rome in 1722, 4to. The Biog. Univ. mentions an edition in 1716, but it is evidently an error. The Abbé Cerutti edited a second edition of the "Gabinetto Armonico" in 1776. Bonanni also wrote "Numismata pontificum Romanorum," from Martin X. to Innocent XII., folio, 1699.—E. F. R.

BONAPARTE, originally BUONAPARTE, the patronymic of the most remarkable Family or House of modern times. Although this is a dictionary not of *history*, but simply of *biography*, we have thought it right to construct a chart of the relations of this memorable House; nor is that chart irrelevant even to what is rightly expected of biographers, inasmuch as a glance over it will enable our readers to spare us tedious explanation and inevitable repetition. We have sought to penetrate no further into the past, than to the times of CARLO BONAPARTE and LETIZIA RAMOLINO—the parents of the family which Napoleon made so conspicuous. It is averred, indeed, that a long and superb pedigree would reveal itself to minute research, and that Carlo Bonaparte could have linked himself with noble families of the party of the Ghibellines; but we prefer sympathizing with the proud words of the great soldier himself, when Francis of Austria inquired concerning his emblazonments—"Tell the emperor of Austria, that I am the *Rŭdolf of Hapsburg* of my Family." But it is not necessary to peer through antiquity, to secure for Napoleon and his brothers a most honourable origin. CARLO BUONAPARTE (he was the last who employed the orthography *Buonaparte*) was a Corsican lawyer of moderate but adequate means; and in the gallant contest under Paoli, he showed that he understood and could answer the call of patriotism. LETIZIA RAMOLINO was reputed the most beautiful young woman in Corsica of her time. Reflecting on the chiselled and stately symmetry of the countenance of Napoleon, and on the soft and exquisite loveliness of the Princess Borghese, one is little inclined to question the rightfulness of Letizia's fame; but—passing from beauty of mere feature—we are assured by the facts of history, that she was a woman excelled in nobility of mind by few, that she possessed an integrity which nothing could shake, a firmness which never wavered, and that temperance amid unlooked for prosperity, which cannot exist apart from greatness of soul. As with Goethe and other men like him, Napoleon was fond to trace whatever quality he considered good in himself or permanently great, to his having some resemblance to his mother; nor is the honour given to *Madame Mère*, or the fine traditions connected with her, yet wholly forgotten at the Parisian court. Alas! that her equanimity, her justice, her proud stainlessness, should have ever failed to find in these spacious palaces fitting representatives!—The chart we have spoken of is printed on the following page.

This Chart indicates not obscurely, the course that should be taken regarding the biographies which belong to it. Concerning the right hand portion of it, we need offer no special or elaborate memorials. MARIA ANNA, or ELIZA, grand duchess of Tuscany, lived unobtrusively, without accomplishing anything that requires to be recorded. Of the PRINCESS BORGHESE we have indeed stirring reminiscences. *That* could have been no ordinary beauty, which moved a Canova from his composure; but it is best perhaps, that, surrounded by the halo of so fine a myth, the exquisite Princess should be permitted to sleep in peace. CAROLINE had higher attributes; she bore misfortune as a heroine. Nor has her family passed out of the sphere of instant European interests: the name of her son is one of the few sounds that appear to move the present king of Naples.—Another group may at present also be dismissed: the dynasty of the NAPOLEONS rightly falls to be portrayed under the name of its founder; and the events of the life of the mother of the present Emperor may best be narrated under HORTENSE. It remains, therefore, that in this place, we present short biographies of JOSEPH, LUCIEN, and JEROME:—the comparatively quiet life of LOUIS—apart from HORTENSE—being characterized in a very few sentences.—One general remark is of some importance. Joseph dying without male offspring, Lucien and his family were heirs of the Empire by right of primogeniture; but the elder Napoleon disinherited Lucien by a formal act of absolute power—named rather humorously, as some might think, a *plebiscite*—bequeathing the State to Joseph and Louis; so that—Joseph's claim having lapsed—the Imperial heritage lies with the existing wearer of the purple. Should the Prince Imperial not attain to manhood, the heredité, we presume, falls to NAPOLEON, son of Jerome. But it were worse than useless to speculate concerning the heritage of dominion in France!—We shall now take these sons of Carlo and Letizia, in the order of their birth.

I. BONAPARTE, JOSEPH, the eldest of the Bonaparte family: for the bare outlines of his life our chart will suffice. As a private citizen, Joseph must have been distinguished. In person he resembled Napoleon, only he was taller; and he preserved a graciousness to which, in his latter years, the Emperor was a stranger. Joseph himself tells us, that once on a time while the leaf was green, that stern soldier was gracious also, nor do those early letters to the "*frere bien-aimé*" belie the averment; but affection, love, and faith withered in the end under the cares of government and the lust of power. Previous to the consulate, Joseph was employed on delicate missions by the Directory; nor was the administration ever slow to avail itself of the effect of his conciliatory manners, his devotion to the honour of his country, and his skill in diplomacy. It was he who virtually delivered Rome to General Berthier; he concluded treaties with the United States and Germany in 1800 and 1801; and he was chosen as representative of the French government during the negotiations that led to the so-called peace of Amiens. Joseph afterwards wore two crowns,—that of Naples, and that of Spain. On the shipwreck of his family he retired to the United States, where, as Count de Survilliers, he dispensed kindly and sumptuous hospitality on the banks of the Delaware. On the occurrence of the revolution of 1830 he repaired to England and thence to Italy, where he died at Florence in 1844.—The two important incidents of Joseph's life are those which, while revealing most concerning his personal qualities, throw the greatest light on the character and policy of Napoleon, and help us to the origin of those grand crimes that issued in his destruction. The incidents referred to are also very definite, nor can the illustration they afford be questioned. The ardour of French publicists has led them sometimes to impugn the fealty or at least the firmness of Joseph, during the sad events that ushered in the abdication at Fontainebleau and subsequently Napoleon's surrender at Rochfort. Impartial investigation is alone needed to establish his loyalty to his Brother, and to France. But it seems as if the history of his two Reigns were beyond reach of doubt; and if it is so, how strange a history! After declining the honour of a new kingdom of Upper Italy, Joseph was sent to Naples at the head of an army in 1806. The conquest of that misgoverned state was easy, nor does it appear that any order of persons belonging to it—nobles, clergy, or people—had a thought of regret because of the expulsion of Caroline and that wretched Sicilian branch of the Bourbons. Joseph entered on the functions of royalty, indeed, under conditions the reverse of unfavourable; and it has to be recorded, that the most favourable of all these conditions was his own resolve to govern well, to secure the safety of property, the stability of commerce, and that equity should characterize all public relations and transactions among the people he had undertaken to rule. In minor details connected with this enterprise he may sometimes have been injudicious, and sometimes have failed; but the obstacle of which his sagacity appears not to have warned him—the obstacle that neither wisdom nor philanthropy could remove—lay in the mind and objects of Napoleon. The letters published in Joseph's posthumous memoirs are among the most remarkable that have seen the light in any age. The activity of the Emperor—unless perhaps in the case of Cæsar—is unparalleled in history. In the midst of the morasses in the north of Europe, and requiring to deal every hour with pressing circumstances that bore directly on the destinies of the old world, he yet could think on the smallest details connected with the government of Naples, and felt disposed to issue regarding them very absolute decrees. If Joseph was uneasy under the eye of such an omniscience, he was grieved the more when he fully comprehended its object. Joseph desired to organize and govern Naples well. Napoleon held at the cheapest rate both Naples and the Neapolitan people. He had no idea save one—"The wealth, the power of every subjected state, must subserve the purposes of France; and all kings and governors are my lieutenants." Let us record a few characteristic extracts from these extraordinary letters:—"Mon frere, je vois que vous promettez de n'imposer aucune contribution de guerre...A mon avis, vous prenez des mesures trop etroites. Mettez trente millions des contributions sur le royaume de Naples; payez bien votre armée. ...Vos proclamations aux peuples de Naples ne sentent pas assez le maitre...Vous vous fiez beaucoup trop aux demonstrations qu'ils vous font...Quel amour voulez-vous qu'ait pour vous un peuple, pour qui vous n'avez rien fait?...Ces gens la s'enorgueilleront, et croiront n'être pas conquis. Tout peuple etranger qui á cette idée n'est pas conquis...Si vous gouvernez votre pays avec vigueur, et que vous en retiriez cent quarante á cent

THE HOUSE OF BONAPARTE.

CARLO BUONAPARTE or BONAPARTE.
Born 1746; Died 1785.

LETIZIA RAMOLINO.
Born 1750; Died 1836.

JEROME,
King of Westphalia,
born 1784.

Married
1. Miss Eliza Paterson;
by whom

Jerome-Napoleon.

2. Princess Frederica
of
Wirtemberg;
by whom

Jerome
Napoleon,
born 1814;
died 1847.

Matilde,
Princess Demidoff,
born 1819.

NAPOLEON,
born 1823;
at present
Viceroy of Algeria,
and
Minister of the Colonies.

LOUIS,
King of Holland,
born 1778;
died 1846.

Married
HORTENSE,
daughter of JOSEPHINE,
by whom

Napoleon,
died 1807.

Napoleon
Louis,
died 1831.

Louis Napoleon.

NAPOLEON III.
born 1808;
married
EUGENIE
de Guzman,
Countess de
Teba.
by whom

The
PRINCE IMPERIAL,
born March 16,
1856.

LUCIEN,
Prince of Canino,
and Musignano,
born 1775;
died 1840.

Married
1. A Young Girl
of Provence,
by whom
he had
two daughters.
2. Mme. Jouberteau,
by whom he had
four sons and
five daughters.
The eldest son was

Charles Lucien,
Prince of Canino,
born 1803;
died 1857.

Married
his cousin
Zenaida,
by whom he had
ten children.
The eldest is
Louis Lucien,
now
Prince of Canino.

NAPOLEON I.
Emperor of France,
born August 15, 1769;
died May 5, 1821.

Married
1.
JOSEPHINE BEAUHARNAIS,
2.
MARIA LOUISA,
Archduchess of
Austria,
by whom

Francis Ch. Joseph,
King of Rome.

NAPOLEON II.
Duke of Reichstadt,
born 1811;
died 1832.

JOSEPH,
King of Naples
and Sicily.
King of Spain
and Indies.
Count de Survilliers.
born 1768;
died 1844.

Married
Mlle. Clari,
whose younger sister
married
BERNADOTTE.

Zenaida,
married
Prince of
Canino,
her
cousin.

Charlotte,
married
Napoleon
Louis,
her
cousin.

MARIA ANNA
or
ELIZA,
Grand Duchess
of Tuscany.
Princess of Lucca.
Born 1777;
died 1820.

Married
Prince Felix
Bacchiochi.

One daughter;
Countess
Camerata.

MARIA ANNONCIATA
or
MARIE PAULINE.

Princess Borghese.
No children.

Born 1780;
died 1825.

CARLOTTA
or
CAROLINE,
Grand Duchess of Berg.
Wife of Joachim Murat.
Queen of Naples.
Countess of Lipona.
Born 1782;
died 1839.

Napoleon-Achille
Murat,
born 1801;
died 1847.

Lucien Charles
Murat.

Lætitia
Countess Pepoli.

Louise
Countess
Rasponi.

cinquante millions de contributions, vous aurez six vaisseaux de guerre, et autant de frégates, qui joints à ma marine de Toulon, rendront plus difficile et plus chanceuse aux Anglais leur domination sur la Méditerranée. N'employez pas trop les troupes Napolitaines, qui vous abondonneraient si j'étais battu en Italie. Il faut calculer ainsi. Employez des troupes qui ne vous abandonneront pas. Souvenez-vous de ce que je vous dis: le destin de votre règne dépend de votre conduite à votre retour de Calabre. Ne pardonnez point; faites passer par les armes au moins six cents révoltés: ils m'ont égorgé un plus grand nombre de soldats. Faités brûler les maisons de trente des principaux chefs de villages, et distribuez leur propriétés à l'armée. Désarmez tous les habitans, et faites piller cinq ou six gros villages de ceux qui se sont le plus mal comportés....Recommandez aux soldats de bien traiter les villes qui sont restées fidèles. Privez de leur biens communaux les villages revoltés, et donnez-les à l'armée; surtout désarmez avec vigueur." These are not extracts selected for a purpose. They illustrate very pertinently the naive words of the present occupant of Napoleon's throne,—"L'Empire a tombé pour avoir etendu trop loin son action civilisatrice. Il n'était donne, ni a la plus grande nation, ni au plus grand genie, de combattre à la fois l'ancien regime sur les bords du Tage et sur ceux de la Moscawa, et de regenerer l'Europe en dix ans!" The regeneration spoken of, had roots very different from that whose proposal has immortalized the Macedonian. Few will marvel, and still fewer lament, that the artificial fabric all fell with the statue of Napoleon.—On the 9th of July, 1808, Joseph left Bayonne on his entry into Spain, of which country he had been proclaimed king on the 6th of June previous. We presume that few persons ever required to leave such a history as he has bequeathed in his memoirs of that extraordinary crime of Napoleon I. He had scarcely entered on Spanish soil before making the discovery that every one of the circumstances which rendered a beneficent reign possible in Naples, had there its opposite. Although exasperated with Godoy, the Spanish people looked with affection on young Ferdinand, and their long monarchical traditions. It was a people proud in its nationality; and the influence of municipalities that had survived for so many ages, rendered French centralization utterly hateful, as indeed was the whole spirit of the French people. Spain and France can never harmonize. The descendants of the Goth and the Moor cannot meet in fraternity any branch of the family of the Celt. The good sense, the tact, and the humanity of Joseph speedily discerned the amount of his brother's fatal error; but he failed to dissipate illusions, which were already pointing to Fontainebleau and the rock of St. Helena. For instance, he writes very early:—"Sire! Personne n'a dit jusqu'ici toute la verite à votre majesté. Le fait est qu'il n'y a pas un Espagnol qui se montre pour moi excepté le petit nombre de personnes qui ont assiste à la junte et qui voyagent avec moi." And again, "Je ne suis point epouvanté de ma position, mais elle est unique dans l'histoire; je n'ai pas ici un seul partisan!" And in August, after he had fully acquainted himself with the position of affairs, he writes, "Votre gloire, Sire! echouera en Espagne!" Had not Napoleon been blinded by good fortune, the incursion he afterwards made personally into Spain, would have satisfied him of the fidelity of his brother's judgment; as it was, he subjected two hundred leagues of territory, but did not gain one adherent; his triumphal entry into Madrid did not confirm Joseph's throne, it merely opened a retreat as far as the Pyrennees. We wish we could pass over and forget the personal relations between the brothers during these disastrous years. Unable to silence the remonstrances which duty constrained the brother—once "*bien-aimé*"—to make, Napoleon trampled alike on them and their author. His marauding generals felt little of Joseph's responsibilities—certainly they had not a touch of his sense of justice. Napoleon accordingly sent orders to these men directly; and his brother had the mortification of finding himself a king with no people to follow him, and nominally at the head of an army which he had no power to direct in the most trifling point of strategy. The issue belongs to history: we shall not dwell on its disasters. But in final vindication of the character and wisdom of Joseph, we subjoin an extract from another letter addressed to Napoleon from Naples, bearing date 29th March, 1807. "Sire, je suis dans cette situation d'esprit que votre majesté connait en moi, et dans laquelle j'aime à dire, tout ce que je crois bon. Eh bien! Votre majesté doit faire la paix à tout prix. Votre majesté est victorieuse, triomphante partout; elle doit reculer devant le sang de ses peuples; c'est au prince à retenir le heros. Quelque étendue de pays de plus ou de moins ne doit pas vous retenir; toutes les concessions que vous ferez seront glorieuses parce qu'elles seront utiles à vos peuples dont le plus pur sang s'écoule, et que victorieux et invincible comme vous êtes, de l'accord de tous, nulle condition ne peut vous être supposée prescrite par un ennemi que vous avez vaincu. Sire, c'est l'amour que je porte à un frère qui est devenu un père pour moi, c'est ce que je dois à la France et aux peuples que vous m'avez donnés qui me dictent ce discours de vérité. Quant à moi, sire, pour atteindre ce but salutaire, tout ce que vous ferez me conviendra; je m'estimerai heureux des dispositions qui me regarderont, quelles qu'elles puissent être. Sire, vous ne devez plus exposer au hasard d'une rencontre, le plus beau monument élevé à la grandeur de la race humaine, je veux dire la masse de gloire et la grandeur inouie qui compose votre vie depuis dix ans."

II. BONAPARTE, NAPOLEON.

See NAPOLEON I.
NAPOLEON II.
NAPOLEON III.
See also JOSEPHINE and MARIA LOUISA.

The relations and history of the descendants of Josephine are described and narrated under the name of the Empress; and in some principal cases under BEAUHARNAIS and HORTENSE. See also MURAT.

III. (*a*) BONAPARTE, LUCIEN, Napoleon's brother, younger by six years; the ablest of all the family with the exception of the Emperor; equal to him in resolution; greatly his superior in worth and wisdom, for he never sacrificed a principle to his own *self*. Emigrating to France in 1793, Lucien soon made himself known as a republican, and received offices of trust. But he did not hesitate to put his head in peril, by withstanding—as member of the municipality of St. Maximin in the south of France—the sanguinary decrees of the terrorist commissioners. About this time he married an interesting but obscure young girl of Provence, who, dying early, left him two daughters—the first, the Princess Gabrielli; the second, when widow of a Swedish count, became the wife of an esteemed and lamented Englishman, Lord Dudley Stuart. As affairs in Paris grew more and more complicated, Lucien's sternness and ability obtained for him higher and higher place. He was one of the council of Five Hundred; even then, his house was resorted to by the best literary men; and he belonged to the only political section which pretended to principle or philosophy—that, viz., of the Abbé Sieyes. But the exigencies of the times could not be met by doctrine, or the problem of the safety of France solved by the followers of Rousseau. A crisis of such requirements goes beyond all philosophy; nor can a revolution be otherwise than marred by popular assemblies. Cromwell was required to make the English revolution; Washington was nearly shipwrecked in America; France has fallen because the crises of her fates neither produced nor were guided by a Washington or a Cromwell. The dissolution and dispersion of the fabric of the executive Directory had become inevitable; and Lucien, in this case, was the Cromwell. The occasion referred to was one of the few in which the emperor's resolution threatened to fail him: Lucien was really the author and great actor of the 19th Brumaire. As Napoleon's star ascended, the station and fortunes of Lucien ascended also; nor might there have been a limit to his influence over the destinies of Europe but for two causes. In 1803 Lucien married a second time, viz., the beautiful and wealthy Mme. Jouberteau, and so deliberately frustrated Napoleon's designs concerning princely and royal alliances. Nor could he profess complete allegiance to his brother's policy. A republican by conviction, he refused to resign his doctrines simply through impatience; and he did not conceal his disappointment at Napoleon's reckless disregard of all rights save his own, whether personal or national. After various efforts at assimilation, the brothers finally parted; Lucien refusing a sovereignty in the north of Italy, because he would not, at the same time, wear fetters and a crown; Napoleon paying him this great compliment,—"Then you must quit the continent of Europe; my safety cannot consist with your silent opposition."—After various changes of residence, Lucien purchased the estate of Canino, on the borders of Tuscany. Pursued by an odious *surveillance*, he resolved to emigrate to America; but, intercepted by the British cruisers, he resided for

some time at Ludlow castle on parole. Every sincere effort to save Napoleon after 1814 failing, he returned to Italy and spent the remainder of his life in lettered leisure. Lucien might have averred with justice at the close of his prolonged political career, that he had fought throughout for his convictions. His principles, indeed, have stood as yet; Napoleon's have undergone utter shipwreck: nor would Lucien's natural eloquence have been listened to with unconcern, at any period when bulletins and pretences fell powerless on the ear of Europe. The autumn of his life was spent at Canino. The Pope adorned him with a princedom; and he repaid the gift by a generous reception of strangers, and efforts for promotion of the arts. He wrote an epic on Charlemagne in two quarto volumes, which few persons have read;—another instance of orators not being poets. His estate being in old Etruria, he had the satisfaction to disinter valuable Etruscan antiquities; and he formed a museum superior to any other existing. It was an object visited by every classical traveller in Italy. At some assemblies in Rome the princess of Canino—equally skilled in antiquities with Lucien—created a great sensation by her magnificent parure of jewels, obtained from old tombs on her husband's estate. Lucien died at his residence in 1840, having reached the age of sixty-five. It were useless, although curious, to speculate as to the probable present condition of Europe, had the arbiter of its fates partaken more of the integrity, the self-abandonment, the human affections, as well as of the promptitude, courage, and perseverance of Lucien. Lucien left many descendants; among his sons we find Pierre Bonaparte, somewhat known in French politics. Lætitia, wife of Mr. Wyse, is his grandchild.

(*b.*) BONAPARTE, CHARLES LUCIEN, prince of Canino and Musignano, the eldest son of Lucien, born in Paris in 1803. This prince has special claims to notice. Inheriting the literary tastes of his father, although following them out according to his own predilections, he became one of the best ornithologists and naturalists of our time. During his residence in the United States he followed the track of our own Wilson, not, as men often do, seeking for a scientific position by picking up crumbs left by predecessors, but really and in good faith with a view to complete Wilson's great work. Among the three, Audubon, Wilson, and Charles Lucien, it were difficult to award the pre-eminence. They had different and special faculties, and each of them did his part so well that the union of their works forms the most gorgeous and complete ornithology ever yet completed regarding any great region of the earth. It falls, we think, as an important duty, to the government of the United States —already rich in desert with regard to such achievements— to reproduce these great works in a style befitting them. The Prince on his return to Italy did not lay aside his tastes. He produced, of course at great expense to himself, the "Iconografia della Fauna Italica," in three superb volumes folio,—a work yet unrivalled in illustration of the animal kingdoms of Italy. To Charles Lucien the honour is unquestionably due of originating those scientific congresses within Italy, which may establish a communion founded on considerations more general than political ones; and he was a favourite guest at the meetings of the British Association in England, to which people sometimes crowded, to see in a living face the almost exact effigy of the superb Napoleon.—It was impossible for a prince of this family, and of so much intelligence, to abide inactive and obscure amidst the events that stirred and shook Italy during 1848, 1849, and 1850. With other leading Italian noblemen, he hastened to sustain the reforming Pope; but his associations were too broad to permit his desertion of reform, at the nod of the pontiff. He abode by the national government at Rome, and was president of the house of deputies, while Mazzini was triumvir. His prudence taught him that resistance to the arms of France ought not to be carried out after success had become impossible: in our modern age, a Curtius would be a rash and imprudent man, simply because no Curtius could be of the slightest use. The Prince did not abandon his opinions; he took again to science, but he never "turned his back on himself." Desirous to reach England, he solicited liberty to pass through France. His cousin, the present emperor, granted his request, but on the condition that Prince Lucien should travel under surveillance of the police. It must have seemed pregnant with humour to the true head of the House of Bonaparte, that, in the centre of France, he dared not dine except in presence of a gendarme!—The prince died in 1857.

IV. BONAPARTE, LOUIS, fourth son of Carlo; born in 1778; died in 1846. Louis was a quiet unobtrusive man, given somewhat to sentiment, and as keen an admirer of Rousseau as his great brother once was; he was an author likewise, his works being "Marie ou les peines de l'amour," by no means a work worthy of immortality; and a thoroughly good and candid account of his own government, "Documens Historiques et Reflexions sur le gouvernement de la Hollande." After having been obliged, by the fiat of Napoleon, to surrender an early and sincere attachment, he married unwillingly HORTENSE, daughter of JOSEPHINE. They separated soon, and were finally divorced; it is certain that their life together was not a happy one; nor are authorities yet agreed that a full certificate is due to the brilliant Hortense, on the point of fidelity to her spouse. Three children were born by Hortense in wedlock, viz., Napoleon, who died in 1807, after having been designated by the Emperor as his successor; Napoleon-Louis, who died in 1831; and Charles-Louis-Napoleon, the present possessor of supreme power in France. In 1806, Louis was offered by the States-General the title of king of Holland. The offer was made under dictation; but, had Louis been free, the people of that country would never have regretted their choice. He was not inferior in his sense of duty to Joseph; and he felt, after accepting its crown, that Holland was his country—not France. Nothing could well be in greater disaccord with the notions and policy of his brother, who accounted him only as a lieutenant, whose first duty was submission:—at that very time Napoleon was instructing Joseph how, by sufficient confiscations, and the dotation of French soldiers out of these, Naples might be changed into a French military colony! On Louis' resignation, the Emperor named his son as his successor, addressing him in words which men in those days thought not too shameful for publication in the *Moniteur*, "Never forget that whatever position you may be required to occupy—in order to conform to *my* line of politics and the interest of *my* empire,—your first duty must always regard ME, your second must have reference to *France*. All your other duties, even those towards the countries which I commit to your charge, are secondary to these primary obligations." Is it astonishing that Napoleon fell? This world below is not yet quite ripe for a Kehama! Minor disagreements on matters which touched the honour of Louis, were fast consolidating into a permanent coolness, when an event occurred that left the king of Holland no choice or alternative. The wealth and importance of that country have ever come from its commerce; and, of all successful or lucrative commerce, freedom of exchange is a prime and indispensable condition. Urged by his blind, or rather insane hatred of Great Britain, and utterly miscalculating his forces, the Emperor established what was termed the "Continental System," or a virtual blockade on paper, of every British commercial port. The states of Holland could not, consistently with their own preservation, give assent to the destruction of intercourse with Great Britain; and Louis protested as their representative. He obtained at first some concessions; yielded, however, only that they might be recalled. The integrity and clear insight of his character as derived from his mother, prevailed without a struggle; and he abdicated a sovereignty which—carrying with it no opportunity for the use of wisdom or the practice of beneficence—could have, for an honourable man, no charms. The effort to make the son of Louis a viceroy failed, and Holland was absorbed in France:—in the words of his tool Champagny, whom Napoleon had put forward as a responsible minister, "*Holland being in a manner an emanation from the territory of France, and necessary to the full complement of the empire!*" Surely the time will come when transactions like these, shall be rightly estimated by history. Louis Bonaparte will at that time receive the high reward which belongs to simple honesty manifested in high places. This prince lived until 1846 in comparative retirement, assuming the title of Count of St. Leu.

* V. (*a.*) BONAPARTE, JEROME, the youngest of the Bonaparte family, and now the only survivor of the original stock. He was born at Montpellier in 1784. We have not to record in the case of Jerome any of those struggles and sacrifices that consumed the happiness and thwarted the energies of Joseph, Louis, and Lucien. He is a man of considerable ability, but it may be doubted whether considerations would ever have weighed with him, which assuredly would have been held imperative by *Madame Mère*, but which, all the world knows, were lightly esteemed

by Napoleon. Jerome certainly quarreled with the emperor also, but he composed the quarrel, not quite without damage to his own honour. This prince was destined for the sea, and became noticed in the service; but his predilections were with the army, in which he subsequently distinguished himself, and rose to dignity and command. His courage was unquestionable; nor did the emperor hold lightly by his judgment—witness the important duties assigned him on the day of Waterloo. At the beginning of his career, after a fruitless cruise round by Martinique, he put into New York; and here, the serious complication of his private life began. Visiting Philadelphia, he was smitten by the charms and worth of Elizabeth Paterson, daughter of a rich merchant of Baltimore; and he married her in 1803. They had one son, who settled in America, and became a respected and rich citizen of the Republic. This plebeian connection roused the anger of Jerome's great relative, whose affections were being fast dissipated, and his equanimity yielding before the rude shocks of success and arbitrary power. Napoleon's conduct to the American lady betrayed meanness as well as tyranny: he refused her permission to touch the soil of France. Failing to procure a bull from the Pope sanctioning divorce or separation, he carried out his resolve with the usual high hand; and—submissive to his menace—Jerome married Frederika Caroline, princess of Wirtemberg. Two children of this marriage survive, Mathilde, princess of Demidoff so recently in charge of the honours of the Tuilleries, and Napoleon Joseph Charles, of whose character we have briefly spoken below. —Alone of his family, Jerome has lived to witness the striking temporary reversal of the effects of its calamities. On the occurrence of the revolution of 1848, he hurried to Paris at the head of scions of his house, who had been living and well nigh lost amid obscure haunts over the world; and he found himself received by France with open arms. In the first National Assembly he might read the names as representatives, of Pierre, second son of Lucien, of his own son Napoleon, of Napoleon Charles Lucien Murat, formerly a lawyer in New York, and lastly of Louis Napoleon himself, then apparently for the first time in the straight road to power. He has seen since, the gift of the purple to his nephew Napoleon III., and the most strange rehabilitation of many *Napoleonic ideas*. Jerome himself is governor of the Invalides, President of the Senate, Marshal and Prince of France.

* (*b.*) BONAPARTE, Napoleon Joseph Charles, son of Jerome and the princess of Wirtemberg; born at Trieste in 1823. Until the recent recall of the Bonaparte family, this young prince passed his time at Vienna, Trieste, Florence, Rome, Brussels, and at diverse places in Switzerland and America. On his return to Paris in 1848, on the reversal of the decree of exile against the Bonaparte family, he was elected to the Constituent Assembly; and—notwithstanding the stirring and absorbing nature of subsequent events—it cannot be yet forgotten, with how profound an interest and amazement, the body of Deputies found seated in their midst, a young man—previously unknown to them—whose countenance was an exact reproduction of the features of the grand Napoleon.—The son of Jerome adopted a peculiar although not an inexplicable course in that Assembly. After some hesitation he was installed leader of the new *Mountain*; and, acting as such, he manifested both courage and ability. There has ever been a well-pronounced inclination towards socialism and mob-worship among the Napoleons. The question is, as to its origin, or whether that origin is simple. It might spring from sympathy with the sufferings and respect for the rights of the masses; it might spring from that peculiar mysticism which envelopes every exposition we have yet met with of Napoleonic ideas concerning government; or Despots—in possession or expectation—may know now, as they have done from Cæsar downwards, that despotism signifies the subjection of the educated and the honourable; and that the arm to effect this, is the arm of the mob.—It is said that Ledru-Rollin owed his escape to Napoleon Joseph; but withal the advanced guard of the Mountain did not trust him. They felt it safest to remain masters of their most important secrets, and to mature their designs apart.—Failing issue on the part of the present Emperor, Napoleon is heir to the crown; a position which at all times, and in all circumstances, has been an unpleasant and uneasy one. Louis Napoleon sought in vain for devices to induce his kinsman to absent himself from Paris. He induced him to join the expedition to the Crimea; but he returned early and unexpectedly, and seriously damaged the credit of that ill-planned and most fruitless expedition, by disclosures revealed in a pamphlet published with his concurrence. He was subsequently appointed minister of the colonies and viceroy of Algeria; a position in which, as the event proved, he was certain to claim an independence of action quite incompatible with the views of an autocratic sovereign. Napoleon was president of the council of the Parisian Art Exhibition. In January, 1859, he sued and obtained the hand of Clotilde, daughter of Victor Emmanuel, king of Sardinia. He held the command of a division of the French army, which, in conjunction with the forces of Sardinia, attempted in that eventful year, the expulsion of the Austrians from Italy.—J. P. N.

BONARELLI DELLA ROVERE, Guido Ubaldo, born at Urbino in 1563, of a patrician family. He commenced his studies at an early age, in his native city, and was afterwards sent by his father to the university of Paris. Scarcely had he entered on his nineteenth year when his extraordinary talents drew on him the attention of the authorities of the Sorbonne, and having publicly sustained a theological thesis, he was elected professor of philosophy in that college. From thence he went to Milan, where he was befriended by the celebrated Cardinal Frederigo Borromeo. His father having died at Modena, he repaired thither, and met with the most flattering reception at the court of Alfonso, duke of Ferrara, who appointed him gentleman of the bedchamber, and for five years his negotiator and adviser on many important political questions. At the death of Alfonso, which happened in 1596, Bonarelli accepted the same office at the court of Cæsar d'Este, duke of Modena, by whom he was employed as ambassador on three different occasions—first, to Clement VIII.; second, to Queen Margaret of Austria; and thirdly, to Henry IV. of France. Having succeeded in all his negotiations to the full satisfaction of his sovereign, he retired to his native place, where his private affairs strongly required his presence. After a short stay at Urbino, he resumed his travels, and came to Rome, where every literary man of repute sought his acquaintance and courted his friendship. He was amongst the first founders of the Academy of Gl'Intrepidi at Ferrara, and took the name of Aggiunto. Whilst in this city he wrote his famous pastoral poem entitled "Filli di Sciro," which met with such universal approbation that it was translated many times into English, French, Spanish, and German; and although by far inferior to the Pastor Fido of Guarrini, and to Tasso's Aminta, yet it ranks immediately after them, and has been highly praised by Marini. His biographer, Guarrini, who was continually corresponding with our author, most earnestly urged him not to deprive the literary world of such a beautiful production. He left also many academical discourses, some sonnets, two madrigals, and an eclogue, which were published by Scajoli in his Parnasso di Poetici Ingegni. Having been invited to Rome by Cardinal d'Este, to assume the functions of major domo, he was attacked by a violent fever at Fano; and after sixty days of excruciating sufferings, he died at the age of 45, on the 8th of January, 1608.—A. C. M.

BONASONE, Giulio, a historical painter and engraver, born at Bologna in 1498. He studied under Sabbatini, Marc Antonio, Raphael's engraver, teaching him his art. His best work was one representing the souls in purgatory, painted for one of the many churches he decorated—St. Stefano at Bologna. Giulio engraved many of the works of Michel Angelo, Raffaelle, Giulio Romano, Parmegiano, and even some of his own works. Many loving Nativities, and weeping Passions, and pallid, dead Christs, and triumphant St. Georges, and operatie St. Cecilias, the careful eyes of this Bolognese rested on. Many galloping Clelias, robust Alexanders, and wounded Scipios, slowly grew under his biting and potent steel. His style is not so clear, firm, and masterly as Marc Antonio's, nor his outline so pure; but still his works have a facile elegance about them. He is especially masterly in the management of his masses. He worked his prints entirely with the graver. He executed portraits of Philip II., Cardinal Bembo, and Floris the Flemish painter.—W. T.

BONATI, Giovanni, a historical painter, born at Ferrara in 1635, and a pupil of Guercino and Mola; being patronized, when quite a boy, by the childless Cardinal Carlo Pio. He died in 1681, after having ornamented many churches and the gallery of the capitol. He flew at all game—Tasso or the Book of Judges; it was always all one to the eclectic, who treated the bible as a mere playground for fancy; so he painted Rinaldo and Armida, and Sisera and Jael.—W. T.

BONATO, Giuseppe Antonio, an Italian botanist, lived at the end of the eighteenth and beginning of the nineteenth century. His works were published at Padua, and consisted of a

"Catalogue of the Plants in the Medical Garden at Padua;" "Treatises on Fungi," &c.—J. H. B.

BONAVENTURA, Frederigo, an Italian philosopher, born at Ancona in 1555; died in 1602. Author of several essays on the tides, weather, winds, and other physical subjects.—J. G.

BONAVENTURE, Giovanni de Fidenza, Saint, designated by the schoolmen and by his order, the Seraphic Doctor, and by the Greeks styled Eustachius and Eutychius. The name under which he is canonized was given him, according to the monkish chroniclers, from the circumstance that, during an illness which befel him in his infancy, the prayers of Francis of Assisi having been invoked on his behalf, the aged monk exclaimed as he saw the child recover, "O buona ventura" (What good fortune)! He was born at Bagnarea in Tuscany, 1221; entered the order of St. Francis, 1243; studied at Paris, it is said, under the English schoolman, Alexander Hales, famous as the Irrefragable Doctor; and after having taken his doctor's degree, in company with Aquinas, in 1255, was chosen public lecturer on the Sentences. The following year, on the demission of John of Parma from the dignity of general of the Franciscans, Bonaventure succeeded him in that office, and avoiding the error of over-rigour into which his predecessor had fallen, not only restored peace among the brethren of St. Francis, but insinuated some reforms into their establishments, at the same time that his erudition and eloquence were employed in the defence of their privileges. For reasons which, if they do not, as Wikes has said, exhibit advantageously his disinterested character, yet do honour to his prudence, he refused in 1265 a nomination of Clement IV. to the see of York; in 1273 was raised to the bishopric of Albano by Gregory X., of whom it is said, had he been so disposed, he might have taken precedence in claiming the honours of the pontificate; and having been decorated with the Roman purple, was sent as legate to the council of Lyons in 1274. In that city, while the council was still sitting, he died in July, 1274. His relics were preserved by the inhabitants until the sixteenth century, when the Huguenots, indignant at the honours which were paid to them, cast them into the Saone. Sixtus IV. canonized him in 1482, and Sixtus V., by a decree of 1587, assigned him the rank of fifth doctor of the church. To both distinctions he was amply entitled, as the greatest of the Franciscans; as the rival in scholastic reputation of the Dominican Aquinas; as the great apologist of celibacy, transubstantiation, and the worship of the Virgin; and still more, as the author of numerous treatises in practical theology, and of many more of an ascetic character, which, abounding in the freaks of an imagination that resorted to mystical lore with the keenest relish, and to mystical invention with a power over the art almost unequalled, are also characterized by a devotional spirit of so much fervour and pathos, that that was felt to be their ruling feature even by the fathers of the Reformation. His collected works were published at Rome, 1588–1596.—J. S., G.

* BONCOMPAGNI, Baltasare, a descendant of the princes of Piombino, and related to Pope Gregory XIII., born at Rome on the 10th of May, 1821. He was privately instructed by the celebrated poet and writer, Santucci; and so rapidly did he advance in his studies, that he was soon known all through Italy as a literary man of great expectation. His works on various branches of literature and science are very numerous. Boncompagni was elected by the present pope to the important and responsible post of librarian and treasurer to the pontifical academy of I Nuovi Lincei, the acts and transactions of which he published in 1851. His great wealth, which he most liberally distributes in charitable and noble deeds, affords him the means of undertaking costly literary works, which have already ranked him amongst the most eminent literati of the present time.—A. C. M.

BONCUORE, Giovanni Battista, an Italian historical painter, born at Abruzzo in 1645. He became a pupil of Albano, and learned to draw well and spiritedly, though his colour was as heavy as his manner. He upholsteried many of the Roman churches, and ceased to disfigure them in 1699.—W. T.

* BOND, William Cranch, director of the astronomical observatory of Harvard college, Cambridge, Massachusetts, was born at Portland, Maine, 9th September, 1790. He was educated as a watchmaker, and continued in that business for half a century. But he had a taste for the science of astronomy, and established at his residence in Dorsetshire one of the earliest private observatories in America. In 1815 he visited Europe, on a commission from the government of Harvard college, to examine and make plans of the observatories in England, and to collect information respecting the appointment and furniture of an observatory, which it was then intended to erect at Cambridge. He performed this mission successfully, but, owing to the want of funds, nothing more was done towards carrying out the intention for nearly a quarter of a century. In 1838 Mr. Bond was employed by the government of the United States to conduct a series of astronomical and meteorological observations in connection with Wilkes' exploring expedition. The next year the college engaged him to transfer his whole apparatus to Cambridge, where he was appointed astronomical observer. A mansion-house was fitted up temporarily for the location of the instruments, and measures were taken to obtain the funds requisite for establishing a permanent observatory. In this place a "Gauss" magnetometer was mounted, and a complete series of magnetic observations, according to the system recommended by the Royal Society of London, was commenced in March, 1840, and continued for three years. Then a suitable site near the college being obtained, and the requisite funds procured by subscription, the erection of the building was begun, and a contract was made with Merz and Mahler of Munich, to construct a Fraunhöfer equatorial telescope, with an object-glass 15 inches in diameter, and having a focal distance of 22 feet 6 inches, equal in quality to that which the same makers had recently constructed for the imperial observatory at Poulkova. This instrument was received and mounted in June, 1847; and its excellence has been attested by the remarkable series of astronomical discoveries which it has enabled Mr. Bond to make, he being aided in most of them by his son, Mr. George P. Bond, who is attached to the establishment as assistant observer. Immediately after it was erected, it was mounted upon the great nebula of Orion, and that designated as 27 Messier, commonly known as the Dumb-bell Nebula, both of which it clearly resolved, though they had hitherto resisted the highest power of the best instruments; and the former especially, even when viewed in Lord Rosse's magnificent six-foot reflector, had afforded only probable evidence of resolvability. Interesting discoveries were also made by this instrument in the great nebula of Andromeda. A record of the other discoveries and improvements which have been made by the Messrs. Bond at this observatory, would furnish a large portion of the history of the progress of astronomical science for the last ten years. Among them may be specially mentioned the results of the observations made upon the planet Saturn, such as "the discovery of the new inner ring; the singular fact of its transparency; the abnormal divisions and shadings of the rings; the demonstration of their fluid nature, and of the conditions of their equilibrium; the investigation of the unexplained phenomena of the shadows projected upon the ring, and of the curious appearances presented at the time of its disappearance; and lastly, the discovery of the eighth satellite." To these must be added the discovery of the satellite of Neptune, and the consequent determination of the mass of that planet. Seventeen new comets have also been observed by the Messrs. Bond, either for the first time, or independently of the observation in Europe. Under their direction, also, photography has been first successfully applied to observations of the sun, moon, and fixed stars. They have also prepared and published a catalogue of nine thousand stars, forming a complete zone of all stars to the eleventh magnitude inclusive, from the equator to forty minutes of north declination; and they have first accurately determined the distances and angles of position of the stars in the cluster in Hercules, in order to decide satisfactorily the question as to relative change of their position. They have also perfected and brought into very general notice and use "the American method" of recording astronomical observations by the aid of the electric current, by means of an apparatus invented by Mr. Bond, consisting of the electric clock and "the spring-governor," to which a council medal was awarded by the British Association for the Advancement of Science. Mr. Bond is a corresponding member of the Institute of France, a foreign associate of the Royal Astronomical Society of London, and a member of many other scientific bodies in Europe and America. He is now in feeble health, but is still able to superintend, with much energy and minuteness, the operations of the observatory, with which his name is so closely connected.—F. B.

BONDE, Gustavus, count of, a learned Swede, was born at Stockholm in 1682, and died in 1764. He was the descendant of a noble family, and was a senator of Sweden, and for a long

time chancellor of the university of Upsal. He has written various works on theology, physics, and science. Among them is a "Monograph on Fraxinus excelsior."—J. H. B.

BONDI, Clemente, born of a respectable family at Mezzano, a village in the duchy of Parma, in 1742. At the age of eighteen, having completed his studies, he entered the order of the jesuits, and studied belles-lettres under the celebrated Berlendis. He was afterwards sent to Padua as professor of Italian literature in the college belonging to that company, and there he won the reputation of being an elegant poet and an accomplished orator. His order being suppressed, Bondi wrote an ode on that subject, which is still considered a very fine composition. His poverty compelled him to accept the position of tutor in a nobleman's family, until Count Zinardi of Mantua appointed him his librarian. His fame having reached the ears of Archduke Maximilian of Austria, and the Duchess Beatrice d'Este, he was appointed their librarian, in which capacity he went to Brunn, and finally to Vienna, where he was highly esteemed by the imperial family. Bondi has been often compared with Metastasio, but certainly he does not possess that versatility of genius and that easy versification which are so peculiar to the great dramatic writer, although his language is undoubtedly more correct, and his style more refined and elevated. His translation of the Æncid comes next in merit to that of Annibal Caro, and by some is even preferred; but his Georgics and Bucolics are scarcely worth any notice. His translation in blank verse of Ovid's Metamorphoses has been often reprinted; and he has left many original compositions, such as sonnets, epigrams, odes, and idyls. His funeral oration for Leopold II. is considered by Lorenzi, his biographer, a masterpiece of eloquence. He died at Vienna in 1821.—A. C. M.

BONDI, Simon ben Wolf, died at Dresden in 1816. He left a learned work, "Or Esther" (the Light of Esther), on the foreign words to be met with in the Talmud, the Targumim (the Chaldee paraphrases), and the Midrashim (the homiletic expositions of scripture) of the Jews, with a valuable introduction.—T. T.

BONDIOLI, Pietro Antonio, an Italian physician, born in Corfu in the year 1765. He studied at Padua, and before he had completed his course, he had already presented three memoirs to the academy, "On the use of Friction in Medicine;" "On Electricity as a Remedy in certain Maladies;" and "On Sound," with a new theory founded on the structure of the brain. He took his degree on the 1st July, 1781, and then practised medicine, first in Venice, and afterwards in Constantinople, to which city he accompanied the Venetian ambassador. On his return from the East, Bondioli visited Paris, and afterwards became attached to the army of Italy, until in 1803 he was appointed professor of materia medica in the university of Bologna, to which he added in 1806 that of clinical medicine at Padua. He died at Bologna in 1808.—W. S. D.

BONDT, Nicolas, a Dutch naturalist of the eighteenth century, has written works on the value of botanical labour, and on the bark of Geoffrya Surinamensis. These works were published at Leyden and Amsterdam from 1788 to 1794.—J. H. B.

BONDT, Nicolas, a Dutch litterateur and philologist, born at Voorburg in 1732; died in 1792. Author of a "History of the United Provinces," Utrecht, 1756; a very careful edition of the Lectiones Variæ of Vincent Contarini, ibid., 1754.—J. G.

BONE, Henry, the first and foremost of the English enamellists, was born at Truro, 1755. The fact of his being a Cornish man led a mind with a natural tendency to design, to a sort of mineral art, such as the men of Limoges since practised. Elsewhere he might have grown up merely a miniature painter; here, surrounded by china and clay, he began to think of porcelain, and, unable to become a more ambitious artist, entered into the employment of a manufacturer of china at Plymouth; and from the sea-washed town removed to Bristol, acquiring there a reputation for his delicate skill in drawing landscapes and groups, guelder roses and ripe apples, lilac bloom and snowdrops, and all those pleasant floral chains and garlandings that ring round our ewers or trim our fruit plates, and delight us by their brilliant durability. He also studied the chemistry of his art, and learned to bake these brittle treasures and render them imperishable by heat, turning the destroyer fire into the preserver of art. In 1778 he removed to the larger field of London, and began to paint ladies' lockets, patch-boxes, and water-colour miniatures. But amidst all these mere bread-and-cheese labours to keep the caitiff wolf from the door, he did not neglect his new art of enamelling, but arrived at softer, deeper, and more lustrous colours, and at more certain and reliable firing. In 1796 he began to get famous; his very first picture, enamelled after the Sleeping Girl of Reynolds, was a great success, and his portrait of the earl of Eglinton was purchased by the prince of Wales. But while these efforts were rewarded, his real masterpieces remained neglected and unsold. These were a brilliant set of enamels of the great poets, warriors, and statesmen, from Queen Elizabeth to Charles I.—taken and reduced from often unique pictures lent from royal and noble galleries. There was the pure brave Sidney; the unhappy platonic Spenser; the demigod Shakspeare; the chivalrous Raleigh; the noble gemini Beaumont and Fletcher; "rare Ben Jonson;" the quarrelsome Inigo Jones. All these treasures the guarded fire of Bone's studio had rendered enchanted, and all but imperishable. The soul's caskets of these men could not be lost to us, as those of Homer and David and Mahomet had been. This great collection, valued at ten thousand pounds, the niggard nation would not buy even at four thousand (they had been better to it than crown jewels); and at the artist's death in 1834 they were scattered over England, realizing the poor sum of two thousand guineas—(will the Finlayes' collection be dispersed and regretted in the same way?) Bone was admitted to the empty honour of membership in the Royal Academy, where merit is not always very rapturously received; and he was chosen enamel painter to George IV., a monarch whose idea of painting was drawn chiefly from the colouring applied to the cheeks of brazen and infamous women, with heads of wood and hearts of stone. He filled the same position to George III. and William IV. He died in 1831. His first success was an enamel portrait of his wife, exhibited in 1780, with an original picture of a Muse and a Cupid. The Elizabethan collection consisted of eighty-five portraits.—W. T.

BONELLI, Benedetto, an Italian Franciscan, born at Cavalese, near Trento, in 1704; author of some polemical publications, and of a work, interesting for its notices of historical matters connected with his native district, entitled "Dissertazione intorno alla santita e martyrio del B. Adalpreto o Albreto, vescovo di Trento," 1755.—J. S., G.

BONELLI, Francesco Andrea, an Italian zoologist of the present century, born at Cuneo in Piedmont in the year 1784. His taste for natural history was early developed, and when only twenty he had already formed an extensive collection of the mammalia, birds, and insects of Sardinia. In 1809, when only twenty-five, he replaced Professor Giorno in the Academy of Sciences of Turin, and was appointed professor of natural history in the university of that city. To these offices he added that of director of the museum, and retained this honourable position until his death, which took place at Turin on the 19th November, 1830. Of his writings, which are not numerous, the most important are his "Specimen Faunæ Subalpinæ," published in 1807, and his "Observations Entomologiques sur le genre carabus," which appeared in 1809 in the Memoirs of the Academy of Turin.—W. S. D.

BONELLI, George, an Italian physician and botanist, lived during the second half of the eighteenth century. He was professor of medicine at Rome, and cultivated botany more particularly. His works are—"Hortus Romanus juxta systema Tournefortianum paulo strictius distributus," 1772–1784; and a "Treatise on Castor Oil."—J. H. B.

BONER, Ulrich, a German poet of the fourteenth century, was a Dominican friar at Berne. He is the author of a collection of fables entitled "Der Edelstein," which was first published at Bamberg, 1461. Of this edition only one copy is known to exist (in the library of Wolfenbüttel). The best editions are by Eschenburg, Berlin, 1810, and by G. F. Benecke, Berlin, 1816.—K. E.

BONFADIO, Jacopo, born at Gazzano, a small village in the diocese of Brescia, at the beginning of the sixteenth century. He studied first at Verona, then at Padua. His ambitious views brought him to Rome, where he became private secretary to Cardinal Merinos, then archbishop of Bari. At the death of his patron, which happened in 1535, Bonfadio was obliged to accept the offers of Cardinal Ghinucci, who appointed him his secretary; but finding his new master's temper and disposition quite incompatible with his own, he quitted Rome and travelled through Italy, visiting Naples, Florence, Ferrara, and Padua, in which

city he resided for four years. In the year 1545 the republic of Genoa offered him the professorship of philosophy, and intrusted him, at the same time, with the task of continuing the history by Uberto Foglietta. Accused of a horrible crime, and tried before the courts of Genoa, he was found guilty, and condemned to be burned alive; but his sentence was commuted, and he was beheaded, and his body consumed by fire. Mazzuchelli, who wrote his life, and Boccalini, are of opinion that he was innocent, and that his death was a private vengeance for having too sarcastically spoken against some very powerful Genoese families. However, Manuzio, his contemporary, and Tiraboschi, seem disposed to believe that he was really guilty of the imputed crime, and that his condemnation was but too well deserved. His works, both in verse and in prose, are remarkable for their elegant simplicity and purity of language. It is to be regretted that such a man, in the prime of life, should have met with such an untimely and unhappy fate. His lyric poetry is highly praised by Crescimbeni, and his letters are cited as models of the epistolary style. He has left a classic translation of Cicero's Oratio pro Milone, and the Annales Genovenses, from 1528 to 1550, in which year, on the 19th of July, he so tragically terminated his mortal career.—A. C. M.

BONFANTE, Angelo Matteo, an Italian poet, philosopher, and botanist, born at Palermo; died in 1676. Author of "Vocabularium Botanicum," Italian synonyms, &c.—J. G.

BONFANTI, surnamed il Torricella. He was born at Ferrara (uncertain date), and spent his life chiefly in painting frescos in the churches and monasteries, with some taste and pains, and no doubt much quiet self-satisfying enjoyment. His best pictures were a "Purification," a "Holy Family," and a "Christ disputing with the Doctors."—W. T.

BONFIGLIO, Benedetto, born at Perugia, where he flourished as a painter about 1505, surpassed only by his great contemporary Perugino. His "Adoration of the Magi" and "Annunciation" are still preserved. He never reached the purity and repose of Raphael's master, his fine drawing, nor his saintly quietude and purity of colour.—W. T.

BONFINI, Antonio, an Italian historian, translator, and philologist, born at Ascoli in 1427; died in 1502. Author of a work on Hungarian history, distinguished by its lucid arrangement of matter, and elegance of style.—J. G.

BONFOS or BONAFOS, Rabbi Menachem ben Abraham, of Perpignan, wrote "Michlal Yophi" (the Perfection of Beauty), an explanation in Hebrew of the scientific terms employed in logic, ethics, physics, and in the versions of Aristotle's philosophical writings. It was printed at Saloniki in 1567, and at Berlin in 1798, with a Hebrew commentary.—T. T.

BONFRERE (in Latin Bonfrerius), Jacques, a Flemish jesuit, celebrated as a Hebraist, was born in 1573 at Dinant in the territory of Liege. He left some valuable commentaries on the Old Testament, and an Onomasticon, or account of places in Palestine, from Eusebius and Jerome. A complete edition of his works appeared in 1736. Died at Tournay in 1643.

BONGARD, H. Gustav, a Russian botanist of the present century. He has given a sketch of the botanical works undertaken in Russia, from the time of Peter the Great to the present epoch; also descriptions of new plants. Along with Karl Auton Meyer, he has published a supplement to the Flora Altaica. These works have been published at St. Petersburg from 1834 to 1841.—J. H. B.

BONGARS, Jacques, a learned Calvinistic critic, born at Orleans in 1546; died at Paris in 1612. He was employed by Henry IV., during a period of thirty years, in several important negotiations. Bongars is celebrated for the spirited reply he made to the bull of Sixtus V. in 1585, fulminated against the king of Navarre, and the prince of Condé. Author of a compilation of Hungarian history.—J. G.

BONGIOVANNI (in Latin Bonjohannes), Antonio, a learned Italian, born at Perrarolo in 1712. He drew up a catalogue of the library of St. Marc at Venice, published a Greek scholia on Homer, &c. Died towards the end of the century.—J. G.

BONGO or BONGES, Pietro, a learned Italian, born at Bergamo; died in 1601. Celebrated for his acquaintance with the ancient languages, mathematics, music, and the occult sciences. Author of "De mystica numerorum significatione," Bergamo, 1583, 8vo, &c.—J. G.

BONI, Giacomo, born at Bologna in 1688, and finally a pupil and assistant of Marc Antonio Franceschini and Carlo Gignani; the latter he specially imitated in his frescos in the saloon of the Salazzo Pallavicini. He died in 1766, leaving behind him an infant Jupiter and a wonderful ceiling at St. Remo.—W. T.

BONI, Mauro, an Italian archæologist and bibliographer, born in 1746; died in 1817. He commenced his studies with the jesuits at Cremona; afterwards studied theology at Rome; then became professor of rhetoric in a college in Germany; afterwards professor of literature at Cremona, and subsequently vice-rector of the college of Bergamo. He corresponded with Morcelli, Lanzi, Andrès, Tiraboschi, &c. While tutor to Prince Giustiniani at Venice, he collected several precious documents relating to Venetian history. He wrote several learned critical works.—J. G.

BONICHI, Bindo, an Italian poet; died in 1337. He was of a noble family of Sienna, where he filled high official functions. He is quoted as one of the poets contemporary with Petrarch, whose poetry he seems to have imitated. Sighs, tears, &c., offered up at the shrine of some unknown fair one, constitute the staple of his poetic effusions.—J. G.

BONIFACCIO, Francesco, a painter born at Viterbo in 1637. He was a scholar of Pietro da Cortona with Ciro Ferri and Romanelli. He was a painter of history and religion, and died in 1700, leaving in the Palazzo Braschi (perhaps there still, just where he hung it) a fine picture of the adulteress before Christ.—W. T.

BONIFACE, the apostle of Germany. His original name was Winfred, and he was born at Credeantun (now Crediton) in Devonshire, of a noble family, about the year 680. His education commenced in the monastery of Exeanceastre or Exeter, under Abbot Wolfhard, and was continued in that of Nutscelle, near Southampton, under Abbot Winberct. It had been his earliest wish to dedicate himself to the service of God, and he soon distinguished himself by the zeal with which he prosecuted his studies, and by his sincere and earnest piety. When thirty years of age he took priest's orders; his reputation rose as a preacher; and the extent of his influence was proved, by his being chosen by the bishops of the kingdom of the West Saxons to explain to Berctwald, archbishop of Canterbury, the circumstances under which a synod had been held by them. Gradually, however, he formed a resolution, to the carrying out of which he devoted the rest of his life. He had heard of the miserable condition of some of the German tribes, and of the paganism which still prevailed amongst them; and he determined at all hazards to go and preach the gospel among them. In the year 716 he proceeded, with two or three companions, to Lundenwie (now London), and embarking thence, he landed at Dorstadt, in the Frisian territory. A war which he found raging there, frustrated his plans for the time, and he returned to England. But his purpose remained unshaken; the abbacy of Nutscelle, which was now offered to him, was declined by him; and two years later he again set out, going this time by way of France and Rome. He took with him letters commendatory from the bishop of Winchester to the pope, to whom he thenceforward became entirely subservient. Gregory II., who at that time occupied the papal chair, gave him a commission to examine into the state of Germany, and after some stay at the Lombard court, he entered upon his missionary labours in Thuringia and Friesland. His boldness in denouncing the idolatries he encountered won him great fame. He fearlessly cut down everywhere the sacred trees; tradition tells how at a place called Eichsfeldt (Oakfield), a local god named Stuffo fled at his exorcism into a cave, which still bears the name of Stuffensloch or Stuffo's hole; other places witnessed the same daring zeal; the pagans were overawed; and thousands received christian baptism. He became marked out as the apostle of the Germans; numbers of missionaries came over from England to assist him; and while on another visit to Rome to give an account of his success, in 723, he was consecrated bishop by Pope Gregory, who gave him (or, as some say, confirmed to him) the name Boniface (Doer of good), by which posterity has known him. He then returned to fresh efforts and fresh successes in his self-denying work. In 742 he presided as apostolic legate at a council of twelve bishops, which was held at Augsburg; and four years later he succeeded his former superior, Willibrord, as archbishop of Mentz (Mayence). In 752 he crowned Pepin king of France at Soissons, Pepin having desired that the prelate of the greatest sanctity that could be found might perform the ceremony.—(Gibbon, *Decline and Fall*, chap. xlix.) The death

of Boniface was worthy of so devoted a life. He had once more visited Frisia, and having again baptized many converts to the christian faith, had appointed a day for their confirmation. When the day came, however, the heathen surrounded his encampment on the banks of the river Bordue, with the evident purpose of attacking it. His attendants wished to defend themselves, but this he would not allow. "Let them not," he said, "fear those who may kill the body, but cannot touch the soul. Let them pass with boldness the narrow strait of death, that they might reign with Christ for ever." As the pagans drew near, he fell upon his knees, and placed a copy of the holy gospels on his head. He then commended his soul to God, and in this attitude awaited the blows of his murderers, who quickly dispatched him. Thus nobly died this great missionary, on the 5th of June, 755. He was afterwards canonized at Rome, and the day of his martyrdom is still marked in the English calendar, though not observed as a saint's day by the English church. His life was written by several of his contemporaries, especially by his nephew Willibald, bishop of Aichstadt.—(See also *Cave*, *Dupin*, *Fleury*, and a Life of S. Boniface, by the Rev. George W. Cox, London, 1853.) His epistles were published at Mentz in 1605, by Ferarius, and again reprinted in 1629. Two of them are quoted by William of Malmesbury, in his History of the Kingdom of the Mercians—one addressed to King Ethelbald, and the other to Cuthbert, archbishop of Canterbury. They refer to scandals both among the laity and clergy, and were not, the historian intimates, without effect.—R. S. O.

BONIFACE, a Roman general of the fifth century, by birth a Thracian, was governor of Africa under Honorius, and became the chief councillor of the Empress Placidia. Driven from the court by intrigues, he sought to avenge himself by inviting the Vandals into Spain. Subsequently recovering the favour and confidence of the empress, he was employed against Ætius, by whom he was killed in single combat.—W. B.

BONIFACE. The name borne by several popes:—

Boniface I., a Roman, was canonically elected, after the death of Zosimus, in December, 418. But the archdeacon, Eulalius, was set up by a faction among the clergy and people, and took possession of the Lateran church. Symmachus, the prefect of Rome, favoured Eulalius, and the emperor, Honorius, was at first induced by his letters to do the same; but having afterwards received a petition from those who had participated in the election of Boniface, he summoned a council to Ravenna to decide the matter, and meantime ordered that neither party should enter Rome. Eulalius, however, disobeyed this order; upon which he was expelled by order of the emperor, and the election of Boniface was confirmed. The Pelagian controversy was raging at this time, and Boniface sent a request to St. Augustine, through his friend, Alypius, that he would write against the Pelagians. St. Augustine did so, and addressed his work to Boniface. This pope strenuously maintained and extended the authority of the Roman see both in Gaul and in the East. He died at a great age in the year 422.

Boniface II., a Roman by birth, but of Gothic parentage, succeeded Felix III. in 529. An antipope was set up in the person of Dioscorus, who, however, died at the end of a month; in spite of which, Boniface anathematized his memory. St. Benedict, the patriarch of the western monks, founded at this time the great monastery of Monte Cassino. By an illegal stretch of power, Boniface named his own successor, Vigilius a deacon; but the act having been condemned by a council, he appears to have seen his error, and to have cancelled the nomination, which certainly was not acted upon. He died in December, 531.

Boniface III., a Roman, was elected in February, 606, and occupied the papal chair only nine months. Having been sent as nuncio to Constantinople, he ingratiated himself while there with the Emperor Phocas, from whom, after his election, he obtained a formal acknowledgment of the primacy of the Roman see, in opposition to the pretensions of the patriarch of Constantinople. He assembled a council in St. Peter's, by which it was enacted—that in the lifetime of the pope, or any other bishop, it should not be lawful even to speak of a successor. He died in November, 606.

Boniface IV. was elected in September, 607, after the see had been vacant for ten months. He was a native of Valeria, in the country of the Marsi. Having obtained permission from the Emperor Phocas to convert the Pantheon into a christian church, he dedicated it in honour of the Blessed Virgin and all the martyrs, the title it still bears. This dedication gave rise to the festival of All-saints on the first of November. In 610 Mellitus, archbishop of Canterbury, came to Rome, and assisted at a council held by the pope, the decrees of which he took back with him to England, together with letters from Boniface to the clergy, and to King Ethelbert. The pope turned his house into a monastery, which he richly endowed. He died in May, 614, and was canonized after his death.

Boniface V., a Neapolitan, succeeded Deusdedit in December, 617. Hearing of the inclination of Edwin, king of Northumbria, to embrace christianity, he wrote earnestly exhorting him to embrace the true religion, and pointing out for his imitation the example of all the other princes. He wrote also to Edwin's queen, Ethelburga, who was already a christian, urging her to pray and labour for the conversion of her husband. He died in October, 625.

Boniface VI., a Roman, was elected after the death of Formosus, in April, 896, but died fifteen days afterwards.

Boniface VII. Benedict VI. having been imprisoned in the castle of St. Angelo, Franconi, a Roman, deacon of the Roman church, was elected in his place in 974, and took the name of Boniface VII. Shortly afterwards, Benedict having in the meantime been put to death in prison, Franconi was expelled from Rome, and fled to Constantinople. He died in 985.

Boniface VIII. (Cardinal Benedict Gaetani), a native of Anagni, was elected in December, 1294, on the resignation of Celestine V. He was well versed in the civil and canon law, and had been employed many years in conducting the political and diplomatic affairs of the holy see. Fearing that the party which did not recognize the legality of the abdication of his predecessor, might, if they got him into their hands, use him as an instrument for creating a disturbance, he caused Celestine to be confined in the fortress of Fumona, where, being ill treated by his guards, he died in 1296. Boniface possessed the qualities rather of a temporal sovereign than of a prince of the church. His pride and ambition led him to aim at the extension of the papal power in temporal matters, to a point far beyond what even Gregory VII. or Innocent III. had attempted; and, when he met with opposition, he recklessly employed against his adversaries the whole armory of ecclesiastical censures, in such a manner as to bring both himself and them into contempt. He is made the subject of a withering invective in the nineteenth canto of Dante's Inferno, although there seems reason to believe, that the particular crime, simony, there ascribed to him, cannot justly be laid to his charge. He attempted, but vainly, to weaken the hold of the house of Aragon upon Sicily. In 1297 a rupture occurred between him and the powerful family of the Colonnas. He excommunicated the whole family, including two cardinals, and having taken Palestrina, one of their strongholds, he caused the town to be demolished, and another to be built in its stead on a different site. But his pontificate is rendered chiefly remarkable by the long struggle between him and Philip the Fair, king of France. There were grave faults on both sides. Philip, by his unjust exactions and illegal exercises of power in the affairs of the French church, had furnished the pope, to whom many of the French clergy appealed, with a reasonable ground for interference. By the bull, *Clericis laicos*, published in 1296, Boniface attempted to put a stop to these exactions, and again by the bull, *Ausculta fili*, published in 1298. But as Philip refused or delayed to make reparation, the pope summoned all the heads of the French clergy to a council, to be held in Italy, to consult on the affairs of the French church. Philip forbade any of his subjects to leave the kingdom without his permission. The council was, nevertheless, opened in 1302, and well attended by the French prelates, and one result of its deliberations, was the celebrated bull, *Unam sanctam*, in which the absolute superiority of the spiritual over the temporal power is asserted in the strongest terms. Boniface, however, in the course of the quarrel, put forward pretensions which were evidently extravagant. He interfered in the civil administration of France to such a degree, that nearly the whole nation turned against him. At an assembly of prelates and barons held at Paris in 1303, Boniface was declared to be guilty of heresy and simony, and an appeal was made from his judgment to that of a future general council. The pope, in return, prepared to fulminate an excommunication against Philip and his adherents, and to lay France under an interdict. But before these bulls could be expedited, Boniface was seized at Anagni by a party of

Ghibellines, headed by William of Nogaret, an agent of the king of France, and Sciarra Colonna. The aged pope behaved with great intrepidity, and was subjected to gross indignities during three days by his captors, especially Colonna. At length the people of Anagni rose in a body and rescued him. Boniface went up to Rome, but his proud spirit could not recover the shock which the outrages and insults heaped upon him had occasioned, and he died at Rome soon afterwards in October, 1303.

Boniface IX. (Cardinal Pietro Tomacelli of Naples), was elected during the schism by the cardinals of the Roman obedience on the death of Urban VI. in 1389. He openly testified the exultation which he felt at his election. He was the youngest on the list of cardinals, and though a fluent speaker, could neither write nor chant, and was wholly ignorant of the mode of conducting ecclesiastical affairs. During the whole term of his pontificate, which extended over fifteen years, his efforts were unceasingly directed to the task of extending, by fair means or foul, the Roman obedience, and reducing the power of the French antipopes, his rivals, to the narrowest limits. In the first year of his pontificate, he resorted to the most terrible ecclesiastical censures against the antipope; but Clement retaliated with equal vigour, and the combatants thenceforward seem to have laid aside these ineffectual weapons. Boniface in vain endeavoured to induce the king of France to withdraw his support from the antipope, and transfer it to himself. In 1392, and again in 1394, he sent envoys to Charles VI. for this purpose, but without success. In the last-named year, Benoit XIII. was elected in succession to Clement by the cardinals at Avignon. Disgusted by his duplicity, the French prelates and doctors, at a council held at Paris in 1398, solemnly renounced his obedience, but without recognizing the claims of Boniface. Castile also, in the same year, withdrew its obedience from Benoit. It seems probable, that had the conduct of Boniface been different, the schism might now have been terminated. But his open practice of simony, in its most gross and shameless forms, must have indisposed those princes who had not previously acknowledged him, to admit his claims now for the first time. He is said to have sold the same benefice to several persons on the same day, offering it to each as vacant. This may perhaps explain why the king of France in 1403 restored his obedience to Benoit. England, however, steadily adhered to Boniface, whose claims were ably vindicated in 1399 by the university of Oxford. Germany, also, after the deposition of the Emperor Wenceslaus, and the election of Robert of Bavaria, remained in the Roman obedience. Naples, under King Ladislaus, did the same. Boniface first instituted, in 1399, the annates, or first fruits, by which the first year's revenue of every benefice to which a new incumbent had been appointed, was reserved to the Roman see. In 1404 Benoit sent envoys to Boniface to propose a compromise. The pope gave them a hearing, but insisted that he was the true pope, and his rival an antipope. The envoys retorted that Benoit was at least not simoniacal. The excitement produced by this interview aggravated a dangerous malady from which the pope was suffering, and he took to his bed and died shortly after, in October, 1404.—T. A.

BONIFACIO, Baldassare, nephew of Giovanni, was born at Crema about the year 1584. He studied at Pavia, and obtained the degree of doctor of laws in his 19th year. Soon after he went to Germany as secretary to the papal nuncio, John Porzio, and was intrusted with many diplomatic negotiations. Having returned to Italy, he went to Rome, where he entered the church, and was raised to the dignity of archpriest at Rovigo. The university of Padua offered him the professorship of belles-lettres, which he refused, preferring to devote the whole of his time to the cultivation of his own mind. On the following year, however, he yielded to the intreaties of the senate of Venice, which had elected him professor of civil law in the college of the nobles. Pope Urban VIII. had appointed him bishop in the island of Candia, which dignity he did not fill, on account of his unsurmountable aversion to sea voyages, and therefore he preferred the archdeaconry of Treviso, in which city he was the vicar-general under four successive bishops. In 1637 he was called upon by the senate to take the supreme direction of a new college founded at Padua, of which he was the first rector; and finally in 1653 he was created bishop of Capo d'Istria, which see he administered for six years. His works are numerous, but of little interest, except in a historical point of view, being good specimens of the wretched style which prevailed in his time. He published a tragedy, "Amata," which Crescimbeni considers the best of that age; and has left many other historical, juridical, and poetical productions, the most part in Latin, enumerated at length by David Clement in his Bibliothèque Curieuse. Died in 1659.—A. C. M.

BONIFACIO, Giovanni, born of a noble family at Rovigo on the 6th of September, 1547. Having completed his university career at Padua, he studied law for five years, at the end of which period he obtained the degree of LL.D. He continued, however, to cultivate belles-lettres, and particularly poetry. Having married a lady from Treviso, he fixed his residence in that city, and wrote its history. He was appointed to the dignity of assessor in many cities in the Venetian territory; and finally, in 1624, his health requiring some rest, he gave up all his occupations, and retired to his native place. He has left many works, both in Latin and Italian, some very good fables, lectures, orations, and a treatise on jurisdiction, entitled "De Furtis." His most remarkable production is the "History of Treviso," in twelve books. He died on the 23rd of June, 1635.—A. C. M.

BONIFACIO, surnamed Il Veneziano, was born at Venice in 1491, and was a pupil of the elder Palma, and perhaps a student of Titian. His style partook of both manners. His colour is "suave," says Pilkington, using one of his rarest subtleties of phrase, and his compositions abundant and ingenious. "Christ driving the Cheating Tradesmen out of the Temple," was one of his best works; but most of the Venetian churches and sea-girt palaces were adorned by his grand pencil. His "Baptism of Christ," "Sacrifice of Abraham," and "Michael driving out the Evil Spirit," were his choicest marvels. He died in 1553.—W. T.

BONINGTON, Richard Parkes, a landscape painter, son of a drawingmaster, and born at Arnold, near Nottingham, in 1801. Born thus under canvass, he precociously began to sketch almost before he could speak; while still a child he even began to design, which is to drawing what writing is to learning spelling. At seven he drew and sketched with accuracy and taste, guided by his delighted father, who turned him into the fields, as other children are turned into a school-room. Of what is usually called education, and which is often no more fitting to genius than train oil to a canary bird, Bonington had his reasonable modicum. In his thirteenth year a strange Danish thirst for the sea came on the boy, and the green trees of Nottingham grew as hateful to him as London's grey pavements would be to an Arab. He painted the sea before he knew it; he longed to paint it with the fresh salt spray blowing in his face. At home he had no thwarting, no extra stiles put up to make life's road rougher than it need be. At fifteen his father took his son to Paris, and at the Louvre he astonished the quick Gauls by his landscape copies from Poussin and Berghem. At sixteen his works were the admiration of the school, but he would not obey rules. He left the academy as soon as he could draw the living model. The rapid sale of his works kept him too long in Paris. He became a student of the Institute, and drew sometimes in Gros' atelier, poor, wind-bag manufactory that it was. Bonington loved river banks and bold sea-shores, where land and sky, cloud and water met. The motion of ships moved him. He portrays fish-markets, and fish with white bellies and green backs quivering on brown and yellow sand. He liked to see the net drawn, and the fish laid in lines on the pebbly water-mark. His second drawing of a marine subject obtained for the clever, unsettled, striving boy a gold medal, at the same time that Sir Thomas got his red ribbon, and Constable and Fielding their golden honours. Then he rose and went to Italy, setting up his easel at Venice, taking short-hand sketches of a city, which he said naively, "seems just going off to sea." His "Ducal Palace" was exhibited at the British gallery, and surprised everybody. "It is," said a connoisseur, "a grand Canaletto-sort of thing, and is as beautiful as sunshine, and as real as Whitehall." Allan Cunningham thought it too much like a surveyor's literalism; but the "Ducal Palace" picture, he says, was true, yet more poetical than Canaletto. Bonington's great fault was imitation, and borrowing other people's spectacles. Like Gainsborough, he was fond of figures, and judicious in their use. In his gardens he had ladies playing on the lute, or listening to night winds, pleasanter than the song of all the birds of day. He had fishermen in barges, and pinnaces full of Fiammettas; but imitate or not, rough English shore or shaven Italian garden, true to his nation, his colouring was always beautiful and poetical. His great ideal was an eclectic one—to combine Dutch fidelity, Roman

science, English sense, and Venetian vigour. Much to Fuseli's horror, he had even selected a series of mediæval subjects, on which to make the experiment. He tried the manner of every school, but his "Henry the Third of France" the academy hung out of sight, much to the disgust of all but a clique. This picture was correct, skilful, and harmonious; but to be young and successful is always a sin in the eyes of our privileged body of worn-out old men. His mind teemed with projects; his conception was rapid, his execution rapid; but death took the brush out of his hand, and pointed to the inevitable grave. Every one saw he was branded for death; but still he rose early and studied late, and fame went on increasing like the school-boy's snow globe. The French watched his progress with pride, for he was their adopted son, and they are quick and generous of feeling. Gros, who for some unknown reason had shut his studio against him, now declared it a proud honour to have such a pupil. In 1827 he went to Paris, having, with his usual shyness, refused an introduction to Lawrence till he was better known. The almost numberless orders he received excited an overwrought brain; he fell away, and a quick and overmastering consumption swept him into the grave. He had just strength to reach London, where he died in his twenty-seventh year. Lawrence was at his funeral—a sad introduction. The artist was tall and well-made. "His face," says a French writer, "was truly English, and we loved him for his melancholy air, which became him more than smiles." Carpenter engraved twenty-six of his paintings, which are now scarce. His works are distinguished by great picturesque beauty, good colour, and a singular grace of execution. His handling was delicate and true; his tone of colour, clear and harmonious. "He wants," says Cunningham, "vigour and breadth; his copies are sometimes too bold and literal; his poetic scenes, too slight and flimsy. He had not the strength of Gainsborough, but much of his grace and art." It was his dream to have gained a competency by painting commissions, and then to have dedicated his time to an epical series of historical compositions. Who can say whether this wonderful boy might not have grown up a worn-out reproducer of dead shadows, a conventional Master Betty of art, a phenomenon run to seed, a colt run too early, and broken-kneed before its full strength had come? Taking him to France while still a suckling, to be overpowered by the visions of past greatness, was a cruel mistake; but then poor Bonington never had stamina enough for an original genius; he was a precocious, consumptive lad. Had God willed him to have improved English art, he would have lived.—W. T.

BONINI, Girolamo, a native of Ancona, lived about 1600, pupil of the weak but graceful Albano, whom he assisted in the Sala Farnese, and in many of the Bolognese palaces.—W. T.

BONISOLI, Agostino, a historical painter of Cremona, and pupil of Tortiroli. Diligent study of Veronese's works made him a reasonable painter. Died in 1700.—W. T.

BONITO, Giuseppe, a Neapolitan portrait and historical painter, born in 1705, and died in 1789. He was a pupil of Solimena, and became painter to the king of Naples.—W. T.

BONJOUR, Casimir, born in 1795 at Clermont. Some thirty years have elapsed since the amiable librarian of the Bibliothèque St. Genevieve, gave the last of that agreeable series of comedies which will insure for his name a respectable place in the brilliant list of French dramatic writers. His works possess the distinguishing merit of high moral aims, treated with easy and pleasant familiarity.—J. F. C.

BONNAIRE, Louis de, a voluminous French theological writer, a priest of the congregation of the Oratory, born at Ramerup-sur-Aube about 1680; died at Paris in 1752. He wrote "Parallele de la morale des jesuites et de celle des païens," 1726; "L'esprit des lois quintessencié," 1751; "Religion Chretienne meditée dans le veritable esprit de ses maximes," 1745–1763; and "Les Leçons de la sagesse," 1737–1744.

BONNAL, François de, a French prelate, born at the manor-house of Bonnal, near Agen, in 1734. In 1758 he was raised to the see of Clermont, and in that year was present at the general assembly of the clergy of France. In 1789 he was deputed to the states-general, and protested against the limitations of the power of the clergy proposed by the popular leaders. In 1791 he refused to sign the *constitution civile*, and exerted himself so zealously to increase the number of recusants that he was denounced to the assembly, and obliged to retire to Holland. He died in 1800.—J. S., G.

BONNAR, William, R.S.A., a portrait and historical painter of moderate calibre, born at Edinburgh; died in 1853. He was the son of a house-painter, and was, when young, apprenticed to the rose-garland decorative branch of art. His picture of "the Tinkers," exhibited in Waterloo Place in 1824, established his fame; and on the formation of the Royal Scottish Academy he was elected an academician. Many of his pictures have been engraved.—W. T.

BONNARD, Bernard de, a poet, born at Semar in 1744; died in 1784. He first went to the bar, which he subsequently renounced for the profession of arms. In 1770 he was appointed tutor to the son of the duke of Orleans, in which office he was succeeded by madame de Genlis. His poems, with a biographical notice, have been published at Paris, 1791, 8vo.—J. G.

BONNARD, Jean Louis, a French missionary and martyr, born at Saint-Christophe in Jarret in 1824; executed in Cochin-China in 1852. He arrived in that country in 1850, set himself to acquire the Annamite language, and had made some progress in his missionary labours, when he was denounced to one of the mandarins, and condemned to death.—J. S., G.

BONNARD, Robert Alexandre de, a French geologist, the son of the poet, Bernard de Bonnard, was born in Paris on the 8th October, 1781, and became inspector of mines. He has devoted himself especially to the investigation of the geognostic questions connected with mining, as is shown by the titles of his principal writings—namely, "Aperçu des terrains houilliers du nord de la France," and "Essai Géognostiques sur l' Erzgebirge." He has also written several memoirs on mining and metallurgical processes.—W. S. D.

BONNATERRE, Joseph P., a French abbé and naturalist, born at Saint-Seniez in 1747 or 1752, was one of the authors of the zoological portion of the great Encyclopédie Méthodique. The portions written by Bonnaterre include the "Natural History of Fishes and Cetacea," and the Tableau Encyclopédique et Méthodique of the "Birds, Reptiles, Fishes, and Cetacea." His other writings consist of a "Flora of Aveyron," a notice of a wild boy found in that district, and a "Recueil de Médecine Veterinaire," published at Toulouse in 1805. At the outbreak of the French revolution the abbé Bonnaterre retired to his native district; he died at Rhodez on the 26th September, 1804.—W. S. D.

BONNAUD, Jean Baptiste, a French jesuit, grand vicar of Lyons, born in America in 1740. He published during the ten years preceding the Revolution, several works on politico-ecclesiastical questions, which brought him into celebrity as a vigorous writer and zealous churchman. His last publication, however, —"A Defence of the Rights of the Church against the Spoliatory Measures of the National Assembly"—attracted to him the undesirable notice of the revolutionary party, by whom he was shut up in one of the Carmelite convents of Paris, and in September, 1792, massacred along with other prisoners.—J. S., G.

* BONNECHOSE, François Paul Emile, born at Leyerdorp in Holland in 1801, of French parents. He first entered the army, which he quitted in 1830 for the sake of devoting himself to literary pursuits. Having written a tragedy, "Rosemonde," which succeeded, and a poem which was crowned by the French Academy, he turned his attention to history, and has given to the world a history of France, a sacred history, and a history of "The Four Conquests of England," in which he fairly and impartially renders justice to the great characteristic qualities of the British people.—J. F. C.

BONNECORSE, Balthazar de, born at Marseilles, and died in 1706. Wrote poems, the name of one of which, "La Montre d'Amour," was found jingling in a passage of Boileau's Lutrin. Balthazar's wrath was roused, and he wrote the "Lutrigot," a parody of the Lutrin, in ten cantos. Bonnecorse also published Latin verses.—J. A., D.

BONNEFONS, Amable, a French jesuit, born at Riom in Auvergne in 1600; died at Paris in 1653. He devoted himself to charitable instruction, and left a number of devotional treatises, particularly "Les Douze Portes de la bienheureuse eternité, et les clefs qui les ouvrent," 1644.

BONNEFONS or BONEFONS, Jean, an amatory poet, born at Clermont in Auvergne in 1554; died in 1614. He studied law, and followed the profession of an advocate at Paris. Opposite judgments have been passed on his poetry. Some have compared him to Catullus. Others have alleged that he imitated rather modern Italian poets than those of the

Augustine age, and point out grave errors in grammar and prosody. His poems were published at Paris, 1587, 8vo, under the title of "Pancharis," the name of an imaginary mistress. They are also to be found with the Juvenilia of Th. de Beze in the Amœnitates Poeticæ, Paris, 1754, 12mo.—J. G.

BONNEFOY, François Lambert, a French theologian, born in 1749 in the diocese of Vaison; died in 1830. He refused to take the oath exacted of the clergy by the constituent assembly, and in consequence was obliged to emigrate. On his return to France, he engaged in the composition of a history of the Revolution, devoting all his time to the work, and had prepared it for the press, when he died suddenly of apoplexy.

BONNER, Edmund, bishop of London, was born of poor but respectable parentage at Stanley in Worcestershire, and was educated by an ancestor of Nicholas Lechmere, a baron of the exchequer in the reign of King William. He was entered a student of Broadgate hall (now Pembroke college), Oxford, in 1512, became bachelor of the canon, and took orders in 1519, and in 1525 received the degree of doctor of canon law. Except as a canonist his learning was not remarkable, but his dexterity in the management of affairs was sufficient to gain him preferment. He became commissary for the faculties to Cardinal Wolsey, and was in attendance on that prelate when he was arrested at Cawood. After the death of his patron he insinuated himself into the favour of Henry VIII., who made him one of his chaplains. This promotion converted him into a Lutheran, and a zealous advocate of the king's divorce. Cromwell recognizing his talents for diplomacy, also took him under his particular patronage. In 1532, after having been envoy at several courts, he was sent along with Sir Edward Karne to excuse at Rome Henry's refusal to answer the pope's citation. Next year he was despatched to Clement VII. at Marseilles, charged to deliver Henry's appeal from the papal court to a general council. The message was not conciliatory, and the messenger was a furious priest. Clement proposed to toss him into a caldron of melted lead. In 1538 Bonner was nominated to the bishopric of Hereford, but before consecration was translated to London. At the time of the king's death in 1547, he was ambassador at the court of the Emperor Charles V. A few months after that event he began to have scruples about his conduct under the late reign—he would no longer renounce and deny the bishop of Rome, nor would he swear obedience to the king while a minor. He even protested against the royal injunction and homilies. This refractory behaviour cost him an imprisonment in the Fleet, whereupon he recalled his protest, submitted to the king's grace, and promised to help on to the utmost of his power the work of the Reformation. But although after this he conformed outwardly to recent changes in ecclesiastical rule, his convictions were with the party who had suffered from them, and hence he continued to be an object of suspicion to the ministry. In August, 1549, he was summoned before the privy council, and after being subjected to a reproof for negligence in the discharge of his duties, enjoined to preach a sermon at St. Paul's cross, deprecating rebellion, Romish ceremonialism, and enforcing the right of a king, even while a minor, to make laws. On September 1st the prescribed sermon was delivered. It turned altogether upon rebellion and ceremonies, and ignored the question of obedience to sovereigns under age. Bonner was again brought before the council, and this time deprived of his bishopric. He was in prison when Mary entered London, August, 1553. A month afterwards, the sentence deposing him from his see was reversed by a commission called, it may be said, for that purpose. In 1554 he was made vicegerent and president of the convocation in room of Cranmer, who was committed to the tower. Armed with unlimited authority, he proceeded to reform the church after its reformation; to revive the ceremony of the mass, and burn all who professed abhorrence of it; to turn out the reformed bishops and supply their places with his own minions; to vindicate Romanism by fire and fagot till every heart should quail at the mention of dissent; and to indulge the brutal cruelty of his disposition by whipping prisoners with his own hand. In 1555 and the three following years, two hundred innocent persons were burned at the stake by order of this mitred Nero. The brutality of his conduct when executing the commission to degrade Cranmer reminds us of Judge Jefferies, and of him alone. On Elizabeth's accession, Bonner and other prelates repaired to Highgate to congratulate the new sovereign. He read his fate in the reception they met with. Each was allowed to kiss her hand, except Bonner. In May, 1559, he was called before the privy council, and asked to take the oath of allegiance and supremacy. He refused, was deposed from his see, and committed to the Marshalsea, where he died in 1569.—J. S., G.

BONNET, Antoine, a French jesuit, born at Limoges in 1634; died at Lunel in 1700. He left a Latin panegyric on Louis XIV., and a work entitled "Pax Lud. XIV. et Mariæ Theresiæ Austriacæ conjugio sancita," 1660.

* BONNET, Auguste, a French surgeon, who has devoted much attention to the management of prisons. His earliest work is a "Treatise on Diseases of the Liver," published at Paris in 1828. In 1844 he produced three works—"On the Modifications to be introduced into the Prisons of France;" "On the Penitential Systems;" and "On Solitary Confinement."

BONNET, Charles, a naturalist and philosopher, was born at Geneva on 13th March, 1720, and died in the same town of water in the chest, on 17th June, 1793. His family were originally French, and were expatriated in 1572, after the dreadful slaughter of St Bartholomew's day. He devoted much attention to natural history, and in 1745 published a treatise on insects, in which he gives interesting views of the structure and reproduction of these animals. He took his degree of doctor of laws in 1743, and afterwards was admitted a fellow of the Royal Society of London. In 1752 he was made a member of the grand council in the republic of Geneva. To vegetable physiology he has also devoted his attention, and in 1754 published a valuable work on the use of the leaves of plants, in which he detailed numerous experiments in vegetable absorption and respiration. He subsequently published essays on psychology, and on the mental powers, as well as a work on the origin and reproduction of organized bodies. In 1764–65 his work on the contemplation of nature appeared; and in 1773 his philosophical researches into the truth of christianity. In 1783 he was elected honorary member of the Academies of Sciences of Paris and of Berlin. A genus of plants was called by Wahl, Bonnetia, in honour of Bonnet.—J. H. B.

BONNET or BONET, B. de Lattes, rabbi, a native of Lattes, near Montpellier, was a profound mathematician, astronomer, and physician. When obliged to leave his country through his adherence to his faith, he found a protector in Pope Leo X., to whom he dedicated an astronomical work, in which the rabbi explains the use of a curious astronomical instrument invented by him, and by means of which the hour could be ascertained at any time of the day or of the night. Bonnet came to Rome in 1498.—(E. Carmoly, *Histoire des Médecins Juifs.*)—T. T.

BONNET or BONET, Jean, a Swiss physician, born at Geneva in the year 1615, took his degree at the early age of nineteen, and soon acquired such a reputation that patients came to consult him from foreign countries. He visited France in 1668, and stayed for some time in Paris, where his attainments appear to have aroused some little envy. Jean Bonnet died at Geneva on the 25th December, 1688. The only work ascribed to his pen is a "Traité de la Circulation des Esprits Animaux," published at Paris in 1682; but this is said to have been written by another person.—W. S. D.

BONNET, Simon, a French Benedictine, prior of St. Germer de Flée, born in 1653. In 1696 he began a work, "Biblia maxima Patrum," a collection of patriotic commentaries, on which he laboured till his death in 1705.

BONNET or BONET, Theophilus, a Swiss physician, was born at Geneva on the 5th March, 1620, took his degree as doctor of medicine in 1643, and afterwards practised with great reputation in his native city, where he died on the 29th March, 1689. He was the author of numerous treatises on medicine and surgery, but he is most celebrated as having, to a certain extent, originated the science of pathological anatomy. The most important of his works were written during the last ten years of his life, when, being afflicted with deafness, he was compelled to relinquish his practice. His chief work, entitled "Sepulchretum Anatomicum, seu Anatome Practica," &c., was published in 1679, and a new edition, with corrections and additions by Mauget, appeared in 1700.—W. S. D.

* BONNETTY, Augustin, a distinguished French theological writer, born at Entrevaux in 1798. He has conducted since 1830 the monthly journal, *Annales de Philosophie Chretienne*, and since 1836, *l'Université Catholique*, both periodicals of extensive popularity. In 1845 Pope Gregory XVI. conferred on him the order of St. Gregory the Great.

BONNEVAL, an ancient illustrious house in the Limousin, founded by Giraud de Bonneval, who lived in 1055. Not a few heads of this house held important offices at the French court. One of them, Antoine, was councillor and chamberlain to three kings, Louis XI., Charles VIII., and Louis XII. Another, Germain, was killed at the battle of Pavia. A third, Cæsar-Phœbus, acquired great distinction in the wars of Louis XIV. The best known member of the family was:—

Claudius Alexander, third son of the marquis de Bonneval, a military adventurer, born in 1675. He entered the navy in 1686, but quitted it in 1698, in consequence of a duel with the count de Beaumont. He then entered the army, and served with distinction in the Italian wars under Catenat, Villeroi, and Vendome. His fiery temper, however, led him into several duels, and involved him in a quarrel with the minister of war, which ultimately caused him to quit the French service and to accept a commission in the Austrian army. He served under Prince Eugene against his native country, and afterwards against the Turks, and gained great distinction at the battles of Peterwarden and Belgrade, at the first of which he was severely wounded. As a reward for his services an important command in Sardinia and Sicily was bestowed upon him in 1719. His quarrelsome disposition, however, once more brought him into disgrace, and he was stripped of all his honours and expelled from the country. He then took refuge in Turkey in 1730 and embraced the Mussulman faith. He was appointed to a high office in the army under the name of Achmet Pacha, and instructed the Turkish troops in European tactics and the management of artillery. His military reforms, however, excited the enmity of the janissaries, and his political projects were regarded with dislike by the divan, and he was exiled into Asia in 1738–39. His last years were passed in intrigues and vain regrets. The pope offered him an asylum in Rome, and the king of the Two Sicilies a pension, but he died at the moment he was about to return to Christendom. A memoir of Bonneval was published by the prince de Ligny, 1 vol., 8vo, Paris, 1817. A work, purporting to be the autobiography of this remarkable adventurer was published in 1755, but its genuineness is doubtful.—J. T.

BONNEVILLE, Nicholas de, born at Evreux in 1760, is looked upon as one of the founders of the French school of communists. It seems not unlikely that his doctrines may have originated in those sufferings to which he, like many other ardent aspirants for literary fame and fortune, became exposed in that brilliant capital to which all youths of real or imaginary genius repair from the provinces. He has left on record, in a preface to a volume of early poems, a description of the miseries he underwent, and which worked upon his ardent imagination and susceptible temper, so as to excite anger against society at large. Yet he was, although a dreamer, a hard student, and mastered the German, English, and Italian languages and literature. He aided Le Tourner in his translation of Shakspeare, and wrote imitations of German stories with a success which procured him the patronage of Marie Antoinette. When the Revolution broke out, the excitable feelings of Bonneville caught the general enthusiasm, and he promulgated plans for insuring the permanent good of mankind, more benevolent in intention than practical or wise. Yet was he openly denounced by Marat as an aristocrat, for articles in his journal, the *Bouche de Fer*, denouncing all cruelties and excesses. Thrown into prison, he narrowly escaped the guillotine by the timely fate of Robespierre. When Bonaparte had risen to the imperial throne, Bonneville had the simplicity to write an article in his new journal, the *Bien Informé*, comparing the emperor with Cromwell, and was again thrown into prison, and when let out, subjected to close surveillance as long as the empire lasted. In his latter days he opened a bookshop in the Quartier Latin, which became the resort of the students and professors, who loved to hear Bonneville's animated and learned conversation. He was simple, credulous, enthusiastic, and imaginative, and withal remarkably well read. His death took place 9th November, 1828.—J. F. C.

BONNIVARD, Francis de, celebrated in the annals of Geneva for his labours and sufferings in the cause of liberty, was born in 1496 of an influential Savoyard family. In 1510 his uncle resigned to him the priory of St. Victor, near Geneva, which had been previously held by several of his ancestors. A dispute was at that time raging between the Genevese and Bishop John, who attempted to cede his territory to the duke of Savoy. Bonnivard incurred the enmity both of the bishop and the duke, by his interference in behalf of a citizen whom the former had imprisoned and tortured, and in 1519 was betrayed into the hands of the duke, who imprisoned him for two years in the castle of Grolée. On his liberation he took a deep interest in the cause of the Reformation, which was now making progress, and showed himself a decided, yet prudent friend of protestant principles. He in consequence became peculiarly obnoxious to the enemies of liberty, and in 1530 he was taken prisoner and plundered by a band of robbers, who again delivered him up to the duke of Savoy. He was confined for six years in the castle of Chillon, and during the greater part of that time he occupied a dungeon hewn out of the rock below the surface of the neighbouring lake. He was liberated by the Genevese when they conquered the Waatland in 1536, and returned to Geneva, where he died in 1570. He was held in high honour by the citizens of that republic, and had a house assigned him and a liberal pension. He wrote a history of Geneva down to 1530, in compliance with a wish of the magistrates, as well as several other historical works, which are still preserved in manuscript in the library of that city. His own books, many of which were rare and valuable, he presented to the city in 1551. He was a man of great intellect and learning, combined with true nobility of character and singleness of purpose. The captivity of this upright patriot is the subject of Byron's celebrated poem, the Prisoner of Chillon.—J. T.

BONNYCASTLE, John, a very meritorious mathematician, the author of valuable elementary mathematical works. He died at Woolwich, where he was professor, in 1821. His most useful works are, the "Algebra," in two volumes, and his larger treatise on "Trigonometry." The progress of science has rendered these books somewhat antiquated; but it would be fortunate if all modern treatises were equally luminous.—J. P. N.

BONO, Giovanni Battista Agostino, an Italian canonist, professor in the university of Turin, and afterwards a noted partisan of the French directory, born at Verzuolo in 1738; died in 1799. He retired from his chair in 1792, after endeavouring to draw over his colleagues to the side of the French who had just occupied Savoy and the county of Nice. In 1798 he became, by the nomination of the French general, Joubert, president of the provisional government of Piedmont. In that capacity he urged strenuously on the directory the propriety of annexing Piedmont to the empire, but did not live to see his views carried out. His works treat of the line of separation between the civil and the ecclesiastical power.—J. S., G.

BONOMI, Giovanni Francesco, born of a patrician family at Cremona on the 6th of October, 1536. He studied at the university of his native place, and applied himself to the law in the universities of Bologna and Pavia, where he took his degree of LL.D. He was particularly befriended by the celebrated Saint Carlo Borromeo, archbishop of Milan, and was employed by him in many important negotiations. As a reward for his services, he was raised to the dignity of abbot of Nonantula; and having resigned his abbey, he was created bishop of Vercelli in 1572, and consecrated by his illustrious patron in the cathedral of Milan in 1573. Such was the esteem in which Bonomi was held by Carlo Borromeo, that at his death he bequeathed all his manuscripts to him. The popes, Gregory XIII. and Sixtus V., sent him as nuncio to Switzerland and Germany, and having been successful in all his missions, he was sent as an *alter ego* to Liege in Flanders, where he died on the 26th of February, 1587, leaving all his property to the poor of that city. This zealous prelate was well versed in history and Latin poetry. Besides many Latin works and pastorals connected with his sacred functions, he has left a life of Saint Carlo Borromeo, and an epic poem in four books, entitled "Borromaeidos," published at Milan in 1589.—A. C. M.

BONONCINI or BUONONCINI, Giovanni Battista, a celebrated musician, the son of Giovanni Maria, and brother to Marc Antonio, two eminent composers of the same name, was born at Modena about 1672, and educated under his father. After his musical studies were finished, he went to Vienna, where, being an excellent performer on the violoncello, he was admitted into the band of the Emperor Leopold. Alessandro Scarlatti had gained great reputation by his operas, and Bononcini, desirous to emulate him, though at that time but eighteen years of age, composed one entitled "Camilla," which was performed at Vienna with greater applause than had before been given to any work of the kind. Nicolo Haym, one of the early conductors of

the Italian opera in England, adapted it to English words, and produced it at the theatre in the Haymarket, London, in the year 1706. So deep was the impression which the music made on the minds of the English public, that, for three or four years afterwards, the managers were under the necessity of introducing into every opera they exhibited some of the melodies of the same composer. One of the airs in "Camilla" has lately been revived, and attributed, upon the authority of Mr. Hogarth's Memoirs of the Opera, to Marc Antonio Bononcini—an injustice which we hope to see corrected. In 1694 Bononcini visited Rome and produced his operas of "Tullio Ostilio" and "Xerse." From this period down to 1716 he composed a number of operas, which were performed with success at Rome, Berlin, and Vienna. In the latter year, upon the foundation of the Royal Academy of Music in London, Bononcini (then at Rome) was sent for to assist in composing for it; and in consequence of his engagement with the directors, he wrote, during a period of about seven years, the operas of "Astartus," "Crispus," "Griselda," "Pharnaces," "Erminia," "Calphurnia," and "Astyanax." A great degree of rivalry soon took place betwixt Bononcini and Handel (the latter was at the head of the academy), and two parties were formed amongst the nobility, each professing to patronize their favourite. Handel was honoured with the immediate notice and protection of the electoral family, and Bononcini by that of the duke of Marlborough. So strange and capricious are sometimes the motives of party opposition, that the former was patronized by the tories, and the latter by the whigs. The contest betwixt the friends of the two composers was brought to a crisis by the performance of the opera of "Muzio Scævola," of which Handel, Bononcini, and Attilio Ariosti, each contributed an act. The judgment of the public was given in favour of Handel, which put an end to the competition, and left the giant without a rival. On the death of the duke of Marlborough, Bononcini was employed to compose the anthem performed at his interment in Westminster abbey, which was afterwards printed in score. The countess of Godolphin (who, on the decease of her father, by a peculiar limitation of the title, became duchess of Marlborough) took Bononcini into her family, and settled upon him a pension of £500 per annum. She had concerts twice a week at her house, which chiefly consisted of the music of this her favourite master. But, being a man of haughty and imperious disposition, he at length rendered himself unworthy of the patronage which he had so long enjoyed. He was convicted of the paltry dishonesty of pretending to be the composer of an Italian madrigal, which had been written many years before by Lotti, organist of St. Mark's at Venice, who proved his claim. The surges of party feeling, which had been powerfully excited, continued to heave and murmur, and Bononcini was compelled to leave the kingdom. He did not quit it alone, but became a sharer in the fortunes of a man who, under the assumed name of Count Ughi, was a common swindler, and a pretender to the secret of making gold. Their connection, however, did not last long, and Bononcini was again compelled to have recourse to his profession in order to procure a sustenance. He visited Paris, and composed for the royal chapel there a motet with an obligato accompaniment for the violoncello, which he himself performed before the king. This composition was afterwards printed at Paris. At the conclusion of the peace of Aix-la-Chapelle, he was sent for to Vienna by the emperor of Germany, in order to compose the music for that celebration, and was rewarded with a present of eight hundred ducats. He next visited Venice, in company with Monticelli (a singer who had appeared at the opera in London), the one as composer, the other as principal singer. In this city he is supposed to have died about 1750. The merits of Bononcini were very great, and it can scarcely be considered any diminution from his talents as an operatic composer, to say that he had no superior but Handel. His melodies are peculiarly tender and pathetic, and his harmonies are original and at the same time natural. A list of his works will be found in Fetis' *Biographie Universelle des Musiciens*.—E. F. R.

BONONE, Carlo, born at Ferrara in 1569. He studied till twenty under Bastaruoli, and became the stripling rival of Scarzellino, falling below him in tenderness of tint and beauty of expression, but excelling him in the opposite pole of bold design and vigorous colouring. But Bonone was born not to circumnavigate unknown seas, but to hug the well-known shore, and ply the ferry between the narrow eclectic wastes. He first went to Bologna and studied the Caracci; then Rome, and fed on the antique; then back to Bologna; then to Paul Veronese's great tapestries at Venice; then to the skirts of heaven, that roof, Correggio's dome, at Parma, always borrowing, always imitating. In his smaller works he was called the Caracci of Ferrara. In his machinal pageantries he looks more like Veronese grown doting. Ferrara is full of his works, and his academy peopled the city with painters. His best spectacle works are the "Feast of Ahasuerus," the "Feast of Herod," and the "Miracle at Cana." He ceased to imitate in 1632. His nephew, Lionello, promised excellency, but fell away.—W. T.

BONPLAND, Aimé, a celebrated traveller and naturalist, was born on 22d August, 1773, at Rochelle, where his father practised medicine. His medical studies were interrupted by political disturbances in France, and for a time he entered the naval service as an assistant-surgeon. After the revolutionary period had passed, he went to Paris, for the purpose of continuing his studies, and there he was introduced to many medical men of eminence. Among others he became acquainted with Corvisart, whose pupil he became. At his house he met Alexander von Humboldt, who was then studying in Paris. These two young naturalists became intimate friends, and carried on their scientific studies together with zeal and enthusiasm. Bonpland turned his attention in a special manner to botany and anatomy. Soon afterwards Humboldt began to make preparations for his great scientific journey, and he requested Bonpland to accompany him. The two travellers visited the equinoctial regions of America, and made varied and extensive observations in all departments of science. Bonpland was intrusted chiefly with the botanical part of the expedition, and he collected and dried more than 6000 hitherto unknown species of plants. On his return to France, after five years' travel, Bonpland handed over his extensive collection to the Museum of Natural History at Paris. He became director of the gardens at Malmaison, and he devoted himself assiduously to the publication of his travels. He became the friend of Gay Lussac, Arago, Thenard, and other celebrated men of that day. After Napoleon's reverses he resolved to return to America, and at the end of 1816 he sailed from Havre for Buenos Ayres, carrying with him a large collection of useful European plants and fruit-trees. He was elected there professor of natural history, but he held this office only for a short period. His desire of enterprise led him to take a journey across the Pampas, the provinces of Santa-Fé, Great Chaco and Bolivia, to the foot of the Andes, which he wished to explore a second time. He located himself at Parana. The wars which prevailed in the Argentine confederation under Dr. Francis, rendered his residence here unsafe, and in December, 1821, he was seized by the soldiers of Francis, and was sent to Santa Maria, where for two years he supported himself by his medical and pharmaceutical practice, and did much good by his attention to the poor. He was liberated in 1858, and he then proceeded to Brazil, and took up his residence in the little village of San Borgia. There he continued to devote his attention to botany and horticulture, and died in 1858, at the advanced age of more than eighty, retaining to the last his vigour of mind and body. He published various works, among which may be noticed, "Plantes Equinoxiales, collected in Mexico, the island of Cuba, the provinces of Caracas, Cumana, the Andes of Quito, and the banks of the Orinoco and the Amazon;" a "Monograph of Melastomaceæ;" and a "Description of the Rare Plants of Navarre and of Malmaison." He was associated with Humboldt in the publication of his "Voyages aux Regions Equinoxiales du Nouveau Continent," and in his "Vues des Cordillères;" and along with Humboldt and Kunth he published "Mimoscés et autres plantes Legumineuses du Nouveau Continent," and "Nova Genera et Species Plantarum." All these works are standard books of reference.—J. H. B.

BONSENIOR, Rabbi Ibn Yachia, lived in Provence. He composed in Hebrew an elegantly written poem on the game of chess, which T. Hyde published in a Latin translation, with a preface on the history of that game, at Oxford in 1694, under the title "De Ludo Scacchico." The Hebrew poem had been previously printed at Mantua in 1557. Several editions of it have appeared since.—T. T.

BONSTETTIN, Charles Victor de, born in 1745 at Berne; died in 1832. A moralist and philosopher of the Leibnitzian school, and an ardent admirer of the writings of Bonnet. His studies were prosecuted successively at Berne, Iverdun, and

Geneva (where he made the acquaintance of Bonnet and Voltaire), Leyden, Cambridge, and Paris; he also travelled over great part of Italy. On returning to Switzerland he was made a member of the sovereign council at Berne, and received other political appointments. At this time he became very intimate with Matthison the poet, and Muller the historian. The troubles of his country obliging him to flee, he repaired first to Italy, then to Copenhagen, and finally to Geneva, where he remained till his death. Those of Bonstettin's works which are devoted to social science, display extensive knowledge of mankind, a keen insight into human nature, and considerable originality of view; but his psychological writings are very deficient in analytical power, and are neither accurate nor profound. The titles of his principal works are—"Researches into the Nature and Laws of Imagination;" "Studies of Man, or researches into the faculties of feeling and thought;" "On National Education;" "Thoughts on various objects of Public Good;" and "The Man of the South and the Man of the North."—J. D. E.

BONTEKOE, Cornelius van, a Dutch surgeon, born at Alkmaer in 1647. His principal works are a "Short Treatise on Human Life," published at the Hague in 1684, of which a German translation passed through four editions; and a "Treatise on that most excellent herb, Tea," also published at the Hague in 1672. A complete edition of his writings appeared at Amsterdam in 1689, in two volumes quarto.—W. S. D.

BONTEMPI, Giovanni Andrea Angelini, a musician, was born at Perugia about 1630, and educated under Mazzochi, the eminent chapelmaster of St. Peter's at Rome. After filling various offices as choirmaster at Rome and Venice, he passed into the service of the margrave of Brandenburg, whom he left for the post of director of the music at the court of the elector of Saxony. He wrote several operas, but is chiefly known by his two treatises—"Nova Quatuor Vocibus Componendi Methodus," Dresden, 1660, 4to, and "Istoria Musica nella quale si la piena cognizione della teoria e della Prattica Antica della Musica Armonica," Perugia, 1695, folio.—E. F. R.

BONTIUS, Jacques, a distinguished Dutch physician and naturalist of the seventeenth century, was born at Leyden about the year 1590. In 1627 he quitted his native country for the East Indies, and resided for many years in the island of Java, where he held the appointment of first physician to the governor of Batavia and to the Dutch East India Company. The period of his death is not known, but it must have occurred before 1658. During his residence in the East, he laboured with much assiduity in investigating the diseases prevailing there, and the qualities of the native plants; upon which subjects he published a remarkable and valuable work, entitled "De Medicina Indorum libri IV.," which originally appeared at Leyden in 1642, and afterwards passed through numerous editions, and was translated into French and English. His "Historia naturalis et medica Indiæ Orientalis," an improved edition of the preceding work, was published at Amsterdam in 1658, in folio, with Piso's treatise on the plants of Brazil. The writings of Bontius contain the earliest information accessible to Europeans on the natural history of Java.—W. S. D.

BONVICINO, Alessandro, called il Moretto di Brescia, born in 1514, and studied under Titian, being indeed the best pupil that great old man produced, painting at the stripling age of sixteen a painting of St. Nicholas, in the church of the Madonna de Miracoli. But the accidental sight of some of Raphael's angelic designs set Bonvicino on the road to Rome in full cry after quite a new ideal. He began to learn how to unite colour and design, gave a graceful turn to his heads, devotion and inward burning fervour to his religion, something of Titian's purity and depth of colour, and somewhat of Raphael's elevation of design. This Dutch Venetio-Roman excelled also in portraits, and finished his draperies to the utmost refinement of texture. His colour is colder than his master's, his frescos inferior to his oils. Lanzi, eulogizing this not-sufficiently known master, praises his simple dignity, tranquil grace, purity of motive, noble sentiment, and quiet, self-resigned, contemplative religion. His altarpieces are his best works, as we might expect from such a Fra Angelico as Moretto, who, when painting a picture of the Holy Virgin, is said to have always prepared himself by prayer and fasting. His choices and pictures are a "St. Lucia and Catherine" at Brescia; a "Virgin and Infant with Saints;" a "Conversion of St. Paul;" an "Adoration of the Shepherds" at Berlin; a "St. Justina;" a "Coronation of the Virgin;" and an "Assumption." The celebrated portrait painter Moroni was Moretto's pupil.—W. T.

BONZI, Paolo, called indifferently il Gobbo Cortona or il Gobbo Caracci, born in 1580. He painted a few histories and landscapes, but was best known for his baskets of fruit and festoons of flowers. Died in 1640.—W. T.

BOOKER, John, a haberdasher of London, who figured as an astrologer in the early part of the seventeenth century. He was for some time writing-master at Hadley, Middlesex, and afterwards licenser of mathematical books (under which title were ranked all publications relating to the celestial sciences). "He had a curious fancy of judging of thefts," says Lilly, "and was as successful in resolving love questions." A work of his, "Bloody Irish Almanac," contains some interesting matter. Died in 1667.—J. S., G.

* BOOLE, George, LL.D., professor of mathematics at Queen's college, Cork. Professor Boole is one of the most accomplished mathematicians of our time, and he has found for himself a novel and remarkable course. His peculiar inclinations first appeared in a comparatively short treatise, entitled "Mathematical Analysis of Logic;" but his conception was not adequately developed until the publication of a very elaborate volume, entitled "An Investigation of the Laws of Thought, on which are founded the Mathematical Theories of Logic and Probabilities." The design of that treatise is—to use the author's own words—"to investigate the fundamental laws of those operations of the mind by which reasoning is performed; to give expression to them *in the symbolical language of a calculus*, and upon this foundation to establish the science of logic and construct its method; to make that method itself the basis of a general method for the application of the mathematical doctrine of probabilities; and, finally, to collect from the various elements of truth, brought to view in the course of such inquiries, some probable intimations concerning the nature and constitution of the human mind." Mr. Boole establishes, in the first place, that the *fundamental principles* of logic are as indubitable and absolute as the fundamental truths of geometry, and that its *processes* are fixed and determinate. Hence the applicability of symbols to express the relations of these principles, and of symbolic processes to carry out their development and detect their issues. The laws of such processes must be deduced of course from the nature of the subject itself; but they are found to be almost identical with the laws of the general symbols of algebra. If, indeed, we can conceive an algebra in which the symbols x, y, z, &c., admit indifferently of the values of 0 and 1, and of these values alone, the laws, the axioms, and the processes of such an algebra, are identical with the laws, the axioms, and the processes of an algebra of logic. It will be discerned on a moment's reflection, how powerful and fertile is such a principle; nor indeed do we know any modern work, on this class of subjects, so suggestive and full of promise as Professor Boole's. In every separate portion of it, inquiries that were deemed exhausted and familiar, come up under new and enlarged forms, and the knot of difficulties that never before was loosed, simply and almost without parting word, disappears. No recent volume has thrown on the puzzling philosophy of probabilities, in its widest relations, a tithe of the light that is here brought to bear on it. The author is understood to abide by his subject, and to have in preparation a still more important essay.—Professor Boole is distinguished otherwise. He has recently communicated to the Royal Society a profound and highly interesting memoir on the comparison of transcendents, with certain applications to the theory of definite integrals. Fortunately for science, he has not yet reached the meridian of life.—J. P. N.

BOON, Daniel, a buffoon Dutch painter, who established himself in England in Charles II.'s reign, when everything, good and bad, was turned into joke. He painted drunken, sickening revels (nor always without a certain gross humour, large or small), grimacing deformed boors, and street characters. This Boon died in 1698.—W. T.

BOONE, Daniel, a celebrated American explorer and backwoodsman, was born of English parents in Bucks county, Pennsylvania, in February, 1735. While he was still very young, the family removed to Berks county, Pennsylvania, near Reading. This was then a frontier settlement, the country abounding in game, and the settlers constantly liable to attacks from the Indians. And here began the training as a hunter and backwoodsman, which made Boone so celebrated in after life. In

1753 the family again changed their place of residence, and settled upon the river Yadkin in North Carolina. Here Boone was married, and employed himself in farming for several years. About this time explorations began to be made into the wild country to the westward of Virginia, and glowing accounts were given of the abundance of the game, and the fertility of the soil. Boone's desire for the life of a hunter and explorer could no longer be resisted, and in 1767 he set out for Kentucky, in company with six others. For two years his life was one of constant excitement, privation, and danger. The party divided; and Boone, with a single companion, first a man named Stewart, and afterwards his younger brother, Squire Boone, devoted himself to a hunter's life. They were constantly engaged in hostilities with the Indians, by whom Stewart was shot and scalped; and for the two years of their absence, Boone never tasted bread or salt. Finally convinced of the fertility of the soil, and the practicability of a settlement in the country, Boone returned to the Yadkin for his family. After two years spent in preparation, he set out with five other families; but being attacked by the Indians, and several of the party killed, they returned to the settlement on Clinch river. During the next year a company was formed in North Carolina for the purchase of lands from the Cherokees. After considerable difficulty, their claim to a certain tract of land was established, and Boone was sent out at the head of a small party to begin a settlement. They built a fort upon the Kentucky river, and called it Boonesborough; and to this place Boone removed his family.

The revolutionary war had now begun, and the attacks of the Indians threatened destruction to Boonesborough and the other new settlements which had been formed. The title of captain had been conferred upon Boone some years before, and under his command the little garrison at Boonesborough maintained a successful defence. Finally, however, in 1778, while he was engaged with about thirty others in making salt at the Blue Licks, he was surprised by the Indians, and compelled to surrender with all his men. They promised to treat him with kindness, however, and this promise was literally fulfilled. He was taken to Detroit, and then to an Indian town in Ohio, where he was formally adopted as a son of the tribe, and where he remained several months. But his fears for the garrison left behind were soon aroused by the discovery, that a large number of warriors were preparing to march against Boonesborough. With great difficulty, and only by the aid of his unparalleled sagacity and skill, he contrived to make his escape, and reach home in time to give the alarm, and prepare the garrison for defence. The Indians, together with a number of Canadians commanded by Captain Duquesne, soon made their appearance before the fort. They proposed a capitulation on the most liberal terms, and requested a number of the garrison to meet the besiegers without the fort, where an ancient custom should be revived, and, as a sign of amity, two Indians should shake hands with each white man. Boone perceived the treachery concealed under this proposal, and a number of men with loaded rifles were placed in a position to command the place of meeting. The Indians endeavoured to secure their antagonists, but they were knocked down or tripped up, and the Kentuckians fled to the fort, under cover of their friends' fire. A violent attack was then made, but it was successfully repulsed, and the siege was soon afterwards raised. Some blame had attached to Boone in consequence of the surrender of his men at the Blue Licks, and his friendly conduct to the Indians while a prisoner. He was summoned before a court-martial, but was honourably acquitted, and soon afterwards promoted to the rank of major. During his captivity, his family had returned to North Carolina, whither Boone now went, and again removed them to Boonesborough. In this journey he was robbed of a large sum of money, partly belonging to himself, partly to a number of friends. Some suspicions, if not of dishonesty, at least of carelessness, seem to have rested on him in consequence of this transaction; but his nearest friends never doubted his truth and honour.

While the Indian hostilities continued, numerous attacks were made on the various settlements, which generally resulted in the defeat of the Indians. In the summer of 1778 an unsuccessful attack was made on Bryan's Station, near Boonesborough. The Indian force, which was large, having retreated, a number of the militia were called out to pursue them, and Boone commanded the party from Boonesborough. Colonel Logan, with a large detachment, did not reach the rendezvous in time, and Boone, with several others, strongly advised the party to await his arrival. But they were overruled by the impetuosity of the other officers, and the little army proceeded to the banks of the Licking, where deep ravines and thick woods formed a covert for the enemy. Boone again advised a halt, but in vain. They crossed the river, and after advancing a short distance, found themselves in the midst of the Indians, who were lying in ambush. A complete rout followed. Many were killed, and among them Boone's eldest son. After this defeat, several successful expeditions in which Boone joined, generally as a volunteer, were fitted out, and finally, in 1783, the peace with Great Britain put an end to hostilities. The settlement of Kentucky now proceeded with great rapidity. Towns sprang up in the wilderness, and agriculture and trade flourished. Boone had applied himself to farming; but, ignorant of the law, he had not taken proper measures for securing his title to the land which he had cleared and defended. In his old age, he found himself without an acre of land, and indignant at the treatment which he had received, he resolved to leave Kentucky. One of his sons had emigrated to Upper Louisiana, now Missouri, and thither Boone resolved to follow him. Accordingly, in 1795, he removed to the Femme Osage settlement, forty-five miles west of St. Louis. Louisiana then belonged to Spain, and Boone's life and misfortunes being known to the Spanish governor, he conferred upon him the office of syndic or commandant, together with a large tract of land. Here Boone spent the rest of his life, residing with his son and a son-in-law by turns. His duties occupied but a small portion of his time, and his leisure hours were passed in hunting. In 1803, Louisiana was ceded to the United States, and when the claims for land were brought before the government, Boone's was not confirmed. Under these circumstances he sent in a petition to the general assembly of Kentucky. This was successful. Application was then made to congress, and the land in the Femme Osage district, where he first settled, was confirmed to him. He passed the rest of his life among his descendants, universally loved and respected, and died in 1820, in the 86th year of his age.—F. A. B.

BOONEN, Arnold, a portrait painter, born at Dort in 1669. He studied under Verbuis and Schalcken. At the end of six years the blunt candle-light painter drove him out into nature, saying he could teach him nothing more (how much better had he sent him to nature sooner), as he was already thought a great painter of a small age. He was quick, faithful, sweet in colour, neat in touch, and, above all, he drew well, and caught the likeness flying as it shot across the face. As for his candle-light pieces, "delicate and natural," he had more applications for them than he could supply. He painted all the triflers and lions of the day—Peter the Great (the tamed savage), the elector of Mentz, the landgrave of Hesse Darmstadt, Frederick of Prussia, the duke of Marlborough, the prince and princess of Orange, besides large pictures for the halls of companies at Dort and Amsterdam. He died in 1729, killed partly by overwork. His son, Gaspard, became a portrait painter, and A. Pilkington mentions also Arnold's brother.—W. T.

BOORHAN, Nizam Shah I., king of Ahmednugger in the Deccan, at the beginning of the sixteenth century. His reign of forty-five years was full of contests with the neighbouring princes, in the course of which he was tributary for five or six years to Bahadoor, shah of Guzerat. In his later years he embraced the heresy of the Sheahs, which embittered the hostilities between him and the other rulers of the Deccan. He died of cholera in 1553.—W. B.

BOORHAN, Nizam Shah II., grandson of the former, was for many years a refugee at Delhi, and had reached an advanced age before he obtained, in 1589, the throne of Ahmednugger, to which his son Ishmael had been raised by the nobility. His reign contained no events of importance, but was followed by civil wars, which prepared the way for the conquest of the kingdom by the emperors of Delhi.—W. B.

BOOT, Arnold van, a Flemish physician who practised for some time in London, and afterwards in Dublin, where he was attached to the court of the earl of Leicester, was born at Gorcum in 1606. He was a scholar of considerable mark, and besides a number of professional treatises, published some works on subjects of philology, criticism, and history. His brother, Gerard Boot or Boate, is the author of a work on the natural history of Ireland, in which he was assisted by Arnold. Died in 1650.—J. S., G.

BOOTH, Abraham, a well-known baptist author, was born at Blackwell, Derbyshire, in May, 1734, and died on the 27th of January, 1806. He was the eldest son of a large family, and received the scantiest education. By indomitable perseverance he perfected himself in arithmetic and writing, and, when still quite young, became a preacher among the General Baptists. For some years he laboured in Derbyshire and Nottinghamshire, with much success. His doctrinal sentiments on the points of difference between General and Particular Baptists undergoing a change, he published his "Reign of Grace," being the substance of discourses preached at Sutton Ashfield. In 1768 he was called to the pastoral office of the church in Prescot Street, Goodmans Fields, London. He now studied intensely, and soon became eminent as a theologian and a scholar. In 1770 he published a tract on "The Death of Legal Hope," and in 1778 "An Apology for the Baptists." In 1784, in consequence of a posthumous publication from the pen of Matthew Henry, Mr. Booth gave to the world his "Pædobaptism Examined, or the Principles, Concessions, and Reasonings of the most learned Pædobaptists." This work elicited a reply from Dr. E. Williams of Rotherham, and this again a reply from Mr. Booth, under the title of "A Defence of Pædobaptism Examined," 1792. Both works display great learning and research. Among Mr. Booth's minor productions may be mentioned his "Essay on the Kingdom of Christ," his "Pastoral Cautions," and his "Amen to Social Prayer." His "Glad Tidings to Perishing Sinners, or the genuine Gospel a complete warrant for the ungodly to believe in Jesus Christ," 1796; and his last publication, "Divine Justice essential to the Divine Character," are both happy illustrations of an enlightened mind, and of powerful reasoning. Mr. Booth was a man of unbending integrity, great holiness, and exhibited to all a pattern of the christian minister. In 1758 he married Miss E. Barnam, by whom he had a large family.—See Jones' *Christian Biography*.—J. A., L.

BOOTH, Sir Felix, an English merchant, born in 1775; died in 1850. This gentleman, who, until he had passed middle life, was only known as a successful and opulent London merchant, has achieved an undying reputation by his extraordinary liberality in fitting out, at his own expense, and without any hope or desire of pecuniary remuneration, the second expedition under Sir John Ross for the discovery of the North-West Passage. Many similar expeditions have from time to time been fitted out at a vast expense by the English government; and at first with such hopes of success, that a statutory grant of £20,000 was procured from parliament to be bestowed on the fortunate discoverer. In consequence, however, of the uniform failure of all attempts made to accomplish this object, both the government and the nation at length ceased to take much interest in the subject; and in 1827, when Captain Ross proposed to the duke of Wellington, then prime minister, to engage a second time in this perilous enterprise, his offer was coldly declined. Sir John then applied to Mr. Booth, with whose zeal in the cause of geographical discovery he was previously well acquainted, expecting that that gentleman would be inclined to aid him in fitting out an expedition, in the hope of being more than reimbursed by the promised grant of £20,000, in the event of its proving successful. Mr. Booth, however, refused to advance anything towards it as a mercantile speculation, and the project seemed on the eve of being finally abandoned. In the course of the same year the parliamentary grant was revoked; but this circumstance, which the enterprising navigator at first considered as the death-blow of his long-cherished hopes, was, in fact, the removal of the only obstacle to their fulfilment. Mr. Booth now entered warmly into the project, and, with rare munificence, expended nearly £18,000 in equipping the expedition. He gave unlimited powers to Captain Ross to furnish at his expense whatever he might judge necessary, imposing on him only one condition, that his name should not be mentioned in connection with the expedition. The results of Captain Ross's voyage have been long before the world. He failed in the primary object of his search; but the discoveries he made have been valuable contributions to science, and he had the happiness to immortalize his friend by inscribing his name, in the designation of *Boothia Felix*, on a portion of the American continent. After Captain Ross's return to England the king conferred on Mr. Booth the title of baronet.—G. M.

BOOTH, George, Baron Delamere, son of William Booth, Esq., and grandson of Sir George Booth, remarkable as the leader of a royalist insurrection in Cheshire about a year after the death of Oliver Cromwell. Having received a commission from Charles II., constituting him commander-in-chief of all forces to be raised for his majesty's service in Cheshire, Lancashire, and North Wales, he assembled about four thousand men, and declaring that his object was to deliver his country from a tyrannous soldiery and a usurping government, took possession of Chester, where he was joined by various leaders of the presbyterian party, particularly the earl of Derby, Sir Thomas Middleton, and Major Brook. Although he had carefully abstained from intimating the ulterior aim of the rising, so far from its being a secret, rumour gave out that Charles II. had actually been proclaimed by the insurgents at Wrexham and other places, near Chester. The parliamentary forces under Lambert were soon on the spot, and having defeated Sir George in a smart engagement, August, 1659, compelled him to evacuate Chester, and seek safety in flight. On his way to London, in the disguise of a female, he was arrested August 22. The house of commons immediately committed him prisoner to the Tower; but in February following, on the intercession of some powerful friends, and on his giving bail for £5000, voted his release. He was afterwards member of parliament for Chester, and was the first of twelve members sent to Charles by the house of commons in May, 1660, with a tender of the crown. In July following, the house, in consideration of his eminent public services, awarded him a sum of £10,000; and the king, in whose interests he had sacrificed his fortune, raised him to the peerage. The remainder of his life was passed in privacy. He died in 1684.—J. S., G.

BOOTH, Henry, earl of Warrington and Baron Delamere, son of George Booth, born in 1651. He succeeded his father in 1673 in the office of custos rotulorum of Cheshire, and shortly afterwards entered parliament. His politics, from the commencement of his public life, were obnoxious to the court. As a zealous protestant and an unflinching advocate of constitutional government, he warmly supported the bill for excluding the duke of York from the throne; inveighed against the tyranny of the royal favourites, and the corruption of his fellow-senators and the judges, and allowed no opportunity to escape of damaging popery. In 1684, after the death of his father, on some pretence of his having been concerned in treasonable practices, he was committed to the tower of London. He recovered his liberty at the end of a few months, but was again incarcerated on the accession of James II. This time he underwent a trial before a select number of the peers—Jefferies presiding as lord high steward. The chancellor had an ancient grudge against Lord Delamere, which he did not forget to show on this occasion; but the only witness against the prisoner was a notorious scoundrel who, in the course of the trial, was convicted of perjury, and the charge thus failing for want of evidence, Jefferies and the papists missed their revenge; a unanimous verdict of acquittal being returned by the twenty-seven peers who constituted the judicial bench. After his release, Lord Delamere retired to his seat at Dunham-Massey, and was lost to public life till the commencement of the Revolution. After the landing of the prince of Orange he assembled a body of men in Cheshire and Lancashire, with whom he joined William at London. He was one of the three commissioners sent to Whitehall, December 17, to desire James instantly to evacuate the palace. In the execution of this commission he conducted himself with so much urbanity, that James afterwards declared himself to have been far better used by that one of the three to whom he had behaved ill, than by the other two who had received kindnesses from him. With the settlement of the new government he began to reap the honours of his patriotic career. He was appointed chancellor of the exchequer in 1689, and the following year created earl of Warrington, and decreed a pension of £2000. He was too little of a courtier, however, to remain long in office. His connection with the government lasted only a year. He died in London in 1694. A vindication of his friend, William, Lord Russell, and a volume of parliamentary speeches, &c., 1694, are from the pen of the first earl of Warrington.—J. S., G.

BOOTH, James, an eminent English property lawyer of the last century. Mr. Booth was a Roman catholic, and persons of that communion, who took the law for their profession, directed their views to the conveyancing branch, for the practice of which the test of the oath of supremacy and declaration against transubstantiation (imposed by St. 7 and 8, W. III., and

modified in the oath of abjuration a century after, by St. 31, G. III., c. 32, s. 6) was not required. Booth was admitted of the inner temple in 1721, and at first practised in the country. But, from the circumstance that the Roman catholic nobility and gentry themselves owned a considerable portion of the landed estates of the country, and always patronized their coreligionists, the metropolis was the proper field for a practitioner looking to their resort. At the time Booth thought of pursuing business in London, N. Pigot was there in possession of the conveyancing goodwill of the Roman catholic connection. His probable want of success under these circumstances at first disheartened Booth. But he enjoyed the friendship of the solicitor-general, Murray, afterwards Lord Mansfield, who, in a letter given in most memoirs of his life, encouraged Booth in a way which does credit to the writer's discernment of character, and proffered personal and material assistance with the warmth and delicacy of generous friendship. Mr. Booth became a member of Lincoln's Inn in the year 1740, with Robert Harley and W. Murray for his mancupators or sureties, and he continued in great practice for thirty years. Booth possessed a profound knowledge of the law of uses, powers, and trusts—the most important agents in effecting modern property arrangements. His style of drafting instruments was prolix and verbose. Indeed, Booth and his contemporary, Ralph Bradley, established, if not founded, that school of conveyancers which flourished in the latter half of the eighteenth, and first quarter of the nineteenth centuries, and cumbered property dealings with the heavy forms devised for the disposal of great estates.—S. H. G.

* BOOTT, Francis, M.D., an eminent English botanist and medical man, has gained distinction by his researches on the natural order Cyperaceæ. He has paid much attention to the genus Carex, and has published a standard illustrated monograph of that genus. Papers by him on the species of this genus have appeared in the Transactions of the Linnean Society.—J. H. B.

* BOPP, Franz, an eminent Sanscrit scholar, was born at Mentz, September 14, 1791, where his father held an office in the electoral court. He followed his parents to Aschaffenburg: and at an early age became imbued with a bias towards the study of Eastern languages, to which he devoted himself at the universities of Paris, London, and Göttingen with unremitting assiduity. In 1821 he was called to the Oriental chair at Berlin, and since that time has been an ornament to that metropolis of learning and literature. By his "Comparative Grammar of the Sanscrit, Zend, Greek, Latin, &c., Languages," Berlin, 1833–49, he has added comparative philology to the domain of learning. His other works are—"Uber das Conjugations—System der Sanskrit-Sprache," 1816; "Ausführliches Lehrgebäude der Sanskrit-Sprache," 1827; "Grammatica critica linguæ Sanscritæ;" "Kritische Grammatik der Sanskrit-Sprache;" "Glossarium Sanscritum," 2nd ed. 1840–47; "Nalus, Mahabarati episodium," London, 1819; "Die Celtischen Sprachen in ihrem Verhalten zum Sanskrit, Zend," &c.—K. E.

BOR, Peter Christian, a Dutch historian, born at Utrecht in 1559; died in 1635. Author of a history of the Low Countries, to which the most learned men of Holland have accorded the praise of exactitude and impartiality.—J. G.

BORA, Katharina von, the wife of Luther, was born of noble parentage at Löben, near Schweinitz, Saxony, January 29, 1499. She was entered of the Cistercian convent of Nimptschen, near Grimma, and here became acquainted with the doctrine of Luther. Having in vain intreated her family to take her home, she asked Luther for his assistance. Luther directed a respectable citizen of Torgau, Leonhard Koppe, to set her free, along with eight other nuns, in the night from Maundy Thursday to Good Friday, 1523, and bring her to Wittenberg, where she was received into the family of the mayor, Mr. Reichenbach. She declined to become the wife of Dr. Kaspar Glaz, but declared her willingness to be married either to Nicolaus von Amsdorf or Luther himself. Luther accepted this offer, June 13, 1525, and had three sons and three daughters by her. After her husband's death she fled to Magdeburg and Brunswick, and died at Torgau, December 20, 1552. Her life has been written by Walch, Halle, 1752–54, 2 vols.; by Beste, 1843; and Weidinger, Greiz, 1854.—K. E.

BORADILLA, Geronimo de, a Spanish painter, born near Seville in 1620. He was a pupil of Zusburan, whom he imitated. He painted small historical pictures and perspective views, and died in 1680.—W. T.

BORASTUS, Gregory Lawrence, a Swedish publicist and poet, born at Norköping about 1584. He left his country and became secretary to the king of Poland. He is not to be confounded with another Swede, Stephen Borastus, who was cardinal, and played an important part at the court of Rome.

BORCH. See Borrich.

BORCH, M. J. Count von, a Polish naturalist, born of illustrious parentage in the province of Witepsk; died in 1810. His principal works relate to the natural history of Sicily, where he resided a number of years. They are still read with interest. He was governor of his native province. Among his works was one on the mineralogy of Sicily.—J. S., G.

BORCHT, Henry van der, a painter and engraver. This double-handed man was a pupil of Giles Valkenburgh, and studied in Italy. He painted fruit and flowers, especially for Charles I., in a pleasant enough way; but on that narrow-minded Stuart losing his reason, and subsequently losing his head, he returned to Antwerp, and died there in 1660—the year of that worst of all revolutions, a Restoration. Borcht was also a well-known virtuoso, and was employed as a collecting agent by that judicious amasser to whom we all owe so much—the earl of Arundel. The prince of Wales also employed him in the same capacity. The few etchings of this artist are after Parmegiano and the Caraccis, and are religious subjects. There was a James Borcht who flourished at Antwerp in 1628, and executed fleets for Thibault's Academie de l'Espée. Borcht, Peter van der, was a Flemish painter and engraver (for in these robust ages such double-barrelled men were not rare), born at Brussels in 1540. His works as a painter are poor; his etchings are rough, careless, and show a prodigal invention, though indifferent in drawing and composition. They include 178 illustrations of Ovid.—W. T.

BORDA, Jean Charles, born at Dax in 1733; died in 1799. A very eminent mathematician and civil and naval engineer of France. The services he rendered to the department of practical science which engrossed him, were invaluable. We owe to Borda the introduction of the reflecting circle, as the chief instrument for stellar observations at sea; the description and analysis he has left of it—"Description et Usage du Cercle de Reflexion"—is still as good as any extant. He invented the repeating circle, so long a favourite in conducting geodetic surveys, although for good reasons it is now much more rarely employed. He found the length of the seconds pendulum (proposed as the invariable basis of the new system of measures) by methods so well chosen and exact, that his name has been coupled with Coulomb's as one of the fathers of precise experiment in France. He contributed greatly to the improvement of ship chronometers; and laid before the Academy of Sciences numerous memoirs on hydrostatics, ship-building, and navigation. And he obtained, at his own expense, the calculating and printing of that extensive table of logarithmic sines, &c., still bearing his name, adapted to the decimal division of the circumference of the circle. Services like these have worthily secured the gratitude of his country, or rather of European practical science.—Borda undertook several voyages with a view to important results. He visited and surveyed the Canary islands; he served as a naval officer under D'Estaing in 1777 and 1778; and he afterwards joined the squadron of De Grasse as commander of the frigate *Solitaire*. It is suspected that Borda was not quite so accurate when narrating naval exploits, as while measuring the pendulum. He avers, that having separated by accident from his squadron, he found himself, on a mist clearing away, in the very heart of the English fleet. The *Solitaire* must have been a favourite with her commander, for his narrative of her obsequies bears, that she singly stood a combined attack for *three hours*, and then surrendered only because she was a complete wreck. The despatch of the English admiral does not quite coincide with Borda's. It seems the French ship was surprised, and that, on endeavouring to escape, she was pursued by the *Ruby* of 60 guns. The *Ruby* being the best sailer, an engagement ensued, and after a fight of forty-one minutes the *Solitaire* felt it necessary to surrender, on account of her disabled state. The Admiral claims no honour, the force of the *Ruby* being the superior; nor does he more than allude to the incident. Alas! for the uncertainties of history! But, in this instance, the laws of probability pronounce strongly, and with small courtesy, against our excellent Borda!—J. P. N.

BORDA, Siro, an Italian physician, and professor of materia

medica at Pavia; born in that town in 1761; died in 1824. His reputation as a practitioner brought him crowds of patients even from Lombardy and Piedmont. He maintained the doctrine of Rasori with respect to the division of medicines into stimulant and depressing; but shortly before his death ordered his dissertations on that subject to be burned, as inconclusive if not erroneous.—J. S., G.

BORDAZAR DE ARTARU, Antonio, a learned Spanish printer, born at Valencia in 1671; died in 1744. Author of works on Spanish orthography, &c.—J. G.

BORDE, Andrew, a native of Pevensey, Sussex, was educated at Oxford, and became a Carthusian monk in the convent of that order in London, but quitted the monastic life, and adopted the study of medicine. To gratify his "rambling head and inconstant mind," says Anthony A'Wood, he travelled through Christendom, and even penetrated into Africa, an arduous undertaking in the sixteenth century. In 1532 we find him settled at the university of Montpellier in France, where he took the degree of doctor of physic. Returning to England, he settled first at Pevensey, and afterwards at Winchester, where he practised with such success as to be appointed one of the court physicians. He also enjoyed the favour of the king's vicar-general, Cromwell. His "inconstant" mind, however, involved him in pecuniary difficulties, and he died a prisoner in the Fleet in 1549. To a considerable share of learning, professional and general, Dr. Borde added the austerities of a monk, and the wit and humour of a buffoon. He was a voluminous author, considering the age in which he lived. Amongst his works of a medical character, may be named his "Breviarie of Helthe," "Compendyouse Regimente, or Dietary of Helthe," and a treatise on "Urines;" whilst those of a non-professional kind include "The Principles of Astronomicall Prognosticatyons," "The Boke of the introduction of Knowledge," "The Mylner of Abingdon"—probably based upon one of Chaucer's tales—and "The Merrye Tales of the wise men of Gotham." The "Boke of Knowledge" has been reprinted in modern times as a literary curiosity. It is in black letter, adorned with rude but spirited cuts. It is dedicated to the Princess (afterwards Queen) Mary, and professes "to teache a man to speake parte of all maner of languages, and to knowe the usage and fashion of all maner of countreys, and to knowe for the most parte all maner of coynes of money," &c. By perambulating the country, and attending at the fairs and popular revels, he gained the soubriquet of "merry-andrew"—a name which has since become a "household word" in the English language. The "Merry Tales of the Wise Men of Gotham" are said to have been written to ridicule the proceedings of Lord Dacre, the abbot of Lewes, and another ecclesiastic, at a meeting held at Gotham, one of that nobleman's manor-houses near Pevensey. The "Tales" have been appropriated, in recent times, to the village of Gotham in Nottinghamshire; and no less an authority than Mr. J. O. Halliwell has given countenance to that supposition, which is proved to be erroneous by the internal evidence of the stories—which point to a maritime, and not an inland village, as their birthplace—and also by the local traditions of Pevensey.—E. W.

BORDE, Charles, a French poet and litterateur, born at Lyons in 1711; died in 1781. On coming to Paris he became intimate with Rousseau, whose paradoxes he afterwards ridiculed. It is no doubt to his connection with Voltaire that we are to attribute the infidel productions that he subsequently regretted having written.

BORDE, Jean Benjamin, sometimes written De la Borde, a musical essayist and composer, was born at Paris in 1734, where he was guillotined, July 22, 1794. He was a pupil of Rameau for composition, and of Dauvergne for the violin. He was born of a rich family, to which circumstance, and to his boundless self-confidence, he owed opportunities and preferments that he would never have gained by his talent. He was appointed first valet to Louis XV., which office he lost on the death of the king. He was a great speculator, and almost as great a loser; but it was his boast, that whatever embarrassments threatened him at night, his wit would help him to means to meet them before morning. On the breaking out of the Revolution he retired to Normandy; but, imprudently returning to Paris, he was seized as a royalist and suffered accordingly. He produced several comic operas, more remarkable for their success than for their merit, the first of which, "Gilles Garçon Peintre," was written in 1758. He is still better known by his "Essai sur la Musique ancienne et moderne," and some other didactic works, cited by Burney, which are, however, little to be commended.—G. A. M.

BORDENAVE, Toussaint, a French surgeon, born at Paris in 1728. In 1746 he passed through a campaign in Flanders; and on his return became professor of physiology in the college of surgery, and member of several learned societies; he was also appointed director of the Royal Academy of Surgery, and sheriff of the city of Paris. He died in 1782. Of his writings, the principal is his "Essai sur la Physiologie," Paris, 1756, of which new editions appeared in 1764 and 1787. Bordenave also published a translation of Haller's Elements of Physiology, and communicated numerous memoirs to the Royal Academy of Surgery, among which those relating to the diseases of the maxillary sinus are especially deserving of notice.—W. S. D.

BORDER. See Petitot.

BORDESSOULLE, Etienne Tardif, comte de, a French general, born at Luzeret (Indre) 4th April, 1771; died 4th October, 1837. He commenced a military career of extraordinary brilliancy at the age of eighteen in the second regiment of *chasseurs à cheval*, served under the most renowned French generals, and took part in innumerable battles and sieges, in all of which he distinguished himself by his energy, courage, and conduct. After the restoration he became as devoted to the new regime as he had been to that of Napoleon. He attained gradually to the highest military rank, and was elevated to the peerage, 9th October, 1823. He died of diseases occasioned by the numerous wounds he had received on various occasions on the field of battle.—G. M.

BORDEU, Théophile de, a distinguished French physician of the eighteenth century, the eldest son of Antoine de Bordeu, who also practised medicine with some reputation, was born at Iseste in Béarn, on the 22d February, 1722. He studied medicine at Montpellier, where he took his degree as doctor in 1743. In 1744 he became demonstrator of anatomy at Pau, but returned to Montpellier within a year, and there taught anatomy and midwifery. In 1746 he visited Paris, where he attended the lectures of the most celebrated men of his day, and studied the practice of medicine in the hospitals. During his stay in Paris he published some letters, which obtained him the title of intendant of the mineral waters of Aquitaine, and in this capacity he left Paris for Pau in 1749. In 1752 we find him again in Paris, where he published his "Recherches Anatomiques sur les différentes positions des glandes et sur leur action," in this year. In this remarkable work Bordeu first showed his power; and as he not only attacked the principles held by the faculty of Paris, but displayed a great command of raillery it is not astonishing that he made both friends and enemies by its publication. In 1754 Bordeu was appointed physician to the Hôpital de la Charité, and advanced rapidly towards the high position due to his assiduity and talents. In 1786 he published his "Recherches sur le Pouls," a work which placed him in the first rank of French physicians, but at the same time gave a great impetus to the intrigues which were set on foot for his injury. These were of a most scandalous nature, consisting of attacks upon his private character, wholly unsupported by any reliable evidence, and continued with disgraceful malignity, especially by Bouvart, for three or four years. The question was then put an end to by a decree of the parliament, acquitting him of all charges, and suppressing all the memoirs written against him. A second decree of the 6th August, 1764, reinstated him in his rights and prerogatives, of which the faculty of Paris had deprived him. During all this period, notwithstanding the war of words that was incessantly raging round him, and the disgraceful means adopted to bring about his ruin, Bordeu was constantly engaged in study, and even published some valuable memoirs in the *Journal de Médecine*. In 1767, he published his "Recherches sur le tissu muqueux et l'organe cellulaire," which is said to have given Bichat the idea of his Anatomie Générale; and in 1775 he brought out the first volume of his "Recherches sur les maladies Chroniques," a fine and valuable work, of which the second volume was published, with a life of the author, by Roussel, in the year 1801 (vii.), Bordeu having died in 1776. The services rendered by Bordeu to the progress of medical science were very great. Shaking off the trammels of the systems at that time almost universally adopted by medical men, most of which were of an absurd nature, he gives us in his various works the results of numerous observations, collected with rare assiduity, during a constant attendance alike upon

the rich and the poor. His physiological views were also far in advance of his age, and his writings upon the structure and functions of the glands contain ideas which have since been developed by other authors for the advantage of their own reputation.—W. S. D.

BORDING, Anders, a Danish poet, son of Christian Bording, physician to Prince Christian V., was born at Ribe, 21st January, 1619. He took his degree at the academy of Sorö in 1653, and in 1664 became lector theologiæ at Ribe. Resigning this post in 1666 he removed to Copenhagen, where, under the royal command, he published the *Danish Mercury*, a monthly newspaper, which he continued till his death in 1677. His poems contained in the *Mercury*, together with his other poetical works, were collected and published by Rostgaard, with an introduction by Gram, at Copenhagen in 1733.—M. H.

* BORDOGNI, Marco, a teacher of singing, was born at Bergamo, about 1788, and now resides at Paris. He was a pupil of S. Mayer and appeared as a tenor singer at Milan in 1813. In 1819 he was engaged at the Italian opera in Paris, where his admirable vocalization compensated for his weak voice and want of dramatic energy. In 1820 he was appointed professor of singing in the conservatoire, which office he still holds, though in 1823 he retired from it for a short time, in consequence of the fatigues of the theatre. He quitted the stage shortly after this, since when he has exclusively applied himself to tuition. His celebrated solfeggios are some of the best vocal exercises extant.—G. A. M.

BORDONE, Paris, an eminent Venetian painter, born at Trevigi in 1513. He was of a noble family, and at eight years of age was led to Venice to be carefully educated in the art for which he showed strong predilections. While still quite a boy he was placed in the school of Titian, under whom he did not long continue, as he found that his master was jealous of his pupils, and kept his secrets even from them. However, in spite of these checks, the young noble of Trevigi grew so fast, that, at eighteen, he painted a grand wall picture in the church of St. Nicholas; and, before he was twenty, a "Meleager" and "Holy Family" for the Tiretta palace. He imitated the grand simplicity of Giorgione, his fellow-pupil, and adopted a certain rosy colour, which he carried sometimes to effeminacy and affectation. His portraits, too, are excellent, and not inferior to Titian's. His female portraits (we have seen a delicious one of Mary Stuart) are sweet, peachy, and graceful, but not very intellectual. His "Venus" was the lower and earth Venus, as might be expected from a court painter at the Louvre of that long-nosed satyr, Francis I., who lost his honour at Paris and his freedom at Pavia. Bordone's most ambitious work was the dome of the church of St. Vicenza at Trevigi. He also adorned Venice, Milan, Genoa, and Florence with his wonders, laying indeed, as we may say, his talents at Christ's altar by the consecration of his art and genius. But the crowning glory of his life was a successful competition with his old master. A gallery at Vicenza had been frescoed by Titian, who chose the judgment of Solomon for his subject, but the work had fallen into decay. Bordone being called in, chose for his display the "History of Noah and his Sons." Kugler, always curt and judicious, thus sums up the merits of Bordone—"Like Pordenone he is unimportant in large compositions; his altarpieces, chiefly madonnas with saints, have something of the spirited excitement of Correggio, only without his naïveté; his heads are excellent." Two pictures of this description are in the Berlin museum. His most celebrated picture is in the academy of Venice, and alludes to the Tempest by Giorgione. Here the fisherman, who was present when the saint stilled the tempest, presents a ring to the doge which he had received from St. Mark as a pledge of the patron saint's gracious disposition towards Venice. The picture is rich in figures, simple, but of no great power. The splendid execution, however, gives it the aid of truth, to which the view of the grand Venetian buildings much contributes. The most magnificent picture of Bordone is perhaps his "Sibyl." An altar is still burning on which Augustus offered up his fruitless sacrifices, while the sibyl, a female of the most beautiful Titian type, stands before him and his followers, pointing in the distance to the new-born Saviour. In colouring also, this picture is one of the master's chef-d'œuvres. His celebrated "Paradise," also in the academy, formerly in the church of Ognissanti at Treviso, is very feeble. His small pictures in the Manfrini palace, and a "Riposo" during the flight into Egypt, in the Pitti palace, are more pleasing. Another representation of this subject is in the Bridgewater gallery. Bordone died at Venice in 1588.—(Kugler's *Handbook of Painting*, vol. ii., p. 459.)—W. T.

* BOREAU, Victor, contemporary French author. He began his literary career by the publication of a volume of poems in 1829, since which time he seems to have devoted his attention to works of history, having given to the world histories of France and England, and of ancient and modern times, testifying to no ordinary industry.—J. F. C.

* BOREL, Pierre, a French journalist and litterateur, born at Lyons in 1809. An ardent admirer of the romantic school, his writings are characterized by a mixture of the happiest inspiration and extravagant bizarrerie.

BORELLI, Giovanni Alfonso, an eminent physician, anatomist, and mathematician, and founder of the theory of the mechanical action of the limbs, was born at Naples on the 28th of January, 1608. He occupied at one period of his life a professorship of mathematics at Pisa, and afterwards one of medicine at Florence. About 1670 he lived for a short time at Messina. In his old age he retired to a religious house at Rome, where he died on the 31st December, 1679. Borelli published many and voluminous works on anatomy, physiology, medicine, astronomy, mathematics, and mechanics. Those which have most contributed to his reputation in the present age are two —"Theorice Medicæarum Planetarum," Florence, 1661, an essay on the movements of Jupiter's satellites, which contains some foreshadowings of the law of gravitation. This is a characteristic of the works of many of Newton's predecessors and contemporaries, above whom Newton distinguished himself by discovering the exact law, of which they had only vague anticipation. "De Motu Animalium," a posthumous work, first published at Rome in 1680 and 1681, and afterwards republished at different times, and in many places. The first part of this treatise is deservedly celebrated as the earliest work in which the true principles of the mechanical action of the limbs of animals—now familiar to every student of mechanics—were demonstrated and applied. The second part, in which the author attempts to establish a mechanical theory of the actions of internal organs, is hypothetical, and destitute of useful results. —W. J. M. R.

BORELLI, Jean-Alexis, a French litterateur, born at Salernes in 1738; died in 1810 at Berlin. After having studied in his native country he went to Prussia, where he was patronized by Frederick II., and became intimate with the learned men at his court. Author of several works on legislation, the fine arts, philology, &c., and editor of two works by Frederick II.

BORGANI, Francesco, a Mantuan painter, taught by Domenico Feti, whose style he abandoned for that of Parmegiano. His clever works adorn the churches of his native city.—W. T.

BORGHESE, Giovanni Ventura, a painter, born at Citta da Castello, and disciple and assistant of Pietro da Cortona, some of whose works at Rome he afterwards put the postscripts to and finished. Some fine altarpieces wrought by him, single-handed, exist in the eternal city.—W. T.

* BORGHESI, Bartolomeo, a contemporary Italian antiquarian of great celebrity, to whose learning in numismatics and inscriptions the literary world is indebted for many an important discovery concerning Roman archæology and history. He was born in the year 1781 at Savignano, a small town in the Romagna, near Ravenna; and was early led to the study of antiquity by the example and care of his father, who also enjoyed a well-deserved reputation as a man of learning, and was in possession of a rich collection of ancient coins. Through the impulse which had been given in those days to the illustration of mediæval antiquity by men like Muratori, Fumagalli, Fantuzzi, &c., the young Borghesi felt himself called at first to follow in their track. Having finished his studies in the Collegio dei Nobili at Bologna, he returned home, and commenced his antiquarian investigations about mediæval monuments and records in the archives of Romagna; but owing to the weakness of his eyes, he was obliged to desist from the task of deciphering mediæval manuscripts, and in 1802 he went to Rome, and turned all his attention to ancient archæology, under the guidance of the illustrious Marini. He soon became possessed of an extensive knowledge of Greek and Latin literature, and was enabled both by his learning and by his natural acuteness and sound criticism, to explain with admirable success the most obscure and difficult points in ancient coins and inscriptions. His "Osservazioni Numismatiche,"

which were published at first in a series of articles in the *Giornale Arcadico*, and afterwards in a separate volume at Rome in 1821, are full of accurate remarks on the private and public history of the Roman families. To the same class of writings belongs a very learned disertazione bearing the title—"Della Gente Arria Romana e di un nuovo denaro di Marco Arrio Secondo," edited at Milan in 1817 by his friend, the distinguished antiquarian Giovanni Labus. But the monumental work by which the name of Borghesi is chiefly recommended, is the illustration of the "Fasti Consolari Capitolini," to which, ever since the discovery of the new fragments of the consular tables in the Foro Romano in 1816–17, he has constantly devoted his attention, and all the resources of his learning. He himself narrates in the introduction to the "Fasti Consolari," how, as soon as the first news of the discovery reached him in his native place, he felt himself irresistibly attracted again to Rome; how he assisted there with feverish expectation at the progress of the excavations; how he welcomed with enthusiasm every new fragment of marble, every broken name or inscription digged out of the ground.—(V. Nuovi fram. dei Fasti Cons. Capit., Milano, 1818: Parte Prima.)

Borghesi has proved throughout his life as good a citizen as he has shown himself a superior man in science. In the intervals of his residence in his native province, he unceasingly promoted public instruction and education. He founded the Academia Savignanese, and the small town which gave him birth became for a time a noble centre of literature. Monti, Perticari, and other like men, used to meet there with Borghesi, and to adorn the place with all the graces of intellectual and domestic refinement. After the revolution of 1821, and the fall of Italian hopes in those days, Borghesi sought for a tranquil abode in the republic of San Marino, and has ever since resided there, daily enriching with his liberal contributions the patrimony of antiquarian knowledge. Though famous throughout Europe, and often invited to fill chairs and other posts of distinction in Italy and abroad, he never allowed himself to be removed from his modest station in the small republic; and he has served it as a magistrate with the same devotion which he bestowed on the pursuits of learning. Many of his writings are to be found, besides the above-quoted publications, in the records of the scientific Academy of Turin, in the annals of the Institut Archæologique, in those of the Roman Academy of Archæology, and in the Neapolitan *Bulletin*. The military, religious, municipal, and political institutions of the Romans, were, through these labours, cleared from many obscurities, and the science of archæology brought to bear on the improvement of historical truth. In his conversation, as well as in his writings, he often excited the greatest admiration by his display of accurate and vivid knowledge concerning every detail of ancient life. A man of exquisite virtue and modesty, faithful in his friendships, generous towards all, and born to be a great citizen, had heaven granted him the blessing of a free country, still, in spite of his private and humble condition, a living testimony of what genius and goodness, happily combined together, may do even in adverse times for the improvement of the noblest gifts of mankind.—A. S., O.

BORGHESI, Diomede, born of a patrician family at Siena, towards the middle of the fifteenth century. His buoyant spirits and restless disposition drew on him the animadversion of powerful enemies, who succeeded in having him expelled from his native place. For more than twenty years, as appears from his familiar letters, he wandered about from place to place through Lombardy. Whilst he was in Mantua he studied philosophy under Scipione, afterwards Cardinal Gonzaga. Many of his works have been published at Padua, in which city he lived for many years. It seems, however, that in 1573, through the intercession of Elena Boccali, a lady with whom he corresponded on literary and scientific matters, he obtained leave to return to Siena, where he was inscribed on the rolls of the academy of Gl'Intronati under the name of "Lo Svegliato." Soon after he left Siena, and revisited many cities of Lombardy and Rome. The grand duke of Tuscany appointed him to a newly-erected professorship of Italian language and literature in the city of Siena, where he published the third part of his "Lettere Discorsive," in which he gives sound instructions on style and language, showing a consummate knowledge of philology, and displaying a wonderful classic erudition. He published also five volumes of rhymes, many orations, and a treatise on the Tuscan language. He was considered a very elegant orator, and, according to Girolamo Gigli, he contributed many articles to the first edition of the celebrated dictionary of La Crusca, published many years after Borghesi's death, which happened at Siena in 1598.—A. C. M.

BORGHESI, Ippolito, a Neapolitan painter, and scholar of Francesco Curia. His most considerable work was an "Assumption of the Virgin" for an altarpiece at Perugia.—W. T.

BORGHINI, Raffaello, a dramatic author who flourished towards the middle of the sixteenth century. Having resolved to abandon the muses, he was dissuaded from that determination by Baccio Valois, a literary man of great merit, and he therefore continued his literary pursuits, applying himself particularly to the dramatic art. He is the author of many sonnets and canzones, and of plays, both in verse and prose; amongst which "La Diana Pietosa," a pastoral play in verse, is highly appreciated. The date of his death is not recorded by any of his numerous biographers.—A. C. M.

BORGHINI, Vincenzo, was born of a noble family at Florence in 1515. He entered the Benedictine convent of Santa Maria in the year 1531, and was instructed in philosophy by the celebrated Francesco Varini the elder. He also applied himself to the study of Greek and Latin, and in 1538 was appointed professor of grammar. In a very short time he reached the highest dignities of his order, and was honoured with many distinctions by the duke of Tuscany, Cosimo de Medici, who elected him prior of the hospital of Santa Maria degl' Innocenti in Florence. Unwilling to abandon the care of the poor, whom he daily visited and relieved in the hospital, he refused the archbishoprics of Florence and Pisa, offered him by Cosimo and Alexander de Medici. His reputation for learning was so universally admitted, that by order of Alexander de Medici his likeness was painted in one of the galleries of the ducal palace, amongst the most conspicuous men of Florence. He has left two volumes of dissertations on the ancient history of Tuscany and its antiquities, so much esteemed that Tiraboschi says, that "Florence got more information about its antiquities and history from Borghini than from any other of its numerous historiographers." A skilful architect and draughtsman, he was appointed by Cosimo director of the Florentine drawing academy, and furnished many designs, still preserved in the ducal library. He refused the highest dignities of the church, and devoted most of his time to works of charity. He died on the 15th of August, 1580.—A. C. M.

BORGIA, Cæsar, an Italian prelate and warrior, died 12th March, 1507. He was the second of five children, whom Cardinal Rodrigo, afterwards Pope Alexander VI., had by his mistress Vanozza. He was at first destined for the church, and, while yet a child, was nominated archbishop of Pampeluna. He was then sent to Pisa to pursue those studies which were thought necessary to qualify him for his future career. He laboured diligently for a time, and manifested great energy in the pursuit of knowledge, and a rare ability and taste in the composition of the theological theses which were assigned to him. His father having soon after been called to the papal chair under the title of Alexander VI., Cæsar was made archbishop of Valencia, and subsequently, in 1493, was advanced to the rank of cardinal. The ambition of Cæsar, however, lay in another direction, and was not to be satisfied with ecclesiastical preferments and dignified inactivity. He envied the secular honours bestowed on his elder brother, the duke of Gandia, whom he now resolved to put to death, in order to open up to himself the much-coveted succession. Another motive for this horrible crime has been attributed to him by historians. It is said that the duke was his rival in an incestuous amour with their sister Lucrezia; and one evening, on retiring together from her house, the duke was assassinated, and his dead body thrown into the Tiber, where it was found next morning. Public opinion, which persistently attributed this murder to Cæsar, was corroborated by the suspicious interference of the pope to prevent investigation. Cæsar now hastened to divest himself of the purple; and his father entering into his views, agreed to his being secularized, and conferred on him the duchies of Candia and Benevento, and the counties of Terracina and Ponte-Corvo. His ambitious views continuing to expand, he contemplated the erection of these territories into a kingdom, and for this purpose sought the hand of one of the daughters of the king of Naples. Her father, however, refused to sanction this

alliance, the object of which he had the sagacity to discover; and Alexander and his son thus baffled, sought to promote their designs through the influence of Louis XII., king of France. An opportunity soon occurred. Louis, desirous of espousing Anne of Brittany, applied to the pope for a deed of dispensation, authorizing him to separate from his wife Jeanne de France, sister of Charles VIII., and to marry the object of his new attachment. This was readily obtained, and Cæsar was artfully chosen as the bearer of the pontifical dispensation. In return for this gratification Louis created him duke of Valentinois, conferred on him a large pension, married him to the daughter of Jean d'Albret, king of Navarre, and promised him effectual assistance in his contemplated invasion of Italy. The pope, who entered warmly into the ambitious projects of his son, now formed the design of founding a principality for him in Romagna, and in consequence Cæsar, in 1499, entered Italy at the head of 8000 men, and laid siege to Imola and Forli, which surrendered. He subsequently subjugated Pesaro, Rimini, and Faenza; and in 1501 was created duke of Romagna. From that period he commenced a career of conquest and usurpation, attended by deeds of treachery and cruelty, that have stamped his name with undying infamy. At length a confederacy was formed against him among the Italian states, but he had the address to bring about its dissolution. Contriving under pretext of holding a conference to allure three of the leaders to Senigaglia, he caused them to be strangled, and Cardinal Ursini, another of the confederates, even after he had signed an order for delivering up to Cæsar all the places held by his family, was treacherously poisoned. But the hour of retribution, both for him and his father, who co-operated with him in all these atrocities, was now at hand. They had formed the design of poisoning Cardinal Corneto at a banquet, but through some mistake had themselves swallowed the poison that had been prepared for their intended victim. Alexander was immediately taken ill and died, and Cæsar narrowly escaped sharing the same well-merited fate. Quitting the French party he now joined himself to that of Spain, by whom he was less powerfully supported. The Venetians recovered many of the towns of Romagna, and Cæsar was imprisoned by Julius II. to compel him to give up the remainder. He, however, escaped to Naples, whence he was, by order of King Ferdinand, sent to Spain, where he was condemned to imprisonment for life. He contrived a second time to make his escape, but soon after accompanying his brother-in-law Jean d'Albret, king of Navarre, in an expedition against some of his revolted subjects, the stroke of a lance under the walls of Pampeluna did good service to the world by ridding it of a monster who had long been a disgrace to human nature.—G. M.

BORGIA, Geronimo, an Italian poet of Spanish extraction, died about 1549. He went to Rome in the time of Alexander VI.; became bishop of Massa, and was patronized by Lucrezia Borgia for his poetic talent. He wrote a history of his times, in 20 volumes.

BORGIA, Lucrezia, daughter of Pope Alexander VI., and sister of Cæsar Borgia, infamous as the paramour of both. She was married in 1493 to Giovanni Sforza, lord of Pesaro, but was divorced from him in 1497, and next year united to a natural son of Charles II. of Naples, Alfonso, duke of Beseglia, who, becoming obnoxious to Cæsar Borgia, was shortly afterwards assassinated. She was next received into the noble family of Este, being espoused in 1501 by Alfonso, son of Hercules, duke of Ferrara. Her conduct subsequently was such as to justify the suspicions with which, on other grounds, Roscoe and other historians are disposed to treat the hideous imputation on her memory; that imputation which, in spite of the honour and respect that her patronage of letters, her talents, and her beauty received among such contemporaries as Bembo, has rendered her name a symbol of infamy hardly less black and fearful than that of Cæsar Borgia.—J. S., G.

BORGIA, Stefano, cardinal, born at Veletri in 1731. At an early age he exhibited a singular enthusiasm for antiquarian studies, and before leaving the residence of his uncle, in whose family he was educated, had collected a number of rare medals, manuscripts, and other curiosities, with the design—which in the midst of various distractions, and with serious detriment to his fortunes, was afterwards realized—of forming an extensive museum. After filling with remarkable credit the post of governor of Benevento, and that of secretary to the congregation De Propaganda, he was created a cardinal by Pius VI.; and Rome being threatened in 1797 by the French army, along with two other cardinals he was appointed by the pontiff to manage the defence of the city. On the proclamation of the republic in the following year he was arrested, but recovered his liberty after the lapse of a month, and repaired to Valencia to organize in presence of the exiled pope a new Propaganda. In 1800 Pius VII. called him to the head of his council, and the following year appointed him rector of the college of Rome. His death occurred in 1804 at Lyons, whither he had followed the pontiff journeying to Paris to crown Napoleon.—J. S., G.

BORGIA or BORJA, Francisco, a Spanish poet, died in 1658. He was great-grandson of the famous Pope Alexander VI., descended by his mother's side from Ferdinand, prince of Squillace. He was formerly considered the prince of Spanish poets; but posterity has not endorsed this judgment. He wrote, however, with elegance, taste, and facility.

BORGIANNI, Orazio, a painter and engraver, born at Rome in 1580. He was taught by his brother, surnamed Scalzo. The invitation of a nobleman, and the patronage bestowed on the arts by Philip II., led him to Spain, where he worked in the Escurial, and painted many pictures for the principal grandees, his works being held in great estimation. On the death of his wife, having no longer a tie to the parched land of the cork-tree and the orange, he returned to Rome, and painted some colossal historical subjects with indifferent success, the figures being splay, ill-drawn, and all abroad. The Spanish ambassador, however, employed him, and he clambered about altar scaffolds in various churches and convents, acquiring honour and living in affluence. He died at last in 1630 of vain vexation at the malice of a rival much his inferior, one Celio. Borgianni etched some prints, and fifty-two Bible histories, called Raphael's Bible, in a bold, free, and, for an amateur, finished way.—W. T.

BORGO or BORGUS, Pietro Battista, an Italian historian, lived at Genoa in the first half of the seventeenth century. He entered the service of Sweden, and distinguished himself by his valour in the Thirty Years' war, of which he has written a history entitled, "Commentarii de Bello Suecico."

BORGOGNONE. See Cortese.

BORJESON, Johan, a Swedish poet and clergyman, born in 1790, author of "Skapelsen i Sanger," published at Upsala in 1820.—M. H.

BORKHAUSEN, Moritz Balthasar, a German naturalist, was born at Giessen in 1760, and died at Darmstadt in 1806. He was employed as director of forests and waters, was a ducal counsellor, and in his domain of Arheiligen devoted himself to the study of zoology and botany. He wrote several works in both these departments of science. Among others, a "History of the Butterflies of Europe;" "Zoological Terminology;" "Description of Forest Trees;" "An Arrangement of German Plants;" "A Botanical Dictionary;" and a "German Fauna."—J. H. B.

BORLASE, Edmond, a physician who practised with great reputation at Chester, son of Sir John Borlase; died in 1682. He left the following works—"The Reduction of Ireland to the Crown of England, with the Governors since the Conquest by Henry II. in 1172, and some passages in their government;" "A Brief Account of the Rebellion of 1641;" "The Origin of the University of Dublin and the College of Physicians," London, 1675; and "The History of the Execrable Irish Rebellion, traced from many preceding acts to the grand eruption, October 23rd, 1641, and thence pursued to the Act of Settlement in 1661," London, 1680.—J. S., G.

BORLASE or BORLACE, William, a distinguished English antiquary and naturalist, was born at Pendeen in Cornwall in 1696, and educated at Exeter college, Oxford, where he took his degree as master of arts in 1719, and took orders in the same year. In 1722 he obtained the living of Ludgvan in Cornwall, and in 1732 the chancellor presented him to the living of Saint Just, his native parish. While residing at Ludgvan he commenced the study of the natural history of his native county, by collecting specimens of the minerals and fossils brought to light by the neighbouring copper works, belonging to the earl of Godolphin. From these he advanced to other kindred subjects, until at last, he engaged zealously in the investigation of the natural history and antiquities of Cornwall. The first results of his labours (with the exception of one or two essays, read before the Royal Society) appeared in 1754, under the title of "The History and Antiquities of Cornwall." In 1758 appeared the well-known

"Natural History of Cornwall," a valuable and still interesting work; and in 1766, having presented his collections to the Ashmolean museum at Oxford, Borlase received the honorary degree of doctor of laws. He died in 1772. Besides the works above referred to, Borlase published several papers in the "Philosophical Transactions," and also prepared paraphrases of Job and the books of Solomon, but rather for his own amusement than with a view to publication. He also maintained an extensive correspondence with many of the scientific and literary men of his time, including the poet Pope, whom he furnished with the greater part of the materials for his celebrated grotto at Twickenham.—W. S. D.

BORN, Bertran or Bertrand de, born at the chateau of Hautefort in Perigord. The precise date of his birth is not known; but he appears as an important actor in the political history of France and England towards the close of the twelfth century. In 1185, when Henry, the youngest son of Henry II. of England, was contending with Richard Cœur de Lion for the duchy of Aquitaine, Bertran supported the claims of Henry, and a spirited *sirvente* of his remains, in which he seeks to animate to action Henry's supporters. Richard is victorious in the contest, and Bertran is the last to yield. Hautefort is besieged and taken, but the same power of song which led

> "The great Emathian conqueror to spare
> The house of Pindarus, when temple and tower
> Went to the ground,"

now saved the troubadour, and requited Richard. A *sirvente* records his generosity. Prince Henry dies, and we have another and a very beautiful poem from Bertran. Immediately after his son's funeral, King Henry II. visited with his vengeance the people of Aquitaine. He besieged Hautefort, Bertran's chateau, which he took, and thought to have razed to the ground. The father remembered Bertran's love for his son, and relented. The crusades were now the subject of every man's thoughts, and such excitement as Bertran's strains could supply was not wanting, but in a tone which seems slightly satirical. The poet says he cannot think of going to the wars himself, as he sees that counts, dukes, and kings, have always something to interfere with their going. The poet, too, has his excuses for delay, one of the best of which is a lady, "belle et blonde," whom he cannot leave. The wars in France between Philip Auguste and Cœur de Lion were a source of delight to Bertran, who loved war, and especially war when kings were the parties engaged. Till Richard's death he had this enjoyment, and his *sirventes* were regarded as among the things which rendered peace impossible. On Richard's death, and the accession of John to the throne of England, we lose sight of Bertran. He is said to have become a Cistercian monk. When or where he died is not recorded; but there is a record of his son having performed homage for his castle of Hautefort to the king of France in the year 1212. This has been regarded, perhaps too hastily, as a proof of the father's natural death before the time of such ceremony. If the fate of Bertran de Born on earth be doubtful, we have the indisputable authority of a poet for his fortunes in the other world. Dante, we are told in the twenty-eighth canto of the Inferno, passing into the gulf where the authors of heresies and the sowers of discord are punished, sees a headless trunk pacing sadly onward—one of a group, of which Mahomet was the chief. The trunk held in his hand his severed head, which served as a lantern to light his steps as he came towards Dante. He thrust the head near enough for the poet to be told by it, that this was his (Bertran's) punishment for seeking to disunite the children of Henry II. from their father. It was just retribution, the poet tells us, that head and trunk should, in his own person, be dissevered.—J. A., D.

BORN, Ferdinand Gottlob, born in 1785 at Leipzig, where he afterwards became professor of philosophy, author of several philosophical treatises, but best known by his Latin translation of Kant's works, 3 vols. 8vo; Leipzig, 1796–98.

BORN, Ignaz von, one of the greatest mineralogists of any age, a contemporary of Werner, was born at Karlsburg in Siebenbürgen, on the 26th December, 1742, and received his early education in Hermannstadt and Vienna. For sixteen months he was attached to the jesuits; but the spirit of the order soon becoming obnoxious to him, he quitted the society and studied law in Prague. He then travelled through Germany, Holland, the Netherlands, and France, and on his return to his native country devoted the whole powers of his mind to the study of mineralogy, natural history, and the science of mining. In June 1770 having become an assessor in the mining council at Prague, he undertook a mineralogical journey through Hungary and Siebenbürgen, in which he was nearly becoming a sacrifice to his desire of knowledge. By remaining too long in the lead mines of Banijo he contracted a chronic complaint which troubled him for the rest of his life. The results of this journey were given in a letter to the celebrated mineralogist, J. J. Ferber, and published by him in 1774. Soon after his return he received the post of mining councillor; but this his illness compelled him to relinquish, and he passed the next four years of his life in pain on his hereditary estate of Alt Jedlitsch. Even during this period, however, the activity of his mind was by no means impaired. His works prepared at this time placed him in the first rank of European mineralogists. We may mention especially his "Lithophylacium Bornianum, seu index fossilium, quæ collegit, in classes et ordines digessit Ign. de Born," Pragæ, 1772-75, in two volumes, containing a description of his mineralogical cabinet, with many new species, arranged in accordance with Cronstedt's method. On the publication of this work von Born was elected a member of several foreign academies. On his return to Prague, after his partial recovery, he became one of the founders of the society for the advancement of mathematics, and national and natural history, and in 1776 was called to Vienna by the command of the Empress Maria Theresa to arrange the imperial cabinets of natural history. The result of his labours in the imperial museum was his great work, entitled "Index rerum naturalium Musei Cæs. Vindobonæ," P. I. published at Vienna in 1778, and reprinted in 1780, under the title of "Testacea Musei Cæs. Vindob., quæ jussu Mariæ Theresiæ disposuit et descripsit Ign. a Born." This fine work obtained for its author the appointment of councillor of state in Vienna; and as he had now his permanent residence in that city, he was soon surrounded by a society of men of the highest qualifications. His hereditary property gradually melted away in the expenses of scientific investigations, or in assisting others in their endeavours, and at his death on the 24th July, 1791, his family were left with nothing. Of the improvements introduced by Born in mining operations, the most important was his new method of amalgamation, which was immediately introduced into all the Austrian states, by the command of the Emperor Joseph II. Of his scientific writings, we may mention, besides those already referred to, a treatise, "Ueber das anquicken der gold und silberhaltigen Erze," &c., published at Vienna in 1786; his "Bergbaukunde," Leipzig, 1789, edited in conjunction with von Trebra; and "Catalogue méthodique et raisonné de la collection de Fossiles de Mademoiselle Eleonare de Raab," published at Vienna in 1790. Ignaz von Born was also celebrated for his wit, and some of his humorous writings have enjoyed a great reputation. Amongst these is a satirical tale, called the "Staats-Perücke," published at Vienna in 1772 without his name or sanction; and he was also one of the authors of the celebrated "Monachologia, or natural history of monks," originally published at Vienna in Latin in 1783, and subsequently translated into many languages.—W. S. D.

BOROWSKI, Ludwig Ernst von, a German divine, was born at Königsberg, June 17, 1740, and died November 10, 1831. He attained to the highest honours that were ever conferred upon a German protestant divine. In 1816 he was nominated evangelical bishop, and in 1829 archbishop of Prussia Proper. He even received the highest Prussian order, that of the black eagle. His writings were few, and of slight importance.—K. E.

* BORRER, William, F.R.S., F.L.S., of Henfield, Sussex, a celebrated English botanist, has devoted much attention to lichens and other cryptogamic plants. Along with Dawson Turner, he printed a work on British lichens, and he has contributed many botanical papers to the Linnæan Society.—J. H. B.

BORRI, in Latin BURRUS, Giuseppe Francesco, an Italian chemist, quack, and heretic, born at Milan in 1627. He was educated at Rome in a seminary of the jesuits, and while holding some office in the Vatican was a diligent student of medicine and chemistry; but his debaucheries having brought him into trouble with the authorities of the city, he was obliged to retire into an ecclesiastical establishment, where he exchanged his profligate habits, and began to disseminate new views touching the mystery of the Trinity, &c., for those of a devotee. Not-

withstanding that one of his tenets was that the time was at hand when there should be but one sheepfold on the earth, whereof the pope should be the only shepherd, his general doctrine was considered so dangerous by the inquisition at Rome, that proceedings were taken against him, which obliged him to retreat to Milan. Here he organized a formidable confederacy, which might have even served his purpose of usurping the government of the city, if its existence had not been prematurely betrayed to the authorities. On the failure of this audacious scheme, of which the Roman inquisition exhibited its detestation by burning him in effigy, Borri declaring, it is said, that he never felt so cold as on the occasion of his being burnt, fled to Strasburg, afterwards to Amsterdam, and then to Hamburg. His subsequent career was partly that of a vulgar thief, and partly that of an alchemist of the Cagliostro school. He was at length delivered to the Austrian emperor, who made a gift of him to the pope. He was sentenced to perpetual confinement. His death occurred in the castle of St. Angelo in 1695. Some letters and medical tracts are attributed to his pen.

BORRICH or BORCH, Olaf, more generally known under the Latin name of Olaus Borrichius, the founder of the college of medicine in Copenhagen which bears his name, was born at Borch, in Jutland, 7th April, 1626. He was professor of chemistry and botany at Copenhagen, where he also acquired for himself great celebrity as a physician. From 1661 to 1667 he spent in travelling through Italy, France, Holland, and England, and thus became acquainted with the most distinguished men, to whom his great learning made him welcome. In 1681 he was elected royal physician and librarian of the university, besides which, other public offices of trust and honour were held by him. He died in 1696. According to the custom of the age, he also occupied himself with alchemy, and as he became, from a poor student, a very rich man, many believed he had solved the mystery of the philosopher's stone. According to another story, he cured a princess of the house of Medici, whilst in Italy, of a dangerous sickness, and hence obtained wealth; nay, even, it was said that the princess would have married him, could he have been induced to join the catholic church. He left his great wealth for the founding of the college which bears his name. His works are very numerous, but antiquated.—M. H.

BORROMEO, Antonio Maria.—This nobleman was born at Padua in 1724. Having studied under the direction of the most eminent men of the time, such as Lazzarini, Somaschi, Colza, and Volpi, he began early to appreciate the classic writers of Italy, and successfully imitated them. He was considered both a good poet and an excellent prose writer, although, perhaps, his language to an impartial critic might appear at once redundant and too fastidious Tuscan. He is the author of many novels still unedited, except some which he published with notes in his "Novellieri." This publication met with such general approbation, that eleven years after he republished it, with a large addition of novels and biographical notices, under the title of "Catalogo de' Novellieri." After a life spent in continual literary pursuits, this veteran writer died on the 23d of January, 1813.—A. C. M.

BORROMEO, Carlo, saint and cardinal, one of the most illustrious names in the history of the Romish church. The father of this distinguished ecclesiastic, Count Gilbert Borromeo, possessed the castle of Arona in the Milanese. There Carlo was born in 1538. His mother was a sister of Pope Pius IV., who, on his accession to the pontificate in 1559, called his nephew to Rome, and invested him with the dignities of cardinal, archbishop of Milan, grand penitentiary, legate of Bologna, Romagna, and the March of Ancona, and protector of three crowns and several religious orders. In return for these honours, Carlo supplied the vigour which the distracted circumstances of the church demanded from the papal throne, and which its occupant was too old to exhibit. To his hands were committed the most important affairs, both ecclesiastical and civil. At the age of twenty-two he was virtually pope. His zeal for the interests of the church, his discretion in the management of affairs, his generosity, piety, and learning, were the qualities of a good pope, and he was esteemed accordingly. As at Milan and Pavia, where he passed the period of his studies, he exhibited in the Vatican a magnificence in his tastes which, in the eye of the Romans, contrasted admirably with the humility and courtesy of his demeanour. His dress was costly, and his retinue that of a prince. But a general council was demanded, to settle the affairs of the church; the council of Trent, after vexatious delays, met, and pronounced the rich dresses of the dignitaries of the church a reproach and a scandal. On this point Carlo was the first to defer to the authority of the council; he discarded his habiliments of silk, and with these his retinue. By talent and scholarly renown, no less than by birth and station, he was a patron of letters. He assembled frequently at the Vatican the learned men of Rome, laymen as well as ecclesiastics. Their intercourse he directed to profitable ends, by engaging them in literary discussion. In 1565, after the death of his uncle, he retired to Milan. The affairs of this diocese, in consequence of the neglect of his predecessors and of his own absence, had fallen into the utmost confusion. His clergy, for the most part, were ignorant and dissolute. The diocese boasted but few schools—teachers and catechists had been degraded or starved out. Discipline was a thing unknown in the churches. Carlo began the laborious work of reformation by providing for the education of the clergy, and the enforcement of discipline. He converted his palace into a seminary for bishops. In every district he founded a school and an hospital; he remodelled the monasteries; and, by the operation of provincial councils, everywhere restored decency and order. During the ravages of the plague he dispensed his charities with his own hand in the houses of the sick. Like his predecessor, Ambrose, he preached constantly to the people, and visited every corner of his diocese. Worn out by labours and austerities, he died at the age of forty-seven, in 1584. Pope Paul V. canonized him in 1610. His works were printed at Milan in 1747, in 5 vols., folio.—J. S., G.

BORRON, BOIRON, BOURON, BERON, BOSRON, or BURONS, Robert and Helis, two English writers of the twelfth century, probably brothers, who were employed by Henry II. to execute prose versions of several of the romances known as the Collection of the Round Table. Their works no longer exist, except in a modernized shape; hardly a word of the Saint Graal, the Lancelot, and the Histoire de Merlin, as they appear in the editions of the fifteenth and sixteenth centuries, being in use in the times of these two writers.—J. S., G.

BORRONI, Giovanni Angelo, a painter, born at Cremona in 1684. He was a pupil of Massarotti and Le Longe, and then became painter to the Crivelli family, painting occasionally in the Milan and Cremona churches. The duke of Milan knighted him. He died in 1772. His best picture is that of "St. Benedict interceding for Milan."—W. T.

* BORROW, George, whose works and adventures are unique in the British literature and biography of the nineteenth century, was born about 1804 at East Dereham in Norfolk, the burial-town of the poet Cowper. His father, a cadet of a Cornish family, was a militia officer, of note enough to attract the attention of the duke of York; his mother was a Norwich lady of French protestant extraction. The young Borrow's earlier years, like many of his later, were years of constant migration. Captain Borrow's circumstances did not admit of two establishments, so his wife and their two sons, of whom George was the younger, accompanied him as he marched with his regiment from town to town. The perpetual change of residence was not favourable to a solid education, and the only systematic teaching which the young Borrow received was during his parents' stay in or near Edinburgh, where he became for a brief period an alumnus of its celebrated High School. But the very change of scene contributed to the variety of his information: thus, when quite a child, and when his father was stationed at Clonmel, he acquired, at the school to which he was sent, a colloquial knowledge of Irish, the first-fruits of his native turn for philology. He has described himself as a shy boy, of rather tardy intellectual development, first roused by the perusal of Robinson Crusoe, and delighting in lonely rambles. Shyness among equals is very frequently accompanied by forwardness with inferiors; and his parents did not suspect that, during his frequent absences from home, their bashful little recluse of a son was consorting familiarly with gipsies, and other social nomads, picking up the jargon, and curiously eyeing the ways of the singular vagrants, of whom he was afterwards to be the interpreter to the civilized world. These tendencies were fostered when, at the peace, his father settled down in Norwich, where the elder Borrow is still remembered as a man of cultivated mind and social habits. The neighbourhood of Norwich abounded in gipsies, and Borrow was their frequent and familiar visitor. He did not neglect, however, more useful, or at least more intellectual pursuits. Articled to the leading attorney of Norwich, the remarkably tall young man was

noted, not only for his pedestrian feats and athletic strength, but for his extensive knowledge of languages. On his desk, Ab Gwylyyon lay among his lawbooks; his early knowledge of spoken Irish had developed into an accurate acquaintance with the rarely-studied Celtic languages. In 1821 William Taylor wrote to his friend Southey: "A Norwich young man is construing with me Schiller's William Tell, with the view of translating it for the press. His name is George Henry Borrow, and he has learned German with extraordinary rapidity. Indeed, he has the gift of tongues, and though not yet eighteen understands twelve languages—English, Welsh, Erse, Latin, Greek, Hebrew, German, Danish, French, Italian, Spanish, and Portuguese. He would like to get into the office for foreign affairs, but does not know how;" for in those days the "competitive system" had not come into force. William Taylor liked to be surrounded by young men, and to instil into them his own peculiar opinions. No doubt he endeavoured to teach his young protége other things than German. It is not difficult to discern the traces of his influence in Mr. Borrow's earliest book, published anonymously, and not included by himself in any list of his acknowledged works—"Faustus, his Life, Death, and Descent into Hell," London, 1828, and professing to be translated from the German. Admirers of Mr. Borrow's writings will not linger over this wild crude work, which was succeeded in the following year by another much more creditable to its author—"Romantic Ballads, translated from the Danish," &c., Norwich, 1826. These have been highly praised by competent critics for their veracity as translations, not sacrificing the rude strength and harmony of the Norse originals to the modern demand for polish of expression and smoothness of rhythm.

The death of Captain Borrow seems to have occurred about this period, when his son's term of indenture, too, was on the point of expiring. With a knowledge of languages for his chief capital, Mr. Borrow, bidding adieu to Norwich and the law, repaired to the great metropolis to become an author by profession. He took with him an introduction from William Taylor to the once celebrated, but now almost forgotten, Sir Richard Philips, undoubtedly the original of the vegetarian publisher, sketched at the opening of the second volume of "Lavengro." Of Mr. Borrow's literary trials, sufferings, and achievements, of his desertion of London and literature, of his subsequent wanderings in England as tinker, gipsy, postillion, ostler, a half-authentic, half-fanciful account will be found in "Lavengro," and its continuation, "Rommany Rye." After the series of events recorded in the latter, began Mr. Borrow's continental wanderings. Mostly on foot, he traversed some of the chief countries of the continent—France, Italy, Austria, Russia. He was in Paris during "the three days," watching in the streets the overturn of the Bourbon dynasty. Two or three years later he is at St. Petersburg, presiding over the translation of the bible into Mandschu-Tartar, and dating his departure from the Russian capital by the publication of a little-known work—"Targum, or metrical translations from thirty languages and dialects," St. Petersburg, 1835. Scarcely returned from Russia to England, he accepted from the Bible Society a mission to the Iberian peninsula, which occupied him for five years, and is admirably described in his well-known work. On his return to England once more, he withdrew into a rural solitude, which was fruitful to him of fame. There he prepared, and thence in 1841 he launched "The Zincali, or an account of the Gipsies of Spain, with an original collection of their songs and poetry, and a copious dictionary of their language," which was followed two years later by the publication of "The Bible in Spain." "The Zincali," by its unique information respecting the language, habits, and origin of a race, which is to other races what Japan is to other countries of the earth; "The Bible in Spain," by its graphic pictures of life, high, middle, and low, in the byways as well as the highways of the land of Gil Blas; and both books, by their exhibition of the original and adventurous character of their author,—took the reading world by storm. They passed rapidly through several editions, and the raciness of their style, added to the interest of their contents, at once placed Mr. Borrow in the foremost rank among the popular writers of the age. Public expectation, wound up to a high pitch by repeated announcements, was, however, rather disappointed on the publication, in 1851, of "Lavengro, an autobiography," written principally in 1843, and completed so early as 1846. In this work, and in its sequel, "Rommany Rye," London, 1857, Mr. Borrow has interwoven, with a small portion of his own early biography, too large a mass of disquisition and dialogue for the popular taste. More adventure and autobiography were anticipated, and a certain disappointment has been the result. Mr. Borrow's published works give but an imperfect notion of his literary activity. Apart from autobiography, he has at least seventeen volumes in readiness for the press, including treatises on Celtic poetry, the people and language of Wales and Cornwall, the literature of the Isle of Man, translations from the Cambrian British, from the old Norse, from the popular tales of Russia, and the jest-books of Turkey. Mr. Borrow is married to a Norfolk lady, and lives in studious retirement at Great Yarmouth in his native county; his tall form, crowned for many years with hair prematurely white, being occasionally seen in the metropolitan thoroughfares, and specially in the library of the British Museum.—(Works *passim;* Robberd's *Memoirs of William Taylor of Norwich*, London, 1843; *Original Information.*)—F. E.

BORSUM, Adam van, a Dutch painter, who painted animals with landscapes in the manner of Vanderneer and Paul Potter. "His colouring is natural," says Pilkington, "his touch firm and open." He lived about 1666.—W. T.

BORU, Brian, one of the most distinguished of the native monarchs of Ireland, was born in the year 926. He was a younger son of Kennedy, king of Munster, at whose death the sovereignty of that territory devolved upon Mahon, his eldest son. At this time Brian was thirty-four years of age; but he had long since attained a high reputation for valour and judgment, having signalized himself by his active and enterprising spirit, and by bold and adventurous exploits. He soon found himself at the head of the bravest youths of his native province, and with his little band of followers rendered many important services to his brother, especially against the hordes of plunderers that infested the forest retreats and mountain passes of Munster. The annals of the period do not always afford very clear or very reliable information; but some well-authenticated facts exist in proof of the valour and ability of Brian at this time. On one occasion, with his body of brave Dalcassians, he charged a strong detachment of Danes of Limerick with such rapid impetuosity that they were routed with the loss of half their number, a success which resulted in the total overthrow of the Danes, who lost 3000 men upon the field of battle, and fled to Limerick. Thither the victors followed them, and despoiled the city. Upon the death of Mahon, who was perfidiously decoyed and murdered by Maolmua, a neighbouring chief, Brian, who had been for some time chief of Thomond, ascended the throne of Munster. His first step was to revenge his brother; and, accordingly, collecting a large force, he followed Maolmua into the recesses of the mountain district, where he had withdrawn in the belief that his position was impregnable. But the caution, skill, and daring of Brian were superior to all obstacles. He first intercepted and defeated a strong body of Danes who were marching to the aid of his enemy, and then, rapidly turning his steps, he came unexpectedly on Maolmua, whom he surprised close to the spot where Mahon had been murdered; and there Morough, the son of Brian, avenged his uncle and won his first fame by slaying with his own hand the perfidious Maolmua. The enemy were totally routed with great slaughter. Brian's next achievement was against the Danes, who had taken possession of the island of Iniscathy in the Shannon. Landing with twelve hundred Dalcassians, he succeeded, after a fierce struggle, in clearing the island of the enemy, though assisted by a strong detachment of their countrymen from Limerick, and followed up his victory by expelling the Danes from their strongholds in the neighbouring islands. About the year 980 a strong confederacy was formed by the Danes of Decies, Cork, and Waterford, with the chief of Ossory, for the purpose of resisting a tribute which had been for some time levied by the kings of Munster. Brian, with his usual promptness and daring, anticipated their measures, and invaded Leinster with an overwhelming force; he utterly routed the combined armies, devastated their territories, and carried away a large amount of spoil, and compelled them to give hostages for their future submission. Brian now indulged in a higher ambition than that of being a mere toparch. He entertained views of becoming the supreme sovereign of the kingdom. The throne of Ireland was at the time occupied by Malachy, who in the year 978 had distinguished himself by the splendid victory of Tara. This prince had invaded the Dalcassian territory on more than one occasion.

Brian calmly waited his opportunity, which was afforded by Malachy, who in 988 led a large body of troops against the Danes of Dublin. Brian invaded Leinster, which he laid waste and plundered, returning to his palace of Kinkora laden with the spoils of two provinces. Invasions and reprisals followed each other on both sides, only interrupted when they joined their forces against their common foe, the Danes. In the wars with these latter, Brian obtained additional strength and increased reputation. It was now plain that these two great rivals were committed to a struggle, whose issue should be the total defeat of either. Again Malachy made a predatory excursion into Leinster, whose prince had yielded allegiance to the kings of Munster. To avenge this, Brian collected a numerous force, and marched upon the royal seat of Tara. Malachy submitted to his rival and gave hostages. But the next year, A.D. 1001, Brian again descended upon Tara at the head of a large army, and it was evident the long contest was at an end. Malachy struck not a blow to retrieve the honour of his house, and Brian, "then in the palace of Ireland's ancient monarchs, received the homage of their last legitimate successor, the descendant of a series of fifty Hy-Nial kings, and was by him acknowledged supreme sovereign of all Ireland." Malachy accompanied Brian in his regal progress through his new dominions, which with a wise policy he made for some years. In these the wisdom, prudence, and vigour of the new king was conspicuously displayed. He scrutinized everything with the eye of a politician. His firmness controlled disaffection, his moderation conciliated submission, his wisdom prescribed wholesome laws, his power enforced obedience to them. The result was that his reign was the most prosperous and peaceful for Ireland that her annals record. Wise in council, able in administration, the invincible warrior became the beneficent ruler. He controlled the dissensions of the petty chiefs by a policy alert, vigilant, and pervading. He restored the ecclesiastical buildings and endowed their institutions; he repaired the highways, strengthened the fortifications, built bridges, and carried on other works of public utility; so that after making all allowance for the exaggerated accounts of historians, enough remains of well-authenticated truth to establish for Brian Boru a high reputation. But with all his vigour and valour Brian was not able to subdue the power of the Danes in Ireland. Possessed of the strongest fortifications in the island, superior in their naval and commercial resources, prudent, active, and indefatigable, and constantly recruited from the mother country, the Danes, though often defeated, were ever ready to renew the contest, and from their stronghold in Dublin to devastate the country. Combining with the natives of Leinster, the Danes made an incursion into Meath in 1013. Emboldened by a partial success, they made preparation for a great effort. In this they were joined by Maelmorda, who had usurped the kingdom of Leinster by their aid. We shall not here consider the truth of the different stories that are extant to account for the disaffection of the people of Leinster, but come to the result that brought the contending forces upon the plain of Clontarf near Dublin in the year 1014.

It was Good Friday, the 23d of April. Brian addressed his troops in a speech, which is still preserved, of singular power, concluding it with these words: "May the Almighty God, through his great mercy, give you strength and courage this day to put an end for ever to the Lochlunian tyranny in Ireland, and to revenge upon them their many perfidies, and their profanation of the sacred edifices dedicated to his worship—this day on which Jesus Christ himself suffered death for your redemption." So saying he raised the crucifix in his left hand, and his golden-hilted sword in his right, declaring he was willing to lose his life in such a cause. Being about to lead on his troops, the chiefs with one voice entreated the aged king, now near ninety years old, to retire from the field and leave it to his brave son Moragh. At sunrise the signal for battle was given, and the fight raged without intermission till dusk. But the valour of the Irish at length prevailed, and the Danes were utterly routed. In the flight, the Danish admiral Bruadair, with some of his people reached the tent where Brian was then engaged in prayer. The aged king, though totally unarmed, sprang up, and seizing his sword, awaited the approach of the Danes, who were clothed in armour from head to foot. As Bruadair rushed upon the king, the latter smote him with his sword, and cut off his left leg from the knee and the right from the ankle, but Bruadair's axe met the head of Brian and fractured it. Brian, however, with all the fury of a dying warrior, beheaded Bruadair and killed a second Dane, and then expired. It is right to observe, that the Niala Saga, as given in Johnstone's Celto-Scandinavian Antiquities, has a different account of this transaction, namely, that the Danish admiral escaped after killing Brian, but being recaptured, he was disembowelled with horribly ingenious cruelty. The loss of the Irish in this battle, which, as a modern historian remarks, may fairly be reckoned amongst the decisive battles of the world, was considerable. Moragh and his two brothers, and many other chiefs, fell. The enemy's loss is computed to have exceeded six thousand, of whom four thousand were Danes. The body of Brian was conveyed according to his will to the cathedral of Armagh. On its progress it was received in state successively at the monasteries of Swords, St. Kieran's, and Louth, where it was met by the primate with his suffragans and clergy. For twelve days and nights it was watched by the clergy with continual prayer, and then interred with great pomp on the northern side of the altar of the great church. Thus ended the reign of this remarkable man. "Tradition and romance," says a modern writer, "have vied with one another in describing the glories of this reign. . . . But the historic fact remains, that by his just and vigorous policy he kept down the whole tribe of petty kings and toparchs, at once tyrants and rebels, whose barbarous conflicts kept the blood of the people flowing incessantly, and trampled on law and religion. He also awed into submission the Danish communities, who for several years made no attempt to disturb the general peace. For the first time in the history of Ireland there was a strong and upright central government."

On the whole, we are justified in placing this monarch, both as a general and a ruler, amongst those who are entitled to occupy the highest places in the world's history. Time, it is true, has thrown him far back in the annals of history, and the page that he fills is one which neither the classical reader of Greek and Roman story, nor the student of mediæval times desires to dwell upon, nay, scarcely cares to open. Yet the page is there notwithstanding, indelible, indestructible; and he who will peruse it, will see how great a warrior and how wise a statesman was Brian Boru. The old annalists represent Brian as "a man of fine figure, of large stature, of great strength of body, and of undaunted valour."—J. F. W.

BORY DE SAINT VINCENT, JEAN BAPTISTE GEORGE MARIE, a celebrated French naturalist, was born at Agen in 1780, and died on 23d September, 1846. At the early age of fifteen he attracted the attention of naturalists, by his memoir on the genera Conferva and Byssus. He exhibited a desire to travel in the cause of science. He visited the isle of France and the isle of Bourbon, and drew up a beautiful topographical map of the latter. He afterwards proceeded to St. Helena, and he prepared an excellent map of the island. In 1804 he published an account of his visit to the African islands. After this he was employed in the army, and followed the camp during the wars of Napoleon. He attained the rank of colonel. After the establishment of peace he resumed his literary and scientific studies. In 1823 he published an account of the cavern in the mountain near Mæstricht, under the title of "Voyage Souterrain." After residing for some time in Belgium, he returned to France in 1820 and was charged in 1829 with the command of a scientific expedition to the Morea. He published numerous papers in French natural history periodicals, and in the Dictionnaire Classique d'Histoire Naturelle. He also published a guide to the traveller in Spain, and an account of the physical geography of that country.—J. H. B.

BORZONE, LUCIANO, a Genoese painter, born in 1590, and a scholar of his uncle, Filippo Bertolotti. He painted history tolerably, and portraits well, and was not vain enough to be ashamed of doing the inferior thing, if it is inferior, best. His "Baptism of Christ" and "Presentation in the Temple" were lions that people, more curious than religious, visited Genoese churches to see. Borzone seems to have been a sociable, dilettante-sort of man, persons of taste, talent, and good-nature, gravitating to his house, which, like Rogers' and Dr. Johnson's, was the centre of a small solar system of wit, genius, and goodness. While he was rising, however, he fell—that is to say, from an ill-starred scaffolding in the church of Della Nunziata, in his own city. He left three painter sons,—Giovanni Battista, Francesco Maria, and Carlo. The last of these became a land-

scape imitator of Claude and Gaspar Poussin. Borzone etched some plates from his own pictures; *i.e.* a portrait of Giustiniani, St. Peter delivered from prison, Prometheus devoured by the vulture, children playing, and a set of devout subjects.—W. T.

BOS, Cornelius. See Bus.

BOS, Gaspar van den, a Dutch sea painter, born at Hoorn in 1634. His pictures of storms, and calms, and brown sails furled and set, are highly finished and of a pleasant colour. He died in his prime, or, as he was a sea-painter, shall we say—"went down?" in 1666.—W. T.

BOS, Lambert, a Dutch philologist, born in Friesland in 1670; died in 1717. He gave himself up exclusively to the study of the Greek language, in which he made rapid progress, and succeeded Nicolas Blancard in the chair of Greek literature at Franeker. He is known chiefly by his work on Greek ellipses.

BOS, Lewis Jannsen, born at Bois-le-Duc in 1450. He painted enamel-finished flowers and fruits alive with bees and flies; also some insect-sized portraits. His snowdrops were perfect. Died in 1507.—W. T.

BOS or BOSCHE, Jerome, an eccentric Dutch painter and engraver, born at Bois-le-Duc about 1470. Stunned by the sight of some of Raphael's pictures at the Escurial, and certain of never equalling them, Bos determined to throw the reins on the neck of his own crotchety and errant genius, and go whither it took him. Therefore, after painting the "Flight into Egypt," and "Christ bearing his Cross," for some Bois-le-Duc churches, he plunged into the jungle of his own odd fancy, followed by an army of glaring spectres, goblin devils, and conglomerate bird and beast monsters. He designed incantation scenes, witches' meetings, Judas attempting to escape with the ancient patriarchs liberated by Christ from hell, and hung by devils (from the beam out of his own eye) in the air. He loved to depict St. Anthony almost got the better of by devils, and St. Christopher fording through night rivers with the child Christ. His stiff gothic engravings are now scarce. He represents Christ girt by the eternal circles of light and glory. Seven of these are the capital sins, seven the sacraments. In one great allegorical picture, Bos is, indeed grotesquely sublime. He has mounted the carnal pleasures on a great chariot, which is dragged hellward by seven monsters, intended to represent the seven deadly sins; a lying blatant demon, disguised as Fame, precedes it with a herald's trumpet; a tumultuous rabble of monsters hurry after; and last of all comes Death, the mower of men, with his scythe wide as the world, shouting from a ghastly label the words of Isaiah—"Omnis caro fœnum." Sometimes Bos's morbid imagination revels in terrible visions of martyrs torn by lions, or men lying murdered in wildernesses—the howling crowd of purgatory's lowest den—suicides rejoicing in death and self-inflicted torture. Although ranked in Germany and Spain as a man of singular virtue, Bos may be called "the first morbid painter"—the king of the Hell Breughel and Fuseli school. Of his strained, sickly, and extravagant fancies Kugler writes, vol. i, p. 96, "They are complete dreams, to the colouring of which, however, he imparts a remarkable glow." There is a representation of hell by him in the Berlin museum, in which the poor souls are tormented by horrible serpent-like monsters. It is a true laboratory of hell. With all its frantic horrors, one cannot but feel astonished at the invention displayed by the artist in the creation of these fabulous creatures—of humour, indeed, there is scarcely a trace. Like many of his contemporaries, Bos appears to have spent the greatest part of his life in Spain, where his pictures were much sought and imitated. It is asserted from tradition, that some of his pictures of infernal horrors placed in Basle, in which Philip II. of Spain died, received the last looks of the tyrant. Kugler goes on to say, that a great many of Bos's works were or are in Spain.—W. T.

BOSC, Claude de, a French engraver, known in England about 1712. He quarrelled with Dorigny about Raphael's cartoons, and illustrated Picart's religious ceremonies and Marlborough's battles. His drawing was bad, and his manner coarse and lumpish.—W. T.

BOSC, Louis Augustus Guillaume, a celebrated French naturalist, was born at Paris on 29th January, 1759, and died 10th July, 1828. He prosecuted his classical studies at the college of Dijon, and devoted himself early to the study of botany under Durande. He subsequently went to Paris, and became connected with the administration of the post-office, and afterwards with that of the prisons. At the time of the French revolution he had to flee from Paris, and was long in concealment, subjected to great hardships and privations. After the death of Robespierre he returned to Paris. Some time afterwards he went to America, and spent two years in making natural history collections. On his return he placed the collections of animals and plants at the disposal of various naturalists, and thus contributed much to the advancement of science. He became administrator of prisons and hospitals, but he does not appear to have been able to make a livelihood, for in 1799 he was in great destitution. He then commenced a series of literary works, which have procured for him a high reputation. He published a dictionary of natural history, and one of agriculture, besides a complete theoretical and practical course of agriculture. He was one of the editors of the Annals of French Agriculture, and he was one of the editors of the last volumes of the Encyclopédie Méthodique. He became connected with various societies which had for their object the advancement of agriculture and horticulture, and he contributed papers to their Transactions. He published works on the culture of the vine, on the oaks of France, on the culture of trees, and the management of fruits. He made various excursions to different parts of France, as well as to Italy, in the prosecution of his natural history studies.—J. H. B.

BOSC, Pierre Thomines du, a French protestant divine, famous as a preacher, born at Bayeux in 1623; died at Rotterdam in 1692. On the subject of one of Louis XIV.'s edicts against the Calvinists, he had a long interview with the king, at the conclusion of which Louis is said to have exclaimed to his courtiers, "I have just been listening to the finest speaker in my kingdom."—J. S., G.

BOSC D'ANTIC, Paul, a learned Frenchman, born at Pierre-Ségade in Languedoc, in 1726; died in 1784. Author of a memoir on the manufacture of glass, that was crowned in 1760 by the Academy of Sciences at Paris. His works, in 2 vols. 12mo, are full of curious details connected with mineralogy, glass, and fictile manufacture.

BOSCAN, Juan, a patrician of Barcelona, born towards the latter end of the fourteenth century, and well known as a poet in the language of Castile. Having become acquainted in 1524 with Navagiero, the Venetian ambassador to Charles V., he was induced by him to imitate in Spanish the sonnets, and other forms of verse used by good Italian authors. Boscan set himself to work, and having submitted a specimen of his composition to Garcilaso, he was encouraged by that celebrated writer to persevere in the new path opened to the Castilian Parnassus, and thus he became the founder of a new school. He was, for a short time, intrusted with the education of the duke of Alva, but he preferred retirement and study to the courtly honours he might have obtained under so powerful a patron. His knowledge of Greek and Latin transpires all through his works, his style and language always appearing robed in classic attire. He is the author of several good translations, such as of Euripides' tragedies and the Courtier of Balthasar Castiglione. His tale on the basis of the Hero and Leander of Musæus, written in blank verse after the example of Bernardo Tasso, contains many gentle and sweet passages, which even now can be read with pleasure. Nothing certain is known about his birth and death; but his widow having published his works in 1543, he may have died in that year.—A. C. M.

BOSCAWEN, Edward, admiral, second son of Hugh, Viscount Falmouth, born in 1711. His first command was that of the *Shoreham*, 20 guns, with which in 1740 he highly distinguished himself under Admiral Vernon at the taking of Porto Bello. In the following year he took a prominent part in the siege of Carthagena, and after the attack of Bochachica, in which Lord Aubrey Beauclerk was killed, succeeded that gallant officer as commander of the *Prince Frederic* of 70 guns. In 1744, while in command of the *Dreadnought* of 60 guns, he took the *Medea*, a French man-of-war of 26 guns, commanded by M. Hoquart, an officer whom, strange to say, Boscawen on two subsequent occasions encountered and made prisoner. In 1746, being then captain of the *Namur*, 74 guns, he chased into Admiral Anson's fleet a French ship-of-war, the *Mercury*, 58 guns. The following year he distinguished himself in an engagement with the French fleet off Cape Finisterre, and was wounded in the shoulder by a musket ball. Having been named rear-admiral of the blue, and appointed commander-in-chief of an expedition to the East Indies, he set sail from St. Helen's, November 4, with six ships of the line, five frigates, and two

thousand soldiers. After reconnoitering the Mauritius, and finding the landing-place impracticable for an attack, he proceeded to Fort St. David's. By order of a council of war held at this place he assumed the command of the army, and marched against the French at Pondicherry, the siege of which, after two months of suffering and privation rather than of action, was raised October 6. In 1749 he lost his own ship the *Namur* and two more, but was himself providentially cast on shore. On his return home in the following year, he found that his services in the east had been recognized by his being named rear-admiral of the white. In 1751 he was appointed one of the lords commissioners of the admiralty. In 1755, having been appointed vice-admiral of the blue, he sailed from Spithead with a powerful fleet to intercept the French North American squadron. On his return he brought with him as prizes two ships of 64 guns each, and fifteen hundred prisoners. After some unimportant services as commander of the squadron in the Bay, he was named admiral of the blue, and appointed to head an expedition to Cape Breton. The important fortress of Louisburgh, the islands of Cape Breton and St. John, fell into his hands in July, 1758. On his return he received the thanks of the house of commons. In 1759 he was appointed to the command of a squadron, consisting of fourteen sail of the line and two frigates, ordered to cruise in the Mediterranean. With this force, surprising the French fleet commanded by De la Clue, who thought to elude the vigilance of the British admiral by departing from the port of Toulon while Boscawen was refitting his squadron at Gibraltar, he captured three sail of the line, and burned two in Lagos Bay. His prisoners amounted to two thousand. Later in the same year he was in command of the squadron in the Bay of Biscay. The "Brave Boscawen," as he was usually called, died at his seat at Hatchland, near Guildford, in 1761.—J. S., G.

BOSCH, Balthasar van den, a Flemish painter, born at Antwerp in 1675. He was taught by an unknown man named Thomas, whom he soon surpassed. The specialty of this Antwerpian was, like Poussin, the interior of saloons and rich renaissance saloons, filled with pictures, statues, and figures dressed in proper costume, but otherwise being mere doll furniture and characterless. Sometimes he would paint more for his own amusement a sculptor's or artist friend's studio, which were equally popular and in demand. His small portraits were so celebrated, that the duke of Marlborough (probably at somebody else's expense) sat to him on horseback—Peter Van Bloemen undertaking the horse, for Bosch would have made an ass of it. Bosch drew and coloured well, and his composition Bryan calls ingenious. Bosch died in 1715.—W. T.

BOSCH, Bernard, born at Deventer in 1746, and died in 1803. He published political and patriotic tracts, in prose and verse, 3 vols. octavo.—J. A., D.

BOSCHAERT, Nicholas, a flower painter, whose reputation has faded like one of last year's roses. He was born at Antwerp in 1696. He was a scholar of Crepu's. He had a light airy touch, and shook his blossoms into a pretty enough confusion. He was frequently employed by his contemporaries.—W. T.

BOSCHI, Fabrizio, a Florentine painter, born in 1576, and a disciple of Passignani. At the early age of nineteen, so soon he blossomed, he executed a fresco of the life of St. Bonaventure, which astonished and puzzled everybody. An "Assumption," and "Martyrdom of St. Peter and St. Paul," were good deeds of his. He died in 1642, after sixty years of painting, and having used canvass enough to serve a fleet.—W. T.

BOSCOLI, Andrea, a Florentine painter, who flourished about 1580. He was a pupil of Santo de Titi, and acquired some reputation for history and portraits. He engraved nineteen plates, and then some unknown artist engraved the coffin-plate for Andrea Boscoli.—W. T.

BOSCOVICH, Roger Joseph, mathematician, physicist, philosopher, and poet; born at Ragusa in 1711, died in 1787. Boscovich was a member of the Society of Jesus; his life was spent in study, in ease and honour; he appears to have received any office that he might covet; he was respected and pensioned; nor did he ever experience coldness or reverse except at the hands of D'Alembert and the encyclopedists, who were by no means disposed to hold a jesuit in unmerited or inordinate esteem. But his deserts were too great and too obvious to be affected by any slight; nor has posterity vindicated the singular hostility of Condorcet and D'Alembert. Boscovich had the good fortune to point out, first of all, the importance of the solar spots as an index to the period of the sun's rotation; and amongst other services to science, he engaged with success in the earliest geodetical enterprise of merit, undertaken within the papal states. Not only was he a keen and intelligent supporter and expounder of the Newtonian doctrine of gravitation, but his enduring fame mainly rests on a daring extension of Newton's conception to the ultimate condition or constitution of Matter,—an extension which every subsequent and advancing step realized by physical speculation, has tended to elucidate and confirm. The theory alluded to, is laid down with greatest detail in the treatises, "De Continuitatis Lege," "Dissertationes de viribus viris," "Theoria philosophiæ naturalis reducta ad unicam legem virium in natura existentium." In the main it is this—the ultimate elements of matter are indivisible points without extension, which are surrounded by spheres of force, alternating according to the distance from these points, up to a certain degree of remoteness: for instance, the sphere nearest to a point is one of repulsion, the intensity of which increases infinitely as the point is approached; beyond that distance, repulsion slides into attraction, and there is a sphere within which this influence exists and energizes; a sphere of repulsion again follows, and so on, until perceptible distances are reached, within which, in so far as at present known, attraction, or Newton's gravitation, alone prevails. The repulsive force in the neighbourhood of the point increasing *ad infinitum*, the quality of impenetrability is easily explained. If a body is so constituted that all its elements exist towards each other in the relation of attraction, the body will be compact or *solid;* if, on the other hand, its points or atoms are repellent, it must be gaseous; while if the distance between them is such that they neither attract nor repel, the body will be liquid. All ordinary phenomena are equally susceptible of explanation, on the ground of the conception of Boscovich: but it has a still larger amplitude, one that cannot be unwelcome to modern chemistry:—it shows *the possibility of transformation, without change of composition.* If, as explained above, the atoms of a body exist towards each other in the relation of attraction, the body is solid; but there are or may be many different degrees of distance equally compatible with such a relation, inasmuch as various spheres of attraction as well as repulsion may be supposed to exist. Change one sphere of attraction for another, and although the body continue solid, it will, to all intents and purposes, appear a new and distinct body, although no alteration of what is commonly called its chemical constitution, has been impressed upon it. Judging *á priori*, it seems far from unlikely that the relations between what (chemically speaking) are really simple and indecomposable elements, may receive elucidation from this idea of the accomplished jesuit.—Should Italy ever attain to peace and regain prosperity and repose, we shall expect, as one of the least of her achievements, a uniform and perfect edition of the works of Boscovich.—J. P. N.

BOSE, Ernst Gottlieb, a German physician and naturalist, was born at Leipzig on 30th April, 1723, and died there on 22d September, 1788. He distinguished himself in botany, and wrote treatises on the nodes of plants, the origin and direction of their roots, their secretions, and their circulation, besides several medical and surgical works.—J. H. B.

BOSELLI, Antonio, a Bergamo painter (circa 1500). He was a sculptor as well.—W. T.

BOSIO or BOSIUS, Giacomo, an Italian historian, born either at Milan or at Chivas in Piedmont, lived in the second half of the sixteenth century. He was secretary and agent to the Maltese order, in the pontificate of Gregory XIII.

BOSON, a monk of Normandy, abbot of the monastery of Bec, born at Montevilliers in 1065; died in 1136. Before being appointed to that abbacy he had been in England with Anselm, and had represented that prelate at the council of Clermont, 1095.

* BOSQUET, General, was born in 1810 at Pau, in the Pyrenees, and was educated at the college of that town. He entered the École Polytechnique in his nineteenth year, and in 1833 became a sub-lieutenant of artillery. In the following year his regiment was ordered to Algeria, where he distinguished himself by his activity and enterprise. The following anecdote will show his military skill:—In an expedition undertaken by a small column of infantry, to which he was attached, with three or four guns, the little force was suddenly surrounded by a swarm of Arabs. The situation was critical, and the plan of operations was not calculated to meet and overcome such an unexpected danger. On receiving instructions from his commander as to

the use to be made of his guns, he ventured respectfully to oppose the plan, and to suggest a manœuvre by which the column could be extricated with very little loss. The plan was adopted, and the young lieutenant was charged with the movement. The result justified his calculations, and did honour to his military talent and judgment. The enemy was repulsed, and Bosquet thus laid the foundation of the high reputation which he now enjoys. Intended for the decoration of the legion of honour, his name was erased from the list proposed to the minister, and he did not receive the decoration. This flagrant act of injustice excited the generous indignation of his brother officers, who presented themselves in a body to the governor of Algeria, and demanded reparation. This energetic remonstrance succeeded, and Bosquet was decorated with the ribbon and star of the order by a special decision. Having attained the rank of a first lieutenant in 1836, and that of captain in 1839, he was appointed to the battalion of pontooners. Re-entering the artillery in 1841, he was soon afterwards promoted to the rank of chief of battalion of the native sharpshooters of Oran. In 1845 he attained the rank of lieutenant-colonel, and was appointed to the 15th light infantry. After some further changes, in 1848 we find him in command of the 16th regiment of the line; and having given his adhesion to the republican government then inaugurated, he was named general of brigade, and placed at the disposal of the governor of Algeria. He was present in most of the engagements which took place in Algeria during the last twenty years of the French occupation of that country. He was wounded in the battle of Sidi-Zackhdar in 1841, and again on the 11th of April, 1851, in forcing the pass of Ménagel, at the head of his brigade. By this brilliant achievement he inaugurated the war against the Kabyles, in a manner which at once gave earnest of success. Of all the French generals, Bosquet is the best acquainted with Algeria, and the wild hordes which so long occupied the French arms. Intimately acquainted with Arabic, he has made the manners of the people and the physical constitution of the country the subjects of profound study. His aim was to insure the continued submission of the fierce spirits opposed to him by moderation and justice, when he had subdued them by his energy and courage in the field. When he left Algeria, one of the native tribes which had submitted to French domination presented him with a pair of richly-damascened spurs, made in the European style, as a mark of their friendship and esteem. No greater proof can be desired of his moderation and uprightness in power. He is scarcely less deserving of notice, in fact, for his courage and capacity as a military commander, than for the inflexible rectitude and elevated sentiment of his character. Algeria has been to France a vast military school for the practical training of the men who are to uphold her ancient and well-acquired renown, and to add new glories to the long roll on which fame has inscribed Lodi, Arcola, Wagram, Esling, Jena, Friedland, Austerlitz, Borodina, Smolensko, and Moscow. In 1853 he became a general of division, and was sent by Marshal St. Arnaud in the following year, in command of the second division of the expeditionary army on the banks of the Danube, in spite of his well-known republican sentiments; for he was one of those who most strongly opposed the establishment of the imperial regime in France. He shared with St. Arnaud, Canrobert, and Pelissier, the dangers and trials of the Crimean campaign of 1854–55. He was foremost in forcing the passage of the Alma, and was one of the two generals (the other being General Macmahon) whose successful assault on the Malakoff forced the Russians to evacuate Sebastopol.—E. W.

BOSQUILLON, Edouard François Marie, born at Montdidier in 1744, and died in 1816. Educated first by his father, and afterwards at a jesuit establishment in Paris, he took a degree in medicine. In 1774 he was appointed professor of Greek at the college of France. Bosquillon possessed one of the most valuable medical libraries in the world, the catalogue of which fills four hundred closely-printed octavo pages. His translations, chiefly from English medical and surgical books, are highly prized. His notes often exceed the text in extent, and are said to render his translations of more value to a student than the originals. Bosquillon's benevolence makes his name remembered among the poor.—J. A., D.

BOSSCHA, Herman, born in 1775; died in 1819; conducted a Latin school for several years; and in this capacity moved from time to time from one Dutch city to another, finally occupying a chair as professor at Amsterdam. He published some occasional poems in Dutch and in Latin. He translated into Dutch Blair's Lectures, and Plutarch's Lives. He wrote a history of the revolution of Holland in 1813, which is still referred to occasionally.—J. A., D.

BOSSCHAERT, Thomas Willeborts, a Dutch painter, born at Bergen-op-Zoom in 1613. He studied at Rome, and under Segers. His style much resembles Vandyck. In 1646 he was made director of the Antwerp academy, and died in 1656.

BOSSE, Abraham, a French engraver, born at Tours about 1610. He imitated Callot in his more careless and ragged manner, worked chiefly from his own designs, and published a work on engraving, afterwards republished with additions by M. Cochin. He executed portraits of Cardinal Richelieu and Callot, and a scene of the marriage of Louis XIV.—W. T.

BOSSECK, Heinrich Otto, a German physician, was born at Leipzig on 27th October, 1726, and died 30th January, 1776. He prosecuted his medical studies in his native town, and then travelled in France. Besides some medical works, he has written dissertations on the stems of plants, the nodes of plants, and the anthers.—J. H. B.

* BOSSELET, Hippolyte, a political writer, born at Paris in 1824. Although esteemed for his talents, he has not written any work by which to be fairly judged.—J. F. C.

BOSSI, Giuseppe. This celebrated writer and artist was born at Busto Arsizio, near Milan, on the 11th of August, 1777. Having completed his classical education at the college of Monza, in which he highly distinguished himself, and unable to resist any longer his love for the fine arts, he went to the academy of Brera, and under the direction of Appiani and Traballesi he studied drawing and painting. So rapid was the progress made in those arts, that his masters urged on him the necessity of going to Rome, and studying there the chef-d'œuvres of the old masters. It was in Rome he met Canova, who took the promising youth by the hand, directed him in his studies, and soon conceived for him the warmest friendship, which was never interrupted during Bossi's life, unfortunately but too short. Bossi, Canova, and two or three other artists, represented then with honour, and even with eclat, the Italian school in the fine arts. On Bossi returning to Milan he was appointed secretary of the Academy of Painting, and his talents both as a painter and a poet won the admiration of Napoleon I., who created him a knight of the iron crown, and president of the academies of Milan, Venice, and Bologna. His fame as a writer commenced in 1810, when he published his great work in four books, entitled "Il Cenacolo di Leonardo da Vinci." This work has been eulogized by Giuseppe Maffei, who considers Bossi one of the greatest prose writers of Italy; and Goëthe proclaimed it a masterpiece of erudition and taste. Bossi was also one of the collaborators to the biography of Leonardo da Vinci, to which more than sixty literary men from all parts of Italy contributed their share of information. When resting from his artistic occupations, Bossi devoted many leisure hours to poetry, and some hymns, canzones, and sonnets from his muse, fertile in lyric beauties, have been published in various collections. His poem, written in the Milanese dialect on the marriage of Prince Eugene Beauharnais, has enhanced Bossi's fame as a poet. A marble bust by Canova, and a magnificent sarcophagus, have been erected in Milan by the numerous pupils and admirers of this eminent artist and distinguished writer. He died on the 15th of December, 1815.—A. C. M.

BOSSI, Giuseppe Carlo Aurelio, baron de. This celebrated diplomatist was born at Turin on the 15th of November, 1758. Having finished his collegiate education, he devoted himself to the study of the law, and attended for five years the lectures on jurisprudence delivered in the university of Turin by the celebrated historian, Carlo Denina, who became afterwards his warmest friend. Bossi was scarcely fifteen years of age when he published two tragedies, "Rea Silvia" and "I Circassi," both of which met with general approbation. When Joseph II., emperor of Austria, published in 1781 his famous edict of forgiveness, Bossi composed for the occasion an ode full of philosophical ideas and liberal suggestions, quite at variance with the spirit of the subalpine government. Its author was requested to leave Turin, and Bossi chose Genoa as his retreat during his undeserved ostracism. After a residence of six months in that city, the portfolio of the home secretary being vacant, Bossi was appointed first secretary of legation, and then minister *ad interim*. It was during his summer vacations he composed the greater

part of his lyric poetry, and an epic poem on the unfortunate death of the prince of Brunswick, who was drowned on the 27th of April, 1785, whilst endeavouring to save several labourers who were in imminent danger. This poem, entitled "Elliot e L'Ollanda Pacificata," is a faithful account of all the historical facts and personages connected with Holland. When the French revolution broke out, Bossi was sent by his government to the camp of the king of Prussia, to consult with that sovereign on the perilous position of Piedmont, and to find out the conditions on which rested the Austro-Russian alliance. From thence he went to Russia as envoy extraordinary, and remained there for two years. The king of Sardinia having signed a treaty of alliance with France, Bossi was ordered by Paul I. to quit his dominions; and on his return to Turin he received as a reward for his ability and courage the embassy to Venice. That aristocratic republic having fallen in 1797, Bossi returned to Turin, whence he was deputed as an "alter ego" from the king of Sardinia to the general-in-chief of the French armies. From that moment Bossi always followed Napoleon, and rendered most important services to his king. After the treaty of Campo Formio in 1797, Bossi was sent as ambassador to Holland, where he became acquainted with General Joubert, whose friendship he enjoyed, and who gave him the most indisputable proofs of his unlimited confidence. Joubert having deprived King Emmanuel of his crown, requested Bossi to repair to Turin and assist him in laying the foundations for a new government more suitable to the wants of the time. Bossi had also the confidence of Talleyrand, who more than once profited by the consummate knowledge in politics that the Italian diplomatist had acquired in his travels, and during his long residence in Russia, Prussia, and Venice. It was in his daily intercourse with the French minister that Bossi discovered the real intentions of France towards Piedmont, and endeavoured by all means to avert from his country the impending catastrophe, by effecting a reconciliation between the two republics. The French army having been beaten by the Austrians and compelled to retreat, leaving Piedmont in the hands of the enemy, Bossi fled from Italy and came to Paris, where he devoted his time to literature. After the victory of Marengo and the dispersion of the Austro-Russian army, he returned to Italy, and was appointed by General Berthier minister plenipotentiary to the Ligurian republic. That appointment did not meet with the approbation of the first consul, who instituted a government commission, well known in Italy by the name of the government of the three Charleses, for its members were—Carlo Bossi, Carlo Giulio, and Carlo Botta. It was Bossi who advised Napoleon to join Piedmont to France, that territory being indispensable as a military station, of an immense strategical importance, and as a magazine for the French armies in Lombardy and Germany. Napoleon understood the purport of such a counsel and executed it, to the detriment of the nationality and independence of Italy. Bossi was accused of treason by his countrymen, and endeavoured to explain his conduct in a pamphlet, which was translated into French by the order of government, and circulated throughout the empire. From that time to 1805 Bossi lived in complete retirement from public affairs, and reappeared on the political stage at the request of Louis Napoleon, then king of Holland, who induced Bossi to accept the governorship of the department of Ain. In 1810 Bossi was created a baron of the empire, and sent with the same rank to the department of La Manche, where he remained till the year 1814. In 1815 he was made a knight of the legion of honour, and was presented with letters of naturalization by Louis XVIII., but soon after being suspected of leaning towards Napoleon, he was deprived of his governorship, although the most influential inhabitants memorialized the king in favour of their governor, and entreated that he should be left unmolested. This demonstration of affection and esteem determined Baron de Bossi to fix his residence in France; and it was only after thirty-five years of high diplomatic and political functions that he revisited his native country. Whilst he was governor of Ain he wrote a poem, entitled "Oromasia," the subject of which is the French revolution. His versification is noble and faultless, and under the assumed name of Albo Crisso, we can easily discover a scholar well acquainted with the prince of epic poets whom he successfully imitates. This extraordinary man, the principal events of whose life have been briefly registered here, died in Paris, regretted by a numerous circle of friends and admirers, on the 20th of January, 1823.—A. C. M.

BOSSO, Matteo, born of a noble family at Verona in 1428. He was sent early by his parents to Milan, under the direction of Pietro Perleoni, an eminent rhetorician, whose school was then frequented by many foreigners. Having completed his studies, he obtained the direction of the chapter of canons at Fiesole—a dignity which introduced him to Lorenzo de Medici, through whose powerful recommendation he was elected a member of the Platonic Academy. Poliziano and Pico della Mirandola became his friends; and such was the esteem in which he was held by Lorenzo de Medici, that he was chosen as the fittest person to present the cardinal's hat and purple to his son Giovanni, afterwards Pope Leo X., an honour which is generally reserved for the most intimate friend of the family. Sixtus IV. many times wished to confer on him the episcopal dignity, which he always refused through christian humility. He was considered an accomplished orator and a sound philosopher, and has left many Latin works, which are considered by Poliziano of great literary merit. His collection of letters, under the title of "Epistolæ Familiares et Secundæ," are full of moral and philosophical doctrines, and his orations are cited by Rosini and Bayle as models of sacred oratory. His work in eight books, "De Vero Sapientiæ Cultu," was adopted by many Italian and foreign universities. His translation, with notes, of five of Cicero's orations, was interrupted by his death, which took place at Padua in 1502.—A. C. M.

BOSSUET, Jacques Benigne, bishop of Meaux, the glory of the church of France in these later ages, was born at Dijon on the 27th September, 1627. His father, Benigne Bossuet, was descended from an ancient and honourable family in Burgundy, and was himself a councillor in the parliament of Metz. The duties of this function obliged him in 1633 to transfer his residence to Metz, leaving the young Bossuet under the care of his uncle Claude, a man in every respect worthy of the charge. The boy was designed from the first for the ecclesiastical state, and received the tonsure in his eighth year. At the age of thirteen he was nominated to a canonry in the cathedral of Metz. Soon after his father's removal to Metz, he was placed at the college of the jesuits at Dijon, where he remained about eight years. His punctual and faithful mode of working even then procured for him from his schoolfellows (punning on his name) the title of "bos suetus aratro." For a similar reason St. Thomas Aquinas, when studying at a college in Paris, was called by his companions "the great dumb ox," or "the Sicilian ox." The earliest trait recorded of him, which shows in a marked way the bent of his genius, is the impression made upon him at a very early age by reading some pages of a bible which he found one day on his father's desk, and obtained leave to take away with him. From that time he read and pondered on it incessantly, and with extraordinary devotion; and in his mortal illness, seventy years later, we shall find that the same book was still his darling resource, and his unfailing consolation. The jesuits, soon discovering the great abilities of their pupil, evinced a desire to attach him permanently to their society; but as this did not meet the wishes of the family, his uncle in 1642 sent him up to Paris, where he entered in the college of Navarre as a theological student. He remained at the college, with intervals, for ten years. On the day he entered Paris he saw Cardinal Richelieu, then sinking under a mortal disease, being carried in a litter into the city, and a few days after, he followed his body to the tomb. It was while at the college of Navarre that that extraordinary eloquence which afterwards spread his fame through Europe, found the first occasion to display itself. One evening at the hotel Rambouillet, the conversation turned on preaching, and M. de Feuquières, who had known Bossuet at Dijon, remarked to Mme. de Rambouillet (a member of the royal family), that he knew of a young student at the college of Navarre, who, if he was sent for at that moment, and if a text were given to him, and a few minutes allowed for preparation in a room by himself, would preach to them an eloquent discourse an hour long. This strange sort of wager was at once taken up; Bossuet was sent for, and after a short meditation, came forward and preached a sermon, the force and eloquence of which astonished all his hearers. The good bishop of Lisieux hearing this, and knowing already something of Bossuet, sent for him, and had the experiment repeated in the presence of himself and two other bishops. But when it was over, seeing all the danger to which such a talent in one so young (Bossuet was at the time only sixteen) exposed its possessor, M. de Lisieux, in a kind and paternal admonition, entreated the young prodigy

not to suffer himself to be withdrawn by the love of praise, or the persuasions of others, from that studious, humble, and retired life which was fitting for his age. Bossuet heard and heeded, and we hear of no more such displays of oratory.

In 1648 he took his bachelor's degree; after which he resided at Metz for two years, to be near his family, while studying for the theological license. In 1650 he commenced his license at the college of Navarre. During the Lent of 1652 he took priest's orders, having previously made a retreat at the college of St. Lazare, under the direction of St. Vincent de Paul. He conceived an earnest and affectionate admiration for his director, and nearly fifty years later, in 1700, took an active part in promoting his canonization at Rome. In May he obtained the license of doctor in theology, coming second on the list, the abbé de Rancé being the first. The founder of the austere order of La Trappe was at this time plunged in the vanities and dissipations of the world, and no tie of sympathy seemed possible between him and the serious studious Bossuet. But events were so strangely ruled, that the grave student came to be the trusted and familiar inmate of the most magnificent court of Europe, while the brilliant de Rancé, flying from his remorse to a frightful solitude, expiated for long years in penitential austerities the errors and follies of his youth. Under these altered circumstances, the two men met again, as we shall see.

At this period, when the formal preparation for life was completed, Bossuet had to decide what course to take. He was urged to stay in Paris; he had powerful friends and patrons at court; and such powers as his must insure a successful career. On the other hand, Cornet, the grand-master of the college of Navarre, wished to resign in his favour, and pressed Bossuet to consent to be nominated. But lastly, he was a canon, and now archdeacon, of the cathedral of Metz; and here a plain path of duty presented itself. Bossuet did not hesitate; he went to Metz, and resided there for six years. During this period he added largely to those stores of learning which he afterwards so ably employed. Among the fathers, St. Augustine was his great oracle; he read and re-read him, and completely penetrated himself with the modes of thought of the fervid African. But more than all he studied the New Testament, a copy of which he had always about him. He lived on friendly terms with the minister of the Calvinists at Metz, M. Paul Ferri, and it was with him that he commenced the long series of his controversial writings, by publishing, in 1654, a refutation of the catechism of Paul Ferri. The fame of his preaching gradually spread, and he was so often invited to preach in Paris, that at the end of 1658 he transferred his residence to the metropolis, taking up his abode at the deanery of St. Thomas du Louvre. For the next ten years he lived at Paris, preaching constantly, gaining the friendship of good men by his purity of life and uprightness of character, and causing the ascendancy of his genius to be daily more felt. In 1661 he preached for the first time before Louis XIV. In 1667 the great Turenne made to him his abjuration of protestantism, after reading the manuscript of his "Exposition de la foi Catholique." His recognized moderation and fairness of mind caused him to be employed by M. Péréfixe, archbishop of Paris, with much success as a mediator between Arnauld and the party of Port Royal, and their assailants. A great number of the sermons which he preached at this time are to be found in the collective editions of his works. In lucidity of arrangement and correctness he is said to yield to Bourdaloue, and in the musical flow of his periods to Massillon; the ruggedness as well as the fervour of St. Augustine hangs about his style; but for comprehensiveness of view, for grandeur of conception, for that enthusiastic eloquence which springs from deep personal conviction, Bossuet's sermons have perhaps never been equalled in modern times.

In September, 1669, he was nominated to the bishopric of Condom; and in the following year, the king, whose admiration and regard for him had gone on augmenting, appointed him preceptor to the dauphin. During the next ten years, therefore, Bossuet lived at court, for he resigned the bishopric of Condom a few months after receiving the above appointment. His labours during this period, whether in the field of controversy, or in that of biblical commentary, or of tutorial instruction, were unceasing. His famous conference with the minister Claude in 1678 we shall speak of presently. His commentaries on the Psalms were the result of a long series of conversational promenades in the Allée des Philosophes in the park at Versailles, where Bossuet was of course the presiding genius, but which the greatest intellects of France—Fenelon, Fleury, Pelisson, La Bruyere, &c., delighted to attend, for theological, philosophical, and literary discussion. The MS. of the chief part of the commentaries produced at this time was never printed, and has unfortunately been lost. Those who were present at these meetings used always to dine with Bossuet, who gave, according to the abbé de Longuerue, *fort mauvaise chére*. His pupil, the dauphin, was a youth of very ordinary abilities, and but little sympathy seems ever to have been established between him and Bossuet. It was for the instruction of this prince, nominally at least, that the celebrated delphin editions of the classics were composed, and that Bossuet wrote his "Discours sur l'Histoire Universelle," than which none of his works bears a clearer impress of his lofty mind. But we should do scanty justice to Bossuet's immense activity, did we suppose that his life at court was engrossed by literary pursuits, however varied. By him, in 1674, the weak purpose of Mme. de la Vallière, long struggling between her awakened conscience and her splendid temptations, was strengthened and sustained; and in the following year he preached one of his most celebrated sermons at her solemn profession in a Carmelite monastery. By him, in a great measure, in the same year, the guilty connection of Louis XIV. with madame de Montespan was for a time broken through. Turenne in 1675, and the duc de Rochefoucauld, author of the Maximes, in 1680, dying in his arms, received from him the last succours of religion. He wrote also at this period several letters to the king, while with the army in Flanders, in one of which he strongly urges him to exert himself to relieve the distress among the people. Bossuet's eagle eye detected the weak spot in the apparent greatness and magnificence of France; and had his advice been honestly followed, perhaps the revolutionary ruin of the succeeding century might have been averted. In 1680 the education of the dauphin being over, Bossuet was made first almoner to the dauphiness. For the space of a year he had no other definite employment, until in May, 1681, he was nominated by the king to the vacant see of Meaux. He was about to prepare himself for his new duties by a retreat at La Trappe, when his design was frustrated by the pressure of weighty business connected with the approaching assembly of the French clergy at Paris, to consider the question of the *régale*. Our limits will not permit us to attempt anything like a regular narrative of the proceedings of this celebrated assembly. Suffice it to say, that Bossuet was the life and soul of a body which contained all the most distinguished ornaments of the church of France—a church never at any time more richly adorned by the virtues and talents of her clergy than then. He was chosen to preach the opening sermon on the 9th November, 1681; and the line of conduct which he traced out in this discourse, was exactly that which by incredible labour and patience, and by the full exertion of all his matchless powers, he finally induced the entire assembly to pursue. After the affair of the *régale* was settled, the assembly proceeded to deliberate on the general questions of the relation of the spiritual to the temporal power, and of the papacy to the church. The result was the declaration of the Gallican church, dated March 19th, 1682, contained in four articles composed by Bossuet. The most important points of this declaration are, first, the assertion of the radical distinction between the spiritual and temporal powers, and of the independence of the latter on the former; secondly, the declaration, in conformity with the council of Constance, that the decision of a pope, even in questions of faith, is not irreformable, "nisi ecclesiæ consensus accesserit."

After the breaking up of the assembly in June, 1682, Bossuet immediately proceeded to Meaux, the see of which he administered for the remaining twenty-two years of his life; and at this point we shall collect together such notices as our space will permit us to record concerning his manner of life in his diocese, and in his own household. He now carried out his suspended project of visiting the monastery of La Trappe, the superior and founder of which, the abbot de Rancé, he cordially loved and admired. During this retreat, he edified the monks of that ascetic order by the strict fidelity with which he conformed to all the observances prescribed by the rule. He visited La Trappe eight different times in the course of his episcopate, and used to say that he was never happier than when there. Upon his return to Meaux, he zealously applied himself to the discharge of the duties of the episcopate, bringing to bear upon the guidance of the souls committed to him all the immense

energy and extraordinary powers of body and mind with which God had endowed him. With unremitting toil he thus devoted himself for more than twenty years to the pastoral charge, until, in the last year of his life, incessant pain and weakness disabled him from its continuance. He paid great attention to the proper regulation of the seminary in his diocese, especially urging upon the students who were in training for the priesthood, the importance of perfecting themselves in the art of speaking in public, so as to be able to preach constantly to their congregations. In conducting the controversy with protestants, he deemed this qualification to be one of paramount necessity. In all his relations with his clergy there was that blending of simplicity with dignity, and of frankness with firmness, which is distinctive of true moral greatness. In the clerical conferences which he held frequently in different parts of his diocese, it was his delight to discuss and resolve questions of practical difficulty bearing on the duties of pastors; and nothing was more remarkable than the way in which he knew how to adapt the level of his conversation, and even his manners, to that of the less refined and educated members of the priesthood whom he found in remote districts. He held a diocesan synod once a year; and these were the occasions which he always chose for delivering "canonical admonitions" to such of his clergy as might be liable to censure. This was a favourite plan with him, and succeeded admirably. He used to say, "A bishop should instruct, rather than institute proceedings. *Men do not appeal from the word of God.*" He preached regularly on Sundays and holidays in his cathedral, but after he came to Meaux he never wrote his sermons. Shortly before mass one Sunday, Fleury and the Abbé Ledieu, his secretary, entering his study unannounced, saw him on his knees, with head bare and the gospel in his hand, absorbed in meditation; such was usually his sole preparation for preaching. In another department of pastoral duty, his astonishing labours must not be wholly passed over. There are extant more than seven hundred letters of advice and direction on religious matters addressed by him to nuns, especially to the widow Cornuan. In giving advice on such subjects, he took St. Francis de Sales for his model. They fill the eleventh and twelfth volumes of the Benedictine edition of his works. As a proof of his firmness and ability as a ruler, we may quote the celebrated case of the exemption of Jouarre. This monastery, which under the terms of an ancient papal brief, claimed exemption from the jurisdiction of the bishop of the diocese, had fallen into a state of great relaxation. The abbess, a princess of the house of Lorraine, resided for a few weeks in the year at Jouarre, and passed the rest of her time in the gay world of Paris. When all entreaty and admonition had failed, Bossuet, undeterred by the influence at court of the powerful relatives of the abbess, instituted a process in the grand chamber of the parliament of Paris, and obtained a decree annulling the exemption. But the inmates of the abbey still made a contumacious resistance to the actual exercise of the episcopal jurisdiction, and the narrative of the skill, patience, and firmness, with which Bossuet at last succeeded in overcoming this resistance, forms the best illustrative comment on his character.

Into the regulation of his domestic life Bossuet carried the same conscientiousness and resolution which distinguished him in his public career. The mass of work which he contrived to get through is something confounding to ordinary conceptions. "But," as his secretary, quoted by de Bausset, well observes, "a man accustomed to lose not a single moment, has time for all his duties; a man all whose pleasures, and even his very sleep, are a study, has years more extended, and a longer life than ordinary mortals." The one point on which he seems to have failed was household economy; he trusted his pecuniary affairs entirely to a steward, and they consequently became somewhat involved in the last years of his life. His country-house at Germigny, near Meaux, was the favourite resort of princes, nobles, and ecclesiastics—of all that was highest and best in France, and all the illustrious foreigners that visited Paris. The great Condé, Fleury the historian, the Abbé Renaudot, d'Herbelot the celebrated orientalist, and la Bruyére, author of the Caractères, were among his intimate friends. Boileau relates that he submitted to him in 1695 the MS. of his epistle Sur l'amour de Dieu, an attack upon the false casuists; and that Bossuet, after reading it twice or three times, honoured it with his hearty approbation. Similarly the Athalie of Racine was shown to and approved by him before publication. But to give even a summary of the varied relations, all interesting and worthy of himself, in which this great man stood to the savans, the poets, and the general society of his age, would require a volume rather than an article. Before entering upon the closing scenes of Bossuet's life, it is necessary to say a few words, first, on his controversy with protestants; secondly, on his dispute with Fenelon; thirdly, on such of his works as will not have been mentioned in connection with the two previous heads. No notice of the life of Bossuet could be considered complete which did not give some historical account of the controversy which he waged for fifty years against protestantism; for a subject which took up so much of the time and thoughts of so great a man, and his writings on which created so great a sensation in Europe, could not fairly be left out of sight by an impartial biographer.

In 1654, when Bossuet published at Metz his first controversial work, the "Refutation du Catechisme de M. Paul Ferri," protestantism was still numerously and powerfully supported in France. At Metz, in particular, the Huguenots mustered very strong, and it was here that their annual synod of ministers was held. Thinking, as he became more deeply engaged in the controversy, that one principal cause of estrangement was the distorted view which many protestants had of the catholic doctrines, Bossuet conceived the idea of composing a short and clear exposition, showing both what these doctrines were and what they were not, to which he could refer an inquirer or an opponent. This was the origin of the "Exposition de la foi Catholique," the perusal of which is said to have converted Turenne. The work remained for many years in manuscript, and was published, at the urgent entreaty of Turenne himself, in 1671. In 1678, while Bossuet was at court, occurred his famous conference with Claude. It was brought about by Mdlle. Duras, a niece of Turenne, who had been educated as a protestant, but was now leaning to catholicism. Each of the disputants published a version of the conference, but with many discrepancies. When Bossuet went to Meaux in 1682, he found the protestants very numerous in the diocese. He organized a regular system of missions for their conversion, which was attended with considerable success. Like St. Augustine, he set his face against the employment of any other means for the attainment of religious uniformity but those of instruction and persuasion. He never once called for the interference of the civil power against the protestants; but, on the contrary, in the case of M. Seguier and others, succeeded, by appealing to the court, in checking the persecuting exercise of authority sanctioned by the marquis de Louvois. It is an ascertained fact that he was not consulted, and had no concern whatever, in the fatal measure of the revocation of the edict of Nantes. His fairness, kindness, and straightforwardness, were acknowledged by the protestants themselves, who never taxed one of his episcopal acts with injustice or severity. In 1688 appeared the famous work, announced many years before, known as the "Histoire des Variations des Eglises Protestantes." Burnet, who was roughly handled in it, and Jurieu, wrote replies, to which Bossuet responded in his "Defence de l'Histoire," &c., and his "Avertissemens aux Protestans," published in 1691 and 1689 respectively. From 1691 to 1701 an interesting correspondence was carried on between Bossuet and Leibnitz on the subject of a reunion between the catholic and Lutheran churches. Bossuet, who had the project much at heart, would have gone so far as to concede the cup to the laity of the Lutheran communion, if they desired it, and to relax the law of celibacy in favour of the existing Lutheran ministers, upon their becoming catholic priests. Leibnitz at first entered warmly into the scheme, but political considerations induced him after a time to moderate his zeal, and at last, in 1701, to break off the correspondence altogether. In that year, by the death of the duke of Gloucester, the princess Anne's only surviving child, the succession of the house of Hanover to the British throne became almost a certainty, and it would not do for a confidential servant of that house to continue a correspondence which might bring upon his patrons a suspicion of Rome-ward tendencies, and thus imperil their acceptability to protestant England. Writing to Fabricius in 1708, Leibnitz says—"All our rights over England are founded upon the exclusion and hatred of the Roman religion; therefore whatever acts might bring upon us the appearance of being lukewarm opponents of Rome, are deservedly to be avoided." It is possible, however, that this correspondence had a real effect upon the secret convictions of Leibnitz; for in his posthumous work, the Systema

Theologicum, his leaning towards the entire catholic system is manifest.

The celebrated controversy between Bossuet and Fenelon, on the subject of quietism—the one only transaction in the life of Bossuet which his biographer approaches with regret—extended over a period of five years, from 1694 to 1699. Some years before, Molinos, a Spanish monk, had published a work on the nature of true spiritual perfection, so redolent of delusion and false mysticism, as to have incurred the formal condemnation of the Holy See. Madame Guyon, about the year 1694, revived, both in her writings and in the conferences at which she enlightened her disciples, the principles of Molinos, though in a somewhat modified form. Fenelon, who was at that time preceptor of the dauphin, but was nominated in 1695 archbishop of Cambrai, was inclined, from a similarity of mental structure, to view with favour the rhapsodies of Madame Guyon; but others, particularly the bishop of Chartres, strongly disapproved of her proceedings, and at length prevailed upon Bossuet to take notice of them. He invited Madame Guyon to visit Meaux, where she resided for six months in a convent. During this period Bossuet examined all her writings, which she freely confided to him, and in frequent conversations with her explained the nature of the errors into which she had fallen, and counselled her respecting her future conduct. She was apparently all docility and submission, and Bossuet, on her leaving Meaux, gave her a certificate stating his belief in the perfect rectitude of her intentions. In the meantime took place the conferences at Issy (February, 1695), at which some important articles on the disinterested love of God were drawn up, and signed by Fenelon himself, to which we shall presently have occasion to refer. Mme. Guyon upon leaving Meaux, instead of remaining quietly in the country as she had promised, went up to Paris, and there circulated among her followers copies of Bossuet's certificate, as if it amounted to a complete justification of her conduct. An order was thereupon issued from the court, which Bossuet seems to have approved or obtained, that she should be arrested and placed in confinement. This measure was the commencement of the estrangement between Bossuet and Fenelon, which was widened shortly after by Fenelon's refusal of his approbation to a work which Bossuet had got ready for the press, entitled "Instructions on States of Prayer." Fenelon meantime was preparing his Maximes des Saints, which appeared in January, 1697. In this work, although approved by several censors, and although Fenelon prefixed to it a declaration of his entire adherence to the articles of Issy, the traces of a false mysticism and a spurious spirituality are indubitably present. It contains this assertion, that "a habitual state of love to God is possible, which excludes both the fear of punishment, and the desire of reward;" and it admits an hypothetical case, in which, so long as it retained the love of God, "a soul could consent to the absolute sacrifice of its salvation." Both these propositions were clearly inconsistent with the articles of Issy. Bossuet's work on states of prayer appeared six weeks after that of Fenelon. The feeling at court (see St. Simon's memoirs) set at first strongly against the work of the archbishop of Cambrai. Bossuet immediately set to work to examine the Maximes des Saints, and soon extracted from it a number of propositions which he judged to be deserving of condemnation. After many conferences he prevailed on the archbishop of Paris, and the bishop of Chartres, to join with him in a declaration which appeared in August, 1697, condemnatory of these propositions. But Fenelon had already sent his book to Rome, and submitted it to the judgment of the pope. Rome proceeded in the matter with her usual deliberation; and during the eighteen months which elapsed before her decision was promulgated, an incessant war of pamphlets was carried on between the two disputants. Each put forth his utmost powers; and while the brilliancy and force of the one never appeared to greater advantage, the calm argumentative dignity of the other caused him to have certainly not the worst in the strife. But it is painful to see, as the dispute proceeds, a gradual increase of bitterness on both sides, but particularly on that of Bossuet, and at last a recourse even to personalities. It must have been only in a moment of extreme irritation that Bossuet could commit to paper the comparison of Fenelon and Mme. Guyon to Montanus and Priscilla. At last, in March, 1699, arrived the brief of Innocent XII., condemning the Maximes des Saints, with twenty-three propositions extracted from it. Fenelon's prompt and edifying submission is well known. It is consoling to know that Bossuet took steps before his death to bring about a reconciliation with Fenelon, which were baffled by a series of unfortunate *contre-tems*.

We can only devote a very few words to Bossuet's remaining works. His funeral orations—a kind of composition which, greatly as he excelled in it, he disliked—are a mine of profound and consoling thoughts—of vivid images—of inspiring exhortations. Among his devotional works are the "Meditations sur l'Evangile," and the "Elevations sur les Mystères." The "Paraphrase du Pseaume XXI." was written only two months before his death. But we cannot undertake to give even all the titles of his many works, but must refer the reader either to the Benedictine edition of them, or, for a general view of their contents, to the Life by de Bausset.

The time now drew near when this great man, who had been for fifty years the soul of France and the admiration of the catholic world, was to pay himself that last debt of nature which he had taught so many to contemplate with holy hope. In 1701 another assembly of the French clergy was held, in which, as in that of 1682, Bossuet's was still the master spirit, guiding all deliberations, and shaping all decisions. He obtained a formal censure by this assembly of a number of propositions involving a lax and pernicious casuistry, and especially of the monstrous doctrine of probabilism. In December of the same year he was visited by the first premonitory symptoms of the disease of which he died. The physicians upon examination declared it to be the stone. Lithotomy was at that time imperfectly understood, and as Bossuet himself shrank from the operation, the medical men confined themselves to administering such palliatives as their art could supply. He was at Meaux for three months in the spring of 1702, and preached for one hour in the cathedral with all his wonted fluency and power on the subject of frequent communion. The last words of this, his last sermon in that place, were as follows:—"I wish that you should remember that a certain bishop, your pastor, who professed to preach the truth and to uphold it without disguise, collected together in this one discourse the capital truths of your salvation." He returned to Paris to be near the physicians, but spent the end of the year 1702 at Meaux, leaving it for the last time early in 1703. The remainder of that year was spent in Paris or Versailles, the physicians not allowing him to return to Meaux. Prolonged and racking pains gradually attenuated and enfeebled his powerful frame; but except when at rare intervals physical agony caused a temporary suspension of the mental powers, his intellect retained its full strength, and his wonderful memory was as clear as ever. In the midst of his sufferings the slightest sign of impatience never escaped him; but he was often heard to murmur, "Lord, I am cast down, but not confounded; for I know on whom I have believed; Thy will be done." His chief consolation was in hearing the New Testament read to him, particularly the Gospel of St. John, which was thus read over to him more than sixty times during his illness. In March, 1704, he was constantly attended by his confessor, the abbé de St. André. Upon the abbé's expressing some surprise that Bossuet, so profound and experienced a theologian, should consult him so minutely upon questions of conscience, he replied—"Undeceive yourself; God only gives us light for the guidance of others; he often leaves us in darkness with respect to our own conduct." On the 8th April he received the last sacraments, making all the necessary responses with the humility and docility of a child. On the night of the 10th, when he was evidently sinking, the Abbé Ledieu, his secretary, entreated that he would sometimes think on those whom he had left behind him, who had been ever so devoted to his person and to his glory. At these words the dying bishop half raising himself up, said with a holy indignation—"Cessez ces discours. Priez pour moi pardon á Dieu de mes péchés." After a day of great suffering, he quietly expired in the night between the 11th and 12th of April, without agony or convulsion. When the body came to be opened, a stone was found as large as an egg.

Bossuet was tall and of a commanding presence; there was something remarkably noble about the expression of his head and face, and the effect was heightened in his old age by his long white hair. By a fortunate mistake his tomb escaped the iconoclastic fury of the Jacobins during the French revolution, and his relics still rest in the cathedral of Meaux. The above sketch has been chiefly compiled from the admirable Life by M. de Bausset (Paris, 1814), formerly bishop of Alais.—T. A.

BOSSUT, Charles, Abbé, a distinguished French mathe-

matician and writer on hydrostatics and hydrodynamics, was born at Tartaras, near St. Etienne, on the 11th of August, 1730, and was educated in the jesuits' college at Lyons. On the completion of his education, he addressed himself for advice as to his future course in life to Fontenelle, by whom he was introduced to Clairant and d'Alembert; and those philosophers, appreciating his talent for mathematics, encouraged him to persevere in cultivating that science, and assisted in obtaining him advancement. In 1752 he was elected a correspondent of the Academy of Sciences, to which body he continued during life to contribute many important memoirs. In the same year, by the recommendation of the eminent architect, Le Camus de Mézières, he obtained a professorship at the school of engineering at Mézières. In 1768, on the retirement of Le Camus from the office of examiner of students of engineering, the Abbé Bossut succeeded him, and became remarkable for the strictness and impartiality with which he conducted his examinations. In the same year he was elected a member of the Academy of Sciences. The Revolution deprived him for a time of his places, with their emoluments, and reduced him to temporary poverty; but on the establishment of the institute, he was chosen one of its members, and afterwards was appointed one of the examiners of the polytechnic school. From this situation, age and infirmity obliged him to retire with a pension in 1808. He died on the 14th of January, 1814, in his eighty-fourth year, as highly respected for his moral character, as he was admired for his scientific abilities. The sciences to the advancement of which Bossut contributed most were those relating to the equilibrium and motion of liquids; and in particular, the theory of the stability of ships may be said to have been founded by him—a theory whose practical application has been attended with most beneficial results to the art of ship-building. These advantages naturally fell, in the first instance, to the lot of the French navy, the superior sailing qualities of which, at the end of the last and beginning of the present century, are a matter of history. Subsequent authors have added to our knowledge of the theory of the stability of ships, but the greater part of it is still due to Bossut. His memoirs on this and on other mathematical subjects, which gained prizes offered by the Academy of Sciences, were collected in one volume, and published in 1812. He was the author, besides, of several other works, amongst which the most important were, a course of mathematics, very valuable in its time as a book of instruction and reference, but now superseded by more recent works, and a "History of Mathematics," published in 1810, a popular rather than a profound work, but excellent of its kind.—W. J. M. R.

BOSSULUS, Matthew, an eminent rhetorician of Paris, who in 1583 gave lessons in the college of Boncour in that city. He was a great master of his art, which he taught for some time at Valencia in Spain, where his reputation stood so high, that he was chosen tutor to Don Carlos, the son of Philip II. On one occasion he delivered an oration on oratory and orators, which made so deep an impression on one of his hearers, that although the discourse lasted for an hour and a half, he remembered and could repeat every word of it.—T. J.

BOSTANAI or BOSTANI, was Resh Gelutha (Prince of the Captivity), *i. e.* temporal head of the Jewish colony in Babylonia, at the time of the conquest of Persia by the Moslems in 1641. He was in favour, it is said, with the Caliph Ali, from whose hands he received the daughter of the last native king of Persia, Jezdegerd III. She was converted to Judaism and became Bostanai's wife. His life, which fell in an eventful time, became the theme of a legendary story, published in Venice, 1585, and elsewhere.—T. T.

BOSTOCK, John, an English physician, born at Liverpool in 1774, practised first in his native town, where he also lectured on physiology. In 1817 he removed to London, and was appointed in 1822 chemical lecturer in the medical school attached to Guy's hospital. This position he continued to hold for many years. He died in 1846. Dr. Bostock's most important work is his "Elementary System of Physiology," London, 1827; of this a second edition appeared in 1837. He was the author of several articles in Brewster's Edinburgh Cyclopædia, in Nicholson's Journal, the Annals of Philosophy, &c., and also of an essay on respiration, published in 1804.—W. S. D.

BOSTON, The Rev. Thomas, a Scotch presbyterian divine of the established church, born at Dunse, Berwickshire, 17th March, 1676. His father, who belonged to the humbler ranks of life, was a man of high respectability of character—a decided covenanter, and a sufferer in the cause. While in prison, whither he had been sent because unable or unwilling to pay the fines imposed upon him, his son Thomas, the youngest of seven children, then only entering on boyhood, was his constant companion—a circumstance which continued to live in his recollection, and exert an influence upon his character. After receiving some initiatory training at home, he was sent in his ninth year to the grammar school of his native parish, where, during the four years of his attendance, he made rapid progress in learning. While yet a youth he was brought to serious reflection by incidentally hearing two discourses preached by the Rev. Henry Erskine, father of the Erskines, founders of the secession church, while on a ministerial visit to Dunse. It was his design on leaving school to study for the ministry, but the death of his father about that time prevented him then, and for two years after, from carrying his purpose into execution. In the interim he was occasionally employed in the office of a public notary in the town, where he doubtlessly benefited by the knowledge of business and character which he acquired, but without receiving any salary, on which account he considered himself unjustly used. He entered the university of Edinburgh in 1691, and soon injured his health by the eager diligence with which he applied himself to study. This however, gained him the exhibition in the gift of the presbytery of Dunse, a trifle in its way, but very acceptable to the needy student. Having entered upon the study of theology, he endeavoured to increase his finances, between sessions, by teaching a school at Glencairn, where he resided with the minister of the parish, in whose family he found himself very uncomfortable in consequence of frequent dissensions amongst its members. After leaving this situation he obtained that of tutor to Mr. Andrew Fletcher of Aberlady, whose mother had then married Lieutenant Bruce of Kennet as her second husband, and taken her son with her to her new residence. Here he remained till entering upon his trials for license as a preacher, which he obtained in 1697. Mr. Boston began his probationary career as a terrorist—a style of preaching which he subsequently modified to some extent, but without approaching to that which has been described as "prophesying smooth things." This circumstance, together with his conscientious objection to patronage, hindered his obtaining a settlement till three years after license. The one he then obtained was in Simprin, a small barren parish in the lower merse of Berwickshire, containing at that time only ninety adult inhabitants, and subsequently united, on account of its insignificance, with the adjoining parish of Swinton. Here he was ordained in 1699, and remained till 1707, when he was translated to Ettrick, a parish in the south-west of Selkirkshire, where he found himself little better off in point of emolument, and in other respects a loser from change of place. The day on which he entered upon his new sphere of labour was that on which the union between England and Scotland legally took effect—1st May, 1707—an event which excited political animosities in that remote, as in more central places, from which it was impossible the minister, however temperate and discreet, could escape. The government had shortly before imposed the oath of abjuration on all persons holding public and official stations, whether in church or state. The refusal to take this oath exposed the nonjurors to the penalty of £500, besides loss of office. Most of the Scotch clergy took the oath. The minority, among whom was Mr. Boston, refused on various grounds. Those on which he demurred were conscientious scruples respecting the lawfulness of swearing at all. He was decidedly opposed to the Pretender, against whose adherents the oath was chiefly if not solely aimed, and as decidedly attached to the existing government. Even this discriminate loyalty towards the ruling powers was construed into sycophancy and time-serving, and a number of persons withdrew from his ministry.

Several favourable opportunities offered themselves for removing from Ettrick to more eligible places; but in despite of the treatment he received, he continued there till his death, which took place on the 20th March, 1732, in the fifty-seventh year of his age, and thirty-third of his ministry. Had he survived till the end of the following year, he no doubt would have taken part with the seceders who then withdrew from the established church, and with whom he had co-operated in most of their preliminary doings. A simple stone raised to his memory in the burial-ground of Ettrick has been superseded of late years by a more handsome one raised by public subscription.

Mr. Boston's published writings are very numerous, and to them much of the intelligence and theological acquirements which distinguished the Scottish peasantry at the end of the last and beginning of the present century are to be ascribed. Those now best known are his "Body of Divinity;" his "Crook in the Lot;" and his "Fourfold State of Man." A copy of this last book was at one time to be found in almost every cottage in Scotland, and it is now impossible to specify the number of editions through which it has passed. All his works are intensely Calvinistic, with nothing in their style to commend them save their perspicuity and terseness. They are nevertheless highly judicious, contain just exhibitions of divine truth, close and pungent appeals to the conscience, and will be read by Calvinists with pleasure and profit. The best edition is that edited by the Rev. Samuel M'Millan, Aberdeen, in 12 vols. 8vo, and published by T. Tegg, London, 1853.—W. M'K.

BOSWELL, Sir Alexander, Bart., eldest son of James Boswell, the biographer of Samuel Johnson, was born October 9, 1775, and succeeded to the paternal estate of Auchinleck, Ayrshire, on the death of his father in 1795. He was possessed of excellent abilities, and attained considerable success in the composition of humorous and satirical songs. He published anonymously in 1803 a small volume, entitled "Songs, chiefly in the Scottish Dialect." This was followed by "The Spirit of Tintoc, or Johnnie Bell and the Kelpie;" "Edinburgh, or the Ancient Royalty," which contains some curious reminiscences of the manners of the citizens of Edinburgh during the eighteenth century; "Sir Allan;" "Skeldon Haughs, or the Sow is Flitted;" "The Woo Creel, or the Bull of Bashan;" "The Tyrant's Fall," a poem on the battle of Waterloo; and "Clan Alpine's Vow," founded on the horrible murder of Drummond-Ernich by the Macgregors, referred to in Sir Walter Scott's Legend of Montrose. The greater part of these poems have fallen into oblivion; but some of Sir Alexander's humorous songs, such as "Auld Gudeman, ye're a drucken carle," "Jenny's Bawbee," and "Jenny dang the Weaver," have secured a permanent place in the lyrical poetry of Scotland. Boswell had a decided taste for antiquarian pursuits, which was fostered by his possession of a valuable family collection of old manuscripts and books, among which was the celebrated romance of Sir Tristram, published by Sir Walter Scott in 1804. Sir Alexander established a private printing-press at Auchinleck, from which issued a black-letter facsimile of the very rare disputation between John Knox and Quinten Kennedy, the abbot of Crossraguel, at Maybole in 1562, the original of which was found in the Auchinleck library. In 1821 Sir Alexander was created a baronet, an honour which had long been the chief object of his ambition. Political strife ran high at this period, and as member for the county of Ayr, and a writer of pungent satirical verses, he took a prominent part in supporting the government and assailing its opponents. He contributed several *jeux d'esprit* to a notorious Edinburgh newspaper, called the *Beacon*, and, after its suppression, to another journal of the same character which appeared in Glasgow, under the name of the *Sentinel*. Some of these poetical contributions, containing coarse and virulent attacks upon James Stuart, Esq. of Dunearn, were traced to their author, and led to a duel between him and Mr. Stuart, March 26, 1822, near the village of Auchtertool in Fife. Sir Alexander was mortally wounded in this unhappy affair, and died next day at Balmuto, the ancient seat of the family of Boswell. Mr. Stuart was tried for this offence before the high court of justiciary, but unanimously acquitted. "Boswell was able and literary," says Lord Cockburn, "and when in the humour of being quiet, he was agreeable and kind; but in general he was boisterous and overbearing, and addicted to coarse personal ridicule. With many respectable friends his natural place was at the head of a jovial board, when every one laughed at his exhaustless spirits, but each trembled lest he should be the subject of the next story or song. It is curious that it was he who introduced, or at least took charge of, and carried the act which abolished our two old Scotch statutes against fighting a duel or sending a challenge; by the former of which the mere fighting without any result was punishable with death. This was his solitary piece of legislation."—J. T.

BOSWELL, James, was born at Edinburgh in 1740, and was the only son of Alexander Boswell, Esq., advocate, who, upon being made a lord of session in 1754, assumed the title of Lord Auchinleck (or Affleck), from his family estate in Ayrshire. The Boswells, or Bosvilles, are said to have been originally an English family established in the West Riding of Yorkshire. They first settled in Scotland in the fifteenth century, on the estate of Balmuto in Fife, which one of them obtained by marriage with the daughter of a Sir John Glen. Affleck, forfeited by the Afflecks of that Ilk, was acquired not long after. Boswell's mother was a Miss Erskine, a descendant of the earls of Mar.

The young man was intended by his father for his own profession, but he was himself in no haste to enter upon the serious business of life. After studying both at Edinburgh and Glasgow, he made in 1760 his first visit to London; in 1762 appeared as one of the contributors to a collection of original poems by Scottish gentlemen, published that year at Edinburgh; in 1763 astonished the world by a singular volume which he sent to the press, consisting of a correspondence upon all sorts of subjects, public and private, which had passed between himself and his friend, the Hon. Andrew Erskine (brother of Thomas, the musical earl of Kellie); and in 1763, after making the acquaintance of Dr. Johnson as he passed through London, set out on a continental tour, in the course of which, after passing a winter at Utrecht, where he attended the law classes, he travelled over great part of the Netherlands, Germany, Switzerland, Italy, and France, and having sought out, and introduced himself to many of the chief celebrities of the time—among others to both Voltaire and Rousseau—finished by attaching himself with extraordinary ardour to the famous chief of the Corsican insurgents, General Paoli, whom he had gone to Corsica to make acquaintance with. He did not return home till 1766, and he passed as advocate in July of that year. At this date, and for some time after, he was commonly known by the name of Paoli Boswell. He seems to have at first proposed to follow his profession, and he made a fair commencement by the publication of a pamphlet, entitled "The Essence of the Douglas Cause," in defence of the claimant who called himself the son of Lady Jane Douglas, and who was ultimately recognized as such by the decision of the house of lords. But his heart was still in quite another subject. His next publication was "An Account of Corsica, with memoirs of General Paoli," which appeared in Glasgow in 1768, and that was followed the next year by a volume, printed at London, of "British Essays in favour of the brave Corsicans, by several hands." In this year, 1769, also, he married.

His only other professional publication was a report, in 1774, of the speeches of the lords of session in a cause in which he had been engaged as counsel—the well-known one, involving the question of literary property, in which Donaldson and other Edinburgh printers and publishers were defendants. Nothing else is stated to have been produced by him about this period, except a series of papers, entitled "The Hypochondriac," which he contributed to the *London Magazine* from 1777 to 1782. He had already lost all taste for Scottish law, and for everything Scottish; and in 1782, on succeeding to the family estate by the death of his father, he transferred himself to London, and made preparations for being called to the English bar. Not, however, probably, that he had any serious intention of having much more to do with the law of either country. For a time he appears to have looked to politics as a field that would suit him better. In 1784 and 1785 he published two political letters to the people of Scotland; the first in support of the new minister, Pitt; the second against the proposition for diminishing the number of the lords of session. This ambition led him also to make various attempts to get into parliament, and was not finally quenched till his defeat at the general election in 1790, after an expensive contest, when he stood for the county of Ayr.

But what has immortalized Boswell is his connection with Samuel Johnson. They first met, as has been stated, in 1763. In 1773 they made their tour together to the Western Islands. Johnson died in 1784, and the next year Boswell gave to the world his journal of their tour to the Hebrides, in an octavo volume published in Edinburgh. It is the richest and most reckless portion of his Johnsonian revelations, and is the more remarkable as having been in great part read in the manuscript by the sage himself. His great work, "The Life of Johnson," followed in 1790, in two volumes, 4to., published at London. He died on the 19th of May, 1795, leaving, besides three daughters, two sons, of whom the eldest was Sir Alexander Boswell, who fell in the memorable duel fought with the late Mr. James Stuart of Dunearn, Fifeshire, in 1822; the younger,

the late Mr. James Boswell, Malone's coadjutor in preparing his last edition of Shakspeare. Ever since his life of Johnson appeared, Boswell's name has been a household-word with all English readers. As a mere biography, his work stands alone in our literature, and probably in the literature of the world. In what other have we anything like such a complete and living picture of a man and an age? It is more like a visible, moving representation, than a mere narrative. This excellence of the work, and the author's complete achievement of his purpose, are universally acknowledged; but there has been some uncertainty or difference of opinion as to what it is to which he mainly owes his success. It is assuredly not the mere literal accuracy of his reporting, as has been sometimes said. Perhaps it has not been in general sufficiently adverted to or perceived, that Boswell is a true artist, and as such necessarily puts into whatever he gives us something of his own mind and peculiar nature, as well as his subject—the only way of breathing a living soul either into writing or any other kind of representation. He was a most extraordinary compound of strongly contrasted qualities and tendencies; with all his absurdity, which it would not be easy to exaggerate, he was not only unmistakeably a man of genius, but even of eminent shrewdness, sagacity, and practical talent in a limited way; and, in like manner, with all his moral bluntness or worse, there were in him, as Mr. Carlyle has well pointed out, some high and noble elements, such as are rarely to be met with.

A new interest has recently been excited about Boswell by some letters which have been recovered by a singular chance, and given to the world—"Letters of James Boswell to the Rev. W. J. Temple, now first published from the original MSS., with an Introduction and Notes," Nov. 1857. From the preface to this volume, and from subsequent statements which have appeared elsewhere, we learn that the letters were obtained some years ago at Boulogne by a Major Stone of the East India Company's service, in the shop of a Madame Noel, who had purchased them from a hawker accustomed to pass through Boulogne once or twice a year, to supply the shops with waste paper. Of their authenticity there can be no doubt. They are very curious as additional illustrations of Boswell's remarkable character; but they only bring out into stronger light what was known before. The Rev. William Johnson Temple, to whom most of the letters are addressed, was an early friend of his, and a person not unknown in the literature of his day. There has also been lately printed for the Photobiblion Society, under the editorship of Mr. Monckton Milnes, a curious tract relating to Boswell, with the title of Boswelliana. An account of both the Letters and the Boswelliana, is given in an article in the *Edinburgh Review* for April, 1857.—G. L. C.

BOSWELL, James, the younger son of the biographer of Johnson, was a fellow of Brazenose college, and a person of superior talents, and of eminent classical scholarship. As literary executor of Malone, he took charge of the publication of his enlarged edition of Shakspeare, to which he contributed a memoir of Malone, and an essay on the metre and phraseology of Shakspeare. Mr. Boswell was remarkable for his conversational powers and the warmth of his friendship. Like his father, he had an intense fondness for the society of the metropolis, and spent his life almost entirely in the Middle Temple. He died February 24, 1822, in his forty-third year, only a few weeks before his brother.—J. T.

BOTAREL, Rabbi Moshe, a native of Spain, lived in the beginning of the fifteenth century. He was deeply versed in the Cabbala, the theosophy of the Jews. In the year 1409, he wrote for the use of Maestro Juan, a Christian scholar, a copious commentary on the cabbalistical book Yezirah, in which he quotes many works no longer extant. Dr. Julius Fürst (Bibl. Hebr., part i., p. 128) attributes to Botarel a translation from Latin into Hebrew, of an astrological work by the famous Nostradamus; but as Michel Nostradamus was born, according to the best authorities, in 1503, it is not easy to admit Fürst's statement.—T. T.

BOTH, John and Andrew, Dutch painters, brothers by birth, and in reality. John was born at Utrecht in 1610, the son of a glass painter, and was a pupil of Bloemaert, in whose studio Andrew was also a patient learner. Together, hand in hand, they went to Rome, and resided there many years. John took to landscape, making Claude, the wonderful pastry-cook, his model. Andrew followed Bamboccio, and learned with kind humility to adorn his brother's landscapes with figures, in exquisite taste, and with imagination all compact. Descamps and Sandrart differ as to the death of the two brothers; but from other evidence it would appear, that in the very full summer of their mutual amity, fame, and happiness, John was drowned in a canal at Venice. Andrew, though loaded with employment, was so affected by this sudden blow, that he only survived a few years, and died in 1656. There is, however, still a slight mystery and doubt as to whether it was not Andrew who was drowned, and John who returned to Utrecht to moodily paint, employing Polemburg to paint his figures, instead of his drowned brother. Andrew painted some independent pictures of noisy merry-makings and bustling fairs; and John the quack doctors. The brothers executed some etchings of landscapes, praying saints, beggars, and revellers. John Both's pictures are remarkable for their warm, glowing, Italian sunsets, too often for their tawny or saffron atmosphere, mannered colour, and laborious and finical execution. In his time he was considered a rival of Claude, with his warm deep skies, "fine receding sweet distances," sunny mornings breaking out from behind woods and hills, or sundowns with a rose-tinged evening cloud still growing fainter, less and less. He was named "The Both of Italy" for what the old amateurs that stubborn Hogarth laughed at, called "his admirable gracious handling, his free, light, sweet pencil, and his extraordinary readiness of hand." His pictures were generally between two and five feet long, the smaller notes of exquisite neat finish, but Houbraken mentions a "Mercury and Argus," a masterpiece, six feet high. Andrew's card parties and open air feasts had their day. The imitators of John Both, Italian Both, were clever and numerous:—1. His pupil William de Hensch: his skies are faint, and his touch delicate, but not so sharp, true, and angular. 2. Jacob de Hensch, nephew of No. 1. 3. John Wils, an imitator of Berghem and Both. 4. William van Swanenburg. 5. Frederich Moncheron, fond of olive colour. 6. Isaac Moncheron. 7. Henry Ferschuring. We subjoin a list of some of John Both's more favourite subjects, by which the reader can make a good guess at the bent and aim of his genius:—artist studying from nature near a mountain cataract; travellers with ox waggons and loaded mules; a ferry-boat at sunset; traveller reposing at noonday; the judgment of Paris; cavalcade and muleteers; mule with casks; nymphs bathing; the flight into Egypt; travellers halting under trees; mountain pass, with muleteer and guitar; a cascade; watering beasts at a fountain; banditti with prisoners near the lake of Bolseno; boys bathing; sketching from nature; cavalcade at a ford; herdsman piping; Philip and the eunuch; peasants playing at racket on a summer evening; nuns of a convent; gentlemen on horseback saluting, (said to be the two brothers parting); Abraham and Hagar; hermits; river scene; wood waggons; fishermen with nets; halberdier with prisoners; Mercury and Bacchus; travellers attacked by robbers; people talking on a bridge. Such were the varied scenes, generally with Italian sunrise and sunset, woods, rivers, and hills, that John Both loved to deal in.—W. T.

BOTHWELL, Francis, Earl of. See Stewart.

BOTHWELL, James, Earl of. See Hepburn.

BOTHWIDI, John, a Swedish theologian, died in 1635. He was attached as preacher to the court of Gustavus Adolphus, and followed that prince through all his campaigns. He became bishop of Linköping in 1630, was recalled to Germany the following year, and charged by the king with the direction of ecclesiastical affairs. He left among other works "Utrum Moscovitæ sint Christiani," 1620.

BOTIN, Andrea, a Swedish historian, was born in 1724, and died in 1790. His principal work is his "Utkast til Svenska Folkets Historia," or Sketch of the History of the Swedish Nation. A new edition of this work published at Stockholm, 1789–92, contains many additions, but extends only to the thirteenth century. He wrote also "Om Svenska Hemman," being a historical description of the territorial domain of Sweden, Stockholm, 1757; a "Life of Bürger;" and "Observations on the Swedish Language." Botin received, in consequence of his works, many honorary titles: he was counsellor of the king, chevalier of the order of the polish star, a member of the Swedish Academy at Stockholm, and of the academies of sciences and belles-lettres, as well as of various foreign societies.—M. H.

BOTON, Abraham di, rabbi, lived at Saloniki, and died in 1625. His valuable commentary on the Yad Hachezakah, by Maimonides, and 230 dissertations on Talmudical subjects, have gained Boton a high name in Jewish literature.—T. T.

BOTSCHILD, Samuel, a painter and engraver, born at Sangerhausen in Saxony, 1640. He was a respectable commonplace man, who, not being ambitious, got on and escaped envy. He became court painter of history to a court that had no history, and keeper of the Dresden electoral gallery. He established an academy—that supposed hotbed of genius, where, indeed, genius is too often overlaid. He died in 1707.—W. T.

BOTT, Thomas, an English divine, born at Derby in 1688, was educated among the dissenters, and for some time held a presbyterian charge at Spalding, but latterly joined the church of England, and obtained three benefices in Norfolk. He was a noted controversialist, and, among other works of theological criticism, published "Remarks on Bishop Butler's Doctrine of Necessity," and "An Answer to the first volume of Warburton's Divine Legation." Died at Norwich in 1754.—J. S., G.

BOTTA, Carlo Giuseppe Guglielmo, born at San Giorgio in Piedmont in the year 1768, is reputed one of the first historiographers of this century. At the breaking out of the French revolution he was practising as a physician in Turin. Having dared to express publicly his sympathy for the French nation struggling against despotism, he was, by order of the king of Sardinia, arrested in 1792, and thrown into a dungeon, where he was kept for two years. Recovering his liberty, he crossed over to France, entered the army as a physician, and went all through the Italian campaign. Having been employed on a scientific expedition to the Ionian islands, and to the east, he wrote an elaborate account of it, which was published in Paris by order of the government. His zeal and devotedness to the French interests in Italy won for him the friendship of General Joubert, who appointed him a member of the provisional government of Piedmont, in which capacity he contributed to the fusion of that country with France. After the battle of Marengo, Botta was appointed one of the privy council, and attached to the general administration of the 17th division of the army. In the year 1803 he came to Paris, where he was elected a member of the legislative body, and became its president in the year 1808. Had he not been disliked by Napoleon on account of his well-known republican principles, he would have reached the highest dignities in the state. During the hundred days of the first restoration, he was appointed president of the college of Nancy, and soon after he was transferred to that of Rouen, which appointment he lost at the second restoration. Wearied of public life, he fixed his residence in Paris, living on a moderate income, although he might have accumulated a large fortune. There he wrote the "History of the War and Independence of the United States of America," and continued the history of Italy from where Guicciardini had left it up to the year 1814. His style is considered terse, thoroughly Italian, and at times lofty. Gioberti considers this writer one of the reformers of the Italian language. Being an eminent French scholar, he has also left many works written in French, amongst which the following are the principal—"Souvenirs d'un voyage en Dalmatie;" "Precis historique de la Maison de Savoie;" "Memoire sur la nature des sons, et des tons." In his youth Botta was a suitor of the muses, and his sonnets and odes have eminently contributed to increase the fame which, as a historian, he has won for himself. This celebrated champion of liberty died at Paris in 1837.—A. C. M.

BOTTA, Paul Emile, son of the eminent historian, was born in 1800. Being appointed French consul at Mosul, he, in 1843, began those remarkable excavations which led to the discovery of Assyrian antiquities, since followed up by Mr. Layard, and of which the Paris Louvre and the British Museum afford such remarkable specimens. M. Botta had dwelt long in the East having previously been consul at Alexandria, and journeyed through Egypt and Arabia. His attention was first drawn to a mound on the opposite bank of the Tigris, which, according to tradition, marked a portion of the site of ancient Nineveh. While excavating in this direction, his notice was called to a village named Khorsabad, about fourteen miles distant, where pieces of sculpture such as he had already turned up, were said to have also been found. His labours at Khorsabad proved more fruitful than he could have expected, for he found that a wall which he had reached opened into a part of an Assyrian palace, containing those bulls with human heads, and those statues and sculptured slabs, and cruciform inscriptions with which the collection in the British Museum has made visitors to that institution familiar. The French government, with laudable zeal, not only aided M. Botta with money, but sent that admirable artist, Eugene Flaudin, to make illustrations on the spot, and the result is a splendid work, their joint production, upon the monuments of Nineveh. We must add, however, that the assertion as to the actual site of Nineveh having been discovered, and that the monuments in question are remains of the Assyrian capital, is not generally accepted.—J. F. C.

BOTTALA, Giovanni Maria, a painter, born at Savara, near Genoa, in 1613. He came to Rome, studied under Pietro da Cortona, and was patronized by Cardinal Sachetti, for whom he painted pictures—enduring the foolish criticism of an ignorantly wise patron, just knowing enough to be more troublesome than one who knew nothing. He remained always an imitator, but was called "Raffaellino." "The meeting of Jacob and Esau" was one of his great tableaux. The other shreds of his life are in the churches of Genoa and Naples. He died at Milan, 1644.—W. T.

BOTTANI, Giuseppe, a painter, born at Cremona in 1717. He studied at Rome under Agostino Masucci. He settled at Mantua, painting (O noble shopmanship!) Poussin landscapes and Maratti figures. He was made director of the Academy at Mantua—a sure proof of incompetence—and died 1784.—W. T.

BOTTAZZI, Francesco, an Italian poet, born about the year 1770. His prodigious memory enabled him to learn by heart the whole of Virgil; but although he is considered an eminent Latin poet, yet he has left nothing original, his ideas and conceptions being for the most part taken from Virgil. His translation in Latin hexameters of Monti's celebrated poem—Il Bardo della selva nera—is reputed very superior, and shows classic learning and a consummate knowledge of the Latin language and versification. This translation was so highly appreciated by Prince Eugene, then viceroy of Italy, that he ordered that a costly edition should be brought out at the expense of government, and presented Bottazzi with the professorship of logic in the college of Brera, the first seat of learning in the kingdom of Lombardy. The duties, however, of his office interfering with his favourite studies, he sent in his resignation, and accepted a clerkship in the financial department of the state. On the abdication of Napoleon in 1814, Bottazzi lost his situation, and retired to his native city. His death has not been recorded.—A. C. M.

* BÖTTGER, Adolf, a voluminous German poet and translator, was born at Leipzig, May 21, 1815, and devoted himself to the study of philology and modern literature in his native town. He wrote—"Gedichte," 1846, 6th ed., 1850; "Agnes Bernauer," a tragedy, 3d ed., 1850; "Die Pilgerfahrt der Blumengeister," an epic poem; "Habana, epischlyrische Dichtung;" "Gedichte, neue Sammlung," 1854, &c. He translated the poetical works of Byron, Pope, Milton, Ossian, &c.—K. E.

BOTTICELLI, Sandro, surnamed Filipepi, a Florentine painter, born in 1447, a disciple and imitator of Filippo Lippi. He painted mythology at Rome and Florence, under pontifical patronage. He filled his works with figures and details; a type of his prodigal drift of mind, for he lived extravagantly, and died poor in 1515. Baldini engraved nineteen plates for Dante's Inferno from Botticelli's designs. He also engraved a set of twelve Sibyls and seven Planets. This was a long time thought to be the first book in which metal plates for engraving were used. Botticelli had much of Filippo Lippi's rough ardour and impetuous energy, modified by a fanciful conception and a more ideal mind. His Virgin's heads are from the same beautiful type. In one of his Nativities all is ardour. The angels kneel on the roof of the cow-shed—others crown the approaching shepherds or vehemently embrace them. In his myths and allegories, Botticelli runs wilder, in spite of the late flaming outbreak of Savanarola. Besides Squarcione, our friend was the only painter who treated such pretty vaguenesses with feeling. In one of his works there is a naked Venus floating on a shell, driven in a shower of roses towards the shore, where, under a laurel bush, a richly-dressed attendant holds a red mantle to receive her beautiful form. He is often, however, mannered: his naked Venus at Berlin is indeed, Kugler says, ugly and insipid. These small allegorical pictures are often neatly finished. The miracles of St. Zendid and the allegory of Calumny (after Apelles) are of this kind. About 1474 Sandro was chosen, with Ghirlandajo, Pietro Perugino, and Rosselli, to paint frescos in the Vatican chapel, built by Baccio Pintelli for Pope Sixtus IV. Those of Perugino over the altar were after-

wards destroyed, to make room for the conquering Last Judgment of Michel Angelo. On one side were the deeds of Moses; on the other those of Christ. Sandro painted twenty-eight figures of popes, to set between the windows, "Moses killing the Egyptian," "the Rebellion of Korah," and "the Temptation of Christ." Rosselli covered his with gold, and the pope, like a child, fancied them the best. Lippi's son was Sandro's pupil.—W. T.

BÖTTIGER, Karl August, a distinguished German antiquarian and miscellaneous writer, was born at Reichenbach in Saxony, June 8, 1760. Having completed his education at the university of Leipzig, he became teacher at various schools until 1791, when he was appointed head-master of the gymnasium at Weimar. Here he lived in friendly intercourse with Herder, Schiller, Göthe, and Wieland, and largely contributed to the periodical press of the day. In 1804 he was appointed to a head-mastership at Dresden, where in 1814 he became keeper of the museum of antiquities. He died November 17, 1835. Among his numerous works deserve to be mentioned—"Sabina, oder Morgenscenen einer reichen Römerin;" "Die Aldobrandinische Hochzeit;" "Vorträge über die Dresdener Antikengalerie;" "Amalthea, oder Museum der Kunstmythologie und Bildenden Alterthumskunde;" "Ideen zur Kunstmythologie;" "Literarische Zustände und Zeitgenossen," 2 vols., &c.—(See K. W. Böttiger, *K. Aug. Böttiger, eine Biographische Skizze*, Leipzig, 1837.)—K. E.

* BÖTTIGER, Karl Wilhelm, son of the preceding, a German historian, was born at Bautzen, Aug. 15, 1790. He studied at Leipzig and Göttingen under Heeren, and successively became professor at the universities of Leipzig and Erlangen. His principal works are—"Allgemeine Geschichte," 12th ed., 1856; "Deutsche Geschichte," 5th ed., 1855; "Geschichte Baierns;" "Geschichte des Kurstaats und Königreichs Sachsen;" "Weltgeschichte in Biographieen," &c.—K. E.

* BÖTTISER, Karl Wilhelm, one of the most admired of the modern school of Swedish poets, was born at Westeros on 15th May, 1807. On the completion of his studies in 1833, he received at Upsala the degree of doctor of philosophy. In 1835 he made a journey through Germany, Italy, France, and Holland, but being seized with asthma was compelled to return the following year. In order to ameliorate his complaint, he went again to Italy, at the expense of government, in the summer of 1838. He twice received the prize at the Swedish academy for poetry. In 1830 Böttiger published at Upsala a collection of poems under the title of "Ungdoms Minne fran Sangens Stunder," which has passed through many editions. A second collection of his poems, containing his admirable translation of Uhland's ballads, was also published; in 1837 a third collection, and in 1847 an "Almanack of the Muses." He has published also a translation of Tasso's Gerusalemma Liberata. He is a professor of the university of Upsala, and son-in-law to the greatest of the Swedish poets, Tegnér, whose life he has written.—M. H.

* BOTTISINI, Giovanni, the most distinguished contrabassist that has yet lived, was born at Crema in Lombardy in December, 1821. His adoption of the instrument by which he has gained his world-wide celebrity was the result of a mere accident. The conservatorio of Milan gives gratuitous instruction to a certain number of students in each department. Bottisini applied, in 1835, for admission as a singer, but finding no vacancy in the vocal class, he sought successively to be received in each of the others, and was, at last, allowed to enter that for the double bass, which was the only one unfilled at the time. His talent for singing was amply proved during the early days of his pupilage, when the students gave a performance of Rossini's Italiana in Algieri, in which he (still a boy) represented the heroine with great applause. Bottisini's master for the double bass was Luigi Rossi. He no sooner entered upon the study to which destiny had devoted him, than he began to manifest his perfectly individual talent for it, and in two years acquired nearly all his present unprecedented facility upon his most unwieldy instrument. Vaccaj, the principal of the conservatorio, was his master for composition. After leaving the conservatorio Bottisini visited the principal towns of Italy, giving concerts with his fellow-student Arditi, a violinist, recently conductor of Her Majesty's theatre, London. With him he went, at the close of 1846, to Havannah, where both were engaged at the Italian opera, Bottisini in the capacity of conductor. In the summers of 1847 and 1848, during the recess of the Havannah season, these two visited New York. In 1849 Bottisini first came to London, where his extraordinary powers were at once duly appreciated. Here his solo performances were an attraction at every class or concert, and for one season he played in the Philharmonic and Royal Italian opera orchestras, together with Piatti, the violoncellist, who had been his companion in the conservatorio. When M. Jullien visited America in 1853, Bottisini accompanied him. He reappeared in London in 1855. In the season of 1856-57, he conducted the Italian opera at Paris, where he produced with considerable success his opera of "Nerone." He had previously written another work of the same class—"L'Assedio di Firenze," which, if ever performed, must have been given in Havannah. He again visited London, has since appeared at Berlin, and is at present in Naples, where his concerts have been singularly lucrative, and where he is engaged as conductor to the teatro di S. Carlo.

His compositions are characterized by fluency and melodious grace, and those for his instrument especially, prove a fertility of invention without which he could not have produced his great effects as an executant. Bottisini, as a player, is conspicuous for the extraordinary compass he gives to the double bass, by his perfect command of the tenor and higher notes, which were unemployed by his predecessors, and by means of which he makes it agreeable for the first time as a solo instrument—for the rich sweetness of his tone, particularly in the tenor register—for the rapidity and lightness of his execution—and for his exquisite cantabile style: thus much is due to him as a soloist, while, as an orchestra player, he is not less to be praised for his precision, point, and power.—G. A. M.

BOTTRIGARI, Chevalier Ercole, was born at Bologna in 1531. He was a man of rank, fortune, and erudition, who seems to have spent the greater part of his life in the study of music, and in musical controversy. His prejudices seem to have been in favour of ancient music, but in his attempts to bring the chromatic genus into practice, he succeeded no better than Vincentino, and others on the same side of the question. His Italian version of "Bœthius de Musica" received great praise. He died September 30, 1612, leaving a large and valuable library of music, and a rich cabinet of curiosities. The latter excited the admiration of the Emperor Ferdinand II. A complete list of Bottrigari's publications is given by Fetis.—E. F. R.

BOTZARIS, the name of a Grecian family long celebrated among the Suliotes. Among its members the two following were the most remarkable:—

Botzaris, George, a military leader, held the chief command of the different tribes when they first appeared in arms against Ali Pacha. His successes were equal to his great ability and courage; but his ambition having led him to aim at supreme power, the country was, in consequence, long disturbed by internal dissensions.

Botzaris, Mark, son of the preceding, born about 1790, died in 1823. He acted a conspicuous part in the Greek war of independence, and throughout the whole of his career was distinguished by his military skill, his heroic daring, and his disinterested patriotism. At the early age of sixteen he took part in an insurrection in favour of Russia, which was then at war with the Porte; but after the treaty of Tilsit, which put an end to all hope of the immediate liberation of Greece, he entered into the service of France as a subordinate officer in a regiment of Albanians. In 1815 he retired to the Ionian islands, where he remained until 1820, when the disturbed condition of the Ottoman empire once more revived the hopes of the Greeks. Mark, now issuing from his retirement, hastened to join his countrymen in a fresh insurrection, which speedily became general, and from that period until his death was actively engaged in hostilities against the Turks, by whom his country had been long oppressed. He fell mortally wounded almost in the moment of a signal victory, which his brother avenged his death by completing. The Turks fled in confusion from the field, leaving behind them their standards and an immense quantity of miscellaneous booty.—G. M.

* BOUBÉE, Nérée, a living professor of geology in Paris, born at Toulouse in 1806. His writings consist principally of numerous memoirs in the Bulletin de Société Geol. de la France, and some elementary works, of which the principal are his "Elémens de Géologie," Paris, 1837, and "Cours complet d'études Geologiques," of which the second edition appeared in 1839.—W. S. D.

BOUCHARD, Alain, born some time in the fifteenth cen-

tury. The dates of his birth and death are not known, but he was living in 1513. He was a native of Bretagne, and practised as an avocat there. We find him afterwards conseiller and maître des requêtes a l'extraordinaire under Duke Francis II. He assisted in preparing the book called "La trés Ancienne Coutume de Bretagne," 1485. Bretagne was not yet united with the kingdom, and a brother of Bouchard's, associated with him in preparing the book we have mentioned, is described as having taken an active part in resisting a French invasion. Alain Buchard published in 1514 his "Grandes Chroniques de Bretagne." He is accused of having mixed up with what is called true history the legends of the district. We regard the work as rendered by this circumstance more valuable. The style is said to be animated and picturesque.—J. A., D.

BOUCHAUD, Mathieu Antoine, born at Paris in 1719, and died in 1804. In 1747 he became a member of the faculty of law at Paris, and published in the *Encyclopédie* several articles on juridical subjects. Whatever reputation he acquired by being associated with Diderot and D'Alembert, was more than counterbalanced by its effect on his fortunes, as it lost him an appointment to a professorship for which he was singularly well qualified. He published in the Memoirs of the Academy of Inscriptions several papers, chiefly on Roman law and antiquities. In 1774 he was given a professorship of law at the college de France, and in 1785 was named conseiller d'état. A treatise by him on the law of the twelve tables, is regarded as of some value.—J. A., D.

BOUCHER, Francis, a French effeminate and wanton artist, was born at Paris in 1704. He studied under Le Moine, and then hastened to Rome. On his return he became court painter to the king, and was loaded with the intoxicating sweets of patronage. The brilliant, the pretty, the meretricious, were his strong points. He painted luxurious opera figures of coquettes, cupids, dancers, and nymphs. Reynolds, sturdy and conscientious, found him at work on a large picture without any drawings or models. When he painted carefully, there was grace, beauty, and skill in his compositions, but always misguided by bad taste, and followed by miserable imitators. Kugler calls him preeminently the fit painter of Dubarrydom. Gault, the German, laughs at the French for admiring a painter without truth, modesty, or delicacy, and for giving 9800 livres for his "Rising and Setting of the Sun" at madame de Pompadour's sale. Boucher, with his glib pencil at nineteen, carried off the first prize for painting. He died in 1768. Even Diderot, the shameless, says, that his debasement of morals was followed by a debasement of taste, colour, composition, character, expression, and drawing. His goddesses were strumpets, his shepherdesses ballet girls. He paints for young profligates, and is not graceful, but affected. Even if his figures are naked, you see the rouge and patches, and all the gewgaw and tinsel of the toilette. Delicacy, purity, innocence, and simplicity were unknown to him. His best pupils were Bandonin, Juliard, Leprince, Deshayes, and Fragonard. Bandonin and Deshayes married his daughters. The latter was a promising painter, who died young. His "Infant Jesus" is a bit of flimsy religion; his "Shepherd sleeping on the knees of his Shepherdess" has merit; his landscapes are false, but playful. The best works of this French Anacreon were the "Muses," the "Four Seasons," a "Hunt of Tigers," and some pastoral designs for tapesty. Boucher left a few slight etchings. His brother John was also a painter and engraver, but not above mediocrity. "Never," says M. Watelet, "was there an artist that so misused a brilliant disposition, an extreme facility."—W. T.

BOUCHER, Jean, a French divine, famous, according to the expression of Bayle, as a trumpet of sedition in the reigns of Henry III. and Henry IV., born in Paris in 1548; died at Tournay in 1644. He was successively professor of philosophy at Rheims, doctor of the Sorbonne, and curé of the church of St. Benedict in Paris.

BOUCHER, Rev. Jonathan. This eminent scholar and divine was born on the 1st March, 1737–38, at Blencogo in the parish of Bromfield and county of Cumberland, and was educated at a little free school in his native parish. At the early age of sixteen, he had commenced a small school of thirty-two boys, at 10s. per annum each, and out of this scanty sum he was enabled to spare one-fourth for his parents. He was shortly after engaged by the Rev. Dr. James, the head of St. Bees' school, to assist in the duties of that establishment, and there he continued two years. At the close of that period he was recommended as a private tutor in a gentleman's family in Virginia, and accordingly in 1759 he proceeded to America. In 1762 he came to England for the purpose of procuring holy orders, and again returned to his adopted country, where he obtained considerable preferment, which he continued to hold till the unhappy disturbances in that country once more drove him back to England. We wish that our limits would permit the insertion of Mr. Boucher's own narrative of those stirring days. His influential position, his intimate acquaintance with General Washington, and his own personal adventures, give a peculiar and graphic vividness to the record he has left of that period. In 1775, Mr. Boucher finally quitted America, compelled to leave behind him the accumulated savings and property of many years. Shortly after his return to this country, he was appointed to the curacy of Paddington, and was nominated assistant-secretary of the Society for the Propagation of the Gospel; and in 1785 was presented to the vicarage of Epsom in the county of Surrey, where, on the 27th of April, 1804, he closed his eventful life. Mr. Boucher published "A View of the Causes and Consequences of the American Revolution," in one vol., 8vo, and was an ample contributor to Hutchinson's History of Cumberland. But his great and chief work, the preparations for which occupied the last fourteen years of his life, was "An Archæological and Provincial Dictionary," intended to be completed in 2 vols., 4to. His researches were continued with an activity and perseverance that promised a speedy termination, and he had reached the letter T when death arrested his labours—thus almost on the very threshold of completion. The introductory "Essay on the Origin and History of the English Language," and two numbers of the work—reaching, however, only to BLA—have been published, and fully justify the expectations that the literary world had anticipated from the known learning, deep research, and patient investigation of their author, and the regret so widely felt that the labours of so many years were prematurely brought to an end.—B. B.

BOUCHER, Nicolas, a French prelate, bishop of Verdun, born of poor parents at Cernai in 1528, was professor of philosophy at Rheims, and afterwards rector of the university. After his elevation to the episcopate he joined the party of the League. He left "Caroli Lotharingii cardinalis et Francisci ducis Guisii Litteræ et Arma," 1577.

BOUCHER DE LA RICHARDERIE, Gilles, born at St. Germain-en-Laye in 1733, and died at Paris in 1810; received as avocat in the parliament of Paris in 1759, in which profession he continued to practise, in one capacity or other, for the greater part of his life. He was the principal editor of the *Journal General de la Literature de France*. He published several tracts on the Roman law, but is most known by his "Bibliothèque Universelle des Voyages," Paris, 1808; 6 tomes, 8vo.

* BOUCHERIE, A., a French medical man, has devoted much attention to the preservation of timber, and has patented a process by which wood is made to absorb various solutions, such as pyrolignite of iron, sulphate of copper, and other salts, which preserve it from decay. Railway sleepers are prepared by this process by the Permanent Way Company in London.—J. H. B.

BOUCHET, Claude-Antoine, a French surgeon, was born in 1785 at Lyons, where his father, Pierre Bouchet, had attained some distinction as a surgeon. C. A. Bouchet studied at Paris; and while still very young was appointed to the post of surgeon-in-chief to the Hôtel-Dieu at Lyons. He was the first to introduce into surgery the method of healing by first intention after amputation. He died at Lyons in 1839.—W. S. D.

BOUCHET, Guillaume, a French litterateur and bookseller, born at Poitiers in 1526; died in 1606. Little is known of his life, which was passed entirely among men of business. He is best known by his "Serées," a work intended for after-dinner amusement, and which the author praises as some of the best stuff in his shop. Miserable stuff, indeed, though perhaps a faithful picture of the manners of his age; full of the most indecent pleasantries and revolting obscenity, for which its curious and erudite details but poorly compensate.—J. G.

BOUCHET, Jean, born at Poitiers in 1476, and died in 1550. He practised in some department of the law at Poitiers, and published a number of poems, chiefly allegorical. He also published "Annals of Aquitaine," still referred to occasionally.—J. A., D.

* BOUCHITTÉ, Louis Firmin Hervé, professor of history at Versailles, born at Paris in 1795. The once gorgeous town of Versailles, which is now as quiet as a monastery, can yet boast

the presence of some highly cultivated men, chiefly connected with the college. The erudite works of M. Bouchitté are such as might be expected from the Benedictines of the place. They are all philosophical, and connected with the profound problem as to the existence of God. In one work—"Histoire des preuves de l'existence de Dieu depuis les temps les plus reculés jusqu'au Monologium d'Anselme de Cantorbery," 1841—he has carefully reduced to their first principles all demonstrations of this mighty truth offered previous to the time of Anselm; and in another—"Le Rationalisme chretien a la fin du XIe siecle, ou Monologium et Proslogium de Saint Anselme, traduits et precedés d'une Introduction," 1842—he analyses the Monologium, and treats generally of christian rationalism. He has also published "Memoire sur la notion de Dieu dans ses rapports avec l'imagination et la sensibilité et de la Persistance de la personnalité apres la mort."—(*Memoires de l'Academie des Sciences*, tom. ii.) The student of the highest metaphysics will find much to instruct and guide him in these very interesting works.—J. P. N.

BOUCHON DUBOURNIEL, Henri, born at Toul in 1749. While incarcerated during the Reign of Terror, a time when imprisonment and death were almost synonymous, this singular man began a translation of Don Quixote, which he lived to finish. It was while in Spain, to which he had been invited as an engineer, that he discovered at Cadiz the remains of the Roman canal for conveying the waters of the Tempal through twenty leagues of mountainous country to the town. The country of Don Quixote turned his brain, for he ruined himself by Quixotic projects. In order at length to obtain cash, he induced some young men to accept employment at his hands, they lodging security-money, which, as he could not return, charges of swindling were brought against him. At his trial, he being eighty years old, and very deaf, was attended by a young girl, supposed to be his daughter, whose touching endeavours to let him know what was said, so wrought on the judges, that they acquitted him. He died in 1828 in great distress.—J. F. C.

BOUCHOTTE, Jean Baptiste Noel, minister of war under the republican government of France, born at Metz 25th December, 1754; died in his native town in June, 1840. At the age of sixteen he entered on a military career, and had attained the rank of captain of cavalry at the time of the outbreak of the Revolution. He was shortly after promoted to the grade of colonel, and in 1793 was named minister of war by a unanimous vote of the convention. He held this office during a most trying and difficult, though brief period, and exercised its functions with firmness and ability.—G. M.

BOUCQUET, Victor, a historical and portrait painter, born at Furnes in Flanders in 1619. He studied under his father, a poor artist, and afterwards went to Rome. The churches of Flanders abound with his well-coloured, well-composed works. At Nieuport there is a "Judgment of Cambyses" and "Death of St. Francis" by him, and at Ostend a "Descent from the Cross." He died about 1660.—W. T.

BOUDET, Jean, Comte, a French general, born at Bordeaux 19th February, 1769, died 14th September, 1809. At an early age he entered the army as a sub-lieutenant, but retired in 1788. No sooner had the Revolution broken out than he again entered the service, in which he was destined to act a most distinguished part during many years of the troubled and eventful period which followed. He rose gradually to the highest rank in the army, and was named by Napoleon on the field of battle grand officer of the legion of honour.—G. M.

* BOUÉ, Ami, a distinguished French physician and geologist, formerly president of the Geological Society of France, now residing at Vienna, was born at Hamburg in 1794. His geological writings include an "Essai Geologique sur l'Écosse," Paris, 1820; "Geognostische Gemälde von Deutschland," &c., Frankfort, 1829; and a treatise entitled "Der ganze Zweck und die hohe Nutzen der Geologie," &c., Vienna, 1851. Besides these, and several other independent works, and numerous memoirs on geological subjects, published in different periodicals, Boué is the author of an account of "La Turquie en Europe, ou Observations sur la géographie, la geologie, l'histoire naturelle, &c., de cet empire," published at Paris in four volumes in the year 1840. The geological portion of this work was published separately in the same year.—W. S. D.

BOUELLES or BOUILLES, in Latin BOVILLUS, Charles de, a French philologist, born at Sancour in Picardy about 1470; died about 1553. Among his works we may mention his "Geometry," the first work on the subject written in French; and "Proverbiorum Vulgarium libri tres." This is the most interesting of the writings of Bouelles, an explanation in Latin of several proverbs in use in France in the sixteenth century. It is not to be confounded with another volume entitled, "Proverbes et Dicts sententieux, avec l'interpretation de ceux, par Charles de Bouelles," Paris, 1557.

BOUFLERS, the name of an ancient and influential family of Picardy, which came into notice early in the twelfth century, and continued to occupy a more or less prominent position in France till the beginning of the seventeenth. William de Bouflers attained considerable distinction in the war which led to the conquest of the kingdom of Naples and Sicily by Charles of Anjou in 1266; his son, Aleamne de Bouflers, fought in the army of Philip the Fair; and his two grandsons, John and William de Bouflers, rendered themselves celebrated in the wars between England and France, the one supporting the claims of the king of England, and the other those of the French monarch. In 1415 we find one of the family taken prisoner at Agincourt, and another, Adrian de Bouflers, was engaged in the battle of Pavia in 1525. In the beginning of the seventeenth century, a son of the last mentioned, bearing the same name, rose to eminence in the world of letters, as the author of two works which obtained a considerable amount of popularity.—W. M.

BOUFLERS, Louis-Francis, marquis, and afterwards duke of, a French general of celebrity, was born on the 10th January, 1644, and entered the army in 1662, as a cadet in the regiment of guards. After serving under the duke of Beaufort in Flanders, and under Marshal Crequi in Lorraine, he was sent to Holland, under Turenne, in 1672. During the campaigns in Holland, he distinguished himself on several occasions, and very high opinions were formed of his courage and capacity. In 1675, when a retreat was determined upon by the French, Bouflers was intrusted with the command of the rear-guard, and the success with which his operations were attended, greatly increased his reputation as a military commander. Step by step he rose in his profession, till in 1681 he was promoted to the rank of lieutenant-general. In 1690 he commanded the French forces on the Moselle, and took part, under the duke of Luxemburg, in the battle of Fleurus. In the following year he was present at the siege of Mons. In 1692 he held a high command at the siege of Namur, and it was in a great measure to his promptitude and sagacity that the French owed their victory at Steinkirk. He was now appointed marshal of France, and in the course of a few years he was elevated from the rank of marquis to that of duke. In 1695, when Namur was besieged by the allies, Bouflers succeeded in throwing into the town a large body of troops, and held out for a time against all the attacks of the besiegers. When he was at last forced to capitulate, he was arrested and detained as a prisoner of war, on account of the violation by the French of an agreement which had been entered into relative to the exchange of prisoners. He soon, however, regained his liberty, and resumed his military duties. In 1697 a series of conferences took place between Bouflers and the earl of Portland, and the principal points of the treaty of Ryswick were then agreed on. A few years afterwards he fought against Opdam at Eckeren, and in 1707 he defended the town of Lisle against the allies under Prince Eugene and the duke of Marlborough. The siege was obstinately contested, and lasted upwards of four months, but it terminated in January, 1708, in favour of the allies. In that year Bouflers was created a peer of France, and in 1709 he volunteered to serve under Marshal Villars, and commanded the right wing of the French at the battle of Malplaquet. This was his last battle. The remainder of his life was spent at Fontainebleau, where he died on the 22d of August, 1711, in the sixty-eighth year of his age.—W. M.

BOUFLERS, Marie-Françoise-Catherine de Beauvau-Craow, marchioness de, was one of the greatest ornaments of the court of Stanislas at Lunéville, after his formal abdication of the throne of Poland, and was regarded as one of the most accomplished women of the age in which she lived.

BOUFLERS-ROUVREL, Marie Charlotte Hippolyte, countess de, a lady of high repute in the literary circles of Paris in the latter part of the eighteenth century. She was born in Paris in 1724, and during the early part of her life she was attached to the household of the duchess d'Orleans in the capacity of demoiselle de compagnie. Her duties in this situation were of a literary nature, consisting chiefly in reading aloud for

the amusement of the duchess and her friends, when engaged in the then fashionable occupation of embroidery. After her marriage with the count de Bouflers-Rouvrel, she spent her life in intercourse with the most celebrated literary characters of the time, by whom she was highly esteemed for the refinement of her taste, the elegance of her manners, and the amiability of her disposition. She lived on terms of intimacy with Rousseau, who makes frequent allusion to her in more than one of his writings; and she carried on a correspondence for a time with David Hume. She died in 1800.—W. M.

BOUGAINVILLE, Louis Antoine de, was celebrated both as a military commander and as a navigator. He was born in Paris in 1729, and was destined by his parents for the bar; but finding a military life more congenial to his taste, he entered the army in 1754. He served throughout the war in America, and took an active part under Montcalm in the defence of Quebec. He remained in the army till 1763, and it was in that year that he first turned his attention to navigation. After making a voyage to the Falkland Islands, in order to plant a French colony among them, he was intrusted with the command of an expedition fitted out by the government at Paris for the purpose of circumnavigating the globe. On his return he published, under the title of "Voyage autour du Monde," a full account of his voyage, and of the discoveries made in it. During the war of independence in America, Bougainville commanded a division of the French navy. On the re-establishment of peace, he returned to Paris, when he was elected an associate of the Academy of Sciences in 1796. His death took place in 1811.—W. M.

BOUGEANT, Guillaume-Hyacinthe, a French historian, born at Quimper in 1690; died in 1743. He entered the jesuit order, and became professor of humanity at Caen and Nevers. He afterwards came to the college of Louis-le-Grand, Paris, and left it only for a short temporary exile in Flèche, occasioned by his work entitled "Amusement philosophique sur le langage des betes." This work, addressed to a lady, and interspersed with madrigals, gave offence to the religious world, and proved that the author was versed as well in the language of gallantry as in that of beasts. He published a great number of historical and other works.—J. G.

BOUGUER, Pierre, a distinguished French physicist, born in Lower Brittany in 1694; died in 1758. Bouguer devoted himself to perfecting the practical portions of science, especially of astronomy. He wrote much on the application of that science to the purposes of navigation; and he took part in the famous expedition sent by the French government to Peru, with a view to aid, by the measurement of a degree in these regions, in determining the figure of the Earth. His account of that expedition is interesting, although inferior to La Condamine's.—Bouguer also assisted to advance our knowledge of optics. He determined much more accurately than had ever been done before, the relations between *light incident* and *light reflected*, in so far as these are dependent on the angle of incidence. We owe likewise to this physicist the first conception of the *Heliometer*.—J. P. N.

BOUHIER, Jean, a French lawyer and litterateur, president au mortier to the parliament of Dijon, member of the French Academy, born at Dijon in 1673; died in 1746. In his youth he acquired, besides the classical languages, an acquaintance with several modern tongues. Such was his reputation for science and erudition, that in 1727 he was called to the office of president of the academy, left vacant by the death of Malezieu. He has been eulogized by Voltaire, his successor, and the Abbé Olivet; nor have their praises been unmerited. Jurisprudence, philology, criticism, ancient and modern history, literary history, translations, eloquence, poetry, all were within the grasp of his capacious intellect, and have, most of them, been illustrated by his own writings, which are voluminous and important.—J. G.

BOUHOURS, Dominique, born at Paris in 1628, and died in 1702. At sixteen he entered into the order of jesuits. He taught Latin at Paris and rhetoric at Tours. He became tutor of the young princes of Longueville. He published several works on the French language, one of which led to a controversy with Ménage. When Bouhours was on his deathbed, he is reported to have said—"Je *vais* ou je *vas* mourier, car l'un et l'autre se disent." He published several professional works, and translated the New Testament from the Vulgate into French.

* BOUILLAUD, Jean Baptiste, clinical professor to the faculty of Paris, and a distinguished medical writer, born at Angoulême in 1796. His principal works are—"Traité clinique et physiologique de l'encephalité et de ses suites," 1825; "Traité clinique et experimental des fièvres pretendues essentielles," 1826; "Dissertation sur les generalités de la clinique medicale, et sur le plan et la methode à suivre dans l'enseignement de cette science," 1831; "Nouvelles recherches sur le rhumatisme articulaire aigu en general," 1835; and "Traité clinique du rhumatisme articulaire, et de la loi de coincidence des inflammations du cœur avec cette maladie," 1840.—J. S., G.

BOUILLAUD, Ismael, born in London in 1605; died in Paris in 1694; a very laborious and useful writer on astronomical and mathematical subjects. He was a learned man, skilled in ancient science, and therefore well fitted to promote the reception of the Copernican system. He is the author also of a few historical and topographical treatises that are now forgotten. His scientific works are still useful to the student of the annals of Astronomy, and of the phenomena attending the reception by mankind of the cardinal truths proclaimed at the epoch of its reformation.—J. P. N.

BOUILLÉ, Francois Claude Amour, marquis de, a French general, was born in 1739. He is well known for his connection with the massacre of the garrison of Nancy at the commencement of the Revolution, and for the exertions he made at a later date on behalf of the royal cause. He was privy to the king's unsuccessful attempt at flight; and one of the charges brought against the king at his trial was, that he remitted money to Bouillé and others to be used in order to bring about the restoration of the old state of affairs. Bouillé died in England in 1800.—W. M.

BOUILLET, Jean, a French physician, born at Servian, near Béziers, on the 14th May, 1690, became surgeon to the hospital, and permanent secretary to the Academy of Béziers, where he died on the 13th August, 1777. His principal work is a "Mémoire sur l'huile de pétrole et les eaux minérales de Gabian," published at Béziers in 1752; and he was also the author of some scattered papers, principally connected with physics.—W. S. D.

* BOUILLET, Jean Baptiste, a living French geologist, born at Cluny in 1799. He is now a banker at Clermont-Ferrand, where he has formed an extensive collection of the minerals and terrestrial and fluviatile shells of the Auvergne. He has published numerous important memoirs and independent works upon the geology of his district, and especially upon the interesting volcanic group of the Puy-de-Dôme.—W. S. D.

BOUILLON, Emanuel-Théodose de la Tour d'Auvergne, cardinal de, was born in 1644. He was the son of Frederic-Maurice, duke of Bouillon. He was at first a great favourite at the court of Louis XII., who secured his nomination to the rank of cardinal in 1669; but he appears gradually to have forfeited the regard of that king. Cardinal Bouillon was French ambassador at the court of Rome at the time of the celebrated controversy between Fenelon and Bossuet; and notwithstanding the instructions he received to do all in his power to secure the condemnation of Fenelon, he favoured his cause rather than that of Bossuet. In 1710 he was obliged to leave France on account of the disclosure of his correspondence with the duke of Marlborough and others. He died at Rome in 1715.—W. M.

BOUILLON, Frederic-Maurice de la Tour d'Auvergne, duc de, son of Henri by his marriage with Elizabeth of Orange, was born at Sedan in 1605. In 1629 he joined the army of the prince of Orange in Holland, and fought with success against the Spaniards on more than one occasion. He afterwards entered the French service, and in 1642 he commanded the French troops in Italy. He was arrested at the time of the Cinq-Mars conspiracy on a charge of being privy to it, but the exertions of the duchess of Bouillon speedily procured his restoration to liberty. In the civil war of the Fronde, he was one of the leaders of the rebel party; and a proclamation was issued, declaring him a traitor, and confiscating all his property in France. In 1651 he entered into an agreement with the French government, by which the principality of Sedan and Raucourt was ceded to France, and several duchies were given up to him in exchange. He died in 1652.—W. M.

BOUILLON, Henri de la Tour d'Auvergne, duc de, marshal of France, was born towards the end of the year 1555. After serving for some time under the duke of Anjou, he embraced the reformed faith, and became one of the most distinguished of the protestant leaders. In this capacity he is better

known as viscount de Turenne, his title of duke of Bouillon not having been assumed till his marriage with the heiress of the estates of Bouillon in 1591. During the war of the League he was lieutenant-general of the armies of Henry of Navarre, during whose reign in France he might have attained great influence, had he not, by his restlessness and ambition, lost the favour of the king. The latter part of his life was spent in a series of intrigues, entered upon with a view to self-aggrandisement, by which the whole of France was frequently thrown into disturbance. He died in 1623.—W. M.

BOUILLON, Robert de la Marck, duc de, was born in 1492, and became a marshal of France in 1547. He served for a time under Charles V., but considering himself injured by a decree of the Aulic council, he afterwards entered into friendly relations with France, and declared war against the emperor. Notwithstanding the indirect assistance which Bouillon received from France, Charles invaded his territories with a large division of his army, and possessed himself of every position of importance, with the single exception of Sedan. Bouillon did not recover possession of his duchy till 1532. In the following year he defended Hesdin against the imperialists, commanded by Emanuel-Philibert, duke of Savoy; and in the assault by which the city was taken, he fell into the hands of the besiegers. He was kept prisoner till 1556. In that year he obtained his release, but before he could return to France his death took place.—W. M.

BOUILLON-LAGRANGE, Edme-Jean-Baptiste, a distinguished French physician and chemist, was born on the 12th July, 1767, at Paris, where he early commenced the study of chemistry and pharmacy; and after passing several years at the head of one of the principal pharmaceutical establishments in that capital, was appointed apothecary to the household of the Emperor Napoleon. In this position he made the campaigns of Austria and Prussia. After his return to Paris he devoted himself with great zeal to the improvement of the process for the manufacture of sugar from the beet root, and in 1813 published a report upon this subject, under the auspices of the minister of the interior. Subsequently he became professor of chemistry at the school of pharmacy in Paris, and died in that city on the 24th August, 1844. His works, which are rather numerous, relate for the most part to pharmaceutical chemistry; they are of considerable value.—W. S. D.

BOUILLOT, Jean Baptiste Joseph, born at Philippeville, 3d March, 1750, author of "Biographical accounts of Eminent Persons born in that province of the Ardennes," the name of which sounds musical in the ears of all those who have followed the melancholy Jacques into its old romantic forest. As an enthusiast regarding the same locality, the name of Bouillot merits favour. He was one of those priests who accompanied Gobel, archbishop of Paris, to the bar of the national convention, and joined the frightened apostate in his renunciation of christianity. Upon the return of more tranquil times, Bouillot repented of his criminal weakness, and was received back into the church. He still followed his literary taste by contributions to biographical publications, in which he was still engaged at the time of his death in 1833.—J. F. C.

BOUILLY, Jean Nicolas, born at Tours in 1763; originally a member of the bar, he, when the Revolution broke out, joined the party of Mirabeau, of Barnave, and of those who, while ardent friends of liberty, wished well to the king. Appointed public prosecutor in his own native department, he executed his difficult and dangerous duties with all possible moderation. A few years afterwards he quitted his profession for the drama, and wrote a number of plays which, although well received at the time, are not sufficiently stirring and vivacious for the taste of the present day. Bouilly was emphatically a man of sentiment. He found his true vein when he began those studies of the female heart, to which he declares that he devoted many years of his life. His writings upon female education, embracing the four stages of existence, according to his own classification, raised him to a sort of authority, for he tells with evident satisfaction of the numerous applications that were made to him for advice. He became a sort of lay director, whose infallible counsels would be trustingly sought in nice cases of conduct. His successful treatment of "pains of the heart," and his delicate guidance through critical positions had, as he boasts in the fulness of his satisfaction, made him feel young at seventy. His ideal of a happy close of existence would be to find his steps guided by a "fair young girl lending her ear to the old story teller." This amiable being lived to a good round age. He died in April, 1842.—J. F. C.

BOUJAS, Don Juan Antonio, a Spanish painter, born at Santiago in 1672. He studied under Giordano at Madrid, but was driven home by the wars of succession.—W. T.

BOUJAS, Juan Antonio, a Spanish historical painter, born at Santiago about 1672. He was a pupil, at Madrid, of Luca Jordano, and died about 1726.—W. T.

BOULAINVILLIERS, Henri de, born at Saint-Saire in Normandy in 1658, and died in 1722; son of Francis, comte de Boulainvilliers. He first thought of a military life, and made a campaign or two with distinguished success. His father died and left his affairs in so ruinous a condition that the young officer was obliged to retire from the army, and occupied himself with the study of French history. It is not easy to study earnestly without seeking to bring facts into a sort of unity by theory of one kind or other, and Boulainvilliers persuaded himself that the feudal system was the chef-d'œuvre of the human intellect. His theory yielded to one of Montesquieu's, and that in its turn has lost ground. Boulainvilliers wrote a great many books on French history, several of which were printed after his death. Some are said to remain still in manuscript.—J. A., D.

BOULANGER, Jean, a French painter, born at Troyes in 1606. He went young to Bologna, and entered Guido's school. He afterwards became court painter to the duke of Modena, and established an academy. Died in 1660.—W. T.

BOULARD, Antoine Marie Henri, born 5th September, 1754, in Champagne, a man whose name deserves to be held in remembrance by all who love literature. His own contributions to letters consisted chiefly of translations from the English. During the Reign of Terror he concealed in his house La Harpe and some other persecuted writers, at great risk to his own safety. His benevolence, ever of the highest kind, assumed a peculiar turn. It became fixed upon the venders of old second-hand books. Many a time has he purchased the whole stock-in-trade of a poor bookseller, and a hawker of odd volumes was sure to open his easily accessible heart. He was, in fact, the Mæcenas of the book stalls. Successively a member of the corps legislatif and of the senate, he availed himself of his position to mark his veneration for great literary reputations. He it was who caused to be restored the tombs of Boileau, of Descartes, of Montfavein, and of Mabillon. His library, at his death, which took place on 6th of May, 1820, numbered half a million of volumes, the greater part of which had been purchased at stalls for the sake of helping humble traders in a business which was, to him, a sign of liberal mind.—J. F. C.

BOULARD, Michel, a Parisian upholsterer, famous for his extensive charities. He was brought up at the hospital of La Pitié, his father having died when he was only four years of age. Apprenticed to an upholsterer, he became a skilful workman; received from Marie Antoinette an appointment to superintend the furniture of the palace; was afterwards similarly employed by the emperor, and notwithstanding the inroads which his liberality to workmen and persons in distress made on the yearly returns of his business, amassed a large fortune, the whole of which, with the exception of small sums to his relatives, he bequeathed to charitable institutions. Died in 1825.—J. S., G.

* BOULAY-PATY, Evareste Felix Cyprien, born at Donges in 1804. His poems, crowned by the French Academy at a time when the opposition of that body to what they denounced as the ideas and fancies of the romantic school attached peculiar significance to their approbation, drew marked attention to M. Boulay-Paty. The duke of Orleans made him his private secretary. His works are not numerous, though esteemed.—J. F. C.

* BOULE, a loose dramatic writer, only known for his participation in compositions for the stage.—J. F. C.

BOULE, André Charles, a celebrated French cabinet-maker, specimens of whose elegant designs and surpassing workmanship were to be found in every court in Europe in the seventeenth century, was born at Paris in 1642, and died in 1732. He was engraver in ordinary to Louis XIV., and held a patent for that office, in which he was designated architect, painter, and sculptor in mosaic. His style of work was highly ornate.

BOULGARIN. See Bulgarin.

BOULLANGER, André, celebrated as a preacher under the title of *petit peré André*, an Augustine monk, born at Paris in 1578; died in 1657. In his sermons, according to the manner of the age, he mingled an occasional pleasantry with his doctrine.

His works remain in MS., with the exception of "Oraison funèbre de Marie de Lorraine, abbesse de Chelles," published at Paris in 1627.—J. S., G.

BOULLEMIER, Charles, a French historian, born at Dijon in 1725; died in 1803. After having for some time pursued a military career, he entered the church. He wrote a great number of works connected with the history of Burgundy, some of which have been inserted in the collections of the Academy of Dijon.—J. G.

BOULLIER, David Renaud, a Dutch protestant theologian of French extraction, successively pastor at Amsterdam and in London, born at Utrecht in 1699; died in London in 1759. His principal works are—"Essai Philosophique sur l'Ame des bêtes," 1727; "Apologie de la metaphysique, à l'occasion du Discours preliminaire de l'Encyclopédie," 1753; and "Lettres critiques sur les Lettres philosophiques de Voltaire," 1754.—J. S., G.

BOULLONGNE, Louis, a French religious painter, and founder of a family of reasonably good artists. He became senior painter to the king, professor of the Royal Academy at Paris, and a celebrated copyist, so skilful as to deceive the best judges. His most celebrated imitation was the Parnassus of Perino del Oaja, for the banker Jabach. No picture of Louis' is in the Louvre. He left three or four etchings, and three great religious pictures in Notre Dame—"St. Paul at Ephesus," "St. Paul's Martyrdom," and the "Presentation in the Temple." His eldest son, Bon, was born in 1649, and was also a great copyist. He went to Rome, stayed five years, and returned to Paris to enter the academy of which he became professor. He drew and coloured well, but was often mannered and inflated. He executed frescos for the chapel of the Invalides, some church pictures, and some etchings. At Versailles, under Lebrun, he painted nine of the chapel panels. He also painted a "Holy Family," and "Christ at the Pool of Bethesda," and died in 1717. His younger brother, Louis, was born for the good cause in 1654. At eighteen, like his brother, he carried off the prize in the academy, and went to Rome to copy Raphael with such success that some of his drawings were afterwards used for the Gobelin tapestries. In 1680 he became an academician, and by meritorious work in the Invalides and Notre Dame obtained a pension and the order of St. Michael, so that afterwards he was generally called the Chevalier. After the death of Coypel, the king loaded him with honours. He became the court painter, and received an indelible patent of nobility. He was chosen designer of medals to the Academy of Inscriptions, and, lastly, director of the Painting Academy. His two sisters, Magdelaine and Genevieve, painted flowers and fruits.—W. T.

BOULOGNE, Etienne Antoine de, a French prelate, born at Avignon in 1747; died in 1825. In 1771, when he had hardly attained canonical age, he was ordained priest, and commenced his ministrations at Avignon, with a reputation derived from considerable talent and academical success. He removed to Paris in 1774, and three years afterwards had the honour of being selected to preach before the aunts of Louis XVI. A misunderstanding which arose between him and the archbishop of the city, resulted in his being subjected to an interdict, which suspended him from his functions for a considerable period. After having filled the office of vicar-general under the bishop of Chalons-sur-Marne, he returned to Paris, and in 1783 preached before the royal family. In 1784 he was again at Chalons, in quality of archdeacon and canon; in 1788 was named by Talleyrand to the abbaye of Tonnay-Charente, and in 1789 deputed to one of the public courts of Paris. During the Revolution, having declared himself a nonjuror, he was three times arrested, but contrived to escape banishment, with which he was threatened. Under the empire he was successively bishop of Acqui and of Troyes; but from the latter see he was deposed by Napoleon, and despatched to Vincennes, for having opposed the imperial will in the council of 1811. He was restored in 1814, and in 1817 promoted to the archbishopric of Vienne. His works were collected at Paris shortly after his death.—J. S., G.

BOULTER, Hugh, a laborious and philanthropic prelate, appointed by George I. to the primacy of Ireland, born in or near London in 1671, was educated at Merchant Taylors' school and at Christ church, Oxford. He was a contemporary of Addison at Magdalen college, of which they were both elected demy shortly after the Revolution. Having attained a fellowship, he resided at that college till 1700, when he became chaplain to Sir Charles Hedges, secretary of state, from whose household he subsequently removed to that of Archbishop Tenison. In 1719, having previously been named by Tenison to the rectory of St. Olave's, Southwark, and to the archdeaconry of Surrey, he accompanied George I. to Hanover, as king's chaplain, and tutor to Prince Frederic, for whom he drew up a set of instructions which so pleased the king that he made him dean of Christ church, and bishop of Bristol. After presiding in this latter see with great credit for four years and a half, he was nominated to the primacy of Ireland, and arrived in that country in 1724. To the duties of this responsible position he brought such energy, intelligence, and philanthropy, as practically brought the direction of the government within his power; while his extensive charities, and laborious endeavours to foster native industry, commanded for him the respect of all classes of the people. He died in London in 1742. Besides his occasional sermons, and a few of his charges to the clergy of Ireland, two volumes of his "Letters to Ministers of State," illustrative of Irish history from 1724 to 1738, have been published.—J. S., G.

BOULTON, Matthew, an English engineer, famous as the partner of the more celebrated James Watt, was born at Birmingham on 3d September, 1728. He early showed an aptitude for mechanical work, and when only seventeen, designed and executed improvements on some of the smaller articles of Birmingham manufacture. Succeeding to some property on the death of his father, and finding his premises inadequate for his experiments and improvements, he purchased in 1762 a lease of the Soho, a barren heath about two miles from Birmingham, where he proceeded to establish the works afterwards so famous. He showed great taste in the manner in which the buildings were designed and the ground laid out, and spared no expense in seeking to bring the different departments of his business to greater perfection than had ever been attained before. The ornaments which were made at the Soho from the designs of artists employed on the works soon became famous over Europe, and the demands of a rapidly-increasing business made Mr. Boulton feel that the mills which supplied the motive power were quite inadequate. He had therefore recourse to the newly-discovered power of steam. Mr. James Watt obtained in 1769 a patent for improvements on the steam-engine. In that year Mr. Boulton entered into negotiations with the great engineer, and induced him to remove to Soho and become his partner. An extension of the patent for twenty-five years was procured in 1775, and the partners entered on an extensive manufactory of the improved engines, which were soon carried to all parts of the country. But Mr. Boulton did not forget his original purpose in securing the co-operation of Mr. Watt. He proceeded to apply the engine, and with very great success, to the various departments of labour in the works. So perfect were the arrangements of the coining machine, that the power of one engine could turn off from 30,000 to 40,000 coins in an hour. Mr. Boulton died 17th August, 1809, in his eighty-first year. Though not possessed of such genius as his partner, he held no mean place as a mechanician, and as long as Mr. Watt's achievements are recorded, the sympathy and friendly aid of Mr. Boulton will be remembered. He liberally expended £47,000 in the experiments of the steam-engine before the improvements were effected, or could secure any return. It is no slight praise that Watt should thus speak of him—"To his friendly encouragement, to his partiality for scientific improvements, to his intimate knowledge of business and manufactures, and to his extended views and liberal spirit, may in a great measure be ascribed whatever success may have attended my exertions."—J. B.

BOUQUET, dom Martin, a celebrated Benedictine, born at Amiens in 1685; died in 1754. He undertook a history of the Gauls and Franks, the idea of which work had been conceived by Colbert in 1676. Of this work he lived to complete the eighth volume in 1752, and had commenced the ninth when death closed his labours. This important work has been continued by several learned Benedictines, under the title of "Rerum Gallicarum et Francicarum Scriptores," or "Recueil des historiens des Gaules et de la France." Bouquet was associated with the learned Montfaucon in several of his works.—J. G.

BOUQUIER, Gabriel, a French litterateur, born in Perigord about 1750; died in 1811. He was member of the convention for the department of Dordogne, and was a man of strong revolutionary opinions. He voted for the death of Louis XVI., but took no part in the struggle between the Montag-

nards and the Girondists; was member of the committee of public instruction, president of the Society of Jacobins, and in 1794 was elected secretary to the convention. At the close of the convention he retired to his property, and divided his time between music and painting. He wrote, in conjunction with Moline, a five-act piece, entitled "Inauguration de la république française, sans cullotide," that was frequently represented.—J. G.

BOURBON. The first six dukes of this house we notice together; the other distinguished persons who bore the name follow in alphabetical order:—Louis I., count of Clermont, and duke of Bourbon, son of Robert of Clermont, and grandson of St. Louis, born in 1279, succeeded his mother Beatrix, 1310, in the lordship of Bourbon. He bore arms in the Flemish wars of Phillipe le Bel, particularly distinguishing himself on the fatal field of Courtray in 1302. In 1308 he was appointed grand chamberlain to the king—a dignity which was enjoyed by his descendants till the revolt of the constable of Bourbon. In 1312 he purchased for an enormous price from Eudes, duke of Burgundy, the title of prince of Thessalonica, consoling himself with an eastern signiory for the ill success of his attempt to organize a crusade. For his exploits in the English wars of the reign of Charles le Bel, his signiory of Bourbon was erected into a duchy. He took part with Phillip of Valois in his struggle for the throne, and was sent by that prince to Edward III., whom he persuaded to do homage to the king of France. In the three years preceding his death in 1341, he was again engaged in the French wars in Flanders.—Pierre I., son of the preceding, born in 1310, a brave soldier and prodigal prince, distinguished in the English wars, and also in the records of the chancery of Rome, where he figured as an excommunicated bankrupt. He was wounded at Cressy, and killed at Poitiers in 1356. One of his daughters was married to Charles V., and another to Peter the Cruel.—Louis II., son of the preceding, born 1337, honourably distinguished for his efforts to arrest the discord which prevailed among the members of the family of Charles V., and to quell the popular tumults of that reign. Until the peace of 1374 he fought valorously against the English, whom, as the son of one of the proud princes who fell at Poitiers, he excelled in hating. In 1380, after the death of the king, he was appointed guardian of the young duke of Orleans, brother of Charles VI. In 1398 he undertook a crusade against the pirates of Tunis. This was one of the most brilliant as well as one of the most honourable exploits of the age. He not only forced the king of Tunis to liberate all his christian captives, but obliged him to become tributary to Genoa. Died in 1410.—Jean I., son of the preceding, born in 1381. About the time of the murder of the duke of Orleans he was a leader of the Armagnac party, and an active enemy of the Burgundian. He repulsed Jean Sans Peur from before Bourges, and in 1414 took from him the town of Compiegne. The year preceding, with the aid of some troops from Paris, he repressed brigandage in the provinces of Touraine, Anjou, &c. In 1415 he and sixteen other persons, knights or squires, published a cartel in which it was set forth, that each would wear in honour of his lady, and in defiance of all the world, a fetter of gold or silver for the space of two years. Having been made prisoner at the battle of Agincourt, he was carried to London, where, although his ransom was paid no fewer than three times, he was kept in confinement till his death, 1434. —Charles I., son of the preceding, born in 1401, bore, during his father's lifetime, the title of count of Clermont. In 1418 he was seized in Paris by Jean Sans Peur, duke of Burgundy, and compelled to renounce his marriage with Catherine of France. This was preliminary to his being required to espouse the duke's daughter, whom, after the murder of her father, he dismissed into Burgundy. He bore arms for the dauphin, afterwards Charles VII., and in reward for numerous important services, was raised to the command of two provinces, Languedoc and Guyenne. In 1428 he was engaged in the defence of Orleans, against the English, and the year following, took part in the battle of the Herrings. On the marriage of his sister to Phillip the Good of Burgundy, hostilities ceased between the two houses, and it was Jean I. who negotiated the treaty of peace between Phillip and Charles VII., which, to the great joy of the king, was ratified in 1435. He died in 1456.—Jean II., constable of France, son of the preceding, born about 1426, distinguished under the title of count of Clermont for his exploits against the English in Guyenne. He was a prominent leader of the party who in the time of Louis XI., formed, with such poor success, the league called du Bien Public. After the treaty of Conflans, where Louis and his rebellious barons were once more reconciled, he was taken into favour by the crafty monarch, and finally raised to the post of constable. He died in 1488.

The seventh duke of Bourbon was Charles II., Cardinal de Bourbon, noticed below; the eighth was Pierre II., Sire de Beaujeu, noticed under that title.—J. S., G.

BOURBON, Alexandre de, natural son of Jean I., duke of Bourbon, at first distinguished as a brave officer under Charles VII., then as a brigand, and afterwards as one of the leaders of the Praguerie. He was taken at Bar-sur-Aube in 1440, sown in a sack, on which were inscribed the words—"laissez passer le justice du roi," and thrown into the river.—J. S., G.

BOURBON, Antoine de, king of Navarre. See Antoine.

BOURBON, Charles, cardinal de, second son of Charles I., fifth duke of Bourbon, was created archbishop of Lyons in 1446, and raised to the purple in 1477. He was one of the chiefs of the Ligue du Bien Public, but latterly figured at the court of Louis XI., who frequently employed him both in war and diplomacy. When the cunning Louis invited Edward III. to Paris to see the dames of the French court, he recommended to the English monarch the Cardinal de Bourbon as an amiable and not too austere confessor. On the death of his father, the title, but not the estates of the family, came into his hands, the latter being claimed by his elder brother, the Sire de Beaujeu, son-in-law to the king.—J. S., G.

BOURBON, Charles, cardinal de, of the Vendôme branch of the family, brother of Antoine de Bourbon, king of Navarre, born in 1520. His revenues from the church were enormous—he was archbishop, bishop, and abbot of ten rich houses. Under Charles IX. and Henry III. he was chief of the privy council. His interests, however, were with the party of the League, and he became their chief, afterwards their king. In order to forestall his nephew, the king of Navarre, afterwards Henry IV., he had himself crowned under the title of Charles X. His principal supporters were the duke and cardinal of Guise, whose mother he had married. After the assassination of these two princes he was taken prisoner, and shut up in the castle of Fontenay-le-Comte. From that place, two months before his death, 1590, he wrote to his nephew, Henry IV. recognizing him as his sovereign.—J. S., G.

BOURBON, Charles, cardinal de, grandnephew of the preceding, and the fourth son of Louis I., prince of Condé, born in 1560, inherited from his granduncle the archbishopric of Rouen, and several abbeys. He renewed the pretensions of his branch of the family to the throne of France, and was not cured of the folly, bequeathed to him by his granduncle, without causing considerable trouble to Henry IV. He died in 1594.

BOURBON, Charles, duc de, the famous constable, count of Montpensier and la Marche, and dauphin of Auvergne, born 1490, was the second son of Gilbert de Bourbon, count of Montpensier, viceroy of the kingdom of Naples. By the death of his elder brother, and his marriage with Suzanne de Bourbon, heiress of Pierre II., duke of Bourbon, the honours of the two great branches of the family fell to him at an age when his natural love of magnificent display, and his ambition of warlike fame, fostered almost into vices by the retainers of his father and his uncle, were in the full bloom of youthful passions. His skill in military science, and his prowess in the field and the tournament, had answered all the expectations of the veteran warriors to whom the task of fitting him for his high station had been intrusted. No less austere in his personal habits than magnificent in the character of a prince, while his presence at court commanded more deference than love, he was the idol of the soldiery, and the boast of his titled compeers. Louis XII. and his successor, Francis I., were jealous of a subject who rivalled the sovereign in wealth, if not in power. He never travelled without a retinue, which, comprising most of the nobles of his duchies of Bourbon and Auvergne, and of his various counties, was more like an emperor's than a duke's. When on the death of Gaston de Foix, the army of Italy, with which he had served by the side of Bayard in the last campaign of Louis XII., demanded Bourbon for chief, the king refused to comply with its wishes, saying of the duke, "I would like to see in him a little more gaiety and less reserve—nothing is worse than water that sleeps." Francis, indeed, immediately after his accession, appointed Bourbon constable in 1515, and the following year

rewarded the skill and valour which had gained the victory of Marignano, by leaving him in command of Lombardy; but as was to be shown not long after, he too disliked the taciturnity of his redoubtable lieutenant. While in Lombardy, Bourbon proposed to the court to undertake the conquest of Naples, and so effective had been his measures for disciplining the army under his command, that the subjugation of that kingdom would have cost Francis but little exertion, if he had been at all disposed to add to the power of a lieutenant whose designs he feared as much as he respected his talents. Bourbon was still engaged in preparations for an invasion of the Neapolitan territories, when his attention was directed to another quarter of Italy by the movements of the Emperor Maximilian, who had entered the Milanese with a large army. This irruption promised to be as disastrous as it was unexpected, but the mutinous conduct of the Swiss mercenaries, who formed the staple of each army, brought it to a sudden termination; not, however, before the constable had drawn on his personal credit for supplies which should have been furnished by the king. In 1521 the constable's wife, Suzanne de Bourbon, died, and now began the open hostility between Francis and Bourbon which was to end so fatally for both. Louise of Savoy, the mother of Francis, had long entertained a violent passion for Bourbon, which, not being nice in her morality, she hardly concealed in the lifetime of his wife, and now avowed in such a manner, that the constable was irritated into expressing his contempt for the princess, and his scorn of the woman. This Francis resented by refusing to pay the sums which Bourbon had borrowed in order to save the Milanese, and the breach between them daily widened. To satisfy the king, who wanted money, and his mother, who thirsted for revenge, the courts of law proceeded to despoil the constable of his estates, the greater part of which they declared belonged to the queen-mother, as the next of kin to Suzanne de Bourbon. In this way the constable lost first his county of La Marche, which was given to Louise, then another and another county, and, finally, his duchies. By a still more summary process, he was deprived of the emoluments of his office. Sternly refusing to make his peace with the court by accepting the hand of a profligate woman, he determined to accept the proffered amity of the enemies of his country, Charles V. and Henry VIII. With these princes he concluded a league of friendship, the terms of which were, that he should have Dauphiny and Provence, in addition to his duchies, and his allies the rest of France. Francis I. was on his way to Italy, when, in conformity with this treaty, Bourbon prepared to join the imperialists in Lombardy. He was soon aware of the treason of the constable, but fear, which as much as hatred had all along guided his policy towards his formidable subject, kept him for awhile from attempting to lay violent hands on a traitor, who, in the event of a battle, ran a good chance of changing places with his master. At length, however, Bourbon had to depart the kingdom, and without an army. The fugitive, somewhat to conceal his plight from his imperial ally, surrounded himself in Germany with 6000 lansquenets, whom his reputation, and the expectations of plunder founded thereon, rather than regular pay, attracted to his standard. His first service in the ranks of the imperialist army was that pursuit of the French across the Sesia in 1524, in which the illustrious companion of his campaigns in Italy, Bayard, fell by a ball from a Spanish arquebuss.—(See Bayard.) Charles V. was chary of his confidence to a prince who had promised to come to him with a powerful army, and had with difficulty escaped hanging in the attempt to leave his country; and, although assured by the constable that he had only to enter France to be received with open arms in all the great cities of the kingdom, he would only consent to a slight demonstration in Provence, which proving unsuccessful, he ordered his forces beyond the Alps. The battle of Pavia, where, with the title of lieutenant-general, he commanded a body of about 19,000 Germans, certainly afforded him ample revenge for the wrongs he had received from Francis I., but after that great victory, mainly owing, be it said, to his skill and valour, he was as little trusted —his interests were as little regarded—by the emperor as before. In the temper of mind induced by this neglect, he resolved on a daring scheme to settle his accounts with fortune, the attempt to execute which ranks him with the boldest, as he was certainly one of the most respectable, of brigands. Allured by the immense wealth of the city of the Cesars, he proposed to the turbulent mercenaries under his command, an immediate advance on Rome, which, under the false security of a truce with Charles V., little expected another invasion of the northern barbarians. In vain the Romans appealed to the soldiery of Charles V. to respect the treaty of peace their master had entered into with the Holy See—their pay was in arrears—their chief had prepared a chain of gold in which to hang the pope—and nothing would arrest their march. On the 6th May, 1527, the assault began—Bourbon was the first to mount the walls, and the first who fell. A priest, it was said, fired the fatal shot.—J. S., G.

BOURBON, Hector de, natural son of Louis II., duke of Bourbon, killed while rallying the Armagnacs at the siege of Soissons in 1414; a doughty warrior whose deeds were affectionately rehearsed long after the termination of his short but brilliant career. He perished at the age of twenty-three.

BOURBON, Jean de, archbishop of Lyons, and natural son of Jean I., duke of Bourbon, distinguished as one of the most munificent prelates of his age. He was lieutenant of several provinces. Died in 1485.

BOURBON, Jean de, natural son of Pierre I., duke of Bourbon, chamberlain of John of France, and lieutenant of Languedoc, was wounded and made prisoner at the battle of Poitiers.

BOURBON, Louis, count of Rousillon and Ligny, admiral of France, a natural son of Charles I., duke of Bourbon, married Jeanne de France, natural daughter of Louis XI. He was marshal and seneschal of his brother's estates, and was legitimatized in 1463.

BOURBON, Louis, cardinal de, archbishop of Sens and legate of Savoy, fourth son of François de Bourbon, count of Vendôme; born in 1493; took part in the Milanese campaign of Francis I.; in 1527 was commissioned to offer that prince, in the name of the clergy of France, a gift of 1,300,000 livres; and in 1552 was appointed governor of Paris by Henry II. Died in 1556.

BOURBON, Luis Antonio Jacobo de, infanta of Spain, born 1727, son of Phillip V., and brother of Charles III. Compelled by his father to enter the church, he was made a cardinal, and appointed archbishop of Toledo, but as soon as the death of Phillip V. left him at liberty to engage in the more congenial duties of his secular rank, he threw down his pastoral staff, returned his cardinal's hat, and to mark his contempt for the dignities he quitted, exchanged the scanty cape of his clerical habiliments for one of outrageous dimensions. His marriage with Maria Theresa de Valabriga Bosas, gave such offence to Charles III., that he was forbidden to approach the court except when specially invited. He died in 1785.

BOURBON, Louis Henri, duke of, and of Enghien, son of Louis, duke of Bourbon-Condé, born in 1692. After the death of Louis XIV., he was appointed president of a council of regency. The spirit of the next reign, which was plunder, he entered into with all his heart; as first minister of the king, scheming away immense sums; but as duke of Bourbon, always increasing his treasures. He was supplanted in 1726 by the cardinal de Fleury, who neglected no opportunity of harassing his predecessor. Died in 1740.

BOURBON, Louis Henri Joseph, duke of, and prince de Condé, father of the duke d'Enghien, so wantonly murdered by Napoleon, was born in 1756. After the Revolution, he established himself in the territory of Liege, where, his fellow-emigrants being in great numbers, he was able to organize a considerable force, which, under his command, earned distinction in various encounters with the armies of the republic. He was in England when he learned the atrocious crime which deprived him of his son. During the Hundred Days he was active on behalf of Louis XVIII. in La Vendée, but without effect. The government of the Restoration rewarded his fidelity to the chief of his house, by appointing him grand-master of the royal household. His death, which occurred in 1830, was not without some circumstances fitted to awaken suspicions of foul play. He was found suspended by a handkerchief in his chamber at the castle of Saint Leu. The duke d'Aumale, fourth son of Louis Philippe, inherited his property.—His wife, Louise Marie Therese Bathilde d'Orleans, was a daughter of Louis Philippe, duke of Orleans, grandson of the regent. After the birth of their son, the duke d'Enghien, the spouses separated; Madame, after suffering a two years' imprisonment during the revolutionary period, being ordered to retire into Spain, where, in the enjoyment of an ample pension, she devoted herself to converse and correspondence with a number of mystical pietists, and what was

of more service to her reputation, to works of charity. In spite of her continual entreaties, she was not allowed to return to France till 1814. She died in 1822.

BOURBON, Louis de, bishop of Liege, brother of Charles cardinal and duke de Bourbon, a prelate of loose and violent habits, assassinated in 1482. His son, Pierre, was the founder of the family of Bourbon-Busset.

BOURBON, Luis Maria de, Prince, son of Luis Antonio, infanta of Spain, born at Cadahalso in 1777, became cardinal and primate. In 1808 he wrote to Napoleon in a strain of fervent loyalty, and the following year took the oath of fidelity to King Joseph, but this subserviency to the French lasted only till the outbreak of the insurrection, when he assumed the responsibilities of president of the regency of Cadiz. On the restoration of Ferdinand VII., he was commissioned to exact from the king the oath of fidelity to the constitution of 1812. This commission lost him the favour of his cousin, who took from him the archbishopric of Seville. The revolution of 1820 again placed him at the head of affairs. He died in 1823.

BOURBON, Matthieu, known as le Grand Batard de, son of John II., duke of Bourbon, distinguished in the wars of Louis XI. against Maximilian of Austria. Charles VIII., to whom he was counsellor and chamberlain, lavished on him the highest honours of the court and the camp; among others, that of attending him into Italy as the first of the nine knights of renown, whom, in imitation of Charlemagne, he chose for his companions in arms. He was made prisoner at the battle of Fornovo in 1495; died in 1505.—J. S., G.

BOURBON, Nicolas, a Latin poet, born at Vandeuvre in 1503; died in 1550. He was tutor to the mother of Henry IV. His poetry has been ridiculed by Scaliger, but has been highly commended by Erasmus and others scholars of note. His collection of poems, entitled "Nugæ," has drawn on him the following epigram of Joachim de Bellay:—

> "Paule, tuum inscribis Nugarum nomine librum:
> In toto libro nil melius titulo."

—J. G.

BOURBON-CONDÉ, Louis, duke de, son of Henri Jules, prince of Condé, and of Anne of Bavaria, born in 1668, a brave and sagacious soldier, but most unamiable prince. He distinguished himself at the siege of Mons and Namur. His character has been depicted by Saint Simon in colours which might have gone to a portrait of the adversary of mankind. Died in 1710.

BOURCET, Pierre-Joseph, a learned tactician, born at Yseaux in 1700; died in 1780; author of "Historical Memoirs of the War in Germany, from 1757 to 1762;" "Carte Topographique du haut Dauphiné;" "Memoires Militaires sur les Frontières de la France, du Piémont, de la Savoie, depuis l'embouchure du Var jusqu'au lac de Geneve."

BOURCHENU, Jean-Pierre Moret de, marquis de Valbonnais, a French historian, born at Grenoble in 1651; died in 1730. After spending a youth of adventure, he became successively counsellor to the parliament of Grenoble and councillor of state. His works bear chiefly on the history of Dauphiné.

BOURCHIER, John, Lord Berners, grandson of Sir John Bourchier, fourth son of William, earl of Eux, in Normandy, was born in 1469; died at Calais in 1532. He was educated at Baliol college, Oxford, and after quitting the university travelled abroad for the purpose of completing his education. His success in suppressing an insurrection which broke out in Devonshire and Cornwall about the year 1495, gained him the favour of Henry VII. He served at the siege of Thérouanne under Henry VIII., in the capacity of captain of the pioneers, and obtained from that monarch the government of Calais, and the post of chancellor of the exchequer for life. He conducted the Princess Mary, the king's sister, to France, on the occasion of her marriage with Louis XII. Lord Berners was the author of a tract, "On the Duties of the Inhabitants of Calais," and a comedy called "Ite in Vineam Meam;" but his fame rests mainly on his translations of "The History of the most Noble and Vaylant Knight, Arthur of Lytell Brytagne;" "The Famous Exploits of Hugh of Bourdeaux;" "The Castle of Love," a romance from the Spanish; "The Golden Boke of Marcus Aurelius;" and especially his translation of Froissart, published in London in 1523.—J. T.

BOURCHIER, Thomas, archbishop of Canterbury, son of Sir William Bourchier, earl of Eux, was educated at Neville's Inn, Oxford. His first ecclesiastical preferment was to the deanery of St. Martin's, London. In 1433 he was advanced to the see of Worcester. In the same year he was appointed chancellor of the university of Oxford, an office which he held for four years. He was chosen bishop of Ely in 1434, but it was not until 1443 that the consent of the king was given to his translation. In 1454 he was elected archbishop of Canterbury, and in the year following was made lord-chancellor, an office which he retained only for a few months. He held the primacy of the English church during thirty-two years, from the thirty-second year of Henry VI. to the second year of Henry VII., and was a good deal mixed up with the political events of that stormy period. He died at Knowle, then an archiepiscopal residence, in 1486. Archbishop Bourchier was undoubtedly a man of ability and learning, but he deserves to be remembered mainly for the service he did this country in promoting the introduction of printing. It was he who persuaded Henry VI. to send Turnour and Caxton to the continent in the guise of merchants, with the view of acquiring a knowledge of this art, which was then practised with the greatest secrecy. With great difficulty they accomplished their purpose, and persuaded one of the compositors to carry off a set of types and accompany them to England.—J. T.

BOURCIER, Jean Leonard, baron de Montureux, celebrated as the principal author of the code of laws known as that of Prince Leopold, which, till lately, regulated the administration of justice in Lorraine, was born at Verclise in 1649, and died in 1726. After its submission to Louis XIV., he became procurator-general of the province of Luxembourg, and in the course of the ten or twelve years he held that dignity, accomplished for Luxembourg a triumph of legal skill and industry similar to that which afterwards shed lustre on the government of Lorraine. The peace of Ryswick having restored Duke Leopold to his estates, Bourcier was immediately invested with the same dignity in his native province, which he had worn with such advantage to the new subjects of France in Luxembourg. As was inevitable, in a province which for more than half a century had been the prey of successive conquerors, the administration of justice in Lorraine, at the time of Leopold's restoration in 1698, was in the utmost confusion. To remedy this Bourcier prepared, in the space of three years, a complete system of jurisprudence, civil and criminal, which had the rare fortune to meet with general approval in the duchy. It touched, however, on some nice points of public morality, which at least one prelate of Lorraine was determined should not be too distinctly guarded, and in consequence of the representations to the papal chair of this officious churchman, a part of Bourcier's code was subjected to pontifical censure. Bourcier published a reply to the bishop, which was also condemned at Rome. The courts of law decided the dispute by adopting the whole code. In 1711 Bourcier received the commands of Leopold to repair to the congress of Utrecht. On his return, the duke compelled him to accept the title of baron, a dignity to which, at his advanced age, he would have preferred an honourable dismission from the cares of office. This accomplished and laborious jurist published a number of historical works, chiefly relating to Lorraine.—J. S., G.

BOURCIER, Jean Louis, count de Montureux, son of the preceding, born in 1687, succeeded his father as procurator-general of Lorraine in 1724. He was employed by Leopold in one or two missions of importance, and under the successor of that prince, Francis afterwards emperor, he was admitted to an important share in the management of public affairs. Francis, on his marriage with the Archduchess Maria Theresa, summoned him to Vienna, where he conducted the opposition of his master to the treaty (called of Vienna), which deprived the prince of his duchy of Lorraine. He published a work of considerable interest both to the legislator and the historian—"Recueil des edits, &c., du regne de Leopold." Died in 1737.—J. S., G.

BOURDALOUE, Louis, the celebrated French preacher, one of the greatest of orators, and one of the most exemplary of christian teachers, was born at Bourges in 1632. He entered the Society of Jesuits in 1648, and after a brilliant career as student and professor in the seminaries of that order, was sent forth as a preacher. In the provinces, where his first sermons were delivered, as afterwards in the metropolis, crowds attended him wherever he went. In 1669 his superiors called him to Paris to occupy for a year the pulpit of St. Louis. His success speedily ranked him in popular talk with Corneille, Racine, and the other glories of the most brilliant period of the French

monarchy. He became the idol of the court and of the masses. The former tolerated, while the latter applauded his uncompromising reprobation of vice, whether courtly or vulgar; and all paid homage to his unrivalled eloquence, his piety, and zeal. He found the pulpit in Paris, as has been said, a place for buffoons and pedants; by the influence of a saintly character and splendid talents, he commanded for it all proper respect in his own lifetime, and left it a goodly reversion to men who resembled him both in piety and in genius. Louis XIV. wished him to preach ten successive Lents in the royal chapel, remarking, that an old sermon of his was better than a new one of anybody else. On the revocation of the edict of Nantes, the king sent him into Languedoc to confirm the new converts from the protestant faith; and in this mission he had extraordinary success. Until the infirmities of age rendered him unequal to the extraordinary efforts by which he had achieved unparalleled fame as a preacher, he continued to minister from the pulpit, and then with undiminished zeal turned to the more private duties of his calling, often, it is said, sitting five or six hours in the confessional after he had accomplished his daily task of visiting all the sick, and they were many, who requested his attentions. For good works the last days of this admirable man were as remarkable as were his earlier years for the triumphs of genius. He died at Paris in 1704. Two editions of his sermons were published by his friend, Father Bretonneau, the first in 16 vols. 8vo, 1706, and the second in 18 vols. 12mo. The most recent edition of his works is that of Firmin Didot, 3 vols., 1840.—J. S., G.

BOURDELOT, Pierre, the author of a work entitled "L'Histoire de la Musique et de ses Effets, depuis son origine jusqu'à présent," was born at Sens in 1610. He devoted himself first to the study of medicine, being created doctor in 1642, and afterwards to the service of the church. In 1651 he visited Stockholm, to attend Christina of Sweden in a dangerous illness; and, returning to France, was rewarded with an abbacy. He died in 1685, leaving his MSS. on music to his nephews, MM. Pierre and Jacques Bonnet. The "Histoire de la Musique" was first printed in 1715, and afterwards, with considerable additions by the editors, in 1725 and 1743. The first edition is in one small volume. The editorial appendices are in four volumes 12mo.—E. F. R.

BOURDIC-VIOT, Marie Anne Henriette de, born at Dresden in 1746, a poetess whose works show great cultivation of mind, and are the results of calm reflection rather than of inventive imagination. Married at 13, a widow at 16, she again married baron de Bourdic, like her first husband, a Frenchman; and although of ordinary appearance she was married a third time to M. Viot. She used pleasantly to say of herself that the Architect had neglected the exterior of the building, and in saying so implied that, like some Arabian buildings, the marvellous decorations of the interior compensated for the sobriety of the outside. Her acquaintance with living languages was extensive, and in philosophy she followed the easy elastic scepticism of the tolerant Montaigne. Voltaire and La Harpe have each borne testimony to the remarkable qualities of this accomplished woman. She died in 1802.—J. F. C.

BOURDIN, Gilles, a learned Frenchman, born at Paris in 1515; died in 1570. He became advocate-general to the parliament of Paris in 1555, and procureur-general in 1558. His best work is entitled "Egidii Bordini Paraphrasis in Constitutiones Regias anno 1539 editas." This work was translated into French by Fontanon in 1606.—J. G.

BOURDIN, Jacques, lord of Vilaines, a statesman of the reign of Henri II., François II., and Charles IX., died in 1567. He drew up for the council of Trent an elaborate defence of the rights of the Gallican church, parts of which are preserved in Dupuy's collection. He figured in the most important negotiations of his time, particularly those with England in 1553, and with Germany in 1553–66. He was suspected of inclining to the opinions of the German reformers.—J. S., G.

BOURDOIS DE LA MOTHE, Edme Joachim, successively physician to the king of Rome, Louis XVIII., and Charles X., born at Joigny in 1754, is the author of a "Dissertation sur les effets de l'extrait de ratanhia dans les hemorragies," 1808. Died in 1830.

BOURDOISE, Adrien, a French ecclesiastic, contemporary with St. Vincent de Paul and the abbé Ollier, born in the diocese of Chartres in 1584; died in 1655. He was a zealous catechist and missionary, and besides instituting the community of priests of the order of St. Nicolas du Chardonnet, is said to have drawn up the code of rules observed by the Miramiones, or nuns of St. Genevieve. He left a work entitled "Idée d'un bon Ecclesiastique."

* BOURDON, Isidore, a distinguished French physician, born at Merry in 1796. His works, which are numerous, rank among the most valuable contributions to medical science of the present century. They are equally admirable in style and matter. Besides a host of dissertations in various journals he has published "Principes de Physiologie Medicale," Paris, 1828; "Principes de Physiologie comparée, ou Histoire des phenomenes de la vie dans tous les êtres qui en sont doués, depuis les plantes jusqu'aux animaux les plus complexes," 1830; and "La Physionomie et la Phrenologie, . . . examen critique du systeme d'Aristote, de Porta, de Camper," &c., 1842.—J. S., G.

BOURDON M., a modern French mathematician, author of several very useful works. The "Algébre" and "Mécanique" of Bourdon rank among the foremost class of treatises intended for the advanced student.—J. P. N.

BOURDON, Sebastian, a French painter, born at Montpellier in 1616. His father was a glass-painter, and the son grew up a sort of restless artisan, almost self-educated. At the age of fourteen he painted a ceiling in a nobleman's house near Bourdeaux, a sufficient proof of his being an ambitious and precocious workman. Then in a fit of impatience at such mean employment, we may suppose, he went to Toulouse and enlisted. His captain finding a genius carrying a pike when he should have been holding a brush, gave him his discharge, and sent him to study, where he met and imitated Claude Lorraine.—W. T.

BOURDON DE LA CROSNIERE, Leonard Jean Joseph, deputy to the convention from the department of Loiret, born in 1758, a furious Jacobin. He was twice despatched by the assembly to Orleans, with power to chastise the royalists. On the second occasion he narrowly escaped death at the hands of the populace. He became secretary of the convention, and president of the Jacobins. His share in the arrest of Robespierre should almost have spared him the reproaches which till the close of his life continued to be showered upon him as one of the bloodiest of the Jacobins.—J. S., G.

BOURDON DE VATRY, Marc Antoine, baron, minister of marine under the directory and the consulate, born in 1761; died in 1828. He served with the French forces in America until the close of the war of independence. While minister of marine under the directory, one of his numerous projects was a descent on the English coast. Napoleon, to whom it was communicated in detail on his election to the consulate, treated it with ridicule, and two years afterwards made it his own. Bourdon's subsequent projects were more worthy of his intelligence. In the various prefectures which he held after his secession from the ministry, he undertook many public works,—bridges, and the like—the execution of which, in the midst of the most serious difficulties, drew upon him universal esteem.—J. S., G.

BOURDOT DE RICHEBOURG, Charles Antoine, a French jurist, born at Paris in 1685, famous as the editor of the following work—"Nouveau Coutumier general, ou Corps des Coutumes generales et particulières de France et de ses provinces connues sous le nom des Gaules, vérifié sur les originaux," &c., Paris, 1724, 4 vols., 4to. This elaborate collection of legal forms is enriched with notes which entitle the author to the praise of minute as well as extensive erudition.—J. S., G.

BOURETTE, Charlotte, born in 1714; died in 1784; surnamed la Muse Limonadière. She was for thirty-six years mistress of a café in the Rue Croix-des-Petits-Champs. A number of distinguished literary men were in the habit of frequenting this house, and their conversation, no doubt, tended to develope the germs of poetry that were implanted by nature in her heart. Literary discussions were relieved by theatrical representations, in which the most illustrious personages took part. Madame Bourette published a collection of her works in verse and prose. Her comedy, "The Coquette Punished," played at the Théâtre Français in 1779, had considerable success.

BOURG, Anne du, nephew of a chancellor of France, born in Auvergne, 1521; executed as a heretic at Paris in 1559. After taking orders, he abandoned his intention of following the clerical profession, and adopted that of law. In 1559, when Henry II. commanded the parliament of Paris to take measures for the suppression of the protestant religion, Du Bourg, then an officer of the legislature, defended in presence of the king the

doctrines and conduct of the reformers, boldly declaring that treason and murder went unpunished, and that the whole terrors of the state were reserved for a religious sect whose members were the most orderly and loyal of all the subjects of the crown. For this courageous defence of his coreligionists, he was brought before the metropolitan court, and after some delay, caused by the demise of Henry II., condemned to the scaffold.—J. S., G.

* BOURGADE, François, a French missionary who, since his return from Algeria, where he spent a number of years in benevolent enterprises, has given to the world a number of interesting works, of which the following are the most important—"Soirées de Carthage, ou Dialogues entre un prêtre catholique, un muphti et un cadi," 1852; and "Memoires sur trois tombeaux trouvés à Tunis," 1852.

BOURGEAT, Louis-Alexander-Marguerite, a French litterateur, born at Grenoble in 1747; died in 1814. The feebleness of his health compelled him to renounce the bar, and he devoted himself to literature and science. After travelling some time in Dauphiné he came to Paris, where he was employed in periodical works and other literary labours, and obtained in 1813 the prize of the Academy of Grenoble for a history of the Allobroges. After all his labours, he died, it is said, in misery and despair.—J. G.

* BOURGEAU, A., a French botanical collector, who has visited Spain and other parts of the continent of Europe, as well as Teneriffe, and has made valuable contributions to the Herbaria of Europe. He is now engaged in an expedition to North America, under Mr. Palliser and Dr. Hector.—J. H. B.

* BOURGEOIS, Anicet, a dramatic writer, known to the present age as the author of various farces, melodramas, and fairy pieces, all very clever; but he has not, as yet, attached his name to any regular play of a high order.—J. F. C.

BOURGEOIS, Francis, a second-rate landscape painter, remembered by his charitable heroisms, but not by his good works. He was born in London of Swiss parents in 1756. He was intended for the army under his father's patron, the brave defender of Gibraltar that Reynolds painted, Lord Heathfield, who, in the Vernon gallery, with perennial vigour, is still seen amid the Spanish fire and flame grasping his keys. Evincing a taste for art, he was placed under Loutherbourg, the pupil of Van Loo, the first inventor of the diorama. Bourgeois adopted his style in land and sea pieces. In 1776 he went to Italy, and returned to shine at the academy. He was born, like most mediocre, courteous, dull men, for honours. In 1791 the king of Poland knighted him, and made him his painter. In 1794 George III. selected him as court landscape painter, and he became a royal academician. Some time before his death Sir Francis did the best thing he ever did; he left a noble collection of pictures, bequeathed to him by Mr. Noel Desenfans, to the Dulwich college, where they still remain, perpetual educators, warners, and guides. He gave £10,000 to keep them in preservation, £2000 for the repairs of the gallery, and £1000 to the masters and fellows of St. Martin's charity. He died in 1811, and was buried beside Desenfans in Dulwich college. He was a mannered, feeble artist.—W. T.

BOURGEOIS, N., a French historian, born at Rochelle in 1710; died in 1776. His historical researches, which were numerous and minute, were devoted chiefly to the history of Poitou. He resided for a long time in America, during which he composed his poem of "Christopher Columbus." It would appear that his manuscripts have been unfortunately long since lost.—J. G.

BOURGOING, François, a French ecclesiastic, contemporary of St. Vincent de Paul, to whom he resigned his first cure, that of Clichy, and friend of Berulle, whom he assisted in founding the congregation of the oratory, born in 1585; died in 1662. In 1641, after the death of Berulle and of his successor Condren, he became superior-general of the congregation. That office he held twenty years, in great repute for learning and piety; but in ill odour with some of his inferiors on account of a too zealous concern about his own dignity and authority. A year before his death he resigned it, partly in disgust and partly on account of increasing infirmities.—J. S., G.

BOURMONT, Louis Auguste Victor, count de Ghaisne, marshal of France, born 2nd September, 1773; died 27th October, 1846. At the age of sixteen he became an officer of the French guards, which were disbanded at the Revolution. He then joined the count of Artois at Coblentz about the close of 1791, and fought on the side of the royalists against the revolutionary party. He took a prominent part in the civil war in La Vendée, and was for a time one of the chiefs of the Vendean peasantry. After the final pacification of that province in 1799 he visited Paris, and was solicited by the first consul to accept the rank of general of brigade. The refusal provoked Bonaparte, who, after the attempt upon his life by the infernal machine, caused Bourmont to be cast into the Temple prison, and afterwards transferred to Besançon. About the end of 1804 he contrived to escape from prison, and took refuge in Portugal. When the French army, which seized on that country in flagrant violation of justice and liberty, was reduced to great straits by the British forces under Wellington, Bourmont quitted his retreat and offered his services to Junot, which were gratefully accepted. After the convention of Cintra he embarked for France with his family, but on his arrival he was thrown into prison at Nantes. Junot obtained his release, but in order to avoid exile he was compelled to accept a commission in the army of Italy. He acquired great distinction in the Russian campaign, and in the campaign of 1813 in Germany he contributed greatly to the victory of Lutzen. Before Leipzig, and throughout the subsequent retreat of the French army, General Bourmont displayed both great military skill and bravery; and when the allies entered France he distinguished himself by his heroic defence of Nogent. On the abdication of Napoleon, Bourmont was appointed commander of the sixth military division. During the Hundred Days he at first joined Napoleon, though evidently by no means hearty in his cause; but on the opening of the campaign he went over to the enemy before Charleroi. After the final overthrow of Bonaparte, General Bourmont was appointed commander of the second division of the royal guard. He took an active part in the invasion of Spain by the French under the duke d'Angoulême, and on his return was created a peer. In 1829 he was appointed minister-of-war, and in the following year he was made commander-in-chief of the army sent to invade Algeria, and was created a marshal of France; but on the breaking out of the revolution in 1830 he was superseded by General Clausel. In consequence of his refusal to take the oath of allegiance to Louis Philippe, he was deprived of his employments. He accompanied the duchess de Berri to La Vendée, and afterwards repaired to Portugal for the purpose of supporting the cause of Don Miguel. He availed himself of the amnesty proclaimed in 1840 to return to France, but survived only three months.—J. T.

BOURGUET, Louis, a French mineralogist of the first half of the eighteenth century, was born at Nismes on the 23d April, 1678. On the promulgation of the edict of Nantes his father emigrated to Zurich, where he became a merchant, and in this profession was followed by his son. After travelling frequently into Italy, Bourguet was appointed professor of philosophy and mathematics in Neufchatel, where he died on the 31st December, 1742. Of his writings the principal are—"Lettres Philosophiques sur la formation des sels et des cristaux," &c., published at Amsterdam in 1729; and "Traité des Pétrifications," published at Paris and the Hague in 1742.—W. S. D.

BOURLIER, Jean Baptiste, a French prelate, born at Dijon in 1731. In 1789 he lost several benefices which he had enjoyed previous to the outbreak of the Revolution, and in the following two or three years was several times subjected to prosecution. In 1802 he was created bishop of Evreux, and subsequently baron and count of the empire. After her divorce Josephine retired to the diocese of this prelate, who became her almoner. Having enjoyed the rank of senator under the empire, and made submission in proper time to the Bourbons, he was raised to the peerage in 1814.—J. S., G.

BOURNE, Hugh, founder of the primitive methodist connection in England, was born near Stoke-upon-Trent, Staffordshire, in 1772. He became a zealous preacher in connection with the Wesleyan communion, in which he remained till about his thirtieth year. He then associated himself with William Clowes, and some other Wesleyan preachers, in a movement to revive a custom which had been common in the time of the Wesleys, but which had fallen into disuse in England, though carried out to a great extent in America—this, namely, of holding large open air or camp meetings for worship and preaching. The subject came before the Wesleyan conference, and a deliverance was given, pronouncing such meetings to be improper, and likely to be productive of mischief. This led to the secession of

Bourne and Clowes, who formed themselves into a new sect, called the Primitive Methodist Connection, which was organized at Standley in Staffordshire in 1810. This sect, though thus small in its beginning, has very largely increased in numbers and influence. The principal distinction between the Primitive Methodists and the Wesleyans now is, that laymen are freely admitted to the conference of the former body. Mr. Bourne travelled into Scotland and Ireland, and formed a number of religious societies in connection with the new denomination, and in 1844 visited America, where his preaching attracted great crowds. He died at Bemmersley in Staffordshire in 1852.—J. B.

BOURNE, VINCENT, a scholar and poet who lived in the early part of last century. He was fellow of Trinity college, Cambridge, and afterwards usher of Westminster school, an office which he held till his death in 1747. His works consist of a number of small pieces on light and serious themes, in Latin verse, which are among the most perfect specimens we possess of that sort of composition. They were collected and published under the title of "Poematia" in 1734. Another edition appeared in 1750, and one in 4to in 1772. Bourne's translations—mainly from English verses of inferior consequence—render the sense with remarkable fidelity, and generally surpass the originals in grace and poetic feeling. His verse has that simplicity and ease never attained except by those who write in a language they have made their own, and which most rarely belongs to modern imitations of ancient poetry. Bourne has been justly complimented as the "most classical and at the same time most English of the Latinists." The poet Cowper, who translated some of his lighter pieces, says in one of his letters, that he prefers him to Tibullus. The "Epitaphium in Canem" is familiar to most readers through the praises of Elia.—J. N.

BOURNE, WILLIAM STURGES, Right Hon., son of the Rev. Dr. Sturges, chancellor of Winchester, was born in 1769. Having been educated at Winchester and at Christ Church, Oxford, he was called to the bar, and practised at the king's bench and on the western circuit, but retired from his profession, and took the name of Bourne, on inheriting the property of a relative on his mother's side. In 1798 he was elected M.P. for Hastings, and continued to represent that borough, or Christ Church, Bandon, Ashburton, and Milborne Port, in various parliaments, down to the dissolution in December, 1832, when he retired from public life, in disgust at the passing of the reform bill. He was joint secretary to the treasury from 1804 till 1806, and a lord of the treasury from 1807 till 1809; in 1814 was sworn a privy councillor, and appointed one of the commissioners on Indian affairs, and continued to have a seat at the board of control down to 1821. In 1827 he was secretary of state for the home department, under Mr. Canning, and succeeded Lord Carlisle as first commissioner of woods and forests under the short-lived administration of Lord Goderich, now earl of Ripon. He continued to hold a seat in the cabinet of the duke of Wellington, with a nominal and honorary office. His name is best remembered as the author and introducer of the well-known statute regulating parochial vestries, which is called "Sturges Bourne's Act." Having spent the last twenty-two years of his life in retirement at his seat in Hampshire, he died there Feb. 1, 1845, in his seventy-seventh year.—E. W.

BOURNON, JACQUES-LOUIS DE, a French mineralogist, born at Metz on the 21st January, 1751, early exhibited a strong tendency to the study of mineralogy, probably induced by the large collection possessed by his father. At the Revolution Bournon emigrated with his family, and joined the royalist army under Condé; on the dissolution of which he visited England, and appears to have supported himself by forming and arranging collections of minerals for several Englishmen of rank and fortune. He was elected a fellow of the Royal and Geological Societies; and in 1808 Cuvier spoke of his attainments in high terms, in a report presented to the Emperor Napoleon. At the restoration of the Bourbons, Bournon returned to France, when his loyalty was rewarded by Louis XVIII. with the post of general director of his cabinet of mineralogical specimens. This position he continued to hold until his death, which took place at Versailles on the 24th August, 1825. The writings of Bournon are numerous, and most of them of considerable value. The most important is his "Traité complet de la chaux carbonatée," published in 1808 at London, in three quarto volumes, one of which consists entirely of plates. The number of crystalline forms assumed by carbonate of lime, described in this book, was four times that previously known to exist, and M. Bendaut states (Quérard, *La France Littéraire*) that Bournon had prepared a new edition, in which the number of distinct forms amounted to more than 1200.—W. S. D.

* BOURNONVILLE, ANT. AUG., a Danish composer of ballets, and author of various theatrical works, was born in 1805 at Copenhagen, where his father was ballet-master at the theatre royal. His education, commenced by his father, was completed by the celebrated Vestris. He made his debut at Paris in 1826, where he took rank as premier sujet of the Royal Academy of Music. In 1830 he returned to Copenhagen, and was appointed director of the Dancing Academy, and, in 1836, ballet-master. Amongst the ballets composed by him may be mentioned "Waldemar," "Eric Meuved," "Faust," "La Fete d'Albano," "Le Toréador," "Napoli," "Raphael," "Le Kermisse de Bruges," "La Conservatore," "Les Noces," "Hardanger en Norwege." He also published "Nytaarsgave for Dandse-Yndere" (A New-Year's Gift for Lovers of Dancing), Copenhagen, 1829; "Mit Theaterliv" (My Dramatic Life), Copenhagen, 1848; "Det Konglege Theater" (The Theatre Royal), Copenhagen, 1849; "Vort Theatervasen" (Our Theatrical Character), Copenhagen, 1850; "Et Nyt Skuespilhuus" (A New Theatre), 1851.—M. H.

BOURNOUF, EUGENE, born in Paris, August, 1801, a distinguished orientalist, who devoted his not very long life to researches into the ancient language and literature of the Indian peninsula. His first work, published when he was only twenty-five years of age, was an "Essay upon the sacred language in use amongst the dwellers beyond the Ganges," which work was a mere preliminary indication of the direction taken by a mind preparing itself for greater efforts. It was afterwards, when Bournouf held up the key of the Zende language, that a great discoverer was recognized and acknowledged. The translator of the Zend. Avesta, M. Auguetel Duperron, had not worked upon the original and sacred language, of which the key had been lost, but upon the popular idioms into which the sacred book of the Persians had passed. Duperron had, however, obtained possession of the original sheets which he deposited in the Royal Library of Paris. Bournouf, after much patient labour, guided by genius, succeeded in deciphering the three books of Zoroaster, the Vendidad, Zechaé, and Vispered. As a reward for his services to oriental literature, the Academy of Inscriptions and Belles-Lettres elected him to the place vacant by the death of the younger Champollion, thus associating his name with one that had become illustrious in the same walk. The same year he was appointed professor of Sanscrit in the college of France. In 1834 he published his first volume of "Commentaries on the Yaçua," one of the books which contains the dogma of Zoroaster, and in the language of the founder of the religion of the Persians. His next translation was that of the "Bhâgavata Purana, or Poetic History of Krichna, with Sanscrit text," followed by an "Essay on Cunéiform Inscriptions." Hearing that the British Museum contained a number of Indian manuscripts, collected by Mr. Brian Broughton Hodgson during a long residence at Nepaul, Bournouf examined them, and the result was an "Introduction to the History of Buddhism," in 2 vols., published in 1845. He was engaged in the publication of a translation of one of the canonical books of the Buddhists, when the hand of death arrested his labours. He died May, 1852.—J. F. C.

BOURRIENNE, L. A. FAUVELET DE, a French diplomatist and biographer of Napoleon, born in 1769; died in 1834. He was educated along with Napoleon at Brienne, where they were upon terms of peculiar intimacy. They quitted this school together in 1785, and two years later Bourrienne removed to Vienna, and afterwards entered one of the universities to study public law and foreign languages. The breaking out of the French revolution caused him to return to Paris in 1792, where he renewed his intimacy with his former comrade. When Bonaparte was appointed commander-in-chief of the army of Italy, after the defeat of General Schêrer, Bourrienne was employed by him to revise the treaty of Campo-Formio along with General Clarke. Bourrienne accompanied his old friend to Egypt as his private secretary, an office which he retained during the consulship. On his election to the imperial throne, Napoleon appointed Bourrienne in 1804 his ambassador to Hamburg. He returned to France in the end of 1813 and received the office of postmaster, and in the following year was made prefect of police.

He did not, however, follow the fortunes of Napoleon in his adversity, for during the Hundred Days he accompanied Louis XVIII. to Ghent. On the final overthrow of the empire, Bourrienne accepted office under Louis XVIII. He was elected a deputy in 1815, and retained his seat till 1830. The revolution of that year, and the consequent loss of his fortune, impaired his reason, and he spent the two last years of his life in a lunatic asylum at Caen. The "Memoirs of Bourrienne," written by himself, and published in 1829–1831 in 10 vols., contain many interesting particulars respecting the private life of Napoleon, and have had a wide circulation in this country as well as in France, though the accuracy of many of the author's statements has been called in question by the partisans of Bonaparte. The mistakes of the "Memoirs" were exposed in a work, entitled "Bourrienne et ses erreurs volontairs et involontairs," Paris, 1830, 2 vols. 8vo. Bourrienne was also the author of a drama, entitled "The Unknown," and of some political pamphlets.—J. T.

BOURRIT, Marc Théodore, a Swiss naturalist, was born at Geneva in 1739, and died at a country house in the vicinity of that city on the 7th October, 1819. He was early distinguished as a painter in enamel; but feeling an irresistible desire to explore the Alps, he obtained a place as chorister in the cathedral of Geneva, and afterwards divided his time between the duties of this position and numerous excursions in all parts of the mountains. In 1774 he published his "Description des glaciers de Savoie," which was dedicated to Victor-Amadeo, king of Sardinia. In 1781, having visited Paris, and been presented by Buffon to Louis XVI., he dedicated his "Description des Alpes Pennines et Rhétiennes" to that king, for which he was rewarded by a pension. In 1783 and 1785 Bourrit and Saussure attempted in vain to reach the summit of Mont Blanc, in which they only succeeded in 1787. On the breaking out of the French revolution Bourrit of course lost his pension. He is described as having exhibited much kindness to the royalist emigrants who passed through Geneva. For this he was rewarded, on the restoration of the Bourbons, by the continuance of his pension by Louis XVIII. The writings of Bourrit consist almost entirely of descriptions of the Alps and their glaciers. Of the second work mentioned above a new and greatly enlarged edition was published in 1787 in three volumes octavo.—W. S. D.

BOURRU, Edme Claude, a French physician, librarian and lecturer on pharmacy to the faculty of Paris, and latterly vice-president of the Academy of Medicine, born at Paris in 1737; died in 1823. He published, besides a number of translations from the English, "Des Moyens les plus propres à eteindre les maladies venériennes;" and "Eloge funèbre de Guillotin."

BOURSAULT, Edme, born at Musei-l'Evèque in Burgundy in 1638, and died in 1701. He came to Paris in 1651, and at this time he could only speak the patois of his native district. He, however, wrote a tract which flattered and pleased Louis XIV., and he would have been appointed tutor to the dauphin if he had known any Latin. As it was, he was given a pension for conducting a gazette, written in humorous verse. This went on very well till he began to satirize the Franciscans and the capuchins, and found how dangerous it was to quiz the clergy. He was silenced, the gazette was suppressed, his pension withdrawn, and our poor hero threatened with the Bastile. He was author of several successful theatrical pieces, of some romances, and of fables, which the French critics hesitate to dispraise, but in a tone of courtesy say have not the naïvete of La Fontaine or the precision of Phædrus.—J. A., D.

BOURSIER, Laurent-François, born in 1679, died in 1749, was a doctor of the Sorbonne, and, as one of the chiefs of the Jansenist party, took an active part in the religious controversies of the time.—J. D. E.

BOURSIER, Louise Bourgeois, a French matron who attended Mary of Medicis, wife of Henry IV., in her accouchments, and published "Recit veritable de la naissance de messeigneurs et dames les enfants de France," 1625. Her "Observations sur la Sterilité" were translated into Latin, German, and Dutch.

BOUSSINGAULT, Jean-Baptiste-Joseph-Dieudonné, an acute and enterprising physicist and chemist, born in Paris in 1802. Boussingault had the advantage of a residence of several years in the equatorial parts of America, whither he had proceeded under the auspices of an English mining company. Many of the grander telluric phenomena being especially manifested in those regions, he was enabled to survey them with unusual care; and he has given us accordingly, excellent notices and ingenious speculations on the causes of earthquakes, on matter ejected by volcanoes, &c. We farther owe him important contributions to meteorology, some of which consist of observations, others are speculative, and a few practical, such as his method of determining the mean temperature. As a chemist he wrought along with Dumas. His papers determine accurately the proportions of the constituent elements of our atmosphere; and he has written much that is valuable on the relations between the organic and inorganic worlds—a subject of which, his favourite one, rural economy, forms a minor although an essential part. See the *Annales de Chimie* and the *Comptes Rendus*, passim.—J. P. N.

BOUSYRY, Cheref-Eddin-Abou-Abdallah-Mohamed, an Arabian poet, born in Upper Egypt in 1211; died in 1294 or 1296. He composed several poems in honour of Mahomet, of which the most celebrated is entitled "Bordah." Manuscript copies of this poem are preserved in the libraries of Paris, Leyden, and Oxford.

BOUTARD, François, a French litterateur, born at Troyes in 1664; died in 1729. Horace was the model he set up for himself in his Latin verses; and he flattered himself that he resembled the Latin poet not only in his writings, but in his stature, face, and personal appearance. But whatever may have been the degree of personal or intellectual similarity between him and the Venusian bard, it is certain that Bossuet was the Mæcenas to whom he owed his elevation.—J. G.

BOUTATS, Frederick, a Flemish engraver, born at Antwerp about 1620. He produced great portraits of Oliver Cromwell and Christina of Sweden. Gaspar, his younger brother, worked for the booksellers, and produced some antipapal massacres of St. Bartholomew. Gerard was another brother, and Philibert, Frederick's son, also followed the old trade.—W. T.

BOUTERWEK, Friedrich, author of an elaborate "History of Poetry and Eloquence from the close of the thirteenth century," was born at Okr, near Goslar, in Lower Saxony, April 15, 1766. In early life he devoted himself almost entirely to the reading of poetry and works of imagination; and it was not until he had passed through a course of study at the Carolinum in Brunswick, that his mind took a direction towards more solid and serious pursuits. He first turned his attention to jurisprudence, but in the second year of his academic career he relinquished that study, at the suggestion of some friends, who recommended him to cultivate his taste for poetry and poetical composition. He now wrote some poems, and a romance entitled "Graf Donemar." The latter was published at Göttingen in 1791. He had already quitted Göttingen, but neither in Hanover nor in Berlin, whither he went with a recommendation from Gleim, did he meet with the success which he anticipated. Returning to his old place of residence, and having become convinced of the misdirection of his efforts up to this time, he turned his thoughts to philosophy and the historic study of literature—subjects which he prosecuted thenceforward with untiring zeal. His active mind led him to take an interest in all questions of a philosophic cast, and he became an enthusiastic disciple of Kant, on whose system he lectured at Göttingen in 1791. In 1802 he was appointed ordinary professor of philosophy in the university of that city, and four years later obtained the title of court counsellor. Bouterwek's philosophical speculations may be said to have commenced with Kant, and ended with Jacobi. His work, entitled "Ideen zu einen allgemeinen apodiktik," was superseded by his "Lehrbuch der Philosophischen Wissenschaften," and his "Religion der Vernunft." These works, together with his "Asthetik," raised against him a host of formidable adversaries. The work, however, by which he is best known is his "Geschichte des neueren Poesie und Beredsamkrit," or Literary History of Poetry and Eloquence from the close of the thirteenth century, in which he takes a historical and critical survey of the literature of the principal nations of Europe. The work consists of twelve volumes, published at Göttingen at different times. The first volume appeared in 1805, and the last, which contains an elaborate index to the whole, in 1819. Sismondi, in his Litterature du Midi de l'Europe, implicitly adopts the opinions of Bouterwek on Spanish and Portuguese literature; and, indeed, on that subject he says little of importance that is not borrowed directly from the German critic. Bouterwek's work, as a whole, is marked by great perspicuity and precision, and a most indefatigable zeal

in the work of research, and seeks the causes of the events which he has to describe in the structure of society, the habits of the various peoples, and the influence of events. That portion of the work which relates to Spain has been translated into English by Miss Thomasina Ross. It is perhaps right to state here that Bouterwek's history, extensive as is its scope, forms only a part of a more extended work, namely, a history of arts and learning from their restoration down to the end of the eighteenth century, by different learned foreigners, forming a complete encyclopædia of the subject. Bouterwek died in Germany, August 9th, 1828.—E. W.

BOUTEUX, Pierre le, an indifferent French painter, born at Paris in 1692. He professed history, and died professing it, in 1750, having wasted much paint.—W. T.

BOUTEVILLE, François de Montmorency, seigneur de, sovereign count of Suxe in Navarre, the famous duellist, born in 1600. He was the son of Vice-Admiral Louis de Montmorency, distinguished for valour in the wars of the League. In these wars the younger Bouteville was also creditably known. At the siege of Montauban he narrowly escaped death from the explosion of a mine, being with difficulty extricated from the ruins. His love of adventure afterwards carried him to Holland, where he assisted a prince of Nassau in defending Breda against the Spaniards. On his return to France, he took part in the expedition of his cousin, the duke de Montmorency, against Rochelle. His passion for fighting, however, was not to be satisfied with the excitement of a campaign. He betook himself to the duel with a gusto which has rendered his name proverbial. It was his kingdom, and within it he would brook no rival. For any one to have a reputation for courage was enough provocation for this desperate swordsman. In defiance of arrests and decrees of banishment, he was incessantly at work with his sword and poniard. From Brussels, where he had taken refuge from the vengeance of parliament after dispatching two of his friends, the count de Thorigny, and the marquis de la Fiette, he went back to Paris to meet the marquis de Beuvron in the Place-Royale. On this occasion fortune deserted him—he could make nothing of his opponent. The by-play of their seconds, however, was not without result—one of the four was killed, and another dangerously hurt. Bouteville and his friend, the count des Chapelles, attempting to escape into Lorraine, were seized at Vitry, and brought back to Paris. In vain the pathetic voices of the dames of the court, Pompadour among the number, were raised on his behalf. The king's conscience would not allow him to listen. He was beheaded with des Chapelles, in June, 1627.—J. S., G

BOUTILLIER, Maximilien-Jean, a French dramatic author, born at Paris in 1745; died in 1811. Employed, as his father was, as doorkeeper at the opera, he manifested at an early period a lively taste for dramatic poetry, and in 1766 succeeded in bringing his own works before the public. He wrote a great number of comedies, lyric dramas, &c., but appears to have passed his latter days in indigence.—J. G.

BOUVARD, Charles, first physician to Louis XIII., born at Montoire in 1572; died in 1658. He indulged his somewhat shrewish temper at the expense of the faculty of Paris, who had occasionally to resent his interference with their privileges; and also, it would almost appear, at the expense of his master, whom he is said to have bled forty-seven times, and dosed with upwards of two hundred potions in the space of a year. It is a question of some interest whether Richelieu entertained a favourable opinion of so severe a regimen.—J. S., G.

BOUVART, Alexis, born in 1767; died in June, 1843; one of the assistants at the Observatory of Paris; member of the French Board of Longitude and of the Academy of Sciences. Bouvart's labours were various and most important, although mainly confined within the sphere of calculating or practical astronomy. Laplace abandoned to him all researches of detail connected with his immortal work, the Mécanique Celeste. We owe him the determination of the parabolic orbits of eight comets, discovered by himself. He published in 1821 a quarto volume of astronomical tables, containing his tables of Jupiter, Saturn, and Uranus. His labours on this last planet will ever be memorable. Uranus was discovered by Sir William Herschel in 1781. Upon the ground of forty years' observations, which gave the places of the planet for nearly the half of one of its revolutions, Bouvart succeeded in constructing a normal elliptic orbit, apparently adequate to the phenomena; and he subsequently ascertained, at first with great satisfaction, that Uranus had been seen several times previous to 1781, and its places determined, although it was mistaken for a fixed star. In the hope that these previous observations would confirm his views as to the normal orbit, Bouvart applied his elements; but to his astonishment and vexation these proved wholly incompatible—the orbit satisfying the modern observations seemed to have no relation whatsoever with the ancient ones; nor could any orbit, capable of comprehending the ancient observations, be forced into conformity with the places determined since 1781. With the most conscientious care, he tested every hypothesis likely to solve the enigma; but he was compelled to the conclusion, that under the knowledge then existing of the solar system, it was inexplicable. Too sound an observer to indulge in new chimeras, he nevertheless ventured to suggest that we might not know the entire system, or that *some other planet, yet undiscovered, might exist*, the disturbing influence of which would explain the irregularities apparently attending the motions of Uranus. The instructed reader need not be reminded of that very brilliant recent achievement, by Adams and Leverrier, which has confirmed the guess of Bouvart. But Bouvart did more to forward the discovery of Neptune. The processes of the eminent geometers who determined Neptune's place, and so guided the telescope to that planet's retreat, required as their ground the elaborate calculations and tables of our Astronomer; and although Leverrier undertook the trouble of verifying these, it is no overstatement to allege, that Bouvart was his necessary precursor. His name, indeed, can never be dissociated from the labours that issued in a triumph so signal and rare.—Bouvart was long a collaborateur in editing the *Annuaire du Bureau des Longitudes*, in which he inserted valuable tables; and we owe him besides very instructive notes to the translation by Caussin, of the work of the Arabian astronomer, Ibn-Junis.—J. P. N.

BOUVART, Michel Phillippe, a celebrated French physician, born at Chartres in 1717; died in 1787. Coming to Paris in 1736, he was appointed professor of physiology by the Faculty in 1747; and in the same year succeeded Burette in the chair of medicine in the college of France. In 1756 he resigned this last appointment, and declining the post of first physician to the king, which was offered him on the death of Senac, sought to divide his time between the demands of an extensive practice, and the education of his children. His manners were rough, and some of his colleagues in the faculty, who had occasionally suffered from his talent for sarcasm, accused him of professional spleen, and even malice; but the popular idea of his character was more flattering, and probably more correct. It was founded on such anecdotes of him as the following:—Being somewhat puzzled with the case of a banker, he was led to inquire if the ailments of his patient could be traced to any emotional cause, and discovering that they dated from some pecuniary embarrassments, he deposited a note for thirty thousand francs on the mantelpiece of the sick man's chamber, remarking—"This time I am sure of my remedy." His principal works are—"Consultations contre la legitimité des naissances pretendues tardives," 1764; "De dignitate Medicinæ;" "De Experientiæ et Studii Necessitate in Medicina;" and an abridgment of his lectures at the college of France, entitled "De Recondita febrium intermittentium, tum remittentium Natura."—J. S., G.

BOUVENOT, Louis Pierre, a French theologian and physician, born at Arbois in 1756. Renouncing the military profession for the ecclesiastical, he became one of the grand-vicars of the bishopric of Est, where he resided until deprived of his functions under the reign of terror. He then, on the advice of his friend, Corvisart, turned his attention to medicine, in which science he made rapid progress, and obtained the degree of doctor. His death occurred in 1830, at Sens, where he had practised as a physician for a number of years.

BOUVET DE CRESSÉ, Auguste Jean Baptiste, born at Provins in 1772; died at Paris in 1839; first served in the army, then in the navy, where he distinguished himself, particularly in the engagement of the 1st June, 1794, between the French fleet commanded by Villaret Joyeuse and Howe's English squadron. On the peace of Amiens he fixed in Paris, where he set up a school. He published a good many books, mostly adapted for educational purposes, the names of which there is no object in recording. Among them was a Latin poem on the birth of the king of Rome (Napoleon II.)—J. A., D.

BOUVET, Joachim, a French jesuit, one of the six missionaries whom Louvois, successor of Colbert, sent to China in

1687 for the purpose of forming commercial relations with that empire, as well as of satisfying the curiosity of the learned academicians of France with respect to its geography and productions; born at Mans in 1682; died at Pekin in 1732. After a comfortable term of residence in the capital of the empire, during which, along with another missionary, he fulfilled the duties of mathematical master at court, Bouvet returned to Europe in 1677, bringing with him as a present to Louis XIV. forty-nine Chinese volumes. Louis acknowledged the gratification he derived from this courtesy by sending back the missionary with a magnificently-bound volume of engravings which he was charged to deliver to the emperor. "An Account of China," Paris, 1697; "A Historical Portrait of the Emperor," translated into Latin by Leibnitz, 1699; and some notices of the empire, inserted in various collections of letters, are the principal performances of Bouvet.—J. S., G.

BOUVIER, André Marie Joseph, a French physician, born at Dôle in 1746; died in 1827. Under the empire he was physician to the empress-mother. At the restoration he obtained some appointments, which he retained till an advanced age. He was at one time an enthusiastic musician, and latterly an agriculturist. He wrote "Experiences et Observations sur la Culture et l'Usage de la Spergale," 1798; and "Extrait d'un Memoire sur l'Hydropisie aiguë des Ventricules du Cerveau."

BOUYS, Andrew, a French artist, born in Provence in 1681. He studied under Francis de Troy, and became a well-known portrait painter in Paris. He engraved in mezzotint portraits of the marquis de Bellay, his old master, and Massillon, and died about 1730.—W. T.

BOUZONNET, Antony, a second-rate French painter, born at Lyons in 1694. He studied under his uncle, Stella, and died unsuccessful in 1682.—W. T.

BOVADILLA. See Bobadilla.

BOVET, François de, a French prelate, born in 1745; died at Paris in 1838. He was consecrated bishop of Sistéron in 1789, but the troubles of the Revolution prevented him from occupying that see, and on his return to France, after an exile of some years, he was named archbishop of Toulouse. He took possession of that see in 1819, but on account of ill health was obliged to resign it in the following year. His works—"Des Dynasties Egyptiennes," and "L'Histoire des derniers Pharaohs et des premiers rois de Perse, tirées des livres prophetiques et du livre d'Esther," are valuable and interesting.

BOVINI, Francesco, a Ferrara artist, who painted the well-known altarpieces in Andrew's city—"The Wise Men's offering," and "The Immaculate Conception"—and having made those two marks, died otherwise unknown.—W. T.

BOWDICH, Thomas Edward, a celebrated English traveller on the west coast of Africa, was born at Bristol in 1793. After he had completed his studies at Oxford, his father, who was a manufacturer in an extensive way of business, took him into his factory; but the young man having a great desire for travelling, soon entered the service of the African company, who sent him to Cape Coast Castle. From Cape Coast Castle he undertook an embassy to the king of Ashantee; after which, in 1818, he returned to England, where he published the account of his mission to Ashantee in 1819. This exceedingly interesting book raised him powerful enemies. He had freely exposed in it the misdeeds of the African company, and the latter in revenge refused to pay him the stipulated price for his services. His application to the government for the means of making a new voyage of discovery into the interior of Africa, was also defeated by the same influence; and thus, thrown upon his own resources, he visited Paris, where he studied the natural sciences, and devoted himself to literature with so much zeal, that, as early as 1822, he had got together a sufficient sum to carry out his plan. He accordingly embarked at Havre with his wife and two children; but his great exertions had so weakened his constitution that he fell ill just as he was on the point of ascending the Niger, and died in his thirty-first year, as a martyr to his zeal for science, in January, 1824. Mrs. Sarah Bowdich (afterwards married to a Mr. Lee) accompanied her husband on both his voyages, and assisted him in his natural history studies by her ready pencil; she is well known as the author of numerous books for the young, principally on subjects connected with zoology.—W. S. D.

BOWDITCH, Nathaniel, an eminent American mathematician and man of science, was born at Salem, Massachusetts, March 26, 1773; died at Boston, March 16, 1833. The poverty of his parents obliged him to leave school when he was but twelve years old; and he was then placed in a ship-chandler's shop, where he continued nine years. But he was an eager student during his leisure hours; and he made himself a good mathematician, performing all the calculations for an almanac complete, when he was but fifteen years of age. He afterwards studied Latin by himself, so as to be able to read Newton's Principia in the original; and he subsequently acquired Spanish, German, and Italian enough to read scientific books in those languages, all without an instructor. His zeal and success in the pursuit of knowledge attracting notice, private libraries were opened to him; and a fortunate accident brought within his reach a good collection of works on science. At the age of twenty-one he began a seafaring life, which he continued for nine years—first as captain's clerk, then as supercargo, and lastly as master. He made several voyages to the East Indies, in which his great delight was to obtain the ship's place from lunar observations; instructing the other officers, and many even of the crew, to do the same, and effecting many improvements in the processes of computation. In 1800 he published his "Practical Navigator," based on J. H. Moore's work on the same subject, which he issued at first only in a revised edition; but made so many corrections and improvements in it, that it was finally deemed proper that it should appear under his own name. All the tables were calculated anew, and were nearly doubled in number. The new work came immediately into universal use in the American marine, was republished in London, and was largely used in the English and French service. Quitting nautical life in 1803, Bowditch became president of an insurance company in Salem, a post which he held for twenty years, when he removed to Boston, to become the actuary of the Hospital Life Insurance Company, the largest institution of the kind in the United States. In this office he continued for the rest of his life, though he was successively offered a professorship of mathematics in Harvard college, in the university of Virginia, and in the national military academy at West Point. He was long a member of the American Academy of Arts and Sciences, was its president for some years, and contributed many mathematical and astronomical papers to its Transactions, while he also wrote on similar topics for other journals. But the great work of his life was the translation, with a commentary, of Laplace's Mécanique Céleste, in four quarto volumes of over a thousand pages each, the annotations occupying even more space than the text. He commenced the work in 1815; the first volume appeared in 1829; the second in 1832; the third in 1834; and death interrupted him when he was correcting the proof-sheet of the 1000th page of the fourth. This work met with the most flattering reception both in Europe and America: it presents many important corrections and improvements of the original, which, without Bowditch's commentary, would be a sealed book to all but a few highly-gifted mathematicians. Dr. Bowditch was a member of the Royal Societies of London, Edinburgh, and Dublin, and of many other scientific associations. He was a fellow of Harvard college during the last twelve years of his life, and thus had a decisive voice in the control of its affairs. Many other literary and scientific bodies in New England are indebted to him either for their organization or for great improvements in their means of usefulness. The closing scenes of his life were happy, as his mind remained unclouded to the last, though his bodily frame was wasted by protracted disease. He achieved an honourable reputation by his scientific labours, and his life and character appear, even to the severest scrutiny, without a stain.

BOWDOIN, James, LL.D., F.R.S., was born at Boston, Massachusetts, on the 7th of August, 1726. His father was a wealthy merchant of that town, and a member of the colonial council of Massachusetts. He was the younger of two brothers, and had just attained to his majority when his father died. He entered at first into mercantile business, but soon found more congenial employment in philosophical and political pursuits. Two or three years after he left college, he made the acquaintance of the celebrated Benjamin Franklin, then in the maturity of his powers, and immediately occupied with his great electrical discoveries. Franklin, though twenty years older than Bowdoin, seems to have been impressed with a peculiar regard and respect for him, sent him all his papers on electricity to examine, and invited his opinion on them. A correspondence between Franklin at Philadelphia, and Bowdoin at Boston, was thus established,

on purely philosophical subjects, which secured no little distinction for Bowdoin at home and abroad. Their letters were transmitted to London, and read together at the Royal Society, of which Franklin was soon made a fellow. The correspondence was afterwards published; and at a later day Bowdoin himself was elected a fellow of the society. But it was as a politician and statesman that Bowdoin was most distinguished in his own day, and will be longest remembered in American history. He entered political life in the year 1753, as a representative of Boston in the provincial legislature; and was a leading advocate of that great plan of a "union of the colonies" against the encroachments of France, and for the regulation of trade, which Franklin proposed at the Albany convention in 1754. In 1757 Bowdoin was transferred to the higher branch of the provincial legislature, historically known as the council; and there he served with signal ability and zeal for sixteen years. Thomas Pownall was the provincial governor when Bowdoin entered the council; and with him Bowdoin maintained the most amicable and even affectionate relations. But Sir Francis Bernard, his successor, was another sort of person; and from his accession in 1760, down to the very last day on which British rule was exercised in America, there was a continued conflict between the legislative and executive authorities. Bowdoin was, by all acknowledgment, the leader of the Massachusetts council, in their opposition to that ill-advised and arbitrary policy of Governors Bernard and Hutchinson, which ultimately led to the American revolution; and he finally had the distinction of being negatived by Governor Gage, and set aside from the list of councillors in 1774, "by express orders from his majesty." He was thereupon elected to head the delegates to the congress which declared the independence of the colonies; but circumstances compelled him to decline a journey to Philadelphia. John Hancock was chosen in his place, and became the president of that memorable assembly. Bowdoin remained at home, however, to render most important services to his country as president of the council elected to exercise the supreme executive authority of the colony after hostilities with the mother country had broken out. In this capacity he was brought into immediate relations with General Washington, who had just assumed the command of the American army encamped around Boston; and an intimate and enduring friendship was formed between them.

In 1780 Bowdoin presided over the convention which framed the constitution of Massachusetts, and took an active part in the preparations of an instrument which was justly regarded as a model of free government. Under that constitution Bowdoin became governor of the commonwealth in 1785, and held the office for two years. The second of these years was the most momentous year in the history of Massachusetts. Heavy taxes had been necessarily laid to sustain the public credit. An insurrection broke out against the legal processes of collection. Had "Shay's Rebellion" (as it is called from the name of Daniel Shay, its leader), been successful, the whole American republican systems would have been in danger, and the British colonies in North America might have vied with the Spanish colonies in South America, in their proverbial liability to political convulsions and revolutions. But by the vigilant and vigorous exercise of the whole civil and military power of the state, Governor Bowdoin succeeded in arresting and extinguishing the insurrection, and he will go down to posterity, in company with his distinguished military friend, General Lincoln (to whom he assigned the chief command in the field), as having accomplished the first great vindication of law and order within the limits of the American republic. Governor Bowdoin was among the very earliest proposers and advocates of the constitution of the United States, and was a leading member of the convention of Massachusetts which ratified that constitution. He lived to see the government organized under it, and to welcome, beneath his own roof, his illustrious friend, Washington, on his visit to Boston in 1789, as the first president of the United States. With Franklin, too, his correspondence continued, both on political and philosophical subjects, to the last year of their lives; and their last letters contained a playful, but, as it proved, a prophetic proposition for an excursion together among the stars. Both died in 1790; Franklin on the 17th of April, at the age of eighty-four; Bowdoin on the 6th of November, at the age of sixty-four.

In private life he was no less estimable than in public. He has left it upon record, that Butler's Analogy was of the greatest service to him in satisfying his mind as to the truths of christianity. "From the time of my reading that book," said he, "I have been a humble follower of the blessed Jesus." Governor Bowdoin was early married to Elizabeth Erving (of the same old stock of the Irvines of Drum), a lady of most estimable qualities. By her he had two children.

* BOWEN, Francis, born in 1811 in Charlestown, Massachusetts; graduated at Harvard college in 1833. From 1835 to 1839 he was an instructor in this college, in the department of mental philosophy and political economy. Since 1841 he has resided in Cambridge, Mass., engaged in literary and academical pursuits. In 1842 he published a volume of "Critical Essays on the History and Present Condition of Speculative Philosophy;" and in the same year an octavo edition of "Virgil, with English Notes, prepared for the use of Schools and Colleges." In January, 1843, he became the editor and proprietor of the *North American Review*, and it continued under his exclusive management till January, 1854; nearly one-fourth part of the contents of this work during these eleven years being written by him. In 1849 he published an octavo volume of "Lowell Lectures on the Application of Metaphysical and Ethical Science to the Evidences of Religion, delivered before the Lowell Institute in Boston in the winters of 1848–49." This work passed to a second edition in 1855, when it was revised and enlarged, with notes. In 1856 he published an octavo volume, entitled the "Principles of Political Economy applied to the Condition, the Resources, and the Institutions of the American People." These last two works have been in use ever since their publication, as text-books of instruction at Harvard and some other American colleges. In 1854 he abridged and edited, with critical and explanatory notes, Dugald Stewart's Elements of the Philosophy of the Human Mind; and in the same year he published "Documents of the Constitution of England and America, from Magna Charta to the Federal Constitution of 1789, compiled and edited with Notes." In 1853 he was appointed to the chair he now holds in the same institution, the Alford professorship of natural religion, moral philosophy, and civil polity, and was confirmed by the overseers by a nearly unanimous vote.

BOWER, Archibald, was born at or near Dundee in 1686. He was sent to the Scotch college at Douay, whence in 1706 he proceeded to Rome, and entered as a novice in the order of the jesuits. After completing his novitiate, he held various employments, having been, according to his own account, public professor of rhetoric, history, and philosophy, in the universities of Rome and Fermo, until in 1723 he was appointed to a professorship in the university of Macerata. At the end of three years, something happened which caused his removal from Macerata. His own statement is, that his feelings were harrowed to such a degree by witnessing the cruelties practised by the inquisition, to which he was counsellor, that he could no longer remain at his post. His enemies assert that he was removed on the ground of incontinence. He went to Perugia, whence he escaped secretly soon after, and after various adventures, reached England. Introduced to Dr. Clarke and Bishop Berkeley, he became convinced that the Roman church was in error, and accordingly abandoned its communion. After six years of doubt or scepticism, he conformed to the church of England, as being, in his judgment, the farthest removed of all the protestant bodies from the errors of popery, and the one least tinged, on the other hand, with enthusiasm or fanaticism. He was warmly patronized by Lord Aylmer and Lord Lyttleton; the former of whom intrusted him with the education of his two sons. He supported himself partly by tuition, partly by writing for the booksellers, by whom he was employed in compiling, jointly with Psalmanazar, the Universal History. Having thus amassed a considerable sum of money, he entered into a secret negotiation with a Mr. Hill, a jesuit, by which it was arranged that he should place his money in the hands of the society, receiving interest for it at the rate of seven per cent., and be readmitted into the order. He was accordingly readmitted in the year 1744. But he broke with the society again before long, and withdrew his money. In 1747, and following years, he published his "History of the Popes," a work conceived and written in a spirit of extreme hostility to the papacy and the hierarchy. It naturally called forth rejoinders from the catholic body, and now the whole story of his correspondence with the jesuits came out. He defended himself vigorously, but did not succeed in clearing his character in the eyes of the public. All his former friends abandoned him with

the exception of Lord Lyttleton. The reputation of his history declined with his own, and he seems to have become weary of the task himself, for the period between the years 1600 and 1758 is compressed into twenty-six pages. Previously to this, he had married a niece of Bishop Nicholson, a widow with a handsome fortune. He died in 1766 at the age of eighty. His style has a certain vigour, but is destitute of elevation either of thought or language.—T. A.

BOWER, Edward, an English portrait painter in the great Vandyck age of Charles I. He painted likenesses of Pym and Fairfax, which were engraved by Hollar.—W. T.

BOWER, Walter, a Scottish historian, was born at Haddington in 1385. He assumed a religious habit at the age of eighteen, and subsequently prosecuted his studies at Paris. After his return to his native country he was elected abbot of St. Colm in the year 1418. Fordun, the author of the Scotichronicon, had left that work unfinished at his death, and Bower agreed at the request of Sir David Stewart of Rosyth to undertake the completion of the narrative. His continuation was composed partly from the notes which Fordun had collected, and which he committed to Bower when he found himself too infirm to carry on his work, partly from the papers communicated to Bower by Sir David Stewart, and partly from the additional information which his own researches had discovered. From these various sources Bower brought down the narrative from the death of David I. in 1153, to the murder of James I. in 1437. The style, both of Fordun and his continuator, is scholastic and barbarous, but their joint production is exceedingly valuable.—(See Fordun.)—J. T.

BOWLES, Caroline Anne, the second wife of the laureate Southey, will not be forgotten amid the cluster of female poets that adorned the early part of this century. Her first production, "Ellen Fitzarthur," appeared in 1820; it was followed by "The Widow's Tale," "Solitary Hours," and a series of ballads, domestic tales, and lyrics, which are marked by genuine pathos and simplicity of thought, with an unusual grace and harmony of versification. The poems of Miss Bowles are free from any taint of affectation; their defect is occasionally a want of strength. Many of her tales, as that of "The Young Grey Head," and songs, such as "The Dying Mother to her Infant," have secured a lasting and deserved popularity. She was born in 1786; married Southey in 1839; died in 1854.—J. N.

BOWLES, George, of Chisselhurst in Kent, distinguished himself by his examinations of plants. He spent some time in Wales, and appears to have advanced the knowledge of British plants.—J. H. B.

BOWLES, William, an Irish mineralogist, who became a mining councillor in Spain, and died in that country in 1780. His "Introduction to the Natural History and Physical Geography of Spain," published in Spanish at Madrid in 1775 (third edition, 1781), and subsequently translated into several languages, with his smaller memoirs upon German and Spanish mines, were of considerable value. He also prepared a "Monograph of the Locusts," published at Madrid in 1781. Ruiz and Pavon called a genus of Peruvian plants *Bowlesia* in his honour.—W. S. D.

BOWLES, William Lisle, born at King's Sutton, Northamptonshire, in 1762, was a distinguished pupil of Winchester school, and afterwards became a scholar of Trinity college, Oxford. He obtained the prize for a Latin poem at that university in 1783, and took his degree in 1792. Previous to this, in 1789, he had made his first appearance as an author, by the publication of fourteen miscellaneous sonnets, many of which were suggested by his early travels. Their unexpected success encouraged the author to obey his poetic impulse, and twenty-one were issued in a second edition. This fell into the hands of Coleridge, then a youth of seventeen, and called forth from him, both in prose and verse, expressions of the warmest admiration. In 1798 Mr. Bowles published "Coombe-Ellen," and from that year till 1850, when he died, continued to produce, with remarkable fecundity, poems of various length and merit. Among the latest of those were "St. John in Patmos," 1833, and a collection of hymns and minor pieces, entitled "The Village Verse-Book." His outward career was a smooth one. Shortly after leaving the university he took orders, and became curate of Donhead, Wilts. In 1804 he was promoted to the rectory of Bremhill in the same county, where he resided in amiable seclusion till the close of his life. In 1797 he married a daughter of the Rev. C. Wake, who died a few years before her husband. They left no family. Favourable critics of Bowles have thought it necessary to defend his position as a classic in our poetic literature—a position which must be assigned him with a certain reserve; for none of his poetry is of the highest order. But in the paths which fit his genius he moves most gracefully. Although others have transcended him even there, he was the first in a new field, and shares with Cowper the honour of having led the reaction against the formalism which pervaded English poetry throughout the greater part of last century. Coleridge read his verses, and traced to their influence part of his own inspiration, when Wordsworth was unknown, and Southey had only written a single epic. It is unfair to estimate an author who strikes on a fresh vein of thought by comparison with his successors who have wrought it more perfectly, and Bowles is entitled to precedence in order of time among the more recent poets of nature in England. There are some of his sonnets, as "St. Michael's Mount," "Dover Cliffs," "Netley Abbey," "The Bells, Ostend," to which we still recur with pleasure. "The Monody at Matlock," "Coombe-Ellen," "Hope," and "The Messiah," are excellent specimens of meditative verse. Still higher, perhaps, are the lines addressed to "Chantrey's Sleeping Children." He equally wants passion and power; his dramatic attempts are unsuccessful, and his long poems, as the "Spirit of Discovery" and the "Missionary," are only redeemed from tediousness by passages of fine description. His verse has that smooth flow and cadence which is best suited to convey pensive thought and the impressions of the picturesque. Where he tries to "awake a louder and loftier strain," he fails; but he is a master of gentle music. Bowles is known among antiquarians by his "Parochial History of Bremhill," 1828; "Hermes Britannicus," and the "Life of Bishop Ken." Among critics, by the famous controversy arising out of his edition of Pope, published in 1807, when the severity of his strictures on the great satirist brought upon their author the animadversion of Byron, Campbell, and the *Quarterly Review*. "Impar congressus," Bowles conducted the warfare with considerable spirit, and with the more show of success from the fact, that many of the arguments of his opponents were unconsciously directed against the main conditions of their own celebrity.—J. N.

BOWMAN, John Eddower, an English naturalist, was born at Nantwich in Cheshire on 30th October, 1785, and died on 4th December, 1841. In early life he was confined to business, but he contrived to gratify a taste for botany. He became a manager of a bank at Welch Pool, and in 1824 became partner in a banking establishment at Wrexham. From this he retired in 1830, and did not again return to business. He had acquired a moderate competence, and he was enabled to devote himself to his natural history pursuits, particularly botany and geology. In 1837 he went to reside in Manchester, and there passed the remainder of his life. He endeavoured to diffuse a taste for science among those around him. He became a fellow of the Linnean Society in 1828. To that society's Transactions he contributed papers on a new Fungus, and on the parasitic nature of Lathræa squamaria. He has also written "On the longevity of the Yew," "On the Silurian rocks of North Wales," "On the origin of Coal," "On fossil trees discovered on the line of the Bolton Railway," "On the natural terraces on the Eildon Hills," and on the question of the existence of glaciers in North Wales.—J. H. B.

* BOWRING, Sir John, LL.D., chief British commissioner or governor of Hong Kong. Distinguished for very considerable cleverness, surprising activity, and various knowledge: unfortunately it cannot be said that his reflecting faculties are of corresponding vigour, or that implicit trust is due to his judgments. Bowring was born at Exeter in 1792. An unquenchable thirst for travel has clung to him through his whole life, which, indeed, has been eminently a life of unrest. In his earlier years he visited nearly every country in Europe; and his rare facility in attaining acquaintance with foreign tongues, enabled him to offer his countrymen, in their own language, very pleasing specimens of the popular songs, poems, &c., of the Russians, Servians, Poles, Magyars, Danes, Swedes, Sicilians, Dutch, Esthonians, Spaniards, and Icelanders. It is not of course to be imagined, that a gentleman who had done so many things besides, could have thoroughly mastered these various tongues and dialects; but Bowring is of the class of men who possess the enviable faculty of making the most and best of what they know and have. The books now referred to are

really agreeable ones. But the most important position occupied by this writer in literature, is that which belongs to him as editor of the works and papers of Mr. Bentham. The trust bequeathed to him in Bentham's will, was executed with considerable care, and an edition of all the writings (except those on religion) of that remarkable person, was issued by Mr. Tait of Edinburgh. Unfortunately, Bowring attempted something more. Attracted by Bentham's very incomplete theory of morals, and incapable apparently of separating its weakness from its truth, he published from scraps of MSS. a work called the Deontology, and subjoined a sort of commentary of his own, under the name of "Minor Morals." It would have been fortunate for the editor, and certainly no calamity to the philosopher, had neither the original work itself, nor the incompetent commentary, ever found its way to the interior of a printing-office.—Bowring, however, is most generally known as a politician; and here his services are also of a mixed nature. The man to whom we owe the unhappy character attached to the origin of our scarcely settled embroilment with China, may rejoice that it can be said of him that, for some time, he was an assiduous and intelligent member of the house of commons; that he spoke and acted always in advancement of the liberty of conscience; that within the house as without it, he fought manfully and ably on behalf of freedom of trade; and that he produced several highly instructive reports on our commercial relations with France and other countries. Assuredly it was an evil hour that recorded Sir John Bowring's appointment to China; for, responsibilities then fell to him which the constitution of his mind unfitted him to bear. It is with no factious object, infinitely less through personal or political enmity, that we refer to the immediate causes and commencements of this Chinese quarrel. But there is an important moral suggested by the whole transaction that must in no wise be overlooked. We are most willing to give Sir John Bowring the advantage due to his vindication by his son, Mr. Edgar Bowring, in reference to the foul charge of untruth. The committal of a crime so deep and disgraceful, by any Englishman holding in charge the honour of his country, is so nearly impossible, that the most improbable explanation will ever be greedily accepted: still, our commissioner did not so guard his actions that a suspicion of guilt might not be fairly attached to him by the Chinese; nor do we find that his course was altered in the slightest, after his discovery of the fatal mistake. The question, however, as to the propriety of his conduct, depends very little on a point so disagreeable as this. On being taxed with breach of treaty, Yeh not only declared his belief, at the time of the visit of his police to the *Arrow*, that it was a Chinese and not a British vessel; but he persisted in denying that it ever could be called a British vessel. The question was thus one of fact and law, not of aggression or breach of treaty; nor ought the word aggression to have been used until that question was decided. Unfortunately for us, Yeh was right. Leaving the inferior point as to the expiry of the license quite out of view, it is indubitable that those licensed vessels were not British vessels *in the sense understood by both contracting parties to the treaty of* 1843. The Chinese had never acknowledged the new practice; and indeed Yeh emphatically asks—"Since when has the national flag been deemed of such small account as to be sold to all applicants for money?" Nor was the practice confirmed by our own Imperial law: the Board of Trade, indeed, had seriously questioned its propriety. It is most painful to require to recal these facts. After aggression on our part had occurred, and serious hostilities been entered on with a haste so reckless and headlong, it may have been difficult for any English Ministry to arrest the progress of an evil which it could not avert. Nor if the feeling, long prevailing at Hong-Kong, be correct, was it likely that a Chinese war, in some form, could have been long postponed: but assuredly if the absolute conduct and control of affairs, involving issues so gigantic; if the honour and fair name of England must (because of distance) be placed in the hands of the governors of our remote settlements and dependencies; the man who solicits an appointment so beset with hazard, ought to weigh well his own capacities; and a responsibility—unfortunately never hitherto appreciated—must ever rest with those who dispense the Imperial Patronage.—J. P. N.

BOWYER, William, a celebrated English printer greatly distinguished for scholarship, was born 19th December, 1699, in Whitefriars, London. His father was an eminent printer, and after William had completed his education at Cambridge, he entered into partnership with him in 1721, and took the superintendence of the literary and critical department of the business. He soon won distinction for the Bowyer press, by the accuracy and erudition he displayed when correcting for the press the numerous learned works which passed through his hands. He did not content himself with typographical accuracy, but took advantage of his extensive scholarship to supply critical notes, emendations, prefaces, and indices, which greatly enhanced the value of many of the works which he published. In printing Lyttleton's Latin Dictionary, the Greek Lexicon of Schrevellius, the Hebrew Lexicon of Buxtorf, and Barclay's English Dictionary, he supplied numerous corrections, and added many words which he had met with in the course of his own reading. A collection of his numerous papers, written in connection with the publications he superintended, and displaying great research, especially in classical archæology, was published in 1785 by his biographer, Mr. Nichols, under the title of "Miscellaneous Tracts, by the late William Bowyer." But the works in connection with which he is best remembered are—"The Origin of Printing," consisting of—1st, Dr. Middleton's dissertation on its origin in England; and 2nd, Meerman's account of its invention at Haarlem, with numerous notes and corrections, published by Bowyer in 1766; and his "Critical Conjectures and Observations on the New Testament," prepared in connection with an excellent edition of the Greek text, which he issued in 1763. This work received the highest commendations from the most eminent Greek scholars, and was translated into German by Dr. Schulz, professor of theology and of oriental languages at Leipzig. The fourth and best edition appeared in 1812. Mr. Bowyer held several lucrative appointments, such as official printer of parliamentary papers, and printer to several learned societies. He died 18th November, 1777, in his 78th year, greatly beloved and revered by a large number of men eminent in literature, with whom he had long been on terms of intimate friendship. A complete list of the valuable works which issued from the Bowyer press, and were enriched by the emendations and additions made by this "last of the learned printers," will be found in a work entitled Literary Anecdotes ot the Eighteenth Century, comprising Memoirs of William Bowyer, printer, F.S.A., and many of his learned friends, by John Nichols, F.S.A., in 9 vols. 8vo.—J. B.

BOXER, Edward, C.B., a rear-admiral in the navy, was a native of Dover, and was born in 1784. He entered the navy in 1798, and served under Lord Collingwood on the Mediterranean station, and commanded a detachment of seamen, who were landed to co-operate with the army in Egypt in 1801. In 1809 he captured three French frigates, a store ship, and seven merchantmen, in the bay of Rosas. He afterwards served on the Halifax and other stations, and in 1840 was employed in taking the soundings off the coast of Syria, previous to the bombardment of the fortress of St. Jean d'Acre. He went out with the Black Sea fleet in 1854, and was appointed by Lord Raglan and Sir E. (now Lord) Lyons to superintend the harbour of Balaklava. Many severe criticisms were made in the newspapers at the time, as to the way in which he discharged the duties of this post; but Lord Raglan, in the despatch announcing his death, bears testimony to the essential services which he rendered the army by improving the landing-places and wharfs at that port. He died of cholera on board H.M.S. *Jason*, in the harbour of Balaklava, June 4, 1855, leaving a widow and eleven children.—(Hardwicke's *Annual Biography for* 1856.)—E. W.

BOXHORN, Marcus Zuerius, a Dutch critic, born at Bergen-op-Zoom in 1612; died in 1653. He was professor of eloquence at Leyden before his twentieth year; and, after the death of Daniel Heinsius, succeeded to the chair of history and politics. He published a univeral history, and editions of several of the Latin classics.—J. G.

BOYCE, William, Mus. Doc., the son of a respectable citizen of London, was born in the year 1710. A fine voice, and an early propensity to the study of music, induced his father to place him under the tuition of Charles King, master of the children of St. Paul's cathedral, into the choir of which, when prepared by the routine of the music-school, he was admitted. At the usual age he quitted the station of a singing-boy, and became an articled pupil of Dr. Greene, then organist of that church. Endowed with genius, and fortunate in the qualifications of his tutor, he made rapid progress both in theory and practice; and at the expiration of his pupilage was unanimously

elected organist of Vere Street chapel, Cavendish Square, and commenced his profession as a teacher of music. Anxious to extend the theoretical knowledge which he had acquired under Dr. Greene, he became a constant attendant at the scientific lectures of the learned Dr. Pepusch; studying with deep attention the philosophical principles of music, and at the same time becoming intimately acquainted with the works of the early Flemish and Italian composers, as well as those of our own country. In 1736 he relinquished his situation at Vere Street chapel, on being chosen organist of St. Michael's, Cornhill—a place vacated by Kelway, who was chosen to fill a similar situation at St. Martin's-in-the-Fields; and upon the decease of John Weldon in the same year, he was appointed one of the composers to his majesty's chapels royal. In 1740, upon the erection of an organ in the church of the united parishes of Allhallows, the great and the less, in one of which he was born, he was so earnestly entreated by the parishioners to become their organist, that he yielded to their solicitations, notwithstanding his other various engagements. In 1749, at the installation of the duke of Newcastle as chancellor of the university of Cambridge, he set to music an ode written for the occasion by Mason, the poet—likewise an anthem—both of which were publicly performed. As an acknowledgment of the merits of these compositions, the university conferred upon him, unsolicited, the degree of doctor in his faculty. On the death of Dr. Greene in 1755, he was nominated to the office of master of the royal band of musicians, and in 1758, upon Travers' death, one of the organists of the chapels royal. He died February 7, 1779, and was buried in the crypt of St. Paul's cathedral. Besides numerous odes, songs, concertos, sonatas, and trios, Dr. Boyce was the author of the music to Lord Lansdowne's "Peleus and Thetis," a masque; "David's Lamentation over Saul and Jonathan," an oratorio; "Solomon," a serenata; "The Chaplet," and "The Shepherd's Lottery," two dramatic productions, &c.—all of which works possess various degrees of excellence. But his chief merit lies in his compositions for the church. For instance, his noble anthems —"By the waters of Babylon;" "If we believe that Jesus died;" "O where shall wisdom be found?" and a host of others that could be named, which fully entitle him to rank amongst the inspired musicians. Dr. Boyce is entitled to the lasting gratitude of the church and nation for the publication of the splendid collection of cathedral music, in three large folio volumes, 1760, in which are preserved the finest productions of our best church composers, from the Reformation to the middle of the eighteenth century.—E. F. R.

BOYD, the name of a Scottish noble family, at one time possessed of great power and wealth. The first of the house conspicuous in the history of Scotland was Robert, who was called to parliament as Baron Boyd of Kilmarnock. He was an able and ambitious man, and gained the favour of James II. by his great qualifications for business. In 1459 he was employed with other distinguished persons in negotiating the prolongation of a truce with England. Upon the death of James in the following year, Lord Boyd was made high justiciary of the kingdom. Aided by the address of his brother, Sir Alexander Boyd of Duchal, he acquired great influence over the young James III.; and on the death of good Bishop Kennedy in 1466, he violently seized the person of the sovereign while presiding in a session of the exchequer court at Linlithgow, and carried him off to Edinburgh. At the next meeting of parliament he obtained indemnity for this treasonable act, and a formal pardon was made out under the great seal. He was also appointed by the parliament governor of the king and his two brothers. Shortly after he was invested with the office of lord chamberlain, and put the copestone on his family honours by marrying his eldest son and heir, who was created earl of Arran, to the Princess Mary, the king's eldest sister. Such a sudden acquisition of rank and power of course excited the jealousy of the other nobles, and the ambition and arrogance of the Boyds contributed greatly to increase their unpopularity. Their fall was as rapid as their rise. In 1469 the earl of Arran was sent with other commissioners to Denmark, to negotiate a marriage between James and the king of Denmark's daughter, and during his absence a combination was formed amongst the nobles against the overgrown power of the Boyds. On the arrival of the earl in the Frith of Forth with the royal bride, he did not venture to land, but warned by his wife, the Princess Mary, he escaped with her to the continent. His aged father, after an unsuccessful attempt to maintain his ground by arms, took refuge in England, where he died in 1470. Sir Alexander Boyd, brother of the justiciar, was brought to trial for his share in the seizure of the king's person at Linlithgow, and beheaded. The earl of Arran seems to have acquired considerable distinction in the service of the duke of Burgundy; but he died at Antwerp in 1474, of grief, it is said, for the loss of his wife, who was recalled by her brother from the continent, compelled to submit to a divorce, and remarried to Lord Hamilton, whose descendants became by this alliance the nearest heirs to the Scottish throne. The Boyds never completely recovered from this blow, but a branch of this family was afterwards ennobled under the title of earls of Kilmarnock. William, the fourth earl, was involved in the Jacobite rebellion of 1745. After the battle of Culloden he fell into the hands of the duke of Cumberland, and was brought to trial upon a charge of high treason, condemned, and beheaded on Towerhill, August 18, 1746, in his forty-second year. His eldest son James, Lord Boyd, who fought for King George at Culloden, afterwards succeeded to the earldom of Errol, which his descendants still enjoy.—J. T.

BOYD, Rev. Henry, A.M., a native of Ireland, who wrote several poetical pieces, chiefly dramatic. He is better known as the translator of the Inferno of Dante, and of Vincenzo Monti's poem on the death of Hugo Basseville, the envoy from the French republic. He also translated the Trionfi of Petrarch. Boyd's works were published in Dublin, 1793. He died in 1832.—J. F. W.

BOYD, Hugh, a political writer of the eighteenth century, was born in the county of Antrim in Ireland, and intended by his father for the bar, for which purpose he received a good education and graduated in Trinity college, Dublin. He did not, however, follow the profession, but addicted himself to political subjects. It was insisted by some persons that he was the author of the celebrated letters of Junius, but the attempt was unsuccessful, and the idea has been long since exploded. Boyd made an advantageous marriage and went to the East, having procured a post there under Lord Macartney. He died in 1791. His writings were collected and published in 1798.—J. F. W.

BOYD, Mark Alexander, a Scottish scholar and writer of Latin poetry, was born 13th January, 1562. He was the son of Robert Boyd of Pinkhill in Ayrshire, and nephew of James Boyd, the unpopular archbishop of Glasgow, under whose care he was educated, having been early left an orphan. He cared little in his early years for academical pursuits; and having tried unsuccessfully to push his fortune at court, he was induced to follow the military profession, and betook himself to France. At Paris he was attracted to the studies he had despised at home, and having attended the academical lectures there, he passed to the university of Orleans, to study civil law. Thence he went in succession to Bourges, Lyons, and Toulouse, famed everywhere for his elegant scholarship. He seems to have done little service as a soldier, though we find him in 1587 attached to a body of troops sent from Auvergne to support Henry III. In this expedition he was slightly wounded. When resident at Toulouse he was a sufferer for his adherence to the royal cause, being cast into prison by the insurrectionists, who had taken possession of the town in name of the League. After obtaining his release he settled near Poictou, where he devoted himself to study. At length he returned to Scotland, and died in April, 1601, at the paternal seat of Pinkhill. Of his numerous productions in prose and verse, displaying a very perfect acquaintance with both Latin and Greek, only his "Epistolæ Hervidum" and "Hymni" are now known. They are published in the Deliciæ Poetarum Scotorum, 1627.—J. T.

BOYD, John P., brigadier-general in the American army in the war of 1812. His early military career was in India, where he commanded an irregular mercenary corps, which he raised, paid, and equipped himself, and with which he served any of the native princes who would pay him best. Once he was in the pay of Halkar, and afterwards in the Peshwa's service. Finding at length no lucrative employment, he sold out his force to a Neapolitan partisan, and came to Paris in 1808, whence he returned to America. Receiving a commission in the army, he served under General Wilkinson in the abortive attempt of that officer in 1813 to advance against Montreal. On coming to the great rapid in the St. Lawrence river, just below Ogdensburgh, Boyd, with the rear-guard, consisting of 2000 men, was ordered to cross to the Canada side and attack the British force who

were hanging on the rear. A confused action, known as the battle of Chrystler's Farm, resulted in the loss of General Covington and 319 men, killed or wounded. The British, though decidedly inferior in numbers, after yielding a little, maintained their ground; but meanwhile the passage of the rapid was safely accomplished. The main expedition was soon abandoned, however, owing to a want of co-operation by another body of troops, and much dispute and recrimination resulted from the failure. Boyd was subsequently appointed naval officer for the port of Boston; and in 1816 published a book containing facts and documents relative to the conduct of the war. He died at Boston, October 4, 1830, aged sixty-two.

BOYD, ROBERT, of Trochrig, a Scotch divine, born in 1578. His father, James Boyd, was the "tulchan" archbishop of Glasgow. He prosecuted his studies for some time at the university of Edinburgh, and afterwards in France. In 1604 he was ordained pastor of the protestant church at Verteuil; and, two years later, was appointed one of the professors at the university of Saumur. He also discharged the duties of the ministerial office in the same town; and, having married a French lady, seemed to have abandoned all intention of returning to his native country. But his reputation for ability and learning attracted the attention of James VI., who conferred on him the principalship of the university of Glasgow. He discharged the duties of this office with great assiduity; and, besides teaching theology, Hebrew, and Syriac alternately, he preached in the church of Govan, the temporalities of the rectory and vicarage of this parish having been annexed to the principalship on this condition. Mr. Boyd, however, refused to countenance King James' attempts to introduce episcopacy into Scotland, and was therefore obliged to resign his office, and retire to his estate in Ayrshire. He was soon after appointed principal of the university of Edinburgh, and one of the ministers of that city. But owing to his refusal to comply with the five articles of Perth, he was compelled to leave the capital, and was ordered by the king to confine himself within the bounds of Carrick in Ayrshire. This restriction was ultimately removed, and Mr. Boyd was appointed minister of Paisley, but his situation there was rendered uncomfortable, through the opposition of the earl of Abercorn's widow, who had lately joined the Romish church. Mr. Boyd died soon after at Edinburgh, 5th January, 1627, in the forty-ninth year of his age. His largest and best known work is his Latin "Commentary on the Epistle to the Ephesians," which has been highly commended for the elegance of its style. It was not printed until 1652. Another treatise, entitled "Monita de Filii Sui Primogeniti Institutione," was published in 1701. Two of Mr. Boyd's Latin poems appeared in the Deliciæ Poetarum Scotorum; and a laudatory ode on King James was printed in Adamson's Muses' Welcome. His life has been written by Wodrow.—J. T.

BOYD, ZACHARY, a Scottish divine and writer of verse, who was born towards the close of the sixteenth century. He was descended from the Boyds of Pinkhill, in Ayrshire, and received his education in the university of Glasgow. He subsequently prosecuted his studies at Saumur in France, and in 1611 was appointed a regent in this college. After spending sixteen years in France, he was compelled to leave it in consequence of the persecution of the protestants. On his return to his native land he was domestic chaplain successively to Sir William Scott of Elie and to the marquis of Hamilton. In 1623 he was appointed minister of the Barony parish, Glasgow, and passed the remainder of his life in this charge. The congregation to which he ministered at that time worshipped in the crypts beneath the cathedral church, so strikingly described by Sir Walter Scott in his novel of Rob Roy. In 1629 was published Mr. Boyd's principal prose work, "The Last Battell of the Soull in Death," a treatise cast in the form of a dialogue, in which Pastour, Sicke Man, Spiritual Friend, Satan, Michael, &c., express their opinions with considerable spirit and dramatic effect. Zachary appears to have been a staunch loyalist at this period, for the first volume of his work is dedicated to Charles I. and his queen; and when that unfortunate monarch visited Scotland in 1633 for the purpose of being crowned, Zachary waited on him the day after the ceremony, and addressed him in a highly eulogistic Latin oration. When the ill-judged attempt of Charles and Laud to impose episcopacy upon the Scotch, led to the formation of a national league in support of the religious rights of the people, Mr. Boyd and the other professors of Glasgow college at first refused to subscribe the covenant, but were afterwards obliged to conform. He continued a faithful adherent of the covenanting party throughout all the changes of that stormy period. When Cromwell visited Glasgow, after the battle of Dunbar, September 3, 1650, the magistrates and ministers quitted the city in a body, but the undaunted Zachary remained at his post, and, according to Baillie, railed on the English sectaries to their very face in the High Church. The passage which he expounded on this occasion was the eighth chapter of Daniel, and it is said that one of Cromwell's officers was so indignant at the statements of the plain-spoken preacher, that he whispered into the ear of the general a request for permission "to pistol the scoundrel." Cromwell replied, "No, no; we will manage him in another way." At the close of the sermon he asked Mr. Boyd to dine with him, and their religious conversation and devotional exercises were protracted till a late hour. Zachary died about the end of the year 1653 or the beginning of 1654, leaving behind him the reputation of a pious, learned man, of strong sense, mingled with considerable humour and of great shrewdness and sagacity, but withal very eccentric. He published during his lifetime no less than nineteen works, chiefly devotional and religious, and left a very large number of treatises in manuscript, apparently prepared for the press. The most celebrated of these are two volumes, entitled "Zion's Flowers, or Christian Poems, for Spiritual Edification," which are usually designated Zachary Boyd's bible. They consist of a collection of poems on Jephtha, David, Goliath, Jonah, and other persons mentioned in scripture history, cast in a dramatic form, and bearing a considerable resemblance to the ancient "mysteries," or sacred dramas of the thirteenth and fourteenth centuries. They form a strange mixture of passages conceived in a fine strain of devotional feeling, with descriptions of the most grotesque and ludicrous character, in the homeliest style of versification. Mr. Boyd also prepared a poetical version of the Book of Psalms for the use of the church, but the version of Rous was preferred by the General Assembly. Mr. Boyd was a liberal benefactor to the university of Glasgow, and to his munificence it is indebted for the present college buildings. In gratitude for the legacy which he bequeathed to his Alma Mater, a bust of Zachary was erected on the gateway within the court of the college, with an appropriate inscription. It is a vulgar error that he made any stipulation as to the publication of any portion of his writings.—J. T.

BOYDELL, JOHN, a public-spirited engraver, born at Dorrington in 1719, and who became lord mayor of London. He was the son of a land surveyor, and followed the chain till the age of twenty, when the sight of Baddeley's Views of English Country Seats set him to learn engraving. He came to London, and was apprenticed to a Mr. Toms, and at the end of six years produced a book of views near London, and afterwards some other topographical works. He now threw his whole energies into reviving the neglected art of engraving, and preventing the necessity of our importing our prints from the continent. To encourage painting he started his illustrated Shakspeare and Shakspeare gallery. The latter he would have left to the nation, but his losses from the French revolution compelled him to obtain an act of parliament to allow him to dispose of it by lottery. In 1774 Boydell became alderman of his ward, and in 1791 lord mayor. He died an old man in 1804, respected and revered by every one.—W. T.

BOYDELL, JOSIAH, the nephew and successor of the enthusiastic dilettante alderman, John Boydell, who founded the Shakspeare gallery. He was born at Stanton in Shropshire, in 1750. When Boydell was bribing avaricious Reynolds with a retainer of 500 guineas to paint for him Robin Goodfellow, Macbeth and the Witches, and the Death of Cardinal Beaufort, and was projecting a grand illustrated edition of his favourite poet, the young Shropshire artist was sent for to London to learn engraving, and Fuseli, West, Romney, and Hayley joined in the work. While Fuseli executed eight works, of which Hamlet and the Ghost were the most wonderful, Boydell turned out a blank, painted some feeble pictures, became alderman of Cheap, resigned the gown in 1807, and died at Halliford in 1817.—W. T.

* BOYE or BOJE, CASPAR JOHANNES, a Danish poet, born on 27th December, 1791, at Konigsberg, where his father was pastor. Whilst a child he removed with his family to Trondjem. As a youth he was for two years a tutor in Norway, after which, until 1810, he studied at the university of Copenhagen. He also gave lessons in Copenhagen, whilst he studied first law,

then theology, during which time he also wrote and published many poems. In 1818 he and some others established the seminary for teachers at Jonstrup, where he found sufficient leisure for his literary pursuits, principally dramatic works, which were acted with considerable applause. Being soon after called to assume the duties of parish priest, he laboured assiduously at a new and improved version of the psalms for the use of the Danish church. In 1835 he was appointed pastor of St. Olaf's in Elsinore; in 1840 he was made knight of Dannebrog, and is now minister of the Garrison church, Copenhagen. In 1818 he married the daughter of Michael Gottlob Birckner. His tragedies are "Svend Grethe;" "Kong Sigurd;" "Dronning Juta of Danmark;" and "Erik den Syvende." He published a number of the psalms translated from the Hebrew, under the title of "The Harp of David," in 1827; and "Spiritual Poems and Songs," 1833–36; and a new collection in 1840. The hymns of Boje are found in every collection, and are remarkable for their spirit of simple, genuine piety. He is well known as the translator of the principal of Sir Walter Scott's romances, and as the editor of Baggessin's Danish works.—M. H.

BOYER, Abel, a French lexicographer and historian, born at Castres in 1664; died at Chelsea in England in 1729. He was obliged to quit his country in consequence of the revocation of the edict of Nantes. His principal works are his grammar and dictionary, the latter of which long enjoyed an extensive popularity.—J. G.

BOYER, Alexis. This celebrated surgeon, the son of a poor tailor of Uzerches, a small town in Limousin, was born in 1757. He was taken from school as soon as he had learned to read and write, and placed in the office of a notary. While in this uncongenial employment he made the acquaintance of a barber-surgeon, who indulged his curiosity in physiological matters, and then of a surgeon, who advised him to go to Paris and study medicine. That advice it would have been easy to follow, if the young Boyer had known whence to derive the means for a prolonged residence in Paris; and as it was, with seventy francs in his pocket, he set out for the great metropolis. By good luck he came into the hands of a barber, who, on the recommendation of his having formerly acquainted himself with the duties of an apprentice, took him into his employment; and not only kept him from starving, but with a rare spirit of generosity, allowed him to indulge his medical tastes by frequenting the halls of dissection and anatomical museums which abounded in the neighbourhood. In these places Boyer made himself useful in various ways to the students with whom his daily visits brought him into contact, and by and by acquired so much skill as an operator, that his young friends were glad to pay him for an occasional lesson in surgery. He now entered into an arrangement with his employer by which he was required to handle the razor only on Sundays and holidays, and the rest of his time allowed to busy himself with his scalpel. At his lodgings in the house of the honest washerwoman, whose daughter he afterwards married, he began to entertain his friends, who, hearing of his success, flocked to him from all quarters; and, what with his gains at the hospitals, and his prizes at the practical schools, seemed at length to have gained the road to fortune. In 1787, after a competitive examination, he was appointed *gagnant maitrise* at the hospital of la Charité—an institution which was to derive advantage and lustre from his labours almost until the close of his life. The Revolution advanced the fortunes of Boyer beyond expectation—that event deprived him of a prize which the Royal Academy, then abolished, was about to award him; but rewarded him for his disappointment by bringing about his elevation to the post of second surgeon in the hospital. Previously to the year 1793, when in virtue of his having been *gagnant maitrise* for a period of six years he became master in surgery, he had commenced at la Charité a course of lectures on anatomy, the descriptive parts of which, for clearness and exactitude, were unmatched in the lectures of any other Parisian professor. From this period his reputation and his emoluments increased at a rate which, even his great talents considered, must be thought extraordinary. He was named professor of the practice of medicine, and second surgeon at the Hotel Dieu. In 1797–99, after commencing a course of lectures on external pathology, he published his "Traité d'Anatomie," 4 vols., a resumé of his course on that branch of science derived in great part from the note-books of his students. In 1803 Napoleon named him his first surgeon, and after the campaign of 1806–7, in which Boyer attended him, the emperor gave him the cross of the legion of honour, the title of baron of the empire, and a dotation of 25,000 francs. In 1814 appeared the results of the extensive researches he had undertaken for his course of external pathology in the first volumes of his "Traité des Maladies Chirurgicales." The last volumes of that work were given to the world in 1826. The downfall of his imperial patron in 1814 he bore with the equanimity of a man who needed no patron. In 1817 the new government had taken him into confidence; in 1823 he was named consulting surgeon to Louis XVIII. Two more sovereigns of France were to enjoy the benefit of his professional counsel—Charles X. and Louis Philippe. In 1825, on the death of Deschamps, he reached the highest attainable eminence in his profession, by being named surgeon-in-chief at la Charité, and member of the Institute. The death of his wife in 1832 threw him into a profound melancholy, which, more than his still arduous labours, hastened his end: he survived her only a year, dying November 25, 1833. In his lectures he was methodical, pains-taking, almost mechanical, singularly clear and exact; in his works, which are but his lectures revised, we find the same qualities.—J. S., G.

BOYER, Claude, a French poet and preacher, born at Alby in 1618; died in 1698. Boursault and Chapelain have eulogized his dramatic works; indeed, the latter considers him inferior only to Corneille; but Boileau, Racine, and others, have overwhelmed him with ridicule. Nor was he more happy in his sermons, for, according to Furetière, those compositions had not even attained the fame of being good soporifics for want of patients on whom to try their narcotic influence. He wrote a number of tragedies, pastorals, tragi-comedies, operas, sermons, &c.—J. G.

BOYER, Jean Baptiste Nicolas, a French surgeon, who devoted himself to the treatment of epidemics and epizootics, and left a number of works on that class of diseases, the principal of which are—"Relation Historique de la Peste de Marseilles," 1721, and "Methode à suivre dans le traitement des differentes maladies epidémiques qui regnent le plus ordinairement dans la generalité de Paris," 1761. He was born at Marseilles in 1693. His labours in that city, whither he was sent by the regent from Paris in 1720, during the prevalence of the pest, were rewarded with the title of physician-in-ordinary to the king. Died in 1768.—J. S., G.

BOYER, Jean Pierre, a mulatto, president of the republic of Hayti (St. Domingo), born at Port-au-Prince in 1776. He bore arms in the revolution of the French part of St. Domingo in 1792; distinguished himself in the following year in the struggles of the negroes to rid themselves of the tyranny of the planters; and after a short residence in France, whither he was obliged to fly with Petion and others, on their party succumbing to that of the negroes, held a command in the expedition of Leclerc in 1801. The French forces landed at the Cape, February, 1802; in May, Toussaint Louverture was made prisoner, and the party of the negroes dispersed. In 1804 another insurrection against the French resulted in a declaration of independence; Dessalines was elected chief of the republic of Hayti, and somewhat later, emperor. In 1806, Petion, to whom Boyer was attached, on the death of Dessalines, declared a republic at Port-au-Prince, and commenced war on Cristophe, the successor of Dessalines. Against the emperor of the north Boyer defended successfully the capital of the republic of the south. In 1818, on the death of Petion, he was elected president, and Cristophe being disposed of by violence in 1820, became master both of the empire and the republic. St. Domingo, the capital of the Spanish part of the island, having declared itself an independent republic in 1821, Boyer attacked it next year, and reduced it without difficulty. These successes alarmed the French government, and an effort was made in 1822 to recover St. Domingo, the queen of the Antilles, as it was called at Paris, but without success. Boyer, however, began to undermine his own authority by indulging in occasional acts of tyranny and bloodshed, and by persevering in the ruinous policy of excluding European enterprise from the territories of the republic. In 1825 Charles X. succeeded in compelling the senate of Hayti, secretly summoned for that purpose by the president of the republic, to acknowledge the suzerain rights of the French crown, and to vote an indemnity of 150 millions of francs for losses of the French party since 1792. But when the question of payment came before the Dominican legislature, it was unanimously resolved that as there was no surplus revenue in the hands of the

government, the French must delay making their demands till a period that could not, in the circumstances, be exactly specified. Boyer after this made desperate efforts to increase his resources, and by his measures for that purpose precipitated his ruin. An insurrection, originating in the south of the island, obliged him to take refuge in Jamaica in 1842, whence in 1848 he passed to France. He died at Paris in 1850.—J. S., G.

BOYER, John Baptist, marquis d'Aiguilles, a French noble patron of art, procurator-general of the parliament of Aix. A love of art led him to Italy with the sculptor Puget. He formed a great collection of paintings and sculptures, and published the prints in two volumes; some of them were by his own hand. He also painted and scraped mezzotints. With nothing a year he might have proved a genius—this marquis.—W. T.

BOYER, Pierre Denis, a French prelate, eminent as a controversialist, born at Caissac in 1766; died in 1842. After completing his curriculum at the college of Rodez, where he was the friend and companion of Frayssinous, he took priest's orders in 1790, and about the commencement of the Reign of Terror began preaching in a small church in the mountainous district of Rouergue. There his reputation with the better classes, as well as with the common people, whom he addressed in the patois of the district, procured him the unenviable notice of the terrorists, and he was conducted to prison, but by a stratagem of one of his friends soon after released. He went to Paris in 1800; in 1802 attracted the favourable notice of the first consul by his publication entitled "Duel jugé au tribunal de la raison et de l'honneur," and, shortly afterwards, Frayssinous having vacated the chair of dogmatic theology in the seminary of St. Sulpice, was appointed his successor. From 1818, when he published his "Examen du pouvoir legislatif de l'Eglise sur le mariage," during the twenty years in which he was employed in missionary labour, he continued also to busy himself in matters of controversy, maintaining the doctrines of the church or her rights, as either chanced to be made the subject of attack, with considerable vigour and no little warmth.—J. S., G.

BOYER DE NICE, William, an Italian troubadour, born at Nice; lived in the fourteenth century. The only one of his pieces that has come down to us, is that which he composed for Marie, the wife of Charles, duke of Calabria; but it gives us no high opinion of his powers. He was, however, much esteemed by contemporaries, who published many of their pieces under his name.—J. G.

BOYERMANS, Theodore, a Flemish painter, born at Antwerp, and pupil and imitator of the robust Rubens. He was a good medium man, a fair designer, and excelient colourist. He filled a good many churches with his good works, and then went, we hope, to heaven to learn to do better. One of his best was a picture of the good St. Xavier, the jesuit, converting the ancestors of our Sepoy friends, executed for the church of St. Xavier's order at Ypres.—W. T.

BOYLE, David, an eminent Scottish judge, was born at Irvine on 26th July, 1772. His father, the hon. Patrick Boyle, was the third son of John, second earl of Glasgow. In 1793 he was called to the Scottish bar, and in 1807 was made solicitor-general, and was returned as member of parliament for the county of Ayr. He remained in parliament, taking, however, almost no part in its proceedings, till 1811. He was then raised to be a judge in the court of session. At the close of the same year he was promoted to the office of lord-justice-clerk. Although possessed neither of brilliant talent nor of extensive learning, he had many of the qualities of an excellent judge. He had strong good sense, unwearied zeal in the discharge of his duty, and the requisite patience, courage, honesty, and self-dependence, to enable him to discharge it with thorough impartiality. A commanding figure, good voice, and an earnest, impressive, though not eloquent mode of speaking, lent dignity to his office. His decisions remain of the highest authority in nearly every department of Scottish law, as careful and sensible applications of existing principles. He was made a privy councillor in 1820. In 1841, upon the resignation of the right hon. Charles Hope, he was appointed lord-president of the court of session. This office he continued to fill with almost unabated energy and ability till 1852, when he retired. He died soon after, at his country seat of Stewarton in Ayrshire, on the 4th of February, 1853. A statue of him in white marble has been executed by Steele, and is intended to be placed in the parliament house of Edinburgh.—J. D. W.

BOYLE, Richard, first earl of Cork, and known as "the great earl of Cork," was born in the city of Canterbury on the 3d October, 1566. He was descended from a family of great antiquity and distinction, the earliest records tracing it to the time of Henry III. In the reign of Henry VI. Ludovic Boyle of Bidney in Herefordshire left two sons, the second of whom, Roger, left four sons, one of whom, Michael, was afterwards bishop of Waterford, and another, Roger, was father to the subject of this memoir. Having received his academical education at St. Bennet's college, Cambridge, and studied law in the middle temple, Richard Boyle, upon the death of his father, resolved to travel, and accordingly went to Ireland, arriving in Dublin on the 23d of June, 1588, all his wealth being, as he states in his memoirs, twenty-seven pounds three shillings. Young Boyle's address and learning procured him the hand of a rich heiress in Limerick, who died shortly after their marriage, leaving him the possession of £500 a year. He soon purchased largely in Ireland, and incurred the suspicion and jealousy, as well for his rising importance as for his abilities, of Sir Henry Wallop, the treasurer, as of other leading men in Ireland, who misrepresented him to the queen. He immediately prepared to go over to England to refute their accusations, when the rebellion broke out in Munster, and he lost all his property. He escaped, however, and arrived in London. Through the machinations of Wallop he was committed to prison; but having at last obtained an audience of the queen, he defended himself with so much ability before the council, that the queen exclaimed, with characteristic impetuosity, "By God's death! all these are but inventions against this young man, and all his sufferings are for being able to do us service, and those complaints urged to forestall him therein; but we find him to be a man fit to be employed by ourselves, and will employ him in our service." Boyle was accordingly set free, and appointed clerk of the council of Munster, and returned to Ireland. Here he was present with Sir George Carey, the lord-president, at the siege of Kinsale, and was sent by him to London with the tidings of the victory obtained over the Spaniards and Tyrone. He accomplished the journey with great expedition, and was received by Elizabeth with great marks of condescension. On his return to Ireland he found the lord-president about to besiege Beerhaven, which being taken, Boyle was again despatched to England, and his steady friend Lord Carey recommended him to Sir Walter Raleigh as a purchaser for the lands that the latter possessed in Munster and was then about to sell. These Boyle purchased, and their income, which at the time was very inconsiderable, became soon so large, that when the Irish war was ended, they were "a very noble estate." Once more returning to Ireland, he married Catherine, the daughter of Sir Jeffery Fenton, principal secretary of state and privy councillor in that kingdom, and was knighted by the lord-deputy. The origin of Boyle's attachment to his wife, as stated by Budgell, is somewhat romantic, being said to have occurred when she was but two years old, when he first jestingly and then seriously told her father he would wait till she should attain a proper age, and would marry her if Sir Jeffery would give his consent, which being promised, both parties fulfilled the engagement. The story is told on hearsay; and though the main statements may be true, yet the girl could not be so young at the time of the arrangement, as Boyle's first wife did not die till 1599, and his second marriage took place in 1603. That the marriage was a happy one, we learn on the authority of Boyle himself, who says—"I never demanded any marriage-portion, neither had promise of any, it not being in my consideration; yet her father after my marriage gave me one thousand pounds in gold with her, but the gift of his daughter unto me I must ever thankfully acknowledge as the crown of all his blessings; for she was a most religious, virtuous, loving, and obedient wife unto me all the days of her life, and the happy mother of all my hopeful children whom, with their posterity, I beseech God to bless." The countess died in 1629. The reputation of Boyle as a man of ability and wisdom was daily increasing, so that he was sworn a privy-councillor in 1606, first for the province of Munster and afterwards for the whole kingdom; and after other additions to his honour and fortune, he was on 6th September, 1616, created Lord Boyle, baron of Youghal, in consideration not only of his military services, but "for the judicious erection of forts and castles, and the establishment of colonies at his own cost." Within four years after he was advanced to the dignities

of Viscount Dungarvan and earl of Cork. In 1629 he was sworn in lord-justice, with Lord Loftus his son-in-law, and in 1631 he was appointed lord high-treasurer of Ireland, and continued in the government till the arrival of Lord Strafford. Though the principles of Lord Strafford's policy in Ireland were in the main just and comprehensive, it cannot be denied that he was often harsh and unjust towards individuals. To the earl of Cork his conduct was insolent, oppressive, and illegal. Strafford ordered him to call in his writs in a suit which the latter had instituted, adding, "If you will not, I will clap you in the castle, for I tell you I will not have my orders disputed by law nor lawyers;" but it is remarkable that this act of tyranny was brought forward against Strafford when tried for his life, and the earl of Cork was summoned over to England to give his testimony. When the rebellion broke out in 1641, the care and skill of the earl of Cork and the liberal and wise spirit shown by him in his extensive plantations, retarded for awhile the miseries of war, and ultimately tended to its suppression. He fortified his castle of Lismore and garrisoned it with one hundred foot and as many horse, under the command of his son, Lord Broghill. He placed the same number of troops under his son, Lord Kinalmeaky, in Bandon Bridge, a town built by himself and fortified at the cost of fourteen thousand pounds, while at the earnest request of the viceroy he took upon himself the defence of Youghal, aided by his son, Lord Dungarvon, a troop of cavalry, and two hundred of his own tenants. The hardships and straits which the earl of Cork and his loyal sons sustained are stated in various correspondences of the times, and especially in the letters of these nobles; and ere the rebellion was crushed Lord Kinalmeaky was slain at the head of his troops in the battle of Liscarrol. In 1642 the earl was commissioned to try the rebels for high treason. The earl had, in the course of these two years, exhausted his means and reduced himself to the lowest condition of distress by his liberal contributions towards the expenses of the war. His estates were nevertheless the most thriving in the kingdom; his improvements were the most extensive, costly, judicious, and useful, consisting of churches, hospitals, schools, bridges, castles, and towers. So surprised was Cromwell on seeing what he had done that he remarked, "If there had been an earl of Cork in every province, it would have been impossible for the Irish to have raised a rebellion."

The earl did not long survive these troubles, or live to see the end of this long and disastrous war. He died at Youghal in September, 1643, having nearly attained the age of seventy-seven years, and was interred in the parish church.

Richard Boyle may fairly be pronounced to have been an able and a good man, and the cognomen bestowed upon him of "the great earl of Cork" was not unmerited. Borlace, in his Reduction of Ireland, writes of him, "He was a person, for his abilities and knowledge in the affairs of the world, eminently observable, inasmuch as (though he was no peer of England) yet he was permitted to sit upon the woolsack as Consiliarius. And for all the estate he arrived at (which was the greatest in the memory of the last age), none ever taxed him with exorbitancies, but such as thought princes had too little, and religious men not enough."—J. F. W.

BOYLE, Richard, son of the first earl of Cork, succeeded to the title on the death of his father in 1643. He was born at Youghal in Ireland on the 28th October, 1612. He was remarkable for his loyalty to Charles I., whom he assisted and supplied with money. In consideration of his services, he was created Lord Clifford of Lanesborough, and afterwards earl of Burlington. He was also appointed lord-lieutenant of the West Riding of Yorkshire and custos rotulorum of the city of York, which posts he held till the time of James II., when he resigned them rather than accommodate himself to the designs of that monarch. He died on the 15th January, 1697–98, in his eighty-sixth year.—J. F. W.

BOYLE, Roger, fifth son of the first earl of Cork, was born on the 26th of April, 1621. When in his fifth year he was created Baron Broghill, and at fifteen he was sent to Trinity college, Dublin, where he soon acquired the reputation of being a good scholar. After leaving the university he went to travel through France and Italy, and upon his return he went to London, where he attracted the notice of the earl of Northumberland, who gave him the command of his own troop of horse. Having married Lady Margaret Howard, sister to the earl of Suffolk, Lord Broghill went to Ireland, where he arrived on the day the rebellion broke out, and proceeded to Lismore, the residence of his father. Lord Broghill at once took the command of a troop of horse raised by his father, and proceeded to join the lord-president, St. Leger, displaying during the rebellion great zeal and loyalty. Upon the death of Charles I. Broghill left Ireland, looking upon it and his estates there as utterly lost, and retired to his seat in Somersetshire, where he lived in retirement till 1649. Here he formed the design of going secretly to Charles II., for the purpose of obtaining a commission to raise troops in Ireland, and attempt the restoration of that monarch and the recovery of his own estates. His object was, however, discovered by the committee of state, and before he could leave the kingdom he received a message from Cromwell, whose sagacity enabled him to see in the loyalist noble one whose talents and knowledge of Ireland would be of great use to him in that country, desiring that he would wait upon him. While Broghill was pondering over this strange mandate, Cromwell entered his room, and told him that his designs were discovered, and that the committee were determined to make an example of him, if he himself had not diverted them from that resolution. On Broghill's denying the charge, Cromwell produced documents that left the former no course but to confess; whereupon Cromwell offered him the command of a general officer if he would serve in the war in Ireland, adding that he should have no oaths or engagements imposed upon him, nor be obliged to draw his sword against any but the Irish rebels. Finding that a refusal would but endanger his life, and that the terms offered were such as he could accept with honour, Broghill acquiesced, and at once repaired to Ireland where his personal influence soon placed him at the head of a regiment of 1500 men, and a troop of horse, consisting of gentlemen, who gladly repaired to him. With these he joined Cromwell at Wexford, who had speedily followed Broghill from England with an army of 12,000 men. The valour and ability of Lord Broghill were frequently put to the proof during the Irish war, and he entirely justified the estimate Cromwell had formed of him. While Broghill was subduing the rebels in the west, Cromwell, having taken Drogheda by storm, proceeded, though in the depth of winter, to invest Clonmel. Disease and some partial defeats thinned the ranks of Cromwell, so that he wrote to Broghill conjuring him by all the ties of friendship and duty to come to his aid without delay, as he should otherwise be obliged to raise the siege. To this Broghill replied—"That by the blessing of God he had just defeated the enemy, and would not fail to be with him in five days." He was as good as his word; and when he appeared at the camp the whole army, by Cromwell's command, welcomed him with the cry of—"A Broghill! a Broghill!" and Cromwell himself ran forward and embraced him. With this reinforcement the parliamentary troops took Clonmel in a few days after. Upon the return of Cromwell he left Ireton his deputy, intrusting to Lord Broghill a flying camp in Munster, and his gallantry, success, and great popularity, are said to have even excited the jealousy of Ireton. When this last was besieging Limerick, he ordered Lord Broghill to intercept the earl of Muskerry who was coming to its relief with 1000 horse and 2000 foot. Though the force of Broghill amounted but to 600 foot and 400 horse, he did not hesitate a moment, but, coming up with great expedition, he fell upon Muskerry, and after a desperate contest, in which he behaved with great personal gallantry, and narrowly escaped being slain, he completely routed the enemy. On the termination of the war in Ireland, Cromwell being now protector, made Broghill a privy-councillor, and shortly after sent him over to preside in Scotland, a task which he accepted unwillingly, and on the terms of being recalled after a year. After the death of Cromwell, his son Richard chose Lord Broghill as one of his cabinet council, being also a member of his parliament. In both positions Lord Broghill showed as much address and political ability as he had heretofore exhibited military talents; and he succeeded on more than one occasion in supporting Richard, and extricating him from serious difficulties. But Richard Cromwell was not made to sway the republican leaders of those stirring times, and so he laid down, to use his own words, "that greatness which was but a burthen" to him. Thus Broghill being absolved from all duty to the family of the great captain under whom he had fought, looked anxiously to the restoration of the king as the surest means of saving the nation. For this purpose he repaired to Ireland, not without incurring the suspicions of the commissioners sent thither, who were instructed "to have

a particular eye on Lord Broghill, and if possible to take some occasion to confine him." But the wariness and discretion of Broghill saved him from a trap laid by the commissioners, and he at length secured all Munster in favour of Charles. Next he induced Sir Charles Coote, who had great influence in the north, to enter into his designs; and, all being ripe, he despatched his brother, Lord Shannon, with letters to the king, inviting him to Ireland, and also communicated with Monk. Shortly after this Broghill and Sir Charles declared openly for the king, and secured Ireland for his majesty. Notwithstanding an attempt of Coote's to injure Broghill in the estimation of the king, the latter was convinced of his loyalty and good services, and raised him to the dignity of earl of Orrery, making him a cabinet councillor, one of the lords-justices of Ireland, and lord-president of Munster. Lord Orrery now devoted himself to literature and politics. In the former he seems not to have attained to a high position. He wrote plays which are long since forgotten, and poems which, though they are not without some merit, will not take much hold of those who are familiar with his contemporaries, Dryden, Cowley, and Waller. He was, however, something better than a writer of mediocrity—a liberal patron of merit, and the friend of the most eminent men of learning of his day. As a politician he took an active part in opposing the petition of the Irish Roman catholics for a restoration of their estates forfeited in the rebellion, and was mainly instrumental in having it dismissed. He also drew up the act of settlement, not only providing for the protestant interest, but also for the restoration to their estates of such Roman catholics, as by their good conduct seemed to merit that grace. Upon the appointment of the duke of Ormond as lord-lieutenant of Ireland, Lord Orrery retired to his presidency in Munster, and his administration of justice there was so able and satisfactory that, it is said, he was offered the seals both by the king and duke of York after the fall of the earl of Clarendon, but declined the honour by reason of his failing health. At length, after suffering from repeated attacks of gout, he died on the 16th October, 1679, in his fifty-ninth year. As a soldier he was brave, active, prompt, and skilful; as a politician he was sagacious, prudent, and possessed of address and quickness; and, as a man of letters, he had good parts, well cultivated, and he was not deficient either in wit or taste. Upon the whole he must be looked upon as one of the leading men of his times.—J. F. W.

BOYLE, Robert, the Honourable, was the seventh and youngest son of the great earl of Cork, and was born at Lismore in Ireland on the 25th of January, 1626. From the very dawn of reason his life seems to have been eventful, and his mind reflective. At three years of age he lost his mother, and the active and various pursuits in which his father was engaged deprived him almost entirely of the presence of this remaining parent, and left him exposed to many casualties and dangers; so that ere he had reached his seventh year he had twice narrowly escaped being killed—first, from being drowned by the fall of the horse on which he was carried across a brook swollen with rains; and secondly, by the fall of the ceiling of the chamber in which he slept. Sir Henry Wotton, his father's friend, being provost of Eton, thither the child was sent when only three years old, having the good fortune to be placed under the care of a Mr. Harrison, who seems to have watched him with great assiduity and care, and to have discovered, even then, the singular capacity of his pupil's mind, and to have directed and developed it with great judgment. Here he made much progress in classical learning, and attained a considerable intimacy with the best writers of antiquity. Being attacked by ague, he was obliged to intermit for a considerable time the application to study, and was allowed to occupy his mind with the perusal of romances and works of fiction. The effect of this upon an organization such as the boy possessed was to make him a castle-builder and a dreamer; and he has himself remarked, in his autobiography, upon the misfortune of allowing a mind of an active habit to be without fitting employment for its energies. But even at this early age, for he was not yet nine, the intellect of the boy could appreciate and even resist this intoxicating evil. He had the strength and resolution to shake off this disease of the spirit, by applying himself to the study of mathematics, no doubt at the suggestion of his instructors; and such was his industry that he soon mastered all the elementary parts of algebra, in which he became a forward student. Thus, even at this age, did Boyle give evidence of that eminently practical and earnest nature, and conscientious sense of duty, which so remarkably distinguished him throughout life. Leaving Eaton, he came to his father's seat at Stalbridge, and was transferred to the care of a native of Geneva, a M. Marcombe, under whom he prosecuted his studies diligently. Of this gentleman he speaks in terms of high consideration, and attributes much of his moral improvement to the care and influence of the preceptor. When he had attained his eleventh year he set out on his travels through the continent, under the charge of M. Marcombe, in company with his brother Francis. Visiting Paris and Lyons, they proceeded to Geneva, and resided there for three years, during which time Boyle acquired such a knowledge of the French language that he was afterwards able to pass as a Frenchman in Rome. In 1641 he went to Italy, staying a short time in Venice, and spending the winter in Florence. Here he occupied himself with the sciences and the study of the Italian language, and became acquainted with the New Paradoxes of Galileo, who died the same winter; thence he went to Rome, where he contrived to evade the vigilance of the law prohibiting protestants to remain in the city. Leaving Rome, on his route homewards, he returned to Florence, and visited Pisa, Leghorn, Genoa, and Marseilles. Here being disappointed in the expectation of receiving funds from England, he was forced to return to Geneva; and after encountering many difficulties and embarrassments from want of money, he finally reached England in 1644.

The earl of Cork had died the previous year, leaving by his will the manor of Stalbridge, and considerable estates in Ireland, to his son Robert; but the disturbed state of that kingdom prevented his going there, and he took up his abode for a short time with his sister, Lady Ranelagh. The influence of this most accomplished and pious woman upon the young man was most salutary. Though Boyle was himself seriously impressed with religious feelings, and deeply attached to philosophic studies, yet his views were unsettled, and his temper and disposition—warm, excitable, imaginative, and romantic—exposed him to the temptations and tendencies which surround the young, especially if they are wealthy and highly-born; and he had formed the intention of entering the army. But his intercourse with this noble and good woman fixed his mind, and confirmed him in the right; thenceforth there was no wavering, and the rest of Boyle's life was spent in the cultivation and diffusion of knowledge, and the exercise of virtue and piety. Some time was unavoidably spent in the arrangement of his affairs, and obtaining the protection of parliament for his estates; after which Boyle retired to his house at Stalbridge in his eighteenth year, and spent the following four years in close and studious application. The range of his investigations was most extensive; ethics, mechanics, every department of natural philosophy, and chemistry were all investigated with an intensity and ardour that enabled him to accumulate that extraordinary amount of knowledge which distinguished him in afterlife. His seclusion was, however, not unbroken, nor his mind without the relaxation of occasional visits to London, Oxford, Paris, and Holland, and in correspondence with most of the distinguished men of the times, whose esteem and friendship he engaged even then. It will be remembered that it was just at this time that the nucleus of the Royal Society was formed, by the meeting of a few of the most eminent men of genius and learning, at first in London, and afterwards in Oxford. Amongst these men, mature in age and wisdom—the followers of Bacon and the precursors of Newton—Robert Boyle, ere he had attained the years of manhood, was included; and this connection no doubt conduced to increase his assiduity and mature his knowledge. He even added anatomy to his other studies, and obtained a competent knowledge of the construction and physiology of the human frame. "I satisfied myself," he writes, "of the circulation of the blood, and have seen more of the variety and contrivances of nature, and the majesty and wisdom of her Author, than all the books I ever read in my life could give me notions of." In quoting this remark of Boyle, one of his biographers makes the following just reflections:—"It is delightful to trace, as we proceed, the genuine character of the philosophic mind, seizing in its expansion those comprehensive truths which the sciolist, entangled in the first elements, so often rejects, because his sagacity fails to reach them. With precipitate quickness of parts, shrewd and acute, but limited, he mistakes operations for essential powers, and rashly idolizes nature, though he will hardly admit of God. It is equally pleasing to watch the peculiar impressibility of Mr. Boyle in all things, modifying the growth of his mind and, while it helped to excite

his powers, casting at the same time an elevated moral beauty over his character."

The health of Boyle was never robust, and the intensity of his study greatly impaired it, and he was forced to adopt at an early age, and throughout life to adhere to, a strict regimen in diet, which alone enabled him to persevere in his arduous labours. Upon his return from Ireland in 1654 he retired to Oxford, carrying out an intention long previously formed of fixing his abode amongst those learned men whom the troubled times had driven to this seat of learning. It was their custom to meet at each other's apartments, for the discussion of philosophical subjects. Amongst them Boyle took a prominent and efficient part; and when Wilkins, a leading member, was made provost of Trinity college, Cambridge, the sittings were held at Mr. Boyle's chambers. He was early impressed with the importance of the views and discoveries of the Florentine academicians, and applied himself to follow out and confirm their investigations. The result was a considerable improvement effected by him in the air-pump, shortly before this invented by Otto de Guericke, a burgomaster of Magdeburg, and publicly exhibited by him to the emperor at the imperial diet at Ratisbon in 1654. Boyle suggested and instituted a variety of experiments upon air, and discovered its elasticity and other important properties. In these he was assisted in the mechanical arrangements by the celebrated Dr. Robert Hooke.

But while ardently prosecuting these investigations in natural philosophy, the conscientious, earnest, and enlightened spirit of Boyle did not neglect the more momentous inquiries into sacred things. For this the docile and cautious habits of his mind well fitted him. He had, while yet a boy, expressed himself determined "to be seriously inquisitive of the very fundamentals of christianity, and to hear what both Jews and Greeks, and the chief sects of christians, could allege for their opinions; that so, though he believed more than he could comprehend, he might not believe more than he could prove, and not owe the steadfastness of his faith to so poor an excuse as ignorance of what might be said against it." He now accordingly applied himself to the acquisition of the oriental tongues, and to a critical study of the sacred writings, and his proficiency was such that he composed an "Essay on the Scriptures," which was published in 1652, and pronounced by the best judges to be a work of great learning and critical merit. So zealous was Boyle in religion that he appropriated the entire revenues of certain lands granted to him by the crown in 1662 to the purposes of the maintenance and extension of christianity; and he accepted the presidentship of the Society for the Propagation of the Gospel in New England. The estimation in which he was held at this time for piety, will be understood from the fact that Clarendon, then lord chancellor, urged him to enter into holy orders, which Boyle declined, alleging that his support of divine truth would be more efficacious coming from a layman, who could have no personal interest in its maintenance. The provostship of Eton college was shortly after offered to him by the king; but Boyle had no ambition for rank or station, and he had the moderation and good sense to refuse a gift which would withdraw him from his favourite pursuits. Still devoting himself to science, he published in 1664, in the Transactions of the Royal Society, many important experiments. Not to speak of several on the phenomena of heat and cold, and also on hydrostatics, his essay containing "Considerations and Experiments concerning Colours" is well known as probably not without their share in leading Newton, then about twenty years of age, to his more decisive discoveries in relation to the composition of light. We shall but allude to a circumstance here as showing the public estimation in which Boyle was held as a philosopher. A Waterford gentleman of the name of Greatrakes was said to possess miraculous powers of healing, somewhat similar to those put forward by the animal magnetizers of our own day. Boyle was publicly called upon to investigate the subject, in which he was aided by the Royal Society, and all parties looked to him as the arbiter. The result of his investigation is given in a letter which is remarkable for the wide compass of its learning, as well as for the cautious and sagacious spirit of inquiry which, while seeking for the causes of phenomena, does not reject as untrue all that we cannot understand. In 1667 Boyle took a prominent part in the memorable attack upon the Royal Society. It was in reality the era of a great revolution in the intellectual world—the conflict between the darkness of the scholastic age and the light of the Newtonian day now dawning upon the world. The nominal advocates, but not the true followers of the Aristotelian philosophy, assailed the new school and its supporters with the charge of impiety. The same thing has happened often, and will happen again and again, as in the case of chemistry and astronomy, and more recently of geology. It will happen as often as men, mistaking the language and spirit of holy writ, appeal to it as an accurate philosophical declaration of physical science or natural philosophy, and not, what it in reality is, a medium of conveying, in the ordinary language of mankind, and adapted to the knowledge of the time in which it was written, a popular statement of the phenomena of nature. In this controversy, accordingly, where reason failed, the sacred writings were called in to aid, for the great fact was not yet fully recognized "that the truths of God need no veil of consecrated error, and that his word stands aloof and undefiled by the rashness of theories or the fanaticism of schools." Throughout this controversy the character of Boyle was respected by his antagonists; and to his philosophical labours and pure life the most honourable testimony was borne. A leading writer in the controversy admits "that in his writings are to be found the greatest strength and the sweetest modesty, the noblest discoveries and the most generous self-denial, the profoundest insight into philosophy and nature, and the most devout and affectionate sense of God and religion."

Boyle left Oxford in the year 1668, and settled in London with his sister, Lady Ranelagh, continuing his studies with unabated ardour, and publishing the results from time to time, notwithstanding a severe shock of paralysis which he suffered in 1671. Amongst his papers we must not omit to notice one read before the Royal Society in 1674, "On Quicksilver growing hot with Gold." It would seem that Boyle had not altogether abandoned some of the notions of the alchemists, and the paper drew from Newton a letter cautioning him against any premature disclosure on a fact apparently so favourable to that science. But this life of incessant labour and study began so seriously to affect his health, notwithstanding the great caution and temperance with which he lived, that he was obliged to resign some of his public employments, and to restrict himself exclusively to science. In furtherance of this object, and for the economization of his time, which he ever looked upon as a most precious thing, he publicly declined the numerous visits to which his great celebrity exposed him, and dedicated two mornings and two evenings in each week to the reception of those whom he could not refuse to see. And so this great man persevered till the summer of 1691, when his physical powers began rapidly to fail. In July he executed his will, convinced that the end of life was not far distant. On the 23rd of December, 1691, she who had been the dearest companion of his latter years preceded him to the grave, and on the 30th he followed this beloved sister. They were buried side by side at the upper end of the south side of the chancel of St. Martin's-in-the-Fields, Westminster, and their funeral sermon was preached by Dr. Burnet.

Boyle was in person tall and slight, his face was pale and thin, but strongly expressive of the character of his mind; penetrating and slightly ascetic in its cast, but calm, mild, and solemn. He was remarkable for the peculiar grace of his manner, and for the interest and variety of his conversation. By the wits he was admired as a wit; but his pure taste and elevated morality rejected the free and licentious tone of the period, and it was chiefly in female society that the whole charms of his rich and graceful mind were suffered to appear. Too gifted and too humble for affectation, and too open-hearted for reserve, on these occasions his conversation was so singularly effective and brilliant, that Cowley, whose infirmity was too much wit, thought him superior to the first pretenders of this witty age. His liberality was large; and to every christian institution he was bountiful. He gave £300 for the propagation of the gospel in America, and £700 for the translation of the bible into Irish; and in his will he left a sum of £50 for ever, to found a lectureship in London for the defence of revealed religion. Boyle's christian spirit was the most beautiful feature of a moral character eminently lovely. To a mind simple, earnest, and conscientious, religion was an intense reality. The name of the Deity brought with it a host of solemn and affecting truths, and, as Burnet testifies, "his veneration for the name of God was so profound that he never pronounced it without a discernible pause;" and the high importance to which this feeling elevated, in his estimation, things that to the thoughtless were but commonplace, exposed him to the raillery and satire of the wits of the day. A thorough indifference to worldly

honours was another trait that harmonized finely with the preceding. While princes sought to be numbered amongst his correspondents, and his own sovereign more than once pressed upon him the dignity of the peerage, conferred so liberally on all the other members of his family, Robert Boyle, with a wise humility, ever refused such distinctions. He did well! The name of Robert Boyle would shine the less brightly were its lustre lacquered over with a title.

It is not an easy task to arrive at a just estimate of Boyle as a philosopher. To do so we must endeavour to place ourselves in juxtaposition with the age in which he lived, and examine his claims by the light which the knowledge of that age emits. To a forgetfulness of this may be attributed the fact that some modern writers have undervalued him quite as much as his own contemporaries overrated him. Let us remember that his time was that of a transition from the scholastic to the experimental schools—of emergence from the old philosophy, and the following of a new school under the illustrious Bacon. Of this great man, Robert Boyle is justly entitled to be considered the first follower, while he is the predecessor of many great men in the same path—Priestley, Newton, and others; and it is not too much to say that Boyle's discoveries and conjectures gave some light to guide them in the obscure track which they were destined to illuminate with the full effulgence of their genius. The extent, variety, and soundness of Boyle's investigations ranked him amongst the foremost experimental philosophers of his day, and placed natural philosophy on a firm and broad foundation, whereon aftercoming labourers have raised so noble a superstructure. Budgell, the biographer of his family, though often too partial to be taken as a safe guide, says of Robert Boyle, that "he animated philosophy, and put into action what was before little better than speculative science. He lays before us the operations of nature herself, shows the productions of foreign countries, the virtues of plants, ores, and minerals, and all the changes produced in them by different climates. His observations and discoveries in the animal world are no less curious. He has rescued chemistry from the censures it has long lain under, and has shown of what infinite use it is to philosophy when kept within due bounds. He has destroyed several errors in philosophy, and banished the notion of substantial forms by showing the true origin of qualities in bodies." The language of Burnet is not less eulogistic of Boyle as a philosopher, while it places him in a high position as a christian and a scholar. While such may be deemed as expressing the estimate formed of Boyle by his contemporaries, modern philosophers, both at home and abroad, accord to him high praise. Of these we shall name but two: Mr. Sikes, who in his History of the Progress of Physics justly says—"that it is impossible to follow Boyle through his labours without being astonished at the immensity of his resources for wresting her secrets from nature." This testimony to the physicist may be placed beside Dugald Stuart's observations on the metaphysician and theologian, in speaking of two of Boyle's works—the "Inquiry into the vulgar notion of Human Error," and "Whether and how a Naturalist should consider first Causes." "Both these tracts," he says, "display powers which might have placed their author on a level with Descartes and Locke, had not his taste and inclination determined him more strongly to other pursuits. I am inclined to think that neither of them is so well known as were to be wished. I do not even recollect to have seen it anywhere noticed, that some of the most striking and beautiful instances in the order of the material world which occur in the sermons preached at Boyle's lecture, are borrowed from the works of the founder." The works which Boyle has left after him are very numerous, though many others were lost in various ways, and amongst them, as he himself states, by the surreptitious depredations committed on his manuscripts by visitors. A full list of them will be found in Moreri. An abridged edition was published by Dr. Shaw in 3 vols. 4to. In 1677 an imperfect edition was published in Geneva; but in 1744 Dr. Birch superintended the first complete edition in 5 vols. folio, London, to which he prefixed a Life of Boyle. A second edition appeared in 1772.—J. F. W.

BOYLE, CHARLES, second surviving son of the second earl of Orrery and the Lady Mary Sackville, and grandson of the first earl, was born at Chelsea in 1676. He received his early education in English schools, after which he was entered a student in Christ Church, Oxford, at the age of fifteen, having for his tutors the celebrated Dr. Atterbury and the Rev. Dr. Friend, afterwards master of Westminster school. Notwithstanding his rank, young Boyle applied himself with extraordinary diligence to his studies, so that he attracted the notice and gained the esteem of Dr. Aldrich, the head of the college, who is said to have drawn up his Compendium of Logic for the lad's use, and in his dedication of it to Boyle, he calls him "magnum ædis nostræ ornamentum"—a compliment which, we suspect, was paid to his birth as well as to his talents. While yet a student, his ambition for literary authorship displayed itself in a translation of Plutarch's Life of Lysander, which he published. This was probably undertaken at the suggestion of Dr. Aldrich. In his nineteenth year he edited the Letters of Phalaris, under the patronage of Christ Church, and at the suggestion of Aldrich. The work was undertaken in consequence of Sir William Temple, in his Essay on Ancient Learning, published shortly before, having pronounced them to be superior to any other production of the kind, ancient or modern. There was much reason to believe that these epistles were forgeries, and at all events they are quite unworthy of the extravagant commendation bestowed upon them by Temple, who, it must be confessed, was ill qualified to pronounce upon their genuineness, and dogmatized upon subjects he did not understand. The epistles themselves, and Boyle's edition of them, would probably be long since forgotten, but for the celebrated controversy to which they gave rise, known in literary annals as "Boyle against Bentley." In preparing his work for the press, Boyle was desirous of collating his text with a manuscript in the king's library in London, of which the celebrated Bentley was librarian. As Boyle alleged in the preface to his work, and indeed he is corroborated by the testimony of three others, Bentley refused to leave the manuscript sufficiently long in the hands of the printer for the purposes of collation, and of this Boyle complained somewhat sharply. This brought a contradiction from Bentley, and a rejoinder from Boyle. The question at issue, though itself of little importance, gave rise to one more serious. Bentley quietly waited till the proper time for his revenge arrived. He examined, with all the ability and critical acumen for which he is so deservedly celebrated, these epistles; and having satisfied himself that they were forgeries, he exposed them in a dissertation which he prefixed to the second edition of his friend Dr. Watson's Reflections, published in 1697. Not content with demolishing their authenticity, he assailed the compositions in terms of undeserved depreciation, asserting "that they were nothing more than a fardle of common places, and such a heap of insipid lifeless stuff, that no man of sense and learning would have troubled the world with a new edition of them," and he did not fail to repeat his denial with regard to the manuscript, adding that the edition published by Boyle was a faulty and a foolish one. Bentley's dissertation convinced all impartial readers, but amongst those, of course, Boyle and his friends were not to be found. A rejoinder was published in the name of Boyle, but which was in a great measure the work of Atterbury, Smalridge, the two Friends, and other Oxford men. If this dissertation was deficient in argument, it did not want smartness, sarcasm, and spirit. All the weak points of Bentley are attacked vigorously. Quotations from the epistles are adduced to prove that they are not such stuff as the great Cambridge critic pronounced them to be, but it must be admitted, that in the very outset Boyle betrays his own apprehensions of the untenableness of his position. "I have not," he says in his preface, "anywhere in my book asserted that the epistles which carry Phalaris's name, are genuine; so neither have I, with a decisive and assuming air, pronounced 'em spurious. I expressed myself with caution and reserve in this matter, which I thought became a young writer, who was sensible that the best and ablest judges were divided in their opinions about it, and I thought it would be a very indecent part in me to make myself a judge between 'em." Dr. Garth, too, came to the aid of Boyle, and in his Dispensary paid him a compliment, which is as ludicrous in its gross adulation of Boyle as it is unjust to Bentley:—

> "So diamonds take a lustre from their foil,
> And to a Bentley 'tis we owe a Boyle."

And, in fine, the bitter and keen genius of Swift lent his aid in "The Battle of the Books." All this wit and satire and smartness did not fail in its effects, and the mass of readers, who could better appreciate brilliant repartees than sound arguments, extolled this production, and thus the current of popular opinion ran in favour of the Oxonians and against Cambridge and Bentley, and the former indulged in a triumph which must have

added to their subsequent mortification. In the following year, 1699, Bentley came out with his final reply, which for ever silenced his opponents, and placed him at the height of his fame as a scholastic critic.

On leaving Christ Church, Boyle was returned for Huntingdon, not however without opposition, and a duel, in which he had a narrow escape with his life. In 1703 he succeeded his eldest brother, Lionel, in the earldom of Orrery, of whom nothing more worthy of note can be recorded by the family biographer, than that "he was a pleasant companion, drank hard, and died without issue." He shortly after married the daughter of the earl of Exeter, and in the same year he was appointed to a colonelcy in a regiment of foot, and two years after was elected a knight of the order of the thistle. Having been made a general, he went out as envoy to Flanders, and in 1712 served there under the duke of Ormond. On his return he was made a privy councillor and a British peer, as Baron Boyle of Marston. Lord Orrery maintained for a time his position under George I., but though clever and dexterous, he was neither sagacious nor profound; and while endeavouring to stand well with all parties, he lost favour at court, and either lost, or was obliged to resign, several of his posts, and retired into a comparatively private sphere. In 1720 he was implicated in the conspiracy in favour of the Pretender, in conjunction with the earl of Arran, Atterbury, and others; and this being discovered, Orrery and the duke of Norfolk were sent to the tower in 1722, from which he was released on bail in consequence of the state of his health. From this period he took no very active part in public affairs, though he attended in his place in the house of lords, and after a short illness he died on the 28th August, 1731, in the fifty-seventh year of his age. Lord Orrery was a man of no small genius and considerable accomplishments, though both were overrated in his own times. Mechanics were a favourite study, and he has given his name to a piece of mechanism representing the revolution of the planets, though the invention of a person of the name of Graham. He also wrote a comedy and some verses. He bequeathed his fine library to Christ Church college, Oxford.—J. F. W.

BOYLE, Richard, third earl of Burlington and fourth earl of Cork, was born on the 25th April, 1695. After receiving his early education in England, he prosecuted an extensive course of travel on the continent of Europe, especially in Italy, where he indulged his taste for architecture, and subsequently became one of the most distinguished amateur architects of his day. He erected a mansion at Chiswick after the design of the Villa Capra of Palladio, which, though inconveniently small, was nevertheless admired for its beauty. He also designed the front of Burlington house in Piccadilly, as well as the house of the duke of Richmond at Whitevale. His best work is said to be the assembly-room at York. Lord Burlington was a generous patron of the arts, and was the friend of Pope and Berkeley, and published at his own expense one of Palladio's works. In 1721 he married one of the daughters of the marquis of Halifax, and in 1730 the honour of the garter was conferred on him. Having retired from public life, he occupied himself principally in improving his seat at Chiswick, and died in 1753, when the title of Burlington became extinct.—J. F. W.

BOYLE, John, earl of Cork and Orrery, son of Charles, earl of Orrery, was born in 1707. He received his early education from Elijah Fenton, and after spending some time at Westminster he entered Christ Church, Oxford. On the death of his father in 1731 he succeeded to the earldom of Orrery, and on the death of Lord Burlington to that of Cork. Though he took some part in politics, he was chiefly devoted to literary pursuits, and was an intimate acquaintance of Swift. He edited the dramas and state papers of his ancestor, Roger, earl of Orrery, and wrote some essays and translations himself. He died in 1762, aged fifty-six.—J. F. W.

BOYLE, Hon. Henry, son of Charles Lord Clifford, and nephew of Robert Boyle, devoted himself from an early age to politics, in which he took an active part during the reigns of William III., Anne, and George I. He was a member of the house of commons, where he distinguished himself so much, that he was made chancellor of the exchequer by King William, with whom he was much in favour. This post he occupied till 1707-8, when he was made one of the principal secretaries of state by Queen Anne. Upon the accession of George I., Boyle was created Lord Carleton, and was shortly after made lord-president of the council. He died on the 14th March, 1724-25. Boyle was a man of respectable ability, of great judgment, and well versed in business. Though not an eloquent speaker, he was remarkable for his prudence and address; and it is said of him, that he was never known to say an imprudent thing in a public debate, or to hurt the cause he engaged in.—J. F. W.

BOYLE, Right Hon. Henry, speaker of the Irish house of commons, was son of Colonel Henry Boyle, and grandson of Roger Lord Broghill. He was born at Castle Martyr in the county of Cork. He was returned to parliament for his native county, and soon became a leading and influential member, so that upon the death of the speaker, Sir Ralph Gore, in 1732, he was elected as his successor. In his new office Boyle conducted himself with ability and integrity. He appears to have possessed great influence in the house, and was called by Sir Robert Walpole, "the king of the Irish Commons." He was subsequently made a privy councillor. When the struggle took place between the Irish commons and the British cabinet in 1753, relative to the assent of the crown to the appropriations by the house of surplus revenues—a right which the commons denied—Boyle's influence was exerted against the ministers. The dispute continued till 1756, when the government found it necessary to put Boyle out of their way. He was accordingly raised to the peerage as earl of Shannon, with a pension of £2000 a-year. He died in 1764. Plowden describes him as a deep politician. The simplicity and unaffected ease of his address, and a natural politeness of manner, rendered him amiable even to his opponents. In appearance he was most open, in reality most reserved. He had the art of extracting the secrets of others, and of preserving his own, without any show of art or constraint. He had been raised to the chair and supported in it by the people, at least without the assistance of, if not in opposition to, the government. He had shown much firmness in resisting attacks upon him while carrying measures through the house, and had the uncommon address of preserving his popularity even in supporting unpopular acts.—J. F. W.

BOYLEAU, BOYLEAUX, or BOILESVE, Estienne, provost of Paris under St. Louis, famous as the author of a collection of statutes relating to the military, administrative, and judicial affairs then under the cognizance of the first magistrate of Paris; born probably about the year 1200. He was of noble parentage, and accompanied St. Louis in the crusade of 1248. His Statutes, an excellent edition of which was published at Paris in 1837, form a curious monument of the state of trades, manners, and legislation in Paris, in the thirteenth century. He appears to have been superseded in 1270, about which date it was remarked, to the credit of his judicial labours, that vagabondism had less scope in the city than in any preceding period of its history.—J. S., G.

BOYLSTON, Zabdiel, a physician of much eminence in New England, who introduced the practice of inoculation for the small-pox into America, was born at Brookline, Massachusetts, in 1680. After receiving a thorough education, he began the practice of physic in Boston, where he was very successful, and accumulated a large fortune. The small-pox appeared there in 1721, and caused great terror, as on two previous occasions it had destroyed many lives. Dr. Cotton Mather, a clergyman, who had read in the Philosophical Transactions an account of the successful practice of inoculation at Smyrna and Constantinople, called the attention of the medical faculty to the subject, but could make no convert amongst them except Dr. Boylston. He was a man of great resolution as well as sagacity and skill; and having satisfied his own mind upon the subject, he proceeded, in spite of a vehement outcry from his brethren of the faculty, to inoculate his own son, six years old, and two of his servants. The experiment was successful, and before the end of the year he inoculated 247 persons, of whom less than three per cent. died; while out of 5759 who, during the same time, took the disease the natural way, it was fatal to over fourteen per cent. Dr. Boylston visited England in 1725, where he was received with great attention, and made a member of the Royal Society, being the second American upon whom that honour had been conferred. He died at Boston in 1766, at the age of eighty-six.

BOYNE, Gustavus Hamilton, Viscount, born in 1639, was the youngest son of Sir Frederick Hamilton, a descendant of the Scottish Hamiltons, and a distinguished soldier under Gustavus Adolphus, after whom his son was named. He settled in Ireland, and Gustavus held a commission in the Irish army under Charles II., and was a privy councillor in the following reign.

When James II. attempted to overthrow the constitution, Gustavus Hamilton transferred his allegiance to the house of Orange. He was made governor of Enniskillen, and commanded and organized those brave troops which afterwards took so conspicuous a part in the civil war in Ireland. After exhibiting high proofs of bravery and skill in the defence of Coleraine, he commanded a regiment at the battle of the Boyne, where he distinguished himself by his usual valour, having his horse killed under him, and narrowly escaping death. At the storming of Athlone, shortly after, he waded the Shannon at the head of his regiment, and took the town, of which he was made governor. He was present and took a prominent part at all the principal battles fought by De Ginkle. On the reduction of the country he was made one of the privy council, promoted to the rank of brigadier-general, and received grants of forfeited lands. In the reign of Queen Anne he was farther raised to the rank of major-general, and represented the county of Donegal in parliament till created a peer. At the siege of Vigo he commanded a regiment, and made himself so useful on the occasion that he was presented with a service of plate by the queen. In 1714 George I. advanced him to the dignity of Baron Hamilton of Stackaller. The same king granted him a military pension, and promoted him to the title of Viscount Boyne by patent dated 1717. He died in September, 1723, in the 84th year of his age.—J. F. W.

BOYSE, BOYS or BOIS, John, an English divine, one of the translators of the bible, and a member of the committee intrusted with the revision of the work, born at Nettlestead, Suffolk, in 1560; died in 1643. He succeeded his father-in-law in the curacy of Boxworth in 1596, and in 1615 was presented to a prebend in the cathedral of Ely. He left an immense quantity of MSS., and a work entitled "Johannis Boisii veteris interpretis cum Beza aliisque recentioribus Collatio, in IV. Evangeliis et Actis Apostolorum," 1655.—J. S., G.

BOYSEN, Friedrich Eberhard, a German historian, born at Halberstadt in 1720; died in 1800; author of a translation of the Koran, with notes; "A Universal History;" "Theological Letters," in German, and other works.—J. G.

BOYSSIÈRES, Jean de, born at Clermont-Ferrand in 1555. The date of his death is unknown. He was educated for the bar, but abandoned all regular occupations for the purpose of giving himself exclusively to literary pursuits. In 1573 he published his "Premières Œuvres Amoureuses," consisting of odes, chansons, plaints, tears, despairs, &c., amatory, allegorical, devotional, intermixed with some which could scarcely be read aloud, and which seem to refuse the veil of allegory. We have "Des Humeurs de la Femme," in which the ladies are attacked with malignant pleasantry; and we have "Les Perfections Célestes de la Femme," in which idealised woman is almost a subject of worship. He published in 1584 a poem which he calls "La Croisade," which he seems to have intended for an epic poem. It was never completed. Moréri, who probably did not see any essential distinction between French poetry and prose, took it for a historical account of the crusades, and another biographer calls it a translation of Tasso's Jerusalem Delivered. This mistake probably arose from De Boyssières having translated some cantos of Ariosto.—J. A., D.

BOZE, Claude Gros de, a French antiquary, born in 1680; died in 1753. In 1705 he was nominated a scholar of the Academy of Inscriptions, and, in spite of his youth, he was in the following year elected secretary. In 1715 he was offered and declined the office of subpreceptor to Louis XV., and was admitted a member of the French Academy as the successor of Fenelon. In 1719 he was appointed keeper of the cabinet of antiquities, which in 1741 was transferred from Versailles to Paris. De Boze rendered important services to those branches of science with which he was conversant. He edited the first fifteen volumes of the Memoirs of the Academy of Inscriptions, and wrote all the eloges to be found in them except the first six. He also published a second edition, with a continuation, of the Medallic History of Louis XIV., a treatise on the Jewish jubilee, a dissertation on the Janus of the ancients, and some other works of less importance.—J. T.

BOZZOLI, Giuseppe, born at Mantua in 1724; died towards the close of the eighteenth century; successively professor of physics and of canon law and ecclesiastical history at Rome, and subsequently professor of oriental languages at the university of Mantua; author of a translation of Homer and Virgil, in Italian verse.—J. G.

BRABANT, Dukes of. The following are the more distinguished of these princes—they boasted descent from Charlemagne:—Henri le Guerroyeur, the first duke of Brabant (his predecessor bore the title of count), died in 1235.—Henri II. le Magnanime, an amiable and virtuous prince, died in 1248.—Henri III. le Debonnaire, beloved for his mild government, and renowned for his French songs, died in 1261.—Jean I. le Victorieux, married in 1269 Marguerite de France, daughter of St. Louis. When his sister, Marie de Brabant, queen of France, was accused of having poisoned her stepson, Prince Louis, he disguised himself as a cordelier, and went to Paris to interrogate her. Convinced of her innocence he challenged to the combat all her accusers. In 1292 the Emperor Adolphus constituted him supreme judge of the provinces between the sea and the Moselle. He was killed in a tournament in 1294.—Jean II. le Pacifique, granted to his subjects a bill of rights; and by a charter, called the charter of Cortemberg, instituted a supreme council in his duchy. He died in 1312. Jean III. le Triomphant, maintained successfully various wars with the princes of Germany. Died in 1355.—Jeanne, duchess of Brabant, succeeding Jean III. in 1356, married Wenceslas of Luxemburg, who, in a war with the duke of Juliers, was made prisoner, and only released on condition of ceding a portion of his estates. He died in 1306.—Antoine, killed in the service of France at the battle of Agincourt in 1415, was the son of Phillip the Hardy, duke of Burgundy, and inherited the duchy through his mother, who was heiress to the preceding.—Jean IV., the last who wore the title of duke of Brabant, married in 1418 his cousin Jacqueline, countess of Holland and Hainault. This princess, having been divorced from her husband by the antipope, Benedict XIII., married Duke Humphrey of Gloucester, who, after defeating the Flemings and Burgundians, whom the duke of Brabant had called to his assistance, left her at Mons to return to England. The inhabitants of that town delivered her into the hands of Phillip the Good, by whom she was conducted to Ghent. From that place she escaped in disguise into Holland. In 1425 Jean IV. was proclaimed count of Holland. He died childless in 1427. His successor was the Count St. Pol, who also left no posterity. The estates of Brabant now constitute a province of Belgium.—J. S., G.

BRABAZON, Sir William, eminent for his steadiness, bravery, and the important services which he rendered the English government in Ireland. In 1534 he was appointed treasurer and receiver-general of that kingdom; and in 1535 distinguished himself by his resistance to Lord Thomas Fitzgerald, and the following year by his defeating O'Conor Faly in Kildare. In 1539 he was appointed commissioner for receiving the surrender of abbeys. On the accession of Edward VI. he was made a privy councillor, and suggested and carried out important improvements in the defence of the country. He attacked and defeated Charles Kavanagh M'Art in 1549, compelling him to submit to the English government. He died at Carrickfergus in 1552, and his body was buried in St. Catherine's church, Dublin, his heart having been conveyed to England.—J. F. W.

BRACCAN, Saint, an Irish ecclesiastic who lived in the seventh century. His prophecies, chiefly in verse, were, according to Ware, collected and published by Walter de Islip in the year 1317.—J. F. W.

BRACCIOLINI, better known by his christian name Poggio, was born at Terra Nuova, a small town near Florence, in the year 1380. Very few literary men have met with so many changes of fortune as Poggio did. Having been the pupil of the two greatest classic scholars of that age, John of Ravenna, and Emanuel Crisolora, he was enabled, at the age of twenty-one, to partake of the reputation of his preceptors, and was considered an eminent classic scholar. Boniface IX. created him his apostolic secretary, an office which he filled under seven successive popes. Leonardo Bruni d'Arrezzo, and Nicoló Nicoli were his most intimate friends, and partook of his literary renown, by encouraging and helping him in his literary researches. Although approaching the throne, he did not hesitate often to state the truth, even when against his own interest, and he loudly disapproved of the judgment and execution of Jerome of Prague and John Huss. It was about that time, 1416, Poggio acquired indisputable claims to the gratitude of his country, by the discovery of a great number of precious manuscripts. We owe to him the twelve plays of Plautus, several discourses of Cicero, Ascanius Pedianus, Silus Italicus, Valerius Flaccus,

Ammianus Marcellinus, the three grammarians, Capro, Eutichius, and Probus, and, according to Ginguené, Lucretius, Manilius, Frontinus, and Quintilian. During the disputes which distracted Italy and catholicity, respecting the succession of the popes, Poggio lost and recovered his lucrative office, and finally, under Martin V., fearing the resentment of that pontiff, against whose election he had spoken at the council of Constance, he fled to France, and from thence to Winchester, putting himself under the protection of Beaufort, the bishop of that diocese, who received him with the utmost courtesy. On his return to Italy, he spent his time in writing satires against the monks and preachers of that epoch, whether they were bishops or members of the sacred college. In 1434 Poggio resolved to revisit Tuscany, and after many vicissitudes, he fixed his residence in Florence, expecting the patronage of Cosimo de Medicis. This sovereign having been expelled from the Tuscan territory by his fellow-citizens, Poggio undertook to defend him against the attacks of Filelfio, the greatest Hellenist of that time. The dispute soon degenerated into mutual abuse, and the correspondence of these two illustrious scholars remains only to show how far Italy was in their day from possessing that spirit of politeness which distinguished the wise and sober criticism of the sixteenth and seventeenth centuries. Cosimo having been reinstated, Filelfio fled to Sienna, whither a satire from the pen of Poggio, the severest ever dictated by hatred and vengeance, followed the fugitive. This unfortunate and unmanly war lasted for several years, and engaged both Poggio and Filelfio in many disputes, by which, however, literature gained some exquisite poetical satires from two of the greatest classics of that age. Poggio having disposed of a copy of Titus Livius at a very high price, he bought with the proceeds a very handsome villa, near Florence, ornamented it with the rarest archæological antiquities, and wearied of a bachelor's life, he married at the age of fifty-five a very young lady called Selvaggia Buondelmonti, by whom he had a very numerous family. It is supposed that to this circumstance the literary world owes his work, entitled "An senio sit uxor ducenda," which he wrote in answer to many attacks from his numerous enemies. In 1437 Poggio published a collection of letters, by which his reputation as a writer was vastly increased. This collection was dedicated to his friend Nicoló Nicoli, who died soon after, and whose death induced Poggio to write a funeral oration, which has been handed down to posterity as a model of elegance and eloquence. This eminent man wrote many funeral orations in praise of one Lorenzo de Medicis, of Cardinal Albergato di Santa Croce, of Leonardo Bruni Aretino. These compositions, and the answers to the severe and often unjust criticism of the implacable Filelfio, kept him busy from 1440 to 1447, the year in which his friend Tomaso di Sarzana, a literary man of great merit, was elected pope under the name of Nicholas V. This pontiff recalled Poggio to Rome, and restored him to his former rank and office of apostolic secretary, a favour which he felt so deeply that he wrote and dedicated to that sovereign, in token of gratitude, his treatise on the "Misfortunes of Princes." He wrote also three books on the vicissitudes of fortune. At the suggestion of this pope, Poggio translated into Latin the first five books of Diodorus Siculus, and Xenophon's Cyropædia. In 1450 the plague having desolated the Roman estates, and Rome itself being threatened, Poggio left the eternal city and retired to Terra Nuova, where, in imitation of Boccacio, he wrote many jocose, and very often most obscene tales, taken from ancient manuscripts, and afterwards reproduced by La Fontaine. A more useful work issued from his pen, the fruit of his many conversations with eminent personages, entitled "Historia Disceptativa Convivalis," perhaps a parody of Dante's Convito. His reputation, now at its zenith, and the favour and friendship of the Medicis family, incontestably proclaimed him the worthy successor of Carlo Aretino, the chancellor of Tuscany. His irascible nature, however, hurried him into an unworthy warfare with that eminent latinist, Lorenzo Valla, and curious to say, Filelfio, who had been lately reconciled with Poggio, smoothed the path to a friendly meeting between these two personages, and succeeded in removing all obstacles to their final reconciliation. To this circumstance we owe the publication of Poggio's philosophical dissertation, entitled "De Miseria Humanæ Conditionis;" soon followed by a translation in Latin of Lucian's Λούκιος ἢ ὄνος (Lucius sive asinus). Finally, profiting by the free access he had to all the archives of the state, and having in his long public career acquired a thorough knowledge of things and men, he wrote in Latin the "History of Florence." This work, which the author intended to review and enlarge, has remained very imperfect, on account of his death, which carried him off at the age of seventy-nine, on the 30th of October, 1450. All biographers agree that Poggio's sincerity was very remarkable, and that he contributed more than any other writer to the literary progress of the fifteenth century. Florence put an imperishable seal on his fame, by erecting a splendid tomb to his memory in the church of Santa Croce, the pantheon of Italy.—A. C. M.

BRACCIOLI, Giovanni Francesco, born at Ferrara in 1698. He studied under Parolini and Crespi. He painted for churches. His best works are a "Flagellation," and "Christ Crowned with Thorns." He died in 1762.—W. T.

BRACCIOLINI, Francesco, a celebrated Italian poet, was born of a noble family at Pistoja in 1566. While yet in his youth, he was admitted a member of the Academy of Florence, where his talents gained him a great number of friends, although his sordid avarice annihilated almost all his better qualities. Cardinal Barberini, afterwards Urban VIII., appointed him secretary to his brother, Cardinal Antonio Barberini, who brought him to France, where he was admitted a member of various literary academies. Anxious to surpass Tasso and Tassoni, he wrote two poems—a heroic one, entitled "La Croce Racquistata," in thirty-five books, and the other in imitation of La Secchia Rapita, entitled "Lo Scherno degli Dei." Tiraboschi admits that although both these productions are by far inferior to the two inimitable models, yet they are until now the next in merit. He wrote also many other poems, such as one at the election of Pope Urban VIII., in twenty-three cantos, so much thought of by that sovereign, that he allowed Bracciolini to add to his family escutcheon the arms of Barberini's family, and to style himself henceforth, Bracciolini dalle Api. "L'Assedio della Rocella," an heroic poem in twenty cantos, was written by Bracciolini whilst sojourning in France with Cardinal Antonio Barberini, and many passages are cited by Dell' Ongaro as models of poetry. The versatility of his genius is exhibited in some fables and tragedies, but these are not his best compositions. On the death of Urban VIII. he retired to his native place, where he died in 1645.—A. C. M.

BRACELLI, Giacomo, was born towards the end of the fourteenth century at Sarzana in Tuscany, then under the dominion of Genoa. Nicholas V., his countryman, called him to Rome, and offered him many honours; but he preferred the protection of the Ligurian republic, of which he became chancellor. He wrote the history of Genoa from 1412 to 1444. A classic reader will easily perceive in that history, written in Latin, a studied and not unsuccessful imitation of the style of Cæsar's Commentaries. It has gone through many editions. He is also the author of "De Clavis Genuensibus Libellus;" "Descriptio Liguriæ;" "De Præcipuis Genuensis Urbis Familiis," &c. The date of this illustrious man's death is not certain, although Monnoye, a French author, has fixed that event in 1447.—A. C. M.

BRACELLI, Giovanni Battista, an Italian painter and engraver, born at Genoa. He was a pupil of Paggi, and painted history in his manner. He engraved plates for Borozzio's architectural work in a neat stiff style, and died in 1609.—W. T.

BRACTON, Henry de, the earliest writer on English law, lived in the thirteenth century. He was most probably a native of Devonshire. He studied at Oxford, and took the degree of doctor of laws. He rose to great eminence as a lawyer, and in 1244 Henry III. appointed him one of the judges itinerant. His great work, "De legibus et consuetudinibus Angliæ," was first printed in 1569. A very carefully prepared edition, collated from various MSS., was issued in 1640. The treatise is divided into four parts. The author displays a very full acquaintance with the Roman lawyers and canonists. So manifestly, indeed, is his style influenced by these writers, that he has been accused of a want of fidelity as an exponent of the English code. But, notwithstanding the attempts that have been made to detract from his merit, there can be no doubt that, as far down as the days of Coke, Bracton was justly looked on as the chief source of legal knowledge.—J. B.

BRADE, William, an English musician, resident at Hamburg at the commencement of the seventeenth century. He was a proficient on the viol, and published "Paduanen, Galliarden, Canzonetten," &c., Hamburg, 1609, in 4to; "Neue Paduanen

und Gagliarden met stimmen," Hamburg, 1614, in 4to; "Neue lustige Volten, Couranten, Balletin, &c., met 5 stimmen," Frankfort, 1621, in 4to. These publications are highly interesting, as containing many once popular English airs. Brade died at Frankfort in 1647.—E. F. R.

BRADEL, JOHN BAPTIST, a neat-handed French engraver, born about 1750. He executed portraits of Paoli, Crebillon, John Bart, two popes, and the chevalier d'Eon.—W. T.

BRADFORD, ALDEN, an American historian, was born at Duxbury, Massachusetts, in 1760; died at Boston in 1843; graduated at Harvard college in 1786, studied for the ministry, and for eight years was pastor of a church at Wiscasset, Maine. Ill health obliged him to leave the profession, and he came to Boston, first to be a bookseller, and afterwards a politician and an author. He was secretary of state in Massachusetts from 1812 to 1824. He was an active member of the Massachusetts Historical Society, wrote frequently for periodicals, and published several works on history and biography. The most considerable of his works were a "History of Massachusetts from 1764 to 1820," 3 vols. 8vo, being a continuation of Hutchinson's History; "American Biography;" "Memoir of Dr. Jonathan Mayhew;" "Evangelical History, or the Books of the New Testament, with a General Introduction and Notes;" and a "Biography of Caleb Strong."

BRADFORD, JOHN, an eminent English martyr, born shortly after the accession of Henry VIII., was a native of Manchester. Being of a highly respectable family he received a liberal education, but with a view to his following commercial or political, rather than professional pursuits. At an early age he was appointed clerk or secretary to Sir John Harrington, paymaster of the English forces in France. This situation offered peculiar temptations to what was then the very common sin of peculation, and to these he unfortunately succumbed, acting a principal or a secondary part (it is not clearly ascertained which) in the abstraction of a sum of £500 from the exchequer of his office. The money was restored, and Bradford appears to have been in no danger of losing his place; but his conscience troubled him sadly, especially, it is said, after hearing a sermon of Latimer's, and he determined on dismissing himself the service of the state. In 1547 he began to study law in the temple, but finding his inclination to the church always on the increase, he removed next year to Clare hall, Cambridge, where after a residence of little more than twelve months, he was admitted to the degree of M.A. Ordained deacon in 1550, he rapidly acquired celebrity as a preacher; was presented to a stall in St. Paul's by his patron, Bishop Ridley, and shortly after appointed one of the royal chaplains. From the accession of Mary his doom was sealed. Bold and zealous, as well as eloquent, in the defence of protestant doctrine, he could not be overlooked by the conclave of bishops who directed the councils of the sovereign. He was one of the first victims of her bloody reign. Gilbert Bourn preached a sermon at St. Paul's cross, which had the effect of inspiring his hearers with a violent desire to tear him in pieces. Bradford, who was passing, interfered to save the Romish orator from his infuriated audience, and for this service to a champion of the church, the story being properly perverted, he was condemned to imprisonment in the tower. In 1554, when he had been eighteen months in confinement, it was thought proper to examine him again, touching his heresies, and accordingly he was removed to Southwark, and placed at the bar of a court over which presided Gardiner, bishop of Winchester, and Bonner, bishop of London. Sentence of death was immediately passed on him; but in order to give him leisure to consider well the offers of place and power with which he was assailed by the minions of his judges, execution was delayed till 1st July, 1555, when this incorrigible heretic and illustrious martyr, in company with a youth, named John Lyefe, was brought to the stake at Smithfield. His writings consist chiefly of sermons, tracts, letters, meditations, and prayers. They have recently been printed in 12mo by the Religious Tract Society.—J. S., G.

BRADFORD, WILLIAM, the first printer in Pennsylvania, was born in Leicester, England, in 1659. He became the son-in-law of Andrew Sowles, a wealthy printer in London, and a friend of William Penn, by whose invitation, and in company with whom, Bradford went to America in 1682, and landed where Philadelphia was afterwards built. The first book he printed "near Philadelphia," was Leed's Almanac for 1687. In 1689, some dissensions having arisen as to the rights of the settlers, Bradford printed the Charter, or Frame of Government of the Province, with some remarks by Joseph Growden; but anticipating trouble, put no imprint upon the tract. But as it was known to have come from his press, he was arrested and brought before the council; and we learn from the records, both of his examination and that of Growden, that the proprietor, William Penn, had given "particular order for the suppressing of printing" in his province. (See the Forum by David Paul Brown, Philadelphia, 1856, vol. i. p. 275.) But Bradford stood up manfully for the freedom of the press on this, and on a subsequent occasion in 1692, when, having printed a pamphlet by George Keith, on a question partly civil and partly religious, between the magistrates and the people, his press was seized, and he was brought before the justices, charged with having published a seditious libel. When the jury were told that they were only to try whether he printed it or not, Bradford interposed, saying, "they are to find also whether this be a seditious paper or not," "for the jury are judges in the law, as well as in the matter of fact." (Ibid. p. 280.) In asserting this principle, he anticipated, by nearly a century, Lord Camden and Mr. Erskine. Bradford removed the next year to New York, printed the laws of that colony, and in 1725 started the *New York Gazette*, the first newspaper in that city. He also established a mill for the manufacture of paper, said to be the first in America, as early as 1687. He became rich, and died in New York, May 23, 1752, aged 93. His son and grandson were Philadelphia printers after him.

BRADFORD, WILLIAM, great-grandson of the preceding, second attorney-general of the United States under President Washington, was born at Philadelphia, September 14, 1755. In August, 1780, he was made attorney-general of Pennsylvania. Eleven years afterwards, he was promoted to the bench of the supreme court of that state. In 1793, at the request of the governor, he drew up a very able report to the legislature, showing that the punishment of death might safely be abolished in all cases, except murder and high treason; and an act was immediately passed in conformity with his suggestions. The next year Washington appointed him attorney-general of the United States, in which capacity he was sent to confer with the agitators and leaders of the western insurrection of 1794. He reported that the laws could not be enforced by the ordinary processes of the civil authorities, and an adequate military force was therefore called out, which soon quelled the rebellion.

BRADFORD, WILLIAM, governor of Plymouth in New England, was born in 1589 at Austerfield, Nottinghamshire. At the death of his parents, while he was yet a child, Bradford inherited a small property. His religious opinions and course were determined when he became an attendant on the preaching of Richard Clifton and John Robinson, pastor and teacher of the separatist congregation at Scrooby. Archbishop Bancroft's officers found out the humble flock, and as there was no hope of continuance there, it was resolved to go into the Low Countries. After several unsuccessful attempts the scattered flock was, in the autumn of 1608, collected at Amsterdam, where were already two congregations of English separatists. After a year they resolved to remove to Leyden, but the experiment of a few years there, disposed them to think of another removal; and the congregation, after considering various plans, determined to attempt a separate plantation in what was then called Virginia in America, and resolved to send out a portion of their number at once as pioneers. In order to obtain the means requisite, an agreement was made with some merchants in London, by which, in consideration of supplies, those who should emigrate bound themselves to work, trade, and fish for a term of seven years, for the benefit of a partnership, to consist of themselves and the merchants, the profits to be then divided in proportions, which were agreed upon. These matters being understood, the emigrants, after an affectionate parting with their friends, accompanied by religious services, went on board a little vessel, the *Speedwell*, which lay awaiting them at Delfthaven. At Southampton, whither they were conveyed, they found the *Mayflower*, which had come round from London, with some persons who were to join their company. The two vessels sailed for America with about a hundred and twenty passengers, but twice were compelled to return by the unseaworthy condition of the *Speedwell*. After the second attempt she was left in port, and the *Mayflower* proceeded with a hundred and two passengers. After a passage of nine weeks, she came to anchor off Cape Cod on the 9th of November. John

Carver was chosen governor. On the 11th of December (old style), the place since called Plymouth, was fixed on for the site of a town. Twenty huts were erected and occupied. A fatal sickness soon set in, the consequence of bad food and exposure to the weather. Of the hundred and two persons who composed the company, forty-four died before the first of April. At one time during the winter, only six or seven had strength left to nurse the dying and bury the dead. The first week in April Carver died, and Bradford was chosen governor in his place. From that time his history, more than any other man's, is the history of the colony of Plymouth, the oldest English colony, after that of Virginia, on the American continent. Till the third harvest there was at times great distress for want of food, and this exigency divided the governor's attention with the cares of guarding the colony against plots of the Indians, and struggles to meet the approbation of the London partners. The scheme of a community of property was found to work ill for both parties; and at the beginning of the third year, the governor had ventured so far to deviate from it, as to assign to each family the cultivation and profit of a small separate parcel of land; an arrangement which, on observing its favourable operation, he extended in the following year. As the prospect brightened, the emigrants began to hope to be soon joined by their beloved pastor, and their other friends who had remained at Leyden. But there were persons among the London partners who had no sympathy with them in this wish, and who in various ways took care to obstruct its accomplishment. As the inconveniences of the partnership to all concerned were made manifest by trial, negotiations were prosecuted to effect its dissolution. In 1626, Isaac Atherton, one of the principal emigrants, who had been sent to England for the purpose, succeeded in purchasing for the colonists the whole property of the partnership for £1800, payable in nine equal annual instalments—an arrangement speedily followed by another, by which Bradford and four associates, on consideration of conducting the whole trade of the colony for six years and receiving its profits, agreed to pay the debt of the London partners, and perform certain other obligations. This settlement of their affairs enabled them to execute a long-cherished design. Many of their former associates were brought from Holland and settled with them at their expense. Their affairs were assuming a most prosperous shape, and now the larger emigration to Massachusetts commenced. In 1629, Robinson, their spiritual guide, having died shortly before, Bradford went to Salem to assist in the formation of a church, of principles and constitution like those of the church in Plymouth. Governor Winthrop cultivated the same good understanding with his neighbours; and in 1632, the second year after his arrival, made a journey through the woods from Boston to visit Bradford at the older settlement. Notwithstanding Bradford's wish repeatedly expressed to be released from public office, he was chosen governor by annual election for thirty-one years out of the thirty-six years between his arrival and his death; the last twelve years without a single intermission. He died May 9th, 1657, having lengthened out a wise, religious, and heroic life nearly to the limit of threescore years and ten. Though without early advantages for study, and always leading a busy life, he loved learning and found time for study. He spoke French and Dutch, and read Latin, Greek, and Hebrew. He wrote a full history of "Plymouth Plantation from the beginning of the proceedings which led to that enterprise, down to the end of the year 1646." This volume, which, remaining in manuscript, had been used and referred to by historians of Plymouth at different times down to the year 1767, had since that period disappeared. In 1846, Bishop Wilberforce, in his History of the Protestant Episcopal Church in America, made references in foot-notes to a manuscript history of the plantation of Plymouth in the Fulham library. The language of these references was found to coincide with that of passages which had been published by old historians of New England, as extracts from Bradford's history. An application being made to the late bishop of London, his lordship promptly allowed an examination to be made of the manuscript. By marks which had been described in detail by the writers who had formerly used it, it was incontrovertibly proved to be the long-lost autograph of Bradford. It was known to have belonged in 1758 to the New England library, kept in the tower of the Old South church in Boston. In 1755 that church was converted into a riding-school for a force of British cavalry; and there can be little doubt, that at that time the manuscript was abstracted, to find its way eventually, by means not now to be traced, to the library of the bishop of London. Dr. Bloomfield permitted a copy of it to be taken, and the Massachusetts Historical Society published it in 1856, with valuable notes from the hand of Mr. Charles Deane of Cambridge.

BRADLEY, James, born at Sherborn in Gloucestershire in 1692; died at Chalford in 1762: the most exact observer of former times in England, the man who, through the rare combination of scientific knowledge and generalizing power, with that fineness of sense and delicacy of touch which are indispensable to a practical astronomer, is entitled to have his name inscribed third on the roll, that, reckoning in the order of time, begins with Hipparchus, and presents us next with Tycho. Newton very early designated Bradley as the "first astronomer of Europe;" nor can his estimate be charged with exaggeration. If we except La-Caille, the lamented Bessel, and two or three others whose names we may not mention, because, happily for science, the men who wear them still survive, Bradley up to this day has had no rival.—The position in Astronomy occupied by this remarkable person is very peculiar. To his general exactness and sagacity no greater tribute could be paid than that in which Bessel has been sustained by the concurrence of the whole scientific world. Desirous to fix with every attainable accuracy the most important constants of Astronomy, the great observer of Königsberg fixed upon the catalogue of Bradley; and he has emphatically recorded the degree of esteem in which he held him, by the labour so willingly bestowed on the reduction of that catalogue, and which resulted in his invaluable *Fundamenta Astronomiæ*. But we have said Bradley's position is altogether peculiar, and his fame does not rest merely on his general exactness. It has long been known that the crude observation of the apparent place of a star, in no ways suffices to indicate its true place in the heavens. The apparent place differs from the true place, because of the circumstances in which the observer is placed—circumstances which cause him to see an object external to the earth's atmosphere, as if it were in a position different from the one it really occupies. Until these disarranging influences are understood, and their amount made subject of calculation, there can be no accurate observation; and what is termed Stellar Astronomy could never reach the character of reliability. One of these influences is atmospherical Refraction. Any distant body viewed through the earth's atmosphere appears higher than it really is in the sky; and the amount of displacement varies with the apparent height of the object. This effect of refraction was known before, and Tycho rudely and erroneously allowed for its value. The nature of the true formula was one of the conquests of Bradley. In so far as its structure is concerned, this formula has never been altered. New terms have been added, and the constants Bradley employed somewhat modified; but the correction due to these recent refinements does not exceed half a second of space.—But, besides Refraction, there are other causes of disturbance, the existence as well as the amount of which was discovered by the English astronomer. The *first* is technically named Aberration. Bradley had been puzzled by the existence of small irregularities in the annual position of the fixed stars, of which no previous observation had taken any account. Stars in the plane of the ecliptic seemed to oscillate backwards and forwards by a small quantity in the course of the year; and in every other place in the sky they appeared to describe small ellipses. Dr. Robison of Edinburgh has recorded in his article *Seamanship*, a curious anecdote as to the mode in which Bradley reached the secret of the phenomenon, and we find it given as follows by Dr. Thomson in his History of the Royal Society:—"When he despaired of being able to account for the phenomena which he had observed, a satisfactory explanation of it occurred to him all at once when he was not in search of it. He accompanied a pleasure party in a sail upon the river Thames. The boat in which they were was provided with a mast, which had a vane upon the top of it. It blew a moderate wind, and the party sailed up and down the river for a considerable time. Dr. Bradley remarked that every time the boat put about, the vane at the top of the boat's mast shifted a little, as if there had been a slight change in the direction of the wind. He observed this three or four times without speaking; at last he mentioned it to the sailors, and expressed his surprise that the wind should shift so regularly every time they put about. The sailors told him that the wind had not shifted, but that the apparent change was owing to the change in

the direction of the boat, and assured him that the same thing invariably happened in all cases." No great or cardinal discovery ever results from an accident. Accident is a simple indication of law, as indeed the whole world is: it is the Intellect capable of generalizing, that alone can extract the secret. Previous to this time Römer had discovered that light has a definite although a marvellous velocity, the velocity, viz., of nearly 200,000 miles in a second of time. But the Earth moves in its orbit at a rate of about eighteen miles in a second; and just as the motion of the boat affected the apparent direction of the wind, so must this motion of our globe necessarily affect the apparent direction of the rays of light entering the eye. Every star must therefore undergo an amount of displacement, inasmuch as we infer the place of objects from the apparent direction of the ray emanating from them. The amount of this displacement could be theoretically determined,—depending on the proportion of those two velocities: and Bradley found that the irregularities which so puzzled him, received here their complete solution. It is farther of importance to remark, that this discovery constitutes our earliest physical demonstration of the *reality* of the orbital motion of the Earth.—*Secondly*, There are other displacements caused by the instability of the pole or axis around which our globe rotates. We refer all stars to the pole of the heavens, that is, to the point opposite the pole of the earth. Were that point steadfast, determinations of polar distance made at one epoch would be the same for every epoch. But if that point varies, determinations made at different times would not be comparable. So long ago as Hipparchus, that great motion of the pole, manifested by its describing a circle in the heavens every 25,000 years—a motion that is termed *Precession*—was known and estimated. But the pole does not describe a regular circle; on the contrary, it moves through a waving line, thus originating other and important although minor irregularities, which Bradley was the first to comprehend. The irregularity we now speak of is termed *Nutation*. Bradley detected the connection of the period of Nutation with the revolution of the Moon's Nodes; and subsequent researches, partly theoretical, partly by observation, have traced the physical cause of the change to its remotest consequences, and finally removed this last ground of uncertainty from among the obstacles to the conquests of Astronomy.—Concerning the private life of a man to whom the most imposing of the sciences owes so much, it is not unnatural that a certain curiosity should be felt. But Bradley's existence was a very quiet one. He married a niece of the astronomer Pound, to whom he was earnestly recommended by Halley. After a brief excursion into the fields of Theology he resigned his ecclesiastical appointments, and became Savilian professor of astronomy at Oxford. He observed chiefly at Kew and Wanstead, until he was selected to the office of Astronomer Royal by Sir Robert Walpole, on the eve of his retirement. Bradley's nomination was probably the last official act of patronage by that great, but in many respects somewhat unsatisfactory Minister.—Bradley's observations were published in three volumes folio (superseded in great measure by the *Fundamenta Astronomiæ*) by the university he adorned; and to whose well-known and considerate munificence we have recently been indebted for an account of his life and a collection of his papers, in a quarto volume, edited by Professor Rigaud.—J. P. N.

BRADLEY, Ralph, an English conveyancing lawyer, was born in 1717 at Greatham in the county of Durham, and died and was there buried in 1788. His parentage was humble, and his education self-acquired. His name is not associated with that of any patron or friend; and the attainment of provincial eminence almost unrivalled as a property counsel was due to his own judgment and exertions. He was called to the bar at Gray's inn, but his place of business was Stockton-upon-Tees, the neighbour town to Greatham; and his practice ruled over near half a century. Among his pupils were Ritson, an eccentric genius, and Holliday, C. Butler's master. His style of expressing opinions and drawing instruments was chargeable with the vices of tautology and diffusiveness. Bradley was never married. He possessed social qualities to a great degree; and the ultimate disposition of his property denotes the benevolence of his heart, although its frustration by the chancellor, Thurlow, proved the fallibility of its author's legal judgment. Having no near relations, he by his will directed that the income (except £500 a year for twenty years, and £1000 a year afterwards) of the bulk of his property should accumulate for seventy years. The income of the principal and its accumulations was then, and the £500 a year and the £1000 a year were in the meantime, to be from time to time for ever applied in the purchasing of such books as might have a tendency to promote the interests of virtue and religion and the happiness of mankind. This charitable purpose to be carried out by the court of chancery. When application was made to establish this charity, Lord Thurlow, ignoring the existence of the Society for Promoting Christian Knowledge, said he did not know what books had a tendency to promote the happiness of mankind, and set aside the bequest in favour of the next of kin. In 7 ves. 50 n. the charitable trusts are set forth at length. They are characteristic of the style of their author. If he had described more fully the main purpose and elaborated less the details of the scheme, a different result might have been expected. To commemorate his bounty, a suitable inscription had, on the occasion of his burial, been put upon his tomb in Greatham churchyard, and after the decree his relations annexed to this inscription a few words to show how his intentions had miscarried.—S. H. G.

BRADLEY, Richard, a popular writer on gardening and agriculture, lived in the early part of the 18th century. He made himself known at first by papers on the nature of the sap in vegetables, and on the quick growth of Mouldiness on Melons, which were published in the Philosophical Transactions. He became a fellow of the Royal Society, and was chosen professor of botany at Cambridge in 1724, but he does not appear to have conducted himself well, and Dr. Martyn was appointed to lecture for him. He published a treatise on husbandry and gardening, a gardener's calendar, a philosophical account of the works of nature, a "Botanical Dictionary," and a history of succulent plants. He lectured on materia medica in London in 1729. This course of lectures was published. Died in 1732.—J. H. B.

BRADSHAW, John, an English barrister, better known as President Bradshaw, because he presided in the court which condemned Charles I. He was born in 1586 of an old Lancashire family, and became a student at Gray's inn. He was warmly attached to the parliamentary party, and obtained among them a considerable amount of chamber practice. He was one of the commissioners to whom the custody of the great seal was intrusted by the house of commons in 1646, and in the following year he was appointed chief justice of Chester by a vote of both houses. In 1648 he was raised to the rank of serjeant. When the republican party had resolved to put King Charles to death under colour of judicial forms, Bradshaw's name was inserted in the record or revised list of commissioners for trying the king, and was by them chosen president of the court. He displayed considerable self-possession throughout that memorable trial; but treated the unfortunate monarch in an exceedingly insolent and unfeeling manner. His party seem to have been satisfied with his behaviour, for they rewarded him with a gratuity of £5000, a town house, and country seat, the gift of Lord Cottington's estate in Wiltshire, and other landed property, yielding in all a rental of £1000 a year, and made him chancellor of the duchy of Lancaster. Bradshaw was a sincere republican, and, therefore, opposed the ambitious designs of Cromwell, who deprived him of the office of chief justice of Chester. After the death of the protector, Bradshaw was elected president of the council. He died November 22, 1659, and was buried with great pomp in Westminster abbey; but after the Restoration his body was disinterred, and exposed on a gibbet along with the bodies of Cromwell and Ireton. Clarendon describes him with apparent truth as a man of some ability, but insolent and ambitious.—J. T.

BRADSHAW, William, an English puritan, born at Market Bosworth, Leicestershire, in 1571. He was educated at Emanuel college, Cambridge, after leaving which, through the influence of Dr. Laurence Chasterton, he became in succession tutor to the family of Sir Thomas Leighton, and fellow of Sidney Sussex college. Having obtained orders in a way which indulged his scruples on the subject of ordination, he was for some time employed as lecturer in the churches of Abington and Steeple Morden, near Cambridge, and afterwards at Chatham in Kent. From Chatham, on occasion of a dispute with his ordinary, he removed to London, and was appointed lecturer of Christ Church, Newgate Street. A treatise of his on some litigated points of ecclesiastical rule caused his demission from this office, and he retired to his native county, where he died in 1618. He is chiefly remarkable as the author of a small treatise, entitled

"English Puritanism," 1605, an abstract of which is to be found in Neal's History of the Puritans. Besides that work he wrote a "Treatise on Justification," and "A Plaine and Pithy Exposition of the Second Epistle to the Thessalonians."—J. S., G.

BRADSTREET, Simon, one of the early governors of the colony of Massachusetts, was born at Horbling, a small village near Folkingham, Lincolnshire, England, in March, 1603. His father, a nonconformist minister, was a fellow of Emanuel college, and much esteemed for his piety and learning. In several positions which he occupied, the son was thrown much into the company of those who were then proposing to emigrate to New England, and, after marrying Anne Dudley in 1628, he decided to join them. He arrived at Salem, in Winthrop's company, in June, 1630, was present at the first general court held at Charleston, in August of the same year, and was there elected an assistant and secretary of the colony, which office he held for fourteen years. When the New England colonies formed their memorable confederation for mutual defence in 1643, Mr. Bradstreet was appointed one of the two commissioners on the part of Massachusetts, and took an active part in all thier proceedings. After the Restoration, when the colony were in a fever of apprehension lest Charles II. should take away their charter and their privileges, he drew up the address and report defending both, and was sent to England, with Mr. Norton, to make the best terms they could with the monarch. He showed much prudence and address in this delicate office, and brought back a letter from the king, which he maintained was really favourable to Massachusetts, though the more resolute puritans were dissatisfied with it, and censured his conduct as compromising the honour and rights of the colony. Also, when the royal commissioners arrived in 1665, he advised a quiet compliance with their demands, instead of the stiff-necked course actually adopted. In 1673 he was chosen deputy-governor, and was re-elected for six successive years. Then, in 1679, at the age of seventy-six he was first chosen governor, having previously served as an assistant for fifty successive years. To this high office he was annually re-elected till May, 1686, when the charter was dissolved; and then, though nominated first of the seventeen councillors who were to act under Dudley, the first royal president, he nobly refused to serve. The tyranny of Audros followed, grievous but short; and when, on the news arriving of the revolution of 1688, the people of Boston and the vicinity, without waiting for authority from England, rose in arms, and required Audros immediately to give up the government and the fortifications; the venerable Bradstreet was at their head, and Massachusetts once more coming together in general court, chose him governor again. And "the Nestor of New England," as he was fitly termed, was annually re-elected to this office till May, 1692, when Sir William Phips arrived with a new charter, which no longer allowed the people to choose their own chief magistrate. Still he was nominated as senior councillor under the new government; but he refused to serve, and retired to Salem to await the long-deferred summons to meet the Master whom he had so long served on earth. He died at Salem, March 27, 1697, in the ninety-fifth year of his age.

BRADWARDIN or BREDWARDINE, Thomas, surnamed the Profound Doctor, an eminent English schoolman, born in the diocese of Chichester of an ancient family, deriving its name from Bredwardine, a village or camp on the river Wye. The date of his birth is uncertain, but as he was proctor in the university of Oxford in 1325, it could not have been later than the middle of the reign of Edward I. At Merton college where he graduated, he became professor of divinity, holding in conjunction with that office the chancellorship of the university. Resigning both these dignities, he was appointed chaplain to the famous bishop of Durham, Richard de Bury, and subsequently became chancellor of the diocese of London, prebendary of Lincoln, and chaplain and confessor to Edward III. This victorious monarch he attended in his French wars, influencing his councils to a remarkable degree by the candid exercise of the functions which belonged to a confessor in the times of chivalry, if not, as is pretended by contemporary writers, directly influencing his fortunes by virtues and piety, which could not belong to the chaplain without prospering the king. On the death of Stratford, archbishop of Canterbury, he was elevated to that see; but the king refused to ratify the election, observing that "he could very ill spare so worthy a man to be from him, and he never could perceive that he himself wished to be spared." The see being again vacant within the year, however, Bradwardin was consecrated at Avignon in 1349. Shortly after his return to England he fell a victim to the plague. The work which procured for him from the reigning pope the appellation of the Profound Doctor, is his "De Causa Dei," a digest of his lectures at Oxford, edited by Sir Henry Savile in 1618. It is directed against the Pelagians. His other published works are—"Geometria Speculativa," &c., Paris, 1495; "De Proportionibus," Paris, 1495; "De Quadratura Circuli," Paris, 1495.—J. S., G.

BRADY, Nicholas, D.D., an Irish divine, who, in connection with his fellow-countryman, Nahum Tate, composed the metrical version of the psalms now in use in the church of England. He was the son of Major Nicholas Brady, a descendant of Hugh Brady, first protestant bishop of Meath, and was born at Bandon, in the county of Cork, on the 28th October, 1659. He received his early education in England, but obtained his degrees in Trinity college, Dublin. He obtained preferments in Ireland, and being a firm adherent of the Orange party, he was sent with an address to William III. on his accession to the throne. Remaining in London, he obtained some good livings, and became successively chaplain to the king and queen, Queen Anne, and the prince of Wales; and though he was in receipt of a large income, he contrived to spend it, and was obliged to keep school at Richmond to eke out his means. He died on the 20th May, 1726. He translated the Æneid of Virgil, a performance now neither read nor known; published some volumes of heavy sermons, of which the same may be said; and wrote some dramas and a tragedy which were not devoid of merit, and had reasonable success, though the subject and its treatment were rather strange for a divine. Brady and his works would have long passed from the memory of mankind, but for the happy chances that have floated them down the stream of time in the poor composition to be found appended to the book of Common Prayer.—J. F. W.

BRADY, Rev. Philip, a clergyman of the county Cavan in Ireland. He lived in the beginning of the eighteenth century, and was a man of great wit, a good scholar, and particularly versed in the language of his country. He composed several poems, and translated some English works into the Irish language.—J. F. W.

BRAGANZA, the dukes of, took their title from Braganza, the chief town of the Portuguese province of Traz-os-Montes. The following are the more remarkable of these princes:—Alfonso, illegitimate son of John I., king of Portugal, created duke of Braganza in 1442 during the minority of Alfonso V. His brother, Peter, duke of Coimbra, regent of the kingdom, led by his arts into a quarrel with the young king, fell by the hand of his sovereign in 1449. Died in 1461.—Ferdinand II., third duke, decapitated as a traitor in 1483 by his brother-in-law, King John II.—James, fourth duke, eldest son of the preceding, was restored to the dukedom by King Emmanuel; and, as a further proof of his sovereign's favour, in 1489 nominated his successor.—J. S., G.

BRAGANZA, John I. and John IV. of. See John.

BRAHAM, John, the celebrated singer, was born in London of Jewish parents in 1774. He was left an orphan at an early age, and in such humble circumstances that it is said he sold pencils about the streets. However, he was still very young when he became the pupil of Leoni, an Italian singer of celebrity; and his first appearance on the public stage was at the Theatre Royal, Covent Garden, April 21, 1787, for the benefit of his master. In the bill it is announced—"At the end of Act i., 'The Soldier Tired of War's Alarms,' by Master Braham, being his first appearance on any stage." When the well-known John Palmer opened the Royalty theatre, at the close of the same year, Master Braham formed part of his corps, and performed in a burletta composed by John Carter, the author of "Oh, Nanny!" "Stand to your Guns," &c., and entitled "the Birthday, or the Arcadian Conquest." The locale of his debut was not the most favourable to rising musical talent: neither the titled patron nor the accomplished virtuoso frequented the *ultima Thule* of Wellclose Square. Nevertheless the fame of the wonderful boy who was singing at the Royalty, the astonishing pupil of Leoni, spread itself even into the western regions, and drew many gentle auditors from their usual routine to the humbler scenes of his surprising efforts. About the period when young Braham's voice broke, his master Leoni was compelled, through pecuniary embarrassment, to quit England, and leave the young

orphan entirely dependent upon his own resources, at a moment when the most valuable of those resources had, for a time at least, failed him. Fortune, however, soon raised him up patrons in the powerful and wealthy family of the Goldsmids, under whose protection and auspices he acquired considerable practice as a teacher of the pianoforte. But although the pianoforte became for an interval his immediate profession, the cultivation of the returning powers of his voice formed the great object of his hopes and his ambition. It was already settling into a tenor, remarkable alike for tone, flexibility, and compass; and he omitted no opportunity of polishing it by study, or strengthening it by practice. In one of the many musical societies which he frequented, Braham became acquainted with Ashe, the celebrated flute-player, who, struck with the beauty of his voice, proposed to him an engagement for the following season at Bath, which was immediately and gladly accepted; and in 1794 he made his first appearance as a tenor singer at the concerts in that city. In the conductor of these concerts, Signor Ranzzini, the debutant found all that was wanting to give high finish to a voice which nature had formed in one of her most prodigal moulds; an instructor to whom all the rules of art were familiar, and in whom all the delicacies of the highest refinement of that art were personified. In Braham, Signor Ranzzini recognized a pupil on whom it was a pleasure to lavish all the resources of which time and study, learning and taste, had rendered him master. To the last hour of his life he boasted of his famous pupil, and Braham never failed to acknowledge his obligations to his talented instructor. The fame of the new singer soon extended to London, where it was first carried by J. P. Salomon, who, from the moment he heard Braham at Bath, pronounced him to be the finest tenor singer in Europe. In the spring of 1796, an engagement for a limited number of nights was offered to him by the managers of Drury Lane, and the genius of Storace expended its last efforts in the composition of the songs which were to exhibit the extent and variety of his powers. The early and lamented death of the composer delayed, for a short time, the production of his last opera, but the difficulties were at length overcome; the parts left unfinished were completed by Kelly, and on the 30th of April, 1796, "Mahmoud" was performed for the benefit of his widow and family; and Braham, then only twenty-two years old, at once took the rank in which, for upwards of a quarter of a century, he had no competitor. Before the year of his debut had closed, Braham achieved another professional triumph of the highest class, in being engaged as a principal tenor at the Italian opera; and here again it is impossible to repress a feeling of wonder at the talent and industry which qualified so young a man to burst forth at once as leader in styles so different, and perform not only in his native, but in a foreign language. His first appearance on the opera stage was on the 26th November, 1796, in the character of Azor, in Gretry's opera, "Zemira e Azore." He was highly applauded, and one of his airs encored; afterwards he performed with Banti in Sacchini's serious opera, "Evelina," and continued to sing until the end of the season. In the same year he was engaged at the oratorios, and established his reputation as a singer of sacred music by his delivery of some of Handel's *chef-d'œuvres*. Braham now determined to increase his knowledge of the mechanical resources of his art, by studying the best models which Italy afforded. He accordingly embarked for the continent in the autumn of 1797, and proceeded in the first instance to Paris, not contemplating a stay of more than a week in that city; but some concerts which he gave (at the first of which Bonaparte and Josephine were present) turned out so successful, and so lucrative, that he remained there eight months. A plan was organized for the performance of Italian operas, and a permanent engagement offered to Braham. Italy, however, was his object, and declining all overtures for remaining in Paris, he continued his journey southward, and in the autumn of 1798, appeared as primo tenore at the Teatro Pergola in Florence, as Ulysses, in an opera of that name composed by Basili; and as Orestes in "Le Furie d'Oreste" of Moneta. He was next engaged for the succeeding carnival—an unheard of honour for an Englishman—and appeared at the Scala (Milan), with his gifted countryman, Billington. The opera in which they performed was composed by Nasolini, and entitled "Il Trionfo di Clelia." Rome and Naples now contended for the English tenor; but Braham's success at Milan led to a renewed engagement there for the following year; and when he left the capital of northern Italy he proceeded to Genoa, where he devoted much time to the study of composition, under the able instructions of the mæstro Isola, and had an opportunity of singing with the celebrated musico, Marchesi. From Genoa he returned to Milan, and went thence, in 1799, to Venice. Here he assisted at the funeral obsequies of Cimarosa, and performed in the serious opera of "Artemisia." His next engagement was at Trieste, where he performed in Martin's opera, "La Cosa Rara," a work from which Storace took a great part of the music of his "Siege of Belgrade," and which Braham, five or six years afterwards, introduced with such success at the opera-house in London. Whilst remaining at Trieste, our great tenor received invitations from Lisbon, Naples, Milan, Vienna, and England. That from Vienna he accepted, reserving to himself the liberty of singing one year in England, previous to making his debut in the Austrian capital. Following this plan, he proceeded across Germany, *via* Hamburg, to his native country, where the unanimous and enthusiastic applause he met with, made him forget or forego his German engagements. On the 9th of December, 1801, Braham made his reappearance before an English audience at Covent Garden theatre, in an opera called "Chains of the Heart"—the joint composition of Mazzinghi and Reeve. The music, however, was so feeble in the serious, and so commonplace and vulgar in the comic parts, that, notwithstanding it was supported by such talents as Braham's and Madame Storace's, it lived only a short time, and was succeeded in February following by "the Cabinet." In this opera Braham was the composer of all the music of his own part, a custom to which he continued for several years pretty closely to adhere, and seldom has any music been more universally popular. Among these operas we name "Family Quarrels," 1802; "the English Fleet," 1802; "Thirty Thousand," 1804; "Out of Place," 1805; "False Alarms," 1807; "Kais, or Love in a Desert," 1808; and the "Devil's Bridge," 1812. To follow Braham through all his engagements would exceed the limits of this notice; it is sufficient to say, that in the theatre, the concert-room, or the church, he had scarcely a rival. *Non ce in Italia tenore come Braham*, was the frequent exclamation of foreigners who heard him. During the seasons of 1804–6, he was engaged as principal tenor at the Italian opera, singing with Mrs. Billington in "Il Trionfo dell' amor fraterno;" "Gl'Orazi e Curiazi;" and La Clemenza di Tito." In 1816 he again appeared at the opera, as Guglielmo, in the "Cosi fan Tutte" of Mozart; and in 1826 acquired fresh laurels in the arduous part of Sir Huon, in Weber's wondrous opera of "Oberon, or the Elf King's Oath." Down to the present time everything which Braham undertook prospered; but in 1831 the tide of fortune changed. In this year he purchased, jointly with Yates, the building known as the Colosseum, in the Regent's Park, for which the large sum of £40,000 was paid. Five years afterwards he opened the St. James' theatre, which he had erected at a cost of £26,000. The large fortune which his genius and energy had once gained him was lost by these unfortunate speculations; but his declining years were passed in the most cheerful comfort, secured to him by the affectionate care of his daughter. He died in February 17, 1856, at the advanced age of eighty-two. In energy and pathos of style, Braham stood unrivalled as a public singer, and his powers in this respect were especially conspicuous in accompanied recitative, which generally expresses strong passion; thus "Deeper and deeper still," of Handel, was the *chef-d'œuvre* of his declamatory and pathetic manner, describing, as it does, Jephthah in the agony of his rash vow. As a composer, Braham completely attained the object he aimed at, in his numerous songs, duets, &c., many of which attained the highest degree of popularity. As a national song, his "Death of Nelson" has pleased, and continues to please, a vast majority of the inhabitants of the British isles; it has therefore accomplished its purpose. Braham's private character was marked by kindness and urbanity, and he was never known to treat the public, in a single instance, with levity or caprice. In matters of business he was remarkably honourable; and it was the common remark of those who knew him long and well, that he was never known to speak disrespectfully of any public singer—declining to censure where he could not in justice applaud, but cheerfully bestowing praise whenever truth permitted. The only spot upon Braham's character was his *liaison* with Signora Storace, but this, we believe, has been much misrepresented. He left five sons and one daughter. The eldest son (by Signora Storace) is now a clergyman of the church of England. The other members of

his family are the fruits of his marriage with Miss Bolton of Ardwick, near Manchester, in 1816. One son is, we believe, in the army. The other three, Hamilton, Charles, and Augustus, are rising members of their father's profession. His daughter married, first, John James Henry Waldegrave, Esq.; secondly, in 1840, George Edward, seventh earl of Waldegrave; and, thirdly, in 1847, George Granville Vernon Harcourt, Esq., eldest son of the late archbishop of York.—E. F. R.

BRAHE TYCHO. See TYCHO.

BRAINERD, DAVID, a celebrated American missionary to the Indians, was born at Haddam in Connecticut, April 20, 1718. His parents died when he was quite young, and until the age of nineteen, he expected to spend his life as a farmer. But he possessed by nature a thoughtful, conscientious disposition, and the strong religious cast of his mind made him very desirous to prepare himself for the clerical profession. In 1738 he went to reside with Mr. Fisher, the minister of his native town, and in 1739 he entered Yale college. About this time, Whitfield came to New England, and most of the students were greatly excited by his preaching. Brainerd's feelings were strongly roused, and in his zeal he made use of some rash expressions against one of the college officers, which caused his expulsion. This, however, did not interfere with his preparation for the ministry, and in 1742 he was ordained, and immediately commenced his labours as a missionary among the Indians. His services were engaged by an association in New York, and he was first sent to the settlement of Kanaumeek, between Stockbridge and Albany, and here he laboured most conscientiously in the midst of privations and sufferings. His health had never been good, and amid the sufferings of his Indian life, it often gave way altogether. He was a rigid Calvinist, and subject to the most distressing fits of religious depression; but notwithstanding this distress of body and mind, he pursued his work indefatigably, until he found that he might be more useful elsewhere; and in 1774 he left Kanaumeek, and removed to Crossweeksung, at the Forks of the Delaware. His duties were now of the most arduous description. Notwithstanding his ill health, he spent a life of unremitting activity, making frequent journeys from one place to another, and devoting all his energies to the advancement of civilization and religion. For a long time his labours seemed almost entirely without success; he had no time to learn the Indian language, and his preaching lost much of its effect when communicated to his hearers through an interpreter, who himself only partially understood the true import of what was said. Finally, however, he achieved a great success. The Indians listened with attention, and many were not only converted to Christianity, but made considerable progress in civilization; he baptized seventy-eight savages in one year. Meantime his health suffered fearfully. He was obliged to sleep in smoky cabins, or else in the open air, protected only by a few boughs; the symptoms of consumption increased, and it was with the greatest difficulty that he continued his duties. He struggled on, however, for several months, when it became evident that he must abandon his labours for a time, if not for ever. In April, 1747, he set out for New England, and was received at Northampton into the family of Dr. Jonathan Edwards, where he was told by the physicians that his case was hopeless; he lingered a few months, a daughter of Dr. Edwards attending him devotedly as his nurse. His death took place at Northampton, October 9, 1747, in the thirtieth year of his age. Dr. Edwards published a memoir of him, composed chiefly of extracts from a diary which he kept with great minuteness throughout his career. It is a deeply affecting record of spiritual experience, of the hardships of his life, increased by the morbid tenderness of his conscience, and the enthusiastic zeal with which he pursued his Master's work in sickness and solitude. John Wesley abridged the work, and published it in England. In 1822 the original, with additional extracts from Brainerd's diary, was published at New Haven by Sereno E. Dwight.

BRAITHWAITE, JOHN, a member of the British embassy at Morocco at the period of the Emperor Muley Ishmael's death. He wrote an account of the political movements of 1727 and 1728, following that event. The work was published in London in 1729, and was translated into several continental languages, and is interesting for its details concerning the history and condition of Morocco.—J. B.

BRAITHWAITE, WILLIAM, one of the forty-seven divines appointed by James I. to prepare the version of the Bible at present in use, born about the middle of the sixteenth century, was fellow of Emanuel college, Cambridge, and afterwards master of Gonville and Caius college.

* BRAKEL, G. A., a Swedish poet, born in 1782, author of "Oden i Svithiod," a tragedy, published in 1826, and "Wäinemöinen," a lyrical drama, 1829.—M. H.

BRAKEL, JAN VAN, a Dutch naval officer, born in 1618, began his gallant career under the famous De Ruyter. For distinguished service in the engagement between the Dutch and English fleets, August 4, 1666, he was raised to the command of a ship in the squadron despatched by the states of Holland against Chatham. In this expedition, having forced his way up the river in the face of a tremendous fire, he succeeded in destroying a part of the English fleet. His most gallant exploit, however, was his boarding the leading ship of the enemy in an action between the Dutch and the combined fleets of Great Britain and France in 1672. The earl of Sandwich, his opponent, fought with the most determined bravery, and having the advantage of a larger ship, would have sunk that of Brakel, but the encounter, one of the most desperate in the annals of naval history, unexpectedly terminated in favour of the Dutch, through the accident of the English flag-ship taking fire. Brakel was killed in an engagement with the French in 1690.—J. S., G.

BRAKENBERG, RENIER, a Dutch painter, born at Haerlem in 1649. He first studied under Mommers, and then under Schendel, whom he imitated with all Brouwer's dissolute riot and coarse repulsive fun. Sometimes the drinking-bout merry-makings of Ostade were his models. His figures are mannered and badly drawn, and he painted with a careless facility which only simulated finish. His chiaro-scuro is cleverly balanced, neither light nor dark having too much their own way. His later pictures betray negligence in the drawing of hands and feet. His earlier pictures are ingeniously varied in subject, the colouring strong and natural, the touch vigorous and firm. He died at Haerlem in 1702.—W. T.

BRAMAH, JOSEPH, whose name is known in connection with numerous mechanical improvements, was born at Stainborough, Yorkshire, in 1749. He was apprenticed to a carpenter in his native place, and having served his apprenticeship, he removed to London, and ere long began business as a cabinet-maker. Having shown great aptitude for mechanical invention, by some improvements which he effected in the construction of water-closets, he devoted himself to that branch of labour. His next invention, which he patented in 1784, was an improvement on the construction of the lock, rendering it more inviolable. Perhaps his most important achievement was the construction of a hydraulic press, acting on the principle of the hydrostatic paradox, which produced great force, and could be conveniently applied to many useful purposes. Its power was tested in Holt Forest, Hampshire, where 300 of the largest trees were raised from the ground by its means, managed by only two men. Bramah erected at Woolwich arsenal a machine for planing timber, moved by this power, which acted with great rapidity and exactness. In 1807 he invented, for the bank of England, a machine for numbering and dating their notes, which effected a great saving of time and labour. He died in 1814, in consequence of cold caught in Holt Forest, while superintending his experiments there. Mr. Bramah left "A Dissertation on the Construction of Locks," and "A Letter on the subject of an alleged Violation of Patents."—J. B.

BRAMANTE. So little is recorded of the origin of this great Italian architect, that his name and birthplace are equally unknown. He is called DONATO BRAMANTE, and BRAMANTE LAZZARI—the former is probably the correct name—and he was, according to Vasari, born at Castel Durante, or, according to another account, Monte Asdrualdo, both in the duchy of Urbino, in 1444. He was brought up as a painter, and studied from the works of Fra Bartolommeo of Urbino, called Fra Carnovale, a painter of reputation in his time; but Bramante's real disposition was for architecture, and from 1474 he travelled throughout the north of Italy in search of occupation accordingly, until he settled, about 1480, in Milan, where he found patrons in Gian Galeazzo Visconti, and in Lodovico il Moro. He was finally appointed, in 1491, engineer of the cathedral. He had already furnished plans for the cathedrals of Foligno and Faenza. Bramante was also the architect of the new cathedral of Pavia, of which the first stone was laid by Cardinal Ascanio Sforza, June 29, 1488; and he superintended the works while he resided in Milan.

About 1499, or more probably a few years earlier, he left Milan, and established himself in Rome. Though Bramante was now advanced in life, his great influence on modern art commenced in Rome; he followed the steps of Brunelleschi, who died within a year of the time that Bramante was born. The classic revival had commenced, the Gothic and Byzantine were superseded, and the round arch in its turn supplanted the pointed. Bramante took advantage of the opportunities afforded by the ancient ruins of Rome, of perfecting his knowledge of classical art, and qualified himself for the high position as an architect which he shortly attained. The art of Bramante, however, was not classical, but the classical applied to the uses of modern society—it was the Italian renaissance in a grand and simple form. One of the noblest examples of Bramante's style, is the Cancellaria Apostolica, formerly known as the Palazzo San Giorgio, a magnificent and spacious palace built as the private residence of Raphael Riario, cardinal of San Giorgio, in the pontificate of Alexander VI. It bears the date 1495, and besides being one of the earliest, is one of the most important monuments of the renaissance in Rome. The principal front on the Campo Fiore, presenting above a basement, a double row of Corinthian pilasters, comprising three upper stories, extends to about 275 feet in length; but the great feature of the building is the inner court, surrounded on all four sides by a double colonnade. This palace was confiscated to the papal government in the time of Leo X., in consequence of the participation of the Cardinal Riario in the conspiracy of Cardinal Petrucci against that pope. Bramante executed many works in the pontificate of Alexander VI., but Julius II. was his principal patron, and the Vatican was the great arena of his glories. Here he carried out vast works for that pope. He first joined the Belvedere villa to the old palace of the Vatican, and enlarged and embellished the palace by the addition of the court of San Damaso, and the famous Loggie, containing the celebrated arabesques of Raphael, with many other improvements. Raphael himself, the fellow-townsman of this architect, was invited to Rome through the representations of Bramante. In 1506 he commenced his immense undertaking—the rebuilding of the Basilica of St. Peter. Julius II. laid the first stone on the 18th of April of that year; but Bramante, though the maestro architetto for eight years, did not carry the building much beyond the four great piers of the dome; but these were the key to the whole, and the work was necessarily continued with corresponding magnificence of proportions by his successors, but upwards of a century elapsed before its completion.

Bramante died on the 11th March, 1515, and was buried beneath the church of St. Peter, in the so-called Grotte Vaticane. He was frate del piombo, or keeper of the leaden seals. The duty of this officer is to attach the leaden seals to the papal bulls. After Bramante's death, Raphael was, by the express desire of the architect, appointed his successor by Leo X. He had for assistants, Giuliano da San Gallo and Fra Giocondo da Verona, who had been also the assistants of Bramante. After Raphael's death in 1520, the work was carried on by Baldassare Peruzzi. In 1536 Antonio da San Gallo, the nephew of Giuliano, succeeded Peruzzi and considerably altered the original plan. Michelangelo succeeded San Gallo in 1546, and superintended the work to the completion of the dome in 1564. The continuation was then undertaken by Vignola, aided by Pirro Ligorio, under the express condition that they were to adhere to the plan of Michelangelo; and as Ligorio wished to change the design, Pius V. removed him. After the death of Vignola in 1573, Giacomo della Porta assumed the direction of the works, and with the assistance of Domenico Fontana, completed the cupola, and fixed the cross above it in 1590 in the pontificate of Gregory XIV. Giacomo dell Porta died in 1604, and the work was finally carried to completion by Carlo Maderno and Giovanni Fontana, and consecrated by Urban VIII. in the year 1626, one hundred and twenty years after the laying of the first stone by Bramante and Julius II.—(Pungileoni, *Memoria intorno alla vita ed alle opere di Donato Bramante*, 1836; Vasari, *Vite dei Pittori*, &c., Ed. Le Monnier; Platner and Bunsen, *Beschreiburg der Stadt Rom.*, &c.)—R. N. W.

BRAMBILLA, Giovanni Battista, a Piedmontese artist, who studied under Delfino. He became renowned at Turin, and executed there his best work, "The Death of St. Dalmatius." He flourished about 1772.—W. T.

BRAMER, Leonard, a Dutch painter, born at Delft in 1596. He learned in Rembrandt's school, and tried to imitate him in little. He went to Italy at eighteen, and resided chiefly at Florence and Venice, where his works were much esteemed. He seems to have devoted his life to the impossible and foolish attempt of forgetting Flemish art, in which he would have been original, and imitating Italian art, in which he was compelled to be a poor mean copyist. He excelled in painting towns on fire at night, and caverns with light pouring in from above, the poetry in fact of firelit rooms and grating-lit cellars turned into flaming Sodoms and dungeons of Ugolino. His mannerism was the introduction of gold and silver vases into his pictures; these he painted bright, lustrous, and bold, with a fine rich relievo. He drew his shadows very thin and transparent. Pilkington says he had a good taste in design, noble and commendable expression, a delicate pencil, and a bright full tone. His best pictures were a small "Pyramus and Thisbe" on copper; a "Denial of St. Peter;" and a "Raising of Lazarus." The palace at Ryswick had or has some of Bramer's pictures. He died at Delft, year unknown.—W. T.

BRAMPTON, William de, one of the four justiciars of England in the reign of Edward I., 1274–1307. In 1288 he was accused and found guilty of breach of trust and of peculation, and, along with three accomplices, was condemned to pay the enormous fine of forty thousand marks, and to be confined in the Fleet prison. The celebrated Latin treatise on the entire body of the English law, called Fleta, from the place where it was written, is supposed by some to have been compiled by de Brampton, or by one of his colleagues, Thomas de Weyland, J. de Lovetot, and Adam de Strutton. This excellent work was first published by Seldon in 1635.—J. T.

BRAND, John, celebrated for his research as an antiquary, was born at Newcastle-upon-Tyne in 1743. He was apprenticed to a shoemaker, but found means to prosecute his studies, and at last to reach Oxford, where he took his bachelor's degree, and where he published a poem named "Illicit Love; written among the ruins of Godstow nunnery," his mind having been attracted by the memories of the fair Rosamond and her royal lover. In 1774 he was presented to the curacy of Cramlington, Newcastle, and ten years later to the church of St. Mary-hill, London. On his removal to London he was chosen secretary to the Society of Antiquaries, having become distinguished by the publication of a work called "Observations on Popular Antiquities," including Bourne's Antiquitates Vulgares, with addenda to every chapter. In 1789 he published "The History and Antiquities" of his native town and county. He died in 1806.—J. B.

BRAND, John Christian, a German artist, born at Vienna in 1723. He became a celebrated landscape painter, and professor in the Imperial Academy. He studied under Schmutzer, engraved several plates, and died in 1793. His brother, Frederick Augustus, became also a landscape painter and engraver.—W. T.

* BRANDE, William Thomas, who for nearly half a century has occupied a distinguished position among British chemists, was born in 1788, in Arlington Street, St. James', London. He was educated first at a private school at Kensington, and afterwards at the Westminster school, which he left in 1802. In 1803 he was sent to Hanover, but Bonaparte's threatened invasion obliged him to escape to Hamburg, and thence he returned home, having, however, during his residence abroad, perfected his knowledge of the French and German languages. On his return he was entered as a pupil at St. George's hospital, where he attended the medical lectures, and worked hard in the dissecting room. He communicated occasional papers to *Nicholson's Journal*, and in 1805 he drew up a short account of some experiments on guaiacum, which were read before the Royal Society, and published in the *Philosophical Transactions* for 1806. In 1808 he made a chemical examination of the calculi in the Hunterian museum, and in the winter of the same year he delivered a course of lectures on pharmaceutical chemistry at Dr. Hooper's medical theatre in Cork Street. He afterwards joined the newly-established medical school in Windmill Street, and thus became fairly embarked as a teacher and demonstrator of chemistry. In 1809 he was elected a fellow of the Royal Society, and in 1813 he received the Copley medal; three years afterwards, on the resignation of Dr. Wollaston, he was elected senior secretary of the Royal Society, an office which he held till 1826. In 1812 Sir H. Davy recommended him as his successor to the professorship of chemistry in the Royal Institution, to which office, after

a probationary course, he was elected in June, 1813. The chemical classes of St. George's hospital and of the Windmill Street medical school were soon afterwards transferred to the Royal Institution, so that, in addition to the weekly lectures in the theatre of the institution, Mr. Brande gave an extended course of lectures and demonstrations in the laboratory of that establishment. In 1820 Mr. Faraday became associated with Mr. Brande in this course of lectures, which for many years were justly regarded as the best on the subject in London. Mr. Brande now devoted himself entirely to lecturing and chemical pursuits. Having, in 1812, been requested to report upon the laboratories belonging to the Society of Apothecaries in London, he was shortly afterwards appointed professor of chemistry and materia medica to that corporation; and in 1851 he became master of the company. He edited, conjointly with Mr. Faraday, the *Quarterly Journal of Science and Arts*, from its commencement in 1816 till 1836. In 1825 he was appointed to the office of superintendent of the die department in the Royal Mint, and was also intrusted with the supervision of the machinery of that establishment. In 1836 he was named one of the original fellows of the university of London, and a member of the senate of that body; and in 1846 he became one of their examiners, an office which he resigned in 1858. On the installation of Lord Derby as chancellor of the university of Oxford, Mr. Brande received the honorary degree of doctor of civil laws in that university. He is a fellow of the Royal Society of Edinburgh, and a member of several other British and foreign societies. He is the author of a dictionary of pharmacy and materia medica, and in 1842 he undertook the editorship of the Dictionary of Science, Literature, and Art. But the most important work he has published is his "Manual of Chemistry," which contains a faithful digest of the facts and discoveries of the science up to the date of publication, and an explicit exposition of its fundamental principles and laws. It has passed through six editions, and been translated into French, German, and Italian, and deservedly ranks as one of the best treatises on chemistry in the English language. As a lucid expositor of science Mr. Brande has been eminently distinguished. Few scientific men have enjoyed so prolonged and so successful a career. He may be regarded as a connecting link between the brilliant period of Davy, Wollaston, and Hope, when inorganic chemistry was most zealously cultivated, and that of Faraday and Graham, when the physical department was most fertile in discovery; while his vigorous intellect still keeps pace with those extensive researches in the domain of organic chemistry, which have recently changed the aspect of the science, and yielded a rich harvest of results from the products of animal and vegetable life.—F. P.

BRANDAO, Alexander, a Portuguese historian of the second half of the seventeenth century; wrote "Istoria delle guerre di Portogallo," &c., 1689.

BRANDAO, Antonio, a celebrated historian, was born in Portugal on the 25th of April, 1584. He entered the order of St. Bernard, and was appointed to teach sacred history at Coïmbra, where he became abbot of Alcobaça. He continued the History of Portugal by Bernardo di Brito, and was appointed royal historiographer. Died in 1637.—A. C. M.

BRANDENBURG, Electors of. The margraviate of Brandenburg in the time of Cæsar was inhabited by the Suevi, one of the most warlike of the German races. They claimed the whole territory between the Baltic and the Rhine and Danube. Somewhat later, the two Marks, the Old and the Middle Mark, into which this extensive region was divided, were known to the Romans as respectively peopled by the Langobardi and the Suevi. Both nations subsequently following the stream of northern rapacity into Italy, their deserted homes were taken possession of by the Vandals or Slavonians, who, with an interval of a hundred years or more, in which they were under subjection to the Franks, held the Middle Mark till 789, when they fell under the sway of Charlemagne. They were not completely subdued, however, till the reign of Henry I., who in 931 finally established the authority of the counts whom he had appointed to guard the Saxon borders. These were the margraves of Lower Saxony, called also from their patrimony margraves of Stade. On the extinction of the line of Stade, Lotharius gave the North Mark and the Salzwedel Mark to Albert the Bear (see that name), who was the first to assume the title of margrave of Brandenburg. His successors increased their patrimony by the addition of the New Mark, Lower Lusatia, and other districts; but their line terminating in the Margrave Henry, who died in 1320, Brandenburg passed, as a lapsed fief of the empire, into the hands of Lewis of Bavaria, who confirmed it on his eldest son, Lewis. Lewis was succeeded by his brother Otho, who in 1373 was superseded, in what had then become the electorate of Brandenburg, by Wenzel, eldest son of Charles IV. From Sigismund, Wenzel's successor, the electoral Mark passed to his cousins, Jobst and Procopius, princes of Moravia, and in 1417 to Frederic, margrave of Nurnberg. This illustrious prince was succeeded in 1440 by Frederic II., who redeemed from the hands of the Teutonic knights the New Mark, which they had held in pawn for sums advanced to Sigismund, and otherwise greatly extended the electoral territory. He was succeeded in 1471 by his brother, Albert Achilles (see that name), who resigned the electoral dignity in 1486 to his son, John Cicero. Joachim I., the persecutor of the Jews, son of John Cicero, succeeded in 1499, and was followed by that patron of learning and the reformed religion, Joachim II., who became lord-paramount over the duchy of Prussia. In 1571 John George, who inherited the New Mark and the principality of Crossen from his uncle, succeeded to the electoral dignity. His son, Joachim Frederic, succeeded in 1598, and reigned till 1608, when, together with the electoral possessions, there fell to his son, John Sigismund, the domains of Juliers, Cleves, and Berg, and the duchy of Prussia. His son, George William, who succeeded in 1619, bequeathed his immense patrimony to his son, the "great elector," Frederic-William. (See Frederic-William of Prussia.) The son of this illustrious prince became king of Prussia under the title of Frederic I. in 1701.—J. S., G.

BRANDES, Johann Christian, a German actor and dramatic writer, was born at Stettin in 1735, and died in 1799. He led an adventurous life as apprentice, shopkeeper, quack, servingman, secretary, actor, and manager. His dramas were for a long time highly popular. He published an interesting autobiography.

BRANDI, Giacinto, a scholar of Lanfranco, born at Poli, near Rome, in 1623. He also studied under Sementi of Bologna. He acquired much reputation in the churches and palaces of Rome; but getting fond of pleasure, extravagant, and needy, he painted too fast and roughly, and lost both fame and credit. Brandi died in 1691. He was head of the St. Luke academy, and knight of the order of Christ.—W. T.

* BRANDIS, Christian August, a German philosopher, son of Joachim Dietrich, born in 1790, author of commentaries on Aristotle; "Rheinisches Museum für Philologie," &c.; and "Handbuch der Geschichte der griechisch-rœmischen Philosophie."

BRANDIS, Joachim Dietrich, conference-raad, and physician to the king of Denmark, was born in 1762. He received his doctor's degree at Kiel, where afterwards, in 1786, he became professor of medicine, and whence he was summoned to Copenhagen as royal physician. As a practical physician he attained to the highest celebrity in Denmark.—M. H.

BRANDMULLER, Gregory, a Swiss artist, born at Basle in 1661. His father's collection of prints led him to art, and he studied under Gaspar Meyer. At seventeen he went to Le Brun, at Paris, and worked with him at Versailles. The hardy Swiss carried off the Royal Academy prize, and was at last driven home by the envy of his fellow-students. On his return to Switzerland, Brandmuller was invited to the courts of Wirtemberg and Baden Dourlach. His best work is a "Descent from the Cross," at the Capuchin church in the latter place. He excelled in history and portraits, the latter always like, and enriched with analogous and historical attributes. He had nobility of feeling, spirit, and fire for an eclectic. His designs and expression are true and animated; his sentiment grand and elevated. He laid on his colours pure, and did not torture or blend them. He would have been a great painter, but death stepped in just as he was thirty, broke his palette, and pushed him into the grave he had not observed at the foot of his easel.—W. T.

BRANDOLINI, Aurelio, one of the best orators and poets of the fifteenth century, and an eminent theologian, philosopher, and musician. Mathias Corvinus, king of Hungary, induced him to accept the professorship of oratory in the university of Buda. The suavity of his manners and his profound erudition won for him the affection of both the king and queen, who consulted him in all important matters, and bestowed on him riches and honours. His celebrated works, "De humanæ vitæ conditione, et toleranda corporis ægritudine," and "De comparatione reipublicæ et regni," were dedicated to that sovereign, on whose

death he returned to Florence, and entered the order of St. Augustine. He afterwards journeyed through Italy, where he was universally acknowledged the first of sacred orators. He also translated into Latin verse Pliny's Natural History, and was the tutor of Pope Julius III. He died of the plague at Rome in 1497.—A. C. M.

BRANDOLINI, Raffaele, a brother or cousin of Aurelio, born at Florence towards the middle of the fifteenth century, a nobleman of singular talents, who, although deprived of sight whilst yet an infant, could compose impromptu the most elaborate Latin poems on any given subject. Mazzucchelli relates of him, that having recited an oration before King Ferdinand, and being desired by that monarch to turn it into verse, he did so without the least hesitation; whereupon the king exclaimed—"Magnus orator, summus poeta!" After the death of Aurelio, his near relation, he went to Rome, where he contracted the closest friendship with the famous Marone and Pontano. With their assistance he published many of Aurelio's posthumous works, which he dedicated to Cardinal Giovanni de Medicis, who, when on the papal throne, under the name of Leo X., assigned to his protegé splendid apartments in the Vatican. Although blind, every one considered and called him "Oculus pontificis." Only three of his splendid orations, some treatises, and a few letters written in classic Latin, have been preserved. Brandolini died at the beginning of the sixteenth century.—A. C. M.

BRANDT (in Latin, Titio), Sebastian, a celebrated German poet, was born at Strasburg in 1458, and died May 10, 1520. He studied law at Basle, where he became professor in the university, and afterwards was appointed by the Emperor Maximilian to high civic offices in his native town. He is the author of the renowned satirical poem, "Das Narrenschiff" (the Fools' Ship, or the New Ship of Narragonia), in which he satirizes the vices and follies of his age, and sends all fools by shiploads into their own country, called Narragonia. Less for its poetical merit, than for its high moral tendency, this poem enjoyed so universal a popularity, that it was translated into almost all European languages (into English by Alexander Barklay, 1509), and that the well-known Geiler von Kaisersberg even selected the texts for his sermons from its pages. He also published a volume of Latin poetry and other works. The best editions of the "Narrenschiff" are by A. W. Strobel, Quedlinburg, 1838, and by Fr. Zarncke, 1854.—K. E.

BRANKER, Thomas, an English mathematician of the middle of the seventeenth century, author of a translation of the Algebra of Rhonius, and of a treatise on the doctrine of the Sphere.

BRANT, Joseph, a celebrated Indian chieftain of the Mohawk tribe, the head of the Iroquois Confederacy, or "Six Nations," as they were called, in the state of New York. Thayendanegea was his Indian name; whether he was of pure or mixed blood is a disputed point. He was born on the banks of the Ohio river about 1742, and when only fourteen years old, was sent by Sir William Johnson to Dr. Wheelock's Indian charity school in Connecticut, where he received a good education. In 1762 he was employed as an interpreter by the Rev. Charles J. Smith, a missionary to the Mohawks; he appears to have befriended the missionaries, and to have exerted himself for the religious instruction of his Indian brethren. He published the Book of Common Prayer and the Gospel of St. Mark, translated by himself into the Mohawk language, in London in 1787; and he proposed to write a history of the Six Nations, but never fulfilled this intention. When the Revolution broke out, the influence of the Johnsons, the agents of government with the Six Nations, inclined him to adopt the royalist side; and this inclination was strengthened during a visit which he made to England in the winter and spring of 1776. He was received in London with flattering attentions; the earl of Warwick engaged Romney to paint his portrait, and James Boswell in a characteristic manner gloried in forming an intimacy with him. He returned to America in April, 1776, having previously pledged himself to take the field in the royal cause, with 3000 warriors of his race. He fulfilled his promise as far as he could, not bringing so many of his tribe with him as he had expected, but still affording essential aid to the king's arms. After the peace, he visited England again, to adjust the claims of the loyal Mohawks upon the crown, for indemnification of their losses and sacrifices during the war. He was received even with greater attention than before, being quite a lion in fashionable society; all his claims were satisfied, and he returned to his native land in high good humour. A tract of land for the residence of his tribe was assigned to them upon Grand River, on the north side of Lake Erie. The remainder of Brant's life was spent at the handsome seat which he owned in Upper Canada, at the head of Lake Ontario, where he died November 24th, 1807, aged 65. Two of his sons were educated at Moor's Indian school, connected with Dartmouth college. His daughter married William J. Kerr, Esq., of Niagara, in 1824.

BRANTOME, Pierre de Bourdeilles, born about 1540; died in 1614. He was the third son of Francis, vicomte de Bourdeilles, and of Anne de Vivonne de la Chataigneaue—by both his parents of the best blood of Bretagne. He lived in a day when the distinction of birth was everything in France. His early years were past at the court of Margaret de Valois, sister of Francois I., and queen of Navarre, to whom the mother of Pierre was *dame de corps*. The romance of real life which he witnessed here impressed the boy more than his royal mistress's lively novels, amusing as they are. On the death of "la reine spirituelle" in 1549, he commenced his studies at Paris, and completed them—to use the language of his day—at Poitiers, 1555. Bourdeilles, from which the family took one of its titles, as well as the name by which Pierre is often styled, is about three leagues from Périgueux, the ancient capital of the province of Périgord. But they were also the owners of the district round Brantôme in the same province. At Brantôme there was an abbaye, the gift of which it would appear was in the crown, and this in 1556 was given to Pierre by Henry II., in recompense of some services rendered by his brother, Seigneur d'Ardelay. The abbaye was held by Pierre sometimes in his own name, sometimes in that of others but for his use, for the rest of his life; and, from this circumstance, he was more often known by the name of the abbaye than his own. The character and pursuits of the abbé, which we chiefly know through his own writings, are not calculated to suggest the notion of a churchman; nor does his receiving the means of support from church property seem to have had annexed to it any inconvenient condition. It certainly imposed no restriction on his courting pleasure in any of the courses which suggest themselves to the mere layman. It did not interfere with his pursuing military life as a profession; and we have him everywhere, like a knight-errant in search of adventures, running over Europe wherever he found employment for his long sword, saddle, and bridle. We cannot speak much for the modesty of his pretensions; still nothing very great is claimed for him by himself or others on the score of his martial achievements. They are not performed "en capitaine, capable de se faire un nom parmi les grands guerriers contemporains mais en vaillant soldat, en homme qui savait manier avec addresse une longue épée ou une dague." Brantôme was observant, and was active—very much of a gossip—very shrewd—very credulous—never seeing more than the surface of things—and seeming never to suspect that much of what great men say and do in public, is for the purpose of misleading inquisitive spirits like his. Of his strange credulity it is scarce possible to imagine a stronger proof than what he says of the Emperor Charles V. He tells us that he made efforts to be elected pope; that failing in this, he still indulged the ecclesiastical passion which suggested his strange ambition of becoming a monk. Brantôme made his way wherever a battle was to be fought, and he behaved in the field gallantly. In the festivities after victory, in the camp, or during truces, he was sure to be as far as possible with "captains and colonels, and knights in arms," learning all he could of what led to the fortune of the day; and even when little else could be had in such communications, learning that for which he is now chiefly consulted, and for which he is indeed an indispensable authority to students of French history—the characters of the persons with whom he was thus brought in contact.

Brantôme, though always holding some appointment at court, or with the duke of Alençon, whose chamberlain he was for some time, complains of the neglect of the great—tells of disappointments with respect to offices which he wished for, and which others obtained. On the death of Charles IX. he finally retired from public life, and employed himself in the management of a sister-in-law's property, and the education of a brother's children, whom he adopted. It was impossible that such occupations should be sufficient to satisfy Brantôme's restless and discontented spirit. His imagination still carried him back to the scenes which he had

quitted with regret, and it peopled the solitude in which he lived with the brilliant phantoms of the stirring life in which he had so long mingled. The earnestness with which he reacts some of the old scenes of his life; the desire he has to set things right which he thinks the world has misapprehended, and to substitute his own view for another—one often too much more probably true—which he thinks it his interest to disprove; remind us more of the character of some of Napoleon's conversations at St. Helena, than of anything else with which they can be compared. The books, however, of Napoleon's secretaries are as dull compared with Brantôme's as Napoleon himself was superior to most of the worthies of whom Brantôme writes. Brantôme's "Dames Gallantes," if great allowances are not made for the period in which he wrote, is a book which leaves a sad stain on his memory. It is as bad, and that is saying a good deal, as anything written by his old mistress, Margaret of Navarre. Brantôme's books are in some respects very curious. He seems not to have thought of writing till his retirement, and he writes very much from recollections of his own, not confirmed or aided by notes taken at the time of the occurrences; though he does not reject from his narratives anything that he heard at a later period from good authority. The books are gossiping books, yet the gossip is one who seems talking only to himself, and writing with no other view than to amuse and occupy himself. Yet he anticipated the reputation which his writings would acquire, and had some fear lest his books should be ascribed to some other than the true author. He orders his representatives to print his works after his death. He describes the manuscript volumes —"Lesquels on trouvera couverts de velours tant noir que verd et bleu, et un grand volume, qui est celui des dames, couvert de velours verd, curieusement gardés et très bien corrigés." Brantôme complains, with but little justice, of the caprices of fortune and the neglect of courts. He appears at all times to have been received with favour and attention. Charles IX. gave him a pension of 10,000 livres. He had, besides, the abbaye of Brantôme.—J. A. D.

BRARD, Cyprien-Prosper, a French mineralogist, born at l'Aigle in 1786, became director of the mines of Savoy in Saxony, engineer-in-chief of the mines of Alais, and engineer of the school of mines in Paris, and died at Lardin on the 28th of November, 1838. Brard was the author of several valuable elementary works on mineralogy and mining, the most important of which are his "Nouveaux eléments de minéralogie, ou manuel du minéralogiste voyageur," published at Paris in 1838 (this is the third edition of a work which appeared under its second title in 1803); and his "Eléments pratiques d'exploitation," &c., published at Strasburg in 1829. He also published a "Minéralogie populaire," Paris, 1826, which was frequently reprinted, and some other popular works on mineralogy, chemistry, physics, and natural history.—W. S. D.

BRASK, Samuel P., a Swedish poet of the seventeenth century, and pastor of Clara. He wrote a "Comœdia om den forlorade Son," 1645. He died in 1668.—M. H.

BRASSAC, Jean Gallard de Bearn, comte de, a statesman and ambassador of the reign of Louis XIII., superintendent of the queen's household, born of noble parentage in the province of Saintonge in 1579; died at Paris in 1645. He began public life as king's lieutenant at Saint Jean d'Angely, where, although professing to be of their party, he made himself hated as an oppressor of the protestants. The better to make his way in the world, he latterly recanted the heresies of the reformers, and under the pontificate of Urban VIII. was ambassador at Rome.—J. S., G.

BRASSICANUS, Johann Alexander, a poet and philologist, born at Wirtemberg in 1500; died at Vienna in 1539.

BRATHWAITE or BRAITHWAYTE, Richard, a pastoral poet of the reign of James I., born of a respectable family in Westmoreland in 1588. After spending a number of years at Oxford and Cambridge, where, according to Wood, "he avoided as much as he could the rough paths of logic and philosophy, and traced those smooth ones of poetry and Roman history, in which at length he did excel, he settled in his native county, on an estate given him by his father." He latterly resided at Appleton in Yorkshire, and died there in 1673. A list of his productions, the best of which are his pastoral pieces, is given by Wood.

* BRAUN, Alexander, a famous German botanist, who has done much to advance physiology. He has written monographs of the North American species of Equisetum, Isoetes, and Marsilea, and notices of Charæ. He has published valuable papers on "The Plant Individual," and on the "Rejuvenescence of Plants."—J. H. B.

BRAUN, August Emil, a German archæologist, was born at Gotha in 1809, studied at Göttingen and Munich, and afterwards was appointed librarian and secretary to the Archæological Institute at Rome. He published many valuable works and treatises on archæological subjects, some of which have been translated into English. We mention his "Antike Marmorwerke;" "Griechische Mythologie;" "Vorschule zur Kunstmythologie," &c. He first employed the galvano-plastic process for multiplying works of art, and died at Rome in 1856.—K. E.

* BRAUN, Wilhelm von, a Swedish lieutenant and poet. His poems, which are descriptive of every-day life, are witty but coarse. Two volumes were published in 1827–28.—M. H.

* BRAVAIS, Auguste, born in 1811; an exceedingly ingenious and industrious French physician, from whom science expects many farther and valuable contributions. Bravais was a leading member of the great scientific expedition to Scandinavia. In the report of the *voyage*, his memoirs on the aurora borealis, and on various magnetical and meteorological points, are very valuable. He is the author of many separate memoirs in the *Annales de Physique et Chimie*, and we owe chiefly to him and M. Charles Martins, those four volumes of the *Annuaire Meteorologique*.—J. P. N.

BRAVAIS, Louis F., a French naturalist, has written valuable memoirs on the geometrical arrangement of the leaves and inflorescence of plants.—J. H. B.

* BRAVO, Nicholas, a Mexican general, one of the leaders in the war of independence, born about the year 1780. From the commencement of the insurrection which separated Mexico from Spain, till the forced abdication of Iturbide in 1823, he was constantly in arms, contributing greatly to the success of the movement by various brilliant exploits, particularly his victory over the Spanish general Musitra. After the downfall of Iturbide, along with Vittoria and Negrette, he came into power; and notwithstanding that the monarchical party, of which he was the chief, was at the moment the weaker of the two which divided the republic, he was named vice-president in 1824. This post he retained till 1827, when his party having determined to oust the government of Vittoria, which was pledged to republican principles, he joined the rebel Manuel Montano, and being defeated by Guerreiro was taken prisoner, and sentenced to six years' banishment. Before the expiry of his sentence he was recalled in 1829, on the election of Bustamente to the presidency. He has since been revenged on his adversary, Guerreiro, who was shot as a rebel in 1831, and had been once more defeated in the field by Vittoria in 1833. He is said to be living in retirement in a village of the United States.—J. S., G.

BRAWE, Joachim Wilhelm Freiherr von, a young German poet of great promise, was born at Weissenfels, February 4, 1738, and died at Dresden, April 7, 1758. He wrote two tragedies, "Der Freigeist" and "Brutus"—the first German drama in blank verse—which were edited after his death by Lessing, Berlin, 1768.—K. E.

BRAXFIELD, Robert MacQueen, Lord, a Scottish judge of eminence; born on the 4th of May, 1722. His father was proprietor of the estate of Braxfield in Lanarkshire. Lord Braxfield was educated partly at the grammar school of the county town, and partly at the university of Edinburgh. After this he completed an apprenticeship with the view of becoming a writer to the signet, but finally devoted himself to the more ambitious career of the bar. He passed advocate in 1744. He made himself well acquainted with the intricacies of feudal law, and was employed by the crown in the numerous disputes which arose in regard to the estates forfeited in the rebellion of 1745. This gave him an opportunity of making his talents known, and he speedily became possessed of very extensive practice. His position at the bar, and his social qualities, which were of a kind suited to the times, brought him into intimacy with Dundas, the president of the court, and with his brother, the then lord-advocate, afterwards Lord Melville. His intimacy with them is said to have continued throughout life. Although at a great sacrifice of professional income, they prevailed upon him to accept, in 1766, a seat upon the bench, when, in the way customary in Scotland, he assumed the title of Lord Braxfield, from the estate which he had inherited from his father. In 1780 he obtained a judgeship in the criminal court also. Seven years afterwards

he was elevated to the office of lord-justice-clerk in Scotland, which gave him the second position in the supreme civil court, and made him the ordinary president of the supreme criminal court. In this capacity he is best remembered as having presided at the trials of Muir, Palmer, and others, for sedition, in 1793 and 1794. He died on the 30th of May, 1799.—It is difficult now to form an accurate estimate of Braxfield's character. His political friends represent him as able and honest; his political opponents, as coarse and unprincipled. That he possessed great intellectual energy, and was clear, vigorous, and logical, within his own domain of feudal and civil law, is admitted by all. That he was honest, there seems no reason to call in question, though he appears to have adopted his political opinions without examination, and to have adhered to them with but little knowledge of their bearing. The late Lord-President Hope describes him in private as "a kind-hearted man, and a warm and steady friend." With these qualities, and with a fearless discharge of what he believed to be his duty, his virtues end. The rough humour of the times degenerated with him into excessive coarseness. His boldness and strength of mind, unchecked by serious opposition either from his brother judges or from the bar, or by public opinion, rendered him on the bench too often insolent and overbearing. Strongly built, with heavy overhanging eyebrows, clear piercing eyes, and large firmly-marked features, his aspect made him appear more violent than he was. It is in relation to his conduct in the sedition trials already mentioned, that the severest charges against his memory rest. The numerous anecdotes are not to be trusted, but in the trials, as reported by Howell—State Trials, vol. xxiii.—there is much to justify severe condemnation.—J. D. W.

BRAY, Anna Eliza, born Kempe, an eminent English novelist, was born in the county of Surrey towards the end of last century. Her early passion for the stage being happily converted into an enthusiasm for art, she received lessons in painting from Thomas Stothard, and in 1818 married the son of that artist, Charles Alfred, famous for his illuminations, and for his drawings of antiquities. In company with her husband, she made a tour through Normandy and Brittany, and published on her return in 1820, a series of descriptive letters, illustrated by designs from her own pencil and her husband's. The melancholy death of Charles Stothard in the following year, threw on her the task, the artist's last and fatal task, of illustrating the account of Derbyshire in Lyson's Magna Britannia. At this period she recovered from one overwhelming grief only to be subjected to another. She lost in succession her father and her only child, and, to crown her sorrows, she was seized with temporary blindness. In 1823 she published the "Memoirs of Charles Stothard." Two years later she married Mr. E. A. Bray, curate of Tavistock, London, and author of several theological works. Mr. Bray died in 1857. Mrs. Bray's novels are of two classes, historical and legendary. She has been thought to excel chiefly in the former; but both are characterized by considerable vigour and by healthy moral sentiment, and have been extensively popular. We mention—"Courtenay of Walreddon;" "Gaston de Foix;" "Protestant;" "Talba;" "Trials of Domestic Life;" and "White Hoods."

BRAY, Thomas, an eminent English divine, memorable in connection with various missionary enterprises of the beginning of the eighteenth century, was born at Marton, Shropshire, in 1656, and received his early education at the school of Oswestry. After graduating at Hart hall, Oxford, he obtained, through the influence of Lord Digby, the vicarage of Over-Whitacre and the rectory of Sheldon. His catechetical lectures, which were published while he held these preferments, having attracted the favourable notice of Bishop Compton, that learned prelate selected him as his commissary to Maryland. In this responsible position his talents and missionary zeal were so usefully exercised as to command for him general favour in the church. The missionaries he employed were selected with the greatest care, and instructed thoroughly in their duties. To aid them in their labours, he took pains to provide for them parochial libraries, giving thus the first hint of an institution, which, under the authority of parliament, was afterwards adopted throughout England and Wales. He sailed from England in December, 1699, and remained in Maryland two years, pursuing with untiring energy his schemes for the settlement of the church in that province. On his return in 1701 he published his "Circular Letters to the Clergy of Maryland," for which he received the thanks of the Society for the Propagation of the Gospel, an association which he had been mainly instrumental in forming, and was publicly eulogized by the most eminent churchmen, particularly the bishop of London and the archbishop of Canterbury. Having been appointed to the living of St. Botolph, Aldgate, in 1706, he continued in that preferment till his death in 1730. The impulse which he communicated to missionary enterprise in this country deserved, as it attracted, the notice of his sovereign and of parliament, and the reputation for piety which he left behind him was justified by the records of a long and laborious life devoted to the ends of christian philanthropy. Besides the publication above mentioned, Dr. Bray gave to the world, "Proposals for the Encouragement and Promoting of Religion and Learning in the Foreign Plantations," and "An Account of the Present State of Maryland."—J. S., G.

BRAY, William, F.S.A., a noted antiquarian, was born in 1736, and received his early education at Rugby. He was articled to a solicitor at Guildford, but subsequently became a clerk in the board of green cloth, through the interest of the Evelyn family. He was the author of a "Tour in Derbyshire and Yorkshire," completed Manning's History of Surrey, and was a frequent contributor to the *Archæologia*, &c. He catalogued and edited the MSS. of John Evelyn (Sylva), and published his Memoirs when already eighty years of age. He died in December, 1832, aged ninety-six.—E. W.

BREA, Lodovico, an old Italian painter, born at Nizza. He flourished from 1483 to 1513. He was the founder of the Ligurian school, and Genoa has many of his works. His heads are fine, his drapery graceful, his grouping good. He painted small, and among his best works were a "Massacre of the Infants," and a "St. John."—W. T.

BREBEUF, Guillaume de, born at Thorigny in Lower Normandy in 1618, and died at Venoix, near Caen, in 1661. He enjoyed considerable reputation for poetry and poetical translations. His first publications were of the character which is described by the name of burlesque, and travesties of parts of Lucan and Virgil attracted attention, and afforded amusement to idle readers. Topics of the day were the subject of these extravaganzas, and scandals of Brebeuf's own time were daily related pleasantly under the disguise of ancient names and manners. Brebeuf was fitted for something better than this, and he published a translation of Lucan, which had many of the faults which are ascribed to Lucan himself. It would seem almost as if Brebeuf's own taste was adulterated by that of his author; for in his earlier days Horace is said to have been the only classical author he admired, and it would not be easy to imagine a stronger contrast than between Horace and Lucan. The style of Lucan is tumid, and his translator in this outdid his author; still the work is conceived in the spirit of one worthy the task in which he engaged, and one who was certainly possessed of much poetical fervour. In the preface to his work, which is deserving of perusal by persons who may not care to look farther, he tells us that his object being to render his author easily intelligible, he has at times abridged, at times expanded the language, seeking thus to express the thought more truly than if he servilely pursued the mere words. We have read parts of this translation with great pleasure. Brebeuf had expectations from Cardinal Mazarin, which were disappointed by Mazarin's death. Soon after this he went to reside at Caen. His health was at all times feeble, and he describes himself as suffering from what he calls a long and obstinate fever of twenty years, in the more acute attacks of which, he says, his verses were chiefly composed. He published some religious poetry, under the title of "Entretiens Solitaires," dedicated to Cardinal Mazarin. After Brebeuf's death, a collection of what were called his "Œuvres Diverses" appeared, in which are a series of 150 epigrams, written for a wager against a lady who wore rouge, of which a few are very amusing.—J. A., D.

BRÉCOURT, Guillaume Marcoureau. The date of Brécourt's birth has not been recorded. He died in 1685. The family is said to have come from Holland. He was an actor, and he wrote pieces for the theatre. His first appearance on the stage was as one of Moliere's company. He afterwards passed into that of the Hotel de Bourgoyne, and when these companies were united he remained in the "joint troupe." At a boar-hunt he killed the animal, and Louis XIV. praised his dexterity. This is recounted as though the royal compliment was more than a patent of immortality.—J. A., D.

BREBIETTE, Pierre, a French artist, whose works are forgotten, born at Marne on the Seine in 1596. He engraved many religious and classical pictures.—W. T.

BREDA, John van, a Flemish landscape painter, born at Antwerp in 1683. He was instructed by his father, Alexander, who painted Italian views, fairs, and cattle markets. Breda studied Breughel in the great De Witt gallery. He became celebrated for his exact copies, forgeries, almost twins and undistinguishable. He visited London with Rysbrack the sculptor, who executed the monuments of Prior, Sir Isaac Newton, and the duke of Marlborough, and was patronized by the rich and tasteful, particularly the unfortunate jacobite earl of Derwentwater. On his return to Antwerp, Louis XV. visited his studio, and purchased two landscapes and two scriptural pieces. Breda was a mixture of Wouvermans and Breughel. His skies and distances were thought too blue and gaudy, but his touch was clear, firm, and good, and his colour pure. Some think him equal in fire to Breughel, but Bryan calls him a poor undisguised imitator of Wouvermans. His pictures were generally conversations, fairs, and skirmishes. He died in 1750.—W. T.

BREDAEL, Peter van, a Flemish artist, born at Antwerp in 1630. His landscapes were from nature, and his figures were correctly drawn, his trees and water clearly painted, and well handled. He decorated views, and made up scenes with Roman fountains, bas reliefs, and monuments. His style resembles John Breughel, but is inferior. He went to Spain, and was there much patronized. He died in 1681, director of the Antwerp academy, a sure proof he had not too much talent.—W. T.

BREDAL, Niels Krog, a Danish poet, was born at Trondhjem in 1733. His father, also a poet, was the son of Bishop Gr. Bredal, and his mother the niece of Bishop Niels Krog. Breda commenced his studies in 1749. In 1761 he was borgemester of Trondhjem, and ten years later rector of the theatre of Copenhagen. He died in 1778. He was the author of various theatrical works, the most noted of which was "The Royal Succession of Sidon" (Tronfölgen i Sidon), which, brought on the stage soon after Nordahl Brun's Zarine, led to a theatrical war, whence resulted a sounder literary taste in the nation.—M. H.

BREDOW, Gabriel Gottfried, a German historian, was born at Berlin, December 14, 1773, and died at Breslau, September 5, 1814. He was successively professor at the universities of Helmstedt, Frankfort, and Breslau, and wrote a number of valuable popular and educational works on history and geography. We quote—"Handbuch der alten Geschichte, Geographie und Chronologie," and "Merkwürdige Begebenheiten aus der allgemeinen Weltgeschichte," 21st ed., 1838.—(*Kunisch* Bredow's Leben und Schriften, Berlin, 1816.)—K. E.

BREDSDORFF, Jacob Hornemann, a Danish philologist and naturalist, born at Skjerninge in Zealand in 1790. In 1818 and 1819 he travelled, at the expense of the Danish government, through Germany, Switzerland, Italy, and France; and after assisting in the societies for the advancement of physical science and of rural economy, he became in 1823 lecturer on mineralogy in the university of Copenhagen, and in 1828 professor of botany and mineralogy in the academy of Soroe. He died in 1841. Of his works we notice his "Elements of Geognosy," 1827, and "Handbook for Botanical Excursions," 1834. To his memoir "On the European Mountain-Systems" the prize was awarded by the Geographical Society of Paris in 1825.—W. S. D.

BREEMBERG, Bartholemew, a Flemish landscape painter, born at Utrecht in 1620. He studied at Rome, where the Bentvogels named him "Bartolomeo." He studied nature at the old pumped-dry sources of Tivoli and Frascati, and stuffed his landscapes with composite ruins—with what good old Pilkington calls "an elegant and charming taste." His animals were spirited, his figures well composed. His smaller pictures are his best. His first manner is black, his second abounds in ultramarine. In expression his figures are sensible and lively. He died in 1660. There are extant some forty of his etchings of Roman antiquities.—W. T.

BREGUET, Abraham Louis, born in 1747 at Neufchatel; died in 1823. Breguet was one of the nicest, the most exact, and most ingenious mechanicians that France ever produced. After serving some time with his father-in-law, a watchmaker at Neufchatel, young Breguet removed to Paris, and entered on a career of success only interrupted for a time by the troubles of the Revolution. His workmanship has never been surpassed, and his genius, aided by a store of sound mathematical and physical knowledge, enabled him to introduce improvements and invent instruments, of value so great, that his name became renowned through Europe. The French government did not overlook the services of Breguet: he became chronometer-maker to the marine, member of the Bureau des Longitudes, and subsequently member of the Academy of Sciences. Certainly reward has rarely been better merited, for his labours achieved for navigation, for astronomy, for physics, instruments the most accurate, ingenious, and durable; and his taste as an artist was such, that the richness and beauty of his ornamentation was a fit accompaniment of that more permanent and essential excellence which characterized everything issuing from his hands. His specific inventions and improvements are so numerous, that one would almost write a treatise on horology in attempting to enumerate them and to render them appreciated. Berguet early effected what was never done before—the construction of repeaters hermetically sealed, and therefore protected from all dust. He vastly improved the escapement; invented the sympathetic pendulum, the military reckoner or timepiece, the astronomical reckoner, &c. &c. Need we refer to those exquisite watches of so small a diameter, and yet with a double box, that became the envy and ambition of fashionable ladies?—One contribution of Breguet's to physics demands especial mention, viz., the metallic thermometer. This exquisite instrument acts through the enlarging or contracting of a spiral, composed of two or three strips of metals of different moduli of expansion. Its expense prevents its use for ordinary purposes; but in delicacy it immeasurably surpasses all other modes of measuring heat, with the exception of the thermo-multiplier.—Breguet and our horologist Arnold were fast friends.—J. P. N.

BREHM, Christian Ludwig, a distinguished German ornithologist, was born at Schönau in 1787. He made a large collection of European birds, of which he is said to have had more than 5000 specimens. Wrote "Text-Book of the Natural History of the Birds of Europe," Jena, 1823 and 1824.—W. S. D.

BREISLAK, Scipione, a celebrated geologist, born at Rome in 1748 of German parents. He obtained the professorship of physics and mathematics in Ragusa, and afterwards a professorship at the Collegio Nazareno in Rome. He travelled to Naples and Paris, and made the acquaintance of many eminent French naturalists. While director of an alum factory, near Naples, he had the opportunity of making numerous geological investigations, and in 1811 he published at Milan his "Introduzione alla geologia." He became teacher of physics in the military school at Naples, and afterwards resided in Rome, until the political troubles of his country disturbing him in his studies, he removed to Paris, where he remained until Napoleon appointed him inspector of the manufacture of saltpetre and gunpowder throughout Italy. From this time he resided principally at Milan. He died at Turin in 1826, when his celebrated cabinet of minerals passed to the Borromeo family. His system of geology maintains the singular view that the globe of our earth was originally a fluid mass, which has cooled from within outwards.—W. S. D.

* BREITHAUPT, Johann Friedrich August, one of the greatest German mineralogists of the present century, was born at Probstzelle, near Saalfield, in 1791. At Freiberg he studied geology under the celebrated Werner, who obtained him in 1813 the position of inspector of the collections of the academy at Freiberg, and assistant teacher; and in 1827 that of professor of oryctognosy. In his greatest work, "Vollständigs Handbuch der Mineralogie," of which the first volume appeared at Dresden in 1836, he proposes a new system, founded indifferently upon external chemical characters. He wrote several other works on mineralogy and the topography of Freiberg.—W. S. D.

BREITHAUPT, Joachim Justus, one of the most distinguished theologians of the school of Spener and Francke, was born in 1658 at Nordheim in Hanover, where his father was pastor and superintendent. He studied for the ministry of the Lutheran church, at Helmstadt, and early manifested an earnest and devout spirit. After being for some time co-rector in Wolfenbüttel, and professor of theology in Kiel, he removed to a chair in the university of Erfurt, where in 1690 he became intimately associated with Francke, who in that year was appointed pastor of the Augustinian church in Erfurt. In 1691 he was appointed, on the recommendation of Spener, professor of theology in the newly founded college of Halle, in which office he became the first representative of that peculiar religious and theological tendency which gave to the school of Halle, in its earlier period, so important and beneficial an influence upon the

whole protestant church of Germany. Along with his professorship, Breithaupt held other important ecclesiastical offices in Halle and Magdeburg, between which two places his time and labours were divided. He was never married. He died at Kloster-bergen, near Magdeburg, 16th March, 1732. His published sermons, disputations, programmes, and polemical pieces were numerous. His principal work was the "Institutiones Theologicæ," Halle, 1694, 2 vols.; to which was added in 1732, "Institutiones Theologiæ Moralis," in which the doctrine of the Lutheran confession was orthodoxly expounded, but in a biblical form and a practical spirit, without unfruitful speculations, and with constant application of the truth to the heart and life. He was a man of deep devotion and humility, and of great simplicity of life and manners. "Let him alone," exclaimed the elector of Maintz on one occasion when loud complaints were made against him by his opponents; "he may be a very good man after all: he prays for us."—P. L.

BREITINGER, JOHN JAMES, a Swiss protestant divine and ecclesiastical historian, born at Zurich in 1575; died in 1645. In 1618 he headed the Swiss deputation to the synod of Dort, and in that assembly maintained powerfully the tenets of Zwingle. An account of the proceedings of the synod, and a translation of the New Testament into German, are the performances by which he is best known. The rest of his writings remain in MS. in the library of Zurich.—J. S., G.

BREITINGER, JOHANN JACOB, a German scholar, was born at Zurich in 1701, and died in 1776. He was professor of Greek and Hebrew in his native town, and by his critical writings, greatly contributed towards the improvement of German literature. Besides his "Kritische Dichtkunst," 1740, 2 vols., he published also a valuable edition of the Septuagint, 1731–32, 4 vols., and other works.—K. E.

BREITKOPF, JOHANN GOTTLOB IMMANUEL, an eminent German printer and publisher, was born at Leipzig, November 23, 1719, and died January 28, 1794. After having completed his education at the university of his native town, he entered the printing and publishing business of his father, which he gradually enlarged, and brought to a highly flourishing state. He introduced numerous improvements into the art of printing; he gave his letters a clearness and elegance never before attained in Germany; printed notes and maps with movable types; and greatly improved the construction of the press. He also wrote some valuable works on the origin of printing, but was unable to complete his "History of the Art of Printing," for which he had been collecting materials during the greater part of his life.—His son, CHRISTOPH GOTTLOB, born 1763, died 1800, continued his father's business in company with Gottfried Christoph Härtel, and originated the first musical gazette in Germany.—K. E.

BREKELENKAMP, a Dutch painter and disciple of the microscope-eyed Gerard Douw. He followed Rembrandt's manner, and painted spirited cottage scenes and conversations. He flourished, hoped, and despaired about 1650.—W. T.

BREMBATI, ISOTTA, a celebrated poetess of the latter half of the sixteenth century. She was considered one of the greatest linguists of the time, and Mazzucchelli asserts that her attempts in Spanish verse were much superior to those of the best Spanish poets. Her writings are—a collection of letters, some of which have been inserted by Sansovino in his Secretario, and a great number of sonnets and canzones. She died in 1586.—A. C. M.

* BREMER, FREDRIKA, the well-known Swedish novelist, whose works have created throughout the civilized world an interest for her native North, was born in 1802 at or near Abo, in Finland. At that time Finland formed part of the kingdom of Sweden, but on its cession to Russia her father sold his estates there, and removed with his family to Stockholm. In the slight biographical sketch furnished by Miss Bremer to the German translation of her works published at Leipzig, she says—"I was born on the banks of the Aura, a river which flows through Abo, and several of the learned men of that university were my godfathers. Whilst very young I was removed with my family from my native Finland. Of this part of my life I have retained but one single memory. This memory is a word, a mighty name, which in the depths of paganism was pronounced by the Finnish people with fear and love, and is still so pronounced, though in these days perfected by christianity. I still fancy that I hear this word spoken aloud over the trembling earth by the thunder of Thor, or by the gentle winds which bring to it refreshment and consolation. That word is *Jumala*, the Finnish name for God, both in pagan and christian times." According to the same account, her father's family passed their winters in Stockholm, where the daughters received instruction, played on the piano, sung ballads, read novels, drew in black chalk, and looked forward to the future, "when they hoped to see and do wonderful things." In the summer they removed to their country residence, where German was studied, and the German poets read, especially Schiller, whose Don Carlos made a deep impression on the susceptible mind of the young authoress, who even now occupied herself with literary composition. Nay, indeed, according to her own account, this had long been the case, for she says—"I began to write in my eighth year;" and continues—"I wrote during the greater part of my youth under the impulse of restless youthful feelings; afterwards under that of another emotion, I wrote that which I had read." At what period in Miss Bremer's life she lived with the Countess Sonnethjelm in Norway, and also as a teacher in a ladies' school at Stockholm, does not appear; but be it when it might, she obtained there, like the authoress of Jane Eyre, much useful experience from a hard and painful life wherewith to enrich her after writings. Nor does Miss Bremer's earlier life appear by any means to have been happy. "A dark cloud," to use her own words, "came over the splendour of her youthful dreams"—for she writes of herself in the third person. —"Like early evening it came over the path of the young pilgrim of life, and earnestly, but in vain, she endeavoured to escape it. The air was dimmed as by a heavy fall of snow; darkness increased, and it became night. And in the depth of that endless winter's night she heard lamenting voices from the east and from the west, from plant and animal, from dying nature and despairing humanity; she saw life with all its beauty, its love, its throbbing heart, buried alive beneath a chill covering of ice. . . . All was dead, all was dying, except pain." . . . Looking at her a few years later, it will be seen that a great change has taken place. "Her eyes have long been filled with tears of unspeakable joy; she is like one who has arisen from the grave to a new life. What has caused this change? . . . The illusions of youth are past, the season of youth is over, and yet she is again young, for there is freedom in the depth of her soul, and, 'Let there be light!' has been spoken above its dark chaos."

Arsta, the residence of the Bremer family, is described as being remarkable in a historical point of view. The house, which is of stone, was built during the Thirty Years' war, with large and lofty apartments, overlooking the meadow where Gustavus Adolphus reviewed the army at the head of which he marched into protestant Germany as its deliverer. It is surrounded with magnificent trees, commanding a fine view of the Baltic. Here, when the spring and summer of life were over, a happy season dawned upon our authoress. "Here," she says, "standing on the verge of the autumn of my life, I still see the same objects which surrounded me in the early days of my spring, and I am so happy as out of many dear ones still to possess a beloved mother and sister." At Arsta Miss Bremer wrote many of her most celebrated works; and here, in companionship with her mother and sister, she lived till the time of leaving Europe for America, whence she returned, after two years, to find that death had removed her best-beloved friend and sister, and that Arsta had ceased to be that home of the heart which it had been for years.

In 1828, when in her twenty-sixth year, Miss Bremer published in Stockholm her "Teckningar ur Hvardagslifort" (Sketches of Everyday Life). These consisted of Axel and Anna, the Twins, and other stories and sketches, which, though greatly inferior to her after works, attracted immediate attention, and awoke a lively interest. It was not, however, until the publication of the "H. Family," a work which still retains a great share of public favour in Sweden, though decidedly one of the less pleasing of her novels, that the public recognized an author of unquestionably original talents; and the decision thus arrived at was fully confirmed by her after works, which followed in rapid succession. These were—"The President's Daughters;" "Nina;" "The Neighbours;" "The Home;" "Strife and Peace," the scenery of which is laid in Norway. Of these "The Neighbours" is the work which, more immediately than any of the others, gained her a popularity out of her own country. In 1841 these works were translated into German, and published by Brockhous of Leipzig, and spread from one end of that vast intelligent country to the other, finding everywhere a response in the national heart. In 1842, William and Mary Howitt, then residing in Germany, and students of Scandinavian literature, recognizing the domestic element of

these works as a sentiment native to the English heart, resolved also upon introducing them, by translation, to the British public. At that time very little, comparatively speaking, was known of northern literature, and the works of Miss Bremer therefore were not only warmly welcomed from their own intrinsic qualities, but because they led, as it were, into other realms of mind. A translation of "The Neighbours" was first published, by the Messrs. Longman, which was quickly followed by "The Home," "The President's Daughters," and the remainder of the "Sketches of Everyday Life," by the same translators; nor was the reception of these works in England less enthusiastic than it had been in Germany. From England the Howitts' translations instantly passed over to America, where from one end of the Union to the other they soon became household property. They were also translated about the same time into French; but being naturally less kindred to the domestic heart there than among the Teutonic races, they were less generally read. It is hardly necessary to particularize the characteristics of these excellent works. It is sufficient to say that all are remarkable, whatever may be their various degrees of literary merit, for the same attractive peculiarities, great womanly purity, clearness of judgment, the most thorough good temper, with a not unfrequent touch of humour (which, however, never degenerates into jest), a keen perception of the truth in life, great knowledge of human nature, a lucid and often eloquent style, and great powers of description. With all these qualities of the successful novelist, the stories themselves are often of the simplest construction, dependent rather upon their fidelity to nature and the soundness of their principles, than on the intricacy of their plot, for attracting the universal reader. The eagerness with which these works were received, and the place which they at once established for themselves in the affections of the public, are a cheering proof of sound moral life in the heart of the age. The peculiar sphere in which Fredrika Bremer exercises her greatest power, and where she is most valuable as a writer, is that of domestic life. Home, and alls its joys and sorrows, its repose and its anxiety, its light and its shadow, its fair daughters and its hopeful sons, its drawing-room festivities, its active duties of the kitchen, its servants, its very animals—all have their place in her pages, and are interpreted by her.

After Fredrika Bremer had attained to this wide celebrity, she published "The Diary;" "Life in Dalecarlia;" "Brothers and Sisters;" and "The Midnight Sun." Another little work also, though bearing an earlier date of authorship, was translated about the same time by the Howitts, "The Morning Watch, or a Confession of Faith," intended to counteract the writings of Strauss, and in which the authoress, as may be expected, avows her entire faith in Jesus as the Saviour.

In the autumn of 1840 Miss Bremer, induced by the solicitations of her numerous friends in America, and also by her own desire to study life under what appeared to her its most favourable circumstances, as exhibited in the New World, paid a visit, entirely alone, to America, where she remained for two years, studying the social, moral, and religious life of that great republic, from the north to the south. The result of these two years' observation and study was afterwards given to the public in 1853 in 3 vols., translated by Mary Howitt, under the title of "The Homes of the New World." A severe blow, as has been already stated, met Miss Bremer on her return home, in the death of her beloved sister, which she then learned for the first time. To this sister, an invalid for many years, and to whom frequent affectionate reference is made in many of Miss Bremer's works, her letters from America had been addressed. Two years afterwards she also lost her mother; after which she removed from the old family home at Arsta to Stockholm, whence she gave the world, in 1856, her last-published romance, called "Hertha," perhaps the least popular of her works, but the one probably of which the purport was the most deeply studied, and which aimed at the highest results—the alteration of the laws of Sweden as regards the property of women. These laws are extremely oppressive and unjust, and the effect of them is represented by no strained or unnatural means as operating upon Hertha, no merely imaginary character, as we are assured; there being many living Herthas in Sweden. But the subject was painful, and the picture presented by the story disheartening; and the ordinary reading public, which had loved its home more, and cherished its home affections more proudly in consequence of Fredrika Bremer's former works, was disappointed that she could still show another side to the picture. Still her labour, we are assured, has not been in vain, for the sad and unpleasing story of Hertha has, together with other causes, led thinking men, and even the Swedish king himself, to a deliberate consideration of these antique but oppressive laws, with a view to their amendment.

Miss Bremer, like her countrywoman, Jenny Lind, is actively benevolent, and spends a considerable portion of her income in benevolent purposes. In times also of extraordinary distress, as in the cholera at Stockholm, and after the Danish war in Holstein, she was active at Copenhagen for the establishment of refuges and schools for destitute orphans. During a remarkable season, also, when the poor of Stockholm suffered more than usual from cold and hunger, hundreds, it is said, who would otherwise have perished, owed their lives to her active means in their behalf. The complete English editions of Miss Bremer's works, translated by William and Mary Howitt, are published as follows—"Sketches of Everyday Life," including all her most popular works, in 4 vols., by H. G. Bohn; her "Brothers and Sisters," and "The Midnight Sun," by Colburn, 4 vols.; and her "Homes of the New World," 3 vols.; and "Hertha," 1 vol., by Hall and Virtue.—M. H.

* BREMIKER, Karl, of Berlin, one of the many able astronomical calculators of the continent. He has recently produced our best modern tables of logarithms of numbers and trigonometrical fractions to every tenth second; Berlin, 1852.—J. P. N.

BREMOND. The name of several noble families of France, the most distinguished of whom were the lords of Ars in Perigord.—Pierre de Bremond d'Ars, knighted by Charles VII. in 1442 for his services in expelling the English from the district of Saintonge and the Angoumois, died in 1456.—Charles de Bremond d'Ars, known under the name of Baron des Chateliers, a brave and loyal soldier of the reign of Henry III. He played a prominent part as lieutenant of Saintonge, &c., in the religious wars of the period.—Josias Bremond d'Ars, son of the preceding, also distinguished in the religious wars of the reign of Henry III., but more particularly in those of the reign of Louis XIII., died in 1651, leaving a reputation for bravery earned by military service extending over a period of seventy-five years, in the course of which he had seen twenty battles and eighteen sieges.—Pierre-René-Auguste, comte de Bremond d'Ars, born at Saintes in 1759, deputy to the states-general in 1789, voted in that assembly against revolutionary measures, took refuge in Holland after the death of the king, and returning to France in 1800, lived retired and undistinguished near his birthplace. Died in 1842.—Charles de Bremond, marquis d'Ars, a French naval commander, killed in an engagement with the English in 1771. In 1760, while in command of the frigate *L'Opaile*, he captured from the English a ship of the line, and a frigate of twenty-four guns.—Louis Bremond d'Arses or Ars, a French commander of the first half of the sixteenth century, born in the district of Saintonge. As lieutenant of Louis of Luxemburg, count of Ligny, he fought with distinction at Fornovo, the Chevalier Bayard being of his company. Under Louis XII. his exploits were numerous and brilliant. At the battle of Novara he encountered hand to hand the famous Ludovico Sforza. He took part in the reduction of Naples and the siege of Canosa, was wounded at Cerignole in 1503, and after the death of the count of Ligny, succeeded him in the command of the district of Apulia. In 1511, with Bayard for one of his lieutenants, he fought at the battle of Ravenna.

BREMOND, Gabriel de. Of the precise dates of the birth and death of Gabriel de Bremond, little or nothing is known. He is first known as, towards the close of the seventeenth century, supporting himself by writing novels for the Dutch booksellers, and is spoken of as a French refugee, whom religious or political causes drove from his country. In his new country he again gave cause for suspicion, and was thrown into prison for some political intrigue. While in prison, he recast and abridged Chapelain's translation of Guzman d'Alfarache, and not only did this, but sought to make a French scoundrel of the Spanish rogue. This mode of dealing with works of foreign literature is never very successful, but the insertion of some stories having the interest of local and temporary scandal did something for the book. Bremond's own adventures led him to dwell with some severity on all persons engaged in the administration of the law. His book is by no means unamusing. It was printed first at Amsterdam in 1695, and in the same year at Paris. Le Sage's book has, of course, had the effect of throwing the older book out of circulation, but

it is worth looking at. When Bremond got out of prison, he made his way to the Levant, and no more is heard of him.

The publication of memoires under the name of remarkable persons, has been at all times the disgrace of French literature, and we find our poor bookmaker in the way of his trade thus employed. Some Guzman d'Alfarache of the press had published what he called the Memoires of Madame Mancini, an impudent forgery, but which sold, or seemed likely to sell; and straightway Gabriel de Bremond is in the field with the "Veritables Memoires de Madame Mancini, connétable de Colonna, écrits par elle-meme." Our hero's was the more popular book, probably because it was the more skilful forgery. The scandal of Charles II.'s court supplied him with the subject of a novel which told—under feigned names, to which, however, a key was soon supplied—the loves of the English king and Lady Castlemain. He published several other novels, but there seems no object in recording the names, though some of them are still in request with the collectors of rare books.—J. A. D.

BREMSER, Johann Gottfried, a distinguished German physician and naturalist, born at Wertheim-on-the-Maine in 1767. In 1801 he exerted himself greatly to promote the introduction of vaccination into Austria, and published an essay on the subject, followed in 1806 by a memoir entitled "Vaccination considered in its relation to the interests of the State." From 1806 Bremser devoted himself principally to the study of the entozoa or intestinal worms, and his reputation rests principally upon the works published by him on this curious and interesting branch of zoology. Of these the most important is his "Zoological and Physiological Treatise on the Intestinal Worms of Man," Vienna, 1819. This work is still of considerable value, both to the physician and naturalist; but it will probably soon become only historically important, as great advances have lately been made in our knowledge of the natural history of the entozoa. In 1824 Bremser also published "Icones hilminthum, systema Rudolfi entozoologicum illustrantes." Died in 1827.—W. S. D.

BRENDAN, Saint, of Clonfert, patron of Kerry. There are few names connected with the ancient ecclesiastical history of Ireland more celebrated throughout Europe than that of Saint Brendan—the legend of whose marvellous seven years' voyage in the Atlantic, for a long period superseded the more classical wanderings of Ulysses, and was the wonder and delight of many generations of men. If another, perhaps still more celebrated Irish legend—that of St. Patrick's purgatory—has been made memorable by the magnificent and immortal transformation it underwent in the first and greatest of christian epics—the Purgatorio of Dante, as well as the more direct use made of it by Calderon in his El Purgatorio de San Patricio—the Legend of St. Brendan may boast of a more enduring interest, and a more unfailing belief; since we read in Spanish history of an expedition being fitted out so late as the year 1721, and despatched from the Canaries in search of the island supposed to have been discovered by the Irish saint in the first half of the sixth century. Indeed, so strong was the belief in the actual existence of this shadowy region entertained alike by Spaniards and Portuguese, in the beginning of the sixteenth century, that the treaty by which the crown of Portugal ceded to that of Castile its right to the conquest of the Canaries, included among the number, the island of St. Brendan, to which it gives the very appropriate name of the *Unreached*. Each country, in its adoption of the legend, added, as might be expected, something of its own peculiar traditions to the story. The Spaniards believing for a long period that the island of San Borondon, as they called it, was the place whither Don Roderic retired after the fatal battle of the Guadalete; the Portuguese assigning it as the asylum of their king, Don Sebastian, and on their first discovery of the Indies, believing that region to be the island of St. Brendan they had so long sought for in vain.

The wide diffusion of this legend, and the important influence it has had in keeping alive the spirit of adventure and inquiry in the maritime countries of Western Europe, entitle it to mention in a work like this. A farther investigation of its details would be out of place, as possessing an interest peculiarly antiquarian and ecclesiastical. The main facts of the legend are considered by many cautious writers to have some historical foundation. It is supposed that, whether from the tradition preserved from the earliest period thoughout Europe of the existence of a great western region—an Atlantis, as Plato calls it—or from some other and more mysterious cause, St. Brendan provided for a longer voyage than was usual at that remote period with sea-faring people of the west and south of Ireland—that he journeyed thus several days, perhaps weeks, until falling in with the gulf-stream, his little bark was wafted to the coast of the New England states, thus anticipating by about five centuries the supposed discovery of America by the Welsh prince, Madoc, in 1169. St. Brendan, after his return from his wonderful voyage, founded various monastic and educational establishments, particularly his great monastery of Clonfert. He also founded the nunnery of Annadown, over which he placed his sister Briga. It was in this establishment he died, in the ninety-fourth year of his age, on the 16th of May, 577—the day on which his festival is still observed by the dioceses of Kerry and of Clonfert.

In Ireland, at least in modern times, the island of St. Brendan is better known under its poetical name of Hy-Brasail, than under the venerable name of its supposed discoverer. It is under this latter aspect it is alluded to in the poems of Moore, Griffin, and others. A living writer has endeavoured to revive an interest in the more ancient and authentic legend, by his poem entitled the Voyage of St. Brendan, which is based upon this story. MS. copies of the original Latin legend are to be found in the principal British and continental libraries—the Imperial library of Paris alone possessing eleven or twelve of them, each differing in some slight degree from the other. One of these with a prose, as well as a metrical translation in the Romance language, has been published in Paris, as mentioned below. A picturesque version, in old English, is given in Caxton's Golden Legende, London, 1483. There are also versions in Irish, Spanish, Portuguese, German, and most of the continental languages. To those who take an interest in the subject, the following list of books, &c., may be useful—"La Legende Latine de S. Brandaines, avec une traduction en prose, et en poesie Romanes," publiée par Achille Jubinal, Paris, 1836; "The Lyfe of Saynt Brandon," in Caxton's Golden Legende, London, 1483, a copy of which is in the British museum. A transcript of this life of Saint Brendan was made by Mr. M'Carthy (the author of the poem above mentioned), and published by him in the *Dublin University Magazine* for May, 1852. The Codex Kilkeniensis (so called) in Marsh's library, Dublin, contains a curious but imperfect version of the Latin legend. The Voyage of St. Brendan, in M'Carthy's poems, Dublin, 1850; London, 1857; Dublin, 1858. Some interesting remarks on the legend will be found in the late Rev. Cæsar Otway's Sketches in Erris and Tyrawley, published in Dublin.—D. F. M.

BRENNAN, John, M.D., was born at Ballahide in the county of Carlow, of a respectable family, but impaired fortune. He was educated to the medical profession, in which he acquired a reputation not only in England but abroad, as the first person who brought into practice the use of turpentine in puerperal disorders. Previously to 1812 he was a contributor to the *Irish Magazine*, conducted by the notorious Walter Cox, with whom he then quarrelled, and set up a rival periodical under the title of the *Milesian Magazine*, which lived under the auspices of the government till 1825. He struck out for himself a new line in satire and censoriousness—a warfare of ridicule on the Roman catholic leaders of the day, and a ludicrous scurrility on the members of his own profession. Dr. Brennan was an excellent classical scholar, a man of considerable talents and much caustic humour, and his bon-mots were long current in society. It is to be regretted that he turned these powers, natural and acquired, to very unworthy uses. He died in Dublin on the 29th July, 1830, in the sixty-second year of his age.—J. F. W.

BRENNER, Elias, a Swedish antiquary, born in 1614; died in 1617; author of "Thes. numm. Sueco-Gothicorum."

BRENNER, Henry, a Swedish historian, who formed part of the embassy which Charles XI. sent into Persia; author of an "Account of the Persian Expedition of Peter the Great."

BRENNER, Sofia Elizabeth, born at Weber in 1659, the earliest Swedish authoress, and a greatly-admired poetess of her time. She married Assessor Elias Brenner, and was the mother of fifteen children. Her works were published in 2 vols., 1713–32. She died in 1730.—M. H.

BRENNUS, a celebrated chief of the Senonian Gauls, settled in the north of Italy, who is said to have flourished about 389 B.C. On the invitation of Aruns, a citizen of Clusium, who had some private feud to avenge, he wasted the country around Clusium, and laid siege to the city itself. The inhabitants

implored succour from the Romans, and the senate sent an embassy to Brennus to remonstrate with him on his unprovoked attack upon the allies of the Roman state. When asked what business the Gauls had in Etruria, the haughty chief replied that "might is right," and that "everything belongs to the brave." The Roman deputies took part in the conflict which followed, and the Gauls, indignant at this violation of international law, marched against Rome sixty thousand strong. They encountered a Roman army of forty thousand men near the confluence of the Allia with the Tiber, who fled without striking a blow. On reaching the city, the Gauls found it deserted and the gates standing open. After some hesitation they entered, and perceived a number of aged senators seated each at his own door, arrayed in their robes of office, and calmly awaiting their fate. The ferocious invaders massacred the whole, and then set fire to the city. They next endeavoured, but without success, to storm the capitol, into which a handful of the Romans had thrown themselves, with the determination to defend it to the last extremity. An attempt to surprise it by night was equally unsuccessful. Some geese that were kept in the temple of Juno gave the alarm, while the Gauls were silently scrambling up an unguarded part of the rock on which the capitol stood, and aroused the garrison, who killed a great number of the assailants, and put the rest to flight. After a siege of seven months, the defenders were reduced to such extremities by famine that they were obliged to capitulate, and to pay to Brennus, by way of ransom, the enormous sum of one thousand pounds' weight of gold. The tribune Sulpicius complained that the weights used by the Gauls were not correct, on which Brennus threw his sword into the scale, and exclaimed, in words which have become proverbial—"Alas for the vanquished." On their return homewards, the victorious Gauls, according to Diodorus, were waylaid by the people of Cære, and cut off to a man. Livy, however, states that Camillus, the dictator, refused to ratify the capitulation made with Brennus by the garrison of the capitol, and attacked and destroyed nearly the whole army of the Gauls; but this is generally regarded as a fiction, invented by the Romans to conceal their defeat.—(*Titus Livius*, lib. v., cap. 34–49.)

There was another Gallic leader of this name who invaded Macedonia and Greece about 280 B.C., and plundered and laid waste the country, inflicting every species of outrage upon the inhabitants. He met with a severe defeat at Delphi, and ultimately destroyed himself by drinking, to drown his feelings of shame at the ruin of his enterprise.—J. T.

BRENT, Nathaniel, the translator into English and Latin of the Italian history of the council of Trent by Paul Sarpi, was born at Little Woolford, Warwickshire, in 1573. He studied at Merton college, Oxford, took his master's degree in 1598, and entered on the study of law. He married the niece of Dr. Abbott, archbishop of Canterbury, by whom he was sent to Venice to procure a copy of the history which he afterwards translated, and to whom he owed his preferments as a lawyer. He was at first an adherent of Charles I., by whom he was knighted in 1629, but he afterwards sided with Abbott and the puritans against Laud and his party. He died in 1652.—J. B.

BRENTANA, Simone, a Venetian historical painter, born about 1656. He resided chiefly at the great amphitheatred city Verona. He imitated the fire and whirlwind of Tintoretto, mixing it with a little of the sobering dignity of the more tranquil Roman school. His pictures are scarce, being painted chiefly for palaces and churches. His finest work was a "St. Sebastian being crowned by an Angel."—W. T.

BRENTIUS, BRENTZEN, or BRENTZ, a German reformer of the age of Luther, born at Weil in Suabia in 1499; died at Stuttgart in 1570. Adopting the reformed doctrines after a perusal of some of Luther's writings, he took his doctor's degree in his eighteenth year, and five years afterwards became pastor at Halle. In 1530 he took part in the proceedings of the diet of Augsburg, and four years later, on the invitation of Ulric, prince of Wirtemberg, undertook, conjointly with Camerarius, the direction of the university of Tubingen. In 1547 Charles V. threatened to destroy the town of Halle if the reformer were not given up to him; but he effected his escape in disguise, and wandering about as a fugitive from place to place, derived, as he afterwards related, a consolation from the psalms, which only one in his circumstances could have experienced. In 1553 the successor of Ulric gave him an asylum at Stuttgart, where he drew up the "Confession of Wirtemberg." He attended the diet of Worms in 1557. His works, the doctrinal system of which nearly coincides with that of Luther, were published at Tubingen in 1576–90, in 8 vols. fol.—J. S., G.

BREQUIGNY, Louis-George Oudard-Feudrix de, a French historian and antiquary, born at Granville in 1716, and died at Paris in 1795. As the result of three years' labour in deciphering and arranging the documents relative to the history of France in the tower of London, and of the toil of a quarter of a century in interpreting and illustrating them, he published in 1791, "Diplomata, Chartæ, Epistolæ, et alia Monumenta ad res Francicas spectantia." He continued also, in conjunction with Villevaut, the "Collection des lois et ordonnances des rois de la troisieme race," and, in conjunction with Mouchet, published in three volumes a "Table Chronique," of public titles, charters, and other documents referred to by historians, but not previously printed. In conjunction with the same Mouchet, he added to these enormous labours that of continuing the "Memoires sur les Chinois" of Amiot, Bourgeois, &c. 1776–89.—J. S., G.

BRERA, Valeriano Luigi, a celebrated Italian surgeon and writer, born at Pavia on the 15th December, 1772. His medical writings are very numerous, and many of them of great importance. Amongst them we may mention his "Sylloge opusculorum select. ad praxin, præcipue medicam, spectantium," Pavia, 1797–1811; his "Annotagioni medico-pratiche sulle diverse malattie, trattate nella clinica med. dell'univ. di Pavia dell'anno 1796–98," Pavia, 1798; "Legioni med. prat. sopra i principali vermi del carpo umano," published at Cremona in 1802, and since translated into several languages; and "Memorie fisico-med.," on the same subject, at Cremona in 1811; *Giornale di Medicina*, of which twelve volumes appeared at Padua in the years 1812–17, and which has since been continued by Brera in conjunction with Caldani and Bruggieri, under the title of "Nuovi comment. di medic. e di chirurg.," and "Commentarie Clinico per la cura della idrofobia."—W. S. D.

BREREWOOD, Edward, a mathematician and antiquary, born at Chester in 1565. Having been educated at Oxford, he was in 1596 chosen first professor of astronomy in Gresham college, which office he held till his death in 1613. His works were published after his death. Of these we mention—"De ponderibus et pretiis veterum nummorum, eorumque cum recentioribus collatione;" "Enquiries touching the Diversity of Languages and Religious Thoughts in the chief parts of the World;" "Tractatus duo, quorum primus est de meteoris, secundus de oculo;" "Commentarii in Ethica Aristotelis," written when the author was only twenty-one years of age.—J. B.

BRÈS, Jean Pierre, the name of two French physicians, uncle and nephew, who enjoyed some little literary celebrity in the first half of the current century—the first a novelist, whose pretentious works have passed into total oblivion, and the second a miscellaneous writer, whose style still finds admirers. The uncle died in 1816, and the nephew in 1832.

BRESCIA, Giovanni Maria da, a painter, born at Brescia about 1460. He was originally a goldsmith, and then a painter and engraver. After thus running the whole cycle of the arts, he became a Carmelite, and painted under the quiet shadow of his monastery, where he slept in 1510. His frescos were stories of Elias and Elisha; his plates frail compounds of Marc Antonio and Andrea Mantegna. His brother, Giovanni Antonio, studied engraving in Mantegna's school, finished well, but drew badly. Leonardo, of a different family, flourished at Ferrara about 1530.—W. T.

BRESSANI, Gregorio, born at Treviso in 1703, was educated among the fathers of the congregation, and afterwards at Padova, where he took the degree of LL.D. The bent of his mind was towards metaphysical rather than theological studies. He preferred the philosophical systems of Plato and Aristotle to that of modern philosophers, Galileo not excepted. In defence of this preference he wrote a treatise, in which he compares Galileo's doctrines with those of the two ancient philosophers. Bressani's principal works are, "Il modo di filosofare introdotto dal Galileo," and "Discorsi sopra le obiezioni fatte dal Galileo alla dottrina d'Aristotile." He died at Padova in 1771.—A. C. M.

BRETAGNE, kings and dukes of. A few of the more ancient and less-known sovereigns of Bretagne are here noticed. The rest will be found under their respective names of Jean, Arthur, &c.—Audren or Audran, fourth king of Bretagne, son of Salomon I., succeeded to the throne in 445, and died in 464; a

doughty warrior, who repulsed the Romans under Littorius Celcus, and extended his conquests as far as Orleans.—Alain I., born in 560; died in 594; son of Hoel II.—Alain II., born in 630, the last of eleven kings of Bretagne from 383 till 690, succeeded his father, Judicael, in his eighth year.—Arastagnus, proclaimed king by the Britons in the latter half of the eighth century, followed Charlemagne in his expedition into Spain, and was killed in the famous battle of Roncesvalles in 778.—Alain III., duke of Bretagne, called "the Great," famous for his encounters with the Normans, sixteen thousand of whom he all but annihilated in one engagement in the neighbourhood of Vannes; died in 907.—Alain IV., called "Barbe-torte," duke, grandson of Alain le Grand, came from England about the year 936 with a host of his countrymen, and expelling the Normans from Bretagne, was proclaimed duke.—Alain V., duke, succeeded his father, Geoffrey I., in 1008. He resisted successfully the seignorial pretensions of Robert II. of Normandy, father of William the Conqueror, and latterly was on terms of cordial friendship with the Norman duke, who, in his last illness at Nice in Bithynia, appointed him guardian of his son. He was poisoned while engaged in subduing a rebellion in Normandy.—Alain VI., called "Fergent," son of Duke Hoel, accompanied William the Conqueror into England at the head of 5000 Bretons, and for his services in the subjugation of the kingdom, obtained the county of Richmond. When the Norman duke attempted afterwards to put Bretagne under tribute, Alain stoutly maintained the independence of his duchy, and by one decisive battle compelled the Conqueror to sue for peace. He took part in the first crusade, and in 1106 played an important part on the side of Henry I. of England in the victory of Tinchebray. Died in 1119.—J. S., G.

BRETAGNE, Anne de. See Anne.

BRETAGNE, Arthur de. See Arthur.

BRETEUIL, Louis Auguste le Tonnelier, baron de, was born in 1733 at Preuilly in Touraine, of a noble family. Distinguished during the reign of Louis XV. by his diplomatic skill, he was sent successively as ambassador to the elector of Cologne, to Russia, Sweden, Holland, Naples, and the court of Vienna. On his return to France he became minister of state to Louis XVI.; and next to Colbert, the French acknowledge that he was most conspicuous among his countrymen in patronizing art and science, and in improving the capital. In the celebrated affair of the diamond necklace, he exhibited more vindictiveness than truth. When the French revolution broke out, he retired first to Soleure, and aferwards to the neighbourhood of Hamburg. Died at Paris in 1807.—T. J.

* BRETON, François Pierre Hippolyte, born in Paris, October, 1812. At once a painter and a writer, Breton belongs to a school which must necessarily be circumscribed, for art is too absorbing a pursuit to allow much attention to be given to authorship. When both pursuits are combined, they cannot be so in equal degrees. Either art must sink into simple illustration, or literature wait on art as a graceful exponent of fine principles, and an attendant teacher and critic, according to the examples afforded by Hogarth and Sir Joshua Reynolds, and others of our own day. Breton, after he had exhibited some landscapes of merit, adopted the line of writing in art periodicals with accompanying illustrations, which is as much in vogue in France as in this country. By way of proof how such a mode of production may be raised and dignified, we may mention the work which, undertaken in 1838 with M. Jouffroy, called "Monumens de tous les peuples," constitutes a brief but complete history of the architectural monuments of all countries.—J. F. C.

BRETON, Guillaume (Gulielmus Breto-Armoricus), born about the middle of the twelfth century at St. Pol-de-Leon in Bretagne, and died in 1226. He was educated at Nantes and at Paris, was chaplain at the court of Philip Augustus, and sent to Rome on negotiations by this monarch frequently between the years 1193 and 1201. He left two historical works relating to the period in which he lived, both published in Duchesne's Scriptores Rerum Francicarum. One, the "Philippiad," a sort of epic poem in Latin hexameters, divided into the proper number of twelve books. The "Philippiad" has been translated into prose, and forms part of the eleventh volume of M. Guizot's Mémoires relatifs a l'histoire de France. The other is a prose narrative, which is also published by Duchesne and by Guizot. Gulielmus is a lively writer, and was an eye-witness of many of the scenes which he records.—J. A., D.

BRETON, Nicholas, a sonneteer and pastoral poet of the reign of Elizabeth, born, it is supposed, in Staffordshire. He published an interlude entitled "An Old Man's Lesson and a Young Man's Love," noticed by Dr. Percy, and a variety of little pieces in prose and verse, all remarkable for elegant simplicity. Percy has reprinted a charming little ballad by this author—Phillida and Corydon.

BRETONNAYAU, René, a French surgeon, who turned his talents for verse to the account of his art by the publication of a poem, or rather extracts from a poem, in which, almost without offence to the dignity of the muses, he enters into the most curious details of physiology and pathology. It appeared at Paris in 1583, under the title of "La generation de l'homme," &c.

BRETONNIERE, François de la, a French Benedictine of the seventeenth century, who is said, but on very doubtful authority, to have been the author of the famous libel "Le Cochon Mitré," and to have expiated his offence by a thirty years' confinement in the iron cage of the Mont St. Michel.—J. S., G.

BRETSCHNEIDER, Charles Gottlieb, an eminent German theologian of the present century, was born at Gersdorf in the territory of Schönburg, 11th Feb., 1776. After the death of his father, a learned Lutheran divine, he was sent to the Lyceum at Chemnitz, and in 1794 he entered the university of Leipzig as a student of theology. He settled at Wittemberg in 1804 as an academic teacher, and delivered lectures as a *Privat Docent*, in philosophy and theology. But the war of 1806 obliging him to leave Wittemberg, he accepted in 1807 a ministerial charge in Schneeberg, and in 1808 was appointed superintendent in Annaberg. In 1816 he was chosen general-superintendent in Gotha, and in that office he continued till his death on the 22nd of February, 1848. His autobiography published by his son in 1851, reveals the fact that it was from no inward impulse of religious feeling that he made choice of the theological calling in the first instance, and that the influence of personal spiritual life had little to do afterwards with the formation of his theological system. He had imbibed at the university of Leipzig much of the rationalistic spirit which then predominated in its theological faculty. Still he was not an extreme rationalist. He was the principal representative of the so-called "rational supernaturalism," which endeavoured to hold a middle position between church orthodoxy and free-thinking. His literary activity was indefatigable, and his published writings in various departments of scientific theology are very numerous. In philology his principal work was one of great value, the "Lexicon Manuale Græco-Latinum in libros Novi Testamenti," Leipzig, 1824-29-40. In dogmatic theology, his "Handbuch der Dogmatik der Evangelisch Lutherischen Kirche," Leipzig, 1814, reached a fourth edition in 1838; and his "Systematische Entwickelung aller in der Dogmatik Vorkommenden Begriffe," &c., Leipzig, 1805-19-25-41, is particularly rich in the exhibition of the literature of the subject, and is still considered in Germany an indispensable help to the scientific student. But of all his works the most valuable and important is the "Corpus Reformatorum," bearing also the title "Philippi Melancthonis Opera quæ supersunt omnia, vol. i.-xv. 4to, Hal. Sax. 1834-48. Of this laborious work he edited the first fifteen volumes, and the undertaking is still in progress under the editorship of Professor Bindseil of Halle The first eleven volumes, containing Melancthon's Epistolæ, Præfationes, Consilia, Judicia, &c., are of inestimable value, and furnish the most authentic and ample materials for the life of Melancthon, and the history of the German Reformation.—P. L.

BREUGHEL. The name of several Flemish painters, of whom the most distinguished are Pieter, and his two sons, Pieter and Jan Breughel.

Breughel, Pieter, called Old Breughel, was born at Breughel, near Breda, about 1525, and became the scholar of Pieter Koek, whose daughter he afterwards married. Having studied some years in Italy, he settled about 1555 in Antwerp, but removed after his marriage to Brussels. He was in Rome in 1553; he had, however, been already admitted a member of the Academy of Antwerp in 1551. The date of his death is unknown; some accounts fix it as late as 1590. He painted landscapes with figures, chiefly village feasts and merry-makings, but occasionally also more serious subjects. There are a few etchings by him.

Breughel, Pieter, the younger, called also Hell Breughel, from his love of painting diabolical monsters and

other fantastic devices representing the horrors of hell, was born at Brussels about 1568, and was the pupil of Giles Van Koningsloo. He became a member of the academy in 1609. There is a remarkable specimen of his painting in the gallery at the Hague.

Breughel, Jan, called also Velvet Breughel, from his winter dress of that material, was born at Brussels about 1569, and was taught painting by Pieter Goekindt, an amateur. Jan first painted fruit and flowers; he then visited Italy, and devoted himself chiefly to landscapes with figures, which he finished with great delicacy and extraordinary minuteness of detail, but with an unpleasant prevalence of blue in his colouring, especially in the distance. He became a member of the Antwerp Academy of St. Luke, of which he was one of the deans in 1602. According to some accounts he died young, leaving two daughters, whom Rubens took under his charge. He painted several pictures in which Rubens painted the figures; "Adam and Eve in Paradise" is the most celebrated of these joint productions. Many fine examples of his work are in the Pinacothek at Munich. Jan is said to have died January 13, 1625; other accounts prolong his life to 1642, but this is incompatible with the story of Rubens having taken charge of the education of his daughters after their father's death. There seems to be no accurate record of the dates of the birth or death of any of this family of painters.—(*Van Mander; Immerzeel.*)—R. N. W.

BREVINT, Daniel, born at Jersey in 1616. He studied logic and philosophy among the protestants at Saumur in France, and on the foundation of three fellowships in the colleges of Pembroke, Exeter, and Jesus at Oxford, by Charles I., for natives of Jersey and Guernsey alternately, was elected to the latter college, and incorporated M.A. as he had stood at Saumur. Being ejected from his fellowship by the parliament visitors for refusing to take the covenant, he retired to Jersey and afterwards to Normandy, where he became pastor to a protestant congregation. During his residence on the continent he gained the notice of the viscount de Turenne, who made him his chaplain, and of Charles II., who, after the Restoration, gave him a prebend in the cathedral of Lincoln. In 1681 he was promoted to the deanery of that town. Died in 1695. His works, Latin and English, principally turn on points of controversy.—J. S., G.

BREWER, Anthony, a dramatic writer of the reign of James I., only known as a favourite with the wits of that time, and as the author of a play entitled "Lingua," in a representation of which, it is said, Oliver Cromwell played the part of one ambitious for a crown, and thus for the first time became conscious of his destiny. The story, as Chalmers observes, is doubtful on two grounds—that Brewer wrote "Lingua" is doubtful, and that Cromwell played in it is very doubtful.—J. S., G.

BREWER, Samuel, a botanist, born at the end of the seventeenth century, was a native of Trowbridge in Wiltshire, where he had a small estate. He was at first engaged in the woollen manufactory of that place, but subsequently devoted his attention to science. He assisted Dillenius, professor of botany at Cambridge. In 1726 he accompanied the professor into Wales, Anglesea, and the Isle of Man. He afterwards examined the botany of Wales, making excursions to Snowdon and other places, with the Rev. Mr. Green and Mr. William Jones. He was fond of cryptogamic botany, and assisted Dillenius in his History of Mosses. In 1728 he went to Yorkshire, and took up his residence at Bradford. He died in 1743.—J. H. B.

BREWER, Thomas, a musician, educated at Christ's hospital, London, and brought up to the practice of the viol. He flourished in the time of Charles I., the Protectorate, and part of the reign of Charles II. He composed several excellent fantasias for the viol, and was the author of many rounds and catches inserted in Hilton's "Catch that Catch Can,' 1652. He was also the composer of the pretty three-part song, "Turn, Amaryllis, to thy Swain," printed in Playford's "Musical Companion." In the Harleian MS., No. 6395, entitled "Merry Passages and Jests," compiled by Sir Nicholas Lestrange, is the following anecdote:—"Thom. Brewer, my musical servant, through his proneness to good fellowshippe, having attained to a very rich and rubicund nose, being reprov'd by a friend for his too frequent use of strong drinkes and sacke, as very pernicious to that distemper and inflammation in his nose—'Nay, faith,' says he, 'if it will not endure sacke, it is no nose for me.'"—E. F. R.

* BREWSTER, Sir David, D.C.L., LL.D., knight of the Guelphic order, and of the United Kingdom; principal of St. Leonards college, university of St. Andrews: one of the most distinguished physical inquirers now living: there have been few men in Scotland, of whom their country has more reason to be proud. The life of Sir David Brewster has been one of untiring industry, issuing in signal success. Ever occupied by trains of thought leading to capital discovery, he has also, in no ordinary degree, benefitted the practical arts; and his literary enterprises have been so various and important, that they might have filled up the lives of several ordinary men. In many things he may have worthy rivals, but we believe it can be said of Brewster alone, that without patrimony, and, until recently, without aid from public institutions or scientific endowments, he succeeded through effect of integrity, of prudence, and of labour that never flagged, in achieving and maintaining during long years, a position of distinguished ease, and personal and social independence.—We shall glance rapidly at the incidents of Sir David's life, the character of his leading discoveries, and the extent of his literary labours.

I. The subject of our memoir was born at Jedburgh in Roxburghshire, on 11th December, 1781. His father, the esteemed rector of the grammar school of that town—himself zealously attached to the church of Scotland—intended his four sons for the clerical profession. Sir David's three brothers entered the church, and obtained livings in it. Two of them, Dr. Brewster of Craig, and Dr. Brewster of Scoonie died comparatively recently, distinguished for piety, superior intelligence, and fidelity to their important charge. The third brother still lives, occupying the respectable and responsible position of minister of the abbey church of Paisley. Of this very able family, Sir David was the second in order of birth, but he abandoned what may be termed the family profession, avowedly through considerations of health, although, as we cannot doubt, also because of inclinations drawing him irresistibly towards the cultivation of science. He began his career of experiment so early as 1799 and 1800, while still considerably under twenty years of age; and these early investigations on the inflection of light, were a worthy first-fruit of his services to a branch of science to which he has attached himself through life, and wherein he has earned so wide and permanent a renown. In 1806 Sir David projected and began that most laborious work, the Edinburgh Encyclopædia, of which he continued editor until its completion in 1830. In 1813 he published his "Treatise on New Philosophical Instruments;" and essays and memoirs were continually issuing from his pen, advancing our knowledge of Light, along those new and strange directions, which, unknown to him (intercourse being prevented by the unhappy French war) were also absorbing the attention of the great physicists of the Continent. It was most pleasing to find—when the commerce and blessings of peace returned—that no one of these distinguished men had left Brewster behind him. In 1819 Sir David started the *Edinburgh Philosophical Journal*, in conjunction with Professor Jameson; and he afterwards carried it on alone, under the title of the *Edinburgh Journal of Science*. He had thus the merit of establishing our first regular Scottish scientific review—a review which still exists. Among other services in this direction, the merit cannot be withheld from him of pressing towards realization, if not of suggesting the idea of those annual scientific congresses, now so well known and everywhere so warmly welcomed, under the name of the "British Association."—It is grateful to record that to activity thus marked, and desert thus unquestionable, social as well as scientific honours were not slow in being awarded. Brewster has obtained from the learned societies more medals and prizes, we believe, than any other living Inquirer. He received an important prize from the French Institute; the Copley and Rumford medal from the Royal Society; also, Royal medals; and twice the Keith medals from the Royal Society of Edinburgh;—all, for distinctive discoveries. These and many similar associations hastened to enrol him among their members. For several years he has been vice-president of the Edinburgh Society. The Institute of France elected him corresponding member in 1825, and in 1849 he had the honour to succeed the illustrious Berzelius as its Associate. Nor were his services overlooked by the British State. In 1830 he received the decoration of the Guelphic order, and, on visiting London in 1832, he had the honour of being knighted by his Majesty, King William IV. He has spent his more recent years in St. Andrews, as principal of the united college of St. Salvador and St. Leonards, to which he was nominated by the government in 1838.

II. But the true life of a man of science or literature is not constituted by its outward incidents; it is made up of the deeds he has done; *i.e.*, of the powers of thought he has manifested, and the results they have evolved. Sir David Brewster's acts are of two descriptions. To the first, which have offered in so many directions benefit to the arts, and which may be termed his "Inventions"—we have no space to allude except in the most cursory manner. Many now living must recollect the sensation originally produced by the ingenious and beautiful kaleidoscope; and many of these must have joined in the then universal regret, that through defects of our miserable and incongruous law of *Patents*, that benefit was withheld from the discoverer, which is due to every one whose genius augments through material forms, the comforts or pleasures of society. Multitudes innumerable of these kaleidoscopes were made and run after in Great Britain and through Europe; but the ingenuity of Sir David Brewster received little or no pecuniary reward. Next in order we might refer to the lenticular stereoscope. The discovery of the principle of the stereoscope is due to Wheatstone; but Sir David has fullest right to the claim, that in his hands—chiefly through the skilful application of semi-lenses—it started into an applicable instrument. Higher than these in pure scientific merit, are his improvements of microscopes and telescopes; his initiation of the Bude light; and highest of all, that early proposal of the use of dioptric lenses, and of zones in lighthouses. Fresnel subsequently appropriated this discovery without knowing that he did our countryman a wrong; but the verdict of the scientific world has been just.—We hasten, however, from details whose very superabundance oppresses one, to those discoveries of loftier reach, and of primary theoretic bearing, with which Sir David has enriched Optical science. Here, too, one might easily lose oneself as in a wilderness. No one had ever a quicker eye towards the *new*, than this acute Inquirer. It is an attribute belonging only to a rare class of exercised minds, which detects and separates novelty from amidst the common, and discerns at once the presence of something unexplained. Eminently possessed of this peculiar gift, Brewster has, throughout his whole life, followed memoir by memoir, demanding attention to facts as yet unexplained by theory; and in this way he has been the instrument of obtaining the correction of too general conclusions, and so of aiding the progress even of theories he had not seen reason to accept, to an extent which, amid our scientific contests, has failed to be recognized and adequately acknowledged. An impartial history of science—written when our times can be calmly surveyed—will not overlook such benefits; but no history, wherever and whenever written, can fail to record and appreciate the achievements to which we shall now advert. —Previous to the beginning of this century, Newton's Optics contained nearly all we knew concerning light, with the exception of those signal discoveries of Huyghens. But new and comparatively evanescent qualities of the energy producing that sensation, came to be discerned. We shall not speak of *inflection* —that subject which, not having escaped Newton, was yet of so fresh an interest, that it provoked the attention of Brougham, and the early efforts of Brewster. More subtle and strange than that, light was found to be affected by modifications, scarcely recognized, and never investigated until after the first decade of this century. Nor were these modifications accidental. On the contrary, they are found to enter as prime essentials among the elements of any theory of light. These modifications are chiefly two: *first*, a ray of light is variously and apparently fantastically turned out of its path, by some action on the part of a class of diaphanous bodies into which it enters; and, *secondly*, the ray so disturbed, as also when *reflected* in a certain manner, acquires peculiar characteristics. With regard to the *first* order of subjects, we claim for Sir David Brewster the merit of having completely surveyed all the great phenomena, and laid down their general laws. The fact of ordinary refraction had indeed long been known; and Snell gave the formula that indicates the new course of the ray. As to double refraction, as produced by a certain class of crystals, Huyghens had announced a formula giving the direction of both rays: but in neither case had any connection been established between the phenomena and the nature of the body producing them. Although not earliest in order of time, we mention first in the course of our narrative, Sir David's discovery of the effects of pressure, traction, &c., in producing the double-refracting power. This series of facts, now no longer isolated, distinctly points, as the cause of such irregularity in refraction, to internal molecular irregularities in the body producing it; and our countryman completed the theory of the subject in several masterly memoirs, in which he connects all these phenomena with the mathematical form of crystals: their refracting qualities depending on the question, whether, like the cube, they have *three* mathematical axes; *one*, as in the case of the rhombohedral and pyramidal systems; or, *two*, as with all prismatic systems. The paper in which he unfolds the law of double refraction in the latter class of crystals, is as fine a specimen of generalization as modern inquiry has brought forth. —The triumphs of our countryman, in reference to the *second* great class of new optical phenomena, have been quite as great. The phenomena in question are the aspects and conditions of what is called *Polarized* light. We do not and cannot refer here to the multitude of unlooked-for facts detected by Brewster, in illustration of this most brilliant portion of modern experimental science. They are so numerous, and they came upon him and on the world so rapidly, that, as already stated, their real importance was often overlooked, because of the feeling of distraction occasioned by their variety. But it is necessary to remark that here, too, we owe to Sir David our first statement of fundamental laws. When Malus discovered the phenomenon of polarization, he deemed it isolated, or unconnected with known properties of the substances occasioning it. This isolation disappeared in Brewster's hands; and his first achievement was the statement of the formal laws of polarization, alike by reflection and refraction. No sooner had the undulatory theory of light begun to yield consequences, than these formal laws were explained by it; and the fortunate deduction went very far to place that theory in credit. But still more; these laws after all were only general approximations,—something akin to the theorem of the elliptical orbits of the planets. They, too, were found subject to minute "*perturbations*," which did not long escape the keen eye of Brewster; and he did much to track out the inquiry recently perfected by Jamin—an inquiry productive of results demanding those serious modifications in the old formulæ and processes of Theory, which were obtained from the subtle analysis of Cauchy.—It were needless to pursue our narrative, for, in the best form in which we can put it, it must be incomplete. One general remark, however, must be made. The speciality of Brewster's genius, viewing him as a Philosopher and not as a mere Observer, consists in his power to detect and deal with that class of laws which are termed *Empirical*,— laws which express the general and formal relations of multitudes of determinate facts. More than any other man perhaps of our day, he is entitled to be held the KEPLER of physical optics. The achievements we have been illustrating, and others akin to them, stand towards an ultimate and absolute theory of Light, precisely as the three laws of the great German are related to the final discovery of Newton. Has the Newton of physical optics yet arrived? Does a theory already exist in that science worthy of a place analogous to that of Gravitation? Sir David doubts it: nor need it be concealed, that his successes in his own direction, and the special aptitude of his faculties for the accomplishment of his peculiar task, may have rendered him at times insensible to the actual and surprising grasp of the doctrine of Undulations. But on such remote matters, and the speculations connected with them, we have neither time nor disposition to dwell. Our distinguished physicist may well be permitted to pursue his chosen and independent course.

III. On glancing over what we have written, we feel keenly its utter inadequacy. Of some of Brewster's brilliant discoveries even in Optics we have said nothing;—*e.g.*, those elaborate investigations concerning *absorption*, &c. Nor have we been able to refer to his services to practical meteorology, or to his contributions towards the cosmical theory of the Temperature of the globe. Space equally fails us as we touch the literary labours of this most active spirit. His writings would fill a multitude of volumes. Witness that arduous work the Encyclopædia, and the dissertations in it that proceeded from his own pen. Witness those editorial labours concerned with our Scottish scientific journal,—the edition of Fergusson,—the treatises on "New Philosophical Instruments," on Optics, on the Kaleidoscope, the Stereoscope, &c. &c. Witness the most interesting "Life of Newton;" the "Martyrs of Science;" the "Treatise on Natural Magic;" and that "More Worlds than One"—the latter touching

on a subject which, we must be allowed to say, could not, even by Sir David Brewster's ingenuity, be brought within the sphere of logic or absolute science. In expressing, in conclusion, the wish that he would mature and publish, a selection, at least, of those eloquent papers on a great variety of subjects which through many years he has been in the habit of contributing to our Reviews, we only give utterance to a desire very widely felt. May health continue with him adequate to such a work—one, we hope, which may worthily and fittingly be accomplished amid the serenities of quiet St. Andrews.

BREWSTER, WILLIAM, one of the founders of the colony of Plymouth in North America, was born probably at Scrooby in Nottinghamshire, about 1563. He was for some years in the service of Davison, secretary of state to Queen Elizabeth, and visited the Low Countries in the train of his patron when he went as royal ambassador. We afterwards hear of him as postmaster at Scrooby, where he was connected with the separatist congregation to which Governor Bradford belonged. (See BRADFORD, WILLIAM.) Brewster accompanied the little flock in their wanderings to Amsterdam, Leyden, and at last to their new settlement of Plymouth in North America. He was, during the severe trials to which the settlers were exposed, one of those whose patience and energy bore up the most steadily against discouragement. In the distribution of functions, the office of religious instruction fell to him, and he never filled any place in the magistracy; but his counsel was sought on all occasions with an earnestness prompted by implicit confidence in his rectitude and wisdom. Having never been formally inducted into the sacred office, he had scruples about administering the ordinances, and from time to time during his life other ministers were brought from England. But the experiments were not successful, while his ministrations never failed to edify. "He would labour with his hands in the fields as long as he was able, yet, when the church had no other minister, he taught twice every Sabbath, and that both powerfully and profitably, to the great contentment of the hearers, and many were brought to God by his ministry." He loved books and found time to enjoy them. He left at his death a library consisting of 275 volumes, 60 or 70 of them being in the learned languages. "He was near fourscore years of age, if not all out, when he died," which was on the 16th April, 1643. Brewster's history of the time previous to his emigration with the Scrooby congregation has but recently been recovered, through some researches of that learned antiquary, the Rev. Joseph Hunter, of her majesty's record office.—Y. G. P.

BREYDEL, CHARLES, a landscape painter, born at Antwerp in 1677. He was a pupil of Rysbrack, and then travelled, and with his brother, Francis, entered the service of the court of Hesse-Cassel. He next went to Amsterdam, and studied the Rhenish views of Griffier, afterwards comparing them with nature. He then settled at Ghent, earning money like a miser, and spending it like the prodigal son, painting flimsy, hasty pictures to meet his wants. Latterly gout fell on him, scourging him for the sins of his youth, and he painted with less spirit, finish, and firmness. He died in 1744. His early Griffier pictures of Rhenish boats, fishermen, and vine-dressers, are well designed, and neatly wrought out, and neatly executed; but his second or Velvet Breughel pictures of battles, sieges, and encampments, are not so good, though they earned him the name of the "Chevalier." From Vandermeulen he also took figures as well as whole designs, and afterwards got into a habit of inventing after his manner. His style was either careless and laboured, or full of harmony. FRANCIS, his brother, was born at Antwerp in 1678. He was, it is supposed, a scholar of Rysbrack, and painted conversations, feasts, assemblies, and carnivals, particularly the last. Leaving these he came to England, and stayed there several years with his friend, Vandermyn. His pictures have nature, truth, spirit, and variety. He died in 1750.—W. T.

BREYN, JAKOB, a German botanist, was born at Dantzig, 1637, and died there, 1697. He acquired his first lessons on botany from Mentzel, and afterwards prosecuted his studies at Leyden. He has published various botanical works. Among them are descriptions of exotic plants, and of rarer species cultivated in the Dutch gardens.—J. H. B.

BREYN, JOHANN PHILIP, a German physician and botanist, was born at Dantzig in 1690, and died in 1764. He published various scientific papers in the Transactions of the Societas Naturæ Curiosorum, as well as of the Royal Society of London. He also wrote on the ginsing root, on officinal fungi, on aspidium barometz, on species of coccus, on echini, and on various testaceous animals.—J. H. B.

BREZ, JACQUES, a Piedmontese botanist and historian, was born in the vallies of Piedmont in 1771, and died at Middleburg in 1798 He published a work on the plants upon which insects feed, and on the study of insects, as well as a history of the Waldenses.—J. H. B.

BREZIN, MICHEL, a French mechanic and capitalist, famous as the founder of the Hospice de la Reconnaisance in Paris, was born 1758, and died 1828. In the course of a long and honourable career, first as a mechanic, and latterly as an ironmaster, he amassed a large fortune, which by his will was consecrated to the erection of the hospital above named. The charity is limited to aged members of the four trades successively pursued by its founder, namely, to locksmiths, mechanics, foundrymen, and the employés of iron masters.—J. S., G.

BRIAL, DOM MICHEL-JEAN-JOSEPH, a French Benedictine, born at Perpignan in 1743; died at Paris in 1828. From 1771 till the commencement of the Revolution he was occupied with Dom Clement in continuing the "Recueil des historiens de France," the twelfth and thirteenth volumes of which were published under their conjoint superintendence. Brial afterwards added to the collection five volumes. In 1805 he was admitted into the Academy of Inscriptions, and charged with three of his colleagues to continue Rivet's Hist. Litt. de la France.

BRIDAINE or BRYDAINE, JACQUES, the celebrated French preacher, born at Chuslan in 1701; died at Roquemaure near Avignon, in 1767. Unfortunately for his fame, his splendid talents were too early enlisted in the work to which his life was consecrated; and after the fame of his labours as a missionary had spread far beyond the limits of his native country, Massillon, himself a man nobly endowed as well as a miracle of accomplishments, had to say of him that he was not the first of orators only because a fortunate culture had not developed to the full his natural powers. More qualified, but still magnificent eulogies, his wonderful gifts drew from La Harpe, Madame Necker, and Maury. The chapter of Chartres struck a medal in his honour. Pope Benedict XIII., with a munificence which would have made the recipient ridiculous if he had not been all but the first of orators, gave him the whole of christendom as a field for his missionary labours; and, what was at once the best evidence of his powers and the amplest reward of his indefatigable zeal, wherever he went (and he journeyed with apostolic diligence), crowds attended him with an enthusiasm which justified the almost incredible accounts current in the church of the number of conversions effected by his preaching.

BRIDEL-BRIDERI, SAMUEL ELISÉE, a Swiss poet and botanist, was born at Crassier in the Canton de Vaud in 1761, and died near Gotha on 7th January, 1828. He was the son of a protestant minister; and after completing his studies he became tutor to the two princes, Augustus and Frederick of Saxe Gotha. He afterwards became private secretary and librarian of the hereditary prince. He devoted much attention to botany, and published several important works on mosses. He also gave attention to literature, to antiquities, and to various departments of science, contributing papers to several journals.—J. H. B.

BRIDGE, RICHARD, a celebrated organ-builder of the last century. It is to be regretted that nothing is known of his biography. According to an advertisement in the *General Advertiser* for February 20, 1748, "Bridges, organ-builder," probably the same person, then resided in Hand Court, Holborn. We learn incidentally, from a note in Burney's History of Music, that he died before 1776. His principal organs are the following—St. Bartholomew the Great, 1729; Christ Church, Spitalfields, 1730; St. Paul's, Deptford, 1730; St. George's-in-the-East, 1733; St. Anne's, Limehouse, 1741; St. Leonard's, Shoreditch, 1757; Enfield church, Middlesex, 1758; Eltham church, Kent; Spa Fields' chapel; St. James', Clerkenwell; Paddington Parish church.—(Rimbault and Hopkins' *History of the Organ.*)—E. F. R.

BRIDGEMAN, ORLANDO, a lord-keeper of the great seal in the reign of Charles II. His father was bishop of Chester; he was educated at Cambridge, entered of the inner temple, and in 1632 called to the bar. Of high prerogative principles, he served the king's (Charles I.) cause in the house of commons, and at the seat of his father's see, which he by arms defended against the puritans. That assembly retaliated by expelling him from the house. On the decline of the royal cause, and during

the Commonwealth, he lived in retirement, practising only as chamber counsel and conveyancer. It is to the meditations of him and other lawyers under like conditions, that the composition of the forces of common law (seizin and terms of years), statute law (uses), and chancery law (trusts), pressed into a family settlement, by which so intractable a subject as land is subdivided into a variety of interests without destroying its integrity, was matured.—(See Booth, James.) His forms long continued in repute, and were printed in a collection still found in law-book catalogues. At the Restoration he was rewarded with the office of lord chief-baron of the exchequer. He presided at the trial of the regicides, the shedding of whose blood he, with the acrimony of the times, urged on the jury as a proper expiatory sacrifice. Next he was made a baronet, and chief-justice of the common pleas, where he showed himself a good lawyer. He had acted as deputy or occasional speaker of the house of lords; and in 1667, on the great seal being taken from Lord Clarendon, it was given to him. This was intended to be a mere temporary arrangement, but he held the office five years. In this post, according to a contemporary witness (R. North), alike narrow in his observations and mind, he did not increase his fame. He was inapt, timid, trimming to suitors and counsel, and not sufficiently servile to the king. Upon that illegal act of the cabal ministry, the shutting up the exchequer, he could not be persuaded to grant injunctions to restrain suits against the bankers who had their customers' money locked up there; and whilst he "boggled," a successor deemed less scrupulous, Lord Shaftesbury, slipped in. He died in 1674. The earldom of Bradford is held by his descendants.—S. H. G.

BRIDGET, St., of Sweden, otherwise called Birgit or Birgitta, was born in the year 1302. She was of royal blood, being the daughter of Birger, legislator of Upland, and Ingeburgis, a lady descended from the Gothic kings. When very young, she was given in marriage to Ulpho, prince of Nericia, by whom she had eight children. From her earliest years, Bridget had striven to walk in the paths of christian perfection, and she found in her husband a willing partner, both in her frequent prayers and meditations, and in her unceasing works of charity. About the year 1343 they both went on a pilgrimage to the tomb of St. James, at Compostella, and shortly after their return Ulpho died. Bridget divided her husband's estates among her children, and devoted herself, for the rest of her life, to labours connected with religion. She founded, soon after her husband's death, the double monastery of Wastein in the diocese of Linkopen in Sweden, under the rule of St. Augustine, with certain particular constitutions. The nuns were called Brigittines, and many monasteries of them still subsist in different parts of Europe. After spending two years at Wastein, Bridget repaired to Rome, according to a practice common in that age, to visit the tombs of the apostles. Like a more celebrated Swedish princess of a later age—Christina, daughter of Gustavus Adolphus—Bridget seems to have been so powerfully attracted by the Eternal City, as to be induced to make it her permanent dwelling-place for the chief part of her afterlife. She employed herself in ascetical practices of devotion, and in various works of mercy among the sick and poor. We read in Fleury of a remarkable prediction made by her to Pope Urban V., whom she visited at Montefiascone in 1370, to obtain the confirmation of the rule she had given to her new order. The pope was about to return to Avignon, and St. Bridget, after in vain endeavouring to shake his resolution, predicted to Alfonso, bishop of Jaen, that if the pope returned to Avignon he would die immediately, and would have to give account to God for his conduct. Fleury proceeds to say, that nevertheless the pope left Italy, reached Avignon about the end of September, and died on the 9th December following. After obtaining the confirmation of her rule, Bridget visited Naples and Sicily, and soon after went on a pilgrimage to the holy places in Palestine. Being returned to Rome, she lived there one year longer, during which she was a martyr to disease. Feeling her death-hour approach, she summoned to her side her son, Birger, and her daughter, St. Catharine of Sweden, and after giving them her last counsels and instructions, being laid on sackcloth, she breathed her last on the 23d July, 1373. Her body was buried in a convent of Poor Clares at Rome, but was translated to her monastery of Wastein in the following year. She was canonized by Boniface IX. in 1391, during the time of the great schism in the papacy. At the council of Constance in February, 1415, the ambassadors of the kingdoms of Sweden, Denmark, and Norway, fearing lest a process carried on during the schism should upon any pretext be set aside, appeared before the assembled fathers, and demanded that St. Bridget should be enrolled among the saints. Her canonization was then solemnly recognized and confirmed. The works of St. Bridget consist of—Prayers on the sufferings and love of Christ, several of which still retain a place in manuals of devotion; her Rule; her Revelations (approved as profitable for instruction, but no further, by the council of Basle); and a treatise "On the Excellencies of the Blessed Virgin."—(Butler; Fleury.)—T. A.

BRIDGET or BRIDGID, Saint, an Irish virgin, eminent for her piety, was born at Feughart, near Dundalk, in the county of Louth, about the year 453, according to the Usher Colgan and Lanigan, while others place her birth as far back as 439. Her father, Dubhthach, was a man of rank. Colgan says he was a prince of the Hermonians of Leinster; Bale calls him a nobleman; and the Book of Howth says he was a captain of Leinster. It is possible each statement is correct. While yet an infant, she was committed to the care of a bard, who watched over her with paternal care, instructing her in all the knowledge of the age. She soon became distinguished for her extraordinary learning, wisdom, and piety; and, embracing a life of celibacy, she received the veil from Macaille, bishop of Usneach in Westmeath, in the sixteenth or seventeenth year of her age. About the year 480, according to Ware, or 487, as Lanigan asserts, she founded the famous monastery of Kildare, for nuns, and the institution was largely endowed by the kings of Leinster. Colgan says the place was called Kile Dara, or the Church of the Oak, from having been erected near a great oak-tree. St. Bridget travelled all over Ireland, and founded numerous establishments of the order of Brigidine nuns, which were celebrated through the country for many ages. The various acts of her life are collected by her numerous biographers, and though there is much of what is true, yet the truth is so interwoven with palpable fiction, that it would be a hopeless task to attempt to separate the one from the other. But it is beyond doubt that she was a very wise as well as a very holy person, and so highly was she esteemed by the bishops and clergy, not only of Ireland, but of Britain, that they frequently consulted her on the regulation of religious matters; and it is said, that on one occasion her advice was held to have been authoritative in a synod of Dublin. After a life of piety and charity (and the performance, as it is said, of many miracles), she died February 1, 525, being about seventy years of age. She was buried at Kildare, near the great altar, and her monument was ornamented with gold, silver, and precious stones, but when the Danes devastated that district in the ninth century, the remains of the saint, and the rich shrine in which they were contained, were removed to Downpatrick, and interred there in the same sepulchre as Saint Patrick and Saint Columkille. The memory of the saint has ever been held in veneration, especially in Ireland and Scotland, and numerous churches were dedicated to her. Several biographies of Saint Bridget were collected by Colgan, and published in his great work, "Trias than Mathurga."—J. F. W.

BRIDGEWATER, Francis Egerton, third and last duke of, left, it has been well said, his biography engraved in intaglio on the face of the country he helped to civilize and enrich. Pity that, in comparison with his great services, the materials for his written life should be so scanty and insufficient. He was born on the 21st May, 1736 (the birthyear of James Watt), the eighth child of Scroop, fourth earl and first duke of Bridgewater. In his twelfth year he succeeded to the dukedom, on the death of his elder brother, John (who died unmarried), having, three years before, been left an orphan by the death of his father, the first duke. In less than a twelvemonth after the death of her husband, the widowed duchess of Bridgewater was married again, to Sir Richard Lyttelton, a brother of the well-known literary lord of that name. Francis was a sickly boy, and it seemed unlikely that he would survive the four brothers who, at his father's death, stood between him and the dukedom. Happy in her second marriage, the duchess, it is hinted, ill-treated her youngest child. So far as she was concerned his education was neglected; and, according to family tradition, it was even contemplated to have him set aside at one time, on the score of mental deficiency. Little prepared to enjoy the classical associations and artistic treasures of the continent, he was sent in his eighteenth year by his guardians,

the duke of Bedford and Lord Trentham, to make the grand tour under the tutorship of Robert Wood, the Irish scholar and archæologist, who had just returned from the East with the materials for his well-known works on Palmyra and Balbeck. The pair were ill-suited as companions, and it was with difficulty that Wood was persuaded to continue the connection. The marbles and tables of Egyptian granite which, under this archæological control, were purchased at Rome by the young duke, remained in the original packing-cases till after their owner's death! But it is just possible that this continental tour exerted a most important, and at the time, little suspected, influence on the mind and career of the duke of Bridgewater. He *may* have inspected the Milan canal, or the much grander works of the same kind executed in the south of France, under the auspices of Louis XIV.; and, during this tour, the idea of his future enterprises *may* have occurred to him. Of direct evidence to this effect, however, there is not a tittle. On his return to England, he bought race-horses, and sometimes rode them himself, for the bulky man of after years was "a feather weight" when young. On attaining his majority, he took his seat in the house of peers, but neither then nor afterwards did he play any conspicuous part in politics. Had it not been for an accident, he might very possibly have passed through life as undistinguished as the majority of his contemporary fellow-peers whom oblivion has overtaken. Several versions are extant of the circumstances which drove the duke of Bridgewater from the dissipation of London and the sports of Newmarket, to the comparative solitude of his old manor-house at Worsley. The most authentic version is the following:—When the duke attained his majority, of the two celebrated English belles of the middle of the eighteenth century, the beautiful sisters Gunning, one was married to Lord Coventry, the other was the widow of the duke of Hamilton. To the lovely widow the enamoured duke offered another ducal coronet, and the offer was accepted. The preliminaries of the marriage were being adjusted, when the duke himself interposed an obstacle. Rumour had been busy with the fair fame of Lady Coventry, and the duke of Bridgewater insisted on a discontinuance of the natural intimacy between his intended bride and her sister. The duchess of Hamilton refused; the duke of Bridgewater broke off the match; and soon afterwards the rejected fair one married the heir to the dukedom of Argyle, and became, in due time, its duchess. The uneducated, horse-racing duke, felt like the poetic and sensitive hero of a modern novel. The result of his disappointment, however, was peculiar. He not only abandoned society, forswore the company of the fair sex, and betook himself to his Lancashire estates, but he devoted himself for life to the most useful, but most unsentimental occupation of canal-making. Just when the duchess of Hamilton was married to Colonel Campbell, the duke of Bridgewater's first canal act received the royal assent, March, 1759. It is an epoch in the history of the great expansion of British industrialism in the eighteenth century. It preceded by ten years the grant of Arkwright's first patent, and by more than a year Watt's earliest experiments on the force of steam. The canal system of Great Britain, the precursor of its railway system, owes its prime development to the pride or sisterly affection of a beautiful duchess.

The engineering peculiarities and difficulties connected with the duke of Bridgewater's parent canal, will fall more properly to be considered in the biography of his great assistant.—(See BRINDLEY.) But no estimate, however high, of the genius, energy, and perseverance of Brindley, can detract from the merits of the duke of Bridgewater, as the planner of the first English canal, and upholder of the novel enterprise amid the most trying difficulties. An attempt has been made to deprive the duke of the credit of originating the first English canal, on the strength of an act of parliament, obtained by his father and others in 1737, for rendering Wersley brook navigable, and on the ground that the Sankey navigation act was obtained in 1755, and carried out by 1760. The conversion of an unnavigable into a navigable stream is not the construction of a canal, and the claim put forth on behalf of the first duke of Bridgewater is clearly untenable. In the case of the Sankey navigation, the so-called canal ran parallel with the bed of the stream which fed it, and as closely as possible to which it was constructed. Very different was the duke of Bridgewater's first canal from Worsley to Manchester, cut not only through the dry land, and not parallel to the course of any stream, but actually carried over the navigable Irwell by the famous Barton aqueduct. The duke's sole coadjutors were his steward, John Gilbert (brother to the founder of the Gilbert unions), and Brindley, who, in all probability, was introduced by Gilbert to the duke. The act was obtained in 1759; the Barton aqueduct was opened in 1761—a seemingly short interval of two years, but one of trying difficulty to the projector. Lancashire looked with incredulity on the whole enterprise, and at one time the duke's credit was so low that he could not get his bill for £500 cashed in Liverpool;—Gilbert had to ride about in the neighbouring districts and borrow from the farmers such small sums as they would lend. The duke's estates were extensive but encumbered, and his Worsley establishment was reduced to the very lowest scale. He lived to reap his reward even in a pecuniary sense. He constructed thirty-six miles of successful and lucrative canals. The despised projector of the Liverpool financiers could afterwards subscribe £100,000 to the loyalty loan, and return his income to the property-tax commissioners at £110,000 per annum. Nor must it be supposed that his share in the great enterprise was confined to the supply of capital and to the encouragement of others. In some curious pieces printed by Francis, last earl of Bridgewater (the testator of the Bridgewater Treatises), there are related several authentic anecdotes, which prove that the duke, even in matters of detail, occasionally over-ruled Brindley, and that his suggested alterations were successful. More than twenty years after Brindley's death, between 1796 and 1799, and in his own latest years, the duke is represented as indefatigable in improving, or trying to improve, a system with the actual results of which he might well have been content. During the period referred to, and before Bell and Fulton had applied the steam paddle-wheel to navigation, the duke of Bridgewater, at considerable expense of time, trouble, and money, tried (but unsuccessfully) the experiment of the steam-tug on the Worsley canal. He died of a cold, which had deepened into influenza, on the 8th of March, 1803, in his sixty-eighth year, at his mansion in London, on the site of which now stands the magnificent Bridgewater house, built by the late earl of Ellesmere, the duke's principal heir. In person the duke of Bridgewater was, latterly, large and unwieldy, indifferent to his dress, which was uniformly a suit of brown, somewhat similar to that of Dr. Johnson. In his habits he was simple and economical, smoking much but drinking little. His talk was chiefly of canals, and he had a marked aversion to the use of the pen. By his dependents, in spite of his rough exterior and abrupt manners, he was much liked for his familiarity of intercourse and generosity of conduct. It is somewhat singular, that though he displayed a marked aversion to the ornamental when divorced from the useful, and once reproved a labourer who, during his absence from Worsley, had planted some flowers, which he rooted up with his stick, yet he amassed the splendid collection of pictures now preserved in Bridgewater house, and valued, when he died, at £150,000.—(*Quarterly Review* for March, 1844: Art., "Aqueducts and Canals," reprinted in "Essays by the late Earl of Ellesmere," London, 1858; *Letters of the Hon. Francis Egerton*, afterwards Earl of Bridgewater, Paris, 1819; *Gentleman's Magazine* and *Annual Register* for 1803, &c.)—F. E.

BRIDGEWATER, JOHN. See AQUAPONTANUS.

BRIE, JEHAN DE, a shepherd of Brie in France, who composed, by order of Charles V., a work entitled "Le vray regime et gouvernement des bergers et bergères," &c., 1542.

BRIENNE, the name of an ancient and illustrious French family, the following members of which deserve mention:—JEAN, count of Brienne, married in 1209, Marie, daughter of Conrad of Montferrat, and was crowned king of Jerusalem. For awhile he made war successfully against the Saracens, but was at length obliged to place himself for protection in the hands of the Emperor Frederic II., to whom he gave his daughter in marriage. In the quarrels of the emperor with the pope, he took part with the latter. In 1229 the French barons conferred on him the crown of Constantinople, which, in spite of repeated invasions of Greeks and Bulgarians, he wore till his death in 1237.—RAOUL DE BRIENNE, count of Eu, constable of France, and a distinguished warrior under Phillip of Valois, killed at a tournament at Paris in 1344. In 1340 he successfully defended Tournay against an army of 20,000 English.—RAOUL II. DE BRIENNE, count of Eu, succeeded to the post of constable on the death of his father. He served in the English wars, especially in Normandy, where, having allowed himself to be drawn into an

engagement with superior numbers, he was taken prisoner. He was executed as a traitor in 1350.—Gauthier de Brienne, duke of Athenes, constable of France under John II., killed at the battle of Poitiers in 1356. He was brought up at the court of Robert, king of Naples, who in 1326 sent him to Florence under the title of vicar of the duke of Calabria. Here he so ingratiated himself with the people, that, on the breaking out of the war with the Pisans in 1342, they raised him to the command of the city. But his popularity was of short duration; an insurrection of the populace in 1343 obliged him to take refuge in France.—J. S., G.

BRIERE DE BOISMONT, A., a French physician, was born at Rouen about the year 1796, and took his degree of doctor at Paris in 1825. He devoted much attention to mental diseases and the nerves, and wrote an elementary work on botany, in which he particularly considers plants in their relation to medicine and in their economical uses. He was aided in this work by Pottier of Rouen.—J. H. B.

BRIELE, Rabbi Ychudah ben Eliezer, presided over the Jewish congregation of Mantua, in the early part of the eighteenth century. The fame of his talmudical "Responses" spread all over Italy, says Azulai (Vaad, part 2): he has also written on grammar, and he took an active part in the controversy against Nehemiah Chayún, the propagator of Shabbatai-Zebi's cabbalistical doctrines (Wolf, v. 3, No. 702). Rossi possessed several MSS. by Briele on the Jewish-Christian controversy—an evidence of the extensive range of Rabbi Briele's studies.—T. T.

BRIFAUT, Charles, born at Dijon in 1781. Brifaut was one of those writers whose works, having at one time enjoyed popularity, occasioned by chiming in with a fleeting taste, or because of particular circumstances, are only referred to by after-generations as historically illustrative of the incidents of former days. Because the jealous censors of Napoleon interfered in 1807 with the representation of Brifaut's tragedy of "Lady Jane Grey," the public hastened to applaud it, when produced upon the return of the Bourbons in 1814, and gave a triumph at the same time to the sonorous versification of another tragedy, "Ninus." Elected a member of the academy in 1826, his position kept his name alive, while his agreeable manners insured him a welcome place in society. He died at Paris in 1857.—J. F. C.

BRIGANTI, Vincenzo, an Italian botanist, wrote a work on the sexual system of Linnæus, which was published at Naples in 1804; also treatises on a new species of pimpinella, on the fungi, and the rarer plants of the kingdom of Naples, and on the use of the bark of Loranthus europæus.—J. H. B.

BRIGGS, Henry, one of the greatest mathematicians of the seventeenth century, was born at Warley Wood, near Halifax, Yorkshire, about the year 1560. He studied at St. John's college, Cambridge, became M.A. in 1585, and in 1596 was chosen the first reader in geometry at Gresham college, London. In 1609 he attracted the notice of Dr. James Usher, afterwards archbishop of Armagh, and they became intimate friends. The question of a northwest passage through the straits of North America, began now to excite attention, and he wrote upon it with much skill and discrimination. Having lectured at Gresham college with success for twenty-three years, he was invited by Sir Henry Savile to accept his lecture on geometry at Oxford, with a better stipend. He removed to Oxford in 1619, and was incorporated as M.A., Oxon., in the same year. In 1620 he published in London the six first books of Euclid, restored according to the old MSS., with Fred. Commandine's version corrected. He did not give his name in this edition. In 1624 he issued his "Arithmetica Logarithmica," London, fol. He died at Merton college, Jan. 26, 1630–31.—T. J.

BRIGGS, William, a celebrated English physician, was born at Norwich about 1650. He studied at Cambridge, and afterwards travelled into France, where he attended the lectures of Vienssens at Montpellier, and on his return to England in 1676, published a work on ophthalmic surgery, entitled "Ophthalmo" graphia," &c. In the following year, 1677, he took his doctor's degree, was admitted into the College of Physicians, and elected a fellow of the Royal Society. In 1683 he became one of the physicians of St. Thomas' hospital, and after the revolution of 1688 was appointed physician-in-ordinary to William III. He died at Town-Malling in Kent in 1704. The structure of the eye, and the diseases to which that delicate organ is subject, constituted his principal study. He inserted a paper on the theory of vision in the Philosophical Transactions, and Sir Isaac Newton corresponded with him, and esteemed him an authority in all matters connected with the visual organs. Besides the above, Briggs had a second paper in the Philosophical Transactions, and before his death he had announced other works on the eye, never published.—W. S. D.

* BRIGHT, John, a democratic politician of note, was born on the 16th of November, 1811, at Greenbank, in the immediate vicinity of Rochdale, still the seat of the manufacturing operations of the firm in which he is a partner. His father, who died at an advanced age, and in possession of considerable wealth, six or seven years ago, had raised himself from the ranks to the position of an opulent master cotton-spinner, and enjoyed, in his own locality, a well-earned reputation for shrewdness and energy. Mr. Bright was the second of ten children, the eldest of whom died young, and in earlier years his own feeble health was a source of constant anxiety to his parents. He received his first education at a school in Rochdale, whence he was removed to one at Ackworth in Yorkshire, supported by the Society of Friends, to which his parents belonged, and of which Mr. Bright himself is still ostensibly a member. After a further removal to York, his health being still found unsatisfactory, he was placed under the charge of a tutor at Newton in Bolland, and, invigorated by rambles upon its breezy uplands, he returned home to take a part in his father's manufacturing industry, and to be initiated into the mysteries of buying cotton, and selling cotton-yarn on Manchester 'Change, operations which, in later years, he has allowed to devolve on younger brothers. Mr. Bright's first appearance as a politician, dates from the local agitation which preceded and accompanied the reform bill of 1831–32. Rochdale was one of the populous boroughs, until then unrepresented, to which the reform bill proposed to assign the right to return a member to parliament. Mr. Bright's voice was of course heard on the popular side, but he was then only a youth of twenty, and beyond the fact that he did address his townsmen in favour of the reform bill, no information has been preserved of his first appearance in the political arena. It is recorded, however, that when, two years later, he and some other young townsmen resolved to hold a meeting for the discussion of the temperance question (Mr. Bright has been for many years a teetotaller), they selected, for the scene of the discussion, a hamlet some miles from Rochdale, so modest was their estimate of their own powers, so unpopular the theme of debate, and so great their fear of ridicule!

The time was, however, at hand, when Mr. Bright was to become first locally, and then nationally prominent. In 1835 he made a tour on the continent and to Palestine. It was the year of Mr. Cobden's continental travels, which resulted in the pamphlets by a Manchester Manufacturer, and the first acquaintance formed by Mr. Cobden with the name of his future fellow-labourer—personally they did not then meet—was at Athens, which Mr. Bright had quitted before the arrival of Mr. Cobden. On his return home, Mr. Bright began to lecture at a literary institution in Rochdale, which he had helped to found. His first subjects were his recent experiences of travel, and thence, by an easy transition, he passed to lectures on subjects connected with industrialism and political economy. It was about this time, too, that he threw himself into one of those violent church-rate contests, for which Rochdale had long been celebrated, and replaced the usual passive resistance of his sect by an active and energetic opposition. The name of "John Bright" was now well-known as that of a sturdy and combative Rochdale radical, when, suddenly, a question arose which led to his exchanging a local for a general notoriety. The Manchester Anti-corn-law association was formed in the autumn of 1838, and Mr. Bright's name appears in the list of its first committee. Early in 1839 this purely local association became the famous Anti-corn-law league; and in the course of the same year Mr. Cobden paid a missionary visit to Rochdale. It was on this occasion that the two free-trade leaders first made each other's personal acquaintance, and Mr. Cobden was so struck by the force and fire of Mr. Bright's oratory, that he insisted on pressing him into the service of the league, of which Mr. Bright became, before long, a most successful and an indispensable champion. Mr. Cobden's lucid and logical advocacy of free-trade was supplemented by the much more vigorous and impassioned rhetoric of Mr. Bright. The calmer friends of the cause might be startled, and its enemies be shocked by the personali-

ties and all but revolutionary declamation of Mr. Bright. But the fiery tone of his addresses was well-suited to public and miscellaneous meetings. Mr. Bright was soon recognized as only second to Mr. Cobden in the effective advocacy of the objects of the league, while the more ardent spirits of the party predicted his eventual supremacy. The history of Mr. Bright's connection with the Anti-corn-law league, involves the history of the league itself, which does not fall to be written here. Suffice it to indicate, as prominent events of this section of Mr. Bright's career, his metropolitan exertions in 1843 to secure the return of Mr. Patterson, the free-trade candidate, for the city of London, and his appearance at a great meeting of the Anti-Slavery Society in Exeter hall, during the course of 1844, when he advocated the application of free trade even to the sugar question, and opposed the imposition of a prohibitory or protective duty on slave-grown sugar. As a proof of his unremitting perseverance, it may be mentioned, that when he accompanied to Leamington his first and dying wife (Elizabeth, eldest daughter of Jonathan Priestman, Esq., of Newcastle-on-Tyne, whom he married in 1839, and whom he lost in 1841), he delivered anti-corn-law lectures in the neighbourhood, and endeavoured to win over the Warwickshire farmers to a conviction of the agricultural benefits of free trade.

Mr. Bright first entered parliament in 1843, two years after the return of Mr. Cobden for Stockport. In the spring of that year a vacancy occurred in the representation of Durham, and Lord Dungannon was selected as the conservative candidate. In accordance with the tactics of the league, to offer a free-trade candidate whenever there was a vacancy, and whether success was probable or improbable, Colonel (now Major-general) Thompson was put forward as the free-trade candidate, and Mr. Bright was despatched to Durham to advocate his claims and to forward his canvass. From some cause or other Colonel Thompson withdrew from the contest at the eleventh hour. There was no time to lose: Mr. Bright was on the spot; and the day before the election he issued his address as a candidate. He was defeated by a majority of 101. The return of Lord Dungannon, however, was petitioned against, and he was unseated for bribery. The contest was renewed, and in July, 1843, Mr. Bright was returned for Durham by a majority of 78. The spectacle of a radical quaker sitting for the cathedral and conservative city of Durham was a strange one, and would seem marvellous even now, were it not understood that the then marquis of Londonderry refused to throw his overwhelming influence into the scale of his natural ally, the conservative candidate. Mr. Bright's first speech in the house of commons was made towards the end of a session, and in a thin house, on the 7th of August, 1843. It was in support of a motion of Mr. Ewart's for the reduction of import duties, and its delivery betrayed a certain nervousness which often characterizes Mr. Bright's parliamentary oratory, and which must surprise those who have only heard him speak to miscellaneous, excited, and altogether friendly audiences. From this period onward to the repeal of the corn laws, Mr. Bright was active in and out of parliament; but both with the public as a whole, and with the house of commons, Mr. Cobden was still the favourite. In his celebrated peroration, when proposing the repeal of the corn laws, the late Sir Robert Peel ascribed the whole glory of the free-trade triumph to Mr. Cobden. The Bright testimonial, subscribed for after the dissolution of the Anti-corn-law league, was very much inferior in amount to that raised for Mr. Cobden, although it furnished the recipient with an excellent library. Unconnected directly with the free-trade movement, two items of Mr. Bright's house of commons activity in the parliament of 1841–47, deserve to be noticed. One is the appointment procured by him in 1845, of a game law committee, which printed its evidence without a report, in 1846; and an abridgment of the evidence, with an address by Mr. Bright to the Tenant Farmers of Great Britain, was published, at his expense, the same year. The other was the appointment, also at his instance, of a select committee on the cotton cultivation of India: its labours issued in a huge blue book, frequently referred to in discussions on this interesting question.

The general election of 1847, which followed the repeal of the corn laws, and the overthrow of the Peel ministry, placed Mr. Bright in a higher position than any he had yet aspired to. Mr. Mark Philips retired from the representation of Manchester, and the friends of Mr. Bright wished to see him the colleague of Mr. Milner Gibson in the representation of that important constituency. The liberal party of Manchester was divided. The old whigs disliked Mr. Bright's radicalism, and wished to throw off the thraldom of the league, the local leaders of which were favourable to the claims of Mr. Bright. Mr. Cobden was invited to stand, but he refused. Lord Lincoln (now duke of Newcastle) was then persuaded to become a candidate, but dissatisfied with his chances of success, he withdrew, after his committee had been formed, and Mr. Bright was returned without opposition. The ensuing six years of Mr. Bright's life, public and parliamentary, were active and busy. "Out of doors," he co-operated no longer as a subordinate, but as an equal with Mr. Cobden, in various agitations for financial and parliamentary reform, but not with the marked success which had attended the free-trade movement. In parliament, Mr. Bright spoke with increasing frequency, and succeeded gradually in the difficult enterprise, which is termed "gaining the ear of the house." It was remarked that, if still narrow in his tone, his scope was wider. Besides urging the ordinary views of a radical politician, he produced a marked effect by his treatment of the Irish and Indian questions in 1848 and 1850. After the formation of the first Derby ministry, and the consequent dissolution of parliament, his return for Manchester was opposed, but the cause of free-trade was thought to be once more in danger, and moderate liberals themselves, though disagreeing with many of his views, refused to countenance the attempt to oust him from the representation of Manchester at such a crisis. After a contest, he was again returned by a large majority. His violent opposition to the Russian war, however, united against him a majority of his constituents, many of whom, moreover, were perhaps still influenced by a jealousy of the local power of the Anti-corn-law league, which, though nominally dissolved, still kept up in Manchester a considerable organization. Soon after the formation of Lord Palmerston's ministry, Mr. Bright was compelled, by ill-health, to withdraw from attendance in parliament, and to seek repose and change of scene on the continent. The general election of 1857 found him abroad, and in his absence, Manchester rejected him as its representative. On the death of Mr. Muntz, he was elected in August, 1857, one of the members for Birmingham, and has since resumed his parliamentary duties. In 1847 Mr. Bright married a second time, a daughter of Mr. Leatham of Wakefield, by whom he has several children, in addition to one by his first marriage.—(Alexander Somerville, *Free-Trade and the League*, Manchester, 1853, &c.)—F. E.

BRIGHT, Richard, M.D., an eminent physician, was born in Bristol in the year 1789. He matriculated as a student at the university of Edinburgh in the year 1808, and graduated in medicine in 1812. After spending some time at Cambridge, he proceeded to the continent, and was one of the many physicians and surgeons who thronged to Brussels after the battle of Waterloo, with the double object of acquiring professional knowledge and of assisting the overtasked military surgeons in the care and treatment of the sick and wounded. Dr. Bright afterwards commenced the practice of his profession in London, and in 1820 was appointed assistant-physician to Guy's hospital—the high reputation of which, as a medical school, he did much to establish and maintain. As an author, Dr. Bright occupies the foremost position in English medical literature. His "Original researches into the Pathology of Diseases of the Kidney" have been universally acknowledged as among the most valuable discoveries in pathology; and over the whole world "Bright's disease" is recognized and described. It may be sufficient to indicate here that his discovery lay in the identification of the coexistence of an albuminous state of the urine with certain morbid changes in the structure of the kidney. On other subjects connected with pathology and practical medicine, Dr. Bright has been a copious and able writer. As a practitioner he attained great celebrity, more especially in dropsical cases, and he was one of the physicians extraordinary to the queen. Dr. Bright died in December, 1858, in the 70th year of his age.—J. B. C.

BRIGHT, Timothy, an eminent English physician and divine, took his degree of doctor of medicine at Cambridge, and in 1591 became rector of Methley in Yorkshire. His most celebrated production is his "Treatise of Melancholy." His medical works exhibit a remarkable acquaintance with the doctrines of the early Greek writers. He died in 1615.

BRILL, Paul, one of the earliest of the Flemish landscape painters, was born at Antwerp about 1556. After receiving some instruction from an obscure painter of the name of Oortel-

man, he executed small pictures for the cabinetmakers; but finding little business in his own country, he tried his fortunes in France, especially at Lyons. From Lyons he went to Italy, and joined his elder brother Matthew at Rome, who was then much employed in decorating the walls of the Vatican with processions and landscapes in fresco for Pope Gregory XIII. After the death of Matthew (in his thirty-fifth year) in 1584, Paul completed his brother's works, and continued the same class of decorations in various churches and palaces for Sixtus V., Clement VIII., and Paul V., turning his attention more especially to landscape painting; representing scenes from the lives of the martyrs, and views of the grand monastic institutions of the Roman states. These large wall paintings were executed in fresco; but Paul Brill also became distinguished for his small easel pictures in oil, which, though essentially landscapes, are generally enlivened by some figure subject. He imitated the style of Titian in his backgrounds, and also the landscapes of Annibale Caracci, but his colouring is generally considered too green. His success was great, his lowest price for a landscape being one hundred scudi, about twenty guineas; many of these being purchased by Flemish merchants and sold in the Low Countries. Several good examples are now in the Louvre. He occasionally had recourse to the assistance of other painters for the figures in his landscapes. Engravings after his works are numerous, and he etched a few plates himself. He died at Rome, October 7th, 1626, and was buried in the church of the Madonna dell' Anima. There is a portrait of him by Vandyck.—(*Baglione; Le Vite dei Pittori*, &c.)—R. N. W.

BRILLON, Pierre Jacques, born at Paris in 1671, and died at Paris in 1736. His father was a wealthy silk merchant, and hoped to see his son a prosperous avocat; but the demon of rhyme seized him early, and Peter James gave himself to what is called literature. He wrote imitations of La Bruyere, who felt flattered, and said they were not bad—no one said that they were good—and our poet and moralist, after some interlunary periods of verse-writing, reappeared as jurist and jurisconsult.

BRINDLEY, James, a celebrated engineer, who shares with Francis Egerton, duke of Bridgewater, the honour of having founded the system of canals in England, was born at Tunstead in Derbyshire in 1716, of poor parents, by whom his education was so neglected as to give rise to the allegation, that he continued all his life without the knowledge of reading, or of writing beyond the signing of his name; but there is reason to believe that this statement is exaggerated. At the age of seventeen he was bound apprentice to a millwright of Macclesfield, of the name of Bennet, and in due time began to practise that business on his own account. His ingenuity and skill in practical mechanics were so great that he soon acquired a high reputation throughout the kingdom, and was employed to make some of the most important pieces of machinery which were executed at that period in England. It was about 1754 that he first became connected with those works of inland navigation which have made his name famous. At that time the duke of Bridgewater, possessing at Worsley, seven miles from Manchester, a rich and extensive coal-field, the advantages of which were withheld from him by the want of means of conveyance to a suitable market, formed the project of connecting it with Manchester by means of a canal—a kind of conveyance which, although it had existed in France for upwards of a century, in Italy and Holland for five centuries, and in China from time immemorial, was at that time new to England. On this project the duke of Bridgewater consulted Brindley, who approved of it, and planned the works by which it was to be carried into effect. An act of parliament authorizing the execution of this project was obtained, but not without much difficulty; for, like most new enterprises, it had to encounter a storm of opposition and ridicule from those who considered its novelty as implying impracticability, and who regarded as non-existent all previous works of the same kind out of England. In overcoming obstacles of this kind, Brindley laboured under peculiar disadvantages from his want of education, which disabled him from clearly explaining to others, and especially to the ignorant and prejudiced, his ideas, however sound; and it is much to the honour of the projector of the canal that he possessed a mind capable of discerning the genius of the engineer through his rough exterior, and of placing implicit confidence in the genius so discerned. The duke of Bridgewater, limiting his personal expenses to £400 a year, placed the rest of his income at the disposal of Brindley for the execution of his canal, which was successfully carried forward, and completed in 1761. Great additional expense in earthwork and masonry was incurred by the determination to make this canal without locks, which are always a serious impediment to navigation; and amongst other works so rendered necessary, was an aqueduct over the river Irwell, thirty-nine feet high above the level of the stream, which was then considered a gigantic undertaking, and, until its completion, denounced as the most visionary part of the scheme. Between 1761 and 1766, Brindley planned and executed, for the duke of Bridgewater, a branch or extension of his canal twenty-nine miles in length, terminating by a junction with the estuary of the Mersey. The whole undertaking soon became profitable, and continues to the present time to be one of the most useful and successful of the British canals, of which it was the first. The success of the duke of Bridgewater's canal induced various other capitalists to project works of the same class, most of which were intrusted to Brindley while he lived; one of the most important being the Trent and Mersey or Grand Trunk canal, which effects a connection between the Irish sea and the German ocean, and comprises a formidable work, the Harecastle-hill tunnel. Exhausted by excessive labour, Brindley died on the 27th of September, 1772, at the early age of fifty-six; but he had already lived to see the commencement of that British system of inland navigation which, commencing with the canal that he planned and made, has since extended itself in one connected network over England from Kendal to Portsmouth, with the addition of detached works, some of which, like the Forth and Clyde and Caledonian canals, exceed the rest in magnitude. Amongst the anecdotes which are related of Brindley, it is said, that being obliged to supply the want of education by intense thought, he was in the habit, when he had any important work to design, of going to bed, where he would remain for days together until his plans were matured in his mind; and that his zeal for his favourite mode of conveyance was such, that having been asked before a parliamentary committee, for what purpose he thought rivers were created, he answered, "to feed canals."—W. J. M. R.

BRINK, Hans Jen, born at Amsterdam; and educated by Richée van Ommeren, he acquired a taste for classical literature. He passed from van Ommeren's care to the university of Leyden, and devoted part of his time to the study of theology, a condition enforced upon him to enable him to hold an exhibition or "bourse," as it is there called, which nearly defrayed the expenses of his education. He was for a while a patriot, and made political speeches which it is easier to praise than to read. He grew older, sadder, and wiser, and began to teach Greek and Latin at the academy of Harderwyk; afterwards set up a school of his own, and in 1814, or soon after, was appointed professor of ancient literature at the academy of Groningen. He published Dutch translations of Sallust and parts of Cicero, also of Xenophon's Cyropædia, and of the Medea of Euripides. In 1815 he printed a political pamphlet, ridiculing the allies for refusing to treat with Bonaparte.—J. A. D.

BRINKLEY, John, LL.D., bishop of Cloyne, professor of astronomy in Trinity college, Dublin; born in 1763, died in 1835; an eminent mathematician and observer. Brinkley's career at Trinity college was so remarkable, that the chair of astronomy was easily secured for him in 1792; and this involved his being in charge of the observatory at Dunsink. He had the good fortune to obtain possession of one of Ramsden's great circles, similar to the instrument made by the same mechanician for Piazzi at Palermo. This circle is not of the construction now usually employed; it resembles rather the *great circle* of Ertel of Munich. It has a motion in azimuth, and may be reversed by that motion; while, at present, the favourite construction rests on the opinion that all such circles ought to be fixed in the meridian. Brinkley's instrument, however, was perhaps the best existing in his time, and he employed it well. Many excellent results were obtained by him, and he had a strong impression that he had obtained the parallax of α *Lyræ*. This was vigorously contested by Pond; and a debate on the delicate point was kept up by the two observers for several years. In the end it became rather hot; so that no one regretted its termination. The decision has gone against Brinkley; professor Airy being judge. It is quite certain that he was not in a position to determine so small a quantity; and more recent investigations, conducted chiefly by Struvé, show that the parallax of that star (should any parallax be sensible) is much smaller than the Irish

observer imagined. Brinkley wrote a text-book, entitled "Elements of Astronomy." This work is still extensively used, although it cannot be doubted that better ones exist. His chief writings, however, and those that show his powers, appeared as memoirs in the Transactions of our learned societies. The subject of parallax seems to have engaged him much. He wrote frequently also on refraction, and we owe him improvements in our tables. He published an interesting and instructive essay on the solutions of Kepler's problem; and he sent to the Transactions of the Royal Academy of Ireland, a curious memoir on the shape of the orbits that would be assumed by bodies revolving around a centre, in obedience to an attractive energy, decreasing according, not to the square, but to any power whatsoever of the distance. This last essay has not had, and probably never will have, any practical relations; but its execution is very creditable to Brinkley. The life of this inquirer seems to have been an undisturbed one, and marked by no accident apart from his scientific labours. It has been said that he wrought with Paley while the latter was producing his interesting treatises on Natural Theology. His episcopal duties were, no doubt, fairly performed; and as a man, he bore himself with honour, and was thereupon held by those who knew him, in corresponding esteem. His successor in the chair of astronomy, is a well-known geometer, of whom we shall speak again—Sir William Hamilton.—J. P. N.

BRINKMAN, Karl Gustavus, baron von, a Swedish statesman and poet, born 24th February, 1764, at his paternal estate in the parish of Brannkyrka and district of Stockholm. He studied at Upsala, and afterwards at the universities of Halle, Leipzig, and Jena, at the first of which he formed a strong friendship with Schleiermacher. In 1790 he returned to Sweden, and devoted himself to diplomatic life. In 1792 he was appointed secretary to the Swedish legation in Dresden, and six years afterwards consul at Paris, which place he was obliged to leave, in consequence of the 18 Brumaire. In 1801 he was sent to Berlin in the same capacity, where, with a slight interruption in his office, he remained till 1806, when he fled from the capital with the Prussian court. In 1807 he came as ambassador to London, whence he was recalled in 1810, and afterwards remained at home for many years, an active member of the administrative government. In 1829 he was nominated a member of the Swedish Academy, and in 1835 he made over to the university of Upsala his large library of 10,000 volumes, which he was daily increasing, and which was especially rich in Greek and modern literature, as well as in historical records of his own country. Four years afterwards he received the honorary degree of doctor of philosophy from this university, and was elevated by the king to the rank of the nobility. Brinkman was remarkable for his great learning and knowledge of languages; he was also a poet of some reputation. He published two volumes of poems while at Leipzig in 1789, which appeared under the name of Selmar; also a small volume for private circulation at Paris; and his "Philosophical Views and Poems," at Berlin in 1801, which also was published anonymously. His poem, "The World of Genius," received the first prize at the Royal Academy of Sweden in 1821. He published in 1828 his "Tankbilder" (Thought-Pictures), in the fourteenth volume of *Svea*, a Swedish periodical; and for a considerable time he was supposed to be the author of the Memoirs of Herr von S——a, which, however, were written by Woltmann. He kept up for many years a lively correspondence with madame de Stael.—M. H.

BRINSLEY, John, M.A., of Emanuel college, Cambridge, was born at Ashby-de-la-Zouch in Leicestershire in 1600. His father, who was master of the grammar school at Ashby, was a man of considerable learning, and was eminent as a teacher; he was the author of a curious and now very rare book, entitled "Ludus Literarius, or the Grammar School; showing how to proceed from the first entrance into learning to the highest perfection required in the grammar schools, with ease, certainty, and delight," &c., London, 1612; a book which unfolds conceptions of the true end and the best methods of education, marvellously in advance of what were common in that age. By this enlightened teacher and excellent man, his son was carefully trained in letters and religion, and so profited by his opportunities that, while only in his seventeenth year, he accompanied his maternal uncle, Dr. Hall, afterwards the famous Bishop Hall, as his amanuensis to the synod of Dort. After finishing his studies at Cambridge, he officiated for some time as a preacher at Preston, near Chelmsford, and subsequently sustained the ministerial office successively at Somerleyton and Yarmouth. At the latter town he spent the greater part of his life, first as minister of the parish, and subsequently as a private inhabitant, after his ejection on "the fatal Bartholomew," when so many pious and useful pastors were cast out of their places for conscience' sake. During his later years he occupied himself chiefly in study, and in preparing for the press occasional sermons and treatises of a practical and, in one or two instances, of a controversial character. He was a steadfast presbyterian, but not so wedded to his peculiar views that he could not hold fellowship with christians of other opinions on such points. "Were I there," says he, speaking of New England and the independent churches in that country, "rather than make a schism in the body, I would quietly submit to the way of independency, blessing God that I might sit down in it and enjoy the comforts of it." Indeed, his great desire seems to have been to prevent divisions among christians, and everywhere to recommend church unity and uniformity, so far as these could be secured *salvâ conscientia*. He died on the 22nd January, 1665. "He was a man," says Calamy, "of even temper, rarely ruffled with passion, and seldom warm, unless the cause of God and goodness required it." His writings show him to have been a sound scholar, a vigorous reasoner, and an earnest preacher.—W. L. A.

BRINVILLIERS, Marie-Marguerite d'Aubray, marquise de, the notorious poisoner, daughter of Dreux d'Aubray, a municipal lieutenant of Paris. She married the marquis de Brinvilliers in 1651; separated from him to live with her paramour Sainte Croix; and learning from that accomplished villain the use of a poison, which is now supposed to have been common arsenic, began a career of crime which is almost without parallel. To secure for herself and her lover the property of her family, she poisoned her father and her two brothers, having previously proved the efficacy of the drug with which she accomplished these atrocities by destroying a number of poor people in the public hospitals. These crimes and others of the heartless pair were brought to light at the death of Sainte Croix, who fell a victim to his abominable trade, having let fall, while preparing a deadly volatile poison, the mask which protected his face. She fled to a convent of Liege, but by the arts of an officer of police, who made her acquaintance in the guise of an abbé, was brought back to Paris, and after being subjected to various tortures, executed with all possible indignities in 1676.—J. S., G.

BRIQUANT, Jacques le, born at Pontrieux in 1720, and died at Trêquier in 1804. He was educated as a lawyer, but misled from professional studies and pursuits by some delusive phantom of philology or etymology. In every language he caught the lineaments of the Celtic, and insisted with wearisome zeal upon inflicting his theory on all his friends. On his seal he had the words engraved "Celticâ negatâ, negatur orbis." He addressed memoirs to all the academies and scientific bodies likely to have secretaries employed in correspondence on such topics, and printed a good many books all illustrative of what he called "la langue des Celtes Gomerites ou Bretons." A good many Tracts of his on these subjects are still in manuscript. Briquant was a mineralogist as well as a linguist, and did something to bring the marble of Bretagne into use. The prolific Celt was twice married, and was the father of twenty-two children. His daughters were scattered abroad in marriage. Five sons died in the armies of France—one, who proposed to remain with his father, was claimed by the conscription. It is related of Latone d'Auvergne, that he served in the young man's stead to enable him to take care of the old man, whose intellect had become impaired.—J. A. D.

* BRISBANE, Sir Thomas Makdougall, Bart., G.C.B; G.C.H.; D.C.L.; LL.D.; corresponding member of the Institute of France, &c. &c.; born at Bishopton in 1770; son of Admiral Brisbane. The life of this now venerable gentleman has been one continued, wise, and practical offering in the service of his country, and of astronomical science. Entering the navy at the early age of *ten*, he rose through inferior grades, and as soon as the practice of the service would permit, attained a captaincy. Marked out by his promptitude and courage, exhibited on critical occasions, he was selected by the British Ministry as governor, first of Jamaica, next of the island of St. Vincent, and finally of New South Wales. Through his career, which terminated in this distinction, Sir Thomas had unceasingly manifested his interest in the promotion of practical astronomy, especially in its relations to navigation, and his own ability to

advance it by personal labours; of his deserts, in this respect, he has given evident and permanent proofs. The memoirs due to his pen which are inserted in the Transactions of the Royal Society of Edinburgh, are distinguished by clearness of conception and expression, and the directness with which they bear on important practical points. But these memoirs, however interesting, are but a poor representation of what astronomers and other cognate inquirers owe to him. When governor of New South Wales, Sir Thomas established an observatory at Paramatta at his own expense, associating with himself Mr. Rumker and Mr. Dunlop. The catalogue of southern stars furnished by it is well known, and is the more valuable as being one of the very few records yet attainable of the condition of the Southern skies. The observatory of Paramatta, was, with a liberality as rare as estimable, presented by its founder to the British government. On Sir Thomas's return to this country, he built another observatory at his seat, Makerstoun on the banks of the Tweed; and with due regard to the wants of the moment, he furnished it with special reference to the pursuit of magnetical and meteorological research. Ably seconded by his assistant Mr. Broun, he produced several volumes of most valuable observations, by means of which (although the circumstance has been overlooked) the existence of a magnetic irregularity dependent on the periods of the moon, was established unquestionably for the first time. The acts we have referred to, are but indications of the character of Sir Thomas Brisbane. His interest in the progress of knowledge has never wavered or diminished; appealed to on behalf of any good and attainable object, he is ever ready to aid by his purse and by his influence. He long occupied the chair of the Royal Society of Edinburgh; and is worthily fulfilling a varied life, whose long and honourable course was never approached by the shadow of a stain.—J. P. N.

BRISSAC, Louis-Hercule-Timoleon de Cosse, duc de, peer of France, governor of Paris; born Feb. 14, 1734; was nominated in 1791 commandant-general of the king's constitutional guard, and massacred at Versailles during the revolutionary horrors of September, 1792. He defended himself bravely against his assassins. He was a loyal and devoted servant of Louis XVI. Delille has celebrated his virtues and his death in the Poëme de la Pitié.

BRISSEAU, Pierre, a French physician of the seventeenth century, born at Paris in 1631; died in 1717. His most important work is a "Traité de la cataracte et du glaucoma," Tournay, 1704 and 1708; Paris, 1709; in which he proves that the seat of cataract is in the crystalline lens. It was published a year before the work of Antoine Maitre-Jean, who is generally stated to be the discoverer of the cause of this disease.

BRISSON, Barnabé, a French magistrate and jurist, reputed one of the most learned men of his time, born in 1531; was successively advocate-general and president à mortier of the parliament of Paris in the reign of Henry III. He was latterly raised to the dignity of privy councillor, and intrusted with several important embassies, particularly to the English court. On the institution of the commission called the Chamber Royal, for the hearing of cases of treason so common in the reign of Henry III., he was named president by the king, who took occasion to say of him, that no prince in Europe could boast of so learned a subject as Brisson. After the famous day of the Barricades, Brisson fell into the power of the party of the League, and either deliberately, or of necessity, turned traitor to the king. He shortly afterwards, however, became suspected by the tyrannical club called the Sixteen, who arrested him one morning at nine o'olock, as he was going to the palace, had him confessed at ten, and hung at eleven (1591). Brisson is the author of the collection of statutes called the Code of Henry III., of "De Regio Persarum Principatu," and of "Observationum divini et humani juris liber."—J. S., G.

BRISSON, Matturin Jacques, a distinguished French naturalist and physicist, was born in 1723 at Fontenay le Peuple in Poitou. He was a pupil of Réaumur, whom he assisted in his investigations, and his connection with that great philosopher soon obtained him the position of professor of physics at the college of Navarre in Paris, where he was instrumental in introducing the use of the lightning-conductor, then a new invention. In 1795 he was appointed professor of physics in the central schools, and at the Bonaparte lyceum. He died in 1806 at Broissi, near Versailles. Of the writings of Brisson, those on physics, although of great importance in his day, are now but little valued. His reputation rests principally on his natural history writings, especially his "Ornithologia, sive synopsis methodica sistens avium divisionem in ordines," &c., Paris, 1760, in six volumes, illustrated with 26 coloured plates. In this work Brisson describes about 1500 species of birds, arranged according to a modification of the system of Linnæus. His "Règne animal divisé en neuf classes," 1756, contains only the quadrupeds and cetacea, so that the "Ornithologia" may be regarded as a continuation of it. Brisson's arrangement of animals into nine classes, is in many repects far in advance of the sixth edition of the Systema Naturæ of Linnæus; and it is not improbable that, in his later editions, the great Swedish naturalist borrowed some ideas of classification from the French writer. Brisson's nine classes are—I. Quadrupeds; II. Cetacea (of these animals, since more correctly placed in the same order with the quadrupeds, Brisson appears to have been the first to perceive the true nature); III. Birds; IV. Reptiles; V. Cartilaginous Fishes; VI. True (or bony) Fishes; VII. Crustacea; VIII. Insects; and IX. Worms. The character of his orders of quadrupeds, eighteen in all, is determined principally by the number and arrangement of the teeth.—W. S. D.

BRISSOT DE WARVILLE, Jean Pierre, the celebrated Girondist politician during the French revolution, was born at Ouarville, near Chartres, January 1, 1764. His father was a wealthy inn-keeper. He manifested early a taste for literature, and with a view to intellectual improvement, travelled in many foreign countries. He became one of the editors of the *Courier de l'Europe*, printed at Boulogne, the publication of which having been summarily stopped by the government, he removed to England. In 1780 he published "Théorie des Lois Criminelles," 2 vols. 8vo; and in 1782–86, ten volumes of the "Bibliothèque philosophique du législateur, du politique, du jurisconsulte, sur les lois criminelles;" while he took a prominent part in various discussions, having for their object the amelioration of the criminal law. About the same time he issued a work on metaphysics, entitled "De la Verité, ou méditations sur les moyens de parvenir à la vérité dans toutes les connaissances humaines," 8vo, 1782, in which he adopts the opinions of Locke and Condillac. This, and a work on India, and on the state of art and science in England, he prepared while residing in London. Returning to France, his numerous writings, and his indefatigable zeal in the cause of liberalism, made him odious to the government. Some anonymous pamphlets, of which he was not the author, were attributed to his pen, and he was committed to the bastile. His innocence being demonstrated, he was set at liberty. This imprisonment did not conciliate his temper. His "Lettres à Joseph II. sur le droit d'émigration, et sur le loi d'insurrection," published in 1785, maintained the right of insurrection against governments, where the mere good pleasure of the sovereign constitutes the law of the subject. In 1786 appeared his "Lettres Philosophiques sur l'histoire d'Angleterre," 2 vols. 8vo. At this time he was the partisan of a limited monarchy, to which he had become attached in his admiration for the English constitution. But he soon became an equally ardent republican, when America presented to him the spectacle of a democratic and federal government. In 1787 he wrote a book, entitled "De la France et des États-Unis, ou de l'importance de la Révolution de l'Amérique pour le bonheur de la France," 1 vol. 8vo. A new anonymous work, attributed to him, now exposed him to a lettre de cachet. He was warned in time, and sought an asylum in England, from which he speedily removed to the United States. The French revolution recalled him to Europe, and he addressed to the members of the states-general a "Plan of policy for the Deputies of the People;" while he conducted a fierce journal, entitled *Le Patriote Français*. As a reward for his zeal in the cause of democracy, he was nominated one of the first municipal council of Paris; and it was as a member of this body that he received from the destroyers of the bastile, on the memorable 14th of July, the keys of the prison in which he had been formerly confined. Meanwhile, his short sojourn in America had increased his republican fanaticism. Sent to the legislative assembly by the electors of Paris, he became the determined foe of royalty and the court. He was the acknowledged head, counsellor, and guide of that deputation from the Gironde, which the eloquence of Vergniaud, the beauty of Madame Roland, and the calculations of Condorcet, first made famous, and afterwards its crimes and its misfortunes. In the question of the loyalist emigration, Brissot drew a distinction

between the men who quietly left their country, and those who marched out that they might augment the ranks of its enemies. On his suggestion, the latter were denounced with strong penalties. It is inconsistent with the limits of this article, to narrate the adventures of the Girondists through the stormy period which preceded and followed the death of Louis XVI. — a crime which they opposed in vain. Brissot was evidently shocked at the frightful excesses of a democracy coarser than his own, and began to oppose a force of resistance to the jacobite factions equal to the impulse which he had formerly given to the republican opinions. As the natural consequence, a breach arose between the Jacobins and Girondists, which daily grew wider and wider. On the 10th of April, 1793, Robespierre accused Vergniaud, Gensonné, Gaudet, Brissot, &c., of conspiring against the unity and indivisibility of the republic, and being the accomplices of the enemies of their country. This charge was the prelude of what occurred on the 31st of May. On this day the commissaries of thirty-five sections of Paris demanded of the convention the expulsion of twenty-two deputies, at the head of which was placed the name of Brissot. Two days afterwards, a majority of the convention handed them over to the vengeance of their opponents. Brissot fled to Chartres, his birthplace, which he soon left alone on foot, and in disguise. He was recognized and arrested at Moulins, brought back to Paris, and, in company with his friends, thrown into prison. On the 22d October their "acte d'accusation" was read to them, and their trial began on the 26th. Brissot entered the "salle d'audience" last but one of the party—a man of middle age, small stature, and wan features, lighted up by intelligence, and full of intrepidity. Clad with affected simplicity, his threadbare black coat was but a piece of cloth cut mathematically to cover the limbs of a man. The trial lasted a week. All the accused were declared guilty. Brissot inclined his head on his breast when he heard the fatal sentence, and remained silent. His memory survived the calumnies heaped upon it, and his widow, soon after his death, received from the nation a pension of 2000 livres. His writings, not enumerated in this memoir, were very numerous. He died as poor after three years of prominence as when he began his public career. He dwelt in an apartment on the fourth story, which was almost unfurnished, surrounded by his books and the cradles of his children. Destitute of the outside power of eloquence, he made speeches in his writings, and his burning words contributed not a little to influence the ideas and progress of the Revolution.—T. J.

BRISSOT, Pierre, a celebrated French surgeon of the sixteenth century, was born at Fontenay-le-Comte in 1478, took his doctor's degree at Paris in 1514, and died at Evara in 1522. He is particularly distinguished from his having, by reviving the method of plentiful bloodletting in pleurisy recommended by Hippocrates, given rise to a most rancorous dispute on this subject; the practice up to his time, derived from Arabian physicians and their followers, being to bleed in very small quantity, and at the greatest possible distance from the part affected. The treatises and pamphlets published in connection with this dispute fill sixty-three thick volumes, of which about half are folios. Brissot was compelled to leave Paris, and take refuge at first in Spain, and afterwards in Portugal; in both which countries he continued to operate with success, and to meet with obstinate opponents. In Spain the government attempted to root out this new heresy by force, and in Portugal, Dionys, the royal surgeon, endeavoured to crush it under a thick folio. In answer to the latter, Brissot wrote his excellent "Apologetica disceptatio de vena secanda in pleuritide," which was published at Paris in 1525, three years after the death of its author.—W. S. D.

BRITANNICUS, son of the Emperor Claudius, and of his third wife, Messalina, born A.D. 42, a few days after his father's accession. The name by which he was first known, Tiberius Claudius Germanicus, was changed in honour of the Roman conquests in Britain, the son of Messalina, until her death, being regarded as the heir-presumptive to the throne of the Cæsars. On the marriage of Claudius with his niece, Agrippina, Octavia, sister of Britannicus, was given in marriage to Lucius Domitius, son of Agrippina by a former marriage, and afterwards emperor, under the title of Nero. After the death of Claudius, Britannicus, by the arts of his stepmother, who had taken all proper precautions for that purpose, was set aside, and Nero elected to the imperial dignity. His popularity, and still more, the frequent and threatening references which Agrippina, in her quarrels with her son, made to his being of the true stock of the Cæsars, rendered him an object of suspicion to the emperor, and ere long it was resolved to put him to death. At a banquet in presence of Agrippina, Octavia, and the future emperor, Titus, he was poisoned by command of Nero A.D. 55.—J. S., G.

BRITO or BRITTO, Bernardo de, a Portuguese historian, born at Almeida in 1569. He was scarcely of age when he entered the order of the Cistercians at Alcobaça. His singular accomplishments as a linguist enabled him to travel through various countries of Europe, preaching in their several tongues. Whilst so occupied, he conceived the plan of writing the general history of Lusitania, from the earliest times to his own days. Portugal was yet without a history when Brito published his, and it was, therefore, received with universal approbation. Philip III. appointed him royal historiographer. His other works are, "Monarquia Lusitana" and "La Geografia Lusitania." Many valuable manuscripts of his, such as "Tratado da antiga republica da Lusitania," are still unpublished. He died at Almeida in 1617.—A. C. M.

BRITO FREIRE, Francisco de, was born at the beginning of the seventeenth century, at Villa de Coruche in Portugal. At an early age he entered the army, and obtained a captainship in a cavalry regiment. Having been sent to Brazil as admiral of the Portuguese fleet, he compelled the Dutch garrison to relinquish their establishment at Arnumbuco in 1654. His biographers are unanimous in claiming for him the honours of a patriot. Brito was married to a daughter of Pedro Alvarez Cabral, and had a son who died governor-general of Rio Janeiro. A lengthened relation of his voyage to Brazil with his fleet in 1655, and a book on the wars of Holland, are his best works. This intrepid navigator and trustworthy writer died at Lisbon in 1692.—A. C. M.

BRITTON, John, the well-known writer on topography and architecture, was born of humble parentage at the village of Kington in Wiltshire in 1771, and received a scanty education at the neighbouring town of Chippenham. In his sixteenth year he was apprenticed to a wine-merchant in London, in whose employment he continued for four years and a half, lightening as he best could the dismal routine of his life by voracious reading, mostly of antiquated works which, with a forecast of his future taste for the "antiquarian trade," he had picked up at old bookstalls. Towards the termination of his apprenticeship, he made the acquaintance of Mr. Brayley, also famous as an archæologist, and took part with him in the publication of a satirical ballad, entitled "The Guinea-Pig," which had an immense popularity. Britton afterwards was employed as cellarman at the London Tavern and at a spirit store in Smithfield, and then as clerk to an attorney in Grays' Inn, in whose service he remained three years. His evenings during this period he passed in the clubs and taverns, where he formed many interesting friendships, the recollections of which furnish several amusing chapters to an autobiography, rich in amusement as well as instruction. He thought of the stage for a profession, and at one time indeed turned his dramatic talents to account in various ways; but literature finally became his vocation, and in this he was destined soon to achieve eminent success. His first production in the department of letters, with which his name is so honourably connected, was the result of a tour in Wiltshire, undertaken in 1798; it was entitled "Beauties of Wiltshire," and appeared in 1801 in two volumes. A third volume of this work was published after an interval of twenty-four years. In 1814 Britton wrote an admirable account of his native county for the fifteenth volume of the "Beauties of England and Wales," —a work projected by him and Brayley. His subsequent contributions to topography and the literature of architecture, surprise us by their number and research, more than the labours of almost any recent English author. A descriptive account of them has been published by his professional assistant, Mr. T. E. Jones, and to that document we must refer the reader for the long and wonderful chapter in bibliography which he might expect to find in this place, but which our limits forbid us to present. We will mention only, in addition to the autobiography above alluded to (it was published by subscription), the two great national works, "The Architectural Antiquities of Great Britain," and "The Cathedral Antiquities of England." Mr. Britton died on January 1, 1857.—(*Gent.'s Mag.*, 1857.)

BRITTON, Thomas, commonly called the "musical small-coal man," was born at or near Higham-Ferrers in Northamp-

tonshire about the year 1651; from whence he came to London, and was bound apprentice to a dealer in small-coal, in St. John Street, Clerkenwell. After he had served his time of seven years, his master gave him a sum of money not to oppose him in his calling, On this he returned into Northamptonshire; but after spending the money, he revisited London, and, forgetting his agreement, set up in business. He hired a stable in Aylesbury Street, Clerkenwell, which he converted into a dwelling-house. Some time after he had been settled here, he became acquainted with his neighbour, Dr. Garenciers, through whose instructions and assistance he obtained an extensive knowledge of chemistry. He likewise attained a great degree of skill, both in the theoretical and practical parts of music, which obtained for him the name of the "musical small-coal man." He was also a great admirer and collector of old books, chiefly on the occult sciences, which he sold during his lifetime for a considerable sum; and he claims to have been the first person who established weekly concerts in London, an account of which has been left us by his facetious neighbour Ned Ward, the author of the London Spy. At their first institution, Britton's concerts were held in his own house. "On the ground flour there was a repository for small-coal, and over that was the concert room, which was very long and narrow, and had a ceiling so low that a tall man could but just stand upright in it. The stairs to this room were from the outside of the house, and could scarcely be ascended without crawling. The house itself was very old and low-built, and in every respect so mean as to be a fit habitation for only a very poor man." Notwithstanding all these disagreeable circumstances, this mansion had such attraction as occasionally to draw together even the genteelest admirers. The principal performers at these concerts were Handel (who presided at the harpsichord), Dr. Pepusch, John Banister, Henry Needler of the excise office, John Hughes, author of the Siege of Damascus, Woolaston the painter, Philip Hart, Henry Symonds, Abel Whichello, Obadiah Shuttleworth, and many other artists and amateurs of eminence. The singularity of his conduct, the course of his studies, and the collections he made, induced suspicions that Britton was not the character he seemed to be. Some persons fancied his musical assembly was only a cover for seditious meetings, others for purposes of magic; and he was himself taken, by different persons, for an atheist, a presbyterian, and a jesuit. These, however, were all ill-grounded conjectures; for Britton was a plain, simple, honest man, perfectly inoffensive, and highly esteemed by all who knew him. The circumstances of Britton's death are not less remarkable than those of his life. A person named Honeyman, a blacksmith by trade, was celebrated at the beginning of the eighteenth century for his powers in ventriloquism. This man was secretly introduced into Britton's apartment for the purpose of terrifying him, and he succeeded but too seriously. Honeyman, without moving his lips or seeming to speak, announced, from a distant part of the room, the death of poor Britton within a few hours, unless, to avert the doom, he would fall on his knees immediately and repeat the Lord's prayer. The poor man did as he was told, but it did not answer the purpose. His nerves were so much shaken that he died within a few days afterwards. This event took place in September, 1714. He was interred in the churchyard of Clerkenwell, attended by a great concourse of people, particularly of the attendants of his musical club. His wife survived him, but he left very little property besides his books, his collection of manuscripts and printed music, and his musical instruments, all of which were afterwards sold by auction.—(Ward's *London Spy;* Hawkins' *History of Music;* Hearne's *Hemingi Chartularii Ecclesiæ Wygorniensis*, appendix.)—E. F. R.

BRIZE, Cornelius, a Dutch artist, who excelled in representing ivory-bellied kites, yellow rooks, mirror shields, and bas-reliefs, highly-finished and elegantly grouped. In a picture by Gettes, at the old man's hospital at Amsterdam—the subject, Old Age persecuted by Poverty—the still life, which is even in Dutchmen's eyes wonderful, is by Brize. He died in 1679.

* Brizeux, Julien Auguste Pelage, born at Lorient, September, 1806. The Bretons are looked upon by the French of other provinces as a peculiar people, and Brizeux is essentially a Breton. Like other families of the purely Celtic race, they are fondly attached to time-honoured traditions, loving story, poetry, and song. It has been remarked of the soldiers drawn by the conscription from Brittany, that many of them pine away in regret for home, and not a few fall victims to nostalgia. It is necessary to bear these peculiarities in mind to understand and appreciate Brizeux. Shortly after the revolution of 1830, in the height of the combat between the fresh young giants of the romantic school, and the sturdy adherents of the classic, a sensation was created by the appearance in literary saloons of a Breton peasant with a poem in his hands, the style and subject of which contrasted strangely with the author's behaviour and manner. As much as the man looked rustic and uncivilized, his poem, simply called "Marie," was polished and refined, almost to effeminacy—sentiments pure, gentle, and true, breathed through versification unusually soft and harmonious. The romanticists were enchanted. However eccentric some of their own forms were of presenting nature, in opposition to cold artificiality, yet had they inscribed "Nature" on their banners; and here was Brizeux, with his wood notes wild—here was an unspoiled peasant, who had, he knew not how, sung out of the fullness of an inspired heart. When "Marie" was published it became popular at once. Brizeux was, of course, turned into a lion. He was made put off his sabots and put on kid gloves, and turn gentleman. He was even sent to Italy to finish his education. Of course he translated Dante. After making all necessary sacrifices to the exigencies of his patrons, and becoming, as a matter of course, spoiled, Brizeux, happily yielding to the old native impulse, gave up Italian translation, and returned to the poetic traditions of his own land, which it was his mission to interpret. His poem, entitled "The Bretons," was in 1846 crowned by the French Academy. Since then he has been engaged in writing poems in his native dialect, with all good wishes for success in a path he need fear no rival.—J. F. C.

BRIZIO, Francesco, an Italian painter and engraver, born at Bologna in 1574. He studied first under Passerotti, then in the Caracci school, excelling in architecture and perspective. His prints are badly drawn. His son, Filippo, was a scholar of Guido's, and painted several Bologna altarpieces.—W. T.

BROADWOOD, John, the founder of the celebrated house of Broadwood & Sons, the wide-world pianoforte makers, was born in Scotland in the year 1731; and when about twenty years of age, travelled up on foot from that country in search of employment in the great metropolis. He was a carpenter or joiner by trade, and entered the house of Tschudi, an eminent harpsichord-maker. Here he ingratiated himself so completely with his master, that he became in time his son-in-law, partner, and successor. The earliest notice of a pianoforte of the square form in Messrs. Broadwood's books is dated 1771; the earliest of the grand form is 1781. In 1783 the books of the great seal patent office contains an entry of a grant (July 18th), "To John Broadwood, of Great Pulteney Street, Golden Square, pianoforte maker, for his new-constructed pianoforte, which is far superior to any instrument of the kind hitherto made." This ingenious artist and worthy man died in 1812, at the advanced age of eighty-one. There is an excellent folio mezzotint engraving of him by Messrs. Harrison & Say. Between 1771 and 1851 the eminent firm of Broadwood & Sons made no fewer than 103,750 pianofortes. All the really important improvements in the pianoforte, during this period, have emanated from their house.—E. F. R.

BROCCHI, Giovanni Battista, a celebrated Italian naturalist, was born at Bassano in 1772. Sent to Pisa to study law, he acquired a taste for natural history, and having abandoned the uncongenial pursuit, he betook himself to Rome, where he resolved to devote his time to his favourite study. From Rome he visited Venice, where he made his first appearance in the literary world, by the publication of treatises on ecclesiastical sculpture in 1792, and on garden plants in 1796; and of "Letters to a lady on Dante" in 1797. In 1801 Brocchi became lecturer on natural history in Brescia. In 1808 the attention of the French government, then ruling Italy, was called to his qualifications by the publication of "Trattato mineralogico e chimico sulle miniere di ferro del dipartimento del Mella," &c., he was appointed a councillor of mines, and commissioned to investigate the mineral treasures of the country. In 1811 he published his "Memoria sulla valle di Fassa," and in the same year carried out his plan of investigating the fossil shells of the Apennines by travelling from Modena by way of Saffualo, Barigazzo, &c., to Rome, where he arrived in September, went to Naples in November, observed the celebrated eruption of Vesuvius on the 1st January, 1812, and returned to Modena at the end of May in the same year. A second journey with the same object was made

in 1813, and the results of the two were published at Milan in 1814 in two quarto volumes, under the title of "Trattato di Conchiliologia fossile Subapennina." This is Brocchi's chief work, and the one on which his reputation must rest. With the fall of the French empire, Brocchi's official position in Milan also came to an end, and his tendencies were too much in favour of democratic forms of government to lead him to expect anything from the Austrians; he accordingly lived in a private station for several years, occupying himself principally with mineralogical investigations in various parts of Italy, and occasionally publishing his results in the *Bibliotheca Italiana*, and other journals. One of his most important works published at this period is his memoir "Dello stato fisico del suolo di Roma," 1820. In 1821 he was recommended to the viceroy of Egypt as director of mines, and after obtaining the requisite practical knowledge by a journey through Carinthia, he sailed for Alexandria in September, 1822. He arrived in Cairo on the 1st December in this year, and left it again on the 30th of that month, with a large caravan, to make an exploration of the southern parts of the kingdom, from which he only returned to Cairo in May, 1824. In 1825 he made a second expedition into Abyssinia, travelling through the most fearful heat, and returned in June, 1826, but only as far as Chartum, where he and several others of his party were carried off by fever and dysentery. His papers and valuable collections of minerals, &c., were left by him to the library of his native town of Bassano; but they were lost when already within the harbour of Trieste, and thus the results of his laborious African expeditions, from which, considering the quality of his precious works, much valuable information might have been expected, have been almost totally lost to science.—W. S. D.

BROCHANT DE VILLIERS, André-Jean-Marie, a distinguished French mineralogist, born at Villiers, near Nantes, in 1774. He studied mineralogy under Werner at Freiberg in 1797 and 1798. In 1804 he became professor of mineralogy in Pegai, and in 1815 in Paris. He died in the latter city in 1840. His best work is his "Traité élémentaire de minéralogie suivant les principes de Werner," Paris, 1801 and 1802.—W. S. D.

BROCK, Daniel de Lisle, chief magistrate of Guernsey, born in 1762, deserves honourable mention for the intelligence and zeal with which, in the long period of his public life, he promoted all measures calculated to develope the industry and resources of the island. He was successful in obtaining from government redress of commercial grievances weighing heavily on local enterprise, and in maintaining against an arbitrary decision of Lord-Chief-Justice Tenterden the right of his countrymen to be tried in the local courts. He died in 1842.

BROCKES, Barthold Heinrich, a German poet, was born at Hamburg in 1680, and died in 1747. He studied law at Halle, travelled in Switzerland, Italy, and Holland, and afterwards held several important offices in his native town. By his celebrated work, "Irdisches Vergnügen in Gott," Hamburg, 1721–48, 9 vols., he gave a religious turn to German poetry, and may be considered as a forerunner of Klopstock and Kleist. He also wrote the text of a highly-successful oratorio, and published a classical translation of Thomson's Seasons.—K. E.

BROCKMANN, Johann Franz Hieronymus, an eminent German actor, was born at Gratz, Styria, in 1745, and died at Vienna in 1812. His father was unable to give him an education, but bound him apprentice to a barber. The boy, however, ran away, and joined a band of rope-dancers, and afterwards another of strolling players, till 1771, when he was engaged at the Hamburg theatre by the celebrated Schröder. Under Schröder's guidance he gradually became a favourite of the public, and so accomplished a tragedian, that he was compared to Lekain and Garrick. Perhaps his most brilliant part was Hamlet, which in 1778 he performed during twelve successive nights at Berlin, with such an unparalleled success, that a medal was struck in his honour. (See "*Schink* Über Brockmann's Hamlet," Berlin, 1778.) In the same year he was permanently engaged at the Vienna Burgtheater, of which he afterwards was appointed manager. He has also written several dramatic pieces.—K. E.

* BRODHEAD, John Romeyn, an American historian, born at Philadelphia, January 2, 1814. In 1839 the legislature of New York authorized the appointment of an agent to procure and transcribe documents in Europe relating to the history of the state; and Mr. Brodhead was appointed to this agency. He employed three years in searching the government archives of Holland, France, and England, and brought home the fruits of his researches in 1844. The valuable papers have been printed, under the authority of the New York legislature, in ten large quarto volumes. From 1846 to 1849 Mr. Brodhead was secretary of legation under Mr. Bancroft, then American minister to England. On his return to America, he began the work which had long occupied his thoughts, "A History of the State of New York," the first volume of which, embracing the Dutch period from 1609 to 1664, was published in 1853. It is intended to bring down the history to the present day.

* BRODIE, Sir Benjamin Collins, Bart., F.R.S. and D.C.L., serjeant-surgeon to the queen, was born in Wiltshire in 1783. Having devoted himself earnestly to the study of practical surgery, he was at a comparatively early period appointed surgeon to St. George's hospital; and since the death of Sir Astley Cooper, who was his friend as well as rival, he has occupied the first position as a consulting surgeon in London. His practice for many years past has been extremely lucrative. Sir B. Brodie's reputation does not rest so much upon his operative skill as upon his powers of diagnosis, and upon his knowledge of the advantageous effects of constitutional treatment in surgical affections. He has been a prolific writer. Early in his career he made a series of most interesting and valuable observations on the action of poisons, and he has published various works on surgical science, all of which are of high authority. Prominent among them stands his "Treatise on Diseases of the Joints," which will in all time coming be a standard authority. More recently he has turned his attention to psychological science, and his essays on that subject display the workings of a powerful mind. Sir Benjamin has had the rare honour of being serjeant-surgeon to three British monarchs.—J. B. C.

BRODIE, George, advocate, the author of "A History of the British Empire, from the accession of Charles I. to the Revolution," including a particular examination of Hume's statement relative to the English government. This work, published in Edinburgh in the year 1822, was written professedly to expose grave faults in Hume's brilliant history of the Stuart dynasty. The charges preferred against the historian range themselves under three categories—malversation and misprision of facts; laxity of habit in research; and servility to royalistic prejudices. Mr. Brodie has adduced voluminous evidence, obtained upon personal examination of records in the Advocates' library, Edinburgh, in the Lambeth and Bodleian libraries, and in the British museum. The work contains a mass of historical information collated with scrupulous care and some judgment from reliable sources.—P.

BRODIE, Peter Bellinger, born in Wiltshire in 1778; died in 1854; the elder brother of Sir B. Brodie, Bart. This learned and accurate conveyancer was a pupil of C. Butler, and was called to the bar at the inner temple in 1815, having begun practice, as was usual at that period, under the bar, some years before. He was one of the real property commissioners of 1828, in which capacity he prepared the bill for abolishing fines and recoveries, the ancient expedients of the courts to get rid of entails on landed property, and to pass the freehold interests therein of married women. A fine was the accommodation of a suit concerning land brought on an imaginary title anterior to the interest to be displaced. The compromise was recognized by the court, and the sanctity of its records precluded challenge of their truth. A recovery was in like manner a fictious suit originally brought on a supposed disposition with warranty of title, by the tenant in tail, who in his turn alleged warranty to himself by another (the crier of the court), who, when called to prove title, undertook, but failed to do so. Upon this, judgment was given against the tenant in tail, and for him over against the crier; and for the nominal recompense thus obtained the estate in tail was done away, and a new fee-simple asserted. The scheme of assurances substituted for these solemn mockeries, was in case of a fine, to have a deed executed by the husband and wife. As in the case of a fine, there was a form of private examination of the latter by the court or courts to ascertain her freedom of action in the transaction; so the substitute is required to be acknowledged by her before commissioners after a like examination. For the recovery was substituted a deed of disposition by the tenant in tail enrolled in chancery. And as a tenant in tail, whose enjoyment in possession of his estate was suspended by a prior estate for life in another, could not alone have suffered a recovery; so to insure the like duration to the entail, the

tenant for life, as "protector of the settlement," was invested with a discretion to give or withhold his consent to the proposed bar of the entail. Opinions are divided as to the merits of the scheme, some considering the innovation too great, and others that too close an analogy to the ancient fables was preserved. Unquestionably, if the measure had been divided into two acts, the one for the abolition of the old forms and other matter merely transitory, and the other for establishing the new assurances which are calculated long to endure, the reform would have been characterized by more breadth and foresight. The technical execution of so difficult a scheme has, however, received great and general commendation.—S. H. G.

BROECK, Crispin Vanden, an artist, born at Antwerp about 1530. He studied under Floris, painted history, and was an architect and engraver in wood and copper. He engraved sixteen plates of the Creation, and nineteen of the Virgin's life. His daughter, Barbara, born 1516, turned engraver, imitating Rota's style, and working from her father's designs. Elias, a scion of the same family, was born in 1657, and studied under Stuven and Mignon, painting fruit, flowers, frogs, and snakes in a loose, careless, natural, enjoyable way, something in De Heem's manner of handling. He grew and fed his models in his own garden, so that he might be always observing them. He died in 1711 at Amsterdam.—W. T.

BROERS, ———, a Dutch artist, who excelled in living, natural scenes of low humour. He delighted in the unclean, tipsy, revelling boor, and was clever in his grouping and backgrounds.—W. T.

BROEKHUISEN, Jan Van, better known as Janus Broukhusius, a Dutch poet, born at Amsterdam in 1649; died in 1707. Although an adventurous soldier for the greater part of his life, he found leisure to write abundance of Latin verses, and to edit the works of a number of his classic models.

* BROFFERIO, Angelo, advocate, a distinguished Italian historical and dramatic writer, and the present leader of the opposition in the Piedmontese chamber, born on the 24th December, 1802, at Castelnuovo Calcea, a little village in the province of Asti, Piedmont. Brofferio studied philosophy and law in the university of Turin, where he took his degree as doctor of laws; but his tastes were literary, and he devoted himself for many years to dramatic composition, and was for some time a member of a dramatic company. His plays and comedies, though well written and much admired, appear to have brought him less pecuniary profit than applause, and he at length abandoned the drama, and devoting himself earnestly to his legal duties, became the most distinguished advocate in Turin. Imprisoned in 1831 on suspicion of being concerned in political conspiracies, he was only released on the accession of Charles Albert to the throne of Piedmont. Brofferio took an active part in the agitations which wrung from the king the constitution of 1848, and was immediately elected deputy by the electoral college of Caraglio. The unwearied opponent of the wavering policy of Charles Albert, and the minister Gioberti, Brofferio was soon acknowledged to be the most eloquent orator in the Piedmontese chamber—a reputation he still retains. In 1853 he was returned for the city of Genoa, and has maintained with equal zeal and talent his career as leader of the left during the ministry of Count Cavour. On the last election in 1857, he was chosen to represent the seventh electoral college of Turin. The election of so well-known a republican as Brofferio in the stronghold of the Piedmontese aristocracy was considered a great triumph of the democratic party in Italy, marking the progress of the idea of national unity even in the capital of Piedmont itself. Brofferio's principal dramatic writings are—"Salmor;" "The Forest of Phantoms;" "The Corsair;" "The Two Provincials at Turin;" "Kenilworth Castle;" "The Return of the Proscrit;" "The Druids of Sigisfeld;" "Endosin;" "My Cousin;" "All for the Best;" "Salvator Rosa," &c. Besides other works of minor importance, he has lately published an excellent history of Piedmont, very remarkable for the boldness with which he has narrated the faults and errors of the late king during the reign of his son. He has also written a volume of popular songs in the Piedmontese dialect.—E. A. H.

BROGLIE, House of. The founder of the three branches of this family known in history, was Simon de Broglia, who died towards the end of the fourteenth century. It was originally of Quiers in Piedmont.

BROGLIE, François Marie de, count of Revel in Piedmont, distinguished for a long period in the service of Maurice of Savoy, and afterwards lieutenant-general under Louis XIII.; born about 1600. Killed at Valenz on the Po, 1656. The name of this gallant soldier is inscribed on the bronze tablets of the palace of Versailles.

BROGLIE, Victor Maurice, comte de, marquis of Brezolles and Sennhes and marshal of France, eldest son of the preceding, born 1647; died 1727. He was especially distinguished in the French wars of Louis XIV.

BROGLIE, François Marie, duc de, third son of the preceding, also a distinguished soldier of the reign of Louis XIV. He was ambassador to England in 1724, was created marshal 1734, and duke 1742. Died 1745.

BROGLIE, Victor François, duc de, born 19th October, 1718, first distinguished himself under the marshal de Coigny, who, to mark his sense of the young officer's gallantry at the battle of Guastalla, sent him with news of the victory to the king, Louis XV., who gave him the Luxemburg regiment of infantry. He was in 1742 raised to the rank of general-of-brigade, in reward for the share he took in the attacks on Prague. After further distinguished services, he was promoted in 1748 to a lieutenant-generalship, and in 1757 assisted at the battle of Hastenbech under Marshal d'Estrées. It was his misfortune to have shared in the famous defeat of Rosbach. Fortune turned in his favour at Sonderhausen, where he defeated the Prussians; and he shared in the victory of Lutzelberg. Succeeding to Marshal Contade after the loss of the battle of Minden, he was raised to the rank of marshal, in reward for the skill he displayed in covering the retreat of the army. In 1760 he won Corbach, but being present with Soubise at the battle of Villinghausen, he incurred a full share of the odium cast upon his colleague for that great defeat. The two unlucky marshals charging the blame one upon the other, the council of state instituted an inquiry, and De Broglie was exiled. His merits proved sufficient to re-establish his reputation, and in 1764 he was recalled and placed at the head of the army of Metz, and in the memorable year 1789 was made minister of war. His next appearance in the field was at the head of a body of Emigrés, who, in alliance with his old antagonists, the Prussians, attempted an invasion of France in support of Louis XVIII., and how fruitlessly need not be said. Died in 1804.—J. F. C.

BROGLIE, Maurice Jean Madeleine de, bishop of Acqui in Piedmont, and afterwards of Ghent, born at the Chateau de Broglie 1766; died 1821. Returning to France from his asylum in Poland, after the Revolution, he became almoner to the emperor, but his opposition to the imperial will in the council of 1811, caused his degradation from that post, and finally led to his incarceration.

BROGLIE, Claude Victor, prince de, son of Victor François, born 1757, deputy to the states-general, an active member, and for a short period president, of the national assembly; was guillotined for anti-revolutionary reclamations, 1794.

BROGLIE, Albertine Ida Gustavine, duchess de, born in Paris, 1797. A daughter of madame de Stael must make no ordinary claims upon public attention. There is no inquiry more eagerly entered into than that concerning the influence exercised by a woman of genius upon her own offspring. Hath she, while aiming at instructing mankind, neglected the imperative claims of her children upon her first duties to them? Happily, in the case of madame de Stael, perhaps the greatest genius of her time, such inquiries can only tend to enhance her reputation, by showing that her moral and intellectual qualities sustained and illustrated each other. In 1816 the virtuous and accomplished mademoiselle de Stael was married to the duc de Broglie, a man destined to fill the highest offices in the state, even that of prime minister. The religious principles of her mother and grandfather, the famous Necker, had struck deep root in her convictions, and she remained through life a zealous protestant. To her is due an association of ladies for spreading a knowledge of the scriptures. It was the duchess of Broglie who drew up the rules and regulations of the society, and for some years wrote the annual reports, which having been lately collected, along with essays of a religious nature, offer some means for appreciating her talents and character. The duchess de Broglie gave great attention to the education of her son and daughter. The former has already figured with marked success as a historian. His history of the house of Lorraine is considered a standard work. The daughter is married to the count d'Haussonville, and he is a

distinguished writer. After an honoured life, the duchess de Broglie died in 1838, and her remains were borne to Coppet, to be laid beside those of her illustrious mother.—J. F. C.

* BROGLIE, Achille Leonce Victor Charles, duc de, son of Prince Claude Victor de Broglie, who, for having, while serving as marechal-de-camp on the Rhine, refused to recognize the decree depriving the king of his rights, was guillotined in 1794. The present duke was born 28th November, 1785, and consequently only nine years of age when his father perished on the scaffold. His mother was at the same time a prisoner at Vesoul, but having providentially escaped the fate of her husband, she married the marquis d'Argenson, who took charge of his stepson's education. Upon the return of the Bourbons, the duc de Broglie, raised to the peerage, made his entry into public life, one of his first acts being to vote for the acquittal of Marshal Ney. In 1816 he married the daughter of the illustrious madame de Stael. Throughout the government of the elder branch of the Bourbons, his conduct in the chamber of peers was marked by constant advocacy of generous principles and decided opposition to the unpopular course of the court. He combated a pretended act of amnesty, which, under cover of promised pardon, preserved, and as it were ratified, a long list of proscriptions; and when the slave trade question was brought forward in 1822 he took a foremost part in the cause of emancipation. With such antecedents his place in the government of July, 1830, seemed marked. Louis Philippe named him minister of public instruction, which he held not more than three months. In October, 1832, he was nominated to the post of foreign minister, which he held until the 4th April, 1834, when terminated the public and official life, but not the political influence, of this distinguished personage. As the animating principle of Louis Philippe's foreign policy was to preserve the *status quo*, and to keep out of differences with foreign powers, he made repeated attempts to induce the duc de Broglie to return to a post in which he had proved how perfectly he could fill it to the king's satisfaction. His majesty wanted a minister who, while little inclined for hardy adventures, could yet impose, by the hauteur of his manners, upon the representatives of powers disposed to take prudence for weakness. To all appeals from the monarch this unambitious duke would plead the resolution he had formed, to devote his whole attention to the education of his children. He himself loved the cultivation of letters, and to him turned for advice in all questions of difficulty, that semi-political, semi-philosophical sect called the Doctrinaires. Whatever opinions may be entertained of the political conduct of M. Guizot, must apply to the duc de Broglie, who, although avoiding the responsibilities of office, secretly supported the views of his friend. After the revolution of 1848, and as soon as the republican government had made apparent its equitable intentions not to molest the old servants of the monarchy, so long as they conformed to the new state of things, the duc de Broglie, like many others, presented himself as a candidate for popular suffrages, and was elected member for the department of the Eure, and as such took his seat in the legislative assembly. His voice was never heard in any debate, but he voted invariably with that party of order, which, divided amongst themselves on some grave questions of principle, yet agreed in hostility to the republican form of government. The duke, consulted occasionally, along with Count Molé and other notabilities, by the prince-president Louis Napoleon, gave his support to a ruler, believed capable only of removing difficulties out of the way of a monarchical restoration. Discovering his mistake too late, he, with admirable fidelity to his old friend, M. Guizot, allowed the latter to lead him into that curious combination called the *fusion*—a party whose object is to reconcile the house of Bourbon and that of Orleans, at the price of the latter's surrender of prior right to future hypothetical succession. In the meantime, that vigour of attack which is so necessary for party success, being restrained by the emperor, is kept fresh by being directed against England, through the columns of the fusionist press. The duke's former secret advice has unhappily degenerated into underhand intrigue. That resolution to keep from public life for the sake of his children's education has, it must be acknowledged, been deservedly rewarded. His son, Prince Albert de Broglie, has already distinguished himself as a thoughtful philosophical historian. The duc de Broglie is a member of the French Academy.—J. F. C.

BROME, Alexander, born in 1620; died in 1666. Brome was an attorney. He was faithful to the royal cause through the civil wars and the protectorate. His songs, almost numberless, were in the highest degree popular with his party. Walton, the author of the Complete Angler and the Lives of Donne, George Herbert, &c., speaks of them as

> "Those cheerful songs which we
> Have sung with mirth and merry glee,
> As we have marched to fight the cause
> Of God's anointed and his laws."

Of the "Songs and other Poems" there have been several editions—the earliest is that of 1660. Alexander Chalmers has reprinted them in the English Poets, vexatiously omitting "a few of" what he calls "his inferior pieces." This kind of discretion cannot be too severely condemned, and goes far to render any collection where it is exercised worthless for the purpose of a student. He wrote a comedy called "The Cunning Lovers," and published in the last year of his life a translation of Horace, by himself and others. Brome's love of wine and song gave him among the cavaliers the name of the English Anacreon. We have a poem addressed to him by Cotton, in which he is called upon to join in the festivities for the king's return:—

> "Anacreon come, and touch thy jolly lyre,
> And bring in Horace to the choir."

He edited the plays of Richard Brome, whom Ellis calls his brother, but who is said by other biographers not to have been related to him.—J. A., D.

BROME, James, an English traveller of the eighteenth century, author of "Travels in England, Scotland, and Wales," London, 1700; and "Travels through Portugal, Spain, and Italy," London, 1712.

BROME, Richard. The date of his birth is unknown. In the title of a copy of verses addressed to him by Ben Jonson, the old poet speaks of him as "my faithful servant, and by his continued virtue my loving friend;" and in the poem describes him as having learned the art of dramatic writing in an apprenticeship of many years. From this poem it is inferred, perhaps rightly, that Brome was Jonson's menial servant; yet we should think it more probable that clerk or amanuensis was meant. Brome wrote several comedies, fifteen of which remain. His plots are said to be well conceived, and his own. Most of his plays were successful on their first appearance. One of them, "The Jovial Crew," printed in Dodsley's Collection, was revived in 1731, and, aided by Arne's music, then and in succeeding seasons brought crowded houses. The comedy of "The Northern Lass, or a Nest of Fools," is one of his best pieces. When it was first published (1632), it was accompanied, according to the fashion of the period, with commendatory poems, among which the most remarkable is that of his old master. Ben ascribes the success of the new aspirant to the long apprenticeship which he had served under him. He speaks of Brome's

> "Observation of those comic laws,
> Which I, your master, first did teach the stage."

Fifteen comedies of Richard Brome's remain, ten of which were published by Alexander Brome in two volumes. Some of them are amusing, but have the fault of grossness, from which few of the dramatic pieces of the age in which Brome lived are free. Brome assisted Heywood in his comedies of the Lancashire Witches; the Life and Death of Sir Martyn Skink, with the warres of the Low Countries; and the Apprentice's Prize.—J. A., D.

BROMEL, Olaf, a Swedish physician and botanist, was born in 1639 in the province of Nericia, and practised in Stockholm, where he died in 1705. He was much attached to the study of botany, but published nothing upon that science with the exception of a small work entitled "Chloris Gothica," Gothemburg, 1694. Nevertheless, Plumier applied his name to a genus of plants—Bromelia—which includes the pine-apple.—His son, Bromel, Magnus von—born 1678; died 1751—was distinguished as a physician.—W. S. D.

BROMFIELD, William Arnold, a physician and botanist, was the son of a clergyman, formerly fellow of new college, Oxford, and was born at Boldre in the New Forest, Hants, in the year 1801. He attended school at Tunbridge and Ealing, and subsequently prosecuted his studies at the university of Glasgow. He showed at that time a great taste for botany. He graduated at the university of Glasgow in 1826. He then visited the continent, and after travelling through France, Germany, and Italy, returned to England in 1830. He resided first at Hastings, then at Southampton, and finally took up his

residence at Ryde, in the Isle of Wight. His circumstances were such as to render him independent of medical practice, and he devoted his attention to natural science, more especially to botany. In 1830 he became a fellow of the Linnæan Society. He examined the flora of Hampshire, and especially that of the Isle of Wight, and he contributed many papers on the subject to the *Phytologist*. His researches into the flora of the Isle of Wight were carried on with assiduity and vigour. In 1842 he botanized in the south and west of Ireland, and in 1844 he went to the West Indies, and passed six months in Trinidad and Jamaica. In 1846 he spent a year in Canada and the United States. In September, 1850, he left England for Egypt, and ascended the Nile as far as Khartoum, returning to Cairo after an absence of seven months. He then proceeded to Syria, and visited Jerusalem and other parts of Palestine. On his arrival at Damascus, he was seized with typhus fever, and he died on the 9th October, 1851, at the age of fifty-one. Since his death Sir William Hooker and Dr. Bell Salter have edited his "Flora Vectensis, or Botany of the Isle of Wight," which is accompanied by a botanico-typographical map of the island. His letters from Syria have also been printed.—J. H. B.

BROMHEAD, Sir Edward Thomas French, the second baronet of the family, was born in Dublin on 26th March, 1789, and succeeded to the title on the death of his father in 1822. He was a member of Gonville and Caius college, and was called to the bar in 1813. He has published various sketches of natural classification, both botanical and zoological. He devoted attention to ecclesiastical architecture. He was a master of arts, and a fellow of the Royal Societies of London and Edinburgh, and of the Turin Society. For some years he was afflicted with blindness. He died at Thurlby Hall, Newark, in Lincolnshire, on 14th March, 1855, at the age of sixty-six. Within a few weeks of his death he distributed a corrected edition of his views of classification.—J. H. B.

BROMLEY, Sir Thomas, was born in 1530 at Bromley, Shropshire, where his ancestors, bearing the same name, had resided through many generations. He became a student of the inner temple, where he was distinguished for good conduct and assiduity. His rise to eminence at the bar was rapid. In 1566 he was appointed recorder of London and in 1570, solicitor-general, through the aid of Sir Nicholas Bacon, then lord-keeper of the privy seal, on whose demise in 1579, he succeeded to that high office, with the title of lord chancellor. His pliant disposition and versatile talent rendered him a fitting instrument in the hands of a despotic queen, for working out her vindictive designs against the hapless Mary queen of Scots, and her warm adherent the duke of Norfolk, and others who incurred Elizabeth's displeasure. But for this, there would probably have been little in the career of Bromley to save from oblivion his somewhat unhallowed memory. In his character of solicitor-general, he made his first official appearance on the trial of Norfolk for high treason, displaying unmitigated zeal to procure the duke's conviction. Norfolk fell a victim to the charge chiefly on account of the warmth with which he had espoused the cause of Mary. After his death, Bromley was deputed, with several others, to obtain an audience and negotiate with her, but his eloquence proved unavailing. Mary firmly refused to acquiesce in anything which could peril the independence of Scotland, tarnish the honour of her race, or compromise the interests of her religion. Doubt and hesitation marked the counsels of Elizabeth's advisers. Whilst the earl of Leicester recommended poison as the safer mode of disposing of the object of royal jealousy, Burghley, supported by the lord chancellor, Bromley, thought it better to proceed by parliamentary sanction, and a mock court of justice. In the parliament, summoned in November, 1585, Bromley broached the subject in his opening speech, and a bill was brought in and carried for the trial of Mary. The lord chancellor and forty-five others, consisting of peers, privy councillors, and judges, were constituted a court for the purpose, and Bromley, at the head of these commissioners, proceeded to Fotheringay, to take command of the castle in which the royal captive was incarcerated. The base stratagems by which she was at last inveigled into an acknowledgment of their jurisdiction, need not here be detailed. After the execution of her rival, although chiefly of Bromley's devising, Elizabeth, true to the hypocritical part she had resolved to play, assumed an air of indignant resentment against the very tools who had furthered her views, and so well did she dissemble that soon Bromley himself, apprehensive of consequences, suffered so much from alarm and agitation that he fell suddenly ill, took to his bed, and within six weeks after Mary's death, Bromley was no more. He died on the 12th of April, 1587, and was buried with much pomp at Westminster abbey, where a splendid monument was raised to his memory. As a lawyer he was far above mediocrity. As an equity judge he gave such general satisfaction that no unfavourable comparisons appear to have been drawn between him and his distinguished predecessor, Sir Nicholas Bacon; whilst his loss was long deplored in the legal arena of Westminster hall.—F. J. H.

BROMPTON, John, a Cistercian monk, abbot of Jorevall or Jerevall in Richmondshire. The "Chronicon," which goes under his name, appears to have been procured for his monastery by the abbot, but not, as is sometimes asserted, written by him. It is an account of the years 588–1198, beginning with the arrival of Augustine the monk, and ending with the death of Richard I., and will be found in the Decem Script. Hist. Angliæ, London, 1652, fol.—J. S., G.

BROMPTON, Robert, an English artist, a pupil of poor, classical, red-nosed Wilson. In Italy he studied under Mengs. He accompanied Lord Northampton, the English ambassador, to Venice, and painted the portraits of the duke of York and many of our nobility. In 1767 he returned and exhibited his pictures at rooms in Spring Gardens. Finding no encouragement, he went to St. Petersburg, and there died in 1790—a bitter life and a sorry end.—W. T.

BROMS, Olof, a Swedish poet and domestic chaplain. Born in 1673; died in 1722.—M. H.

BRONCHORST, John, an early water-colour painter, born at Leyden in 1648. He seems to have been self-instructed and a discoverer. He painted birds and animals of all kinds, wild and free, after nature, with force and expression. He became a piece of still life in 1723.—W. T.

* BRONGNIART, Adolphe Theophile, a distinguished French botanist, son of Alexander Brongniart, an eminent chemist and geologist, was born at Paris on 14th January, 1801. He became doctor of medicine in 1826, and devoted his special attention to botany. His name is celebrated in connection with fossil botany, and he has published one of the ablest works on this subject. In 1834 he became a member of the Academy of Sciences in Paris, and he succeeded Desfontaines as professor of botany in the Jardin des Plantes. He has published many valuable botanical works, and has contributed important articles to scientific journals, and to the Transactions of societies. Among his other works may be noticed a "History and Classification of Fossil Plants;" "Classification of Fungi;" "Memoir on the Rhamneæ;" "Remarks on the Development of the Embryo, and on the Structure and Functions of Leaves;" "Enumeration of Plants cultivated in the Botanic Garden at Paris;" "Description of the Phanerogamous Plants of Captain Duperrey's Voyage round the World."—J. H. B.

BRONGNIART, Alexander Theodore, son of a Paris physician, born February 15, 1739; died June 7, 1813. His family wished him to cultivate the science of medicine, but he soon abandoned it for that of architecture. In 1773 he began to construct the edifices which have placed him in the first rank of his countrymen. The military school, the hotel of the minister of foreign affairs, and a vast number of public buildings, avenues, &c., in the French capital, attest his skill. His last and greatest work was the beautiful Bourse, which was not completed until after his death.—T. J.

BRONIKOWSKI, Alexander August Ferdinand von Opeln, a German novelist, born in 1783; died in 1834; author of a history of Poland, "Poland in the Eleventh Century," and "Poland in the Seventeenth Century."—J. S., G.

BRONKHORST, John van, a Utrecht painter, born in 1603. He was apprenticed to John Verburg, a glass painter, and afterwards studied in Brabant under Peter Mattys. He returned home, though much employed, still disgusted with his own results. Meeting at this juncture with Poelemberg, he devoted himself bravely but foolishly, at the thirty-sixth year of his age, to the imitation of a second-rate man—a very miserable ambition. Forgetting his flower-leaf windows in Amsterdam churches, he became renowned for neatness and high finish, and he also etched some of his own and his master's landscapes. The new church at Amsterdam, in whose choir are Bronkhorst's windows, displays also on the folding doors of its organ an "Anointing of

Saul;" a "Triumph of David over Goliath;" and the "Attempt of Saul to slay David"—all "fetisly ywrought."—W. T.

BRONKHORST, PETER VAN, a Delft artist, born in 1588. He excelled in painting church interiors, which he filled with small historical subjects. The town-house at Delft has two pictures by him—"Solomon pronouncing judgment in the Temple," and "Our Saviour driving out the discounting money-changers." He died in 1661.—W. T.

BRONNER, FRANZ XAVER, a German author, was born of poor parents at Höchstadt, Suabia, December 23, 1758, and after a troublesome and eventful life, died at Aargau, August 17, 1850. After the model of Gesner, he wrote pastorals in prose, in which he describes the tranquil and happy life of fishermen—"Fischergedichte und Erzählungen," Zürich, 1787–97, 4 vols.; "Fahrten ins Idyllenland," 1833, 2 vols. He also published an autobiography, a description of the district of Aargau, 1844, 2 vols., Berne, &c.—K. E.

BRÖNSTED, PETER OLUF, a distinguished Danish archæological and philological scholar, was born 17th November, 1781, at Horsens in Jutland, where his father was pastor. He studied at Copenhagen. In 1806 he went with his friend Koes to Paris, whence, after two years' residence, he proceeded to Italy. Here, associating himself with the architect Haller von Hallerstein of Nuremberg, Linckh from Wurtemberg, and von Stackberg from Estland, he proceeded to Greece, where, by digging up the buried treasures of art, they greatly aided the study of classical antiquity. In 1813 he returned to Copenhagen, and received the appointment of professor of Greek philology in the university of that city. In order to enable him to bring out the great work which his researches required, and which he believed could not be satisfactorily produced in Denmark, he was appointed by his own government their agent at the papal court, whither he went in 1818. He spent the years 1820 and 1821 in visiting the Ionian Isles and Sicily, after which, by permission of the Danish government, he removed to Paris, to superintend the printing and illustration of his works. From Paris, in 1826, he made a journey to England, and the following year paid a visit to his native land, where he was appointed privy councillor of legation. In the year 1832 he finally returned to Denmark, where he found occupation as director of the royal cabinet of antiquities, and professor of classical philology and archæology in the university. He died in June, 1842, in consequence of a fall from his horse, being at that time rector of the university. His principal work is "Travels and researches in Greece, together with descriptions and explanations of many newly-discovered monuments of Grecian art," 2 vols. 4vo., Paris, 1826–30, which appeared simultaneously in French. The publication of this work led to an attack of the author in the thirty-second volume of Hermes, charging him with having unwarrantably made use of Villoison's manuscripts in the royal library of Paris, especially as referred to the island of Ceos, without acknowledgment. Brönsted defended himself by a reply published at Paris in 1830, whilst Hage had already done the same the year before in Copenhagen. Besides other lesser archæological works, as for example, "An Account of some Greek Vases found near Vulci," London, 1832; and "The Bronzes of Siris," Copenhagen, 1837, Brönsted published valuable contributions to the History of Denmark, from the manuscripts of North France, 2 vols., Copenhagen, 1817–18; also "Memorable Events in Greece during the years 1827–28," derived from the papers of the late Major Frederick Müller of Altdorf, Paris, 1833.—M. H.

BRONTE, CHARLOTTE, born at Thornton, near Bradford, in April, 1816; died at Haworth parsonage, March, 1855. When Charlotte Bronte was four years of age, her father, the Rev. Patrick Bronte, removed to Haworth, a small village not far from Keighley, situated in the heart of one of the bleakest regions in Yorkshire. Mrs. Bronte died after a year's residence at Haworth, and an aunt took charge of her six children. In July, 1825, Charlotte and Emily went to Cowan Bridge (the Lowood of Jane Eyre), where two elder sisters had already been boarded. When, twelve months after her sisters' deaths, Charlotte left this establishment, she spent two years at Roehead, under the more favourable auspices of Miss Wooler. In consequence of the unfortunate irregularities of their brother, the Misses Bronte were much thrown upon their own resources in preparing for the struggle of life. After some futile attempts to open a school at the parsonage, Anne and Charlotte obtained situations as governesses. Neither were fortunate in this capacity, and Anne's health gave way; when, therefore, in 1841 an opportunity presented itself for two of the girls to obtain teaching abroad, she remained at home, while Emily and Charlotte went to Brussels. They were recalled at the close of the year to attend their aunt, and after her death, Miss Bronte returned to Brussels alone for other six months. Early in 1846 the sisters published jointly a small volume of poems, under the assumed names of Ellis, Acton, and Currer Bell. It met with little success, but they resolved to venture with a prose tale. "Wuthering Heights," "Agnes Grey," and "The Professor," sought acceptance from various firms in London. Charlotte's unsuccessfully; but she received encouragement to attempt a more elaborate work. In the midst of harassing domestic circumstances she began "Jane Eyre," and its publication was followed by a success beyond her hopes. "Wuthering Heights" and "Agnes Grey" stole out in December, 1847, but at first attracted little notice. The following winter was a dark one at Haworth. Branwell and Emily Bronte died within a few weeks of each other. Charlotte was prostrate with a fever; and Anne, always delicate, grew rapidly worse. The two went together to Scarborough in the succeeding spring. There the younger sister died, and the other returned to her desolate home. "Shirley," which had been in progress before Emily's death, was now resumed, and continued as steadily as Charlotte's own health would permit. It was published in October, 1849, and its frequent references to Yorkshire people and scenery, led to the discovery of the authoress. During this winter she visited London, and formed the acquaintance of several literary men. In the autumn of 1850 she commenced "Villette," and brought it to a conclusion in the November of the succeeding year. In June, 1854, she became the wife of Mr. Nicholls, one of her father's curates. Nine months followed of calm happiness—months of respite and of rest. It was the sunshine of sunset. During the next winter she was confined to a sickbed, from which she never rose. She died, after a long and weary illness, bravely as she had lived. The career of Charlotte Bronte is one of the most beautiful and one of the saddest on record. In little things, as in great, we recognize her stern submission to the law of duty. Constitutionally delicate, her nervous temperament rendered her unusually sensitive to criticism. Yet she never shrunk from it, and showed a wise discretion in the selection of advice. She had none of the selfishness of genius. During the height of her renown as an authoress, she was the same obedient daughter as when a girl at school. Her life from first to last is an example of courage, patience, and devotion. Miss Bronte's writings have indubitably placed her in the highest rank of lady novelists. She has attained very closely to the ideal of a work of fiction. Her plots possess the merit of rare interest; her characters, however eccentric, stand out as unmistakable realities. Even in "Jane Eyre" there is little that is either impossible or unnatural. "Shirley" and "Villette" are still more remarkable for simplicity of outline. "Jane Eyre" is perhaps the most dramatic, and therefore the most interesting of her works; but, in artistic beauty, "Villette" must take pre-eminence; nor has the authoress elsewhere equalled the eloquence and graphic description which mark the closing scenes of that wonderful tale. Her heroes and heroines may sometimes be weak or morbid—her books are all vigorous and healthy. If we except "Shirley," perhaps the greatest defect is a want of humour. Miss Bronte's style is powerful and concise. She is peculiarly felicitous in her choice of words, and we seldom desire either to contract or expand a single sentence. A detailed life has been written by Mrs. Gaskell. It is a work of much interest, and partakes of merit; but has the fault of mixing up with Miss Bronte's history private incidents which had been better forgotten.—A. J. N.

BRONTE, EMILY, born in 1819; died in 1848: ANNE, born in 1822; died in 1849—sisters of Charlotte. They shared the vicissitudes of her life, became companions of her authorship, and exhibited opposite phases of her character. We have few distinctive memorials of Anne's life. She leant on those around her for guidance, and in turn fulfilled the offices of kindness. Emily seems to have lived somewhat apart, even in the narrow circle of her isolated family. If the incidents in her career are few, they are emphatic, and impress us with a sort of wonder that such a stern spirit could be found in one of the softer sex. Anne's death was in accordance with her whole life; her spirit passed in a bright morning in May, quietly as the breath of an infant. Emily, too, died as she had lived—proudly,

almost selfishly, refusing the aid and comfort of those nearest and dearest—sternly in the bleak December, in the bleak parsonage she would never leave. Anne's claim to memory rests on a novel, "Wildfell Hall," a short tale, and a few verses. The former cannot be called successful. The subject was alien to her genius, and the grace of its style does not remove a feeling of the distaste the authoress herself must have had in the composition. "Agnes Grey" is a quiet romance of her own experience. Emily has left behind her "Wuthering Heights," which with all its imperfections is one of the most wonderful creations of female genius. It is a rude, but colossal monument of power; a terrible transcript of some of the strangest of the strange scenes which the manners and traditions of that wild country had made familiar to her mind. The tale itself is of thrilling interest; if it has a too pervading power, it is full also of touches of exquisite simplicity. The characters are vivid, and if we may hope they are singular, we also feel that they are real. The style is abrupt but vigorous, and it has words that cling to our memory. Some one has well said—"Let the critic lay down the book in what mood he will, there are some things in it he can lay down no more." It impresses us with a remembrance of grandeur, like a "granite block on a solitary moor." The poems written by Ellis Bell display more grace and melody than her sister's verses. Some of them ought not to be forgotten. That entitled "Remembrance" is perhaps the finest, and may well be associated with the whole tragedy of the Brontes.—A. J. N.

BRONZINO, Agnolo, a Florentine painter, born in 1511. He studied under Pontormo, and learned to imitate his brush with apish exactness, although Caracci was morose and kept his finishing tricks a secret. The industry and good-nature of Bronzino, however, softened the millstone, and made him beloved by his master. He imitated Michel Angelo in his draperies, though certainly that great prophet's mantle did not fall on Bronzino's shoulders, for he painted leaden and chalk flesh, and used rouge instead of the life-blood of Titian's carnations. Kugler praises his "Descent of Christ into Hell," which, though cold, is carefully painted and not over-mannered. He is known too as a friend of earnest, chatty Vasari, the pleasantest of all art chroniclers. On the death of Pontormo, Bronzino was employed to finish the chapel of St. Lorenzo in Florence. He also painted for Francis I. a Venus embracing Cupid, surrounded by jealousy, fraud, and other allegorical nonentities. A Nativity of his was also much praised. He excelled greatly in portraits. His pencil was neat and free, but his figures are stalky and stilted.—W. T.

BROOKE, Charlotte, was the first to collate the scattered poems in the Celtic language, and translating them into English verse, in the year 1787 published them, together with the originals, in a volume entitled "Reliques of Irish Poetry." She was the last surviving child of Henry Brooke, the poet, and was born at his house of Rantavan, in the county of Cavan. She had much of her father's turn in poetry—some brightness and pathos, side by side with the inflation of the day. At one time she was enthusiastically attached to the drama—a hereditary inconsistency—and wrote "Belisarius," a tragedy, the MS. of which her friends accuse John Kemble of having pirated. Died in Dublin in 1793.—R. S. B.

BROOKE, Henry, poet, politician, dramatist, novelist, and divine, was born in 1706, at his father's house of Rantavan, in the county of Cavan. His family came from Cheshire, where the name is still found among the oldest gentry, and settled in Ulster in the time of Elizabeth. His father, the Rev. William Brooke, was a scholar of Trinity college, Dublin, and rector of the large union of Killinkere, &c., in Cavan. His mother was Lettice, daughter to Simon Digby, bishop of Elphin. From his father he inherited his love of study; from his mother—one of the handsome Digbys, whose features are immortalized by Vandyck—he had a royal descent, and probably his good looks; and no doubt he derived a strain of talent from the Sheridans, who were his near cousins. While yet a boy, Swift had in his father's house prophesied his future eminence, while deprecating his predilection for poetry, which the dean designated "a beggarly calling." He was educated by Dr. Sheridan, and at the age of eighteen we find him in London at the temple; and noticed and caressed by Lord Lyttleton and Pope, he seems to have won his own way into society by the engaging sweetness of his manner, his vivacity, his truthfulness, and his genius. We have this record of him:—"Mr. Brooke was young, fresh-looking, slenderly formed, and exceedingly graceful. He had an oval face, ruddy complexion, and large soft eyes, full of fire. He was of great personal courage, yet never known to offend any man. He was an excellent swordsman, and could dance with much grace." With these attractions, and at the imprudent age of twenty, Brooke wooed and wed his first cousin, Catherine Meares, before she had left school, or attained her fifteenth year; and the result of these precocious hymeneals was fifty years of unbroken happiness, and a family of twenty-two children, all of whom died young, except Charlotte the poetess, and Arthur a captain in the army. From 1728 to 1740 Brooke spent much time in London literary life. He had been called to the bar, and practised as a chamber counsel, but loved rhyme better than law, and in 1735 published his "Universal Beauty," under the auspices of Pope; and being introduced by Lord Chatham to Frederick, prince of Wales, he became warmly attached to the company as well as to the cause of his royal patron, who repaid his devotion by "caressing him with great familiarity." When "Gustavus Vasa" was forbidden to be acted in 1739, because of its reflections upon the prime minister, Walpole, Brooke published it by subscription. Lord Chesterfield had 40 copies, the prince took 400; and so popular was the play between its own merit and the political heat of the times, that Brooke netted 1000 guineas from its sale, and Dr. Samuel Johnson honoured him by publishing his "Complete Vindication"—a sarcastic brochure, which, while it eulogized his tragedy, keenly satirized the government, which had prohibited its representation. In 1740 Brooke, through ill health, retired to his property at Rantavan, whence he corresponded with his kind patron and prince. A letter from Mr. Pope to him is to be found in the second volume of Brookiana—a little work full of gossip and sparkle, published in London in 1804, author unknown. Here, in rural leisure, he flung from his pen poetical tales, translations from the Italian, tragedies, comedies, and tracts, political and agricultural. In 1745 appeared his "Farmer's Letters," which drew from Garrick the well-known Address to Mr. Brooke, beginning "Oh thou, whose artless, free-born genius charms." In 1766 he published "The Fool of Quality," which in one year ran through three editions in the London press. With many faults, it has rare beauties of style and incident. It is thoroughly original, and written in the purest English. In these latter days, John Wesley published an edition of it, and spoiled it. Southey styled its author "a man of undoubted genius." Charlotte Bronte made it the study of her youth, and the Rev. Charles Kingsley, in his Two Years Ago, pronounces the mind of the man who wrote it as a hundred years in advance of his time in political and religious questions. Brooke died in 1783, full of piety and years. His judgment was below his genius, and thus he made mistakes in life; but his walk was so pure and so noble, and his temper so engaging, that the love of his friends amounted almost to a vain idolatry. His works were published in 4 vols. octavo, in 1792, by his daughter.—R. S. B.

* BROOKE, Sir James, rajah of Sarawak and governor of Labuan, was born in 1803. His father held an appointment in the Indian civil service, and was thus enabled to procure for his son a cadetship. At the age of sixteen he went to India, and had obtained considerable distinction in the first Burmese war, when he received a wound in the lungs of so serious a nature as to necessitate his return home. He spent the subsequent ten years in travelling, which so far restored his strength as to permit him to re-embark for India in 1829. The vessel in which he sailed was wrecked on the Isle of Wight, and, in consequence of the delay, his furlough had expired ere he reached his destination. It was on the homeward voyage that he first saw Borneo; its fertility and beauty impressed him deeply; he read and inquired, and became more and more convinced of the practicability of the suppression of piracy and the overthrow of the slave trade. Looking back on his career, on the great work he has begun, and the conquests he has achieved, can we regard that shipwreck as nothing more than a chance detention? His father does not appear to have believed in his adaptation for the mighty enterprise; but in a mother's sympathy he found that support which has so often been the foundation of a son's greatness. After his father's death had left him possessed of a considerable fortune, finding his appeals to government for aid fruitless, he resolved to try what one man could do. In a spirit of adventure, worthy of the old discoverers, he purchased and manned the yacht *Royalist*, and set sail with a picked crew from Devon-

shire in December, 1838. Arriving at Singapore six months afterwards, he rested there some time in order to procure minute information before proceeding to Borneo. Previous to his leaving England he had written out a statement of his views of the present condition of the Malayan archipelago, and its probable future value; an abstract of this appeared in the journal of the Geological Society, but it was first published as a whole among his "Private Letters" in 1853. He speaks of the degrading effects of Dutch rule in Java and Sumatra; deplores the timidity and ignorance of government in refusing to support Sir Stamford Raffles in his energetic and successful sway, and urges his countrymen not to reject a fresh opportunity of restoring civilization and peace. "Java," he says, "exhausted and rebellious, submits, but remembers the period of British possession. The wild Battas of Sumatra successfully repel the efforts of the Dutch to reduce them. The Chinese of the southern part of Borneo are eager to cast off the yoke of masters who debar them every advantage. The Dutch are strong enough to defy any native power directed against them; but their doubtful tenure would render the downfall of their rule in the archipelago certain and easy before the establishment of a liberal government and conciliatory policy." Mr. Brooke did not advocate conquest, or any imperfect mere missionary scheme. He wished that Britain should use and extend her possessions by influencing—not subduing the natives—by leading them gradually to order and freedom, and teaching the benefits of industry and education, by making them sharers in them. Remaining but a short time at Singapore he proceeded to Borneo, and anchored in the Sarawak river. The Rajah Muda Hassim, uncle to the sultan of Borneo, and governor of Sarawak, received the strangers kindly, and granted them permission to go into the interior of the island. A rebellion among the natives prevented Mr. Brooke from penetrating far, and he found the country distracted by internal warfare, carried on by the Sarebas and Sakarran dyaks, piratical and fierce tribes, speaking a different dialect, and having no resemblance to those peaceful dyaks whom they treated as slaves. The report of his expedition preceded his return to Singapore; the merchants presented him with congratulatory addresses, but the governor received him coldly. "He," says Brooke, in writing to his friend Templar, "would fain have me lay aside all politics; but whilst I see such treachery and baseness on one part, and such weakness, imbecility, and indifference on the other, I will continue to upraise my voice at fitting seasons—I will not leave my native friends to be betrayed by either white nation, and I will speak bold truths to native ears, convinced that it is the best means of preserving the independence of the Malay states. Don't think, however, that I would intrude, or force opinion or advice. Until asked, I am silent." He had not long to wait this invitation. At his next visit Muda Hassim was still struggling to repress the rebellion; he urged Mr. Brooke to remain and assist him in quelling it. He consented, and in three months accomplished what the rajah had failed to do in four years. He also succeeded in gaining the lives of the rebels who surrendered—a task rendered difficult by Muda Hassim's conviction that they had forfeited all title to mercy. Feeling that without this opportune assistance his country had been lost, and, despairing of governing it alone, he besought Mr. Brooke to accept it under him, on payment of a stipulated sum to be given yearly to the sultan. Mr. Brooke consented, on condition that the rajah should give him "his sincere support and assistance in saving the lower classes from oppression and pillage." From the spring of this year, 1841, we may therefore date the commencement of Mr. Brooke's beneficent rule; but he had much to contend with before coming to a final and satisfactory arrangement with the rajah. There were debates about the taxes, abolition of forced labour, and warfare against piracy. Muda Hassim promised fairly, but acted treacherously, allowing pirates to invade his own country, and withholding the promised right of working the antimony ore.

During Muda Hassim's absence from Borneo proper, Pangeran Usop—another uncle of the sultan's—a clever and designing man, had striven to undermine his authority. The sultan, a weak prince, too readily gave ear to Usop's crafty designs; and but for Mr. Brooke's exertions, Muda Hassim's power would have been limited to the province of Sarawak. Some time after, Mr. Brooke accompanied him to Borneo, re-established his influence there, and, by so doing, gained both his goodwill and that of the people. Muda's friendship with the English remained henceforth unbroken; and fidelity to his promise of assisting in the destruction of pirates, was too surely the cause of his violent death.—In a paper written during this winter, the new rajah's plan of government is clearly unfolded. "I wish it therefore to be understood," he says, "that it is on public grounds I request the support of government, or the assistance of the commercial community; that my objects are to call into existence the resources of one of the richest and most extensive islands of the globe; to relieve an industrious people from oppression, and to check—if possible to suppress—*piracy* and the *slave trade*, which are openly carried on within a short distance of three European settlements, on a scale and system revolting to humanity." Acting on these principles, he began his reign, unaided and alone, devoting his whole energy to the elevation of his people. A small duty on rice was the only one imposed; but, as he could not carry on government without means, having already expended £10,000 of his private fortune, and received no encouragement from home, he was forced to retain a monopoly of the antimony ore. The pirates continued most formidable enemies; but in a few years he was so far successful in repelling their attacks, that the labouring dyaks began to come down from the interior, and settle near Sarawak, happy and industrious under the protection of their "Tuan Besar," or "Great Man." In 1843 he writes:—"You must not fancy that I say little about the country, for the truth is I have nothing to say, as we are living in a state of profound quiet. When the stores of the *Samarang* lay exposed in every direction—and they were tempting—there was not a case of complaint against a native. The dyaks, the poor oppressed dyaks, are really quite fat and happy-looking, and yearly improving." A short extract from a letter of Mrs. Dougal's, the missionary's wife, shows the love and admiration Brooke's devotion inspired:—"The rajah was in England in 1848, but Pa Jenna, a reclaimed pirate, coming into my room, spied his picture hanging against the wall. I was much struck with the expression of involuntary respect which both the face and attitude of this untutored savage assumed. He raised the handkerchief from his head, and saluting the picture with a bow, such as a Roman catholic would make at his patron saint' altar, he whispered to himself—"Our great rajah." During the seven years between his settlement at Sarawak, and his visit to England in 1847, several of her majesty's ships had from time to time visited the island; the *Samarang*, with the especial purpose of investigating the island of Labuan, where Mr. Brooke was desirous of an English station being established. Meanwhile—for want of a single war-ship—he had been forced to allow poor Muda Hassim to fall a victim to the jealousy of his own kindred. His adherence to his compact against piracy excited their hatred to such a pitch, that he and all his family, except one son, were cruelly murdered by their nearest relatives. Captain Keppel, who had assisted Mr. Brooke in fighting the pirates in 1844, returned to England, and published a diary of Brooke's, by means of which the public were made acquainted with the principal events of his career. When he came to London, he found himself famous; he had really become a hero and was feted and lionized. The knighthood of the bath was conferred on him; he was created governor of Labuan, and commissioner and consul to the native states of Borneo. After a short stay, he set sail for the scene of his new government in February, 1848.—With no slight humiliation and surprise, we turn from this brief survey of his actual accomplishments, to the history of the persecution which followed. It is a history which places the name of Sir James Brooke in illustrious, though unfortunate similitudes; but never were calumny and injustice more bravely met, false charges more clearly exposed, and truth and equity more faithfully maintained. Mr. Hume had the unenviable distinction of leading the persecution; but the inquiry seems to have arisen at the instigation of Mr. Henry Wise, Sir James' agent, and long his confidant and friend. A complete detail of the charges brought against him, along with their able refutation, may be found in three interesting volumes of the "Rajah's Private Correspondence," edited by Templar, and which were published in 1853. In a letter addressed to Henry Drummond, M.P., Sir James thus recapitulates his presumed offences:—"The first grave charge which Mr. Hume advanced was to the effect that I had massacred innocent people, falsely asserting them to be pirates. Next he endeavoured to prove that I was a merchant whilst engaged in the public service. He asserted that an unnecessary loss of life had been inflicted in

the action of July, 1849; he cavilled at the title by which I hold Sarawak; he has accused me of cold-blooded murders; he has denounced me for neglect of public duty, for abuse of official power; for impeding the progress of commercial enterprise; and for establishing a trading monopoly." This frightful list of offences was privately printed and privately circulated, with letters of approval from Mr. Hume, after the evidence upon which they were founded had been twice weighed by parliament, and twice found insufficient. The piratical character of the Malays of the archipelago had never been disputed; it was regarding the Sarebas and Sakarran dyaks that the question was raised. To disprove the first charge, it was only necessary to show that these tribes were not prosecuting mere intertribal feuds, when they burst upon their peaceable neighbours, burnt their dwellings, stole their goods, and carried "women and children into captivity, with the heads of their decapitated husbands and fathers." Sir James produced a list of twenty-one names, in support of his averment, among which were—Monsieur Cornet de Groot, 1839, secretary-general to the Netherland colonial minister; Captain Keppel, 1843–44; the Rajah Muda Hassim; Mr. Church, resident-councillor of Singapore; Colonel Butterworth, governor of Singapore; Admiral Sir Thomas Cochrane; and lastly, the decision of the court of admiralty in Singapore. As he most justly remarks—"A fact cannot be more than proved;" if this array of evidence is insufficient, further argument were hopeless. On the next charge he says—"If by a merchant be meant a person who buys and sells for his own profit, then I have never been a merchant at all. In the year 1845 I was the unpaid agent of the English government; in 1847 I was appointed commissioner and consul-general; and in 1848 became governor of Labuan." During the first years of his residence at Sarawak, Sir James states that he "was obliged to resort to trade to obtain the means of carrying on government;" but no personal benefit accrued to him, as even "so late as 1851 there was an excess of expenditure over receipts, which I willingly made good from my private fortune." The anxiety occasioned by business was distasteful to Sir James; and anxious to place the revenue on a more permanent basis, he, in 1846, leased the antimony ore and opium farm for five years to the Eastern Archipelago Company. Then began Mr. Wise's endeavours to induce Brooke to enter into speculations which would have made him one of the richest commoners in England. His refusal to "risk the welfare of this people for any motives, whether of cupidity or ambition," seems to have excited a feeling of jealousy on Mr. Wise's part towards the man whose disinterestedness he could not understand, and which a subsequent mistake about some letters only served to increase. But Mr. Wise's transactions have been sufficiently exposed. The dealings of the Eastern Archipelago Company have also been laid bare, and the publication of their forgeries and slanders casts an irredeemable blot on the man, who, with every means of investigation in his power, raised the hue and cry against his great countryman on no surer foundation. We have already given the detail of the events by which Sir James was installed as governor at Sarawak. We do not envy any one who, after reading the correspondence with his mother and Mr. Templar on that subject, can accuse him of mean or unworthy motives. The simplicity and beautiful confidence running through all those "private" letters ought to disarm suspicion. Muda Hassim's concession was afterwards officially confirmed by the sultan. It is unnecessary to enter here into a detailed refutation of the remaining charges; but if we have succeeded in giving any idea of his devoted and philanthropic character, and of the love and veneration in which he was held at Sarawak, the designations of "murderer" and "thief," as applied to him, will not receive an *imprimatur* from our readers. Yet these charges were repeated year after year, during his absence, and again while in London during 1852, with undiminished acrimony. Even then, however, the "great heart of the world was just;" in April, 1852, a public dinner was given him by a large and influential body of men, who were proud to call Sir James Brooke "countryman." More recently, fullest justice has been appropriately done him at Manchester, by an assembly of its greatest and most enlightened merchants.—We conclude this notice by an extract from a critic not usually given to over-praise. Had the extract stated that Sir James eminently possesses a share of the qualities distinguishing the illustrious persons with whom he is compared, we should have fully agreed with it. As it stands, it manifests the enthusiastic regard in which he is held by those who have taken the trouble to study his whole career, and have the power to judge a great man impartially. "Contemplating and judging the work and the man with entire impartiality—without the slightest bias one way or another in his case—being utter strangers to him and all his connections, his friends and his enemies—being in possession of the entire material for a study of his life and acts—and having really and truly studied both—our final conviction is, that James Brooke is one of nature's princes—a man of genius to begin with, and of that high order of genius which can act in any direction; that he has the devout pertinacity of a Columbus, grounded upon a similar sagacity; the gay magnanimity of a Raleigh; the adventurousness of a Cortez; the administrative ability of a Penn; the joyful devotedness of a Père d'Estévan; the moral courage and good sense of a Wellington; the domestic affections of a Collingwood; the robust purity of a hero whose energies are occupied with adequate aims; and the simplicity which is always supposed, when genius is described, because simplicity is its most prominent and inseparable attribute."—It may be added, without presumption, that on the success of Brooke's present mission, or on the resolution of our government as to the formal acceptance of Borneo as a British possession, depends much of the security and extension of our power in the East.—A. J. N.

BROOKES, Joshua, an English anatomist and physiologist, was born 24th November, 1761. Having received his diploma, he visited Paris, where he practised for some time at the Hôtel Dieu. On his return to London, he began to study anatomy, and to form a museum. He was well known as a dissector, and succeeded in making a preparation for preserving his subjects from decay, the composition of which he communicated to the Royal Society, of which he was elected a fellow. He taught anatomy and physiology during forty years, to more than 5000 pupils in all. He published some small papers on subjects connected with his favourite science, and died in 1833.—J. B.

BROOKES, Richard, an English physician, lived about the middle of the eighteenth century, and published works on chocolate, on the natural history of vegetables, on systems of natural history, also an "Introduction to Physic and Surgery," and a "History of China and Tartary."—J. H. B.

BROOKING, an ingenious but unhappy artist, born about 1720. He had a situation in Deptford dockyard, and, suiting his art to his opportunities, "he rose," Pilkington says, "to an eminence little inferior to Vandervelve or Backhuysen." He lived forgotten, and died unknown in 1759—W. T.

BROOKS, Colonel John, LL.D., a distinguished American officer in the revolutionary army, afterwards governor of Massachussets, was born at Medford, Massachussets, June 6, 1752. He served throughout the war with a high reputation as a brave, discreet, and patriotic officer; and when peace was at hand and disaffection pervaded the army, as manifested in the celebrated Newburgh Letters, he was one of those who most actively seconded the exertions of Washington in preventing the officers and troops from taking the redress of their grievances into their own hands. Then he went back to private life, and resumed the medical profession, for which he had been educated. In 1816, on the withdrawal of Governor Strong, he was chosen governor of Massachussetts, and held that office by successive re-elections for seven years, when his advanced age induced him to refuse any longer service. He died, March 1, 1825, leaving a highly-honoured name, untarnished by a single spot either in his public or private career. He published a few orations and discourses, and one medical tract.

BROOKS, Maria, an American poetess of minor fame, born at Medford, Massachussetts, about 1795; died in Cuba, November 11, 1845. Her maiden name was Gowan or Gowen, her *nom de plume* "Maria dell' Occidente." She wrote "Judith, Esther, and other poems," 1820; "Zophiel, or the Bride of Seven," a poem of six cantos; and a pure romance, telling the story of her own life, and named "Idomen, or the Vale of Yumuri." In 1830 she accompanied a brother to Paris, and spent the spring of 1831 at Keswick with Southey, who prepared an edition of "Zophiel" for the press. The Doctor pronounced her "the most impassioned and most imaginative of all poetesses;" and Longfellow, in Kavanagh, quotes some "tender, melancholy lines," from her poem on "Marriage."

BROOME, William, born in Cheshire; died at Bath in 1745; the date of his birth is not known; educated on the foundation

at Eton, and afterwards at St. John's, Cambridge. Broome translated some books of the Iliad into prose, which were printed in the book called Ozell's Homer. He was soon afterwards employed by Pope in making extracts from Eustathius for the notes to his translation of the Iliad; and when he undertook the Odyssey, he abridged his labours by getting Broome and Fenton to translate a considerable part of it. Broome translated the second, sixth, eighth, eleventh, twelfth, sixteenth, eighteenth, and twenty-third books: he wrote all the notes.

> Pope came off clean with Homer, but they say—
> *Broom* went before, and kindly swept the way.

The alliance produced no cordiality. In the Art of Sinking, Broome is reckoned as one of "the parrots who repeat another's words in such a hoarse odd tone as makes them seem their own;" and in the Dunciad we have the couplet—

> "Hibernian politics, O Swift, thy doom;
> And mine, translating ten whole years with Broome."

Broome was rector of Starston in Suffolk, where he married a wealthy widow. In 1728 he became doctor of laws. He afterwards obtained some crown livings. In 1739 he published a collection of poems, among which was a part of the eleventh book of the Iliad in what he calls the style of Milton. It is curious that both he and Fenton, Pope's other assistant in the Odyssey, should both have left specimens of translations of the Iliad into blank verse, as if they had proposed to themselves the task reserved for Cowper.—J. A., D.

BROSAMER, John or Hans, an old German engraver, one of the "little masters;" born at Fulda about 1506. He worked on wood and copper in the style of Aldegrever. He executed portraits of Luther and Paracelsus, and seven sheets of a great procession by christian and pagan heroes on horseback.—W. T.

* BRORSEN, an astronomical observer of much merit at Kiel. We owe him the discovery of several comets, especially the periodical one whose period round the sun is 5581 years.

BROSCHI, Carlo.—See Farinelli.

BROSSES, Charles de, born at Dijon in 1709, and died at Paris in 1777. He was a magistrate at Dijon, and, in addition to the performance of his public duties, cultivated letters with great zeal. He became president of the parliament of Dijon, and in 1746 was nominated a member of the Academy of Inscriptions. He was the first person to write a description of the ruins of Herculaneum. He published in 1760 a dissertation, in which he sought to identify the modern African fetichism with the old Egyptian religions. He had before this, at the suggestion of Buffon, published "L'Histoire des Navigations aux terres Australes," and he has the honour of being the first to use the names of Australasia and Polynesia. He wrote a treatise "On the Mechanism of Language," a work of some character. A work on which he expended considerable time, was the "Histoire du Septième Siècle de la République Romaine," in three volumes. It is a piece of skilful mosaic, in which such fragments as he found useful to his purpose are worked into a consistent whole. De Brosses died before he had completed his work; and a fourth volume which he had left in manuscript, containing the texts of Sallust and other writers whom he relied on as authorities, has never been printed. He printed a good many memoires in the Academy of Inscriptions and in the Dictionnaire Encyclopédique. "Letters from Italy, Historical and Critical," have been published under his name. The book is of doubtful authenticity.—J. A., D.

BROSSETTE, Claude, lord of Varennes-Rappetour, a learned Frenchman, born at Lyons in 1671; died in 1743. He published, with historical illustrations, the works of Regnier and Boileau, with the latter of whom he maintained a long correspondence.

BROTERO, Felix de Avellar, a celebrated Portuguese botanist, was born at Santo-Antão de Tojah, near Lisbon, on 25th November, 1744, and died on 4th August, 1828. He was deprived in early life of his parents, and his education was intrusted to a paternal uncle, and his maternal grandfather. He studied in a college founded by the monks of Mafra. He appears to have been in very poor circumstances, and in 1763 we find him engaged as a singer in the cathedral at Lisbon. He devoted himself, however, with ardour to his studies, and acquired a good knowledge of Latin and Greek. He was offered the chair of Greek at Bahia in Brazil, but he declined it. He went to Paris, and remained there for twelve years. There he took the name of Brotero, derived from the Greek words meaning mortal love. In Paris he became acquainted with Daubenton, Vicq d'Azyr, Brisson, Laurent de Jussieu, Condorcet, Cuvier, and Lamarck. He prosecuted natural history studies, and particularly gave his attention to botany—a science in which he afterwards attained great celebrity. At the time of the French revolution he had to leave Paris, and in 1790 he returned to Portugal. In 1791 he was appointed to the chair of botany and agriculture at Coimbra. Subsequently he became director of the royal museum and the botanic garden at Lisbon. Brotero's scientific studies were interrupted by the French invasion, and he had to take refuge in a faubourg of Lisbon, where he might have died from want had it not been for the kind intervention of Geoffrey St. Hilaire, who got the French government to give assistance. In 1811 he became professor in the university of Lisbon, and he continued to give regular courses of lectures on botany and natural history for more than twenty years. In 1821 he was elected a member of cortes for the province of Estramadura, but he did not long retain this appointment. He retired finally from active life, and quietly pursued his natural history studies. He died at Acolenade-Belem, at the age of eighty-four. Among his published works are the following—"Account of the rare plants of Spain, as well as a Flora Lusitanica;" "A Botanical Compendium;" and Principles of Philosophical Agriculture." He also contributed papers to the Linnæan Society, and to the Academy of Sciences of Lisbon.—J. H. B.

BROTIER, André Charles, the nephew of Gabriel, born at Taunay in 1751. Before the French revolution he took orders; but like many ecclesiastics of that age, he chiefly applied his mind to mathematics, botany, and literature. In 1791 he was one of the principal conductors of the *Journal Genéral de France*. A royalist by conviction, he plotted against the republic, and after many adventures was transported to Cayenne, where he died a victim to the climate in his sixty-ninth year. He published a new edition of the Theatre of the Greeks in 1783, which contains his own translation of Aristophanes.—T. J.

* BROUGHAM, Henry, Lord, was born in Edinburgh on the 19th September, 1778. He was the eldest son of Henry Brougham, Esq., of Brougham Hall, and Eleanor Syme, only child of the Rev. James Syme, by Mary, sister of Dr. Robertson the historian. He was educated at the High school of Edinburgh along with Sir Walter Scott and Lord Jeffrey, and in 1793 he was sent to the university of Edinburgh, where he pursued his studies under Dugald Stewart, Professor Robison, Dr. Black, and Professor Playfair, then professors of moral philosophy, natural philosophy, chemistry, and mathematics, in that institution. Although he took a high place in all the classes which he attended, yet mathematics and natural philosophy particularly fixed his attention. In the year 1795, when he was only seventeen years of age, he devoted himself to the study of the inflexion, reflexion, and colours of light, and communicated the results which he obtained to the Royal Society of London, in a paper entitled "Experiments and Observations on the Inflexion, Reflexion, and Colours of Light" (Phil. Trans., 1796, pp. 227–277). In the following year he communicated another paper to the society, entitled "Farther Experiments and Observations on the Affections and Properties of Light" (Phil. Trans., 1797, pp. 352–385); and in 1798 he transmitted to the same body a mathematical paper, entitled "General Theorems, chiefly Porisms" (Phil. Trans., 1798, pp. 378–397). The two papers on light evince much ingenuity and knowledge of optics, and were sufficiently important to call forth a discussion of some of the more important points by Professor Prévost of Geneva (Phil. Trans., 1798, pp. 311–332); but the key which Dr. Thomas Young subsequently discovered to the class of phenomena discussed by Mr. Brougham and Professor Prévost, was required to determine the laws that regulate the influence which bodies exercise upon the light which passes by them. In the year 1800 Mr. Brougham was admitted to the Scottish bar, and was then one of the members of the Speculative Society, where so many distinguished Scotsmen acquired the habit of public speaking. When the *Edinburgh Review* was established in 1802, Mr. Brougham became one of its most active contributors, and exhibited a variety and extent of knowledge, seldom possessed by the same individual. These qualities were equally conspicuous in his "Inquiry into the Colonial Policy of the European Powers," a work which appeared in Edinburgh in 1803, and made him favourably known in the political world. In 1807, when he was pleading a case of appeal in the house of lords, he resolved to qua-

lify himself for the English bar, and in 1808 he began to practise in the court of queen's bench and on the northern circuit. The eloquence and talent which he exhibited at the Scottish bar, found in the metropolis a nobler field for their development, and a year had hardly elapsed before he was returned to the house of commons for the burgh of Camelford. His maiden speech on the 5th March, 1810, when Mr. Whitbread brought forward his motion against the earl of Chatham, though able and eloquent, did not call forth his gigantic powers of debate; but they gradually unfolded themselves, and he soon became the rival of George Canning, and his most powerful opponent in the great political questions which then agitated the country. On the dissolution of parliament in 1812, Mr. Brougham failed in contesting with Mr. Canning the representation of Liverpool, and he was thus excluded from the house of commons during the long period of five years. In 1816, however, he was returned for Winchelsea, a borough which he represented till 1830, when he resigned it on account of some difference of opinion with its patron, the earl of Darlington. He was, however, immediately returned for Knaresborough; and on the death of George IV. he successfully contested the county of York, and thus occupied a position which added the influence of a great constituency to that which he already possessed in parliament. Mr. Brougham now stood forth the champion of parliamentary reform, and the house of commons had no sooner met than he announced, for the 16th November, his intention to bring in a bill embracing a comprehensive measure of reform—the enfranchisement of large towns —the reduction of rotten boroughs—the curtailment of the English and Irish representation—and the grant of the franchise to copyholders, leaseholders, and all householders whatever. A ministerial crisis, however, supervened. The duke of Wellington having been defeated on a government measure, resigned, and the formation of a new government under Earl Grey, including Lord Brougham and Vaux as lord chancellor of England, who had not previously filled any of the subordinate law offices of the crown, placed in the hands of the ministry the great question of parliamentary reform. But though no longer a representative of the people, and personally relieved from the charge of the reform bill, his best powers were called forth in support of it; and his speech on the 7th October, 1831, when the bill was read a second time in the house of lords, was a display of eloquence of the highest order. While Lord Brougham occupied the woolsack, from 1830 to 1834, he availed himself of his high position to perform services to his country which posterity alone can duly appreciate. As the only British minister who devoted his powers and used his influence in the promotion of national and general education—in the instruction of the working classes—in the establishment of unfettered universities—in the diffusion of useful knowledge by popular publications—in the improvement of the patent laws—and in obtaining for the higher classes of literary and scientific men the honours and emoluments so long and so unjustly withheld from them, his name will shine in the future history of learning with a brighter lustre than that of the Richelieus and Colberts of former days. [" In my opinion, the teachers of the age of George III. covered it with still greater glory than it drew from the statesmen and warriors that ruled its affairs." —*Works*, vol. i.] Nor did these various duties, when performed during his occupation of the woolsack, interfere with the onerous functions of his office. His activity as a judge was unexampled. In the course of a few months he decided 120 cases of appeal; and upon quitting office in 1836, he " did not leave a single case unheard or a single letter unanswered." As one of the most successful reformers and improvers of our laws, both civil and criminal, Lord Brougham has earned the gratitude of his country. His bill for the establishment of law courts, and his exertions in abolishing imprisonment for debt, amending the criminal code, putting an end to capital punishment for various classes of crimes, and thus humanizing the bloody laws of his country, have already endeared his name to the philanthropists of every clime. Wherever oppression, under the form of English law, struck at an individual, or crushed a race, the heart and head of Mr. Brougham were combined to defend and relieve them. His defence in 1824 of Mr. Smith, a Wesleyan missionary, against the slaveholders of Demerara, and in 1825 of another missionary expelled from Barbadoes, had a salutary influence far beyond the localities of the oppression. His exertion, too, in the abolition of colonial slavery, and in suppressing the slave trade, which the rapacity of civilized nations still permits to exist, will ever be one of the brightest leaves in his chaplet. The same indomitable hatred of illegal power, whether exercised against the high or the low, was exhibited in 1820 and 1821 in his defence of Queen Caroline, when she laid claim to the honours of queen-consort on the accession of George IV. to the throne. As her attorney-general he pled her cause in the house of lords in the trial for her divorce, and before the privy council for her right to coronation, and by these two remarkable displays of forensic eloquence, his reputation and popularity were greatly extended. The labours of Mr. Brougham in promoting the various social and political reforms which have illustrated the first-half of the present century, can hardly be enumerated in the brief space allotted in our pages—his inquiry, through a commission, into the 19,000 charitable trusts in Great Britain; his labours in procuring catholic emancipation; in improving our municipal jurisprudence; in the complete reforms of the Scottish municipal corporations; in the settlement of the bank charter; in the radical reform of the poor-laws; in the partial reform of the Irish church by the suppression of ten bishoprics; and in the removal of the monopoly of the East India company and the opening of the East India trade.

In the year 1834, the reform government, under which Lord Brougham had done so much for his country, quitted office, and was succeeded by the short-lived ministry of Sir Robert Peel. In 1835 the whigs again returned to power, with Lord Melbourne as premier, and Lord John Russell as home secretary; but, from causes yet to be explained, and much to be deplored, Lord Brougham was excluded from the cabinet. The ties which bound him to the whigs as a party being now dissolved, he was at liberty to take an independent course in parliament, when he criticised the acts of both parties, and sometimes brought forward measures of his own. His conduct, in this respect, has been very unjustly blamed, and he has been charged with abandoning the whig principles which he maintained while in office. In political life, a member of a party, whether in or out of power, is sometimes obliged to support measures which he does not wholly approve; but when he has assumed an independent position, and thrown himself loose from all party ties, he may honestly oppose measures to which he formerly consented, and originate others to which he could not previously obtain the assent of his friends. When the conduct of public men shall be judged calmly, and uninfluenced by personal and party feeling, we have no doubt that Lord Brougham will be regarded as a consistent statesman, who occasionally modified his opinions when he was called to express them under altered circumstances and new conditions.

As a relief from his severe parliamentary duties, Lord Brougham purchased an estate about a mile to the east of Cannes, in Provence, where he built the beautiful chateau of Eleonore Louise, commanding a charming view of the Mediterranean, the Lerin isles of St. Marguerite and St. Honorat, and the grand range of the Esterel mountains, which terminate on the coast between Cannes and Frejus. In this delightful retreat, beloved by the French and English residents in his neighbourhood, Lord Brougham spends a portion of every year, pursuing undisturbed his literary and scientific studies, and adding to his high reputation as an orator and a statesman the more European fame of an author and a philosopher. Under the clear sky of Provence, and with a fine apparatus constructed by the late M. Soleil of Paris, he resumed his early researches on the inflexion and diffraction of light, and made some important discoveries which he communicated to the Academy of Sciences at Paris, and to the Royal Society of London, in whose memoirs and transactions they are published. (A brief notice of them will be found in Sir David Brewster's Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton, vol. i., pp. 208–210.)

Lord Brougham was elected a fellow of the Royal Society of London on the 3d March, 1803. In 1825 he was appointed lord rector of the university of Glasgow. In 1833 he was chosen one of the five foreign associates of the Academy of Moral and Political Sciences in the Institute of France, and more recently a member of the Royal Academy of Sciences at Naples. His lordship is also president, and may be regarded as the founder, of University college, London. In 1819 Lord Brougham married Mary Anne, eldest daughter of Thomas, fourth son of Sir John Eden, bart., of Windleston, by whom he had two daughters, one of whom died in 1820, and the other in 1839.

Besides his work on the " Colonial Policy of the European

Powers," already mentioned, Lord Brougham published, in 1839, in connection with Sir Charles Bell, an edition in 2 vols. of Paley's Natural Theology, with dissertations on subjects of Science connected with Natural Theology, a work which has gone through many editions.

In 1838, "a collected edition of his speeches," up to that date, was published in four volumes. In 1839–1843, appeared his "Historic Sketches of Statesmen who flourished in the time of George III." In 1845 he published his "Lives of Men of Art and Science who flourished in the time of George III." In 1849 he published a letter to the marquis of Lansdowne on "The late Revolution in France," which went through five or six editions. In 1855 he published, conjointly with E. J. Routh, an "Analytical view of Sir Isaac Newton's Principia," which is now used in Cambridge. (This work was first published in 1839, omitting the *second* and part of the *third* books, defects which have been supplied in the new edition.) In 1857 he collected and published his contributions to the *Edinburgh Review* in 3 vols., 8vo. An edition of Lord Brougham's writings, entitled "The Critical, Historical, and Miscellaneous Works of Henry Lord Brougham, F.R.S., Member of the National Institute of France, and of the Royal Academy of Naples," has just been published by Messrs. Richard Griffin & Co., in 10 vols., 1855–1858. So recently as the 17th and 31st of May, 1858, Lord Brougham read to the Academy of Science a very interesting paper on the structure of the cells of bees, in a zoological and mathematical point of view. It is published in the Comptes Rendus, &c., 31st May, tom. xlvi., p. 1024, under the title of "Recherches analytiques et experimentales sur les alveoles des Abeilles."—D. B.

BROUGHTON, Arthur, an English botanist who lived towards the end of the 18th century. He resided in Jamaica, and published in 1794 a catalogue of the more valuable and rare plants growing in the public botanic garden in the mountains of Liguanea, in the island of Jamaica; also of medicinal and other plants growing in North and South America, and in the East Indies, the introduction of which might be attempted in Jamaica. He also published in 1782, in London, an account of British plants.—J. H. B.

BROUGHTON, Hugh, an eminent Hebrew and rabbinical scholar, was born in 1549 at Oldbury in Shropshire. Being the child of poor parents, he received his education at the school which had been founded, and was sustained, by the excellent Bernard Gilpin at Houghton in the county of Durham. By the same benevolent man he was supported at Cambridge, where he became a student, and afterwards a fellow of Christ's college. From an early period he devoted himself to Hebrew literature, and being a close student, he acquired unusual proficiency not only in the biblical, but also in the later Hebrew, as well as in some of the cognate tongues. Unfortunately, he conceived at the same time such an inordinate sense of his own superiority, that he was constantly afterwards involving himself in disputes and difficulties. In London, where he first appeared after leaving Cambridge, he sought notoriety by attacking others both in the pulpit and from the press. Having published a book on scripture chronology and genealogy, he was allowed to deliver lectures in defence of his system in St. Paul's cathedral. At this time he ranked with the puritans, but having quarrelled with them he set up a conventicle for himself. In 1589 he left England in disgust, and travelled for some time in Germany, where his great scholarship procured him the favour of several eminent persons, but where his arrogance and pugnacity exposed him to the same disagreeable consequences as had caused him to leave England. He officiated for some time as pastor of the English church at Middleburg in Zealand, and whilst here he came into collision with Henry Ainsworth, and had that violent dispute with him, to which reference is made in the life of the latter. (See Ainsworth, H.) He returned to England in 1611, and died at Tottenham High Cross in the following year. His principal works were collected and published by the learned Dr. Lightfoot, with the following title—"The Works of the Great Albonian Divine, renowned in many nations for rare skill in Salem's and Athens' tongues, and familiar acquaintance with all Rabbinical learning, Mr. Hugh Broughton," folio, 1662. Some of these writings are in Hebrew, and all of them indicate large acquaintance with Jewish learning. The style, however, is very bad, "curt, harsh, and obscure," as his editor admits, and they are disfigured by constant outbursts of petulance and dogmatism. Broughton is frequently referred to by Ben Jonson.—W. L. A.

BROUGHTON, Richard, an ecclesiastical historian, born at Great Stukely in Huntingdonshire, was educated at the English college of Rheims. After taking priest's orders in 1593, he returned to England and began his labours as a missionary, which he pursued quietly but zealously for the space of forty-two years. Died in 1634. His principal works are—"An Ecclesiastical History of Great Britain from the Nativity to the Conversion of the Saxons," Douay, 1633; "A True Memorial of the Ancient, most Holy, and Religious State of Great Britain, &c., in the Time of the Britons and Primitive Church of the Saxons," 1650; and "Monasticon Britannicum," 1655.—J. S., G.

BROUGHTON, Thomas, a learned divine and miscellaneous writer, one of the original authors of the Biographia Britannica, born in London in 1704, was educated at Eton and at Gonville and Caius college, Cambridge, where he graduated M.A. in 1728. After taking priest's orders he became curate of Offley in Hertfordshire, and in 1739, on the presentation of John, duke of Bedford, was instituted to the rectory of Stepington or Stibington, Huntingdonshire. Having been chosen reader to the Temple he became known to Bishop Sherlock, then master, who gave him the vicarage of Bedminster, near Bristol, and a prebend of Salisbury. Died at Bristol in 1774. His enthusiasm for ancient music led to his making the acquaintance of Handel, whom he furnished with words for many of his compositions. Shortly after his death a volume of his sermons was given to the world by his son. His principal works are the following—"Christianity distinct from the Religion of Nature, in three parts, in Answer to Christianity as Old as the Creation;" part of the New Edition of Bayle's Dictionary, in English, corrected, with a Translation of the Latin and other quotations; "Original Poems and Translations, by John Dryden, Esq., now first collected and published together," 2 vols.; "A Translation of some of the Orations of Demosthenes;" "Hercules," a musical drama; and "Bibliotheca Historico-Sacra, an Historical Dictionary of all Religions from the Creation of the World to the Present Time," 1756, 2 vols. fol.—J. S., G.

BROUGHTON, William Grant, D.D., first bishop of Australia, 1835–53, was born at Canterbury in 1789. While a curate at Hartley Westpall, in Hampshire, he became known to the great duke of Wellington, who, when it was determined in 1829 to send an archdeacon to preside over the church in Australia, selected Mr. Broughton for the office. There was much need for an energetic and judicious man; the colony was full of convicts, but neither for them nor for the settlers had any care been taken to provide the means of religious instruction. The archdeacon laboured diligently, and not without success, till 1835, when he came to England to plead the cause of his people; and the result was that the see of Australia was founded, and he returned, with a large increase of clergy, to be the first bishop. He soon afterwards offered to resign half his income, that the diocese might be divided, "and, when this might not be, made over a fourth part." That which was then the diocese of Australia, now comprises the sees of Sydney, Melbourne, Adelaide, Newcastle, Perth, Tasmania, New Zealand, Christ Church, Wellington, Nelson, and Waiapu. For seventeen years Bishop Broughton never quitted his post. In the autumn of 1852 he came home to make arrangements with others of the home and colonial bishops, for the more effective government of the church. The vessel in which he returned to England was the *La Plata*, on board which the yellow fever broke out with great virulence, and, in the words of Archdeacon Harrison in his funeral sermon, "his christian pastoral zeal impelled him to supply with assiduous care to the sick and dying the sacred ministrations of religion; and when now, on the shores of England, leave was given to those who had escaped the pestilence, to quit the ship and go on shore, the bishop, faithful to his sense of duty, would not leave. The effects of these trying scenes he never recovered; he died in 1853, and was buried in Canterbury cathedral.—T. S. P.

BROUNCKER or BROUNKER, William, viscount of Castle-Lyons in Ireland, first president of the Royal Society, born about 1620. He studied at the university of Oxford, where he took the degree of doctor of physic in 1646. From its incorporation in the reign of Charles II., he was president of the Royal Society during the long period of fifteen years, his lease of the dignity being renewed annually. A few scientific papers are extant under his name. He also held some offices about court. He died in 1684.—J. S., G.

BROUSSAIS, François Victor Joseph, a celebrated

French physician, who enjoyed an almost romantic but very brief popularity as the founder of the so-called physiological school of medical theorists, was born at St. Malo, 1772, and died 1838.

BROUSSIER, Jean Baptiste, Count, a French general, born in 1766; died in 1814. In 1798, after some brilliant services as a volunteer, he was sent to Italy in command of a small force, with which, having drawn a body of Austrians, 10,000 strong, into an ambuscade near Benevento, he cut them in pieces almost without the loss of a man. For his share in the taking of Naples, and his exploits in the province of Apulia, where, with a handful of men, he annihilated the army of Cardinal Ruffo, he was rewarded by the directory with a sword of honour. In 1804 he was commandant in Paris; in 1805 named general of division; in 1806 again sent to Italy, where he revived the memory of his former successes, by manœuvring his division with equal skill and intrepidity, in the face of three armies, for the period of a month, and in spite of fearful odds occasionally giving battle; "one against ten" was inscribed on the colours of one of his regiments by order of Napoleon, who wished to perpetuate the remembrance of his general's audacity. At Wagram, according to Napoleon, he covered himself with glory. He was created count of the empire for his services in that engagement. After subduing the Tyrol, he took part in the march to Moscow, increased his reputation, and returned broken in health to witness the ruin of the empire.—J. S., G.

BROUWER or BRAUWER, Adrian. This dissolute rollicking boor, and the best painter of boors perhaps that ever lived, was born at Haerlem in 1608, the flat country folk receiving him at his birth without, as we have ever heard, any very peculiar honours. His parents were very poor, miserably poor, and his mother lived by selling to the peasants bonnets and handkerchiefs and simple lace work, on which her child Adrian painted rude flowers and birds. The great Franc Hals, Vandyck's friend, on passing the cabin one day, saw the boy at work, watched him, and was surprised at the facility and taste with which he drew. More from greediness than kindness, old Hunx Hals offered to take him as apprentice, and off, delighted, goes Adrian. Soon he beats all his companions, and is declared a genius. Hunx liking such a milch-cow, locks him up in a garret to paint all day, like a slave, small pictures, which Hals sold for large prices. He flogs, he starves the milch-cow, and milch-cow not having got her full horns, does not gore him, but moans bitterly, and wishes for the butcher, death. One day a head peeps into the garret—it is Ostade's, his old friend, who tells him, with kindling eye, how cruel and unjust Hunx is—lets him out, and sets him off, God speeding, on the Amsterdam road, much to Hunx's dismay when he comes up for his next pail of milk. Horses and after him; he is found in a church and dragged back again, when the old cruelty returns; he escapes, and getting to Amsterdam, to his astonishment finds himself in a sort of Dutch paradise—his pictures in the windows—his name up. He paints some boors fighting; the innkeeper or printseller where he lodges brings him back for it a hundred ducatoons—more money than he had ever seen. Now the old swine's blood breaks out; he spends it all in ten days, and thanks God he is free of it, and once more able to work. Brouwer should have lived at Portsmouth, and painted and drank with sailors. This Brouwer was the Dutch Morland. He went on—now drinking, and working, and burning pictures for which he could not get his price; then longing for new honour, and knowing that Rubens admired his works, he set out for Antwerp, at a time when the states-general are at war with Spain. Careless, and taking no passport, he is arrested as a spy and thrown into the citadel prison, where the duke d'Aremberg was then confined. The prisoner laughs at Brouwer; the duke gets interested, and sends to Rubens for brushes and paints, to try the supposed cheat or madman. The prisoner sets calmly and confidently to work, and paints some soldiers playing at cards under the window. Rubens' eyes sparkle when he sees it: he cries out—"This is Brouwer." He offers the duke 600 guilders for it; the duke will not part with it, but rewards Brouwer largely. Rubens obtains his release, and takes him to his own house; but the rules and dignity of that great mansion do not please the pothouse man. He leaves Rubens, wanders about France, returns a vagabond, is struck with fever, and dies in 1640 in the hospital. Again the princely Fleming steps in, and the body of the poor swinish genius is buried with kingly ceremonies in the church of the Carmelites, and a superb monument erected to the son of the Haerlem bonnetmaker. For finish, transparence, and colour, Brouwer is inestimable; several of his designs were etched by himself. In humorous expression he anticipated Hogarth. His subjects were—droll conversations; tavern rows; drunken frays; boor card-players; surgeons dressing wounds; monkeys smoking; peasants dancing; flageolet-playing; women making cakes; in fact, "what he saw not, what he did not see," as Keyler says of him. He never falls into the mannerism of Teniers, nor the common-place want of meaning which may sometimes be observed in Ostade. When he caricatures, which he often does, it is always without effort, and the exaggeration only consists in a higher degree of merriment or animation, or of suffering under the hands of the village barber. In one picture we see the most delightful expression of stupid gravity in the face of a boor, who is lighting his pipe; in another, it is a singer, who cannot forbear to chant his accustomed strain in all the smoke of the alehouse; or a fellow who endeavours, in the most ridiculous manner, to conceal his pain, whilst the doctor takes the plaster from his arm. Brouwer's native country possesses few of his pictures, but in the German galleries they are not rare—that of Munich, in particular, contains a great number of them. Joseph Craesbecke, a baker, is said to have been the companion of Brouwer in his dissolute courses, and to have received instruction from him in painting. The pictures ascribed to him in the Schleissheim gallery resemble Brouwer's, but are less spirited. In the Imperial gallery of the Belvedere, and the Lichtenstien gallery of Vienna, there are some pictures under his name of less vulgar subjects, treated in the manner of Rembrandt's school.—W. T.

BROWALL or BROWALLIUS, Jean, a Swedish theologian and naturalist, was born at Westras on 30th August, 1707, and died 25th July, 1755. He studied theology at Upsal, and in 1737 was elected professor of natural history at Abo. He finally became bishop of Abo, and a member of the Academy of Sciences of Stockholm. He wrote many works on natural history and botany. Among others, an examination and defence of the Linnæan system, remarks on the transmutation of species, and on the fructification of plants as compared with animal generation. Linnæus dedicated the genus Browallia to him.—J. H. B.

BROWN, Charles Brockden, an American novelist and man of letters, born at Philadelphia, January 17, 1771; died February 22, 1810. He was of a highly respectable family, of Quaker descent. Soon after he was sixteen, he devoted himself to the composition of three unpublished epic poems on the discovery of America, and the conquests of Peru and Mexico. He studied law with great ardour, but took a disgust to the practice of the profession, and abandoned it for literature. His first publication was "Alcuin, a Dialogue on the Rights of Women," which appeared in 1797; followed in 1798 by "Wieland, or the Transformation," a novel; and in 1799 by "Ormond, or the Secret Witness." In 1798 he established himself in the city of New York; and when the yellow fever broke out there, Brown refused to forsake his friends and neighbours; and after performing the last offices of affection for one of them, a young physician, was himself attacked by the pestilence. His conceptions of the disease he embodied in his next work, "Arthur Mervyn, or Memoirs of the Year 1793." Soon after he became editor of the *Monthly Magazine and American Review*, a periodical which came to an end in the course of the ensuing twelvemonth. The publication of "Arthur Mervyn" was quickly succeeded by that of "Edgar Huntly, or the Adventures of a Sleep Walker." The second part of "Arthur Mervyn" appeared in 1800; and "Clara Howard" in 1801; and in 1804 the series of his romances was closed with "Jane Talbot," first printed in England. In 1801 he returned to Philadelphia, and soon undertook the management of the *Literary Magazine and American Register*. In 1804 he married Elizabeth, daughter of Dr. William Linn, a presbyterian divine of New York. He projected the plan of an *Annual Register*, the first work of the kind in the United States, and edited the first volume of it in 1806. To the pages of the two last-named periodicals, as well as to those of the *Portfolio*, his contributions were large and various. Between 1803 and 1809 he published three political pamphlets, which excited general attention. His health gave way, and a voyage to Europe was recommended; but he could not make up his mind to leave his family for any length of time, and tried only a short excursion into New Jersey and New York in the summer of 1809. Finding this was of no effect, he agreed to go abroad in the following spring, which he did not

live to see. Brown's life was blameless, and his disposition full of benevolence; his manners were gentle and unaffected; and his conversational resources considerable, though he was somewhat silent in large or mixed companies. His reading, though desultory, was very extensive; and his facility in writing only too great, as it induced him to compose story after story, trusting apparently to luck for the disentanglement of his plots. He threw off three romances in one year, "with the printer's devil literally at his elbows." His style was often deficient in ease and simplicity; and he was apt to stop short in the midst of his most exciting narrations to philosophize upon them; but his romances were much admired in his time, and are still read with interest. He had a powerful but somewhat morbid imagination, considerable descriptive power, and much intensity of conception.

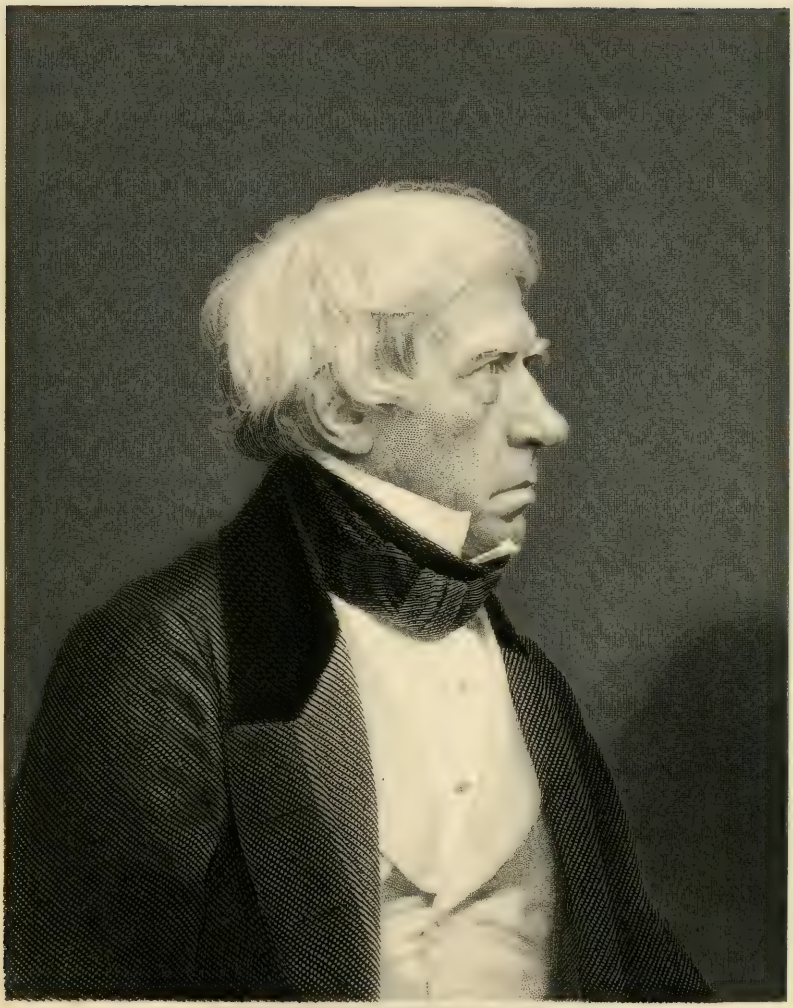
BROWN, DAVID, formerly provost of Fort-William college, Calcutta, and senior chaplain of the Bengal presidency, was born in the year 1763. His father was a respectable farmer in the East Riding of Yorkshire; but through the kindness of a clergyman, who took an interest in the boy, he was able to give his son a good education. From the grammar-school of Hull he passed, about the age of twenty-one, to the university of Cambridge, and was entered at Magdalene college. Here, though much interrupted by illness, he prosecuted the usual studies; but from which he was called off by an unforeseen and remarkable offer of a position in India—viz., that of chaplain to an orphan asylum near Calcutta. Having obtained full orders from the then bishop of Llandaff, Dr. Watson—Mr. Brown, together with his newly-married wife, sailed in November, 1785, and reached Calcutta in June of the following year. Soon after his arrival, he was appointed to the chaplaincy of the sixth battalion, residing at Calcutta. This post he held in conjunction with his duties as head of the asylum, till, about a year and a half after, he resigned the latter establishment, in order that he might be able to take under his ministerial charge the "old mission" church, which belonged to the Society for Promoting Christian Knowledge, but was just then vacated by its missionaries, and must have been shut up, had not Mr. Brown taken it under his care. For the space of more than twenty years he never ceased to minister to the large and influential congregation attending this place of worship, till death put a period to all his labours. From the year 1799 he enjoyed the benefit of the able help and counsel of his friend Dr. C. Buchanan, alike as presidency chaplain and minister of the mission church. On the college of Fort-William being founded in 1800, by the marquis of Wellesley, then governor-general of India, such was the high estimation in which that distinguished nobleman held Mr. Brown, that he appointed him its first provost; and for the six years that he occupied this useful position, it may be seen, from various accredited reports, with what fidelity, ability, and usefulness, he laboured here also. Freed, however, by an order of the court of directors, from this engagement, he was able to give the more personal attention to the education of his own large family; and also to an object which, if possible, was still dearer to his heart—viz., the translation of the inspired volume into India's various languages. In 1806, therefore, he became corresponding secretary to the then newly-formed British and Foreign Bible Society; and with all the help which it could supply, together with the aid of native translators and transcribers, he laboured for the last years of his life, to aid the accomplishment of this great design. It was, as he himself expresses it, his "dreaming thought in the night, and his waking idea in the day." Whether Mr. Brown is viewed in his endeavours to diffuse the charm of his own personal piety, and sound christian principles, amongst the young civilians in the college of Fort-William—his able preaching in the church of Calcutta, of which for twenty-four years he was the head chaplain—the esteem and affection entertained for him by all classes of the community, from successive governor-generals downwards—it must be confessed that few persons have rendered more benefit to the native and European population of British India than the lamented subject of this brief sketch. He died at the age of forty-nine, and was buried in Calcutta, within the church in which he had so long officiated, and over which is inscribed a just tribute of affection and esteem. See his Life, with a selection of his sermons; London, 1816.—J. W. D.

* BROWN, SIR GEORGE, G.C.B., General, the third son of Provost George Brown of Linkwood, near Elgin, N.B., was born in Scotland in 1790. He was educated at the Royal Military college at Great Marlow and High Wycombe, and entered the army in 1806, as ensign in a foot regiment. In the following year he was present at the siege of Copenhagen, and subsequently served with distinction through the greater part of the Peninsular campaigns. He was severely wounded at Talavera. From 1824 to 1842 he commanded a battalion of the rifle brigade. In the latter year he was appointed deputy-adjutant-general, and subsequently adjutant-general of the forces. On the outbreak of the Russian war in 1854, he was appointed to the command of the light division in the East, and took part in the Crimean campaign; he was in the thickest of the fight at the passage of the Alma, and was severely wounded at the battle of Inkermann. In 1855 he was nominated a knight grand cross of the bath, and colonel of a battalion of the rifle brigade, and made full general in the army in reward of his services in the Crimea, for which also he subsequently received the order of the Medjidie of the first class from the sultan of Turkey, and the grand cross of the legion of honour from the emperor of the French in 1856.—E. W.

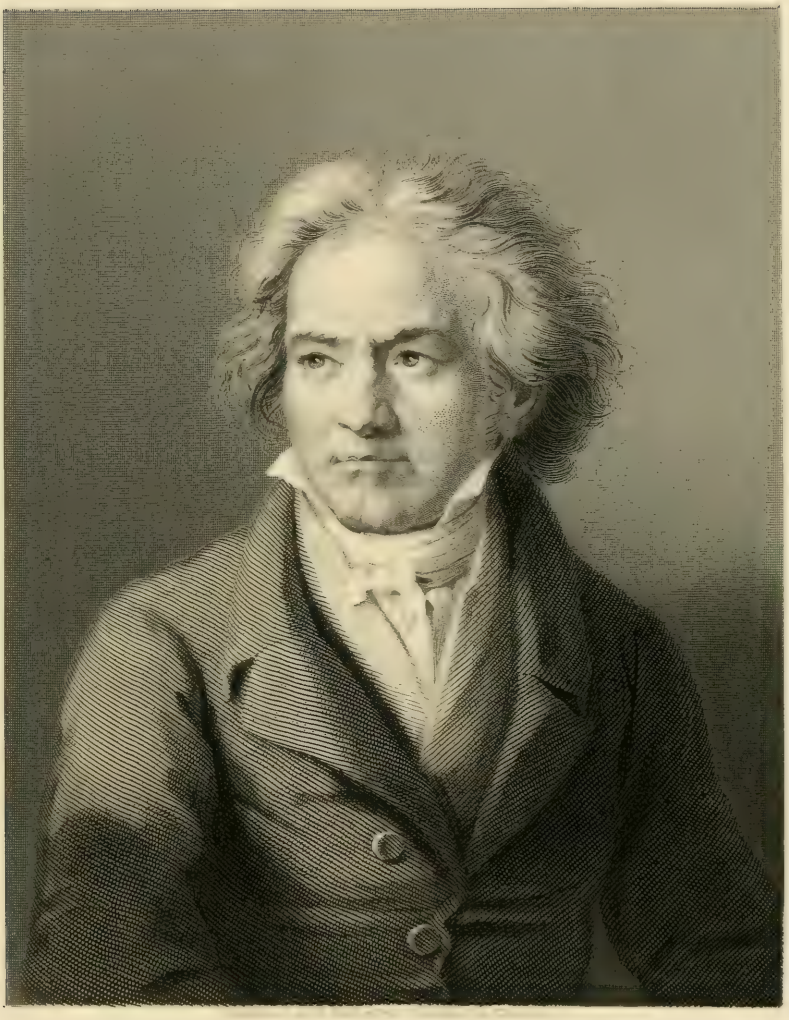
BROWN, JAMES, an eminent American publisher and bookseller—the "John Murray," as he was called, of the United States—died at his seat in Watertown, near Boston, March 10, 1855, aged fifty-five. The son of a farmer in very humble circumstances, in Acton, Mass., he raised himself by his shrewdness, sagacity, and enterprise to be the head of one of the largest and most successful firms in the book-trade in America. Their publications were standard works of a high character; and Mr. Brown's fine taste and patriotic pride were gratified by so far improving the mechanical execution of them—the paper, print, and binding—that they rivalled the handsomest productions of the English and Scotch press. Mr. Brown also made large purchases of English and Scotch publications, often importing a whole edition of a standard work, and fearlessly putting it into the market to contend against a cheap and inferior American reprint. Very rarely were his excellent judgment and instinctive anticipation of the public taste deceived in these gigantic speculations. He was himself well acquainted with bibliography, his shop was a favourite resort of all the literati of New England, and he never forgot the name of a book once inquired for, or the well-considered judgment of a competent person upon its merits. The fortune which he had fairly won was munificently used in numerous liberal benefactions.—F. B.

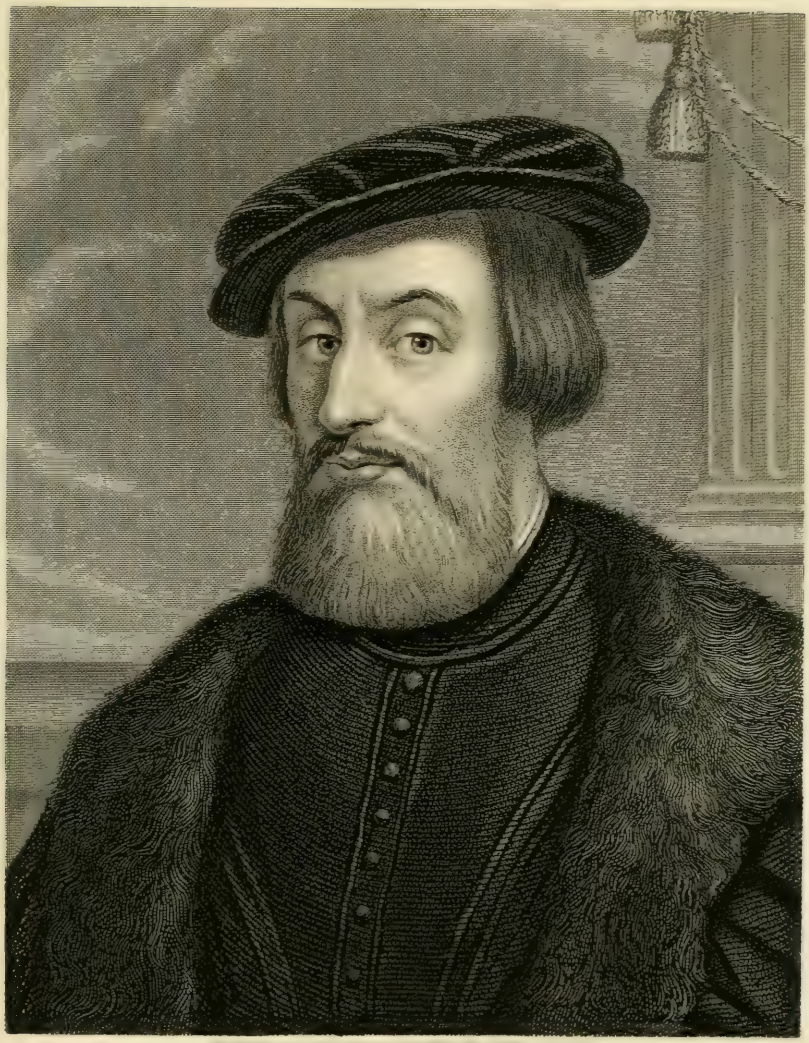
BROWN, JOHN, a weak-stamina'd Scotch artist, the son of an Edinburgh watchmaker, and born in 1752. In 1771 he went to Italy and stopped there ten years, which was his ruin, copying Michel Angelo, and trying to think other men's thoughts. The result of this tarry in Capua was that he drew well, but was afraid to colour. Titian and Murillo made him tremble and despair. Still hunting about, he accompanied Mr. Townley (marble Townley) and Sir William Young to Sicily, and made some beautiful drawings. On his return home he went to him in Edinburgh, where the eccentric Lord Monboddo showed him kindness. In 1786 the magnetism of the south drew him to the black Babylon, and, compelled to stow away his great ideals and hopes as unsaleable lumber, he took to painting small graceful black-lead portraits with very indifferent success. Soon death brought him the best and only real balm for breaking hearts, and he died of consumption in Scotland in 1787. Mr. Brown was a mild, clever man, too general in his tastes and too varied in his occupations. He was acquainted with painting, sculpture, and music, and left a posthumous work, called "Letters on the Poetry and Music of the Italian Opera," 1789.—W. T.

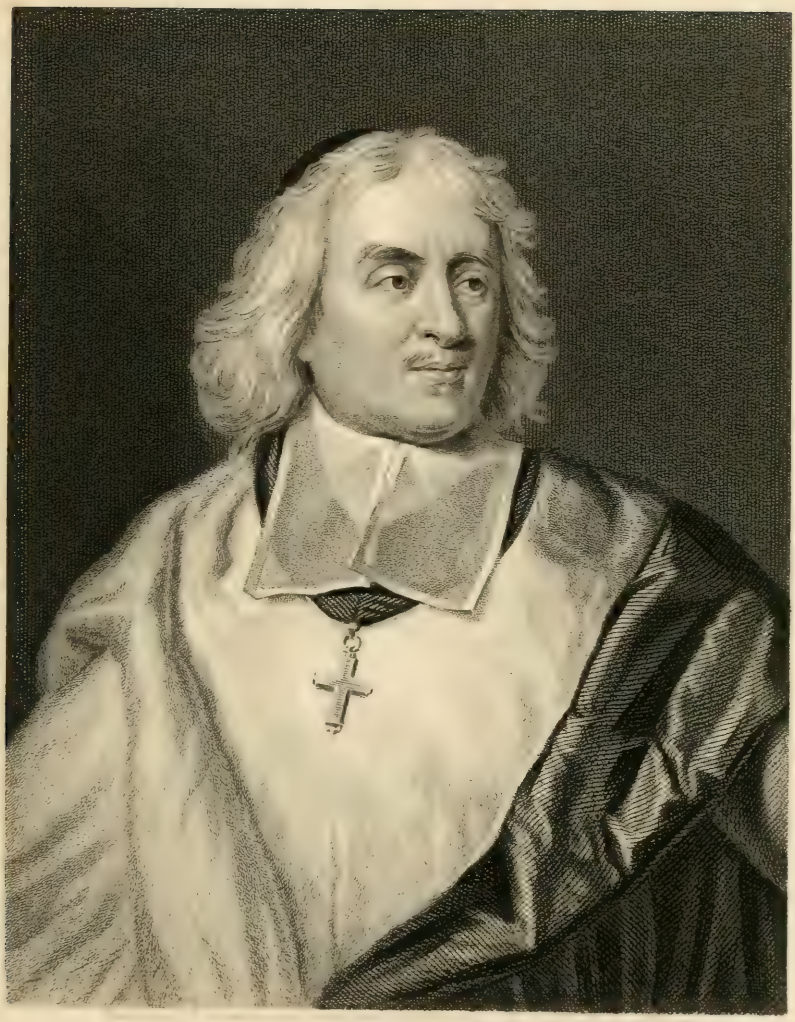
BROWN, Colonel JOHN, an officer in the American army during the Revolution, was born in Sandisfield, Mass., in 1744, graduated at Yale college in 1771, and commenced the practice of law at Caghnawaga, New York, where he was appointed king's attorney. But he soon returned to Pittsfield, in his native state, and took an active share in the patriot movements at the opening of the Revolution. He was sent on a secret mission to Canada in 1774, to ascertain if the inhabitants of that province were disposed to unite with the people of New England in their measures of opposition to the British ministry. He made two of these hazardous visits, and returned safely, but without encouraging intelligence. In May, 1775, he served under Allen and Arnold in their successful expedition against Ticonderoga and Crown Point, and was sent as special messenger to the congress at Philadelphia with the news of their success. When Ethan Allen, in September of the same year, made his wild

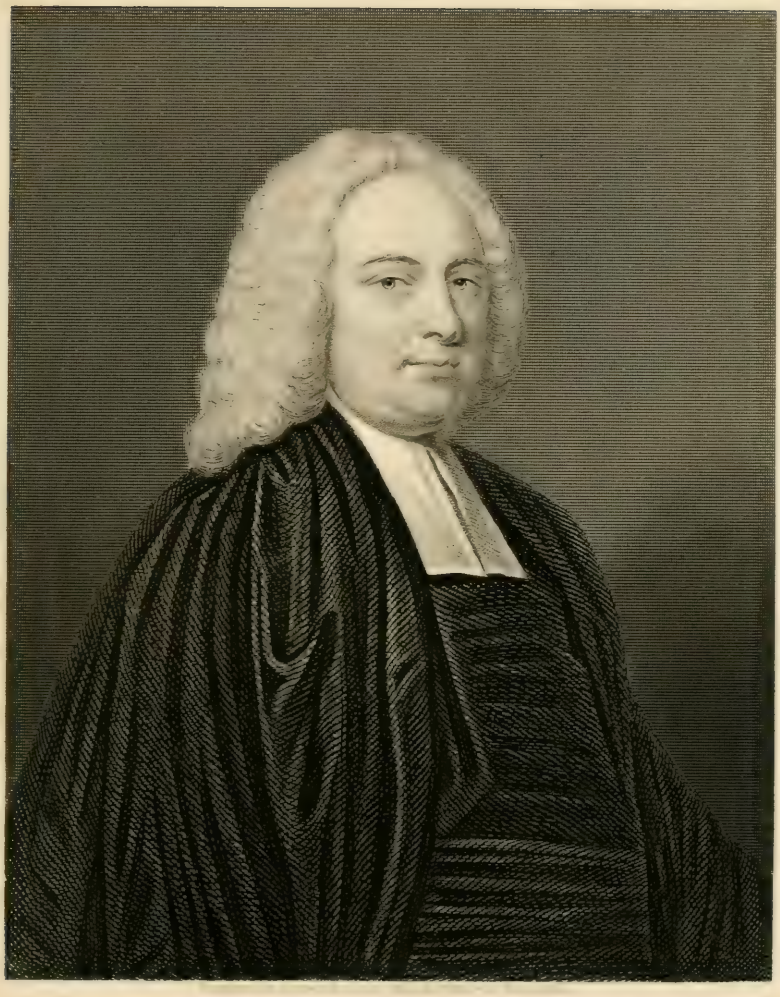














attempt to surprise Montreal, Brown co-operated with him, but was fortunate enough to escape, while his leader was captured. The next December, Major Brown joined Arnold and Montgomery before Quebec. While leading a party of them up the Mohawk to the relief of General Schuyler in 1780, he fell into an ambuscade of loyalists and Indians, was defeated and slain.—F. B.

BROWN, Rev. John, a Scotch divine, compiler of several works of a highly useful kind, was born at Carpow in the parish of Abernethy, Perthshire, in 1720. He lost both his parents while young, and with the exception of one month at Latin, he never received instruction in the learned languages from any master; yet, besides becoming a proficient in that tongue, he acquired a critical knowledge of Greek and Hebrew, could read and translate French, Italian, Dutch, and German, and understood Arabic, Persic, Syriac, and Ethiopic. His reading was most extensive, particularly in history and divinity. He joined the Secession church, which had then recently come into existence; and after a brief attendance at the divinity hall of that denomination, obtained license as a preacher. The year following he accepted an invitation from a congregation in Haddington to become their pastor, and in 1768 became professor of divinity to the Secession church. He continued to hold conjointly the offices of minister and professor till his death, which took place in 1787, in the sixty-fifth year of his age. The works by which he is best known are his "Dictionary of the Bible," and his "Self-Interpreting Bible." This last has had a most extensive sale, and is still in great demand both in this country and in America. He left an autobiography, from which most of the notices of him which have appeared have been compiled. An enlarged and well-written memoir of him by his son, William Brown, M.D., was published by Oliphant & Sons, Edinburgh, 1857.—W. M'K.

BROWN, John, M.D., the founder of the "Brunonian" system, was born at Dunse in Berwickshire in 1737. His reputation, such as it was, belongs to the past. He divided, in his famous system, all diseases into sthenic and asthenic; in the first of these, the *excitability*, which he considered the source of life, was increased, while in the second, it was diminished. The treatment to be adopted for the cure of all, except the simple sthenic affections, was to stimulate. Accordingly he prescribed rich diet, wine, and spirits in large quantities; and, as the physicians of that day probably erred in the opposite direction, it is not strange that, for a while, Brown obtained with the public, always too credulous in medical matters, a high reputation. Although decried by the profession, there can be no doubt that at one period the Brunonian system was popular in Scotland. Towards the end of last century, it had extended its influence over the whole continent of Europe, and in Germany its author was designated the "Medical Luther." A close examination of its claims to confidence, only shows how utterly baseless the fabric was on which a man like Brown succeeded for a while in building up a spurious fame. His private life was most unhappy. Indebted to the celebrated Cullen for rescue from starvation, he abused and vilified his best friend, and it seems certain that he was finally compelled to leave Edinburgh under circumstances which present his moral perceptions in a very unfavourable point of view. He removed to London, where he died in 1788. No one who attentively studies the Brunonian system can come to any other conclusion than that it was an ingeniously-contrived scheme of quackery, and the medical biographer of the present day is compelled to class its author with Paracelsus and Hahnemann. At the same time it cannot be denied that Brown possessed talents, which, if properly directed, might have raised him to an honourable position in his profession. It need hardly be added, that the system which bears his name has long been without a follower.—J. B. C.

BROWN, John, D.D., an eminent Scottish preacher and biblical expositor, grandson of John Brown of Haddington, was born in 1785 at Longridge, near Whitburn, where his father was minister of a congregation belonging to one of the dissenting communions, which subsequently associated to form the United Presbyterian church of Scotland. Having studied at Glasgow university, and afterwards at the divinity hall at Selkirk, he was settled minister at Biggar, whence, after labouring for twenty years, he was transferred to Edinburgh, where he officiated for more than thirty years as minister, first of Rose Street, and afterwards of Broughton Place church. During that long period he was known as a peculiarly gifted preacher. His clearness as an expositor, his fervour as a speaker, and his earnestness as a minister, combined with a peculiarly noble personal appearance, made him universally popular. But his fame must rest on his labours in connection with the science of scriptural exegesis. In 1835 he was appointed one of the professors in the theological seminary of the denomination to which he belonged, and in that position he did much to influence Scottish preaching, by introducing a taste for the study of biblical criticism. He has enriched the literature of exposition by many valuable works; but the influence he exerted on younger men, which is already to be traced in the increasing fame of some of our latest commentators, is of more account than anything he has written. Dr. Brown died on the 13th October, 1858, leaving behind him no common reputation for widely-extended benevolence, immense erudition, and rare diligence in that peculiar walk of literature which he adorned. His works are very numerous. We notice the following—"The Law of Christ respecting Civil Obedience, especially in the Payment of Tribute;" "Discourses and Sayings of our Lord Illustrated;" "Exposition of our Lord's Intercessory Prayer;" "The Resurrection of Life;" "Expository Discourses on the Epistles of Peter, and on the Epistles to the Galatians and Romans;" and a very large number of separate sermons and pamphlets.—J. B.

* BROUN, John Allan, an industrious and very successful meteorological and magnetic observer. He conducted for several years, the work at the observatory of Sir Thomas Makdougall Brisbane at Makerstoun, detecting there clear traces of the connection between lunar periods and magnetic variations. The results are published in several quarto volumes issued from the press of Neill & Company, Edinburgh. Mr. Broun has recently been placed at the head of the observatory at Travancore.—J. P. N.

BROWN, Nicholas, an eminent American merchant, was born in Providence, April 4, 1769. His character was one of singular excellence, and his great services in the cause of humanity entitle him to the highest honour. His most munificent pecuniary gifts were bestowed on the college of his native state, which his father and uncles had aided in founding, and which, in memory of his munificence, received the name of Brown University. The whole amount of his benefactions to this university is not less than 160,000 dollars, or £32,000. He died in 1841.—W. G.

BROWN, Peter, bishop of Cork and Ross, contemporary with Locke, whom he opposed in three works, published at London, 1728–33. It was against one of these, entitled "The Procedure, Extent, and Limits of Human Understanding," that Berkeley's Alciphron was directed.—J. D. E.

BROWN, Robert, one of the most distinguished botanists that Britain ever produced, was the son of a Scottish episcopalian clergyman, and was born at Montrose in 1773. He was educated at Marischal college, Aberdeen, and afterwards prosecuted his medical studies at Edinburgh, attending the lectures of Dr. Rutherford, at that time professor of botany in the university. He passed his examination at the College of Surgeons, and was appointed assistant-surgeon and ensign to a regiment of Scotch fencibles stationed in the north of Ireland, where he remained till the end of 1800, prosecuting his botanical studies with great zeal and success. About this time he became known to that great patron of science, Sir Joseph Banks, by whom Brown was recommended as naturalist to the expedition sent out by the admirality to explore the coast of Australia. Accompanying Captain Matthew Flinders in the ship *Investigator*, he proceeded to New Holland in 1801. In the same ship Mr. Ferdinand Bauer was sent as botanical draughtsman, and Mr. Good as gardener; and among the parties in the expedition were the eminent painter, William Westall, and Sir John Franklin, who was a midshipman at the time. The vessel reached King George's Sound, on the south-west of Australia, in 1802. During a residence of three weeks at this place, Brown collected 500 species of plants belonging to a peculiar local flora. He afterwards visited Port-Jackson, and botanized there for some time. In July, 1802, the survey of other parts of New Holland was commenced, more particularly the northern and north-eastern shores, the gulf of Carpentaria, and the Pelew, Wellesley, and Wessel's islands. The state of the ship, and the ill health of the crew, compelled the captain to proceed to Timor for provisions. The party then proceeded along the west and south coasts of Australia, and reached Port-Jackson on June 9, 1803, when the ship was condemned as not being sea-worthy. There had been a considerable mortality amongst the crew. While Cap-

tain Flinders departed on his return to Britain, Brown, Bauer, and others remained in Australia, and examined the botany of the Blue Mountains and other parts of New South Wales, as well as Tasmania and the islands in Bass' Straits. Captain Flinders had intended to return and carry on the survey, but in consequence of being wrecked, and subsequently made prisoner by the French governor of the Mauritius, he was unable to accomplish his design. In consequence of his non-arrival, Brown and his companions returned to Britain in 1805. Brown brought with him a collection of 4000 species of plants. Soon after this he succeeded Dr. Dryander as librarian to Sir Joseph Banks, and was subsequently appointed librarian of the Linnæan Society. He was now enabled to enter on the examination of his collections, and he elaborated those views which finally placed him in the highest rank as a botanist. He gave the results of his researches in 1810, in his "Prodromus Floræ Novæ Hollandiæ," a truly philosophical work, which showed the author's thorough knowledge of the principles of natural classification, and was the first British work on botany which treated of plant-arrangement in a truly philosophical spirit. This work only extended to one volume, although it appears that a second was contemplated by Brown. Part of his researches was also given in the appendix to the narrative of Captain Flinders' voyage, published in 1814, under the title, "General Remarks, Geographical and Systematical, on the Botany of Terra Australis." He continued to read a number of most profound and original botanical papers before the Linnæan Society, which have appeared in their Transactions. One of his earliest papers was published in the Transactions of the Wernerian Society of Edinburgh, on the plants called by him asclepiadaceæ, and which formed the basis of the elaborate papers on that interesting order of plants which he afterwards contributed to the Linnæan Society. In 1823 Brown became possessed of the library and herbarium of Sir Joseph Banks, who bequeathed them to him for his life. The collection of plants was offered by Brown to the British museum, and he was appointed, in 1827, keeper of the botanical department, an office which he continued to fill till his death. In 1811 he became a fellow of the Royal Society; in 1832 he received the degree of D.C.L. from the university of Oxford; and in 1833 he was elected one of the foreign associates of the French Academy of Sciences. In 1839 the Copley medal was awarded to him by the Royal Society for his researches on vegetable impregnation. In 1849 he was elected president of the Linnæan Society, and this office he resigned in 1853. He received from Sir Robert Peel a pension of £200 a year for his scientific merits. He died in London in June, 1858.

Brown was a botanist of the highest stamp. He possessed singular acumen, and was denominated by Humboldt "botanicorum facile princeps." He made great and important contributions to our knowledge of botany, structural and physiological, and contributed most valuable papers to the Transactions of the Linnæan and other societies. He described the plants of many collections, such as Horsfield's Java plants, Salt's Abyssinian species, the African collections of Oudney, Clapperton, and Captain Tuckey, and the arctic collections of Ross, Parry, Richardson, and others. Among his other works may be noticed his remarks on the natural order proteaceæ, on asclepiadaceæ, on woodsia, on compositæ, on orchideæ, on rafflesia, on kingia, on cephalotus; on the organs and modes of fecundation in orchideæ and asclepiadaceæ, a paper of the highest merit, as giving important new views on the subject of vegetable reproduction; on cyrtandraceæ, on the embryos and seeds of coniferæ, &c. All his writings display a wonderful power of botanical analysis, and an enlarged view of vegetable affinities. His name is known wherever botany is cultivated as a science, and his researches have promoted the advancement of botany during the long period of nearly half a century. As a private friend he was loved and respected. He was admired by a large circle of attached friends for the soundness of his judgment, the simplicity of his habits, and the kindness of his disposition.—J. H. B.

BROWN, Samuel, M.D., born at Haddington on 23d February, 1817; died in Edinburgh in 1856. This young and singularly able man was the fourth son of Dr. Samuel Brown of Haddington—the founder of itinerating libraries, and grandson of Dr. John Brown, author of the universally known Self-interpreting Bible and the Dictionary of the Bible. Few persons living in Edinburgh of recent years gave such promise of highest eminence as the subject of this brief notice, or bound around them so many affectionate friends. If the promise was not fully realized, it is because his life was so short, and its later years were consumed in hopeless contest with a most painful malady. Samuel Brown's peculiar position in reference to abstract science was defined by his extension of Boscovich's theory, and his assertion that chemical elements, usually known as simple, could be transmuted into each other. Of his thoughts and labours in this direction, the only authentic account is in the "Critical Lectures" delivered by him in Edinburgh in 1843. These have appeared since his death at the head of two volumes of his collected essays. Dr. Brown's speculations, however, were not confined within the sphere of abstract science. A sympathetic student of the development of thought in every main direction —interested especially in literature and art—multitudes of occasional essays flowed from his pen, adorning our best reviews and other periodicals. A selection from these was published in Edinburgh in 1858, in two handsome volumes. Very few more interesting ones have recently issued from the press.—J. P. N.

BROWN, Thomas, or more properly (for the vulgar diminutive suits his genius) Tom Brown, poet, was the son of a Shropshire farmer, living near Shiffnal. He entered Christ Church, Oxford, and soon became notorious for his wit and his irregularities. Being obliged to leave the university, he went to Kingston in Surrey, and commenced teaching, but speedily growing tired of this monotonous occupation, he betook himself to London, where his audacious lampoons, his wit, and his conversational powers, gained him abundance of notoriety. He died in 1704. His writings have been collected into 4 volumes, 12mo.

BROWN, Thomas, the celebrated Scotch metaphysician, was the son of the Rev. Samuel Brown, minister of Kirkmabreck in the stewartry of Kirkcudbright, at which place he was born, Jan. 9, 1778. The father died soon after the birth of his son, and the family removed to Edinburgh, where he received the rudiments of his education from his mother. In his seventh year he was sent to London, under the protection of his maternal uncle, Captain Smith, and attended, successively, schools at Camberwell, Chiswick, and Kensington. Shortly after the death of his uncle in 1792, he returned to Edinburgh, and resided with his mother and sisters. For several years Brown attended the usual classes, literary and scientific, in Edinburgh. As he read Darwin's Zoonomia, a plausible but superficial work, which was at that time exciting a great degree of interest in the literary world, he began to write notes and observations on the views advocated, and this ripened into his "Observations on Darwin's Zoonomia," which was written before he was nineteen years of age, and published in 1798, when he was twenty. In this work, which is an extraordinary instance of precocity of intellectual power, almost all the favourite ideas which he developed in his future philosophical works are to be found. While attending college, he took an active part in the proceedings of the Academy of Physics, which numbered among its members Erskine, Brougham, Reddie, Birkbeck, Leyden, Horner, Jeffrey, Smith, and others, who rose to distinction; and which discussed all sorts of subjects, literary and philosophical. Out of this society rose the *Edinburgh Review*, to which Brown contributed several articles —in particular, an article on Kant, in the second number. In 1796 he began the study of law, which, however, he abandoned for medicine, which he studied from 1798 till 1803. A short time after receiving his degree, he published two volumes of poems. His next publication was his "Essay on Cause and Effect," occasioned by the controversy which arose about the appointment of Leslie to the chair of mathematics. According to Brown, the relation of cause and effect is an irresistible intuitive belief, a doctrine by which he attached himself to the Scottish school, and saved himself from the scepticism of Hume. In 1806 he was associated in partnership with the famous Dr. Gregory in the medical profession. Dugald Stewart being in a declining state of health, Brown lectured for him during a part of the sessions 1808–9 and 1809–10; and in the summer of 1810 Mr. Stewart having signified a desire to this effect, Brown was chosen his colleague, and from that time discharged the whole duties of the office. When the college opened, he had only the few lectures which he delivered the previous sessions; but such was the fervour of his genius, and the readiness of his pen, that he was able to deliver, continuously, one of the most brilliant, and perhaps the most effective courses of lectures ever heard in the university of Edinburgh. He generally commenced the composition of the lecture after tea, and had it ready for delivery

next day at twelve o'clock. The ingenuity of his speculations, the subtlety of his analysis, and the poetical glow of his sentiments and language, together with his fine recitation, threw the young men who hung on his lips into raptures; they declared that he had for ever superseded Reid and Stewart, and that he was the greatest philosopher that ever lived. For some years after his appointment to the chair, he had little leisure for engaging in any literary undertaking. In 1814 he published the "Paradise of Coquettes" anonymously; and in succeeding years there appeared the "Wanderer in Norway," 1815; "The War-Fiend," 1816; "Bower of Spring," 1817; "Agnes," 1818; and "Emily," 1819. His poetry has never been generally relished; it is beautifully and artistically written, but it wants true nature and genuine heart. In 1819 he prepared his "Physiology of the Mind," as a text-book for his students, and put it into the press the following winter. By the Christmas of that year he was rather unwell; in spring he removed for the benefit of his health to London, and died at Brompton on April 2nd, 1820. His remains were deposited in the churchyard of Kirkmabreck. We have an admirable biography of him by his pupil and friend, Dr. Welsh, in his Account of the Life and Writings of Thomas Brown, M.D., 1825. He was never married; he lived with his mother and his sisters, to whom he was tenderly attached. In his dispositions there was great gentleness, with a tendency to sensitiveness and sentimentality. His manner and address were somewhat fastidious, and appeared a little finical. He was about the middle size, his features were regular, and his expression had a fine combination of sweetness and calm reflection. His lectures were published shortly after his death, and had a popularity in Britain and in the United States, such as no book on mental science had ever attained before. His philosophy has never been much appreciated on the continent, where the transcendentalists find fault with him for not going sufficiently far in one direction, and the sensationalists for not advancing in another. The intellectual qualities which stand forth with greatest prominence in Brown's Lectures are—fondness of analysis, ingenuity in maintaining his positions, clearness in arrangement, felicity of illustration, with a fervid and refined eloquence. As a philosopher, he may be regarded as a sort of combination of the Scottish school of Reid and Stewart, and of the French sensational school. Among the excellencies of his system may be mentioned—his high views of man's nature as a spiritual being; his adherence to the Scottish school in maintaining that man has certain intuitive beliefs, such as that which leads us to believe in cause and effect, and personal identity; his skilful separation of the muscular sense from the sense of touch proper; his happy and acute manner of illustrating the succession of our mental states, and the coexistence of different thoughts and emotions; his classification of the relations which the mind can discover, which is worthy of being looked at; his eloquent exposition of the emotions; and the purity of the moral sentiments inculcated by him. Over against these excellencies we have to place certain glaring defects which have been too frequently pointed out to require particular mention.—J. M'C.

* BROWN, William, merchant, Liverpool, was born at Ballymena, county Antrim, Ireland, in 1784, and educated at Catterick in Yorkshire. About the year 1800, his father, Alexander Brown, removed with his family from Ballymena, where he was engaged in the linen trade, to Baltimore, United States, where he began a similar business. At this time, when about sixteen years of age, William Brown, entered his father's counting-house as a clerk, and a few years afterwards he joined his father and elder brother as a partner in their business. In 1809 he returned to Europe for the purpose of opening a branch establishment in Liverpool, where he married soon after, and has ever since resided. No longer confined to the linen trade, but engaged in general commerce, the branch establishment in England, under Mr. Brown's able management, speedily attained a high position, and the house of Brown, Shipley, & Co., has long been recognized as the leading firm in the American trade. Soon after his settlement in Liverpool, Mr. Brown became extensively engaged in banking transactions, which he also managed with much credit and advantage. Active, public-spirited, and liberal in his views, Mr. Brown has ever been most ready to lend his assistance to every enterprise calculated either to develope industry, or to extend commerce; while his purse has always been open where money could be judiciously applied, either in mitigating the sufferings or extending the privileges of his fellows. In 1825 Mr. Brown took an active share in the reform of the dock estate, a question of vital importance to the town and trade of Liverpool. An earnest and intelligent free trader, Mr. Brown was elected to represent the southern division of Lancashire in that interest in 1845, and he has ever since retained his seat unopposed by any party. With nothing imposing in his manner, and with no pretensions to oratorical talent, the vast mercantile experience and eminent sagacity which recommended him as friend and adviser on commercial affairs to two of the most remarkable statesmen of his time, Huskisson and Peel, secure for Mr. Brown's opinion, on all practical questions, the highest consideration of the house of commons. His parliamentary career has been chiefly distinguished by his zealous advocacy of a system of decimal money, weights, and measures. He moved for and became chairman of a committee on decimal coinage, which issued a conclusive report on that subject in 1853, a report which must, ere long, produce its due effect.—Mr. Brown's charities have been numerous and munificent, but that by which his name will be chiefly remembered, is the gift of a building for a free library and museum for the town and people of Liverpool. This noble building, it is estimated, will cost Mr. Brown not less than from £50,000 to £60,000; a gift truly worthy of a merchant prince. Mr. Brown is now the senior partner of the firm of Brown, Shipley, & Co., Liverpool; member of parliament and deputy-lieutenant for the county of Lancashire, magistrate for the same county, and also for the borough of Liverpool.—W. N.

BROWNE, Alexander, an English surgeon and botanist, lived in the seventeenth century, after whom a genus, Brownia, was named by Linnæus.—J. H. B.

BROWNE, Edward, M.D., son of Sir Thomas Browne, born at Norwich in 1644, entered Trinity college, Cambridge, in 1663, and graduated in medicine at Oxford in 1667. In 1668 he visited Germany, and in the following year made an excursion into Austria, Hungary, and Thessaly. He afterwards spent some time in Italy, and published his travels, which are often referred to for his accounts of mines and metallurgy. The life of Themistocles and that of Sersorius were translated by him, and published in the book known by the name of Dryden's Plutarch. He was physician to Charles II., and was with him at his death. He attended Rochester in his last illness. In 1705 he was chosen president of the College of Physicians. He died in 1708. King Charles said of him—"He was as learned as any of the college, and as well bred as any of the court."—J. A., D.

BROWNE, George, count de, an Irish soldier of fortune, was born on 15th June, 1698. He entered the service of the elector palatine, from which, in 1730, he passed into that of Russia. Here he rapidly advanced, and was engaged against the Poles, the French, and the Turks. His life was one of adventure. He was taken prisoner and sold thrice as a slave. On obtaining his liberty he returned to St. Petersburg, and was promoted to the rank of major-general, and afterwards to that of field-marshal under Peter III. The government of Livonia was next given him, which he held till his death in 1792.

BROWNE, Robert, from whom the separatists, or early English independents, were for some time called Brownists, born in 1549, was the son of Anthony Browne of Tolethorpe in the county of Rutland. He was educated at Cambridge, and whilst yet a young man became head master of the free school, St. Olave's, Southwark, and chaplain to the duke of Norfolk. Having embraced puritanic views, he was, along with several other leading puritans, cited to appear in June, 1571, before the archbishop of Canterbury (Parker) to answer for his opinions; and though his patron, the duke of Norfolk, and his family connections, saved him for this time, the archbishop gave the duke to understand that his influence would not always avail for such a purpose. Subsequently Browne relinquished the middle views of the puritans for those of the separatists. We have his own authority, as reported by Fuller, for stating, that "for preaching against bishops and their courts, the ordaining of priests and the ceremonies, he had been committed to thirty-two prisons, in some of which he could not see his hand at noon." In 1580 we find him at Norwich preaching to a Dutch congregation in that city; but shortly after he found it prudent to pass over to Holland, where he and several who accompanied him settled at Middleburg in Zealand. Whilst here he wrote his work on "The Life and Manners of True Christians," in which he advances statements wherein the ecclesiastical

opinions of presbyterians and independents are somewhat rudely mixed. In 1584 he visited Scotland, landing at Dundee, and proceeding thence to St. Andrews, where he was received by Andrew Melville, who gave him letters of recommendation to ministers in Edinburgh. Here, as usual, he began to attack the opinions and usages of those around him; and having, "after an arrogant manner," offered to set "the session of the kirk of Edinburgh" right on some points of doctrine and practice, these worthies soon taught him they were not men to be trifled with or attacked with impunity, and "he was committed to waird a night or two till his opinions were tried." His views having, for some reason, found favour at the Scottish court, he received protection from the king and returned to England, but not before he had to some extent disseminated his opinions; or, as James afterwards expressed it, "sown his popple" among the people. On his return to England he was again exposed to the persecution of the prelates, and again experienced the benefit of having "a loving friend and cousin," who "pitied the poor man," in the great Burghley. He was allowed to retire for some time to his father's house at Tolethorpe, where every means were used by his father and others to bring him to a reconciliation with the church. For some time these failed, but at last, in some undiscovered way, the heresiarch was induced to forsake, at least outwardly, his peculiar views, and to accept of the wealthy living of Achurch, near Oundle, in Northamptonshire. From this time he was silent; he never officiated at Achurch, but contented himself with consuming his tithes as the price of conformity. He died, it is said, in prison in 1630. His private life in later years seems not to have been without reproach. He beat his wife, Pagit tells us, and when reproved for it, said "that he did not beat her as his wife, but as a curst old woman."—W. L. A.

BROWNE, Simon, a man of extraordinary parts and learning, but even more remarkable on account of a strange frenzy, which clouded the greater part of his life—was born at Shepton-Mallet in Somersetshire in 1680, and died in 1732. He was educated for the dissenting ministry; and, after labouring for some years at Portsmouth, accepted the charge of the congregation of protestant dissenters in the Old Jewry, London. This was in the year 1716. Seven years afterwards, in consequence, it is supposed, of severe domestic affliction, he fell into a profound melancholy; resigned his ministerial functions; and in the strange belief that the Almighty had, "by a singular instance of his divine power, annihilated in him the thinking substance, and utterly divested him of consciousness;" retired to his native place to pass the rest of his days in the obscurity that befitted what he deemed his sad condition. A more singular frenzy is not on record, for, after it took possession of him, he wrote several works in which his talents and learning appear to greater advantage than in any he had formerly published. It was, during the last two years of his life, that he published "A Fit Rebuke to a Ludicrous Infidel," &c. (Woolston); and a "Defence of the Religion of Nature," &c., against Tindal's Christianity as Old as the Creation.—J. S., G.

BROWNE, Thomas, a learned English divine, born in the county of Middlesex in 1604, graduated at Christ Church in 1627, and became domestic chaplain to Archbishop Laud. On the breaking out of the rebellion he was canon of Windsor, and held the rectories of St. Mary Aldermary, London, and Oddington, Oxfordshire. Having been deprived of these benefices, he followed the fortunes of the king, to whom he became chaplain at Oxford. He afterwards fled to the continent, and found an asylum with Mary, princess of Orange, who appointed him her chaplain. After the Restoration he was restored to his preferments. Died in 1673.—J. S., G.

BROWNE, Sir Thomas, an English physician and author, was born in London, October 19, 1605. On leaving the university of Oxford he practised physic during a brief period, and then travelled through Ireland, France, Italy, and Holland, taking his degree of M.D. at Leyden. Returning to England, he settled as physician at Shipden Hall, near Halifax, but soon removed to Norwich, where he gained considerable professional eminence. In 1642 he published the "Religio Medici," a work which at once bestowed upon his quiet unostentatious life a European fame. The remarkable character of the book was at once perceived. It provoked numerous discussions, and was very greedily translated into Latin, Dutch, and German. The "Religio Medici," indeed, held up to the age, in the mirror of a personal character, some of the great general tendencies of its speculative thought. It revealed a mind which had learned to investigate everything, but had not abandoned the calm repose of unquestioning reliance upon the wisdom of the past—which delighted in antiquity, but did not therefore refuse to behold the achievements of the hour—which revelled in glorious imaginings, but apprehended the worth of a fact—and which, therefore, was capable of receiving simultaneously (although not capable of welding into a perfectly symmetrical whole) the most divergent principles of philosophical thought. Hence did it happen that the "Religio Medici" was condemned in the most contradictory directions. By one translator its author was pronounced a catholic at heart, who would openly declare himself did he not fear persecution; but at Rome it was actually placed in the Index Expurgatorius; while in England, some accepted it as protestant, others denounced it as atheistical, and one member of the Society of Friends entertained strong hopes of Dr. Browne's conversion to his own opinions! The nobler students of the age deeply sympathized with the many-sided character of the work, and the cause of its condemnation was the seal of its popularity. Men could repudiate no longer the Baconian method of investigation; and yet they feared to lose the rich glories of the faery land of their scientific childhood. They discerned the birth of a hard, matter-of-fact spirit, capable of acknowledging only the visible and the tangible, and dreaded lest the young child, grown into a giant, should strangle their heavenly faith; and, therefore, they rejoiced in a mind like that manifested in the "Religio Medici," which seemed to them to gather up within itself the highest glories alike of the past and the present. Moreover, the "Religio Medici" appeared in that distracted year when civil war broke out in England, and its calm and meditative beauty furnished to troubled hearts a retreat, where for a moment they could renew their inward peace. While sometimes fantastic in expression, it often rises into the noblest poetry; and when we read "that this world is but a picture of the invisible," and that "there is a general beauty in the works of God, and, therefore, no deformity in any kind or species of creature whatever," we recognize the special principles of that modern poetical development of which Wordsworth is the great representative. In 1646 Sir Thomas Browne published the "Pseudodoxia Epidemica; or Inquiries into Vulgar and Common Errors." The errors inquired into are strange enough to modern ears, and many admitted facts have been proved sufficiently baseless; but, nevertheless, the influence of this great work on scientific progress must not be lightly judged. The age needed not simply teachers who could destroy accredited absurdities with withering scorn, but also teachers possessed of sufficient poetical sympathy with the faith of the multitude, not to give it too wide a shock; of sufficient gentleness to condescend to notice small arguments and petty objections; and of sufficient enlightenment to inculcate a true method of research even when the actual error was left unanswered. Among scientific teachers thus adapted to their age, Sir Thomas Browne holds a high place. He takes an interest in everything, and the truth or falsehood of the smallest matters is of eager importance to him. He does abounding justice to the grossest absurdities, inventing in their defence every possible plea ingenuity can devise, and troubling himself to give a solemn answer to it. In this respect his own personal character is strongly manifested. He is by nature far more inclined to believe than to doubt, and only parts with an absurdity after keeping it in his mind so long as he can give it decent entertainment, and finally conducting it to the door with due ceremony, and giving it a polite bow on its departure. Even when we examine his own particular delusions, we can discern that they are but shadows cast by the very light of the truth he held. He had, for example, a firm belief in witchcraft, and gave evidence at Bury St. Edmund's, which assisted in procuring the condemnation of two unfortunate victims. The secret of his belief in witchcraft and kindred matters, however, was not so much his want of scientific accuracy, as his faith in the wide range of spiritual agencies. To him the outward world was something more than an aggregate of material atoms—it was sustained and pervaded by the powers of a world invisible. He was a philosopher, who, by study of the tangible and definite, gained but deeper faith in the intangible and infinite.—In 1658 Browne published his "Hydriotaphia; or a Discourse of the Sepulchral Urns lately found in Norfolk," a work treating, with abundant learning, on the funeral ceremonies of various

nations, and containing high and noble thoughts concerning death, oblivion, and immortality. A speculator of rich, infinite ingenuity, constantly striving to penetrate the dark land surrounding the realm of mortal light, could not but have a vein of melancholy in his composition, which gave calm solemnity to his learning; while his meditative and oftentimes humorous imagination, touched this sadness with the light of an ideal beauty. About the same time appeared the "Garden of Cyrus, or Quincunxial Lozenge," in which profound learning is strangely blended with whimsical fancy. Browne published no other works during his lifetime, but, upon his death, many papers designed for the press were found and given to the world, the most important among which is a "Treatise on Christian Morals," to which Dr. Johnson prefixed a life of the author. A complete edition of Browne's works was published at London, 1836 (Pickering), by Simon Wilkin. During the course of the literary history we have sketched, Browne pursued his professional avocations with great success, while his inexhaustible curiosity accumulated that minute information which his poetic imagination idealized for its own delight. Among his friends he numbered Evelyn and Sir William Dugdale, as well as Sir Kenelm Digby, and certain alchemists; thus combining in his friendships those who could satisfy both his delight in strictly scientific pursuits, and his love for fantastic speculation, and thereby representing in his own single life the varied tendencies of a transition age. In 1664 the Royal College of Physicians elected him a member, and in 1671 he was knighted by Charles II. He had a large family, and his eldest son, Edward, achieved a considerable medical reputation. His general disposition is described as even and cheerful, not transported with mirth, or dejected with sadness. He was liberal in his charity, modest, and free from loquacity; evidently a man who kept a quiet heart in a troubled time; and beneath the shadow of the sword of civil war, calmly discharged the special duties for which he was constitutionally fitted. He died at Norwich upon the anniversary of his birth, 1682. "I visited him," says the Rev. J. Whitefoot, M.A., the author of the earliest biographical sketch of his friend, "near his end, when he had not strength to hear or speak much; the last words I heard from him were, besides some expressions of dearness, that he did freely submit to the will of God, being without fear."

BROWNE, Ulysses Maximilian, born at Basle in 1705, the son of an Irish officer in the Austrian service, a colonel of cavalry in the same service. He distinguished himself both by his personal courage and his literary knowledge. He gained a high reputation as a soldier in the war against the Turks, and was ultimately promoted to the rank of field-marshal. He died in 1757, from the effects of his wounds, at the battle of Prague. Browne was accounted one of the greatest soldiers of his day, and especially esteemed by Frederick II.—J. F. W.

BROWNE, William, an English botanist, was born in 1628, and died in 1678. He published a catalogue of the plants cultivated in the botanic garden of Oxford.—J. H. B.

BROWNE, William Laurence, professor of the law of nature and of nations at Utrecht, and afterwards principal of Marischal college, Aberdeen, born at the former city in 1755. At twelve years of age he was admitted a student of the university of St. Andrews, and, notwithstanding his extreme youth, greatly distinguished himself in his various classes. After studying divinity for a year or two he removed to Utrecht, where he became minister of the English church. While in this living he wrote "An Essay on the Origin of Evil," and "An Essay on the Natural Equality of Men," &c. In 1793 he was appointed to the chair of moral philosophy and ecclesiastical history in the university. He returned to Scotland in 1795. The chair of divinity in the university of Aberdeen being vacant in that year, Dr. Browne was appointed to it, and shortly after named principal of Marischal college. Died in 1830. His principal works are—"An Essay on the Existence of the Supreme Creator," which obtained Burnet's first prize of £1250, the second being awarded to Dr. Sumner, archbishop of Canterbury, and "A Comparative View of Christianity," &c., 1826.—J. S., G.

* BROWNING, Elizabeth Barrett, a poetess and wife of a poet, was born about 1805 at Hope End, near Ledbury, Herefordshire, the country seat of her father, an opulent West India merchant. She participated in the classical education given to her brothers by a very able tutor, and at the age of fourteen wrote her first published poem, "The Battle of Marathon," a few copies of which were printed for private circulation. Proofs of rare reading and reflection abound in her first volume of verse, published in 1826, "An Essay on Mind, and other poems." Her next literary enterprise was a daring one—a version of one of the greatest and most difficult masterpieces of classical antiquity. In 1833 appeared, still anonymously, "Prometheus Bound, translated from the Greek of Æschylus, and miscellaneous poems." This spirited translation Mrs. Browning afterwards entirely recast. In the interval between the publication of this and of her next volume of verse—"The Seraphim, and other poems," London, 1838—Mrs. Browning contributed occasionally to various periodicals, notably, the *New Monthly Magazine* and the *Athenæum;* in the latter there appeared from her pen a very remarkable series of papers on the "Greek Christian Poets." About the time of the publication of "The Seraphim," a melancholy incident occurred, which all but irretrievably shattered the constitution, naturally delicate, of the poetess. She had broken a blood-vessel in her lungs, but happily no symptoms of consumption supervened. Repairing on the approach of winter to Torquay, she was accompanied by her eldest brother, to whom she was devotedly attached. In a boating excursion, he and some young friends were drowned; nor could even their bodies be recovered. The event was nearly fatal to Mrs. Browning, and it cast a funereal pall over her mind and heart. "During that whole winter," as she herself described it, "the sounds of the waves rang in my ears like the moans of the dying." When eventually removed to London and her father's house in Wimpole Street, she entered upon a life, which continued for many years, of invalid imprisonment and inaction. She never stirred from her room, to which only a few favoured friends and relatives were admitted. It was during six or seven years of this existence that she composed or completed the most striking of those poems, published in two volumes in 1844, which first procured her decided recognition as a poetess of genius, and one of which, it is said, "Lady Geraldine's Courtship," was the means of introducing her to her future husband. Her marriage with Mr. Browning (see the following article) occurred in 1847. With marriage came Mrs. Browning's welcome restoration to comparative health and activity. The poet-pair took up their residence in Italy, whence Mrs. Browning issued in 1851 her poem "Casa Guidi Windows," Italian in scenery and sentiment. Her latest poem, "Aurora Leigh," published in 1856, received the honour of a second edition, with a rapidity which proved the wide circle of her readers. The poet and poetess have one child, a boy of great intellectual and musical precocity.—F. E.

* BROWNING, Robert, the poet, and husband of the poetess the subject of the preceding memoir, was born at Camberwell in 1812. His father occupied a high position in the bank of England, and the poet himself has never followed any profession. Noted during youth and early manhood for intellectual promise and a passionate devotion to music, Mr. Browning made his début in literature by the publication in 1835 of "Paracelsus," perhaps the most generally attractive of all his works, a poem, dramatic in its form, and full of solemn and beautiful musings on human life and the destiny of genius. His next attempt was "Strafford; a historical tragedy," performed at Covent Garden on the 1st of May, 1837. Its author himself rightly said of it, that it exhibited "action in character" rather than "character in action;" and although Macready played Strafford; Vandenhoff, Pym; and Helen Faucit, Lady Carlisle; it was unsuccessful. In 1840 appeared "Sordello;" in 1842 began the publication of "Bells and Pomegranates," a series of dramas and dramatic lyrics; one of the former, "The Blot in the Scutcheon," was brought out at Drury-Lane in 1843, but proved, like "Strafford," a failure. In 1849, two years after his marriage to Miss Barrett, as mentioned in the preceding memoir, Mr. Browning issued a collective edition of his poems and other pieces, with the omission of "Sordello." In 1850 appeared "Christmas Eve and Easter Day," remarkable for its religious significance. In 1852 he furnished an introduction to the spurious letters of P. B. Shelley, which appeared under the auspices of his publisher, the late Mr. Moxon. With "Men and Women," two volumes of minor poems published in 1855, we complete the catalogue of Mr. Browning's avowed writings. Studiedly obscure, as well as odd in expression, Mr. Browning's poems have still to meet with the appreciation which the real genius displayed in them merits.—F. E.

BROWNRIG or BROUNRIG, Ralph, bishop of Exeter, born

at Ipswich in 1592. He became successively scholar and fellow of Pembroke hall, Cambridge. Dr. Felton, bishop of Ely, gave him the rectory of Barley, and in 1621 a prebend in the church of that town. Afterwards he was successively appointed to a prebend at Litchfield and to one at Durham, became archdeacon of Coventry in 1631, was for some time master of Catherine hall, Cambridge, and on the translation of Dr. Hall to the bishopric of Norwich, was raised to the see of Exeter. On the breaking out of the rebellion, although related to Pym and other chiefs of the presbyterian party, he was deprived of the revenues of his bishopric, and appears to have retired for some time to the house of a friend in Berkshire. He is represented to have had the boldness to counsel the Protector to restore Charles II. Shortly before his death, which occurred in 1659, he was chosen preacher at the Temple.—J. S., G.

* BROWNSON, Orestes A., a vigorous and voluminous American writer upon controverted topics in philosophy, theology, and politics, was born in Vermont about 1808. His works have always commanded attention, and some have been even popular, chiefly on account of his felicitous style, which is as clear, forcible, and precise, as that of William Cobbett, though not so easy and idiomatic. Educated a presbyterian, he has been successively a sceptic, a universalist, a unitarian, an episcopalian, a Newmanite, and an earnest Roman catholic of the ultramontane school. For ten years he was an open and thorough radical and socialist; and now, for ten years more, he has preached and advocated such conservatism and such doctrines respecting society and government as Hobbes or Sir Robert Filmer might have envied. His earliest separate publication, 1836, entitled "New Views of Christian Society and the Church," was written while he was minister of a peculiar congregation at Boston, collected by himself, called the Society for Christian Union and Progress. His next work, "Charles Ellwood, or the Infidel Converted," 1840, is a novel in form, but in fact an autobiography and a philosophical essay. From 1838 to 1842 he published five annual volumes, mostly written by himself, entitled the *Boston Quarterly Review*. Finally, in 1844, he established the periodical which he has continued to the present day, called *Brownson's Quarterly Review*, and which also has been filled, in great part, by the products of his own pen.—F. B.

BRUAT, Admiral, was born at Colmar in 1796, entered the naval school at Brest in 1811, and having obtained a commission in the French navy, rose through all the intermediate grades of his profession until he became rear-admiral in 1846, vice-admiral in 1852, and full admiral in 1855. In 1853 he took command of the French channel squadron, and in the year following became second in command in the Black Sea. On the return to France of Admiral Hamelin, Admiral Bruat succeeded to the entire command, and co-operated very efficiently with Admiral Sir E. (afterwards Lord) Lyons. He died at sea, Nov. 25, 1855.

BRUCE, the name of a famous Scottish family of Norman origin. Robert de Brus or Bruys, came over to England with William the Conqueror, and was rewarded for his services by a grant of land in Yorkshire. Robert, his son, was the companion in arms of David I. of Scotland at the court of Henry I. of England; and when the Scottish prince succeeded to the throne of his ancestors, in accordance with the enlightened policy which made him encourage the settlement of Normans and Saxons in his new dominions, he bestowed the lordship of Annandale upon his early friend, Robert de Brus. The eldest son of the second Robert carried on the English line of the family, while his younger son became the proper founder of the Scottish branch. His great-grandson married Isabel, second daughter of David, earl of Huntingdon, brother of William the Lion; and their eldest son was Robert de Bruce, the competitor with Baliol for the Scottish throne. (See Baliol, John.) His son, also named Robert, married in singular and romantic circumstances, a young and beautiful widow, only child of Nigel, earl of Carrick, and Margaret, a daughter of Walter, the High-Steward of Scotland, and thus added largely to the estates and feudal influence of the family. Of this union—

Bruce, Robert, the restorer of Scottish independence, was the first-fruit. He was born on the 21st of March, 1274—the year in which Edward I. of England was crowned. His early years were, in all probability, passed at the castle of Turnberry, the residence of his mother; but his father afterwards placed him at the English court, and he was trained by Edward himself in the exercises of war and chivalry. After the contest for the Scottish crown was decided in favour of Baliol, the elder Bruce and his son, the earl of Carrick, indignantly refused to do homage to the new monarch. The grandson of the competitor for the throne, then a youth of eighteen, was therefore invested with the family estates in Annandale, and the title of earl of Carrick, and did homage to John Baliol as his lawful sovereign. The elder Bruce died at his castle of Lochmaben in 1295; his son survived till 1304, and on his death the immense English estates of the family were inherited by the earl of Carrick, who had then attained the age of thirty. The career of Bruce had hitherto displayed nothing either of lofty principle or of pure patriotism. In 1296, indeed, he joined Wallace and the few patriotic barons who were in arms for the independence of their country; and in 1299, after Wallace had resigned the regency, he and John Comyn of Badenoch, and Lamberton, bishop of Glasgow, were elected joint-regents of the kingdom. But the attempt to reconcile the rival factions of Bruce and Baliol proved unsuccessful, and some time previous to the battle of Roslin, which was fought in 1302, Bruce made his peace with Edward, and throughout the remainder of the struggle continued faithful to the English party, and appears to have been treated with great confidence by Edward. At this period Bruce, though he had by no means relinquished his pretensions to the Scottish throne, could not urge his claims with any hope of success. Scotland lay completely prostrate under the power of the English monarch, and the patriotic cause seemed utterly ruined. Wallace and his associates were strenuous supporters of the claims of Baliol, and after the submission of that luckless prince, the hopes of his party and friends centered in John Comyn, his nephew, who, by the decision of Edward, had in succession a clear right to the Scottish crown. The families of Bruce and Comyn were, therefore, with the exception of one brief interval, ranged on opposite sides; and the movements of both during the earlier part of the war of independence were regulated rather by a regard to their selfish interests than to the good of the country. At the close of the struggle in 1304, Comyn, who had continued his resistance for some time after Bruce's submission, fell under the deep displeasure of the English king, and was punished by a heavy fine, while Bruce stood high in favour with Edward, and was regarded as the most powerful man in Scotland. His sole reward, however, for his submission to the English monarch was to be employed as a commissioner, along with Wishart, bishop of Glasgow, and Sir John de Mowbray, in framing regulations for the future government of that kingdom which he had hoped to obtain for himself.

Disappointed in his long-cherished expectations, Bruce at this juncture resolved to adopt other measures for the vindication of his own rights, and the restoration of his country's freedom. He now entered, 11th June, 1305, into a secret bond with William de Lamberton, bishop of St. Andrews, by which they bound themselves to make common cause in resisting the enemies of their country. This league was joined by the earl of Strathearn, the bishop of Moray, and various other barons and prelates, and ultimately Bruce revealed the conspiracy to his rival, Comyn, and sought to secure his services in achieving the independence of Scotland. With the view of adjusting their rival claims and combining their strength, Bruce offered to support the title of Comyn to the crown on receiving as the reward of his aid the extensive estates of that noble, or, as an alternative, proposed to make over all his possessions to Comyn, on condition that he would bind himself to support Bruce's claim to the throne. To this last alternative Comyn readily assented, and the contract was secretly and solemnly ratified; each party retaining a copy of the bond. But Comyn, who hated Bruce, resolved to avail himself of this opportunity to ruin his rival, and transmitted to Edward information respecting the conspiracy, together with certain letters which afforded decisive evidence of Bruce's guilt. The earl of Carrick, unsuspicious of danger, was residing at the English court, and without hesitation attended a parliament which Edward at that time convoked. On being shown the bond which Comyn had transmitted, and asked if he knew the seal, he at once denounced the deed as a forgery, and offered to prove this if allowed sufficient time to send for his real seal. Edward, either staggered by Bruce's coolness and air of injured innocence, or desirous to get into his power the other members of his family, acceded to his request, and allowed him to leave the parliament for the purpose of procuring the materials for his

exculpation. But that very night Bruce was warned by his kinsman, the earl of Gloucester, of a design to seize his person, and accompanied by a single attendant, he fled into Scotland. He was still ignorant of the person who had betrayed him, though his suspicions must have been directed towards Comyn; but on his way to the north he met a person whom he recognized as a servant of that baron, and who, on being searched, proved to be the bearer of letters from his master to Edward, urging the immediate imprisonment of his rival. The messenger was immediately slain, and his letters seized. With these documents in his possession, Bruce continued his flight, and after halting for a brief space at Lochmaben, he proceeded to Dumfries, where Comyn, along with the other barons of the district, was in attendance upon the English justiciaries, who, at that time, were holding their sittings in the town. The two rivals met in the church of the Greyfriars, 10th February, 1305–6. A warm altercation took place, in the course of which Bruce reproached his associate for his treachery. "It is a falsehood you utter," retorted Comyn; on which Bruce instantly stabbed him with his dagger on the steps of the high altar; and appalled at his deed, he hurried out of the sanctuary in a state of the greatest excitement. The wounded noble was immediately dispatched by two of Bruce's followers, Lindsay and Kirkpatrick, and his uncle, Sir Robert Comyn, and some of his adherents shared his fate. This atrocious deed cut off all hope of reconciliation with the English king, and Bruce felt that he must either assert at once his right to the crown, or sink into the condition of an outlaw and a fugitive, excommunicated by the church, and a price set upon his head. His decision was speedily taken. Summoning hastily to his assistance the friends and adherents of his family, with a few nobles who were known to be favourable to the cause of Scottish independence, he rode to Scone, and was there solemnly crowned on the 27th of March, 1306. As the regalia of the kingdom had been carried off by Edward, a small circlet of gold, probably borrowed from the brow of some virgin or martyr, was substituted for the royal crown, and the coronation robes were supplied from his own wardrobe by Wishart, bishop of Glasgow. Two days later, Isabella, countess of Buchan, and sister of Duncan, earl of Fife, appeared at Scone, and (in the absence of her brother, who with her husband was in the English interest) claimed the hereditary privilege of her family, who since the days of Malcolm Canmore had enjoyed the distinction of placing the Scottish kings on the celebrated Stone of Destiny. Bruce at once complied, and on the 29th of March he was a second time placed upon the throne by the countess, who was afterwards cruelly punished by Edward for her adventurous and patriotic act.

When the news of this insurrection reached the English king, in spite of his age and infirmities, he took immediate measures to avert the dangers which threatened his northern conquests. The earl of Pembroke was appointed guardian of Scotland, and despatched in all haste to his post; and the pope was induced, by the solicitation of Edward, to pronounce sentence of excommunication against Bruce and his adherents; but the Scottish ecclesiastics, who were strenuous defenders of their country's rights, paid no respect to the mandates of the pontiff. Pembroke, on reaching Scotland, took possession of the important town of Perth with a powerful army. Bruce, who had in the meantime been visiting different parts of the country favourable to his interests, appeared before that town, and though his forces were greatly outnumbered by those of his adversary, in the chivalrous spirit of the age he challenged the earl to fight him in the open field. Pembroke having answered that he would meet him on the morrow, Bruce drew off his men, in full reliance on this solemn promise, which, according to the usages of chivalry it was held dishonourable to violate, and encamped in the wood of Methven, about six miles distant from Perth. Pembroke, however, led out his troops that same evening (18th June), and fell upon the Scots, who were completely taken at unawares, one-third of them having been sent out in search of forage. After a desperate resistance, they were ultimately routed with great slaughter, and Bruce, who was thrice unhorsed in the action, with considerable difficulty effected his escape into the wilds of Athol with the small remnant of his force, amounting to about five hundred men. Driven from Athol by the want of provisions, he descended into the low country of Aberdeenshire, where he was joined by his queen and other ladies, determined to share in the dangers and privations of their husbands and fathers. On the approach of a superior force of the enemy, this small band of fugitives withdrew to the mountains of Breadalbane, where they subsisted for some time on wild berries and the produce of fishing and the chase. Retreating by the head of Loch Tay, they now approached the shire of Argyle, the country of the M'Dougals of Lorn, whose chief was allied by marriage to the Red Comyn, and was eager to avenge his murder. On receiving intelligence of the approach of Bruce and his adherents, this powerful chieftain collected his vassals, and attacked the little band of fugitives in a narrow defile at Dalry, near Teyndrum, in Strathfillan, and after a severe engagement, in which Bruce performed prodigies of valour, compelled them to retreat. This repulse greatly aggravated the difficulties under which the patriots already laboured. The approach of winter rendered it impossible for the ladies any longer to subsist amid those barren wilds, and they were accordingly sent to the castle of Kildrummie in Aberdeenshire, under the escort of the earl of Athol, and of Nigel Bruce, the king's brother. Bruce himself and a few of his adherents, after encountering great difficulties and dangers, found means to pass over to the small island of Rachrin, on the northern coast of Ireland, where he lurked in concealment during the winter of 1306.

In the meantime, ruin fell upon the greater part of his friends and adherents. His queen and daughter were forcibly taken from the sanctuary of St. Duthac at Tain, and committed to close confinement in England. The heroic countess of Buchan, who had placed the king upon the coronation chair, was immured in a cage in one of the outer turrets of the castle of Berwick. One of Bruce's sisters was confined in a similar cage in Roxburgh castle, the other was shut up in a convent. Nigel Bruce, a beautiful and accomplished youth, after a gallant defence, was compelled to surrender the castle of Kildrummie, and being sent in irons to Berwick, was there executed as a traitor. Sir Christopher Seton, the king's brother-in-law, was put to death at Dumfries, and his brother John at Newcastle. The earl of Athol and the brave Sir Simon Fraser, the last friend and companion of Wallace, were executed at London with circumstances of shocking barbarity, as were also many other barons and knights. The bishops of St. Andrews and Glasgow, and the abbot of Scone, were put in irons and conveyed to prison in England. A formal sentence of excommunication was at this time pronounced by the papal legate against the Scottish king and his adherents, and their estates were confiscated and bestowed on different English nobles.

On the approach of spring, Bruce quitted his retreat in Rachrin, and passed over to the isle of Arran. He now meditated an attempt to wrest his ancestral domains in Carrick from the hands of the English, and accordingly effected a landing on the headland beneath Turnberry Castle, which was occupied by a strong garrison, commanded by Lord Percy. Under cover of night he attacked the English troops quartered in careless security in the hamlet of Turnberry, and put most of them to the sword. A rich booty fell into the hands of the assailants, who, after this exploit withdrew to the mountainous parts of the surrounding country. Percy soon after evacuated Turnberry castle and retreated into England. This success was counterbalanced by a grievous disaster which at this juncture befell two of Bruce's brothers, Thomas and Alexander, who had been despatched to Ireland for the purpose of collecting reinforcements in that country. On their return, having landed at Loch Ryan in Galloway with a force of seven hundred men, they were attacked and routed by Macdowall, a powerful chief of that country, who was in the English interest. The two brothers, along with Sir Reginald Crawford, who were all severely wounded, were taken prisoners, and carried to the English king at Carlisle. With his habitual inhumanity, he ordered them to be instantly executed. For some time after this disaster Bruce was in a very critical situation, and on several occasions narrowly escaped being taken prisoner, as he skulked from one hiding-place to another among his native mountains. His enemies hunted him like a beast of prey, and even had the baseness to lay plots for his assassination. From these perils, however, he succeeded in extricating himself by his indomitable courage, and his skill in the use of his weapons; and gaining ground step by step, he at length succeeded in expelling the English from the whole of Ayrshire. In the beginning of May, 1307, his old antagonist, the earl of Pembroke, advanced into this district with a body of three thousand cavalry, and challenged the king to give him battle. Bruce,

though at the head of only six hundred spearmen, agreed to meet him at Loudon hill; and, owing to his admirable dispositions, the English were completely defeated. This conflict, which was a kind of miniature of Bannockburn, may be regarded as the turning-point of Bruce's fortune, for his career from this time to his great crowning victory in 1314, presented an almost unbroken series of successes.

The English monarch was greatly incensed at the reverses which his troops had met with, and though worn out with age and disease, he resolved to march against the Scots, and to inflict signal punishment upon them for their insubordination. He had been detained at Carlisle during the winter by a wasting illness; but now, under the excitement caused by Bruce's successes, he put himself at the head of his army, and proceeded towards Scotland, though he was so weak that he required to be supported in the saddle. But in four days he advanced only six miles, and on the 7th of July he expired at the small village of Burgh-upon-Sands in Cumberland, within sight of that country which, in spite of all his efforts to add it to his dominions, was now on the eve of achieving its independence.

Fortunately for Scotland, Edward II., who now ascended the English throne, had neither the ability nor inclination to carry out the ambitious plans of his predecessor. After spending three weeks at Cumnock in Ayrshire, he made his way back into England, without having performed a single act of importance. He sent the earl of Richmond, however, into Scotland at the head of a formidable army; and Bruce, unable to make head against a force so much superior to his own, prudently retreated to the north of Scotland. In the course of this march he was attacked by a wasting distemper, which Fordun attributes to cold and hunger, and the hardships which he had been subjected to in his contests with the English. While lying at Inverury he was attacked by Comyn, earl of Buchan, and his own nephew, Sir David de Brechin, who having received intelligence of Bruce's situation, made a hasty march towards his encampment, and drove in his outposts, and even slew some of the soldiers who guarded his litter. Enraged at this military affront, as he reckoned it, the king instantly rose from his litter and mounted his horse, and although so weak that he was obliged to be supported in the saddle, he led on his troops in person, and entirely defeated the enemy with great slaughter. The efforts of Bruce were now directed to the capture of the strongholds of his kingdom, by means of which the English were enabled to retain their hold upon the country. His success in these efforts was uniform and steady. The citizens of Aberdeen declared in his favour, stormed the castle which commanded the town, and levelled the fortifications with the ground. The castle of Forfar was next taken by Philip, the forester of Platane, who put the garrison to the sword. Bruce himself captured the fortresses of Dumfries; Dalswinton, a stronghold of the Comyns; and Butel in Galloway, a seat of the Baliols. The strong castle of Linlithgow was surprised by a brave husbandman named Binnock or Binney. Sir James Douglas captured Roxburgh, one of the most important fortresses in the kingdom; and Randolph, earl of Moray, stimulated by this exploit of his companion in arms, carried the castle of Edinburgh—one of the most desperate adventures, says Barbour, that was ever achieved. While the English garrisons were thus expelled from the country, various districts were, at the same time, recovered out of the hands of those Scottish barons who had embraced the service of the enemy.

The measures of the English king were characterized by weakness and vacillation. No fewer than four expeditions into Scotland were successively undertaken, two of them headed by Edward in person, but without producing any permanent result. Bruce displayed admirable judgment in his mode of resisting these invasions. He cautiously avoided a general engagement, and contented himself with harassing the invaders on their march, cutting off their provisions, driving the flocks and herds into remote fastnesses, and laying waste the country as the enemy advanced. As soon as the scarcity of provisions, or the severity of the weather, compelled the invaders to retrace their steps, the Scots issued from the mountains and woods in which they had lurked, hung on their rear, and cut them off in detail. And, not contented with defending his own dominions, the Scottish king made several incursions into the northern counties of England, which he plundered and ravaged with merciless severity, and led back his army in triumph, laden with spoil. Bruce next made a descent upon the Isle of Man, to which his inveterate enemies, the Macdowalls, had retreated. He defeated the governor in battle, took the castle of Russin by storm, and subdued the whole island. While the king was absent on this expedition, his brother Edward expelled the English from Galloway and Nithsdale, and demolished the fortresses in these districts. He then made himself master of the castles of Rutherglen and Dundee, and proceeded to lay siege to Stirling castle, almost the only considerable fortress that still remained in the hands of the English. The governor, Sir Philip Mowbray, made a brave defence; but at length, provisions having become scarce, he offered to surrender the fortress if not relieved before the feast of St. John the Baptist—24th June—in the following year. Edward Bruce most imprudently consented to this proposal, all the advantages of which were on the side of the besieged. King Robert expressed the strongest displeasure when the terms of the truce were made known to him. He had every inducement to violate the engagement; and Edward had set him the example by compelling the governor of Dundee, only a few months before, to violate an agreement made under precisely similar circumstances. Bruce himself, in his earlier days, had by no means been distinguished for scrupulous adherence to his engagements. But the stern, though wholesome discipline of adversity, had now purified and strengthened his moral character, and he honourably determined, at all hazards, to abide by the treaty which his brother had made.

So far did the chivalrous generosity of King Robert extend, that he allowed Sir Philip de Mowbray to go in person to London, that he might make known to Edward and his council the terms of the truce which he had entered into with the Scots. The king and his barons at once felt that they could not without dishonour abandon Stirling to its fate, and immense preparations were accordingly made for the relief of the beleaguered fortress. The whole military array of the kingdom was summoned to meet at Berwick on the 11th of June. Auxiliaries were brought from Ireland, and a powerful fleet was equipped for the transportation of provisions and warlike stores for the use of the army. On the appointed day there assembled at the place of rendezvous the most magnificent army that England had ever sent forth, amounting in all to upwards of a hundred thousand men, including fifty thousand archers, and forty thousand cavalry. At the head of this formidable array Edward crossed the border and advanced towards Stirling. King Robert meanwhile had mustered his forces in the Torwood, midway between Stirling and Falkirk. They amounted to little more than thirty thousand, of whom only five hundred were cavalry. But his well-disciplined infantry were armed with long spears, and carefully trained to form in line, or squares, or circles, as the nature of the ground or of the fight might require; and he had the sagacity to perceive, what was satisfactorily proved at Bannockburn, as well as at Waterloo, that such a body was capable of offering an effective resistance to the charge of the best-equipped cavalry, though greatly superior in numbers. The place which he selected for the field of action was about two miles from Stirling, and was admirably adapted to the number and character of his troops. It was protected on either flank by defences, partly natural, partly artificial, and was so narrow in front as, in a great measure, to deprive the enemy of their immense superiority in numbers. The Scottish line of battle faced the south-east, from which direction the English were approaching. The right wing was protected by the steep and rugged banks of the rivulet called Bannockburn, and by a dangerous morass. The left, which extended to the village of St. Ninians, and was the most vulnerable part of Bruce's position, was defended against the assaults of cavalry by rows of pits about three feet deep with sharp stakes fixed in them, and covered with brushwood and green sods. The right wing was commanded by Edward Bruce, the centre by Thomas Randolph, earl of Moray, and the left wing by Douglas and the young Steward of Scotland. The king himself commanded the reserve, which was composed of his own vassals of Carrick, and of the men of Argyle, Cantire, and the isles. The camp-followers were stationed with the baggage behind an eminence in the rear, still called the Gillies' (*i.e.* the Servants') hill.

On the morning of June 23rd, the Scottish army heard mass, and made their shrift "full devoutly," says Barbour, like men who were resolved to free their country or to die in the field. King Robert then proceeded to arrange his men under their different banners, and to assign to them their proper positions;

and their arrangements were scarcely completed when the vast host of the enemy was descried covering the whole country far and wide, and forming a magnificent spectacle of martial pomp and splendour. On approaching Stirling, the English king detached Sir Robert Clifford with a chosen body of eight hundred horse, directing them to make a circuit round the left flank of the Scottish army, and to throw himself into the beleaguered fortress. But this movement did not escape the eagle eye of Bruce; and Randolph, whom he had enjoined to be vigilant in preventing any such attempt, hastened with five hundred spearmen to intercept the succours before they could reach the castle. After a brief but stubborn conflict the English were completely routed, and fled in disorder to the main body of the army.

While this affair was undecided, the English vanguard came within sight of the Scottish army. King Robert was, at the moment, riding along the front of his line marshalling the ranks of his host. He was mounted on a small palfrey, but was clad in complete armour, and carried a battle-axe in his hand. He was easily recognized, both by his position, and by a golden coronet which he wore on his helmet. Sir Henry de Bohun, "a wycht knight and a hardy," who rode in front of the English vanguard, armed at all points and mounted on a strong war-horse, perceiving Bruce thus engaged, couched his lance, and spurring his charger rode furiously against the king with the evident expectation that he would easily bear him to the earth, and end the war at a single blow. The contest was most unequal, but, to the surprise of the spectators, Bruce calmly awaited the onset. Just as they were about to close, however, he suddenly turned his palfrey to one side, so that de Bohun missed his aim, and, as he passed in his rapid career, Bruce, rising in his stirrups, with one blow of his battle-axe dashed helmet and head to pieces, and laid his assailant dead at his feet. The English vanguard, intimidated by the result of this personal encounter, retreated in confusion, and were pursued for some distance by the Scottish spearmen. After a spirit-stirring address from the king to his assembled generals, they repaired to their respective positions, and the troops passed the night in arms upon the field.

Early next morning—Monday, 24th June—the Scottish army heard mass, which was performed by the abbot of Inchaffray upon an eminence in front of their line. They then took breakfast and arranged themselves in their appointed divisions. The vanguard of the English, under the command of the earls of Gloucester and Hereford, now drew near. The king himself brought up the main body, consisting of nine divisions, but compressed by the narrowness of the ground into one immense column. At this moment the abbot of Inchaffray, bareheaded and barefooted, walked along the Scottish line, and holding up a crucifix exhorted the soldiers to fight bravely for their rights and liberties. As he passed the whole army knelt down, and "made a short prayer to God to help them in their fight." "See!" cried Edward, "they are kneeling to ask mercy." "They do," replied Sir Ingram de Umfraville, who rode beside him; "but it is from God, not from you. Trust me, yon men will win or die." "Be it so," said the king, and immediately commanded the charge to be sounded. The English van advanced at full gallop on the right wing of the Scots, commanded by Edward Bruce, but was unable to produce any serious impression on the serried ranks of the Scottish spearmen. The centre and left wing of the Scots were soon after led up, so that the battle became general along the whole line. The English cavalry attempted, like the French cuirassiers at Waterloo, by repeated and desperate charges, to break through the phalanx of the Scottish infantry, but were repulsed with great slaughter in every attack. The English archers, however, began to do considerable execution on the close ranks of the spearmen, but were taken in flank and completely routed by Sir Robert Keith, marshal of Scotland, at the head of five hundred horsemen, whom Bruce had kept in reserve for that purpose. The battle continued to rage with great fury, but King Robert, perceiving that the English were becoming exhausted and dispirited, brought up his reserve, and pressed with redoubled vigour upon the wavering ranks of the enemy. At this critical period, the attendants on the Scottish camp, whether acting on the impulse of the moment or from previous orders it is impossible to say, suddenly appeared on the Gillies'-hill, in the view of the army; and having hastily laid hold of such arms as were at hand, and fastened blankets and sheets upon tent poles for banners, presented the appearance of a new army advancing to the assistance of the Scots. The English, dismayed at this unexpected sight, began to give way, and King Robert, seizing the favourable moment, shouted his war-cry, and made a furious assault on the main body of the enemy, by which they were completely broken. This well-timed charge decided the fate of the day. The English fled in all directions, and were pursued with immense slaughter. Thirty thousand were left dead upon the field, among whom were twenty-seven barons, two hundred knights, and seven hundred esquires. Twenty-two barons and baronets, and sixty knights, with an immense quantity of spoil, fell into the hands of the victors, and, according to the monk of Malmesbury, "the chariots, waggons, and wheeled carriages, which were loaded with the baggage and military stores, would, if drawn up in a line, have extended for twenty leagues." The English king himself escaped with difficulty from this fatal field, and after a continuous flight of sixty miles, during which he was closely pursued by Douglas, he at length found refuge in the castle of Dunbar, from which he escaped in a fishing skiff to Bamborough castle.

Such was the memorable battle of Bannockburn, which, both in its immediate consequences and its more remote effects, must be regarded as one of the most important events in the history of Scotland. It virtually secured at once the freedom and independence of the country. It showed the English monarchs the hopelessness of their iniquitous attempts to reduce it permanently to the condition of a conquered province, and taught the Scottish people never to regard their cause as desperate even in the last extremity. There cannot be a doubt that they were greatly encouraged during their subsequent struggles for civil and religious liberty by the recollection of the victory of Bannockburn, and that the proud position which Scotland now occupies is in no small degree owing to the great deliverance achieved by King Robert and his gallant compatriots.

Deeply as Bruce had been injured by the English, he made no attempt to retaliate upon the prisoners who had fallen into his hands. He treated them with so much courtesy and humanity that, according to the testimony of an English historian, he "wonderfully changed the hearts of many of the English from enmity to admiration and esteem." So far was his success at Bannockburn from rendering him presumptuous, that he immediately followed it up with a proposal for peace. Commissioners were appointed for that purpose, but as the English refused to abandon their claims to feudal superiority over Scotland, the negotiations at once fell to the ground. The war was instantly resumed, and was continued for fourteen years, with almost uninterrupted success on the part of the Scots. During this interval England was twelve times invaded by them, and frequently wasted as far as the gates of York. The northern provinces abandoned to their fate, in consequence of the fickleness and incapacity of the English king and the fierce factions among his nobles, were compelled to purchase exemption from plunder by the payment of a heavy tribute, and many of the inhabitants even tendered their allegiance to King Robert, that they might escape from ruin and captivity. On the 26th of April, 1315, the Scottish parliament, in a meeting held at Ayr, solemnly ratified an act of settlement, regulating the succession of the crown. It was determined, with the consent of Marjory, his only child, that if King Robert should die without male issue his brother Edward should ascend the throne, and that failing Edward and his heirs male, Marjory and her heirs should be next in succession. This important arrangement, equally wise and patriotic on the part of Bruce, was speedily followed by the marriage of Marjory with Walter the hereditary High-Steward of Scotland. From this auspicious union sprung a race of sovereigns, under whom the two kingdoms were at length happily united, and their descendant wears at this moment the British crown.

About this period, a party of Irish chiefs, eager to throw off the oppressive yoke of England, sent messages to Bruce, imploring his aid in the attempt to expel their oppressors, and offering in return to bestow the crown of Ireland on his brother Edward. Though the chances of success must have seemed both remote and doubtful, the king ultimately complied, and within a month after the passing of the act of settlement. Edward Bruce embarked for Ireland with six thousand soldiers, and landed near Carrickfergus on the 25th of May, 1315.

After a series of brilliant victories over the English settlers and their partisans, he was crowned king of Ireland on the 2nd of May, 1316. Repeated reinforcements were sent over from Scotland, and at length the king resolved to go in person to the aid of his brother. Their united forces overran a great part of Ireland, and inflicted several severe defeats upon the English, but without gaining any permanent footing in the country. King Robert was soon obliged to return to his own dominions; and after his departure his brother Edward for some time maintained a precarious authority in Ulster; but at length, having rashly encountered, near Dundalk, an Anglo-Irish army ten times more numerous than his own, he was defeated and slain.

During the absence of the Scottish king in Ireland, various attempts were made by the English to disturb the tranquillity of his dominions; but their incursions were as often repelled by the activity and courage of the Steward and Douglas, to whom Robert had intrusted the government of the country. The pope, too (John XXII., a man alike venal and servile), favoured the English side, and was induced by a large bribe to issue a bull commanding a two years' truce between England and Scotland. But as the pontiff withheld from Bruce the title of king, the Scottish monarch refused to receive the papal letters, or to admit the legates to an interview; and when the truce was proclaimed by their messengers, he refused to pay any regard to it. Meanwhile, the death of Edward Bruce, and of the Princess Marjory, who expired immediately after giving birth to a son, March 2nd, 1316, having rendered some new regulations necessary regarding the succession to the crown, a parliament was held at Scone on December, 1318, in which Robert, the infant son of the Princess Marjory, was recognized as heir to the throne, in the event of the king's death without male issue. On the 28th of March, 1318, the important town of Berwick, the key of the eastern marches, fell into the hands of the Scots; and Robert, well aware of the vast importance of this acquisition, strengthened the fortifications of the place, caused it to be victualled and strongly garrisoned, and committed the keeping of it to his gallant son-in-law, the Steward. In the summer of the following year, King Edward, at the head of a formidable army, made a vigorous but unsuccessful effort to recover the town. With the view of compelling the besiegers to abandon the siege, Bruce sent Randolph and Douglas, at the head of fifteen thousand men, to invade England. Advancing into Yorkshire, they encountered at Mitton a numerous but undisciplined force under the archbishop of York and the bishop of Ely, and defeated them with great slaughter. The news of this disaster caused the English to raise the siege of Berwick, and in December following a truce for two years was concluded between the kingdoms. Strange to say, this was the moment selected by Edward's old ally the pope to renew the sentence of excommunication against the Scottish king and his adherents; and, apparently provoked at the contempt with which his former censures had been treated, he commanded the archbishop of York and the bishops of London and Carlisle to repeat the ceremony on every Sabbath and festival day throughout the year. This unfair exercise of authority excited great indignation among the people of Scotland; and in a parliament held at Aberbrothock on the 6th of April, 1320, the barons and freeholders of the realm, in the name of the whole community of Scotland, addressed a spirited memorial to the pope in vindication of themselves and their sovereign, which, together with the representations of two ambassadors, whom Bruce shortly after sent to the papal court, had such an effect upon the mind of the pontiff, that he was induced to suspend for some time the publication of the sentence of excommunication, and earnestly to recommend the English king to conclude peace with Scotland. Commissioners on both sides were accordingly appointed for this purpose, and a meeting took place at Carlisle with the view of negotiating the terms of peace, but it led to no satisfactory result. About this period a formidable conspiracy against the life of King Robert was brought to light by the confession of the countess of Strathearn, who had been made privy to the plot. William de Soulis, hereditary butler of Scotland, and grandson of one of the competitors for the crown, and David de Brechin, the king's nephew, both of whom were in the pay of the English monarch, were the ringleaders of this conspiracy, which seems to have had for its object the death of the king, and the elevation of de Soulis to the throne. The conspirators were brought to trial before the parliament in August, 1320, and de Brechin and three of his accomplices were condemned to death and executed, while de Soulis and the countess of Strathearn were punished by perpetual imprisonment. Strange to say, in spite of the atrocity of their crime, the punishment of these traitors excited strong dissatisfaction in the community, and the parliament by which they were condemned was long remembered in Scotland by the name of the Black Parliament.

Shortly after this, Edward resolved to undertake another invasion of Scotland, and wrote to the pope, informing him that he was about to establish a peace by force of arms. Before his preparations could be completed, however, the Scots twice invaded the northern provinces of England, and after laying waste the country, returned home laden with spoil. The expedition which Edward undertook against Scotland, at the head of a hundred thousand men, proved utterly abortive; all the cattle and provisions, and every article of value, were carefully removed by the inhabitants to places of safety, and the invaders found themselves traversing a silent desert. They penetrated as far as Edinburgh without having seen an enemy; many of the soldiers perished from famine; and, in order to save his army from destruction, Edward found it necessary to retrace his steps with all haste, grievously harassed by Randolph and Douglas, who hung on the rear of the retreating army, and cut off their stragglers. Bruce immediately retaliated, by leading his forces into the north of England, and by a forced march penetrated into Yorkshire, and suddenly attacked the remains of the English army, which lay encamped at Biland abbey, near Malton. Although they were drawn up in a position of great strength, the masterly dispositions of Bruce speedily determined the victory in his favour. Edward with difficulty escaped to York, leaving an immense booty and many prisoners in the hands of the Scots, who, after plundering and devastating the whole country north of the Humber, returned in safety to their own country. These successive disasters, together with the divided state of his kingdom, and the treachery of many of his nobles, made the English king anxious for peace; and soon after, a thirteen years' truce was concluded by the mediation of Henry de Sully, grand butler of France, who had been taken prisoner at the battle of Biland. Soon after, the pope was induced, by the dexterous management of Randolph, to address a bull to Bruce, with the title of king. At this period, too, a son was born to Robert—5th March, 1323—who afterwards succeeded his father under the title of David II. But the national joy at this event was speedily overclouded by the untimely death of the king's son-in-law, the High-Steward of Scotland, which caused deep and universal lamentation.

In the year following this event, 1327, the weak and unfortunate Edward II. was deposed and murdered, and his son, Edward III., a youth of fourteen, was called to the throne. The council of regency, who carried on the government during the minority of the king, roused the indignation of Bruce by repeated instances of bad faith, and at length both sides prepared for war. The young king assembled a magnificent host at York for the invasion of Scotland; but before he could put his forces in motion the Scottish army crossed the border, and laid waste the northern counties with fire and sword. Edward pursued the invaders for several weeks, tracing their march by the desolation which they spread on all sides, but without success. (See DOUGLAS, SIR JAMES.) At length the Scots regained their own country in safety, laden with the plunder which they had collected during their successful inroad. The English were now at length convinced that all attempts to conquer Scotland must prove abortive, and the disastrous issue of the recent expedition, the impoverishment of the public exchequer, and the desolated condition of their own country, made them at length sincerely desirous of peace. Commissioners were accordingly sent with full powers to conclude a permanent treaty between the kingdoms. The preliminaries were settled in a parliament held at York on the 1st of March, 1328. It was stipulated that the English king should renounce fully and for ever all claims of dominion and supremacy over Scotland, and that there should be a perpetual peace between the two kingdoms, for the confirmation of which it was agreed that a marriage should take place between David, son and heir of Robert Bruce, and Joanna, sister to the king of England. This treaty was finally concluded at Edinburgh on the 17th of March, 1327, and ratified in a parliament held at Northampton, the 4th of May, 1328.

This termination of the war of independence, which had lasted

for thirty-two years, was not long survived by him to whom, under God, this successful result was chiefly due. Robert, whose constitution had been broken by the fatigues and hardships of his early struggle, began to droop soon after; he saw the independence of his country established on a permanent basis, and was attacked by a "heavy malady," which, in these days, was termed a leprosy. He spent the last two years of his life at Cardross, near Dumbarton; and when his health permitted he appears to have been much occupied in shipbuilding and gardening, in enlarging his rural palace, and especially in sailing on the beautiful estuary of the Clyde. He died at Cardross on the 7th of June, 1329, in the fifty-fifth year of his age. His body was buried in the abbey church of Dunfermline before the high altar. His heart was taken out and embalmed, and delivered to Sir James Douglas, who, in obedience to the dying commands of the king, proceeded to carry it to Jerusalem for the purpose of interring it in the church of the Holy Sepulchre. Douglas, however, was killed at Seville on his journey in an engagement with the Moors—(see DOUGLAS, SIR JAMES)—and his companions brought back the heart of Bruce, which was finally buried in Melrose abbey. At the time of his death all classes, says the venerable Barbour, made "great lamentation over his untimely decease, and strong-bearded men wept full sore," regretting his worthy bounty, his wit, his strength, his bravery, and above all his kindness and courtesy—

"And ages after he was laid in earth.
'The Good King Robert' was the name he bore."

—(Barbour's *Bruce;* Fordun; Rymer's *Fœdera;* M. Malmesbury.)—J. T.

BRUCE, EDWARD, second son of Robert, earl of Carrick, and brother of King Robert Bruce, was distinguished for his indomitable courage, which, however, often degenerated into recklessness; but was deficient in the judgment and prudence necessary to constitute a great commander. His thoughtless impetuosity repeatedly exposed himself and his brother to imminent danger, and he at last lost his life in an engagement with an enemy of vastly superior numbers, whom he insisted on fighting, in opposition to the earnest advice of his principal officers, 5th October, 1318. He was killed by John Maupas, who was himself found lying dead upon the body of his enemy. Notwithstanding the generous conduct of King Robert at the battle of Bannockburn, the English, to their great disgrace, treated the dead body of Edward Bruce with revolting indignity. It was quartered, and exposed in four different places in Ireland as a public spectacle, and the head was carried over by the English general as an acceptable present to King Edward. —(Barbour's *Bruce.*)—J. T.

BRUCE, DAVID, only son of King Robert Bruce, ascended the throne in 1329, when he was little more than five years of age. His reign began amid circumstances highly auspicious, but in no long time the kingdom began to suffer both from intestine treason and foreign aggression. The celebrated Randolph, earl of Moray, the regent, died at this juncture—20th July, 1332—there is reason to believe of poison, administered by the English faction; and his successor, Donald, earl of Mar, nephew to King Robert Bruce, appears to have been utterly unfitted for a situation so arduous and important. This unfortunate appointment had scarcely been made when the kingdom was invaded by Edward Baliol, the son of the dethroned king, assisted by several powerful English nobles, who laid claim to certain estates in Scotland on the ground of lineal succession. The total overthrow of the Scottish army at Dupplin, through the incompetency of the regent—the coronation of Baliol at Scone (see BALIOL, EDWARD)—the invasion of Scotland by Edward III., who now threw off the mask which he had at first worn—the defeat of the Scots with great slaughter at Halidonhill, and the almost entire submission of the kingdom to the English monarch followed in rapid succession, and it was found necessary, in order to provide for the safety of the young king and his consort, to send them to France, where they were kindly received by Philip VI. The repeated invasions of the English, combined with factious dissensions among the nobles, had reduced the country to great extremity, when, fortunately for the cause of Scottish freedom, Edward laid claim to the crown of France, and declared war against that country, 7th October, 1337. This step proved the salvation of Scotland. In 1341 David, then in his eighteenth year, was recalled from France, and enthusiastically welcomed by all classes of his subjects. Great expectations had been formed of him; but his headstrong temper, violent passions, and immoderate fondness for pleasure, the result probably of his education at the court of France, rendered him quite unfit for the government of a country like Scotland, and speedily alienated the affections of his people.

The war with England was still carried on with savage ferocity; large tracts of country were left uncultivated, and a terrible famine in consequence broke out, and continued for several years. Pestilence, the natural consequence of famine, followed, and swept away many thousands of the enfeebled inhabitants. A two years' truce was at length concluded, which was to terminate at Martinmas, 1346. It was broken by the Scots, at the instigation of the French king, and David invaded England at the head of a powerful army, plundering and devastating the whole country. Marching through the bishopric of Durham, he encamped at a place called Beaurepair, near the city of Durham, where, on the 17th of October, he was unexpectedly attacked by a formidable army under Percy, Neville, and other northern barons. After an obstinate struggle the Scots were completely routed, with the loss of fifteen thousand men, and the king himself was taken prisoner, along with upwards of fifty barons and knights. This calamitous defeat brought the nation to the very brink of ruin. The High-Steward, however, who was now appointed guardian of the kingdom, exerted himself to maintain the national independence with a courage and prudence worthy of his illustrious descent; and Edward finding the conquest of Scotland as remote as ever, was obliged to conclude a truce with the regent, which was renewed from time to time for six years. Meanwhile negotiations for the liberation of the captive king were repeatedly begun and broken off; but at length they were, in 1357, brought to a successful termination. The ransom finally agreed on was a hundred thousand pounds, equivalent to twelve hundred thousand pounds sterling of modern money. The payment of this enormous sum continued for many years to be an oppressive burden on the resources of the exhausted country, and repeatedly brought it to the brink of insolvency. The last instalment was not paid till the seventh year of Richard II.

David now returned to his kingdom, after a captivity of eleven years, and was enthusiastically welcomed by his subjects. It soon appeared, however, that his character had not been improved by his long residence in England, and his headstrong and selfish behaviour, particularly in attempting to set aside the right of the Steward to the Scottish crown, in favour of Lionel, third son of the English king, completely alienated the affections of his people. Some time after 1363, Joanna, David's consort, died at Hertford castle in England, and the headstrong and imprudent monarch speedily contracted a marriage with Margaret Logie, a young woman of remarkable beauty but inferior birth, a step which gave great offence to his proud nobles, and seems to have caused an open rupture between David and the Steward. Margaret enjoyed her honours, however, only till 1369, when she was divorced by the fickle king. David seems never to have relinquished his base design to barter the independence of his kingdom for paltry and personal advantages; but, in the midst of his nefarious intrigues for this purpose, he was seized with a mortal illness, and died in the castle of Edinburgh, 22nd February, 1370, in the forty-seventh year of his age. This worthless prince presented a marked contrast to his father in everything, except in personal courage, and in his courteous and affable manners. It is a melancholy consideration, it has been justly said, that the death of the only son of Robert Bruce, must have been regarded by his subjects as a national deliverance. —(Wyntown's *Chronicle;* Fordun; Rymer's *Fœdera;* Hailes' *Annals.*)—J. T.

BRUCE, REV. ARCHIBALD, professor of theology to the General Associate Synod, was born near Bannockburn, towards the middle of the last century. He studied at the university of Glasgow, and was ordained at Whitburn in 1769. His principal publications were—"Free Thoughts on the Toleration of Popery;" "A Dissertation on the Supremacy of the Civil Powers in matters of Religion;" "A Translation of Pictet's Discourses, with Memoir of his Life and Writings;" "A Critical Account of Morus, with a Translation of some of his Discourses." Mr. Bruce died suddenly in 1816.—W. B.

BRUCE, JAMES, a celebrated traveller, was born at Kinnaird, in the county of Stirling, December 14, 1730. He was descended on the female side from that noble Norman family of Bruce which in the fourteenth century produced the restorer of Scot-

tish independence—his grandfather, David Hay, a cadet of the Errol family, having married Helen Bruce, the heiress of Kinnaird. Bruce was educated first at Harrow, and afterwards in the university of Edinburgh, where he studied law, in order to prepare himself for the profession of an advocate. He abandoned this pursuit, however, and in 1754 married a Miss Allan, daughter of a deceased wine merchant in London, and at the same time agreed to carry on the business left by her father. The death of his wife a few months after their marriage alienated him from this employment, and he endeavoured to dispel the grief that had settled on his mind by the study of the Spanish and Portuguese languages, and by a lengthened tour through Spain, Portugal, Holland, and Germany.

On the death of his father in 1758, Bruce returned to England to take possession of the family estate, and spent three years in retirement, principally in studying the Arabic language. A project for making a descent upon Spain, which Bruce laid before the elder Pitt, brought him into contact with the government. Lord Halifax, another of the ministers, proposed to him to visit the coast of Barbary, which had as yet been but partially explored, and it was a casual reference made by his lordship to the unknown source of the Nile, which first suggested to the enterprising mind of Bruce that he should attempt "this great discovery," which "for the last two thousand years had been a defiance to all travellers, and an opprobrium to geography."

With the view of affording Bruce a favourable opportunity of exploring the African coast, Lord Halifax conferred on him the office of consul at Algiers. After a preliminary tour in Italy, where he spent several months in exploring the works of art in Rome, Naples, and Florence, Bruce proceeded to Algiers, which he reached on the 15th of March, 1763. He spent two years there in acquiring a thorough knowledge of Arabic, and of the rudiments of surgery. In August, 1765, Bruce quitted Algiers, and entered on his proposed expedition. He spent upwards of a year in the prosecution of his discoveries along the African coast, during which he was exposed to considerable danger and suffering from shipwreck and severe illness. He then proceeded to Asia Minor, where he visited Baalbec and Palmyra, and made careful drawings of these celebrated ruins, which were ultimately presented by him to the royal library at Kew. At length, in June, 1768, he sailed for Alexandria, resolved no longer to delay the execution of his long-cherished design, to explore the sources of the Nile. From Alexandria he proceeded to Cairo, and having obtained a number of recommendatory letters from the bey, whom he had cured of an illness, and from a Greek patriarch, he at length embarked on the Nile, December 12th, 1768, and sailed up the river as far as Syene; then leaving the Nile, he crossed the desert to Cosseir, a fort on the Red Sea, whence he sailed for Jedda in April, 1769. He remained for several months in Arabia Felix, employing himself in making observations upon the coasts of the Red Sea. On the 3d of September he sailed for Loheia, and on the 19th landed at Masuah, the port of Abyssinia, where he encountered great danger and difficulty, and was detained for two months by the treachery and avarice of the nayib, a governor of that place. It was not till the 15th of November that he was permitted to resume his journey. He endured severe sufferings in crossing the Tarenta mountains, but at length, after a perilous journey of ninety-five days from Masuah, he reached Gondar, the capital of Abyssinia, about the middle of February, 1770. By his medical skill and his graceful manners, Bruce speedily ingratiated himself with the most considerable persons belonging to the court, and was treated with special favour by the king and his chief minister, Ras Michael. Towards the end of October, 1770, he set out upon the last stage of his journey for the sources of the Bahr el Azrek, or Blue Nile, which was then supposed to be the main stream of the Nile—though this honour is now generally assigned to the Bahr el Abiad, or White Nile—and on the 14th of Nov. he succeeded in accomplishing the great object of his ambition. After spending a few days in the neighbourhood of this memorable spot, he retraced his steps to Gondar, which he reached on the 17th of November. Having accomplished his arduous undertaking, Bruce was now anxious to return home; but he found it no easy matter to obtain leave of the king, who was engaged in suppressing an insurrection in his kingdom, and was desirous to secure the assistance of so able an auxiliary. The traveller was therefore obliged, in order to clear his way homewards, to take part in three successive engagements, May, 1771, between the royal forces and the rebels, and rendered such signal services to the cause of the government, that the king presented him with a massive gold chain, and at length gave him permission to depart. It was not till the 20th of December, thirteen months after his return from the source of the Nile, and two years after he had entered the country, that he was enabled to set out on his homeward journey. In order to avoid coming in contact with the treacherous nayib of Masuah, he resolved to return through the great desert of Nubia, instead of following the more easy and direct road by which he entered Abyssinia. On the 23d of March, after undergoing a series of the most dreadful hardships, he reached Teawa, the capital of Abbara, where he found the sheikh quite as rapacious as the ruler of Masuah; by his intrepidity and presence of mind, however, he completely cowed the petty tyrant, and was allowed to depart unmolested. On the 29th of April he reached Sennaar, the capital of Nubia, where he was detained upwards of four months by the villany of those who had undertaken to supply him with money, and was reduced to such straits that he was obliged to dispose of nearly the whole of his gold chain. At length, on the 5th of September, he was enabled to begin his journey across the great Nubian desert, the most difficult and dangerous part of his route. For twelve weeks he and his party toiled through the desert, enduring the most frightful hardships; their provisions failed, and they were in constant danger of being swallowed up by the moving sands, or robbed and murdered by the roving bands of Arabs. His camels and one of his attendants perished; he was compelled to abandon his instruments and papers, and it was not until after the last remaining meal had been served out to his men, that they reached the town of Assouan, upon the Nile, where their necessities were liberally supplied. After a few days' rest at this place, he rode back into the desert, and recovered his baggage and instruments, among which was a valuable quadrant of three feet radius, presented to him by Louis XV. He then sailed down the Nile to Cairo, which he reached on the 10th of January, 1773, after an absence of four years from civilized society. In March, 1773, he embarked for Marseilles, and on reaching France was received with marked attention by Count Buffon and other distinguished French savans. In the summer of 1774 he returned to England, after an absence of twelve years. He was treated with great distinction by his countrymen, and was introduced at court, and received in a very flattering manner by the king, to whom he presented the drawings of Palmyra and Baalbec, which his majesty had requested him to execute; but his anecdotes respecting the customs of the Abyssinian and Nubian tribes were listened to with incredulity, and were severely ridiculed by the Grub Street writers of the day. Keenly resenting this treatment, Bruce retired to his estate, where he busied himself in the arrangement of his affairs, which had become disordered during his long absence. In 1776 he married Miss Dundas of Fingask, by whom he had three children. She died in 1785, and as a means of diverting his thoughts from his bereavement, he, in compliance with the advice of his friends, applied himself assiduously to the preparation of his journals for the press. They appeared in 1790, in five vols. 4to, embellished with plates and charts. The whole of the first edition was immediately disposed of, and it was in the same year translated into French and German. The work was violently assailed by a portion of the periodical press, and a host of petty enemies levelled the shafts of envy, malice, and ridicule at the devoted head of the author; but his great merits have been fully acknowledged by posterity, and the accuracy of his most startling statements has been confirmed by the researches of later travellers. He was preparing a second edition of his work, when his death prevented the execution of his design. On the 26th April, 1794, he was escorting a lady to her carriage, when his foot slipped, and he fell headlong down stairs; he was taken up in a state of insensibility, and expired next morning in the sixty-fifth year of his age. A second edition of "Bruce's Travels," accompanied by a life of the author, was published in 1806 by Dr. Alexander Murray, the celebrated oriental scholar.—J. T.

BRUCE, James Daniel, Count, a Russian officer of Scotch extraction, born at Moscow in 1670; died in 1735. He entered the artillery, and was named governor of Novogorod. In 1709 he commanded the artillery at the battle of Pultowa, and two years later was appointed grand master of this branch of the Russian forces, which he organized on an excellent footing. Later, he

instituted a school of military engineering, and in 1721 was nominated one of the commissioners to negotiate the peace of Nystadt.

BRUCE, JOHN, a Scottish philosopher, was born in 1744, and died in 1826. He for some time held the office of professor of moral philosophy in the university of Edinburgh, and was afterwards member of parliament for the borough of Ilchester. He was the author of "First Principles of Philosophy;" "Elements of the Science of Ethics;" and of several works on the history and government of British India.—J. T.

BRUCE, MICHAEL, a Scotch poet, whose short and painful career has added much interest to his productions. He was born in 1746, of poor parents, in Kinneswood, Kinross-shire, and received a scanty education at the parish school. For six successive summers he herded cattle on the hills overlooking his native village, and his poem of "Lochleven" is made up of his reminiscences of this period of his life, and ought to be regarded by the reader as the impressions of the shepherd boy, clothed in the language of the student and the scholar. It was his father's wish to educate him for the ministry, but he despaired of being able to raise the funds requisite for so expensive an undertaking. But the son set all difficulties at defiance, and entered upon the course without knowing how the next step in it should be taken. Having acquired some knowledge of Latin at the parish school, he set out for Edinburgh university, where he was enabled to complete a course of arts, supported by a small sum of money left by a relative, and by what his father could spare from his slender income. Insufficient diet and too hard study, however, greatly impaired his health. In 1766 he was admitted a student of the theological seminary of the Secession church, and at the end of the session was appointed to a school at Forrest Mill. Soon after symptoms of pulmonary consumption began to show themselves, and became every day more marked. After composing his poem of "Lochleven," he was compelled to relinquish his school and seek repose at home. Shortly after he composed his "Ode to Spring," which, for touching allusions and exquisite pathos, is unsurpassed in the English language. He expired on 5th July, 1767.

Some time after Bruce's death, one of his college friends, Mr. John Logan, published a volume of his friend's poems, omitting several of his pieces, and inserting others which belonged to neither the editor nor the poet, under the plea of furnishing an attractive miscellany, the profits of which would go to Bruce's aged and then widowed mother. This seemed generous enough, but the person for whose benefit the publication was proposed never derived any advantage from it, while the editor subsequently claimed and published the best of the pieces as his own. Among these was the celebrated "Ode to the Cuckoo," and some hymns, which latter have since obtained a place among the paraphrases sung in the Scotch churches. Logan was allowed to retain the reputation thus acquired till within these few years, when the Rev. Dr. Mackelvie of Balgedie published a new edition of Bruce's works, accompanied with a memoir, in which he establishes, on what seems to us unquestionable evidence, the claims of Bruce to the authorship of the "Ode" and the hymns.—W. M'K.

BRUCE, ROBERT, one of the most influential Scottish clergymen of the seventeenth century, was born about the year 1554. He was the second son of Sir Alexander Bruce of Airth, by Janet, daughter of Alexander, fifth Lord Livingston. It was intended by his father that he should follow the profession of the law, and with this view he was sent to study at Paris, and afterwards at Edinburgh. On completing his education he began to practise before the court of session. But he soon removed to St. Andrews, and commenced the study of theology under the famous Andrew Melville. In 1587 he was invited to succeed Mr. Laurie, the successor of Knox, in the church of Edinburgh. The reputation of Bruce for ability and learning advanced so rapidly, that he was soon regarded as one of the most influential leaders of the church. King James both respected and feared him, and in 1589, when he sailed for Denmark to bring home his queen, he appointed Bruce a member of the privy council, and gave him special charge to preserve order among the people during the absence of the sovereign. James, however, did not long remain on good terms with his powerful subject. His temporizing policy regarding the Roman catholic nobles, and his various infringements of the rights of the church, led to frequent and angry disputes between him and Bruce. That mysterious affair, called the Gowrie conspiracy, brought matters to a crisis. He was at last brought to express his belief of the guilt of Gowrie and his brother, but he peremptorily refused to preach upon it in the manner prescribed by the king, declaring that his conscience would not allow him to submit to human dictation respecting what he should preach. The king was so incensed at this refusal, that he deprived Bruce of his benefice, and banished him to France. In the following year he was permitted to return to Scotland, but the enmity of the king was by no means abated; and in 1605 Bruce was formally deposed and banished to Inverness, where he remained for eight years. In 1613 he was permitted to return to his seat at Kinnaird, on condition that he would confine himself to the place; but in 1621 he was committed to Edinburgh castle for some months, and then banished again to Inverness. On the death of King James in 1625, Bruce obtained permission to reside at his own house. He repaired the parish church of Larbert, which the bishop had left in ruins and without a minister, and preached there every sabbath-day to a numerous and deeply-interested audience. One of his converts was the famous Alexander Henderson, the restorer of presbytery in Scotland.

Robert Bruce died on the 13th of August, 1631, worn out with his labours and the infirmities of age. He was undoubtedly one of the most remarkable men that the church of Scotland has produced; and in indomitable courage, independence, and spotless integrity, was a worthy successor of Knox and Melville. In person he was tall and dignified, and of a majestic countenance—qualities which seem to have been hereditary in his family. He was the ancestor of Bruce, the Abyssinian traveller, in whom much both of his person and character seems to have revived.—J. T.

* BRUCH, ——, an eminent German botanist of the present day, has devoted special attention to cryptogamic botany, and has published, at Stuttgart, along with Schimper, a very valuable illustrated work, entitled "Bryologia Europæa; or Descriptions of the Genera of European Mosses." It is the most important work on this subject at the present day, and is a standard book of reference.—J. H. B.

* BRUCK, CARL LEWIS, baron von, an eminent Austrian statesman, famous as the founder and chief director of the Austrian Lloyds, was born in 1798 in the duchy of Berg. At Trieste, where he married the daughter of a wealthy merchant, he earned his first honours as an expert financier, in the position of secretary to a maritime assurance company, the failure of which led to a combination of all the assurance companies of the place, which was at first called the Trieste Lloyds, but is now universally known as the Austrian Lloyds. The success of this important association has been mainly, if not entirely, owing to the activity, enterprise, and financial skill of Bruck, who continued to manage its affairs till 1848. In that year he was deputed by his fellow-citizens to the national assembly at Frankfort, and was on his way to that city when he received from the imperial government of Vienna the appointment of plenipotentiary to the lieutenant of the Germanic empire. After the revolution of October, 1848, he was named minister of trade, a position in which his talents were exercised to the inestimable advantage of the commerce of the empire. In 1851 he resigned his portfolio; but in the following year was recalled to the imperial service, and in 1853 appointed to the dignified and momentous post of internuncio at Constantinople. In this position he exerted himself strenuously to avert the rupture between Russia and the Porte. In 1855 he became minister of finance.—J. S., G.

BRÜCK, MOSES, a modern Jewish writer, in German, on the religious ceremonies of the Jews. His "Pharisäische Volks sitten und Ritualien" (Popular usages and ritual observances of the Pharisees), and his "Rabinische Ceremonialgebräuche" (Rabbinical ceremonials), give evidence of extensive rabbinical reading, but occasionally, too, of a spirit of levity not in character with the subject.—T. T.

BRUCKER, JOHN JAMES, the celebrated historian of philosophy, was born at Augsburg in 1696. His father was a wealthy burgher of the city, and he enjoyed from the first the advantages of a good education. On leaving school he proceeded to the university of Jena, where he studied for the Lutheran church; and having finished his college course, became in 1724 rector of Kaufbeueren. At Jena he distinguished himself as a scholar, and before leaving the university, had already planned the great work to which his life was devoted. He may be said, indeed, to have actually commenced it before his college course

was closed. For, as early as the year 1719, he published at Jena a tract entitled "Tentamen Introductionis in Historiam Doctrinæ de Ideis;" four years after he published at Augsburg his mature work on the same subject, his "History of the Doctrine of Ideas," which is still a valuable book of reference. Having attracted the attention of the learned, and acquired considerable fame, by these and other literary labours, he was in 1731 elected a member of the Academy of Sciences at Berlin. Having been early distinguished, however, not only as a scholar, but as a preacher, and his reputation as a student and divine having reached his native city, he was called to its chief protestant church, St. Ulric's, of which he soon became the senior pastor, holding the office till his death in 1770. His great work, "Historia Critica Philosophiæ," was first published in four vols. 4to, and afterwards, with great additions and improvements, in six vols. 4to, in 1767. By this learned and comprehensive work, Brucker justly ranks as the father of the history of philosophy. Before his day nothing had been done to any purpose in this direction. The science of history in general is comparatively a recent one, and that of philosophy one of its newest branches. No such thing as a history of philosophy was known in antiquity. Brucker's work embraces the whole range of philosophy, modern as well as ancient, and is a minute history of philosophic systems and opinions, as well as a biography of the thinkers who held and taught them. In both respects, but especially in the latter, it is entitled to considerable praise. Brucker was a sound scholar, an indefatigable reader, a most laborious and conscientious workman; in everything requiring simply scholarship and research, he is a trustworthy guide. The biographical part of his work is thus peculiarly valuable. He arranges his materials geographically and chronologically, but not scientifically; showing clearly enough how one system arose after another, but not sufficiently illustrating the connection of their root ideas, or pointing out how the one was the natural development of the other. To write the history of philosophy efficiently, a man must be himself a philosopher, a thinker of the first order, able to appreciate and interpret the whole progress of philosophic thought in every phase of its development. But Brucker was hardly, in any true sense, a philosopher at all. He was a scholar, gifted with a diligent inquiring mind, a sound orderly brain; but he had no faculty for higher speculation, and little sympathy with its results. Nevertheless, his work is not simply a compilation. The expositions are his own, and his criticisms, if generally of a rather heavy mechanical kind, and sometimes altogether erroneous, are always independent, and often just. With all its faults, the critical history remains as a standard work, and subsequent historians of philosophy have been largely indebted to its learned author. A useful English abridgment of Brucker's work was published by Doctor Enfield in 1791. The original edition was in two vols. 4to, but it has since been republished in a single octavo volume.—T. S. B.

BRUCKMANN, Franz Ernst, a German physician and naturalist, was born at Marienthal, near Helmstaëdt, in 1697, and died at Wolfenbuttel in 1753. He practised medicine, but at the same time devoted his attention to natural science. He made large collections both of plants and minerals, and published numerous works, among which are the following—"A Treatise on Subterranean Fungi;" "A Treatise on Asbestus, and on various other Minerals;" and "Bibliotheca Animalis."—J. H. B.

BRUDENELL, Sir Robert, an eminent lawyer, descendant of William de Bredenkell or Brudenell, who held large landed property in Oxfordshire and Northamptonshire; was constituted one of the judges of the king's bench in the twenty-second year of Henry VII.; in 1509 he was removed to the common pleas, of which court he was made lord chief-justice in 1520. He died about the year 1535, leaving behind him a reputation inferior to none of his time for ability, learning, and integrity. He was the ancestor of the Brudenells, earls of Cardigan, the fourth of which line was raised by George II. to the dukedom of Montagu.—E. W.

BRUEYS D'AIGALLIERS, François-Paul, a distinguished French admiral, born at Uzés in 1758, was descended from a noble family long settled in Languedoc. He entered the navy at the age of thirteen. In 1780 he was appointed a lieutenant, and took part under count de Grasse in five general engagements against the English. In 1796 he was promoted to the rank of rear-admiral, and six sail of the line and three frigates were placed under his orders. With this force he took possession of the Ionian isles, and discharged the duties intrusted to him greatly to the satisfaction of General Bonaparte. In 1798 he was nominated vice-admiral, and was appointed to the command of the Toulon fleet which conveyed to Egypt the powerful army destined for the invasion of that country, 19th May, 1798. After landing the troops, Admiral Brueys anchored his fleet in Aboukir bay, and in accordance with the advice of a council of war, consisting of all the flag officers and captains of his fleet, resolved to remain at anchor in the event of being attacked. On the 1st of August the English fleet under Nelson came in sight, and immediately prepared for battle. (For an account of the fight, see Nelson.) Through the masterly tactics of the British admiral the French ships were placed between two fires, and were overpowered and beaten in detail. They made a vigorous defence, but in the end most of them were disabled, and compelled to surrender. Admiral Brueys, who had hoisted his flag in the *Orient* of 120 guns, was killed by a cannon shot. He refused to be carried below, saying—"A French admiral should die on his quarter-deck." The *Orient* caught fire just as he was killed, and soon after blew up with most of her crew.—J. T.

BRUGMAN or BRUGMANS, John, a celebrated Flemish preacher of the Franciscan order of monks, flourished in the fifteenth century. Such was his reputation with the masses of the people, whom he delighted as well as instructed, by a style of eloquence which abounded in the aptest and often the most humorous illustrations, that "to speak like Brugman," "Brugman runs after souls and I after money," and other such compliments to the powers and enthusiasm of the preacher, were by-words among his countrymen. He was professor of theology at St. Omer, and afterwards provincial of his order.—J. S., G.

BRUGMANS, Sébald Justin, a Dutch naturalist, was born at Franeker in 1763, and died at Leyden, 22d July, 1819. He studied at Groningen and Leyden, and at the age of eighteen became doctor of philosophy. He devoted himself assiduously to natural history, and more particularly to physiological botany. In 1786 he became professor of botany at Leyden. Subsequently he superintended the publication of the Dutch pharmacopœia, and became general sanitary commissioner for Holland. He wrote upon the use of the knowledge of indigenous plants, on the growth of trees, and on the mode of destroying useless and poisonous plants in meadows.—J. H. B.

BRULOFF, Charles, the greatest Russian painter, born at St. Petersburg in 1800. Bruloff studied his art in Rome, and acquired a European celebrity by his famous picture, "The Last Day of Pompeii," the subject taken from the description given by Pliny. The emperor of Russia named him court painter, and president of the Academy of St. Petersburg. He was also elected member of the academies of Bologna and Milan. He is considered greatest in colour and composition; in design he is occasionally incorrect. He died on the 22d June, 1852, at Maresano near Rome, and a monument was erected in his honour by the Russian sculptor Chschouzipoff.—M. Q.

BRUMOY, Pierre, a jesuit, born at Rouen in 1688. He was the teacher of the prince of Talmont. His publications are very numerous, and show how deeply his mind was imbued with the love of classical literature, over the decline of which he mourned in his "Thoughts on the decline of Latin Poetry." It was to spread a taste for Greek tragedy, the superiority of which was with him a dogma, that he published his translations of Æschylus, Sophocles, and Euripides. In some instances, indeed, he contented himself with a close analysis and spirited outline, accompanied by observations of emphatic admiration. After various miscellaneous publications he was engaged on a history of the Anglican church, the twelfth and last volume of which he had nearly completed when he died, April, 1762.—J. F. C.

BRUN, Gabriel le, a brother of the great Le Brun, the French eclectic, born at Paris about 1625. He was a poor painter and an indifferent engraver. He engraved several of his greater brother's designs, and an allegory on the peace of that wily Italian, Mazarin.—F. Brun, was a neat French engraver, of probably the same family.—Madame Vigee le Brun, a lady of some talent, and member of the Academy of Painting. She died in 1842.—W. T.

BRUN, Johan Nordahl, a Norwegian poet, and bishop of Bergen, was born in 1744, near Drontheim, of peasant parents. He was induced to study, entirely against his will, by an elder

brother. His first literary attempt, "Zarine," a worthless tragedy in imitation of Voltaire, was remarkable not only as being the first Danish tragedy ever presented on the stage, and which was at first received with much enthusiasm, but for the violent literary warfare to which it led. His second tragedy, "Einer Tambeskjelver," though unsuccessful as a play, procured for him from Guldberg, the minister at that time, 1773, a small living, to which he retired; after which he married, and rose in the church, until in 1804 he became bishop of Bergen. Brun was in his place as a preacher of the gospel. In the pulpit he was not only powerful, persuasive, and original, but the spirit of an old apostle seemed to animate him. He has also left behind him an honoured name as a patriot, and two national songs, "Norges Herlighed," and "Norges Skaal," which have taken deep root in the literature and the heart of the people. His collected poems appeared in a second edition at Christiania in 1816, the year of his death.—M. H.

BRUN, Sophie Christiane Frederika, a well-known German-Danish writer of prose and poetry, was born June 3rd, 1765, at Tonna in Gotha, where her father, Balthasar Münter, was a distinguished preacher. When she was scarcely five weeks old her father removed to Copenhagen, as chief minister of the German congregation of St. Peter's church in that city. Educated at home, under the guidance of her father, she early exhibited poetical talent. In 1783 she married Johan Christian Constantin Brun, royal administrator of the West Indian trade, afterwards conference-raad and knight of the order of Dannebrog. Shortly after her marriage she accompanied her husband to St. Petersburg, and for some months she enjoyed daily intercourse with Klopstock at Hamburg. During the severe winter of 1788–89 she suddenly lost the sense of hearing, which she never regained. She now devoted herself with increased energy to poetry and the acquisition of knowledge, finding in them a compensation for her great loss. From 1790 she spent the following twenty years in travel and foreign residence. An account of her first journey to the south of Europe was published in the first two volumes of her prose works, Zurich, 1799–1801, whilst her two last volumes of the same works contain her residence in Rome, and a winter spent at the sulphur baths of Ischia. In 1801 she made another journey through south Germany, Switzerland, and Italy, spending the winter near Coppet, where she enjoyed the society of madame de Stael and her father. After this period she returned to Copenhagen, where she remained till her death. Her first poems were published in 1795, and passed through four editions. In 1812 was published a volume of "New Poems," and "Latest Poems" in 1820. Her last work, published in 1824, "Truth in Morning Dreams, and Ida's Æsthetic Development," is said to contain, in part, an account of her own youthful life. She died in 1835; and her husband in 1836.—M. H.

BRUNCK, Richard Franz Philipp, an eminent Hellenist, was born at Strasburg, December 30, 1729, and carefully educated by the jesuits. He devoted himself in his native town to the study of the Greek authors, and to the critical emendation of their works. His most renowned editions are those of Anacreon, Apollonius Rhodius, Aristophanes, 1781–83, 3 vols., the Poetæ Gnomici, and above all, that of Sophocles, for which he was granted a royal pension of 2000 francs. He also edited Plautus and Terentius, and died in his native town, June 12, 1803.—K. E.

BRUNEHAUT, the famous queen of Metz or Austrasia, daughter of Athanagildas, king of the Spanish Visigoths, born in 534; espoused in 568 Siegbert, king of Austrasia. About the same time Chilperic, king of Neustria, brother of Siegbert, married her younger sister, Galswintha. This prince having put his wife to death, and invaded Austrasia while Siegbert was engaged in repelling an invasion of the Huns, Brunehaut urged her husband to retaliate by a war in Neustria, in the course of which Siegbert was assassinated, and Brunehaut herself taken prisoner. On her escape from Rouen, after her marriage with Meroveus, son of the king of Neustria, she returned to Metz, and combating successfully the opposition of the nobles, wielded the royal authority during the minority of her son Childebert. After the death of that prince, and the accession of her grandsons, Thierry and Theodebert, the nobles of Austrasia compelled her to fly into Burgundy. These two princes having quarrelled, she took part with Thierry, who put his brother to death in 612. Thierry dying in the following year, she again assumed the authority of regent; but being attacked by her ancient enemy, Fredegonda, second wife of Chilperic I., she was betrayed by her nobles into the hands of the Neustrians, and, as some historians report, delivered during three days into the hands of a brutal soldiery, drawn at the tail of a wild horse, and finally burned piecemeal. Her character and government have been the source of endless controversy—one class of historians representing her as the most virtuous of women, and the most illustrious of sovereigns, and another abusing her memory as an infamous woman and a bloody usurper. Gregory of Tours, her contemporary, is in the former class; and in the latter there is found no author of an earlier date than a century after her death. Tradition, which attributes to her the foundation of numerous hospitals, and the credit of repairing the Roman roads through Burgundy, Picardy, and Flanders, is all in favour of her blameless character and excellent government.—J. S., G.

BRUNEL, Sir Marc Isambard, a civil engineer of consummate ability and originality. He was born at Hocqueville in Normandy in the year 1769. His father, a gentleman of ancient lineage and some landed property, with the living of his parish at his disposal, destined the younger Brunel for the church. But no exertion on the part of his teachers at St. Nicain in Rouen—no punishment threatened or inflicted at home, could secure progress. An instinctive predilection for mechanical contrivances, together with a marked inaptitude for literary studies, was early exhibited: nor was the latter defect ever overcome—a residence of half a century in England having been insufficient to secure Brunel a correct knowledge of the language, while it robbed him of the power of using his own with facility. The carpenter's shop and the wheelwright's yard had alone interest for the future engineer. At length, in something like despair, steps were taken to place the incorrigible idler in the navy. To this end it was necessary that some knowledge of numbers and of mathematics should be obtained. Euclid was devoured with avidity —read, as Sir Isambard has been often heard to say, with all the interest usually excited by a novel. No proposition ever required to be perused twice. Upon his first introduction to the naval officer under whose charge he was about to be placed, he observed upon the table a quadrant. With the principle of its action he was acquainted, but before this visit he had never seen the instrument; nor did he then venture to touch it: yet, by a careful examination of it, as he walked round the table, he was enabled to construct an instrument which he used exclusively during his service in the navy. Drawing was his pleasure—penmanship his delight. In both his excellence was remarkable; and, at a late period of life, he could describe a circle with his hand alone, and determine the centre with mathematical precision. To his mind, lines accurately represented forces, and of their relative value and position he would always satisfy himself, before accepting any numerical calculation. Hence the immense importance which he attached to drawing; always considering it the true alphabet of the engineer, without which he believed no complete idea of construction could ever be realized. To his penmanship he was once indebted for liberty, and perhaps for life. Upon the evening of the day—17th January, 1793—that the assembly voted the death of Louis XVI., Brunel expressed himself in such strong condemnatory language of the proceeding, in one of the cafés in Paris, that he became a marked man, and narrowly escaped the guillotine. With difficulty a passport for America was procured for him. In his haste the passport was forgotten, and he embarked without one. The vessel had not been long at sea when she was boarded, and passports demanded. This event young Brunel had anticipated; but such good use had he made of his time in imitating the passport of a fellow voyager, that he did not hesitate to submit the cheat to official inspection. He escaped. During the voyage he formed the acquaintance of a gentleman engaged by the state of New York to make surveys of some of the principal tributaries of the Hudson. From this gentleman he gladly accepted the situation of assistant. During the connection he had many opportunities of exhibiting his genius in overcoming the natural difficulties with which such an undertaking was necessarily beset in a wild and savage country —rapids to be passed, forests to be penetrated. Upon Brunel's return to New York, he soon found employment, and was engaged as engineer and architect in the construction of machinery of various kinds, and in the erection of public buildings. To him is due some of the important improvements in the printing-press, and the application of machinery to the boring of ordnance.

The first theatre at New York (subsequently burned down) was erected by him, and it has been described as a masterpiece of symmetry and elegance.

But a new field of constructive engineering opened to him. With the drawings and working model of machinery for the manufacture of blocks, he found his way to England in 1800, impelled thither not only by respect for the liberal institutions and nautical character of the country, but by an attachment which he had early formed for Miss Kingdom, an English lady, while she was at school in Rouen. The patent of Mr. Walter Taylor of Southampton had come into operation in 1781; contracts had been made, to disturb which was held to be impossible. After many vexations and disappointments, Brunel was installed at Portsmouth in 1804; but it was not until 1808 that the whole system was, by the ingenious and indefatigable inventor, considered complete. From that time to the present, during a period of the most unprecedented advancement in the mechanical arts, no improvement has been either made, or even suggested, in the block machinery at Portsmouth; and it may be further added, that to the mechanical appliances then first introduced, is the mechanical world indebted for much of its present precision and economy. It is computed that, to complete the shells of blocks, four men can now accomplish what required fifty men by the old method; that to prepare the sheaves, six men can now do the work of sixty; and thus, that ten men can with ease, uniformity, and celerity, do that which demanded the uncertain labour of one hundred and ten. As a remuneration for his success in this unparalleled work, Brunel asked the saving of one year, £20,000. He received two-thirds. Besides the circular saw, Brunel now introduced the circular knife, increasing thereby many fold the economy of veneer-cutting. But he met here with most violent and successful opposition from the trade. Amongst other works of a less striking character, yet sufficient to have raised any other man to the highest position in his profession, may be enumerated a suspension bridge, so admirably constructed as to resist the hurricanes of the east; the application of condensed carbonic acid gas as a moving power; the construction of an arch of large span without centering; the introduction of those strong, light, and economical roofs now common at our railway stations; and the masterly arrangement at Chatham for the preparation of timber for the construction and repair of shipping. This beautiful arrangement displays in a remarkable manner that singular comprehensiveness and simplicity of design, with elaborateness of detail, which so strongly characterize all Brunel's labours. It may be noted, that so confident was he in the completeness of his instructions and in his resident engineer, Mr. Elcum, that he scarcely visited the works until they were to be reported upon as finished. The first double-acting marine steam-engine was Brunel's invention—an engine which gave such umbrage to the good people of Margate in 1816, upon the occasion of the first trial trip, that common civility was denied to all connected with the vessel, and a night's lodging absolutely refused to the ingenious Inventor at the hotel. Of all his labours, however, the one which has most excited the attention, not only of this country, but of civilized Europe, is the Thames tunnel. The project for connecting the shores of the Thames below London bridge, so as to avoid any interference with the navigation, had long been considered an important commercial desideratum. A company was formed in 1825, and the works were commenced by sinking a shaft fifty feet in diameter, from whence the horizontal excavation was opened by means of a shield in iron of singular and beautiful construction, thirty-six feet wide and twenty-two feet high, allowing a double arched roadway to follow, in brick and Roman cement. In the spring of 1843 this work, which thirty-four years before, had been pronounced by the highest scientific and practical authorities impracticable, was completed. The history of the Thames tunnel—the last, and, as its gifted architect always considered it, the greatest of his mechanical conceptions, and to which he devoted the latter years of his valuable and fruitful life—has yet to be written. In its progress an unusual variety of engineering resources were developed; an amount of energy, courage, and endurance exhibited, never before demanded in the execution of any work of peace.

In his person Brunel was below the middle size, more actively than strongly formed, and of a nervous lymphatic temperament. His countenance and head were striking; the latter of unusual development both in the reflective and knowing faculties. In his disposition he was peculiarly social and unaffected; less remarkable for dignity, perhaps, than for amiability: had he not been a great mechanist, he would probably have proved a distinguished philanthropist. Strongly attached to free institutions, Brunel resisted every temptation held out by other governments, and more particularly by that of Russia, to increase his wealth at the sacrifice of his independence. He died in London on the 12th December, 1849, in his eighty-first year, vice-president of the Royal Society, and corresponding member of the Institute of France, leaving two daughters and one son.—R. B.

BRUNEL, Isambard Kingdom, C.E., F.R.S., son of Sir Marc Isambard Brunel, and, like his father, one of the most eminent engineers of the present century, was born in 1806 at Portsmouth, where Sir Marc was then engaged in erecting the famous block-factory. The bent of his mind towards the same pursuits as the elder Brunel had followed with European renown, was marked at an early age by the intelligent interest which he manifested in all his father's plans and occupations; by his enthusiastic love of drawing; and by the ease and rapidity with which he mastered difficult problems in mechanical science. Art from the period of his boyhood was a passion with him, and to the last he had the keenest relish for everything connected with it. When he was about fourteen years of age he was sent to Paris, and after going through a course of preparatory studies under the care of M. Masson, was placed for two years in the college of Henri Quatre. This discipline, following upon the anxious tutelage of his father, who was no doubt his best as well as his earliest instructor, qualified him for taking an important part in the great undertakings of Sir Marc; and on his return to England he entered his father's office, to be immediately engaged in such works as the Thames tunnel (see preceding memoir). This magnificent enterprise was commenced in 1825, when the younger Brunel was in his twentieth year. By this time his great capabilities as an engineer were manifest to all with whom he came in contact. At the foundation of these, it was observed, lay his determination to master completely the details of whatever subject engrossed his attention. Drawing, modelling, and description of plans, were all easy to him, because his plans were the offspring of a mind which no labour or difficulty daunted, and which could only rest in the most thorough conception and mastery of any given problem. It is said that if he had failed in the pursuits he had chosen, he would have had no lack of chances of pre-eminent distinction as a workman. And while his skill in mechanical science was gradually obtaining the recognition it merited, he was giving abundant proof that his energy and enterprise were inferior only, and perhaps not inferior, to those of his father. Throughout the period in which Sir Marc was employed in the construction of the Thames tunnel, the younger Brunel underwent, in connection with the work, an amount of fatigue and anxiety which seriously impaired his health for the rest of his life. From such difficulties as attended its execution, men of only ordinary physical and mental energy would have shrunk, but both father and son had in them a Norman hardihood of disposition, which in the face of difficulties rose into a kind of heroism, and would not be baulked of its purpose. In 1828, when an irruption of the river put a period temporarily to the works under the Thames, the younger Brunel undertook the construction of docks at Sunderland and Bristol. These, and works of a similar kind at various seaports, are among the best monuments of his genius. About the same period he offered a design for a bridge across the Avon at Clifton, which Telford recommended should be adopted; but the work was not completed. In consequence, however, of the merit of this design, Brunel's name became favourably known in Bristol; and, on its being proposed to form a railway between London and that city, Brunel was appointed engineer. By this appointment, and his former connection with iron roads, as engineer to the Bristol and Gloucestershire and the Merthyr and Cardiff tramways, his attention was powerfully directed to the construction of railways, and the results were such as to bring his name before the public in the most prominent manner. As engineer of the Great Western Railway Company, it is well known that he introduced, in the face of much uncivil opposition, what is popularly called the broad gauge. The controversy to which it gave rise has still an interest for the professional man, but this is not the place to enter into details. Apart, however, from this feature of the Great Western, its construction was such as to enhance prodigiously the fame of Brunel. The viaduct at Han-

well, the Maidenhead bridge, and the Box tunnel, still remain objects of great interest to the professional student, as well as to the ordinary sight-seer. As a railway engineer, if not always successful in carrying out his magnificent schemes, Brunel was at least fortunate in the recurrence of great opportunities. In the construction of the South Devon and Cornish railways, no less than in that of the Great Western, the range and amplitude of his resources were abundantly tested. The sea wall of the former railway, the bridge over the Tamar, called the Albert bridge, and the bridge over the Wye at Chepstow, show that it was with no inglorious result. On the South Devon railway Brunel tried, but without success, the plan previously adopted on the London and Croydon line, of propelling the carriages by atmospheric pressure. As is well known, it was his connection with the Great Western railway that led Brunel into another department of his art, viz. shipbuilding. The Great Western, the power and tonnage of which was double that of the largest ship afloat at the time of her construction, was built under the supervision of Brunel, to run between England and America. The Great Britain, which was double the tonnage of the Great Western, and twice the size of the largest iron vessel afloat, came next. When this magnificent ship was wrecked upon the rocks in Dundrum Bay, Brunel's views of her superiority in point of strength to any vessel constructed of wood, were signally confirmed, and he had eventually the satisfaction of seeing her again afloat. It must be recorded to the honour of this great engineer, that he was among the first of his profession to recognize the advantages of the screw as a propeller. He adopted it in the Great Britain, and the first ship in the British navy which was furnished with a screw was fitted with it at the instigation and under the direction of Brunel. In 1851 and 1852, Brunel's mind was much occupied with the idea that, to make long voyages economically and speedily by steam, vessels must be made large enough to carry coal for the entire voyage outwards, and in the case of the outpost being ill supplied with fuel, for the return voyage also. With this idea originated that of the Great Eastern. And with the completion of this "Leviathan" of steam ships closed the career of Brunel. He died on the 14th September, 1859, having been carried home a few days before from the deck of the Great Eastern—the scene of anxieties greater than his impaired health could bear, and, it need not be added, of a triumph that links his name with the progress of British enterprise in arts and commerce.—J. S., G.

BRUNELLESCHI, Filippo, sculptor and architect, whose name is inscribed by Florence in the roll of her greatest men. In the age of Brunelleschi, Gothic architecture had almost supreme sway; but in his mind the living genius of Greece again found a dwelling-place, and his works were rather fresh creations of the ancient spirit, than servile imitations of its external forms. He was born at Florence in 1377. His father, a man of some note, wished him to be either a notary or a physician; but, yielding to his son's delight in ingenious questions of mechanism and art, he placed him at last in the guild of goldsmiths—in an age when working in gold was an independent art, and not the mere servant of fashion. Brunelleschi soon distinguished himself by the elegance of his works in the precious metals, and the curious ingenuity of his mechanical contrivances. Adopting architecture rather than sculptor as his profession, he journeyed to Rome, and studied so minutely the mechanism and the grace of its stately ruins, that he was said to be capable of reconstructing the city in his imagination, and of discerning Rome as she had been before her desolation. A great and worthy ambition gave deeper intensity to his studies, Amolpho di Lappo had left unfinished his great work—the church of Santa Maria del Fiore at Florence; and a conference of architects and engineers was held to consult upon its completion. The four branches of the cross forming the church were finished; but it was necessary to unite them by means of a cupola. The supports of the cupola formed an octagon of large diameter; and there were great difficulties involved in its adaptation to that form, on the immense scale required by the proportions of the church. His studies at Rome, particularly of the temple of Minerva Medica, came to his aid, and he proposed that there should be a double cupola, turned in the manner of the pointed arch, the one vaulting within and the other without, in such sort that a passage should be formed between the two; the form of the pointed arch adjusting itself to the walls of the base, and rapidly ascending to a magnificent height, while a lantern, crowning the whole, would help each part to give stability to the other. Nothing similar had been attempted before, and the proposal was received with derision. But by the construction of models, Brunelleschi proved that the laws of nature were on his side; and he was finally commissioned to execute the work, the successful completion of which constitutes an epoch in architectural history. Brunelleschi, however, laboured under the imputation of attempting an impossible task. Unfortunately he died before his great task was finally completed, and his successors did not accurately carry out his instructions with respect to the lantern of the dome, giving it proportions which contrast disagreeably with the rest of the building, while they omitted one part of a gallery he designed.—Brunelleschi erected many other buildings—amongst others, the churches of San Lorenzo and of the Holy Spirit at Florence; the abbey of the canons regular at Fiesole; an arch in the sacristy of the canons at Duomo; the chapter-house of Santa Croce for the Florentine family of the Pazzi; with the front elevation of the palace of the Pitti, and several smaller palaces. He revived the use of antique cornices, and restored the various ancient orders of architecture to their primitive forms. In his works there is uniformly the grandeur of a noble simplicity, although, perhaps, one finds less harmony in the details than in the masses, and more of general vigour than of minutely delicate elaboration. He died in 1446.—L. L. P.

BRUNFELS, Otto, a German physician and botanist, was born about the year 1464, in the neighbourhood of Mayence, and died at Berne on 23d November, 1534.—J. H. B.

BRUNI, Leonardo. See Aretino.

BRUNO, founder of the order of Carthusians, born at Cologne about the year 1030, was descended from an ancient and honourable family. Educated at Paris, and then at Rheims, he had earned such a reputation for learning and piety in the course of his academical career, that, about the time when he should have quitted the latter university, he was raised to the office of scholasticus, or director of studies in all the great schools of the diocese. This situation he filled with great credit for a number of years. In 1077 he formed the resolution of retiring to a place of solitude, and accompanied by six clerks of the church at Rheims, repaired first to Saisse Fontaine in the diocese of Langres, and then to the desert of Chartruse in the diocese of Grenoble. Here in 1084 he founded his celebrated order. Each of his companions had a separate cell, in which, practising the austerities of the rule of St. Benedict, they passed six days of the week in unbroken silence, assembling only on Sundays. He had passed six years in this solitude when Urban II., who had been his pupil, summoned him to Rome. The pope received him with every mark of respect and confidence, and pressed him to accept the bishopric of Reggio. Refusing that dignity, he asked permission to retire into the district of Calabria, where, having founded a second Carthusian house named La Torre, he died in 1101. He was interred in the church of the monastery. Leo X. canonized him in 1514.—J. S., G.

BRUNO, Giordano, born at Nola in the kingdom of Naples, about the middle of the sixteenth century—the precise date of his birth cannot be ascertained—called also il Nolano from the name of his native place. The events of his early life are enveloped in obscurity. Attracted, when yet a boy, by the love of study to what was then considered the most suitable refuge for such a calling—namely, the monastic solitude—he entered a Dominican convent in his native land. But no sooner had he drunk at the sources of Hellenic poetry and philosophy, than he felt the incompatibility of his classical aspirations with the monkish life. Forswearing, therefore, his vows, he left the cell of the friar to wander, as a knight-errant of philosophy, on the highways of the world. He went first to Geneva when still very young—perhaps at the age of twenty-five—in 1580; but Calvinism seemed to offer no better welcome to his opinions, or satisfaction to his intellectual wants, than Romanism had done. Thus, after a sojourn of two years at Geneva, we find him in Paris, then in England, subsequently in Germany, challenging everywhere the Peripatetics, teaching, delivering lectures, disputing with masters of arts and supercilious rectors of universities, and publishing philosophical books in Latin and Italian, in prose and verse, with the main object in view of showing the fallacies of the current philosophy.

Bruno was possessed, for the furtherance of his task, of a staunch consciousness of the truths which had flashed on his mental insight, of a large amount of original learning derived

from Greek and Latin sources, of an extensive knowledge of mathematics, of astronomy, and natural sciences, according to the degree of development these had reached at that time. But he also united to such acquirements an unbridled imagination, a fanciful disposition to trace out ungrounded connections and superficial analogies, and a vain relish to play with high sounding words over unfathomed mysteries, rather than to expound methodically the part of truth he had realized.

Relying on the spirit of independence occasionally opposed by the republic of Venice to popish persecutions, he returned in an ill-advised moment to Italy, and established himself as a private teacher at Padua, where, at the request of the inquisition, the Venetian government caused him to be arrested in 1595, and given up a prey to the Roman tribunals. Having been kept for two years in the prisons of the holy office at Rome, and vainly urged to recant, he was doomed at last to be burned alive as a heretic and apostate, the sentence ending by these remarkable words, "ut quam clementissime et citra sanguinis effusionem puniretur," such being the cruelly ironical formula by which the inquisition was used to design the death at the stake. Bruno, unflinching to the last, listened fearlessly to the reading of the sentence, and boldly replied to his judges—"Majori forsitan cum timore sententiam in me dicitis, quam ego accipiam." He was executed at Rome in Campofiore on the 17th of February, 1600. A detailed account of his trial and death is to be found in a letter of Scioppius to Curr. Rittershusio (see J. Brukeri *Hist. Phil., cap. de Jordano Bruno Nolano*).

We cannot attempt to give here a complete outline of the philosophical system of Bruno, and must limit ourselves to some of the principal features of it. The leading spirit which pervades the whole of his works is a deep feeling of the unity and inward reality of the universe: a comprehensive conception of the two elements of philosophy—spirit and matter, God and the world—as intimately *one*. The blind followers of Aristotle, misunderstanding their own master, had, according to Bruno, lost hold of the true principle of philosophy, having no idea of the supreme unity of all things and of the organism of life in the universe. Matter is not in his conception a dead aggregate of atoms passively waiting for an external act of vivification, but it is the very implement and condition of life, or rather the organic process and manifestation of its evolution, which has no end. With this metaphysical theory the other one of the infinity of the universe and of the worlds is strictly connected—(see the dialogue "Dell' Infinito, Universo e Mondi," l. c.)—a subject which he treats with great acuteness against the Aristotelian and Ptolemaic assumption of the world being placed in a definite locality. Having diligently studied the system of Copernicus, Bruno embraced with enthusiasm the new doctrine, and defended it against the Peripatetics with a truly heroic devotion.

There is an intimate connection between Bruno's ontology and his moral philosophy. God being at the same time a perfect *Form*, a rational *Cause*, and an infinitely good *Will*, the same attributes are to be found, in due proportion, in the phenomena of the world. There is consequently, beauty and order, rationality and final tendency towards perfection in every stage of being. The soul of man is, through the same reason, a free, conscious power called upon to fulfil its own law of development in the universe. Evil and deformity, as well as death, are not real entities, or self-grounded ideas—"in aliena specie cognoscuntur, non in propria, quæ nulla est." (*De umbris idearum.*)

The psychology of Bruno is an emanation from his ontology. There is an inner affinity between the *object* and *subject*, between the work of God in the universe and the understanding of man. But the reflection of divine reality in the human intellect is comparatively shadowy. Man cannot reach absolute truth. He must be satisfied with images more or less imbued with the reflected light of it—*umbræ idearum*. The effusion of light from the central fount of being—*actus primus lucis*—through the substance of the universe—*materia prima*—and its accidental modifications, gradually weakens as it spreads farther and farther from its source.

Besides his works on metaphysical and scientific subjects, Bruno wrote moral satires, generally in the form of dialogues, and one comedy, "Il Candelajo," against the corruption of his times. Among these, the "Spaccio della Bestia trionfante," and "La Cabala del Cavallo Pegaseo," deserve special mention. But the most important, perhaps, among the moral writings of Bruno is that which he rightly inscribed, under the title of "Gli Eroici Furori," to his generous friend and patron in England, the great Philip Sydney—a work in which he gave vent to his highest aspirations towards divine beauty and perfection, tracing out the noble struggles of the intellect in its conquest of truth and goodness, and the efficiency of the *will* in this militant mission.—For a complete catalogue of the writings of Bruno, see, besides Bruker and Buhle, the preface to the edition of his Italian works, by Wagner.—A. S., O.

* BRUNOFF or BRUNOW, Baron Philip, one of the most distinguished living statesmen of Russia, born at Dresden in 1794; he entered the Russian service in 1818, at the time of the congress of Aix la Chapelle. Count Capo d'Istria immediately formed a high opinion of his capacity, and intrusted to him and Counsellor Sturdza the task of compiling a civil code to be applied to the government of the Roumane population of Bessarabia, then a recent conquest. He assisted at the various congresses of Troppau, Laybach, and Verona, in the quality of secretary to the embassy. Count Nesselrode appreciated his talents, and placed him at the head of his own chancellerie. The celebrated answer of the Russian cabinet to the Anglo-French remonstrance at the treaty of Unkiar-Skelessi in 1832, has always been attributed to Brunoff. From 1840 to 1854 he acted as Russian plenipotentiary in England, and began the exercise of his functions in that capacity with the masterly treaty of the 15th July, 1840, which, on the eastern question, united England, Russia, Prussia, and Austria, against France. The honour of that achievement is universally allowed to belong to Brunoff. He exerted himself to prevent that interruption of diplomatic relations between England and Russia which preceded the Crimean war. At the close of the war Brunoff was sent as ambassador to Berlin, and in 1857 was again nominated ambassador to London.—M. Q.

BRUNSWICK, House of, an ancient German family of princely rank, descended from Albert Azo I., margrave of Este in Italy, who died in 964. Guelph, great-great-grandson of this prince, inherited from his mother, daughter of Guelph II, the duchy of Bavaria, and founded the junior house of Guelph, from which the Brunswick family sprung. One of his descendants, named Otho, was invested with the province of Brunswick as a fief of the empire in 1235, and was recognized as the first duke of Brunswick. Several branches soon diverged from the parent stem. Ernest, the Confessor, a staunch supporter of the protestant cause—born in 1497; died in 1546—was the founder of both branches of the existing dynasty—Brunswick-Wolfenbüttel and Brunswick-Luneburg. One of his descendants, Ernest Augustus of Brunswick-Luneburg, joined the allies in the great war against Louis XIV. of France, and was rewarded with the long-desired title of elector of Hanover, which was procured for him through the exertions of King William III. of England. (See Hanover.) George, a son of the elector, succeeded to the crown of Great Britain on the death of Queen Anne in 1714. Duke Augustus, who died in 1666, was distinguished for his literary tastes, and wrote several works under the designation of Gustavus Selenus. On his decease, the youngest of his three sons became duke of Bevern, and founded the line of that name. The two elder, Rodolph Augustus and Anthony Ulrich, became joint rulers of Brunswick-Wolfenbüttel. The latter published a number of novels, in 6 vols. 4to, and in 1710 renounced the hereditary faith of his family, and joined the Romish church. (See Carlyle's *Life of Frederick the Great*, vol. ii., p. 376.) His great-grandson married, in 1739, Anne, duchess of Mecklenburg, heiress of all the Russias. Iwan, the son and heir of this couple, was murdered in 1764, and they were exiled to Siberia. As the sons of Anthony Ulrich died without male issue, Ferdinand Albert, of the line of Bevern, succeeded to the dukedom in 1735. One of his sons was the celebrated Prince Ferdinand, "a cheerful, singularly polite, modest, and well-conditioned man withal," who entered the Prussian service, acquired great reputation as a soldier in the Thirty Years' war, and in 1757 gained the battles of Crefeld and Minden, and drove the French out of Westphalia, Lower Saxony, and Hesse-Cassel. Another son, Lewis Ernest, was long captain-general of the United Provinces, but was expelled by the popular party in 1787. After a reign of a few months, Ferdinand Albert died in 1735, and was succeeded by his son, Charles, who in 1754 transferred the seat of government to Brunswick, and there founded the celebrated Collegium Carolinum. He was succeeded in 1780 by his son, Charles

William Ferdinand, the most celebrated, but also one of the most unfortunate princes of his house: born, 1735; killed, 1806. He devoted himself to the military profession, and, at the head of the Brunswick auxiliaries, distinguished himself in the Seven Years' war—rendering signal service to his uncle, Frederick the Great. In 1764 he married Augusta, princess of Wales, and on the return of peace, devoted himself to the improvement of his ancestral dominions, which he governed with great wisdom. On the breaking out of the French revolution, he was appointed in 1792 to the command of the Prussian and Austrian armies, which invaded France for the purpose of re-establishing the old constitution of that kingdom. But in two successive campaigns he was foiled by the revolutionary generals; and, disgusted with his ill-success and the conduct of his Austrian allies, he resigned his command, and withdrew to his own territories. In 1806, when Prussia declared war against France, the duke was summoned from his retirement to take the command of the Prussian forces. But borne down by years, ignorant of the new system of warfare which the French had introduced, and at the head of an army morally disorganized and physically inferior to the enemy, the aged duke was altogether unfit to contend against Napoleon. He was first outmanœuvred, and then signally defeated, at the battles of Jena and Auerstadt, fought on the same day, October 14. The unfortunate prince died of his wounds at Ottensee, near Hamburg, on the 10th of November, and his duchy was seized by Napoleon, and incorporated with the new kingdom of Westphalia. His son, William Frederick, recovered possession of his ancestral dominions when the French were driven out of Germany in 1813. He had served with considerable distinction under his father in the campaigns of 1792, 1793, and 1806; and on the renewal of hostilities with France after the return of Napoleon from Elba, the duke joined the allied forces in Belgium with his black Brunswickers, and was killed fighting bravely at their head in the battle of Quatre Bras, 16th June, 1815, in the forty-fourth year of his age. (See Byron's *Childe Harold*, canto iv.) His eldest son, Charles, then a minor, succeeded him; but his mismanagement of the affairs of his duchy so exasperated his subjects, that they rose in insurrection against him, September, 1830, and compelled him to seek safety in flight. On the 2nd of December following, the Germanic confederation resolved that the sovereignty of Brunswick should be transferred to his brother, William, prince of Oels, who accordingly assumed the government on the 25th of April, 1831.—J. T.

BRUNTON, Mrs. Mary, authoress of "Self Control" and "Discipline," two novels which long enjoyed a remarkable popularity, and are still esteemed as among the best specimens of the moral tale, was born in the island of Barra in Orkney in 1778. Her father, Colonel Thomas Balfour, was a cadet of one of the most respectable families in Orkney, and her mother a niece of the earl of Ligonier. The greater part of her education, which at an early period of her life included an acquaintance with French and Italian, she owed to her mother, who appears to have been a woman of rare gifts and accomplishments. In her twentieth year she married the Rev. Alexander Brunton, minister of the parish of Bolton in East Lothian, afterwards professor of oriental languages in the university of Edinburgh. Her first work, "Self Control," was published in 1811. It was followed by "Discipline," which sustained, but did not increase her popularity. She was engaged on a third tale, "Emmeline," when, to the great grief of her numerous circle of friends, she died at Edinburgh in 1818. "Emmeline" was subsequently published by her husband, with a prefatory memoir.—J. S., G.

BRUSASORCI. See Riccio.

BRUSSELS, Roger of. See Vander Weyde.

BRUTO or BRUTI, Giovanni Michele, a Venetian historian, was born towards 1515. A consummate scholar, Stephens Battori invited him to Transylvania, and commissioned him to write the history of that country. Having followed that prince to the court of Vienna, he was appointed by two successive emperors, Rodolphus II. and Maximilian, imperial historiographer of Austria. His "History of Florence," down to the death of Lorenzo de Medici in 1492, although incomplete, is considered one of the best literary productions of that age. The "Life of Callymachus Experiens," the academical name of Filippo Bonaccorsi, written in the choicest Latin, is also from his pen. He died in Transylvania, in a state almost bordering on indigence, towards the end of the sixteenth century.—A. C. M.

BRUTUS, the name of a family belonging to the plebeian house of the Junii, the most distinguished members of which are—

L. Junius Brutus, the supposed founder of the family. He belongs rather to poetry than to real history. He was the son of M. Junius and Tarquinia, the sister of the last of the Tarquins. His elder brother, after his father's death, was put to death by the tyrant, his uncle, in order that he might possess himself of his wealth; and Lucius only saved his life by the affectation of semi-idiotcy—whence his name of Brutus. When Titus and Aruns, two of the sons of Tarquinius, were sent by their father to Delphi to consult the oracle respecting a terrific prodigy that had appeared to him, Brutus accompanied them. Soon after this, while the king was besieging Ardea, occurred the outrage by Sextus, the third son of the tyrant, on the chaste Lucretia. After she had summoned her husband and her father, with other friends, to her presence at Collatia, and, having revealed to them her dishonour, had plunged a knife into her breast, Brutus, while the rest stood speechless, drawing it forth from the wound, swore, and called upon all the bystanders to swear, to pursue to destruction by fire and sword, Tarquinius and all his impious race. All took the oath, and led by Brutus, after placing the body of Lucretia upon a bier, they brought it into the forum. When he had sufficiently roused the passions of the men of Collatia, Brutus led a large body of them to Rome. In the commotion that followed the monarchy fell, 244 years after the founding of the city; and Brutus was chosen one of the two new officers, named consuls, on whom the supreme government of the state devolved. Soon after this, a conspiracy to restore the exiled king was detected, in which the two sons of Brutus had the principal share. The story of the stern father ordering and himself presiding over the execution of his sons is too well known to require recapitulation. When Tarquinius, having obtained the aid of the Veientines, invaded the Roman territory, Brutus led an army to meet him, and engaging in single combat before the battle with Aruns Tarquinius, lost his own life after killing his antagonist.

Decimus Junius Brutus Albinus, one of the assassins of Julius Cæsar. He had served under Cæsar in the civil war, and had been nominated by him, shortly before his assassination, to the command of the province of Cisalpine Gaul. After the ides of March, Decimus Brutus, finding that nothing was to be done at Rome, repaired to his province. Unable to cope with Antony, who was shortly after appointed to supersede him, and mistrusting Octavius, he sought the assistance of Plancus in Gaul. But before long, Plancus joined Antony; and Brutus, being deserted by his soldiers, and betrayed by a Gaulish chief in whom he had trusted, was put to death by Antony's orders.

M. Junius Brutus, son of M. Brutus, an officer in the army of Lepidus, born in the year B.C. 85. In the civil war between Cæsar and Pompey, Brutus was actively engaged on the side of Pompey, and did good service in the operations about Dyrrachium. At Pharsalia, Cæsar gave special orders to his soldiers to save the life of Brutus. To this he was probably moved by Servilia, the mother of Brutus, with whom he is said to have intrigued. After the battle Brutus fled to Larissa, and there gave himself up. He immediately accepted employment from the conqueror, while his uncle, Cato, a man of sterner mould, after a fruitless campaign in Africa, killed himself rather than yield. He was greatly honoured and trusted by Cæsar, being appointed, successively, proconsul of Cisalpine Gaul and prætor urbanus. At the beginning of the year 44, he entered into the famous conspiracy to kill the dictator. The morose and envious Cassius seems to have originated the plot, and to have worked upon the vanity of Brutus, by appealing to the example of his namesake, who delivered Rome from the tyranny of the Tarquins. The assassination took place on the ides of March. Cæsar, according to Plutarch, ceased to resist when he saw Brutus coming against him with his drawn sword, but, veiling his face, submitted to his doom. After the murder, an act of oblivion for all concerned was at first passed by the senate. But distrusting the temper of the people, and still more that of the old soldiers of Cæsar, who began to flock up to Rome, Brutus and Cassius retired to their estates in the country, where they remained for several months inactive. When, however, the senate had assigned provinces in Asia to Brutus and Cassius as out-going prætors—to Brutus Crete, and to Cassius Cyrenaica, foreseeing that they would have to enter upon a struggle for their very existence, they gladly left Italy. Brutus arrived in Asia in the

autumn of 44. Instead of confining himself to the province assigned to him he went to Athens; ingratiated himself with the Romans of high family whom he found there; persuaded Appuleius to deliver to him a large sum of public money which he was taking up to Rome, and Q. Hortensius to hand over to him, instead of to C. Antonius, the lawful proconsul, the province of Macedonia; tampered successfully with the troops of Dolabella and other officers; and, by these and similar means, made himself master of Achaia, Macedonia, and Illyricum, and of an army of seven legions. Yet the senate, on the motion of Cicero, ratified without hesitation all his measures! After the sanguinary proscription at Rome in 43, by Octavius, Antony, and Lepidus, many of the aristocratical party fled to Brutus for protection. At the end of the year Brutus and Cassius met at Sardis, and arranged a plan of operations against the triumvirs. But their dilatory and vacillating measures showed that they were no match for Antony, a soldier trained in the school of Cæsar. In the autumn of 42 the armies met at Philippi, with such result as might have been anticipated. The first action, which might have been a victory, was changed by the weak and premature despair of Cassius into a defeat. In the second action Brutus was completely defeated; and, being cut off from his camp, fled with some of his friends to a narrow lonely glen not far from the field of battle. We must refer to Plutarch for the striking story of his behaviour during his last hours, till the moment when he fell on Strato's sword. Brutus was twice married—to Claudia, whom he divorced, and to Porcia, the daughter of Cato.—T. A.

BRUYÈRE, Jean de la. See La Bruyère.

BRUYN, John de, professor of natural philosophy and mathematics at Utrecht, was born at Gorcum in 1620. After having applied himself closely to study in various places, he settled at Utrecht, and became the pupil of Professor Ravensberg, whom he succeeded as professor of natural philosophy and mathematics. He wrote "De Vi Altrice;" "De Corporum Gravitate et Levitate;" "De Cognitione Dei Naturali;" and "De Lucis Causis et Origine." He died in 1675.—T. J.

BRY, Johann Dieterich (Theodorus) de, a celebrated engraver of the 16th century, has executed many valuable works on botany, containing delineations of plants. His works are entitled "Florilegium" and "Anthologia."—J. H. B.

BRY or BRIE, Theodore de, an eminent German engraver and great worker, born at Liege in 1528. He set up at Frankfort as printseller and bookseller, studying the works of Sebald Beham. He preferred street processions and parties of shaved and feathered men, working with his graver in a neat, free style, drawing the heads especially with peculiar spirit and expression. Brie died in 1598.—His two sons, John Theodore and John Israel, both became engravers. They executed a "Triumph of Death," &c., and a portrait of Mercator.—W. T.

BRYAN or BRYANT, Sir Francis, an English statesman and man of letters of the sixteenth century. After his education at Oxford, and some years spent in travel, we hear of him in 1522 attending on the earl of Surrey in the expedition to the coast of Brittany, and leading successfully the troops sent against the town of Morlaix, for which service he was knighted. He was afterwards sent on several diplomatic errands to Spain, France, and Rome, and was gentleman of the privy chamber to Henry VIII. and his son. In the reign of the latter, he joined an expedition into Scotland, and distinguished himself at the battle of Musselburgh. He was sent to Ireland in 1549 as lord-chief-justice, and died there in the following year. He wrote some pieces which are found, with the productions of Wyat and Surrey, in a collection of poems by uncertain authors, printed in 1565.—J. B.

BRYAN, George, an American jurist and politician of the revolutionary period, descended from an old and respectable family, was born in Dublin about 1730, emigrated to America at an early age, and lived in Pennsylvania over forty years. In 1776 he was named vice-president, and in 1778 became acting president of the supreme executive council of Pennsylvania. While a member of the legislature in 1779, he projected and procured the enactment of a law for the gradual abolition of slavery. In 1780 he was appointed a judge of the supreme court of Pennsylvania, which office he held till his death in January, 1791. He was a conspicuous opponent of the adoption of the federal constitution.—F. B.

BRYAN, Michael, author of the celebrated "Biographical and Critical Dictionary of Painters and Engravers," was born at Newcastle in 1757. He resided in Flanders from 1781 till 1790, and on his return became known as an accomplished connoisseur of paintings. He was employed to introduce to the British public the well-known Orleans collection. His dictionary, the fruit of many years' research and study, was published in 1812, and still retains its place as a standard work.—J. B.

BRYANT, Charles, an English botanist of the eighteenth century, published a history of esculent plants, a dictionary of the ornamental trees, shrubs, and plants cultivated in Great Britain, and an account of two species of lycoperdon.—J. H. B.

* BRYANT, William Cullen, an eminent American poet and man of letters, was born November 3, 1794, at Cummington in western Massachusetts. When he was but thirteen years old he wrote "The Embargo, or Sketches of the Times, a satire," and the "Spanish Revolution and other Poems," Boston, 1808. The youthful poet was entered at Williams college in 1810, but left it before graduation, to begin the study of law. He was admitted to the bar in 1815, and was engaged in legal practice for ten years, mostly at Great Berrington, Mass. In 1825 he finally quitted the profession, and went to reside in the city of New York, where he has since exclusively devoted himself to literary pursuits. "Thanatopsis," the unrivalled production of a youth only eighteen years old, was published by him in the *North American Review* in 1816. In 1821 Bryant published at Cambridge a volume containing "The Ages," "Thanatopsis," and a few other of his finest productions. The book established his position in the front rank of English poets. All the pieces in it are polished to the last degree of nicety, but they cannot be said to betray labour, for theirs is the highest art that conceals art. The forms of expression, the imagery, and the general turn of thought, are perfectly simple and natural. The first outbreak of Bryant's genius was the most rich and abundant. Since the appearance of "The Ages," he has published only short poems, and at considerable intervals. The whole of his published poetry, the production of a full half century, is contained in a single volume of very moderate size. Several of Bryant's poems appeared first in the *New York Review*, which he edited in 1825–27. In 1826 he became the editor of the *Evening Post*, one of the oldest and most influential newspapers in the United States, with which he has ever since been connected. Bryant has always been a generous and uncompromising advocate of free soil and free institutions. He has also laboured effectually to diffuse a taste for the fine arts in America, has been president of several associations for this purpose, and has always shown himself a kind and judicious friend to young artists. As a prose writer, his style is pure, easy, and idiomatic. Few who have been compelled by circumstances to write so much, have written so uniformly well. He has twice visited Europe, travelling over the British isles and a large portion of the continent. Mr. Bryant resides at Roslyn, a beautiful village on the Sound, at a short distance from New York.—F. B.

BRYDGES, Sir Samuel Egerton, Bart., a well-known and highly-gifted writer, was born at Wootton, county of Kent, in 1762. He was educated first at the grammar school at Maidstone, then at the King's school, Canterbury, and in October, 1780, entered Queen's college, Cambridge, where he remained two years. He was called to the bar in November, 1789, but never practised. In 1790, after the death of the last duke of Chandos, his elder brother, the Rev. E. T. Brydges, was induced by his persuasion to prefer a claim to the barony of Chandos; but in June, 1803, the house of lords rejected the claim. This result was deeply mortifying to Sir Samuel, and coloured the remainder of his life. He complained bitterly, and through every possible channel, of the injustice of the decision, and used to add to the signature of his name—"Per legem Terræ Baron Chandos of Sudeley." The best authorities, however, believe his pretensions to be utterly unfounded. In 1808 he received the order of St. Joachim of Sweden, and in 1814 was created a baronet. He represented Maidstone from 1812 to 1818. On the loss of his seat he quitted England, and spent the remainder of his long life on the continent. He died September 8, 1837, at Champagne Gros Jean, near Geneva, in his seventy-fifth year Sir Egerton is a very voluminous author. His most important works are a volume of sonnets and other poems, which possess great merit; "Censura Literaria," a curious and valuable bibliographical work in ten volumes 8vo; "Memoirs of the Peers of England during the reign of James I.;" "Res Literariæ," three volumes; "Letters from the Continent;" "Letters on Lord

Byron;" "Recollections of Foreign Travel;" "Stemmata illustria, præcipue regia;" his own "Autobiography, Times, Opinions, and Contemporaries," in two volumes 8vo; an edition of Collins' Peerage, in nine volumes 8vo; a number of poems, novels, works on politics and political economy, &c. &c. He established a private printing-press at Lee Priory, from which a number of valuable and curious works issued. Sir Egerton was undoubtedly a man of real genius, and of high accomplishments of a certain class; but both his usefulness and happiness were sadly marred by his inordinate pride and ambition, and by his eccentricities and unsteadiness of purpose.—(*Gent. Mag.*, vol. viii.)—J. T.

BRYDONE, PATRICK, known as the author of a "Tour through Sicily and Malta," was a native of Scotland, where he was born in 1743. As a travelling tutor, he made several excursions to the continent, visiting Sicily and Malta in 1770. His book appeared in 1773, and attracted considerable attention, especially on account of some speculations, borrowed from Recupero, which he introduced with regard to the age of the earth, as calculated from the number of eruptions of Mount Etna, shown by the strata of the lava. Brydone was made comptroller of the stamp-office. He found time to devote himself to experiments on electricity, which won him honour in the Royal Society. His later years were spent in retirement at Lennel house, near Coldstream, where he died in 1818. He is the "reverend pilgrim" in the stanzas of Marmion descriptive of the hero's halt at "Lennel's convent."—J. B.

BRYNE or BRYAN, ALBERT, organist of St. Paul's cathedral at the time of the great fire of London in 1666. He was a pupil of John Tomkins, and succeeded Dr. Christopher Gibbons as organist of Westminster abbey in 1667. Many of his services and anthems exist in the books of the various cathedrals. He died in the reign of Charles II., and was buried in the cloisters of Westminster abbey.—E. F. R.

BUAT, CHEVALIER DU, knight of the order of St. John of Jerusalem, of the order of St. Louis, and colonel of the royal engineers of France. He published a first work on hydraulics in 1779, founded on the experiments of previous authors; but seeing the necessity of further experimental knowledge on many points, he obtained an annual grant from the government for that purpose, which he applied in the most judicious manner for four years, making experiments—chiefly on the resistance of fluids, and on their flow in tubes and channels, and through orifices—which formed the foundation not only of his own mathematical researches, but of most of those of subsequent writers on hydraulics down to the present time. In conducting those investigations, Du Buat may be said to have invented a new mode of combining theoretical reasoning with experiment, peculiarly suited to branches of science in that imperfect and provisional state in which hydraulics then was and still continues. His experiments, with the theoretical conclusions founded on them, were published in two octavo volumes in 1786, under the title of "Principes d'Hydraulique," forming a work which will always be held in the highest esteem by those who appreciate the right method of inquiry in physico-mathematical science. The most important of Du Buat's discoveries, and that which forms the key to all the rest, is the law that the friction of a mass of fluid (which either directly or indirectly is the only cause of resistance to its motion, or to that of a solid body through it) is independent of the pressure, and is proportional to the density of the fluid, to the extent of the surface of contact between the fluid and the body along which it glides, and *very nearly* to the square of their relative velocity.—W. J. M. R.

BUCER, MARTIN, a celebrated reformer, was born at Schlettstadt in Alsace in 1491. When not quite fifteen years of age he entered the Dominican order, and repaired to Heidelberg, and entered on the study of Hebrew, Greek, and theology. Having listened to a conference between Luther and some scholastic doctors, he was deeply impressed with many of the reformer's opinions, admiring, as he phrases it, "his Pauline clearness and comprehensive Biblical knowledge." On his formally espousing the new doctrines, he was bitterly persecuted, but was received by the Palsgrave Frederick, who made him his court-chaplain in 1521. In the following year he resigned this situation and married a nun. Changing his residence more than once, he was reduced to extreme poverty, and betook himself to Strasburg. Catholicism had been considerably shaken in that city already, and Bucer willingly and energetically threw himself into the movement, and was unanimously chosen minister in 1524. The sacramentarian controversy had begun to divide the reformers, and Bucer was anxious to adopt healing measures. His own opinions on the eucharist were, at this period, fully nearer those of Zuingle than those of Luther. But his efforts with both parties were to no purpose, and Luther and he exchanged some hard and unworthy words. At a famous consultation at Marburg, Bucer took part with the Swiss, holding to the notion of "Christ being ever present, *by his Spirit*, in the sacrament." Bucer took a part in many other attempts at mediation between the conflicting parties, but these attempts were vain, and he only earned the title of a time-server. Such was Bucer's love of peace, that he entered into a conference with the catholics, doing so, however, at the command of the emperor. But he would not subscribe to the Augsburg *Interim;* and as his firmness involved him in no little danger, he accepted the invitation of Archbishop Cranmer, and landed in England in April, 1549. The king appointed him professor of theology at Cambridge, and the university conferred upon him the title of D.D. King Edward had a great respect for him, and on one occasion sent him a hundred crowns to buy a German stove. But his constitution had been shattered, and the return of a previous ailment cut him off on the 28th of February, 1551. He was buried with great pomp. During the reign of Mary in 1554, his tomb was broken into, and his bones disinterred and burnt. Queen Elizabeth rebuilt his monument in 1560.

Bucer was a man in whom the spiritual had the ascendancy over the intellectual portion of his nature. He was fond of peace at almost any price, but compromise served no purpose in that keen polemical age. He must have been reckoned a man of tact, but his pacific enterprises usually failed. He could not create the current, but he nobly strove to direct it. His works are numerous, and indicate talent and industry. They are distinguished, not by any original power, but by facility of illustration and promptitude of argument, and are enriched with a vigorous piety, and a hearty desire to secure the progress of truth and the peace of the church. Some of Bucer's commentaries are not without value in the present day. As a reformer, he had neither Luther's courage, Melancthon's erudition, nor Calvin's logical faculty; his action was confined to a subordinate sphere; strong partisans suspected him, but his toils and sufferings prove his integrity. His character was so pure, that it was never assailed, even in those days of unscrupulous calumny and satire.—J. E.

BUCH, LEOPOLD VON, one of the greatest of modern geologists, born in Uckermark, on the banks of the Oder, in 1774; died in the spring of 1853. His labours constitute an epoch in the science of his predilection. The life of Von Buch was essentially a life of transition: he began as the disciple of Werner; when his labours closed, no doubt could rest in any candid mind, that he had destroyed the authority of that great master. The early progress of rational geology evolved the conflict of two systems, that soon became two conflicting *schools*. At the head of one was Von Buch's teacher, Werner of Freyberg. It was the fixed opinion of Werner, who lived and wrought mainly among the stratified rocks, that all rocks now existing have been laid down by the action of water—some in the way of the mere subsidence of materials suspended for a time in the primal ocean—others in a crystalline form, because of the slow separation of materials originally held in solution by that ocean. Fortunately, Von Buch had the genius of the traveller, as well as the acuteness and sternness of the explorer; and the conclusion he finally reached was deduced from inspection of the most striking and spacious aspects of Nature within range of our European continent. At Perugino, and in presence of Vesuvius, he learned that the volcanic forces could not be exceptional disturbances, and lightly dismissed as such. His letters from these regions are written under a pervading sense of the wonderful. In search of farther insight, he turned his steps towards Auvergne. In 1751, the Frenchman Guettard first penetrated the character of this remote and mysterious region; and, twelve years later, Desmarets traced through it a long chain of extinct volcanoes, associated with countless and gigantic masses of basalts, or "giants' causeways," mingling apparently with fresher lavas and ashes still more recent. This, and much more than Desmarets could see, burst upon the full although only half-opened eye of Von Buch. Gazing on the long chain of Puys that stretch away down from Mont Doré, he saw, as if by presentiment, that he was surely looking on more than a group of independent volcanoes—that the entire mass of Mont Doré might

have been elevated by subterranean forces, of which the numberless craters covering the plateau were but individual and subordinate outlets! Vesuvius, even, and Etna, and all these extinct but at one time blazing Puys, thus shrunk into mere isolated vents, communicating with the seat of some mighty igneous force, far down below the surface of the globe. Our geologist could of course be a Wernerian no longer; but something was still wanting to the solidity and sufficiency of the basis of an edifice like that imagined by the pioneers of the Plutonic school. Volcanoes—even those masses of Auvergne—are, if compared with the regions occupied by the crystalline or granitic rocks, trifling in extent, and poorly representative of energies that could have given birth to our stupendous primitive mountains. Von Buch next looked towards the Scandinavian peninsula. His Neptunism received its deathblow there; and the blow resounded through the scientific world. In the environs of Christiania, and elsewhere in a great number of places, he found mountains of porphyry resting on limestone, and enormous masses of granite leaning on stratified beds full of petrifactions. The system of Werner could be sustained no longer;—Von Buch's early faith was conclusively done for!—But still larger views soon broke on our geologist. What he had seen dimly indicated in the soil of Auvergne, became matter of demonstration in Sweden. For more than half a century previous to Von Buch's visit, the inhabitants of the sea-coast of that country had marked a gradual retirement of the ocean. Satisfying himself that the fact is rigorously true, the inquirer exclaims—"How strange a phenomenon, and to how many problems does it give rise!...We can reach no other result than that a slow and general rising of Sweden is taking place—from Fredericshall to Abo, and probably to St. Petersburg." It was years before Von Buch traced all the consequences of this astonishing result; but he succeeded in the end in laying, through means of it, the sure foundations of the rational *dynamics* of geology. Farther instructed, and confirmed by his subsequent voyage to the Canaries, of which he has left so pleasing a record, he bequeathed as fixed points of all future science—(1) the doctrine of the elevation alike of mountains and continents; (2) an analysis of the mechanism of the formation of volcanoes; (3) the theory of the shifting of the beds of oceans, in connection with the elevation of mountains; and (4) the determinate and marvellous significance of the *unconformity* of strata—a phenomenon never before interpreted, but which is nothing else than a key to the periods and comparative ages of the great revolutions of our globe. Truths like these could be reached only by a master-mind. They are, indeed, only inductions: would that many which have succeeded them were as pure! His separate contributions on specific points are numerous and invaluable. His manner of existence was simple and retiring—affected, in a certain degree, by a racy peculiarity. He was the true working geologist; never shrinking from toil, and able to endure it.—His friends were the most distinguished men in Europe. Alexander Humboldt left, in a few words of affection, the confession how much he loved him, and how deeply he felt that science should deplore his loss.

BUCHAN, David, a skilful and accomplished officer belonging to the royal navy of Britain, is entitled to notice mainly from his connection with enterprise in the arctic seas. In 1818 he was intrusted with the charge of the *Dorothea* and *Trent*, two vessels fitted out by the British government for the purpose of seeking a passage from the Atlantic ocean into the Pacific, through Behring Strait, by way of the pole. Lieutenant (afterward Sir John) Franklin, in command of the *Trent*, was Buchan's companion on this enterprise. For a narrative of this remarkable voyage we are indebted to the pen of Captain Beechey, who bore a share in it. (See Beechey, F. W.) Buchan was subsequently employed upon the Newfoundland station, and held for several years the office of high-sheriff of Newfoundland, to which he was appointed in 1825.—W. H.

BUCHAN, David Stewart Erskine, earl of. See Erskine.

BUCHAN, Elspith, a crazy Scottish matron, whom, as the leader of a small but enthusiastic sect of fanatics, it would have been proper to call an impostor, if her impositions had only been a little more successful. She was born at Fitney-Can, between Banff and Portroy, in 1738. Shortly after her marriage with Robert Buchan, a potter in Glasgow, she assumed those high but undefined pretensions to an apostolic character, which her name but too ludicrously recalls; and having persuaded a certain Mr. Hugh Whyte, a relief clergyman of Irvine, to undertake the promulgation of her evangel, she soon found herself surrounded by a score or two of adherents, some of whom, strange to say, had neither the excuse of ignorance nor idiocy. Irvine was at first the head-quarters of the Buchanites; but in 1784, having been subjected to some annoyances by their fellow-townsmen, they migrated, to the number of forty-six persons, to a farmhouse two miles south from Thornhill, and thirteen from Dumfries. In 1791 Mrs. Buchan had still a few followers, to whom her last injunctions were communicated with the same confidence as those she had laid on her first apostle. They were to understand that she was in reality the Virgin Mary; that she would only sleep a little as if she were dead, and return to conduct them to the New Jerusalem; and they were to keep all that as an inviolable secret. She died in May, 1791. Her deluded votaries, among whom still figured the unfortunate clergyman, would not bury her, but built up the coffin in a corner of the barn, expecting her speedy resurrection. To conclude this strange tale of imposture, some country people who pitied its victims as much as they abhorred the memory of its heroine, consigned her bones to the dust, also expecting a resurrection, but not in haste.—J. S., G.

BUCHAN, John Stewart, earl of, second son of Robert, duke of Albany, regent of Scotland, and grandson of Robert II. of Scotland; born in 1380; died in 1450. In 1420 Buchan passed over to France at the head of 6000 Scotch troops to the assistance of the dauphin, afterwards Charles VII., then hard pressed by the English; and on the 22nd of March, 1421, gained a signal victory at Beaugé in Anjou over an English army under the duke of Clarence, brother of Henry V., who was slain in a personal encounter with the earl. For this service the dauphin rewarded Buchan with the office of constable of France. He was killed at the battle of Verneuil, 17th August, 1424, which was lost by the imprudence of the count of Narbonne, who disobeyed the orders given by the constable.—J. T.

BUCHAN, William, M.D., author of the popular work named "Domestic Medicine," was born at Ancrum, Roxburghshire, in 1729. His father intended him for the church, but his taste for medical study, which had been very early displayed, thwarted the paternal purpose; for though entered at the university of Edinburgh as a student of divinity he devoted his time to mathematics, botany, and the usual branches of a medical course. Having been nine years at the university, he began practice in Yorkshire, and was soon appointed physician to the Ackworth Foundling hospital, a position in which he learned much that was of service to him in writing his well-known book. Parliament having withdrawn the grant for the support of the Ackworth institution, Dr. Buchan removed to Sheffield, where he practised till about 1766, when he returned to Edinburgh. His practice there was not extensive. He devoted himself mainly to the preparation of the "Domestic Medicine," which was published in 1769. Its nature can be best described by quoting the title in full—"Domestic Medicine; or, the Family Physician—being an attempt to render the medical art more generally useful, by showing people what is in their own power, both with respect to the prevention and cure of diseases: chiefly calculated to recommend a proper attention to regimen and simple medicines." The work was prepared on a plan similar to Tissot's Avis au Peuple, and was received with extraordinary popular favour. It was said, that for nearly forty years, the publisher realized £700 annually for its sale, that being the exact sum which the author had received for the copyright. Dr. Buchan's book was soon translated into almost every language of Europe, and its author received congratulatory letters from all quarters. His great fame induced him to remove to London, where he enjoyed a lucrative practice till his death on the 25th February, 1805. He left a considerable number of medical works, but his fame must rest on the "Domestic Medicine," which is still found in many a family library, especially in rural districts.—J. B.

BUCHANAN, Dr. Claudius, vice-provost of the college of Fort-William, Bengal, the able and scholarly author of the "Christian Researches," was born at Cambuslang, near Glasgow, in 1756. In 1787, having completed his curriculum at the university, he conceived the romantic idea of making the tour of Europe on foot, in the character of a fiddler! but had only reached North Shields, when he abandoned the project as too

formidable, and with difficulty obtained the situation of clerk to an attorney. In this capacity, with a salary of £40, he managed to subsist nearly a year, all which time he pretended in his letters to his parents to date from Florence. In 1789 he made the acquaintance of the admirable John Newton, and through him of an influential and wealthy gentleman, who immediately conceived so high an opinion of the young man, that he sent him to Cambridge at his own expense, to prepare for the church. Having been ordained by the bishop of London, he became the curate of his tried and loved friend, Mr. Newton, but had only been in that position a few months, when the offer of a chaplaincy in India was made to him, which he immediately accepted (1794). His station was at Barrackpore, near Calcutta, where he remained, although much dissatisfied with his position, till 1801, when he was made vice-provost of the newly-founded college of Fort-William. The success of this institution, not a little of which was owing to the energy of the vice-provost, excited immediate and universal interest. An account of the benefits accruing to the population of India from its foundation should be looked for in Mr. Buchanan's "Primitiæ Orientales." In 1806 he set out on a tour through the Madras and Bombay presidencies and Ceylon; the result of which was the admirable work by which he is best known, as it is a work by which he will be long remembered—"The Christian Researches." The university of Glasgow conferred on the author the degree of D.D. Dr. Buchanan returned to England in 1808, when the East India Company's charter was about to be renewed. To his efforts at that critical moment was mainly owing the foundation of an ecclesiastical establishment in India. He died in 1815, while engaged in preparing a Syriac edition of the New Testament.—J. W. D.

BUCHANAN, George, the third son of Thomas Buchanan and Agnes Heriot, was born in a farmhouse called the Moss, near Killearn, Stirlingshire, about the beginning of February, 1506. The family of Buchanan was ancient but poor, *magis vetusta quam opulenta*, as George himself styles it in his brief autobiography. His father died at an early age, and at this trying period his grandfather became insolvent. But in the midst of such adversity his mother struggled hard for her numerous family, consisting of five sons and three daughters. George received his first education at the parish school of Killearn, but his uncle, James Heriot, sent him in 1520 to prosecute his studies at Paris, and here he first gave himself to the composition of poetry. Two years afterwards this uncle died, and the young Scottish student, left in destitution and disease, immediately came back to Scotland, and in a short time enrolled himself among the troops of the duke of Albany, not from the love of adventure only, but, as himself confesses, to learn something of the military art. About the age of eighteen, he entered the university of St. Andrews, and on the 3rd of October, 1525, he took his degree of B.A., having been ranked as a pauper. John Mair's prelections made St. Salvador's famous. Buchanan, whatever his opinions of his preceptor at this period, afterwards, in a famous epigram, saluted him with the wicked pun —"Solo cognomine Major." But in 1527 he followed Mair into France, entered the Scottish college, and became master of arts in March, 1528. In the meanwhile he adopted Lutheran opinions, and two years after his degree he became a regent or professor in the college of St. Barbe. Here he taught grammar for three years, and the misery he suffered from inadequate remuneration he has immortalized in one of his poems. His acquaintance with Gilbert Kennedy, earl of Cassilis, began at this epoch; and his first work, a Latin translation of Linant's Latin Grammar, on being published was dedicated to his pupil, Lord Cassilis, "a youth of the most promising talents." The date is Paris, 1533. Five years afterwards, in company with his pupil, he returned to Scotland, and sojourned for a brief period at the baronial residence in Ayrshire. Here he composed his "Somnium," a satire on the vices of ecclesiastics, and the inconsistencies, hypocrisy, and indolence of a monastic life. In this dream St. Francis appears to the poet, and endeavours, by describing the character and pleasures of the order, to induce him to enter it. One of his enemies gave him, in revenge, the title of "Bacchicus histrio et atheus poeta." King James then retained him as tutor for one of his natural sons, so that the rage of the Franciscans did not hinder his preferment. Then, at the royal request, he published his "Franciscanus," a scourge not of whips but of scorpions. The poem is one of the most felicitous of satires: the wit and the scorn are clothed in a style of racy magnificence—now flashing into humour, and now darkening into fulmination. The rancour of his adversaries broke out at once upon him; Cardinal Beaton offered a price for his head; but though he was arrested he contrived to escape, and fled, as might have been expected, through many dangers to London. Applications for pecuniary assistance to the starving satirist were made in vain to Thomas Cromwell and King Henry; and it seems that, when he was necessitated to beg, he made his Latin muse his intercessor. Turning his footsteps to France, Buchanan learned that Cardinal Beaton was there as ambassador, but, on the invitation of Andrew Govea, he found refuge in Bourdeaux, became a professor of Latin in the college of Guienne recently established, and in this capacity presented a Latin poem to Charles V. on his entry into the city. There he composed his earliest drama, the "Baptistes," and wrote a Latin version of the Medea of Euripides. Both tragedies were well received; then came the original drama of "Jephthes," and a translation of the Alcestis. These tragedies, both original and translated, show a wondrous command over the Latin language, unequalled since the period of its native bards. The "Baptistes" and the "Jephthes" abound rather in noble sentiments than in rich or crowded imagery. Buchanan could picture what was terrible far better than delineate what was touching or pathetic—could more easily stir the indignation or horror of his readers than excite them to tears. Honour, courage, liberty, and patriotism are his favourite themes, as his lines roll on in sonorous declamation. There is nothing mawkish or meretricious—no glitter or false pomp—none of the fustian that apes the sublime, or of the sentimental that often passes for tenderness. Michel de Montaigne and the elder Scaliger were among Buchanan's cherished friends in the south of France.

After residing at Bourdeaux for three years, he returned to Paris, and was appointed a teacher in the college of cardinal le Moine, and had among others, Turnebus and Muretus for his colleagues. In 1547 Buchanan and Govea sailed for Portugal, the native country of the latter, and settled, with other distinguished men, at the new university of Coimbra. After the death of Govea, Buchanan and his coadjutors became the victims of Portuguese bigotry. Buchanan was confined for several months, and during this incarceration, he began his famous Latin version of the Psalms. When set at liberty, he longed to be again at Paris, and sighed his regret in his "Desiderium Lutetiæ," but he finally embarked at Lisbon for England. About 1553 he returned to France, a nation admired and loved by him, for what he calls its *summa humanitas*. He was first appointed a regent in the college of Boncourt, and two years afterwards he became tutor to the son of the comte de Brissac. The following year appeared the first specimen of his translation of the Psalms. Like the Consolations of Boethius, the Evidences of Grotius, the History of Raleigh, the Henriade of Voltaire, and the Pilgrim of Bunyan, this work of Buchanan's had been projected and commenced in a dungeon. Immediately after 1560 he returned to Scotland, and in a short time became classical tutor to the young queen, who read with him every afternoon a portion of Livy, and gave him in compensation the temporalities of Crossraguel abbey, worth nearly 500 pounds Scots. Publicly avowing his attachment to the doctrines of the Reformation, he was, by the earl of Moray, nominated principal of St. Leonard's college in 1566. This year appeared the second edition of his Psalms, dedicated tersely but gracefully to his royal pupil, whose marriage he had celebrated in his spirited and beautiful "Epithalamium." A second edition of the "Franciscanus" appeared at this time, dedicated to the earl of Moray. Another of his satires, "Fratres Fraterrimi," was also prepared during these months, and there followed others of his lighter pieces, such as his "Elegiæ," "Silvæ," "Hendecasyllabi." The high estimation in which Buchanan was held is seen in the fact, that after being a member of various assemblies of the Scottish church, and one of a commission to revise the Book of Discipline, he was chosen moderator when the high ecclesiastical court met in June, 1567. The conduct of Queen Mary had produced a complete alienation from her in Buchanan's mind, and he became the earl of Moray's coadjutor before Elizabeth's commissioners at York and Westminster, and his "Detectio," not his "Actio contra Mariam," was published in 1571. In 1570 he published, in his own vernacular, another political tract, called the "Chameleon"—a satire directed against the laird of Liddingtone.

In 1571 Buchanan was appointed preceptor to the young king, who was only four years of age. The aged tutor tried to make his royal pupil a scholar; but his erudition, poured in merciless profusion into a weak mind, at once degenerated into pedantry. In his delicate task he was assisted by Patrick Young and the abbots of Cambuskenneth and Dryburgh, cadets of the noble house of Marr. There was some distinction between the functions of Young and Buchanan, as James Melville, in his diary, calls the one the "master" and the other the "preceptor." Young was very lenient towards his royal pupil, but the sternness of Buchanan made such lasting impression on his mind, that long after he had ascended the throne of England he professed his terror at the person and approach of one of his courtiers, because they reminded him so much of his pedagogue. Lest the person of the prince should be degraded by corporeal punishment, a boy was procured to suffer the penalty in his room; and many a time his vicarious cries and sobs taught James what he was thought to deserve for his mistakes in cases and conjugations, parts of speech and prosody. But Buchanan, not content with such polite substitution, occasionally exempted the "whipping-boy," and flogged the original transgressor. Severely provoked in one instance by his pupil's noisy petulance, and by words that sounded like a challenge to touch him, Buchanan laid hold of his birch, unrobed his youthful majesty, and did not spare him for his cries. At this time Buchanan was made director of the chancery, and also privy-seal. The treatise "De Jure Regni apud Scotos" appeared at Edinburgh in 1579, and is dated Stirling, 10th January. The tractate is in the form of a dialogue between the author and Thomas Maitland, and contains an eloquent defence of popular government and its great charter, that liberty should be guarded by law, and not be dependent on the pleasure of the king; that there can be no inherited right of property in man; that sovereigns must be bound by the conditions on which they have received the crown; and that if the occupant of the throne transgress such a paction, he may be resisted and brought to condign punishment. Buchanan's book was immediately assailed by such men as Blackwood, Winzet, Barclay, Lang, and Mackenzie. In 1584, two years after its author's death, it was condemned by parliament; and every person who had a copy of it was ordered, under a penalty of a hundred pounds, to surrender it in forty days. In 1664 the privy council issued a more stringent enactment; and in 1684 the university of Oxford sent it and the political tracts of Milton to the flames. But the "De Jure" will ever remain a noble monument of its author's integrity and acuteness, and of his mental and moral superiority. For while many of his compeers were fettered by misinterpretations of scripture and decisions of early councils, and enslaved by an unworthy and almost superstitious reverence for the existing powers, he maintained in his imperious style the rights of our common humanity, and the theories which modern times and experience have everywhere sanctioned. He argued for liberty in an age of bondage, declaimed against tyrants in an age of tyranny, and laid down those grand principles which now form the basis of constitutional administration.

Buchanan's "Rerum Scoticarum Historia" was published in 1582. It is certainly a very unequal production; its earlier chapters are a mixture of erudition and fable; the latter copied from Boece. The transactions of his own times occupy a large portion of the work, and he chronicles affairs as he felt them, not in all cases precisely as they happened. He was too near them, and too much mixed up with them, to view them with a dispassionate eye. But the style is pure and dignified; the narrative is lucid and full of interest—the whole, as Hallam says, being "redolent of an antique air." When he rebukes, it is with freedom, and when he moralizes, it is with a wisdom that lifts him beyond commonplaces, and with a courage that never forgets the rights, liberties, elevation, and advancement of his species. George Buchanan died 28th September, 1582, aged seventy-six, and was buried in the Greyfriars' churchyard. The scenes of his deathbed are exceedingly characteristic, as given in James Melvill's Diary, published by the Wodrow Society. Buchanan was buried at the public expense, and his funeral was attended "by a great company of the faithful."

No Latin scholar has risen among us like George Buchanan. We willingly contest the palm for him with all competitors, especially in Latin poetry, with Beza, Andrew Melville, Boyd of Trochrigg, Rollock, Arthur Jonston, Scott of Scotstarvet, Kerr, Eaglesim, Henrison, Pitcairne, or Barclay, with Vida, Passerat, or Saint Marthe, or any writer found in Gruter's collection, published in three volumes, under the names of Deliciæ Poetarum, Gallorum, Belgarum, Italorum. (See Poetarum Scotorum Musæ Sacræ; Edin. apud. Tho. et Wal. Ruddimannos, 1739.) He had made the Latin tongue his own. His style is no affected imitation of any favourite author, such as Erasmus in his Ciceronianus, and other satirists, were wont to castigate. It is wonderfully free from mannerisms, though it is sometimes discursive with the air of Livy, and sometimes compact with a resemblance to Tacitus. But it always fits into his thought without any apparent struggle or awkwardness. His poetry is occasionally heavy and rugged, and his hosts of epigrams, while they are always clever, do not always sparkle. His poem "On the Sphere," or in ridicule of the Pythagorean philosophy, which Mr. Hallam thinks one of his best, does not appear to us to deserve so high a place. Its reasonings are lucid, and its exposure of absurdities is telling; but its strokes have more hardness than dexterity, while its wit is ponderous—rather like the gambols of an elephant than the frisking of a squirrel. The Psalms are in every variety of metre, and those Hebrew lyrics, though often diluted and paraphrased, were never clothed in a strange language with less injury to their tenderness, beauty, and devotion. The version of the 104th psalm has often been admired for its spirit and majesty—its magnificent imagery, and musical cadences. The version of the 137th psalm has also been often quoted and eulogized, and so has his ode to May—"Maiæ Calendæ." Had George Buchanan worn a cowl and lived in a cell, no higher scholarship could have been expected of him. But he was a poor wanderer for the greater part of his life—often in want, and as often in danger. Nay more, in his later days he was engrossed by public business, and his love of country was stronger than his love of the Muses. But he never made learned retirement a pretext for neglecting the duties of a patriot and a statesman. So far from being a dreaming pedant, he was a shrewd and indefatigable man of business. In his preface to his "Baptistes," he warns the young king against the effects of flattery and wicked counsellors, and writes more like an experienced statesman than a scholarly recluse. His satirical poems must have greatly aided the Reformation in Scotland, as was similarly done in Germany by the genius of Erasmus. Beza loved the Scottish scholar, and heaped many a compliment upon him; and the learned men of the continent, Thuanus, Le Clerc, Grotius, Scaliger, and Henry Stephens, the giants of those days, were forward in their admiration and esteem. Buchanan was apparently somewhat grim and irritable, and could utter severe and cutting sarcasms. His enemies were treated by him with considerable asperity, but, like all men of his temperament, he lavished his heart upon his friends. His Scottish roughness was not wholly polished away by his French sojourns—the keenness of the northern blast cuts in many of his tirades. Tradition speaks of his wit, and we do not doubt its accuracy; for the flavour and pungency of the Attic salt still exhilarate his readers. His youthful poems are certainly not free from those blemishes which are found in the juvenile productions of Beza; but the coarse and vulgar extravagances ascribed to him as the king's fool or jester, and which are yet current among us, are apocryphal—the most of them being the production of Dougal Graham, the bellman of Glasgow, who, between 1750 and 1779, composed, printed, and published a rare variety of "chap books," such as—George Buchanan; John Cheap the Chapman; Leper the Tailor; Paddy from Cork, &c. These pieces were carried by shoals of pedlars through all the country, and saturated the common mind with their grossness and indecency. (Strang's *Clubs of Glasgow*, page 92.) A monument has been erected at Killearn to George Buchanan's memory, and a brief Latin poem in honour of the event was composed by the most learned of Scottish schoolmasters, the late Dr. Doig of Stirling. The poem is short, but it is equal in merit to any of the elegies composed at Buchanan's death by Beza, the two Scaligers, Andrew Melville, and others. Buchanan's works are found in two editions, one by Ruddiman, Edinburgh, two vols. folio, 1715, and the other by Burmann, Lugduni Batavorum, two vols. 4to, 1725.—(Irving's *Life of Buchanan*, second edition, Edinburgh, 1817.)—J. E.

* BUCHANAN, James, president of the United States of America, was born in Franklin county, Pennsylvania, April 13, 1791. After completing his education at Dickenson college he studied law, and was a successful practitioner during the short

portions of his life which have not been devoted to politics. He began his political career as a federalist, and as such was a member of the Pennsylvania legislature in 1814–15. After an interval he was chosen to the lower house of congress in 1821, and was continued a member by successive re-elections for ten years. As soon as the democratic party was formed upon its new basis by the adherents of General Jackson, Mr. Buchanan became a prominent and active member of it, and has shared its honours and its good or evil fortune for over thirty years. In May, 1831, he was appointed minister plenipotentiary to Russia, as successor to the celebrated John Randolph, and he held this post for three years. Immediately after his return he was elected a senator of the United States, and continued so till 1843, a period of eight years. When the Polk administration began in 1845, Mr. Buchanan was appointed secretary of state, and retained that office till the whigs came into power under General Taylor four years afterwards. Then there was an interval of four years, after which Mr. Buchanan was appointed minister to Britain in 1853, where he continued till the prospect of his elevation to a still higher post tempted him to resign and return home. In the autumn of 1856 he was chosen president of the United States by 174 electoral votes, against 114 which were cast for Colonel Fremont, and 8 for Mr. Fillmore. He is regarded as a safe and able statesman.—F. B.

* BUCHEZ, Philippe-Joseph-Benjamin, born in the department of Ardennes in 1796, a noted French politician and publicist. Buchez has been a politician through almost his entire life; and his course has been shaped by attachments to the old Directory and Robespierre. This statement, however, must be guarded. Buchez is a man of unsullied life and sterling humanity and honour; he merely has gone with the fantastic theories of the *parti exalté*. He was, of course, a bitter foe to the Restoration, and we find him closely connected with the secret societies which swarmed at that time in France. He afterwards connected himself with the *Producteur*—a St. Simonian publication, founded by Bazard, Enfantin, and Rodriguez—all men of considerable ability and much fervour. On the occurrence of the Revolution of 1848, Buchez stood side by side with the men of the Republic; and the solidity and trustworthiness of his character obtained for him positions of responsibility. He was for a short period mayor of Paris, and afterwards president of the Assembly. Unfortunately, he fell on the fatal 15th of May, and his feebleness ruined his cause. Buchez is eminent, however, as a literary and philosophical writer, and has made a special philosophy of man, of society, and humanity as a whole. Fair and even sound conceptions, betokening high aspirings and a good heart, run through all Buchez's scheme; but, however logical, it is not workable, and cannot pretend to solid foundation. Like De Bonald, he begins with abstract speculations concerning the nature of the human intellect; nor are the speculations of the two writers dissimilar, although De Bonald takes refuge in despotism, while Buchez steers his bark fearlessly out amid the tumults and uncertainties of democracy. Compared with reveries so dream-like as those of Buchez, there is comparatively little that is visionary in Jean-Jacques-Rousseau. Along with M. Roux, Buchez edited and published the parliamentary history of the early periods of the first and great French Revolution.—J. P. N.

BUCHHOLZ, Paul Ferdinand Friedrich, a German historian, was born at Altruppin in 1768, and died at Berlin in 1843. His writings are very numerous, but of very unequal merit. We mention—"Darstellung eines neuen Gravitations gesetzes für die moralische Welt;" "Der neue Macchia'vell;" "Theorie der moralischen Welt;" "Theorie der politischen Welt;" "Geschichte der Europäischen Staaten seit dem Frieden von Wien;" and "Geschichte Napoleon Bonapartes," &c.—K. E.

BUCHOZ, Pierre Joseph, a French naturalist, was born at Metz in 1731, and died at Paris in 1807. He was a most laborious compiler.

BUCKERIDGE, John, an eminent prelate, born near Marlborough in Wiltshire; after leaving the university of Oxford was appointed to some preferments in Essex; in 1604 became vicar of St. Giles', Cripplegate, and shortly after chaplain to King James; in 1606 was one of the four episcopalians appointed to preach before the king at Hampton Court, on the occasion of his giving an audience to the two Melvilles and other presbyterians of Scotland; and in 1611 was promoted to the see of Rochester. He was afterwards, in succession, bishop of Bath and Wells, and of Ely, where he died in 1631. His principal work is "De Potestate Papua in Rebus Temporalibus."—J. S., G.

BUCKINGHAM, Dukes of. A title of great notoriety, and intimately connected with English history. It were needless to attempt to trace here a continuity, which in all probability does not exist. The first great family is that of Villiers. We find next the Sheffields, connected with the Albemarles; and in more recent times the Grenvilles, headed by the rather famous Earl Temple.

BUCKINGHAM, George Villiers, duke of, occupies a curious place in history. In many respects he was the lord and master of two English kings, and during a few troubled years virtual sovereign of the empire. He was the younger son of Sir G. Villiers of Rookesly, Leicestershire, though the eldest son of his father's second marriage, and was educated in all the fashionable elegancies of the day. As a youth he was pre-eminently graceful in person, in dress, in manner, in riding, in dancing, in speech; and from his earliest years he had the position of one of those arrogant favourites who win easy pardon for every caprice. He was sent to France for two or three years, during which he devoted himself to the arts and charms of "la haute politesse," and returned to England at the age of twenty-one. Presenting himself at court, he attracted the notice of James I. A few days after his appearance young Villiers was made cup-bearer, and in a few weeks succeeded Somerset as chief favourite. Offices and honours were showered upon him in profusion. He was knighted, and made gentleman of the bedchamber and knight of the garter; and he became by rapid strides a baron, a viscount, an earl, a marquis, lord high admiral of England, master of the horse, and entire disposer of the favours of the king. He had learnt that in dealing with a weak monarch, abounding arrogance is victory. Called to guide the grave affairs of a kingdom, through his influence with James, Villiers treated events which determine the destinies of nations as though they were intrigues to gratify personal pride and passion. The famous journey of Prince Charles to Spain for the purpose of seeing his intended bride, the Infanta, was planned by Villiers. During his absence upon this journey he was created duke of Buckingham. In Spain, Buckingham's gay and independent familiarity astonished the formal courtiers. The preliminaries of the marriage were arranged, but afterwards broken off by James under the influence of Buckingham, guided as much probably by personal hatred to Olivarez as by motives of state policy. On the death of James, the duke's position at court was unchanged; as heretofore the patronage alike in church and state was at his disposal, but his general popularity was on the wane. He resented his increasing unpopularity with a proud and indignant scorn, and to save him from impeachment, parliament was hastily dissolved, although no adequate supplies had been granted for the Spanish war. Buckingham was shortly after despatched to Paris to conduct the princess Henrietta to England, as the bride of Charles I.; and it is said that he ventured to address the French queen, not as an ambassador, but a lover. Threatened with assassination if he dared to repeat such insolence, he swore that he "would see and speak with that lady, in spite of the strength and power of France," and rumour went that he did not break his wild oath. But not being able to obtain permission to return to the French court, he openly espoused the cause of the Huguenots. The duke himself went as admiral and general of the expedition against France, which terminated in the disaster at the Isle of Rhè; and, subsequently, made preparations for a new expedition in favour of Rochelle, then hotly pressed by the royal forces. His popularity was now at its ebb. The commons impeached him as the one source of national misfortunes. Sarcastic ballads were freely sung among the people, threatening some terrible catastrophe Buckingham was willing to stake all upon the expedition to relieve Rochelle. He spent threescore thousand pounds of his own money upon the fleet; and declared that he would be the first man who should set his foot upon the dyke before Rochelle, "to die or do the work." But his end was near. On August 23, 1628, he was assassinated by John Felton, a lieutenant, whose claims to preferment he had overlooked.—L. L. P.

BUCKINGHAM, George Villiers, second duke of, son of the favourite of Charles I., was born at Wallingford house, 30th January, 1627, about a year and a half before his father's assassination. Judging Buckingham by a true and rigid standard, history must pass a stern sentence upon him.

He gained his monarch's favour by meeting every royal whim with a higher and cleverer manifestation of that whim; and as a politician he managed the changeful circumstances of the time by an equally changeful variety of resources and dispositions within himself. Buckingham especially possessed a keen sense and power of satire, which at times furnished the salt whereby his deeds were preserved from utter corruption, and enabled him to scorn the very vices he indulged in. Buckingham went through a course of study at Cambridge, and then was sent abroad with his only brother, Lord Francis Villiers, under the care of one Mr. Aylesbury. When the young men returned to England the civil war had already broken out, and they at once attached themselves to the royal cause. They joined the force assembled by Lord Holland, who made the duke master of the horse. Surprised by Colonel Rich at Kingston, Lord Francis was slain in the confusion, while Buckingham escaped first to London, and afterwards to Holland, where Prince Charles welcomed him with favour. Subsequently, he accompanied the prince in his expedition to Scotland, being the only Englishman of quality allowed to remain about the royal person in that country. When the battle of Worcester rendered an immediate restoration hopeless, Buckingham withdrew to France, soon rejoining the exiled prince, by whom he was made knight of the garter for his fidelity. About this period parliament bestowed on Fairfax some of the Buckingham family estates, a large portion of which, however, that general generously restored to the mother of the duke. Buckingham ventured to visit England privately, and married the daughter and sole heiress of Thomas, Lord Fairfax. During an excursion made to visit his sister, he was arrested and cast into the tower; but at the Restoration recovered his liberty, and was made one of the lords of the bedchamber, called to the privy council, and appointed lord-lieutenant of Yorkshire and master of the horse. In 1666 he entered into a plot against Clarendon, and held correspondence with parties disaffected to the king. This was detected, and he was struck out of all his commissions. Restored in the following year, and, after discharging an embassy to France, he finally succeeded in overthrowing Clarendon and forming the famous ministry of the cabal, so called from the initial letters of the names of its principal members, viz., Clifford, Arlington, Buckingham, Ashley, and Lauderdale. Of this cabal the duke of Buckingham was president, and virtual prime-minister of England. Charles abandoned Buckingham, however, when he was assailed by the house of commons, and accused of carrying on a correspondence with the king's foes. He then joined Shaftesbury and the opposition; and on one occasion was committed to the tower in consequence of an offensive speech concerning the dissolution of parliament. After the death of Charles, Buckingham retired to his manor of Helmsley in Yorkshire, where he employed his time in receiving his friends, in literature, and hunting. His principal literary work is the comedy of the "Rehearsal," written in ridicule of the mock-heroic style of tragedy then popular, and to which even the genius of Dryden at times condescended to pander. Buckingham also wrote a farce, called the "Battle of Sedgemour," and adapted from Beaumont and Fletcher the comedy of the Chances. He produced in addition some religious tracts, in which he maintained that there was no way left to make the Reformation flourish but espousing sincerely a true and perfect liberty of conscience; argued against catholicism with clever though coarse satire; and endeavoured to induce men to a belief of religion by the strength of reason. Buckingham died April 16, 1688, of an ague and fever, arising from a cold caught by sitting on the ground after fox-hunting. A complete edition of his works was published in two volumes, 1775.—L. L. P.

BUCKINGHAM, James Silk, a prolific writer, was born in 1786. His career was marked by extraordinary vicissitudes and adventures. He was at first bred to the sea, and then became successively a printer, a bookseller, the captain of a trading vessel, a shipowner and merchant, the proprietor and editor of a newspaper and of two literary journals, and finally an author and public lecturer. He travelled extensively in Egypt, Syria, Mesopotamia, and Persia, repeatedly visited India, and in 1816 established a journal in Calcutta, which, by the boldness of its attacks upon the maladministration of Indian affairs, led to his expulsion from the presidency of Bengal, and the seizure of his printing-presses. On his return to England, he established the *Oriental Herald*, and the *Athenæum*, and published his "Travels in Palestine, Arabia, Mesopotamia," &c. He afterwards made several tours through various parts of Europe and North America, of which he published a very lengthened account. Mr. Buckingham sat in the house of commons as member for Sheffield from 1832 to 1837. He took a deep interest in social reforms, and delivered a great number of popular lectures in various parts of the country. He published two volumes of his "Autobiography," but died before the work was completed, 20th June, 1855.—J. T.

BUCKINGHAMSHIRE, John Sheffield, duke of, son of Lord Mulgrave, was born in 1649. He served as a volunteer with the earl of Ossory in the second Dutch war, and so distinguished himself by his gallantry at the naval battle of Solebay, that, although a mere youth, he was appointed to the command of the *Royal Catherine*, second-rate man-of-war. He entered the French service, in order to learn war from Turenne, and commanded the forces defending Tangier against the Moors, writing, during the expedition, a poem called "The Vision." He was made by James II. governor of Hull and lord-chamberlain, and often risked the royal displeasure by plain and sensible advice. He was opposed to the Revolution, although he submitted to it, and at first refused to hold any office; but at the end of King William's reign he was advanced to many dignities, which were increased on the accession of Queen Anne, whose lover he was said to have been. He was sworn lord of the privy seal, and created duke of Buckinghamshire. He was an active friend of the tory party, and brought into its service a certain skill for intrigue. He was president of council, and one of the lords-justices in Great Britain; but on the accession of George I. threw himself into active opposition to the court. He died 24th February, 1720, and was interred in Westminster abbey. Dryden is said to have revised his "Essay on Satire," while his "Essay on Poetry" was applauded by both Dryden and Pope.

BUCKLAND, Ralph, a noted English Romanist, born at West Harptre, Somersetshire, in 1564; educated at Rheims, and afterwards at Rome. The last twenty years of his life were spent in missionary labours in his native country. He died in 1601. One of his works, entitled "Seven Sparks of the Enkindled Flame," &c., has some passages which, according to a sermon of Archbishop Usher's preached in 1640, were best interpreted by the gunpowder plot.

BUCKLAND, William, D.D., F.R.S., a distinguished geologist, eldest son of the Rev. Charles Buckland, was born, March 12, 1784, and received his early education at the grammar school of Tiverton, and at Winchester college. In 1801 he entered Corpus Christi college, Oxford, as a scholar on the Exeter foundation.—It was during the early boyhood of the subject of our memoir that two happy generalizations were arrived at by eminent scientific men. Werner had shown that the rocky strata which form the earth's crust, are arranged in a certain determinate order, which is never interrupted; and William Smith, that the fossiliferous strata can be identified at great distances by their organic remains, and can be classed by means of these in the order of their relative antiquity. An extraordinary interest was thus excited in the study of fossils, especially in the south of England, where the scene of Smith's labours chiefly lay, and where organic remains are very abundant, and easily obtained from the strata in a perfect state. Such facilities were afforded by Axminster, the birthplace of Dr. Buckland; and here, when a mere child, he made his first collection of fossils from the lias quarries of the neighbourhood. Afterwards, when a schoolboy at Winchester, which is situated in the chalk district, other opportunities were afforded of gratifying this taste. He attended the mineralogical lectures of Dr. Kidd, and in company with friends at Oxford, who had drawn their knowledge of fossils from William Smith, he made frequent excursions in the neighbourhood. The fruits of these formed the nucleus of the magnificent collection afterwards placed by him in the Oxford museum. He took the degree of B.A. in 1804, and five years after was elected a fellow of his college. During the four or five following years, his geological researches were directed to the verification of Smith's views, as regarded the south-west of England, so as accurately to group the fossils in the various strata, and to obtain correct sections of the beds in the order of their superposition. Of robust frame, active habits, and a buoyant temperament, Dr. Buckland took great delight in these excursions, which were usually performed on horseback. In 1813

he was appointed to the chair of mineralogy, resigned by Dr. Kidd. Like Dr. Kidd he embraced geology in his course of lectures; and in these, from the intimate acquaintance with the English strata and their fossils, which he had gained in his numerous excursions, he was enabled to give to the illustrations of general truths a freshness and interest which were very captivating. Geology became popular in the university; it had been firmly established as a new science by the two generalizations to which we have already referred; it was now publicly recognized as such at Oxford, by the endowment, at the instigation of the Prince Regent, of a "Readership in Geology." In 1819 Dr. Buckland received the appointment, and delivered his inaugural address on the 15th of May in that year. This, his first work, was afterwards published under the title of "Vindiciæ Geologicæ." In the position which he now occupied, Dr. Buckland powerfully influenced the progress of geology. A rich imagination and playful humour, a philosophic turn of mind leading to profound reflections, a wondrous sagacity in detecting the adaptations of organic structure in fossils to the purposes of life, an extraordinary flow of language, a fine voice, and "good presence," formed a union of qualities well fitted to give matchless force and directness to his scientific expositions, and unequalled graphic effect to his illustrations. His numerous papers, contributed chiefly to the Geological Society, were not less influential in consolidating the new science, and enlarging its boundaries. This society was founded in 1807; he joined it in 1813, and continued for upwards of thirty years a zealous contributor on every branch of the subject. Dr. Buckland's separate works were the "Reliquiæ Diluvianæ," published in 1823, and the "Bridgewater Treatise," published in 1836. This latter is a work of singular eloquence and power, and on it, perhaps, his future fame will chiefly rest. The subject was admirably adapted to his genius, and he executed the task assigned him with extraordinary ability. In 1818 Dr. Buckland was elected a fellow of the Royal Society; in 1821 he joined the Linnæan Society, and in 1847 was named a trustee of the British Museum. He was a most active promoter of every scientific object, and the British Association owed much in its first years to his untiring energy and sound judgment. He was its president at Oxford in 1832, and for several years president of the Geological Society. In 1825 he was made a canon of Christ Church, and doctor of divinity, and having resigned his fellowship, received the living of Stoke Charity in Hampshire. In 1845 Dr. Buckland was appointed to the deanery of Westminster, on the recommendation of Sir Robert Peel. His death took place on the 26th August, 1856, but for some years previously he had been completely withdrawn from the world, a dark shadow having obscured his noble and perhaps over-tasked intellect.

* BUCKMAN, James, an agricultural botanist, at present professor of natural history in the agricultural college of Cirencester. He has published valuable papers on the application of science to agriculture, and on the effects of cultivation on plants.

BUDÉ, Guillaume (Budæus), born at Paris in 1467; died in 1540. In early life he was dissipated and idle. At the age of twenty-four or twenty-five he applied to study with great industry. He was attracted by Greek literature, the study of which was then new in Europe. He received lessons from Lascaris, and after his death a copy of the editio princeps of Homer was found, with many manuscript notes of his. Budé's father made him study jurisprudence, but he shrunk from the practical duties of professional life. His father died in 1500, leaving twelve children, but so well provided for that Guillaume's portion enabled him to retire from practice as an avocat. About this time he married a lady, who, if not as learned as himself, was yet the partner of his studies. Budé was for a while secretary of Charles VIII. He was regarded by Francis I. as one of the men of letters of France who did most honour to the country, was given the care of his library, and was appointed by him ambassador at the court of Leo X. The foundation of the college royal by this prince is ascribed to the influence of Budé. Some jealousy which Cardinal Duprat felt towards him led to his retirement from court. It would have been well for him had this been permanent, for he loved study, and probably was never more happy than at this period; but on Poyet becoming chancellor, Budé was recalled. In a visit which the court made to Normandy, Budé, now no longer young, suffered from fatigue and heat, and caught his death-illness. Budé directed that he should be buried as privately as possible. There can be little doubt that this arose from humility of mind, but it was referred at the time to other causes. It was said that though he never formally united himself with the reformers, that his feelings were with them, and that he shrunk in imagination from the thought of being in death the object of the splendid ceremonial services of the church. Budé was present at the interviews of the monarchs of England and France on the Field of the Cloth of Gold, and we have a description of it from him. Budé has the great merit of having been one of the first judicious commentators on the pandects, and in fact, commencing the school which has taken its name from Cujas. His treatise on the Roman coinage is still referred to.—J. A., D.

BUDGELL, Eustace, born at St. Thomas, near Exeter, in 1685; died in 1736. Educated at Christ church, Oxford; thence going to London, entered the middle temple as a law student; he does not, however, appear at any time to have studied law. Addison, to whom he was related, on being appointed secretary to the lord-lieutenant of Ireland, gave Budgell a clerkship in his office. His connection with Addison led to his writing in the Tatler, and afterwards in the Spectator. His papers in the Spectator are signed X. In 1717, on Addison's becoming secretary in England, he made his friend accountant and comptroller-general of the revenue in Ireland. In 1718 the duke of Bolton was lord-lieutenant; Budgell fell out with his secretary, and compromised both him and the duke. He was deprived of his offices, and published pamphlets detailing his grievances, in spite of Addison's dissuasion. In 1733 he issued a weekly pamphlet called the "Bee," which ran to about a hundred numbers. He was now left two thousand pounds by Dr. Tindal, in whose work, Christianity as Old as the Creation, he had probably in some way assisted. Budgell was not a relative of Tindal, and the public gave him the credit of having forged the will. To this Pope alludes:—

> "Let Budgell charge low Grub Street on my quill,
> And write whate'er he please—except my will."

He got entangled in litigation, and attending the courts as a client led him to remember his old profession, and he resumed the long-abandoned wig and gown; but it was too late. He now determined on suicide, and taking a boat at Somerset stairs he ordered the waterman to shoot the bridge, and as the boat was passing under it threw himself into the river. On his table was found a slip of paper with the words—"What Cato did, and Addison approved, cannot be wrong." Insanity had been distinctly exhibited for some days before his death.—J. A., D.

BUDGETT, Samuel, of Kingswood Hill, an English merchant, remarkable for his enterprise, benevolence, and success, was born at Wrington, Somersetshire, in 1794. His parents were poor, and he received but a scanty education. When fourteen years old, he was apprenticed to an elder brother who kept a retail grocery shop at Kingswood, near Bristol, with whom, in the course of ten years he became partner. Thus admitted to a share in the business, he applied himself strenuously to its extension, and such were his perseverance and energy, that ere many years the establishment of Messrs. Budgett had a connection extending over the greater part of England, and was known as one of the wealthiest houses in the "provision" trade. Mr. Budgett was no less distinguished for his great benevolence and unwearied labours for the elevation of the poor in his neighbourhood, than for his uprightness as a merchant, and his desire to spread the principles of just commerce. He died in 1851, and his life has been written under the title of "The Successful Merchant."—J. B.

BUFFIER, Claude, a grammarian, historian, and metaphysician of deserved celebrity, was born in Poland, of French parents, on the 25th of May, 1661. Soon after his birth his family returned to France, and settled at Rouen, where Claude's early years were spent. He was educated at the jesuits' college there, and having much distinguished himself as a student, entered their order at the age of nineteen. A few years afterwards, in consequence of certain theological differences with Colbert, archbishop of Rouen, he went to Rome, and on his return settled at Paris in the jesuits' college. Here he spent the remainder of his life, occupied in study and tuition, and producing from time to time philosophic and literary treatises of remarkable shrewdness and originality. He commenced his literary labours in Paris, by taking part in the editorship of the *Journal de Trevoux*, but soon relinquished this, in order to prepare for publication the results of his own studies in history

and the moral sciences. He published at intervals a number of historic essays, among others, one on the "History of Spain;" another on the "Origin of the Kingdom of Sicily and Naples;" a "Chronological History of the Seventeenth Century;" and an "Introduction to the History of the Royal Families of Europe." During these years, however, he was diligently engaged in college tuition for which he was admirably fitted, having a clear and happy faculty both of analysis and exposition. His "French Grammar, on a new plan," sufficiently illustrates this, the arrangement being clear and philosophic, the definitions full and precise, and the detailed expositions throughout lucid and original. In addition to its clearness, however, there is an animation in his style, which gives to these writings a peculiar charm; for Buffier was not only a priest, tutor, and grammarian, but a poet, a man of letters and of the world, conversant with men as well as books, and expert in the use of language as an instrument of thought. Far more justice has been done to Buffier's philosophic writings in this country than in France. By the Scotch school in particular, his power as a shrewd and independent thinker was early recognized and acknowledged. Reid and Stewart have spoken of his "Treatise on Primary Truths" in terms of the highest praise. Among his own countrymen, till quite recently, Buffier has been unaccountably neglected. Voltaire, indeed, speaks of him as the only jesuit that had written sensibly on philosophy, and some of the ideologists refer to him in terms of praise. But, with these exceptions, his name seems to have fallen into oblivion, and his philosophic works to have been almost forgotten for nearly a century after his death. Now, however, in the revived philosophical activity, his writings are studied anew, and tardy justice awarded to his merits as an original thinker.

Buffier's chief philosophical works, those which contain the results of his own speculation, are his "Traite des Premieres Vérités," published in 1717; and his "Elemens de Metaphysiques," in 1724. In these works he reflects, in an improved and original form, the best philosophical tendencies of his time. He sums up the past, and anticipates the future, being at once the disciple of Descartes and Locke, and the herald of the Scotch philosophy. His philosophic position is thus striking and peculiar. Though a jesuit, he could admire Descartes, sympathize with Malebranche, and receive instructions from the Port-royalists. From Descartes he learned to look for principles native to the mind itself—the necessary foundation of all its reasonings. He accepted, in a modified form, his doctrine of innate ideas, adopted his criterion, and followed his method. From Locke he learned to reduce metaphysical speculation within the sphere of experience, to convert philosophy into psychology, by limiting its inquiries to the observation and analysis of the human understanding. By thus accepting the teaching of both masters, he avoided the opposite extremes of error into which their disciples severally fell. The most original and important part of Buffier's philosophy is his doctrine of first truths or primitive principles expounded in each of the treatises above referred to—in the first, as a detailed scientific analysis; in the second, as an outline of processes and results in the form of a dialogue. He died in 1737. An English translation of his most important essay appeared in 1760, with an elaborate preface, in which the translator endeavours to show, but without success, that Reid, and the Scotch writers generally, had both stolen and spoiled the doctrines of Buffier.—T. S. B.

BUFFON, Count de, originally George Louis Leclerc; son of Benjamin Leclerc, councillor in the parliament of Dijon, and of a mother from whom he inherited high intellectual and especially distinguished moral powers; born at Montbar in Burgundy, on 7th September, 1707; died at Paris on 16th April, 1788. The life of Buffon thus extended over the century which bore Voltaire, Montesquieu, and Rousseau—three of the greatest masters of the French tongue, and in their several lines nearly the greatest and most productive thinkers of modern times. Buffon, in many respects, stood apart: he was not an encyclopædist, neither was he a politician; yet there is no figure in French literature so stately, if we except the majestic Bossuet. The "Epoques de la Nature" have a sweep and swell recalling the flow of the Discours sur l'Histoire Universelle; nor is either surpassed in such attributes by the superb periods of our own Bacon. David Hume wrote thus of Buffon—"In his figure and air and deportment, he answers your ideas of a marshal of France, rather than that of a philosopher." But he was a philosopher also; his mode and style were not the results of artifice, they belonged to the native stateliness of the man.—We spare no room for narratives of the circumstances under which the directorship of the Jardin du Roi escaped from the position of a sinecure belonging to the king's physician, and, after the brief but spirited interregnum of Dufay, fell in 1739 to Buffon. But it is important to note the kind of preparation constituted by his previous life for an office which he soon rendered illustrious. At the age of thirty-two Buffon indeed had gained no repute as a naturalist, nor had his studies largely gone in that direction. Of respectable fortune and parentage, and distinguished by his personal manners and ability, he had mingled favourably with the world. He had travelled in France, Italy, and England in the companionship of a son of the earl of Kingston; he had exercised his powers of observation, and thrown himself on several subjects of interest and difficulty that then engaged the attention of the learned. He had translated into French Hales' Statics of Vegetables, and Newton's Fluxions, prefacing them very ably; and he had published besides various and unconnected, although rather striking memoirs, on matters pertaining to geometry, physics, and agriculture. When he obtained, indeed, his most auspicious appointment, Buffon's mind was in nowise a magazine of special knowledge; it was rather a magazine of force,—faculties that had never slept, sharpened by various exercise, and brought through practical intercourse with men and things, into that harmony which is at the root of a possession or power as rare as it is essential to greatness—the power of *good sense*. Many men can never acquire this power, but Buffon was of the class to whom wisdom is possible; and when he entered the Jardin du Roi he brought along with him, wisdom as well as energy—a genius capable of anything, and sound intellectual culture in its train. His triumph need never have been doubted. Sustained by a fine ambition, he ruled his domain *en prince*. Those mean Jardins du Roi grew under his eye until they were unmatched in Europe, which then signified "the world." Natural history, revivified so recently by the immortal Linnæus, rose in his hands from a collection of formal and arid classifications, to be the sphere of ideas conversant with the order and majesty of the universe: And where the limit to the sway of a Style—spacious as an undisturbed river—which, at the command of one who loved them, described the habits, forms, and qualities of the creatures, with a minuteness, a reality, and an affection never reached by the greatest painter?—Alas! that France should have her visitations of madness,—then forgetting gratitude, and treading under foot her glories! She repents, indeed, and changes; but, although she changes, the scythe has swept her prairies. The only son of this superb son of hers died a colonel of cavalry, at the age of twenty-nine, on a scaffold of the Revolution. It is said that, in quietest dignity, he exclaimed at that supreme hour—"*Citoyens, je me nomme* Buffon."

Buffon's fitness for his position in the Jardin du Roi was at first gravely and acrimoniously questioned; nor did what was called "The Society of Naturalists" in Paris fail to write of him injuriously. Long afterwards even, he was termed by such men not a naturalist, but a mere edition of Bernardin St. Pierre; and this very partial view of his services and richly endowed nature has not ceased even with the completion and the completed fame of a monument that will endure as long as the French tongue. Within the brief space at our command, we shall endeavour to discriminate as to his qualities and defects.

The energy and sphere of that vast and creative power usually termed "Imagination," in reference to philosophical or even strictly scientific investigation, are for the most part sadly misunderstood. That Buffon himself had not fallen into one form of the prevalent error is manifest enough, the following being his own considerate words—"Comment ose-t-on se flatter de devoiler ces mysteres sans autre guide que son Imagination, et comment fait-on oublier que l'effet est le seul moyen de connaitre la cause? C'est par des experiences fines, raisonnées et suivies que l'on force la Nature a découvrir son secret: toutes les autres méthodes n'ont jamais reussi, et les vrais physiciens ne peuvent s'empêcher de regarder les anciennes systèmes comme d'anciennes reveries, et sont reduits à lire la plupart des nouveaux, comme on lit les romans." The truth seems to be this:—of great minds there are *two* classes, or rather *three*, the third being the rarest. The third is rarest necessarily, containing and expressing the harmony of the other two. In the *first* class the faculties chiefly incline to discern the *resemblances* or analogies of things; in the

second the tendency is to rest rather on *differences*. A mind *perfectly* adapted to the pursuit of any great subject must, of course, have both sets of faculties at its disposal, especially in the case of natural history,—seeing that all true classification rests essentially on *binary* terms, one term expressing how near the object is to other objects, and the second term how far, through its individuality, it stands apart. The faculty to discern differences is, when isolated, a microscopic one, implying no exercise of imagination or of any generalizing power; neither, if we consider the vast and various work it has to do, ought it perhaps to be regretted that the men who possess it in greater or less perfection, are comparatively the most numerous of inquirers. Buffon's nature failed here, and the weakness (confirmed in so far by his poor eyesight) had not been removed by an adequate education. But he learned the existence of his weakness, and took means to secure that the edifice he conceived should not be inharmonious through effect of the imperfection of its architect. He early associated with him, and inspired by the influence of his genius, the acute and painstaking Daubenton, whose contributions to the anatomy of zoology are and ever will be a constituent element of the "Histoire Naturelle." Offended by one of those acts which, however right and just, are singularly apt to be misconceived by an assistant, Daubenton dissolved the association; and Buffon, for the reason aforesaid, then resorted to the counsels of the assiduous and affectionate Gueneau de Montbelliard, and the Abbé Bexon. But as years advanced, and his labours grew towards their consummation, the architect himself increased in skill, and rose superior to defects. It is in the early volumes only of his enterprise that we find those ill-judged, because ill-informed references to the immortal Linnæus —Buffon's only compeer in that age: for, when he has reached the department of Birds, he has departed wholly from the idea that the creatures should be classified according to their usefulness and interest to man, and given practical effect to premonitions, strewn through his writings from the first, to the effect that there is a unity throughout nature and all its departments, and therefore a positive ground *in the structure of every class of beings*, for an arrangement or grouping deeper than even Linnæus had dreamt of. The "naturalists" of the time could not discern his progress, or were unwilling to acknowledge it. They estimated defects, but they failed to estimate in hints scattered through various separate notices—such as those on the Ass and the Zebra—that an intellect and a genius had arisen capable of repeating, enlarging, and adorning the enterprises of an Aristotle and a Pliny. One other fact they failed to see. The title of Buffon's immortal work is "Histoire Naturelle GENERALE et PARTICULIERE," and Buffon felt rightly, and from first to last wrote under the conviction, that general treatment and undivided attention to general theorems obscure our eyesight as to things, and had gone far to destroy all true interest in the "creatures." By whom else has the nature of an animal been ever so thoroughly realized? By whom presented so affectionately and so faithfully? A single picture of our LANDSEER is, in this respect, worth tons of disquisitions, and while they rot, it will be immortal. The illustrious Swede felt this as deeply as any man: "Venit, venit hirundo, pulchra adducens tempora et pulchros annos!" Who but Buffon could have written of the stag that Landseer has so often painted! "Le cerf paraît avoir l'œil bon, l'odorat exquis, et l'oreille excellente. Lorsqu'il veut ecouter, il lève la tête, dresse les oreilles, et alors il entend de fort loin: lorsqu'il sort dans un petit tallis ou dans quelque autre endroit à demi decouvert, il s'arrête pour regarder de tous côtes et cherche ensuite le dessous du vent pour sentir s'il n'y a pas quelqu'un que puisse l'inquiéter!"

Thus even the limitations of Buffon's mind were counteracted, in so far as they could seriously impede his efforts, or mar his immortal work. But that very excess of the intellectual faculty which threatened to injure the inquirer, was really the cause of much of his grandeur, and the peculiarity that enabled him to impress so ineffaceably an influence on the future. It is not requisite to fall back here on the obscure and questionable doctrine of *Geoffrey St. Hilaire*, on what he calls the "Theory of Necessary Ideas;"—Buffon's influence and power can be explained quite otherwise. The predominance of the element "imagination" impelled him irresistibly to seek for analogies, and inspired him with a conviction, fixed as that in his own existence, that unity and harmony underlie the whole variety and seeming disorders of the universe. Such a conviction, so rooted, has one inevitable result in its action on a mind struggling through the narrow ways of imperfect knowledge: it constrains it to frame "*systems*" or *hypotheses*. These systems, as Buffon himself says, are the means by which alone the inquirer can put his whole thought and soul into his subject. It is only needful that he hold them at their true value; or that he always feel disposed to write thus—"Nous nous refusons d'autant moins à publier ce que nous avons pensé sur cette matière que nous espérons par là mettre le lecteur plus en état de prononcer sur la grande différence qu'il y a entre une hypothese où il n'entre que des possibilités, et une theorie fondée sur les faits,—entre un systeme tel que nous allons en donner un dans cet article sur la formation et le premier état de la terre, et une histoire physique de son état actuel, telle que nous venons de la donner dans le discours précédent." The systems or hypotheses of a man of genius, are in reality the expression of his philosophic power, and of his faculty of discovery,—they are his *gropings*. Living in more advanced times, and under the light of established generalizations, we are apt to forget what science and the course of thought owe to those majestic "Theorie de la Fevre," and "Epoques de la Nature." Buffon did not imagine that the process he has described so loftily, was the course actually pursued by the Creator. But persuaded irrevocably that the present hangs by a long past, and that out of the present the future must be unfolded, he cast aside the cataclysmal vagaries of his predecessors, and with a few hints from Leibnitz, and perhaps Woodward, alone ventured to suggest that by some such process—by some such constant and orderly action of cosmical laws, has the existing order, with all its bewildering variety, been evolved. Take up Burnet or Whiston—not as to their systems, which are simply absurd, but as to the *spirit* of their systems—is it possible for any inquirer to mistake the genius or underrate the value of the impulse given by the Frenchman? Nay, CUVIER himself, with all his greatness, ranks here immeasurably below Buffon. He, too, propounded a system without fully recognizing that it was only a system. But the spirit of Cuvier's system is in contrast exceedingly disadvantageous with that of the "Epoques de la Nature." Like Burnet and Whiston, he accepts the doctrine of *cataclysms*—a doctrine which, wherever and under whatever form it appears, is simply an abnegation of all true or attainable philosophy, and which Buffon, first of all among our modern greatest men, had the courage and the honour to discredit and expel from within the demesne of rational inquiry. Had we space or leisure to analyse the "Epoques de la Nature," we might indicate remarkable forecastings as to the largest generalizations of our existing geology. Passing from such, however, let us search a few of the positive and universally acknowledged debts of science to the "inventive" or lofty generalizing power of Buffon. He has bequeathed a few theorems, as indisputable as the famous one of Pythagoras, and which go far to form the bases of scientific natural history. It is to this remarkable thinker that we owe our first clear and practical connection of the *distribution of animals with the geography of the globe*. Previous to Buffon's labours, natural history had, in this respect, no light whatsoever; the animals had no recognized relationship with their habitats, or —to speak more correctly—no natural habitat at all; each one appearing to live indifferently where it could or where it listed, or where it had been originally set down. The proclamation of a geographical distribution or arrangement, depending inevitably on climate and a few other natural conditions, was an epoch in science. Occasioning not unnaturally much surprise, and exciting vast alarm and bitter hostility at the time, it has not only grown into an accepted and indubitable truth, but is the clue by whose aid inquirers are now striving to thread the labyrinth of the organized world. Then, for the first time, were the forms of organization brought into clear relationship with the grand physical forces and their arrangements. Closely connected with the paramount law referred to, is Buffon's important generalization regarding the unity of the human species, notwithstanding diversity in colour and less essential features. The great debt, however, owing to him as to this order of truths, is his discovery of the test, or "general term," of a species. Earliest among naturalists, he laid that down to be *fecundity*, or the power to continue itself. But while drawing an ineffaceable line between an actual species, and all mere anomalies, he guards himself from a philosophical error of the gravest description that is still prevalent, and into which also the great Cuvier fell, or rather rushed head-

long. That variety of form and character which we now behold —those innumerable species—are yet but fragments from an immense past; they no more constitute a whole or a harmony, in so far as we see them, than the distribution and forms of our continents and islands. The latter are a simple phase of an immense history—unintelligible by themselves, and not yet to be understood. But grand laws have produced them; and even these laws, mighty and remote though they are, are gradually approaching the sphere of distinct vision. Shall we then, simply because we cannot yet discern their relationship, consider all those multitudinous species as fixed and independent entities! Do those fragments belong to no majestic whole? Cuvier shut up the inquiry; he thought the prosecution of it, if not illegitimate, at least hopeless. Buffon did not. He ventured to pronounce the word "*mutability*" in reference to species; and he did so because he bowed before the energies of Nature, exercised through an unfathomable past.—Enough as to Buffon, unless, in powerful although partial support of the estimate ventured on above, we subjoin the words of his most illustrious successor:—"On the other hand, he gave by these very hypotheses an immense impulse to geology. First of all, he caused it to be felt that the actual state of the globe is the result of a succession of changes, the traces of which may be discerned; and thereby he turned the attention of observers to such phenomena as seemed likely to enable them to reach back to those changes. By his own observations, also, he advanced the science of Man and the Animals. His ideas as to the influence exercised by the delicacy and development of each organ on the nature of the different species, are conceptions of genius, which form the basis of all philosophical Natural History, and which have rendered services to *Method* so high, that their author may well be pardoned for the harsh words he has written concerning that art. Buffon's views of the degeneration of animals, and the limits which climates, mountains, and oceans assign to each species, are imperishable discoveries that are daily confirmed more and more, and they have given to the researches of travellers that fixed basis which previously was wholly wanting. Finally, Buffon has rendered to his country one of the greatest services that could be rendered; he popularized science by his writings, interested the great and powerful, who from that time have aided its advance, and so produced effects that have come down to our times, and will be of incalculable value through the future. A few errors ought not to induce us to withhold our just tribute of admiration, of respect, and above all of gratitude; for men have long owed him those gentle pleasures flowing to minds still young from their first glance over nature, and those consolations experienced during the fatigues of life, when our thoughts rest on the spectacle of that immensity of beings peacefully obedient to eternal and necessary laws."—(*Cuvier.*)

The "Histoire Naturelle" is one of those works which astonish by their spaciousness. Beginning with a cosmogony, which Buffon afterwards corrected and completed in the "Epoques de la Nature," he passes to a philosophical review of the general phenomena of Animated Nature. Treating then of Man, the Quadrupeds, and very strikingly of the Apes, he enters next on perhaps the most superb portion of the work—that extensive treatise on the Birds; and an elaborate account of the Mineral Kingdom terminates his labours. The several portions of this vast undertaking are unequal in merit—the section on Minerals being least worthy of consideration now. The deficiencies of Buffon's plan need not be pointed out; they have been supplied recently, in a way worthy of the subject, by a magnificent publication "Suites a Buffon."

The "Histoire Naturelle" has had many editors. The great edition, however, is still Buffon's own—the original quarto. It is impossible to speak with too much contempt of the productions by Castel and Sonnini. Had these men edited the grand Hebrew Lyrics, they would have changed the metre to some modern sing-song, and probably added stanzas of their own! Buffon has truly said, "le style est l'homme." Certainly his works are the history of his mind and its growth. Naturalists, in their own systematic treatises, may take advantage of his discoveries, but let them leave these works and their author alone! The edition by Lamouroux is a good one; but the only really unexceptionable work is that by *Flourens*, in twelve large and handsome volumes. Still we rejoice in Buffon's own volumes, and welcome them with infinite pleasure in any library.

Of Buffon, personally, little is known beyond what we have indicated. Some abbé has alleged recently that there are private letters of his, doing no credit either to his sentiments or his heart. It might seem a primal moral law, that neither charges nor insinuations ought ever to be made, unless they are on the eve of being substantiated. The abbé should have published these letters or been silent. All we know at present is, that the abbé did not like Buffon. He was, as we have said, a stately man, living, generally in full dress, either in the Garden of Plants, or as a retired student at Montbar.—J. P. N.

BUGEAUD DE LA PICONNERIE, THOMAS ROBERT, duc d'Isly, marshal of France, born at Limoges, 15th October, 1784; died at Paris, 10th June, 1849. In June, 1804, he entered the army as a private in the grenadier corps. At Austerlitz, where he evinced great bravery, he was promoted to the rank of corporal; and in the following year he was named sub-lieutenant in the 64th regiment of the line. He took part in the campaigns of Prussia and Poland, and was wounded at Pultusk in November, 1806. He was afterwards sent to Spain with the rank of lieutenant adjutant-major, and remained there with the army of Aragon until 1814. In 1811 he was made lieutenant-colonel, and placed at the head of the 14th regiment of the line; and on his return to France promoted to a colonelcy. At the first restoration he seemed favourable to the cause of the ancient dynasty, but during the Hundred Days he followed the emperor. In 1831 he was appointed a member of the chamber of deputies, and was named field-marshal. He was afterwards sent to Africa, where he signalized himself in a campaign against the Arabs. In 1837, when public opinion was strongly in favour of a partial occupation of Algeria, Bugeaud was intrusted with an important mission to the province of Oran, where he concluded the celebrated treaty of Tafna. In 1840 he was appointed governor-general of the French possessions in Africa, and had not long held this office when he recommended the government to adopt measures for the absolute conquest of Algeria. In three years that project was realized; the whole territory, from the frontiers of Tunis to those of Morocco, was subjugated to France. In May, 1844, hostilities commenced between Bugeaud, as governor of Algeria, and the emperor of Morocco; and in the following July, Bugeaud having completely routed the army of the emperor at Isly, was rewarded with the title of duc d'Isly. In 1847 he was superseded by the duc d'Aumale; and on the memorable 24th February, 1848, was named by Barrot and Thiers to the command of the army and of the national guard of Paris. The president, M. Louis Napoleon Bonaparte, afterwards intrusted him with the command of the army of the Alps. He fell a victim to Asiatic cholera in 1849.—G. M.

BUGGE, THOMAS, a very able Danish geographer, and second only to Tycho Brahe as an astronomer, was born 12th October, 1740, at Copenhagen, where his father was clerk in a victualling office. His first studies were theological, but he afterwards devoted himself to mathematics, astronomy, physics, and especially mensuration. In 1761 he was sent to Trondheim to make observations on the transit of Venus; in 1777 became professor of astronomy and mathematics in the university of Copenhagen, and in the following year was appointed keeper of the observatory of the Round Tower, of which, in fact, he might be regarded as the restorer. In 1798 he was sent by government to Paris to concert with the directors of the National Institute a uniformity of weights and measures, and soon after he was admitted a member of the Institute. His self-forgetting earnestness to preserve the scientific treasures committed to his care, during the bombardment of his native city in 1807, was rewarded by the office of councillor of state. He was also made knight of the most noble order of Dannebrog, and died 15th of June, 1815. Bugge's labours were unremitting and valuable. The extreme accuracy of the excellent charts of Denmark published by the Academy of Sciences, is mainly owing to him; but still more useful was he in the geographical knowledge which he imparted to young men. The extreme accuracy of his trigonometrical surveys was not alone beneficial to his native Denmark; but by the careful indication of every coast, harbour, island, rock, and sandbank in both Belts and the Cattegat, the navigation of the Danish waters is rendered much more safe. Of his numerous works, all important and highly valuable, may be briefly mentioned—"De forste Grunde til den Sphæriske og theoretiske Astronomie samt den Mathematiske Geographie," Copenh. 1796; "De forste Grunde til den rene eller abstracte Mathematik" 3 vols., 1813–14. His

"Beskrivelse over den Opmaalingsmaade som bruges ved de danske geographiske Karter," published in 1779, is a handbook of mensuration. His autobiography is contained in the Wormske Lexicon, 3rd vol.—M. H.

BUGENHAGEN, JOHANN, surnamed POMERANUS, one of the most celebrated of the German reformers; born in 1485; died in 1558. While rector of the academy of Treptow he wrote, by command of Boleslas X., a history of Pomerania, which was published two centuries later by Balthasar. He was not one of the earliest, but he became one of the staunchest of the supporters of Luther. At Wittemberg, where he removed as soon as he had determined to share the labours and the dangers of the reformers, he expounded the Psalms to large audiences, which were not unfrequently graced by the presence of Melancthon. The zeal and ability with which he aided Luther in all his movements, recommended Bugenhagen to the favour of Christian II. of Denmark, who employed him in the organization of the ecclesiastical establishments of the kingdom, and at the conclusion of his labours offered him a bishopric, which, however, he was too zealous a Lutheran to accept. Although the duties of his charge at Wittemberg were of the most onerous description, he found time to assist Luther in his translation of the scriptures, to prepare a version of the sacred books in Low German, and to publish a great number of theological works, which, although little read at the present day, are in a historical point of view—so great was their influence on the progress of the Reformation—only less interesting than those of Luther and Melancthon.—J. S., G.

BUGIARDINI, GIULIANO, a Florentine artist, born in 1481. He imitated the milder and weaker qualities of Leonardo. He was instructed by Bertoldo, a sculptor, and was educated and much beloved by Michel Angelo. His taste in design and composition were imperfect; he drew badly, his colour was dry, and his anatomy overdone. He died in 1556.—W. T.

* BULGARIN, THADDEUS, born in Lithuania in 1789. Although by birth a Pole, Bulgarin may be numbered among the distinguished writers of Russia, as his politics are Russian, and his best works are written in the Russian language. His career has been in some respects that of an adventurer. He served in a Russian regiment of lancers from 1805 to 1808, when he joined the army of Napoleon in Spain; and in 1814 we find him at the head of a body of volunteers. In 1818 he removed to St. Petersburg, where he has since remained. He there commenced editing *l'Abeille du Nord* (the *Northern Bee*), a journal which is still in existence. Gifted with great facility of composition, Bulgarin has published many critical works, besides various novels and romances, amongst others "Ivan Vigighin;" "Roslawlieff;" "Dmitri;" and "Mazeppa." As a critic Bulgarin is clever, but too often satirical and unjust. He has lately published a work entitled "Russia under its Historical, Literary, and Geographical Aspects."—M. Q.

BULGARIS, EUGENIUS, a very learned Greek prelate, born at Corfu in 1716; died at St. Petersburg in 1805. He was an admirable linguist, and wrote largely on philosophy, mathematics, and astronomy. The modern Greeks regard him as one of their best writers, and his style is held as a model at the courts of the hospodars of Moldavia and Wallachia. He is commonly known by the name Eugenius.

BULL, GEORGE, D.D., bishop of St. David's, 1705–1710; born in Wells in 1634; educated at Tiverton grammar school, and afterwards at Exeter college, Oxford. In 1655 he was ordained deacon and priest by Dr. Skinner, the ejected bishop of Oxford, who dispensed with the canonical rules, on account of Bull's "peculiar fitness for the ministry and the necessities of the times." In 1658 he was presented to the rectory of Siddington St. Mary, near Cirencester, and in 1662 the vicarage of Siddington St. Peter was united to it—the joint income being less than £100 per annum. Here he employed himself for twenty-seven years in the diligent discharge of pastoral duties, in preaching and catechising, and in composing his admirable works of practical and controversial divinity. In 1685 he became rector of Avening; in 1686 the degree of D.D. was conferred on him by the university of Oxford; in 1678 a prebend of Gloucester; in 1686 the archdeaconry of Llandaff, by Archbishop Sancroft; and in 1705, at the advanced age of seventy-one, he was made bishop of St. David's, the duties of which see he discharged with much zeal and diligence till 1710, when he died at Brecknock.—T. S. P.

BULL, JOHN, Mus. Doc., was born in Somersetshire about the year 1563, and, as it is said, was a descendant from the Somerset family. He was educated in music under Blitheman, an organist of the chapel royal in the reign of Elizabeth. At the age of twenty-three he was admitted to the degree of bachelor of music at Oxford; and six years afterwards to that of doctor. On the death of Blitheman in 1591, he received the appointment of organist to the royal chapel; and Wood says of him, that he had "a most prodigious hand on the organ." Shortly afterwards, at the express desire of the queen, he was nominated the first professor of music in Gresham college. In 1601 he went abroad for the recovery of his health, which for some time had been greatly impaired. Upon the accession of James I. he retained all his previous appointments, and was nominated one of the chamber musicians to the king; in which capacity he had the honour of instructing Prince Henry. Stow tells us in his Chronicles, that he was selected to entertain the king and the prince with his performance on the organ at Merchant-Taylors' Hall, July 16th, 1607, the election-day of the master and wardens. Upon this occasion he is said to have composed the national anthem "God Save the King;" the authorship of which has so long been the subject of dispute. In 1841, the late Mr. Richard Clark, one of the lay-vicars of Westminster abbey, announced for publication "The Manuscript Compositions of John Bull;" but, we are sorry to say, the announcement received so little support, that the promised volume never appeared. The claims of Dr. Bull to the gratitude of his countrymen are thus set forth in Mr. Clark's prospectus:—"Dr. Bull's reputation as a composer and as an organist extended during his lifetime to the capitals of Holland, France, and Germany, and he may justly be considered the Henry Purcell of the latter half of the sixteenth century. It is presumed the publication of this interesting manuscript will tend to throw a new light on the extraordinary genius and acquirements of one of the earliest, and most celebrated musicians of which this country can boast; and it will materially assist in demonstrating that in the reign of Elizabeth there first appeared those great harmonies and combinations of notes, which it has been the habit of many professors to attribute to the later period of Henry Purcell, and the still later one of Sebastian Bach. . . . It also exhibits another, and, if possible, still more interesting claim on the attention and patronage of the musical public, as it contains the national air of "God Save the King," composed in four parts. This is written in three-two time, and the melody is, with one or two exceptions, precisely the same as is now in use; and it is but justice to the memory of Dr. Bull, its composer, to state that his reputation may be considered to have suffered from the claims which have unjustly been made for various persons as the composer, and from the slight alteration which has arisen from the lapse of time, and the want of an authentic copy as a reference. . . . In addition to this great curiosity, there are twenty-seven other compositions, including many fugues, canons, and variations on the fine old Gregorian hymns, Gloria tibi Trinitas, Salvator Mundi Domine, Felice namque offertorium," &c. &c. In 1613, as we learn from the old cheque-book of the chapel royal, "John Bull, doctor of music, went beyond the seas without license, and was admitted into the archduke's service, and entered into pay there about Michaelmas." Wood says that he died at Hamburg; others assert that this event took place at Lubeck; but recent researches have enabled us to set the matter beyond doubt. Bull visited Antwerp in 1615, and was appointed organist of the church of Notre Dame in that city in 1617. He died on the 12th or 13th of March, 1628, and was buried in the cathedral of which he was organist. There is a picture of him yet remaining in the music school at Oxford. It is painted on board, and represents him in his habit of bachelor of music. (Wood's *Athenæ*; Ward's *Gresham Professors*; *Archives of Antwerp*, &c.)—E. F. R.

BULLER, CHARLES, a liberal politician, who promised to be a statesman, was born at Calcutta in 1806. He was the younger son of a younger son—the latter, then a member of the Bengal civil service, afterwards succeeding an elder brother in the representation of West Looe, a borough disfranchised by the reform bill, and in which the Buller family had influence. He received his early education at Harrow, which he quitted with the highest honours. He studied subsequently at Edinburgh, and there had for one of his tutors Mr. Thomas Carlyle. His education was completed at Cambridge, where he distinguished himself less in the academic studies of the place, than as a fluent,

vigorous, and witty orator—always on the liberal side—at the famed debating society, the "Union." He was content with a B.A. degree, which he took in 1828; and destined for the law, he was called to the bar in June, 1831. Sent to the house of commons on the eve of the reform bill (for which, of course, he voted), as member for West Looe, he delivered his maiden speech in 1830; and after the disfranchisement of West Looe, he sat until his death for Liskeard, where also his family had influence. In the first reformed parliament, he was conspicuous as a young and promising radical, more a follower of Lord Durham than of Lord John Russell; more a philosophical than a democratic radical: witness the vigorous pamphlet published by him in 1831, and in which, despite its title—"On the Necessity for a Radical Reform"—the unfitness, in the writer's view, of "the lower orders," as he called them, for the reception of the franchise, was emphatically indicated. Mr. Buller's first notable parliamentary achievement was, however, scarcely a political one, though it involved a great public benefit. On the 18th of February, 1836, in a speech received with great applause, full of wit, as well as sense and knowledge, he moved the appointment of a select committee to investigate the affairs of the record commission. Its issue need not be recorded. Some two years afterwards, Lord Durham, on his appointment to the governor-generalship of Canada, took Mr. Buller with him as his civil secretary. In 1841 he had a short term of office as secretary of the board of control, from which post he was speedily removed by the accession of Sir Robert Peel's second administration. But with his return from Canada, he began to practise as a counsel in appeal cases before the privy council, and to occupy himself energetically in parliament, and out of it, with the question of national emigration. His speech on "Systematic Colonization," calling for a royal commission to investigate the subject, was delivered in April, 1843. Out of the house as in it, though busy in many ways, colonization and colonial questions constituted his most prominent sphere of activity, and he was a leading man in the establishment and development of the New Zealand company. In the house of commons he was rising rapidly, by the freshness of his style, the lucidity of his statements, his general candour and originality as a speaker, and last, not least, by his airy sparkling wit, which relieved his treatment of the driest and most hackneyed subjects. If others rose with him "to catch the speaker's eye," the cry was generally for "Buller!" On the formation of Lord John Russell's ministry, he was appointed to the modest post of judge-advocate-general; but in July, 1847, having been appointed a queen's counsel the previous November, he was made a privy councillor. In 1848, when the poor-law commission broke down beneath the weight of public obloquy, Mr. Buller, at a considerable sacrifice of income, accepted the presidency of the new and remodelled commission; during his short occupancy of what had become a very responsible post, he suggested many, and carried several important improvements. But his career was prematurely closed; he died of typhus fever on the 28th of November, 1848. In the high social circles which he adorned, his loss was severely felt, and politicians of every party mourned one whose wit had never made an enemy, whose talents were admired, and whose purity of public and private character was respected by all.—F. E.

BULLEYN, William, an English physician and botanist, was born in the Isle of Ely in the early part of the reign of Henry VIII. He was educated chiefly at Cambridge. In June, 1550, he was appointed rector of Blaxhall in Suffolk, but he resigned this office in 1552. He afterwards took the degree of doctor of medicine, and practised as a physician in Durham. Finally, he removed to London, and became a fellow of the College of Physicians in 1560. He wrote a book of simples, being a herbal in the form of a dialogue, at the end of which are some woodcuts of plants.—J. H. B.

BULLIARD, Pierre, a French botanist, was born at Aubepierre, near Langres, about 1742, and died at Paris in 1793. He was an excellent artist, and gave beautiful delineations of plants. Among his published works are the following—"Flora of the neighbourhood of Paris;" "History of Poisonous Plants;" "History of the French Fungi, with beautiful figures;" "Elementary Dictionary of Botany;" and "French Flora." Bulliard invented the art of printing natural history plates in colours, and he employed this in his works.—J. H. B.

BULLINGER, Henry, the celebrated Swiss reformer, was born in 1504, at Bremgarten, a small town near Zurich, of which his father was parish priest and dean. In 1519 he entered the university of Cologne, where he read Luther, and declared himself a protestant. In 1523 he was invited by Wolfgang Joner, Cistercian abbot of Cappel, to become lecturer on divinity in that monastery. There he remained six years, and composed many of his works. There also he became intimate with Zuinglius and other reformers. In 1527 he attended for some months the lectures of Zuinglius at Zurich, and in December of that year was deputed by the senate of Zurich to accompany him to the disputation at Berne. In June, 1528, he undertook the pastoral office, and preached for some time at Bremgarten, his father having renounced popery. After the battle of Cappel, October 11, 1531, Bullinger removed to Zurich for safety, and there succeeded Zuinglius as preacher in the cathedral, which office he held till his death. He preached daily, often twice: in pastoral labours he was incessant; and his house was always open to shelter and protect refugees from countries where religious persecution prevailed. He assisted in drawing up the first Helvetic confession of faith at Basle in 1536. With Calvin and Farell he drew up an agreement, on the subject of the Lord's Supper, between the churches of Geneva and Zurich. After suffering some years from the stone, he died at Zurich in 1575. His sermons, in five decades, have been lately published at Cambridge by the Parker Society. Bullinger appears to have been one of the most moderate of the continental reformers—a man of much eloquence, of deep piety, and christian amiability, well worthy of the general esteem in which he was held by his contemporaries.—T. S. P.

BULOW. An ancient German family, originally belonging to Mecklenburg, but long established in Prussia. The following are its most distinguished members:—

Bülow, Friedrich Wilhelm, count von Dennewitz, a celebrated Prussian general, born in 1755. He entered the army at the age of fourteen. In 1792 he was made a captain, and appointed governor to the young prince, Lewis Ferdinand of Prussia. He served with great distinction in the campaign of the Rhine, and in 1808 was made general of brigade. He distinguished himself under Blucher at Eylau, Friedland, and Tilsit, and on the 5th of April, 1813, gained an important victory over the French at Möckern. On the 10th of June following, by a skilful movement, he saved Berlin, then menaced by the French; a second time, on the 23rd of August, by the victory of Gross-Bœrn; and a third time, on the 6th of September, by totally routing Marshal Ney at Dennewitz. This gallant action gained him the title of Count Dennewitz. He took a prominent part in the battle of Leipzig, and afterwards served with great distinction in Westphalia, Holland, and Belgium, and throughout the campaign of 1814, especially at Soissons. On the conclusion of peace, Bulow was appointed commander-in-chief of the Prussian infantry, and governor of Lithuania and eastern Prussia. On the return of Napoleon from Elba, he once more took the field under Blucher, and rendered signal service to the allies at Ligny and Wavre. By great exertions he arrived with his division on the field of Waterloo, in time to assist in the total overthrow and dispersion of the French army. After the final downfall of Napoleon, Bulow returned to his post at Königsberg as governor of the eastern provinces of Prussia, and died there on the 25th of February, 1816, leaving behind him a high reputation for courage and professional skill, winning manners, and knowledge of the fine arts.

Bülow, Henrich Wilhelm, baron von, brother of the preceding, was born in 1760. He was educated for the military service, which he entered at the age of fifteen, but soon became disgusted with this life, and tried various other professions without success. He visited South America, and afterwards spent some time in France, and in London, where he ruined himself by a newspaper speculation, and was confined in the King's Bench prison. He published a treatise entitled "The Spirit of the Modern System of War;" a "History of the Campaign of 1800;" a "Life of Prince Henry of Prussia;" several treatises on military tactics, and a work entitled "The Campaign of 1805," which gave great offence to the court of St. Petersburg, and led to his imprisonment at Riga, where he died in 1807. Bulow was an ardent disciple of Swedenborg, and wrote a treatise upon his tenets, entitled "A View of the Doctrine of the New Christian Church."

Bülow, Lewis Friedrich Victor Johann, count von, born in Brunswick in 1774. He was indebted to his cousin Har-

denberg for promotion in the Prussian civil service; and after occupying various important offices, he was in 1813 nominated minister of finance, and subsequently minister of commerce. He died in 1828. His brother-in-law, Augustus Friedrich Wilhelm (born 1762; died 1817), was secretary-general of administration, and chief of Prussian police at Dresden, and afterwards at Berlin, and wrote a treatise on "Jurisprudence," and a work on "The State of the Protestant Church in Germany."

Bülow, Heinrich, baron von, a distinguished Prussian diplomatist and statesman, born in 1790. His enthusiastic patriotism made him abandon his studies at Heidelberg in 1813, and take up arms against the oppressors of Germany. He distinguished himself in various engagements under General Walmoden. On the downfall of Napoleon, he was employed in various diplomatic services. In 1817 he became secretary of embassy in London, and in 1827 was elevated to the office of Prussian ambassador at the English court, and took part in several important negotiations. In 1842 he received the portfolio of foreign affairs, but his administration was unpopular, and he resigned his office in 1844. His death took place at Berlin in 1846.—J. T.

* Bülow, Karl Eduard von, a German novelist, was born near Eilenburg, November 17, 1803. He established his literary fame at once by his "Novellenbuch," 1834–36, 4 vols., a collection of one hundred translations of old Italian, Spanish, French, and other novels. His own "Novellen" appeared from 1846–48 in 3 vols.—K. E.

Bulwer Lytton, Sir Edward. See Lytton.

* Bulwer, Sir Henry Lytton, G.C.B., the Right Hon., is the second son of the late Brigadier-general William Earle Bulwer, of Heydon and Woodalling, county of Norfolk, by Elizabeth Barbara, only daughter and heiress of R. W. Lytton, Esq. of Knebworth, Herts. He is consequently elder brother of Sir Edward Bulwer Lytton, Bart.—(See Lytton.) He was born in the year 1804, and entered the diplomatic service in 1827. From November, 1832, he was attached to the embassy at Paris down to November, 1835, when he was appointed secretary of legation at Brussels; two years later he was sent in the same capacity to Constantinople, where he negotiated and concluded a treaty, which is the foundation of our present commercial system in the East. In November, 1843, he was appointed envoy extraordinary and minister plenipotentiary to the court of Madrid, in which capacity he negotiated the peace between Spain and Morocco. In 1848, however, he was dismissed from his post by the fickle ministry of that country, and returned to England. His able administration of affairs at Madrid, however, had already secured the addition of his name to the list of her majesty's privy council, and his subsequent diplomatic acts were rewarded with the honours of the highest decorations of the order of the Bath. In April, 1849, he was nominated British minister at Washington, from whence he was transferred, in the same capacity, to the court of Tuscany in 1852. In America and Italy alike his diplomatic career was attended with success. In 1856 he was nominated by Lord Palmerston commissioner at Bucharest, for investigating the state of the Danubian principalities. As British commissioner he elicited from every minister and every government concerned, the warmest expressions of approval, and all concurred in recommending him for the post of ambassador to the Ottoman Porte on the return of Lord Stratford de Redcliffe (see that name) in the spring of 1858. Sir H. L. Bulwer is married to a sister of Earl Cowley, our ambassador at Paris.—E. W.

Bünau, Heinrich Graf von, the well-known patron of Winkelmann, was born at Weissenfels, June 2, 1697, and died at his estate of Osmannstädt, April 7, 1762. He studied at Leipzig, and soon rose to high honours in the administrative service of Saxony, but resigned his offices, and some years after entered the service of the Emperor Charles VII., after whose death he was appointed regent and afterwards prime minister of the duchy of Weimar and Eisenach. He stood in general esteem for his integrity as a statesman, as well as for his liberality as a patron of learning and literature.—K. E.

Bunbury, Henry William, an amateur caricaturist, who now seems to us rather gross and dull. He was the younger son of Sir William Bunbury of Mildenhall, Suffolk, and was educated in Westminster school and Catherine Hall, Cambridge. His "Directions to Bad Horsemen" are smart and spirited, but not subtle or refined. Sir Joshua Reynolds, who was not fond of praising men equal to himself, said these riding plates excelled everything of the kind. Mr. Bunbury died in 1811, near Keswick. Many a barber's boy and countryman still rejoices in the broad fun of Bunbury.—W. T.

* Bunge, Alexander von, a Russian botanist and traveller, was born at Kiew on 24th September, 1803. He took his degree of doctor at the university of Dorpat in 1825. He travelled with Ledebour into Siberia, and visited the Altai mountains. In 1830 he was sent by the Russian government as naturalist with the mission to Pekin, where he remained for eight months. He made a large collection of plants. He again visited the Altai mountains at the request of the Russian government. He came to Petersburg in 1833, and was subsequently appointed professor of botany at Casan, and, finally, in 1836, he succeeded Ledebour as professor of botany and director of the botanic garden of Dorpat. His chief works are—"Conspectus of the genus Gentian;" a "Treatise on the Natural System;" "Enumeration of Chinese Plants;" and "Catalogue of Altai Plants."—J. H. B.

* Bunsen, Baron Christian-Charles-Josiah, scholar, theologian, and diplomatist, one of the most distinguished men and finely-balanced characters of the present age. He was born at Korbach in the small principality of Waldeck, in 1791. He studied first at Marburg, but afterwards, from 1809 to 1813, at Göttingen, under the celebrated philologer Heyne. His first publication was a treatise on Attic law—early indicating the grand combination of ancient learning with the business of life for which his future career became so characteristic. In 1813 he left Göttingen; unwilling, as a true German, to accept office under the imperial sovereignty of Jerome Bonaparte, then tottering to its fall. In Holland and Denmark, to which he next proceeded, he enjoyed the instructions of Finn Magnusen, while prosecuting those profound studies in the old German and Icelandic dialects, which he had already commenced under Benecke and Lachmann. In 1815 he went to Berlin, and made the acquaintance of Niebuhr. In 1816 he studied Persic and Arabic under the famous Sylvester de Sacy, at Paris; and in the same year went to Rome, where, through Niebuhr's influence, then Prussian plenipotentiary to the papal court, he in 1818 received the appointment of secretary to the embassy. About this time Bunsen married an English lady; a circumstance prophetic of his future intimate connection with this country. In 1827, after Niebuhr's removal to Bonn, Bunsen succeeded to his office as Prussian minister in Rome. Besides Roman topography and archæology, we find him at this period engaged in ethnological studies of a far-reaching character, in the study of Platonic philosophy; and again occupied with profound researches on biblical criticism, church history, and liturgical formulas. His attention was directed to Egyptian antiquities by the visit of Champollion to Rome in the year 1826. To the importance of the great discovery made by this extraordinary genius, his eyes were immediately opened; and in his great work on Egypt he has done ample justice to the genius of the great Frenchman. In 1839 we find him again in the Prussian diplomatic service as ambassador at Bern. In 1841 he was called to Berlin to arrange the affairs of a new English-German bishopric, to be created in Jerusalem. For this purpose he was despatched to England; when shortly afterwards he was made Prussian ambassador in this country, as successor to Baron Bulow. This important situation he filled for fourteen years; and the fruits of his residence were of great political consequence, both to England and Germany. He took an active part in all public questions. In 1848 he defended vigorously the rights of the German element, in the duchy of Holstein, against the king of Denmark, who was supported by Lord Palmerston and the English government. In 1854, on occasion of the Russo-Turkish war, he used equal independence of judgment, and an eye no less clear, for the true interests of Germany; but as the Russian party were yet too strong in Berlin for such decidedly English sympathies as Bunsen exhibited in the movements which led to the Crimean expedition to be officially tolerated, he demitted his post in London, and has since lived as a private man in Heidelberg, prosecuting to a triumphant close that long course of historical and theological study which he had never for a single day remitted during his long course of public life in the busy metropolis of the British empire. He has, however, never ceased, by stirring pamphlets and otherwise, to let his voice be heard on important public questions, which deeply interested him as a German and as a Christian; and he

has, moreover, always maintained his firm hold of the affections of the monarch, who at an early period discerned his worth. Of this, the most remarkable proof is the high honour conferred on him by the king of Prussia, in creating him a Freiherr or baron, with a place in the Prussian upper house, under circumstances and conditions alike honourable to the constant favour of the royal bestower, and the dignified consistency of the man on whom so great a distinction was conferred.

The extraordinary activity of Bunsen's mind will be best illustrated by an enumeration of the various works—some of them of immense compass—which he has contrived to publish, amid the various occupations of public life. The following is a list of his principal works—"De Jure Atheniensium Hæreditario," Göttingen, 1813; "Beschreibung der Stadt Rom.," 3 Bde., Stuttgart, 1830–43 (of this work he is only part author); "Allgemeine evangelisches Geang und Gebetbuchs," Hamburg, 1846; "Elizabeth Fry, an die christlichen Frauen und Jungfrauen Deutschlands," Hamburg, 1843; "Die heilige Leidensgeschichte und die stille Woche," Hamburg, 1841; "Die Verfassung der Kirche der Zukunft," Hamburgh, 1845—English, London, 1845; "Ignatius von Antiochien und seine Zeit," Hamburg, 1847; "Die drei echten und die vier unechten Briefe des Ignatius von Antiochien," Hamburg, 1847; "Die Basiliken des christlichen Roms," Munich, 1843; "Christianity and Mankind," Jena, 1854, in 7 vols. "Die Zeichen der Zeit," Leipzig, 1855—English, 1856; "Ægyptens Stelle in der Weltgeschichte," vols. i. and ii., Hamburg, 1845; vols. iii., iv., and v., Perthes, 1856–7; "Gott in der Geschichte," Leipzig, 1857; and the great "Bibelwerk," meant to be the crowning work of the author's life, of which the greater part is now published.—J. S. B.

* BUNSEN, Robert-Wilhelm Eberhard, a celebrated German chemist, born at Göttingen in 1811, was educated at the university of that town, and at Holzminden, whence he returned to Göttingen to study natural philosophy and chemistry. After an extended course of travel, he was appointed in 1841 titulary professor of chemistry and physics at the university of Marburg, and in 1851 was called to occupy the same position at Breslau. Besides a vast number of valuable memoirs on chemical and mineralogical subjects in Liebig's Annals of Chemistry, he has published "Descriptio Hygrometrorum," 1830, and "Eisenoxydhydrat das Gegengift des weissen Arseniks und der arsenigen Säure," 1837.—J. S., G.

BUNTING, Edward, a distinguished Irish musician, was born at Armagh in 1773. His first collection of "Irish Airs" was published in 1796; his second in 1809; and his third and last in 1840. Bunting did not live to carry out his plan of republishing his first two collections uniform with the third. He died 21st December, 1843, aged seventy.—E. F. R.

BUNTING, Jabez, D.D., a distinguished minister among the Wesleyan methodists, and four times president of the conference, was born in Manchester in 1779. He is generally regarded as the most distinguished successor of John Wesley. Known to the world as an eloquent preacher and speaker, and, by his services to the cause of religion and philanthropy, his abilities as an administrator of ecclesiastical affairs were of essential use to his own denomination, and contributed mainly to its consolidation, improvement, and prosperity, both in this country and in its foreign missions. His published writings were few, consisting principally of sermons; but his influence upon the literature of methodism and of christianity will be permanent, since he was successful in raising among his brethren a high standard of professional attainment, and in thus promoting the education, without diminishing the zeal, of the people of their charge. He retired from official life in 1857, with every token of affection and respect from the churches he had so long and so faithfully served, and in 1858 was followed to his grave, near the City Road chapel, London, by multitudes of good men of all parties, who admired his talents, and revered him for his long, consistent, and useful career.—E. B.

BUNYAN, John, to whose genius we are indebted for the "Pilgrim's Progress," was born at Elstow, in the neighbourhood of Bedford, in the year 1628. He was of humble parentage, belonging, as he himself expresses it, to "a low and inconsiderable generation," for his father was a tinker or worker in brass, and perhaps a gipsy. Some countenance at least is lent to this supposition, by Bunyan's telling us that, on one occasion, he was led to ask his father whether they were of the seed of Israel. The son was brought up to follow the paternal craft. His education, however, in the simplest branches, was not neglected; for he tells us gratefully how his parents were careful to send him to school, where he acquired, in a humble way, the arts of reading and writing, to be speedily lost indeed, but recovered by his own efforts afterwards. His boyhood was profane and godless. He describes himself as having few equals at his years "for cursing, swearing, lying, and blaspheming the name of God." He was a ringleader in all juvenile mischief; a reckless little dare-devil, throwing the wild energy of his nature into the practice of all boyish vices. Not without checks of conscience, however, which met him in the characteristic form of fearful dreams, in which evil spirits in monstrous forms appeared to him, threatening to drag him to the pit; or the day of judgment, with its flaming heavens and trump of terror seemed come; or Tophet disclosed its jaws beside him, belching out horrors, while a circle of fire began to close him round. His boyhood passed into such a youth of open ungodliness as left him no equal in his native district. Not that he was a profligate in the ordinary sense of the term. He was neither drunkard nor libertine. But he was "a blasphemer, and injurious," corrupting youth of less hardihood and energy, and counted by the neighbours a vicious pest. Athletic sports and pastimes he followed with a passionate avidity; bell-ringing and dancing were his choice amusements, and it was his wont, especially, to "solace himself" with them on the sabbath-day. At an early age, led by love of adventure or driven by poverty, he entered the army; but it is matter of dispute whether he joined the royalist or the republican ranks. But whether kingsman or parliamentarian, Bunyan was doubtless at this time gathering, though unconsciously, materials for the illustration of his "Holy War," and finding in cavalier trooper and roundhead officer models for the mystic warriors who figure in the annals of beleaguered Mansoul. At the siege of Leicester, he had been ordered to a particular service, when a comrade requested to be allowed to go in his place; Bunyan consented, and the substitute was shot dead at his post. Returning home shortly afterwards, he entered, while yet a youth, into the married state. His bride brought with her, apparently as her entire portion, two volumes of practical religion, in which she prevailed with her husband frequently to read with her. The perusal of these, together with his wife's talk of the piety of her deceased father, wrought a marked change in the spirit of Bunyan, and by and by the profane "blackguard," as Southey has called him, became a pharisee. He went to church twice a-day, began to "adore" in abject superstition every thing connected with the consecrated edifice, and was ready if he met a priest, though ever so indifferent a character, to lie down at his feet and worship him as the minister of God. At the same time, however, he spent his Sabbath afternoons in cursing among his godless compeers. But one day the parson preached on the desecration of the Lord's day, and appeared to Bunyan as if he had prepared the sermon expressly to meet his case; so that when he went to the playground as usual, he thought his game interrupted by a voice from heaven, presenting to him, in direct question, the alternative of *leaving* his sins and being saved, or *having* them and being damned. For a little he stood stunned by the inquiry, but ultimately resolving to *have* his sins, and thinking that, perdition being inevitable, he might as well go to hell for many sins as few, he plunged anew into his course of godless pleasure with a desperate greediness. His grudge was that he could not get his fill of sin as rapidly as he wished, and his fear that he would die before he should be satiated. But standing on one occasion beside a neighbour's window "playing the madman," as was his custom, the woman of the house, herself an ungodly creature, came out and rebuked him as a corrupter of youth and the most blasphemous wretch in the town. The shaft reached his heart. From that time he laid aside his profane vocabulary. In course of time he was wondered at as a prodigy of piety. Proud of his godliness, he left off his sports as inconsistent with a profession like his; first becoming simply an onlooker at the ringing of the bells, then in fear of death from the fall of the bell or the tower, forsaking the scene altogether. In the same gradual way, though it cost him hard, he abandoned dancing, and thought that now "no man in England could please God better" than himself. But the pharisee was soon to be stripped of his poor cloak, and made a true penitent. His way to peace lay through protracted and fiery conflicts. Joining one day a little circle of poor women,

as they sat at the door of their cottages conversing of their religious experiences, he was led to mistrust his own state, as knowing nothing of what he heard them so pleasantly describe. He often afterwards frequented their society; his heart failed him under their applications of scripture, and he went from their company to meditate incessantly on what he had heard. He shook off a swearing comrade, to whom his heart had before been knit; betook himself to prayer for divine direction, and began to have a new relish for the word of God, still crying, as he pored over its pages, for light from heaven. With that vividness of conception which projected all his thoughts into the region of the visible and audible, making them voices and sights, he now in a kind of vision saw the poor women of Bedford up on a sunny mountain-side, basking in radiant warmth, while he himself shivered aloof amid frost and snow. A wall girdled the happy region round, which he found could only be passed by a little doorway, very strait and narrow; through which, however, after long struggling, he was able to force his way, and went and sat down in the midst of the company, comforted with light and heat, and "exceeding glad." The vision and its interpretation dwelt on his spirit, and vehement prayer rose from his heart wherever he was, at home or abroad, in the house or the field. But then came the dark questions—Was he among the elected? and what if his day of grace were gone? and through long and grievous buffetings he struggled onwards to the light, his help coming still from the word of God. It was now the dullness, insensibility, and unbelief of his soul that grieved him: his conscience as to outward sinning was tender and scrupulous, but he thought inward vileness like his could never be cleansed. Still he fought the battle, and still helpful texts of scripture came to him, as voices from the skies. On one occasion, after a hand had in this way been stretched to him with healing leaves, he describes his happiness as so intense that he felt as if he could talk of God's love to him to the "very crows that sat upon the ploughed lands" before him. The clouds, however, returned again; a voice seemed to sound in his ears—"Simon, Simon, Satan hath desired to have you," so loudly sometimes that he turned his head to see who stood behind him, and once so startlingly that it seemed to come to him from half a mile's distance. Troops of blasphemous suggestions anon entered his mind; gloomy questionings as to the being of God and of the Saviour, doubts of the truth of the scriptures, temptations to utter some horrible curse against God, to blaspheme the Holy Ghost, and fall down to worship the devil, till he began to think himself possessed, and in his agony would hold his mouth with his hand, lest it should open to utter the unpardonable blasphemy. This lasted for about a year, at the end of which time he became somewhat composed in mind, through the reading of Luther's Commentary on the Galatians, and yet more through the counsels of Mr. Gifford, a baptist clergyman of Bedford. The darkest wave of all in this billowy sea of trial, however, was yet behind. He began to be haunted with an inward suggestion to sell the Saviour. "Sell him, sell him," said the horrid voice, "sell him for this, for that, for anything;" till, like miserable patients in cases of optical derangement, who cannot look in any direction without seeing the hideous or fantastic shape which haunts them, he could not pick up a pin, or chop a stick, but the hateful whisper was in his ear. "Sell him, sell him," it went on; till one day he felt as if he were answering—"Let him go if he will;" and then came blank despair. He was in the iron cage now. He was Judas; he was Cain, with a brand on him; he was Esau, shut out, as he interpreted the text, from repentance; he was worse than all the great sinners of the Bible who had found mercy—David, Solomon, Manasseh, Peter; he was a new Francis Spira, whose miserable groanings he re-echoed as he read. At length, however, after months of agony, the tempest began to pass away; the thunder, as he says, got beyond him, and only some small drops remained; with many a scripture text as his staff he had struggled through the deep waters, and now stood on dry ground. By such stormy conflicts, in which the strength of the ideal faculty gave body and action to vivid thoughts, was Bunyan being prepared to serve his Lord as a preacher and an author.

In the year 1653, the year in which Cromwell was made lord-protector of England, Bunyan became a member of Mr. Gifford's church. His doubts and fears, after a season, returned upon him, aggravated by failure of his health; but he again battled through them triumphantly. Within two years of his baptism, he was formally invited to engage in the work of the ministry. He consented, and officiated as a preacher, at first somewhat privately, then with all publicity. For two years, preaching from the smart of his own spirit, he cried out against sin and proclaimed its perils, but ultimately taught the way of God more perfectly; he "altered," as he says, his mode, and laboured "to hold forth the Lord Jesus Christ." His services—as was to be expected from the ministrations of one who tells us that he preached with such conviction of the truth, that he felt as if he could say he was more than sure of it—proved singularly acceptable and powerful. The interest occasioned by his preaching is attested by the persecution it excited; "the doctors and priests of the country did open against" him, and he was indicted to appear at the Bedford assizes, within a year of his beginning his labours. The process somehow failing, his enemies appear to have had recourse to all sorts of absurd calumny, which Bunyan, strong in innocence, accepted as a badge of true christian discipleship.

On the 12th of November, 1660, five months after the Restoration, Bunyan had undertaken to preach at a place named Sawsel, near Harlington, in Bedfordshire. Though warned that a warrant had been issued for his apprehension, the intrepid preacher would not be held back from fulfilling his engagement. He was accordingly arrested, and committed to Bedford jail, where he remained, with intervals of partial liberation, for a period of twelve years. Seven weeks after his incarceration he was brought up at the quarter sessions in Bedford, with a bill of indictment preferred against him, as "a common upholder of unlawful meetings and conventicles;" and as neither arguments, nor threats, nor cajolery, nor ridicule, which were all tried, could prevail on him to promise that he would desist from preaching, he was convicted and sentenced to imprisonment, with certification that if he would not conform, he should be banished the kingdom. At the coronation of Charles II. in 1661, a proclamation was issued, allowing convicts twelve months to sue out a pardon; and had Bunyan, at that time, felt it consistent with his views of duty to petition for freedom, he might probably have been discharged. At the assizes of that year, his wife—a true heroine—after having travelled to London with a petition to the house of lords, appeared several times before the judges to plead her husband's cause. This she did with such a weight of argument, such prudence and modest intrepidity, as touched the heart of the upright Hale, but could not move his coarse and bigoted fellow-justices. "I am sorry, woman," said the kindly judge, "that I can do thee no good."

In prison Bunyan had to do something to provide for his family. He had four children—one of them blind and dearly loved—by his first wife (for his heroic advocate before the justices was a second spouse, but a true mother to his little ones); and these were looking to him for bread. So he set himself to work for them as he might, making tagged bootlaces, an art which he acquired in jail. Meanwhile he was laying the foundations of an imperishable fame. His "Pilgrim's Progress" was, at least, planned in jail, and probably the first part was written there. His "Grace Abounding," "Holy City," "Resurrection of the Dead," together with other treatises and tracts, were also composed in "the den." Persecution had filled the jail with many prisoners of congenial character, with whom he enjoyed many pleasant hours of religious conversation. He was in favour from the first with the jailor, who nearly lost his place for permitting him on one occasion to go as far as London. Years of stricter confinement followed, but at last he was often allowed to visit his family, and remain with them over night. A remarkable incident in connection with this indulgence is related. Bunyan had received the usual liberty, but at a very late hour felt resistlessly impressed with the propriety of returning to the prison. He arrived after the keeper had shut up for the night, much to the official's surprise. But his impatience at being untimeously disturbed was changed to thankfulness, when a little after a messenger came from a neighbouring clerical magistrate to see that the prisoner was safe, and the custodier was able to produce him. "You may go out now when you will," said the jailor; "for you know better than I can tell you when to come in again." In the later years of his incarceration he was allowed to attend the meetings of the church, and to officiate as a preacher. He was still nominally a prisoner, although subject to little restraint, when he was elected pastor of the church in

Bedford, of which he had long been a member. He obtained his full release through the intervention of the Quakers, and his name is included in the "general pardon" passed by the king in council, in behalf of the prisoners of that persuasion, bearing date September 13, 1672.

After his discharge from prison his popularity as a preacher widened rapidly. Crowds flocked to hear him. His place of worship had to be enlarged. On his frequent visits to London, when he delivered his week-day addresses, the large chapel in Southwark was invariably thronged with eager worshippers. He was not wholly unmolested, but always escaped his persecutors' search. When the act of indulgence was passed in the reign of James II., Bunyan did not hesitate to avail himself of its provisions, although he descried and denounced the insidious design of the measure. Next year came the Revolution and the toleration act. But Bunyan did not live to see the happy day of England's riddance from the house of Stuart. His last illness was superinduced by exposure to wet, while engaged on an errand of kindly intercession on behalf of a youth who had offended his father. He had succeeded in his object, and was returning home by way of London, when he was caught in a drenching rain, and arrived in an exhausted condition at the house of his friend, Mr. Strudwick, near Holborn bridge. Here he was seized with fever, and after ten days' illness, which his frame, weakened by a previous attack of the mysterious sweating distemper of the day, was less able to resist, he died in peace on the 31st of August, 1688, in the sixtieth year of his age. His last words were full of christian hope. His remains were interred in Bunhill burying-ground, where his tomb may still be seen.

Bunyan will always hold rank as one of the first among practical religious writers in the English language. His Saxon sagacity, his good sense, wonderful genius, and profound acquaintance with the bible and the human heart, fitted him for his work, without the aid of scholarship. He had studied but two great volumes—the scriptures and his own experience; but the latter was such as few men ever had access to, and he had made himself master beyond most, of the treasures of the inspired book. His want of learning and of exact training made him, indeed, defective as a textuary; but no man ever drew from the bible more thoroughly the great principles of faith and practice. He wrote much, in varied forms, in prose and rhyme, and always with power. His very verses, doggerel as they must be admitted to be, have a rough vigour in them that disclose the man. His practical and experimental treatises are admirable, full of passages glowing with the light of a splendid imagination. He wields the controversial pen with a sturdy hand, and has a formidable power of logic, though not borrowed from the schools. His great charm lies in the clear pithy style, and the dramatic vivacity of his writings. His words are direct, strong, and unmistakable. He questions, answers, exclaims, apostrophizes, personifies; individualizes his readers, and takes them by the hand, so that his pages are never dull, and his words never wasted. The fame of John Bunyan, however, rests most securely on his allegorical writings. Thousands that have scarcely known him as a writer of practical treatises, or have heard only of his "Grace Abounding," have studied him in the pages of the "Pilgrim's Progress." His "Holy War," though more elaborately ingenious, has always been less popular, except perhaps with such boy-readers as think the sixth book of Milton's Paradise Lost the gem of the immortal epic. The "Pilgrim" has been, indeed, the book of the people. Who has not heard of it, and who that has ever opened a religious volume, has not read it? There is no book, we believe, the bible alone excepted, that has been translated into so many languages; few that have been read by so many classes. It pleases the child by the resistless charm of its simple pictorial story—it instructs, by its rich theology, the mature christian—its genius captivates the man of letters. It has passed through numberless editions—editions small and large, with comment and without—editions annotated, illustrated, illuminated—editions that have been laid as ornaments on the drawing-room table—editions that have lain well-thumbed upon the cottage window-sill. It has been imitated, supplemented, modernized, turned into rhyme—it has been read, referred to, quoted, analysed, lectured from, till the characters and incidents of its story, are as familiar to us as those of the bible narratives, and its language, like that of scripture, has woven itself into the texture of religious discourse. The pilgrimage described in it has been mapped out with its stations, as if it were a real journey; and its shadowy personages have become almost as real to our conceptions as the heroes of history. Bunyan himself is hardly more veritable than his Christian.

It has been remarked, that Bunyan's treatises were as numerous as his years. The following are his principal works, with the dates of publication, as given in Charles Doe's Catalogue-Table, circulated in 1691. The dates in parentheses are supplied by George Offor, Esq., one of Bunyan's most recent and enthusiastic editors. "Gospel Truths Opened," 1656; "Sighs from Hell," (1650); "The Holy City; or, The New Jerusalem," 1665; "Grace Abounding to the Chief of Sinners," (1666); "Justification by Jesus Christ," 1671; "The Pilgrim's Progress," 1678; "Come and Welcome to Jesus Christ;" "The Holy War," 1682; "The Barren Fig-tree," 1683; "The Second Part of the Pilgrim's Progress," (1684); "The Life and Death of Mr. Badman," (1680); "The Pharisee and Publican," 1685; "The Jerusalem Sinner Saved," 1688; "Solomon's Temple Spiritualized," 1688. He wrote also "Defence of the Doctrine of Justification," 1672, against Mr. (afterwards Bishop) Fowler; and "Differences about Water-Baptism no bar to Communion," 1673.—J. Ed.

* BUOL-SCHAUENSTEIN, Count, chief minister of Austria, born in Switzerland, where his father was Austrian minister, in 1797. Count Buol commenced his political career as chargé d'affaires at the Hague; was afterwards envoy extraordinary at Basle; presided at the diet of Ratisbonne, and in 1815, after a long retirement from public life, represented Austria at the diet of Frankfort. In 1822, when he resigned the dignity of president of the Germanic diet, he returned to Vienna, but took no part in public affairs till 1847, when he went to Turin with the title of ambassador. In 1852 he was summoned from England, on the death of Prince Schwarzenberg, to assume the high office which he now holds. The reform policy of his predecessor is believed to be that to which Count Buol inclines. His name is well known in this country from his participation in recent negotiations connected with the affairs of the East.

BUONACORSI. See Vaga.

BUONAMICI, Castruccio, one of the most elegant Latin writers of the last century, author of "Commentariæ de Bello Italico," born at Lucca in 1710; died in 1761. In 1754 the knights of Malta presented him with the cross of their order, and granted him an annual pension.—A. C. M.

BUONAMICI, Lazzaro, an eminent Italian Latinist was born of poor parentage at Bassano in 1479; died in 1552.

BUONANNI, Filippo. See Bonanni.

BUONAPARTE. See Bonaparte.

BUONARROTTI, Filippo, a celebrated Italian republican, born at Pisa in November, 1761, and descended from Michel Angelo Buonarrotti. He was already a conspirator when the French revolution broke out. Buonarrotti hailed that event with enthusiasm, and entered the ranks of those who conspired in favour of French rule in Tuscany. Obliged to fly to Corsica for safety, he there published a journal called the *Friend of Italian Liberty*, and was the constant associate and friend of the young Napoleon Bonaparte. On the proclamation of the French republic, Buonarrotti hastened to Paris, joined the Societé des Amis du Peuple, and became an intimate friend of Robespierre. He was created a French citizen, and sent to Corsica to enforce the recognition of the authority of the republic. In 1795, he became a member of the jacobin society called the Societé du Pantheon, where was hatched a conspiracy against the directory, for his share in which Buonarrotti suffered three years' imprisonment at Cherburg. The first consul offered him a brilliant position under his government, but Buonarrotti was too severe a republican to serve under one whom he already regarded as a tyrant. He afterwards conspired against Napoleon with General Mallet, and, on the failure of the conspiracy, retired to Geneva. On the revolution of 1830 he again went to Paris, and was united in intimate friendship with many distinguished members of the democratic party, especially Godfroy, Cavaignac, and Guinard. He was in constant communication with Italian republicans in France and elsewhere. He organized a secret association called the Society of all-True Italians, about the same time that Mazzini founded the association of Young Italy. Buonarrotti was so faithful to his principles, that though by birth a noble and rich, he refused to avail himself of either of these advantages.

He supported himself in honest poverty, chiefly by copying music, until his death, which happened in 1837. Buonarrotti published a "Histoire de la Conspiration de Babœuf."—E. A. H.

BUONARROTTI. See MICHEL ANGELO.

BUONI, BUONO DE, a Neapolitan painter, who flourished about 1430. He was a patient disciple of Colantino del Fiore, and assisted him in religiously adorning several of the Neapolitan churches. He died about 1465, after decorating the Restituta church with a St. Francis ecstatically receiving the stigmata.—SILVESTRO, his son, was the scholar of Solario, surnamed El Zingaro. He died in 1480.—W. T.

BUONMATTEI, BENEDETTO, born at Florence in 1581; died in 1647. His fame rests principally on his grammar of the Italian language, and other philological works. Maffei and Gioberti both consider him the best grammarian of his age.

BUONTALENTI, BERNARDO, surnamed GIRANDOLE, a Florentine artist, born in 1556. His parents, ruined by a sudden inundation of the Arno, gave their boy into the protection of Duke Cosmo I. Salviati and Bronzino taught him painting; Buonarotti, sculpture; George Vasari, architecture; and Giulio Clovio, miniature painting. He became also an engineer, mechanic, and mathematician. As an artist his madonnas have dignity and colour. He died in 1606.—W. T.

BURAGNA, CARLO, author of "Il Canzoniere," born at Alghèira, a town of Sardinia, in 1632. Died in 1671.

BURCHARD, bishop of Halberstadt in the middle of the eleventh century. He was sent to Rome by Henry IV. in 1060, and in the following year charged to decide, on the part of the emperor, the claims of the two rivals for the papal throne—Alexander II. and Honorius II.

BURCHARD, SAINT, first bishop of Wurtzburg, born in England; died in 752. He repaired to Germany about the time that Boniface began to preach the gospel in that country, and gave him his zealous assistance.

BURCKHARD, JOHN CHARLES, born at Leipzig in 1773; died at Paris in 1825. His tastes impelled him to the calculating department of the science of astronomy, in which he became so distinguished that, on the recommendation of Baron Zach and La Lande, he received letters of naturalization in France, and was put in charge of the observatory of the Ecole Militaire, after the death of the latter astronomer. Burckhard's chief works are his Treatise on the remarkable Comet of 1770; his Tables of the Moon, adopted by the Board of Longitude, and in the hands of almost every astronomer; and his excellent and most convenient auxiliary Tables. While yet a young man, he translated the first two volumes of the Mecanique Celeste into his native tongue.—J. P. N.

BURCKHARDT, JOHANN LUDWIG, a celebrated traveller, was born at Lausanne in 1784, and studied at Leipzig and Göttingen, where he was held in general esteem for his talents and assiduity. In 1808 he went to England, and in 1809 was sent on an exploring expedition to Africa by the African Society. He first repaired to Aleppo, where, during a residence of three years, he metamorphosed both his outward and inward man into a true Mussulman; an operation which he performed with so much success, that afterwards, when a doubt had been raised as to his creed, he was examined by two ulemas, and by them declared not only a true, but a deeply-learned Moslem. In 1812 he travelled through Egypt, up the Nile to Nubia, through the Nubian desert and across the Red Sea to Mecca, in order to study Mahometanism at its fountain-head. Thence he joined in a pilgrimage to Mount Ararat, by which he acquired the title of hadji, *i.e.*, pilgrim. In 1815 he returned to Cairo, and made preparations for his long-intended journey into Fezzan; when, however, the caravan was just about to start, he died of a fever, October 17, 1817, and was honourably buried in the Mahometan cemetery. All his Oriental MSS., 350 in number, he bequeathed to the Cambridge library. His journals were published after his death at London (a German edition appeared at Weimar); for truth, accuracy, and minute observation they are hardly to be excelled. His "Notes on the Bedouins and Wahabys," London, 1830; and his "Arabic Proverbs," London, 1831, are also highly valuable works.—K. E.

BURDETT, SIR FRANCIS, Bart., third son of Francis Burdett, Esq., and grandson of Sir Robert Burdett, fourth baronet of Bramcote, in the county of Warwick, was born in 1770. He received his early education at Westminster school, and afterwards at Christ church, Oxford. In 1794 he entered the house of commons as member for Boroughbridge. In 1797 he succeeded to his grandfather's title, his father having predeceased him. About this time he became intimate with the late Mr. Horne Tooke, the celebrated author of Diversions of Purley (see TOOKE, J. H.), by whom he soon became imbued with strong notions of the necessity of a reform in the electoral representation of the kingdom, although the subject was then in its infancy, and indeed had awakened as yet no public interest. Sir Francis Burdett, with great penetration, foresaw that there would come a time when it would force itself upon the consideration of both houses of the legislature, and he laboured hard, both in and out of parliament, to hasten on that period. He was returned in 1807 for the city of Westminster, which he continued to represent without interruption for thirty years. During the early part of this period his opposition to the governments of Lord Sidmouth and Mr. Percival was of the most formidable character. On April 7th he was committed to the tower for a breach of privilege, but was released on the following 22nd of June. On February 23, 1813, Sir F. Burdett proposed a new regency bill, but without success, though he recommended it by a speech of singular ability. In 1819 he addressed to his constituents a letter on the subject of the recent riots in Manchester; for this letter he was prosecuted by the attorney-general, and being found guilty of a libel, was fined £1000, and sentenced to three months' imprisonment in the king's bench. In 1837 he avowed that a total change had come over his views—that he was satisfied with the progress already made in the cause of reform; and that he had witnessed too many atrocities committed in the cause of reform in the neighbouring nation of France, to wish to see his own country placed in a like predicament. Impressed with this dread of revolution, in July, 1837, he declined to be put in nomination by his old constituents at Westminster, and was returned for North Wilts as a conservative and supporter of the late Sir Robert Peel. He was re-chosen at the general election of 1841; and died in 1844. He was a warm-hearted and benevolent man, a sincere friend, and a perfect specimen of the old English gentleman.—E. W.

BURET, EUGENE, author of "De la misère des classes laborieuses en France et en Angleterre," a thoughtful and earnest work, which grew out of a prize offered by the Academy of Moral Sciences of Paris about 1836, was born at Troyes in 1811, and died in 1842.

BURETTE, PIERRE JEAN, a writer upon ancient music, was born at Paris in 1665, where he died in 1747. His father, Claude Burette, was a musician; finding the boy's health too delicate to allow of his being sent to school, he taught him his own art as a recreation. Pierre made such rapid progress that at eight years old he played on the spinet before Louis XIV., and two years afterwards assisted his father in giving lessons on this instrument and on the harp. Notwithstanding this precocious manifestation of musical talent, his predilection was for the study of medicine, and he accordingly entered the college of Harcourt, where he took the degree of doctor at the age of twenty-five. He became also distinguished for his knowledge of the dead languages, as well as those of modern Europe. In 1692 he was appointed physician to the hospital la Charité; in 1698 he was instituted professor of materia medica; in 1701 he was made Latin professor of chirurgery; and in 1710 he was raised to the chair of medicine in the royal college of Paris. His early familiarity with music made this a favourite subject with him in his classical researches, and he accordingly published thirteen works illustrative of the music of the Greeks, including a translation of Plutarch's treatise on music, with an examination of its principles, and copious remarks upon them.—G. A. M.

BURG, JOHN TOBIAS, an astronomer of high merit, born at Treves in 1766; died near Clagenfurt in 1834. Having early shown his inclination towards physical research, and a rare industry, he was attached as assistant astronomer to an observatory at Clagenfurt in 1792. He published an ephemeris of considerable value, but his name is chiefly distinguished by his labours on the motions of the moon. In 1798 the Institute proposed a subject of a prize, "To determine, by means of a great number of lunar observations (five hundred at least), both ancient and modern, the mean height of the apogee, and of the ascending node of the moon's orbit." Burg undertook the very difficult and laborious problem, and deduced the desired results from *three thousand* observations, by a method as original as exact. His only competitor was Alexander Bouvard. The

judges. Lagrange, Laplace, Delambre, Legendre, and Mechain, divided the prize, awarding to Burg two-thirds of it; but Napoleon, aware of the importance of the achievement, doubled its value. The emperor of Austria, proud of his subject, decorated him with the cross of Leopold. To Burg we owe the first lunar tables that can be said to approach to exactitude. He introduced large corrections into the tables of T. Mayer; nor have his labours been improved until quite recent times, when our knowledge of the lunar inequalities received, apparently, its last perfection from *Hansen* (*q. v.*)—J. P. N.

BÜRGER, Gottfried August, one of the most popular poets of Germany, was born at Molmerswende in 1748. After studying theology for some time at Halle, he went to Göttingen in order to devote himself to the law. In 1772 he was appointed bailiff of Altengleichen, a village near Göttingen; an inferior situation with a beggarly income. By the faithlessness of a friend, and an unsuccessful attempt at farming, he had become involved in pecuniary embarassments. He resigned his office and began lecturing at Göttingen, where in 1789 he was appointed professor extraordinary, but without a salary, and was therefore obliged to write for the support of himself and children. He died, after a protracted illness, June 8, 1794. Bürger's great strength as a poet lies in his ballads, a great many of which are imitations or paraphrases of old English and Scotch originals. He may well be said to have revived the taste for ballad poetry in Germany, and to have led the way to a more natural style of composition. Among his original poems, the celebrated "Leonore" takes the highest rank; it has been repeatedly translated into English. His lyrics, though sometimes rhetorical rather than poetical productions, are distinguished by noble manliness, great fire, and depth of feeling. Among his prose works, "The Travels and Adventures of Baron Munchausen," which were announced as translated from the English, stand highest. The complete works of Bürger were first edited by Karl von Reinhard, Göttingen, 1796–98, 4 vols. His life was written by Althoff and Döring.—K. E.

BURGH, Walter Hussey—the name of Burgh having been taken in addition to the original name of Hussey—an Irishman, distinguished as a scholar, a patriot, and a lawyer, occupied a considerable place in Irish history during the time of Flood and Grattan. He was born in 1743, and educated for the bar, at which he gradually rose to an eminent position. In 1768 he took a conspicuous part in the Irish house of commons, of which he was a member, in opposition to Lord Townshend's government. In 1779 he was member for the university of Dublin. He was shortly after made chief baron of the exchequer, and died at the premature age of forty in 1783. Burgh was distinguished for his classical learning and poetic taste. As an orator his style, though at first too ornate, was by mature experience improved and refined, till he acquired the reputation of the most elegant debater of his day. Both Flood and Grattan highly eulogized him. "He did not live," said the former, "to be ennobled by patent; he was ennobled by nature."—J. F. W.

BURGHERSH, John Fane, Lord.—See Westmoreland.

BURGHO, De, an ancient and highly distinguished family which settled in Ireland in the twelfth century and still, under the cognate designations of De Burgho, De Burgh, and Burke, has continued to represent nobility, genius, and power:—

Burgho, Richard de, who succeeded to the greater part of Connaught, forfeited by O'Conor, king of that province, and granted by John. His great power made him an object of suspicion to Henry III., and for a time he was placed in a position of hostility to the English government; but he soon was restored to favour, receiving only a gentle remonstrance from the king. Nevertheless, he quickly found or made occasion, with the aid of the lord-justice, to invade the territory of Feidlim O'Conor, king of Connaught, and made himself master of large tracts, which he continued to hold against all the complaints of Feidlim and the orders of Henry. In 1232 he built the castle of Galway, and in 1236 that of Lough Rea, and affected the state of a provincial king, keeping a train of barons, knights, and gentlemen in his service; and having gone in 1242, with a splendid suite, to meet the king at Bordeaux, he died in France in the following year.

Burgho, Walter de, son of the former, was eminent for power and enterprise, and the active part which he took in the events of that dark period of Irish history. The contest with the O'Conors, bequeathed by his father, was continued by Walter. He died in 1271 at his castle in Galway. By his marriage with the heiress of De Lacy he acquired the earldom of Ulster.

Burgho, Richard de, son of the preceding, and second earl of Ulster, called from his complexion the Red Earl, was educated at the court of Henry III., and was the most powerful subject in Ireland. In 1273 he pursued the Scots, who had invaded Ireland, into Scotland, and committed great slaughter and took much spoil, and was in consequence made general of the Irish forces in Ireland, Scotland, Wales, and Gascoigne. So high was his position that his name was placed before that of the lord-lieutenant in all public documents. Richard founded many monasteries and castles, amongst them that of Castle Connel on the Shannon, near Limerick, which is still held by a descendant of the name of De Burgho. In 1326, he retired to the monastery of Athasil, the foundation and burial-place of his family, where he died the same year.

Burgho, William de, earl of Ulster. Through his daughter who married Lionel, duke of Clarence, third son of Edward III., the titles of Ulster and Connaught were added to those of the royal family. He was murdered by his own servants in June, 1333, in the twenty-first year of his age, and his death was avenged by the people of Ulster, who rose in large masses, and pursuing the murderers killed 300 of them. From this period the power of the De Burgho family was divided, and began to decline.—J. F. W.

BURGKMAIR, Hans or John, a German painter and engraver, disciple and friend of Albert Durer, born in 1474. His pictures, preserved in the Diet city, have merit. His wood engravings are wrought with fire and the vigour of a robust, struggling, reforming age. Some of the early De Keyserberg prints are supposed to be his, for they are marked—"1510, J. B."—W. T.

BURGOS, Paulus de Sancta Maria, bishop of Burgos. Having relinquished Judaism, and along with it his wife and his children, he went to Paris, where he graduated; hence he repaired to Avignon, at that time a dependency of Rome: his eloquence and piety gained him high patronage, through whose influence he was successively preferred to the sees of Carthagena and of Burgos, became first chancellor of the kingdom of Castile, and was intrusted with the education of the youthful king, John II. He died at the advanced age of eighty-five, in the year 1435. His high literary fame rests on the learning and zeal for the catholic doctrines, displayed in his work "Scrutinium Scripturarum" against Judaism.—T. T.

BURGOYNE, John, English general and dramatist, was the natural son of Lord Bingley, and entered the army at an early age. Rapidly rising to the rank of general, through the powerful patronage of his aristocratic friends, he held a command in Portugal during its defence in 1762. In the course of the campaign, which terminated in the retreat of the Spaniards within their now territory, he gained considerable distinction both for skill and daring, and was successful in surprising a large reserve at Valencia de Alcantara. Subsequently he was elected member of parliament for Preston, and was ultimately called to, what he himself terms, "the unsolicited and unwelcome service in America." In 1775 he joined General Gye at Boston, in company with large English reinforcements, and witnessed, from one of the batteries in that city, the famous battle of Bunker's Hill, of which he has left an animated description. After proceeding to Canada as governor, he returned to England, but in 1777 was despatched to take command of that expedition from Canada against the United States, the failure of which so largely contributed to the establishment of American freedom. Few battles, indeed, have achieved, in their ultimate influence, results so great as the surrender of Burgoyne with 3500 fighting men, well provided with artillery, at Saratoga, to the army of General Gates. It gave heart to the colonists, and confirmed them in their resistance. It decided the somewhat wavering sympathies of the French government; and in England greatly strengthened those opposed to a continuance of the struggle. General Burgoyne, on his return home, was received by the king with marked disfavour. He defended himself with eloquence, and demanded an inquiry. The inquiry was commenced, but summarily stopped by a prorogation of parliament. Although Burgoyne did not possess the genius of a great general, and was in many respects utterly inadequate to the tasks imposed upon him, yet no one can read the work published in his defence—"State of the Expedition from Canada," London, 1780—without acknowledging his courage, and detecting qualities which, in a less

exalted station, might have been of service to his country, Disgusted with his treatment by the government, he withdrew from the army, and having married the daughter of Earl Derby, enjoyed considerable social ease. During his parliamentary career, he obtained a committee of inquiry upon Indian affairs, and moved a vote of censure upon Clive, May, 1773. He employed his leisure in literary pursuits, and was the author of the following dramas, which are occasionally elegant although without power—"The Maid of the Oaks;" "The Lord of the Manor;" "The Heiress;" and "Richard Cœur de Lion." The best of these plays is "The Heiress," which was composed at Knowsley, the seat of the earl of Derby, and was successful upon the stage. Burgoyne died on August 4, 1792.

* BURGOYNE, Sir John Fox, G.C.B., lieutenant-general and inspector-general of fortifications. This very distinguished officer entered the corps of royal engineers in the year 1798. He served in the Mediterranean, with Sir John Moore in Sweden and Portugal, and afterwards with Wellington in Spain. In subsequent years we find him employed in America; and in 1845, after other services, he was appointed inspector-general of fortifications. It was to Sir John that our illustrious duke wrote his celebrated letter on the defenceless state of Great Britain—a letter that commenced a reaction against a narrow and suicidal policy, which, under the name of the public economy, had gone far to reduce our naval and military services to a state of comparative powerlessness. Sir John took part in all the great actions occurring during the Crimean war: he had the chief direction of the siege operations against Sebastopol. Very able papers, arising out of that siege, on the relative merits of fortification by stone or earth-works, are attributed to Sir John Burgoyne.—J. P. N.

BURGSDORF, Friedrich August Ludwig von, a German naturalist, was born at Leipzig on 23d March, 1727, and died at Berlin on 19th June, 1802. He devoted much attention to arboriculture. He was a member of the Academy of Sciences of Berlin, and was director of the Brandeburg forests. His works are—"History of Trees, and directions as to their choice and cultivation;" "Forester's Manual;" "Introduction to Dendrology," &c.—J. H. B.

BURIDAN, Jean, a famous nominalist philosopher of the fourteenth century, rector of the university of Paris in the year 1347, was a native of Bethune in Artois. His end is reported to have been tragical; the wife of Phillipe le Bel, or one of his three daughters-in-law, having, it is said, gratified her spleen at the philosopher, who interfered with her royal license for sinning, by throwing him into the Seine. Buridan is remembered not only by his scholastic treatises, which were of singular reputation in their day, but by a sophism called that of "Buridan's Ass," which, although it is not a settled point whether the inventor of it was Buridan, or one of Buridan's philosophical adversaries, has, to the advantage of his fame alone, been a subject of discussion among all the historians of the schools. It will be found at length in Bayle.—J. S., G.

BURKARD WALDIS, a German poet of the sixteenth century, was probably born at Altendorf on the Werra, and died at Abterode, electorate of Hassia. From a bigoted monk, he became a zealous defender of the reformed doctrine; and travelled in Holland, Italy, and Portugal. His principal works are his fables and comic tales, partly from Æsop and other old fabulists, partly original, which first appeared at Frankfort, 1548. A great number of them have repeatedly been modernized.—K. E.

* BURKE, Sir Bernard, Ulster king-of-arms, son of John Burke, was born in London. After receiving his early education in the metropolis, he was sent to the college of Caen in Normandy, where he soon distinguished himself both in the sciences and classics. Here he remained till his education was completed, when, returning to London, he was called to the bar. He did not, however, seek general practice, but devoted himself, under the guidance of his father, to the study of genealogy and history, and took his share in the production of those works—especially "The History of the Landed Gentry of Great Britain and Ireland"—which have become the standard authorities in genealogy, and conferred on the authors a high and extensive reputation. Upon the retirement of his father in 1846, the sole labour of these works devolved upon Bernard, who, in addition, continued with unremitting industry and ability to bring out volume after volume upon genealogical and heraldic subjects, each of which won public favour, and increased his reputation. Meanwhile he did not confine himself solely to genealogy, but wrote in various periodicals of the day, and mainly conducted the *Patrician*, and the *St. James' Magazine*. The death of Sir William Betham in October, 1853, made a vacancy in the office of Ulster king-of-arms, and the high qualifications of Burke at once secured him the succession, to which he was appointed in the following month, and received the honour of knighthood early in the year 1854. A happier or more popular selection for the high and important office which Sir Bernard Burke fills could not have been made. In addition to his competency as a herald and genealogist, he unites the polish of the scholar and the courtliness of the gentleman, with a frankness, good nature, and affability, that gain him the respect of all who have official intercourse with him, and the esteem of all who know him.—J. F. W.

BURKE, Edmund, the Right Hon., was born in Dublin on the 1st of January, 1730, and was the son of a respectable attorney, whose family came from the south of Ireland. While yet a child, he was sent to his grandfather's at Castletown-Roche in the county of Cork, near Kilcolman, the residence of the poet Spenser, receiving his first lessons from a man of the name of O'Hallaren; and in his twelfth year he was placed at the school of Ballytore, kept by a Quaker of the name of Abraham Shackleton, of whom Burke afterwards said that "he was an honour to his sect, though that sect was considered one of the purest." Here he already displayed those traits of character which ultimately made him one of the greatest of men. He had remarkable quickness of apprehension and great tenacity of memory, and was extremely fond of reading; delighting in acquiring stores of knowledge from every source and of every description. While his habits were reflective, reserved, and almost solitary, he was gentle, good-natured, and obliging, with warm affections, and disposed to form strong friendships. In the spring of 1744 he entered the university of Dublin as a pensioner under Dr. Pelisier. To his college studies he was not inattentive, as is proved by the fact of his having obtained at least one prize in his senior freshman year, and a scholarship in due course; but his comprehensive mind took a far wider range of human knowledge than that prescribed by the university; and while devoting to his course only so much study as was necessary for a creditable progress, he abandoned himself to metaphysics, history, oratory, and poetry with ardour, and was noted as at once a brilliant and copious speaker, and a profound and vigorous thinker; and had already written several essays of ability, and a translation of part of the second Georgic of Virgil, which a competent critic does not hesitate to pronounce to be equal to Dryden's best execution in the same line. Burke took his degree in February, 1748, and being designed for the profession of the law, he shortly after proceeded to London, to keep his terms in the middle temple, and in 1751 he took his degree of master of arts. His health at this period was but indifferent, and he spent much of his time between 1750 and 1753 in travelling through England, in the society of men of letters, and in desultory reading. He seems to have abandoned all intention of being called to the bar, as we find him in the latter year an unsuccessful candidate for the chair of logic in Glasgow. For two years Burke continued in London, writing occasionally in periodicals, associating with Murphy, Macklin, and Garrick, with the latter of whom he formed a lasting friendship. In 1756 he published anonymously his "Vindication of Natural Society," an able essay, that attracted considerable notice, in which he exposed the infidel opinions of the time by following them out to their extreme results. The celebrated "Essay on the Sublime and Beautiful" followed soon after. No work of the day so suddenly sprang into popularity; it obtained for its author the most unqualified admiration, and the unknown young man became a literary celebrity. The great and the learned sought his acquaintance; and amongst his friends he reckoned, ere long, Reynolds, Soame Jenyns, Lord Littleton, Warburton, Hume, and above all, Dr. Johnson. Chary as the latter was of his praise in general, he was liberal of it in the case of Burke, declaring that he was "the only man whose common conversation corresponds with the general fame which he has in the world;" and he often repeated that "no man of sense would meet Mr. Burke by accident under a gateway without being convinced that he was the first man in England." Burke had devoted a vast deal of time and thought to this work, which, indeed, he had commenced in his eighteenth year, and his health was now far from robust from the effects of over mental exertion. In this state he put himself under the

care of Dr. Nugent, who was equally distinguished as a physician and a scholar, and a cordial friendship grew up between them. Burke became an inmate of the doctor's house, and ultimately the husband of his daughter, a union which was productive of the greatest happiness throughout life to both. Notwithstanding the great reputation which he had acquired, Burke had still to struggle slowly upwards. For three years he was occupied with occasional writing, with editing a "History of the European Settlements in America," and with a History of England, which, though prosecuted as far as eight sheets, was never completed, and with the establishment, in conjunction with his publisher, Dodsley, of the *Annual Register*. He had now directed his attention chiefly to political subjects, and there is no doubt he was anxiously casting about for the means of coming forward in that course, for which he was by intellect and education so eminently fitted. That opportunity was afforded him by the earl of Charlemont, who introduced him to Mr. W. G. Hamilton (better known as "Single-speech Hamilton"), then secretary for Ireland, and this gentleman appointed Burke to the office of his private secretary in 1761, and with him he returned to his native land. In this office he continued for two years, rendering great services to the administration, and a pension of £300 a year was bestowed upon him, charged on the Irish establishment. The conduct of Mr. Hamilton, however, towards him, though it has never been fully explained, was such that a man of Burke's independent spirit could no longer act with him. He therefore broke off all connection with Hamilton, relinquished his pension, and in 1763 again returned to England. But in returning to London, Burke found that his character for political knowledge had preceded him, and he was looked upon as a man whose future position was sure to be a high one. Two years after his return the marquis of Rockingham was appointed prime minister: he chose Burke as his private secretary, and upon the opening of parliament in January, 1766, he took his seat as member for Wendover. Upon the first night that he sat an opportunity was afforded him for the display of his great abilities. He spoke upon American affairs in such a manner as to astonish the house, and draw from Mr. Pitt, who followed him, a panegyric as unusual from the latter as it was honourable to the subject of it. The Rockingham administration was dissolved in July, 1766, and Mr. Burke retired to Ireland with the reputation of being "the first man in the commons." On his return to London an offer was made to him by Mr. Pitt, which he refused, and he appeared as the leader of the most powerful section of the opposition to the new ministry. In the next parliament he was again returned for Wendover, and purchased an estate in Buckinghamshire. His first avowed political pamphlet was published in the year 1769, being observations upon a pamphlet written either by Mr. Fox or Mr. Grenville—On the Present State of the Nation. Burke's "Observations" were characterized by powerful argumentation and force of expression, and were extremely well received; and it is a proof of the high estimation in which he was held, both as a politician and a writer, that the celebrated Letters of Junius, which appeared about that time, were attributed to him. In the following year appeared his celebrated pamphlet "On the Cause of the Present Discontents," which, for its merit as a literary composition and for the profound and comprehensive knowledge which it exhibits, may be placed beside the best productions of its author.

From this period we find Burke actively engaged in all the political questions of those momentous times. In the contest with the colonies he took a conspicuous part on behalf of the Americans, and he was appointed agent for New York in 1771. In the conflict which arose at this period between the house of commons and the city of London upon the arrest of the printers, Burke espoused the cause of the latter: he also took part in the debates on the affairs of India in the following year. In 1773 he went to France, the social state of which was then such as to make a profound impression on his mind. In the meantime the position of our relations with America was becoming daily more critical, and on the 19th of April, 1774, a motion was brought on for the repeal of the duty on tea. On this occasion Burke rose to reply to a violent speech of Mr. Cornwall, and though the house had been wearied of the debate, and most of the members had left, such was the power of his eloquence, the force of his reasoning, and the readiness with which he replied on the moment to the arguments of the government, that the house became filled with admiring listeners; and even the auditors in the galleries could scarcely be restrained from breaking out into applause. At the conclusion of one of those splendid bursts with which he electrified the house, Lord John Townshend exclaimed—"Good heavens! what a man is this! where could he have found such transcendant powers?" On the dissolution of parliament Burke stood for Malton, on the Rockingham interest, and was successful; but immediately after consented to be put in nomination for Bristol, where he was returned, free of expense, 3rd November. The following year Burke came forward with his thirteen resolutions for quieting America, which he introduced in a speech no less celebrated than that of the previous year, and of which Lord Chatham and Mr. Fox spoke in terms of the highest commendation. On the 11th February, 1780, he brought forward his motion for economical retrenchment in a speech which is a repertory of political wisdom and general knowledge, and which added to his popularity. Burke's advocacy of the Roman Catholic claims, as well as his support of the acts for opening the trade of Ireland, diminished his popularity with the electors of Bristol, so that when he went to stand again for that town, after the dissolution in 1780, he found that the populace were disfavourable to him, though the enlightened and higher portion of the constituency publicly expressed their continued confidence. He therefore declined to contest the representation, and was returned for Malton, which he continued to represent during the rest of his political life. In 1782 Lord Rockingham again became prime minister. Burke was not admitted into the cabinet, to which his merits entitled him, but he was made privy councillor and paymaster of the forces. In this last office he gave evidence of a scrupulous and severe integrity unexampled in public men. The interest of the money lying in bank in the paymaster's name amounted to about £25,000 a year, which was always considered the fair perquisite of the office. Of this sum Burke refused to appropriate one penny, though his private circumstances were very straitened; and he brought in a bill by which he effected a saving in the public expenditure of £72,000 yearly. The Rockingham administration terminated by the death of that nobleman in 1782, when Lord Shelbourne succeeded, and Burke retired from office. The famous coalition of Fox and Lord North put out the Shelbourne administration in 1783, and Burke resumed his old office, and on the second reading of the East India bill, December 1, 1783, made one of his magnificent speeches, displaying the vast amount of his knowledge and the great resources of his mind—a speech that now remains only as a monument of superb abilities misapplied. The bill was carried in the house of commons, but lost in that of the lords, and on its defeat the ministry went out, Mr. Pitt coming in as premier, and henceforth Burke was to be found in the ranks of the opposition. The state of India was now a most engrossing subject, and Burke applied all the energies of his mind to it. For years had Burke been engaged in deep and laborious investigations in relation to the wrongs of India. In 1780 and 1781 two committees had been appointed upon Indian affairs, and of those Burke was a most laborious member; and their report charged Warren Hastings, the governor-general of Bengal, and William Hornby, the president of the council at Bombay, with having "in sundry instances acted in a manner repugnant to the honour and policy of this nation, and thereby brought great calamity on India;" and declared that it was the duty of the directors to remove them from office. Hastings was recalled, and returned to England in 1785. In February of the following year Burke brought forward his specific charges against Hastings, upon the motion for papers, which was followed by his going into the detail of these charges successively, which occupied the house at intervals during that and the following year; and during the progress of these proceedings Burke displayed all the powers of his intellect, and the vigour and industry of one who put his soul to the work that he felt called upon to prosecute. On the 10th of May, 1787, Burke accused Hastings at the bar of the house of lords in the name of the commons of England, and on the 13th February, 1788, the trial commenced in Westminster Hall, in the most august form in which English justice has ever appeared. The king, with the house of lords, spiritual and temporal, sat on the tribunal; the commons of England stood at the bar. After the articles of impeachment were read, Burke, on the third day, opened the case in a statement which occupied four days. Whether viewed as a piece of forcible reasoning, or looking to the momentous importance and vastness of the sub-

ject, and the entire command and knowledge displayed of it, or to the novel aspect in which he presented questions already so thoroughly discussed and familiar—this statement may be pronounced to be unparalleled in its power and effect, unsurpassed as a masterpiece of commanding oratory. Its effect on Burke himself was, on one occasion, to deprive him of the power of articulation, while some of the terrible details caused others to faint. This extraordinary trial was not concluded for nearly ten years, during which Burke's energy never failed or flagged, commencing his closing speech on the 28th May, 1794, which occupied nine days, and on 23d April, 1796, Hastings was acquitted by a large majority of the peers. Upon the conduct and motives of Burke in this prosecution there has always been, and will be, a diversity of opinion. While, on the one hand, personal causes for animosity are suggested, which the extreme severity and almost savageness of Burke's language and demeanour would seem to confirm—on the other hand, the well-known purity of his life, the kindliness of his nature, and his hatred to all corruption and oppression, as well as the profound interest which he had for years taken in the affairs of India, justify us in doubting that this one act was at variance in principle from the whole course of his life, and constrain us to believe that he was compelled to this painful undertaking by a sense of duty that overpowered all feeling of danger. During these proceedings Burke took part in most of the public questions of the time. In 1786 he visited Ireland, and in the following year was elected a member of the Royal Irish academy. The regency question, consequent on the illness of the king, which occurred the following year, occupied a great portion of Burke's attention, and the principal part of the opposition was thrown upon him by the illness of Fox. The progress of revolutionary feeling in France had now developed itself so plainly, that it was impossible for one of Burke's constitutional principles and political wisdom to remain longer silent. An occasion soon forced him to speak out. In his debate on the army estimates in February, 1790, Fox pronounced an eulogium on the revolt of the French guards. This sentiment was met by a storm of reprobation from the house; and on the renewal of the debate, Burke deprecated such opinions being advanced on the authority of so great a name, and delivered those immortal sentiments which excited the admiration of all who heard him, and enlisted the sympathies of the whole nation; declaring that he "would quit his best friends and join his most avowed enemies, to oppose the least influence of such a spirit in England." This declaration was received with loud applause, in which Pitt joined. Fox replied with moderation, and Burke was disposed to accept his concessions. Unfortunately the petulance of Sheridan made a breach inevitable, by charging Burke with "deserting from the camp, with assaulting the principles of freedom, and defending despotism." Burke now separated from his former colleagues, and produced the memorable "Reflections on the Revolution of France," a work which has had no equal in knowledge, eloquence, or insight into the tortuous spirit of party; in that "foreseeing and vigorous conception of the revolutionary career, which makes the whole amount to the most magnificent political prophecy ever given to the world." Within the year 19,000 copies were sold in England, and 13,000 in France. This work produced an effect such as no other political essay ever had, whether for extent or for permanent importance. It arrested the violent progress of the revolutionary spirit in England, and gave the first and most decisive check to the disorganizing influences which were rapidly spreading through Europe. Honour and commendation poured in upon him from every quarter. The university of Dublin conferred on him the degree of doctor of laws; the graduates of Oxford presented him with an address, through Mr. Windham; the bishop of Aix, and the expatriated French clergy, acknowledged their obligations in the most ardent language; while in England the whole body of established literature was loud in his praise. The views propounded tended, too, to introduce a schism in the whig party, and to endanger the prospects of Mr. Fox, and thus it led to the final breach between these two great men. Upon the debate on the Quebec bill on the 6th of May, 1791, Burke, in reply to a speech of Fox, declared that "their friendship was at an end." This statement touched Fox to the heart, and when he rose to reply the tears streamed from his eyes, and his emotion prevented him for some time from addressing the house. Burke now formally withdrew from the whigs, and stood alone, for he did not join the opposition party. Thus excluded from any effective line of parliamentary conduct, he occupied himself in political writing. He drew up a paper entitled "Thoughts on French Affairs," which he offered to the consideration of government, but which was not published till after his death. About this time the Roman catholic party in Ireland solicited him to support their claims in parliament, to which he assented, and his efforts in their behalf were attended with considerable success. He also took part in several questions which were then agitating the country, and drew up his "Heads for Consideration on the Present State of Affairs."

Burke was now anxious to retire from parliamentary life, and had made arrangements for his son, then thirty-five years of age, succeeding him in the representation of Malton. One of his undertakings remained incomplete, and for this only he postponed his retirement: judgment had not yet been given in the case of Warren Hastings. On the 25th of June, 1794, Burke appeared for the last time in the house of commons, to receive their thanks for the faithful discharge of the duties reposed in him, and shortly after accepted the Chiltern Hundreds. But the heaviest affliction of his life was now impending. He had already secured a bright opening for his son, as secretary to Lord Fitzwilliam, then about to go to Ireland as viceroy; but consumption had already showed itself in this promising and most amiable young man, and its rapid progress could not be stayed. He died on the 2nd of August, a few days after his election for Malton. From the effects of this blow Burke never recovered; and he might be said to be visibly approaching the grave from the moment of his son's death. He was, to use his own words, "a desolate old man." "I am alone," he writes to a friend; "I have none to meet my enemies in the gate: desolate at home, stripped of my boast, my hope, my consolation, my helper, my counsellor, and my pride." Burke was to have been promoted to a peerage—such an honour would have been now valueless, almost a mockery. When the violence of the shock had somewhat abated, Burke betook himself once more to the resources of his former life, and from time to time published several letters and papers on the great political events of the time. In the scarcity of corn in 1795–96, Burke erected a mill, and retailed corn at a reduced price, at great private sacrifice. In 1795 pensions to the amount of £3700 a year were granted to him by the government, at the express desire of the king. This act of gratitude, so well deserved, did not escape party censure. The duke of Bedford and Lord Lauderdale attacked in parliament the retired veteran, but were crushed by an able and manly reply from Lord Grenville, and their demolition completed by Burke himself in his "Letter to a noble Lord." To the last day of his life Burke devoted himself to public good, and to acts of private and extensive charities. Though exhausted in body, his mind lost none of its vigour or clearness; and the last production of his pen, "Thoughts on a Regicide Peace," gives proofs that he had still the same masterly and powerful intellect. But he was now rapidly sinking. On Friday the 7th of July, 1797, being conscious of his approaching end, he set himself to review the conduct of his past life, vindicating his intentions, regretting any petulance of manner or severity of rebuke which might have given pain; leaving it as an earnest assurance that he never designed to give offence. He then gave himself entirely to the consolations of religion. The following morning, feeling weariness, he expressed a wish to be carried into another room; and as Mr. Nagle and some of the servants were bearing him in their arms, he faintly said—"God bless you," and died. It was proposed by Mr. Fox that he should be honoured by a public funeral, and interred in Westminster abbey; but by his own desire, expressed in his will, he was buried in Beaconsfield church, without pomp or expense, beside the remains of his beloved son. He was in his sixty-eighth year.

The respect and admiration which was awarded to this great man by his contemporaries has been fully affirmed by posterity. One who knew him well, calls him "the prodigy of nature and acquisition. He read everything, he saw everything, he foresaw everything." His biographer, Dr. Croly, gives us this forcible and elegant estimate:—"The rank of Burke as a writer of consummate eloquence had been decided from the beginning of his career; the progress of the Revolution placed him in equal eminence as a statesman, and every year since has added to his renown as a prophet. With the most palpable powers for reaching the loftiest heights of speculation, he is the least abstract of all speculators. With the poetic fancy which so

strongly tempts its possessor to spurn the ground, and with an opulence of language that, like the tissues thrown on the road of an oriental prince, covered the wild and thorny way before him with richness and beauty, he never suffers himself to forget the value of *things*. The application of reason to the purposes of life, the study of the sources of moral strength, the inquiry into that true 'wealth of nations' which makes men safer from the shocks of society, are his perpetual objects. He pours his river through the moral landscape, not to astonish by its rapidity and volume, or delight by its picturesque windings, but to carry fertility on its surface, and gold in its sands." In an age eminent for intellectual distinction Burke secured the admiration of Europe. He possessed an understanding admirably fitted for the investigation of truth—an understanding stronger than that of any statesman, active or speculative, of the eighteenth century. He owed nothing to birth, riches, or official station. He rose without them to the highest elevation in public esteem. His virtue stood the trial alike of assault and temptation. "Burke grew purer and more powerful for good to his latest moment; he constantly rose more and more above the influence of party, until at last the politician was elevated into the philosopher; and in that loftier atmosphere from which he looked down on the cloudy and turbulent contests of the time, he soared upwards calmly in the light of truth, and became more splendid at every wave of his wing." Whether we consider the large space he occupied in the public eye, his genius, his learning, his multiform powers, natural and acquired, or, finally, his political connection with all the great events of his day, the name of Edmund Burke is assuredly that which will most frequently attract and most deeply interest the reader of our political history of the past age. In person Burke was about five feet ten inches high; his figure was athletic and symmetrical; his appearance was graceful and dignified, and his countenance is described as handsome, noble, and prepossessing. A collected edition of his works, in quarto, was completed in 1827.—J. F. W.

BURKE, JOHN, an eminent genealogist, born in Ireland on the 29th of November, 1786, was descended from the Burkes of Meelick, and collaterally from the noble house of Clanricarde. He received a good classical education, and removed early in life to London to devote himself to literary pursuits. In these he soon succeeded, writing for the *Examiner* and other journals, as well as in the periodicals of the day, both on political subjects and general literature. His first avowed publication was a volume of poetry, which had a rapid and large sale; and this was followed by an edition of Hume and Smollet's History of England, with a continuation by himself. The works, however, by which he is best known are those on genealogy, which he commenced by that on "The Peerage and Baronetage," published in 1826. The success of this book was as complete as it was immediate, and it has gone through numerous editions with increasing favour. Other publications in the same department followed at intervals, in which Mr. Burke was assisted by his son, Bernard, and their united labours produced the "History of the Landed Gentry," the "General Armoury," and the "Extinct Peerages and Baronetages," works of great value to the historian and genealogist. Upon the death of his wife in 1846, Mr. Burke retired to the continent, resigning to his son the further prosecution of those literary labours which have given them both high reputation, and died rather suddenly at Aix-la-Chapelle in 1848.—J. F. W.

* BURKE, PETER, barrister-at-law and queen's counsel for the county palatine of Lancaster, brother of Sir Bernard, a writer on law, especially the law of copyright and patents, and a biographer of Edmund Burke, educated at the college royal of Caen, where he gained the prix d'honneur for the best essay in the French language. In presenting the medal the prefet said—"Nous sommes vaincus par nos propres armes."—J. F. W.

* BÜRKNER, HUGO, a distinguished German wood engraver, and professor of wood engraving at the Dresden academy, was born at Dessau in 1818. He has greatly contributed to re-establish the genuine style of wood engraving, and practises his art in the true spirit of the old German masters.—K. E.

BURLAMAQUI, JEAN JACQUES, was born in 1694 at Geneva, where he filled for many years the chair of natural jurisprudence, till failing health compelled him to renounce it. He became a member of the council of the republic, and acted a prominent part in that assembly until his death in 1748. He was an intimate friend of Barbeyrac, and their united labours did much for the advancement of the science. He justly regards the natural state of man as an approximation to that which it is the aim of civil law to establish, this aim being to secure to the members of the society the greatest amount of happiness, an end to which law, order, and authority are essential. Working from this starting-point, he deduces the necessity for an inviolable and irresponsible sovereign, but allows to the people in extreme cases the right of deposing him. All Burlamaqui's writings are characterized by clearness and precision.—J. D. E.

BURLEIGH. See CECIL.

* BURLEIGH, CHARLES CALLISTUS, one of the earliest, most resolute, and indefatigable of the American abolitionists, born in Plainfield, Connecticut, in 1810. He was educated for the law; but the question of slavery, in which from his earliest years he had felt a peculiar interest, absorbed his attention. He is the author of a very able essay, entitled "Thoughts on the Death Penalty;" of a tract, entitled "The Sabbath Question;" and another, "Slavery and the North."—S. M.

BURLEY, WALTER, a celebrated scholastic philosopher and divine, born at Oxford in 1275. At Paris, where he long resided, he was the head of the nominalists of the period, and the chief opponent of the Scotists. He was employed in the education of Edward III., and in 1327 was sent by that monarch to Rome on a mission of some importance. Besides immense and forgotten commentaries on Aristotle, he published "De Vita et Moribus Philosophorum," 1472.

BURLINGTON, Earl of. See BOYLE, RICHARD.

BURMANN, JOHANN, a Dutch botanist, was born in 1707, and died in 1779. He was professor of botany at Amsterdam, and was a friend of Linnæus, who dedicated to him the genus Burmannia. He devoted attention to Eastern botany, and published the following works—"Thesaurus Zeylonicus, an account of Ceylon Plants;" "Catalogue of African Plants observed by Hermann;" "Flora Malabarica, or Index to the Hortus Malabaricus;" a translation into Latin of Rumphius' Herbarium; and Fasciculi of American plants.—J. H. B.

BURMANN, NICOLAUS LORENZ, the son of Johann Burmann, and also a Dutch botanist, was born at Amsterdam in 1734, and died in 1793. He took his degree of doctor of medicine at Leyden. He published a "Flora Indica, with a Prodromus of the Plants of the Cape of Good Hope;" also a treatise on geraniums, and a "Flora of Corsica."—J. H. B.

BURN, RICHARD, born at Kirby-Stephen, near Winton in Westmoreland; died in 1789. Educated at Queen's college, Oxford, he obtained the honorary degree of D.C.L. from Oxford in 1762; in 1763 took holy orders, and was given the living of Orton in Westmoreland, which he enjoyed for forty-nine years. He was chancellor of the diocese of Carlisle. He published some useful law books for popular use, one of which, "A Digest of the Ecclesiastical Law," is still found convenient. In conjunction with Nicholson, he published a history of the antiquities of Cumberland and Westmoreland.—J. A., D.

BURNEL, ROBERT, the distinguished lord chancellor and keeper of the privy seal of Edward I., was the son of Robert de Burnel; born at their ancient ancestral seat of Acton Burnel. He distinguished himself in civil, ecclesiastical, and common law, took holy orders, and also practised as an advocate in the courts at Westminster. The young prince, Edward, became warmly attached to him, appointed him his chaplain and private secretary, and took him on his expedition to the Holy Land. On the return of Edward, who, on the demise of his father during his absence, had been proclaimed king, Burnel, then archdeacon of York, was on the 21st Sept., 1274, appointed lord chancellor, and shortly afterwards bishop of Bath and Wells. He did much towards introducing English institutions and advancing civilization in Wales, and prepared the code under which it continued to be governed until the reign of Henry VIII., when it was permitted to send members to parliament, and fully received into the pale of the English constitution. Edward honoured his chancellor by visiting him at his castle of Acton Burnel, where in 1283 he held a parliament, memorable for that excellent law for recovery of debts called the "statute *de Mercatoribus*." The laws passed during Burnel's long official career exhibited the true spirit of wise legislation. Nor was the lord chancellor unmindful of the due administration of the law. In 1290 he prosecuted to conviction several of the judicial functionaries for taking bribes and tampering with the records. The chancellor again signalized himself in 1290–91, by his adjustment of the disputed succession of the crown of Scotland,

upon which he gave judgment in favour of Baliol to the exclusion of Bruce. Burnel was lord chancellor for eighteen successive years. He died at Berwick in 1292, and was buried in the cathedral of his own see of Wells. He was one of the most enlightened statesmen and lawgivers of his age.—F. J. H.

BURNES, Sir Alexander, was born at Montrose in 1805. After being educated in that city, he proceeded to India when sixteen years of age; where distinguishing himself both as a linguist and topographer, he was soon appointed assistant political agent at Cutch. Possessed of an eager and enterprising disposition, he volunteered to explore the north-western frontier of India, and descend the Indus to the sea. After reaching Jaysulmeer, he was overtaken by an express from the supreme government, desiring him to return, since it was deemed inexpedient to incur the hazard of exciting the alarm of the rulers of Scinde. In the following year, however, presents came from the British sovereign to Runjeet Singh, ruler of Lahore, and Burnes was appointed to convey them to their destination. Soon after Burnes' return, he was despatched upon a second expedition to Central Asia, during the course of which he travelled across the Punjab to the Indus, and proceeded through Peshawur to Cabool, where he was well received by Dost Mahomed. He perceived, thus early, the general superiority of that monarch, as to integrity, justice, and ability, to his rival Shah-Soojah, afterwards so unfortunately placed on the throne by the British government. From Cabool, Burnes journeyed over the Hindoo Coosh to Koondosy, Balkh, and Bokhara; and thence passed westward to the Persian frontier, returning through Teheran, Ispahan, and Shiraz to Bushire, where he embarked for India. He was shortly despatched to England with the information he had so acquired. By his success in this expedition, our traveller at once became famous. He had retraced the greater part of the route of Alexander, surveyed the kingdoms of Porus and Taxiles, sailed on the Hydaspes, crossed the Indian Caucasus, beheld the scenes of the inroads of Jengis, and Timour, and Baber; but more than this, he had detected a new pathway by which India might be invaded. Returning to Bombay, he again served in Cutch, but was soon appointed to the charge of a (so-called) "commercial" mission to Affghanistan. On his arrival at Cabool, however, this pretext for the mission was laid aside; and Burnes plunged with the avidity of a spirit taking natural delight in the intricacies of diplomacy and the management of affairs, into the complications of Affghan politics. Dost Mahomed was evidently not simply desirous to cultivate the British alliance, but eager to secure it. Burnes himself understood the advantages of an alliance with that ruler, whose influence he saw the means of extending and consolidating over a vast and important region. Other counsels, however, prevailed with the supreme government, and Burnes' mission at Cabool came to an end; but not before the cloud of the approaching terrible war broke upon the sky. The official correspondence professedly narrating these transactions, was garbled in its publication by the British government, for the express purpose of justifying their proceedings. The history of state-craft hardly contains any instance of more glaring and deliberate falsehood. War was declared against Dost Mahomed, and the expedition started on the fatal mission to depose the rulers of Cabool and Candahar, and enthrone Shah Soojah. After terrible sufferings, alike from heat and cold, the army seemed to succeed. Our protegé entered Cabool 7th August, 1839, and Dost Mahomed surrendered shortly afterwards. Burnes remained in Cabool, filling what he termed "the most nondescript of situations;" possessed of a large salary, but desirous of a more active and commanding influence over the affairs of the country. Soon, however, the desolating sword of Affghan vengeance was uplifted, and Burnes fell, one of the first victims in an outbreak that terminated in the almost complete destruction of a British army. The chief envoy, Macnaghten, was about to surrender office, and Burnes hoped to attain it, when, on November 3, 1841, a mob of insurgents attacked his house, and he was cut to pieces as he endeavoured to make his escape in disguise. There is no doubt that the character of Sir A. Burnes, as described in official despatches, has been grievously wronged. Mistaken as might have been the policy of entering into Affghan politics at all, yet —these affairs being interfered with—Burnes indicated a course which would have saved the government from many disasters.—Burnes' Travels were published in three volumes, and his garbled despatches have been privately printed in their integrity.—L. L. P.

BURNET, Gilbert, bishop of Salisbury, and a justly celebrated writer on history and divinity, was born at Edinburgh, September, 1643. He was of a very ancient family in the shire of Aberdeen, where his father practised as a lawyer. When only ten years of age, he entered the college of Aberdeen, and obtained the degree of A.M. when only fourteen. He applied himself to the study of civil law, with the intention of following his father's profession; but after the lapse of a year, changed his mind, and determined to enter the ministry of the episcopal church. At the age of eighteen he was licensed as a preacher, and shortly after offered a living in the shire of Aberdeen, but this he conscientiously declined on the ground of youth and inexperience. His father, who, after the Restoration, had been appointed by Charles II. a lord of session, with the title of Lord Cromont, soon after this died. Dr. Leighton, then archbishop of Glasgow, and Mr. Nairn, the eloquent and excellent minister of the Abbey church of Edinburgh, took a deep interest in young Burnet; and under their guidance for two years he studied theology. In 1663, in his twentieth year, he visited Oxford, Cambridge, and London, and was introduced to some of the greatest celebrities in theology and science. In 1664 he went to Amsterdam, where he perfected himself in Hebrew, under the instruction of a learned rabbi, and afterwards to Paris, where he received marked attention from Lord Holles, then British ambassador in France. At the close of this year, as he was returning to Scotland by way of London, he was introduced to the president of the Royal Society, and elected a member. Accepting now the living of Saltoun, which had long before been offered him by Sir Robert Fletcher, he was ordained to the office of deacon and priest by the bishop of Edinburgh, Dr. Wiseheart. Nothing could exceed the fidelity, ability, and enlightened piety with which Mr. Burnet laboured in this charge for five years; and during this period he gained the affections of all classes, not excepting the presbyterians. The government of Scotland being at this time in the hands of moderate men, the minister of Saltoun was often consulted in important affairs, and it is even suspected that it was he who advised that the more moderate presbyterians should be placed in the vacated livings. In 1669 he accepted the chair of divinity at Glasgow, and for four years and a half discharged the duties of professor with remarkable credit. After resigning his charge at Saltoun, he published his "Modest and Free Conference between a Conformist and Nonconformist," which consisted of seven dialogues, and met with general approbation. The important papers of the house of Hamilton being put into Burnet's hands, he made a visit to London to consult with the duke of Lauderdale respecting their publication, and while thus occupied was offered a Scottish bishopric, which he declined. On his return to Glasgow he married Lady Margaret Kennedy, daughter to Lord Cassilis. In 1672 he published "A Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland." He was once more offered a bishopric, which was again declined. Although personally agreeable to the court, he had a bitter enemy in Lauderdale, who at length persuaded Charles to strike his name out of the list of chaplains-in-ordinary, &c. Being shortly after obliged to vacate his chair, he went to London to defend himself in person. Whilst in the metropolis, being now about thirty years of age, he was offered by the dean and chapter of St. Paul's the living of St. Giles, Cripplegate; but this, in a way very honourable to himself, he declined. He was now called to the bar of the house of commons, to give evidence as to the suspected perfidy of Lauderdale, some damaging facts of whose administration he was most reluctantly obliged to state. In 1676 he published his "Memoirs of the Dukes of Hamilton." Apprehensive of the designs of the papists at this time, he published the first volume of his "History of the Reformation in England," for which he received the thanks of both houses of parliament. In the years 1681 and 1715, respectively, he issued his second and third volumes, together with a very valuable supplement. This work was so justly esteemed that it was translated into various European languages. In 1680 he published "The Life and Death of the Earl of Rochester," whom he had been the instrument of reclaiming from infidelity and gross profligacy. After the publication of his "Life of Sir Matthew Hale," and "Bedell, Bishop of Kilmore, Ireland," and sundry other valuable works, he deemed it prudent to retire to the continent, and await the issue of the ecclesiastical measures adopted by James II. He

was induced by the flattering invitation of Prince William and Princess Mary to settle at the Hague. Here, having some time before lost his first wife, he married a Dutch lady of the name of Scott, a descendant of the house of Buccleuch, and of considerable wealth. This connection making him a free citizen of the Hague, prevented his being forcibly ejected, as a letter from the king of England had a little before demanded. With William he entered England, and in the year following was appointed bishop of Salisbury, a diocese over which he presided till his death in 1715. In parliament he was the advocate of moderate measures towards the non-jurors, and the act of toleration. By his clergy he was regarded as the most able and conscientious of prelates. His "Exposition on the Articles of the Church of England," came out in 1699, and has ever since been esteemed a standard work. But his most important work, and that on which his fame must rest, is his "History of His Own Time, from the Restoration of Charles II. to the Conclusion of the Treaty of Peace at Utrecht, in the Reign of Queen Anne."—J. W. D.

BURNETT, Gilbert T., an eminent English botanist of the present century, and formerly professor of botany at King's college, London, contributed to the promotion of botanical science by his outlines of botany, which contain an introduction to the study, along with a classification of plants, and a full account of the properties and uses of plants. He promulgated some original views on botany, and made interesting physiological observations on the respiration of plants. He died young.—J. H. B.

BURNET, Jacob, an American judge, senator, and one of the pioneer settlers of that portion of the north-western territory which is now the state of Ohio, with a population of more than two millions, was born at Newark, New Jersey, February 22, 1770. He was graduated at Princeton college in 1791, was admitted to the bar in 1796, and immediately removed to Cincinnati, where he ever afterwards resided. When he came there it was a small village of log-cabins, containing perhaps 500 inhabitants. When he died the city numbered 130,000 inhabitants. Mr. Burnet frequently served in the legislature both of the territory and the state; and was elected to the senate of the United States, where he sat from 1828 to 1831. In 1847 he published "Notes on the Early Settlement of the North-western Territory." He died at Cincinnati in 1853.—F. B.

BURNETT, James, Lord Monboddo, an eminent Scottish judge, and ardent defender of the literature and philosophy of the ancients, was descended from an ancient family in Kincardineshire. He was born at the family seat of Monboddo, near Fordoun, in 1714. He received the rudiments of his education at the parish school of Laurencekirk, studied the usual branches of literature and science at King's college, Aberdeen, and civil law at Groningen. In 1738 he was admitted to the Scotch bar, where he rose to eminence, and particularly distinguished himself in the famous Douglas case, in which he was on the side of the Douglas family, which gained the suit. In 1767 he was promoted to the bench. As a lawyer he was upright and painstaking, and his decisions were sound, and supported by great learning and acuteness. In 1745, when the rebellion interrupted the business of the law courts, he proceeded to London, where he mingled with the eminent literary men of the age. In 1773 appeared his volumes "On the Origin and Progress of Language," a work in which great learning is combined with numberless paradoxes and eccentricities. His grand aim in this treatise is to assert the superiority of ancient above modern literature. His "Ancient Metaphysics," in which he maintains the superiority of ancient philosophy, is in six quarto volumes, published at various periods from 1779 to 1799. The first two volumes and the last are full of erudition, to which there was nothing equal in Scotland in that age. His greatest absurdities appear in his view of the history of man and of language. He maintains that man at first walked on all fours; that he then learned to walk upright, as may be seen in the ourang-outang, which he declared to be of the human race; and in due time made use of his hands, and acquired the art of swimming. At his country seat he acted the farmer, and lived on terms of great familiarity with the people on his estate. It was at this place that he received Samuel Johnson on his tour through Scotland. In Boswell's graphic account of the intercourse of the two, Lord Monboddo appears in by no means a disadvantageous light. He died in 1799.—J. M'C.

BURNET, Thomas, D.D., born at Croft, near Darlington, about the year 1635; died at the Charter-house in September, 1715. Although Burnet is now best known as a geologist, or rather as a dashing cosmogonist, it were the height of injustice, should the briefest biography of him omit a tribute to his independence, alike in action and thought. The sensation occasioned by his extraordinary "Theoria Telluris Sacra," has thrown unworthily into the background those rare and solid qualities, which enabled him, when master of the Charter-house, to offer the first formal opposition made in England to that assumption by King James II. of the famous "dispensing power," which ultimately cost him a throne; nor is it always remembered that Burnet subsequently surrendered the high office of clerk of the closet to King William III., rather than retract something accounted heretical in a curious treatise—"Archæologiæ Philosophicæ, sive Doctrina Antiqua de Rerum Originibus." Undoubtedly, however, the chief interest attaching to his name, is connected with his "Sacred Theory of the Earth." The theory itself, of course, as its title may indicate, is abundantly untenable. Burnet assumes that the few abrupt and imperfect notices in the early portion of the book of Genesis, are necessarily and strictly interpretable by physical science; and thereupon he constructs a scheme of the earth's early physical history, which he intends shall be the starting-point of all geological investigation. It were useless to detain the reader with an analysis of his notions concerning the events which preceded the existing order of nature, and launched the world upon its long history, the fractured shattered thing that the outward eye sees in it: but reflections of a general nature, and of consummate importance, are so strongly suggested by the "Theoria," and so essential at the same time to a correct appreciation of the place due to speculators like Burnet, that we must request for them a brief space. 1. It never seems to have occurred to Burnet, and the multitudes who have more or less followed in his path, that a vital preliminary inquiry has escaped them; viz., whether it is possible to establish a sound *critique*, capable of determining *à priori* the nature of the relations between these few sentences in Genesis, and physical facts and their natural evolutions; and if so, what are the principles and results of such a *critique?* Tentatives towards the establishment of a capable critique have, indeed, been made in modern times; they are far from complete, and certainly they have not been universally welcomed: but when Burnet lived, the logical necessity and essential *priority* of such a task had never been dreamt of; nor can it be said, that even now, a large amount of toil and intellect is not wasted, because of the same fatal oversight. The time has indeed long gone by, in which any investigator could think of attempting to evolve the earth's physical history from intimations so insufficient and obscure. Nay, we have even passed through and escaped from a *second* phase of error: it would be accounted altogether disreputable amongst us, were any one pretending to the position of a man of science, to twist, or incline to twist, any fact established by careful and approved investigation, so that it might seem to quadrate with cosmogonies based on arbitrary conceptions regarding Genesis. But we have not yet got beyond a *third* phase: talent unquestionable, and an equally unquestionable earnestness, may be, and still are, occupied without necessary discredit, in ingeniously twisting the terms and clearest meaning of the sacred books, so that they quadrate, or appear to quadrate, with physical facts. The results are altogether to be deplored: persons professing to hold, and really holding these sacred books in supremest reverence, are —for the sake of an hypothesis, or, to say the least, because they have not acknowledged the necessary priority of a sane and comprehensive critique—treating these very books with a philological, or rather an unphilological and unprincipled license, which no scholar of the present day dares to apply to Herodotus or Homer. 2. Burnet's book, however, manifests in excess another error, which also is by no means in disrepute even in our—certainly improved—modern days. When contemplating any of those grander phenomena or aspects of the material universe, where large developments occupy periods reducing sublunary history to a simple tick of the clock, inquiry at its beginning uniformly forgets the element of *Time*. With Burnet, and very many of our elder scientific geologists, the aspects of the earth presented the idea of sudden convulsions; nor are illustrations rare, in the writings of our most recent inquirers, of a tendency to attribute effects which may be the result of the operation of actions occupying ages, to some start

or revolution in nature.—Burnet has farther claims. His ingenuity and mental energy were undoubted; and he was a consummate master of style. His paragraphs are often as spacious as Bacon's: they are the adequate expression of majestic thought.—J. P. N.

BURNET, William, royal governor, first of New York and New Jersey, and subsequently of Massachusetts and New Hampshire, was the eldest son of the celebrated Bishop Burnet, and was born at the Hague in March, 1688. In 1720 he was appointed governor of New York and New Jersey, and in September of that year, arrived at New York and assumed the government, which he held for eight years, his administration in the main being popular and prosperous. He obtained from the Mohawk Indians a grant of a strip of land; established in 1722 an English trading post at Oswego, building a small fort for its protection at his own expense; and thus got possession of the south shore of Lake Ontario for his government, being the first to erect the English flag upon the great lakes. He was involved in a quarrel with the assembly, because they refused to grant the standing revenue for a longer period than three years, and in consequence was removed from his office, the government of Massachusetts and New Hampshire being given him in exchange. In consequence of an early quarrel with the general court, his position at Boston was most uncomfortable. He died in 1729.

BURNETTUS or BRUNETTUS, Latinus, a native of Florence, died in 1295. He was the master of Dante, who is said to allude to him in the15th canto of the Inferno.—T. J.

BURNEY, Charles, Mus. D., was born of respectable parents in the city of Shrewsbury, on the 7th April, 1726. The first part of his education he received at the free school of that city, and was subsequently removed to the public school at Chester, where he also commenced his musical studies under Mr. Baker, the organist of the cathedral, and a pupil of the celebrated Dr. Blow. When about fifteen years of age, he returned to his native town, and for three years longer pursued the study of music, as a future profession, under his elder brother of the half blood, Mr. James Burney, organist of St. Mary's, Shrewsbury; when, by the advice of Dr. Arne, he was sent to London, and placed under that celebrated master for another term of three years. In 1749 he was elected organist of St. Dionis-Backchurch in Fenchurch Street, and, in the winter of the same year, engaged to preside at the harpsichord in a subscription concert, then recently established at the King's Arms in Cornhill. In the season of 1749–50, he also composed for Drury Lane theatre the music of three dramas, namely, Mallet's tragedy of Alfred, Mendez's Robin Hood, and Queen Mab. Being threatened with consumption, however, he could not continue these exertions, and, in 1751, accepted the situation of organist at King's Lynn in Norfolk, where he remained for the succeeding nine years. In this retreat he formed the design, and laid the foundation of his future great work, the "General History of Music." In 1760, his health being completely re-established, Burney returned to London, and entered upon the exercise of his profession with increased profit and reputation. He had by this time a large young family, and his eldest daughter, about eight years of age, obtained great celebrity in the musical world by her surprising performances on the harpsichord. Soon after his arrival in London, Burney published several concertos which were much admired. In 1766 he brought out at Drury Lane, with considerable success, a musical piece entitled "The Cunning Man," founded upon, and adapted to the music of J. J. Rousseau's Devin du Village. It was a playful and spirited free translation, not a mere version, of the original, and was highly praised by contemporary critics. On the 23rd of June, 1769, the university of Oxford conferred on Mr. Burney the degrees of bachelor and doctor of music, on which occasion he performed an exercise consisting of an anthem of considerable length, with an overture, solos, recitatives, and choruses, which continued long to be a favourite at the Oxford music meetings, and was frequently performed in Germany under the direction of the doctor's friend, Emanuel Bach. In the meantime, neither the assiduous pursuit of his profession, nor the multiplied engagements to which musical men are liable, had interrupted Dr. Burney's collections for his "General History of Music." He had now exhausted all the information that books could afford him; but these, as he remarks in the introduction to his travels, are in general such faithful copies of each other, that he who reads two or three has the substance of as many hundreds, and were far from furnishing all the information he wanted. Even if the past history of the art could have been accurately and completely detailed by a digest of previous publications, its actual and present state could be ascertained only by personal investigation and familiar converse with the most celebrated performers in foreign countries as well as in his own. For this purpose he resolved to make the tour of Italy, France, and Germany, determined to hear with his own ears, and see with his own eyes; and, if possible, to hear and see *nothing but music*. He accordingly quitted London in the beginning of June, 1770, furnished by the earl of Sandwich (a distinguished amateur of music) with recommendatory letters in his own handwriting, to every English nobleman and gentleman who resided as a public character at the several cities through which he intended to pass. Proceeding first to Paris, he spent several days in that city; and then went by the route of Lyons and Geneva (where he had an accidental interview with Voltaire), to Turin, and visited, in succession, Milan, Padua, Venice, Bologna, Florence, Rome, and Naples, consulting everywhere the libraries and the learned; hearing the best music and most celebrated, both sacred and secular; and receiving everywhere the most cheerful and liberal assistance toward the accomplishment of his object. On his return to England, Dr. Burney published an account of his tour, in one volume, which was exceedingly well received, and deemed by the best judges so good a model for travellers who were inclined to give a description of what they had seen or observed, that Dr. Johnson professedly imitated it in his own Tour to the Hebrides, saying, "I had that clever dog Burney's musical tour in my eye." In July, 1772, in order to complete his original plan, Dr. Burney again embarked for the continent, to make the tour of Germany and the Netherlands, of which, on his return, he also published an account in two volumes. At Vienna he had the good fortune to make the intimate acquaintance of the celebrated poet Metastasio—a circumstance the more honourable to Dr. Burney, as Metastasio was then at an age when new friendships are not frequently formed, and was, besides, remarkably difficult of access to strangers, and averse alike to new persons and new things. Here he also found two of the greatest musicians of that age, Hasse and Gluck. From Vienna he proceeded through Prague, Dresden, and Berlin, to Hamburg, and thence by the way of Holland to England, where he immediately devoted himself to the arranging the invaluable mass of materials which his laborious and expensive travels had enabled him to collect. In 1773 Dr. Burney was elected a fellow of the Royal Society; and in 1776 he published the first volume of his "General History of Music," in quarto. In the same year, the complete work of Sir John Hawkins appeared. The subsequent volumes of Burney's work were published at unequal intervals, the fourth and last appearing in 1789. Between the two rival histories, the public decision was loud and immediate in favour of Dr. Burney. Time has modified this opinion, and brought the merits of each work to their fair and proper level—adjudging to Burney the palm of style, arrangement, and amusing narrative, and to Hawkins the credit of minuter accuracy and deeper research, more particularly in parts interesting to the antiquary, and to the literary world in general. Burney's first volume, which treats of the music and poetry of the ancient Greeks, the music of the Hebrews, Egyptians, &c., is a masterpiece of profound learning and critical acumen. The second and third volumes are admirable in the materials and their arrangement, comprising all that was then known of the biographies of the great musicians of the fifteenth, sixteenth, and seventeenth centuries. The fourth volume is perhaps less entitled to praise. Whole pages are given to long-forgotten and worthless Italian operas, whilst the great works of Handel and Sebastian Bach remain unchronicled. When the extraordinary musical precocity of the infant Crotch (afterwards Dr. Crotch) first excited the attention, not only of the musical profession, but of the scientific world, Burney at the request of Sir John Pringle, drew up an account of the infant phenomenon, which was read at a meeting of the Royal Society in 1779, and published in the Philosophical Transactions of that year. The commemoration of Handel in 1784 again called forth the literary talents of the historian of music; his account of those magnificent performances, published in quarto for the benefit of the musical fund, is well-known to every musical reader; and the "Life of Handel," by which it is prefaced, still holds a distinguished rank in English biography. The author received for this

work £100, which was undertaken at the instigation of his friend the earl of Sandwich. Dr. Burney also wrote "An Essay towards the History of Comets," 1769; "A Plan for a Music School," 1774; and the "Life and Letters of Metastasio," 3 vols. 8vo, 1796. His last literary labour was as a contributor to Rees' Cyclopædia, for which work he furnished all the musical articles, except those of a philosophical and mathematical kind. His remuneration for this assistance was £1000, and as most of the matter was extracted without alteration from his history of music, the price was large for the service rendered. During a long life, Dr. Burney enjoyed the intimate acquaintance of almost every contemporary who was distinguished either in literature or the arts; with Dr. Johnson, he was in habits of friendship; and it is known, that soon after Johnson's death, he had serious thoughts of becoming his biographer; a task which, to judge by his other productions of a similar nature, it is perhaps to be regretted he was diverted from; but the subject was so overwhelmed with various publications, that he withdrew from the crowded competition, and relinquished his design. During many years, Dr. Burney lived at St. Martin's Street, Leicester Fields, in a house which had once been the residence of Sir Isaac Newton, and is still standing; but about the year 1789, on being appointed organist to Chelsea college, he removed to a commodious suite of apartments in that building, where he spent the last twenty-five years of his life in the enjoyment of a handsome independence, and the contemplation not only of his own well-earned fame, but the established reputation of a family, each individual of which (thanks to their parents' early care and example) had attained high distinction in some walk of literature or science. "In all the relations of private life," says one of his biographers, "as a father, a husband, or a friend, his character was exemplary, and his happiness such as that character deserved and insured. His manners were peculiarly easy, spirited, and gentlemanlike; he possessed all the suavity of the Chesterfield school, without its stiffness—all its graces, unalloyed by its laxity of moral principle." At length full of years, and rich in all that should accompany old age, he breathed his last on the 12th April, 1814, at his apartments in Chelsea college. His remains were deposited, on the 20th of the same month, in the burying-ground of that institution, attended not only by the several members of his own family (of which he had lived to see the fourth generation), but by the governor, deputy-governor, and chief officers of the college, and many other individuals distinguished for rank and talent. As a composer, Dr. Burney's principal works, in addition to those already mentioned, are "Sonatas for Two Violins and a Base," two sets; "Six Cornet Pieces, with Introduction and Fugue for the Organ;" a cantata and song; "Twelve Canzonetti a due voci in canone, poesie dell' abate Metastasio;" "Six Duets for German States;" "Six Concertos for Violin, &c., in eight parts;" "Two Sonatas for Pianoforte, Violin, and Violoncello;" and "Six Harpsichord Lessons."—(*Gentleman's Magazine*; *The Harmonicon*; Madame D'Arblay's *Memoirs of Dr. Burney*, &c. &c.)—E. F. R.

BURNEY, Charles, D.D., son of the preceding, was born at Lynn, Norfolk, on the 4th of December, 1757. He was distinguished as a Greek scholar, and wrote in the *Monthly Review*, to which he was a constant contributor, learned articles which won for him immense reputation among the scholars of his day. He was able to collect a library of singular value, containing two very important MSS., one of Homer, and the other of the minor Greek orators. After his death in 1817, the collection was purchased by parliament for £13,500, and is preserved in the British museum.—J. B.

BURNEY, Frances. See Arblay, Madame d'.

BURNEY, James, eldest son of Dr. Burney the historian of music. He early went to sea, and was one of Cook's companions in his second and third voyages, succeeding him in the command of the *Discovery*, and conducting the vessel home after the captain's tragic death. He afterwards commanded the ship *Bristol* on the East India station, and at last attained the rank of rear-admiral. He published several works connected with nautical discovery, but his fame rests on his "History of Voyages and Discoveries in the Southern Ocean," 5 vols., 4to.—J. B.

* BURNOUF, J. L., professor of rhetoric in the college of Louis-le-Grand, Paris, and member of the Asiatic Society of Paris, has published "Méthode pour étudier la Langue Grecque," Paris, 1825, 14th edition. He has also issued a Sallust, 1822, 1 vol., 8vo; "Examen du système perfectionné de la conjugaison Grecque," 1824, 8vo; and edited several of Cicero's works. His knowledge of Sanscrit is profound.—E. Burnouf, his son, is distinguished as an Orientalist, and has published "Analyse et Extrait du Devi Mahatmyam, fragment du Markandéya Pourana," 8vo, 1823.—T. J.

BURNS, John, C.M., M.D., and regius professor of surgery in the university of Glasgow, son of the Rev. Dr. Burns, minister of the Barony parish of Glasgow, was born in Glasgow in the year 1775. He commenced his professional career as a general practitioner in his native city towards the close of the last century. Although still a very young man, his fine natural talents, untiring industry, strict integrity, and polished manners, soon placed him at the head of his profession in the west of Scotland, and secured him public confidence and private esteem, to a degree rarely equalled. About the year 1805 he commenced a course of lectures on his favourite science of anatomy, and afterwards a similar course on midwifery, which he continued till the year 1815, when he was appointed regius professor of surgery in the university of Glasgow, a chair which he filled with distinguished credit till his death. For many years his class-room was filled to overflowing, and few who have listened to him will forget the lucid, and even eloquent diction, the sharp satire, and well-timed anecdote by which his prelections were enforced and enlivened. As an author, Dr. Burns stands deservedly high. His first work, "On the Gravid Uterus," appeared in 1799, and his latest, his "System of Surgery," in 1828–38. But by far the most popular of his writings, that which gained for him a "world-wide" reputation, was his "Principles of Midwifery," a work which passed through ten editions, and was translated into several foreign languages. The death of this eminent man was a melancholy one. About the middle of June, 1850, he was in Liverpool on his return from Bath; and finding his favourite steam-ship, the *Orion*, about to sail for Glasgow, he waited for it, and embarked on the doomed vessel on the 17th. Early next morning the shipwreck occurred. Dr. Burns made no effort to save himself, but falling on his knees on deck, and uttering a fervent prayer, he met his end with characteristic resignation.—J. A. L.

BURNS, Robert, the poet of Scotland and the greatest lyric of modern times, was born in a cottage, about two miles from the town of Ayr, on the 25th January, 1759. His father, William Burness—for so William spelt the family name—had migrated to Ayrshire from the north, where his father, the poet's grandfather, Robert Burnes—another variation of the name—occupied the farm of Clockenhill in Kincardineshire, under the Earls Marischal. A family tradition averred that the Burnesses had been "out for the Stuarts," and although the particulars have never been correctly ascertained, the tradition was believed by the poet, and may account for his Jacobite tendencies which could have no birthplace in the covenanting county of Ayr. It may, perhaps, also have influenced the migration of Robert's father, who, on his arrival in Ayrshire, was employed as a gardener, first by the laird of Fairlie, and afterwards by Mr. Crawford of Doonside. He then, on the banks of the Doon, rented seven acres of land for a nursery ground, and there, with his own hands, he built the cottage in which Robert was ushered into his feverish and unrequited life. The poet's mother, Agnes, daughter of Gilbert Brown of Craigenton in Carrick, had little education beyond that of being able to read her Bible; but the poet's father was a man of hard-headed intelligence, and encouraged learning according to his ability; sent Robert to a little school at Alloway-mill, and took the principal part in establishing a young dominie, John Murdoch, from whom Robert learned to read. William was a worthy specimen of the class that Scotland, for the last fifty years, has been so industriously engaged in expatriating—the Scottish peasant—a man who wrought hard, believed his faith, practised integrity, had the fear of God before him, and wished to bring up his children well—indulged in speculative theology, and fought his battle of life unflinchingly. He never throve; yet, with adverse wind and tide, he held his face ever firm towards the blast, and in a very limited sphere exhibited qualities that had the elements of greatness. When Robert was seven years of age, his father removed to the farm of Mount Oliphant, and there Robert wrought his daily work, as was the custom of the farmer's son. At fifteen he could do the work of a man. His form was robust; yet overtasked by labour before the frame was knit, the nervous constitution, though it did not give way, received a strain,

from which there was no after recovery. The melancholy of later times, and perhaps, moreover, the strong temptation to excitement, may have originated in the excessive labours of youth. The muscular fibre remained, but the nervous fibre was overstrung, and never afterwards acquired the faculty of repose. Few men could have entered on life under less favourable circumstances. On the one hand, he had the arctic regions of a frozen theology, with iceberg formalisms as the limiting boundaries of his desire. On the other, he had the torrid impulses of his own inspiration urging onward, to clothe the world of his thought with a thousand rays of gorgeous colouring. When lit by love, by genius, and by passion, the peasant poet rushed into a tumult of fitful, fiery existence, throwing around the coruscations of his meteoric nature—not living, but burning out a life, with flame and smoke swaying hither and thither till the fire burnt out, and the ashes of a noble nature alone remained marking the funeral place of grand endowments. The marvel is not that his course was in some sense irregular, but that he lived to accomplish, with untiring industry, his wondous treasure-store of song—that the warbling wood-note wild had not been quenched in the revelries that brought for a time forgetfulness of pain; and that, under the hostility of all surrounding influences, he could still pour forth such matchless gems of lyric beauty. Burns commenced his poetic career, as a matter of course, by a love song—Handsome Nell—"Oh! once I lo'ed a bonnie lass;" and plainly enough this doggerel was only the expression of his calf-love, when he thought he ought to be in love, but was not. In 1777 his father removed to the farm of Lochlea in the parish of Tarbolton, where William made a bad bargain, by taking 130 acres of bad land at twenty shillings an acre. From this place Robert went to Kirkoswald to school, and by his own account learned many more things than mensuration and surveying. "I made," he says in the fragment of his autobiography, "a greater progress in the knowledge of mankind. The contraband trade was at that time very successful, and it sometimes happened to me to fall in with those who carried it on. Scenes of swaggering riot and roaring dissipation were till this time new to me, but I was no enemy to social life. Here, though I learnt to fill my glass, and to mix without fear in a drunken squabble, yet I went on with a high hand with my geometry, till the sun entered Virgo, a month which is always a carnival in my bosom, when a charming *filette*, who lived next door to the school, overset my trigonometry, and set me off at a tangent from the sphere of my studies." The peculiarity of Burns' zodiac seems to have been, that all its signs were signs of Virgo. He was always in love, or in something like it. His first articulate utterance in song was "writ with a plume from Cupid's wing;" his last, seven days before the final delirium, told the same tale—"No love but thine my heart shall know." Up to his twenty-third year Burns held on the same course. "Vive l'amour, et vive la bagatelle," were, he says, his principles of action, not knowing that he was making an utter mistranslation of his feelings. Nothing in his eyes was a bagatelle. He adds indeed, in sufficient contradiction—"My passions, when once lighted up, raged like so many devils, till they got vent in rhyme." He had the strong impulses of a man who had a future, but up to his twenty-third year he lived an irreproachable life of homely industry, as the eldest and most aiding son of a small farmer. Men of similar stamp, though not of similar genius, still grow in Ayrshire, their number rapidly diminishing before the march of the modern change of manners, and the exigencies of agricultural improvement. About this time he appears to have composed his first song of note, "My Nannie O!" "Behind yon hill where Stinchar flows," the name of the river being, with contemptible affectation, changed to Stinsiar. Even Burns was prevailed upon to substitute "Lugar." The vale of Stinchar is one of the most beautiful in Scotland, well worthy of an Ayrshire poet's celebration.

"My twenty-third year," says Burns, "was to me an important era. Partly through whim, and partly that I wished to set about doing something in life" (most probably with a view to marriage), "I joined a flax-dresser in the neighbouring town of Irvine. This was an unlucky affair. . . . As we were giving a welcome carousal to the new year, the shop took fire, and burned to ashes, and I was left, like a true poet, not worth a sixpence. I was obliged to give up this scheme. The clouds of misfortune were gathering thick round my father's head, and what was worst of all, he was visibly far gone in consumption; and to crown my distresses, a *belle fille*, whom I adored, and who had pledged her soul to meet me in the field of matrimony, jilted me with peculiar circumstances of mortification. The finishing evil, that brought up the rear of this infernal pile, was my constitutional melancholy being increased to such a degree, that for three months I was in a state of mind scarcely to be envied by the hopeless wretches who have got their mittimus." At Irvine Burns learned something of a town life, and formed a friendship with a young fellow, "a very noble character," whose knowledge of the world was vastly superior to his own, and who was the only man he ever saw who was a greater fool than himself, where woman was the presiding star; "but he spoke of illicit love with the levity of a sailor, which hitherto I had regarded with horror. Here his friendship did me a mischief, and the consequence was that soon after I resumed the plough, and wrote "The Poet's Welcome."

Burns remained at Lochlea, in the performance of his ordinary farm work, until he was twenty-five years of age. He had there written "Poor Mailie," "John Barleycorn," "Mary Morrison," and some other pieces. At Lochlea his father died, on the 13th February, 1784, not without presentiments that the future course of Robert's life would be in the wandering byepaths from which, with puritan fortitude, he had so carefully preserved his own footsteps. The old man pointed out that there was one of his family for whom he feared. Robert turned to the window, and with a smothered sob and a scalding tear acknowledged that he knew the meaning of the reproof. He seems also to have made some serious resolutions of amendment, which he kept for a time. The old man was buried in Alloway kirk-yard, and on the headstone of his grave the poet son paid the following tribute to the puritan father:—

> "Oh ye whose cheek the tear of pity stains,
> Draw near with pious rev'rence and attend!
> Here lie the loving husband's dear remains,
> The tender father, and the generous friend;
> The pitying heart that felt for human wo,
> The dauntless heart that feared no human pride;
> The friend of man, to vice alone a foe,
> 'For even his failings leaned to virtue's side.'"

Whatever Robert may have been at Lochlea, it is tolerably certain that he had not learned to join extravagance to his other accomplishments. His brother Gilbert—a dogged, stolid sort of a character, stupidly wise—kept the family accounts, and knew the outgoings. Robert received as wages—not an unusual thing in Scottish farming families—the munificent sum of seven pounds sterling per annum; and this sum Worldly-Wiseman Gilbert assures us he did not exceed. He was frugal, temperate, and "everything that could be wished." In the spring of 1784, the family removed to the farm of Mossgiel, in the parish of Mauchline; the sons and daughters of William Burness having, by ranking as creditors for arrears of wages, saved from the clutches of Scotch law a small amount of stock to begin the new adventure. Here Robert commenced his intended reformation, —read farming books, calculated crops, attended markets, and believed that, "in spite of the world, the flesh, and the devil, he would be a wise man." But the first year, unfortunately, he bought bad seed, and the second he lost half his crops by a late harvest. The fates were adverse, or at least unpropitious, and he solaced himself with verse, producing a grand prayer, some psalms, "Green grow the rashes, O," and "A big-bellied bottle's the whole of my care"—a combination of theology, licentiousness, and drink, than which nothing can possibly be more expressive of the Scottish rural life of Burns' day. He suffered much from constitutional melancholy, and kept a barrel of water at his bedside, into which he plunged when attacked by fainting fits. He struggled on, however, attended a free-mason lodge, and learnt that sort of sociality. He also made acquaintance with Jean Armour—

> "A dancin', sweet, young, handsome quean,
> O' guileless heart"—

to whom, after the fashion of Scotland, he was in every sense of the word married, but who, at the instigation of her father, thought proper still to consider herself a single woman. The father—Armour, a stone mason—reckoned Burns too poor to marry his daughter, and, notwithstanding the accident of a prospective baby, calculated that she might still make a better match—a species of caution which approaches the horrible; but,

poor man! the morals of his district taught him no better, and the church was satisfied if transgressors in this department went through the formality of public censure. Burns, in fact, had to do his penance, and to stand a rebuke before the congregation of Mauchline, 6th August, 1786, being indulged in the liberty "of standing in my own seat," instead of on the stool of repentance, profanely called "cuttie." Jean, however, after bearing twins a second time to the poet, ultimately became Mrs. Burns, and was publicly acknowledged to be his wedded wife, August 5, 1788. It would be out of place to speak of Burns' interminable amours; but it is worthy of remark, to show the nature of the man, that in the spring before the autumn when Jean's first children were born, Burns was pledging his faith in bibles to Highland Mary; and in the year when Jean's second children were born, he was writing his celebrated letters to Clarinda. Whatever may have been his poetic genius, his moral nature was ruined by licentiousness.

We have now shortly to trace Burns' literary career. This he explains in a few words in the fragment of his autobiography. "The first eminent composition that I recollect taking pleasure in was the Vision of Mirza, and a hymn of Addison's. . . . The two first books I ever read in private, and which gave me more pleasure than any two books I ever read since, were the Life of Hannibal, and the History of Sir William Wallace. . . Polemical divinity, about this time, was putting the country half mad, and I, ambitious of shining in conversation parties on Sundays between sermons, at funerals, &c., used, a few years afterwards, to puzzle Calvinism with so much heat and indiscretion, that I raised a hue and cry of heresy against me, which has not ceased to this hour." He here condenses his literary life into the smallest possible compass—poetry, patriotism, and opposition to the ecclesiastical system which prevailed in his time, and which, by the concurrent opinion of all present authorities, was sufficiently deplorable. He was a poet, a patriot, and "a heretic." But he tells us, also, that when he was a boy, an old woman resided in the family who had an extraordinary collection of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, &c. To poetry, patriotism, and "heresy," therefore, must be added the popular demonology of his youth. "But far beyond all other impulses of my heart," says Burns, "was *un penchant à l'adorable moitié du genre humain*. My heart was completely tinder, and was eternally lighted up by some goddess or other." Add to these a passionate love of nature, and the marvellous power of description with which he could convey his appreciation of nature's loveliness, and we see at once the origin of all that Burns ever wrote, and how it was that the author of the "Cotter's Saturday Night" should also be the author of the merciless, but truthful satire, "The Holy Fair;" how the hand that could write verses "To a Mouse," or "To a Mountain Daisy," could pen also "Scots wha hae;" how the wonderful epic, "Tam o' Shanter," sprang from the witch and warlock teachings of the old woman who dwelt in his father's house, and how, above all, his first song and his last were devoted to beauty, to woman, and to love.

At Lochlea Burns had not written much. It was at Mossgiel in 1784, 1785, and 1786, that he laid the foundation of his fame, and resolved to publish his first volume. The publication fell out in this wise. When Jean jilted him in 1786, he resolved to go to the West Indies, and actually accepted the office of bookkeeper on a slave estate. But he was poor—that being the reason that Jean did jilt him. He therefore applied to his landlord, who advised him to publish his poems by subscription, and Burns, acting on this advice, had subscription papers thrown off, and circulated among his friends, whose fancy had probably been more tickled by his satires than attracted by his poetic powers. All this he tells us in his own concise way—"I have tried often to forget her; I have run into all kinds of dissipation and riots, mason meetings, drinking matches, and other mischief, to drive her out of my head, but all in vain. And now for a grand cure; the ship is on her way home that is to take me out to Jamaica; and then, farewell dear old Scotland, and farewell dear ungrateful Jean, for never, never will I see you more. You (the correspondent to whom he is writing) will have heard that I am going to commence poet in print, and to-morrow, June 13, 1786, my works go to the press. I expect it will be a volume of about two hundred pages; it is just the last foolish action I intend to do, and then turn a wise man as fast as possible." At this time Highland Mary had gone home to her friends to make preparations for her marriage with Burns; one of his songs being, "Will ye go to the Indies, my Mary." A bookseller in Kilmarnock, afterwards the founder of the *Ayr Advertiser*, undertook the business of publication, and the volume appeared in July, under the title, "Poems, chiefly in the Scottish Dialect, by Robert Burns," with the motto—

> "The simple bard, unbroke to rules of art,
> He pours the wild effusions of the heart;
> And if inspired, 'tis nature's powers inspire—
> Hers all the melting thrill, and hers the kindling fire."

It contained "The Twa Dogs," "Scotch Drink," "The Author's earnest Cry and Prayer," "The Holy Fair," "Address to the Deil," "Mailie," "To T. S.," "A Dream," "The Vision," "Halloween," "The Auld Farmer's New Year Morning's Salutation," "The Cotter's Saturday Night," "To a Mouse," "Epistle to Davie," "The Lament," "Despondency, an Ode," "Man was made to Mourn," "Winter," "A Prayer in prospect of Death," "To a Mountain Daisy," "To Ruin," "Epistle to a Young Friend," "On a Scotch Bard gone to the West Indies," "A Dedication to G. H., Esq.," "To a Louse," "Epistle to J. L.," "To the same," "Epistle to W. S.," "Epistle to J. R.," Song—"It was upon a Lammas Night," Song—"Now Westlin' Winds," Song—"From thee, Eliza, I must go," "Farewell to the Brethren of St. James' Lodge, Tarbolton," "Epitaphs and Epigrams, and a Bard's Epitaph." The speculation produced twenty pounds of profit to the poet, and immediate popularity. "Even ploughboys and maid-servants would have gladly bestowed the wages they earned most hardly, and which they required to purchase necessary clothing, if they might but procure the works of Burns."

But not only did "ploughboys and maid-servants" discover that there was merit in the "Poems, chiefly in the Scottish Dialect." A copy had reached Edinburgh, and had elicited the favourable criticism of those who, at that time, were supposed capable of judging. Within three months of the publication of the volume at Kilmarnock, Burns resolved to go to Edinburgh, and try his fortune there with a second edition, instead of going to the West Indies, although it appears that his passage was actually taken. He went to Edinburgh, and was received into society—was feasted, admired, and, above all, patronized. He saw the aristocracy of the land, and the aristocracy saw him—Robert Burns, the ploughman from Ayrshire, whose name will still be familiar as a household-word, when all with whom he came in contact will be consigned to oblivion, or only remembered as having been once seen in the presence of the Scottish bard who sung the requiem of lowland Scotland. Scotland, which has the most unlimited faith in its own opinions, has little or no confidence in its own judgment, and seldom ventures to form an opinion, except in theology, and even that was borrowed from a Frenchman. When once the opinion is formed, however, be it begged, borrowed, or stolen, it will be adhered to, to the death. Thus, no man recognized Burns as a *great* poet. Thoughts the most exquisite, clothed in inimitable language, poetry in fact of the highest order, was thrown down before the literary people of Edinburgh; but neither man nor woman could see that the gems were of the first water, or that there had been born to Scotland such a poet as Scotland had never seen before, and never can see again. Nor does it appear that any Scotsman during Burns' lifetime ever recognized his true rank. That, in fact, was reserved for an Englishman, William Pitt, who, on reading Burns, named Shakspeare. But, nevertheless, Burns was feasted and patronized, "glowered at," and thought a wonder of some kind, but of what particular kind the ladies and gentlemen with whom he came in contact were not particularly certain. He was a "phenomenon," and as a phenomenon he was treated and was lionized accordingly, and in that manner. His appearance in Edinburgh is the most melancholy part of his career. His country life, with all its errors and all its sufferings, was at least natural. It belonged to the man himself, like the gnarls upon the oak. But his Edinburgh life was unnatural; it was the oak cut into the upholstery of life. His wild revelry and unbridled passions were, at least, human, when the man was at home; they were conventional and artificial when he drank with gentlemen, or attempted to persuade himself that he was in love with an indifferent specimen of a modern fine lady. However he may have preserved the independence of his bearing, he was false to the integrity of his own nature; and, accordingly, we find him writing verses to be placed below an earl's portrait, epistles to

Mr. Graham of Fintry, prologue at Mr. Wood's benefit, letters to Clarinda, and much similar matter, which might well be forgotten had it not been written by him. One noble thing he did, however, which shows him in the light of a true man—he placed a stone and an epitaph on the grave of Robert Ferguson, poet, and this, be it remembered, before publishing a second time, or receiving the proceeds of a second edition of his works. The Edinburgh edition came out in April, 1787, no less than two thousand eight hundred copies being subscribed for, the Caledonian Hunt taking a hundred copies at a guinea apiece. By this edition Burns made about four hundred pounds, including one hundred pounds received for the copyright.

From Edinburgh he made an excursion through the south of Scotland and into England, as far as Newcastle. He visited Dunse, Coldstream, Kelso, Jedburgh, Innerleithen, Traquair, Berwick, Eyemouth, Dunbar, Alnwick, Newcastle, Carlisle, and Dumfries, and returned to Mauchline; from which place he again set out on a trip to the west Highlands, where "I have lately been rambling over by Dumbarton and Inverary, and running a drunken race on the side of Lochlomond with a wild Highlandman. His horse, which had never known the ornament of iron or leather, zig-zagged across my old spavined hunter, whose name is Jenny Geddes, and down came the Highlandman, horse and all, and down came Jenny and my bardship; so I have got such a skinful of bruises and wounds, that I shall be at least four weeks before I dare venture on my journey to Edinburgh." He reached Edinburgh in August, and before the end of the month set out on his principal Highland tour, passing by Falkirk, Carron, Stirling, Bannockburn, Blair-Athole, Inverness, Banff, Aberdeen, Stonehaven, Montrose, Perth, Lochleven, Dunfermline, and back to Edinburgh, near the end of October. In Edinburgh he remained till February, writing the Clarinda letters, then made a short run through to Ayrshire; during which he concluded a bargain for the farm of Ellisland, on the banks of the Nith, about five or six miles above the town of Dumfries. He made another short visit to Edinburgh, and left that city apparently on the 24th March, 1788. The above places visited by Burns we have enumerated, because these journeyings not only form the subject of many of his letters, but because traces of them have been left in his poems. He returned again to Ayrshire for a time, and in June, 1788, took up his residence at his new farm of Ellisland, where, among other things he wrote the wonderful song, "Auld Langsyne," which, from that day to this, has moved the heart of Scotland; and the, perhaps, more wonderful "Tam o' Shanter," in its construction and in its marvellous power of narration the most perfect of all hobgoblin epics.

In the autumn of 1789 Burns, moved by an increasing family, applied to Mr. Graham of Fintry to procure him an appointment as excise officer of the district. The appointment was granted, and Ellisland being as bad a bargain as usually fell to the lot of the poet, he thought that he had been "extremely lucky in getting an additional income of £50 a-year, while at the same time the appointment will not cost me above £10 or £12 per annum of expenses more than I must have eventually incurred." It had its drawbacks, however—"the worst circumstance is that the excise division which I have got is so extensive—no less than ten parishes to ride over—and it abounds, besides, with so much business that I can scarcely steal a spare moment." He had to ride from a hundred and fifty to two hundred miles a week, and for this he received a salary of £50 a year. This was his national reward. Genius was cheap in those days.

At Ellisland we catch a glimpse of him. "In the summer of 1781 two English gentlemen, who had before met him in Edinburgh, paid a visit to him at Ellisland. On calling at the house they were informed that he had walked out on the banks of the river; and, dismounting from their horses, they proceeded in search of him. On a rock that projected into the stream they saw a man employed in angling, of a singular appearance. He had a cap made of fox's skin on his head, a loose greatcoat fixed round him by a belt, from which depended an enormous Highland broadsword. It was Burns." Ellisland, however, was a bad, or, perhaps, rather an unprofitable farm, and Mr. Graham of Fintry once more exerted his influence to procure for Burns another appointment—that of exciseman at Dumfries, with a salary of £70. To Dumfries, therefore, Burns removed in Dec., 1791, leaving nothing at Ellisland but a putting-stone and £300 of his money. At Dumfries he remained in the performance of his duties till September, 1792, when he received a communication from Edinburgh, requesting him to contribute to the work afterwards published as the "Melodies of Scotland, with symphonies and accompaniments for the pianoforte, violin, &c. The poetry chiefly by Burns. The whole collected by George Thomson, F.A.S.E. In 5 vols. London: T. Preston; and Edinburgh, G. Thomson." To this work Burns contributed a hundred songs, for which he received £5, a shawl for his wife, and a picture by David Allan, representing the Cotter's Saturday Night. He did not return the money, as that "would savour of affectation; but as to any more traffic of that debtor and creditor kind, I swear by that HONOUR, which crowns the upright statue of Robert Burns' integrity, on the least motion of it I will indignantly spurn the by-past transaction, and from that moment commence entire stranger to you." He would not write for money, which Mr. Robert Chambers, a publisher who has printed an edition of Burns' poems and letters, describes as a "sentiment highly honourable to him." Possibly.

From 1791 Burns remained at Dumfries, writing his many songs. He was an exciseman—ochone the day—and could reach no higher in social life, having no patronage, on account of his sympathies with the revolutionary movements of France; arising, in his case, from an intense love of liberty, and utter detestation of tyranny. He was soured. He saw that his fate was decided. Ambition died out of him, even though the spirit of poetry lingered to the last, with wreath in hand, to crown the grave, if it could not crown the poet. The dark shadows were closing around the great heart that had sung so nobly, and so well. Never having mastered himself, he had not been able to master fortune. He could not

> "On reason build resolve,
> That column of true majesty in man."

He took to the tavern, and wasted his heaven-born talents upon drunken boors. He came in contact with none who were worthy of him; but this, indeed, was the fate of his whole life. His lot was cast in an evil, small-souled generation. Of all who saw him, there is not one worthy of remembrance in connection with his story.

As early as December, 1794, when Burns was nearly thirty-six years of age, he began to feel that life was fading. "What a transient business is life. Very lately I was a boy; but t'other day I was a young man, and I already begin to feel the rigid fibre and stiffening joints of old age coming fast o'er my frame." A year later we find him with his health shattered. "His appetite," says Dr. Currie, "now began to fail, his hand shook, and his voice faltered on any exertion or emotion. His pulse became weaker and more rapid, and pain in the larger joints, and in the hands and feet, deprived him of the enjoyment of refreshing sleep. Too much dejected in his spirits, and too well aware of his real situation to entertain hopes of recovery, he was ever musing on the approaching desolation of his family, and his spirits sunk into a uniform gloom." In April, 1796, "I fear it will be some time before I tune my lyre again. By Babel's streams I have sat and wept. I have only known existence by the pressure of the heavy hand of sickness, and have counted time by the repercussions of pain. Rheumatism, cold, and fever have formed to me a terrible combination. I close my eyes in misery, and open them without hope. I look on the vernal day, and say with poor Ferguson—

> "Say, wherefore has an all-indulgent heaven,
> Light to the comfortless and wretched given."

On the 4th of July, for the benefit of his health, he went to Brow, a sea-bathing village on the Solway. "I was struck," says a lady who visited him there, "with his appearance on entering the room. The stamp of death was imprinted on his features. He seemed already touching the brink of eternity."

On the 12th he wrote thus to his cousin, Mr. James Burns, in Montrose—"When you offered me money assistance, little did I think I should want it so soon. A rascal of a haberdasher, to whom I owe a considerable bill" (£7. 4*s.* for patriotic volunteering uniform), "taking it into his head that I am dying, has commenced a process against me, and will infallibly put my emaciated body in jail. Will you be so good as to accommodate me, and that by return of post, with ten pounds? Oh, James! did you know the pride of my heart, you would feel doubly for me. Alas! I am not used to beg."

LAST LETTER OF THE POET.

"*To Mr. James Armour, Mauchline.*

"DUMFRIES, 18*th July*, 1796.

"MY DEAR SIR—Do, for heaven's sake, send Mrs. Armour here immediately. My wife is hourly expecting to be put to bed. Good God! what a situation for her to be in, poor girl (not yet thirty), without a friend. I returned from sea-bathing quarters to-day, and my medical friends would almost persuade me that I am better; but I think and feel that my strength is so gone, that the disorder will prove fatal to me. Your son-in-law, R. B."

The 19th and 20th pass over. The 21st comes and brings delirium. The children are sent for and stand round the bed. Last word—a curse on the law agent who had written for payment of volunteer uniform. On the 21st July, 1796, Robert Burns is no more. On the 25th he is buried with local honours—idiot volunteers firing three volleys over the grave—and the poet's wife bearing a son on the day of the funeral.

To understand the position of Burns as a poet, he must be placed in relation to the history of his country. He belonged to lowland Scotland and rustic Scotland. He sang the song, therefore, of lowland and rustic Scottish life. But it was the death-song. Lowland Scotland, as a distinct nationality unmingled with extraneous elements, came in with two warriors and went out with two bards. It came in with William Wallace and Robert Bruce, and went out with Robert Burns and Walter Scott. The two first made the history; the two last told the story and sung the song.

As the modern history of England commences at the Norman conquest, so the modern history of Scotland commences at the war which determined whether the Norman conquest should or should not extend to the kingdom of Scotland—that is, at the war carried on by the Anglo-Norman Edwards. On the part of Scotland, that war was maintained by two historic men, the one representing the people, the other the aristocracy; the one representing the Scottish element, properly so called, the other representing the Scoto-Norman element which assumed the reins of power and became predominant. Wallace was a Scotsman, Bruce was a Scoto-Norman. When the Anglo-Norman attempt to conquer the kingdom of Scotland was rolled back by Wallace and Bruce, Scotland entered on a national life distinct from that of England, and in this national life were the two elements of rustic or Saxon Scotland, and aristocratic Scotland. At the Reformation the Saxon element came once more to the surface, and the Norman fashion of things underwent a change. In the parliamentary wars the two parties are pitched against other—the covenanters representing rustic or Saxon Scotland, and the cavaliers representing aristocratic or Norman Scotland. Time flowed, and a union with England came about. The two countries were to merge into one on equal terms, and the distinct and separate life of Scotland was to be merged into a common kingdom. Nominally, the union took place in 1707, but the real admixture and solving of the two countries was little more than commenced at the end of the last century. Before Scotland could disappear, however, she must have her bards, and these appeared not unworthily in Robert Burns and Walter Scott—Burns taking the rustic life and the rustic language; Scott taking the aristocratic life, and, except in dialogue, the aristocratic language. Burns was therefore the national poet of Scotland, exclusive of the Norman element. Knighthood was the theme of Scott—manhood the theme of Burns. With poetic justice both fell victims—Burns to passion, Scott to pride.

For this purpose, and to be the type of Scottish lowland and lowly life, no man ever possessed such qualifications as Burns. He had a vast intellect and a burning nature—the sensibility of a woman and the strength of a giant. Had he chosen the path of duty instead of indulgence, it is impossible to say what he might not have achieved. With regard to intellectual endowment, he has no compeer in the history of his country. His intellect has the flash of intense electric light. He searches out the quintessence of feeling, and distils it off into expressions so concise and admirable, that they burn their way into the innermost existence of those who have the ears to hear. In four lines he paints a drama—

> "Had we never loved sae kindly,
> Had we never loved sae blindly,
> Never met—or never parted,
> We had ne'er been broken-hearted."

In one line he sums up the highest and most universal form of all democracy—

> "A man's a man for a' that."

In a single verse he prophesies the reign of merit and the advent of human brotherhood—

> "Then let us pray that come it may,
> As come it will, for a' that,
> That sense and worth, o'er a' the earth,
> May bear the gree and a' that.
> For a' that and a' that,
> It's coming yet for a' that,
> That man to man, the world o'er,
> Shall brothers be for a' that."

Tam o' Shanter, short as it is, is a complete epic, with beginning, middle, end, and moral—a small picture, which, like one of Rembrandt's engravings, exhibits power condensed into the smallest compass.

Burns' language was the lowland Scottish dialect, and in that he wrote naturally. English was, if not a foreign, at least an acquired dialect, and he used it with far less success than his own. And so true is it that Burns wrote the requiem of lowland Scotland, that since his time his very dialect has almost died away. There are very few in the present generation who can read Burns without a glossary, and in the next generation he will be almost as strange to Scotsmen as to Englishmen. His Scottish dialect must ever be a barrier to that universal popularity which he might have attained in a language more widely diffused; but if genius have the inheritance of fame, Robert Burns will never disappear from the literature of the world. To a Scottish ear, his pathos, his power, his inimitable satire, his floods of native feeling, poured forth in words that seem to have been coined expressly for his use; his manly independence, his reverential awe, and the solemn majesty of his religious thought—enshrine him for ever as the poet of his country. But the moral of his life is dark and sad—too dark and too sad to be touched on without the deepest and most serious reflection on the vanity of human genius when severed from moral resolution.

The following description of Burns' personal appearance is from Dr. Currie—"Burns was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed, and his countenance uncommonly interesting and expressive. His mode of dressing, which was often slovenly, and a certain fullness and bend of his shoulders, characteristic of his original profession, disguised in some degree the natural symmetry and elegance of his form. The external appearance of Burns was most strikingly indicative of the character of his mind. On a first view his physiognomy had a certain air of coarseness, mingled, however, with an expression of deep penetration, and of calm thoughtfulness, approaching to melancholy. There appeared in his first manner and address perfect ease and self-possession, but a stern and almost supercilious elevation, not indeed incompatible with openness and affability, which, however, bespoke a mind conscious of superior talents. Strangers who supposed themselves approaching an Ayrshire peasant who could make rhymes, and to whom their notice was an honour, found themselves speedily overawed by the presence of a man who bore himself with dignity, and who possessed a singular power of correcting forwardness and of repelling intrusion."

Upwards of a hundred editions of the works of Burns have been published. In addition to the first, published at Kilmarnock by John Wilson in 1786, and the second published in Edinburgh in 1787 by William Creech, the following may be mentioned—The Scots Musical Museum, six vols. 8vo, published between 1787 and 1803 by James Johnson, engraver, Edinburgh; in this are included one hundred and eighty-four songs, written or corrected by Burns. The Works of Robert Burns, with an Account of his Life, Liverpool, 1800, Dr. Currie's first edition; Cromek's Reliques of Burns, 1808; Life of Burns by J. G. Lockhart, Edinburgh, 1828. (The *Edinburgh Review*, No. 96, for December, 1828, contains a critique on Lockhart's Life of Burns by Thomas Carlyle, the only man who could ever have written a life of Burns with insight both into the man, and into the whole circumstances of Scottish rural life. Properly speaking, Burns' life has not yet been written, and in fifty years it will be impossible.) Works and Life by Allan Cunningham, eight vols., London, 1834; Works, edited by the Ettrick Shepherd and William Motherwell, five vols., Glasgow, 1834; the Correspondence between Burns and Clarinda, with a Memoir of Mrs. M'Lehose (Clarinda), by her Grandson, Edinburgh, 1843; Life

and Works, by Robert Chambers, Edinburgh, 1852. In America many editions have of course appeared, and the French and Germans have tried the rather difficult task of rendering Burns in other languages. The French edition is entitled "Poesies complètes de Robert Burns, traduites de l'Ecossais par M. Leon de Wailly," Paris, 1843.—P. E. D.

BURR, Aaron, president of New Jersey college, memorable for the success of his efforts to extend the usefulness of that institution, was born in Fairfield, Connecticut, in 1716. He died in 1757, leaving a high and unblemished reputation both as a scholar and a divine.—F. B.

BURR, Aaron, son of the preceding; a conspicuous actor in the early history of the republic of the United States, though of more than equivocal fame, was born at Newark, New Jersey, February, 1756. At the outbreak of hostilities in 1775, he joined the army at Cambridge, and having taken part in various expeditions, he retired from the service in 1780. Entering upon the profession of the law at Albany in 1782, he shortly afterwards removed to New York, where politics began to divide with law his ambition, and he was elected to the senate. He espoused at once the opposition party. His severance from Washington's military family imbued his mind with a strong dislike to the head of the administration, and to the last he never ceased to undervalue him. Two or three years later, the democratic party, who owed him much, secured for him the vice-presidency, after a hard contest; but when, three years later, they strove to gain for him the governor's chair of New York, the design was baffled mainly by the activity of Hamilton. The duel with Hamilton which followed this defeat, was the turning-point in Burr's history. He was henceforward to be an adventurer; and life seldom showed to him any other face but that of a hard and dark experience. In 1807 his lawless designs on the Spanish provinces of South America led to his arrest. He was indicted for high treason at Richmond; but such had been the eagerness for his ruin, that time had not been left him for an overt act, and his acquittal followed. He sailed not long after for England, from which, being obliged to depart, he crossed the channel to gain, if possible, the ear of the French emperor—but in vain. In 1812 he ventured with fear and trembling, partly from his many private debts, and partly from the jealousy of those in power, and the aversion of the public at large, to return to his native land. His subsequent history is told in a line, as only that of penury, obscurity, and neglect. He died in 1836. Hardly more as a demagogue than as a debauchee, his name has passed into a proverb. His life has been twice written—by his companion, Matthew L. Davis, and by J. Parton of New York.—J. P. D.

* BURRIT, Elihu, an American, commonly known as "the learned blacksmith," and as the earnest advocate of peace or "the universal brotherhood" of nations, was born at New Britain, Connecticut, December 8, 1811. His father was a shoemaker. On his father's death he was apprenticed to a blacksmith, after he had received but a very limited education in a common school. He worked at his trade for several years in Worcester, Massachusetts, where the library of the Antiquarian Society supplied him with books. An early fancy for the study of languages was developed by unremitting application, not only during his leisure hours, but while he was at work hammering iron, as he contrived to have a grammar open before him, and could catch glimpses enough of the printed page to keep his thoughts busy, while his muscles were strained at their proper work. In this way he gained a good knowledge of a few, and a smattering of very many tongues. Offers were made to give him a college education, but he preferred this combination of physical and mental labour, and declined them. But he was gradually weaned from the forge by the ambition of teaching his fellow-men, and otherwise improving their condition. He began his career as a philanthropist by editing some periodicals, and contributing to others. War and intemperance are the evils against which his labours have been chiefly directed, and he has attracted more notice by lecturing than by writing against them. In June, 1846, he came to Europe, and was warmly welcomed by the band of reformers who are interested in his favourite projects. In England, and on the continent, he has laboured zealously to commend his scheme of a great peace league to public favour, though with no very encouraging prospects of success. One of his latest publications is entitled "Thoughts and Things at Home and Abroad."—F. B.

BURROUGH, Edward, one of the earliest preachers and writers among the Quakers, born about the year 1634, near Kendal, Westmoreland, was brought over to the Society of Friends by personal intercourse with George Fox. About the year 1654, when he was twenty years of age, he went to London, and began preaching. At that time the Society of Friends appears to have possessed no meeting-house in the metropolis; but this was no disadvantage to a preacher of the ready eloquence of Burrough. Crowds of people attended on his ministration—many regularly and with profit. While in Ireland for a short period he wrote "The Trumpet of the Lord sounded out of Zion, which sounds forth the controversy of the Lord of Hosts." In 1662–63, while preaching at a meeting of his brethren, he was seized by a party of soldiers, and committed to Newgate. After eight months' confinement he died of fever. His works, of which the one above-noted is the most important, were collected in one volume, folio, 1672.—J. S., G.

BURROUGH, Stephen, an English navigator of the sixteenth century, sailed in 1553 as master of Richard Chancellor's ship, the *Edward Bonaventure*, in the expedition fitted out under the command of Sir Hugh Willoughby, in search of a north-eastern passage to Cathay (or China); that is, by way of the arctic coasts of Europe and Asia. This expedition, disastrous as regarded its gallant leader and his immediate companions, was attended by results highly important in a commercial point of view. The merchant-adventurers of London were eager to prosecute the cause of north-eastern discovery, and three years later, in 1556, Burrough was despatched on an enterprise of the like description; a small vessel, the *Searchthrift* pinnace, being fitted out for the purpose, and placed under his command. Burrough sailed from Gravesend on April 29th of that year. Entering the small river Kola in Russian Lapland, on the way, he and his companions proceeded along the coast to the eastward as far as the island of Waygatz in lat. 70° 29′, long. 59° 10′. In the following year he returned to England, and is stated to have been subsequently made comptroller of the royal navy. The narrative of his voyage is given in Hakluyt.—W. H.

BURROW, Sir John, born in 1701; died in 1782. In 1724 he was made master of the crown office, which he held till his death. On West's death, he filled the chair of president of the Royal Society till the regular time for the next election, when Sir John Pringle succeeded. In the interval, on the presentation of an address from the society to the king, Burrow was knighted. Burrow's claim, however, to be remembered, arises from his having published reports of Lord Mansfield's decisions. The reports extend from 26 George II. to 12 George III.—J. A., D.

BURROUGHES, Jeremiah, a puritan divine, born in 1596, educated at Cambridge, was obliged to quit that university for nonconformity. He was for some time minister of an English church at Rotterdam, and after his return to England in 1642 officiated to two of the largest congregations in London—Stepney and Cripplegate. He was a man of eminent learning and piety. His works include an "Exposition of Hosea," 3 vols.

BURROWES, Peter, born at Portarlington in Queen's county, Ireland, in 1753; entered Trinity college, Dublin, in 1774; obtained a scholarship in 1777. In the year 1784 Burrowes, then a law student at the middle temple, published a pamphlet on the subject of admitting the Roman catholics of Ireland to the elective franchise, which led to an acquaintance with Flood, who ultimately secured his return for the borough of Seaford. In 1785 he was called to the Irish bar, and soon got a good deal of employment, chiefly in election cases. In 1794 he was engaged in a duel, the particulars of which exhibit a strange picture of the manners of that day. Lord Mountgarret had lawsuits—as the story is told by Mr. Burrowes' biographer—with refractory tenants. It would appear that at every assizes of the county town cases between his lordship and his tenants were sure to come, and that he was generally the loser in these contests. Under these circumstances he posted a notice, insisting that the members of the bar should decline holding briefs against him, or if not, he offered the alternative of fighting him. The extraordinary thing is that duels did follow. The litigation, it would appear, survived his lordship. Burrowes had the luck to hold a brief in one of the records arising from the management of the Mountgarret lands, and he found himself under the necessity of sending a challenge to the Honourable Somerset Butler. Burrowes fell, as everyone thought, mortally wounded, and a strange escape he had. The ball struck against a penny-piece, part of some change accidentally in his waistcoat pocket. In

1799 Burrowes became a member of the Irish parliament for the borough of Enniscorthy. He opposed the measure of union. When "all the talents" came into power, Fox obtained for him the lucrative office of first counsel to the commissioners of the revenue, from which he was displaced when that ministry broke up. In 1821, under Lord Sidmouth's administration, he was appointed commissioner of the first court for the relief of insolvent debtors, established in Ireland. On resigning this office in 1835, he was given a pension of £1600 a year. His death occurred in 1842. Few men seem to have been more loved than Burrowes was by his friends.—J. A., D.

BURSER, Joachim, a German physician and botanist, was born in Lusatia in 1603, and died in 1689. He devoted himself to botany. After an extensive course of travel he became professor of medicine at Sora. He bequeathed his herbarium to the university of Upsal. A genus of plants is named Bursera after him. His published works are chiefly medical.—J. H. B.

BURTON, Henry, born at Birsall in Yorkshire about 1579. After leaving Oxford, where he took the degrees of M.A. and M.D., he became tutor to the son of Lord Carey of Lepington, and subsequently clerk of the closet to Prince Henry. For publishing his two sermons, entitled "For God and the King," he was committed to the Fleet prison, and proceeded against in the Star-chamber. To the information which was filed against him he prepared an elaborate reply; but this his judges refused him permission to read in court. Along with Prynne and Bastwick, his fellow-prisoners, he was sentenced to pay a fine of £5000, to be set on the pillory and have his ears cut off, and to be placed in solitary confinement in Lancaster castle. An order of council in 1637 transferred him to Comet castle, in the isle of Guernsey, where he remained three years. In 1640, upon his wife's petitioning the house of commons to reconsider his sentence, he was brought to the bar of the house, freed from fine and imprisonment, restored to his academical degrees and to his benefice, and awarded £10,000 as a compensation for the loss of his ears. He died in 1648. His works, like the course of his life, exhibit rather a violent temper than a great intellect.

BURTON, Robert, author of the famous book, "The Anatomy of Melancholy," by Democritus Junior, was born at Lindley, Leicestershire, February 8th, 1576. He was educated at the grammar school of Sutton Colfield, Warwickshire, whence he proceeded to Brazenose college, Oxford, and afterwards was elected student of Christ church. He received the vicarage of St. Thomas, Oxford, and also the rectory of Segrave, Leicestershire—the former being presented to him by the dean and canons of Christ church, and the latter by Lord Berkeley. He retained both "with much ado" (to use the expression of Anthony Wood in his Athenæ Oxonienses) to his dying day, his residence being principally at Oxford. He lived a silent, sedentary, solitary life, for the most part confining himself to his study. Possessed of a fantastic humour he read an infinite number of books, seeking "to have an oar in every man's boat, to taste of every dish, and sip of every cup," while his delight in any subject was almost proportioned to its quaintness and its oddity. He likens himself to a ranging spaniel that barks at every bird he sees, leaving his game, and following all save that which he should. Wood states that Burton was an "exact mathematician, a curious calculator of nativities, a general read scholar, a thorough pac'd philologist, and one that understood the surveying of lands well." He appears to have devoted himself to the composition of his great work, for the purpose of avoiding melancholy, by being busy. He says that he had a kind of imposthume in his head which he was very desirous to be unladen of, and could imagine no fitter evacuation than his book, and urges that he could not well refrain from dissecting melancholy, for *ubi dolor ibi digitus*. "The Anatomy of Melancholy" was first printed in 1621, and passed through several large editions, to the great good fortune of the bookseller, who got an estate by it. It is probably the most curious repertory of apt quotations,—evincing the quaintest possible learning the world of literature contains—and has often been found exactly the book to furnish scholastic discourse "to gentles who have lost their time, and are put to a push for invention." It contains manifest indications of that peculiarly clear moral insight into social hypocrisies which characterizes those in whom humour and honesty are blended—their humour being honest, while their honesty is humorous. The style of this book is rough, the author declaring himself one who respects matter and not words, calling a spade a spade, and quoting Seneca to prove that "a fellow careful about his words" has no solidity in him. At the same time, Burton's mind was not without poetical grace, as is evidenced by some very sweet introductory verses, which are not unlike passages in Milton's Il Penseroso, both in music and in thought. The "Anatomy," although popular for half a century, and now again well known, was, during the intermediate period, a mine of wealth to plagiarists. Sterne borrowed largely from it. Burton died at Oxford, either at or very near the time which he had for some years foretold from the calculation of his own nativity: upon which it was whispered among the students that he had committed suicide, rather than that there should be a mistake in the calculation—a tale which, although entirely unauthenticated, yet indicates the quaintness of his character as impressed upon his friends. He was buried at Christ church, Oxford, January 27th, 1639. On the monument erected over his grave, was inscribed his nativity, with its mystic signs, and an inscription (also drawn up by himself) declaring that to Melancholy he was indebted both for life and death.—L. L. P.

* BURTON, John Hill, advocate, author of some valuable historical and biographical works, was born at Aberdeen in 1809. He lost his father, who was an officer in the 94th regiment, in early youth, and owed his education at Marischal college to the prudence with which his mother managed her somewhat scanty resources. Having taken the degree of M.A., he was apprenticed to a legal practitioner in his native city, and in 1831 became a member of the Scottish bar. The leisure which a young advocate usually enjoys he devoted to the study of law, history, and political economy, contributing articles on these subjects to the *Westminster Review*, and afterwards to the *Edinburgh Review*. He is the author of "Life and Correspondence of David Hume;" "Political and Social Economy;" "A Manual of the Law of Scotland;" and a "History of Scotland, from the Revolution to the Extinction of the last Jacobite Insurrection."—J. S., G.

BUS or BOS or Vanden BOSCH, Cornelius, a Dutch engraver, born about 1510 at Bois-le-Duc. The best of his works, which are all executed with the graver, are—"Lot and his Daughters;" "the Battle of the Giants;" and "the Descent from the Cross."

BUSBY, Richard, a celebrated English pedagogue, born at Lutton, September 22nd, 1606. After receiving his education as a king's scholar at Westminster, he was elected student of Christ Church, Oxford. He was so poor at this time that the parish of St. Margaret, Westminster, paid his fees for the degrees of B.A. and M.A., a kindness which he repaid by a liberal bequest to the parish at his death. Having entered into holy orders, he became first rector of Cudworth, and a prebendary of Wells, and then, in 1640, head master of Westminster school, an office which he continued to hold for the long period of fifty-five years. In 1660 he obtained a prebendal stall in Westminster, and became canon residentiary and treasurer of Wells. At the coronation of Charles II. in 1661, he carried the ampulla containing the oil of consecration. He died, April 6th, 1695, and was buried in Westminster abbey. He was distinguished for his great learning, diligence, and success as a teacher, which have rendered him the proverbial representative of his class; and not less for his numerous and liberal benefactions. A list of his publications is given in the Biog. Brit.—J. T.

BUSBY, Thomas, Mus. Doc., was born at Westminster, Dec., 1755, and died at Islington in 1838. He was for five years an articled pupil of Jonathan Battishill; in 1780 he was engaged as organist at St. Mary's, Newington, and about twenty years later received the same appointment at the church of St. Mary, Woolnoth. In 1800 he obtained his degree at Cambridge, his exercise for which was an ode on the victories of the British navy. He produced an oratorio called "The Prophecy," in 1799, which had no success; he wrote some other works of the same class, some dramatic pieces, and some detached songs. The only one of all these compositions that has overlived the time when it was written, is the music in a Tale of Mystery, notable as being the first melodrama given on the English stage, which was first performed at Covent Garden theatre in 1802. Busby had a classical education, and distinguished himself more by his literary than by his musical works. He published "The Age of Genius," a poem, 1785; a translation of Lucretius; "Arguments and Facts proving that the Letters of Junius were written by J. L. de Lolme," 1816; a musical dictionary, often reprinted; a musical grammar, which also has been reprinted under various

titles; "A History of Music, compiled from Burney and Hawkins," but continuing their account down to the date of its publication; "Concert Room Anecdotes," and many articles in the *Monthly Magazine* and the *Monthly Review*. He was also the author of one of the real rejected addresses for the opening of Drury Lane theatre, after the fire of 1810; and thinking injustice was done to his poem by the preference of Byron's, he made his son climb upon the stage from the pit, to recite it, but the audience would not hear more than the first couplet.—G. A. M.

BUSCHETTO, an architect of the eleventh century, whose one work, the cathedral of Pisa, has rendered his name immortal. That magnificent structure was commenced in 1063.

BÜSCHING, Anton Friedrich, a prolific German writer, was born at Stadthagen, September 27, 1724, and died at Berlin, May 22, 1793. He ultimately became ecclesiastical councillor and head master of the Graue Kloster at Berlin. His "Erdbeschreibung," Hamburg, was the first geographical work in Germany that could lay claim to scientific value and completeness, and Büsching may well be ranked among the founders of modern geography. Among his works, his "Magazin für Historie und Geographie," and his "Beiträge zur Lebensgeschichte merkwürdiger Personen," deserve to be noticed.—His son, Johann Gustav Gottlieb, born 1783; died 1829. He published an astonishing number of valuable works relating to the history and antiquities of Germany.—K. E.

BUSEL, Augustus Ludovic, astronomer, was born at Dantzig in 1804. His family, from being in affluent circumstances, were reduced to poverty by the bombardment of that city by the French in 1813. In 1831 he became assistant to Bessel at Eichendorff, and his labours in that capacity are known to all readers of the "Königsberg Observations," and the "Astronomische Nachrichten." In 1833 Busel undertook the reduction of Bradley's Observations with the zenith sector, and the results were published in 1838. In 1849 he was appointed to succeed Bessel in the directorship of the observatory of Königsberg. He died in 1855.—E. W.

* BUSH, George, an American theologian, was born at Norwich, Vermont, in 1796, graduated at Dartmouth college, and studied for the ministry at Princeton. In 1824 he went as a missionary to the west, and became pastor of a presbyterian church at Indianopolis. In 1829 he returned, and two years afterwards was appointed professor of Hebrew and oriental literature in the university of the city of New York. His career as an author began with the publication of a "Life of Mohammed" in Harper's Family Library in 1832. A "Treatise on the Millennium" appeared the same year, and this was followed by a volume of "Scripture Illustrations," compiled from the works of oriental tourists, archæologists, and commentators. He has also published a Hebrew grammar, and a series of notes on the books of the Old Testament, now extending to seven volumes, which have been very popular, and have had a wide circulation. Of late years the writings of Dr. Bush have been devoted to an exposition and defence of the doctrines of Emanuel Swedenborg, to which he has become a decided and zealous convert.—F. B.

BUSH, Paul, first bishop of Bristol, was raised to that see in 1542 by Henry VIII., to whom had been reported "his great knowledge in divinity and physic." Died in 1558.

BUSHE, Charles Kendal, the Right Hon., born in 1767; died in 1843. He was the eldest son of the Rev. Thomas Bushe, who, at the time of his son's birth, resided at Kilmurry in the county of Kilkenny. In 1782 he entered Trinity college, Dublin, was distinguished for classical scholarship, and exhibited great talents for public speaking, in a society founded by the students. Grattan, in reference to his early speeches in the Historical Society—such was the title of the society—says—"He spoke with the lips of an angel." Bushe was called to the Irish bar. His success is said not to have been rapid, and his biographers speak of his having found it difficult to maintain his proper position in society, from inadequacy of pecuniary means. On coming of age he paid or secured the payment of some heavy debts of his father. He married early; and the struggle for support is said to have been a difficult one. The Irish parliament may be described as almost in the agonies of dissolution when Bushe, a barrister of some five or six years' standing, became a member. He does not appear to have spoken often, but his speeches are among the best we have of that assembly. In 1805 he was appointed solicitor-general, with Plunket as attorney; during the administration of "the talents" both retained their places. At the breaking up of that ministry Plunket retired, and Bushe, Saurin being now attorney-general, retained his place as solicitor, till in 1822 he became chief-justice of the king's bench. To law students, we know no books of the same value as the series of reports of judgments of the court of king's bench in Ireland, during the period in which Bushe presided. Our recollection of many of Bushe's charges satisfies us that good service would be done to the country by collecting them for publication. Of Bushe's speeches, while he yet practised at the bar, or acted for the crown as solicitor-general, several are also reported. The case of the King against O'Grady, as reported by Baron Greene, it is impossible to read without great admiration of the powers displayed in its conduct at each side by the master minds of the Irish bar. Equal to the highest of them—though Plunket was one—or, if inferior to any, inferior to Burton alone, whose argument appears to be unsurpassed by anything we have in legal literature, was Bushe on this great occasion. Injustice is done to Bushe by thinking of him as a mere lawyer. It is probable, that eminent as was his success, he regretted the necessity for the professional exertions which made him eminent. In retiring from the bench—which he did "while his eyes were not yet dim, nor his natural vigour abated," though at the age of seventy-four or seventy-five—he probably contemplated passing a long sabbath of comparative rest; and had plans of living as a country gentleman, as a neighbour and friend, on his paternal estate of Kilmurry. The friends of Bushe began to feel some alarm for his health from some excitement connected with the circumstances of his retirement from the bench, and from their perceiving an increasing failure of memory. He and they were spared any lengthened suffering. A surgical operation for a slight local affection was followed by erysipelas. He died 10th July, 1843. He is interred at Harold's Cross, near Dublin. In the reprint of Mr. Curran's Sketches of the Irish Bar is an appendix, which gives an account of some interesting conversations with Bushe in 1826, during a visit to Kilmurry; which conversations, and Dr. Wills' narrative, in his Lives of Illustrious Irishmen, give the best picture of Bushe in domestic life.—J. A., D.

BUSSY D'ANTOINE, Louis de Clermont de, a profligate favourite of the duc d'Anjou, brother of Henry III. of France, who lived about the middle of the sixteenth century. He was as notorious for his crimes as he was celebrated for his courage. He was assassinated in 1579. "The whole province," says De Thou, "was delighted at his death."—J. T.

BUSSY-RABUTIN, Roger, comte de, born in 1618; died in 1693. Early introduced into military life, he was at eighteen a colonel. He had the character of being a brave officer; but in some idle fit of high spirits, he gave offence to his superior officers, and had to quit the army. He found his way to the court, there wrote epigrams offensive to the king or the royal mistress, and had to retire. His "Histoire Amoureuse des Gaules" is often reprinted, and is more amusing than if it were altogether true.—J. A., D.

BUTE, John Stuart, third earl of, was born in 1713, and died on 19th March, 1792. He studied at Eton. He entered upon public life about 1737, when he was elected one of the representative peers of Scotland. Subsequently he was made a knight of the thistle, and one of the lords of the bedchamber to the prince of Wales. He had charge in part of the education of George III., and on his accession in 1760, Lord Bute was sworn a member of the privy council, and made groom of the stole. In 1761 he became one of the secretaries of state, and in 1762 he was made knight of the garter. Lord Bute occupied for some time a very important place in the government, and was very unpopular. His want of popularity and support led him to resign office in 1763. He was fond of science, and devoted himself to botany. He printed at his own expense an illustrated work of British plants in nine volumes quarto. Only twelve copies were printed, and the expense is stated to have been £10,000. He was a patron of science as well as of literature and art.—J. H. B.

BUTTNER, Christian Wilhelm, an eminent philologist, was born at Wolfenbüttel in 1716. He travelled much, and in every country that he visited, he acquired, not only its general language, but the most minute peculiarities of its provincial dialects. His library and museum were extensive and valuable, though formed from the savings of his slender income; contenting himself, during the greater part of his life, with a single meal a

day, at a cost which never exceeded a silbergroschen, about three halfpence. His services as a scientific philologer, were of great value. He was the first to observe and cultivate the true relations of the monosyllabic languages of Southern Asia, and to place them at the head of his scheme of the Asiatic and European languages. He may be looked upon also as the founder of the theory of the geographical distribution of languages, and the science of glossography. He was the first to systematize and trace the origin and affiliations of the various alphabetical characters, and his researches in the history of the palæography of the Semitic languages may be said to have exhausted the subject. He died at Jena on the 8th October, 1801.—J. F. W.

BUTLER, Alban, second son of Simon Butler, Esq. of Appletree, county of Northampton, was born about the year 1710, and educated at the English college, Douay, where he became professor of philosophy. His first publication was a series of letters on "The History of the Popes." Having been ordained a priest, he travelled through France and Italy with the earl of Shrewsbury, and was appointed to the pastoral charge of a mission in Staffordshire, and subsequently became chaplain to the duke of Norfolk. He went abroad as tutor to the duke's nephew and heir-presumptive, and whilst resident in that capacity at Paris he completed his "Lives of the Fathers, Martyrs, and other Saints," arranged for every day throughout the year. This work is still of standard authority among the Roman catholic communion, and earned the praise of Bishop Lowth, and even of Gibbon. He afterwards became president of the English college at St. Omer's, and vicar-general to the bishops of Arras, Ypres, St. Omer's, and Boulogne. He died at his college May 15th, 1773, aged sixty-three.—E. W.

BUTLER, Charles, an eminent scholar, grammarian, and writer on music, was born at Wycomb in Buckinghamshire in 1559. He entered a student of Magdalen hall, Oxford, in 1579, and shortly afterwards took the degree of M.A. Upon leaving the university he became master of the free school at Basingstoke, Hants, and subsequently vicar of Wootton St. Lawrence, in the same county—"A poor preferment, God wot," says honest Anthony Wood, "for such a worthy scholar." In his retirement, Butler devoted his leisure to study, and was the author of the following works—"Rhetoricæ Libri duo, quorum prior de Tropis et Figuris, posterior de Voce et Gestu præcipit," &c., Oxford, 1600, 16mo; "The Feminine Monarchy; or a Treatise of Bees," Oxford, 1609, 8vo; "De Propinquitate Matrimonium impediente regula generalis," Oxford, 1625, 4to; "Oratoriæ Libri duo," Oxford, 1633, 4to; "English Grammar," Oxford, 1634, 4to; and "The Principles of Musick," London, 1636, 4to. He died in 1647, and was buried in the chancel of the church of which he had been vicar forty-eight years. Butler was evidently a man of great learning and ingenuity; but his English works are disfigured by a peculiar orthography, partly of his own invention, and partly borrowed from the Saxon alphabet. Nevertheless, his "English Grammar" is a work of considerable merit, and has been highly praised by Dr. Johnson. "The Principles of Musick" is a useful and judicious supplement to Morley's Introduction.—E. F. R.

BUTLER, Charles, a distinguished property lawyer and jurist, and polemical writer, was born in London in 1750, and died in 1832. He belonged to a Roman catholic family, and was educated at the English college at Douay. He was the first Roman catholic called to the bar subsequent to the period of the Revolution. This was in 1791, under the act 31 Geo. iii. cap. 32, dispensing with papists taking the oath of supremacy. After the passing of the relief act in 1832, he was made king's counsel during Lord Brougham's chancellorship. His principal law works are—the completion of an edition of Coke on Littleton, of which about one-half had been done by Hargrave, and an edition of Fearne on Contingent Remainders. In general jurisprudence he published "Horæ juridicæ subsecivæ," and "Short Biographical Notices of Chancellors d'Aguesseau and l'Hopital." His "Horæ Biblicæ," is a work of much merit. His general works were collected in five volumes in 1827.—S. H. G.

BUTLER, James, one of the Irish family of Ormonde, who, with his brother, emigrated to Germany in the commencement of the seventeenth century, and entered into the imperial service, where they soon obtained the command of regiments, and served under John de Tscerclai, the Count Tilly, and Wallenstein, in most of the battles of the Thirty Years' war. James Butler was a brave soldier, in the main an honourable man, and faithful to his adopted sovereign, even to an unscrupulous extent. Of this latter quality he gave a memorable proof, in accomplishing the death of the great Wallenstein at the wish of the emperor. Without communicating with his brother Walter, he, in concert with some Scottish officers in the emperor's service, arranged the plot, and finally determined to slay the great general, after disposing of his followers at a banquet to which they were invited. The friends, having got rid of Captain Devereux, with a body of soldiers rushed to the apartment of Wallenstein, Bulter remaining below. The incidents of the tragedy will be found elsewhere, in their proper place. (See Wallenstein.) After the assassination, James hastened to Vienna, where the emperor, Ferdinand II., fastened round his neck a magnificent chain, giving him, at the same time, his blessing and a gold medal, saying—"Wear this, Colonel Butler, in memory of an emperor you have saved from ruin." He was also created a count of the holy Roman empire, and given the golden key of the bedchamber, as well as large estates in Bohemia. He died the following year, 1634, at Wirtemberg, leaving a large bequest to found a college of Irish Franciscans in Prague, which still continues. The family still exists in Bohemia.—J. F. W.

BUTLER, Colonel John, was an emigrant from Connecticut, New England, who settled on land grants of that colony, within the Pennsylvania limit, however, and of which the vale of Wyoming was a part. With no better claim to any record, the massacre of Wyoming has made his name infamous for ever. In July, 1778, with a force 1600 in number, he made a descent upon this beautiful valley, whose four slenderly garrisoned forts, Lackawana, Exeter, Kingston, and Wilkesbarre, could offer but a temporary resistance. Successively they fell before the assault, and for those not happy enough to escape, there was no hope of quarter at the hands of this savage butcher. The genius of Campbell, in whose verse this paradise is made to bloom anew, has gracefully veiled the horrors of that time. For a long period the reproach rested upon the head of the Indian, Brant; how wrongfully, has since been made clear. The poet, who in his first edition of Gertrude fell into the common error, has in later ones been generously earnest to remedy that injustice.—J. P. D.

BUTLER, Joseph, one of the most distinguished of British moralists and theologians, was born at Wantage in Berkshire, on the 18th May, 1692. His father, Thomas Butler, had spent most part of his life as a respectable shopkeeper in this place, and was a presbyterian dissenter. Before the birth of Joseph, who was the youngest of eight sons, he had retired from business, and resided in the neighbourhood. Butler was destined for the ministry among the body of dissenters to which his father belonged, and after receiving the rudiments of his education in the grammar school of his native place, he was transferred to a dissenting academy, first kept at Gloucester, and then at Tewksbury, by a Mr. Jones. It was while a student at Tewksbury that Butler engaged in his remarkable correspondence with Dr. Samuel Clarke. The latter had just published his Demonstration of the Being and Attributes of God. This was the very kind of work to stimulate and interest an aspiring theologian like Butler. He had long made it his business, he says, to find such an argument, but without success. He hailed Clarke's attempt, accordingly, but not feeling satisfied with several points in it, he was led to address him on the subject.

Butler's studies at Tewksbury had the effect of unsettling his presbyterian principles. His father became alarmed, and called in the advice and assistance of several clergymen. This, how ever, it may be imagined, was not a likely means of influencing the young inquirer. He remained firm in his intention to conform to the church of England, and at length, with his father's consent, entered as a commoner of Oriel college, Oxford, in March, 1714. At Oxford, Butler formed the friendship of Mr. Edward Talbot, the second son of the bishop of Durham, a friendship to which he was more indebted for his advancement in the church than to any other cause. Little seems to be known of his career at the university. By the year 1717 he must have taken orders, as he is found about this time occasionally supplying the place of his friend Talbot at Hendred, the name of a living held by the latter near Butler's native town. In the following year, 1718, he was appointed preacher at the Rolls, an appointment which he owed to the mutual kind offices of his college friend, and his old correspondent, Dr. Clarke, then rector of St. James'. About this time Butler lost his friend Mr. Talbot. On his deathbed, however, he had commended both Butler and Secker

to his father's patronage; and the result of this recommendation soon appeared on the appointment of the former to the living of Houghton, near Darlington, and of Secker to that of Houghton-le-Spring. This was three years after Butler's nomination as preacher at the Rolls; and henceforth for some time he divided his residence between the Rolls and his parochial benefice. Four years later he received, through the representation, it is said, of Secker, the living of Stanhope, one of the richest and the best in England, and hereupon, soon afterwards, he resigned his preachership at the Rolls, and went to reside in the country. Shortly before this he published his celebrated fifteen sermons. The first three of these sermons especially, contain those ethical views with which his name has been so prominently associated; and there are few facts more remarkable than the powerful influence exerted by these brief and unsystematic compositions on the course of ethical inquiry in this country. They appear, with the others, to have been preached in the regular course of his ministry at the Rolls. They are written obviously on a preconceived and definite plan of thought, but without any great elaboration, or strict consecutiveness of reasoning. They are really sermons, in short, and not treatises, and this is always to be borne in mind in judging them as a whole, and in relation to a connected theory of morals. It is plain, moreover, that they were meant to have a polemical bearing, although, as is Butler's habit, this bearing is very indirectly expressed. It is in the notes, and not in the text that it appears. The allusions in the former to the views of Hobbes, show that Butler had these views before him, and that he aimed to meet them from a higher and more comprehensive study of human nature. Whatever may be the absolute value of the theory of morals implied in Butler's sermons, there are few who will be disposed to deny their success as directed against the selfish system of Hobbes. Taking his stand on the facts of human nature, he clearly proves that these facts are at variance with such a system. It neither exhausts them, nor so far rightly interprets them. Self-love is indeed a true element of human nature; but so also is benevolence. There is a principle in man which just as directly seeks the good of his fellow-creatures, as there is a principle in him which seeks his own good. To endeavour to resolve the former principle into any phase of the latter—the love of power for example—as Hobbes had done, does not in the least embrace or explain the facts of the case. But further, there is a definitely moral principle in man. This he finds and establishes by the same process of induction, and it is in the assertion of this principle of *conscience*, that his chief distinction as a moralist has been supposed to consist. It is here also, however, in the constructive part of his theory, that he has most exposed himself to criticism and objection. The reality of conscience, as an element of human nature, he has strongly seized, and set on a firm and immovable basis. He claims primarily, and above all, for human nature, a moral character. *Law* and *duty* are its highest expressions —and this by no means merely in the spirit of the ancient stoicism which denied any force to the lower and more obviously natural principles. Nature and spirit, duty and self, are not opposed with him. Each element is recognized in his broad survey, and he finds the complete idea of *human nature* only in the harmonious adjustment and right relation of the several elements. Beyond the breadth and thoroughness of his analysis, however, Butler cannot be said to have given us any adequate view of moral science. Various defects appear as soon as we begin to exalt his hints into a philosophy, and inquire more particularly what is the nature of conscience—what is its exact relation to self-love—distinct, and in some senses opposed to it, and which it yet, in its highest sense, embraces? What is, further, the relation of conscience to reason and education, and what the source of that peculiar attribute of power, that he has so strongly claimed for it? Is it in any sense autonomous, as Kant has maintained, and as everything that Butler has said on the subject might leave it to be inferred? And if not, what is its character in regard to a higher will and eternal law of duty? It cannot be said that Butler has met any of these questions. To him remains the credit, however, of having vindicated on a clear basis of fact, and in a powerfully original and effective manner, an interpretation of human nature which, in its comprehensiveness, destroys every system of mere selfishness. Shaftesbury somewhat before him, and Hutcheson contemporary with him, put forth the claims of the moral sense as opposed to the perversions of Hobbism, and the caricaturists of Locke; but neither of them did so with such a width and penetration of view, or with such a simplicity and depth of ethical insight as Butler.

Butler continued in the quiet retirement of Stanhope for seven years, during which he conceived, and probably composed, the chief part of his great work, "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." He was drawn from his retirement in 1733, being nominated by Lord Chancellor Talbot his chaplain in that year, and then, in 1736, a prebendary of Rochester. In the same year he received the distinction of being appointed clerk of the bedcloset to Queen Caroline, in which capacity his duties were to attend her majesty every evening from seven to nine o'clock.

The "Analogy" appeared in 1736. It is conjectured that the substance had formed part of the series of sermons delivered by Butler while preacher at the Rolls—a conjecture supported by Butler's own statement, that the selection of the fifteen sermons was very much determined by accidental circumstances. The conjecture is not improbable; and the idea of the "Analogy" may therefore have been present to the mind of Butler when he retired to Stanhope. It was undoubtedly worked out in thought, if not actually completed, during his rural retirement. In fairly judging the "Analogy," it is of great importance to keep in view the circumstances in which it appeared, and the state of mind in regard to christianity which it was intended to meet. It has been greatly misjudged from inattention to these facts, not less by men who have greatly admired it, than by those who have severely censured it. Butler evidently never designed his work to be an absolute and adequate proof of the truth of christianity. He designed it expressly to remove difficulties—to show, in his own language, in which we may, as in many other places, discover a deep irony, that it is "not so clear a case as many suppose, that there is nothing in christianity." The deistical spirit had been busy in England for more than half a century. Without descending into the vulgar arena of controversy which was crowded on all sides of him by pamphlets and brochures which have perished, save in the pages of Leland, it was undoubtedly the intention of Butler to take part in the great struggle going on around him. His habits of mind did not fit him for any sharp-shooting. He does not, therefore, enter into direct conflict with any of the deistical productions which had recently appeared; although, as Mr. Fitzgerald has remarked, the influence of Tindal's Christianity as Old as the Creation, which was first published in 1730, may be distinctly traced in many passages of the "Analogy." But, advancing from the deistical position, he aims to find a general train of argument which should carry unprejudiced and discerning minds along with him. Much had been said of nature, and the comparative excellence of its course of action and government. There was no dispute as to its divine authorship, and this, accordingly, Butler makes the starting-point and fruitful principle of his whole argument. Admitting the course and constitution of nature to be divine, he maintains that all the characteristic facts and principles of religion, natural and revealed, are in strict analogy therewith. There is a parallelism throughout—a correspondence of plan and issue, of type and result; and if the lower be divine, the higher must, therefore, be no less so. Being of the same make, they must have the same author. We do not mean to say that this positive aspect of Butler's argument is very strongly turned upon us by himself. He undoubtedly sets forth more obviously and distinctly its polemical and refutatory aspect, showing that whatever is difficult and apparently objectionable in christianity, has its counterpart in nature; and at particular length pointing out (part i. chap. vii., and part ii. chap. iv.) the grounds on which all our conclusions as to the divine government must be held to be necessarily imperfect in the one case as in the other. But while his more direct object is thus negative, and according to the statement with which he starts; the higher positive and constructive meaning is everywhere implied, and plainly gives a higher value and force to the argument, especially in the face of much of the criticism that has been directed against it.

After the death of Queen Caroline in 1737, Butler's merits, which she had strongly commended to her husband on her death-bed, were not forgotten. He was appointed to the see of Bristol in the year following; and in 1740 to the valuable deanery of St. Paul's, on which occasion he resigned his rectory. The means supplied him by his deanery enabled him to carry out at Bristol a favourite fancy which he had for building and

decoration. He is said to have expended upwards of £4000 on the episcopal palace, and the adornment of his chapel greatly interested him. He was transferred to the bishopric of Durham in 1750. Shortly afterwards his health began to decline. He sought restoratives from the waters at Bath, attended by his faithful chaplain and friend, Dr. Forster, whose letters to Secker, now archbishop, give a minute and painful account of his illness. All efforts failed to rally him. He died on the morning of June 16, 1752, and was buried in the cathedral of Bristol.

All that we know of Butler gives us the impression of a character pure and elevated, candid and unostentatious; simple, yet with a touch of reserve; practical and active, yet with a tinge of melancholy. His works are comprised in two volumes, published at the Oxford University Press, 1850. There are besides numerous editions of his "Sermons" and "Analogy;" the best of the latter being that of Dr. Fitzgerald, bishop of Cork (Dublin, 1849), to whose interesting memoir we have been much indebted in the above sketch.—T.

BUTLER, Samuel, born at Vigorn in the parish of Strensham, Worcestershire; died in London in 1680. The accounts of Butler's early life are conflicting. He is represented as educated at the grammar school of Worcester, and from that sent to Cambridge, which, according to one narrative, he had almost immediately to leave from want of money, and where, according to another, he remained for seven years. Another account sends him to Oxford, but no particular college of either university is specified, nor is any document, public or private, referred to by his biographers. We lean to think the university education an ornamental fiction. He is first met in anything that looks like authentic narrative, as clerk to a justice of the peace in his native county. His occupations left him leisure for music and painting, of both of which he was fond. He was afterwards employed as clerk by Selden, at that time steward to the countess of Kent. He next passes into the service of Sir Samuel Luke, one of Cromwell's officers, and his study of his master's character led to the creation of "Hudibras." Sir Samuel Luke's name is made jingle into an odd rhyme, but there can be no doubt that a hundred whimsical peculiarities of different individuals, and as many as the poet's imagination could conjure up, either from reading or reflection, united to build up the personality of the immortal hero. The Sir Hudibras or Huddibras of the Faery Queen gave him his name.

Butler is said to have studied the common law, but he never practised it. The earl of Carbury, president of the principality of Wales, on the king's return made him his secretary, and gave him the stewardship of Ludlow castle. Butler married: his wife was supposed to have some property, but her money was lent on bad securities. In 1663 the first part of "Hudibras" was published, and in the next year the second. The poem was admired and quoted by the king, and was the great armoury from which the royal party were supplied with abundant and irresistible weapons of ridicule against puritan and presbyterian, but the author was wholly neglected. In 1678—Butler was now sixty-six—he published the third part, and within two years he died. Sixty years after his death the monument in Westminster abbey was put up by John Barber, lord mayor of London. "Hudibras"—inimitable, as the fact that there has been no successful imitation has shown it to be—called up a host of imitators. There was the Dutch Hudibras, the Scotch Hudibras, the Irish Hudibras, there was Butler's Ghost, and the Occasional Hypocrite. The author of a spurious second part of "Hudibras" was punished severely by Butler, when the genuine second part appeared, in which he figures as Whackum. Butler's distress appears to have been overstated. The language on Barber's monument to him, and Samuel Wesley's epigram—

"He asked for bread, and he received a stone,"

have led to the belief that he was in a state of entire destitution, which does not appear to have ever been the case. The story of "Hudibras" is unfinished, and through what further scenes he was to have been carried it would be hazardous to conjecture. There seems, however, strong reason to believe, as Mr. Gilfillan has suggested in his Life of Butler, that the satirist was preparing for an attack on the dissolute court of Charles II. If the poem called "Hudibras at Court," printed in "the Remains," be Butler's, there can be little doubt that such was his purpose. We are inclined to believe that "Hudibras at Court" was Butler's, though not acknowledged as such by Thyer or later editors. The king's admiration of Butler made him disliked and envied by the persons about the court. His was the misfortune which Spenser before him had endured in the court of Elizabeth—"To have thy prince's grace, but want his peers'." He suffered injuries and injustice, and, at the close of his career, seems not to have been indisposed to retaliate. Butler—we quote Aubray—"was of a middle stature, strong-set, high-coloured, with a head of sorrel hair, a good fellow, and latterly much troubled with the gout."—J. A., D.

BUTLER, Samuel, bishop of Litchfield, born at Kenilworth in Warwickshire in 1774, was educated at Rugby school, and at St. John's college, Cambridge. His career at the university was in the highest degree successful. In 1797 he was elected fellow of St. John's college, and the following year he accepted the mastership of the Royal Free Grammar school at Shrewsbury. About the same time he was selected by the syndics of the university press to prepare a new edition of Æschylus, with the text and notes of Stanley. This task he accomplished in 4 vols. 4to, 1809–1816. In 1802 he was presented to the vicarage of his native town; in 1822 created archdeacon of Derby, and in 1836, on the recommendation of Viscount Melbourne, raised to the episcopal bench. During the last four years of his life, according to one of his biographers, he knew no day of health, scarcely an hour free from suffering. He died in 1839. Besides his edition of Æschylus, above noticed, Dr. Butler published "M. Masuri Carmen in Platonem;" "Is. Casauboni in Josephum Scaligerum Ode; accedunt Poemata et Exercitationes utriusque Linguæ," 8vo, 1797; "A Praxis on the Latin Prepositions," and a few sermons. He was much beloved for the benevolence and sincerity of his character, and admired for his multifarious learning and brilliant talents.—J. S., G.

BUTLER, Walter, younger brother of James Butler, as already stated, entered the imperial service. In 1631, his battalion of Irish musketeers formed part of the garrison which defended Frankfort-on-the-Oder against Gustavus, and to him was assigned the post of greatest danger. So sturdy was the resistance of Butler and his Irish musketeers, that Gustavus drew off his forces from the point they defended, and carried the town through another quarter. Butler at length fell wounded, and with the remnant of his gallant Irish surrendered; the other generals having fled and reported that the town was betrayed by Butler to Gustavus. At a banquet that evening, Gustavus said—"Cavaliers, I will not eat a morsel until I have seen this brave Irishman of whom we hear so much; and yet I have that to say to him which he may not be pleased to hear." Butler thereupon was brought into his presence on a litter. "Sir," said the king with stern anger, "art thou the elder or the younger Butler?" "May it please your majesty, I am but the younger." "God be praised," said Gustavus; "thou art a brave fellow. Hadst thou been the elder I meant to run my sword through thy body." As soon as Butler was able to travel, Gustavus set him at liberty. Returning to the army he took possession of Prague, and rose high in the favour of Wallenstein. Of the conspiracy formed by his brother James, Walter was kept in complete ignorance, and the news of it filled him with horror and dismay. He was at the siege of Nordlingen in 1634, where his valour and example decided the victory in favour of the imperialists. He died shortly afterwards.—J. F. W.

BUTLER, Weeden, an English divine, well known from his connection with the celebrated Dr. Dodd, whom he assisted in preparing for the press his Commentary on the Holy Bible, and in editing the *Christian Magazine;* born in 1742 at Margate; died in 1823. He succeeded Dodd as preacher at Charlotte chapel, Pimlico, and afterwards kept a classical school at Chelsea. Dodd mentions him with respect in his Thoughts in Prison.

BUTLER, Rev. William Archer, professor of moral philosophy in the university of Dublin, was born at Annerville, near Clonmel, in Ireland, in the year 1814, or perhaps a year or two earlier. At the age of nine he was sent to the endowed school at Clonmel, whose able master, the Rev. Dr. Bell, sent many eminent scholars into the world. Here Butler gave his mind full scope. He perused the classics with the ardour of a poet. Oratory too attracted him, and he soon distinguished himself as a speaker. He read discursively as well as deeply, and while every branch of the belles-lettres captivated him, the profounder subjects of philosophy and metaphysics engaged his serious attention. Butler's mother was a Roman catholic, and in that religion he was brought up most strictly. About his

sixteenth year, however, he examined the controversy for himself, and the result was that he became a protestant. Two years after this Butler entered Trinity college, Dublin. In 1832 he obtained a scholarship. While still in his undergraduate course he contributed largely to the periodical literature of the day. The *Dublin University Magazine* was just then launched, and round it the genius and the learning of the young Irish spirits clustered with loving industry. Among the ablest was Butler. His poetical contributions attracted notice, and helped to give that periodical the high reputation for poetry which it has ever since retained. His refined taste in criticism and his elegance of diction made him an able and popular reviewer, and some of his essays on history and philosophy still rank high in the estimation of scholars. In November, 1835, Butler obtained the first ethical moderatorship at his degree examination—a prize then for the first time instituted. Just at the time his scholarship determined, Dr. Lloyd, the provost of Trinity college, estimating the extraordinary abilities of Butler, succeeded in founding a professorship of moral philosophy, and he who was the first to gain an ethical moderatorship in the college, was also the first to fill the professor's chair. The young professor was now upon a field worthy his endowments. His lectures were as remarkable for their eloquence, as for their profound philosophy. The living of Clondehorka in the county of Donegal was presented to him with the chair of moral philosophy. This preferment he held till 1842, discharging with zeal and faithfulness the duties of a parish priest, in a wild and poor district. In the last-mentioned year he was re-elected to the professorship, and promoted to the rectory of Raymoghy in the diocese of Raphoe, where he spent a large portion of the rest of his life in unwearied parochial ministrations, and in literary, religious, and philosophic study. During the year 1845 the Roman catholic controversy deeply engaged his attention, the result of which was his "Letters on Mr. Newman's Theory of Development," which were pronounced by the most eminent divines to be "models and masterpieces of polemical composition." In 1848 he was employed on a work on Faith, and in collecting materials for it, he was engaged during the short period of his life that remained. On Trinity Sunday, 1848, he preached with his usual power the ordination sermon for the bishop of Derry at Dunboe. On his return home the following Friday, he was seized with fever, induced by a chill after being heated with walking. The progress of the malady was rapid and fatal, and he died on the 5th of July, ere he had reached the age of thirty-six.

As a poet he was tender, imaginative, refined, and classical, and won the commendation of so severe a judge as Professor Wilson. As a preacher his eloquence was of the highest order —passionate without rant, affluent in all the grace of figure and illustration, yet comprehensible to the most ordinary intelligence. As an ethical philosopher, he attained to a deservedly high repute, considering the few years he was permitted to devote to so arduous a study; and the lectures which he delivered and the essays which he has left are characterized as well by the soundness of their views and brilliancy of their rhetoric, as by the elegance and classicality of a style which is nevertheless eminently practical and often thoroughly simple.—J. F. W.

BUTRET, Charles, baron de, a French horticulturist, died at Strasburg in 1805. He belonged to a noble family, and devoted himself in a great measure to agricultural pursuits. In 1794 he published a work entitled "Taille raisonée des arbres fruitiers." He established at Strasburg a large horticultural garden, which he intended as a model school for the culture of forest trees. The French revolution interrupted his labours, and compelled him to emigrate. He found an asylum in the court of the elector palatine, who intrusted to him the direction of his gardens.—J. H. B.

BUTTMANN, Philip Karl, a distinguished German philologist, was born at Frankfort-on-the-Maine, December 7, 1764, and died at Berlin, June 21, 1829. He devoted himself to the study of ancient languages at the university of Göttingen, and in 1796 obtained an appointment as secretary, and afterwards sub-librarian at the royal library at Berlin. At the same time he discharged the duties of professor of the Greek language in the Joachimsthal'sche Gymnasium in 1808; and edited the *Haude und Spener'sche Zeitung* from 1803–11. Among his works, the "Griechische Grammatik;" the "Ausführliche Griechische Sprachlehre;" and the "Lexilogus oder Beiträge zur Griechischen Worterklärung," &c., take the highest rank, and for exactness and nicety of observation and treatment will always be held in high esteem. No less praise is due to his editions of Plato's Dialogi Quatuor, of Demosthenes' Midiana, and Aratus' Phænomena et Diosemia. His contributions to Wolf's *Museum der Alterthumswissenchaft*, and other learned periodicals, were collected under the title "Mythologus."—K. E.

BUTTNER, David Sigismond August, a German botanist, was born in 1724, and died in 1768. He succeeded Haller in the chair of botany at Göttingen. His name is kept up in the genus Buttneria or Byttneria. He devoted his attention specially to the classification of plants and the arrangements of the natural orders. In 1750 he published at Amsterdam a methodical enumeration of plants.—J. H. B.

BUTTON, Thomas, an English navigator of skill and experience, acquired considerable reputation in the service of Prince Henry, the eldest son of King James I. Scarcely anything, however, appears to be known of him beyond his connection with the search after a north-west passage from the Atlantic to the Pacific ocean, and the conduct of a voyage which he undertook for its discovery. This voyage was made a year after that of the unfortunate Henry Hudson. The merchant adventurers of London fitted out two ships, the *Resolution* and the *Adventure*, for the further prosecution of discovery in this quarter, and placed them under Captain Button's command. They sailed in May, 1612, steering their course through Hudson Strait, and thence to the westward. Button was the first navigator who crossed the entire extent of Hudson Bay from east to west. He reached the mainland on the west side of the bay, in latitude 60° 40′, at a spot to which he gave the name of Hopes Checked; and proceeding thence to the southward, discovered the mouth of Nelson river, (upon which the chief station of the Hudson Bay Company was afterwards formed), where he wintered. Upon leaving their winter quarters, the ships proceeded as far to the northward as lat. 65°, along the west side of Southampton island, when, seeing no opening which afforded the means of a passage to the west, though with undiminished confidence in the existence of such a passage on Button's own part, they repassed Hudson Strait, and returned to England in the autumn of 1613. Button was knighted on his return.—W. H.

BUTTURA, Antonio, was born at Malcesina, on the lake of Garda, in 1771. He studied at Verona, where he made himself favourably known by the publication of a collection of sonnets and odes. In the stormy times of the Revolution he was one of its most enthusiastic advocates, and declaring himself strongly for French rule in Italy, attracted the attention of Napoleon, who appointed him secretary to the congress of Venice. Having been appointed first secretary to the minister of foreign affairs, he left Italy for Paris, where he remained till his death in 1832. He published very accurate and elegant editions of many of the best Italian writers, particularly poets; translations from the French of Boileau and Racine; an "Essay on the History of Venice;" and an "Italian and French Dictionary."—A. C. M.

BUTURLIN, Demetrius, a celebrated Russian writer on military science and history, born at St. Petersburg in 1790. He served in the campaigns of 1812–14, and in 1819 he rose to the rank of major-general. The greater number of the military writings of Buturlin are in French; those most widely known are "The History of the Italian Campaign of 1799;" a "Sketch of the German Campaign of 1813;" and a "History of Napoleon's Russian Campaign." He died, October 21, 1850.—M. Q.

BUXBAUM, Johann Christian, a German botanist, was born at Merseburg in 1694, and died in 1730. In 1724 he went to St. Petersburg, and became a professor in the university. He made botanical tours in various parts of Russia, visiting also Siberia and Astracan. In 1726 he went to Turkey, and examined the flora of that country. He died at the early age of thirty-six. A genus of mosses has been called Buxbaumia, and a species of veronica is denominated Buxbaumii. He published an enumeration of the plants of Halle, also an account of the plants in the Byzantine provinces.—J. H. B.

BÜXHOWDEN, Count Frederick William, born in 1752 of a noble Livonian family at Magnusdal in the island of Moon, near Oesel. He entered the Russian service as a cadet, and served in the campaign of 1769. He rose to a generalship in 1790; defeated the Swedish generals Hamilton and Majenfeld, and liberated the fortress of Friedricksham, at Wiborg, from its besiegers. Catherine II. gave him the estate of Magnusdal. As general-of-division, in 1794, he distinguished himself at the

battle of Prague. Suwaroff made him governor of Varsovia, where, by his moderation, he deserved and obtained the lasting gratitude of the Poles. He commanded the left wing at the battle of Austerlitz, and in 1806 was nominated general-in-chief of the army sent against Napoleon. After the battle of Pultusk, the chief command was intrusted to Bennigsen, but Büxhowden resumed it after the battle of Friedland. In 1808 Büxhowden at the head of 18,000 men completed in two days the conquest of Friedland, and brought the campaign to a close on the banks of the Tornea, then the Russian frontier in Lapponia. He died at the castle of Lohden in Esthonia in 1811.—M. Q.

BUXTEHUDE, DIETRICH, a musician, was born most likely in 1635; he died at Lubeck, May 9, 1707. His father, Johann, was organist to the church of St. Olaus at Elsinore in Denmark, where, we may suppose, Dietrich was born. Some writers affirm that his father was his only musical instructor, but Hawkins states him to have been a pupil of Johann Thiel. In 1669 he was appointed organist to St. Mary's church, Lubeck, in the fulfilment of which office he gained his great celebrity as a player and composer. A comparatively small number only of his voluminous compositions have been published: these consist of several sacred cantatas; an ode on the independence of Lubeck; another on the death of the composer's father; seven suites de pieces, depicting the characters of the seven planets; fugues for the organ, and lighter pieces for voices as well as for instruments. The critics of near his own time speak of Buxtehude as the greatest organist and writer for his instrument that had ever existed, and eulogize his power of improvising on a canto fermo as marvellous. An interesting testimony of his extraordinary ability is the fact, that Bach walked from Anstadt to Lubeck, about the year 1705, to hear him play, and prolonged his stay for three months, for the sake of repeatedly witnessing his performance.—G. A. M.

BUXTON, JEDEDIAH, famous for his powers of calculation, was born in 1704 or 1705, at Elmton, near Chesterfield. Though his grandfather had been vicar, and his father schoolmaster of the parish, his education had been so completely neglected, that he was unable even to write. His general intellectual capacity, indeed, was of a very low order, but he could resolve with the greatest promptitude the most difficult arithmetical questions. It is said that on one occasion he was asked to state how many cubical eighths of an inch there are in a body whose three sides are respectively 23,145,789 yards, 5,642,732 yards, and 54,965 yards, and that amid all the distractions of the labours of 100 men, he gave the exact answer in little more than five hours. He walked up to London in 1754, for the purpose of gratifying a strong desire which he had to see the king, but unfortunately missed him. During his stay in the metropolis, he was taken to the Royal Society, and answered most satisfactorily various questions proposed to him by some of the members. He went to see Garrick in Richard III.; but during the performance he occupied himself entirely in counting the number of words spoken by each of the actors. He appears to have been either a small landowner or agricultural labourer. His death is supposed to have occurred when he was about sixty-two years of age.—J. T.

BUXTON, SIR THOMAS FOWELL, Bart., the successor of Wilberforce as leader of the antislavery party in the house of commons, was born in 1786 at Castle Hedingham in Essex. His father was high sheriff of the county. He received his early education at the school of Dr. Charles Burney of Greenwich, and returned home to Essex when he was fourteen, without having attained to any great proficiency in learning. About this time he became acquainted with the family of Mr. John Gurney of Earlham Hall, near Norwich, father of the future philanthropist, Mrs. Elizabeth Fry. In 1803 Mr. Buxton entered as an undergraduate in Trinity college, Dublin, where he studied with great perseverance for four years, and highly distinguished himself. In May, 1807, he was married to Miss Hannah Gurney of Earlham, a union productive of much happiness. In 1811 he became partner in the brewing establishment of Messrs. Truman, Hanbury, & Co., in which his uncles were partners, and for the next seven years devoted himself almost entirely to the business. Mr. Buxton's career as a public man dates from 1816, when he addressed a large meeting convened at the Mansion-house to procure relief for the Spitalfields weavers, who were reduced to the utmost distress by the reaction in their trade consequent upon the termination of the French war. The subject of prison discipline was the next that engaged Mr. Buxton's attention; he inspected Newgate and other jails in conjunction with Mrs. Fry, Mr. Peter Bedford, and others, and published, as the result of his labours, an "Inquiry into Prison Discipline," a valuable work, full of facts carefully and clearly arranged, with shrewd and ingenious practical inferences. In 1818 Mr. Buxton was returned as member of parliament for Weymouth, after a contested election. As he was diligent in his attendance on his parliamentary duties, and though no orator, was clear in his arrangement of facts, always regarding his subject from a moral and religious point of view, he became a very influential member. In 1822, at the earnest solicitation of Mr. Wilberforce, he joined the abolition party, and became one of their secret committee. In 1825 the declining health of Mr. Wilberforce obliged him to retire from parliament, and the leadership of the antislavery party devolved upon Mr. Buxton, whose systematic energy and fearless pertinacity well fitted him for the eight years' struggle that was needed to complete the work of emancipation. In 1827 Mr. Buxton's exertions and anxieties brought on an attack of apoplexy, from which he slowly recovered, to return to his work with deepened religious feelings of devotion to it. From this time until the final passage of the bill for the "total abolition of colonial slavery" in August, 1833, Mr. Buxton's exertions were unwearied, and he consented to the "apprenticeship" and "compensation" clauses, contrary to the feelings of many of his coadjutors, in order to avert an insurrection in the colonies from any further delay of the long looked-for hour of freedom. In 1837 Mr. Buxton lost his seat in parliament, where, without possessing very shining or very profound abilities, he had ably and honestly laboured for nearly twenty years. In 1838 he devoted himself to the preparation of a work on "The Slave Trade and its Remedy." He spent the last few years of his life improving his estates and assisting the poor in the vicinity of Northrepps Hall, Norfolk, where he died in 1845.—R. M., S.

BUXTORF, JOHN, born at Camen in Westphalia in 1564; died in 1629. He was son of a Calvinist minister. After studying some time at Marburg and Herborn, the fame of Beza brought him to hear his lectures at Bâle, where, after a course of travel, he became professor of Hebrew. He was offered professorial chairs at Leyden and at Taumen; but his value was felt by Bâle, and they increased his appointments for the purpose of retaining him. Several works on Hebrew and Chaldaic learning were published by Buxtorf in German and in Latin, and he left several in manuscript, some of which were edited by his son, who pursued the same class of studies, and held a Hebrew professorship in the same university where his father had so long taught. The patriarch of the tribe left seven children—five sons and two daughters.—J. A., D.

BUXTORF, JOHN (JEAN JACQUES), grandson of the preceding, born at Bâle in 1645; died in 1704. He succeeded his father in the chair of Hebrew at Bâle, and was distinguished for his knowledge of oriental languages. He published translations of several rabbinical works, and he also compiled a collection of proverbs and sententious maxims of morality from Jewish writers of all ages, which is entitled "Florilegium Hebraicum." He died of asthma, without following the example of his fathers in leaving a son to inherit his throne.—J. A., D.

BUXTORF, JOHN. The date of birth is not stated; he died in 1732. He succeeded his uncle, the preceding, in the Hebrew professorship at Bâle. Among his scholarly accomplishments, John the fourth had acquired the character of a skilful artisan in the fabrication of Latin verses.—J. A., D.

BYLOT or BYLETH, ROBERT, an English seaman, bore an active share in the efforts made for the discovery of a north-west passage to the Indies in the early years of the seventeenth century. He was one of the companions of Hudson on that unfortunate navigator's fourth and disastrous voyage in 1610, and accompanied Sir Thomas Button in his expedition of 1612. (See BUTTON.) Bylot was again employed, under Captain Gibbons, in the renewed effort of discovery made in the same direction in 1614; and in each of the two following years he acted as master of the vessel in which Baffin, in the capacity of pilot, made his important discoveries. These voyages of 1615 and 1616, made by Bylot and Baffin, are described elsewhere.—W. H.

BYNG, GEORGE, Viscount Torrington, a distinguished British admiral, was born in 1663. At the age of fifteen he entered the navy as a volunteer. After serving with distinction in various subordinate situations, and taking part in the battles of Beachy-Head and La Hogue, he was in 1703 made rear-admiral

of the red. In 1704 he assisted at the reduction of Gibraltar. His gallantry in the battle of Malaga, which followed soon afterwards, won for him the honour of knighthood, and his services to the house of Hanover were rewarded in 1715 with the dignity of a baronet. In 1718 he was made admiral and commander-in-chief of the fleet, and totally defeated a Spanish fleet off Messina—a blow which completed the destruction of the naval power of Spain, and compelled the Spanish court to accept the terms presented by the quadruple alliance. In 1721 Sir George was created Baron Byng of Southill and Viscount Torrington, and one of the knight's companions of the Bath. On the accession of George II. in 1727, he was appointed first lord of the admiralty—an office which he held till his death, in the seventieth year of his age, January 17, 1733.—J. T.

BYNG, JOHN, a British admiral, fourth son of the preceding, was born in 1704. At an early age he entered the navy, and passed rapidly through the various subordinate grades till in 1756 he was, unfortunately for himself, appointed to command the fleet sent to relieve Minorca, at that time threatened by the French. The British government had received ample notice of the preparations made by the French king, but utterly neglected the warning; and at length hastily despatched ten ships, so badly equipped that they had to put in at Gibraltar to obtain a supply of provisions and to refit. There Byng learned that the French had already landed 19,000 men in Minorca, supported by a powerful fleet, and that the whole island, except Fort St. Philip, was in their hands. A council of war was held, at which the major of artillery and the captain of engineers, who had been employed in the erection of the fortifications of Minorca, declared that it was impossible under these circumstances to relieve the island. Byng, however, made an attempt to open up a communication with the fort, but failed. An action followed with the French fleet, which ended in a drawn battle, and Fort St. Philip capitulated. A furious clamour immediately arose in England; and the ministry resolved to sacrifice Byng, in the hope of averting public attention from their own imbecility and gross negligence. He was accordingly superseded, and sent home under arrest. The government journals employed the vilest arts for the purpose of inflaming the minds of the populace against the unhappy admiral, and inducing them to clamour for his blood. He was tried before a court-martial, 28th December, 1756, and found guilty of not having done his utmost to destroy the French fleet, and sentenced to be shot, but unanimously recommended to mercy on the ground that he had failed solely from an error in judgment. Strong representations were made in his favour from various quarters, and even, at the instigation of Voltaire, from the French general, Marshal Richelieu; but in spite of the vigorous efforts made to save the life of the ill-fated admiral, the iniquitous sentence was carried into effect at Portsmouth, 17th March, 1757. He met his fate with the courage of a hero, and the resignation of a christian. Posterity has reversed the sentence of his accusers and judges, and done justice to his memory.—J. T.

BYRD, WILLIAM, or, as his name is sometimes spelt, BYRDE or BIRD, one of the most profound musicians of the sixteenth century, is supposed to have been the son of Thomas Byrd, a gentleman of Edward VI.'s chapel. It appears that he was brought up in the music-school of St. Paul's cathedral; and, according to Wood, received his musical education under the great master, Tallis. In the year 1554 he was senior chorister of St. Paul's, and his name occurs at the head of the school in a petition for the restitution of certain obits and benefactions, which had been seized under the act for the suppression of colleges and hospitals in the preceding reign. The precise date of his birth is unknown, but the fact of his being senior chorister in 1554, tends to fix it about 1538. In 1563 he was appointed organist of Lincoln cathedral, where he continued till 1569, when he was appointed gentleman of the chapel royal. The chief part of his ecclesiastical compositions being composed to Latin words, Byrd is supposed, notwithstanding the office he held, to have retained his predilection for the Romish communion. He continued to publish his works as late as the middle of the reign of James I.; it is, however, scarcely to be supposed that he composed any part of them at so advanced a period of life. In 1575, it appears by the title-page of the "Cantiones Sacræ," and the patent annexed to that work, that Byrd and Tallis were not only gentlemen of the chapel royal, but organists to her majesty, Queen Elizabeth. Byrd is thought to have derived very considerable pecuniary advantages from a patent granted to him and Tallis by Queen Elizabeth, for the exclusive privilege of printing music and vending music-paper. Upon the decease of Tallis in 1585, the patent devolved wholly to Byrd, according to the conditions on which it had been granted. The following is a list of Byrd's works, printed and published under this patent—"Cantiones quæ ab argumento sacræ vocantur, quinque et sex partium. Authoribus Thoma Tallisio et Gulielmo Birdo Anglis, serenissimæ majestati à privato sacello generosis et organistis," 1575; "Psalmes, Sonets, and Songs of Sadnes and Pjetie, made into musicke of five parts," 1587; "Songs of Sundrie Natures, some of Gravitie and others of Myrth, fit for all Companies and Voyces," 1589; "Liber Primus Sacrarum Cantionum quinque vocum," 1589; "Liber Secundus Sacrarum Cantionum," &c., 1591; "Gradualia, ac Cantiones Sacræ, &c., Liber Primus," 1607; "Gradualia, &c., Liber Secundus," 1610; "Psalmes, Songs, and Sonets, some solemne, others joyful, framed to the life of the words," &c., 1611. In addition to this list, Byrd published three masses (one of which has been reprinted by the Musical Antiquarian Society) without date or printer's name, and contributed largely to the works of Young, Watson, Leighton, &c. Of his compositions for the organ or virginals, a few specimens are printed in the "Parthenia, or the first Musick that ever was printed for the Virginals," 1611; the rest, to a considerable extent, may be seen in the MS. virginal books of Queen Elizabeth, Lady Nevil, &c. For his church music, the collections of Dr. Alldrich in Christ church, Oxford, and those of Dr. Tudway in the British Museum, may be consulted with advantage. Before closing this account of Byrd's compositions, it will be necessary to say a few words respecting his claim to the authorship of the celebrated canon "Non nobis, Domine." Dr. Pepusch, in his Treatise on Harmony printed in 1730, distinctly calls it "the famous canon by William Byrd," and Dr. Burney states that it is to be found, with Byrd's name, in Hilton's Catch that Catch can. The canon, it is true, may be found in this work, a copy of which is now before us; but the name of the author does not appear to it, at least in the edition of 1652. Dr. Tudway, in the MS. collection of music made for the earl of Oxford, 1715, and now in the British Museum, attributes it to Thomas Morley!—a mistake solely arising from the circumstance of Morley having given the first six bars as a canto fermo in his Introduction to Practicall Musick.

Byrd was an inhabitant of the parish of St. Helen's, Bishopsgate, and resided opposite to Crosby Hall, and adjoining the garden of Sir Thomas Gresham. We learn from the chequebook of the chapel royal that he died July 4th, 1623. In the record of his death he is styled "the father of musick," in allusion, probably, to his great age. Of his family very little is known. He left a son named Thomas, who was educated in his own profession. In 1601 he acted as substitute for Dr. John Bull, then travelling abroad for the recovery of his health, and in that capacity read the music lecture at Gresham college.

Byrd's talents were highly appreciated by his countrymen and brother professors. Morley in his Introduction before quoted, first printed in 1597, speaks of him as "his loving master never without reverence to be named of musicians;" and Henry Peacham, in his Compleat Gentleman, says—"For motets and musicke of pietie and devotion, as well for the honour of our nation as the merit of the man, I preferre above all other our phœnix, Mr. William Byrd, whom in that kind I know not whether any may equal." Byrd lived on terms of the strictest intimacy with the elder Ferrabosco, and more than once was his rival in trials of skill and ingenuity in the intricacies of composition. Of Byrd's moral character and natural disposition, Burney remarks—"There can perhaps be no testimony more favourable, or less subject to suspicion, than those of rival professors, with whom he appears to have lived during a long life, with cordiality and friendship. And of the goodness of his heart it is to me no trivial proof, that he loved and was beloved by his master, Tallis, and scholar, Morley, who, from their intimate connexion with him, must have seen him *en robe de chambre*, and been spectators of all the operations of temper, in the opposite situations of subjection and dominion." An engraved portrait of Byrd (probably unique) is in the collection of the writer of this notice.—(Rimbault's *Life of Byrd, prefixed to a Mass for Five Voices, printed by the Musical Antiquarian Society.*)—E. F. R.

BYROM, born in 1691 at Kersall, near Manchester; died in

1763; educated at Merchant Taylors' school, London, from which, at the age of sixteen, he was sent to Trinity college, Cambridge. While yet an undergraduate he published a pastoral poem, then greatly admired, and two letters on Dreams in the Spectator, under the name of John Shadow. In 1714 he became a fellow of his college, but within two years had to resign his fellowship, not having taken holy orders as the rule under which it was held required. He married a cousin; his father and hers both had money, but they would not give a shilling to the adventurous pair. Byrom passed the winters of each year in London, earning his support by teaching short-hand, while his family resided in Manchester. The system which he employed, and of which he was himself the inventor, is still found useful. He did what he could to keep the principle a secret. This was of course impossible, and an account of it is given in Rees' Cyclopædia. One of his pupils was Lord Chesterfield. In 1774 Byrom was elected fellow of the Royal Society. The death of a brother gave Byrom some property, and the evening of his life was passed in the house where he was born. Through his whole life he had the habit of throwing his thoughts into verse. It would seem that he almost thought in rhyme. In his verses there is a total absence of anything like poetry, but the style is pleasant and conversational, and one cannot read his volumes without feeling that he was a good and an amiable man. After his death such of his poems as could be collected were published. He had destroyed many during his last illness. Byrom, after resigning his fellowship, thought to have educated himself for the medical profession, and was, on this account, by his friends called Doctor. Some of Byrom's smaller poems have been ascribed to others, among them an epigram on Handel and Bononcini, to Swift, in whose works it is often printed. A journal of Byrom's, together with a great many letters to and from him, have been found in the houses where he resided in Manchester and at Kersall. Two volumes of these "Remains" have been printed by the Chetham Society, edited by the Rev. Dr. Parkinson, principal of St. Bees' college. The journal, so far as published, goes down to the year 1785. More volumes are promised.—J. A., D.

BYRON, George Noel Gordon, Lord Byron of Rochdale, Lancashire, born in Holles Street, London, January 22d, 1788; descended from the Scandinavian Bürüns, one branch of which settled in Normandy, and came over to England with William the Conqueror. Another branch had migrated to Livonia, producing there the formidable Marshal de Buren, so notorious through the absolute power which he had grasped, and for a time wielded in Russia. Thus,—were one to repose confidently on the influence of *race*,—it would not be difficult to find in such antecedents the necessary ground of daring and tameless will as regards the subject of our memoir, but causes abundantly adequate to influence him in a similar direction, in so far as he could be influenced from without, form a main part of the story of his own brief life.—His mother, Miss Gordon of Gight, a Scotch heiress, was the second wife of the poet's father, Captain Byron. By a former marriage with Lady Carmarthen, Captain Byron had one daughter, the Honourable Augusta Byron, afterwards Mrs. Leigh. Between this sister and Lord Byron a most tender and enduring affection existed. Captain Byron and his wife lived unhappily together, and were soon separated. Mrs. Byron's fortune being entirely swallowed up by her husband's debts, she found herself, in two years after her marriage, possessed of only £150 per annum. She retired to Aberdeen, and her son, when nearly five years old, was sent to a day school there for one year, and afterwards to the school of a Mr. Ross, whose kindness he always remembered with gratitude. As soon as he was able to read, "his grand passion was Roman history." From Mr. Ross's he went to the Aberdeen grammar school. His schoolfellows agree in describing him as "a lively, warm-hearted, high-spirited boy, passionate and resentful, but affectionate and companionable: to a remarkable degree venturesome and fearless, and always more ready to give a blow than take one." He is also said to have been "more anxious to distinguish himself by prowess in all sports and exercises, than by advancement in learning." It belonged to Byron's nature to resolve to excel even in pursuits for which he seemed naturally the least fitted—a feature of character distinguishing him through life, and calling forth at once the greatness and much of the weakness of the man. His keen feeling, connected with the deformity of one of his feet (occasioned by an accident at his birth), a feeling that seldom left him—induced him to engage eagerly on every suitable opportunity in violent physical exercises, and it is well known how he triumphed in his success. The disadvantage in question he had early surmounted to a great extent by dint of stern determination, for his school-mates say that "he excelled at 'bases,' a game requiring considerable swiftness of foot." In 1796 Mrs. Byron took her son to the Highlands, and the wild grandeur of the scenery made an indelible impression on his mind, even at that tender age. His love of nature, so intense that in her presence "he lived not in himself, but he became portion of that around him," was here first developed. In after years he commemorates his old enthusiasm for mountain grandeur, and attributes some of the delight he experienced in the sublimity of Alpine and classical scenery, to the charm of Scotch memories:

> "The infant rapture still survived the boy,
> And Loch-na-gar with Ida looked on Troy."

Byron was an extremely sensitive and affectionate child. At the age of eight years, his attachment to his cousin, Mary Duff, seems to have deserved the name of love. In allusion to this he says somewhere—"I certainly had no sexual ideas for years afterwards, yet my misery and my love for that girl were so violent, that I sometimes doubt whether I have ever been really attached since." But this loving nature was rendered a source of suffering to him in childhood, by the violent unregulated temper of his mother, who, though she indulged him to excess, was subject to paroxysms of rage, in which she would throw the first missile that came to her hand at her son, and even call him "a lame brat." "He traced the first feelings of pain and humiliation he had ever known to the coldness with which his mother received his caresses in infancy, and the frequent taunts on his personal deformity, with which she had wounded him." The only gentle influence at work to relieve the harshness of these scenes, was that of his nurse, Mary Gray, whose kindness to him as a child he never forgot. "This woman, in common with all his nurses, tutors, &c., always spoke with tender remembrance of the 'mixture of affectionate sweetness and playfulness' in his disposition, by which it was impossible not to be attached, and which rendered him then, as he was in his riper years, easily manageable by those who loved and understood him." In 1799 Mrs. Byron removed to London, and in 1800 she sent Byron to Harrow. Dr. Drury, head master of Harrow, says of him—"His manner and temper soon convinced me that he might be led by a silken string to a point, rather than by a cable." In 1803, while passing the vacation in Notts, Byron first saw Mary, daughter of Mr. Chaworth of Annesley. His unrequited love for her cast its shadow over his whole future life. One of his most beautiful and touching poems, the "Dream," describes its effects upon him, as no words but his own could do. Miss Chaworth, though aware of his attachment, understood neither the deep heart nor the genius of her youthful lover. He has spoken in his journal of the intense suffering he endured on overhearing Miss Chaworth say to her maid—"Do you think I could care anything for that lame boy?" and given a painful account of his rushing wildly out of the house at night, he knew not whither, "in an agony of humiliation and grief." In 1805 he went to Cambridge, and there formed many ardent friendships, even the memory of which, sixteen years afterwards, could bring tears into his eyes. In 1806 his first volume of poems was printed for private circulation. The first copy was presented by him to a friend, who expostulated with him on the licentiousness of one poem in the volume. Byron frankly admitted the justice of the censure, and at once cancelled the whole edition. The poems were published in 1807, and sold rapidly. In 1808 he spent the vacation in London, courted and lionized by the *blasé* London world, and leading the thoughtless dissipated life too common among those of his age and rank. His inner life, however, appears to have been distressingly lonely. The unreasonable violence of his mother's temper estranged him from her, and "he had not," says Mr. Moore, "a single friend or relative to whom he could look up with respect." Injudicious praise, and equally injudicious blame, were all he met with from the criticism of the day. In 1808, the criticism on his "Hours of Idleness," which appeared in the *Edinburgh Review*, first kindled the true fire of his genius. In 1809 he answered it by publishing the celebrated satire—"English Bards and Scotch Reviewers." His coming of age was celebrated at Newstead Abbey early in the

same year, and in March, he took his seat in the house of lords. He was much pained by the coldness shown him by a relative, by whom he had expected to be introduced on that occasion; and Mr. Moore attributes his determination to leave England immediately after this, to the mortification he experienced at his lonely and friendless position, and the want of means suited to his rank. The bitter sadness which even then was creeping over his naturally vivacious and affectionate disposition, may be traced in the celebrated epitaph on his favourite dog, written in 1808; and the kindness of his heart in the eagerness and delicacy with which, notwithstanding his own pecuniary embarrassments, he gave liberal assistance to the family of Lord Falkland, when that gentleman was killed in a duel. His melancholy before starting was increased, and his sensitiveness much wounded by the refusal of a former schoolfellow, to whom he was deeply attached, to spend a farewell hour with him on the last day he passed in England, on plea of an engagement to go shopping. He left London in June, and visited Portugal, Spain, Greece, and Turkey. During this journey he composed the first and second cantos of "Childe Harold." He returned to England in 1811. Almost immediately on his arrival, he heard of his mother's severe illness, and hastened to Newstead Abbey, but arrived too late to see her alive. His grief at her death was such as to surprise those who were aware how little of a mother's tenderness he had ever known. In 1812 he published the two first cantos of "Childe Harold," which instantly placed him at the summit of popularity and fame. He gave the copyright of this and many later poems to a friend, having determined not to take money for his works, a resolution which he only reluctantly abandoned, in after years, from necessity. Mr. Hodgeson says—"Were it possible to state *all* he has done for numerous friends, he would appear amiable indeed. For myself, I am bound to acknowledge, in the fullest and warmest manner, his generous and well-timed aid; and were my poor friend Bland alive, he would as gladly bear a like testimony." Even a man who had unworthily libelled him was relieved by Lord Byron's ever open hand. In 1813 he published the "Giaour," "Bride of Abydos," and "Corsair;" and in 1814, "Lara." In this year, yielding to the advice of friends, he made an offer of marriage to Miss Milbank, and was accepted. He was married on the 2nd of January, 1815. This marriage, entered into rather from the influence of others, than from deep affection, was a grave error. With feelings such as he has described in the "Dream," Byron had no right to marry; and, indeed, the friends who urged the step upon him appear to have been chiefly actuated by motives of conventional propriety and advantage, quite unworthy of the occasion. Yet Byron seems to have been really attached to his wife; his letters, written after marriage, speak of happiness; and he even playfully wrote to Moore, that "if marriage were to be upon lease, he would gladly renew his own for ninety-nine years." His daughter, Ada, was born on the 10th December, 1815. In January, 1816, Lady Byron left town on a visit to her father's house in Lancashire. "They had parted in the utmost kindness; she wrote him a letter full of playfulness and affection on the road; and, immediately on her arrival at Kirkby Mallory, her father wrote to acquaint Lord Byron that she would return to him no more. This unexpected shock fell upon him at a time when those pecuniary embarrassments, which had been fast gathering around him during the whole of the last year (there having been no less than eight or nine executions in the house during that period), had arrived at their utmost; and at a moment, when, to use his own strong expressions, he was 'standing alone on his hearth with all his household gods shivered round him,' he was also doomed to receive the startling intelligence, that the wife who had just parted from him in kindness, had parted from him for ever." The causes of this separation have never been explained. Lord Byron, though he spoke bitterly of his wife's parents, generously exculpated her; he was until the close of his life ever ready for a reconciliation, and though deeply attached to his child, he never attempted to withdraw her from her mother's care. In the memoirs he presented to Mr. Moore, with orders to publish them after his death, a detailed account was given of all the circumstances of his marriage and separation, "as frank as usual in his avowal of his own errors, and generously just towards Lady B." Mr. Moore, however, after Lord Byron's death, was induced to suppress these memoirs, and to accept a sum of money in compensation for his own loss—forgetful of the loss sustained by the public in the transaction. Lord Byron had directed that the memoir should be shown to his wife before publication, "that she might have it in her power to mark anything mistaken or misstated."—The storm of calumny and abuse that now burst forth on all sides against his lordship was undoubtedly the chief cause of his again determining to leave England. He met, as he said, "condemnation without a charge, sentence without trial, and was exiled by ostracism." . . . "I was accused of every monstrous vice by public rumour and private rancour. My name, which had been a knightly and noble one since my fathers helped to conquer the kingdom for William the Conqueror, was tainted. I felt that if what was whispered and muttered were true, I was unfit for England; if false, England was unfit for me." "Such an outcry was now raised as perhaps, in no case of private life, was ever raised before. Hardly a word was spoken, certainly none was listened to, in his favour." Moore attributes the unexampled fury of the public to jealousy, and says that "those who had long sickened under the splendour of the poet, were now enabled, under the guise of champions for innocence, to wreak their vengeance on the man." Lord Byron professed himself unable to discover the secret of this hatred, and concluded that he must be "personally obnoxious," as "without at least a charge or accusation of some kind, actually expressed and substantiated," he could "hardly believe that the mere common and every-day occurrence, a separation between a man and his wife, would in itself produce so great a ferment." The true causes are in the very nature and character of Lord Byron's mind, which were "obnoxious" to so much of the spirit and temper of England in his own day, and still prevent him from being appreciated by a large portion of his countrymen. Madame de Stael saw further into the truth than his lordship, when she said to him—"You should not have warred with the world, it won't do;" but she did not comprehend that to war with the world that surrounded him was the mission of Lord Byron's genius, the source alike of his power and his pain. Nay, warfare in the abstract, was, in several senses, a condition of his nature: and much of his poetry sprang out of the friction of opposing principles in his own mind. Like very many great men, he lived largely in the midst of contradictions, as if he had been made up of two conflicting modes of being. Though naturally most generous, he could yet be selfish; he could be isolated, or social, affable, and ingenuous; and even in his most defiant moods, his happiness, quite as much as that of most men, depended on the approbation of those around him. He had mixed personally, and apparently not disapprovingly, with the follies he condemned. He never escaped from an overbearing and very painful self-consciousness. The self-possession which he so much admired, was perhaps the quality he was farthest from attaining: to the last, he was ruffled by little jealousies. Most strangely of all, while revolting utterly from the restraints of English society, and the limitations of English thought, he was yet an English peer of the nineteenth century. A large democratic spirit undoubtedly possessed him, and often, as if in spite of himself, his wide and strong sympathies led him far beyond the confines of the circle of fashionable society; but he owed to his liking for that society and his interest in it, much of his influence and power. By birth an aristocrat, and sharing in the prejudices as well as the nobler qualities of his class, he struck the severest blows at the principle of aristocracy. This perhaps is the source of the singular power, and the true inward and highest sense of his poems. He has been said to have summed up the era of Individuality, and to have cleared the way for one of Association, or of Humanity. Aristocracy, viewed from a philosophical point of view, is, in fact, the Individual separating itself from the Collective Life, and asserting some sort of vital distinction between itself and its fellows, claiming to work out an exclusive existence, and to draw nothing from the common sources of life. The isolated individual being incapable of realizing this fundamental idea of aristocracy, aristocracy became of necessity a caste, but its origin is nevertheless in the assertion of the principle of individuality. Byron's heroes are all types of this struggle of individuality against the associative tendency of the nineteenth century. They all manifest the impotence of the individual to live a normal, a happy, or even a truly great life, by separating his sympathies and aspirations from those of his human brethren. Manfred, the Corsair, Lara, &c., are all powerfully and peculiarly endowed individualities, who have withdrawn themselves from the common path, and set up in war with society,

not for the sake of improving it, or in the worship of a new and higher principle, but in the mere assertion and worship of their own strength, by which alone they seek to crush while they dazzle the society they despise. They are themselves crushed by Fate; the ever-advancing surge of humanity overwhelms even them; and Byron, who has first fascinated us, as he was himself fascinated by these Titanic types, destroys them on a sudden, and inscribes upon their tomb a curse—the curse which hangs over exceptional gifts, when abused to the aggrandizement of the one, rather than used for the advancement of all. This instinct in Byron which finds its poetic expression (frequently, as we have said, unconsciously) in his heroes, reveals itself in a thousand ways in all his poetry, and is shown in the unceasing war he wages against aristocratic tendencies and prejudices in every shape. Passages like the following are of constant recurrence in his letters, journals, &c.:—"The newspapers will tell you all that is to be told of emperors, &c. They have dined, supped, and shown their flat faces in all thoroughfares, and several saloons. . . . News come! The powers mean to war with the peoples. . . . The king-times are fast finishing: there will be blood shed like water, and tears like mist, but the peoples will conquer in the end; I shall not live to see it, but I foresee it." It is this forecasting sympathy with the struggles in which they are still engaged, which causes him to be esteemed on the continent as the poet of a new era, and which makes him eminently the poet of the people, even in England. They do not, it is true, understand him; but they feel that he feels with them and for them, and they love him. This also explains the intense interest with which Byron watched the career of Napoleon; his upbraiding him, on his seizure of empire, as "the hero sunk into a king," shows that it was not merely the great military genius, but the revolutionary chief that he had hailed in him. To these popular sympathies, so powerfully and so boldly expressed, must be attributed the excessive and exaggerated rancour exhibited against him by whoever shared in or profited by privileges whose doom he prophesied. But, moreover, the long-sufferings and privations caused by the war, and the still recent crimes and excesses of the French revolution, had filled England with horror and disgust; save an enlightened minority, the English of Lord Byron's day regarded the struggle for freedom on the continent as a mere bloody chaos of anarchical passions, and such in truth it appeared. But Byron, with the prophetic instinct of genius, recognized in the storm of revolution that burst over Europe the finger of God; and while the majority of his countrymen, long accustomed to see the continent shrouded in the darkness of corruption-made law, viewed the comet-like career of Napoleon merely as a blighting scourge threatening even their own island, he saw in him an avenging thunderbolt which purified the infected atmosphere around the thrones it blasted on its passage. Sentiments so distasteful to the English mind go far to explain the obloquy with which our poet was assailed, although the secret was probably quite as unrecognized by his assailants as uncomprehended by him.—The gloomy and morbid scepticism into which Lord Byron occasionally fell, may be attributed in a great measure to the unjust hatred of his countrymen acting upon a spirit already deeply saddened by a desolate youth, unhappy attachment, and an ill-judged and ill-fated marriage. All who knew him intimately have testified to the natural gentleness and affectionateness of his disposition; but his very virtues appear from unfortunate circumstances to have been a source of suffering to him. The great Goethe has said of him that he was "inspired by the genius of Pain." "A disposition on his own side to form strong attachments, and a yearning after affection in return, were at once the feeling and the want that formed the dream and torment of his existence. We have seen with what passionate enthusiasm he threw himself into his boyish friendships. The all-absorbing and unsuccessful love that followed, was, if I may so say, the agony, without being the death of this unsated desire; disappointment of this feeling met him at the very threshold of life. . . . . His mother either rudely repelled his affection, or capriciously trifled with it. . . . . In all the relations of the heart his thirst after affection was thwarted," while even "in his first literary efforts disappointment and mortification awaited him." Then followed his unhappy marriage, and the burst of calumny and outrage which drove him into exile. He left England in April, 1816, not again to return. He could never quite forgive his country, but neither could he forget her, nor while adapting himself to new circumstances, did he ever cast off his own nationality. He went by Flanders and the Rhine to Switzerland, and en route composed the "Third Canto of Childe Harold;" the "Prisoner of Chillon" was written at Ouchy, on the lake of Geneva. At Diodati, on the same lake, he wrote the "Dream," "Prometheus," &c.; it was here that he became acquainted with Shelley, and during a tour made at this time among the Bernese Alps, he commenced "Manfred." Writing of this journey, he says:—"In all this the recollection of bitterness, and more especially of recent and home desolation, which must accompany me through life, have preyed upon me here; and neither the music of the shepherd, nor the crashing of the avalanche, nor the torrent, the mountain, the glacier, the forest, nor the cloud, have for one moment lightened the weight upon my heart, nor enabled me to lose my own wretched identity in the majesty, and the power, and the glory, around, above, and beneath me." From Geneva he went to Venice, where—probably from the culpable weakness of endeavouring to drown this cry of despair and bitterness sounding from the depths of his wounded spirit—he sank for a time into a course of reckless dissipation, utterly unworthy his nature and his genius. "Manfred," which is the embodiment of anguish and despair, and "Beppo," the expression of his scorn of professed and hollow morality, were written during this period. "Don Juan," too, was commenced. But even here his better self did not quite forsake him; the fourth canto of "Childe Harold," with its magnificent curse of forgiveness, is also of this date. He seems to have been roused from subjection to various and degrading passions by his fixed attachment to the Countess Guiccioli, and by his entering heart and soul into the cause of the Italian Carbonari. He enrolled himself of their number, subscribed largely to their funds, concealed their arms in his house, and shared in every way their perils and their hopes. In 1819 he removed to Ravenna, where he wrote "The Prophecy of Dante," "Francesca da Rimini," &c. In 1820 the Countess Guiccioli was formally separated from her husband; from which period Lord Byron lived with her until his departure for Greece. He also continued in active sympathy with the Italian liberals, though well aware of the danger to which he thereby exposed himself. His letters and journals show how completely he had identified himself with their cause: "I sometimes think, if the Italians don't rise, of coming to England. . . I have lived in the heart of their houses . . . have seen and become (*pars magna fui*) a portion of their hopes, and fears, and passions. . . . It is no great matter, supposing that Italy could be liberated, who or what is sacrificed. . . . It is a great object, the very poetry of politics: only think, a free Italy!!! . . . If this country could be freed, what could be too great for the accomplishment of that desire, for the extinction of the sighs of ages? . . . You neither know nor dream of the consequences of this war. It is a war of men with monarchs. . . . What it is with you English you do not know, for ye sleep. What it is with us here I know, for it is before, and around, and within us. . . . I am but as one of the many waves that must break and die upon the shore, before the tide they help to advance can reach its full mark. . . . What signifies self, if a single spark of that which would be worthy of the past can be bequeathed unquenchably to the future," &c., &c. On the failure of the Italian insurrection of 1821, Lord Byron removed to Pisa. During this year he wrote "Cain," the "Vision of Judgment," "Heaven and Earth," &c., &c., besides continuing "Don Juan." In 1822 he went with the Countess Guiccioli and her brother to Genoa. The delight with which Byron hailed, in the Greek revolution, the awakening of the spirit he had so often invoked, may be inferred from the energy with which, when the continuance of the struggle had convinced him the Greeks were in earnest, he prepared to assist them. He sent help in medical stores and gunpowder; and after a severe struggle, occasioned by the pain of parting with the Countess Guiccioli, and the gloomiest forebodings that he should never return to her, he decided to start himself, and throw the weight of his personal influence, his counsels, and his whole fortune into the scale. The friends who knew him at Genoa agree in declaring, that he went to Greece as one fulfilling, at a great sacrifice, a solemn duty. "He was always saying," adds Mme. Guiccioli, "that a man ought to do something more for society than write verses." On the 14th June he sailed from Genoa, and reached Argastoli in December. Everywhere he was hailed as a deliverer.

Every letter he wrote to his agents in England, urged upon them the necessity of making any sacrifice to obtain, by the sale of his estates, &c., money for the cause. The space allotted to this brief memoir renders it impossible to give any account of the revolution itself, but Mr. Moore thus describes the task Lord Byron undertook: "To convince the government and chiefs of the paralysing effects of these dissensions,—to inculcate that spirit of union among themselves which alone could give strength against their enemies,—to endeavour to humanize the feelings of the belligerents on both sides, so as to take from the war its character of barbarism," &c. "Lord Byron," says Colonel Napier, "judged the Greeks fairly. He knew that half-civilized men are full of vices, and that great allowance must be made for emancipated slaves. He proceeded, therefore, bridle in hand, not thinking them good, but hoping to make them better." On the 5th of January he arrived at Missolonghi, and was appointed commander-in-chief of a proposed expedition against Lepanto. On the 22d he wrote the lines "On Completing his Thirty-sixth Year." The climate of Missolonghi, against which he had been most urgently warned, proved fatal to him. On February 15, he was seized with a convulsive fit, from the effects of which he never completely recovered. On the 9th of April he became seriously ill, and on the 12th he took to his bed, never to rise again. On the 14th he was urged to be bled, but refused, and only submitted on the 16th, and as it proved, too late. He was worse afterwards, and appearances of inflammation of the brain induced the medical men to let blood a second and third time without avail. His gentleness and kind thought for his attendants moved them to tears; he "feared they should be ill from sitting up day and night." Aware that he was dying, he attempted to send messages to his sister and Lady Byron, but was inarticulate. His last words, during his intervals of reason, were "Augusta," "Ada," and "Greece." At a quarter-past six on the morning of the 19th April he expired. All the public offices, even the tribunals, were closed for three days. A general mourning of twenty-one days was ordered by the Greek government, and prayers and a funeral service were offered in all the churches. His body was sent to England, and after a funeral ceremony performed in London, conveyed to Hucknall church, Notts, and buried near his mother in the vault of his ancestors. The tablet over the grave was placed by his beloved sister Augusta.—Not unfitting season, perhaps, at which a grand and stirring spirit should pass away; —the eve of a fierce and mighty struggle! Nevertheless, there was in Byron's death at such a juncture, a touch of profoundest tragedy. On the point of entering on a course of manly action, of taking the lead in momentous practical affairs, and being hailed by all men as a beneficent and practical power in Europe, how much of weakness, how much of imperfection might soon have been strengthened, perfected, and refined! Perhaps it is true, what Goethe said—"Byron could, in a certain sense, go no further. He had reached the summit of his creative power, and—whatever he might have done in the future—he would have been unable to exceed the boundaries of his talent." But there is a higher sense in which he might have gone much farther, and for which the opportunity seemed to have just come. If even now—notwithstanding the brilliancy of his genius—it is the life and character of the Man that chiefly rivets our attention and constrains our affections, what might Byron not have become to England and the World and all Time, had he been permitted through aid of that purifier—*Action*, to ascend from the stage of doubt, contradiction, and strife, to that of "self-reverence, self-knowledge, and self-control!" His course has been compared to that of a meteor: indeed it was fierce and fast. But when the intelligence of its close arrived, Europe felt that a Sun had set.

As a poet, Lord Byron will take rank with those second only to Shakspeare and Dante. The great critic of Germany indeed, recommended a student, on one occasion, to acquire English, mainly that he might read these wonderful writings. At the time of their publication they attained a popularity, and exerted an influence never surpassed, either in extent or intensity, by those of any writer retaining a place in the annals of literature; and if this influence has partly diminished, it is chiefly because the intellectual wants of England have changed. Byron possessed in a paramount degree many of the richest qualities of an immortal poet—a keen eye, a fine sense of harmony, an exquisite susceptibility, and the utmost fluency of language; but the grand source of his power is that fullness of life which gave greatness to the Man. Instead, therefore, of being a mere artist, he felt that he was more than an artist, and flung out his verses carefully or carelessly as he listed. "Do you fancy," he said once to Trelawney, "that I am to subside into a poet?" Hence, these abundant verses will not bear to be taken to pieces, or his poems judged of line by line, as is pre-eminently the case with Keats, and to a certain extent with Shelley; they are by no means free from commonplace phrases, prosaic images, and other faults of detail; but who has surpassed their force and fire? Some one has remarked of Byron's head, that it gave him the impression of being at a higher temperature than that of other men:—the same might be said of his poetry. As a dramatist he cannot be called pre-eminent. His characters are selected from within a narrow range, and are too correct reflections of the moods of the writer to have an adequate individuality. The scenes are often stilted, and the plots cramped; but the majestic and gorgeous passages which abound in them will cause these plays to retain a higher place in general estimation than far more correct and artistic structures. The lyrics, especially those in "Manfred" and the "Deformed Transformed," are models almost inapproachable. The third and fourth cantos of "Childe Harold" alone, place their author in the foremost rank of descriptive writers; but it is as a satirist that he soars highest—above all the poets of our century. The genius of Byron, with its wonderful power to blend pathos, humour, wit, scorn, saturnine gloom, and exuberant vitality, is better represented in "Don Juan," than perhaps by all his other poems put together.—The tendency of his writings, and especially of this his last and greatest work, has been the subject of much dispute. The majority of critics have followed in the wake of Southey, Bowles, &c., and denounced him as an immoral and irreligious writer: but it is a question whether the accusation did not originate in great part in an incomplete appreciation of his writings as a whole, and of the age in which he lived. The immorality and scepticism which sully portions of Lord Byron's writings are not of his personal creation; they are the reproduction of what was the very atmosphere of the tainted society of his day: a society, which idolized the incarnation of its worst vices in the "First Gentleman in Europe," would readily cry anathema on the plain-spoken poet who snatched the mask from its brow, and held, as it were, the mirror up to its evil nature. Byron was born to overthrow, to pull down: and his mission of destruction was rendered sacred by the suffering of the destroyer. This may be said more or less of all his poems, but of none so truly as of "Don Juan." The offspring of reaction, and needlessly offensive to good taste as this poem too often is, it is not, if rightly read, immoral. It is a crusade against cant, fought with the weapon of a matchless irony. Cant in all its shapes—in religion, in morals, in politics—the poet flagellates with the stinging scourge of his pitiless wit.

> "With or without offence to friends or foes,
> To sketch the world exactly as it goes,"

he finds "prolific of melancholy merriment." He laughs, but it is not the laugh of Voltaire; there is in it no enjoyment, only bitterness—

> "And if I laugh at any mortal thing,
> 'Tis that I may not weep."

And the cries of anguish that follow, redeem the poet; for, unlike the laugh that preceded them, they spring from the very depths of his heart. In the midst of the mocking scepticism by which it is disfigured, "Don Juan" abounds in noble passages, prophetic of, and aspiring ardently towards a coming era of truth and justice. An eminent continental writer has stated what English critics have too often overlooked—the European *rôle* given by Lord Byron to English literature, and the appreciation of English he induced upon the continent. "From him dates our continental study and knowledge of English literature, and to a great extent of England. His poetry, and his readiness to devote himself to the cause, first of Italian and then of Greek freedom, have made of him a sort of apostle of England in the countries through which he passed. Before he came amongst us, all we knew of English literature was the French translation of Shakspeare, and the anathema hurled by Voltaire against your 'intoxicated barbarian.' Since Byron we have learned to study Shakspeare, and all your poets and other writers. We felt what must be the land from which such a soul was sprung.

From him dates the sympathy of men of heart towards your land of liberty, whose vocation he so worthily represented among the oppressed of all countries. He led the genius of Britain as on a pilgrimage throughout all Europe."—There have been numberless editions of Lord Byron's works, but the best are those published by John Murray of Albemarle Street, London, who purchased the first copyright of nearly all his poems. The memoirs published of him have been nearly as numerous. The most trustworthy Life of Byron, rather because of its copious extracts from his own letters and journals, than on account of the author's appreciation of a man whom he was intellectually and morally incapable of understanding, is that written by Thomas Moore (Murray, Albermarle Street). The best portrait of Byron is the one painted by Phillips, now at Newstead abbey in the possession of Byron's schoolfellow, Colonel Wildman, who has preserved with affectionate and reverential care every relic of the abbey's former illustrious owner.—H... N.

BYRON, JOHN, a celebrated British admiral and circumnavigator, second son of William fourth Lord Byron, and grandfather of the poet, was born in 1723. At the age of seventeen he served as midshipman in the *Wager*, one of the vessels attached to the squadron under Commodore Anson, despatched against the Spanish settlements in the Pacific. The whole of the ships composing this expedition successively suffered shipwreck, and the *Wager*, on the 15th of May, struck on the western coast of America. In the end, the crew were compelled to abandon the ship, and to land upon an uninhabited island, to which they gave the name of Mount Misery. After residing for several months on this desolate spot, they embarked in the cutter and long-boat, and attempted to return home through the Straits of Magellan. The cutter was lost, but the long-boat in which Byron was, after a perilous voyage of upwards of a thousand leagues, at length reached the Portuguese settlements in Brazil. The survivors, after enduring the most fearful sufferings from cold, hunger, and sickness, ultimately succeeded in reaching Europe in 1745. Campbell, in his Pleasures of Hope, gives a striking description of the dreadful hardships endured by "the hardy Byron" on this voyage, of which Byron himself, on his return to England, published a singularly interesting narrative. On his arrival in England, he was raised to the rank of commander, and soon after to that of post-captain. In 1758–60 he was employed in the war against France, and distinguished himself by a brilliant exploit in destroying a French squadron in Chaleur Bay. On the return of peace in 1764, he was sent on a voyage of discovery to the South Sea, in command of the ships *Dolphin* and *Tamar*. He was absent two years, and though the voyage was not productive of many important discoveries, it deserves honourable mention in the history of nautical adventures. In 1769 Byron was appointed governor of Newfoundland. In 1778 he commanded the fleet sent to watch the movements of Count D'Estaing in the West Indies. The French admiral was at the head of a greatly superior force, and an undecisive action was fought between him and Byron off Grenada in July, 1779. During the course of his lengthened service, Byron was regarded as so singularly unlucky in encountering adverse gales and dangerous storms, that the sailors aptly nicknamed him "Foul-weather Jack." He died in London, April 10, 1786, leaving behind him a high reputation for courage and professional skill. His son, GEORGE ANSON BYRON—born 1758; died 1793—was also a most meritorious and distinguished officer, and contributed materially to the glorious victory gained by Lord Rodney over the French fleet, 12th April, 1782.—J. T.

BYSTROM, JOSEPH NIKOLAUS, a celebrated Swedish sculptor, and professor of the academy of sculpture in Stockholm, was born 18th December, 1783, at Philippstadt in the province of Warmeland. He received his artistic education under Sergel in Stockholm, of whom he was a favourite pupil, and by whom he was especially led to the study of the antique. In 1810 he went to Rome, whence he returned to his native city in 1815. Having secretly executed a colossal statue of Karl Johann, at that time crown prince of Sweden, he thereby won so greatly the favour of that monarch, that the most valuable commissions were henceforth given to him. His works are for the greater part portrait-statues of distinguished men, and ideal figures from the old mythology; of these the female and youthful forms are greatly admired for their tender grace and lifelike freshness. Amongst the most admired of his works are—"Juno;" "Venus and Cupid;" "Harmonia;" "Victoria;" "Karl III.;" and the altar decorations of the cathedral of Linköping.—M. H.

BYTHNER, VICTORINUS, an admirable linguist, was a native of Poland. On arriving in England, where he passed the greater part of his life, he was appointed Hebrew lecturer in Christ church, Oxford, and while occupying this position, published a number of works for the use of his pupils, several of which (particularly his "Lyra Prophetica Davidis Regis," &c.) are still much esteemed. The work just named has been frequently reprinted, and is an invaluable aid to the study of the Psalms. Little is known with certainty respecting Bythner after his removal from Oxford, which he quitted during the revolutionary troubles, but it appears that about 1664 he commenced to practise as a physician in Cornwall.—J. S., G.

BYZANTIUS or FAUSTUS OF BYZANTIUM, author of a history of Armenia, was a native of Constantinople. He became bishop of the province of Sbanthouni in Upper Armenia. Of his work, which consisted of six divisions, four remain, which are occupied with the wars of the Persians and Romans. An edition of it appeared at Constantinople in 1730, and one at Venice in 1837. It bears the title of "Pouzanteran."—J. S., G.

C

CABADES. See Cobad.

CABAKDJI or KABAKDJI-OGLOU, a celebrated Turkish rebel, died in 1808. He was an officer in the corps of the Yamaks, and in 1807 was chosen by them as their commander. This body, being dissatisfied with certain military innovations introduced by the sultan Selim, marched, to the number of six hundred, with Cabakdji at their head, to Constantinople, where they massacred many of the high officers of the state, and other persons of distinction. They then accused the sultan of being the enemy of the janizaries; and having contrived to render him unpopular with his soldiers, succeeded in deposing him, and proclaimed as his successor the sultan Mustapha, son of Abdoul-Hamid. Cabakdji was surprised at Fanaraki, on the Bosphorus, and put to death.—G. M.

* CABALLERO, Fermin Agosto, a Spanish statesman, journalist, and geographer, was born in 1800. He first came into notice by a series of pamphlets which he published against Minano's Geographical Dictionary of the Peninsula. In 1843 he obtained a seat in the cabinet under Lopez, was expelled by Espartero, but resumed office for a short time after the fall of that minister. Of his works, which are chiefly geographical, we mention, "Manual Geografico administrativo de España," and a pamphlet on the geographical learning of Cervantes.—J. B.

CABALLERO, Joseph Antony, Marquis, a Spanish statesman, born in 1760. On the accession of Ferdinand VII. in 1808, he was made president of the council of finance; but having joined Murat's party, and become a firm adherent of Joseph Bonaparte, he was, on the downfall of Napoleon, compelled to retire to Bourdeaux. In 1818 he was sentenced by Ferdinand to perpetual banishment, but was recalled in 1820 by the constitutionalists. He died at Salamanca in 1821.—J. B.

CABANE, Filippina, born in Catania, whence she is called Catanea, early in the sixteenth century. She was the wife of a fisherman; but being chosen nurse to Robert, afterwards king of Naples, she rose to a high place at court, married the high-steward to the king, and at length became governess to Giovanna, afterwards queen of Naples. When Andrew, Giovanna's husband, was murdered, the adventurer and her son were both arrested on suspicion, put to the torture, and died in 1545.—J. B.

CABANIS, Jean-Baptiste de Salagnac, a French lawyer and agriculturist, was born at Yssoudun in 1723, and died in 1786. He was at first educated for the law, and afterwards devoted himself to agriculture. He published a work on the art of grafting.—J. H. B.

CABANIS, Pierre-Jean-Georges, physician and philosopher, was born at Conac in 1757. He manifested an early taste for study; but an irritable temper was not well managed by the masters of the college of Brives, which he entered at the age of ten. Even under the discipline of the family he was rather intractable; and his father having carried him to Paris, left him very much to himself. His taste for study revived. He read Locke, and attended the course of Brisson. Having spent two or three years in filling up what was defective in his education, he took a journey to Poland in 1773. He returned to Paris at the age of eighteen, and sought the society of men of letters. His father having urged him to make choice of a profession, he decided in favour of medicine. He never became what is called a practitioner—for which the weakness of his health unfitted him—and his acquaintance with the last representatives of the philosophy of the eighteenth century gave a turn to his thoughts more in accordance with the theories and speculations of medical science than with its laborious duties. Having completed his professional studies, he retired from Paris to Auteuil, where he was admitted to the society of Madame Helvetius, and some of the most distinguished men of the day. There he met with Turgot, Diderot, d'Alembert, Condillac, &c. He had also seen Jefferson and Franklin; and when Voltaire came to Paris to have the tragedy of Irene represented, Cabanis submitted to him some portions of the Iliad which he had translated into verse—which were favourably received by the veteran litterateur. When the Revolution approached, Cabanis was intimately associated with Mirabeau, whose opinions he shared, and whose labours he assisted. He was also intimate with Condorcet, to whom, on the night of his arrest, he gave, at his own desire, the poison which was to save him from the scaffold. He collected the writings of Condorcet, and subsequently married his sister-in-law, Charlotte Grouchy, sister to the marshal of that name. During the horrors of the Revolution, Cabanis, seeking seclusion and safety, attached himself as medical officer to one of the hospitals, and in that capacity had the opportunity of saving many of those who had been proscribed. In 1795 he was named professor in the central school of health; in the following year he was elected member of the National Institute; and in 1798 he was chosen a representative of the people in the council of Five Hundred. But his health, which was precarious, gradually gave way; and about the beginning of 1807 he had an attack of apoplexy, which interrupted his intellectual labours. He left Auteuil to spend the summer at the residence of his father-in-law near Meulan; and during the winter he established himself in a house near the village of Rueil. But the greatest care and skill were unavailing, and he sank under a second attack of apoplexy on the 5th of May, 1808, in the fifty-second year of his age.

The writings of Cabanis, which are numerous, are either purely literary, as "Melanges de Litterature Allemande," 8vo, 1797; or medical, as "Observations sur les Hospitaux," 8vo, 1789; or philosophical, as "Traité du Physique et du Moral de l'homme." It is by this last work that he is now chiefly known. It was first published in 8vo, Paris, 1802. It next appeared in 1803, with an analytical table by M. Destutt de Tracy, and an alphabetical table by M. Sue. In 1815 it was published under the title of "Rapports du Physique et du Moral de l'Homme;" again in 1824, with a table and notes by M. Pariset, and in the same year in three volumes, 12mo, with a table and notice of the author by M. Boisseau. The starting-point of Cabanis is the philosophy of Condillac, which reduces all our faculties to sensibility, or the capacity of experiencing sensations. The nerves are the seat of this sensibility. The impressions made on them from without are passively received, being carried from the circumference to the centre; a reaction proceeds from the brain, sensation follows, and ideas are formed. Such was the theory common among the ideologists of his day. But Cabanis goes beyond them in noticing not only external but internal sensations; and by the latter he explains instinctive movements, as the consequence of some internal change in the nervous system. Still, all is sensation. Man is intelligent, active, and moral, because he possesses sensibility, and sensibility is the result of a nervous system; so that thought is a function of the brain, just as digestion is a function of the stomach; impressions reach the brain as food reaches the stomach; the brain digests these impressions, and organically secretes thought. As the food which enters the stomach is transfused throughout the body in new and different forms, so impressions which reach the brain isolated and incoherent are manufactured into new and consistent ideas. But while Cabanis thus materialized the mind, he spiritualized the principle of life. Among the physiologists of his day, some thought that the phenomena of the living frame may be explained by physical laws; others that they imply the existence of peculiar properties; and, a third class, that to

the material organization of a living body there is superadded an unknown entity or principle which they called life. Cabanis held this last view. About 1805 Mons. Fauriel, then a young man, visited Cabanis; and the discussions which ensued between them led to a modification of his views, not so much as to the principle of life, as with regard to the causes of intellectual phenomena. In short, his views came to coincide with those of Stahl, and he regarded the principle of life as not only organizing and animating the body, but as constituting the *ego*, and producing mental phenomena—as the cause of vitality and intelligence—immaterial and immortal. In extending his views to the phenomena of nature, he came at last to the conclusion that these cannot be explained by the properties of matter, and that the harmonious ongoings of the universe imply a conscious intelligence, and a voluntary activity. These views are contained in Lettre posthume et inedite à M. F., sur les causes premières, avec des notes de F. Bérard, 8vo, Paris, 1824. They are to be regarded not so much as a retractation, as the mature conclusions to which continued reflection and extended inquiry conducted an ardent and honest mind.—W. F.

CABARRUS, Francisco, Count de, a celebrated Spanish financier, born in 1752; died in 1810. He was the son of a merchant of Bayonne, and for some time followed at Saragossa the profession of his father. In 1782 he became director of a bank called the Bank of Saint Charles. His great talents soon recommended him to public employment under the reign of Charles III., and afterwards under that of Charles IV. He was employed in various public missions, particularly to the congress of Rastadt, and was subsequently accredited as ambassador to the directory of the French republic. Under Joseph, the brother of Napoleon, he was appointed minister of finance—an office which he held until his death, a short time before the expulsion of the new dynasty.—G. M.

CABASSOLE, Philippe de, a French prelate, born in 1305. He was successively chancellor of Sicily and patriarch of Jerusalem. In 1369 Gregory XI. conferred on him the cardinal's hat, after which he was sent as legate to Perugia, where he died in 1372. He is chiefly memorable for his friendship with Petrarch.

CABEL, Adrian vander, a Dutch painter, born at Ryswick in 1631; died in 1695. He was a pupil of John van Goyen. He started for Italy *via* France, but staying at Lyons, he became so admired and rewarded, that he turned his tent into a house. He was a concrete of imitations, for he imitated sometimes Castiglione and Salvator Rosa; at other times Mola and the Caracci. He painted landscapes with *figures* (not men) and cattle, and a sort of Italian sea-port was his humour. His trees are well touched, his *figures* correct and spirited, his animals clever; his manner is "the grand Italian manner." His deep brown tones spoil everything. At first he studied from nature. His real name was Vander Town, but his master, Van Goyen, gave him the nick-name of Vander Cabel. He etched several of his own designs of hermits in mountainous landscapes.—W. T.

CABESTAING, Guillaume de. The spelling of his name is unfixed. The date and place of birth of Guillaume de Cabestaing are uncertain. Millot says he was born at Roussillon. He lived in the twelfth century. He was in the service of Raymond de Castel-Roussillon, and his peculiar duty was that of *donzel* or squire to Marguerite, Raymond's wife. This, it would seem, was a dangerous office; for the lady and her donzel were soon in love with each other. Raymond took a deep and deadly revenge—he murdered the troubadour; and imitating what old story told of the feast of Atreus, had the minstrel's heart drest as food and placed before the lady, who ate of it without suspicion. When she was told the truth she refused food, and found the means of self-destruction. The story is told in several ballads and poems; it is also the subject of several prose romances. Boccacio tells it in the Decameron. Of Cabestaing's poems seven are preserved in the *Bibliothèque Impériale*, five of which have been printed by Raynouard.—J. A., D.

* CABET, Etienne, one of the leading members of the communistic party in France, born at Dijon, 2d January, 1788. His father, who exercised the humble trade of a cooper, gave him a liberal education. He embraced the profession of law, and first practised at the bar of his native town. He subsequently went to Paris, where, disappointed in his expectation of rising to eminence at the bar, he devoted himself for some years to conducting the *Journal de Jurisprudence*. In 1830 he received from the first minister of justice, M. Dupont de l'Eure, the appointment of procurator-general; but, considering the revolution as incomplete, he had the indiscretion publicly to avow sentiments adverse to the government of which he was one of the principal organs, and was, in consequence, deprived of his office the following year by the new minister of justice, M. Barthe. He was soon after elected member of the chamber of deputies; but having employed some expressions offensive to the king in his journal, *Le Populaire*, he was prosecuted by authority of the chambers, and having been found guilty by a jury, he was in February, 1834, condemned to two years' imprisonment and a heavy fine. Preferring exile to imprisonment he retired to England. Here he lighted on the work of a kindred spirit, an account of an imaginary utopia, with which he was so charmed, that he appropriated some of the leading ideas, and having adapted them to the taste of the French workmen, published them in March, 1842, in a little volume entitled "Voyage en Icarie." The establishment of a social republic appears after this to have become the leading idea of his life, and he had at last the happiness of securing a grant of land in Texas, whither he proceeded in 1848, with a considerable number of emigrants, anxious, like himself, to realize the daydream with which their imaginations had been delighted. After many hardships and difficulties, they succeeded in organizing themselves into a little community, over which, Cabet, now far advanced in life, continues to preside.—G. M.

CABEZA DE VACA, Alvar-Nunez, a Spanish voyager of the sixteenth century. In 1539 he was appointed to explore La Plata; but, exceeding his orders, he marched into Paraguay and seized the government of Assumption. He was soon sent home in bonds to Spain, where he was condemned by the council of the Indies. He wrote the first account of Paraguay.

CABOCHE, Simonet, one of the chiefs of the Cabochiens, a corporation of butchers at the beginning of the fifteenth century. They were partisans of the duke of Burgundy in his contests with the Armagnacs, and for a time, although inconsiderable in number, tyrannized over Paris. Their violence at last roused the city against them, and through the tact and energy of a carpenter named Guillaume Cirasse, their power was completely broken.

CABOOS, surnamed Shams al-Maala (the Sun in its Splendour), a prince of the house of Shamgur, famous for his virtues and misfortunes, succeeded to the government of Jorjan in 996. He protected the exiled Bouiyan prince, Fakir El-Dowlah, and submitted to be driven from his kingdom rather than surrender the fugitive. When the exile was restored to his dominion, he seized the territory of his benefactor, who did not regain his crown till the death of the Bouiyan king in 997. He was dethroned in 1012 by his courtiers, who were provoked at the severity with which he punished their licentiousness. He died in the fortress in which they imprisoned him. Caboos was the earliest patron of Avicenna, and was himself a poet and astronomer. He wrote a treatise on eloquence, named "Kemal-al-Belagat."—J. B.

CABOT, George, an American statesman, born at Salem, Massachusetts, and educated at Harvard college, which he entered with the class which is styled of 1770. In 1791 he became United States senator from Massachusetts, a post which he held for five years—a steadfast friend throughout of the Washington administration. He yielded essential aid to Hamilton in perfecting his financial system. In 1798 he had the tender made him from President Adams of being the first secretary of the navy, which honour, however, he declined. In 1814 he was chosen a delegate to the memorable Hartford convention, and was elected president of that assembly. He died in 1823. A high authority states, that long before the great work of Say on Political Economy appeared, its leading principles were familiar to Mr. Cabot.—F. B.

CABOT, CABOTTO, or GAVOTTA, John. See Cabot, Sebastian.

CABOT, Sebastian, a great seaman of Venetian ancestry but of English birth, who discovered the American continent fourteen months before Columbus, and two years before Amerigo Vespucci had been west of the Canaries. Cabot was born about the year 1477. His history has been involved in obscurity in consequence of the corrupt text of Ramusis, the looseness with which Hakluyt has translated and quoted his authorities, and the carelessness of biographical bookmakers, who have expanded dubious phrases into positive sentences. The publication of original docu-

ments from the rolls, however (London, 1831), has established many facts before doubtful. Cabot told Eden, author of Decades of the New World, that he was born in Bristol, and that at three years old he was carried with his father to Venice, and so returned to England with his father after certain years—whence he was thought to have been born in Venice. He is described as a very gentle person, possessing a knowledge of the letters of humanity and the sphere, able to make "cardes for the sea" with his own hand, very expert and cunning in knowledge of the circuit of the world, and having in his heart "a great flame and desire to attempt some notable thing." A patent was granted by Henry VII., 5th March, 1496, authorizing John Cabot and his three sons, Louis, Sebastian, and Sancius, to seek out whatsoever isles, countries, provinces, "which before this time have been unknown to all christians;" and to set up the royal banner in every place by them newly found. The king reserved one-fifth of the profit, while the privilege of exclusive traffic was secured to the patentees. It is very uncertain whether John Cabot ever sailed on this expedition. Hakluyt appears to have altered the name of Sebastian, originally given in Stow (*Annals*, page 804, edition 1605), to John; and this error has been followed by Campbell, Barrow, and others. The expedition, consisting of four or five ships, sailed from Bristol, May, 1497, and on 24th June, discovered "that land which no man before had attempted," and which is described by the chroniclers as Terra Prima Vista, or Newfoundland, while the island of St. John is mentioned as discovered on the same day. The question is, Was this land, first seen by Cabot, our present Newfoundland, or was it the continent of America? We have no space to detail the evidence, but there seems no doubt that it was the great American continent itself, on which Cabot first gazed. The whole of the north region of America was designated Terra Nova in old maps, and the term Newfoundland was applied to the same district, while Ortellius (who had the map of Cabot before him) places an island of St. John, lat. 56°, on the east of Labrador, thus distinguishing the one seen by Cabot from the St. John in the gulf of St. Lawrence, so named long after (1534) by Cartier. Columbus was not acquainted with the continent of America until he coasted the isthmus of Darien during his last voyage, fourteen months after Cabot's discovery. On February 3, 1498, a second patent was granted to John Cabot or his deputies, giving authority to conduct ships "to the lande and isles of late founde by the seid John, in oure name and by oure commandement." About this time John Cabot, the father, died, while Sebastian, understanding, "by reason of the sphere," that if he sailed by way of the north-west he would, "by a shorter tract, come into India," undertook a second voyage. He had with him three hundred men with a view to colonization, and directed his course by the tract of land upon the cape of Labrador at 58°, where in the month of July there was "such cold and heaps of ice" that he durst pass no further, and turned his course to the westward. In another voyage, probably in 1517, Cabot reached W. lat. 67° 30′. Subsequently he became pilot-major in Spain in 1518, was made captain-general of a Spanish fleet to the Moluccas in 1526, and entered the Rio de la Plata. In 1548 he again fixed his residence in England, was pensioned by Edward VI., and assumed a general superintendence over maritime affairs, being consulted whenever nautical experience was required. He advised the expedition which opened a trading intercourse with Russia, and his instructions for its conduct are not only masterly in seamanship, but afford a pleasant revelation of the character of the man. He urges that the inhabitants of nations visited should not be provoked by disdain, laughing, or contempt, but treated "with all gentleness and curtesie," and that their own laws and rights should be respected; while with simple and affectionate earnestness he inculcates upon every sailor personal purity, and remembrance of his oath, conscience, duty, and charge. Cabot received the office of governor "of the mysterie and companie of the merchant adventurers for the discoverie of regions, dominions, islands, and places unknown." He observed and explained to the king the variation of the needle, showing that it was different in different places, and the seamen he instructed were attentive to scientific facts. Many pleasant pictures of the great navigator occur in the history of his genial old age. When the *Searchthrift* was despatched to the north, "the good olde gentleman, Master Cabota, gave to the poor most liberal alms, wishing them to pray for its good fortune, and then he made great cheer," says the captain, "and for very joy that he had to see the towardness of our intended discovery he entered into the dance himself, which being ended, he and his friends departed, most gently commending us to the governance of Almighty God." Cabot died about 1557, the time of his death and the place of his burial being uncertain. On his deathbed his mind wandered again over the ocean he loved with most pure and true and faithful passion; and he spoke, in moments of wandering fancy, of a divine revelation made unto him of a new and infallible method of finding the longitude, which he was not permitted to disclose to any mortal. Thus passed away one of the true sea-kings of old, as adventurous as wise, as courteous as bold, as gentle as daring, and no man knoweth where slumber the mortal remains of him who, first of Europeans, gazed on the mighty continent of the west.—L. L. P.

CABOT, Vincent, a French publicist and jurist, born at Toulouse about the middle of the sixteenth century; died in his native town in 1621. His great reputation as a lawyer secured for him the appointment of professor of civil and canon law in the university of Orleans, whence he was recalled to Toulouse.—G. M.

CABRAL, Pedro Alvarez, a celebrated Portuguese navigator, born in the second half of the fifteenth century; died about 1526. He is known to have belonged to a noble family, but very few circumstances of his early history have been left on record. He was a contemporary of Vasco da Gama, whose esteem he had acquired, and at whose recommendation he was intrusted, when yet very young, with the command of an expedition to Calicut, for the purpose of opening up commercial relations with the rajah of that place. On his voyage, from some cause unexplained, he stretched away towards the south-west, and touched on the coast of Brazil, which, ignoring the previous discovery of that country by the Spaniards, he complacently took possession of for the crown of Portugal. On reaching Calicut, Cabral obtained an interview with the rajah, concluded with him a commercial treaty, and was permitted to establish a Portuguese factory. This treaty proved subsequently of immense advantage to the commerce of Portugal. Setting out on his return home, his fleet was dispersed by a tempest; but, on his arrival at Lisbon, he had the satisfaction of finding there two of his vessels which he had supposed to be lost. He was received with distinguished honours, and rich rewards were heaped upon him; but of his subsequent career little or no account has been left. Even his tomb has only recently, and after much research, been discovered.—G. M.

* CABRERA, Don Ramon, a Carlist chief, celebrated in the recent annals of Spain for his daring and military talent, and no less notorious for his sanguinary disposition, was born at Tortosa in 1809 or 1810. He was destined for the priesthood, but not by nature, for Latin proved an insuperable difficulty; and when in 1833, on the death of Ferdinand VII., he was expelled, along with other absolutists and malcontents, from his native town, he was only known as a youth of riotous and dissolute habits. The threat—for it was rather a threat than a prophecy with which he departed from Tortosa—"I swear I will make some noise in the world," he fulfilled in no long time. The wild district of Maestrazgo was in open revolt for Don Carlos, and there Cabrera soon made himself a name; being appointed second in command of the insurgents, and on the death of Ramon Carnicer, commander-in-chief. This district for several years was the scene of his most brilliant exploits, and of his most wanton atrocities. When Gomez began his daring march through Andalusia, he was joined by Cabrera, who afterwards took Valencia, and would have taken Madrid but for the timid counsels of Don Carlos. For his great and unscrupulous services to the Carlist party he was created count of Morella. In 1840, at the conclusion of the civil war, he took refuge in France, where he was confined a short time in the fortress of Ham. Returning to Spain in 1848, with the hope of rekindling the civil war, he was defeated and severely wounded in an action fought at Pasteral in January, 1849. Since then he has been in exile in France; in England, where he married a young lady of fortune; and in the kingdom of the Two Sicilies, from which he was expelled in 1851.—J. S., G.

CABRILLO, Joao or Juan-Rodriguez, a celebrated Portuguese navigator of the sixteenth century. He entered the Spanish service, and discovered the islands of Santo-Tomas, Santa-Cruz, Santa-Rosa, and San-Bernardo, on the last of which he died in 1543.

CACCIA, Guglielmo, a Piedmontese painter, born at Montabone in the duchy of Monferrato in 1568. He was surnamed il Moncalvo, from his long residence there. He painted church pictures at Milan; afterwards lived for some time at Pavia, and was favourably known at Novara, Vercelli, and Turin. His chief work in oils is considered to be his "Descent from the Cross," in the church of S. Gaudenzio at Novara. His "Raising of Lazarus," and "Miracle of the Loaves," at Chieri, are also highly esteemed. As a painter of frescos, his reputation is considerable. The most remarkable is perhaps his "St. Antonio" in the church of that saint at Milan. His cupola of "St. Paul" at Novara is another valued production. In his fresco work, he was much aided by his two daughters, Orsola and Francesca—almost the only female professors of that art. Caccia died in 1625.—W. T.

* CACCIATORE, Niccolo, an Italian astronomer, born at Casteltermini in Sicily in 1780. He was professor at Girgenti in 1796, and of ancient geography at Palermo in 1797. In the following year he commenced his astronomical studies, and in 1803 published an astronomical catalogue, which, after a second publication in a revised and extended form, was crowned by the Institute of France. He reckons the number of principal stars at 220. The directorship of the observatory at Palermo has been held by him since 1817. His works are numerous and valuable.—J. D. E.

CACCINI, Giulio, sometimes called Giulio Romano, a musician, distinguished as a singer, and still more as one of the earliest composers of recitative. He was born at Rome about 1560, and died shortly before 1640. He was a pupil of Scipione Della Palla, of whom he learned to sing and play upon the lute. In 1578, being already an accomplished artist, he went to Florence, where, in the following year, he sang at the nuptials of Francesco di Medicis; and he became attached to the court of this prince as a singer in 1580. He became associated with Giovanni di Bardi, count di Vernio, Giacomo Corsi, Pietro Strozzi, and Vincenzo Galileo (the father of the famous philosopher), who, dissatisfied with the vague expression of music in the madrigal style, sought to restore to the art the declamatory character it held in the ancient Greek drama; to this end they purposed to limit performance to a single voice with instrumental accompaniments, to discard all repetition of words, and to dispense with all definite rhythm—in short, to originate recitative. The new form of composition was peculiarly congenial to Caccini, because, though he had great natural ability, he was wholly unlearned in counterpoint, and thus unable to write in the style which, at that time, had general prevalence. The first work he produced, according to the new principle, was a monodrama, entitled "Combattimento d'Apolline col serpente," which was represented in 1590 at the palace of the count di Vernio, who was the author of the poem. This is said to have been modelled upon Il Satiro, a somewhat similar composition of Amelio Cavaliere, but which, having been brought out in the same year, is quite as likely to have been founded upon Caccini's monodrama. After this the count quitted Florence, and the palace of Corsi then became the rendezvous of the musical reformers, where Caccini's second production, "Dafne," was represented in 1594. Rinuccini, who was the author of this poem, wrote a lyrical tragedy called Euridice, for the celebration of the marriage of Henri IV. with Maria di Medicis in 1600, for which Caccini wrote part of the music, the greater portion being by Jacopo Peri; but he subsequently reset the entire work, and this composition is spoken of by contemporaries as the best he produced. In 1600, also, he wrote, together with Peri, Il Ratto di Cefale, the poem of which was by the same author. Besides these dramatic compositions, Caccini wrote many songs of various character for a single voice, a collection of which was published at Venice in 1615, under the title of "Le Nuove Musiche."

The character of Caccini as a composer has been misrepresented by Burney, who even makes such errors in his account of the instruments employed in Euridice, that we may suppose this historian either to have been totally ignorant of the work, or to have wilfully given a false description of it. He has been followed in his account by Gerber, and later German writers, for all which, however, existing compositions corroborate the eulogies of the musician's contemporaries, and prove him to have had great power of expression in his recitatives, and graceful fluency in his melodies. The warmest praises of his singing are to be found in tracts of several writers of his time; his excellence as a vocalist may, doubtless, be associated with the especial merit of his music, which formed a most important innovation in the progress of the art.—G. A. M.

CADAHALSO or CADALSO, José de, a Spanish poet, born at Cadiz in 1741. He was educated at Paris, and before he was twenty years of age had travelled in Italy, Germany, England, and Portugal. He embraced a military career, in which he attained the rank of colonel, and was intimate with all the best men of his day in all classes. Wherever his duty led him, and especially during a residence in Salamanca from 1771 to 1774, he found opportunities of prosecuting literary studies. He was killed at the siege of Gibraltar, 27th February, 1782. His principal works are a tragedy of no great merit entitled "Don Sancho Garcia," published in 1771 under the pseudonym of Juan de la Valle; a volume of poems entitled "Ocios de mi Juventud" "Eruditas a la Violeta," and "Moorish Letters," published after his death—a work after the model of the Turkish Spy, or the Citizen of the World, but more literary, and full of local allusions. In this last work he takes occasion to correct some of the errors of Montesquieu in the Lettres Persannes. He also wrote an imitation of Young's Night Thoughts, entitled "Noches Lugumbres." There is an edition of the works of Cadahalso in 3 vols., Madrid, 1818.—F. M. W.

CADALOUS, Pierre, or HONORIUS II. See Alexander II., Pope.

CADA MOSTO, Alvise or Luigi da, one of the adventurers employed by Henry of Portugal in the fifteenth century to explore the African coast, was a native of Venice; born in 1432; died in 1480. In 1455, nominally under the command of a Portuguese captain, but really head of the expedition, he set out from Cape St. Vincent with a ship of ninety tons. Actuated less by love of gain than by an honourable ambition of discovery, in the course of a few months he visited Madeira, the Canaries, and the coast of Senegal, and, on being joined by another Italian voyager in the service of Henry, proceeded as far as the Gambia, everywhere collecting valuable information with respect to races, commercial depots, and subjects of geographical and natural science. On a second voyage he discovered the islands of Cape Green, passed Cape Roxo (the name he gave it), and entered the Rio Grande. About 1463 he published his journal of these voyages, which was reproduced in 1507 under the title, "La Prima Navigazione per l'Oceano alle terre de' negri della Bassa Etiopia."—J. S., G.

CADAVAL, Nunho-Cætano-Alvarez-Pereira de Mello, Duke of, a Portuguese statesman, born in 1798. He was a member of the regency-council appointed on the abdication of Don Pedro; but, seduced by the nobles who represented the absolutist party, he abetted Don Miguel, first in his seizure of the regency, and then in his attempt on the crown. At last, when the battle of Almoster restored the constitutional power, he was abandoned by both parties. He died in Paris in 1838.

CADDAH, the surname of Abdallah, who, with his father, Maimun-Caddah, was a zealous propagator of the Ismaili sect among the Mohamedans in the third century from the Hegira. He founded numerous secret societies in Syria, Persia, and Northern Africa. The object of the sect, and of all the confederations for its advancement, was the establishment in the khalifate of one of the race of Ismail. While this was the political object of the Ismaili, they had also a set of hidden doctrines preserved by them in a work named Meizan, or the Balance, in which indifference to all rules of morality, and disbelief in all the tenets of religion, were inculcated. These doctrines bore ample fruit when the principles of the sect were openly avowed and practised by the Carmathians (see Carmath), the Ismaili khalifs of Egypt (see Cader B'Illah), and the assassins of Persia.—J. B.

CADE, John, the leader of a popular insurrection in the reign of Henry VI. He was a native of Ireland, but claiming kindred with the house of York, and assuming the name of John Mortimer, he collected 20,000 followers, chiefly Kentish men, who in June, 1450, flocked to his standard, that they might claim redress for the grievances so widely felt, which were laid to the charge of the then fallen duke of Suffolk and other ministers of the crown. Cade defeated a detachment of the royal forces at Sevenoaks, and at length obtained possession of London, the king having retired to Kennilworth; but having put Lord Say cruelly to death, and laid aside the appearance of

moderation which he had at first assumed, the citizens rose against him and gave battle to his followers, who on the point of defeat dispersed, in terms of an offer of pardon. Cade afterwards tried to re-collect them, but in vain; and he was himself put to death in July, 1450, by Alexander Iden, "an esquire of Kent," as Shakspeare styles him in his Henry VI.—J. B.

CADENET, Elias, born about 1156; died, according to the account of Nostradamus, in 1280. He was a native of Provence, and a distinguished troubadour. His father is stated to have been killed in the siege of Cadenet in 1166. The orphan boy was adopted and educated by a nobleman of the district, Hunand de Lantur. He was taught all the fitting accomplishments of a chevalier of that period; and in the course of his apprenticeship to the "gay science," visited the courts of many princes and barons. Under what name he travelled during his wanderjahre, we have no means of knowing; but it was not till his return that he took the name of Cadenet, when all persons had forgotten the obscure orphan whose father had perished there. He now, in the manner of that day, and in the proper dialect of a troubadour, sighed for Marguerite, the wife of the seigneur de Riez, but sighed in vain. Raymond Langier of Deux-frères in the diocese of Nice, afterwards gives food and clothes to Cadenet, who was destined to go farther and fare worse. The accounts of Cadenet are inconsistent. He is said to have died in Palestine, warring against the infidels. Another account makes him pass the close of his life at St. Gilles, among the templars. His poems are not in any way distinguishable from those of the same class. They are on the usual subjects of love and religion, and in translation lose all interest. The amatory poems seem to us better than the religious.—J. A., D.

CADER B'ILLAH, Abu'l Abbas Ahmed, twenty-fifth of the Abbasside khalifs, came to the throne of Bagdad in 991. He is chiefly memorable from the fact that in 1011 he published a manifesto signed by the chiefs of the Fatimite family, denying the authenticity of the descent from Ali of the Ismaili or Fatimite khalifs of Egypt.—(See Caddah.) Cader died in 1031, distinguished as a patron of learning.—J. B.

CADET-DE-GASSICOURT, Charles Louis, a French pharmaceutist, was born at Paris in 1769, and died in 1821. He studied at the colleges of Navarre and Mazarin, and passed as advocate in 1787. In 1789 he retired from the bar, and took an active part in suppressing the pillage and massacres which were taking place at that time in Paris. By his conduct he involved himself in trouble, and was condemned to death by a military council. He contrived to escape, and some time afterwards he got the sentence reversed. In 1801 he took up the subject of pharmacy, and in 1806 was elected general secretary of the council of health. During the Austrian campaign he was appointed chief pharmaceutist to the emperor. He wrote many literary and scientific treatises—among others, a work on domestic chemistry, a dictionary of chemistry, an essay on the use of tea, a dissertation on jalap, and on the wax plant of America.—J. B., G.

CADET-DE-VAUX, Antoine Alexis François, a celebrated French chemist and pharmaceutist, was born at Paris in 1743, and died in 1828. Having lost his fortune, he entered the school of pharmacy, and having completed his studies there, he turned his attention in a special manner to chemistry in its application to rural and domestic economy. By the advice of Duhamel and Parmentier, he commenced in 1777 the *Journal de Paris*. He was instrumental in directing public notice to many important matters, such as destroying the noxious gases from sewers, the improper use of copper measures, the best mode of preparing bread, and of making wine, the preparation of gelatin from bones, and the economical manufacture of soap. He has also written upon the history and use of coffee, on the culture of tobacco, on the treatment of fruit trees, on the employment of fruits in domestic economy, on the saccharine matter of the apple and of the beet, and on the culture and use of the potato.—J. H. B.

CADET-GASSICOURT, Louis Claude, a French pharmaceutical chemist, born in Paris in 1731; died in 1799. He held several important public situations in connection with his profession, among others, chief pharmacopolist to the armies of Spain and Portugal. In 1766 he became member of the academy of sciences. He was the author of several valuable discoveries in chemistry; and in the memoirs of the academy are many of his contributions to that science. In some of his observations and experiments he was associated with Lavoisier, Macquer, and Darcot. To high ability as a scientific man, he united singular disinterestedness of character.—J. B., G.

CADMUS, according to ancient Greek tradition, was the leader of a colony of Phœnicians who settled at a very early date in Bœotia, and founded the city of Thebes. The Greeks attributed to him the introduction into their country of the sixteen simple alphabetical characters; and the close analogy in form between the Greek and Phœnician alphabets renders this account highly probable. The personal history of Cadmus is almost entirely fabulous.—W. M.

CADMUS of Miletus, spoken of by Strabo as the first Greek who wrote history in prose, lived probably about 540 B.C. His work was named "The Antiquities of Miletus and of all Ionia." Suidas speaks of another Cadmus, author of a "History of Athens," in sixteen books.

CADOC, Saint, son of a South Welsh prince; died in 550. He founded the monastery of Llancarvan, and, according to Fuller, devoted a part of his estates to the support of three hundred poor widows, besides pilgrims and ecclesiastics.

CADOGAN, Henry, a distinguished officer in the English army, grandnephew of William, Earl Cadogan, was born in 1780. He was lieutenant-colonel in the 71st, or Highland light infantry regiment, and distinguished himself in the most important engagements in the peninsular war. At Vittoria he was charged with the service of displacing the left wing of the French army from the heights of La Puebla, a previous attempt having been unsuccessful. Cadogan advanced with the 71st, and a battalion of General Walker's brigade, and at once carried the heights. He was mortally wounded in the charge, and having requested to be carried to a commanding position, he leant his back against a tree, and watched the progress of the battle with extraordinary enthusiasm till he expired. The duke of Wellington spoke of him in the very highest terms, both in his public despatches and private letters; and a monument depicting the scene of his death, was erected at the public expense in St. Paul's cathedral.—J. B.

CADOGAN, William, Earl, one of Marlborough's famous generals, was the son of an Irish barrister. He early entered the army, and became quartermaster of the forces in 1701. Having joined Marlborough in the Low Countries, he was wounded at Schullemberg in 1704, and distinguished himself at Blenheim. After doing other important service, he was made lieutenant-general in 1709. On the disgrace of his leader he resigned all his offices, determined to share his misfortune, but on the accession of George I. he was sent against the Pretender, and rewarded with a peerage in 1716. He was next created general, and sent as ambassador to the Hague, where in 1720 he signed, in behalf of Britain, the treaty of the quadruple alliance. When Marlborough died in 1722, Lord, now Earl Cadogan, was appointed to succeed him as commander-in-chief. He died in 1726.—J. B.

CADOUDAL, Georges, a celebrated Chouan chief, was the son of a miller in Morbihan, a department of Brittany. In the protracted and sanguinary contests between the royalists and republicans during the French revolution, the Chouans and Vendéans were the most resolute of the supporters of the royal cause; and the energy and ability of Cadoudal soon raised him to an influential position among the adherents of the house of Bourbon. By his exertions a thoroughly organized, and, for a time, successful resistance was made to the republican troops, in which he displayed military talent of a very high order. At this time attempts were made by Napoleon to gain over Cadoudal to the cause of the republic, and a lieutenant-generalship in the army was offered as the price of his submission; but he firmly declined all these overtures, and continued a determined royalist during the whole of the war. He afterwards engaged, in conjunction with General Pichegru and others, in a conspiracy, having for its object the overthrow of the consular government and the restoration of the monarchy; and having been discovered and arrested, he suffered capital punishment along with others of the conspirators in 1804.—W. M.

CADOVIUS or MÜLLER, John, a native of Friesland, born in 1650; died in 1725. His father, who had married while yet a schoolboy, wishing to conceal his paternity, gave him the name of Müller. He succeeded his father in the superintendency of East Friesland in 1679; and was, besides, a theologian, litterateur, and physician. His book, entitled "Memoriale Linguæ Frisicæ Antiquæ," first brought into notice the ancient dialect of his native province.

CADWALADER, John, an officer in the American army during the revolutionary war, was born in Philadelphia about 1743. As soon as active opposition to the measures of the British ministry began, he took a prominent part in the controversy on the popular side. He served in the state convention which met in July, 1776, and took the government of Pennsylvania into its own hands. But his services were chiefly military; and though he acted only as a volunteer, or in command of the militia, he earned the confidence and esteem of Washington. He commanded a volunteer corps at the outbreak of the war, was afterwards appointed colonel of one of the city battalions, and finally was made brigadier-general, with which rank he commanded the Pennsylvania militia in the winter campaign of 1776-77. He was present, and did good service in the battles of Princeton, Brandywine, Germantown, and Monmouth. He wounded in a duel General Conway, being provoked by his conduct as the leader of the cabal against the commander-in-chief. In 1778 congress appointed him general of cavalry, but he declined to accept the dignity. He afterwards became a member of the Maryland legislature. He died in 1786.—F. B.

CADWALADYR, king of Britain in 660. For his protection of the christians he was called one of the three blessed kings. This last king of the Britons died at Rome in 703, his dominions having been wrested from him by the Saxons.

CADWALLON, a Welsh prince of the seventh century. Defeated by Edwin in 622 he fled to Ireland. After his return he waged continual war with the Saxons. He was a patron of the Welsh bards, and received their praises.

CADWGAN, son of Bleddyn, a Welsh prince of the twelfth century. His son Owen having violated the wife of another prince, called Gerald, Cadwgan escaped to Ireland with the youth. At his return in 1110 he was murdered by a nephew of his own.

CÆCILIUS, Metellus, for twenty-two years pontifex maximus at Rome. While holding that office he rescued the palladium from the burning temple of Vesta, 241 B.C., which achievement cost him his sight. He was consul in 251, and gained a great victory over Hasdrubal, the Carthaginian general. He was consul again in 249, and dictator in 224.

CÆCILIUS or CECILIUS, Statius, a native of Milan, according to St. Jerome and Aulus Gellius. His death is said to have occurred in or about the year 168 B.C. He was a slave. He is said to have died one year later than Ennius, and two years before the representation of Terence's Andrian, which had been read to him, and which he spoke of with great admiration. The names of forty dramas of Cæcilius are recorded, but of his works nothing remains except a few lines preserved by accidental quotations. Varro, comparing him with other comic poets, speaks of the skill with which his plots are constructed. Cicero calls him the first of comic poets; Horace's line is in every one's memory—

"Vincere Cæcilius gravitate, Terentius arte."

It would appear that most of Cæcilius' comedies were formed from dramas of the Greek poets—chiefly Menander. A chapter of Aulus Gellius, in which he examines one of Cæcilius' plays, and quotes the corresponding passage of Menander, is worth looking at.—J. A., D.

CÆDMON, the famous Anglo-Saxon bard, was a native of Northumberland, and died in 676 or 680. His poetical talent lay hid till he had passed the midtime of his days. It is related, that if he chanced to be in a company where the guests were bound to sing each in his turn, he was wont, when he saw the harp approaching him, to retire, abashed by the feeling of his own inferiority. But a strange circumstance changed the whole course of his life: for it happened that one night, having thus slunk away from a banquet, he took refuge among the cattle. Falling asleep he dreamt that a stranger came and asked him to sing. Cædmon answered, it was because he could not sing that he had left the good company. But the stranger persisted, and gave him for a subject the creation; whereupon the sleeping herdsman poured forth an unstudied song, which was firmly imprinted on his memory when he awoke. He repeated his rude lines to the reeve, who introduced him into the abbey of St. Hilda, where a large auditory had assembled to test his newly-found talent. Cædmon was approved to be a true poet; and having become a monk, "exercised his gift" in versifying the bible. His learned brethren—for he himself could not read—taught him portions of sacred history, which he sang to them again in alliterative Anglo-Saxon verses. In this way he paraphrased a great part of the scriptures. A fragment of his paraphrase has been preserved; and it is remarkable that his narrative of the fall contains passages which closely resemble some parts of Paradise Lost.—R. M., A.

CÆLIUS, Aurelianus, a writer on medicine, supposed to have been born at Sicca in Africa, not earlier than the second century and not later than the fifth, belonging to the sect of the Methodici, so called from their adherence to the doctrine of Themison, which, on account of its simplicity as well as supposed excellence, was called the Method. This doctrine, which formed a sort of connecting link between that of the dogmatists, who held that the practice of physic must depend upon theory, and that of the empirics who relied upon experience, is described as having reduced all diseases to three kinds only, the *strictum*, the *laxum*, the *mixtum*, and as having rejected from the pharmacopœia both specifics and purgatives. The work of Cælius, which consists of eight books—three on acute and five on chronic diseases—is a very barbarous translation into Latin of the writings of Soranus, a Greek physician of the time of Hadrian. It was first published at Paris in 1529. The last complete edition is that of Haller, 1774.

CÆSALPINUS, Andreas, or CÆSALPINO, Andrea, a celebrated Italian naturalist, was born at Arezzo in 1519, and died 23rd February, 1603. He studied medicine, and took the degree of doctor. He espoused the philosophical doctrine of Aristotle, and secured a great number of disciples, who listened eagerly to his prelections. His work, entitled "Quæstiones Peripateticæ," published at Florence in 1569, acquired great celebrity, and was attacked by various parties, who wished to bring the author before the tribunal of the inquisition. They failed, however, in their attempt. It is said that he was the first to give hints in regard to the circulation of the blood. He devoted attention to botany, and endeavoured to free the science from the dogmata and errors of the schools. He became professor of botany at Pisa. He proposed a classification of plants according to the nature of the flower, fruit, and seeds, and initiated a new era in the science. He made interesting and valuable observations also on the structure of the seed, and on the growth of the plant. In his work, "De Plantis," he divides the vegetable kingdom according to the duration of life, whether annual, biennial, or perennial, according to the situation of the radicle, the number of the seeds in the fruit, the form and nature of the root, and the absence of flowers and fruits. This system of Cæsalpinus, although imperfect, led the way in the advancement of botanical science. He devoted attention also to mineralogy, and proposed a system of classification of minerals. A genus of plants, Cæsalpinia, has been dedicated to him by Plumier; it is the type of one of the sections of leguminosæ. The herbarium of Cæsalpinus is preserved in the natural history museum of Florence.—J. H. B.

CÆSAR, a patrician family of the *gens Julia*. Sextus Julius Cæsar, (noticed under Cesar,) is the first of the Julii who is known to have borne the surname. "Clarum et duraturum cum æternitate mundi nomen;"—its origin is unknown. In the list of the famous "twelve Cæsars," more emperors are found who adopted it, than who held it of right. The family, indeed, went out with Nero. Notices of these emperors will be found under the appropriate heads of Augustus, Tiberius, Claudius, Caligula, &c. &c.; but we have conceived that a memoir of "the great Julius" ought to be placed under that surname, which his deeds and genius rendered immortal.

CÆSAR, Caius Julius, born B.C. 100, was just eighteen when Sulla became master of Rome. Though descended from one of the noblest families, whose pedigree reached up to the kings of Alba Longa and to the goddess Venus, he was by birth connected with the popular party. Marius had been married to his aunt Julia, and he himself married, at the age of seventeen, Cornelia, a daughter of Cinna. He showed his spirit by refusing to divorce his wife at the behest of the dictator. His name was put on the list of the proscribed; but at the request of the vestals, Sulla granted him a pardon, though he foresaw that in this one Cæsar were hidden many Marii. Cæsar was serving in Asia Minor, where he distinguished himself by his personal courage on several occasions, when the news of the death of Sulla, B.C. 78, gave the signal of new commotion. He immediately returned to Rome, and began his systematic opposition to the aristocracy, in which he persevered, without the slightest

deviation, all his life. But he met with little success, and thought it prudent to retire from Rome for a time. He went to Rhodes, ostensibly to study rhetoric in that great school of Greek philosophers and orators, where Cicero also had learned to round his periods. At that time the Mediterranean swarmed with pirates. Cæsar was captured by them, and kept a prisoner until he could procure the enormous ransom of fifty talents. He then manned a few ships in the port of Miletus, though he was not invested with any military authority, surprised the pirates, took them prisoners, and caused them to be strangled and crucified. After this incident, so characteristic of the insecurity and lawlessness of the time, he continued his journey to Rhodes, and devoted about a year to his peaceful pursuits. In the year B.C. 74, hostilities recommenced with Mithridates, king of Pontus. Cæsar, without any commission or authority, collected troops and joined in the war. But he felt that the proper place for him was Rome, the centre of political life. Pompey was at that time considered the greatest man in the state. As yet, the idea of a possible rival did not enter his mind. Pompey had already filled the highest commands; he had triumphed over Sertorius and Spartacus. Cæsar, on the contrary, did not succeed till B.C. 68 in obtaining the quæstorship, the lowest office in the scale that led to the consular dignity. Yet he gained ground steadily. He ingratiated himself with the people, who still enjoyed the much-abused right of bestowing the high offices of state. Above all, he showed affability and liberality. His own fortune was small and soon exhausted, but the money-lenders supplied him with fabulous sums, for they had confidence in his political abilities, and felt sure his time would come to govern a province, to fill his coffers and to repay them with interest.

Cæsar's alliance with Pompey became more intimate in B.C. 67, by his marriage with Pompeia, a near relative of the great political leader. Pompey, who was a good general in the field, and a very bad one in the arena of political and party warfare, longed again for a military command. The aristocracy had begun to be shy and afraid of him; he therefore availed himself of the assistance of the demagogues, and especially of Cæsar, to obtain by a decree of the people, first, the command in a war against the pirates, and, after its speedy termination, the management of the Mithridatic war in Asia. He was absent in the east four years. During this time Cæsar continued to agitate in the Roman senate and the forum. He was a perfect master of this art, for which his rival showed a puerile inaptitude. He was made ædile in B.C. 65, and in that office he exhausted his fertile ingenuity and the coffers of the money-lenders to provide bribes for the populace, in the shape of the most magnificent games ever exhibited before the fastidious eyes of the Roman people, bringing on one occasion no less than six hundred and forty gladiators into the market-place. At the same time he showed his boldness and his disregard of the laws enacted by the aristocracy in the hour of triumph, by restoring on the capitol the trophies of Marius, their most hated enemy. So loud was the applause of the populace, that the senate was obliged to submit to the affront. Emboldened by success, Cæsar continued his warfare without pause or truce. He endeavoured to bring to justice several of the partisans of the senate, who, after the fall of the Gracchi and of Marius, had been guilty of political murders. Though he failed to obtain his ostensible object he contrived to keep up the spirit of opposition, and to rise more and more in the favour of the people, who now began to look upon him as their chief patron and champion. This favour they showed by electing him, under the stimulus of enormous bribes, in the following year, to the high position of pontifex maximus.

The conspiracy of Catiline, which was discovered and punished in this year, revealed more than any other event the rottenness of the republic. Cæsar kept aloof from designs in every respect unworthy the leaders of a great party. He was charged with complicity, and it is certain that he had knowledge of the plot; but, whatever hopes he may have built upon the slight chance of their success, he was too prudent to make common cause with them. But when the conspiracy was discovered, and the senate discussed the measures of repression and punishment, Cæsar, who was then prætor elect, employed the whole power of his eloquence and position to incline the senate to milder measures. But Cato carried the senate with him by his uncompromising firmness and severity. The conspirators suffered death, and Cæsar narrowly escaped a similar fate.

Meanwhile Pompey had terminated the wars and the organization of the east. The troubles caused by the Catilinarian conspiracy seemed to offer a fair pretext for recalling Pompey from the east, and investing him with a military command in Italy. Accordingly one of his creatures, Q. Metellus Nepos, as tribune of the people, proposed a resolution to that effect. Cæsar supported it cordially, for as yet he was not prepared to venture upon a similar policy himself, and yet he wished to prepare the public mind for extraordinary military commands. This move was checkmated by the stubborn opposition of Cato, but not till after one of those armed struggles that so often disgraced the forum in the declining days of the republic.

Cæsar, on the expiration of his prætorship, left Rome to govern Spain as proprætor, just when Pompey returned from Asia. Pompey had dismissed his army, and returned into the rank of a private citizen. But far from conciliating the leaders of the senate, he was unable to obtain from them the confirmation of his measures for the regulation of affairs in Asia, or the agrarian law which he had promised to his soldiers. Under these circumstances he sought the alliance of Cæsar, who had returned from Spain with a claim to a triumph for some successes against the mountaineers of Lusitania and Gallæcia. He waived that claim, in order to become a candidate for the consulship of the year B.C. 59. Having obtained this object, he entered into a close alliance with Pompey and Crassus—an alliance known under the name of the first triumvirate. It was a private and secret compact, cemented by the marriage of Pompey to Julia, Cæsar's daughter; by it these three men bound themselves to co-operate with one another for obtaining the objects they respectively had in view. Crassus, the wealthiest man in Rome, was greedy for more wealth. Pompey desired the confirmation of his acts in Asia, and an agrarian law for his veterans. Cæsar required a military command which would enable him to form a large army. All these measures were successively carried. Cæsar, being invested with the highest office of state, and backed not only by his own supporters, but by the whole interest of Pompey and the wealth of Crassus, soon bore down with a high hand the opposition of the senatorial party. There was no chance of passing his resolutions in the senate. But the constitution of the republic had given into the hands of demagogues the power of superseding that body in legislative as well as administrative measures. The people were, therefore, called to ratify Cæsar's propositions. The constitutional resistance of his colleague Bibulus, and of some of the tribunes, was overcome with physical force; all his motions were declared to be legally carried, and Cæsar was enabled to pass not only the laws agreed upon with Pompey and Crassus, but several other enactments, in which he had not his party, but the welfare of the community at heart. He is sure of our approval for the regulation by which he gave publicity to the discussions in the senate, and for the law which enforced severer punishments for misgovernment and extortion in the provinces.—But the time for acting as legislator and as monarch was not yet come. To arm for the contest, Cæsar chose for his province the rich and populous Cisalpine Gaul, contiguous to Italy. The government of this province and Illyricum was given him by a decree of the people for five years. The senate, whether from fear or with the sinister view of implicating Cæsar in dangerous wars, added Transalpine Gaul. The wars which Cæsar waged for eight years in Gaul, B.C. 58–50, and in which he completely subdued that large country to the Rhine, the channel, and the ocean, are described by himself in a work which ranks among the most eminent productions of classical antiquity. But even Cæsar's pen has failed to give lasting interest to a series of expeditions, sieges, and battles with barbarians, who have no history of their own, and who appear in the page of general history only in their death struggle. There is no method, no plan, no unity of design in the wars of barbarians. The feuds of the Ædui and Sequani, the resistance of the Nervii, the Eburones, the Veneti, and Lexovii, can only possess an antiquarian interest. We shall, therefore, confine ourselves to stating that Cæsar succeeded in conquering the various tribes of Gaul in succession, rarely meeting with a combined and well-conducted resistance; that twice he crossed the Rhine into Germany, and twice the channel into Britain, without, however, making a lasting impression on these countries; that the net was thrown over the necks of the Gauls before they seemed fully aware of it; and that the only formidable combination and the only great man that encountered Cæsar, the heroic Vercingetorix at

the head of a general confederation, were finally overcome. Cæsar showed himself throughout a man equal to every occasion. His most striking characteristics are his bold strategy and his fertility in resources. No danger ever appalled, no novelty ever surprised or baffled him. For every emergency he had the proper measures in readiness. Whether a bridge was to be constructed to cross the rapid Rhine, or siege and earth works, or ships, or engines of war —his ingenuity solved the problem. His eminent talents for organization controlled the greatest and the smallest things, and especially the army, which he meant to be irresistible. All this time he had his watchful eye over Rome, and noted every move of the contending parties.—Pompey had undertaken, during Cæsar's absence in Gaul, to manage affairs in the interest of the triumvirate; but this was a task he was not equal to. Irresolute and yielding, he could not repress the opposition which, since Cæsar's absence, had attempted to rescind some of his enactments, especially his agrarian law. He could not even sway the elections. Low agitators like Clodius openly dared to beard and resist him. In B.C. 56, therefore, a meeting of the triumvirs and their friends was held at Luca, where their policy for the future was fixed. Cæsar consented to assist in conferring upon Pompey and Crassus the consulship for the following year; to give to Crassus the command in the east, and to Pompey the province of Spain for five years—stipulating for himself a continuation of his command in Gaul for a like period, pay from the public treasury for the legions which he had levied without authority, and the consulship for the year B.C. 48. The appointment of consuls for the year B.C. 55 was effected with the display of force which had now become usual in contested elections. All opposition was overcome—the laws giving the triumvirs the stipulated provinces, were moved and carried by the tribune Trebonius, one of their creatures, in an assembly of the people, without the concurrence of the senate. Crassus hastened to the east, where he met, B.C. 53, with overthrow and death. Pompey caused Spain to be governed by his legates, and remained in Italy under the pretext of watching over the supply of Rome with corn. He now discovered that he had been playing the game of Cæsar, and sought by degrees to conciliate the republican party. The death of Crassus removed the only man who could have prevented a collision between Pompey and Cæsar, by throwing all his weight on one side. In B.C. 54 Pompey lost his wife Julia, Cæsar's daughter, and with her another tie that bound him to his rival. Taking advantage of the disorders in which Clodius and Milo were chief actors, he caused himself to be elected consul without a colleague. He then made his peace with the senatorial party, and initiated or supported a series of measures calculated to deprive Cæsar of his province, his army, and the chance of obtaining the consulship. M. Claudius Marcellus, consul of B.C. 57, a most violent enemy of Cæsar, moved in the senate, though without effect, that Cæsar should be recalled. The same motion was repeated in the following year by the new consul, C. Marcellus, but again defeated; for Cæsar had not only bribed the second consul, L. Æmilius Paulus, but also the tribune, Curio, who approved the motion to deprive Cæsar of his command, adding, by way of amendment, that Pompey should be dealt with in a similar manner; both should either lay down their commands at the same time, or both retain them. Nothing could be more equitable than this proposal; yet it was not what Pompey and the aristocracy wanted. It was therefore not adopted for the present. Cæsar, pending these angry discussions, did, or at least appeared to do, everything to avoid an open rupture. The senatorial party ascribed his moderation to weakness. They had been informed and eagerly believed, that Cæsar's troops were disaffected, and would desert him in a war with the constituted authorities of the state. Therefore, though the majority of the senate trembled at the prospect of civil war, and gladly embraced at last the proposal of Curio, the violent minority, Cato and Marcellus at their head, disregarded this resolution, and insisted upon Cæsar's immediate and unconditional submission. Cæsar appeared to hesitate. He protested that he wished for a peaceful arrangement, he deprecated the horrors of civil war, and made a last proposal, the moderation of which creates a well-grounded doubt in his sincerity. He declared himself ready to give up Transalpine Gaul and his army, if he were allowed to retain, until he was appointed consul, the provinces of Cisalpine Gaul and Illyricum, or even Illyricum alone, with two legions. Curio submitted this ultimatum to the senate in January, B.C. 49. Stormy debates followed each other for several days. At last the most violent party carried the day. The original resolution was confirmed—Cæsar was declared an enemy to his country unless he abdicated his command, and the consuls were invested with unlimited military authority. The die was cast. Cæsar had no choice but to accept the challenge of his opponents, and he did it without hesitation. The contest that now began was formidable, and it was not unequal. Pompey was in possession of the legitimate authority of the republic, the prestige of formal right was on his side, and all the resources of the empire were at his command. Cæsar appeared as an insubordinate viceroy, marching against his country to subvert the ancient order of things. The senatorial party had seven tried legions in Spain under able and experienced officers; in Italy they had the materials for ten legions; they had exclusive command of the sea, and were thus secure of easy communication on the immense battlefield over which the war was sure to extend. To this formidable army Cæsar had to oppose only nine legions, or about 50,000 foot, and a body of German cavalry; but this army was perfect in every respect, and Cæsar was its only master: whilst Pompey had to consult a great number of counsellors, whose conflicting wishes and opinions added to his natural hesitation. Cæsar received the news of the declaration of war at the head of only one legion of 5000 men and 300 horse. The remainder of his army was stationed in the north of Gaul. In consequence of the procrastination and supineness of Pompey, the senatorial party had scarcely begun to organize their forces. Cæsar, therefore, determined not to wait for the remainder of his troops, but with his natural boldness, bordering upon temerity, he rushed upon his enemies at once. The most complete success rewarded him. He crossed the small river Rubicon, which separated Cisalpine Gaul from Italy, and in rapid succession took one city after another on his march along the Adriatic. The troops and officers of Pompey were terror-struck, and dispersed at his approach. All the aristocratical leaders fled, and threatened with terrible vengeance those who should venture to remain and to make their peace with Cæsar. From Capua, where he had collected his forces, Pompey marched direct to Brundisium; for Italy was already lost, and he was obliged to secure a port to effect his retreat to Greece. Half of his army was already despatched when Cæsar arrived before the place and immediately began to blockade it, and to throw earthworks across the mouth of the harbour. But Pompey had the command of the sea; he baffled Cæsar's plans, embarked his remaining troops, and escaped with a trifling loss across the Adriatic. The want of a fleet prevented Cæsar from following. He was, therefore, obliged for the present to content himself with the conquest of Italy, which he had accomplished in two months. Turning to Rome, where he remained but a short time, he set out for Spain. On his way he laid siege to Massilia, a town strongly attached to the aristocratical party; but as it held out with great obstinacy, Cæsar left the siege to his lieutenants, and led his army across the Pyrenees. He met the Pompeian generals north of the Ebro, and after considerable difficulty defeated them. He generally pardoned his prisoners. This success decided the campaign in Spain. Varro and the remaining troops capitulated, and many of the Pompeian soldiers took service under Cæsar. When Cæsar arrived again before Massilia the inhabitants surrendered at discretion, and received at his hands that merciful treatment by which he knew so well to conciliate his enemies.

Cæsar now returned to Rome (autumn 49). He had caused himself to be nominated dictator, and as such, enacted a series of legislative measures, regulating the laws of debtors, giving the Roman franchise to the inhabitants of his old province of Gallia Cisalpina, and restoring to civil rights the sons of the victims of the Sullanic proscriptions. Having accomplished this, and having presided over the election of consuls for the following year, he devoted the remainder of the year to preparations for the coming campaign. Hitherto he had been eminently successful. The only reverses that checkered his career of victory, he suffered through his subordinate officers. One of them, Curio, had succeeded in taking possession of Sicily; but he had crossed over into Africa, and there lost his life and army in a battle against the Pompeians and King Juba of Numidia: another, C. Antonius, after the loss of his ships, was blockaded in the island of Curicta in the Adriatic, and made prisoner with his whole force. Pompey had made good use of his time. He had raised a very considerable army, and accumulated supplies in Dyrrhachium and other places. About 200 of the senators, the

most influential of the body, reproduced in Thessalonica the image of the Roman curia. They elected the officers of state, and drew abundant resources of men and money from all the eastern provinces of the empire. Meanwhile, Cæsar concentrated his army of twelve legions and 1000 horse at Brundisium; and as, with all his exertions, he had not been able to procure sufficient transports, he crossed the sea with half his forces during the worst season of the year, when his enemies felt sure that he would not venture to sail. He seized rapidly the seaport towns of Oricum and Apollonia, and advanced upon Dyrrhachium. This bold stroke had succeeded; but until the remainder of his troops had joined Cæsar, he was not only unable to take the offensive against Pompey, but was in a very precarious position. He had left his faithful friend, M. Antony, in charge of the troops at Brundisium, but the Pompeian fleet was now on the alert, and kept a close watch of the coasts of Italy and Greece. Time wore on. Pompey had approached, and threatened to crush Cæsar. So dangerous was his position, that he would have crossed the stormy Adriatic to put himself at the head of his army, if he had found a fisherman bold enough to take him across. At length, however, M. Antony succeeded in stealing through the hostile cruisers. Soon after landing he effected a juncture with Cæsar. Now Cæsar resumed the offensive, endeavoured to cut Pompey off from his magazines in Dyrrhachium, and conceived even the strange idea of besieging him in his camp, which he tried to surround on the land side with two semicircular concentric trenches. It was an undertaking in which the strategy of Cæsar appears inferior to that of his rival. Pompey profited by Cæsar's mistake. He ordered an attack upon the trenches near the sea; the circumvallation was broken through; Cæsar was obliged to raise the siege, and he retired, fortunately unpursued, directing his retreat towards Thessaly. Near the ever memorable town of Pharsalus the two armies met on the 9th August, B.C. 48. Pompey had a force of eleven legions, or 47,000 foot and 7000 horse, to which Cæsar could only oppose eight very diminished legions, counting in all 22,000 men and 1000 horse. The senatorial party resolved upon giving battle. Their splendid cavalry advanced, dispersed the cavalry of Cæsar, and threatened to outflank his position. But they came suddenly and unexpectedly upon a reserve, consisting of Cæsar's best veterans. They were driven back, and in their wild retreat threw their own infantry into confusion. The Cæsarians now advanced in a body, and the fate of the day was decided. Pompey at once gave up everything for lost, and fled ignominiously from the field. His troops made a stand to defend their camp, but they were overpowered, and 15,000 were wounded or slain; 20,000 were made prisoners; their chief officers fled in every direction; the whole army was annihilated with one blow, and the whole war seemed terminated. Pompey fled to the nearest coast, took ship, and after wandering about for some time among the coasts and islands of the Ægean, sailed to Egypt, where he was treacherously murdered. Soon after Cæsar appeared before Alexandria at the head of only 3700 foot and 800 horse. We can understand that he should have wished to bring the war to a close by a relentless pursuit of his chief antagonist. But it seems hardly in keeping with his general conduct, that after ascertaining Pompey's death, he stopped in Egypt to settle a purely domestic squabble of the claimants to the Egyptian crown. He landed in Alexandria, and soon found himself involved in a most tedious, harassing, and dangerous conflict. The populace of that large and wealthy emporium, supported by the regular army of King Ptolemy Dionysus, besieged Cæsar and his small army in a quarter of the city; at length, upon the arrival of reinforcements from Asia, he prevailed over the obstinate resistance of the Egyptians. Cæsar regulated the succession in favour of Cleopatra and her younger brother. He was captivated by the charms of that artful beauty, who then stood just in the first bloom of youth. In her company he spent some precious time, which his opponents well knew how to make use of. In Italy he had not been heard of for many months. His friends began to despair, to blunder, or to waver, and his enemies looked up once more. After their great overthrow at Pharsalus, when the chief actors, Cæsar and Pompey, had so suddenly disappeared from the stage, the relics of the Pompeian army, and the secondary officers, had been rallied at Corcyra under the protection of the still intact Pompeian fleet. Thence they had proceeded to Africa, where their friend and ally, King Juba of Numidia, had annihilated the Cæsarian corps under Curio, and seemed able to give such an accession of strength to the senatorial party, that victory might still be hoped for. Here the preparations for a second campaign were carried on with great vigour, especially under the indefatigable Cato. The command-in-chief was given to Metellus Scipio. Arms and supplies were accumulated. A strong Numidian cavalry, elephants, and light-armed slingers and spearmen under Juba, were added to the heavy Roman legions. At Utica a new senate was formed, to assist with its counsel the "legitimate" government. The civil war once more raised its hideous head. Meanwhile Cæsar leisurely ascended the Nile in company with the lovely Cleopatra, to explore the wonders of a bygone age: for Romans and Greeks looked up at the pyramids with hardly less of awe and admiration than does the modern traveller of our own day. Taking leave at length of Egypt and Egypt's queen, Cæsar, still regardless of the threatening danger in the west, undertook, as a sort of by-play, a campaign into Armenia against Pharnaces, the son of the great Mithridates. Cæsar plunged into this unnecessary war, and, with his usual good fortune, terminated it by the decisive victory at Zela in Pontus, which he reported to Rome in the celebrated bulletin—"I came, saw, and conquered." Whatever may have been the defects in Cæsar's plans, they were crowned with success; and he was at length enabled, after an absence of twenty months, to return to Rome in September, B.C. 47, and to finish at leisure the work that remained to be done. It was time, indeed, that he returned. Agitation and riot had begun to reappear in the capital, and what was more ominous by far, a mutiny had broken out in the army. Cæsar, indeed, soon reasserted his mastery, but these untoward circumstances delayed and partly weakened his expedition to Africa. At length, again in the season of storms, he crossed from Lilybæum in Sicily with an army of six legions, into the neighbourhood of Carthage. There was fought the sanguinary battle of Thapsus, 4th April, B.C. 46, in which Cæsar's furious soldiery, brutalized by the long continuance of the civil war, slaughtered 50,000 enemies, cutting down all their prisoners without mercy, in spite of Cæsar's commands, remonstrances, and entreaties. The senatorial party was now lost indeed. Metellus, Scipio, Afranius, Petreius, Juba, and Cato, fell by their own hands. At Utica the loss of the republic was sealed and ratified by the voluntary death of the last republican.

The African campaign had lasted about six months. Cæsar returned to Rome on the 26th of July, to celebrate his triumph. On four successive days he exhibited to the wondering gaze of the populace his trophies and prisoners from Gaul, Egypt, Asia, and Africa. His enemies were officially represented as foreign kings and nations—the Gauls, Ptolemy, Pharnaces, Juba. The triumph over Roman citizens was veiled under barbaric names. Lavish rewards to his veterans, and rich presents and feasts to the whole population of Rome, completed the satisfaction created by the great show. In addition to a large donative, the soldiers obtained allotments of land. By the two sons of Pompey, Cnæus and Sextus, Cæsar was interrupted in the midst of his most important legislative measures. He hastened to Spain, towards the end of B.C. 46; and with his usual impetuosity, and more than his usual courage, brought the war to a victorious issue in the most hard-fought of his battles, at Munda. With the battle of Thapsus the object of Cæsar, so far as it was destructive, was accomplished. This corrupt oligarchy which for a long time had been the curse of Rome, was completely and hopelessly crushed. The insurrection in Spain was merely a personal and local opposition, not based on any broad principles of conflicting political parties. But the work of destruction was only the preliminary part of the task which Cæsar had undertaken. The far more important and arduous duty remained—the gigantic work of reorganization. Cæsar could hardly hope to accomplish it entirely, even if his life should be prolonged to the extremest limit of human existence; for whereas destruction may be the work of a moment, organic growth is the result of time. The position of Cæsar had become difficult from the moment that victory in the field enabled him to drop the party leader, and to rise into the monarch. Like other rulers who have obtained power through a political convulsion, he found his own partisans hardly less troublesome than his old opponents. A great number of those who had followed the political heir of Marius were eager for confiscation, and for abolition of debts. Not a few were of the Catilinarian stamp, men ruined in purse and character, who would have hailed a bloody proscription. With such men Cæsar

parted company after Pharsalus. He wisely and generously threw into the fire the correspondence found in the tents of the Pompeian leaders, and thus quashed most effectually all hopes and fears of political prosecutions. Nothing was more foreign to his feelings than cruelty and vindictiveness. He took a pleasure in pardoning. At the beginning of the war he dismissed all captive officers; even after Pharsalus and Thapsus he pardoned freely those who submitted themselves. He shed tears at the sight of Pompey's head, and regretted that by Cato's suicide he had been denied the satisfaction of pardoning him also. When Pompey's statue was pulled down, he caused it to be re-erected, and persevered in this spirit of generous conciliation, though he met with disaffection from both parties, which, unable to attack him openly, found a vent in satires, placards, popular manifestations, and even conspiracies. Cæsar was, *de facto*, master of the state. His will was law; but it was necessary to find a constitutional form for the actual order of things. The most ready title was that of dictator. A dictator superseded all the republican magistrates, and swayed in his sole hand the whole power of the state. Cæsar took this title, first for a term of years, and at last for life; yet he considered it neither sufficient nor desirable. It was not wise to allow the idea to take root, that any of the republican offices had an existence and rights independent of the new ruler. At the establishment of the republic the royal prerogative had been broken up, and divided among the several republican magistrates. The most natural process, therefore, of restoring the royal authority, was to combine the several titles and functions, and to invest the monarch with them. Cæsar possessed already the highest religious office. As pontifex maximus he was the head of the state religion; he took the title of consul for five and then for ten years; the leadership in the senate he occupied by assuming the title of First of the senate; the power of the censorship, and with it the right of making and unmaking senators and knights, was given him as "præfectus morum;" the tribunician power also was joined to this accumulation of offices, so that he was in almost every respect the representative and bearer of the public authority, and of the majesty of the state. But all these offices were originally and essentially municipal offices of the city of Rome. The civil and military power over a province of the republic might be added by special enactments, but was inherent in none of them. This civil and military authority, comprised in the name "Imperium" Cæsar now took permanently for himself with the title "Imperator," prefixed to his name. From it were henceforth to emanate the delegated powers of the provincial governors appointed by him, and responsible to him alone. This last change was the greatest of all. It was by the oppression of the provinces that the Roman oligarchy had ruined their unhappy subjects, had corrupted the freedom of the Roman people, had depraved and degraded themselves, and had called up the avenger. In the Imperium, therefore, we justly find the cause, the essence, and the title of the Roman empire.

A necessary consequence of this change was the depression of the city of Rome, who, from being the mistress of the whole republic, became the first municipality of the empire. The crowds of the Roman forum were henceforth stripped of the privilege of sending forth governors into the provinces, and taxing them according to their will and pleasure. The popular elections of consuls, prætors, and other officers continued, indeed, under certain limitations, which obliged the electors to choose the candidates nominated by Cæsar; but these officers had no concurrent authority with the emperor; they were his legates and servants, not those of the Roman people. This was the most effectual stop that Cæsar could put to the intolerable violence with which the mob and hired gangs of desperadoes had, in the last years of the republic, disgraced and undermined what was once the liberty of the people. The forum and the field of Mars became peaceful, when influence, power, and wealth were no longer to be obtained there; the great Roman people, coaxed and flattered and bribed by all parties, not less by the unprincipled demagogue than by the virtuous Cato, became a despised and impotent rabble. When Cæsar ascended to power, the infamous practice of distributing corn gratis, or at a low or nominal price, at the expense of the provinces, had grown to such fearful dimensions that it swallowed up one-fifth of the whole revenue of the state. Nothing shows more clearly the altered position of Cæsar, than that he was enabled at one blow to strike off 170,000 from a list of 320,000 public pensioners, and to make poverty the only claim of those who continued to receive a similar largess. He took care at the same time by establishing a broad system of emigration and colonization, to relieve the capital from the idle crowd that had flocked thither to participate in the many privileges of Roman citizens, and at the same time to restore new life to those ancient seats of industry, Carthage and Corinth.

But the wretchedness of the poor was not more ominous of decay than the mad extravagance of the rich. Cæsar, in the spirit of the time, vainly endeavoured to restrain this by severe sumptuary laws. He also tried to counteract the alarming increase of slaves, and the corresponding decrease of freemen. He ordered that of the herdsmen employed on the extensive Italian grazing farms, a proportion of at least one-third should be freemen. He attempted to restrict the hoarding of money, and by several other well-meant but fruitless laws, fondly hoped to restore an independent and healthy middle class. The most questionable perhaps of these, was one by which he cancelled a part of existing debts; he acted in this respect in the spirit of the old Roman democracy, which seemed to be justified by the ruinous and illegal rate of interest which the misfortunes of the times had in part produced. We are amazed at the activity he displayed as a legislator. No department of the state escaped his attention. He established the finances and the taxation on a sound and equitable footing; he issued the most comprehensive laws for the government of the provinces, the reform of the municipal towns, the administration of justice, the establishment of an effective police, the want of which had delivered the highways of Italy, and even the streets of Rome, into the hands of countless robbers and assassins. He contemplated, and in part executed public works, on an astounding scale of magnitude. Buildings, roads, canals, ports, works of drainage and irrigation, gave employment to crowds of impoverished workmen. The interests of science and literature were not forgotten by a man, who, if he had not been a statesman and a soldier, might have taken the highest place in several departments of learning. He founded the first public library at Rome, invited scholars by the offer of rewards and privileges to the capital, and with the assistance of the astronomer, Sosigenes, introduced the Egyptian solar year in place of the old Roman lunar year, which, through the ignorance of the "pontifices," and the meddling of political parties, had come to be nearly three months in advance of the real time. His genius rose even to contemplate a codification of the law, a work which his untimely death threw back for nearly six centuries, to be at last undertaken by far inferior hands.

In such an activity as this we must recognize and admire the extraordinary genius, worthy of the exalted position to which he had aspired, of regenerating his country. But he never succeeded in gaining the loyal affection of the aristocracy, which he had deprived of power. The senate, though decimated by the civil wars, and purged of the uncompromising opponents of monarchy, was still the centre of unconciliated animosity, though outwardly the loyalty of the nobility seemed to know no bounds. Their servile spirit had followed up Cæsar's victories with a succession of decrees in which their ingenuity was completely exhausted, to devise honours and titles for the new master. They called him the "Father of his country," they voted public thanksgivings for his victories, they changed the name of the month in which he was born from Quinctilis into Julius, erected his statues in the temples, and declared him a god. A laurel crown, a royal robe of state, an elevated gold throne were to mark him out as their lord and master; a body guard of senators was to watch for his safety. Nothing seemed left but to crown the king whom they had accepted. Whether it was Cæsar's wish to assume the title of Rex, may still be considered doubtful. He felt, on the one side, that he already possessed the reality of power, and that the title of king, from old time proscribed and odious to the Roman ear, might add to the difficulty of his position, without increasing his real strength. Yet he can hardly have been a stranger to the several devices by which his friends, especially M. Antony, evidently endeavoured to sound the public feeling on that subject. At the festival of Lupercalia, M. Antony offered Cæsar a crown; but the people showed their displeasure, and Cæsar rejected the proffered gift. Rumours, however, were rife that Cæsar meditated to take the title of king in all countries out of Italy. He was making preparations for a war with Parthia, and the Sibylline books contained a prophecy that the Parthians could only be conquered by a king. These rumours, whether true or false, gave a colour of republican virtue to a number of men,

whom personal hatred of Cæsar had united in a conspiracy against his life. C. Cassius was the soul and leader of this plot. Besides M. Brutus, there was not one among them whose motives were not selfish and personal. They kept their secret well, though about sixty shared it. The blow was struck on the ever memorable Ides of March (15th March, B.C. 44). In the senate-house of Pompey, at the foot of the statue of his conquered rival, Cæsar fell, pierced by twenty-three wounds. His death plunged Rome again into the vortex of civil war, from which she emerged the hopeless slave of a man in every respect inferior to the great founder of the Empire.

Cæsar was only in his fifty-sixth year at the time of his death. Though he did not live to accomplish his great work, the stamp which his commanding genius left upon it never was obliterated as long as Roman Cæsars wore the imperial purple; and even now a breath of his spirit pervades the world, and a faint echo of his name. Rome in him produced her greatest man. Intellect and will were justly balanced in his great soul. No illusion, no enthusiasm, no ideals clouded his perception or perverted his judgment. A cool, calm, reflecting, prosaic Roman, he saw things as they were, not as he wished them to be. He accepted the facts of his position, and shaped his course of action accordingly. He judged men and institutions for what they were worth, and by the irresistible force of his will, pressed them into his service. He never wavered or hesitated in his whole life, and never lost sight of his final aim. What he had undertaken he carried out—not with the obstinacy of a narrow and stubborn mind, but without passion, with caution and courage combined. In war he was bold and daring, relying more upon rapidity of movement than upon numbers, and trusting much also to that good fortune which always favours the brave. He relied not upon rules and established usage, but upon the intuition of genius. He had no system, and no school; but, as if by inspiration, he always adopted the means which led to success. His starting-point in his career was not the field of battle, but the political arena. He was forty years old before he knew that he could command an army; and though the greatest of Roman generals, he was not so much a soldier as a statesman. But the universality of his genius fitted him for any career. He possessed that kind of natural, plain, and persuasive eloquence which disdains ponderous periods and pointed phrases. He was a perfect master of all the polite learning of his time. Every intellectual occupation had a charm for him, from the study of astronomy to that of the grammatical inflexions of his mother tongue. He fully enjoyed the pleasures of life, physical as well as intellectual. He drained the cup of pleasure to the dregs, but he never became a slave to his passions. He never had to deplore, like Alexander, a single rash act committed under the influence of low excitement. An admirer of the fair sex, he paid great attention to his personal appearance, which was handsome and imposing. His health, though naturally feeble, was strengthened by exercise and exposure. He was a master in every manly feat, and could set his soldiers an example in every military virtue. Such was the great Cæsar, by nature fitted to accomplish a work which, in the development of human affairs, had become imperative. He perceived his duty, he undertook and accomplished it; and if anything is wanted to engage our sympathies, not less than our admiration, for the greatest son of Rome, it is that he died a victim on her altar.—W. I.

CÆSAR, Cæsariano, an Italian architect, born at Milan about 1451. The work in connection with which his name is remembered, is a translation into Italian of the great work of Vitruvius, De Architectura, to which he added an extensive commentary.

CÆSAR, Sir Julius, a learned English lawyer, master of the Rolls from 1614–1636, born near Tottenham in Middlesex in 1557. He held some important appointments under Queen Elizabeth, and was knighted on James' accession. He was also appointed chancellor and under-treasurer of the exchequer, and in 1607 sworn into the privy council.

CÆSARIUS, an eminent French prelate, born at Châlons-sur-Saone in 470, succeeded Pomerius in 499 as abbot of the monastery of Arles. Two years later he became bishop of the diocese, and in the discharge of the duties of his office did much to restore discipline among the clergy. His strictness procured him enemies, and he was twice subjected to temporary banishment on fictitious charges of wishing to betray his country into the hands of the Burgundians. With the consent of the pope, Cæsarius convoked and presided over several councils for settling points of discipline and doctrine. The most noteworthy of them was that of Orange in 529, at which Pelagianism was condemned. Cæsarius seems to have been a zealous disciple of St. Augustine. Several of his numerous homilies are to be found among the sermons of that father. Many of them are also preserved in Baluze's Bibliotheca Patrum. Cæsarius died in 544.—J. B.

CAFFARELLI, François-Marie-Auguste, a French general, honoured on various state occasions with the friendship and confidence of Napoleon, born at Falga in 1766; died in 1849. He entered the army as a private soldier in a regiment of dragoons, and attained successively by merit in the field, particularly at Austerlitz, the grades of colonel, general of brigade, and general of division. In 1831 he was made a peer.

CAFFARELLI DU FALGA, Louis-Marie-Joseph-Maximilien, a French general, and man of science, born at the Chateau-du-Falga in Upper Languedoc in 1756. He assisted, under the orders of Kleber, at the passage of the Rhine, near Dusseldorf, in September, 1795. He was subsequently attached, with the rank of general of brigade and chief of the engineers, to the expedition of Bonaparte into Egypt, where to the great grief both of his superior and the soldiery, he died, April, 1799, in consequence of a wound received at the siege of St. Jean d'Acre.

CAFFARO, the earliest historian of Genoa, born in 1080; died in 1166. In 1100 he joined the crusades, and fought at the siege of Cæsarea. Having returned to Genoa, he wrought at his history, which, though written in very bad Latin, is of great value as a source of authentic information. It is preserved in Muratori.

CAGLIARI, Benedetto. This painter was the brother of Paolo Veronese, and was born at Verona in 1538. He succeeded most in architectural compositions, with which he aided the works of Paolo. He painted also in the style of his brother, and his works in Venice are highly accounted. He died in 1598.—W. T.

CAGLIARI, Carletto, the elder son of Paolo Veronese, and also his pupil. Carefully educated by his father, at the age of eighteen he had painted some pictures of remarkable promise, and acquired a considerable reputation. On the death of Paolo, Carletto was left with his brother to finish the many works left incomplete by their illustrious father. It has not been easy to distinguish the labours of the father and the sons and several works pass current as Veronese's in which there is little doubt he had no hand whatever. Carletto was born at Venice in 1570. He died at the early age of twenty-six.—W. T.

CAGLIARI, Gabriele, was the younger son of Paolo Veronese. He painted at first with promise; but ultimately put out by the superior lights of his father, brother, and uncle, he abandoned art for commerce. He was born in 1568, and died in 1631.—W. T.

CAGLIARI, Paolo. See Veronese, Paolo.

CAGLIOSTRO, Alexander, commonly called Count de, a famous adventurer, born of respectable parentage at Palermo in 1745; died in 1795. He commenced his public career in a characteristic manner, by cheating a goldsmith of a large sum of money, and ended it, as could hardly have been prophesied, under the ban of the inquisition in the castle of St. Leo. On escaping from Palermo, the proceeds of his crime, or rather series of crimes (for the affair with the goldsmith was not the first of his felonies), enabled him to undertake a course of travel in the East, which he prosecuted under various aliases, but with uniform success; securing everywhere the protection of pashas and muftis, and pocketing what it was afterwards his splendid business to confer—immense riches. Returning to Europe, he married at Rome or Naples a beautiful woman of the name of Lorenza Feliciani, who played the part of countess de Cagliostro to admiration, and added the wages of prostitution to the gains of sorcery. At Strasbourg, where the adventurous pair settled about 1780, Cagliostro evoked the gratitude of the populace by benevolent attentions to the sick, at the same time that he filled his coffers by his trade in necromancy. Here he made the acquaintance of cardinal du Rohan, under whose protection he removed to Paris in 1785. In the capital of France, with a prince of the church for his protector, his success could not but be decided, for he brought with him the secret of Egyptian freemasonry, and by means of that the Parisians could have the pleasure at any time of seeing the ghosts of their departed relatives. He communicated immor-

tality in one elixir, and the power of making gold in another, and added prodigiously to his own store of the latter commodity. But his connection with Rohan, who was concerned in the famous affair of the diamond necklace, brought him into trouble. He shared the imprisonment and the exile of the cardinal. After spending two years in England, and performing another tour on the continent, in an evil hour he went to Rome, where he was pounced upon by the inquisition, which, making light of his elixirs, condemned him to death—a sentence which was commuted by the pope into perpetual imprisonment. The character in which he was to have suffered death, and in which he underwent captivity, was that of a freemason! His wife, who was shut up in a convent, survived him several years.—J. S., G.

CAGNATI, Gilbert, an Italian botanist, was a native of Nocera in the kingdom of Naples. He lived during the second half of the 16th century, and wrote a work on gardens, which was published at Basle in 1546.—J. H. B.

CAGNATI, Marsilius, an Italian physician, was born at Padua, and died about the year 1610. He studied medicine in his native town, and afterwards went to Rome. He has written various medical and botanical works. In his "Four Books of Observations," he has given remarks on the plants mentioned by Hippocrates and Theophrastus.—J. H. B.

* CAGNIARD DE LA TOUR, Charles, Baron, a celebrated French physicist, born at Paris in 1777. He distinguished himself greatly at the ecole Polytechnique; was afterwards attached to the council of state of the ministry of the interior; received the cross of honour in 1815, and the title of baron in 1818; succeeded Gay-Lussac as member of the Academy of Sciences in 1851. Cagniard de la Tour has effected many valuable improvements in mechanical and chemical processes. His greatest achievement in engineering is the suspended aqueduct at Crouzol—a bold, original, and most successful work. We are indebted to him for the beautiful *sirene*, by which, for the first time, the number of vibrations producing the different *notes* of sound, could be accurately counted. His curious researches and useful inventions find a place in almost every scientific treatise on mechanics and physics.—J. P. N.

CAGNOLA, Luigi, Marquis, an Italian architect, born at Milan in 1762; died in 1833. At Rome he received lessons from Tarquini, and soon attained high rank as an architect. Napoleon, for whom he constructed the triumphal arches of Marengo and the Simplon, made him a member of the council of the ancients.

CAGNOLI, Antony, an astronomer of Italian extraction, was born at Zante in 1743. His father, though residing at Zante, discharged the duties of chancellor to the republic of Verona. In 1772 young Cagnoli, in the character of secretary of legation, accompanied Marco Zeno to Madrid, and in 1776 he took up his residence at Paris. It is said that his purpose of devoting himself to astronomy, originated in a view which he obtained of Saturn's ring in the Paris observatory some time in 1780. Having commenced the study in good earnest, and procured the necessary instruments, he went to Verona, and established a kind of observatory at his house. When this town was taken by the French in 1797, he sold his instruments and removed, first to Bresa and then to Modena, where he filled the chair of mathematics in the military school. He subsequently retired to Verona, where he died in 1816. He was a member of nearly all the academies in Europe. His principal works are —"Trigonometria piana e sferica," Paris, 1786 and 1808; "Méthode pour calculer les longitudes géographiques d'après l'observation d'eclipses de soleil ou d'occultations d'étoiles;" "Almanacco con diverse notizie astronomiche, adattate all'uso comune," 1787–1801, 1805–6; "Osservazioni meteorologiche," 1788–96; "Notizie astronomiche, adattate all'uso comune," 1799–1802; "Sezioni coniche," Modena, 1801; "Catalogue de 501 étoiles, suivi des tables relatives d'observation et de mutation," Modena, 1818; "Compendio della Trigonometria piana, ad uso degli aspiranti alla scuola militare in Modena," 1807; numerous articles inserted in the Transactions de la Société Italienne; amongst them, "Nuovo e sicuro mezzo per riconoscere la figura della terra," in vol. vi. of the Transactions, which was reprinted in London by Baily, and noticed in the *Philosophical Magazine* for May, 1822; "Degli elementi spettanti alla teoria della rotazione solare e lunare," vol. viii. of the Transactions; "Problema sull'equazione dell'orbita e sulla eccentricità de'pianeti," Bologna, 1806.—J. D. E.

CAHANA, R'C. ben Thachlifa, was rector of the then flourishing rabbinical school at Pum-beditha in Babylonia, from 397 to 413. To him is attributed the composition of the "Pesiktha" (agadic, *i. e.* homiletic exposition of sections of the Pentateuch), frequently mentioned by writers as the Pesiktha of R' Cahana. With numerous additions and corrections, it became known in the ninth century by the name of "Pesiktha Rabbathi" (The Greater Pesiktha); the still existing fragments of which have been published and translated into Latin.—(Fürst, *Kultur und Lit. Gesch.*) Zunz, however, after a careful analysis of all the vestiges to be found of the above exposition in ancient authors, arrives at the conclusion that the later work is entirely independent of the older Pesiktha, of which nothing is extant save the fragmentary notices in the Midrashim and the Aruch.—(Zunz, *Gottesdienstl. Vortr.*, chap. 11 and 13.)—T. T.

CAHEN, Samuel, a French Hebraist and publicist, was born at Metz in 1796. He was educated for the rabbinical office, but, contrary to the wish of his parents, began life as a private teacher in Germany. Having returned to France, he taught some time in the country, and afterwards conducted the consistorial school of Paris from 1823 to 1836. He is the author of an "Easy Method of acquiring the Hebrew Tongue;" of a "Manual of Universal History," &c. But his greatest undertaking was a translation of the bible, and of the documents collaterally related to it. The twentieth and last volume was published in 1851.

CAHER-B' ILLAH, Mohammed, caliph of Bagdad, died in 950. In 929 a revolution placed him on his brother's throne. Three days after Moctader was restored, and reigned till 932, when Caher again ascended the throne. But the emirs soon grew tired of his crimes, and forced him a second time to abdicate. They put out his eyes to prevent his regaining the supreme power.

* CAHOURS, Auguste, a noted French chemist, born in 1813, was educated at the polytechnic school of Paris. He has lectured on his favourite science successively in the central school of arts and in the polytechnic. Besides a great number of interesting memoirs inserted in the *Comptes Rendus*, he has published "Leçons de chimie generale elementaire," 1855–56.—J. S., G.

CAHUSAC, Louis de, a dramatic writer, born of a noble family at Montauban, and died at Paris in 1759. He produced a considerable number of tragic and comic pieces. One of the latter, Zénéide, was for a long time a stock play. Cahusac was fortunate in having his operas set to music, and so rendered temporarily successful, by Rameau, the celebrated composer. He wrote some works of a different kind, among which was a "Treatise on Ancient and Modern Dancing." He also furnished to the Encyclopédie articles on the grand sights of Europe.

CAIAPHAS (*Receiver*), the Jewish high-priest before whom Jesus Christ was tried and condemned ere he was taken before Pontius Pilate. He was created high-priest by Valerius Gratus, Pilate's predecessor, but was deposed by Vitellius, the governor of Syria.

CAIET. See Cayet.

CAIGNIEZ, Louis Charles, born at Arras, April, 1762. His celebrity as a dramatic writer was great in his day amongst the lower classes of the population of Paris, who delighted in the intense emotions excited by his stirring melodramas. From a drama of Caigniez was derived the "Maid and the Magpie," which in various shapes has found its way to every theatre in Europe, and is as a child's nursery tale to big people. He could also soar into such pretty realms of fancy as "The Sleeping Beauty in the Wood," which was the Midsummer's Night Dream of this Boulevard Shakspeare. Notwithstanding the immense popularity of his works, he died in indigence in 1842.—J. F. C.

CAILHAVA, d'Estendeux (Jean Francis), a dramatic writer, born near Toulouse in 1731. His genius was first stirred by the general joy excited by the escape of Louis XV. from the attempt on his life by Damiens. While the "well-beloved" Louis yet retained his ascendancy over his people, the news of Damiens' attempt reached the ears of the poetic Toulouse, famous for its floral games and jousts of amorous bards. Cailhava wrote a "Piece de Circonstance," which raised meridional enthusiasm so high, and the author's self-opinion as well, that he set out for Paris with a head full of dramas. But he found that he had to deal with an audience more critical than emotional, and yet his failures were fairly balanced by success. For a while his dramatic career was interrupted by an unlucky

quarrel with the famous comedian Molé, who had influence enough to have the Theatre Française shut in his face. He next brought the leading critics on his back by essays against the false taste they encouraged, and from which he was saved by his love for Moliere, which amounted to adoration. The Emperor Napoleon rendered his old age easy, which was moreover sweetened by the devotedness of an excellent daughter, in whose arms the dramatist expired in 1813.—J. F. C.

CAILLARD, Antoine-Bernard, born in 1737; died in 1807. In youth he became acquainted with Turgot, to whom he owed much of his success. Through his influence he accompanied the marquis de Vérac in 1774, 1779, and 1784, as secretary of legation to Cassel, Copenhagen, and St. Petersburg. In 1786 he was sent to the Hague. After the Revolution the directory appointed him minister-plenipotentiary to the court of Berlin. In this mission he obtained the Prussian king's recognition of the left bank of the Rhine as the boundary of the republic; but the secret intrigues of Russia induced the directory to supersede him by Sieyes, whom they considered a more imposing ambassador. In 1801 Caillard received the portfolio of the foreign department in the absence of Talleyrand. His "Memoire sur la Revolution de Hollande en 1787," is highly praised.—R. M., A.

CAILLAU, Jean-Marie, a French physician, born at Gaillac in 1765; died in 1820. He did not study medicine till 1789. In 1794 he obtained an appointment as physician to the army of the Western Pyrenees. Having taken his degree in 1803, he commenced practising in Bordeaux, where he ultimately became vice-director, and at last director of the medical school.

CAILLE, de la. See La Caille.

CAILLÉ, René, a celebrated French traveller in the close of the last century. Having resided in Senegal for a number of years to inure himself to the climate, and acquire familiarity with the native manners, he started from Sierra Leone, after a short visit to Paris, penetrated to Timbuctoo in the guise of an Egyptian who had been educated in France, and subsequently reached Tangier half dead from fatigue and hardships. He was awarded a prize of ten thousand francs by the Geographical Society of Paris, and published the journal of his travels in 1830.—W. B.

CAILLEMOTE, a gallant officer in the service of the prince of Orange, descended from a noble family of France. Coming to England with William in 1688, he was despatched to Ireland in the following year with a command in the expedition under the duke of Schomberg. After the reduction of Carrickfergus, the army, with the exception of La Caillemote's regiment and Cambon's, having gone into winter quarters, this brave officer had an opportunity of distinguishing himself in a most hazardous enterprise, an attempt against Charlemont Fort, which, although considered an almost impregnable position, he succeeded with extraordinary daring in damaging to such an extent, that it surrendered to the duke shortly after. Caillemote fell at the battle of the Boyne.—J. S., G.

CAILLET, Guillaume, known as Jacques Bonhomme, a French peasant who lived in the fourteenth century. He was the leader of the Jacquerie or insurgent peasants, who, driven mad with hunger and wretchedness, in 1358 stormed the castles of the nobles and slaughtered their inmates. These poor peasants had been long ruthlessly plundered and degraded, and at last suddenly overwhelmed their oppressors with a terrible revenge. The nobles immediately declared against them, and Charles the Bad, king of Navarre, completed their destruction. The king of the Jacquerie was crowned with a red-hot iron trivet.

CAILLET, Nicolas, a French lawyer of the sixteenth century. He studied under the famous Cujas, and has left a work entitled "Commentarii in leges Marchiæ Municipales.

* CAILLIAUD, Frederic, a famous French traveller, born at Nantes in 1787. With a competent knowledge of natural science, especially of geology and mineralogy, acquired in Paris, he set out on his travels in 1814, and passing through Greece, Turkey in Europe, and Turkey in Asia, reached Egypt in the following year, where he was well received by the pasha, Mohammed Ali, who commissioned him to explore the deserts on both sides of the Nile. After acquainting himself with the monuments abounding in the vicinity of the two uppermost Nubian cataracts, he discovered by a fortunate chance at Mount Zabarah the famous emerald mines wrought under the Ptolemies, and since their day mines of wealth to the Arabic poets, but although still in working order, being even furnished with the necessary tools, long sacred from the hand of avaricious toil. A hardly less curious discovery, which he made shortly after in this region, was that of one of the ancient commercial routes through Egypt to India, which, by the account of some of the tribes among whom his inquiries were prosecuted, led through a city of great extent on the borders of the Red Sea, probably Berenice, the ruins of which are still visible. After spending nine months at Thebes, he returned to France in 1819, with a rich collection of antiquities, plans, inscriptions, &c., which M. Jomard, at the request of government, published in 1825, under the title of "Voyage à l'oasis de Thebes et dans les deserts situés à l'orient et à l'occident de la Thebaide," &c. Returning to Egypt before the end of the year, he collected the materials for the "Voyage à l'oasis de Syouah," also published by M. Jomard in 1823. Joining the expedition of the pasha's son, Ishmail, into Upper Nubia, he gratified a cherished ambition by a visit to the supposed site of the ancient Meroe, of which, and of the region to the north, he published an account in 1826–27, under the title—"Voyage à Meroe, au fleuve Blanc, au delà de Fazogl, dans le midi du royaume de Sennâr, à Syouah et dans les cinq autres oasis," &c. In 1831 he published an interesting work on the arts and trades, the civil and domestic life of the ancient races of Egypt, Nubia, and Ethiopia, and the manners and customs of the modern inhabitants of these countries. Previous to the publication of this work he was appointed curator of the museum of his native town.—(*Nouv. Biog. Gen.*)—J.S.,G.

CAIN (*Possession*), the eldest son of Adam and Eve; the story of his crime and punishment is recorded in Genesis, chapter iv.

* CAIRD, Rev. John, a minister of the established church of Scotland, possessed of rare accomplishments as a pulpit orator, was born at Greenock in 1820. His first charge was at Newton, Ayr, whence in 1847 he was transferred to Lady Yester's, Edinburgh. His popularity in the city became so great that his strength was overtasked, and for the sake of his health he accepted in 1849 the country charge of Errol, near Perth. While there the power of the young preacher was not forgotten, and whenever he was induced to visit the larger towns his discourses were listened to by crowds such as no Scottish preacher has drawn since the days of Chalmers. In 1855 he preached before the queen in Crathie church, Balmoral, his sermon on "The Religion of Common Life," which being published by royal command, extended his fame far and wide, and obtained for him a reputation much higher than that of a mere popular preacher. In 1857 he accepted the pastorate of a newly-erected church in Glasgow. The year following he published a volume of sermons, which has been more widely read and more cordially eulogised than any similar production of the present century. He is now one of her majesty's chaplains for Scotland.—J. B.

CAIRELS, Elias, a Perigordian jongleur and troubadour, died about 1260. It was while working at his trade as a silversmith that the genius of poesy first visited him. After this he abandoned his craft, and betook himself to the courts of kings and princes. Montferrat was one of his patrons.

CAIRNES, David, one of those names which is honourably associated with the gallant and memorable defence of Derry in 1689. The family settled in Ireland two centuries previously, having come from Scotland with the earl of Annandale, and claim kindred with some of the highest families, both in that country and in England. David was educated to the profession of the law, which he followed previously to the Revolution, and was possessed of considerable property and position. On the day that Lord Antrim led his troops to the gates of Derry, Cairnes arrived in the city, and by his influence and the weight of his character, he turned the scale of public opinion in favour of "the 'Prentice Boys," and succeeded in persuading the leading men to co-operate with them in defending the town. His exertions also induced the gentry in the surrounding counties to aid in the great struggle which was impending. During three days he superintended and suggested the plan of defence of Derry, and on the fourth day, the 11th December, he undertook the hazardous task of bearing letters to King William and the Irish Society from the citizens, representing the imminence of their position, and imploring speedy supplies of arms and ammunition. Returning, after a delay of three months, with a promise of succour, he was just in time to

countervail the treachery of Governor Lundy, and reassure the citizens; a council was immediately called, and a resolution was published declaring their determination to defend the city to the last. In the engagement which took place at Pennyburn Mill, Cairnes distinguished himself by his personal valour, as he had before by his zeal and ability in council; and being appointed lieutenant-colonel of horse, he signalized himself at Windmill Hill on the 1st of June, when Hamilton's army was routed. He was appointed recorder of Derry in 1707, and was promoted to the office of attorney-general. He served, too, in parliament for the city for thirty years, and was a zealous and faithful representative. His death occurred in 1772.—J. F. W.

CAIRO, Cavaliere Francesco. This artist was born at Milan in 1598, and studied under Morazzone. Without the vigour of style of his master, he excelled him in grace of composition and beauty of colour. On the invitation of Victor Amadeus, he visited the court of Savoy, received the honour of knighthood, a pension, and the hand of one of the ladies of the court. His portraits are stated to have many of the beauties of Titian. He died in 1674.—W. T.

CAIT BEY, the seventeenth sultan of the Circassian dynasty of Mamelukes in Egypt and Syria. From the rank of a slave he rose to the throne in 1467. He was involved in almost constant disputes with the Ottoman power, and at length a war ensued which lasted for six years, in the course of which a most signal victory was gained by the Mamelukes at Agadj-Tehair in Cilicia. Peace was concluded in 1491, and Cait Bey died in 1495, distinguished among the Mameluke sultans for the length and brilliancy of his reign.—J. B.

CAIUS. See Gaius.

CAIUS, a disciple of Irenæus, consecrated bishop in 210. He is remembered as an opponent of the heresy of Cerinthus, and Photius ascribes to him a work named "The Book of the Universe," which has been sometimes attributed to Josephus.

CAIUS, Cæsar, one of the sons of Marcus Vipsanius Agrippa and Julia, the daughter of Augustus, was, along with his brother Lucius, adopted by the emperor, and introduced at an early age into the service, and raised to the honours of the state. He held a command in the east at the beginning of the christian era, and received a wound there, from the effects of which he died in Lycia on his way home.—W. B.

CAIUS, John, poet laureate to Edward IV., wrote a history of the siege of Rhodes.

CAIUS, KEYE, or KAYE, John, M.D., the co-founder of Caius and Gonvil college, Cambridge, was born at Norwich in 1510. He studied at Gonvil hall, of which he became a fellow, devoting himself chiefly to theology. Having travelled into Italy, he there became a student of medicine, and won great distinction. On his return to England he became physician successively to Edward VI., Mary, and Elizabeth. He was a fellow of the college of physicians in London, holding for many years positions of eminence in that learned body. In 1557 he obtained from Queen Mary a license for the incorporation of Gonvil hall, where he had been educated, which was thenceforth called Caius and Gonvil college, and endowed with estates purchased by Caius at the dissolution of the monasteries. He became the first master, and held the office till near the end of his life. He died in 1573. The learning of Dr. Caius was very extensive. Of his numerous works may be noted—"Hippocrates de Medicamentis," first discovered in MS. by him; "De Ephemera Britannica"—an account of the sweating sickness then epidemic in England, in 1556—reprinted in 1721; and "History of the University of Cambridge," in which he asserted that this university was founded by Cantaber 394 years before Christ.—J. B.

CAIUS, St., was a native of Dalmatia, and succeeded Eutychian in the papal chair in 283. He died in 296.

CAIUS, Thomas, master of University college, Oxford, where he died in 1572. He was the opponent of Dr. John Caius of Cambridge, in a dispute as to the antiquity of the sister universities. He translated Erasmus' paraphrase on St. Mark, and Aristotle's De mirabilibus Mundi, &c.

CAIUS, Valgius, a Roman physician, lived during the first century of the christian era. He was physician to the Emperor Augustus, and he is noticed by Pliny as having written a work on the medicinal properties and uses of plants.—J. H. B.

CAJETAN, Cardinal, was born in 1469, and died in 1534. His real name was Thomas de Vio, but he took the name by which he is best known from his birthplace, Cajeta in the kingdom of Naples. He was a distinguished member of the Dominican order, holding the office of general for ten years. Having written a work "On the Power of the Pope," a succession of preferments flowed in upon him. He was first made bishop of his native Cajeta, then archbishop of Palermo, and at length in 1517 was elevated to a place in the college of cardinals. In the year following he was sent into Germany to combat Luther, and it was in obedience to his summons that the reformer appeared at Augsburg. Cajetan wrote commentaries on the philosophy of Aristotle, and the theology of Thomas Aquinas, and undertook the task of preparing a literal translation of the whole bible, which he accomplished with the exception of Solomon's Song, the Prophets, and the Apocalypse. The characteristic of this work is the extreme care with which the author seeks to be literal, even at the sacrifice of a clear rendering of the meaning. The work is named "Commentaries on the Holy Scriptures," Lyons, 1639.—J. B.

CAJETAN or CAETAN, Enrico, an Italian subject of the Spanish king, died in 1599. He was chosen cardinal in 1585, and is chiefly known for the part he played in Paris during the time of the League. He sided with the leaguers, and thus put himself in opposition to the king, as well as to Henry IV. and the Huguenots. The battle of Ivry considerably mitigated his orthodoxy, and he was only too glad of the opportunity which the death of the pope afforded him of returning to Italy.

CAJOT, Jean-Joseph, a Benedictine antiquarian and critic, born in 1726; died in 1779. His first work was "Les Antiquitès de Metz." In 1766 appeared his "Plagiats de M. J.-J. R. de Genève sur l'education," a somewhat unsuccessful attempt to show that the "Emile" of Rousseau is merely a compilation. He wrote various other works, which at the present day offer few points of much interest.

CALABRESE. See Preti.

CALADO, Manoel, a Portuguese historian, born at Villa-Viciosa about 1584; died in 1654. He became a monk, but soon quitted his monastic solitude among the mountains of Ossa for the more stirring scenes of Brazil, where he witnessed the chief events which followed the Dutch invasion. He published an account of the exploits of Fernandez Vieira.

CALAMIS, a Greek sculptor of the fifth century B.C., the contemporary of Phidias. The chief of his works are the Apollo of the Servilian gardens at Rome, of which Pliny speaks, and which is supposed to be the "Apollo Belvedere" of the Vatican, the "Apollo Alexikakos" seen by Pausanias at Athens, and a colossal Apollo for Apollonia in Illyricum.

CALAMY, Edmund, an eminent nonconformist divine of the seventeenth century, was born in London in February, 1600. He was a distinguished student of Pembroke hall, Cambridge, and having attracted the notice of the bishop of Ely, he was appointed his domestic chaplain and vicar of Swaffham Prior, Cambridgeshire. In 1626 he removed to one of the lectureships of Bury St. Edmund's, where he officiated for ten years, and was all that time ranked as a conformist. When, however, Bishop Wren's Articles were published, and the reading of the Book of Sports enforced, he, with thirty other clergymen, publicly declared his protest, and left the diocese. Becoming known as a nonconformist, he was appointed by the earl of Essex to the living of Rochford in Essex. Compelled by the state of his health to leave that district, and having avowed his adherence to the presbyterian party, he was in 1639 chosen minister of St. Mary's, Aldermanbury, London, where he was long a popular preacher, and an active partisan in the controversies of the day. He was one of the authors of the work, famous in its time, named "Smectymnus," a reply to Bishop Hall's Divine Right of Episcopacy. He was one of the divines appointed by the house of lords in 1641, to confer concerning the differences in ecclesiastical discipline, and at the Savoy conference appeared in support of some alterations in the liturgy. He was never a friend of Cromwell's government, and took an active part in bringing about the Restoration. He went to Holland as one of the deputation sent to congratulate Charles II. On the king's return, Calamy became one of his majesty's chaplains, continuing to advance the presbyterian interest, till the passing of the act of uniformity compelled him to resign his living. He died October 29, 1666. Calamy was ranked as an able theologian. He published five sermons entitled "The Godly Man's Ark, or a City of Refuge in the Day of his Distress," and took part in pre-

paring several controversial documents drawn up by his party. —His eldest son, Edmund, born in 1635; died in 1685; was, like his father, a zealous nonconformist.—On the other hand, his son Benjamin, who was in 1677 chosen minister of his father's church of St. Mary's, Aldermanbury, was an adherent of the high church party, and author of "A Discourse about a Scrupulous Conscience," which attracted considerable notice in the controversy.—Edmund, born in 1671; died in 1732; son of the elder of these two brothers, followed his father and grandfather in a firm adherence to the nonconformist principles. He engaged in a lengthened controversy with Hoadly, afterwards bishop of Winchester, in which many books were published on both sides; but the works by which this writer is best remembered, are an "Abridgement of Baxter's History of his Life and Times," and "Lives of the Ministers ejected after the Restoration," intended as a continuation of Baxter's History.—J. B.

CALANCHA, Frey Antonio de la, a Peruvian ecclesiastic, born towards the end of the sixteenth century. Of an antiquarian turn, he visited the ruins and was a zealous collector of the ancient traditions of his country. Much of the information he thus gathered has been preserved in his work, entitled "Cronica Moralizada del orden de San Augustin en el Peru." This book was first published in Barcelona in 1639. Although diffuse in style, and running too much into detail, it has the rare merit of veracity. Calancha twice visited the ruins of the stupendous temple of Pachacamac.

CALANDRA, Giovanna Battista, born in 1586, achieved a considerable fame as a mosaicist, and worked in the Vatican during the pontificate of Urban VIII. The pictures in St. Peter's being seriously injured by damp, they were replaced by copies in mosaic. The first copy made by Calandra was after the St. Michael of d'Arpino. Calandra died in 1644.

CALANDRELLI, Giuseppe, an Italian astronomer, born in 1749; died at Rome in 1827. Abandoning the study of law, he gave himself wholly to physical and natural science, and in 1774 succeeded the celebrated Jacquier in the mathematical chair at Rome. He had charge, besides, of the observatory founded by Cardinal Trelada, and was one of those whom Pius VII., incited by the example of the French, appointed to make astronomical observations. In 1824 he had to abandon the Roman college to the jesuits, and retired to that of Santo Appollinare.

CALANDRINI, John Lewis, a Swiss botanist and mathematician, was born at Geneva in 1703, and died 30th December, 1758. He prosecuted his studies at Lausanne and London. He became professor of mathematics in 1724, of philosophy in 1734, and councillor of state in 1750. He has written various mathematical and scientific papers; among others, an essay on the vegetation and generation of plants.—J. H. B.

CALANUS, an Indian gymnosophist who attached himself to Alexander the Great. At Pasargada in Persia he fell ill, and refusing all medical aid, requested to be burned, that his immortal part might be free of the pains of the body. Alexander combated the fanatical purpose in vain, and at length ordered a magnificent pile to be erected, round which the army was drawn up. When Calanus was about to ascend, he, it is related, said to Alexander, "I shall see you soon in Babylon." This was remembered when the conqueror died in that city not long after.

CALAS, John, born in 1698, a protestant citizen of Toulouse, whose shocking murder, under the forms of law, has served to perpetuate his memory. He had been forty years established in business in Toulouse, and was highly respected for his piety, integrity, and industrious habits. His eldest son, Marc Antoine, a melancholy youth, whose spirits had been depressed by a professional disappointment, hanged himself in his father's shop one night in the month of October, 1761. It was immediately rumoured that young Calas had intended to turn Romanist, and had in consequence been murdered by his family. The charge was in the highest degree improbable, and was not supported by a particle of evidence. But it was at once credited by the Roman catholic authorities and inhabitants of Toulouse, who had long been notorious for their bigotry and fanaticism, and every effort was made by the clergy and the authorities to stir up the passions of the populace against the unfortunate family. The forms of law were perverted in the most shameful manner, and in the end the parliament of Toulouse, on the 8th of March, 1762, condemned John Calas to be tortured by rack and by water, and then to be broken on the wheel. This atrocious sentence was executed the following day. Calas endured the protracted agonies of his sentence with astonishing fortitude, and to the last protested his innocence of the crime imputed to him. His wife and younger son were also tried as accomplices, along with La Vaisse, a friend who had supped with the family on the evening when the son committed suicide, and Jeanne Viguier, the maid-servant, who was a zealous Romanist. The son was sentenced to banishment, but the others were acquitted. Fortunately, the account of the judicial murder of Calas reached the ears of Voltaire, then residing at Ferney, and he spared neither time nor labour to procure a reversal of the sentence. The whole strength of the church was put forth to uphold the unjust deed, and it was powerfully aided by some of the ministers. But in the end truth and justice triumphed. The sentence of the parliament of Toulouse was annulled; a new trial was ordered, and terminated in completely establishing the innocence of the Calas family, 9th March, 1765. David de Beaudrigne, one of the "titular capitouls" of Toulouse, was deprived of his office, and committed suicide; but the other perpetrators of this atrocious murder were allowed to go unpunished. —(*Causes Célebrès*, vol. iv.; *Jean Calas et sa Famille*, &c., Par A. Coquerel Fils; Paris, 1858.)—J. T.

CALASIO, Mario de, a celebrated Hebraist, born in Abruzzo, near Aquila, in 1550. He entered the Franciscan order, and became Hebrew professor at Rome. He published a grammar and lexicon of his favourite language; but his great work, a Hebrew concordance of the Bible, the result of forty years' labour, was not published till 1621, the year after his death. An edition was published in London in 1747.—J. B.

CALATRAVA, José-Maria, a Spanish statesman, born at Merida in Estramadura in 1781; died in 1846. He was, in the outset of his career, a distinguished advocate at Badajoz, but was afterwards better known as a member of the cortes, to which he was three times elected deputy. In this capacity he showed himself an able and eloquent defender of public liberty. In 1823, and afterwards in 1837, he held for a brief period the portfolio of minister of justice. In 1843 he was raised to the dignity of senator.—G. M.

CALCAGNINI, Celio, an astronomer, archæologist, and poet, born at Ferrara in 1479; died in 1541. He served some years in the armies of the Emperor Maximilian and Pope Julius II., and after fulfilling a diplomatic mission to Rome, was appointed professor of belles-lettres in the university of Ferrara. In one of his astronomical dissertations, headed "Quomodo cœlum stet, terra moveatur," Calcagnini demonstrates with mathematical precision that the earth turns round the sun. His poetical compositions, in three books, are collected in the Deliciæ Poetarum Italorum. As an archæologist, and also as a miscellaneous prose writer, he holds a high place in Italian literature, although inferior to that assigned him as an astronomer and poet.

CALCAR or KALCKER, John van, was born at Calcar in the duchy of Cleves in 1499. From whom this artist received instruction in his own country is not known, but subsequently at Venice, he studied in the school of Titian, whose chief scholar he became. In time he was enabled so successfully to imitate the manner of his master, as even to have deceived the eminent Goltzius. His imitations of Raffaelle were almost as happy. His Venetian studies had completely ousted all traces of his original Flemish taste in art. His fame seems to be limited rather to his imitative talent. He was employed by Vasari on the portraits of the painters, &c., for his work. Rubens possessed a work by Calcar representing the Nativity, in which, it may be noted, that the light was made to emanate wholly from the child. This picture afterwards became the property of the Emperor Ferdinand. Calcar died in 1546.—W. T.

CALCEOLARI, CALZOLARIS, or CALCEOLARIUS, Francesco, an Italian naturalist, lived about the middle of the sixteenth century. He studied pharmacy at Verona under Ghini, and prosecuted natural history with enthusiasm. He became intimately acquainted with Mathiolus and Aldrovandus. In 1554 and subsequent years he examined the botany of Mount Baldo, along with Anguillara and the Bauhins. His researches were afterwards published at Venice, under the title of "Iter Baldi Montis." The genus calceolaria was named by Feuillée in honour of him.—J. H. B.

CALCHI, Tristram, an Italian historian, born at Milan in 1462; died in 1507 or 1516. On the death of his master, Giov. Merula, he was employed to continue his "History of the Viscomti."—Calchi found the work so inaccurate that he had to rewrite it.

CALDANI, Leopold Mark Antony, an Italian anatomist, born at Bologna in 1725. He was successively professor of anatomy at Bologna, and of theoretical medicine at Padua, where he succeeded Morgagni in the chair of anatomy. He published "Elements of Pathology," "Elements of Physiology," and an elementary work on anatomy. He continued till the very close of his life to prosecute his favourite study of anatomy, publishing, when seventy-six years of age, a series of anatomical plates. He died in 1813.—J. B.

CALDARA, Antonio, a musician, was born in Venice about 1671, where he died in 1763. He studied composition under his fellow-townsman, Legrenzi; and in 1689 he produced, successfully, an opera called "Argene." This was followed by several works of the same class, the popularity of which led to his engagement at Rome in 1711, to write the opera "Atenaide," for the display of the singer Amadora. He is said to have been appointed mæstro di capella to the court of Mantua in 1714; but, since he produced no work there, this is very questionable. Two years later he went to Austria, produced an opera at Saltzburg, and proceeded to Vienna, where in 1717 he brought out "Caio Mario," and no less than three other equally important dramatic works. His success and his remarkable fecundity so charmed the emperor, Charles VI., that he was engaged to teach this imperial dilettante free composition, and in 1718 was appointed vice-kapellmeister under the famous Fuchs, who was the monarch's instructor in counterpoint. In this capacity Caldara was furnished with poems by Zeno and Metastasio, who were resident in the Austrian capital, and was thus the original composer of many of their lyrical dramas, which have since been set again and again by other musicians. He wrote with the greatest rapidity, producing three, four, and even five operas in one year, until, in 1736, the failure of "Temistocle," his sixty-eighth work, so greatly depressed him, that he never again wrote for the stage. He resigned his appointment, and in 1738 returned to his native city, where he spent the remainder of his long life in repose. Besides his numerous operas and oratorios, he wrote some music for the church and some instrumental pieces.

The English historians appear greatly to exaggerate the merit of his works; fluency was his chief characteristic as a composer, with the natural grace that always accompanies it, but he had very little profundity. His style assumed greater earnestness from the time of his settlement in Vienna, and this is shown still more in his ecclesiastical than in his theatrical music.—G. A. M.

CALDARO. See Caravaggio, Polidoro da.

CALDARONE or CALDERONE, John James, an Italian physician and chemist, was born at Palermo on the 1st Jan., 1651, and died in 1731. He prosecuted natural history, and particularly botany. He became first physician in Sicily, and was charged with the inspection of drugs. He has written letters on botany, which were published in 1673.—J. H. B.

CALDAS, Francisco José de, a South American naturalist, born at Popayan in New Grenada about 1773, interesting as an example of a self-made savant. Without help from teachers, and with little from books, he attained to a respectable acquaintance with botany, physical geography, mechanics, and astronomy. To the explorer of New Grenada, Mutis, he rendered valuable assistance, and, among other independent services to science, determined the height of Chimborazo and other peaks. In 1805 or 1806 he was appointed director of the observatory of Santa Fé de Bogota. Having eagerly embraced the cause of independence he fell into the hands of Morillo, by whom he was put to death in 1806. Humboldt has recognized the merit of his scientific labours, the principal part of which is embodied in his "Semenario de la Nueva Granada," edited and published, with additions, at Paris in 1849.—J. S., G.

CALDENBACH, Christopher, a German naturalist and poet, was born at Schwibus in Silesia on 11th August, 1613, and died on 16th July, 1698. He prosecuted his studies at Frankfort-on-the-Oder and at Konigsberg. He has written several literary works and commentaries on the laurel, the olive, the palm, and the vine.—J. H. B.

CALDER, Robert, a zealous adherent of episcopacy in Scotland after the Revolution, was born at Elgin, Morayshire, in 1658. He had been appointed to the curacy of Newthorn, Berwickshire, before the Revolution, but lost his living in 1689, because he refused to read the proclamation of the new sovereign, and continued to pray for King James. We gather from one of his works that in 1693 he was imprisoned at Edinburgh. After officiating for some time in Aberdeen and Elgin, from both of which he was expelled, he returned to Edinburgh, where he preached in a small chapel in High Street. He published a number of works, chiefly bearing on the controversy in which he took so prominent a part; of these we mention his "Priesthood of the Old and New Testament by Succession," and his "Scottish Presbyterian Eloquence."—J. B.

CALDER, Sir Robert, Bart., a British admiral, fourth son of Sir James Calder of Muirton in Morayshire, was born in 1745. He entered the navy at the age of fourteen, and attained the rank of post-captain in 1780. In 1796 he was selected by Sir John Jervis to officiate as captain of the fleet, and in that capacity contributed to gain the glorious victory of Cape St. Vincent, 14th February, 1797, and was the bearer of the admiral's despatches home. In the following year he was created a baronet, and in 1799 attained the rank of rear-admiral. In 1801 he was despatched with a squadron in pursuit of a French force under Admiral Gantheaume which had contrived to escape from Brest, but did not succeed in coming up with them though he followed them to the West Indies. In 1805 he commanded for some time the squadron which blockaded the French ships in the port of Ferrol. He was next ordered to cruise off Cape Finisterre, for the purpose of intercepting the combined French and Spanish fleet under Villeneuve on its return from the West Indies. At noon on the 22nd of July this force, consisting of twenty ships of the line, a 50-gun ship, and seven frigates, was observed on the lee bow by the British fleet, which was composed of only fifteen ships of the line and two frigates. An engagement took place which lasted till nine o'clock p.m., and terminated in the capture of two of the enemy's ships. Admiral Calder was severely censured both for the alleged unskilful mode in which the attack was made, and for declining to renew the action next day, and permitting the enemy to retire unmolested. On his return to England he was tried by a court-martial, and found guilty of not having done his utmost to take and destroy the enemy's ships, owing to an error of judgment, and was adjudged to be severely reprimanded. After a time an impression began to prevail that Sir Robert had been harshly treated. In 1810 he was appointed port-admiral at Plymouth, an office which he held for three years, and died in 1818, aged seventy-four.—J. T.

CALDERARI, Ottone, an Italian architect, born of a noble family at Vicenza in 1730; died in 1803. A moonlight view of the basilica of his native city, first gave him an enthusiasm for architecture. He adorned Vicenza and its neighbourhood with many noble buildings, and became known for various works in other Italian cities. He was elected by the French Institute as "foremost among the Italian architects of the day."

CALDERINI, Dornizio, born at Torri in Verona in 1446. When only twenty-four years of age he was appointed by Pope Paul II. professor of classical literature in the university of Rome, which chair he also filled under the pontificate of Sixtus IV. This pontiff raised him to the dignity of apostolic secretary, and employed him along with Cardinal della Rovere to treat with the citizens of Avignon on the occasion of a rebellion being declared against the papacy in that city. He left commentaries on Juvenal, Martial, Propertius, Virgil, Statius, and valuable manuscripts on Ovid's Metamorphoses, on Persius, &c. Giglio Gregorio Giraldi notes many poetical compositions of this author. Lucio Fostoro, one of the greatest Hellenists of that age, in a letter to Alexander Cortese, bishop of Segni, asserts, perhaps with some exaggeration, that the only three really elegant writers of that epoch were Lorenzo Valla, Calderini, and Poliziano. He died of the plague in 1478.—A. C. M.

CALDERON DE LA BARCA, Don Pedro, the greatest of the Spanish dramatists, and one of the great national poets of Europe, was born at Madrid on the 17th of January, 1600. His father held the important office of secretary to the treasury board under Philip II. and Philip III. His mother was the descendant of a noble family long settled in Spain, which had originally come from the Low Countries; and in a work of authority connected with the literary history of Madrid, Los Hijos de Madrid, tom. iv. p. 218, they are both praised for the care they bestowed upon the religious and literary education of their four children. Of these, Don Pedro, the poet, was the youngest. Up to his ninth year, the elementary education which he could receive seems to have been given to him at

home, after which period he was transferred to the jesuits' college or seminary at Madrid. His poetical talents, the precocity of which was as remarkable as their undiminished vigour and duration, seem not to have been discouraged by his ecclesiastical instructions. A play, entitled El Mejor Amigo el Muerte, has come down to us, which, from internal evidence, must have been written before the end of the year 1610. To this play Calderon contributed the entire third act, although at that time he had not quite completed his eleventh year. Three years after this period he composed, without assistance, an entire play on the subject of Elias, called "The Chariot of Heaven." This, though seemingly in existence when Vera Tassis wrote, that is, in 1682, the year after Calderon's death, remains still unknown. On proceeding to the university of Salamanca, whither he was sent in his fourteenth year, he seems to have divided his time between cultivating his poetical talents and in applying himself to those scholastic and theological studies, the results of which are so apparent in many of his most celebrated dramas. Before leaving Salamanca, where he continued till his nineteenth year, he wrote among other plays, the names of which are only conjectured, the most famous and perhaps the most powerful of all his dramas, namely, "The Devotion of the Cross"—a work which may be put in comparison with any that has ever been produced at the same age by any other poet. This, which is probably the production of Calderon that is best known out of Spain, owing to the analysis given of it by Sismondi, which is, however, more than usually inaccurate and unfair, was originally called "La Cruz de la Sepultura," and was published at Huesca in 1634 with other Comedies, where it is erroneously attributed to Lope de Vega (*Hartzenbusch's edition of Calderon*, Madrid, 1850; *Notas e Illustraciones*, tom. iv. p. 701). It contains some scenes or portions of scenes which do not appear in the edition of Vera Tassis, as if they were rejected by the maturer judgment of Calderon himself. Having left Salamanca in 1619, we find him at Madrid in the following year entering into friendly rivalry with older and better known poets in doing honour to the patron saint of that city, San Isidro, and receiving for his contribution on the occasion the praise of Lope de Vega. In 1622, two years later, he entered the lists with the great Lope himself, not indeed in the drama, in which he was destined to be his successor and superior, but in those poetical offerings at the shrine of the same newly-canonized saint, in which he gained the third prize, Lope having won the first, and Zarate the second. Notwithstanding Calderon's predilection for these poetical pursuits, in which he was destined to achieve such pre-eminent success, he was not indifferent to those other instincts which, as a hidalgo and a Spaniard, seemed to him at least equally natural; as we find that, in common with almost every great name in Spanish literature, his first active services were devoted to arms. In 1625 we read of him serving with the army in the Milanese, and in the course of the same year in Flanders. His play, "The Siege of Breda," which commemorates the surrender of that town to the Spaniards under Spinola on the 8th of June, 1625—in some portion of the ten months' siege that preceded it Calderon being supposed to have borne a part—was produced, it is thought from the temporary interest of the subject, towards the end of the same year. How long Calderon continued connected with the army is uncertain; but his dramas, though not produced during that period with the amazing fertility that characterized his genius a few years later, appeared in unbroken succession. From internal evidence his three well-known dramas, "The Garden of Falerina;" "'Tis hard to guard a House with two Doors;" and "The Fairy Lady," are supposed to have been written in 1629. On the same evidence his "Worse and Worse," and his "Better and Better," are given respectively to 1630 and 1631. In the former of these years Lope de Vega (*Laurel of Apollo*, Silva vii.) recognizes the sweetness and poetical elevation of his style—a recognition which was rendered still more emphatic two years later by Montalvan, who speaks not only of the works which Calderon had already produced, but of those which he was then engaged upon. The death of Lope in 1635 removed all impediment to Calderon's supremacy over the Spanish stage, a realm which he ruled with undivided sway and surpassing success until almost the day of his death, which took place on Whitsunday, 1681.

Between the date of his recognition as the legitimate successor of the great Lope and his death—a period almost of sixty years—but few events of his life are recorded. It seems to have flowed on in one unruffled tide of outward prosperity and inward peace, occupied in the splendid creations of his fancy, and the more sacred duties of his priesthood—a state which he had embraced in 1651, and for which the purity of his life and writings, and the enthusiasm of his belief, had, as far as we are able to judge, so appropriately fitted him. With the exception of his residence at Salamanca, the period of his early service in Italy and Belgium, and his presence in Catalonia during the rebellion of 1640—whither he went, almost contrary to the wishes of the king, as a member of the military order of Santiago, of which he had been elected a knight in 1637—his life hitherto had been spent almost exclusively in Madrid, he having become not only an ornament, but almost a necessity at the splendid court of Philip IV. Two years after his entering the priesthood, however, some ecclesiastical appointment seemed due to his attainments and position, and he was accordingly nominated chaplain to the chapel of the New Kings at Toledo. The duties of this office calling him away from the capital, the king soon found that he could not dispense with the presence of his favourite. He in consequence appointed him one of his own chaplains of honour, thus securing his residence at Madrid. He received other important ecclesiastical promotions, in all of which, according to the testimony of one of his contemporaries, "he united by humility and prudence, the duties of an obedient child and a loving father." From his connection with the court and with the church, he was stimulated at the same time to exertions of very opposite kinds; but both of them remarkable, and each pre-eminently worthy of his genius. For the one he produced those marvellous and gorgeous spectacles (Fiestas), performed in the gardens, or on the lake adjoining the palace of the Buen Retiro, which combined a splendour of diction, fancy, and invention, with an ingenuity and prodigal outlay of expenditure as to machinery and decorations, never previously united, or ever likely to be united again. For the church he composed those still more wonderful and more original autos; pieces, many of them nearly as long as his full length plays, which have no parallel in the literature of any country but Spain, and none to equal them even in that for ideal beauty and sublime elevation. Besides upwards of one hundred secular dramas—many of these, however, being on religious subjects, such as "The Devotion of the Cross," which, by Bouterwek and others, has been mistaken for an auto—he has left over seventy of these surprising performances, which are not included in the ordinary editions of Calderon, and from the difficulty of translating which, even German enthusiasm and industry have almost entirely shrunk. They form six quarto volumes, Madrid, 1759. In a sketch like the present, it would be impossible to give an adequate idea either of the great variety and richness of his plays, or of the subtle and profound undermeanings of his autos. In the former—

> "All thoughts, all passions, all delights,
> Whatever stirs this mortal frame,"

are chronicled and put before us in living action, by one who seems to have penetrated the mysteries of existence rather by the intuitions of genius than through the duller medium of experience. Dealing often with the warmest passions, and the most seductive crimes, he is pure without being cold, and terrible without that unconscious complicity in sin which we are forced to suspect in the delineations of similar horrors by other poets. He seems to have been in fact what Goethe was but in theory—above all the passions and weaknesses he describes; but still with a sympathy for all enjoyment that was innocent and natural in human life, such as we may suppose a guardian angel to feel for the being immediately under its protection. Those who seek for subtle delineations of character—those to whom the power of producing original individual creations is the test and result of dramatic power, will be disappointed if they expect to find such in Calderon. But, on the other hand, all who delight in the ingenious complications of a well-compacted plot—all who relish the sweet and playful converse of women, who are worthy of companionship even with "Shakspeare's women"—all to whom the fresh and original reproduction of the famous myths of Grecian imagination, or the pastoral and tragic episodes of the Old Testament, are capable of affording instruction or amusement—all those, in fine, who wish to hear a never-ending hymn of rapture and of praise upon the beauty of external nature, sung in the noblest

and most harmonious of living languages—will find a never-failing source of wonder and delight in the ever brilliant pages of this great poet—a poet who seems to have been as much loved for the amiability of his character, as he was admired for the splendour of his genius.

To those who are not acquainted with the works of this great writer, the following list of editions and translations, as well in German as in English, may be of use:—

In Spanish.—"Las Comedias de Calderon," per Keil, Leipsique, 1827–30, 4 vols. imp. oct. "Comedias de Calderon," edited by Hartzenbusch, 4 vols. imp. oct., Madrid, 1848–50.

In German.—There are numerous German translations of the plays, and all generally very good. Those by Schlegel, Gries, Malsburg, Schumacher, Schmidt, Martin, and others, are excellent. Of the autos, but one has been published, that by Eichendorff; it gives ten of them, and is admirably executed.

In English.—Until very recently, Calderon served only as material for articles few and far between in the magazines and reviews. The first, and still the only complete translation of any of his plays that has appeared in English, is, Dramas from the Spanish of Calderon, by Denis Florence M'Carthy, 2 vols., London, 1853, giving unabridged translations of the following plays —"The Purgatory of St. Patrick;" "The Constant Prince;" "The Physician of his own Honour;" "The Scarf and the Flower;" "The Secret in Words;" "Love after Death." Two additional dramas—"The Devotion of the Cross," and "Love the Greatest Enchantment;" and one auto, "The Sorceries of Sin" —all strictly in the metre of the original—are announced for publication by the same translator. Six Dramas of Calderon—freely translated by Edward Fitzgerald, London, 1853—is very much admired for its idiomatic English. In 1856 a very charming little volume on Calderon was published by Richard Chenevix Trench, dean of Westminster. It contains translations of the principal scenes of "Life's a Dream," and the greater portion of one of the autos—"The Great Theatre of the World." The translations are remarkable for being the first attempt in English, as far as Calderon is concerned, to reproduce the peculiar assonant versification of the original.—D. F. M'C.

* CALDERON, Serafin E. de, a Spanish poet and novelist, born at Malaga in 1801. He studied law in the university of Grenada, and in 1822 was appointed to the chair of rhetoric and belles-lettres. He published about this time some verses which evince a mastery of language seldom equalled. Being unsuccessful at the bar, he returned to Malaga, where he published in 1830 some poems entitled "El Solitario" (The Recluse). Soon after appeared some letters on Andalusian customs—"Escenas Andaluzas por el Solitario," Madrid—which have been much celebrated for their truth and piquancy. In 1833, by desire of the government, he wrote a series of memoirs on the principles of government. In 1834 he was appointed auditor-general of the army in the north, and in 1836, civil governor of Logrono. In the latter year he returned to Madrid, and published a novel entitled "Cristianos y Moriscos" (The Moors and the Christians), and began the labour of collecting the old cancioneros and romanceros. In 1837 he obtained the important post of civil governor of Seville, and in that city he commenced the accumulation of one of the noblest libraries and museums in Spain. The political events of 1838 compelled him to retire into private life. His attention has of late years been given to the study of Moorish literature.—F. M. W.

CALDERWOOD, David, an eminent divine and historian of the church of Scotland, was born about 1575, and was settled about 1604 as minister of Crailing in the county of Roxburgh. He early showed himself a zealous defender of presbytery against the innovations of episcopacy. In 1617 James VI. came to Scotland and summoned a parliament, into which a bill was introduced to empower the king to arrange matters affecting the external polity of the church. A meeting of the clergy was being held simultaneously with the meeting of parliament, and Calderwood, with some other ministers, drew up a strong protest against the obnoxious measure, which had the effect of making the king lay it aside, even after it had received the assent of parliament, but which, nevertheless, involved the protesters in trouble. Calderwood was summoned to appear before the high commission court at St. Andrews, where the king attended. Adhering to the terms of the protest, and refusing to promise more than passive obedience to the measure, he was imprisoned, and only released on condition that he should leave the kingdom. He went to Holland, where he remained from 1619 till James' death in 1625. During his exile he prepared and published a treatise entitled "Altare Damascenum," in which he examines the principles of episcopacy, and denounces the attempt to obtrude it on the Scottish church. This book attracted great attention, and was the cause of much uneasiness to his royal opponent, who, it is said, instigated a certain Patrick Scott to publish a document purporting to be a recantation, from the pen of Mr. Calderwood, of all the opinions for which he had contended. This impudent forgery following a report of the death of Calderwood, had some success, which his reappearance in Scotland instantly checked. For several years after his return Mr. Calderwood lived in retirement at Edinburgh, and was occupied in collecting materials for his most important work—the history of the Scottish church, from the death of James V. to the death of James VI. This work has been published by the Wodrow Society from the original manuscript (six large folio volumes) in the library of Glasgow university. It has been of great service to Wodrow, M'Crie, and other writers on that period of Scottish ecclesiastical history. On the breaking out of the troubles in 1638, Mr. Calderwood again took part in various public measures. He was present at the Glasgow assembly, and though not a member of court, was of great service in promoting its designs. He afterwards became minister of Pencaitland in East Lothian, and in 1643 was one of the committee for drawing up the directory for public worship. He died at Jedburgh in 1651, when Cromwell's army occupied the Lothians.—J. B.

CALDWELL, Charles, an American physician, and a voluminous writer upon medical science and miscellaneous topics, was born in Orange county, North Carolina, in 1772. The means of education in that region were then very small, and in great part he educated himself. He afterwards studied medicine at Philadelphia. In 1795 he began his career as an author, by translating from the Latin, Blumenbach's Elements of Physiology. Ardent and impulsive in temperament, fond of novelties in science and practice, and wielding a facile pen, his publications soon became very numerous; and being chiefly of a controversial nature, engaged him in frequent disputes that obstructed his usefulness, but never slackened his industry or abated his self-esteem. In 1819 he removed to Kentucky, and became professor of the institutes of medicine in the medical department of the Transylvania university at Lexington. After eighteen years' zealous and useful labour in this university, circumstances led him to withdraw from it and attempt to found another medical school at Louisville. Twelve years more of his very active life were spent upon this project, and then, in 1849, he retired and devoted himself to writing his autobiography, which was published two years after his death. He died at Louisville in 1853. A catalogue of his publications embraces more than two hundred articles; many of them relate to physical education, the unity of the human race, the theory of animal heat, malaria, and especially phrenology, to which doctrine, in the latter part of his life, he was a decided and zealous convert.—F. B.

CALDWELL, Joseph, D.D., first president of the university of North Carolina, born at Leamington, New Jersey, in 1773, graduated at Princeton college, with high honours, in 1791, and subsequently became a tutor in that institution. In 1796 he was appointed professor of mathematics, and acting head of the university of North Carolina, which had been established only six years before. With this institution he was connected for the remainder of his life—the arrangement of its internal concerns and its course of instruction, and the enlargement of its means of usefulness, being due in great part to his exertions. He was elected its president in 1804, and held that office, with a brief interval, till his death in 1835. In 1824 he visited Europe, in order to procure a philosophical apparatus, and select books for the library. Though he wrote much in the journals of the day to promote the cause of popular education and internal improvement in North Carolina, his only separate publication was a treatise on geometry, which he prepared for use in the university.—F. B.

CALEB, an Israelite of the tribe of Judah, who along with Joshua protested against the evil reports which the other spies, whom Moses sent into Canaan, brought of the land. He was, therefore, preserved through the years of wandering in the wilderness, and had an inheritance given him at Kirjath-arba.

CALED. See Khaled.

CALEF, Robert, a merchant of Boston in New England, honourably distinguished for the brave and active share which he took in opposing the witchcraft delusion of 1692. When Cotton Mather published his Wonders of the Invisible World, Calef replied to him in a book entitled "More Wonders of the Invisible World." It gave great offence, but Hutchinson says it contains a fair narrative of the facts. The book was printed in London, and Dr. Increase Mather, then president of Harvard college, caused a copy of it to be burnt in the college yard. Calef states that, during the delusion, about 200 persons were accused, 150 imprisoned, 28 condemned, 19 hanged, and one pressed to death because he refused to plead. Public opinion was not long in coming round to his side, and honouring him for opinions, the publication of which at the time was perilous. He died in Roxbury in 1719.—F. B.

CALENDARIO, Filippo, the Venetian architect of the fifteenth century who constructed the porticoes, supported by marble columns which surround the area of the square of St. Mark, and on which stands a range of buildings ornamented by bas-reliefs and paintings. He was liberally recompensed, and received the daughter of the doge, Martin Faletri, in marriage.

CALENTIUS or CALENZIO, Elysius, an Italian writer, died in 1503. He left a number of elegies, epistles, epigrams, satires, and fables, which were published at his death, under the title of "Opuscula." This collection found a place in the Index Expur., notwithstanding it was printed at Rome.

CALENUS, Q. Fufius, served under Cæsar in the civil war. After the battle of Pharsalia had vanquished the adherents of Pompey, Calenus led an army which took Megara and some other Grecian cities. In reward for his services he was made consul, B.C. 47. After the dictator's death he joined Antony, whose legions in the north of Italy he commanded. Calenus died at the close of the Perusinian war.—J. B.

CALEPINO, Ambrogio, an Italian philologist, born at Calepio in Bergamo in 1435. His Latin dictionary, published in 1502, is of note as one of the earliest works of the kind, and so great was its fame, that books of a like nature were long called *calepines*. Passorat published it in 1609, under the title "Dictionarium Octolingue," giving the corresponding words in seven other languages. Of this work a new edition appeared at Padua in 1731, by Facciolati, assisted by Forcellini, and was the foundation of Forcellini's Totius Latinitatis Lexicon, 4 vols. folio, which superseded all former Latin dictionaries. Calepino died in 1511, having been for some years blind.—J. B.

CALETTI, Giuseppe, called Cremonese, was born at Ferrara about 1600. He was a successful imitator of Titian, especially in his lesser efforts of bacchanalian character. But the mind of the imitator could not keep pace with his hands. Lanzi, laughing, states that he placed wild boors on the sea, and dolphins on the land. That he was capable of better things, appears by his "St. Mark," and "Four Doctors of the Church," at Ferrara. He died in 1660.—W. T.

CALFHILL, CAWFIELD, or CALFED, James, a Latin poet and learned divine, born in Shropshire in 1530. In 1562 he was proctor for the clergy of London, and chapter of Oxford in the convocation which drew up the Thirty-nine articles. He received various preferments in the church, and was about to be consecrated bishop of Worcester when he died in 1570. He wrote "Querela Oxoniensis Academiæ," &c., a Latin poem on the death of two sons of the duke of Suffolk; "Answer to John Marshall's Treatise of the Cross," and "Poemata Varia."—J. B.

CALHOUN, John Caldwell, one of the most eminent American statesmen of the present century, was born in Abbeville district, South Carolina, March 18, 1782. His father, Patrick Calhoun, a native of Ireland, was one of the first residents in this district while it was a frontier settlement; took an active and patriotic part in Indian border warfare and in the revolutionary contest, and served during nearly the whole later part of his life in the state legislature. The son, after receiving his preparatory education under the care of his brother-in-law, Dr Waddell of Georgia, was entered at Yale college in 1802, and graduated there with distinction in 1804. He pursued his professional studies at the law school in Litchfield, Connecticut, and was admitted to the bar of South Carolina in 1807. But he appears soon to have abandoned the practice of law for politics; and after serving for two sessions in the legislature of his native state, he was elected a representative to congress in 1811. From that time until his death, a period of nearly forty years, he was seldom absent from Washington, being nearly the whole time in the public service, either in congress or in the cabinet. Few American statesmen have had so much experience in public affairs, or have preserved so high a reputation for ability and uprightness. Though an active party leader, and often engaged in the most exciting contests, not the slightest imputation was ever thrown upon his private character, or the sincerity and manliness of his public conduct. When he first entered congress, the difficulties with England were fast approaching actual hostilities, and Mr. Calhoun immediately took part with that section—the young democracy as they were termed—of the dominant party, whose object it was to drive the still reluctant administration into a declaration of war. They succeeded, and as a member of the committee on foreign relations, Mr. Calhoun reported a bill for declaring war, which was passed in June, 1812. He afterwards strenuously supported all the necessary measures for carrying on hostilities with vigour, especially that for chartering a national bank, to aid in providing the requisite funds, though the bill for this purpose could not be carried till 1816. At the same period he also supported bills for effecting internal improvements, and for encouraging domestic manufactures, by imposing protective duties—measures which his later policy strongly condemned. When Mr. Monroe formed his administration in 1817, Mr. Calhoun became secretary of war, a post which he filled with great ability for seven years, reducing the affairs of the department from a state of great confusion to simplicity and order. In 1825 he was chosen vice-president of the United States under John Q. Adams, and again in 1829 under General Jackson. With the latter, however, he did not long continue on amicable political relations, but entered into fierce opposition, when the president and a majority of congress determined to enforce submission to the law of 1828 imposing a heavy protective tariff. It was at this period that Mr. Calhoun broached his famous *nullification* doctrine, which is substantially that the union of the United States is not a union of the people, but a league or compact between sovereign states, any one of which has a right to judge when the compact is broken, and to pronounce any law to be null and void which violates its conditions. From this time forward, that is, for the last seventeen years of his public service, Mr. Calhoun hardly aspired to be considered as a *national* statesman, acting for the whole country. He was content, he was even proud to be viewed only as a *southern* statesman. Hence his advocacy of the extreme doctrine of state rights; his censure of the Missouri compromise, passed thirteen years before, when he was himself in the cabinet; his support of all measures tending to the extension of slave-holding territory; and, finally, his proposal to amend the constitution by abolishing the single office of the presidency, and creating two presidents, one for the North and the other for the South, to be in office at the same time. The place in which he advocated these doctrines was his own favourite arena, the floor of the United States senate, where he continued for the rest of his life, except for a short time at the close of Mr. Tyler's administration, when he accepted the office of secretary of state, in order to complete a favourite measure—the annexation of Texas. At this period of his life his policy respecting European affairs was pacific; and it should be remembered to his honour, that he probably prevented a war with England on the Oregon question. His death took place at Washington in 1850. The eloquence of Mr. Calhoun, as was well said by Mr. Webster, "was part of his intellectual character. It grew out of the qualities of his mind. It was plain, strong, terse, condensed, concise, sometimes impassioned, still always severe." The same great orator and statesman, the most frequent and formidable of Mr. Calhoun's opponents, paid the following noble tribute to the dignity and purity of his public character. "He had the basis, the indispensable basis of all high character; and that was unspotted integrity, unimpeached honour and character. If he had aspirations they were high, and honourable, and noble. There was nothing grovelling, or low, or meanly selfish, that came near the head or the heart of Mr. Calhoun. However he may have differed from others of us in his political opinions or his political principles, those principles and those opinions will now descend to posterity under the sanction of a great name. He has lived long enough, he has done enough, and he has done it so well, so successfully, so honourably, as to connect himself for all

time with the records of his country." Since his death the works of Mr. Calhoun have been published in six octavo volumes, the first being a posthumous publication of "A Disquisition upon Government," and "A Discourse on the Constitution and Government of the United States;" and the others being a republication of his speeches in congress, official reports, and other documents of which he was the author.—F. B.

CALIDASA, a celebrated Hindoo poet, who is supposed by some to have flourished about the middle of the century preceding the commencement of our era, by others about the close of the second century. He is the author of a great number of poems of unequal merit, but not a few of them are of a very high order. One of his dramas, entitled "Sacuntalâ, or the Fatal Ring," was translated by Sir William Jones (Calcutta, 1789, London, 1792), and was received with great admiration. It has since been repeatedly retranslated into French and German, and several attempts have been made on the continent to adapt it to the stage. A correct edition of the text of this celebrated drama, which had been greatly interpolated and corrupted, was published by Herman Brockhaus of Leipzig, and a free yet accurate English translation in prose and verse has since been published by Professor M. Williams. Câlidâsa is also the author of "Vicramôrvasî," a dramatic poem in five acts; of a comedy called "Agnimitra and Mâlavirca;" the "Mêgha Dûta, or Cloud Messenger," a lyrical poem of one hundred and sixteen stanzas; an unfinished epic poem called "Cumâra Sambhava;" a narrative poem entitled "Raghu Vansa," &c. A number of these pieces have been translated by H. H. Wilson in his Hindoo Theatre.—J. T.

CALIGNON, Soffrey de, a French poet, born in 1550; died at Paris in 1606. He was chancellor of Navarre under Henry IV., and was engaged, along with de Thou, in framing the edict of Nantes. He wrote a poetical satire—"Le Mepris des Dames."

CALIGNY, Jean-Antenor Hue de, an eminent French engineer, one of four brothers to whom was intrusted the direction of a great number of the most important military works in France and the Low Countries: born in 1657; died in 1731.

CALIGULA, Caius Cæsar, emperor of Rome from 37 to 41. He was the son of Germanicus, and obtained the surname of Caligula from his habit of wearing the *caliga* or military shoe. He succeeded his grandfather, Tiberius, under the most favourable circumstances for attaining popularity. The earlier measures of Caligula seem to have justified the expectations formed of him by the populace. He dismissed from the court the profligate favourites of Tiberius, remitted many of the taxes imposed in the previous reign, and set at liberty many prisoners. For the first eight months of his reign he continued, by measures such as these, to retain the affections of his subjects, who manifested in every possible way their satisfaction with his rule; but about that time he was seized with a severe and dangerous illness, which is supposed by many to have deranged his mental faculties. His character underwent a sudden and total change. He became cruel and tyrannical, and gave himself up to every species of debauchery and extravagance. He assumed divine honours, erected a temple for his own worship, and caused sacrifices to be offered to himself every day. His impiety was fully equalled by his prodigality. Even the immense taxes imposed upon the provinces proved inadequate to satisfy the demands of his lavish expenditure, and the wealthier class of citizens then became the victims of his rapacity. His favourite horse was kept in a stable of marble, and treated with every mark of respect; and it is said that death alone prevented the infatuated emperor from conferring the consulship upon it. The extravagance and profusion of his domestic arrangements have scarcely a parallel in history. His cruelties were so great as almost to transcend belief. To torture, and even to put to death innocent people, was with him a favourite amusement; and he is said to have maintained a large number of wild beasts, which were daily fed with human victims. In a moment of irritation he once expressed a wish that the Roman people had but one head, that he might strike it off at a blow. The slightest suspicion against any one he converted arbitrarily into a capital charge. The old and infirm were frequently destroyed by his orders, for no other reason than that they were useless to the state. In this way he continued to give himself up to the practice of every species of oppression and brutality, till, in the third year of his reign, he was seized with an ungovernable desire for military glory. Levies were made throughout the empire, and an expedition was fitted out which he commanded in person, and with which he proposed to reduce to subjection all Germany and Britain. He contented himself, however, with marching his troops into France, on the coast of which he drew up the army in order of battle, and ordered each soldier to fill his helmet with sea-shells, which were carried to Rome, and paraded with much solemnity as the spoils of the ocean. A successful conspiracy at length put an end to the tyranny of Caligula. After a reign of about four years, he was assassinated during the celebration of the Palatine games by a band of conspirators, headed by Cassius Chærea, a tribune of the prætorian guards.—W. M.

CALIMANI, Simeone, rabbi at Venice during a considerable portion of the eighteenth century. He has left a grammar of the Hebrew language, with a dissertation on Hebrew poetry. The Hebrew-Italian lexicon which he intended to publish, was not completed when he died.—T. T.

CALIXTUS. See Alexander III., Pope.

CALIXTUS I. (more properly CALLISTUS), a Roman by birth, succeeded Zephyrinus in the papacy, according to Fleury, in the year 217, and, after having sat five years, was put to death under Alexander Severus in 222. The chronology, however, is very uncertain. This pope is said by Platina to have instituted the fasts at the four seasons, called Quarter-tenses or Ember-days. Little authentic was known of him until the late discovery of one of the lost works of Hippolytus, bishop of Portus, in which statements are made respecting Callistus of the most unfavourable nature. A famous christian cemetery was named after him.—T. A.

CALIXTUS II. (Guido, archbishop of Vienne) was elected at Cluny in France in 1119, after the sudden death of Gelasius II.; but he would not assume the papal insignia until he had received tidings of the willing confirmation of his appointment by the rest of the cardinals at Rome. He was connected by birth with no less than three royal families. The struggle regarding the right of investiture, that is, the right of appointing to vacant sees and benefices, was now at its height. Paschal II. had in 1118 weakly conceded to the emperor, Henry V., the right of investiture "by ring and crosier," the well-known emblems of the *spiritual* jurisdiction of bishops. This concession was condemned by the nearly unanimous voice of the clergy all over Europe; and in a great council held at Rheims towards the close of 1119, in which the pope presided, Calixtus endeavoured to arrange the matter with the emperor. But the faithless conduct of Henry, who, while professing his willingness to abandon the right, was found to be manœuvring to get the pope into his hands, caused the negotiations to be broken off. After visiting Normandy, where he met the English king, Henry I., at Gisors, Calixtus proceeded to Italy. Soon after his arrival in Rome, the antipope, Burdinus, who had been set up by the emperor, was brought into the city a captive, and delivered up to him. Calixtus pardoned him, and confined him for the remainder of his life to the monastery of Cava. In 1122 the affair of investitures was arranged. The emperor concluded a concordat with the papal legates at Worms, by which he surrendered the right of investiture by ring and crosier, retaining only that of investing "by the sceptre," when he put bishops in possession of their *temporalities*. By the same treaty peace was established in Germany. The concordat was ratified by the great council of the Lateran (commonly called the ninth general council), convened by the pope at Rome in the following year. Calixtus died in 1124. Gibbon says of him, that "after giving peace to Europe, Calixtus II. alone had resolution and power to prohibit the use of private arms in the metropolis."—T. A.

CALIXTUS III. (Alphonsus Borgia, a Spaniard) succeeded Nicholas V. in 1455. He bent all his energies to the task of recovering Constantinople, if possible, from the hands of the Turks, and renewed the proclamation made in 1453 for a general crusade, sending his legates into every country of Europe to preach the holy war. For this purpose he alienated many valuable jewels, and even manors, belonging to the Roman church. His otherwise unblemished character was tarnished by the grossness of his nepotism. Calixtus died in 1458.—T. A.

CALIXTUS, George, one of the most learned, liberal, and enlightened of the German theologians of the seventeenth century, was born on the 14th December, 1586, in a village of Schleswig of the name of Medelbye. His father, who was pastor of the village, had been one of the pupils of Melancthon in his last years, and had imbibed his moderate and conciliatory

spirit. He sought to train his son in the same views. He was himself accordingly his first teacher; afterwards he sent him to school at Flensburg, and then to the university at Helmstädt, the great seat of the more liberal and cultivated theology which Melancthon had represented. Here, from 1603 to 1609, young Calixtus spent his time in the study, first of philosophy and philology, and then chiefly, during the last two years, of theology. The Aristotelian philosophy especially engaged his attention, and he became a warm admirer of it. His theological studies took their direction more from an independent examination of patristic writings than from any special influence surrounding him; and the naturally free and comprehensive bias of his mind grew and flourished from communion with the early christian writers. After the completion of his university course, he travelled for four years throughout Belgium, France, and England, chiefly employed in examining into the state of religion in these countries; and there can be little doubt that these years of travel, and the cosmopolitan tastes and sympathies which they awakened, or perhaps only strengthened, served strongly to form him for his future mediatory career. The theology and practical working of the Roman catholic church excited his particular regard at this early period, and he remained a winter in Cologne with the view of studying them. His talents and activity gradually attracted attention, and his fame as a rising theologian reached its height in a victorious encounter with the jesuit Turrianus, in the year 1614. He was offered a professorship of theology in his own university, and here in the same year he settled, and for nearly half a century devoted his energies to the cultivation of a moderate and liberal theology, and the spread of a more catholic and tolerant spirit in the Lutheran church. He died in 1656.

It is of little consequence to record the several struggles in which his efforts at christian union and his various writings engaged Calixtus. His projects fell upon evil days, and met with even a harder fate than is usual in such cases. Reviled by the Lutherans, he failed to win the papists. He and his friends were called by the old Lutherans crypto-papists, and *syncretism* passed into a byword for every species of heresy. With the Calvinists he seems to have got on better perhaps than with any other of the contending religious parties, and his association with them on the occasion of a religious controversy at Thorn in 1646, was a subject of special indignation and accusation against him on the part of his Lutheran brethren. His efforts, unsuccessful as they were in their immediate object, made a deep impression on the German churches, and combined with the comprehensive and humanistic spirit of his theology, helped to prepare the way for a reaction against the barren dogmatism of Lutheranism in the seventeenth century. The writings of Calixtus were mainly of an occasional character—those at least published by himself. Even in his lifetime, however, there were published by others, several series of what appear to have been his theological lectures, viz., his "Expositiones Literales," upon most of the books of the Old Testament; and his "Concordia Evangeliorum." After his death there appeared "Orationes Selectæ," Helmstadt, 1660; and his general contributions to Old Testament exegesis were collected and published by his son in 1665, under the title "Lucubrationes ad quorundam V. T. librorum intelligentiam facientes." The student may consult Gass. G. Calixt. und der Syncretismus, 1846; or G. Calixtus und seine Zeit, by Henke, 1853.—T.

CALKON, Jan Frederik Van Beek, the most celebrated astronomer of the Netherlands, was born at Groningen in 1772. He was destined for the reformed church, of which his father was a minister, but turned aside to mathematics and astronomy. Visiting the German universities, he made many friends among the learned; and afterwards taught astronomy and mathematics at Leyden and Utrecht. He was elected a member of the Dutch National Institute, and died in 1811. He wrote a dissertation on the clocks of the ancients.

CALL, Sir John, Bart., celebrated as a military engineer, was born in 1732. Having gone to India, he was made, ere he had reached his twentieth year, chief engineer at Fort St. David; a situation which he held till in 1757 he was made chief engineer at Madras, and soon after of all the Coromandel coast. Having accomplished the reduction of Pondicherry and Vellore, and distinguished himself in the war with Hyder Ali, he was advanced by the company, and was recommended by Clive to succeed to the government of Madras; but he chose rather to return to England. He was in 1782 appointed one of a commission of inquiry into the state of crown lands, woods, and forests. He entered parliament in 1784, was made a baronet in 1791, and died in 1801.—J. B.

CALLACHAN, king of Cashel, and successor to Cormac, reigned in the earlier part of the tenth century. Uniformly the ally of the Danes, he was noted for his unremitting warfare against christianity. He pillaged the venerable monastery of Clonmacnoise, and the abbey of Clonleagh. The life of this fierce and sacrilegious prince stands out in black and odious contrast to that of the illustrious king and bishop, Cormac. At length, about the year 939, he was delivered up to Donagh, king of Ireland, with other captives and hostages. The only other notice we have of him is on the occasion of a victory obtained by him over Kennedy, king of Munster.—J. F. W.

CALLANAN, J. J., was born in the city of Cork in the year 1795, and was educated for the Roman catholic priesthood. Finding, however, that he had no vocation for the ecclesiastical state, he left the college of Maynooth in 1816, and two years after obtained the situation of tutor in a respectable family in his native city. The ill-requited duties of a tutor were as little congenial to his disposition as their reward was unsuitable to his wants, and he accordingly left Cork and entered Trinity college, Dublin, with the design of qualifying himself for the profession of the law. During his college course he wrote two prize poems, which secured for him the favourable judgment of the authorities. Unfortunately he abandoned his college studies after the second year, and having exhausted his resources, he enlisted privately in the Royal Irish regiment, then about to embark for Malta; but was, after a short time, discovered by his friends, who procured his release. Two more weary years of teaching followed. Then, after an interval of indolence and poetic musing, we find him at a school in 1823, which he soon left to ramble through the lovely scenery of his native county, collecting its legends and nursing his poetic tastes. Meantime he had contributed some pieces of high merit to Blackwood and Bolster's magazines. In failing health and reduced circumstances, he went in the end of the year 1827 to Lisbon, as tutor in a gentleman's family. During his stay in Portugal he acquired the language, and made several translations from its poetry, and was occupied in preparing his writings for publication. Meantime his health daily declined, and at last his illness assumed so alarming an aspect, that he determined on returning to die in his native land; but when on board the vessel he was unable to proceed, and returning to shore, he died a few days after on the 19th September, 1829, in the 34th year of his age, just at the time that his poems were published in his native city. Callanan was a true poet. Thoroughly acquainted with the romantic legends of his country, he was singularly happy in the graces and power of language, and the feeling and beauty of his sentiments. There is in his compositions little of that high classicality which marks the scholar; but they are full of exquisite simplicity and tenderness, and in his description of natural scenery he is unrivalled. His lines on "Gougane Barra" are known to every tourist that visits the romantic regions of the south of Ireland, and his longer poems possess great merit.—J. F. W.

CALLARD DE LA DUQUERIE, Jean Baptiste, a French physician and botanist, was born in 1630, and died in 1746. He practised his profession at Caen, and subsequently became one of the professors of medicine in the university. He founded the botanic garden of that town. He published a "Universal Medical Lexicon."—J. H. B.

CALLCOTT, Sir Augustus Wall, was born in Kensington in 1779. He was a chorister as a boy, and officiated for some years at Westminster abbey under Dr. Cooke. But he took early to painting as a profession, and became the pupil of Hoppner, the distinguished portrait painter, Callcott himself, at first, following the same branch of the art. Callcott's talent was, however, for landscape painting, and he eventually attained such eminence in this department of painting, that he was called the English Claude. Some of Callcott's finest works are in the style of Claude, but without the hardness of that painter, and with a more skilful treatment of the foregrounds; his colouring is uniformly sober, and somewhat of the tone of the early works of Turner. But Callcott never erred on the side of extravagance, and was always free from manner in his landscapes. In the National Gallery are some remarkably fine examples of the works of this painter, both of his least pretentious, and of his

most important style, as the "Entrance to Pisa from Leghorn," painted in 1833—a grand landscape. Callcott was elected a member of the Royal Academy in 1810, and was for many years a constant and important contributor to its exhibitions. In 1837 he was knighted by the queen, and in this year he unfortunately forsook the line of art upon which he had founded his deserved reputation, and became a figure painter. His first attempt in this new province was a large picture of "Raphael and the Fornarina," exhibited in 1837, well known by the print from it by Lumb Stocks, A.R.A., which was distributed to the subscribers of the London Art Union in 1843. This picture was followed in 1840 by another work of like pretensions—"Milton and his Daughters;" but it was so far from maintaining the credit of his previous attempt, that it was generally admitted to have been a complete failure. It was a great injury to his reputation. It exhibited one of the first of living landscape painters as below mediocrity as a figure painter. From this time Sir Augustus did little more; his health rapidly failed him. In 1844 he was appointed conservator of the royal pictures, as successor to Mr. Sequier—an honourable office, but one of small remuneration, and which he held for a few months only. He died on the 25th of November the same year.—R. N. W.

CALLCOTT, Lady, was the daughter of Rear-admiral George Dundas, and was born in 1788. In 1809 she married Captain Graham, R.N., who died at sea in 1822. She was married to Sir Augustus Callcott in 1827. Lady Callcott was a great traveller, and spent several years in India and South America. She twice visited Italy, and published two works relating to it —"Three months in the environs of Rome," and "Memoirs of Poussin." She also published a "History of Spain," in 2 vols., "Little Arthur's History of England," "The Little Brackenburra's Essays towards the History of Painting," and a "Scripture Herbal," her last work. Lady Callcott, who was an invalid for eleven years, died 21st November, 1843. Her memory will long be affectionately remembered, not only for her talents and great acquirements, but for her generous, kind, and pious disposition.—J. T.

CALLCOTT, John Wall, Mus. Doc., was born at Kensington in November, 1766, and died May 15, 1821. His father was a bricklayer and builder, and the musician, like his brother Sir Augustus, the painter, was the offspring of a second marriage, both bearing their mother's maiden name of Wall. John, as a schoolboy, showed an equal capacity and inclination for languages, which grew with his years. In course of time he became master of Latin, Greek, Hebrew, and other dead and oriental tongues, and he read French, Italian, and German, with the same fluency. He was intended for the profession of surgery, and evinced considerable aptitude for the study of anatomy; his feelings were so shocked, however, by witnessing an operation, that he fainted in the room, and could not be induced to apply himself further to the pursuit. His first interest in music was excited when he was twelve years old; his father was then engaged upon some repairs of Kensington church, during which young Callcott had occasionally to attend him, and thus had opportunities of hearing the organist practise, an accident that determined his ultimate destiny. In the year of his chirurgical probation, he made constant visits to the Kensington organist, whose warm encouragement stimulated his natural taste; and when, at thirteen, he abandoned the study of surgery, he had no difficulty in deciding upon that of music to replace it. It was at Christmas in 1780 that he made his first attempt at composition in writing music for a private play. When he was about sixteen he made the acquaintance of Dr. Arnold and Dr. Cooke, whose influential professional position enabled them greatly to assist Callcott's advancement. Among other advantages he obtained from these friends, was an introduction to the society called the Academy of Ancient Music, at whose concerts he played in the band, and also produced, with great credit, an anthem for two choirs and orchestra. In 1783 he succeeded Attwood as assistant organist to Reinhold at the church of St. George the Martyr, which appointment he held for two years. In 1789 he competed for the organ of St. Paul's, Covent Garden, when the interest of the electors was divided between him and Charles Evans, the glee writer; so these two friends agreed to accept the office jointly, and share its duties and its remuneration. When in 1795 the church was burned, Callcott played once in aid of the fund for its re-erection, at Ely chapel, Holborn, on which occasion he was introduced to William Horsley, organist of the chapel, who subsequently became his son-in-law. He was also engaged as organist at the Female Orphans' Asylum from 1792 till 1802, when he was succeeded by Horsley, who had been his assistant. He wrote his first glee in 1784, for the prize given by the Catch Club; but he was this time an unsuccessful candidate. He made up for his ill-fortune in 1785, when he gained three of the four prizes for glees, canons, and catches, annually awarded by that society. He gave a rare example of industry in sending, two years later, a hundred compositions for the prizes; this inundation was so extraordinary as greatly to embarrass the regular proceedings of the club, and a law was consequently passed that no candidate should be allowed to offer more than three pieces for each of the four prizes. Though Callcott was made an honorary member of the club, he regarded the new statute as a personal affront, in resentment of which, in 1788, he refused to write for the prizes. In 1789, however, he was persuaded of his error, and, in compliance with the restriction, submitted twelve compositions; on this occasion he gained all the four medals, a success of which there has been no other example in the entire history of the Catch Club. Greatly interested in this class of composition, Callcott helped to promote its cultivation by organizing, in conjunction with Dr. Arnold, the Glee Club, which held its first meeting at the New Coffee-house, December 22, 1787. He was likewise one of the original members of the Concentores Sodales, another institution to encourage the writing of glees and canons, which was established in 1798. When Haydn visited England in 1790, Callcott placed himself under him for a course of lessons. With that master he especially studied orchestration, but, though he played several instruments, he never excelled in this branch of the art. He took his bachelor's degree at Cambridge, by invitation of Dr. P. Hayes, the professor, when he was scarcely nineteen, and set Wharton's Ode to Fancy for his exercise. He was made doctor of music at Oxford in 1800, when he obtained his testamen for a Latin anthem. A few years prior to this he became deeply interested in the investigation of the theory of music, to which he was strongly stimulated by Overend, an organist, who possessed the extensive manuscripts of Dr. Boyce on this subject. Callcott's classical attainments greatly facilitated his researches into the ancient systems, and his fluency in living languages enabled him to read all that had been written upon modern art. From 1797 his chief attention was spent upon the compilation of a musical dictionary, the collecting of materials for which became the hobby of the rest of his life. As after several years he felt himself in some respect compromised in not having fulfilled his announcement of this purposed work, he thought it necessary to produce something of a theoretical character, and accordingly wrote his "Grammar of Music," which occupied the leisure of 1804 and 1805. This book was, at the time when it appeared, the most comprehensive musical treatise that had been written in English, and, though later theories have superseded it, its merit is still acknowledged. He made some preparation for a biographical dictionary, but proceeded only for the first few letters. He published in 1801 a small educational book called "The Way to Speak Well," intended to have been the first of his series; but he did not carry out this design. In 1805 Dr. Callcott was appointed to succeed Dr. Crotch as lecturer at the Royal Institution, but was never able to enter upon the office; his constant habit of excessive application had for long undermined his health, and his reason now gave way under the ceaseless strain upon it. For five years he was an inmate of a lunatic asylum, during which time his lucid intervals were occupied with musical composition and religious exercises. He then returned to his friends, and resumed his avocation of teaching; but in three years his malady regained its power, and it became necessary to place him once more under restraint, and thus he remained until his death. He married in 1790, on which occasion he wrote his prize glee, "Triumphant Love." Of his several children, his son, William Hutchins Callcott, is known as a musician by his song, "The Last Man," and by his numerous pianoforte arrangements.

Dr. Callcott was the author of "Angel of Life," and some other esteemed songs; his reputation as a composer, however, rests chiefly upon his glees, canons, and catches, of which a large collection was edited by W. Horsley, and a far greater number remain unpublished His glees may be divided into the

following classes—those taken from Ossian, the amatory, the descriptive, the moral, and the characteristic; of these, the last, comprising "The Red Cross Knight," and "When Arthur first," though least esteemed by genuine glee-lovers, are the most popular, the most spontaneous, and the most indicative of genius. The glee, for half a century the only type of an English school of music, gives place now to a higher order of composition; but the institutions founded for its cultivation continue to preserve it, and in all these Dr. Callcott's productions form the standard of excellence.—G. A. M.

CALLEJA or CALLEJAS, Don Felix del Rey, Count de Calderon, a Spanish general, born in 1750; died about 1820. From 1810 till 1817 he served in the insurrectionary wars of the Spanish Transatlantic settlements, particularly distinguishing himself by the dispersion of the army under Hidalgo. His fame was stained by numerous acts of horrid cruelty. In 1815 he superseded Venegas in the viceroyalty of Mexico, but was dismissed from that post in 1819, when he returned to Spain.

CALLENBERG, Gerardt, a Dutch admiral, born at Willemstadt in 1642. Callenberg distinguished himself on that fatal day on which Ruyter was mortally wounded. He commanded the Dutch fleet that assisted the English in the capture of Gibraltar; and died a simple burgomaster in 1722.

CALLENBERG, John Henry, a learned German orientalist and promoter of Jewish and Mohammedan missions, was born in the duchy of Gotha in 1694, and studied at Halle, where in 1727, 1735, and 1739, he became successively extraordinary and ordinary professor of philosophy, and ordinary professor of theology, in which last office he continued till his death in 1760. The Collegium Orientale Theologicum, instituted by O. H. Michaelis in Halle in 1702, of which Callenberg became a member, had great influence in determining his life-long studies and pursuits. His lectures in the theological chair had chiefly reference to the Hebrew language and to subjects connected with Judaism and Jewish antiquities. His published writings were of no great importance; the principal work of his life was the Callenberg Institute of Halle, which he commenced in 1728, and which continued in existence for thirty years after his death, till it was at length, in 1791, merged in the larger and more important Institute of Francke in the same city. The principal object of this institution was the conversion of the Jews, for which purpose missionaries were trained and sent forth to almost all the countries of Europe, and even to the East, and a printing-press was maintained for the preparation of works specially adapted to influence the Jewish mind.—P. L.

CALLENDER, James Thompson, a native of Scotland, who gained some notoriety in America, whither his radical politics compelled him to emigrate about 1795. He had published, before leaving England, "The Political Progress of Britain, or an Impartial View of Abuses in the Government," and "The Political Register." His "Sketches of the History of America" appeared in 1798. For a political pamphlet, entitled "The Prospect before us," containing an assault upon the Washington and Adams administrations, he was tried and convicted under the sedition law; but the ready pardon of Mr. Jefferson, whose stipendiary he was, made the judgment of no effect. Mr. Jefferson attempts in his Correspondence to explain the circumstances of this connection. Callender was drowned in the James river, near Richmond, in 1803. He was the "obscure scribbler who," says Boswell (1782), "collected and published 'The Deformities of Johnson' in spiteful reply to 'The Beauties of the Doctor,'" then a recent book.—F. B.

CALLENDER, Rev. John, an eminent baptist clergyman of America, born in Boston, Massachusetts, in 1706, became pastor of a congregation at Newport, R. I. He is best known as the author of a centenary sermon on the purchase of Rhode Island by emigrants from Massachusetts in 1638, published in 1739. He died in 1748.—F. B.

CALLIAS and HIPPONICUS, a noble and wealthy Athenian family, hereditary torch-bearers at the Eleusinian mysteries. The names seem to have been borne by alternate heads of the family. One, named Callias, fought at the battle of Marathon, was afterwards ambassador from Athens to Artaxerxes, and negotiated a peace with Persia, B.C. 449. His son, named Hipponicus, commanded at the battle of Delium in 424, where he was killed. He had a son named Callias, who squandered all the ancestral wealth. The scene of Xenophon's *Banquet* and Plato's *Protagoras* is laid at his house.—J. B.

CALLIAS. Of those bearing this name, but unconnected with the family preceding, we notice—Callias, who married Elpinice, sister of Cimon, son of the great Miltiades. He released Cimon from prison by paying a fine of fifty talents that had been imposed on his father.—Callias, tyrant of Chalcis, in Eubœa, defeated B.C. 350, by the Athenians, with whom he afterwards formed an alliance.—Callias, a comedian, flourished B.C. 412.—Callias of Syracuse wrote a history of Sicily in twenty-two books, embracing the reign of Agathocles with whom he was contemporary.—J. B.

CALLICRATES, a Greek general, born at Leontium in Achaia; died at Rhodes in the year B.C. 149. Intrusted with various public embassies, and appointed general of the Achaian league, he took every opportunity, during a period of thirty years, of betraying the interests of his country to the Romans. His death was declared by Pausanias to be a fortunate event for all Greece.—G. M.

CALLICRATES, the architect who, with Ictinus, was employed by Pericles to construct the Parthenon at Athens.

CALLICRATIDAS, a Spartan general, died in the year B.C. 406. He was sent to Ephesus to supersede Lysander in the command of the fleet. He seized Delphinium in the isle of Chios, ravaged Teos, and took possession of Methymne. He was defeated and slain in a naval engagement with the Athenians near the Arginusæ.—G. M.

CALLIÈRES, François de, a French statesman and writer, born in 1645. He was employed in several embassies by Louis XIV., and died in 1717. He wrote some poetical pieces. His chief work, "De la manière de négocier avec les Souverains," 1716, has been translated into English, Italian, and German.

CALLIERGUS, CALLIERGI, or CALLOERGI, Zacharias, a Greek philologist, born in Crete about the end of the fifth century. He studied at Venice, and afterwards conducted the printing establishment of Agostino Chigi at Rome. His editions of the Greek authors excelled all preceding ones in correctness and in beauty of type.

CALLIMACHUS, born at Cyrene in Lybia. The date of his birth has not been ascertained. His death is stated to have occurred about 270 years before our era. Apollonius Rhodius was a pupil of his, but it would appear that master and pupil had but little love for each other. The name of a poem against Apollonius, by Callimachus, is preserved—the poem itself has perished. The names of several narrative and lyric poems, of satires and of tragedies, by Callimachus, are preserved; but his hymns and some epigrams have alone survived to our times. Callimachus was imitated by Propertius, who said that his great ambition was to be called the Roman Callimachus; and Catullus translated one of his poems. Quinctilian preferred him to any other of the Greek elegiac poets. The hymns of Callimachus have been frequently published. They are interesting to students of Greek mythology, and have been often well edited. The Italian translation by Salvini is spoken of with high praise. The phrase, "A great book is a great evil," is said to have originated with Callimachus.—J. A., D.

CALLIMACHUS, a Greek sculptor, who flourished probably about 400 B.C. Vitruvius speaks of him as the inventor of the Corinthian capital. He is said to have spoiled his works by excessive finish, whence he was named κακιζοτέχνος or "calumniator sui," as Pliny interprets the epithet.

CALLIMACHUS, an Athenian who lived about 490 B.C. He held the office of polemarch at the time of the battle of Marathon, where he fell, while commanding the right wing of the Athenians. His body was found in an erect posture, supported by arrows.

CALLIMACHUS-EXPERIENS, Filippo, born at Florence. The date of his birth is uncertain; he died at Cracow in 1496. He was of the family of Buonacorsi, but adopted the name of Callimachus at a period when it became fashionable with the Italian literati to assume classical designations. The academy to which he belonged found favour with Pius II., but was distrusted in the next pontificate, when its members were thought no better than conspirators, and had to fly for life. Callimachus escaped to Poland, where he found employment in educating the children of Casimir III. He was afterwards secretary to that monarch, and continued to hold the same office under his successor and till his own death. He was sent on several embassies, the object of which was to avert some meditated incursions of the Turks. While absent on one of those occasions

he had the misfortune of losing a valuable library by fire, by which also some of his own writings were destroyed. His principal works are—"Attila," or "De Gestis Attilæ," printed in Bonfini's Decades Rerum Hungaricarum, and some tracts on the relations of the Turks to christian Europe. Some works of his still remain in manuscript, among which are "Historia Peregrinationum Suarum" and "De Regibus Pannoniæ."

CALLINUS, a Greek orator, and the first it is said who invented elegiac poetry, B.C. 776. Some of his verses, which are of great excellence, are preserved in Stobæus.

CALLIPPUS, an Athenian tyrant of Syracuse, died in the year 351 B.C. He assassinated Dion, with whom he had been on terms of intimate friendship, and seized on the government of Syracuse in 353 B.C.

CALLIPPUS or CALIPPUS, a Greek astronomer, was born at Cyzicus about 350 B.C., and is chiefly distinguished for his reform of the calendar. Meton, in the preceding century, had discovered that nineteen years nearly correspond with 235 lunar months, and, assuming the correspondence to be exact, had instituted a calendar repeating itself every nineteen years, which came into general use in Greece. Callippus approximated more nearly to the truth by deducting one day in every fourth period, *i.e.*, in every seventy-six years, and his correction was adopted by the astronomers of the day. It appears from records left by Ptolemy, that the Callippic cycle commenced on the 18th of June, B.C. 330. The length of the year, according to the calendar of Callippus, would be almost exactly $365\frac{1}{4}$ days.—J. D. E.

CALLISEN, Henry, a Danish physician and surgeon, born in 1740. He was surgeon-in-chief of the Danish fleet, professor of surgery in the university of Copenhagen, took an active part in establishing the society of medicine in that city, and was in 1791 made professor of anatomy in the academy of surgery, of which he became director-general. He died in 1824. The most important of his numerous works is "Institutiones Chirurgiæ Hodiernæ," 1777.

CALLISTHENES, born at Olynthus about 365 B.C., was recommended by his relative and master, Aristotle, as the historian to attend Alexander in his Asiatic expedition, and write its history. He is said to have been bold in rebuking the conqueror for his pride and excesses, and to have on that account fallen into disfavour. He was accused of being privy to the conspiracy against the king headed by Hermolaus, was imprisoned for some months, and perished under the cruel treatment to which he was subjected. His account of Alexander's expedition has been lost, as well as his history of Greece and other works.—J. B.

CALLISTRATUS, a Roman jurist, of whose writings Justinian made use in compiling his Digest. He lived under Septimius Severus, who died in 211, and his son Antoninus.

CALLOIGNE, Jean-Robert, a Flemish sculptor, born at Bruges in 1775. It was while apprentice to a potter that Calloigne resolved on becoming a sculptor. His father, pleased with the figures which he modelled in clay and wood, sent him to the academy, where he obtained a first prize. Soon after he gained a medal in a competition for the finest bust of Van Eyck. He died full of honours in 1830.—R. M., A.

CALLOT, Jacques. This distinguished artist was born in 1593 at Nancy in Lorraine. His family was of Flemish origin, and Jean Callot, the father of Jacques, was king-at-arms of Lorraine. At the age of eight, Jacques was engaged in drawing armorial bearings and colouring escutcheons under the tuition of his father. But his fantastic genius refused to be trammelled by heraldic conventions; his free pencil played strange freaks with the genealogical papers. A difference with his parents probably ensuing, combined with an irrepressible longing to visit Rome, the head quarters of art, he quitted his father's roof, and joined a troop of gipsy mountebanks travelling southward. But at Turin he was arrested by some relatives, and sent back to Nancy—very wretched indeed at the failure of his project. Subsequently, however, moved by his son's entreaties, the father permitted his departure, and obtained for him an appointment in the embassy despatched to apprise the pontiff of the accession of Henry II. Jacques was then fifteen. He studied under many professors, especially with Giulio Parigii, but he was his own master, and formed his own style. Mind, eye, and hand, were ever restless—never idle. Soon he seems to have perceived that painting was not his forte. He threw away the palette, and seized the graver, working hard under Philip Thomassin, the old French engraver settled in Rome. Engraving had but few professors, was just becoming the vogue, and Thomassin's respectable religious subjects had brought him a fortune. His young pupil's energy and fervid originality greatly swelled his gains. But the pupil tired of the graver, as he had wearied of the brush. He had not yet grasped the right art weapon for winning him renown. He found it at last in the etching needle. His connection with Thomassin ceased suddenly—the old artist was jealous of the pupil's attentions to the young and pretty Madame Thomassin. This love episode is the foundation of the well-known whimsical legend of Le Tableau Parlant. Callot made for Florence, and penniless and crestfallen, would have been utterly lost but for the genuine kindness of the grand duke, Cosmo II. He is stated to have occasionally resumed his brush at Florence, but with no marked success; while his etchings achieved for him a triumph, and he was rewarded with a gold medal and chain from the hands of the grand duke. He remained ten years at Florence, and received the patronage of Ferdinand, the successor of Cosmo. Subsequently he returned to Nancy, and was welcomed with ecstasy by his parents. He married a respectable widow, and received the protection of Henry, duke of Lorraine. In 1628 he proceeded to Paris to finish the engravings of the Rochelle expedition, which he had joined in the suite of Louis XIII. at the express command of the king. He returned to Nancy—his works completed. Afterwards his wrath was greatly excited by the fact of the king laying siege to Nancy; and being requested to commemorate the event by an etching, he answered indignantly—"Sire, I am a Lorrain. I would sooner cut off my thumb than perpetuate the disgrace of my country, or the dishonour of my king." The court awaited an explosion, and trembled as only courtiers can. "Monsieur Callot, your answer does you honour—I envy the duke of Lorraine such subjects," said the king benignly. After a prolonged illness, Callot expired on the 25th March, 1635, aged forty-two, and was buried in the cloister of the cordeliers, Nancy, in a magnificent tomb of black marble, by the side of the dukes of Lorraine. The works of Callot consist of nearly 1600 plates. Of these the least successful are his religious subjects. He worked with a wonderful facility—frequently finishing a plate in a single day. His drawing is singularly correct and elaborately finished, and yet without the slightest appearance of labour. The designs seem to have fallen from the point of the needle. In delicacy of workmanship he is almost unequalled. One of his critics states that many of his plates, but a crown piece in size, contain five or six leagues of country, and a multitude of figures, all in movement. His most renowned works are his "Temptation of St. Anthony;" "The Fair della Madonna Imprunetta;" "The Tortures;" "The Massacre of the Innocents;" and "The Horrors of War." But his fertile treatments of beggars, mountebanks, bullies, pierrots, and tatterdemalions of every description, have created his great fame. In these the grotesque and fanciful run riot. Rags are surrounded by diablerie that is wonderful in fascination and exhilarating influence; a beggar's carnival is celebrated, and raggamuffinism is dazzlingly rampant. Van Dyck exchanged portraits with Callot, as Raffaelle had previously done with Albert Durer. Not so great as either, still Callot is a happy link—a very pleasant stepping-stone between Durer and Rembrandt. He has not the earnestness of Durer, but he has much of his sardonic grimness. If Rembrandt gloried in shadow, Callot was eminent in outline. His paintings are by no means so highly estimated as his etchings, and there is much dispute in regard to their authenticity. Some attributed to him have grace and delicacy, but are weak in colour—a water colour Jerburg-look haunts them.—W. T.

CALLY, Peter, the first in France who avowed his adherence to the Cartesian philosophy. In 1675 he became principal of the college of arts, and afterwards curate of St. Martin's parish in Caen, where he was specially popular among the protestants, for whom he wrote his "Durand Commenté," 1700. In 1674 he published an introduction to philosophy, which he greatly enlarged and republished in 1695 under the title "Universæ Philosophiæ Institutio."—J. B.

CALMET, Augustine, a learned French theologian and historian, was born near Commerci in Lorraine in 1672, and died in Paris in 1757. At an early age he assumed the habit of the Benedictines, and studied philosophy and theology in various abbeys of that learned order. In the abbey of Munster, a lucky accident threw in his way the Hebrew grammar of Buxtorf

and some other writings in that language, which had the important effect of giving him the first direction to those biblical studies which afterwards made him so extensively useful and so widely renowned. He got his first lessons in the reading and exegesis of the Old Testament from Faber, the protestant pastor of Munster. In 1698 he was appointed to the charge of instructing the young religieux of the abbey of Moyen Moutier in philosophy and theology. In 1704 he was made sub-prior of the abbey of Munster, and was put at the head of an academy of ten monks, who occupied themselves with the study of biblical literature. In both these positions he wrote copiously on subjects of sacred learning, in the form of commentaries and dissertations; but, unable to determine whether his writings were of sufficient importance to deserve publication, he went to Paris in 1706, to submit them to the judgment of Mabillon and other scholars, by whom he was encouraged to bring out his commentaries in French, which accordingly appeared in 23 vols., 4to, in 1707–16, and extended to all the books of the Old and New Testament. In 1715 he was made prior of Lay, near Nancy; in 1718 abbé of St. Leopold in Nancy; and in 1719 he was raised to the dignity of a visitor of the congregation of St. Vannes, to which he belonged. His last promotion was to the abbey of Senones in Lorraine in 1728, where he continued to reside and to prosecute his learned labours till his death, having declined the dignity of bishop, in order that he might retain leisure for his favourite pursuits. His writings and publications were exceedingly numerous, not only in biblical literature, but also in history, topography, genealogy, biography, and antiquities. The works by which he is best known are "Dictionnaire Historique et Critique de la Bible," Paris, 1730, 4 vols. folio, which has been translated into English, German, Italian, and Dutch; the English translation appeared in 1732, in 3 vols. folio, and a second edition of it in 1793, in 4to, with additions from more recent sources; "Dissertations, qui peuvent servir de Prolégomènes a l'Ecriture Sainte," Paris, 2d edition, 1720; and augmented in the 3d edition, which bore the new title, "Trésor d'Antiquités Sacrées et Profanes," Paris, 1722, 3 vols. 4to. This work, which is in part a reproduction of the dissertations which the author had inserted in his commentaries, has been translated into English, Latin, Dutch, and German. The German edition is enriched with a preface and notes by Mosheim. The English edition was brought out by Samuel Parker at Oxford in 1726. As a biblical scholar, Calmet was more distinguished for erudition than for critical acumen, and he was deficient in the departments of rabbinical learning and oriental philology. But the two works named above have always been highly esteemed, not only in his own church, but also by protestant theologians.—P. L.

CALMO, Andrea, a Venetian dramatist, born in 1510, was the son of a gondolier. His five comedies—"Il Travaglio;" "La Pozione;" "La Spugnola;" "La Saltuzza;" and "La Florina," particularly the last, had a success on the stage unequalled in the sixteenth century. This they owed to a humorous interweaving of various dialects, to considerable ingenuity of plot, and utter absence of decency. Calmo wrote eclogues and complimentary epistles, which were also successful. He died in 1571.—A. C. M.

CALO-JOHN, a Bulgarian chief of the thirteenth century, who adhered to the see of Rome, and received the title of king from Innocent III. He made war with Baldwin I., emperor of Constantinople, whom he subdued and imprisoned, and, it is supposed, put to death.—(See Baldwin.) Leading on the Greeks and Corsicans who followed his standard, he carried on a devastating war till, while besieging Thessalonica in 1207, he was assassinated by one of his own officers.—J. B.

CALOGERA, Angelo, born at Padua of a noble family of Greek origin in 1699. On the completion of his studies he entered the order of St. Benedict in the convent of St. Michael, an island between Venice and Murano. In this solitude, attracted to the study of literature, he soon became deeply versed both in ancient and modern classics. The want of a registry of the proceedings of literary and scientific associations was strongly felt all through Italy, and Calogera undertook the difficult task, publishing, with the help of Muratori and others, no fewer than fifty-one volumes. To this collection or registry of historical facts, and to Calogera's "Opusculi per servire alla Storia d'Italia," Balbo, Cantú, and many other of the historians of Italy, have been much indebted. Calogera also translated Telemachus, and wrote many valuable biographies. His voluminous correspondence with the literati of his time is an inexhaustible source of useful information. He was official revisor of all publications in the Venetian territory from 1730 till his death in 1768.—A. C. M.

CALOMARDE, Francisco Tadeo, a well-known Spanish statesman, was born at Villel in Arragon in 1775. He was for several years the most influential minister of Ferdinand VII., and made it his great aim to re-establish absolutism in Spain. His parents were poor, and he was originally bred to the bar; but by his marriage to the daughter of Beltran, physician to Godoy, then the reigning favourite, he obtained an office at court, and exchanged the practice of law for politics. He subsequently became first secretary to Lardizabal, who, on the restoration of Ferdinand, was appointed minister of the Indies. On the death of the marquis of Casa Irujo in 1824, Calomarde was appointed minister of justice. He discharged the duties of his office with great severity, and it was under his administration (31st July, 1826) that a schoolmaster named Antonio Ripoll was burnt at Valencia for heresy—the only auto-da-fe that has taken place in Spain for the last thirty years. As the leader of the absolutist party, Calomarde lent himself to all the pernicious schemes of the apostolic junto, and, next to Ferdinand, he was mainly responsible for the many despotic and unjust measures of the Spanish court from 1824 to 1832. When Ferdinand was on his deathbed in September, 1833, he was induced, by the advice of Calomarde, secretly to revoke the deed by which he had set aside the claims of his brother, Don Carlos, to the crown, in favour of his daughter, and to add a codicil to his will restoring the male line of succession. But this step having become known through the indiscretion of the minister himself, the document was destroyed by the queen's sister in his presence, and he was compelled to provide for his safety by fleeing with the utmost haste into France, where he spent the remainder of his life in retirement and dejection, and died at Toulouse, 21st June, 1842.—J. T.

CALONIUS, Matthias, a Finlandic jurist, born at Sarijärvi in the parish of Tavastland in Finland, 27th January, 1738. In the year 1771 he became secretary to the academy of Abo, and in 1778 professor of jurisprudence there. From 1793 to 1800 he was member of the supreme tribunal at Stockholm, and also of the committee who sat to frame a code of forest laws. After the conquest of Finland by Russia, Calonius sat in the Finlandic senate as statsraad procurator, which office he resigned in 1816, and on the 13th of September in the following year he died. Calonius is universally acknowledged to have possessed the most profound knowledge of jurisprudence of any Swedish lawyer of modern times; and whether as member of the Swedish supreme court, by his writings, or as member of the legal committees, he exercised an equally powerful and beneficial influence on the study of the law and the practice of justice in that country. His collected works, published at Stockholm by A. J. Arvidsson, 1829, consist in part of treatises and programmes, and in part decisions of the supreme tribunal, &c. As a proof of the uprightness of Calonius and his steadfast adherence to principle, it may be mentioned, that when every other corporation in Finland took the oath of allegiance to the Russian government, the consistorium of the academy of Abo, headed by him, dared to refuse obedience to its demands until Sweden had, by the treaty of peace, resigned all claim to the province.—M. H.

CALONNE, Charles Alexander de, was born at Douai, January 20th, 1734, his father being president of the parliament in that place. Having studied at Paris for the bar, he became advocate-general of the provincial council of Artois, and afterwards entered the parliament of Douai as procureur-general. He gained some celebrity by his reports upon certain disputes with the clergy, and was nominated intendant, first of Metz in 1768, and then of Lille. Having displayed considerable administrative abilities, and also having proved himself possessed of that insinuating gracefulness of speech and manner, together with that readiness of intriguing resource, which can render a man of business as popular in the boudoir as at the bureau, Calonne succeeded d'Ormesson as minister of finance, October 3, 1783. Nothing could be worse than the state of the exchequer when Calonne entered office; but with a boldness which, if not altogether wise, was brilliant and characteristic, he at once proceeded to act as though everything were prosperous. He disdained retrenchment; carried on great works at Cherbourg

and Paris; bought St. Cloud for the queen; sustained the stocks by secret advances; assured the credit of the caisse d'escompte, which shortly before his accession had stopped payment; and established a sinking fund for the redemption of the national debt upon a very judicious plan. For a time the country seemed saved, and the ladies of the court delighted to speak of Calonne as the enchanter. He was compelled, however, to adopt the usual system of loans, and at last, perceiving national bankruptcy inevitable without some great change, determined to attempt a new arrangement of taxes. His plan was at once just and daring. It involved the establishment of a land tax from which no class should be exempted, and a removal of restrictions on internal commerce. Calonne submitted his financial statement to the assembly of notables, 22nd February, 1787. He declared the deficiency to have been accumulating under Terray, Turgot, Clugny, and Neckar; and admitted that the annual deficit amounted to a hundred and fifteen million francs; and that since his accession (from 1783 to 1787), in three years and two months, three hundred and eighty million francs had been borrowed. He, therefore, called on the privileged classes to consent to taxation rather than impose additional burdens on the unprivileged people. The opposition was violent in the extreme. Neckar had declared when he left office a surplus of four million francs, and therefore opposed Calonne to justify himself; while the nobility, clergy, and magistrates made common cause against a scheme which would subject them to those public taxes from which they had been previously exempt. The court was frightened by the ferment, and abandoned Calonne, who was disgraced, and finally took refuge in London. Although Calonne was vehemently accused, by Mirabeau especially, of having exaggerated the deficiencies under his predecessors, for the purpose of concealing his own corruption, yet in fact he left office nearly destitute, and only restored his fortune by his marriage with madame d'Harvelay, the widow of a rich banker who had been his early friend. When the Revolution broke out, Calonne supported the cause of the noble refugees, whose only hope was in influencing foreign courts; journeying on their behalf from country to country, and freely spending for them the best of his means. He wrote several able pamphlets in defence of his policy, but finally abandoned political life, employing himself in the peaceful study of the fine arts until his death in Paris, October 29th, 1802. The judgment of his countrymen upon him is, that while he possessed high administrative ability, and could grasp broad plans and small details with admirable precision, yet that he had not the wisdom which matures thought, the prescience which divines obstacles, or the capacity to direct parties with that orderly discipline which prepares executive success; and thus, while he had power to raise the storm, he had no spell wherewith to lay it.—L. L. P.

CALOVIUS, Abraham, a Lutheran divine and controversialist, born at Morungen in the duchy of Brunswick in 1612. In 1650 he became professor of divinity at Wittemberg, where he distinguished himself in a controversy with Calixtus. His party were named Calovians. He died in 1686, leaving numerous works, chiefly controversial. He is remembered as an able opponent of the Socinians.—J. B.

CALPHURNIA, the fourth wife of Cæsar. In consequence of a dream she had the previous night, she endeavoured to detain her husband at home on the fatal ides of March.

CALPRENEDE, Walter de Costes, a dramatist and romance writer, born in Perigord in 1612. He held a position of honour at the French court. The tragedies of "Mithridates," and "The Earl of Essex," are the chief of his plays; but his fame rests upon his very voluminous romances of "Cassandra," "Cleopatra," and "Pharamond." He died in 1663.—J. B.

CALPURNIUS, Titus. Little is known of Calpurnius, except that he was born in Sicily, towards the end of the third century. A sort of biography has been made for him by assuming that everything he has stated of the imaginary characters of some eclogues—in which he has imitated Theocritus and Virgil—is true of himself. Of several of the eclogues themselves the authorship is doubtful. Gibbon makes use of a passage in one of them in proof of the character of the sports in the amphitheatre in the year 284 after Christ, as the evidence of an eye-witness.—J. A., D.

CALUSO, Thomas Valpergo, a celebrated Piedmontese author, born at Turin in 1737; died in 1815. He was educated at the Nazareno college in Rome. After assuming a monkish habit, he was successively member of the council, director of the astronomical observatory, and professor of Greek and the oriental languages in the university of Turin. He presented to the library of that institution a large collection of Hebrew and Arabic MSS., and some valuable works of the fifteenth century. Caluso was member of the legion of honour, of the Academy of Turin, correspondent of the French Institute, &c. He wrote thirty-six works, which have been divided into three classes—poetry, mathematics, and oriental literature.—T. J.

CALVART, Denis. This distinguished painter was born at Antwerp in 1555. His style was rather Bolognese than Flemish. He started as a landscape painter; but anxious to attain to the higher walks of his art, he proceeded to Bologna to study the figure in the school of Prospero Fontana. He copied carefully the works of Corregio and Parmegiano, and afterwards travelled to Rome with Lorenzo Sabattini to perfect himself in architectural and anatomical drawing. Returning to Bologna, he opened an academy which earned a considerable fame. Albano, Guido, and Domenichino were among the pupils of Calvart. He was learned in his art, and watched over the studies of his pupils, and aided their progress with an untiring zeal. His own works are careful and pleasing, especially in the composition and draperies. The figures are something strained and mannered. "The Hermits," in the Palazzo Ranuzzi; "The Holy Family" in the church of St. Giuseppe; and "St. Michael" in the church of St. Petronio at Bologna, are among his best works. He died in 1619 at Bologna.—W. T.

CALVEL, Etienne, a French agriculturist, died in 1830. He devoted his attention to agriculture and horticulture, and published numerous works on these subjects. Among others, he wrote treatises on the cultivation of forest-trees and of fruit-trees, of melons, of beet-root, and of the white mulberry.—J. H. B.

CALVERT, George and Cecil. See Baltimore.

* CALVERT, George Henry, an American man of letters, was born in Baltimore, Maryland, in 1803. His grandfather, Benedict Calvert, a descendant of the Baltimore family, though a loyalist in the revolutionary contest, was an intimate friend of General Washington. Mr. Calvert graduated at Harvard college in 1823, and then went to Europe and studied at Göttingen, where he imbibed a taste for German literature, which coloured many of his subsequent productions. After his return to America he edited a newspaper for a while, and in 1832 published "Illustrations of Phrenology." Among his later writings are—a "Volume from the Life of Herbert Barclay," 1833; a translation of Schiller's Don Carlos, 1836; "Count Julian, a tragedy," 1840; a translation in part of the Goethe and Schiller Correspondence, 1845; "Scenes and Thoughts in Europe," first series in 1846 and a second in 1852. He was chosen mayor of Newport, Rhode Island, in 1853.—F. B.

CALVERT, Sir Harry, General, a distinguished British officer who entered the army in 1778. Having served in America and Holland, he was created a baronet in 1818. He did much for the improvement of the army, took an active part in establishing the royal military colleges, and founded the royal military asylum at Chelsea. He died in 1826.

CALVERT, Leonard, the first governor of Maryland in America, was the second son of George Calvert, first Lord Baltimore.—(See Baltimore.) He arrived in the colony at the head of two hundred emigrants in 1633 or 1634, commissioned to attempt the formation of an English barony on the shores of the Chesapeake, founded on the feudal principles both of rank and property. Several manorial grants were accordingly made to different settlers, but they at length all disappeared before the democratic spirit of the new settlement. The proprietary form of government remained till the American revolution; but the people gradually acquired the same rights and liberties as in the other colonies. The population increased but slowly, and the governor was in frequent trouble with the authorities of Virginia, who laid claims to a part of his territory; and after the breaking out of the civil war in England, he had much to suffer from the disaffection of a portion of the colonists. In 1643 he went to England to confer with his brother, the proprietary, and on his return in the following year, he found that the disaffection had been fomented in his absence by agitators from abroad. An insurrection soon after took place which obliged him to take refuge in Virginia for nearly two years. In 1646 he returned to St. Mary's with an armed force, and easily acquired possession

of the government, drove away the rebel leaders, and issued a general pardon to all who returned to their allegiance. He died in 1647.—W. G.

CALVI, Fortunato, a distinguished Italian republican, born at Padua in 1818. Calvi was educated at the military college of Gratz, and was an officer in the Austrian army at the outbreak of the Italian revolution in 1848. Calvi threw up his commission and eagerly flew to Venice, where he entered the republican forces as colonel, and greatly distinguished himself during the siege. On the fall of Venice he escaped to Piedmont. In 1853 the celebrated Orsini having undertaken to lead an insurrectionary movement in Lunigiana, Calvi was commissioned by Mazzini to head a simultaneous revolt in Cadore. On entering Lombardy he was betrayed by a Tyrolese guide, arrested, and taken in chains first to Inspruck, then to Verona, and then to Mantua, where he was tried by an exceptional tribunal. He answered the interrogatories of his judges with calm dignity, carefully avoiding every possibility of compromising his fellow-conspirators. He was then confined in the fortress of Mantua. At first he was well treated, but early in 1855 he was ordered into a solitary cell. On the 2nd July in that year he was again carried before the exceptional tribunal, and sentenced to be hung on the 4th. He listened calmly; and on being told that he might receive a pardon if he would implore the emperor's clemency, he replied—"Never! my hatred to Austria is stronger than my love of life."—E. A. H.

CALVI, Lazzaro and Pantaleo. These painters were the sons of Agostino Calvi, an old Genoese artist. Lazzaro was born in 1501. The brothers studied under Perino del Vaga. Pantaleo was the elder; but either from modesty, or from inferior talent, or what is most probable, from dread of the turbulent temper of his brother, he claimed little share in the success of the many works they executed in conjunction. The brothers painted at Genoa, Monaco, and Naples. Lanzi accounts very highly their façade of the palazzo Doria (now that of Spinola). Their "Continence of Scipio" in the palazzo Pallavacini at Zerbino, Mengs regards as equal in power to any production of their master. Envy or ambition carried Lazzaro to great excesses. He sought to build up his fame on the murdered bodies of his rivals. He poisoned, among others, Giacomo Bargone, an artist of great promise. By various villanous contrivances he sought to clear his path of other competitors. With a fertile list of crimes in his heart, however, he comfortably worked away at the "Birth of John the Baptist," in the chapel de Nobili Centurioni. Andra Semini and Lucia Cambiaso were likewise engaged on this picture. The labour of Cambiaso being preferred by Prince Doria, the successful artist obtained the commission to paint the frescos in the church of St. Matteo. Mad with rage and disappointment, Lazzaro flung away his art and went to sea. For twenty years he followed a sailor's life, then resumed the brush, and died a painter at the extreme age of 105. His last works, in the church of St. Caterina, betray his years.—W. T.

CALVIN, CAUVIN, or CHAUVIN, John, the second son of Gerard Calvin and Joanne Lefranc, was born at Noyon in Picardy, 10th July, 1509. The elder Calvin, a notary apostolic and procureur-fiscal for the lordship of Noyon, was able to afford his son the means of a good education, and he was trained along with the children of the noble family of De Montmor. The boy's correctness, fidelity, and religious susceptibilities encouraged his father to set him apart for an ecclesiastical life. Calvin was thirteen years of age when he obtained a benefice in the chapelle de Notre Dame de la Gesinè, and was enabled by the income derived from this nominal situation to proceed to Paris and enter on a course of regular academical study. After a short period of attendance at the collége de la Marche, he removed to the collége Montaigu. At this period the grammatical and logical progress of Calvin was remarkable; acuteness and power characterized him no less than the habit of patient investigation and precise composition. At the age of nineteen he obtained the living of Martville, and two years afterwards he exchanged it for Pont-l'Evêque, a village near his birthplace. These preferments were irregular, and the unfledged incumbent was required only to take the tonsure and hold a disputation. Though never ordained, he is said to have preached several times. But Calvin was not destined to enter the priesthood. His father imagined that the study and practice of law would present a more lucrative field for the genius and industry of his son, and the young man seems for a season to have entertained a similar opinion. He resigned his living, left Paris, and settled at Orleans, to study law under Pierre de l'Etoile, president of the parliament of Paris, and a famous teacher of the day. In this new sphere the energy and talent of the young jurisconsult asserted themselves, and his subtle and yet laborious mind so fully mastered the science, that he not only often taught in room of his tutor, but on leaving Orleans received the title of doctor of laws without the usual fees. During his sojourn in this place, his spirit had been awakened to the study of the bible, and, in common with many anxious inquirers, he felt those impressions which soon ripened into enlightened, living, and masculine piety. On repairing to Bourges to prosecute the study of law under Alciato, he had the unspeakable advantage of learning Greek under Volmar. The doctrines of the Reformation were embraced by him, and were immediately also imparted by him to many listeners. His fervent and resolute nature could not hide convictions of such moment, and his great earnestness made itself felt in many circles, for he taught, as Beza says, not "with affected eloquence, but with solid gravity of style." There were with him no bursts of juvenile enthusiasm, none of those wondrous raptures with which many embrace and propound a religious novelty. His calm but animated soul in his earliest and somewhat reluctant efforts to teach the new views, chose weighty and well-weighed words as the fitting expression of what he deemed truths of the highest interest. In fact, he had passed through a severe and prolonged mental discipline, which, while it had made him proof against extravagance and declamation, had, as his first biographer justly surmises, seriously undermined his health.

At this period Calvin's father died, and after some months of unsettled life, the reformer fixed his abode in Paris, and frequently preached, having given himself without reserve to the study of theology. The reformed doctrines were then lifting their head in the French capital. The thoughtful and pious were attracted towards them; those who longed for a simpler and purer creed; those who had been protesting in heart against clerical inconsistency and arrogance; and those who had been wearied with the lassitude or impressed with the vanity of ceremonial routine. Calvin's master-spirit gave him a speedy and unsought supremacy among the friends of the Reformation, and exposed him to the fury of its opponents. To soften the heart of Francis I. towards the evangelical party, he published in 1532 Seneca's two books De Clementia, accompanied with such notes and comments as might induce his majesty to adopt milder measures towards those whose only crime was a daring avowal of their religious convictions. In this work he confounds the two Senecas, father and son, and uniting both their ages, blunders so far as to say that the author of the work on Clemency died 115 years of age. In the title-page he latinized his name into Calvinus, which he afterwards retained. He prepared also an address for his friend Copp, which, as regent of the Sorbonne, he delivered on the festival of All Saints. The address was so free and ardent a vindication of the reformed tenets that the reciter of it was obliged to flee from Paris, while its author made his way with difficulty to the court of the queen of Navarre. He then retired to Saintonge, and afterwards to Nerac. Shortly after we find him in Paris again, challenging Servetus, refuting in his "Psychopannychia," published in 1534, the "soul-sleep" of the anabaptists—and maintaining the consciousness and intelligence of the disembodied spirit. Persecution, however, became so intense that Calvin found it necessary to leave France, and take up his residence in Basle, where he found solace and excitement in the society of several eminent scholars and truth-seekers, and set himself to the acquisition of Hebrew. Francis I. had alleged to the German princes, in vindication or apology for his persecution of the reformers, that his punishments lighted only on men guilty of sedition and political disorder. Calvin saw the hollow pretext—that it was "a trick of the court to excuse itself for shedding the blood of the saints;" and it was this, he says, that "moved me to publish my 'Institutes.'" There seems to have been an anonymous French edition of this immortal work published at Basle in 1535. But next year it was enlarged and published in Latin with the author's name; Basle, 1536. This work is a literary prodigy, whether we consider its style and form, its lucid and logical arrangements, or the influence which it has exerted on the age that produced it and on succeeding centuries. Written when Calvin was only twenty-five, and after but a few years of theological study, it is

marked by thoughts so developed and matured that its author, while he retouched and enlarged it, did not in any new edition of it, nor in any of his numerous subsequent publications retract or modify any of its primary tenets. The dedication to the king is a classic masterpiece in its style, and a noble and eloquent protest in its spirit. There were new editions in 1539–43–44–50–53–54–59; and it was translated by the author himself into French in 1541. This rare maturity of mind has struck many observers. "He never had occasion to recant," said Scaliger; and Bossuet admits that he had a better regulated mind than Luther, and that his doctrine appears to be more uniform than that of the German reformer. It may be added that he had a prodigious memory, which was tenacious without failure, and could recall without effort; and his mind was so calm, methodical, and self-poised, that after being obliged to suspend composition he could at once resume his argument without reading over what he had written before the interruption. Prior to the publication of the "Institutes," Calvin had gone to the court of the duchess of Ferrara to spend a brief period; then he went to his native place to arrange his affairs, with the resolution of returning to Basle. But the ordinary route being very dangerous, "he must needs pass through" Geneva. There he was unexpectedly discovered and arrested by the intrepid Farel, originally a French nobleman, who, after many a hard struggle, had won Geneva to the Reformation, and who boldly laid the curse of God upon Calvin if he would not on the spot become his coadjutor. The pale and youthful stranger would have passed on, but "necessity was laid upon him," and he who entered the city as a casual visitor was induced at the age of twenty-eight to make it his abode—an abode which, pregnant with immediate results, has also given it undying historic eminence.

Calvin and Farel began their work with an eagerness and a sweep which soon produced a reaction. They attempted to regulate dress and to control the fashions of private life. The fault lay in their identifying church with state, or in so incorporating them as to form a species of theocracy. The people in parties of ten swore to the reformed confession as citizens to a charter, and not as members of the church to a creed. Their orthodoxy did not amend their lives, or lead to that austere purity which their spiritual guides inculcated, expected, and exemplified. The people would not bend to the new authority, which in turn maintained its independence of all civil control. The council, without consulting Calvin and Farel, had accepted, through the influence of Berne, the resolutions of the Lausanne synod of 1537; and the pastors refused to administer the sacrament. The council resolved to prove its power, and a popular assembly convoked by its command ordered the preachers, on the 23d of April, 1538, to quit the city within two days. Calvin's brief stay in Geneva had already been signalized by the overthrow of the anabaptists, and his defeat of Caroli, a reckless opponent, who quibbled about words and forgot realities, and impugned the orthodoxy of the author of the "Institutes." Two smart tracts against popery had also been published by him.

The banished preachers retreated to Zürich, sojourning for a few weeks at Berne. They stated their case before a synod of Swiss pastors at Zürich, urged their willingness for a compromise in many things indifferent, such as the use of fonts and the observance of festivals, and obtained a favourable verdict; but the Bernese interfered, and a second edict of banishment was confirmed. Calvin next went to Basle and thence to Strasburg. He seemed to feel his banishment from Geneva as a kind of relief, since it gave him leisure for theological study. But Bucer prevailed upon him to engage in active service, and he became pastor of a congregation composed of French refugees, and occasionally lectured also in the academy. Here he put the finishing touch to the "Institutes," in a new edition published in 1539, published his elaborate "Commentary on Romans," the result of his academical prelections, and also a tract in French on the Lord's Supper. At this time he married a widow, Idelette de Bures. The portions of his correspondence in which her name occurs, his references to her, and his poignant sorrow at her death, prove that he was not, as is often supposed, a dry and callous recluse, or an incarnation of polemical dialectics; but that, amidst all his cares and labours, he was endowed with many genial susceptibilities, though he was not forward to display them, and possessed not a few elements of tenderness and affection, though he was not addicted to a fond or frequent expression of them.

Though Calvin felt the treatment which he had received at the hands of the Genevese, he had not disdainfully forgotten them. He corresponded with them, and by his powerful letters frustrated the attempt of Cardinal Sadolet, bishop of Carpentras, to bring them back to the church of Rome. But disorders had multiplied in his absence; the fate of the four syndics who had procured his exile alarmed the popular mind; for one of them had fallen and broken his neck, another had been convicted of murder and been executed, and two had been banished under a charge of treason. In the summer of 1541 a pressing invitation from the repentant people was sent to the reformer, soliciting and urging his return. He received it at Worms, and at first refused to comply, saying, there is "no place in the world which I dread so much as Geneva." But Farel and Bucer prevailed upon him to yield, so that he writes—"I offer to God my slain heart in sacrifice." He returned in September, and was received with enthusiasm alike by magistrates and populace. The council presented him with a house, and gave him eight dollars to buy a piece of cloth for a new coat.

His labours now were incessant—preaching every day on alternate weeks, teaching theology three days every week, absorbed in literary work, engaged in an extensive correspondence, maintaining repeated controversies, and battling with fierce and vindictive opponents. The work of the day was often prolonged through a large portion of the night, so that he complained that he should soon not know the appearance of the sun, not having had time to look at it for many days. The rule which Calvin again established at Geneva was very rigorous, and there was often a recoil. It comprised all the citizens, not merely those who willingly and from conviction placed themselves under it. He had high ideas of church authority and spiritual independence. The state was in no way to control the church, though the church spread its own jurisdiction over the state. He did not subject the church to the civil power, but thought that the state should aid the church in the execution of its sentences. The populace often rebelled against the curb which was so forcibly laid upon them, but the stern reformer ultimately prevailed; the council also wished to have some elements of spiritual power in their hands, but they, too, were at length obliged to succumb. The anomaly lay in this—that the Genevese consistory did not, as it might, exercise its authority only on those who on a profession of faith were admitted to the church and promised submission to it, but stretched its sway over all the inhabitants, no matter what their theoretical opinions or their general character. Calvin's rule was an *imperium in imperio*—inconsistent alike with the rights of individual conscience, and the general liberties of the state. But the rule at least was impartial. The consistory, consisting of six city ministers and twelve elders, met every Thursday, and exercised its powerful and uncompromising jurisdiction. Men of all classes often became refractory, some for political reasons; but there were other "libertines" to whom the freedom for which they clamoured was a cloak for licentiousness. The theocratic power triumphed, and the rebels were forced to do penance in a variety of forms. Non-attendance at church was punished by a fine, and adultery was made punishable by death; sumptuary laws of the strictest kind were enacted; brides, unless of unblemished character, were not allowed to wear wreaths; idle talk was under the cognizance of the police; gamblers were put in the pillory, and the manufacture of cards was forbidden. Those who approached the Lord's Supper without obtaining permission were punished, and those who neglected the opportunity might be banished for a year. An edict was issued that every one confined to bed with sickness for three days should give notice to the pastors. Torture was in use, though not in the trial of heretics, and witches were to be burned.

Among the enemies which Calvin encountered was a man named Pighins, who violently attacked his views of predestination, but was brought over by the reformer's reasoning contained in his reply, published in 1543. In 1551 he had to defend the same doctrine against Bolsec, once a Carmelite monk, and now settled as a physician in Geneva. According to the custom of the times Bolsec was banished, and he finally returned to the popish church, writing as his recantation a romance of slanders, which he called the life of Calvin—Histoire de la vie de Jean Calvin. Two years afterwards happened the memorable contest with Servetus. Calvin's share in this business has often been blamed, and often misunderstood. Calvin's sin was the sin of the age, for there was nearly a unanimity of opinion that heresy should

be punished with death; nay, Servetus himself had advocated that opinion. It is, therefore, unfair to single out Calvin as if he had been solitary in his convictions and influence; for to blame him, as indeed he deserved, is only to say that he was not, on this subject, in advance of his age. Servetus had been already convicted and condemned by the popish authorities at Vienne, but had found means of escape. He had come to Geneva, and was about to leave for Zürich when he was discovered and apprehended. His accuser was Nicholas de Fontaine, but Calvin drew up thirty-eight articles of charge. At the second hearing Calvin attended. The council at Vienne demanded back their prisoner, but the poor Spaniard pleaded with tears that the Genevan syndics should retain him; for he was sure that he would be put to death at Vienne, while he had at least a chance of life at Geneva. The charge against him was now handed over to the attorney-general, and treason had as large a space in the accusation as heresy. The libertine party seemed to be growing in influence, and Servetus, rising in hope, craved that an indictment be preferred against Calvin; a document containing these memorable words—till the cause be decided for his death or mine, "pour mort de luy ou de moy." The Helvetic churches unanimously condemned Servetus, but differed as to the amount of the penalty to be inflicted upon him. Servetus was formally sentenced on the 26th of October to be burnt at the stake on the following day. (See SERVETUS.) Certainly Calvin thought and said that Servetus was worthy of death, and Servetus thought and said the same of him. But Calvin had little influence with the council during the latter portion of the trial. In the document which contains the sentence against Servetus, there is no mention of any assault made by the culprit upon Calvin or any of the Genevan clergy. Calvin acted very wrongly, but only as other good men thought and acted around him, for even Melancthon justified the barbarous execution. When Servetus was burnt at Geneva, five Genevese Calvinists were burned in France. John Knox and Peter Dens use the same argument and illustration for the capital punishment of heretics. Nay, Servetus, in his Christianismi Restitutio, the book for which he had been seized and tried, avers that blasphemy should be punished with death, *simpliciter*—without dispute. It was not understood in that age that man is responsible to God alone for his belief—that liberty of conscience is a universal birthright—that religious truth and error are beyond the cognizance of the civil magistrate—and that heresy cannot be extirpated by force. Antitrinitarian tenets grew up in Geneva as in the case of Blandrata, Alciat, and Ochino. Might is not right, and free thought can never be quenched in fire or blood. Truth is degraded and her nobleness shamed, when force is employed to punish her enemies, or guard herself from assault. Had Servetus been burned at Vienne, his name would scarcely have been heard of, but his execution in a protestant city has preserved the memory of his fate—a proof that men expected mental emancipation in a place which had won its eminence by free thought and inquiry. Servetus was a restless and daring spiritualist—or rather a pantheist with some tinge of fanaticism. His writings have frightful caricatures of divine things—such as calling the Trinity a Cerberus. It may show what a difference was between him and Calvin, that while Calvin could not bring himself to expound the Apocalypse, Servetus began with it. But yet, let his views and blasphemies be what they might, to the Master alone was he answerable, and not to any human tribunal, and the Place Champel where he was burned will remain a melancholy monument of the injustice and intolerance which the infancy of the reformed church in the theocratic city of Geneva had not been able to shake off.

Calvin was exceedingly anxious for the union of the reformed churches. But the sacramentarian controversy was raging, and his efforts seem only to have increased the fury. His own views were not unlike those of Melancthon, and on the point he would not have quarrelled with the language of the revised Augsburg confession. The simple Zuinglian theory he decidedly condemns, and in one instance, writing to Viret, he calls it "profane." The quarrel of Calvin with Castellio proceeded from excessive zeal, though Castellio's opinions, and some clauses of his biblical translation must have sorely provoked him. As to the question of toleration, involved in the fate of Servetus, the elegant scholar was right; but in questions of pure theology he was no match for the reformer, either in retort or argument.

The labours of Calvin up to the period of his death were incessant, "in season and out of season." Such was his fame, that he had sometimes a thousand hearers in the Genevan academy, for Geneva had become the spiritual metropolis of the reformed churches. The reformer maintained an extensive correspondence on the continent, in Italy, and in England. All the while he lived in frugal simplicity, and was suffering under a terrible complication of maladies. Asthma, hemorrhoids, gout, stone, and fever tormented him. Frequent headaches led to as frequent fastings to relieve them; nocturnal study was carried on with the aid of a dim lamp suspended from a corner of the humble bed on which he lay—so that his frail body was wasted and worn away by the early part of the year 1564. He delivered his last discourse on the 6th of February in that year. Several months more he survived in agony and weakness, and his words and exercises on his deathbed betokened his fortitude and resignation. When the members of the council obeyed his summons and came into his room, he spoke to them of past mercies and jeopardies, and asking their pardon for the trouble he had given them, and for any outbreaks of hasty temper he had manifested among them, and then offering a fervent prayer for them, he solemnly gave his right hand to each of them as he said farewell. He died on the 27th of May, 1564, at the early age of fifty-five. No stone was set to mark his grave—such had been his request in his testament.

As Luther was the orator, and Melancthon the scholar, so Calvin was the divine and dialectician of the Reformation. He had not Luther's hearty eloquence which could move the popular masses as a storm heaves the forest, nor could he employ that style, the spell of which lies in its quaint and homely idiom—the vocabulary of every-day life. Nor had he, like the great German, the "merry heart which doeth good like a medicine," nor that glowing genius which gave outlet and language to its impulses in hymns and songs. Calvin's greatness was that of pure mind—one might almost say of pure spirit, so fully did his intellectual nature gain the mastery over its physical framework, as it revelled in sustained and serious thought which neither lost itself in speculation, nor faded away into mysticism. Yet he was not surly and repulsive, for he had all the courtly and gentle manners of a Frenchman, and ladies never shrank from conversing with him on theological subjects. Nay, he could now and then so far unbend as to play a game at la clef with the magistrates. But thinking was his element. He seldom diverges, but fixes at once on the knotty point of the argument, and discusses it. Extraneous matter is promptly brushed away, and the real merits of the case are eagerly seized and adjusted with a masterly hand, which never wearies through effort or trembles through indecision. His system of theology is compact and logical in all its parts—a powerful reproduction of the Augustinian theology. His numerous commentaries, though of unequal merit, display great acuteness and learning, excelling more in tracing the course and development of thought than in the analysis of idioms and phrases—and they are as concise and simple in style as they are clear, judicious, and discriminating in matter.

The character of Calvin has been variously judged, for he has been the object of fanatical hatred and extravagant eulogy. It is true that his language is not at all times courteous, but Servetus outdoes him in scurrility. Coarse epithets are sometimes heaped upon his antagonists, but his virulence scarcely approaches that of Luther. Only Calvin wrote in comparative calmness what Luther threw out in invectives and violent outbursts. Nor can it be denied that he was conscious of his position, for he was an oracle to Coligny, to the duchess of Ferrara, and to the young King Edward of England. No unworthy feeling of rivalry seems ever to have disturbed him, for he can write concerning Luther—"I have often said it, I would still acknowledge him for a servant of Christ, even though he should call me devil;" and he secured the publication of Melancthon's Loci in French, and wrote a eulogistic preface to it—it being the only book that could come into competition with his own "Institutes." "I leave it to you," says Scaliger, "to judge whether the man was great." Of his infirmities, which were in fact the excesses of his virtues, he was perfectly conscious; "of all conflicts with my faults," says he, "the hardest has been with my impatient temper." Firmness in a man so far before his age is apt to pass into obstinacy, and courage into overbearing zeal, while charity is forgotten in chivalrous devotion to truth. Yet there were elements of deep affection in Calvin's nature.

Melancthon would sometimes lay his weary head on his bosom, and wish it to be his resting-place in death. The necessities of his station demanded a severity of tone, to which his nature was not wholly averse; perpetually assailed in his character and opinions, he was always doing battle, and failed to enjoy the mollifying influences of leisure and peace. As he was obliged ever to wear intellectual armour, he embraced his friends with his helmet on and his vizor down, or grasped them with mailed arms and gauntleted hand. Polemics, while they sharpened his mind, could not, however, dry up many springs of sweetness and cheerfulness in his heart. Like all great thinkers, he has left an impression behind him which is deepening as time rolls on; for it is the spirit of his theology that unlimited dependence upon God is the source and sustentation of all spiritual life and activity in man. With all drawbacks arising from an irritable temper, edged and embittered by a fragile and diseased constitution, and the sullen and intolerant opinions and practices of his age, which mistaken views of the rights of conscience fortified; the name of Calvin will ever hold a high place in the hearts of those who admire the spectacle of a great mind triumphing over bodily infirmity, growing in multiplied labours as life comes to a speedy close, and giving all its power with unselfish generosity to what it deemed, and what myriads more for three centuries since have deemed the welfare of humanity, the interests of truth, and the cause of God.

According to Beza's description, Calvin was not of large stature; his complexion was pale, inclining to brown, and his eyes were of peculiar brightness and penetration. He took little sleep, and often ate only one meal a day. He had amazing facility in recognizing people whom he had but once seen; and amidst great and serious enterprises, he never forgot the more trifling minutiæ of daily business. Calvin's works have been often printed, at least many detached portions of them, both in French and Latin. His complete works appeared at Geneva, 1617, in twelve volumes folio, and another edition at Amsterdam, 1671. Jules Bonnet has recently edited four volumes of his letters, which have also been translated into English: Constable, Edinburgh. His Commentaries, Institutes, and Tracts, have been translated by the Calvin Society, Edinburgh. Tholuck has edited his Latin commentaries on the New Testament. Beza wrote his life, and in an augmented form it often stands as a preface to the exposition of Joshua. Portions of autobiography are found in the preface to his commentary on the Psalms. There is also an elaborate life of the reformer by Henry, Das Leben J. Calvins, 3 vols. 8vo, Hamburg, 1835–44. Stebbing has presented this work in English, and there are other biographies, one in French by Audin, and another in English by Dyer. The only trustworthy account of the trial of Servetus has been given by Rilliet de Candolle: Relation du procès criminel intenté à Genève en 1553, contre Michel Servet, &c., Geneva, 1844.—(Bayle's *Dictionary*, article, Calvin; Herzog's *Dictionary*, article, Calvin.)—J. E.

CALVISIUS, Sethus (so called in the Latin title-pages of all his works, his baptismal and family name being Seth Kalwitz), a musician, chronologer, astrologer, and a man of general learning, was born at Sachsenberg in Thuringia, February 21, 1556, and died at Leipzig, November 23, 1615. His father, Jacob, was a poor peasant; he sent Seth to the free school of Frankenhausen, but after three years his slender means could no longer enable him to support him there. In this time the boy had made considerable progress as a scholar, and, besides showing great aptitude for music, he had developed so fine a soprano voice, that he obtained an appointment as a singer at Magdeburg, by means of which, and of his teaching the clavecin, he maintained himself. He successively studied at the universities of Helmstadt and Leipzig, still supporting himself by musical tuition, until he obtained the engagement of music director at the church of St. Pauline in the latter city. He resigned this for a similar appointment at the Schul-Pforte, the principal school of Upper Saxony, which after ten years he quitted, to return to Leipzig in the capacity of cantor at St. Thomas' school, when he was made a fellow of that college. He was next preferred to the office of music director in the same establishment—that which, a century later, was filled by S. Bach; and his inauguration into this, May 19, 1594, was celebrated by the performance of several of his compositions. His able discharge of the various duties of composer, organist, and instructor, involved in this appointment, gained him such general esteem, and drew around him such manifestations of kindness, that he could never be persuaded to quit Leipzig, though he had offers of more lucrative engagements successively at Wittenberg and Frankfort-on-the-Maine. His implicit faith in astrology was confirmed by what he believed to be the fulfilment of one of his predictions. He had foretold, on the authority of his horoscope, that a great calamity would befall him on a certain day in the year 1602, to avert which he shut himself in his library, and, applying himself assiduously to study, supposed that no harm could reach him; implacable destiny, however, was not to be cheated; Calvisius dropping a knife with which he was mending a pen, it struck against his knee, and inflicted an injury which lamed him for life. He is chiefly known as a musician by his didactic works; these are, "Melopoia," a general dissertation upon music, with an exposition of the principles of counterpoints; "Compendium Musicæ Practicæ," an elementary book for beginners, which was several times printed during the author's life, with various titles and some modifications; and "Exercitationes Musicæ," in three parts, embodying the substance of lectures he delivered at his college. The historical and technical learning displayed in these productions is very great; the author's warm advocacy of a system of nomenclature for the notes, that had been recently invented by an anonymous Dutch musician, is remarkable. According to this the syllables Bo, Ce, Di, Ga, Lo, Ma, Ni, were the names of the seven notes, and its propriety is manifested when we consider that the ordinary solmization at that time contained but six syllables, the name of Si, for the seventh note, not having been added until afterwards. It is next to speak of the musical compositions of Calvisius, namely—"Harmonia Cantionum Ecclesiasticarum;" "Deutsche Tricinia;" "Biciniorum;" some important pieces in Der Psalter David's Gesangweis, a work collected by the brothers Becker; and the 150th Psalm, set for twelve voices in three choirs, which he wrote in the year of his death, on the occasion of the wedding of his friend Anckelmann, a merchant of Hamburg. They are commended for purity of counterpoint and strictness of canonical imitation. His works on chronology held a high rank in their period—"Elenchus Calendarii Gregoriani" is an argument against the Gregorian calendar; and "Chronologia," which appeared not to have been printed until fourteen years after his death, is a comprehensive general treatise.—G. A. M.

CALVO, Jean Sauveur de, known as "the brave Calvo," was born at Barcelona in 1625. He first served in the Catalonian army against Philip IV., but having passed to the French service, he won great distinction, and rose to a high rank in the army of Louis XIV. He died in 1690.

CAM, Diogo, a Portuguese navigator who lived in the latter half of the fifteenth century. He was sent to prosecute those explorations of the African coast which the great Prince Henry had so enthusiastically undertaken. He discovered Congo, and, at the request of the king of that country, took home with him some of the natives to learn the Christian faith. Martin Behaim is said to have accompanied him in his first voyage; and in his second he planted a stone pillar—a mark of the furthest stage of discovery—far beyond the kingdom of Congo.

CAMBACERES, Jean Jacques de, a distinguished French senator, was born at Montpellier in 1753. He sprang from an old family which had produced several eminent lawyers, and he was brought up to the same profession. He soon distinguished himself as a lawyer, and in 1774 succeeded his father as counsellor of the audit office of Montpellier. When the Revolution broke out, he was chosen to represent the order of the nobles in the legislative assembly, and was afterwards elected a deputy to the convention. On the trial of Louis XVI. he gave a conditional vote for the condemnation of that monarch. During the reign of terror which followed, Cambaceres was on the side of moderation, and endeavoured, though cautiously, to check the illegal and arbitrary measures of the assembly. He was afterwards a member of the council of Five Hundred, and spent much time and labour in the classification of the civil laws; and in 1796 drew up a "Projet de Code Civil," which subsequently became the basis of the Napoleonic code, of which he was one of the compilers. About this period he was exposed to considerable danger in consequence of a suspicion that he had a leaning towards the royalist party, and proposed to retire into private life. But on the formation of the directory, he was induced to accept the office of minister of justice; he zealously promoted the views of Bonaparte in the revolution of the 18th

Brumaire, and accepted the office of second consul under him. From this period he became one of the most useful and faithful followers of that great chief, who highly appreciated the character and talents of Cambaceres, and bestowed on him his fullest confidence. When Napoleon became emperor, he elevated Cambaceres to the office of arch-chancellor, with the perpetual presidency of the senate, and bestowed on him the title of duke, with other high honours. His friends allege that he bore his prosperity with great moderation, and that while he remained to the last faithful to the emperor, he endeavoured to dissuade him from the murder of the duke d'Enghien, and other crimes which stain his memory. On the abdication of Napoleon in 1814, Cambaceres withdrew into private life; but on the return of the emperor from Elba, he prevailed upon his old and faithful servant to accept of his former office of minister of justice. After the final overthrow of Napoleon, Cambaceres was banished from France on the ground of his having voted for the death of Louis XVI., and in February, 1816, went to reside at Brussels. But in 1818 he was reinstated in all his civil and political rights, and permitted to return to Paris, where he died in 1824. Cambaceres was courteous in his manners, as well as sagacious and moderate in his views. He was famous for hospitality, and his table was in fact an important state-engine. One of the brothers of Cambaceres became archbishop of Rouen in 1802, was elevated to the dignity of a cardinal in 1803, and in 1815 obtained a seat in the chamber of peers, of which he was deprived on the return of Louis XVIII. He was by no means so faithful as his brother to the fortunes of Napoleon, to whom he was indebted for many marks of favour. Another brother followed the military profession, and attained the rank of general. He took part in the campaigns in Spain and on the Rhine, and fought at Austerlitz and Jena in 1806, and at Lutzen, Bautzen, and Dresden in 1814.—The Abbé Cambaceres, uncle of the arch-chancellor —born in 1721; died in 1802—was a celebrated pulpit orator, and is the author of a panegyric on St. Louis, and of three volumes of sermons which have been greatly applauded.—J. T.

* CAMBACERES, Marie J. P. H., Duc de, nephew of the arch-chancellor, was born in 1798. In 1812 he was nominated one of the pages of the emperor, and in 1815 accompanied him as first page in the campaign in Belgium, where he was taken prisoner on June 16th. After the restoration of the Bourbons, Cambaceres enrolled his name in the list of the advocates in the royal court of Paris, and on the death of his uncle in 1824, successfully resisted the attempt of the government to seize his papers. In 1830 he gave in his adhesion to the new dynasty, and in 1835 obtained a seat in the chamber of peers, and was made one of the secretaries of that chamber. In 1852 he was appointed grandmaster of ceremonies to Louis Napoleon, and one of the secretaries of the senate.—J. T.

CAMBERT, Robert, a musician, notable as the first composer of French operas, was born at Paris in 1628, and died in England in 1677. His master for the clavecin was Chamboniére, from whom probably he learned the principles of composition. He held the office of organist at the collegiate church of St. Honoré. He was much patronized by the marquis de Sourdeac, to please whom, and to meet the growing taste for dramatic music in France, he set several dialogues, written for him by the Abbé Perrin. The success of these led to the construction of a work upon the model of Italian operas, that had been introduced in Paris by the Cardinal Mazarin, of which Perrin wrote the words, Cambert composed the music, and Sourdeac designed the decorations; this was entitled "La Pastorale, premiére comédie française en musique," and it was performed at the chateau d'Issy in April, 1659. Various rude attempts had been made in France to combine music with dramatic action, originating with Adam de la Hale in the thirteenth century; but this was the first production that assumed the character of a complete lyric drama. It created so great a sensation that Louis XIV. commanded its performance at Vincennes. Thus encouraged, the same author in 1661 produced "Ariane, ou le Mariage de Bacchus," a work of like construction, which, however, in consequence of the death of Cardinal Mazarin, was not performed. In 1666 Cambert received the appointment of superintendent de musique to the queen-mother. The king about this time granted to Perrin a patent for the performance of French operas, "after the manner of those of Italy, Germany, and England." The poet associated himself once more with Cambert and the marquis, and in fulfilment of his privilege opened the Académie Royale de Musique, June 28, 1669. Here was produced in 1671 "Pomone," and in 1672 "Les Peines et les Plaisirs de l'amour," the two most important of Cambert's compositions. Perrin then quarrelled with Sourdeac, the consequence of which was that his patent was revoked, and another was granted to Lulli. This excluded Cambert and his compositions from the Académie. His more courteous manners than those of Lulli retained friends around him, but the superiority of his rival's talent at once eclipsed the popularity of Cambert's music. Annoyed by the neglect he now experienced, Cambert came in 1673 to England, and, probably in the following year, was engaged to replace Banister as master of the band of Charles II., known by the name of "the four-and-twenty fiddlers." It appears that Cambert reproduced here his opera of "Pomone," and perhaps also gave that of "Ariane;" but under what circumstances these were performed, and whether in French or in English, is not known. The Siege of Rhodes, the earliest English opera, was produced in 1656. This gave rise to a taste for the musical drama in London, which became very general by the time of Cambert's arrival; but the operas then in vogue consisted of spoken dialogue interspersed with music, whereas those performed in Paris were composed entirely of music. It may have been the difference in their construction which rendered the works of Cambert unacceptable here; but whether from this or any other cause they did not succeed, and he is said to have died from disappointment at their failure.—G. A. M.

CAMBESSEDES, Jacques, an eminent French botanist of the present century. He has written a monograph of the genus spiræa; an account of the plants of the Balearic islands; memoirs on the natural orders of ternstrœmiaceæ, guttiferæ, and sapindaceæ; and a synopsis of the Brazilian plants of the orders cruciferæ, caryophyllaceæ, paronychiaceæ, portulacaceæ, crassulaceæ, ficoideæ, and cunoniaceæ.—J. H. B.

CAMBIASO or CANGIAGIO, Ludovico or Luca, and called also Luchetto de Genova. This distinguished painter was the son of Giovanni Cambiaso, also an artist, and was born at Moneglia, near Genoa, in 1527. He studied under his father, but soon distanced his preceptor. At the early age of fifteen he had produced works of an extraordinary promise. His rapidity of execution was only equalled by his fertility of invention. He worked with a wonderful facility, and yet with a most remarkable correctness. His power of foreshortening was very great. He visited Florence and Rome, and studied the productions of Raffaelle and Michel Angelo. Cangiagio had three manners of painting. His earliest was daring to extravagance and gigantesque in size; his second was infinitely his best style. These were productions of extreme care, and are very highly esteemed. His third was a return to much of his old hasty execution. He became a hack picture-manufacturer, and painted as much as he could for the benefit of his family—not of art. His most prized works are his "Martyrdom of St. George," his "St. Benedetto," and "St. Giovanni Battista," at Rocchettini, and his "Rape of the Sabines," at Terralba, near Genoa. On the invitation of Philip II. he went to Madrid in 1583, and died there in 1585. He painted the ceiling of the choir in the Escurial. The work represents the assemblage of the blessed, and is of enormous size. His works are very numerous.—W. T.

CAMBINI, Giovanni Giuseppe, a musician, was born at Leghorn, February 13, 1746, and died in the hospital of Bicêtre at an extreme age. He began to study the violin very young; and though he never became eminent as a soloist, his general knowledge of music induced such admirable style in his performance, that Manfredi, Nardini, and Boccherini, the three most distinguished quartet players of the last century, each chose him to play the viola with him in music of this class. Cambini went in 1763 to Bologna, to study composition under the famous Pardre Martini, with whom he remained till 1766, when he proceeded to Naples. Here he appears to have produced an unsuccessful opera, which was his first introduction into public life. At Naples he formed an attachment with a young lady of his native city, with whom he embarked to return to Leghorn, in order that they might be married; their vessel was, however, captured by a corsair commanded by a Spanish renegade, and they were carried to Barbary and sold for slaves. Cambini was purchased by a Venetian merchant named Zamboni, who gave him his liberty. In 1770 he went to Paris, where he made the acquaintance of Gossec, through whose interest some of his instrumental compositions were publicly

performed. These were of the lightest character, but probably on account of their very lightness, they met with remarkable success. Cambini, who had little artistic conscience, took advantage of the favourable reception of his music to produce as rapidly as he could find a sale for his works; accordingly, in a very few years, he wrote eighty symphonies, a hundred and forty-four violin quartets, and an immense number of concertanti pieces for various instruments, besides a vast amount of solfeggios and more important vocal music, an instruction book for the flute, and many other compositions. Added to these, he wrote the following works for the theatre—"Les Romans," a ballet, Paris, 1776; "Rose d'Amour et Carloman," an opera, Paris, 1779; "La Croisée;" "Cora;" "Les deux Fréres;" and "Adéle et Edwin," all operas produced at Beaujolais, between 1788 and 1791; "Nantilde et Dagobert," an opera produced at the Louvois; and some operas that were never performed. His oratorio, "Le Sacrifice d'Abraham," was produced at the concert spirituel in 1780, which had been preceded by some motets at the performances of the same institution. The little that is known of this prodigious mass of music, is a proof of the littleness of its merit. Cambini was engaged as conductor of the opera at Beaujolais in 1788, and at Louvois in 1791. In 1800 he was commissioned by Pleyel to write some quartets and quintets in the style of Boccherini, which were published under the name of this composer, together with some works of his, not previously printed; and it was not until all interest in the original and the imitator had passed away that the fraud was made known. In 1804 Cambini wrote some articles in the *Musikalische Zeitung* of Leipzig; and in 1810 he joined M. de Garaudé in the editorship of the *Tablettes de Polymnie*, in which his criticisms, however musicianly, were noted for their bitterness. Having led a life of excessive dissipation, Cambini was by this time reduced to be a drudge of the music-sellers, and was content to undertake the most unworthy engagements to procure him the means of indulging his vices. In extreme indigence he was in 1815 received into the hospital, in which, after several years' residence, he died.—G. A. M.

CAMBON, Jean-Louis-Auguste-Emmanuel, a French lawyer, born at Toulouse in 1737; died in 1807. In 1758 he became a councillor of the parliament of Toulouse, and in 1761 advocate (attorney) general. Whilst holding the latter office he procured a decision in the case of Stephen Sales, which established the validity of protestant marriages. In 1787 Louis XVI. named him first president of the assembly of notables; but after the abolition of parliaments he had to fly for his life.

CAMBON, Joseph, a French statesman, born in 1754; died in 1820. Having entered the legislative assembly in 1791, he zealously advocated democratic measures, denouncing priestly privilege, and once uttering the stern sentence—"War to the chateau; peace to the hut." He voted for the king's death, but opposed the setting-up of the revolutionary tribunal: at one time seemed to side with the mountain and the commune, and again denounced them; accused Robespierre, and after his death had to flee from the hostility of the Thermidorians. He was chosen president of the assembly in 1793. Cambon directed most of his attention to finance. He drew up nearly all the reports; and had, as Carlyle says, a wonderful "finance-talent for the printing of assignats."—R. M., A.

CAMBRAY, Baptiste, a French peasant of the thirteenth century, who invented the fine linen cloth still called *cambric*. Absolutely nothing is known of this ingenious peasant, although his invention has enriched his native province.

CAMBRAY-DIGNY, Louis-Guillaume de, a French physicist naturalized at Florence, born in 1723; died in the same century. At the age of twenty-two he accompanied into Tuscany a band of Frenchmen, to whom the grand duke had farmed out part of his revenues. There his abilities soon procured him promotion to the office of minister of finance. It was only brief intervals of leisure that he could devote to his favourite pursuit. One of the fruits of these was a "machine à feu" for the salt-works at Castiglione—the first of its kind constructed south of the Alps. Cambray was an honorary member of several French and Italian institutes.

CAMBRIDGE, H.R.H. Prince Adolphus Frederick, Duke of, the seventh son of George III., born in 1774; died in 1850. He entered the Hanoverian army in 1793, rose in 1798 to be lieutenant-general, and three years later was made a peer of the United Kingdom. In 1803 he was transferred to the British service, and in 1813 rose to the rank of field-marshal. He was soon after appointed governor-general of Hanover, an office which he held till the accession of the duke of Cumberland in 1839. His administration there was mild and discreet, and on his return to England, he was popular and distinguished for his ready patronage of all charitable institutions.—J. B.

* CAMBRIDGE, H.R.H. George William Frederick Charles, Duke of, son of the preceding, and therefore first cousin to Queen Victoria, was born in Hanover in 1819, and succeeded to his father's title in 1850. He entered the army in 1837, and was in 1854 advanced to the rank of lieutenant-general, and sent to the Crimea to command the first division of the British army. He fought with distinction at Alma and Inkermann, but had to retire to Pera, and afterwards return to England on account of the state of his health. In 1856 he was made a general, and when Lord Hardinge resigned the chief command of the British army was appointed his successor.—J. B.

CAMBRIDGE, Richard, born in London in 1717; died in 1802. The family were originally from Gloucestershire. His father died early, and young Cambridge was brought up under the care of his mother and a maternal uncle. He was sent to Eton; then in 1734 to St. John's college, Oxford; and in 1737 to Lincoln's inn. He left Oxford without a degree, and he was soon called to the bar. In 1741 he married, and fixed his residence at his family seat of Whitminster in Gloucestershire. He was wealthy, and he occupied himself in improving the scenery round his seat. He rendered the river Stroud navigable for many miles; and is said to have introduced some valuable improvements in the construction of boats. In 1748 Cambridge succeeded to the property of an uncle, took the additional name of Owen, rented a house in London for a year or two, and then purchased a villa at Twickenham, where the rest of his life was passed. Cambridge was a water-drinker, was fond of horse exercise, and out-of-door amusements. He lived in unbroken health through the greater part of a life prolonged to eighty-five. Within the two last years of his life hearing and then sight failed, but his mental faculties are described as unimpaired. In 1751 Cambridge published his "Scribleriad," the poem by which he is chiefly known. To the periodical called the *World*, he contributed twenty-one papers. In 1761 he published a "History of the Coast of Coromandel." His works—with the exception of this volume—were collected by his son, the Rev. George Owen Cambridge. His best poem, "The Fakeer," is his shortest, and would be better could it be reduced to the two lines—

Indian—"I give to the poor and I lend to the rich."
Fakeer—"But how many nails do you run in your breech?"

The amusement of quietly laughing at his own pursuits probably led to the "Scribleriad." The hero is an antiquary. This is the basis of the character; and on this we find engrafted the pedant and the alchemist. The style throughout affects a mock gravity, which we think is too anxiously sustained. Some of the best passages are formal parodies of passages in Homer and Virgil, or rather in the translations of Pope and Dryden, whose manner is often happily imitated.—J. A., D.

CAMBRONNE, Pierre-Jacques-Étienne, Baron de, a French general, born in 1770. He entered the army at the Revolution, and served in most of Napoleon's campaigns. He commanded a division at Waterloo, and was left for dead on the field, but recovered, and lived till 1842.

CAMBYSES was a son of Cyrus, the great founder of the Persian monarchy, and his successor on the throne of that kingdom. His accession took place B.C. 529. As soon as Cambyses was settled on the throne of Persia, he turned his attention to the conquest of Egypt, which he invaded at the head of a large army. After defeating the Egyptians in battle, and capturing Psammenitus their king, he fixed his residence for a time in that country; but the severity of his rule, and the indignities he heaped upon the Egyptian religion, soon rendered him odious to the people, who took advantage of his temporary absence to rise in open rebellion. Before measures could be taken to suppress the revolt, an accidental wound caused the death of Cambyses, B.C. 522.—W. M.

CAMDEN, Earl, lord-high-chancellor of England. One of the most illustrious among the jurists and statesmen who adorned the close of the eighteenth century. Of the young men who, inheriting great paternal influence and celebrity in the English law, have been promoted to the highest judicial offices, the most

famous are Lord Bacon; Charles Yorke, the brilliant and unfortunate son of Lord Hardwicke; Charles Pratt, the third son of Sir John Pratt, chief-justice of the king's bench, and the subject of our present notice. He was descended from a respectable Devonshire family, who had their seat at Careswell Priory, near Collumpton; but his father was the first of the name who attained any high distinction. Charles Pratt was born in 1714—the closing year of Queen Anne's reign—shortly before his father's elevation to the bench. Accustomed in childhood to associate dignity and honour with the profession of the law, he early evinced a desire to enter on that line of life in which his own fame was destined to eclipse that of the chief-justice. In the tenth year of his age his father's death left him without the benefit of much wise counsel and experience, but with a demand on his self-reliance, and an additional stimulus to independent action. Pratt was sent to Eton in 1726, where he studied for five years. He read with successful diligence, and was a general favourite with his schoolmates; among these he had the fortune to make the acquaintance of several with historic names, as Lyttleton, Walpole, Cornwallis, and Pitt (afterwards Lord Chatham), whose friendship, now in the spring, by and by blossomed and bore substantial fruit. He was called to the bar at Trinity term, 1738. No one ever entered on a professional life with fairer prospects of success. On the western circuit, the fame of his father was still fresh in the memories of counsel and attorney. He was connected either by blood or friendship with some of the most talented and influential gentlemen in England. But so little did these adventitious favours of fortune contribute to success, that for fourteen years Pratt rode from Hampshire to Cornwall, with no loftier occupation than to mend pens and to show his wig. Like Lord Eldon he was on the point of retiring in disgust and disappointment. According to the etiquette of the bar, no counsel can leave his circuit without giving intimation of his purpose to the leader. With a deep sense of humiliation, he summoned courage to inform Mr. Henley (afterwards Lord Northington) of his intention to relinquish law and apply for orders. He admitted that the case was discouraging, yet not desperate. Some of the greatest lawyers, with talents long uncredited, had risen to the most honoured offices in the state. Opportunity was everything. Let him try one circuit more, and stake his future upon this last cast. Riding on this forlorn-hope-circuit Pratt met with decided success. Was it a generous contrivance—or was it chance that brought him an important brief under the leader of the circuit? Pressure of business, we are told by some—an attack of gout, by others—compelled Mr. Henley to remain out of court when the trial came on for hearing; so the lead was unexpectedly cast upon the junior counsel. He opened the case with method and clearness; made a spirited reply, and obtained a verdict. Pratt had none of the brilliancy of his rival Yorke, nor was he in the highest sense an orator. In his greatest efforts—including his last memorable speech—he never had command of that rich imagery and passionate eloquence which characterize Erskine and Brougham; but his sound legal knowledge, familiarity with the details of business, quiet sustained dignity, and convincing address, gave sufficient assurance to the attorneys of his worth and ability, and the road to distinction now lay open before him. His first great triumph was in a libel case, King *v.* Owen (Howell's *State Trials*, vol. xviii., p. 120–23), in which Sir Dudley Ryder, then attorney-general, led the prosecution. In this remarkable trial, he enunciated, even against the authority of the bench, those opinions regarding the judicial rights of juries, which were eventually adopted by the legislature, and became the rule of law on that important question. In 1755 he put on his silk gown, and went over to the court of chancery. Two years after, when his schoolfellow, the "great commoner," ascended to power, he was elevated over his rival Yorke to the office of attorney-general. He had already been eight years in parliament as representative of the close borough of Downton; but although afterwards one of the most distinguished speakers in the upper house, he only once spoke in the house of commons, on the occasion of the *habeas corpus* bill of 1758. It was about this time, though not far from fifty, that he married Elizabeth, the daughter of Nicholas Jeffreys, Esq., Brecknock Priory, a lady dowered with a large fortune and many virtues. On the death of Chief-justice Willes, there was a general change of titles in the law. The attorney-general, on the 23d January, 1762, received his patent as lord chief-justice of the common pleas. During the four years he administered justice in the common pleas, he gave three very important decisions, which made him next to the earl of Chatham the most popular man in England. In the case of Leech *v.* Money, the illegality of general warrants was declared. In Doe *v.* Kersey, he held against the judges of his court, and the unanimous decision of the king's bench, that attesting witnesses to a will must be disinterested at the time of attestation, and that it is not enough that their interest be removed before the proving of the will. The legislature afterwards confirmed his opinion. But by far the most celebrated trial over which he presided, was that of the famous or notorious John Wilkes. The secretary of state, Lord Halifax, had, in compliance with the wishes of the king, issued a sweeping warrant against the authors, printers and publishers of No. 45 of the *North Briton*, in accordance with which Wilkes was arrested and lodged in the Tower. A writ of *habeas corpus*, returnable immediately, was issued from the common pleas; and the chief-justice, after hearing the case, gave judgment against the arrest, concluding in the following words:—"We are all of opinion that a libel is not a breach of the peace; it tends to a breach of the peace, and that is the utmost. In the case of the seven bishops, Judge Powell, the only honest man of the four judges, dissented, and I am bound to be of his opinion, and to say that case is not law, but it shows the miserable condition to which the state was then reduced. Let Mr. Wilkes be discharged from his imprisonment." Close upon this came an action, on Wilkes' own part, on the ground of false imprisonment, in which the chief-justice denounced in language which has been censured as violent, the system of arrests under general warrants, and set forth his view of damages. "These are," he said, "designed not only as a satisfaction to the injured person, but likewise as a punishment to the guilty, and as proof of the detestation in which the wrongful act is held by the jury." Wilkes, as was to be expected, obtained a verdict with £1000 damages. The London rabble were enraptured with the triumph of their champion; he was carried through the streets, with shouts of Wilkes and liberty, and Pratt rose to the height of his popularity. Strangers came from a distance to see, among other sights, the great chief-justice. He received the freedom of Dublin, Bristol, Bath, Exeter, and Norwich; and Sir J. Reynolds was employed to prepare a fine portrait of the assertor of liberty for the Guildhall.

In 1765 the Rockingham ministry determined to grace their advent to power, by conferring a peerage on the favourite judge of the nation, with the title of "Baron Camden of Camden Place in the county of Kent." The following year Camden received the great seal, and was installed as chancellor on the 6th November, in which office he fully sustained his high legal reputation. Though he had not the learning of Nottingham and Hardwicke, the "fathers of equity," nor the sagacity of Kenyon, Littledale, and Holroyd, yet his unruffled calmness of temper, soundness of understanding, his memory singularly powerful and retentive, the patience and impartiality with which he sifted every case, and the clearness with which he pronounced judgment, conciliated the respect and good opinion of all parties. For three years and a half he was lord chancellor, and in every instance proved himself "*par negotiis*."

And now we come to the only stain on Lord Camden's public character. From the majority of his colleagues in the duke of Grafton's cabinet he differed on two vital questions, and yet for two years, from 1768 to 1770, he remained a member of the administration; sanctioned with his presence proceedings which, in his judgment, tended to a breach with the colonies; yielded, without remonstrance, to measures which he felt to be unconstitutional; submitted to be overpowered on questions of law; and followed a line of acquiescence, which in the present day would be pronounced a grave political delinquency. At last, in 1770, he made a bold avowal of his opinions, and surrendered the great seal. During the remaining twenty-four years of his life, as judge of appeal, as privy councillor, as member of the opposition and the cabinet, he was of signal service to the state. Throughout the American war, he held that England was the aggressor, that the enactments of the government were oppressive, and in one memorable speech declared that, if he were an American, he "should resist to the last such manifest exertions of tyranny, violence, and injustice." As judge of appeal, Camden's opinion always had great weight. In Harrison *v.* Evans, where the question was—"Whether a dissenter was liable to a fine for not serving a corporation office, which he was disquali-

fied from serving by the corporation act, he not having taken the sacrament of the Lord's Supper according to the rights of the church of England,"—he pronounced in favour of religious liberty, and the judgment of the lower court was reversed. In the celebrated Douglas case, which was an appeal from a decision of the court of session, in favour of the duke of Hamilton, Lord Camden delivered a most elaborate judgment in favour of the appellant, and the house, without a division, reversed the decision. Under his auspices the *nullum tempus* act, 9 Geo. III., c. 16, was passed, by which an adverse enjoyment of property for sixty years gives a good title against the crown. When England witnessed the unparalleled sight of a prime minister at the age of twenty-four, Lord Camden readily joined the cabinet of Pitt as president of the council. In his seventy-fifth year, he conducted with great learning and ability those remarkable debates on the constitutional questions which the malady of the king forced on the consideration of parliament. But his last appearance in the arena of political contest, was perhaps the grandest event in his life. On the 16th of May, 1792, the bill, improperly called Fox's libel bill, came up to the lords. There was a full attendance of peers. Thurlow, with his "tremendous white bushy eyebrows," sat savagely on the woolsack. Near him was the shabby Kenyon, lynx-eyed and law-armed. Bathurst was there, too, ready to follow the leader, and at least bark. Against the unanimous opposition of the law-lords, Camden rose in his place to defend the bill. Leaning upon his staff, and beginning in a low tremulous voice, he gradually warmed into the passionate enthusiasm of younger days:—"I ask your lordships to say who shall have the care of the liberty of the press—the judges or the people of England? The jury are the people of England. The judges are independent men! Be it so. But are they totally beyond the possibility of corruption from the crown? The truth is, they may be corrupted; juries never can. . . . If it is not law, it should be made law, that in prosecution for libel the jury shall decide upon the whole case. In the full catalogue of crimes, there is not one so fit to be determined by a jury as libel." The debate terminated with the following dialogue:—

Thurlow—"Will my Lord Camden agree to a clause to authorize the granting of a new trial, if the court should be dissatisfied with a verdict for the defendant?"
Camden—"What, after a verdict of acquittal?"
Thurlow—"Yes."
Camden—"No, I thank you."

These were his last words in the house. Two years after this, on the 13th of April, 1794, in the eighty-first year of his age, Lord Camden died full of years and honours, and was buried in the family vault in the parish church of Seal in Kent.—G. H. P.

CAMDEN, WILLIAM, called the "Strabo of England," was born in the Old Bailey, 2nd May, 1557, and died 9th November, 1623. Left an orphan and unprovided for, he received his early education at Christ's hospital and St. Paul's school. In his fifteenth year he entered Oxford as servitor at Magdalen's Hall; but being disappointed of a demi, removed to Pembroke college, where he won the favour and eventually the patronage of Dr. Thornton, the tutor of Sir Philip Sidney. After a residence of five years, without obtaining college honours, family affairs recalled him to London; and in 1575, through the kind offices of Mr. Goodman, dean of Westminster, he was appointed under-master of Westminster school. Being of studious habits and of a retiring disposition, he devoted his leisure hours and holidays to the study of antiquity. To qualify himself for deciphering ancient records and monumental inscriptions, he acquired Gaelic, Welsh, and old Saxon. After ten years' preparation, his first work, the "Britannia," was published in 1586, and received with applause. Thus brought into publicity, the bishop of Salisbury appointed him in 1588 prebend of Ilfracombe. Five years after he succeeded Grant as head-master of Westminster. In 1597 his "Greek Grammar" appeared, which was received in all the colleges, and passed through forty editions. This same year the office of clarencieux-at-arms falling vacant, Camden was raised to that sinecure; but so modest was his disposition that a short time afterwards he declined the honour of knighthood. He shared the remainder of his life between scientific pursuits and his official duties. To collect materials he made frequent exploratory visits to various parts of the kingdom. A Latin distich which appeared in his lifetime, hints that he explored England with two eyes, Scotland with one, and Ireland with none. In 1613 he received the degree of M.A. His life closed when his popularity was in its zenith. A fond remembrance of his humble origin was with him to the last. To the guild of painters and members of the craft, by which his father had earned a scanty living, he bequeathed a sacramental goblet on which the donor's name was inscribed. The year before his death he founded the Camden professorship of history in Oxford. The work which made his name famous is "Britannia, or a Chorographical Description of England, Scotland, and Ireland." It is written in familiar and elegant Latin; and so accurately are places described, that, in many instances, notwithstanding the changes of time, they can even now be recognized. Professor Holland in 1610 translated it into English; but the best edition of this interesting work is that of Richard Gough, published in London in 1789. In 1838 a society was formed for the publication of early historical and literary remains, which, in recognition of the public worth of this author, was called the Camden Society. His "Anglica Normannica Cambrica," &c., published in 1603, contains extensive selections from Asser, Walsingham, Thomas de la More, Giraldus Cambrensis, &c. The "Annales Rerum," &c., is a history of the reign of Elizabeth. Compelled to advert to contemporary events, his remarks aroused such personal hostility as to induce him to postpone the publication of the sequel until after his death. His minor productions are entitled "Reges, Reginæ, Nobiles," &c.; "Actio in Henricum Gametum;" indifferent Latin verses, "Sylva Hybernia." The fullest account of his life is given in a book published in 1691 by T. Smith, "Gulielmi Camdeni Epistolæ." Camden possessed those great qualifications of an antiquarian—patience, assiduity, and enthusiasm. He died at the advanced age of seventy-two, and was buried with much solemnity in Westminster.—G. H. P.

CAMELLI or KAMEL, GEORGE JOSEPH, a German botanist of the seventeenth century, in honour of whom Linnæus has named a species of plant, growing in Japan, Camellia. He was a jesuit missionary to the Philippine islands.

CAMERARIUS, ELIAS, a German physician, second son of Elias Rudolf, and brother of Rudolf Jacob Camerarius, was born at Tubingen in 1673, and died there in 1734. He graduated as M.D. at Tubingen, and afterwards filled the chair of medicine in that university. He was first physician to the duke of Wurtemberg. He was elected a member of the society Naturæ Curiosorum. He adopted some peculiar views in regard to medicine and science, the publication of which called forth attacks from various quarters. He had a decided leaning to the marvellous, and believed the statements in regard to magic.—J. H. B.

CAMERARIUS, ELIAS RUDOLF, a German physician, was born at Tubingen in 1641, and died 7th June, 1695. He studied medicine, and became professor of medicine at Tubingen. He was also first physician to the duke of Wurtemberg, and a member of the academy Naturæ Curiosorum. He wrote medical works on palpitation of the heart, on pleurisy, on fracture, and ischuria; as well as a treatise on chicory.—J. H. B.

CAMERARIUS, JOACHIM, a German physician and botanist, was born at Nuremberg on 6th November, 1534, and died in that town on 11th October, 1598. He prosecuted his medical studies in Germany and Italy, and took his degree of doctor of medicine at Bologna in 1562. On his return to Nuremberg, he commenced the practice of medicine, and he was the means of founding an academy of medicine in his native city. He was elected dean of the medical faculty. Amidst the duties of professional life, he devoted attention in a special manner to chemistry and botany. He instituted a botanic garden at Nuremberg, and enriched it with specimens from Prosper Alpinus, Dalechamp, Clusius, and other eminent botanists. He became possessed of Gesner's botanical library, and of all his wood-cuts. He was physician to the electors of Saxony, and seems to have rendered them special services. Plumier has dedicated to him the genus Cameraria, one of the apocynaceæ.—J. H. B.

CAMERARIUS, JOACHIM, an eminent German scholar, whose original surname was LIEBHARD, was born at Bamberg, April 12, 1500. After having studied at the universities of Leipzig, Erfurt, and Wittenberg, he became classical master at the gymnasium of Nurnberg, and in 1530 was chosen deputy of this city to the diet of Augsburg, where, in company with Melancthon, he drew up the Augsburg Confession. Some years later he was called to Tubingen in order to reorganize the university, a task of which he acquitted himself so honourably,

that in 1541 he was invited to Leipzig for the same purpose. In 1555–56 he was again deputed to the diets held at Augsburg, Nurnberg, and Regensburg. He died at Leipzig, April 17, 1574. He has left upwards of 150 works, amongst which his "Life of Melancthon"—new edition by Strobel, Halle, 1777; his "Commentarii Linguæ Græcæ et Latinæ," Basle, 1551; and his "Epistolæ Familiares," which were published after his death, are the most renowned. By his numerous editions and translations of Greek and Roman classics, he greatly contributed to the revival of classical learning in Germany.—K. E.

CAMERARIUS, Rudolf Jacob, a German physician and botanist, son of Elias Rudolf, was born at Tubingen in 1665, and died in 1721. He studied philosophy and natural history at Tubingen, and afterwards prosecuted medicine in Germany and Holland. At Leyden he became assistant demonstrator in the university. He afterwards visited Britain, and subsequently studied in the Hôpital de la Charité at Paris. After visiting Savoy and Italy, and spending much time at Venice and Rome, he returned to Tubingen through Switzerland. He received the degree of doctor of medicine at the university of Tubingen, and was appointed assistant to his father as professor of medicine and inspector of the botanic garden. He was subsequently elected successor to his father as primarius professor of medicine. His botanical works were edited by Mikan in 1797.—J. H. B.

CAMERON, the name of a powerful Highland clan, which had its original seat in Lochaber, and figured conspicuously in Scottish history. The most celebrated of the chiefs of this warlike tribe was—

Cameron, Sir Ewen, of Lochiel, surnamed the Black. He was born in 1629, and educated at Inverary castle under the guardianship of his kinsman and feudal superior, the marquis of Argyll, the leader of the Scottish covenanting party. At the age of eighteen he broke loose from the authority of his guardian, and took up arms in the royal cause. He joined the earl of Glencairn and General Middleton in 1652–54, and fought with distinguished bravery against Monk, Morgan, and other parliamentary generals. When the Restoration took place Lochiel was cordially welcomed at court, and received the honour of knighthood from King James. On the expulsion of that monarch, General Mackay attempted to gain over Lochiel to the side of King William by the offer of a title and a sum of money; but his attachment to the cause of James, and especially his hatred to the house of Argyll, induced him to reject these proposals and join the standard of Dundee. His judicious counsel and undaunted courage contributed greatly to the complete victory which the Highlanders gained at Killiecrankie over the royal forces under Mackay. He ultimately submitted to the government, and took the oath of allegiance to King William. The remainder of his life was spent in retirement. He died in 1719 at the age of ninety, leaving behind him a reputation for personal prowess, wisdom, and integrity, unrivalled among the Celtic chiefs. Macaulay terms Sir Ewen "the Ulysses of the Highlands."—(Macaulay's *History*, vol. iii., page 320; *Memoirs of Sir Ewen Cameron*, printed for the Abbotsford Club.)

Cameron, Donald, of Lochiel, the grandson of Sir Ewen, was the model of a Highland chieftain, and is still remembered by the title of "the gentle Lochiel." He took a conspicuous part in the rebellion of 1745, being the first to appear with his clan at the place of rendezvous in Glenfinnan; and there is every reason to believe that, but for his influence, the other Highland chiefs would not have joined that ill-fated enterprise. It was he who captured the city of Edinburgh without the loss of a single life. He was in the front of the battle of Prestonpans, which was mainly gained by his clan. At Culloden, where they suffered great loss, he was severely wounded in the legs, but was carried off the field by some of his faithful followers, and was concealed for some time in a cave on the side of a mountain called Benalder, where, on the 30th of August, 1746, he was joined by the hapless prince himself. Ultimately they embarked together on board a French vessel, named *L'Heureux*, and on the 29th September landed in safety on the coast of Brittany. Lochiel was soon after appointed to the command of a regiment in the French service, but did not long survive, having died in 1748. His estates were of course forfeited, but were afterwards restored, and still remain in the possession of the family.

Cameron, Dr. Archibald, the brother of Lochiel, escaped with him to France, but revisited Scotland in 1749 and again in 1753. On this latter occasion he was apprehended, brought to trial in London, condemned, and hanged at Tyburn—the last victim of the unhappy rebellion of "the Forty-five."

Cameron, John, Colonel, who fell at Quatre Bras at the head of his regiment, the 92nd Highlanders, was one of the most distinguished British officers who fought under Wellington. A baronetcy was bestowed upon his father, Sir Ewen Cameron, as an acknowledgment of the bravery and eminent services of his gallant son.—J. T.

CAMERON, Sir Alan, K.C.B., distinguished in the British army as the leader of the Cameron Highlanders. He first served in the American war, and while making his escape from a two years' imprisonment at Philadelphia, received injuries from which he never completely recovered. In 1793 he raised at his own expense and in three months, from among the members of his clan, the 79th or Cameron Highlanders. At the head of this regiment he served in the Netherlands and West Indies, and when it was disbanded, he succeeded in raising it anew. He subsequently served in the Egyptian campaign, the descent upon Zealand, and under Sir John Moore in Sweden and the Peninsula, where he distinguished himself in several engagements. Having risen to the rank of lieutenant-general, he died in 1828.—J. B.

CAMERON, David, a celebrated gardener, died in 1848, at the age of sixty-one. In 1827 he was head-gardener at Bury Hill, near Dorking, Surrey, and in 1831 was appointed curator of the recently-founded botanic garden at Birmingham. He was a successful cultivator, and contributed many articles to the *Gardener's Magazine* and to the *Phytologist*. He was particularly successful in the cultivation of orchideæ. He continued curator of the Birmingham garden till his death.—J. H. B.

CAMERON, John, elected bishop of Glasgow in 1426, was lord-high-chancellor of Scotland from the fourth year of James I. to the third of James II. He attended the council of Basle in 1431 as representative from Scotland.

CAMERON, John, one of the first biblical scholars whom Scotland has produced, was born at Glasgow about 1579. He was educated in his native city, where he also taught Greek in the university for about a year. In 1600 he went to France, and was cordially received by the protestant ministers of Bordeaux. Mr. Cameron acquired great reputation among them as a classical scholar. It is said that he could speak Greek as fluently as it was usual for the learned of that day to speak Latin. He was soon appointed to teach the classics in the college of Berberac, and ere long to the chair of philosophy at Sedan. He then, after visiting Paris, returned to Bordeaux, where in 1604 he was nominated one of the students of divinity, to be maintained for four years at the expense of the church. While he held this position he was also tutor to the two sons of Calignon, chancellor of Navarre, and in company with his pupils studied successively at Paris, Geneva, and Heidelberg. In 1608 he settled at Bordeaux as colleague to Dr. Primrose, and ten years later succeeded the celebrated Gomarus in the chair of divinity at Saumur. He had been there only two years when the civil war compelled him to seek refuge in England. After reading private lectures on divinity for some time in London, he was sent by King James in 1622 to assume the principalship of Glasgow university, in room of Robert Boyd of Trochrig, whose firm adherence to presbytery was offensive to the king. He retained the appointment only a year. Returning to France, he became in 1624 professor of divinity at Montauban. The civil commotions had not subsided, and his return to the scene of them cost him his life. He maintained the doctrine of passive obedience against the agents of the duc de Rohan, who were endeavouring to excite the inhabitants of Montauban to take arms. This offended the more zealous party, and Cameron was attacked on the street and wounded by some unknown assailant. He never recovered from the effects of this assault, but died at Montauban in 1625, when only forty-six years of age. His "Prælectiones in selectiora loca Novi Testamenti," were published at Saumur shortly after his death, with a sketch of the author's life and character by his pupil Capellus. A collection of his numerous theological works appeared at Geneva in 1642, under the editorial care of Frederick Spanheim. Cameron's position as a theologian is worthy of note. Dissatisfied with the doctrine of his church on the subject of predestination and freewill, he founded a system known as "hypothetic universalism," which was more fully developed by his pupil, Amyraut, and came from him to be called Amyraldism. It differed from Arminianism in holding the doctrine of uncon-

ditional election, and from Calvinism proper in asserting the universality of the atonement, and that man's will is moved by God only morally, or by the knowledge which he infuses, and which influences the judgment of the mind.—J. B.

CAMERON, Richard, one of those firm and faithful presbyterians who resisted the attempt to impose prelacy on Scotland in the seventeenth century. He was born at Falkland in Fife, taught for some time a public school there, and was afterwards private tutor and chaplain in the family of Sir William Scott of Harden, whose lady was a nonconformist. He was prevailed on by Welsh, grandson of John Knox, to accept of license to preach, and exercised his gifts in different quarters, but chiefly in Annandale, Ayrshire, and Galloway. Cameron refused the indulgence offered by Charles, because of the erastian and galling conditions with which it was clogged, of its tendency to betray the covenanting interests, and of its contrariety to the grand principles of presbyterianism. When called to account for the freedom of his strictures on this measure, he came under a promise of silence, which on mature consideration he found himself bound in conscience to recall. Having in this way lost his situation in the family of Sir William Scott, he went to Rotterdam, where he preached to certain persecuted exiles; and, after having been ordained by Messrs. M'Ward, Brown, and Roleman, he returned to Scotland in 1680. He was concerned, along with Cargill, Douglas, and others, in what was called the *Sanquhar Declaration*, in which they renounced the authority of Charles—a deed which may be censured as rash and premature, but which has this to be said for it, that it proceeded on the very same principles on which the whole nation, a short time afterwards, expelled Charles' successor from the kingdom. A price having been set on their heads, Cameron and his friends were obliged to betake to the fields, and defend themselves by arms. They were surprised at Airsmoss, a wild morass in the parish of Auchinleck, by a troop of dragoons under Bruce of Earlshall; but, after a gallant resistance, which even their enemies could not help applauding, they were overpowered, and several of them killed on the spot, amongst whom was Richard Cameron. His head and hands were cut off, and carried with heartless cruelty to his father, from whom the sight only drew an expression of pious resignation to the will of God. His death gave rise to many touching displays of sympathy and regret, and a monument still marks the spot where Cameron fell. It is from this individual that the Reformed Presbyterians of the present day derive the vulgar sobriquet of Cameronians.—(See *Scots Worthies;* Wodrow's *History;* Walker's *Biographia Presbyteriana; and Life of R. Cameron*, by G. M. Bell.)—W. S.

CAMERON, William, a Scottish poet, born in 1751; died in 1811. He became minister of Kirk-Newton in the county of Midlothian in 1785. In 1790 he published a volume of poems, and about the same time assisted in preparing the collection of paraphrases which, sanctioned by the general assembly, are still used in public worship in the Scottish church. He is the author of the 14th, 17th, and 66th paraphrases, and of portions of the 32d, 40th and 49th.—C. R.

CAMERS, John, a Franciscan monk and celebrated Greek scholar, was born at Camerino in 1448. He was professor of philosophy at Padua, and afterwards taught theology at Vienna. He did much toward the restoration of Greek learning, which had declined after Constantinople was taken by the Turks. He edited many of the classic authors, such as Claudian, Florus, Justin, and Lucian, and died either in 1546 or 1556.—J. B.

CAMILLA, sister of the three Horatii, who fought the three Albans or Curiatii, a combat famous in early Roman history. Camilla was betrothed to one of the Curiatii, and when the only surviving Horatius returned home, his sister reproached him with the murder of her lover, upon which the victor, mad with passion, killed her.

CAMILLUS, Lucius Furius, grandson of Marcus Furius Camillus, was appointed consul, B.C. 338. He commanded the Roman army in the Latin war, and after capturing Tibur (Tivoli) reduced the whole Latin country to subjection. He was again chosen consul in 325.

CAMILLUS, Marcus Furius, a Roman general of celebrity, called, for his distinguished services to his country, the second founder of Rome. After holding several important offices in the state, the duties of which he uniformly discharged with the greatest fidelity, Camillus was appointed dictator in the tenth year of the siege of Veii, and took the command of the troops which were besieging that city. His energetic measures soon resulted in the capture of the town, and he returned to Rome laden with spoil; but having incurred the hatred of the people by his opposition to a proposal which contemplated the establishment in Veii of part of the population of Rome, he found it necessary to retire for a time into exile. He reappeared when the city of Rome was in the hands of the Gauls under Brennus, and putting himself at the head of an army, succeeded in ridding the country of the barbarians. He afterwards lived at Rome, enjoying the highest offices of the state, till his death, B.C. 365.—W. M.

CAMINATZIN or CACUMAZIN, king of Tezcuco, was nephew of Montezuma, emperor of Mexico. He formed the design of freeing his country from the Spanish yoke, and was taking measures for the expulsion of Cortes and his associates, when he was treacherously seized by the emissaries of his uncle, and delivered up to the Spaniards, who put him into prison. He was liberated, however, by some Mexican insurgents, and is believed to have perished at the siege of Mexico in 1521.—J. T.

CAMINHA, Pedro de Andrade, a Portuguese poet, one of that school which immediately preceded the era of Camoens. He was camareiro (gentleman of the chamber) at the court of the Infante Dom Duarte, brother to King John III., and died in 1595. He wrote eclogues, epistles, elegies, and a host of epigrams, of which nineteen are "to an ugly face!" "In these," says Sismondi, "as in the rest of his works, we have the labours of the critic and the man of taste endeavouring to supply the want of genius and inspiration." The works of Caminha have been republished by the Portuguese Royal Society.—F. M. W.

CAMINHA, Pedro Vaz de, a Portuguese traveller. Caminha, who had formerly filled a situation at Calicut, sailed in the first expedition that touched the shores of Brazil. He wrote a letter to Emmanuel (it was not published till the present century), in which he felicitously records his first impressions of the new country. It is thought he perished in a Mahometan affray at Calicut.

CAMO, Pierre, a native of Toulouse, who cultivated poetry, and was one of the seven troubadours of Toulouse, as a group of poets called themselves. In 1324 they announced a kind of tournament, in which poets were to contend for the prize of a golden violet; and they proposed to hold, at the same time, something in imitation of the comitia of a university, in which they were to confer degrees in what was styled the "gaie science." Sismondi, in his Literature of the South, gives some account of these fantastic amusements.—J. A., D.

CAMOENS, Luiz de, the only Portuguese poet who has acquired a European reputation. The time and place of his birth are matters of dispute; the balance of evidence, however, appears to be in favour of his having been born at Lisbon in 1524. The poet's family had been distinguished for several generations in different departments of the public service: his father, Simon Vas de Camoens, being shipwrecked on the coast of Goa, settled and died there soon after the birth of his son. At the age of twelve or thirteen, Luiz was sent to the university of Coimbra, where he could not fail to be influenced by the reviving taste for classical literature. Some amatory verses still extant are supposed to have been written at this period. At the age of twenty Camoens returned to Lisbon, and led the ordinary life of a courtier. Here it was that he conceived a passion which, proving even more unfortunate than the attachments of poets in general, influenced greatly the whole course of his life. The friends of the lady, on whom the affections of the poet were bestowed, Catarina de Ataÿde, the daughter of one of the favourites of John III., procured on some plea or other his banishment from Lisbon for two years. The place of his retreat was Santarem, and to this period of enforced leisure we may attribute three of his comedies—"El Rey Seleuco;" "Filodemo;" and the "Amphitrioes;" likewise some sonnets, and, possibly, the first conception of the "Lusiad." But a longing for active life seems to have possessed him, and he returned to Lisbon in 1549. It would appear that before long he again found it necessary to leave the capital, for we find him embarking in the expedition which was despatched about this time against the Moors of Ceuta, under Antonio de Noronha—a firm friend throughout all his subsequent life, to whom several of his poems are addressed. In this expedition Camoens earned no little distinction. He lost his right eye in an engagement in the Straits of Gibraltar. His sonnet commencing "Brandas aguas

do Tejo" was written at the period of embarkation, and a second elegy also bears internal evidence of having been composed about this time. In 1552 we find him again in Lisbon, where, it is said, he had to mourn over the death of Dona Catarina; but this is probably an error, originating with some biographer, who has confounded the poet's mistress with a relative of his, Dona Catarina de Almayda, frequently alluded to in his poems. In March, 1553, still eager for adventure, Camoens embarked in the *São Benito*, the only one of four vessels, fitted out under the distinguished navigator Cabral, which escaped shipwreck. In one of his letters he tells us that, as he stepped on board the ship, he adopted the words of Scipio Africanus, *Ingrata patria, non mea ossa possidebis.* When off the Cape of Good Hope, the *São Benito* experienced a violent storm, which perhaps suggested the vision of Adamastor, the supposed guardian of that terrible spot, in his great poem. Arriving at Goa in September, 1553, we find him, two months afterwards, engaged in an expedition against the king of Pimenta, in favour of the king of Cochin, who at that time was an ally of the Portuguese. Nearly all his companions perished, and he returned to Goa. He was next employed in an expedition against the Arabian corsairs of the Red Sea, who, in conjunction with the Venetians, still kept up a precarious traffic by the overland route with India, and were thus considered as rivals by the adventurers who had recently opened the route by the Cape of Good Hope. The expedition wintered in the island of Ormuz, and here he found time to exercise his poetical powers. Returning to Goa in 1555, he found a new governor in power, and satirized the abuses which surrounded this functionary in some verses entitled "Disparates na India" (Vagaries in India), which cost him a term of banishment in the island of Macao. These four years of exile form, perhaps, the most tranquil and productive epoch in the poet's life. Soon after his arrival, according to the most probable narration, he heard of the death of the lady to whom he had been so fondly attached, and perhaps it was to dissipate the grief thus occasioned that he undertook a voyage to the Moluccas. Returning to Macao, by the favour of a successor of the hostile governor at Goa, he obtained an office (administrator of the effects of deceased persons), which placed him above want during the remainder of his residence in the island. The grotto of Camoens, where the greater part of the "Lusiad" was composed, is still shown to visitors. In 1560 he was recalled to Goa, but suffered shipwreck on the coast of Cochin China, and barely escaped with his life by swimming, saving only his "Lusiad." Arrived at Goa, fresh troubles awaited him. He was thrown into prison on a charge of misconduct in his office, and, when this was disposed of, a claim for an alleged debt was set up, which detained him for some time longer in captivity. It was not till 1569 that Camoens again beheld the waters of the Tagus, nor was he even then permitted to touch the soil of his native land; for, owing to the great plague which then raged, all ingress was strictly forbidden. In 1570, however, he landed at Lisbon, and in 1572 was published his great work, "Os Lusiados" (The Portuguese), with a manly dedication to the young King Sebastian, who was then but ten years of age. The poem reached a second edition within the year—a success then almost without precedent—and Tasso, who was then writing his Jerusalem Delivered, addressed a sonnet to the author. But court favour in those days was reserved for other than poetical merits, and beyond a pension equal to about £5 per annum (which perhaps he was entitled to on other grounds), no mark of royal or national gratitude seems to have been bestowed on him. Camoens had brought home only his "Lusiad" from the land whence so many had returned laden with wealth, and the remaining years of his life were spent in the most abject poverty. A poor Japanese slave, who had come to Europe with him, supported his master by begging in the streets, and when this faithful dependent died, Camoens was carried to a public hospital. Here he lingered long enough to hear of the battle of Alcacer-Quivir in 1578 in which the king fell, and with him the Portuguese monarchy. With a better feeling than he had manifested in earlier days, he wrote in one of his latest letters—"I have so loved my country, that I rejoice not only to die on her soil, but to die with her." He died in the beginning of 1579, and was buried in the church of Santa Anna. No stone marked the spot till 1593, when a generous Portuguese erected a simple tablet, recording that he, "the prince of poets, lived poor and miserable, and died so." The church itself was destroyed by the earthquake of 1755.

Fairly to appreciate the merits of the "Lusiad," we must remember that Camoens was not only the first in modern times to venture on an epic poem, and to execute it in the course of so chequered a life, but that he had the courage, despite the classical affectation then in vogue, to choose as his theme the history of his own country. The first lines of the poem will sufficiently indicate its scope, and the models which he proposed to follow:—

> "Arms and the heroes, who from Lisbon's shore,
> Through seas where sail was never spread before;
> Beyond where Ceylon lifts her spicy breast,
> And waves her woods above the watery waste," &c.

It is an error to suppose that Camoens only intended to commemorate the achievements of the Portuguese navigators, with which the minds of his contemporaries were familiar. He aimed also to interweave with their lives the whole history of Portugal, by means of artifices which he could not fail to borrow from the classic poets, and which he has employed with perhaps not inferior skill. The groundwork of the poem is the voyage of Vasco de Gama; but from the first there is a confusion between the old pagan deities, under whose auspices the scene opens, and the newer faith of which the heroes of the poem were zealous propagators. If, however, the poem loses somewhat in artistic completeness by this intermingling of conflicting theologies, it may be said, on the other hand, that the achievements of Portuguese adventure could not have been rendered more romantic by being clothed in the drapery of a bygone age. The poem consists only of some 1100 rhymed octave stanzas in the metre of Ariosto. Vasco de Gama is introduced when cruizing near the island of Mozambique, and arrives in safety at Melinda. The king receives him hospitably, and in answer to his inquiries, Gama proceeds to describe Europe, and his own country in particular, and next relates the history of Portugal from the earliest times down to his own day. The most remarkable episode—which is told with almost rigid historical accuracy—is the well known story of Inez de Castro.

If it were needful to add to the eulogies which Tasso, Calderon, Voltaire, and Schlegel have passed on the "Lusiad," we might allude to the fact that it has been translated not only into almost every modern language, but into the Hebrew. There are three translations into English; that of Sir R. Fanshaw in 1655; that of Mickle (perhaps the best for the ordinary reader), first published in 1771; and that of Sir T. Mitchell in 1854. Mr. John Adamson, the biographer of Camoens, has also edited another version of part of the work; and Lord Strangford is the author of some elegant translations of his minor poems. A splendid edition of the original work was published in Paris in 1817. The other poems of Camoens consist of nearly 300 sonnets, of which only a few are noteworthy, as bearing the impress of the poet's chequered life; several canzoni, after the model of Petrarch; a few lyrical songs, sweet and impassioned; a poetical version of the 137th psalm; and a number of eclogues, of which all but eight are lost. It deserves to be noted, that Camoens enriched his native tongue by the addition of above 2000 new words. In person (we are told by Antoni) he was of middle stature, the face full, the brow lowering, the nose long and raised in the middle; the hair, in his youth, so light as to be almost the colour of saffron. His life is perhaps more in harmony with his writings than that of most modern poets; and had not the political fortunes of Portugal, after his death, led to a disregard of her language and literature, we may safely say that the fame of Camoens would have been far more widely diffused.—F. M. W.

CAMPAGNOLA, Domenico, an Italian painter, surnamed Dalle Greche. He was the son of Giulio Campagnola a painter and engraver of some note. This artist flourished in the year 1543, and studied under Titian, with a success which is stated to have even excited the jealousy of his master. His best works in the Scuola del Santo, representing the "Evangelists," approximate very nearly to the grandeur of Titian, as Lanzi testifies. His drawings from the nude are described as daringly successful. As a landscape painter, of a Titianesque style, he also possessed great merit. He was a man of no limited means in art; for his repute as an engraver, on both metal and wood, is unquestionably good, though Ottley appears to hold that the wood works ascribed to him are mostly copies from his designs for the better material. Among his numerous etchings are representations of the "Adoration of the Magi;" "Dives and Lazarus;" "Christ and the Sick;" "The Holy Family;" "Venus;" and "Bacchanals."—W. T.

CAMPAGNOLI, Bartolomeo, a violinist, was born at Cento, near Bologna, September 10, 1751, and died either at Neustrelitz or at Hanover, November 6, 1827. His first master was Dall' Ocha, a pupil of Lolli, and he received further instruction on his instrument from Don Paolo Gnastarobber, a pupil of Tartini. He went with Lamotta to Venice, and thence to Padua. In this place, where Tartini was reposing on the laurels of his long and honourable artistic career, Campagnoli played to the venerable master, and received his warm encouragement. In 1770 he visited Rome, with success. He next spent six months at Faenza, during which he pursued his study of the violin with the maestro di capella, Paolo Alberghi. Thence Campagnoli went to Florence, where Nardini was residing, whom he was so pleased to take as a model, that he remained at the Tuscan capital for five years, where also he made the friendship of Cherubini. At the end of 1775 he accepted the invitation of the prince bishop of Freisingen in Bavaria, to enter his chapel. In 1778 Campagnoli commenced a tour, in company with Reinert the fagotist, through Poland and the adjacent states. In 1783, if not earlier, he went to Dresden, where he was engaged by Carl, duke of Courland. This liberal patron gave him leave of absence to visit different cities for the display of his now famous skill as a violinist; accordingly, besides other places, he appeared at Stockholm, where he was created member of the Royal Academy of Music. His engagement continued until the duke's death in 1787, when Campagnoli was appointed concert master at Leipzig, with the direction of the Abonnement concerts. In 1801 he visited Paris, where he met once more his old friend Cherubini, and where his playing successfully stood the test of comparison with that of Rode, Krutzer, and the other eminent artists then resident in the French metropolis. In 1808 he brought out as a singer his second daughter, Albertina, then but thirteen years old, and, in 1810, her younger sister, Gianetta, also appeared as a vocalist. These ladies subsequently attained considerable distinction in their art, to extend their opportunities for which, in 1816, their father took them to Italy, and Mattei officiated as his deputy in Leipzig during his absence. He afterwards resigned his appointment in that city to accept the less arduous one of music director at Neustrelitz, which allowed him to spend much of his time with his daughters, who were permanently engaged at Hanover. Though he wrote extensively for his instrument, and naturally exhibited his specialities best in the performance of his own music, he was not less successful in playing the bravura pieces of other violin composers; and he added much to his reputation by his rendering of quartets, and similar chamber music. He was personally liked as much as he was artistically admired, and the extremely bad German he habitually spoke (for in his many years of residence in Germany he never mastered the language), gave drollery to all he said, which, combined with his natural good humour, made him a welcome companion wherever he appeared. His published works, which form but an inconsiderable portion of his productions, consist of pieces for the violin in all forms, from the study to the concerto, some compositions for the viola, and some for the flute. These have all passed away with their time, but his "Method for the Violin," with its numerous progressive exercises, is still held in esteem, and his "Exercises on the Seven Positions" is a work in the highest repute.—G. A. M.

CAMPAN, Jeanne-Louise-Henriette Genest, born at Paris in 1752. This lady, the strange vicissitudes of whose life she has herself described in her interesting memoirs, was the daughter of a gentleman who held a respectable situation in the office of the minister for foreign affairs under Louis XVI., and was noted for his literary tastes. Having enjoyed from childhood the combined advantages of courtly and literary society, she so well profited by these as to be thought worthy of being appointed reader to the royal princesses. After her marriage with M. Campan, son of the king's private secretary, the queen, Marie Antoinette, attached Madame Campan to her person by appointing her first femme de chambre. She, like her royal mistress, was surprised by the Revolution; and, having witnessed the dreadful scenes of the 10th August, was so little dismayed on her own account, that, with admirable fidelity, she offered to share the queen's imprisonment in the Temple. Her unconcealed attachment to her mistress exposed her to such danger that she was obliged to quit Paris. On her arrival at Combertin, the place of her retreat, she was met by the fearful tidings of her sister having been arrested, and of her having committed suicide. As soon as the fall of Robespierre relieved her from apprehension for her personal safety, she opened school at St. Germain. When Josephine Beauharnais, about to be married to General Bonaparte, wanted to place her daughter Hortense at school, that of Madame Campan was selected. This naturally brought the ex-reader of the court of the unfortunate Louis XVI. under the notice of the future emperor of the French. Hortense, the destined wife of Louis Bonaparte, king of Holland, remained under Madame Campan's care, while her stepfather was running his marvellous career of glory in Italy. The hero on his return assisted at the representation of Racine's Esther by the female pupils of St. Germain, as Louis XIV. used to honour by his presence the performance of the same play by madame de Maintenon's protegées at St. Cyr. Shortly after Napoleon assumed the imperial purple, he appointed Madame Campan superintendent of the imperial school at Ecouen, an institution erected for the daughters of officers of the legion of honour. From this situation she was ungenerously dismissed at the Restoration. To add to the mortification of dismissal, came sorrow for the death of her only son. A cancer declared itself, and, after lingering some time in suffering, she died at Mantes in 1822. Besides the memoirs alluded to, Madame Campan has left "Anecdotes of the courts of Louis XIV. and XV.," and some works on education.—J. F. C.

CAMPANA, Antonio Francesco, an Italian physician, was born at Ferrara in 1751, and died in 1832. After prosecuting the study of medicine at Ferrara, he became physician to the hospital of Saint Mary at Florence. He subsequently devoted himself to natural science, and turned his attention to botany, agriculture, and chemistry. He filled a chair of physical science at Ferrara. His published works are, "A Catalogue of the Plants in the Botanic Garden of Ferrara;" "The Pharmacopœia of Ferrara;" and treatises on intermittent fevers.—J. H. B.

CAMPANAIO, Lorenzo di Ludovico, a Florentine sculptor and architect, born in 1491; died in 1541. At Rome he attracted the notice of Raphael, on whose recommendation he was intrusted with some important tombs and buildings.

CAMPANELLA, Thomas, was born 5th Sept., 1568, at Stilo, a small town in Calabria. At five years old, it is said, he was distinguished for his extraordinary memory; at thirteen he read and made notes on all the Latin authors; at fifteen he embraced the monastic life, and joined the order of the Predicatori. The silence of the convent, where his studies and meditations were pursued with unflagging assiduity, seems to have favoured the rapid development of his mind; and, before he had attained the age of twenty-three, his name was already famous in the philosophical world. But his ardent and enterprising genius could not long brook the monotony of a cloister, nor could his intellectual energy long be limited to merely contemplative study, which, left to itself, must ever be devoid of practical result. It is a leading characteristic of the Italian race, that they strive ever to connect ideas with practice. Penetrating into the most abstruse regions of speculation, they seek continually to turn theory into life. Campanella is a striking instance of this tendency. He was led to embrace warmly the philosophical doctrines initiated by Bernardino Telesio, who sought to free the human mind from Aristotelian tyranny, and to substitute experience and induction for the barren *a priori* process. With the zeal of a convert, Campanella travelled all over Italy to spread the new emancipating ideas. His vast erudition, his profound conviction, gave to his fluent speech the force of eloquence, and he made numerous proselytes in Calabria, Bologna, Florence, and Padua. During his residence in Bologna, however, his manuscripts were seized and handed over to the inquisition at Rome; but no immediate consequences followed. At the close of this scientific pilgrimage, Campanella returned to Stilo in 1598. Passing through the kingdom of Naples on his way, he could not avoid seeing how that unhappy country was groaning under the Spanish yoke—the worst that has ever oppressed even Italy. The count de Lemoz, the stakes and gibbets of the holy office, the ignorant and haughty despotism of its rulers, had reduced this once smiling and fertile country, the birthplace of some of earth's mightiest intellects, to the lowest stage of degradation. Naturally enough Campanella, hitherto the apostle of the emancipation of thought, now became the apostle of political emancipation. The political tyranny of Philip III. was as injurious to intellectual freedom as was the intellectual despotism of Aristotle to political liberty. The one was the bulwark of the other, and in order to overthrow either, it was necessary

to combat both. So Campanella, following out his convictions into this new sphere, consecrated himself to the work of redeeming his country from slavery. In a short time the influence of his virtue and his genius enabled him to organize a powerful conspiracy, spreading over the greater part of the kingdom, the principal centres being Cerifalco, Catanzaro, Nicastro, Stilo, Tropea, Squillace, Sant Agata, Cosenza, Reggio, Cassano, Castrovillari, Satriano, and Terranova. But, a short time before the appointed outbreak, two of the conspirators, Giambattista Biblia and Fabio of Lauro, either through fear or cupidity, betrayed the preparations. The leaders were imprisoned, and among them Campanella. His imprisonment lasted twenty-seven years; and in the preface to one of his works, "Atheismus Triumphatus," he narrates that he was tortured seven times. After this he was thrown into a subterranean dungeon. But torture and the squalor of imprisonment only redoubled Campanella's activity, and sharpened his genius. It is probable that the feeling of his impotence to serve his country, the failure of all his plans, and the effect which the sepulchral silence of his prison must have had on his mind, may have persuaded him that a longer intellectual labour was necessary in order to give new life to his native land. Considering that the existing society was still ruled in a great degree by old ideas and prejudices, he resolved once more to enter the lists against Aristotelianism, and conceived the audacious design of reconstructing human science from its very foundations. In his earlier years he had published a work entitled "Philosophia Sensibus Demonstrata," Naples, 1591, in defence of the doctrines of Telesio; and this work constituted the foundation of his speculations, and determined their method. The foundation of all is the maxim, *Sentire est scire*—knowledge is derived from sensation: the method is that of ascending from the known to the unknown, in order to declare and prove it. It is, as we said, the philosophical method of Telesio, followed to such glorious results in later times by our own Bacon. But two conditions were requisite in order to reconstruct the edifice of human knowledge, according to the plan conceived by Campanella—"Prodromus Philosophiæ Instaurandæ," Frankfort, 1617. First, a theory of the absolute, or the cogitation of a system of metaphysics, which should form, so to speak, the skeleton. This he provided in two works—"Philosophiæ Rationalis partes quinque," Paris, 1638, in 4to; and "Universalis Philosophiæ, sive metaphysicarum rerum juxta propria dogmata, partes tres," Paris, 1638. In the second place, it was necessary to unite two things which, in the general opinion, were separated, namely, philosophy and religion; because life is a unity resulting from the harmony of all its manifestations. So he wrote "Monarchia Messiæ, ubi per philosophiam demonstrantur jura summi pontificis super universum orbem," Paris, Dubray, 1636, in 4to. But still more important was the conquest of unbelief by a refutation of its theories and arguments. With this view he wrote "Atheismus Triumphatus;" and in order to uphold the rules which are necessary, in order to enter with profit into the sanctuary of science, he wrote a didactic book, "De Rectâ Ratione Studendi." The foundation thus laid, he proceeded to build upon it all that can be known in the whole circle of arts and sciences, physics and politics. In order thus to complete the edifice, he wrote "Realis Philosophiæ partes quatuor, hoc est de rerum natura, hominum moribus, politica, œconomica," &c., Frankfort, 1623.—One cannot avoid asking how it happened that a man of such universal genius, who can only be compared to Aristotle and to Leibnitz, did not attain his goal? Why did his gigantic labours remain almost unfruitful? and why was the subsequent work of Descartes and of Bacon necessary? First, because it is an invariable, logical law, that demolition must precede reconstruction. Catholicism had by this time discharged its functions in the career of universal progress. Luther had appeared. But Campanella, following the example of Marsilio Ficino, strove to use catholicism as an element in the restoration of human knowledge; and it was this error which frustrated his herculean toil. With such tenacity, indeed, did Campanella espouse the cause of the church, that he waged an implacable war with the German reformation. Secondly, as Leroux observes, "Campanella resolved to lay anew the foundations of everything; whereas Bacon (of whom we may say what he said of Plato, that whatever subject he took into consideration, he grasped the whole as from a lofty rock) spent his whole life on a single work, the perfecting of the natural sciences. In certain epochs the struggles undertaken by the human spirit are like ordinary battles; he is the great general who, presenting a wide front and a wise arrangement, concentrates all his forces on one point, breaks the ranks of the enemy, and crushes him by falling on the wings thus separated. Thus did Bacon, with his immense ardour for progress of every kind, concentrate all his strength on one single point. The natural sciences, whose destiny he presaged, have triumphed; and hence his renown. But Campanella, wishing to embrace all, and to construct all, lost the battle through his eagerness to conquer at every point at once, in battle array, as if the conquest of one point would not have sufficed to decide the rest." But the special and undeniable merit of this man of genius is that of having felt, in the presence of a historical epoch dying and crumbling to atoms, the necessity of unifying the functions of thought and its representations, human activity and its products. To this we must add, the merit of having attempted this unification by initiating a work which was to form the special task of the nineteenth century; and of having, with the keen intuition of genius, recognized two centuries before Lessing and Condorcet, the law of the indefinite progress of the human race, bound together by the ties of our common nature. "The partial steps," says Campanella, "made by individuals and by nations, are but the elements and the efforts which advance the human race, considered as one general association. This association follows the laws which preside over its destiny, and which tend to the development of its faculties in harmonious proportions." And the nineteenth century ought to remember this, for assuredly the consciousness of the future is not to be attained without the consciousness of the past. In that past the modern investigator will find himself arrested by the intellectual monument raised by Campanella, and will find, glistening among the rubbish of a past age, many gems well worthy of being brought to light.

The sepulchral gloom overspreading all Italy, only lighted up to the eye of Campanella, as he watched from his living tomb, by the funeral piles of fresh martyrs, did not in the least degree diminish the hope of the indomitable mind of living to see his speculative system translated into actual fact. Italy, as a nation, was dead, and he concluded that, instead of isolated nations, there would arise a universal monarchy, a cosmopolism which perfectly corresponds to his "Monarchy of Christ." He turned to Spain, and said—"Dare, and thou shalt wield the sceptre of the world." In this view he composed the work "De Monarchiâ Hispanica," Amsterdam, 1640, 24mo. But Spain was deaf to his appeal. One bitter disappointment after another took from him the hope of seeing his desires fulfilled in his lifetime, but nothing could prevent him from dreaming of their realization in the future. So he continued to build up, stone by stone, that city of the future in which the erring human family should hereafter be gathered. His "Utopia" (Civitas Solis) is the republic of Plato presided over by Christ. It is a system of socialism, in which religious tolerance is practised, as the only method of reconciling all men, and as almost an indispensable preliminary of the religious unification which is to come. It results in little less than cancelling the human personality by an association of a monastic character; but it unfolds the precious principle "to every man according to his works," a principle divulged by certain contemporary socialists with the air of men who are announcing a new revelation. In his saddest hours, too, Campanella tempered his sorrows with song. He composed Italian poems, warm with the tenderest affections, and ever bright with the hopes which were the source of constant inspiration, as one illusion after another passed away.

At length, in 1626, Campanella was liberated from the prisons of Naples. But the church of Rome could not forget that this man would have robbed her of all the authority she derived from the doctrines of the humiliation of the faithful, of mortification, of the abnegation of every impulse of conscience. Campanella recognized only Christ, radiant with the glory of his transfiguration; Christ promising the reign of God on earth —a reign of justice, truth, and love: so he was accused of heresy. The church did not forget that he had designed a temple that should embrace all religions, so that the catholic faith would only find itself on a level with others. The church looked on tolerance as a mere philosophical hypocrisy—a blind for infidelity—and she accused him of atheism. The unfortunate philosopher, therefore, passed from the subterranean vaults of Naples to the secret dungeons of the inquisition at Rome, where

he lingered for three years longer. Liberated in 1629, he was warned that the implacable Spaniards were resolved to imprison him again in Naples, and various traps were laid for him, which for a time he eluded. But the danger increasing, he resolved to escape; and with the aid of the French ambassador, in 1634 he effected his object, disguised as a Minimo friar. At Marseilles he was warmly welcomed by the illustrious Teireschio, who took him to his residence at Aix. After a few months Campanella took up his abode at Paris in the convent of the Jacobins. Here he was honoured and sought after by all the leading men of the capital. Cardinal Richelieu presented him to Louis XIII., who assigned to him a pension of 1000 francs. He died May 26, 1639, at the age of seventy-one—one of the many martyrs of science whose worth was greater than his fame. His works, besides those mentioned above, are—"Ad doctorem gentium de gentilismo non retinendo, et de prædestinatione et gratia," Paris, 1656, 4to; "De prædestinatione, electione, reprobatione, et auxiliis divinæ gratiæ contra," Paris, 1636, 4to; "De sensû rerum et magiâ," Paris, 1637, 4to; "Apologia pro Galilæo."—[M.]

CAMPANI, Giovanni Antonio, an Italian bishop, born at Carelli in 1427. His birth was so obscure that his real name was unknown; and he might have died without having risen beyond the condition of a shepherd, but for a priest who became struck with the intelligence of the lad, whom he found tending sheep, and, taking him into his service, taught him Latin. Through the aid of the same kind patron he was enabled to complete an education which embraced belles-lettres. While following a course of studies he made the friendship of a man of rank, who recommended him to the pope, and Campani became secretary to Callixtus III. When Pius II. succeeded to the papal chair, he had his predecessor's secretary appointed major domo to his own chief minister, Sassoferrato, and made him bishop of Crotona. It is a striking proof of the opinion entertained of his abilities by a court whose diplomatic skill has never been questioned, that the bishop should have been selected for the delicate task of exciting the German powers to make war against the Turks. His mission failed, and he did not take his failure in a spirit of christian resignation, for he left Ratisbonne uttering maledictions on the German race. It is not improbable that his indignation was not unmingled with generous regrets for what he believed a good cause; for we subsequently find him quarrelling with another pope, Sextus IV., on account of the excesses committed by his troops on the suppression of a revolt in Todi. This learned, acute, and brave bishop, who rose from being a poor nameless keeper of sheep to be the confidant of popes, had not even advantages of face or figure, for he was ugly and deformed. His protest in favour of the people of Todi lost him further favour. He died at Sienna in 1477. His writings, directed to topics of the day, were brisk, vigorous, and effective; but contain no present interest beyond their being illustrative of a remarkable character.—J. F. C.

CAMPANI, Matteo and Giuseppe, two brothers, natives of the diocese of Spoleto, flourished about 1678. Matteo is celebrated for several optical inventions, especially object-glasses of enormous focal length. It was by the aid of these that he discovered Jupiter's spots, a discovery which he had to maintain against the claims of Divini. Giuseppe was also a noted inventor and astronomer.

CAMPANNA, Pedro, an artist, born of Spanish parents at Brussels in 1503. He studied in Italy at an early age, and is even alleged to have been a pupil of Raffaelle. Charles V. invited him to Spain, where he painted the "Purification" and the "Nativity" for the cathedral of Seville, and a "Descent from the Cross" for the church of St. Lorenzo. He was glad, however, to exchange his success in a foreign city for the sight of his natal place once more, and he died rich and famous at Brussels in 1570.—W. T.

CAMPANTON or CANPANTON, Rabbi Isaac ben Jacob, celebrated as a teacher of the Talmud, and therefore styled the "Gaon of Castile," died in 1463, at the remarkable age of 103 years. He composed an excellent treatise on the method of studying the Talmud, under the title of "Darche Ha-Talmud" (The Ways of the Talmud), which has gone through several editions.—T. T.

CAMPANUS of Novara, the first translator of Euclid into Latin. It is not certain when the Campanus lived who did this eminent service to mathematics. There was one of the name who wrote a calendar in 1200, another who was chaplain to Pope Urban IV., elected 1261, and the honour has been claimed for both. Some have thought that it is due to an even earlier Campanus living some time in the eleventh century. The translation was manifestly made from an Arabic version, and was first printed in 1482.—J. B.

CAMPANUS, Johann, a German divine of the sixteenth century. He was a follower of Luther till 1530, when he founded a sect of his own called the Campanites. He held a peculiar opinion respecting the Supper, and taught that the Son and Holy Spirit are not two persons distinct from the Father.

CAMPBELL, one of the most powerful clans among the Scottish Highlanders, whose chiefs have for upwards of five centuries taken a prominent part in the public affairs of the country. According to tradition their original name was O'Dubbin, and their seat Lochow. One of their chiefs named Diarmid was a famous warrior, and from him the clan were frequently denominated "the sons of Diarmid." In the reign of Malcolm Canmore, a chief named Gillespic married the heiress of Lochow, and assumed the name of Campbell, which was henceforth borne by the whole clan. Sir Colin, one of his descendants, was so distinguished by his warlike achievements and the additions he made to his estates, that he obtained the surname of More or Great, and from him the chief of the clan is to this day styled in Gaelic Mac Callum More, or the son of Colin the Great. His eldest son, Sir Neil, was one of the first to join Robert Bruce, and adhered with unwavering fidelity to that monarch's cause throughout the whole of his chequered career. He was rewarded with the hand of Lady Mary, Bruce's sister, and with a grant of the forfeited estates of the earl of Athol. Sir Colin, his son, rendered important service to Edward Bruce in his Irish campaigns, and to David, son of King Robert, in expelling the English from the kingdom. Sir Duncan, the great-grandson of Sir Colin, was accounted one of the most wealthy barons in Scotland, and was raised to the peerage by James II. in 1445. He was appointed king's justiciary by James I. with the title of Lord Campbell. His grandson Colin, first earl of Argyll (1457), acquired by marriage the extensive lordship of Lorn, and after holding successively many important public situations, such as master of the household, ambassador to the courts of England and France, royal justiciary, &c., eventually, for a long period, filled the office of chancellor of Scotland. He received in 1481 an extensive grant of lands in Knapdale, from the forfeited possessions of the Lord of the Isles. His son and successor, Archibald, second earl, fell in command of the vanguard at the disastrous battle of Flodden. During the seventeenth and eighteenth centuries the Campbells continued to make rapid advances in territory and in power. Colin, third earl, obtained the important hereditary office of justice-general of Scotland. His son Archibald was the first person of rank and influence in Scotland who embraced the protestant religion, and was one of the most strenuous supporters of the Reformation. On his deathbed he earnestly entreated his son to maintain the protestant religion as his most precious heritage. Archibald, fifth earl, was deeply involved in the plots and wars of the troublous times of Queen Mary, and commanded the vanguard of her army at the battle of Langside. He was ultimately appointed lord-high-chancellor, an office which was also held by his successor, Colin, sixth earl. Archibald, seventh earl, gained considerable reputation as a military officer, and served with great distinction under Philip of Spain in his wars against the states of Holland. It was probably through his connection with that monarch, that he renounced the hereditary faith of his family, and joined the Romish church. In consequence of this step the government compelled him to make over the greater part of his estates to his son,

Campbell, Archibald, Lord Lorn, afterwards ninth earl and first marquis of Argyll, the celebrated Gillespic Grumach, or Archibald the Grim, the leader of the covenanting party during the great civil war. He was born in 1598, and was early introduced into public life. In 1626 he was made a privy councillor, and in 1634 was appointed one of the extraordinary lords of session. When the arbitrary and impolitic measures of Charles I. and Laud had kindled a flame throughout Scotland, which ultimately destroyed the royal authority, Argyll was summoned to London to assist the king with his counsel, and earnestly recommended the entire abolition of those innovations on the worship of the Scottish church, which had roused the

indignation of the people. His advice was not followed, and on his return to Scotland he signed the national covenant, and a few months after attended the famous assembly which met at Glasgow, November, 1638, and declared publicly his approbation of its proceedings. When hostilities at length broke out between Charles and the Scottish nation in 1639, Argyll raised his vassals and espoused the popular cause. In 1640, he marched to the north at the head of five thousand men, and compelled the inhabitants of Badenoch, Athol, and Mar, to submit to the authority of the parliament. Then marching eastward into Angus he demolished Airlie and Forthar, the castles of the earl of Airlie, who had fled on hearing of his approach. Next year when Charles visited Scotland, with the view of gaining over the covenanters, he raised Argyll to the rank of marquis, and made every effort to conciliate his powerful subject. When Charles took up arms against the English parliament, Argyll, who was now the recognized leader of the covenanters, induced the Scottish council to make repeated offers of mediation; but these proposals having been rejected by the king, the Scots at length resolved to send an army to the assistance of the parliament. From this time onward Argyll took a prominent part in the civil war; and when, after the battle of Marston Moor, Montrose took the field in behalf of the king, and collected a considerable body of Highlanders to his standard, the marquis was appointed commander-in-chief of the covenanting army. His talents, however, were not of a warlike kind, and he met with a bloody defeat at Inverlochy, 1st February, 1645—the most signal disaster that ever befell the race of Diarmid. His estates were so completely wasted by the devastating inroads of Montrose and Colkitto, that a sum of money was voted by the parliament for the support of his family, and a collection was ordered to be made throughout all the churches for the relief of his plundered clansmen. Argyll took no direct part in the negotiations between the Scottish army and the parliament respecting the disposal of the king's person; but he opposed the engagement entered into by the duke of Hamilton, and other presbyterian royalists, for the purpose of restoring the royal cause; and after the defeat of the engagers at Preston, Argyll, Warriston, and the other leaders of the covenanting party seized the reins of government. The execution of Charles completely alienated this party, and indeed the whole Scottish nation, from the English republicans; and they immediately proclaimed Prince Charles, the eldest son of the deceased monarch, king of Scotland in his father's stead. At his coronation on the 1st of January, 1651, Argyll placed the crown on the young monarch's head. So great was the influence of the marquis at this juncture, that Charles, though secretly fearing and hating him, promised to confer upon him a dukedom, and made a proposal to marry his daughter, which the wary chief prudently declined. After the defeat of the Scots at Dunbar and Worcester, Argyll, amid almost universal despair, strove to raise the depressed spirits of his fellow-nobles, and mustered his clan with the view of resisting the victorious forces of the Commonwealth, but without effect; and a reluctant submission was at last extorted from him by Major-general Dean, who unexpectedly arrived at Inverary by sea, and surprised the marquis while confined to his castle by sickness. On the death of Cromwell, Argyll was elected by the county of Aberdeen a member of Richard's parliament, and showed great zeal in promoting the interests of the exiled monarch. At the Restoration he repaired to London, for the purpose of congratulating the king; but on his arrival at Whitehall, he was immediately arrested and committed to the Tower. He was shortly after sent down to Scotland and tried on fourteen different charges, extending over all the transactions which had taken place in Scotland since 1638. The trial was conducted by Middleton, the royal commissioner, with a total disregard, not merely of justice, but of common decency. The unanswerable defence of the accused peer compelled the parliament, though filled with his enemies, to exculpate him from all the charges in his indictment except that of compliance with Cromwell's usurpation. Even on this point the evidence was defective, and his acquittal seemed certain; but after the case was closed, a number of private letters which Argyll had written to Monk, were laid before the court by a messenger, whom that treacherous villain had sent down from London with all haste, on learning the scantiness of the proof against his former friend. On evidence thus basely obtained and illegally brought forward, the old nobleman was found guilty and condemned to be beheaded. This sentence was executed on the 27th of May, 1661. The marquis displayed great calmness and dignity during the closing scene. "I could die like a Roman," he said; "but I choose rather to die like a Christian." The character of Argyll was not free from defects; but he was a true patriot, a staunch presbyterian, and a statesman of great sagacity, experience, and consummate address. His vast influence and ambition made him equally dreaded and hated by the neighbouring chiefs; but he was almost adored by his own clan, and his memory is still held in high veneration by the Scottish presbyterians.

Campbell, Archibald, ninth earl, was the eldest son of the preceding. He received an excellent education under the eye of his father, and travelled for three years on the continent. On his return he took the opposite side from his father, and, attaching himself to the royal cause, fought for Charles II. at the disastrous battle of Dunbar. Even after the final defeat of the Scottish army at Worcester, he still continued in arms, and in 1654 joined the earl of Glencairn with a strong body of his clan; and, in his zeal for the interests of the king, consented to serve against the English parliament along with the Macdonalds, and other hereditary enemies of his house. After all hope of resistance was extinguished, Lord Lorn submitted to Monk, who treated him with great severity, and even committed him to prison in 1657, where he lay till the Restoration. In return for his services, Charles remitted his father's forfeiture, and bestowed upon him the family estates and the ancient earldom, to the great disappointment of the greedy and unscrupulous Middleton, who expected to be enriched by the spoils of the man whom he had hunted to death. In 1662, the earl was condemned to death by the Scottish parliament, because in a private letter which Middleton intercepted, he had complained of the calumnies of his enemies; but the king at once interposed, and saved his life. For twenty years he continued to give a moderate though steady support to the government, and even to some extent countenanced their persecution of the covenanters—a part of his conduct which he afterwards bitterly bewailed. In 1681 the Scottish parliament, at the instance of the duke of York—afterwards James VII. —enacted the notorious test of passive obedience, which was so absurd and self-contradictory, that even eighty of the episcopal ministers refused to take it, and were in consequence ejected from their livings. Argyll was prepared to resign his office of privy councillor rather than subscribe this test; but, at the request of the duke, he at length complied, subjoining the explanation, that he took it so far as it was consistent with itself and the protestant religion. James had previously been made aware that this explanation was to be given by the earl, and had apparently received it with great satisfaction. He had perceived, however, that he could not rely on the support of Argyll in his flagitious designs against the religion and liberties of the country, and therefore resolved to avail himself of this opportunity to destroy him. The earl was accordingly apprehended and brought to trial for treason and leasing-making, found guilty, and condemned to death on the 18th October, 1681. On the evening of the 20th, however, he made his escape from the castle of Edinburgh, in the disguise of a page holding up the train of his stepdaughter, Lady Sophia Lindsay; and, in spite of a keen pursuit, made his way to London, and thence passed over to Holland. Sentence of attainder was immediately pronounced against him, his estate was confiscated, his arms were reversed and torn, and a large reward was offered for his head.

Argyll remained in Holland, living in obscurity, until 1685, where, in company with other exiles, he planned an invasion of Scotland, simultaneously with the descent of Monmouth on the southern coast of England. They set sail from Amsterdam on the 2nd of May; but on reaching his own country, Argyll found that ample preparations had been made against his attack, and that even his own clan were disheartened, and unable to afford him adequate assistance. The covenanters cherished a deep grudge against Argyll on account of the support which he had formerly given to the persecuting government, and refused to unite with him. His ships were captured by some royal frigates, his military stores fell into the hands of the enemy, provisions failed, and the Highlanders deserted by hundreds. In this extremity, Argyll, in compliance with the urgent advice of his associates, quitted the Highlands, and marched towards Glasgow. But his guides mistook their way during the night, and led the troops into a morass. All order and subordination ceased, the diminished and disheartened

band of insurgents broke up and dispersed, and next day their unfortunate leader was taken prisoner by a party of militia while attempting to cross the Cart at Inchinnan, near Paisley. He was immediately conveyed to Edinburgh, every kind of indignity being heaped upon him during his journey. On reaching the castle he was put in irons, and informed that he was not to be brought to a new trial for his rebellion, but to be executed under his former sentence. He bore all this treatment with astonishing patience and equanimity, and though threatened with the torture by the positive orders of James himself, to compel him to reveal the names of his supporters, he resolutely declined to say anything that could compromise his friends. He professed deep penitence for his former unworthy compliance with the sinful measures of the government, and expressed his firm conviction that the good cause would ultimately triumph. His behaviour on the scaffold was remarkably composed, and even cheerful; and his farewell speech breathed the spirit of piety, resignation, and forgiveness. He was beheaded on the 30th of June, 1685, and his head fixed on the tolbooth. After the expulsion of the Stuarts, the iniquitous sentence against Argyll was treated as a nullity by the convention, and his son was at once restored to his estate and honours, and was selected from the whole body of Scottish nobles to offer the crown to William and Mary.

Campbell, John, duke of Argyll and Greenwich, born 10th October, 1678, was the son of Archibald first duke, and grandson of Archibald ninth earl of Argyll. At an early age he gave promise of his future eminence as a statesman and a soldier. In 1694 King William bestowed upon him the command of a regiment, and on the death of his father in 1703, he was made a privy councillor, captain of the Scotch horse guards, and one of the extraordinary lords of session. In 1705 he was appointed high commissioner to the Scottish parliament, and in return for his services in promoting the union between the kingdoms, he was created an English peer by the titles of Baron of Chatham, and Earl of Greenwich, and in 1710 was made a knight of the garter. He served with great distinction in Flanders, under the duke of Marlborough, and was present at the famous battles of Ramilies, Oudenarde, and Malplaquet, and at the sieges of Ostend, Lisle, Ghent, Bruges, and Tournay. He had a considerable share in defeating the French at Malplaquet, where his coat, hat, and peruke were pierced by musket balls. On the change of ministry in 1710, the duke was appointed commander-in-chief in Spain; but having been seized with a violent fever, and disappointed of supplies through the treachery and mismanagement of the government, he returned home. He denounced the conduct of the ministry in his place in the house of lords, and was in consequence deprived of all his employments. On the fatal illness of Queen Anne in 1714, the duke repaired uninvited to the council board, along with the duke of Somerset; and by his presence and prompt measures completely disconcerted the plot of Bolingbroke and his Jacobite accomplices, for the restoration of the Stuarts. On the accession of George I., the important services which the duke had rendered to the protestant succession were not overlooked, and he was made groom of the stole, and commander-in-chief of the forces in Scotland. When Mar induced the Highlanders to take up arms in 1715, Argyll, who was now esteemed, after Marlborough and Stair, the greatest British commander of his day, was despatched to Scotland for the purpose of suppressing the rebellion. The number of regular troops placed under his command was altogether inadequate; but by prompt and vigorous measures, he succeeded in raising a large body of volunteers for the protection of the country south of the Forth. After a long and ruinous delay at Perth, Mar, who was utterly incompetent for the task he had assumed, set out on his march towards the south; but his progress was arrested by Argyll, who led his forces out from Stirling, and gave battle to the Highlanders at Sheriffmuir, near Dunblane, 13th November, 1715. After a brief but sharp struggle, the left wing of both armies was defeated, and both generals in consequence claimed the victory. But all the advantages of the contest remained with Argyll. He returned triumphant to London, and at first stood high in the favour of the king; but in a few months he was deprived of all his offices in consequence, it was generally believed, of the moderation of his counsels, and the humanity he had exhibited in the hour of victory. The government soon became sensible of the blunder they had committed, in affronting a nobleman so powerful and popular, both in the Highlands and Lowlands of Scotland; and in 1719 he was appointed lord-steward of the household, and created duke of Greenwich. During the ministry of Walpole the government of Scotland was virtually intrusted to the duke and his brother, Lord Ilay. His influence as a statesman was great, both in the senate and the cabinet, and was, no doubt, increased by his vast authority as a highland chieftain. He did not hesitate to risk the favour of the court, and to incur the loss of his places, by opposing whatever measures he considered injurious to the country; and his defence of the privileges of the Scottish capital on the occasion of the Porteous mob, gave great offence to Queen Caroline, who acted as regent in the absence of George II. on the continent. He spent the last three years of his busy and useful life in retirement, and died in 1743, in the sixty-fifth year of his age. A monument, executed by Roubillac, has been erected to his memory in Westminster abbey, and Pope has paid a beautiful and well-known tribute both to his public and domestic virtues.—His brother, Archibald, earl of Ilay, who succeeded him in the dukedom, was born in 1682. He at first studied law at Utrecht, but afterwards adopted the military profession, and served for some time under the duke of Marlborough. He was one of the commissioners for treating of the Union, and, after it was completed, was chosen one of the Scotch representative peers in the first parliament of Great Britain. When the rebellion broke out in 1715, he took up arms in defence of the reigning dynasty, and was wounded at the battle of Sheriffmuir. He was appointed keeper of the privy seal in 1725, and the great seal was held by him from 1734 till his death in 1761. He was for many years intrusted with the management of Scottish affairs, and had almost unbounded influence among his countrymen. The duke was as much distinguished for his literary accomplishments as for his political talents and experience, and had collected one of the most valuable libraries in Great Britain.

* Campbell, George John Douglas, eighth duke, born in 1823, is distinguished both as a statesman and a man of letters. He succeeded his father in 1847, was appointed lord-privy-seal, January, 1853, and held the office of postmaster-general from November, 1855, till the overthrow of Lord Palmerston's administration in 1858. The duke is hereditary master of the queen's household in Scotland, and hereditary sheriff of Argyleshire. He was elected chancellor of the university of St. Andrews in 1851, and rector of the university of Glasgow in 1854. He is the author of "An Essay on the Ecclesiastical History of Scotland since the Reformation," and of several pamphlets on church questions.—J. T.

Besides the ducal house of Argyll, several branches of the clan Campbell have been elevated to the peerage. The most powerful and noted of these is the Breadalbane branch, which sprang from Sir Colin Campbell, second son of Sir Duncan of Lochawe, who was created by James II. Lord Campbell of Argyll.

Campbell, Sir John, of Glenorchy, the first earl of Breadalbane, acted a conspicuous part in public affairs at the period of the Revolution. In 1690 he was employed by the government to treat with the Jacobite chiefs, and was intrusted with the sum of twelve or fifteen thousand pounds to distribute among them, with the view of attaching them to the interest of King William. When afterwards asked to account for the money, he answered—"The Highlands are quiet, the money is spent, and that is the best way of accounting among friends." Though he had sworn allegiance to William and Mary, he took a leading part in Montgomery's plot for the restoration of James; and the Jacobite chiefs affirmed that he advised them to give in their adherence to the new government for the present, but to hold themselves in readiness to take up arms for James when he should call upon them to do so. On this charge he was for some time committed to prison. The earl was deeply implicated in the massacre of Glencoe; and was the only one of the perpetrators of that atrocious deed who had any personal ends to serve by the extermination of the Macdonalds. He was at once cruel, treacherous, and venal; and is described by Mackay as being "grave as a Spaniard, as cunning as a fox, as wise as a serpent, and as slippery as an eel."—(Macaulay's *History of England*, vol. iv.)—J. T.

CAMPBELL, Alexander, D.D., the founder among the Baptists of the United States of America of a new sect, called after himself Campbellites, died at New Orleans in 1855, aged sixty-three. He edited a monthly journal named the *Millennial*

Harbinger, in which he expounded and advocated his peculiar views. The new sect prevails chiefly in the western states, and its chief peculiarities seem to be a renunciation of all creeds, and some original doctrine respecting the millennium. In 1850, according to a very careful estimate made for the Baptist Almanac, the sect numbered nearly 2000 churches, 848 ministers, and over 118,000 communicants.—F. B.

CAMPBELL, Sir Alexander, a distinguished British officer, born in Perthshire in 1759. He was sent to India in 1793 with the 74th regiment, and served there for fourteen years, rising in 1802 to the command of the northern division of the Madras army, and being appointed, when Sir Arthur Wellesley left the East, to succeed him in the command of Seringapatam, Mysore, and all Tippoo's dominions. He next served in the peninsular war, winning special distinction as the leader of the right wing of the British army at the battle of Talavera, where he was severely wounded. He was made a baronet in 1815. In 1820 he was appointed commander-in-chief at Madras, and died at Fort St. George in 1824.—J. B.

CAMPBELL, Archibald, a Scottish prelate, a descendant of the Argyll family, was consecrated in 1711, and in 1721 elected by the clergy of Aberdeen to be their bishop. Along with Bishop Gadderar, he represented his brethren in Scotland in the negotiations entered into at that period, for the union of the Greek church in Turkey and Russia with the nonjuring episcopalians of England and Scotland. These negotiations were broken off by the death of the czar, Peter. Bishop Campbell died in London, having a considerable time before his death resigned his office at Aberdeen.—J. B.

CAMPBELL, Sir Archibald, Bart., G.C.B., &c., a meritorious and most distinguished British officer, descended from the Campbells of Glenlyon. The military profession having been almost hereditary in his family, he entered the army in 1787. The following year he embarked for India, where he remained till 1801, and was actively employed in the Mysore, and against Tippoo Sultan. In 1808 he embarked for Portugal, and served with great distinction both under Sir John Moore and Wellington; and was present at nearly all the great battles and sieges in the Peninsula. After the downfall of Napoleon, Sir Archibald was appointed by the prince regent of Portugal to the command of a division of his army, with the rank of major-general. He returned home in 1820, and soon after sailed for India as colonel of the 38th regiment. At this juncture war broke out with the Burmese, and Sir Archibald, on his arrival in India, was appointed to the command of the expedition against Rangoon, the principal seaport of Burmah. He anchored off that place on the 10th of May, 1823, and captured it in twenty minutes after the landing of his troops. The enemy assembled an army of nearly 60,000 men, with 300 pieces of cannon, while the British troops did not exceed 6000. A series of engagements followed, in every one of which the Burmese were defeated with great slaughter, and ultimately compelled to make peace on terms dictated by the British. Sir Archibald was rewarded for his brilliant and important services with the thanks of the governor-general and of the two houses of the British parliament, along with a pension of £1000 per annum. He returned to England in 1829, and in 1831 he was created a baronet, and appointed lieutenant-governor of New Brunswick, an office which he held for ten years. In 1839 he was offered and accepted the appointment of commander-in-chief in Bombay, but was soon after compelled by ill health to resign the office. He died at Edinburgh in 1843.—Sir John Campbell, his son, born in 1807, was also a general in the British army, and fell at the siege of Sebastopol, 18th June, 1855, in the unsuccessful attack on the Redan. His loss was deeply deplored, and his kindness and courtesy, not less than his brilliant courage, endear his memory to all who knew him.—J. T.

CAMPBELL, Colonel Arthur, born in Augusta county, Virginia, in 1742; died in Knox county, Kentucky, in 1815. When only fifteen years old he was captured by the Indians, and carried into the wilderness near the great northern lakes, where he was protected by a chief who adopted him as a son. He staid with them three years, during which time he learned their language, joined in their excursions, and adopted their habits. Then he made his escape; and after travelling several hundred miles through the forests, obliged to make long circuits to avoid the Indian encampments, he reached the outposts of the English army, and thence regained his home. In the war of the revolution he took the popular side, attained the rank of colonel, and saw considerable service. He also had a seat in the Virginia assembly, and assisted in forming the constitution of that state.—F. B.

CAMPBELL, Colin, an architect, a native of Scotland, who published between 1715 and 1725 a series of architectural designs named "Vitruvius Britannicus." Two supplementary volumes were published in 1767 and 1771 by Gandon and Woolfe. Mr. Campbell was surveyor of the works at Greenwich hospital, and died about 1734.—J. B.

CAMPBELL, Sir Colin. See Clyde.

CAMPBELL, George, D.D., one of the most distinguished theologians of Scotland, was born at Aberdeen in December, 1719. He received his education at the grammar school in that town, and afterwards attended the literary classes in its university. The profession which he originally chose, or which was chosen for him, was that of the law; and he was regularly articled to a clerk or writer to the signet in Edinburgh. Before the expiry of his apprenticeship, however, he had formed the resolution of quitting the law for the church, and with that view resumed his attendance on the classes necessary to prepare him for being licensed as a preacher during the continuance of his legal engagements. In the year 1746 he received license at Aberdeen, and two years afterwards was appointed to the charge of Banchory-Ternan, a country parish upon the Dee, about twenty miles above Aberdeen. He remained there eight years, quietly prosecuting his studies and discharging his pastoral labours. It was during that period, and about the year 1750, as we learn from his own prefaces, that two of the works by which he subsequently became most favourably known were begun—his "Philosophy of Rhetoric," and his "Translation of the Gospels." In 1757 he was promoted to one of the city charges in Aberdeen; and in 1759 he was made principal of Marischal college. In 1760 he preached a sermon before the synod of Aberdeen, in which he vigorously grappled with the well-known argument of Hume against miracles. He was requested by the synod to publish the discourse; but he wisely preferred throwing it into the form of a treatise, which afforded greater scope for doing justice to the subject. The manuscript in this form was transmitted to Dr. Blair, for the purpose of being submitted to Mr. Hume; and it appeared before the public in 1763, with the letter written by Hume on its perusal. This was Dr. Campbell's first publication, and it has always been regarded as one of his best. In 1771 Dr. Campbell was appointed to the chair of divinity and church history in Marischal college, and on accepting this appointment he resigned his parochial charge. In 1777 he published a sermon preached before the Society for Propagating Christian Knowledge, on the "Success of the first Publishers of the Gospel, considered as a proof of its Truth." The argument for christianity on this ground has, perhaps, never been within a short compass more clearly and happily put. Several other productions of a smaller kind proceeded at intervals from his pen, which it is unnecessary to specify here. In 1776 he published his "Philosophy of Rhetoric," a work which fully sustained his reputation, and which is characterized by Archbishop Whately, in the introduction to his treatise on rhetoric, as the most important that had been produced on the subject in modern times, for "depth of thought and ingenious original research, as also for practical utility to the student." His largest, and in various respects his greatest work, was his "New Translation of the Gospels," accompanied by preliminary dissertations on the language and more peculiar phrases of the New Testament, and with critical notes on the portion translated. It made its appearance in 1778. In many important respects the work on the gospels is far superior to any production of the period, and is still deserving of careful perusal. Dr. Campbell lost his wife in 1792, and his own death took place in 1796. They died without issue. His lectures on church history, and those also on divinity and the composition of discourses, were published after his death. A uniform edition of Dr. Campbell's works has been published by Tegg & Co., London, in six 8vo. vols.—P. F.

CAMPBELL, George W., born in Scotland about 1768; graduated at Princeton college in America in 1794. At one period he was judge of the United States district court in Tennessee. From 1803 to 1809 he was a representative in congress from the same state; and during the last two years of this term he held the important post of chairman of the

committee of ways and means. From 1811 to 1814, and again from 1815 to 1818, he was a senator in congress. During the interval between these two periods, he was secretary of the treasury under President Madison. In 1818 he was appointed minister-plenipotentiary to Russia, and remained abroad for two years. The latter part of Mr. Campbell's life was spent in retirement. He died at Nashville, Tennessee, in 1848.—F. B.

CAMPBELL, Sir Ilay, president of the supreme court of Scotland, born in 1734, was the son of a writer to the signet in Edinburgh. He became a member of the bar in 1757. One of the first circumstances to bring him into notice was his employment in the famous Douglas case, and in time he acquired a very extensive practice. His merits as a counsel were, sagacity, clearness, great ingenuity in argument, and the possession of a widely extended knowledge of law. In 1783 he was appointed solicitor-general, and in the following year lord-advocate, when he was returned to parliament as member for the Glasgow burghs. The disadvantages he laboured under—of a monotonous voice and inexpressive features—were such as to prevent his ever becoming a favourite speaker in a popular assembly. He was not, however, altogether without reputation beyond the walls of the court, for he received the honour of being elected lord rector of the university of Glasgow. On the death of Sir Thomas Miller of Glenlee, Lord-advocate Campbell was appointed president of the court; and, until his resignation in 1808, he discharged the duties of the office with diligence and eminent success. He was liberal and patient, treating every one with respect and courtesy. As judge he took in general a firmer and a wider grasp of any question than his compeers; and he was one of the few lawyers of that day who were thoroughly acquainted with the principles of mercantile law—a circumstance especially fortunate for the rising commercial prosperity of Scotland. The kind encouragement he gave to the younger members of the profession was long gratefully remembered. Cockburn and Bell have borne witness to it; and the late Lord-justice-clerk Hope was wont to refer with admiration to "that great lawyer, Sir Ilay Campbell." When in 1808 the court of session was so remodelled by the legislature as to be almost a new institution, two courts of more manageable numbers being formed in place of the ancient unwieldy council of fifteen, Campbell resigned the presidency, and left the introduction of the new system to younger men. On retiring he was created a baronet. He still, however, devoted much of his time to the service of the public, as chairman of two commissions which were successively appointed for the improvement of the law of Scotland. He died in 1823, at a very advanced age. The only writings he published were one or two tracts upon law reform, and a collection of the rarer "acts of sederunt."—J. D. W.

CAMPBELL, John, an eminent historical and political writer of the last century, was born at Edinburgh in the year 1708. His mother, who was an Englishwoman, took him with her to England when he was five years old, and settled at Windsor, from which time he never saw Scotland again. He was intended for the law; but having a strong predilection for a literary career, he did not long continue his legal studies. In 1736 he published the "Military History of Prince Eugene and the Duke of Marlborough." Several other works issued anonymously from his fertile pen before the year 1742, in which appeared his "Lives of the English Admirals," the first of his writings to which he prefixed his name. In 1743 he published a curious pamphlet called "Hermippus Revived," founded upon a foreign publication of the same name. Its ostensible and apparently serious object was to prove the possibility of prolonging human life indefinitely, by the inhalation of the breath of young girls; and great learning and ingenuity are expended on the illustration of this thesis. But the writer afterwards confessed that his real purpose was to rival the celebrated Bayle, by showing that neither the serio-comic style of writing, nor recondite and curious learning, were confined to the French side of the Channel. In 1745 he began to write for the Biographia Britannica, and continued his contributions to it for several years. His articles are written in a tone of the utmost impartiality, and err, if at all, on the side of too indiscriminate eulogy. In 1754 the university of Glasgow rewarded his untiring literary industry by conferring on him the degree of LL.D. His last work of importance, published in 1774, was entitled "A Political Survey of Britain, being a series of reflections on the situation, lands, inhabitants, rivers, colonies, and commerce of this island." Though his habits were extremely sedentary, his manner of life was so regular and abstemious that his health remained good up to the latest period of his life. In March, 1765, he was appointed his majesty's agent for the province of Georgia. He died in December, 1775, at his house in Queen Square, Ormond Street, London. His style, though correct, is diffuse and unimaginative, to a degree that borders on tediousness. His literary industry brought him large profits, so that Dr. Johnson could say of him—"He is the richest author that ever grazed the common of literature."—T. A.

CAMPBELL, John, served as master's mate on board the *Centurion*, under Lord Anson, in his famous voyage of discovery. On his return to England he was speedily advanced, and we find him as flag-captain in the *Royal George*, under Sir Edward Hawke, taking a prominent part in the memorable defeat of the marquis de Corplans in 1759. He was honoured to bear to England the news of the victory. In 1782 he was appointed governor of Newfoundland, and in 1787 advanced to the rank of vice-admiral of the red. He died in 1790.—J. B.

CAMPBELL, John, an independent minister at Kingsland, and author of "Travels in South Africa," was born in Edinburgh in 1766. He took an active part in establishing the British and Foreign Bible Society, and on two different occasions, 1812–15 and 1818–21, visited the stations of the London Missionary Society in South Africa, publishing accounts of both voyages. Mr. Campbell wrote chiefly for the young. He died in 1840.

* CAMPBELL, John, lord, chief-justice of the queen's bench, at one time lord-chancellor of Ireland.—John Campbell is the second son of the late Rev. Dr. Campbell, minister of the first charge in Cupar-Fife. He was born at Springfield in 1779. His eldest brother, Sir George Campbell, made a successful career in India; and during his latter years he lived in easy retirement at Edenwood, near his native town, performing independently, and with superior intelligence, the various duties of a Scottish country gentleman.—John thought at first of the Scottish church as a field of useful and honourable exertion; but finding some incongeniality between that profession and his own nature, he repaired to London and enrolled himself in 1800 at Lincoln's inn. Occupying his leisure as reporter for the *Morning Chronicle*, a course which also fed his then not over-copious pecuniary resources, he sedulously pursued his legal studies, and was called to the bar in 1806. There is no doubt that young Campbell had to struggle hard, and needed all the courage and perseverance belonging to him. But his clear head, full knowledge, and well-known resolution ultimately made way, and he rose gradually but surely to a large practice. His early history was one of stern and continuous battle, in which one inch was gained to-day and two on the day following. In that battle, the strongest of course overcame at last. In 1827 Campbell received his silk gown —but for the injustice of Lord Eldon, he would have had it a number of years sooner. Shortly afterwards Campbell entered on political life, and was elected in 1830 member of parliament for Stafford. He bore his part so well in the great struggle of 1830 and 1831 in the matter of the Reform Bill, that Lord Grey selected him for the important office of solicitor-general in 1832: in 1834 he had risen to the office of attorney-general. With a brief interval, during Sir Robert Peel's short tenure of office, he occupied this high office—latterly under Lord Melbourne—until 1841, when he became lord-chancellor of Ireland. Meanwhile, Campbell had changed his constituency from that of Stafford to that of Dudley, and his countrymen subsequently did him the honour to elect him a representative of the city of Edinburgh. Campbell was always listened to with interest in the house of commons. Orator, in the usual sense of the word—in the sense, for instance, in which it is applied to Lord Brougham —he certainly was not, and never aspired to be; but his speaking was clear, and his arguments always consequent and often cogent. He knew distinctly what he meant to say, and he said it plainly and precisely. After a brief tenure of the seals in Ireland he took his seat in the house of peers, sitting during the Peel administration on the opposition benches. On the return of the Whigs to power in 1846, he became chancellor of the duchy of Lancaster, and on the retirement of Lord Denman he succeeded him as lord-chief-justice.—Lord Campbell's reputation at the bar was that of a man of full knowledge of his subject, and who, withal, was acute and resolute as a pleader. He had the conduct of many important cases, such as the famous plea of *Norton* v. *Lord Melbourne;* the case of *John Frost* for high

treason; that of *Lord Cardigan* for murder, before the high court of Peers. He has collected a few of his addresses into one volume. They are eminently characteristic of his peculiar powers. —As a member of the house of commons, as well as subsequently in his place as a peer, Lord Campbell has been a zealous law reformer in the true direction; nor do we know any address containing sounder principles on this subject, than the one he pronounced, before leaving Dublin, before the bar of Ireland. Law reform seems the most difficult of all. Lord Campbell has been thwarted too frequently by the formidable obstructions thrown in his way by the profession. As a judge his lordship has the highest repute. His acuteness is never at fault. The charge to the jury in the difficult case of the murderer Palmer, will be long remembered. That charge and the speech of the attorney-general, Sir Alexander Cockburn, are probably as fine pieces of clear reasoning as were ever pronounced in an English court of justice.—He has farther amused his leisure by occupying himself with literary pursuits. We owe to him seven volumes of "Lives of the Chancellors of England," and three volumes of "Lives of the Chief-Justices." All these memoirs are most pleasantly written. They present in an agreeable form, traditionary anecdotes, and the usually-received characters of the personages of whom he writes.—His lordship married a daughter of Mr. Scarlett, afterwards Lord Abinger.—J. P. N.

* CAMPBELL, JOHN, D.D., a leading nonconformist divine, editor of the *Christian Witness* and *British Standard*, and minister of the Tabernacle in London. His early career somewhat resembled that of Elihu Burrit, both in his original position, and in the indomitable energy and perseverance with which he prosecuted his studies. But Dr. Campbell enjoyed the advantage of attendance on several of the classes of the university of St. Andrews—the senatus of which showed their estimate of his talents and acquirements by conferring upon him in 1841 the degree of D.D. Dr. Campbell has in various ways rendered most important services to the cause of religion and social progress; and to his unwearied exertions the virtual abolition of the obnoxious bible monopoly in England is mainly to be attributed. He is the author of "Maritime Discovery and Christian Missions;" "The Martyr of Eromanga, or the Philosophy of Missions, illustrated from the labours, life, and character of the late John Williams;" "Jethro," a prize essay on the diffusion of the gospel among our home population; "Theology for Bible Classes;" "Church Fellowship," &c. &c.—J. T.

CAMPBELL, SIR NEIL, a distinguished British officer, born about 1770. After serving in the West Indies and the Peninsula, he was in 1813 appointed to serve in connection with the Russian army, to which he was attached till its entry into Paris in March, 1814. In April of that year he was sent by the British government to accompany Napoleon from Fontainebleau to Elba, and charged to remain as long as the presence of a British officer should be deemed necessary. He was away from the island for eleven days, when Napoleon left it, 26th February, 1815. Toward the close of that year Sir Neil was appointed to prosecute Mungo Park's discoveries on the Niger. In the summer of 1826 he was sent to Sierra Leone, but fell a victim to the noxious climate in the following year.—J. B.

CAMPBELL, SAMUEL, Colonel, an American officer, was born in Londonderry, New Hampshire, in 1738, and removed with his father in 1745 to Cherry Valley in New York, then a frontier settlement. Though very young, he was in military service in the "old French war," that of 1756; and in the revolutionary contest he commanded a body of militia, and had a share in most of the battles fought on his portion of the frontier. When General Herkimer advanced to relieve Fort-Schuyler, then besieged by the tories and Indians, Campbell was his subordinate, and took part in the terribly destructive battle of Oriskany. He was present also when the Indians and loyalists surprised Cherry Valley, and subjected it to nearly the same fate as Wyoming. His house was then burnt, his lands ravaged, and his wife and all his children, except his eldest son, carried off into captivity. They were finally brought to Montreal, where Mrs. Campbell was exchanged for the wife of Colonel John Butler, and the children also were redeemed. After the peace he was elected to the legislature, where he was a zealous member of the republican party. He died in 1824.—F. B.

CAMPBELL, THOMAS, the youngest son of Alexander and Margaret Campbell, was born in Glasgow on the 27th of July, 1767. His father, a retired Virginia merchant, then in his sixty-eighth year, fondly predicted, it is said, that the "son of his old age" would grow up to be an honour to his country; and he had the happiness to see his prediction fulfilled. The child evinced a precocity of intellect from his very cradle, and when sent to the grammar school, attracted the special notice of his master, and took the lead in every class. These indications of genius were the delight of his home circle, where his father, careful to foster a literary taste, was still more so to imbue his infant mind with the practical lessons of early piety. When eleven years old—and the fact deserves mention from the influence it had upon his opening mind—the boy was sent to recruit his health in the country; and there the latent germ of poetry first began to assert its vitality. At the age of thirteen he entered the university, and gained several prizes, which lured him on to higher attainments. His curriculum, extending over six college sessions, was distinguished by a long series of literary competitions, in which he carried off the chief prizes in Latin, Greek, Logic, and Moral Philosophy. He excelled in translations from the Greek drama, and was so much commended for his English essays, chiefly poetical, that he was called the young "Pope of Glasgow"—a title which proved to be no great misnomer. During a college recess which he passed in the Isle of Mull, he translated the Chœphoræ of Æschylus, and there also—what appears to have given specific direction to his taste—he read the Pleasures of Memory, by Rogers. The perusal of that poem quickened all his literary aspirations. It was the magic key that unlocked the fountain of his genius: the sparkling waters gushed forth, and the first idea of "the Pleasures of Hope" took possession of his mind. Once suggested, the theme was soon reduced into shape; and, though often interrupted, it was never laid aside until he had given it to the public in its present form. Returning from the "lonely Hebrides," he supported himself at college by private tuition, living, so to speak, out of his inkstand. Though still a mere youth, he was a keen politician, a ready speaker at the debating club, looked upon with deference by his companions, and quoted in knotty points as a "competent authority." But all the honours he had gained—all the praise lavished upon him by his teachers, had only, as he complained, diverted his attention from other and more profitable studies. Poetry had expelled mathematics; a string of idle fancies had strangled the lessons of worldly prudence. He felt he had no social standing, no means of improving his circumstances, and no prospect of acquiring the independence for which he longed. With these melancholy reflections, he accepted the office of a domestic tutor, and retired with his pupil to the banks of Loch Fyne. The fair face of nature, and the first sight of the hills, soothed and tranquillized his spirit; and, calling in the muse to his aid, he was soon himself again, and deep in poetry. There he wrote "Love and Madness," "Caroline," numerous epistles to friends, and added another and another episode to "the Pleasures of Hope."

In November, 1788, at the age of twenty, he arrived in Edinburgh. His manuscript poem was read and approved by Dr. Anderson, then offered to the booksellers, and finally sold to "Mundell and Son" for sixty pounds in money and books. It was a fortunate speculation. No sooner was it published than the juvenile author was hailed as a new light on Parnassus. At one flight, it was said, he had taken his place with the first poets of the age, and the high estimate of his private friends was soon confirmed by the voice of public admiration. While the tide of popularity was at its height, the youthful poet embarked for Germany, landed at Altona, wrote his "Exile of Erin," and letters to the *Morning Chronicle*, and then proceeding forward to the seat of war, spent several months at Ratisbon. There he was a spectator of several grand military operations, and witnessed a hot conflict between Austrian and French hussars, which suggested "the Battle of Hohenlinden," "the Soldier's Dream," and other spirited lyrics.

In the spring of 1801, after being chased ashore by a French privateer, Campbell arrived in London, and at the table of Mr. Perry made the acquaintance of many literary magnates, who became his attached friends through life. Suddenly called home by the death of his father, he spent the remainder of the year with his widowed mother in Edinburgh, where he published "Lochiel's Warning, and other Poems." The following spring he returned to London in his new capacity of private secretary to Lord Minto, who introduced him to the leading men of the day.

In September, 1803, he married his cousin, Miss Matilda Sinclair, a lady of refined taste and personal beauty; and with "fifty pounds in his writing desk," and the prospective "fruits of literary engagements," he sat down to work with a "happy and contented mind." But with a continual round of visitors, letters, cards, invitations, appeals to the author of "the Pleasures of Hope," which deranged all his plans, he was soon compelled to retreat from Pimlico to a cottage on Sydenham heath. There he found quiet congenial friends, who honoured his talents, and united their efforts to promote his welfare. This was the happiest period of his life. With his busy forenoons in town and studious evenings at home, he made literature a staff on which he could lean with comfort. His familiar letters of that period exhibit the poet and his little household in a very amiable and engaging light.

In 1806 the king was graciously pleased to grant him a literary pension of £200 a year. Three years later appeared his "Gertrude of Wyoming;" "O'Connor's Child;" "Battle of the Baltic," and other poems, which had their full share of popularity. He then wrote a course of lectures on poetry, which he read at the Royal Institution, edited Specimens of British Poets, and lectured in the provinces. But at length, in losing his favourite child, he appeared to have lost all his health and energy; and then acting upon professional advice, he struck his tent, packed up his books, and removed to a house near Hyde Park. There he undertook the editorship of the *New Monthly*, which he conducted for many years, making it the vehicle of numerous articles from his own pen, both in prose and verse. His house was the evening resort of a brilliant literary circle. He was identified with every scheme of public and private benevolence, a friend and promoter of talent in every department, and charitable often to excess. He was the avowed champion of the Poles, of all "patriots" and "refugees;" and never was literary championship more vigorously sustained. He founded the London university, visited the public schools of Germany on its behalf, and reported to his colleagues on the Prussian system of education. He founded the Association of the Friends of Poland, and the Literary Club, and gave lectures for public charities on various occasions.

In November, 1826, he had the "crowning honour" of being chosen lord-rector of his native university, a "sunburst of popular favour," as he expressed it, which was repeated a second and a third time, and acknowledged on his part by singular devotedness to the duties of his high office. His "Letters to the Students of Glasgow," published in his magazine, were much read and commended at the time as models of classical taste and composition. After the publication of his new poem, "Theodoric," he undertook a life of Mrs. Siddons, the queen of tragedy, whom in 1814, in company with John Kemble, he had attended on her visit to Paris. Having completed this task—a dying bequest—he went abroad, where he was publicly feted in Paris as the "Champion of Poland—the Poet of Freedom—the Friend of Mankind;" and with these plaudits ringing in his ears he embarked for Africa, and spent the winter in Algiers. The results of that tour were published in his "Letters from the South." On his return home through Paris he was graciously received and complimented by Louis Philippe upon his lucid report of Algiers and the regency. The next works to which he gave his name were a life of Frederick the Great, a life of Petrarch, and a new edition of Shakspeare, with introductory notes and comments, which furnished him with pleasing occupation, but neither advanced his fame nor improved his income. He was then in delicate health; but a summer tour in the Highlands set him up, and brought under his notice materials for a new poem, which he published with the ominous title of "Glencoe!" Its reception by the public was not very flattering. The bursts of applause which had followed and cheered him through forty years of his poetical life, now fell on his ear with a fainter and fainter echo. He had lived in the society of warm hearts—in times of great excitement—in the sunshine of popularity. But most of his old friends were now departed, and he looked anxiously around for something which neither fame nor friendship itself could bestow. "When I think," he said, "of the existence that shall have commenced when the cold stone is laid over my head, what can literary fame appear to me but as vanity—as nothing!" But he consoled himself with the conviction that he had never written a line to countenance infidelity, nor to lower the standard of christian morals.

The last beautiful edition of his poems, illustrated from drawings by Turner, soon reimbursed him for the heavy outlay, and during his latter years brought him a handsome annuity. This, with his pension and several legacies bequeathed to him by his friends, Telford and others, might have rendered him quite independent of "literary drudgery." But his practical benevolence, acting as a continual drain upon his resources, involved him in difficulties, from which the more wary and calculating are generally exempt. At his farewell breakfast given in London, Rogers, Moore, Milman, and two or three intimate friends, were his guests. The party was cheerful; and during this act of hospitality his wit and humour played gracefully round the table. But it was painfully evident that these momentary flashes were but the fitful lights that often precede the hour of sunset. In a few months he parted with his house at Pimlico, and took the lease of an old family mansion in Boulogne, not far from that in which Le Sage and also the poet Churchill had expired. It was a rash step, the result of a needless panic, and the change was rapid. His health broke down, his pen was laid aside, all literary speculations were abandoned, and with a "forecast" that his time was come, he took to his bed—never again to leave it until removed in his coffin to Westminster abbey. On the 15th of June, 1844, at a quarter past four in the afternoon, he entered, by a calm and painless transition, into a new state of existence.—*Hoc erat luctuosum suis, acerbum patriæ.*—All necessary arrangements being concluded, the poet's remains were embarked at midnight on the 27th June, conveyed to London, and then to the "Jerusalem chamber" in the abbey (where the body of Addison had lain), there to wait the ceremony of interment. On the 3rd of July the funeral procession moved to Poets' Corner. The pall was supported by eight peers of the realm, headed by the duke of Argyll, while the sublime service for the dead, chanted by the choir, and responded to by the deep-toned organ, produced an effect of indescribable solemnity. At the moment the coffin was lowered, and while the Reverend Dean Milman pronounced the words—"Dust to dust, ashes to ashes"—Colonel Sczyrma, heading a deputation of Polish nobles in deep mourning, took from his breast a handful of dust, brought from the tomb of Kosciusko, and with a trembling hand sprinkled it over the poet's coffin. This delicate token of respect and affection to him who had been emphatically "the exiles' friend," drew tears from many eyes, and formed an appropriate close to the solemnities of the day.—A fine classic statue of Campbell, by Marshall—on a pedestal, presented by Mrs. Roylance-Child, now faces that of Addison in Poets' Corner, and occupies one of the best sites in Westminster abbey.—W. B., L.

* CAMPBELL, William Hunter, a Scotch botanist, was born at Edinburgh about the year 1815. He prosecuted the study of law, but devoted much time to botany, and made many excursions in Scotland. He was one of the originators of the Botanical Society of Edinburgh, and acted as its first secretary. He now occupies an important judicial office in Georgetown, Demerara, the government of which lately appointed him, along with two others, to explore a route by the rivers Waini, Barama, and Cuyuni to the goldfields of Caratal, and thence by Upata to the river Orinoco. The report was presented by him in December, 1857. His collection of plants, which contains numerous Indian species, has been handed over to the herbarium of the university of Edinburgh. He is an LL.D. of King's college and university, Aberdeen.—J. H. B.

CAMPE, Joachim Heinrich, a distinguished German educator and author, was born at Deensen, duchy of Brunswick, in 1746, and studied theology at the universities of Helmstedt and Halle. Attracted and inspired by the educational reform then everywhere in progress, he engaged with no less zeal than ability in the work of education. He accepted a mastership which was offered him in the Dessau philanthropinum, and was soon raised to be one of its directors. His love of independence, however, induced him to establish an academy of his own at Trittow, near Hamburg, which his feeble health obliged him to resign some years after to one of his colleagues. In 1787 he was appointed scholastic councillor at Brunswick, and there superintended a thorough reform of schools and scholastic affairs. At the same time he purchased the so-called "Schulbuchhandlung," which, chiefly by the publication of his own works, he raised to a highly flourishing state, and after his death bequeathed to his son-in-law, Mr. Vieweg. He died in 1818. His works

take a high rank in German literature, and for their exquisite morals, as well as their purity and elegance of style, will always be held in great esteem.—K. E.

CAMPEGIO or CAMPEGGI, Lorenzo, Cardinal, was born at Milan in 1474. He first followed the profession of law, but having entered the church, he rose to various positions of honour. Created cardinal in 1517, he was sent to England to induce Henry VIII. to join the confederation against the Turks. He was well received, and was created bishop of Salisbury; but failing to accomplish the object of his errand he returned to Rome. He was, however, sent back in 1527 as papal legate, to try the question concerning the king's divorce. He died at Rome in 1539. His letters have been published under the title "Epistolarum miscellanearum libri decem."—J. B.

CAMPEN, James van, a Danish architect of the seventeenth century. His principal work was the re-erection of the Hôtel de Ville at Amsterdam, which had been destroyed by fire. He also built a palace for Prince Maurice of Nassau.

CAMPEN or KAMPEN, Jan van den, a learned Dutchman, born in 1490. He taught Hebrew for some time at Louvain, the labours of Reuchlin having directed his attention to that language. In 1521 he set out on a tour through Germany, Poland, and Italy, for the purpose of perfecting himself in the oriental tongues. He died of the plague in 1538. His paraphrastic exposition of the psalms has been translated into many languages.

CAMPENON, Vincent, a French poet, born at Guadaloupe in March, 1772. He arrived in France at a time when the great revolution was on the point of breaking out, and seeing with disgust the indignities to which the royal family were exposed, was bold enough to express his feelings in a copy of verses addressed to the queen, Marie Antoinette, which appeared in an anti-revolutionary journal. The consequence was that he was obliged to fly to Switzerland, where he wrote a poem which proved to be so like Delille's Trois Regnes de la Nature, that, fearing to be set down as a plagiarist, he published some fragments only. These, however, were considered so beautiful, that on the death of Delille in 1813, the French Academy voted him worthy of succeeding to the place of one with whose genius his own was so perfectly in accord. Campenon purchased the favour of the emperor by an epithalamium on the occasion of his marriage with Maria Louisa, which did not prevent his becoming, on the restoration of the Bourbons, the king's private secretary. Besides poems and essays, he translated Robertson's History of Scotland, and contributed an essay on the life and writings of David Hume—prefixed to the History of England. He died in 1843.—J. F. C.

CAMPER, Peter, an anatomist and physician, born at Leyden on the 12th of May, 1722. His father, Florent Camper, was a clergyman, who numbered amongst his friends the celebrated Boerhaave, Gravesande, Musschenbrœck, and Moor; and in their society Camper imbibed his taste for science and the fine arts. He was instructed in drawing by Moor, and in geometry by Labordes. On entering the university of Leyden, he devoted himself to the study of medicine under Gaubius, Van Rooyen, the elder Albinus, and Trioen, under whom he soon rose to distinction. In 1748 he visited London, where he spent a year associating with Mead, Pringle, and Pitcairn, and where his taste for natural history was awakened by the cabinets of Sir Hans Sloane and Collinson, and the collections of Hill and Catesby. He successively filled the chairs of philosophy, anatomy, surgery, and medicine in the universities of Franeker, Amsterdam, and Groningen. His introductory addresses in these several departments were remarkable for their clearness, and the amount of information they evinced. He obtained prizes from many learned and scientific bodies, and was a member of most of the continental and English scientific societies. He was a fellow of the Royal Society of London, and also a foreign associate of the Academy of Sciences at Paris, being the only Dutchman except Boerhaave who had attained that honour. Camper died of pleurisy on the 7th April, 1789, in the sixty-seventh year of his age, leaving behind him the well-earned reputation of a distinguished anatomist and philosopher, and of an honest man. His works, as enumerated in the Bibliography of Agassiz, are thirty-seven in number, chiefly detached essays and papers. In his "Anatomical Demonstrations," he treats of the structure and diseases of the human arm, and of the human pelvis. He published also separate dissertations on the following subjects—on the sense of hearing in fishes; on the physical education of children; on the origin and colour of negroes; on the signs of life and death in newborn children; on infanticide, with a project for establishing a foundling hospital; on the operation of lithotomy at two different times according to Franco's method. To the different learned societies his papers were numerous. Among the noticeable points in his works is the discovery of the presence of air in the bones of birds; his demonstration that the curvature of the urethra is greater in children than in adults; his remarks on the variation of the facial angle in different nations, and his osteological investigations into lost races of animals.—E. L.

* CAMPHAUSEN, Ludolf, a Prussian statesman, born in 1803. Camphausen was already well known as a public man when he took his seat in February, 1848, in the committee of estates at Berlin. On 29th March he became president of the council of ministers; but the restlessness of the democracy on one side and the immobility of the court on another, rendered his attempts at useful legislation abortive. After two years more of political life he returned to his banking-house at Cologne.—His brother, Otto, born in 1812, is also well known in the political world for his moderate liberalism.

CAMPHUYS, Johann, was born at Haarlem in 1634; died in 1695. Camphuys was a common artizan when, at the age of twenty, he entered the service of the Dutch East India Company. Step by step he rose to the office of governor-general. This office, the highest which his countrymen in the east could aspire to, he held from 1684 till 1691, when he resigned. After this he lived near Batavia, his chief delight being in his fine flower garden.

CAMPHUYSEN, Dirk Theodore Raphael, a Dutch artist, born at Gorcum in 1586, painted under Diedric Goverts. He was most successful in small pictures of moonlight scenes decked with ruins—Rhine castles, peasant huts, and boats with figures, thinly painted, yet delicately and dexterously. Considerable doubt veils his history. He is reputed to have abandoned the fine arts for theology, at the age of eighteen, when he became a minister of the reformed church. Another account makes him occupy the position of tutor to the sons of Lord Nieuport, and afterwards the office of secretary to that nobleman. It is evident that his career is not very accurate in its drawing. "The pictures of Camphuysen," says Pilkington, "are scarce and dear." His death is said to have occurred in 1626.—W. T.

CAMPI, Baldassare and Michele, brothers, Italian botanists, lived during the first half of the seventeenth century. They were born at Lucca. They devoted themselves zealously to botanical science, and after studying the works of Dioscorides, and many of the older botanical writers, especially Arabian authors, they undertook excursions to the Alps and Pyrenees in quest of plants. Their conjoint works are treatises on balsam; on the true mithridatium; and on the cinnamon of the ancients. They were printed at Lucca, 1640–1669.—J. H. B.

CAMPI, Bernardino, an Italian painter, born at Cremona in 1522. He studied his art at Mantua, Parma, and Modena, and afterwards returned to Cremona, where he painted his enormous work in the cupola of St. Gismondi, representing an assemblage of the blessed of the Old and New Testament. His execution was wonderfully rapid; his skill in drawing the nude very great; and his composition and expression very powerful. He died about 1590.—W. T.

CAMPI, Giulio. This artist was the son of Galeazzo Campi, a respectable painter of Cremona. He studied first under his father, and afterwards in the school of Giulio Romano at Mantua. His advance was great; and with facile execution, architectural knowledge, and considerable creative talent, he went to Rome to study the antique, and the works of Raffaelle. For the glories of colour, he went to the pictures of Titian and Pordenone. He attained to no mean rank in his time, and was regarded as the founder of the school of his country. The church of St. Margaret at Cremona is crowded with his paintings. He died in 1572.—W. T.

CAMPIAN, Edmund, an English Roman catholic who suffered death in the reign of Elizabeth, was born in London in 1540. Having won distinction at Oxford, he went to Ireland in 1568, and wrote a history of that country. Suspected of popery, he had to flee into England, and thence, in 1571, into the Low Countries, where, at the jesuits' college of Douay, he openly renounced protestantism. Admitted into the order of jesuits, he lived for some time at Brune, then at Vienna, and then at

Prague, where he taught rhetoric and philosophy in a newly founded jesuit college. In 1580 he was sent into England, and made himself active, though living in retirement, in disseminating the principles of his faith. He published a work named "Rabsaces Romanus," which attracted considerable attention; and, unfortunately for Campian, came under the notice of Secretary Walsingham. His retreat in Berks was discovered, and he was conveyed to the Tower with this inscription on his hat—"Edmund Campian, a most pernicious jesuit." Suspected of being one of a band of plotters against the life of the queen, he was condemned for high treason, and hanged at Tyburn, 1st Dec., 1581. In addition to his "History of Ireland," he left several works, which, with the testimony of contemporaries, have won for him the reputation of an eloquent and subtle writer.—J. B.

CAMPISTRON, Jean Galbert de, born at Toulouse in 1656; died in 1713. He is said to have found it convenient to leave Toulouse in consequence of a duel in which he was engaged. However this be, he is found in Paris in 1683, writing tragedies, instructed and patronized by Racine. His tragedies are mentioned with the doubtful praise, that the situations in his dramas are tragic, and the style is that of high comedy. Racine did something better for Campistron than encourage him to write dramas; he introduced him to the duke de Vendôme to conduct the representation of a drama at his chateau. The duke took a fancy to him, made him his secretary, and obtained for him some foreign orders, among others that of St. Jago of Spain. In 1701 Campistron became member of the French Academy. He was also member of the Jeux Floraux of Toulouse. In 1723 he died of apoplexy. The fit was brought on by a violent squabble with a chairman, who refused to carry him on account of his size and weight, he being "more fat than bard beseemed." His "Theatre" has been often reprinted.—J. A., D.

CAMPO-BASSO, Nicholas, Count de, a celebrated commander of Italian mercenaries, lived in the latter half of the fifteenth century. He at first supported the interests of the house of Anjou in the kingdom of Naples, but afterwards transferred his services to their opponent, Charles the Bold, duke of Burgundy. By accommodating himself to the opinions, and pandering to the prejudices of that headstrong prince, he acquired great influence over his mind; and, in the end, availed himself of the confidence placed in him by the duke to sell him to his enemies, and ultimately to lead him to his ruin. While the duke was engaged in the siege of Nancy in 1477, on the approach of a superior force under Ferrand, duke of Lorraine, to relieve the place, Campo-Basso deserted to the enemy immediately before the armies joined battle. The Burgundians were in consequence defeated with great slaughter, and the duke himself was slain. The treacherous Italian was supposed to be not free from the guilt of his master's death, as the bodies of a number of his men were observed near the spot where the unfortunate prince was found killed and stripped the day after the battle.—(De Comines' *Chronicle*, book v. chap. 9, and Sir Walter Scott's *Anne of Geierstein*.)—J. T.

CAMPOMANÈS, Pedro Rodriguez, Count, born in the Asturias in 1723; died in 1802. Campomanès was early known as a profound jurist; and the study of political economy—to which attention had been then called, chiefly through the labours of Turgot—occupied his whole mind. In 1764 Charles III. appointed him fiscal-advocate of the council of Castile, an office similar to that of attorney-general in England. He had already published "Historical Dissertation on the Order of the Knights Templars," and a translation of the Periplus of Hanno, with notes, sustaining the authenticity of the work. This led to his being appointed a corresponding member of the French Academy, and on Franklin's nomination, he was made an honorary member of the Philosophical Society of Philadelphia. He was director of the Royal Academy of History at Madrid. The highest praise is given by Robertson, in his History of America, to two tracts of Campomanès, published in 1774 and 1775—one on the subject of the promotion of industry in Spain, the other on the education of artisans. Robertson speaks of the information to be derived from them on almost every point connected with the police, taxation, agriculture, manufactures, and trade of the country. The incidents of Campomanès' life are few, or have not been recorded. The wisest and best man of Spain during his time is chiefly known through his books. In 1763 and 1764 he published two memorials on the subject of finding employment for gipsies and vagrants; one on free trade in corn in 1764; on provisioning Madrid in 1768; on the education of artisans in 1775; and in the next year, an elaborate appendix to this last work, containing a vast body of statistical information. This appendix was in four octavo volumes. In 1764 he published a valuable book on the nature of church property, and the subject of land held in mortmain, which was translated by order of the council of Venice into Italian. Campomanès was a man of considerable learning. In early life he published one or two tracts on philological subjects, and he translated from the Arabic a work on agriculture. His various essays on economic subjects were, for the most part, official reports, and were the basis of important legislation. The great object which was always present to his mind, and which he wished to inculcate, was, that Spain should place her chief reliance on the resources of the Peninsula itself, and seek to become, in a true sense, a portion of the European system. He sought to counteract the policy which referred everything to her transatlantic possessions. Campomanès was looked on with distrust by the ecclesiastical party. He was instrumental in the expulsion of the jesuits from Spain. Through the reign of Charles III. his power was almost unlimited, but did not long survive that monarch. On Bianca's coming into power early in the reign of Charles IV., Campomanès was dismissed, and lived in such retirement as to be almost wholly forgotten.—J. A., D.

CAMPSON. See Canssuh.

CAMUCCINI, Vicenzo, one of the most distinguished Roman painters of modern times, was born about 1775. He first earned his living by copying the old masters. His earliest original works were historical paintings of prominent scenes in early Roman history, such as the "Infancy of Romulus and Remus;" "Horatius Cocles;" "The Death of Cæsar;" and "Death of Virginia." He painted in the classic style, so much in favour among modern Italians, and was rewarded with numerous honours. He was inspector-general of the papal museums, and of the mosaic works, keeper of the collections of the Vatican, director of the academy of St. Luke, and of the Neapolitan academy at Rome. A series of lithographs, by Scudellari, from his pictures, was published at Rome in 1829.—J. B.

CAMUS, Armand Gaston, at one time advocate to the French clergy, was born in 1740. Camus eagerly welcomed the Revolution, and was deputed to the states-general and the convention. He acquired great influence in the latter assembly, and proposed many of its most characteristic measures. It was he who drew up the "civil constitution of the clergy." He voted for the king's death, and was one of the famous deputation sent to Dumouriez whom that general handed over the lines to Cobourg. He lay in Austrian strongholds nearly three years. Camus retained his office of national archivist under Napoleon. Died in 1804.

CAMUS, Charles Etienne Louis, a mathematician and astronomer, was born at Cressy in 1699; died in 1768. He studied at Paris, and first distinguished himself in 1727, by an essay written for the purpose of obtaining a prize offered by the Académie des Sciences. The essay failed to obtain a prize, but nevertheless possessed such merits that it procured his admission as a member of the Académie. In 1736 he was sent with other astronomers to Norway, to determine the flattening of the earth towards the pole; and he was subsequently deputed on a similar work, the determination of the difference between the length of a degree of the meridian at Paris and at Amiens. The appointments of examiner in the schools of artillery, and professor of geometry, were afterwards conferred upon him. He was, for the last eight years of his life, perpetual secretary to the Academy of Architecture, and for the last three a member of the Royal Society of London. He published several works on mechanics, and accounts of the terrestrial observations above described.

CAMUS, François Joseph de, an ingenious mechanician, was born in 1762 at Rechôme in Lorraine, of a noble family. He was admitted a member of the Académie des Sciences in 1716. During his early years he constantly employed his leisure moments in mechanical amusements, and a clock which he constructed with his own hands was long preserved as a memorial of his skill. His genius flowed in the same course to the end of his days, manifesting itself in the invention of a self-adjusting floating-bridge, automaton soldiers, a coach of improved construction, a machine for excavating and embanking, a clock to go for a year without winding up, an instrument for observing the stars, an automaton watch, a self-adjusting ladder, a

sieve, and a rowing machine. He also proposed improvements in the tempering of metals, and in the manufacture of guns, capstans, wheelbarrows, carriage shafts, and chariots. Being expelled from the academy in 1723 on the ground of absence, he travelled to Holland, in the hope of deriving profit from his rowing machine; and, proving unsuccessful, he repaired to England, where he ended his days amidst much distress in 1732. His principal work is a "Treatise on Moving Forces for the practice of Arts and Trades, with an explanation of twenty-three new and useful machines," Paris, 1722.—J. D. E.

CAMUS, Jean Pierre, a French prelate, born in 1582. He was consecrated bishop of Bellay before he had reached the canonical age. He wrote a number of religious novels, intended to counteract the then prevalent taste for reading romances, and was distinguished for his attacks upon the mendicant friars for their laziness and want of discipline. He seems to have had considerable satirical power. He died at Paris in 1652, having written, it is said, more than two hundred volumes.—J. B.

CAMUSAT, Jean, printer to the French Academy from its first institution till his death in 1639. He attended the sittings of the academy as usher, and occasionally performed the duties of secretary. Before being provided with accommodation in the Louvre, this learned body often met in the house of their printer. At his death the academy, in opposition to the demand of Richelieu that the printer Cramoisy should be appointed his successor, elected his widow to the post, charging her to imitate "the discretion, the civility, and the diligence of the defunct."

CANAAN, the son of Ham, grandson of Noah, on whom the curse was pronounced of which we read in Genesis, chapter ix. 24, 25. His descendants, inhabiting the land which bore his name, were subdued by the Israelites under Joshua.

CANAL, Antonio, called CANALETTO, or, incorrectly, CANALETTI. This celebrated artist first saw light at Venice in 1697, and the son of a scene-painter at the theatre, was born and bred in a realm of canvas and paintpots. For some years he laboured with his father at scenic decoration, and then proceeded to Rome, where he made many studies of the great remains of the holy city and its neighbourhood. But his chief works relate to his native place, of which he painted innumerable views. He is stated to have used the camera-obscura to obtain his accuracy of outline. On the advice of Amiconai, Canaletto came to England and remained about two years. During this period he made a drawing of the inside of King's College chapel, Cambridge—distinguished by his usual perspective accuracy and lightness of colour. He died in 1768. The number of his works is very great. Hardly a gallery but possesses a pair, if not more, of examples of this master. There is no doubt that hundreds of the pictures attributed to him, however, are spûrious—the work of some of his many pupils and imitators. The pictures of Francesco Guardi more especially resemble Canaletto's; but the genuine works are marked by a precision of line and detail, and a luminous quality of tone, which his disciples have vainly attempted to attain. Canaletto's paintings are eminently favourites of the collectors; but their merits do not reach very much beyond the higher class of scene painting. There is poetry in the subjects, but there is little in the master. He painted one uniform sunshine. He ignored the marvels and beauties of transient rain-clouds, of impending tempests, of dreamful twilights, and the golden hazes, the glowing steams of the sun's rise and set. He thought less of his art than of its emoluments; so, from an artist he degenerated into a mechanic. He made many pictures and much money; coined his future artistic fame into ready cash. To the fervid restlessness of the mind of genius he preferred the steady stillness of a stone from which many pictures may be printed, but all alike.—W. T.

CANALE, Nicolo, a Venetian admiral of the fifteenth century. Having in 1469 assembled a large fleet at Negropont, he reduced the town of Enos to ashes; for which deed of brutality, strange to say, the pope gave thanks to heaven. Mahomet II., although this town was christian, fitted out a fleet to avenge its wrongs. He chased Canale back to Negropont, and, before his very eyes, took possession of that port. Canale's officers vainly remonstrated with him on his criminal inaction, for which he was soon sent in irons to Venice, and exiled to Porto-Gruero.

CANALETTO.—See Canal.

CANANI, Giovanni Battista, an Italian anatomist, born at Ferrara in 1515. He became physician to Pope Julius III., and on his death, chief physician of the duchy of Ferrara. He discovered the valves of the veins—a discovery confirmed and more fully described by Vesalius. His only work was named "Musculorum humani corporis picturata dissectio." It bears no date, but was printed, Haller thinks, in 1543, Tiraboschi in 1572. He died in 1579.—J. B.

CANARD, Nicolas-François, a French mathematician, born at Moulins about the middle of the eighteenth century; died there in 1833. He devoted himself to the study of the exact sciences, and was appointed professor of mathematics in the central school belonging to the department of Allier. Afterwards he filled a higher chair in the lyceum of Moulins. His leisure hours were given to the writing of works on political and scientific subjects.

CANAYE, Philippe de la, Sieur de Fresne, born in 1551. Canaye distinguished himself at the bar of the parliament of Paris. He was ambassador from Henry IV. to England, and in 1594 became president of the chambre de Castres. In 1660 he was appointed to arbitrate between the Catholics and Calvinists; to the former he latterly went over. Died in 1610.

CANCELLIERI, Francesco Girolamo, distinguished as a writer on ecclesiastical antiquities, was born at Rome in 1751. While librarian to Cardinal Antonelli, prefect of the Vatican, he acquired an extensive knowledge of early church records, and when Pius VI. added a new sacristy to the basilica of the Vatican, Cancellieri established his fame by publishing four volumes, "De Secretariis Basilicæ Vaticanæ," giving an account of its early history and construction. This work was followed by some others on the origin and import of the ceremonies performed on feast days in St. Peter's and the pope's chapel. He also wrote on the statues and different parts of the ancient city, and edited a newly-discovered fragment of the 91st book of Livy. When the French invaded Rome in 1798, Cancellieri was separated from his patron; but when Pius VII. regained the city, was made director of the printing-press of the propaganda. Having rejoined Antonelli, he accompanied him to Paris in 1804 to attend the coronation of Napoleon. He died in 1826.—J. B.

CANCER Y VELASCO, Geronimo, a Spanish poet, one of the immediate followers of Calderon, born at Barbastro in Arragon; died in September, 1655. He has left fourteen pieces, chiefly comedies. One of his works, "The Death of Baldorinas," is in the index of the inquisition. Another, founded on the story of the conversion of St. Gines, a Roman actor, will repay perusal. His works were first published at Madrid, 1650, and again in 1761.—F. M. W.

CANCRIN or CANCRINUS, Franz Ludwig von, a German mineralogist, born in 1738 at Breitenbach, Hesse-Darmstadt; died in 1796. He filled several public situations under the government of his native state, and at Altenkirchen, near Coblentz. In 1783 he was appointed by the Empress Catherine, director of the salt mines of Staraja-Roussa, and councillor of the imperial college. Three years after he retired to Giessen in Hesse-Darmstadt, and till 1793 devoted himself to scientific investigations. He then returned to Russia as councillor of state. He published in German many valuable works on mineralogy and metallurgy. His principal one is a standard work on the subject of mines. It has been translated into several languages.—J. B., G.

CANCRIN, Georg, Count, son of Franz Ludwig, was born at Hanau in 1773; died in 1845. In 1796 he went to Russia, where he obtained an appointment in the commissariat. He was a great favourite with Alexander, who, in 1823, made him minister of finance. This responsible office he filled with complete success, having introduced order and method into his department, and greatly augmented the revenue of the empire.

CANDACE, the title of the warrior queens of Ethiopia. One of them in B.C. 22 invaded Egypt, then held by the Romans, compelled several Roman garrisons to surrender, but was defeated near Pselcha by Petronius the prefect.—Another Candace is referred to in Acts viii. 27.

CANDALLE or CANDALE, Henri de Nogaret d'Epernon, Duc de, a French general, born in 1591. Candalle quitted, while still young, a governorship in the south of France, and entered the duke of Tuscany's service. Returning to his native country in 1614 he joined the Calvinists; again became loyal, and obtained a peerage in 1621. After that he served, first under the prince of Orange, then in the Venetian army, and once more returned to the loyalty of a French soldier. He died in 1639.

CANDAMO, Francisco Bances y, a Spanish poet, born in the province of Asturias in 1662. He was of an ancient

family, and was early sent to court, where he obtained some distinction, and filled several offices in the finance department; but died in disgrace, 8th September, 1704. Most of his works were posthumous; his plays and comic poems being published in 1722, and some lyric poems in 1729. The most noted of his pieces, perhaps, is "The Slave in Golden Fetters," founded on a scene supposed to be taken from the life of Trajan. He introduced the zarzuela, a kind of musical drama, which may be considered the precursor of the modern opera.

CANDIANO I., PIETRO, doge of Venice, was killed in a naval fight in 887.

CANDIANO II., PIETRO, doge of Venice, son of Candiano I., was elected in 932; died in 939.

CANDIANO III., PIETRO, doge of Venice, son of Candiano II.; elected in 942. His rule was saddened by the revolt of his son, who was associated with him in the government. A celebrated event occurred during his magistracy. Marriages amongst the Venetian nobles took place only on one day of the year, and in the same church. On that particular day the pirates of Istria once burst suddenly into the church and carried off the brides. Not one of the ravishers, who were immediately pursued, escaped the vengeance of the lovers. The rescued brides were brought back in triumph to the altar.

CANDIANO IV., PIETRO, doge of Venice. The services of his ancestors procured his election in 959. For a while he ruled well; but after his second marriage, which brought him immense wealth, he became tyrannical, and perished in an insurrection which his excessive rigour had provoked.

CANDIANO V., VITALE, doge of Venice, and brother of Candiano IV., died in 979, after governing fourteen months.—

CANDIDO. See DECEMBRIO and WIT.

* CANDLISH, ROBERT SMITH, D.D., one of the leading divines of the Free Church of Scotland, was born at Glasgow. He was educated at the university of his native city, and licensed as a preacher in connection with the established church of Scotland. After being for some time an assistant in St. Andrew's church, Glasgow, and in the parish of Bonhill in the Vale of Leven, he was in 1834 settled as minister of the parish of Sprouston, whence he removed to the pastorate of St. George's, Edinburgh. He soon threw himself with heart and soul into the agitation for ecclesiastical reform, and became one of the most prominent leaders of the movement which resulted in the Disruption of 1843, and the formation of the Free Church of Scotland. Dr. Candlish has, since the death of Chalmers, been the acknowledged leader of the Free Church, and it is in no small degree owing to his untiring activity that so much has been achieved by it for the cause of religion and education. He is thoroughly at home in the region of ecclesiastical politics, and his power as a debater in church courts is well-nigh unrivalled. As a preacher he is distinguished mainly for this, that with little imagination or pictorial power, he is yet able to enchain the large audiences which his fame everywhere collects, by the clear and earnest exposition of that system of doctrine which he believes to be taught in scripture. He is a firm adherent of the old formulas of Scottish theology, which he is at all times ready to defend with a fire and polemical zeal peculiarly his own. While Dr. Candlish's position as a writer is not equal to his reputation as a preacher or debater, his works hold a respectable place in the theological literature of Scotland. The chief of them are a treatise on "The Atonement;" "Contributions to the Exposition of the Book of Genesis;" "An Examination of Mr. Maurice's Theological Essays;" and "Life in a Risen Saviour."—J. B.

CANDOLLE. See DE CANDOLLE.

CANDORIER, JEAN, the mayor of Rochelle, who in 1372 dislodged the English garrison from the citadel of that town by an ingenious stratagem. When Mancel, the English commander, was his guest, he showed him what purported to be an order from Edward III. to review the troops before the citizens. Seeing the royal seal, and being unable to read the document, Mancel led out his troops. They were at once overpowered by an ambuscade, and compelled to surrender.—J. B.

CANETTA, DON ANDREA HURTADO DE MENDOZA, Marquis de, was in 1537 sent as viceroy to Peru. His strong hand restored tranquillity to that distracted country, and completely ruined the cause of the incas. His next undertaking—an expedition to explore the vast regions of the Amazon—miscarried through mutiny. His enemies at last procured his recall. He died in 1560.

CANEVARI, DEMETRIO, an Italian physician, was born at Genoa in 1559, and died at Rome in 1625. He prosecuted his studies at the latter city, and was distinguished for his knowledge of languages, and his taste for belles-lettres, as well as for medicine. He was physician to Pope Urban VII. He soon realized a large fortune. Among his works are the following—"Commentary on Lignum Sanctum," published at Rome in 1602; "Medical Art;" a general treatise on diseases; and a commentary on reproduction.—J. H. B.

CANGA-ARGUELLES, DON JOSÉ, was born in 1770; died in 1843. Having taken an active part in the Revolution, he was deputed to the cortes of 1812, in which he advocated constitutional principles. Ferdinand in 1814 first exiled and then recalled him. On the restoration of the constitution of 1812 in 1820, he became minister of finance; and on its overthrow in 1823, took refuge in England. After his return he wrote a history of Spain.

CANINA, LUIGI, Chevalier, a celebrated Italian architect and archæologist, born at Casal in 1793. His first considerable publication, "L'Architettura antica descritta e demonstrata coi monumenti," the fruit of long and toilsome researches at Rome, appeared about 1830, and was followed by a valuable topographical plan of the ancient city. Having been appointed to continue the excavations commenced at Tusculum in 1840, he collected the materials for his valuable "Descrizione dell' antico Tusculo," which, with the description of the ancient city of Veii, where he was also for some time officially engaged in archæological research, won him honours from most of the learned societies of Europe. He also published a work on architecture, particularly the christian style; one on maritime Etruria, and one on "The Buildings of Rome." Canina died in 1856.—(Vaperau, *Dict. des Contemp.*)

CANINO. See BONAPARTE.

CANISIUS or CANNIUS, NICHOLAS, a learned Dutchman, whom Erasmus employed to aid him in his literary labours, chiefly in making translations from the Greek. He died in 1555.

CANISIUS, PETER, an eloquent jesuit, born in 1521; died in 1597: famous for his zeal against the reformers. He was prominent at the council of Trent, was papal nuncio at the court of Austria, and wrote a "Summa Doctrinæ Christianæ," which has been often translated.

CANITZ, FRIEDRICH RUDOLF LUDWIG FREIHERR VON, a German poet, was born at Berlin in 1654, and died in 1699. He held several high posts of trust and honour in the court of Berlin, and in 1698 was ambassador of the elector to the Hague. He wrote satirical and other poems. His "Poetical Recreations" went through fourteen editions.—K. E.

CANIZARES, JOSÉ DE, one of those Spanish dramatists who, immediately succeeding the school of Lope de Vega, led the way for that close imitation of the French style which has almost destroyed the distinctive character of Spanish literature. He was born at Madrid in 1676, and died in 1750. He is said to have written plays at fourteen years of age. Of the dramatic pieces—nearly eighty in number—which he wrote, many have perished, but probably literature has sustained no great loss thereby. The most successful of his works are those descriptive of character and the social life of his day, such as "Domine Lucas" and the "Mountaineer at Court," in which he satirizes the poor decayed nobility of the court of Madrid as it was in his day; and "The Famous Kitchen Wench," founded on the story of Cervantes.—F. W. M.

* CANNABICH, JOHANN GÜNTHER FRIEDRICH, a German writer on geography, was born at Sondershausen in 1777, became minister of some villages in its vicinity, and is still living in retirement in his native town. He has written a great number of popular and instructive works on geography and statistics, some of which have gone through seventeen editions.—K. E.

CANNE, JOHN, preacher to the congregation of English Brownists at Amsterdam, whither he fled after the Restoration. He was author of an edition of the bible, with parallel passages, Amsterdam, 1664, and Edinburgh, 1727.

CANNICE, an Irish ecclesiastic who lived in the sixteenth century, and was distinguished for piety and learning. He founded several monasteries, and has left some writings, especially a life of St. Columbkill. He died in 1600.—J. F. W.

CANNING, GEORGE, British statesman and orator. Canning so thoroughly lived in the conduct of public affairs, that the loftiest part of the character of the man is most clearly revealed

in the policy of the statesman, and his highest life culminated in a European policy. He was born in London, April 11, 1770. His family was originally English, but migrated to Ireland upon receiving certain estates from James I. His father lived under the ban of family displeasure, in consequence of his marriage with Miss Costello. He forsook the law, to which he had been educated, for literature; became involved in debt; surrendered the entail of the Irish estate; and died on the first anniversary of his son's birth, a broken-hearted man. Mrs. Canning went upon the stage, but was afterwards remarried, and lived to witness her son's career, receiving from him until her death the tenderest treatment of faithful love. Canning's natural endowments were magnificent; and his gifts were as varied as they were mighty. He felt the warmth of keen passion, and knew also the calmness of disciplined thought. He possessed a fervid imagination, united with remarkable logical acumen. He could master a great principle, and warm both himself and others into enthusiastic devotion thereunto, and yet manage passing affairs with the subtle tact of an accomplished man of the world. He was an orator who, by pomp of gorgeous eloquence, could almost compel men to kneel in admiration at his feet, and at the same time a man of business, who never used two words when one word would denote his purpose. He was a wit whose keen darts flew somewhat too wildly, and yet he had a soul to feel—too acutely for its own peace—every passing passion of the wayward world. He was a scholar, not ignorant of the technicalities of learning, but one to whom scholarship was rather a robe of graceful endowment than a restraint to the free life of genius. With gifts so memorable, Canning was early recognized as a man who would die at the head of whatsoever profession he might choose to adopt. It was as certain, however, that he would have fierce foes, as that he would achieve greatness. The very variety of his powers led him, when they ripened into maturity, to attempt "to hold the balance between conflicting principles," and thus drew upon him somewhat of the hatred of the advocates of both, and occasionally involved him in compromises which failed to embody his own noblest thoughts. As a wit, unable to restrain himself in the overflowing enjoyment of his humour, and yet endowed with quick personal sensitiveness, Canning ran as much danger of being wounded as of wounding, and paid ultimately a bitter penalty of inward suffering for every blow he struck. Unconnected with any of the great ruling families, his genius could not protect him from being treated as a parvenu; and some of his high associates never forgave a speech in which he flung back the charge of being an adventurer, with the proud assertion that he had no claims but those of character, and never subscribed to the creed "which assigns to a certain combination of great families a right to dictate to the sovereign and to influence the people."

Canning was educated at Eton, through his uncle's aid, where he edited a periodical started among the lads, named the *Microcosm*, and gave abundant signs of future power. In a poem called "The Slavery of Greece," he poured forth aspirations towards freedom, which never died within him. In 1787 Canning entered Christ Church college, Oxford. At Oxford he gained distinction, and cemented that firm friendship with the Hon. C. Jenkinson (afterwards the premier, Lord Liverpool), which ultimately secured him the ministry of foreign affairs on the death of Castlereagh. From Oxford he proceeded to Lincoln's inn, and although he at first associated with Fox, Burke, and Grey, to whom his friend Sheridan introduced him, he finally entered parliament under the patronage of Pitt in 1793. In 1796 he became under-secretary of state, and from time to time defended the policy of Pitt. At the close of 1797 he commenced the *Anti-Jacobin*, to which he contributed some famous parodies upon Southey—one of which, "The Friend of Humanity and the Knife-Grinder," has assumed a lasting place in humorous literature; "The Rovers," a burlesque on the sentimental drama, containing some exquisite feeling; and "New Morality," a satire on the French. In 1798 Canning married Miss Jane Scott, one of the daughters of General Scott, thereby advancing both his pecuniary and social position. He went out of office with Pitt in 1801, returning with that minister in 1804, but again leaving the government on Pitt's death in 1806. Upon the resignation of the Grey and Granville administration in 1807, Canning became minister of foreign affairs, but withdrew in consequence of a duel with Castlereagh, who held the war office. Castlereagh charged Canning with obtaining a promise that he should be removed from office, and concealing the whole affair; the king, however, subsequently explained that Canning's complaint had been that their offices clashed, but that it was still hoped to retain both in the government, and that it was not intended to conceal so long the change in agitation. Upon the death of Percival in 1812, Lord Liverpool became prime minister, and sought the aid of Canning. Canning, to his honour, declined to join the cabinet, in consequence of the refusal of Lord Liverpool to take into consideration the catholic claims, although at this moment of his career, as he afterwards declared, he had a temptation to take office more powerful than he had felt at any other period of his political life. In 1812 he was chosen representative for Liverpool, for which borough he was returned in three successive parliaments; and in 1814 he accepted the ambassadorship at Lisbon, his sympathies being closely drawn to the government by its prosecution of the French war. In 1816 he returned to England, and became president of the board of control, the catholic question being left open; but on the accession of George IV. he resigned office in consequence of his opposition to the proceedings against Queen Caroline. In 1822 Canning was announced as the successor to Lord Hastings in the government of India, and prepared to leave England. As he journeyed to Liverpool, however, to take leave of his constituents, great news reached him. Castlereagh, who had been at the foreign office since 1809, had fallen by his own hand, and the name of Canning was on every tongue as his successor. In spite of the opposition of the king and of some members of the cabinet, through the firmness of his old friend, Lord Liverpool, Canning was offered the foreign office, Sept. 11, 1822, which he accepted, and by this act a change came over the foreign policy of Britain; and by a change in the foreign policy of Britain, the whole course of modern history was necessarily directed into a new channel. The substitution of Canning for Castlereagh as minister was an epoch in modern history. Canning's first great aim was the withdrawal of Britain from the Holy Alliance. The grave attempt was then being made in Europe to establish an authoritative congress of royal families, pledged to assist each other by force of arms, and claiming a right to interfere upon the slightest pretext with the internal conduct of every state. Canning directed his policy against this system of holding congresses for the government of the world. His second great aim was to dissolve this Holy Alliance peacefully. He dreaded a fresh war, for he prophesied that it would be a war of opinion. Were there no Holy Alliance to interfere, and had each nation a time of peace in which it could grow according to its genius, then he trusted Europe would achieve her noblest destiny. His third grand aim was to place Britain in such a position that she could act for and by herself. In consequence of the firmness of the British minister in carrying out this policy, it was not decided at the congress of Verona in 1822, to interfere forcibly in the affairs of Spain; and although France ultimately declared war, through dread of a free constitution so near its borders, Canning, while preserving British neutrality, could fairly boast that he had prevented the war from being carried on under the assumed jurisdiction of a congress, and rendered it possible to manage its issues by ordinary diplomacy. He had, however, clearly made known to Europe that the principle on which Britain deprecated the Spanish war, was its acknowledgment "of the right of any nation to change or modify its internal institutions." While these events were going on—to use his own famous phrase—he sought materials of compensation in another hemisphere, and called the new world into existence to redress the balance of the old, "by recognizing the independence of the Spanish South American colonies, which had revolted from the mother country." Canning read another lesson to Europe on the foreign policy of Britain, when the British consul at Tangiers refused to surrender to Spain some political offenders. He regretted that such conduct should be deemed unfriendly, since Great Britain could contract no obligation to surrender political offenders to Spain or any other power. That Canning in his love of peace was not disposed to forget the honour or the ancient obligations of his country, appears from the fact, that when Portugal was invaded from Spain by deserters from its army—an invasion more than sanctioned by the Spanish government—he at once despatched British troops to its aid, risking a general war rather than compromise national faith. He was active in the abolition of the slave trade, although his general position on the subject of slavery was an instance of the way

in which the attempt to balance conflicting principles is often rather a surrender of the right, than the dispensation of an equal justice. To Canning, however, is due the humane order of council on March 16, 1824, which forbade some of the more glaring cruelties of West Indian slavery. With the cause of catholic emancipation his name is closely identified, and he made great personal sacrifices in its behalf, although his conduct was sometimes more directed by considerations of policy than its recognized leaders could brook. There is no doubt, however, that through Canning's influence the catholic cause was accepted by many in high authority, who would have listened to no other teacher. The famous scene in the house of commons in 1823, must be quoted as characteristic. In his speech at Liverpool in 1820, he had suggested a liberal compromise. This was constantly quoted as an abandonment of the cause, and when he afterwards accepted office under an anticatholic premier, the two things were bitterly combined, although the question had been left an open one. Brougham, during one of his philippics, bitterly taunted him with "monstrous truckling." Canning at once interrupted the speaker with the words—"Sir, I rise to say that that is false." A dead silence followed. Canning being called to order, declared that no consideration should induce him to recall his words; but at last accepted the suggestion that Brougham's expressions were addressed to him in his political capacity. Brougham has since honourably declared that Canning was too disposed to act a "high, manly, and honourable part." It is curious to note that while he delivered Britain from the Holy Alliance abroad, he withstood reform at home; and that he upheld the rights of the catholics, while opposing those of the dissenters. Such inconsistencies may be attributed to peculiarities of mental constitution—to his political education—and especially to his overdriving the idea of balancing antagonistic principles, until it compelled him to pursue a path true in direction to neither. In financial policy he supported the enlightened measures of Huskisson. On February 17, 1827, Lord Liverpool, the premier, was seized with an apoplectic fit, and the public voice named Canning as the foremost man in Britain. The king hesitated, but a deputation of noblemen having threatened the withdrawal of their support from government should Canning become premier, his royal pride was touched, and he bestowed on him the seals of office. His old colleagues refused to assist the new minister, but he succeeded in organizing a powerful cabinet, with which he met parliament, May 1, 1827. But now, to this statesman of genius and sensitiveness, came the time of bitter trial. Sharp arrows, well-pointed for rankling in his proud heart, were flung from the hand of every foe. Those who did not see how a great mind can combine within itself varied elements of policy and power, and be really consistent in allegiance to master principles, although apparently inconsistent in practical applications as to outward detail; those who recognized no growth of policy—even as the demands of new-born hours have their individual characteristics, and require their own special treatment; partisans, those "hard taskmasters," who will not brook the following of any path but one, although there may be many roads to the same end; the sufferers from the statesman's wit, who could not forgive a joke for the sake of its genius; high and noble families, who resented the authority of one who had disturbed their accustomed relationships with the government—all joined their voices to swell the storm of personalities with which the premier was beset. Canning's power had often been manifested in bringing peaceful issues out of noisy antagonisms; but the contest now needed the body as well as the mind of a giant, and there was the seat of Canning's increasing weakness. At the close of the session he went for change of air to the duke of Devonshire's villa at Chiswick, occupying the very room in which Fox died. Some time previous he had attended the funeral of his great antagonist the duke of York, and caught his death-chill beside the open grave. On the evening of August 3, 1827, he was attacked by internal inflammation, and breathed his last on the morning of the 8th. He was buried in Westminster abbey, close to Pitt, and his widow was raised to the peerage. Thus solemn was the end of his premiership, after its few months of stormy controversy. The chill of death fell on him at the grave of his greatest opponent, and the chamber sacred to the memory of Fox witnessed the passing of Canning's life into the inevitable shadow; while friend and foe paused in their hot strife to confess that a great man had departed from the land.—L. L. P.

* CANNING, Charles John, Viscount Canning, third and youngest, but only surviving son of George Canning, was born at Brompton in the suburbs of London, Dec. 14, 1812. He received his early education at Eton, and subsequently at Christ Church, Oxford, where he graduated B.A. in 1833, as a first class in "literæ humaniores." On a casual vacancy in the representation of Warwick in 1836, he was returned to parliament as a supporter of the opposition, headed at that time by the late Sir Robert Peel; but his stay in the lower house was of limited duration, inasmuch as, in the following year, the decease of his mother (who had been raised to the peerage on her husband's death in 1828) transferred him to the house of lords. On the formation of Sir Robert Peel's administration in 1841, he accepted the post of under-secretary of state for foreign affairs, which he held till March, 1846, when he was promoted to the chief commissionership of woods and forests. This appointment, however, he resigned in the following July, on the retirement of his party from office. On the formation of the Aberdeen ministry in 1852, he undertook the office of postmaster-general, which he held until 1855. Towards the close of 1855 the marquis of Dalhousie resigned the governor-generalship of India, and one of the last acts of Lord Aberdeen's government was to nominate Lord Canning as his successor. He reached the seat of government in February, 1856, and immediately set himself to work in earnest, promoting to the utmost of his ability the many social, political, educational, and military reforms, which had been commenced by his predecessor, and developing the internal resources of India by the extension of roads, railroads, and telegraphic communication between the most important cities and military stations. In May of the following year, after smouldering for several weeks, the terrible Indian mutiny broke out in the neighbourhood of Meerut and Delhi. The suddenness of the outbreak was enough to have paralyzed an ordinary mind; but the danger was met by the government of Lord Canning in a way which reflected the highest credit on himself and his subordinates. Instead of issuing threatening proclamations, which it would have been as impolitic as it was impossible to carry into effect, Lord Canning, with characteristic readiness, intercepted the British troops that happened to be on their way to China, ordered such regiments as could be spared to be sent up from Madras and Bombay, and appointed one of the Company's officers, Sir Patrick Grant, to the chief command. Disregarding the public excitement, and the popular outcry raised against him, he resisted the persuasion of those who would have urged him to adopt a bloodthirsty and vindictive course. He at once placed a curb upon the Indian press; and by the appointment of a Mahomedan to a high position, showed the feeling of the government towards such natives as remained faithful in their allegiance. He refused to allow to Europeans the unrestrained use of firearms, being unwilling to stigmatize the natives as a body. And when the mutiny was already far advanced, he issued his celebrated proclamation with respect to Oude, by which he nominally confiscated to the British crown the entire proprietary rights of the land, intending to apply it to individual instances, with such modifications as he might find to be necessary. This despatch was much criticised at the time, and was severely and publicly censured by Lord Ellenborough, the president of the board of control, who in consequence was obliged to resign his post in the administration of Lord Derby. At present it would be premature to pronounce a deliberate opinion on Lord Canning's powers of statesmanship; but it is not too much to say, that he bids fair to rival in fame the best of our Indian proconsuls.—E. W.

CANNING, Stratford. See Redcliffe.

CANO, Alonzo. This eminent Spanish painter was born in 1600 at Grenada, and was the son of Miguel Cano, a distinguished architect. From the wide compass of his genius he has been surnamed the Michel Angelo of Spain, succeeding as he did in the triple profession of architect, sculptor, and painter. He was educated as an architect by his father, but the son soon outstripped the sire. He then studied sculpture, and with marked success. He next proceeded to Seville, and entered the school of painting of Pacheco, but afterwards became a pupil of Juan del Castillo. When little more than twenty years of age, he executed works for the public places of Seville that excited great admiration. At this time also he demonstrated his talent as a sculptor by several noble specimens, more especially his two colossal figures of "San Pedro" and "San Pablo," and also

his "Madonna and Child" in the church of Nebrissa. On the invitation of Count Olivarez, he now went to Madrid, where he was appointed to be royal architect, to be special painter to the king, and to be preceptor to the Prince Don Balthasar Carlos of Austria. But troubles accompanied him, and dimmed his glories. He found one day his wife murdered, and his house robbed. Suspicion fell on an Italian painter, who, however, had disappeared. But then it came to light that Cano had been jealous of this Italian, and had further formed a *liaison* with another woman. The Italian was acquitted, the husband was condemned. The judges considered he had sufficient motive for the crime—another love and a false wife. He took to flight, reached Valencia, and sought refuge in a Carthusian monastery. He waited some time, thought the thing had blown over, and then imprudently ventured again in Madrid. But justice sleeps with one eye open. He was seized and tortured. He bore his sufferings without a murmur; he confessed nothing; so it was concluded at last, that really he had nothing to confess. The king received him again into favour; but Cano, afraid of being subjected to new trials, sought the protection of the church, and by the king's permission he was nominated residentiary of Grenada. The ecclesiastics grumbled a little at the suspected bloodstain on their lawn, but consoled themselves by considering the art-treasures their new brother would bestow on the church. They were right. Rich gifts in painting and sculpture accrued to the cloth, and Cano spent his last years in acts of extreme devotion and charity. He died in 1676 or 1667, as some assert. His works are very numerous, and are to be met with in most of the churches and convents of Spain. In his later life he made no scruple of exacting the full price of his works. A counsellor is related to have said to him—"You have been twenty-five days carving this figure of St. Antony; you demand one hundred pistoles for it; why, that is at the rate of four pistoles a day. Why, I, a counsellor, do not make half that sum by my talents." "Fool," screamed the incensed artist, "don't talk of your talents. I have been fifty years learning to make this statue in twenty-five days!" and he dashed the saint to the earth into a thousand pieces. For this profane violence the king suspended him from his office, but he was restored on his completion of a magnificent crucifix for the queen. Fuseli rates Cano above all his contemporaries, with the exception of Velasquez. He was very grand in style, powerful in effect, and perfect in drawing. His faults were a certain tendency to the overloaded and redundant.—W. T.

CANO, Juan Sebastian del, the first circumnavigator of the globe, was a native of Biscay. He sailed in the *Conception* under Magellan, when he passed through the straits that bear his name; and when that commander was killed at the Phillippines, continued the voyage, touched at the Sunda isles, doubled the Cape of Good Hope, and arrived near Seville in 1522. He was rewarded by Charles V., who presented him with a globe bearing the motto "Primus, me circumdedisti." He died in 1526 while on a voyage in the South Seas.—J. B.

CANO or CANUS, Melchior, a Spanish Dominican, born at Taranzo in 1523. He studied at Salamanca, where in 1546 he became professor of theology. He was a bitter opponent of the jesuits, and through their influence, having been summoned by Paul III. to the council of Trent, he was sent away from Spain to be bishop of the Canaries. Philip II., however, recalled him, and he became provincial of his order in Castile. He died at Toledo in 1560. His principal work is a treatise "De locis theologicis," Padua, 1727.—J. B.

CANONICA, Luigi, an architect, born at Milan in the eighteenth century. He adorned his native city with many noble buildings, and is especially remembered for the construction of the arena or amphitheatre begun in 1805 by order of Napoleon. He died at Milan in 1844.

CANONICUS, a distinguished sachem or chief of the Narragansett Indians in New England. The district over which he ruled lay on the borders of Rhode Island and Connecticut. He continued a firm friend to the English to the end of his life. In the war between Massachusetts and the Pequods, Canonicus was on the side of the colony. In 1644 he submitted himself and his tribe to the authority and protection of the English king, and was one of the noblest specimens of the New England Indians. He died June 4, 1647, aged, as was believed, eighty-five years.—W. G.

CANOPPI, Antonio, an Italian artist, first known as a fresco painter, became afterwards a scene painter in the theatres at Venice and Mantua. Compelled to leave Italy, because he was suspected by the French government, he sought refuge at Vienna, where he became acquainted with the Russian ambassador, at whose recommendation he settled at Moscow in 1807. He there decorated the halls of many of the nobles, and the senate hall. Just before the great fire which destroyed all his works, he had gone to St. Petersburg, where, till his death in 1832, he was scene-painter in the imperial theatre.—J. B.

CANOVA, Antonio, was born at Possagno in the province of Treviso, November 1, 1757, of a respectable family of that place; but, having lost his father when still an infant, he was brought up by his grandfather. At a very early age young Canova was set by his grandfather to the work of a stone-mason, and in this humble sphere his capacity for fine art soon developed itself. He attracted the notice, when only thirteen years old, of the Venetian senator, Giovanni Faliero, who placed him with the sculptor Torretti, at that time living in the neighbourhood of Possagno, and with whom Canova passed two years near his native place, when he removed with his master to Venice; and here surrounded by great works, if not by great masters, he rapidly enlarged his views of art. He was so far advanced that, on the death of Torretti, which happened not long after he settled in Venice, his grandfather felt justified in selling a small piece of land in order to find funds to place the young sculptor with a second master, Torretti's nephew, Ferrari, equally obscure as the uncle, yet both quite capable of instructing the young sculptor in the practical work of his art. Their names, however, have been preserved from oblivion, solely by the fact of their having been concerned in the education of the young Canova, and to this alone they owe their immortality. Among Canova's first works were two baskets of fruit, made for the staircase of his patron, Faliero, who also commissioned him to make his first group of figures, "Orpheus and Eurydice," executed in stone, of which he made afterwards a copy in marble for another patron at Venice, by which he acquired considerable local distinction; an achievement, however, then comparatively easy, for the arts were fallen to so low a state in the former mistress of the Adriatic, that its rank was no higher than that of any ordinary provincial town. His next group was "Dædalus and Icarus," which developed a still greater advance, and carried his reputation beyond the limits of the Venetian waters. In 1780 Canova left Venice for Rome, with a pension granted by the state for three years, and a special recommendation to the Venetian ambassador, Count Zulian, who became subsequently a valuable patron to him. He contracted also a friendship with Gavin Hamilton, then an important critic in Rome, and a valuable acquaintance for Canova. He initiated him into the history and principles of ancient and modern art. About 1783 Canova decided to fix himself definitively at Rome. Pompeo Battoni was then the great Roman celebrity in painting. From this time he commenced that series of great works which have earned him the renown of the most distinguished sculptor of modern times. Among the first was "Theseus and the Minotaur." One of his first important monuments was the mausoleum of Clement XIV. in the church of the Santi Apostoli, with three colossal figures. This was followed by the still more important monument to Clement XIII. in St. Peter's, uncovered in 1795, and particularly celebrated for its two crouching lions. In this year he made the bas-relief to the Venetian admiral, Emo, for the arsenal at Venice, and for which the senate sent him a gold medal with this inscription—"Antonio Canova Veneto artibus elegantioribus mirificè instructo ob monumentum publicum Angelo Emo egregiè insculptum Senatus Munus: A. MDCCXCV." Among the minor works of this period is the well-known "Penitent Magdalene," made shortly before the invasion of Rome by the French. It was about this time also that Canova tried his hand at painting. There is a print by Pietro Vitali, entitled Venere Transteverina, which is engraved from a painted Venus by Canova. He painted also his own portrait for the Florence gallery, besides several other pictures. When Rome was occupied by Berthier in February, 1798, and Pius VI., a great patron of the arts, was dethroned and removed, a suspension took place in the labours of Canova at Rome, who also left the eternal city and revisited his native place, Possagno. Rome was no place for artists during its short-lived republic, which was a simple interregnum of anarchy. Many of its most valued art-treasures were alienated at this period. Canova made an extensive tour in Germany during his absence from Rome, and the

Austrian government wished to retain him in Vienna, for the treaty of Campo Formio had made every Venetian an Austrian subject. Upon the re-establishment of the papal government under Pius VII. in 1802, Canova returned to Rome. Among the most remarkable of his works of this period is the colossal group of "Hercules throwing Lycas into the Sea;" the figure being the Farnese Hercules in action, the ancient and modern colossus being of the same dimensions. The small bronze made in Paris of the original sketch is well known. This was followed by the beautiful statue of "Perseus," as a rival of the Apollo Belvedere. Pius VII. had it placed in the vacant niche in the Vatican, which had been occupied by the Apollo before it was carried off to Paris. Canova himself visited Paris in 1802 to model a bust of the first consul, Bonaparte, and from which he afterwards made his colossal statue of the emperor, now at Apsley house.

His next great works were the two boxers, Creugas and Damoxenus, of terrible grandeur and effect, now placed in the Vatican. In 1805 Canova was made a knight of the golden spur, and received the appointment formerly held by Raphael, that of superintendent of antiquities, and at the same time inspector of the fine arts. A few other works of this time must be mentioned; those most remarkable for grace and beauty are —the "Venus," now in the Pitti palace, made to replace the Venus de Medici carried to Paris; three "Dancing Girls," in various collections; the "Three Graces," in this country; "Hebe;" and the Trojan "Paris," now in the Glyptothek at Munich; most of them several times repeated.

In 1810 Canova visited Paris a second time, to make a bust of the Empress Maria Louisa; his brother, the Abbate Canova, accompanied him as his secretary. Napoleon wished to retain the sculptor in Paris, but Canova was not to be turned from his purpose by persuasion. He returned to Rome the same year, and was allowed to re-establish the academy of St. Luke, now located in the Fabbrica Vecchia. Canova was elected president or *principe*. In 1815 Canova acted as the papal commissioner to select, for restitution, the works of art which had been plundered by the French from the government of Rome, and he was forced to make a long sojourn in Paris for that purpose. From Paris he repaired to London, and had an opportunity of examining the Elgin marbles, on which he gave an opinion. On his return to Rome in the beginning of 1816, he was created by the pope, for his services in the restitution of the plundered works, Marchese d'Ischia; his name was written in the golden book of the capitol; and he was granted an annual pension of 3000 scudi —about £630—the whole of which income Canova spent on public uses for the encouragement of the arts in Rome. Towards the close of his career he was engaged in building a temple, or Doric church, at Possagno, his native place, for which he had already painted the altarpiece—"The Descent from the Cross." In his excitement in superintending this structure he neglected his health, and he died at Venice, October 12, 1822. His funeral was performed with great honours in the basilika of St. Mark, and his body was buried at Possagno, in the temple constructed by him there. In the interior is placed the monument to Canova, made by general subscription from a sketch by Canova himself, originally for a monument to Titian. It is similar in plan to the great mausoleum by him, raised to the Austrian Archduchess Christina at Vienna. Canova's works are extremely numerous, and they are well known from the many excellent engravings from them. He was the most able and productive of modern sculptors. His works are generally beautiful—the male as well as the female combining natural truth with classic beauty and proportion. His extraordinary ability and industry are both displayed to advantage in the noble collection of casts after his works, now preserved in the academy at Venice. "Hercules, with the tunic of Dejanira, hurling Lycas from the rock into the sea," is a most imposing group. He has been styled by some the renovator of sculpture among the moderns, and the reviver of the antique; but he has been reproached by others as too effeminate in his style. He excelled most in female figures; and in the power of rendering the effect of flesh he is almost alone. Though his masterpieces are less vigorous and grand than some of the great works of ancient art, such as the Torso of Apollonius, or the so-called Discobolus of Naucydes, he is often more beautiful and more natural, and at the same time free both from affectation, and from the severe rigidity which characterizes the antique. The attitude of the Apollo Belvedere is fine, but its great beauty is in the head; the body and limbs are inferior to many of the figures of Canova; and it is difficult to imagine anything more graceful or beautiful than some of his female figures. There is a fine portrait of Canova by Sir Thomas Lawrence.—(Missirini, *Vita de Antonio Canova*, 1827, Quatremère de Quincy, *Canova et ses ouvrages*, 1836.)—R. N. W.

CANOVAI, Stanislaus, born at Florence in 1740; died in 1811. An ecclesiastic, professor, at Cortona, of mathematics; afterwards professor of mathematics at Parma. He published some tracts insisting that Columbus was not entitled to the credit of having discovered America, and claiming the honour for Americus Vespucius. He also published some elementary treatises on mathematics.—J. A., D.

* CANROBERT, François Certain de, a distinguished French general, born in Brittany in 1809. He entered the army as a private in 1830, but doing good service in Africa and elsewhere, he soon attained the command of a regiment of Zouaves, and the rank of brigadier-general. In 1853 he became a general of division, and in the following year was sent to the Crimea, to command the first division under Marshal St. Arnaud. On the death of that distinguished soldier, Canrobert was raised to the command of the French army, and fought bravely at Inkermann; but in 1855 he resigned in favour of General Pelissier, and took his place at the head of his old division. He was created marshal in 1856.

CANSSUH, a Circassian, who was in 1632 appointed pacha of Yemen, and sent thither to quell a revolt against the authority of the Porte. The expedition was unsuccessful, and the Turkish power in Yemen came to an end.

CANSTEIN, Karl Hildebrand Freiherr von, was born of an old noble family at Lindenberg, August 4, 1667, and died at Berlin, August 19, 1719. After having studied law at Frankfort-on-the-Oder, he became attached to the court of Berlin, and afterwards served as a volunteer in the Netherlands, until by a dangerous and protracted illness, he was obliged to return to Berlin, where he formed an acquaintance with Spener and Francke. He actively joined in their pious and philanthropic endeavours, by founding the celebrated "Bibelanstalt" at Halle, which still bears his name, and by which upwards of five millions of bibles have since been published. He wrote a "Harmonie der vier Evangelien" and a "Life of Spener."—K. E.

CANT, Andrew, an influential Scotch presbyterian clergyman of the seventeenth century, was incumbent of Pitsligo in 1638, and afterwards one of the ministers of Aberdeen. He took a leading part in the abolition of episcopacy, in the promotion of the national covenant, and in all the other measures of the zealous presbyterians during the great civil war. At the division in the ranks of the presbyterians in 1660, Mr. Cant joined the protesters or extreme party, who wished to exclude from the national service all who had not approved of the solemn league and covenant. But he was at the same time a staunch royalist; and even when the English troops were stationed in Aberdeen, he boldly prayed in their presence for the exiled king, Charles II., that "the Lord might deliver him from the bondage of oppressors." On one occasion, some of his military auditors were so enraged at his denunciations of the policy of Cromwell, that they drew their swords and threatened to slay him. Mr. Menzies, the colleague of Mr. Cant, was so terrified that he hid himself beneath the pulpit; but the indomitable preacher, who in his day had wielded the sword as well as the bible, bared his breast, and expressed his readiness to receive the blows of his assailants, "if any will venture to give them, for the truth." At the Restoration he was of course ejected from his church, and obliged to leave the town. He died in 1664. It is very generally supposed that the word "cant" was derived from the name of this zealous and upright, though somewhat rigid divine, but it was in use before his day. —A clergyman bearing the same name, and supposed to have been the son of Andrew Cant, was one of the ministers of Edinburgh during the reign of Charles II., and was also principal of the university between 1675 and 1685. He must, therefore, have been an episcopalian. An Andrew Cant was consecrated one of the bishops of the episcopal church in 1722, and died in 1728; but he was probably the son of the principal, and grandson of the famous "apostle of the covenant," as the royalists termed the minister of Aberdeen.—J. T.

CANTACUZENE, Constantine. See Bessaraba.

CANTACUZENE, Demetrius, brother of Scherban II.,

waiwode of Moldavia; he was detested by his subjects, and fled to Poland in 1679. He was restored only to be again deposed —this time by Ibrahim Pacha in 1685.

CANTACUZENE, John V., emperor of the East, and one of the Byzantine historians, was born about 1295. He held high office under Andronicus the elder, and attained the highest importance in the state when his grandson Andronicus came to the throne in 1328. He did eminent service to the empire under this younger prince, and on his death in 1341, was appointed regent during the minority of John Palæologus. Exposed to the intrigues of the empress dowager, the patriarch, and some of the nobles, he in self defence, and at the entreaty of the army, assumed the purple, and was crowned at Hadrianople in 1342. It was not, however, till after a civil war of five years that he entered Constantinople, and was acknowledged as joint emperor with John Palæologus. The union was not lasting, for in 1353 jealousies sprang up, and a new war began, which lasted till 1355, when Cantacuzene abdicated and retired to a monastery. He then took the name of Joasaphus Christodulus, and wrote in four books a "History of the Byzantine empire from 1320 to 1355," which forms one of the series of Byzantine histories. He also wrote an apology for the christian faith against Jews and Mohammedans. It is said that he lived more than a hundred years, but the date of his death is uncertain.—J. B.

CANTACUZENE, Matthew, son of John V., born in 1325. He continued the civil war after his father's death, and was forced by John Palæologus to renounce his title to the throne.

CANTACUZENE, Scherban, who made a doubtful claim of descent from John V., was a native of Wallachia, of which he rose to be waiwode in 1678. He long aspired to the throne of Constantinople, and was imprisoned in 1672. Released by the Turks, and holding office under them, he nevertheless conceived the design of driving them from Europe, and coming to the throne of his ancestors. He plotted with the Emperor Leopold and the Czar of Muscovy, but his scheme had just been discovered when he died in 1685.—J. B.

CANTACUZENE, Stephen III., son of Constantine Cantacuzene, succeeded his cousin, Constantine Brancovan, in 1714. (See Bessaraba.) Chosen as a pretext for the deposition of his cousin, the Turks immediately determined to get rid of him also. He was executed at Constantinople in 1716, and with him perished the native line of princes.

CANTARINI, Rabbi Isaac Chayim Cohen, was of the family of the Chasanim, of which word Cantarini is a translation. This great scholar was a native of Padua, where his father had occupied an honourable position. Isaac Cantarini studied medicine at the university of his native city; and although the religious affairs of the congregation over which he was appointed rabbi claimed his principal attention, he never relinquished entirely the practice of medicine, in which, indeed, he arrived at considerable eminence, according to the testimony of contemporary authorities. Some of his Hebrew writings have a mystic tendency, and are composed in a correspondingly obscure although elaborate style. Of this character is "Eth Kez" (The Time of the End), in which the advent of the Messiah is calculated, although investigations of this kind are discountenanced by the rabbinical law. His "Pakad Yitzchak" (The Awe of Isaac), gives an account of the persecution suffered by the Jews at Padua on August 20, 1684. Wolf attributes to Cantarini the authorship of Vindex Sanguinis, an apology, in Latin, of the Jews against the absurd accusation of using christian blood in the making of the unleavened passover-bread.—T. T.

CANTARINI, Simone, called Simone da Pesaro, was born in 1612. He attained to unquestionable eminence, both as a painter and an engraver. He studied under Giovanni Giacomo Pandulfi, Claudio Ridolfi, and afterwards under Guido Reni. He endeavoured to establish a school at Bologna, but, failing to obtain pupils, in great disgust he set out for Mantua. The duke proffered the sunshine of his patronage, and ordered a portrait. For some cause, either from a want of honesty, or too much of it in the picture, the duke was by no means satisfied. Cantarini's insolent and irritable temper of mind could not bear up under this disappointment. He died in 1648 at Verona, where he had retreated. Stories were told of his having been poisoned by a jealous rival, but of this nothing certain has been ascertained. Cantarini had great talent, but it was of the imitative character merely. He came very near to Guido, not because he could create like him, but because he could copy him. His etchings are very spirited and clever, but still reflective of a greater man's spirit and cleverness. His saints' heads have been called prodigies of beauty.—W. T.

CANTE DEL GABRIELLI D'AGOBBIO, became podestat of Florence in 1301. Allied with Charles of Valois, he had already rendered himself odious by his part in the massacre of the Bianchi. His rule was mercilessly severe; and in the records of his numberless decrees of banishment appear the names of Dante, and of Petraccio, the father of Petrarch.

CANTEMIR, Antiochus, a Russian poet, fourth son of Demetrius, born in 1709; died in 1744. Having been carefully educated for the imperial service, Cantemir, while still a youth, was rapidly promoted. In 1730, when Anne of Courland came to the throne, his prudence defended her from the machinations of the aristocracy. He was sent as ambassador to London, and afterwards to France. His last years were devoted to study.

CANTEMIR, Constantine, waiwode of Moldavia in the seventeenth century. He served after his father's death in the Polish army, and having returned to Moldavia, ultimately, in 1684, became waiwode of that province. In the war between Sobieski and the Turks, he, being a christian, remained neutral, except so far as to succour the former in his retreat. By means of his political cunning and ability he deluded the Turks, and died on his throne—the latter a rare thing among waiwodes.

CANTEMIR, Demetrius, son of the prince of Moldavia, was born in 1673. He was disappointed in his hope of succeeding to his father's dignity, but in 1710 was made governor of Moldavia and sent to defend it against Peter of Russia. He conceived the design of betraying it to the enemy, and when the Russian arms failed, left the territory and became a follower of the czar, receiving large estates and lucrative appointments under his new master. He died in 1723. Cantemir was a learned man, and has left several works, of which the most important is, "A History of the growth and decay of the Ottoman Empire," of which an English translation appeared in London in 1734. Gibbon says this history is full of blunders, and it is now known to have been taken from an inaccurate abridgement of Saad-ed-deen's Turkish history.—J. B.

CANTER, Guillaume, born at Utrecht in 1542; died in 1575. After the usual courses of study in Holland, he learned Greek at Paris from Jean Dorat, and then travelled in Germany and Italy. He is described as on his return from his travels refusing all public employment, and giving himself entirely to his studies—never visiting a friend or receiving a visit. Lipsius describes him as always with an hourglass or clepsydra before his eyes, and devoting each hour to some separate branch of study. He published eight books of what he styled "Novæ Lectiones," being suggested emendations and explanations of passages of Latin writers. He edited Euripides, Sophocles, and Æschylus. His early death is ascribed to overwork.—Two brothers of his are also mentioned as distinguished scholars—Theodore, who published some classical tracts; and Andrew, whose name is found in lists of learned children.—J. A., D.

CANTON, John, born at Stroud in 1718, died in 1772; an eminent cultivator of physics. His researches lay chiefly in the field of electricity. We owe him the pith-ball electrometer, and other instruments. He demonstrated the compressibility of water, and he recognized the important fact that clouds are in opposite electric states.—J. P. N.

CANTONI, Simone, an Italian architect who died in 1818. He was a native of Maggio, and having studied at Rome, settled at Milan, where, as well as at Como and Bergamo, he erected some noble mansions. He rebuilt the great council hall in the ducal palace of Genoa, destroyed by fire in 1777.

* CANTU, Cesare, an Italian historian, born in the village of Brisio, near Milan, in 1805. His father, Celsio, having died suddenly in 1828, he became the head and only support of a very large family. At the age of eighteen he obtained a professorship of belles-lettres, first at Soadrio, then at Como, and finally at Milan. His first work, a tale entitled "L'Algisa della mole dell' Ildegondo," he published when only twenty-two years of age. This was followed by a continuation of the history of Como, some comments on the history of Lombardy, and a variety of treatises and essays, and some poems, the most remarkable of which is the "Madonna of Imbevero." His ode, "The Exile," the Lombard peasants sung triumphantly as they were driven from their homes after the defeat of the Piedmontese army in 1848. If he had written nothing more than his

sacred hymns, his odes to Romagnosi and Parini, and the historical novel, "Margherita Pusterla," all published before 1845, he would have been entitled to a high place in the history of modern literature. But in the dreary solitude of a prison he was to execute a work which marked him out to his countrymen as the first of their historians. His attachment to liberal ideas, and his undisguised abhorrence of the Austrian yoke, drew on Cantù the animadversion of the governor of Lombardy, who caused him to be arrested, and confined nearly a year in the Santa Margherita, the prison in 1821 of Silvio Pellico. Here he wrote his famous "Universal History," a colossal work that has already gone through seven editions. In the memorable year 1848, Cantù followed the Piedmontese army, led by the unfortunate King Charles Albert, against the oppressors of his country; and, after the fatal issue of that unequal contest, Cantù was obliged to seek shelter under the Sardinian flag, and fixed his residence at Turin, refusing many honours and rewards offered him by the government of that kingdom. Austria, however, dreading the mighty influence of the great historian's name on the fervid imagination of the youth of Piedmont, thought proper after a while to ignore the part Cantù had taken in the preceding political events of Lombardy, where he now resides, honoured and esteemed even by his enemies. Cantù has been decorated by many sovereigns, and his name enrolled in almost all the academies and societies in Europe.—A. C. M.

CANUTE I., surnamed Dana-Ast, a Danish prince of the tenth century, son of Gorm the Old, who united into a monarchy the various Danish estates. His mother was the famous Queen Thyra Danebod. This prince, who, although he never reigned, is regarded as the first of the name, perished in an expedition into England.

CANUTE II. or the Great, the Danish king of England in the eleventh century. His father, Sweyn, had obtained almost complete ascendancy in England, and had driven the Saxon king, Ethelred the Unready, to seek refuge in Normandy; but on his death in 1014 the nobles invited Ethelred to return. That weak and unprincipled king found Canute a too formidable opponent. The Danes were laying the country waste, and some of the Saxon nobles were deserting to their side. Ethelred, cowardly and discouraged, retired to London, where he died in 1016. His son, Edmund Ironside, who had already taken up arms in defence of his father's government, was more equal to the occasion; and had it not been for the base treachery of Edric, one of his nobles, he might have retrieved the fortunes of the Saxon line. As it was he fought bravely; but after several battles, and the almost complete desolation of the country, a compromise was effected and the kingdom divided. Edmund obtained Wessex, while Mercia and the north fell to Canute, who, when Edmund was murdered in 1017, became sole king of England. He confirmed his power by banishing the sons of Edmund and marrying Emma, sister to the duke of Normandy and widow of King Ethelred; while he established his popularity by putting to death some of the Saxon nobles who had been most treacherous to their former prince, and by sending back to Denmark, as soon as he could do so with safety, many of his adventurers. Canute soon came to love his new subjects and have full confidence in them. Having undertaken an expedition to Denmark against the king of Sweden, he was attended by Earl Godwin and a band of Saxon warriors, whose bravery secured his victory, and won his lasting esteem. In another expedition, undertaken in 1028, he conquered Olaus, king of Norway, and added that kingdom to his now vast dominions. In his later years he became distinguished for his piety and devotion, building churches, founding monasteries, and performing a pilgrimage to Rome. The well-known story of his reproof to his flattering courtiers by the sea-shore, gives us a glimpse of something beautiful in the heart of the rough old warrior. He stands distinguished among conquerors as one who sought to preserve the liberty, and in every way advance the prosperity of the people he subdued. His last expedition was against Malcolm of Scotland, who refused to pay homage as a vassal for the county of Cumberland. Canute died in 1036, having reigned for twenty years.—J. B.

CANUTE III., called Hardi-Canute, son of Canute the Great, was elected king of Denmark on the accession of his brother Harold to the throne of England, and, at the death of that prince, became master of both kingdoms. This last of the Danish kings of England died in 1042, after a short and uneventful reign.

CANUTE IV. or the Pious, succeeded his brother, Harold the Simple, on the throne of Denmark in 1074. He won the epithet by which he is distinguished for his wars against the idolatrous tribes of the north, and for his submission and liberality to the clergy at the expense of his subjects, who at length, on his proposing an expedition against England, broke into open revolt. He was killed in Funen in 1087.

CANUTE V., son of Magnus, and grandson of Nicholas, one of the three princes, who, on the death of Eric, king of Denmark, in 1147, began a contest for the crown of that kingdom, which lasted ten years; Canute being assassinated in 1157, and his brother Valdemar being obliged to take to flight.

CANUTE VI., king of Denmark, succeeded his father, Valdemar I., in 1182, and reigned till 1203. In this reign the country was remarkable for its prosperity and the great success of its arms.

CANUTE, son of Eric III. of Denmark, was appointed to govern the duchy of Sleswick, then attacked by the prince of the Vandals. Canute defeated the invader, and at the same time so won his esteem, that he was appointed guardian of his children and kingdom. He soon became duke of Mecklenburg, and received the title of King of the Vandals; but a conspiracy was formed against him by his uncle, the Danish king, who was jealous of his success, and he was put to death in 1133.

CANUTE, son of Eric the Holy, king of Sweden, fled into Norway on the death of his father and accession of Charles; led an army into Sweden; displaced the new king; and himself ascended the throne in 1169. He successfully resisted the Danes and Goths, and reigned for twenty-three years with great justice and prosperity.

CANUTI, Domenichino Maria. This Bolognese artist was born in 1620. He studied under Guido, and attained more reputation than any other of his pupils. His picture of "The Descent from the Cross," in the church of the Olivetani at Bologna, is accounted very highly, from its extraordinary moonlight effect. This work is always called the "Notte del Canuti." He etched very successfully in the manner of Guido, with more finish, but less genius. He died in 1684.—W. T.

CANZ, Israel Gottlieb, a learned German theologian of the eighteenth century, was born on the 26th February, 1690, in Wurtemberg, and studied at Tübingen, where he became professor of eloquence and poetry in 1734, of logic and metaphysics in 1739, and of theology in 1747. He was at first opposed to the philosophy of Wolf and its application to theology; but farther study and reflection changed his views, and induced him to give to the world in 1728, his principal work, entitled "Philosophiæ Leibnitzianæ et Wolfianæ usus in Theologia, per præcipua fidei capita." His "Compendium Theologiæ Purioris," published in 1752, was written in the same spirit, and exhibited the doctrinal system of the Lutheran church as modified and supported by the principles of the Wolfian philosophy. Canz published a good many other writings on theology, morals, and philosophy; but he is now only remembered as having contributed more than any other author to the ascendancy which the Wolfian philosophy obtained for a time over the theological mind of Germany. He died on the 28th of January, 1753.—P. L.

* CAP, Paul Antoine, a French pharmacologist, was born at Macon on April 2, 1788. He is devoted to the natural sciences, and has given his attention particularly to pharmacy. He is a member of many learned societies, and a chevalier of the legion of honour. Among his works are the following—On the classification of drugs; on the inspection of pharmaceutists; "Elementary Principles of Pharmacy;" treatises on botany and on pharmacy; and numerous articles in the *Journal de Pharmacie*.—J. H. B.

CAPDUEIL or CAPDUELH, Pons de. Of Capdueil little is known, except that he was a nobleman and a troubadour belonging to the diocese of Puy-Sainte-Marie, who died towards the close of twelfth century. Late in life he assumed the cross, and became a preacher of the crusades. He wrote poems in furtherance of the object, calling on sovereigns to suspend their private wars till the holy sepulchre was delivered. He himself died in the east in the third crusade.—J. A., D.

CAPECE, Conrade, Marino, and Jacopo, three Neapolitan nobles and brothers, put to death in 1268. Devoted to the house of Suabia and the Ghibelline party, they abetted Manfredi in his attempt on the throne of Naples. After his death, Conrade and Marino were commissioned by the Ghibelline nobles to offer the standard of Suabia to Conradin his nephew, and the

last prince of that house. Conradin agreed to put himself at their head; but the brief prosperity of his cause was utterly extinguished at the battle of Tagliacozzo, after which the Capece, along with many of the Ghibellines, were mercilessly slaughtered by Charles of Anjou.

CAPECE-LATRO, Giuseppe, a Neapolitan archbishop, born in 1744; died in 1836. More liberal than most of his order, Capece-Latro wrote against the hierarchical pretensions of the Roman see, as well as against the celibacy of the clergy. At the outbreak of the Revolution he advised the reformation of abuses, but without effect. Imprisoned after the Restoration, the king was soon forced to set him again at liberty. He was minister of the interior under Joseph Bonaparte and Murat.

* CAPEFIGUE, Baptiste Honore Raymond, French historian, born at Marseilles in 1801. Perhaps no writer could be named who has produced so many historical volumes as this prolific author; and although his works are not deficient in grace and vivacity of style, they have failed in creating that high reputation which such untiring labour would seem almost of itself to merit. To enumerate his writings would be to chronicle every portion of French history, from the earliest period down to the reign of Louis Philippe, which alone occupies ten large volumes. Besides general histories, he has written memoirs of modern statesmen and public characters who have figured at different times. As a critic of men and manners he has been guilty of the greatest errors. What is to be thought of a grave historian and politician, who can take for the subject of solemn eulogy that duke of Richelieu, the most notorious profligate of the infamous profligates of the reign of Louis XV., and who has attempted to raise madame de Pompadour from the mire, and place her on a par with Jeanne d'Arc, attributing to this adulteress and courtezan the purest motives of patriotism? As a political writer, Capefigue did himself much injury by the assumption of a misleading *nom de plume*. He who had never been in office, nor had even represented a constituency, published bulky pamphlets under the title—*homme d'etat*. The title in this case was unwarrantable, because it offered a voucher for the position of the writer; it was as if one who had never received a diploma should give out a treatise as the work of a physician, or a layman write under the title of a church dignitary.—J. F. C.

CAPEL, Arthur, was the son of Sir Henry Capel, sheriff of Essex. In 1640 he was chosen to represent the county of Hertford in the celebrated "long parliament," and was elevated to the peerage in 1641 by the title of Lord Capel of Hadham. When the civil war broke out he espoused the side of the king, and raised and maintained a troop of cavalry at his own expense. On the total ruin of the royal cause Lord Capel submitted to the parliament, and retired to his mansion at Hadham. When the designs of the republican party became manifest, he once more took the field; and along with Goring, Sir Charles Lucas, and other cavaliers, threw himself into Colchester, which was immediately besieged by Fairfax and Ireton. After a protracted and desperate resistance, during which the garrison were reduced to feed on putrid horse flesh, and even on more disgusting substances, they were compelled to surrender. Sir George Lisle and Sir Charles Lucas were immediately shot. Lord Capel was condemned by the commons to be banished; but some of the parliamentary leaders, judging the sentence too lenient, caused him to be committed to the Tower. After the execution of the king he contrived to make his escape, but was apprehended two days after, and brought to trial at Westminster for treason and other high crimes. He pleaded that he was a prisoner of war, and that his life was promised him by Fairfax; but the plea was rejected, and he was executed in Palace-yard on the 9th of March, 1649, displaying on the scaffold the greatest calmness and dignity. Lord Capel was the author of "Daily Observations, or Meditations Divine, Moral, and Political," to which are added "Letters addressed to several persons;" a posthumous publication, afterwards reprinted under the title of "Excellent Contemplations," with an account of his life. While lying in the Tower he wrote several stanzas, which were published in the *Gentleman's Magazine* for 1757.—J. T.

CAPEL, Arthur, son of the preceding, was, after the Restoration, created Viscount Malden and Earl of Essex. He filled the office of lord-lieutenant of Ireland from 1672 to 1677, and was subsequently made first commissioner of the treasury. He had been a prominent member of the country or whig party, but consented to take office with the view of effecting a reconciliation between that party and the throne. The perfidy of Charles, however, and his arbitrary designs against the liberties of the people, speedily produced an irreparable breach between him and the whigs. Essex was implicated in the charges brought against his friends, Lord William Russell and Algernon Sidney, and perished by his own hand in the Tower, 13th July, 1683. "He was," says Lord Macaulay, "a man of solid, though not brilliant parts, and of grave and melancholy character."—J. T.

CAPELL, Edward, a laborious commentator on the works of Shakspeare, was born near Bury, Suffolk, in 1713, and died at London in 1781. He held the office of deputy-inspector of the plays, with an annual salary of £200. In 1768 his long projected edition of the plays of Shakspeare appeared in ten volumes, with an elaborate and strangely-written introduction. In these he gave promise of some others which were afterwards published, containing notes, comments, and various readings; and also of a work named "The School of Shakspeare," containing extracts from English books in print during the lifetime of the dramatist, and from which he might have taken his fable and part of his dialogue.—J. B.

CAPELLA, Martianus Mineus Felix. The dates of Capella's birth and death have not been ascertained. He lived towards the close of the fifth century of our era. A passage from the eighth book of his poem on the "Nuptials of Philologia and Mercury," seems to prove that he was born, or at least educated, at Carthage. His biographers say that he was at one time proconsul, but the rank seems to have been given him without any evidence. Nothing is known of him but that he left a work, entitled "De Nuptiis Philologiæ et Mercuriæ," which is a kind of encyclopædic romance, partly written in verse and partly in prose, in the manner which was adopted by Boethius, and which Cowley sought to introduce into English literature, in essays written with such felicity that we feel surprised at his not having found many imitators. Capella's subject is the circle of the sciences, according to the views taken of them in his time. The poem consists of nine books. Mercury is weary of single life, and determines to marry. The first object of his choice is the fair Sophia (Wisdom). She has unluckily made a vow of celibacy, and so Sophia cannot be his. Psyche is next thought of, but Psyche's old engagement with Cupid interferes. At Apollo's recommendation the disappointed god looks round him again, and is attracted by a young lady of great learning, and who, it is suggested, may not be unwilling to change her name, and so he addresses Philologia, who accepts him with an absolute shout of delight. There are, however, difficulties: Mercury is the son of Jupiter, Philologia a mere daughter of the Earth, and in heaven marriages of disparagement are not approved of. The difficulties, however, are got over. Such is the subject of the first book. In the second, Philologia ascends to heaven to the circle of Mercury. She arrives at the milky way, and then her marriage is celebrated with great splendour. Seven more books follow. The first of the seven—the third of the work—tells us of Grammatica, the daughter of Mercury. Dialectica, an Egyptian woman with sparkling eyes, is the subject of the fourth book. She has a taste for argument, but gives way to her sister Rhetorica. Rhetorica reveals the secrets of her art, which are reducible to a few elements; but the fervour of her nature is expressed by her printing a burning kiss on the forehead of Philologia. Geometry, in the sixth book, commences a lecture on the science known by her name; but the subject not being adapted for prelections, she hands a copy of Euclid to the god who presides. Then comes Arithmetic speaking on her fingers, and is followed by a splendid phantom, Astronomy, a virgin with dazzling hair, limbs covered with eyes, and wings on her shoulders. She is summoned from a hollow globe by Apollo. In this book is a remarkable passage, which is said to have suggested to Copernicus his system of the universe. Capella says that Venus and Mercury do not revolve round the earth, but round the sun as the common centre of their orbits. The ninth book closes the work. In it Musica explains the theory of her art, and a hymn from her terminates all. The book was probably once popular, as few works are so often found in manuscript. It has been often printed. Grotius, when but fifteen, published an edition of some character. The best edition is Kopp's, Frankfort, 1836. Leibnitz at one time proposed publishing it.—J. A., D.

CAPELLARI, Gennaro, an Italian jesuit, celebrated as a Latinist, was born at Naples in 1655. After a sojourn at Rome,

where he was on terms of friendship with the most eminent men of the capital, he was pursuing quietly his literary avocations in the society of his early friends, when, having incurred the enmity of a prince of the church, he was accused of treason, and without even the show of justice, condemned to death in 1702. His principal works are—"De Laudibus Philosophiæ;" a Latin poem on comets; and a history of the Arcadian union. He wrote also some dramas, sonnets, and canzones.—A. C. M.

CAPELLEN, Goderd Gerard Alexander Phillip, born in 1778; died in 1848. Capellen, whose career began early, was appointed prefêt to East Friesland by Louis, king of Holland. After this he held several high offices. But his best services to his country were rendered when he was first colonial minister, and afterwards governor-general in the East. He greatly increased the revenue of the Dutch colonies.

CAPELLEN, Theodore Frederick, Baron van, born in 1762; died in 1824. Capellen spent the first part of his life cruizing chiefly in the North Sea, and off the coast of Africa. When the Dutch fleet in 1799 surrendered to the British, Capellen was condemned to death for contumacy. He escaped to England; but subsequently served under the Dutch flag.

CAPELLI, Marco Antonio, an Italian scholar, author of a treatise on the Last Supper. He took part with the Venetian republic against the interdict of Paul V., but was afterwards reconciled to the pope. He died in 1625.

CAPELLO, Bianca, second wife of Francis de Medicis, grand duke of Tuscany, was the daughter of a Venetian noble. Having formed an attachment for Bonaventuri, a Florentine merchant, she fled with him to his native city, where her beauty and talents attracted the notice of the grand duke. On the death of his first wife he married her, and granted her an influence which she so abused, that she acquired the name of the "Detestable Bianca." She died in 1587, the day after her husband, and of the same disease, but not without the suspicion of its influence being aggravated by poison.—W. B.

CAPELLUS or CAPPEL, Louis, an eminent French Hebraist, called by Bishop Hall "Magnum Hebraizantium oraculum in Gallia," was born at Sedan in Champagne about 1579. He seems to have studied at Oxford, going thither in 1610, and residing for a time at Exeter college. On his return he became professor of oriental languages at Saumur, where he died, 16th June, 1658. Capellus is chiefly famous for his controversy with the younger Buxtorf, concerning the antiquity of the vowel points in Hebrew. Buxtorf the elder had written a treatise in defence of the opinion, that the points are coeval with the language, and were always in use among the Jews, and his son defended his position. On the other hand, Capellus held that they were an invention of the modern rabbis, to preserve a language which was fast ceasing to be spoken, and ascribed them to the Masoreth Jews of Tiberias, about 600 years after Christ. He defended his opinion in a treatise entitled "Arcanum punctuationis revelatum." So great was the opposition of the French protestants, who feared that were the theory of Capellus received they would lose many of their arguments against the Vulgate, that it was only in Holland he could find liberty to print his paper. He had the misfortune once more to displease his protestant brethren—tremblers for the authority of the canon—by writing his "Critica Sacra," a collection of various readings and errors which he noted as having crept into the text through the fault of transcribers. He was occupied for thirty-six years in preparing this learned work, of which Grotius writes in the very highest terms. Of his other works we note "De gente Capellorum," in which he gives some account of his own life; "Spicilegium post messem," a collection of criticisms on the New Testament; "Chronologia Sacra," to be found among the prolegomena to Walton's Polyglot; an edition of the "Critica Sacra," containing many of his minor tracts, published at Halle in 1775 and 1778.—J. B.

CAPERAN, Arnaud Thomas, born in 1754 at Dol, and died in 1826; a learned orientalist, employed at Rome in the college Mariano in teaching Syriac and Persian, afterwards acting as curé of the parish of Trouchet in his native district. His learning was very considerable, but towards the close of his life he became insane. The subject of the Incarnation had occupied his thoughts, and on it he published some tracts. He believed himself to be the Messiah. He published several philological works.—J. A., D.

CAPET, Hugues or Hugh, son of Hugues the Great; crowned king of France in 987; died in the year 996. *Capet* is a surname of unknown origin, bestowed and accepted, that this Hugues might be distinguished among the multitudes of chieftains named Hugh. Whatever its origin, it has passed into the family name of a succession of sovereigns, stretching through a space of years far exceeding the duration of our Plantagenets, and quite as illustrious. "Remember," said Marie Antoinette to her vacillating husband, "remember thou art a Capet." The Capets belonged to Anjou; they were obscure chieftains, first known in the reign of Charles the Bald. Step by step this family advanced. We learn, from its annals, of Robert the Strong, of Eudes, of Hugues the Great—the list culminating in Hugh Capet, sovereign of all France. Capet had the wisdom to recognize the realities of his position. Although nominally sovereign, many counts were at his side, some of whom were richer than he, and as powerful. With consummate sagacity he rallied these men around the throne, as its grand vassals; and then, for the first time, Feudalism, which, of course, had its roots long laid in the constitution of society, became a recognized and orderly part of the government of France. Hugues on his accession found seven great princes in existence, each with a vast territory. He increased the number to twelve, and on these, as on twelve massive pillars, he rested the dome of the monarchy. But he also delivered the monarchy from entanglements, establishing hereditary succession, and bestowing the dangerous office of "master of the palace" on the king's eldest son. This grand institution stood for ages. The number of the great vassals indeed gradually increased—the power of each being thereby weakened; but civilization proceeded under its guardianship until the relentless axe of Louis XI. cut down those supports, and left the monarchy sustained by the strength of the king alone.—J. P. N.

CAPILUPI, Camillo, author of a work which answers to the strange description of an apology for the massacre of St. Bartholomew's day; born at Mantua, died towards the end of the sixteenth century. His eccentric, although deeply serious account of the horrible work of Charles IX., was, fortunately for the fame of the author, suppressed by the cardinal of Lorraine. Capilupi had some success in Latin poetry.—A. C. M.

CAPILUPI, Lelio, an Italian author, elder brother of Camillo, born at Mantua in 1498. Moreri considers Lelio the greater of the two brothers. He wrote a parody of Virgil's Æneid, in which he has surpassed Ausone and Proba Falconia. According to De Thou, an eminent authority, but that Capilupi wrote on subjects unknown to the Roman bard, his versification might be mistaken for that of Maro himself. He died in 1560.—A. C. M.

CAPISTRANO, Giovanni de, a Franciscan, born at Capistrano in Italy in 1385. He was originally a lawyer; but having taken holy orders, he became a zealous servant of the church, first against the Hussites, and afterwards against the Turks under Mahomet II. He died in 1456, soon after the victory of Belgrade, to the gaining of which he very much contributed. He wrote a work entitled "Speculum Clericorum," in which he defended the full power claimed by the pope and councils.

CAPISUCCHI, Paolo, a Roman prelate, born in 1479; died in 1539. Capisucchi, come of a warlike family, rose rapidly in the church. Being asked by Clement VII. to consider of the question, he gave his opinion against Henry VIII. in the matter of his divorce. He was employed by the popes in many difficult negotiations.

CAPITO, Caius Ateius, an eminent Roman jurist of the time of Augustus, is known chiefly as the founder of a celebrated school of law. His father had been tribune of the people, and had taken an active part in public life in the time of Cæsar. The date of Capito's birth is not known; but Augustus made him consul suffectus, A.D. 5, when he was probably about forty-two, the proper age for appointment to that office. In the year 13 he received the important office of "curator aquarum publicarum," which he held till his death in 22. Capito studied law under Ofilius. Tacitus describes him as skilled in every department of law, human and divine; but he is believed to have been but imperfectly acquainted with any other branch of knowledge. The position he attained proves that he possessed some ability. He certainly possessed ingenuity, which, being backed by a large share of servility, was sufficient to acquire for him the favour of Augustus and Tiberius. It is from anecdotes preserved by Suetonius and Tacitus, that we attain this knowledge of his character. When the widespread conquests and commerce of Rome had rendered the narrow

doctrines of her ancient jurisprudence no longer tenable, the party which still wished to preserve them unaltered found naturally their leader in Capito. This party was in favour with the emperors, who were afraid that changes which did not directly strengthen their power, might indirectly weaken it. Strangely enough, the opposite party found its leader among those who had most strenuously opposed the recent political changes. Labeo, a man of great ability, of courage, and old republican independence; holding the old ideas of freedom; skilled in all the known branches of science; and bringing all his knowledge to bear on his legal studies—was well fitted to lead those who demanded reform of the private law. A contest thus arose. Capito defended by ancient authority the existing laws; being willing, however, to modify them on individual points, where experience had proved them hurtful. Labeo attacked the system, and announced principles of law which, with strong logic, he pursued to their furthest consequences. Hence originated the two schools. That of Capito received the name of Sabiniani, from Masurius Sabinus, one of his followers; and occasionally that of Cassiani, from Cassius Longinus, another follower. The school of Labeo likewise received its name from one of his followers—Proculeiani, from Sempronius Proculus. The contest between the schools continued long after the success of the principles of that of Labeo had become inevitable, and long after all traces of the original causes of dispute had vanished. Capito was a voluminous writer, but nothing beyond mere fragments has been preserved. He is quoted in the Pandects some nine times, but each time at second-hand, in quotations from other jurists. He wrote a work called "Conjectanei," in which he had collected various laws of Augustus and Tiberius; and also treatises—"De Publicis Indiciis;" "De Officio Senatorio;" and "De Pontificio Jure." —(*Gell.* xx. 2, and iv. 6, 10, 14.) Macrobius (*Saturn.* lib. iii., cap. 10) mentions a treatise—"De Jure Sacrificorum."—(Tacitus, *Annal.* iii. 70, 75; Suetonius, *De Illust. Gram.* 22; Pomponius, quoted in the *Pandects*, lib. i. lit. ii. fr. 2, § 47; Dirksen, *Beitrage zür Künde des Römischen Rechts*, cap. i. § 1; Pūchta, *Cürsüs der Institütionen*, v. § 96 to 99; Corn. van Eck, *De Vita, Moribus, et Studiis M. Antistii Labeonis et C. Atteji Capitonis*, in Oelrich's *Thesaurus Novus Dissertationum*, v. i. p. 825; Pothier, *Pandectæ Justinianæ Prefatio*, pars. ii. cap. i. § 25, 26, and cap. ii.; Smith's *Dictionary of Greek and Roman Biography.*)—J. D. W.

CAPITOLINUS, T. Quinctius Barbatus, a Roman patrician, who lived in the fifth century B.C. He was six times elected consul, and gained several brilliant victories over the Volscians and the Æqui. During his second consulship in 468 B.C. he was honoured with a triumph, and probably on that occasion received the surname of Capitolinus. In the dispute between the patricians and the plebeians in 471 B.C., he took the side of the latter, and assisted in passing the Publitian law, which enacted that the tribunes should be nominated in the comitia by the nobles. During his sixth consulship he refused the office of dictator, which was conferred upon his brother L. Quinctius Cincinnatus, and two years after, he served as lieutenant under the dictator Mam. Æmilius Mamertinus.

CAPITOLINUS, Julius, one of the authors of the "Augustine History," of whom nothing more is known save that he died in the early part of the fourth century of our era. He is said to have been of patrician origin. The "Augustine History" contains the lives of thirty-four emperors, and extends from the years 119 to 284, a period of one hundred and sixty-seven years. The sixth, seventh, and eighth of these lives are attributed on seemingly good authority to Capitolinus.—J. A., D.

CAPITO or KOEPSTEIN, Wolfgang Fabricius, a German Hebraist and theologian, born in 1478. He studied theology and the canon law at Basle, where he also became a physician. He filled several ecclesiastical offices, and figured a good deal at diets and conferences, having the reconciliation of the protestant churches much at heart. He died of the plague in 1542.

CAPMANY Y DE MONTPALAU, Antonio de, a Spanish writer, born 24th November, 1742. In his youth he was a soldier, and served in the wars against Portugal in 1762. We next hear of him as engaged in a scheme for colonizing the Sierra Morena, on the failure of which he returned to Madrid, where he remained until the entrance of the French in May, 1808. He afterwards became a prominent member of the Cortes of Cadiz, where he died of yellow fever in 1813. His most important work is the "Teatro Critico de la Elocuentia Espanola." His "History of Barcelona" contains, besides topographical details, some valuable speculations on the influence of French manners in the south of Spain. He also composed an excellent French and Spanish dictionary, and some miscellaneous essays entitled "Questiones Criticas;" but he himself valued above all his others works a pamphlet, entitled "Centinela contra Franceses," or a Sentinel against the French, against whom, stung by the calamities they had inflicted on his country, he cherished the bitterest hatred. The work is dedicated in terms of warm friendship to Lord Holland.—F. M. W.

CAPO D'ISTRIA or CABODISTRIAS, John, Count, president of Greece, was born in Corfu about 1780. His father was a physician, and chief of the Seven Islands at the time of the treaty of Tilsit, by which they passed under the protection of France. The son then entered the Russian service, and in 1812 was appointed private secretary to the Emperor Alexander. He soon after went as minister to Switzerland, accompanied Alexander to Paris in 1814, represented him at the Congress of Vienna, and afterwards conducted the department of foreign affairs in conjunction with Count Nesselrode. The Greeks in Turkey, disappointed that the congress of Vienna did not, as they had hoped, interpose in their favour, formed an extensive and carefully organized secret society, called the Hetairists, which embraced the flower of their population, and almost the whole of their clergy. Of this association Capo d'Istria and his master were, in all probability, the founders and leading members. But the insurrections which broke out in Spain and Italy in 1821 alarmed Alexander, and, adhering to the principles of the Holy Alliance, he declined to favour any movement of the kind in Turkey, though well aware that his support would secure success. Capo d'Istria immediately threw up his appointments, and retired to Switzerland, whence he watched the progress of the Greek insurrection. Nicholas succeeded Alexander in 1825, and the virtual independence of Greece was recognized by all the European powers except Turkey in 1827. On the 20th of April in that year Capo d'Istria was elected president for seven years by the national assembly at Troezene, and on the 18th of January following he landed at Napoli di Romania, and assumed the government. But the turbulent elements over which he presided were not easily to be reduced to order, and he did not meet with anything like unanimous support from his countrymen. So little confidence was felt by the European powers in the stability of the Hellenic government, that it was not permitted to take any part in the discussions which continued to be carried on for the settlement of its political position and geographical boundaries. In February, 1830, the plenipotentiaries offered the crown of Greece to Prince Leopold of Saxe Coburg. The letters of Capo d'Istria so strongly impressed this prince with the difficulties with which he would be surrounded, and the doubtful nature of his welcome, that he declined the proposal. Capo d'Istria remained president, but a general insurrection broke out against his authority, and he was assassinated at Napoli by two brothers named Mauromichaeli, on his way to prayers on Sunday morning, October 9, 1831.—A. H. P.

CAPON, William, an English architect and scene-painter, born at Norwich in 1757. He was employed by Mr. Kemble in the decoration of the new Drury Lane theatre in 1794, and painted many of the scenes for Covent Garden. The works on which his fame rests are his plans of the old palace at Westminster, and ancient substructure of the abbey, which occupied him for more than thirty years. He died in 1827.

CAPORALI, Cesare, an Italian poet, born at Venice in 1531, and died at Castiglione, near Perugia, in 1601. He excelled in burlesque satire, which, in his hands, never degenerates into indecency or buffoonery. Secretary of three cardinals in succession, he was appointed governor of Atri in the Abruzzo, but resigned this post, and went to reside with Ascanio, marquis della Cornia, with whom he passed the remainder of his life. His principal poems are—"Viaggio del Parnasso;" "Avvisi di Parnasso;" "Esequie di Mecenate;" "I Giardini di Mecenate;" and "La vita di Mecenate."—A. C. M.

CAPOZZOLI, Domenico, Patrizio, and Donato. The brothers Capozzoli, celebrated Italian carbonari, were born of an ancient and wealthy family towards the close of the eighteenth century, at Monteforte in the district of the Valle, province of Salerno. From 1821 to 1827 they, together with a priest, De Luca, led an insurrection in Calabria, and were frequently, even

signally victorious over the royal troops. In 1828 the mountaineers of Cilento, headed by the Capozzoli, defeated the royal troops at Palinuro; but not being seconded they were obliged to retire into their mountains. The king despatched against them the notorious and ferocious Del Carretto, chief of the police, supported by a large body of soldiers, who perpetrated atrocious cruelties on their way, and reduced whole villages to ashes. The brothers Capozzoli succeeded in evading the pursuit of the royal forces, but De Luca and many others were captured at Bosco after a vigorous resistance. The brothers Capozzoli, with another of the leaders of the insurrection, named Galotti, after incredible hardships succeeded in escaping in a small boat; and after many days of semistarvation at sea they landed near Leghorn, and fled into the mountains. A Neapolitan police-agent discovered their retreat, and passing himself off as a brother patriot, succeeded in persuading them to return to Cilento. On their arrival they were invited to dinner by a pretended friend, and during the meal the house was surrounded by the royal troops. The brothers defended themselves with extraordinary courage and obstinacy, but were at length overpowered by numbers. They were carried in chains to Salerno, and beheaded on the 17th June, 1829. They died as bravely as they had lived, their last words being a prayer for their unhappy country.—E. A. H.

CAPPE, Newcome, a Socinian preacher and writer of some note, was born in Leeds, February 21, 1732-33. Having been educated at Kilworth under Dr. Aikin, at Northampton under Dr. Doddridge, and subsequently at Glasgow university, he became pastor of the dissenting church of St. Saviour-Gate, York, where he was forty years distinguished as an eloquent preacher. He died in 1800. Of Mr. Cappe's works we mention—"A Selection of Psalms for Social Worship;" "Discourses on the Providence and Government of God;" "Critical Remarks on many Important Passages of Scripture," &c.; "Remarks in Vindication of Dr. Priestley," &c.—J. B.

CAPPELLARI. See Gregory XVI.

CAPPELLE, Jan Vander, a Dutch artist, born about 1635. He painted marine pieces and river views in the manner of Vandevelde.—W. T.

CAPPELER, Maurice Antoine, a Swiss physician and naturalist, born at Lucerne in 1685; died in 1769. In the early part of his life he practised as physician in the imperial army. On his retirement to his native place, while following his profession, he devoted his attention to scientific subjects, particularly crystallography. In 1730 he was admitted a member of the Royal Society of London. He wrote a number of papers, chiefly scientific; one on crystallography appeared in the Philosophical Transactions. A complete work in German on the same subject was left at his death in MS., but has not been published.—J. B., G.

CAPPELLO, Bernardo, an Italian poet, born of a patrician family at Venice; died in 1565. While a student at Padua, he formed an intimacy with the celebrated Bembo, who gave him lessons in poetry, and, somewhat later, was in the habit of submitting to his critical judgment those historical and poetical works which have made the fame of the cardinal. He became a member of the Venetian senate, and disturbed that assembly by a style of oratory so vehement and caustic, that he incurred sentence of banishment. Protected by Cardinal Alexander Farnese, he passed his later years in the papal states, where he held several lucrative offices. His canzoniere have been warmly eulogized by Tiraboschi and Crescimbeni.—A. C. M.

CAPPER, James, a British officer and traveller, who attained the rank of colonel in the East India Company's service, and was subsequently appointed comptroller-general, and intrusted with the charge of the fortifications on the coast of Coromandel. On his return from a visit to England in 1778, he traversed the Arabian desert, and passed down the right bank of the Euphrates to Bassora. He embodied the results of his observations during this journey in a quarto volume, with plates and maps, which he published in London in 1782, with the title of "Observations on the Journey from England to India by Egypt, &c." He died in 1825.—J. T.

CAPPERONIER, Claude, born at Montdidier, May, 1671. Son of a tanner, he contrived to teach himself Latin, and by his ardent love of learning attracted the attention of his uncle, a monk of the Benedictine order, who had the lad sent to the college of Montdidier. He received orders in 1698, and, becoming a teacher of Greek, had the good fortune to give lessons to the illustrious Bossuet, the year of the latter's death, 1704. In 1722 he was appointed Greek professor in the college of France, where he assisted in preparing new editions of the classics. Besides his translated works, he entered the field of controversy with Voltaire on the subject of the merits of Sophocles, whose name that irreverent wit had not spared. He died in Paris, 24th July, 1744.—J. F. C.

CAPPERONIER, Jean, nephew of Claude, was born at Montdidier, March, 1716. As Claude owed his good fortune to his uncle the Benedictine, so he in turn helped his own nephew, Jean, whom he brought to Paris to share his labours. On Claude's death, Jean succeeded to his chair of Greek professor, and in 1759 was made conservator of the royal library. He died 30th May, 1775.—J. F. C.

CAPPONI, a Florentine family holding high office in the republic. Gino was one of its earliest magistrates, and wrote an account of the revolution in 1378, of which he was an eye-witness. His son Neri gained a brilliant victory at Anghieri in 1440. But the most famous of the family was Pietro, Gino's grandson. Charles VIII. of France having been allowed to pass through Florence on his way to Naples, laid claim on that account to the sovereignty of the city, and caused his secretary to read before the magistrates a document setting forth his pretensions. Pietro Capponi stepped forward and tore the paper, saying—"Before we condescend to such dishonourable conditions, you may order your trumpets to sound, and we shall ring our bells." He then left the room, followed by his brother magistrates. The king was daunted by his boldness, recalled him, and signed a treaty preserving the liberties of the republic. Died in 1496.—J. B.

CAPRA, Baldassare, was born at Milan, where he afterwards practised medicine. He applied himself to philosophy and astronomy, and claimed the invention of Galileo's proportional compass. Capra attacked the great astronomer in a work entitled "Considerazione astronomica sopra la nuova stella del 1604."

CAPRANICA, Domenico, an Italian cardinal, born in 1400. He became legate to the Marca d'Ancona, and leader of the army which defended that province against Francis Sforza. He afterwards put an end to the quarrel between the church and Alphonso of Naples, and died in 1458, having won the repute of great learning. He founded a college for the maintenance of students, which still bears his name. He wrote "Italica constituenda, ad Alfonsum regem;" "De Actione belli contra Turcos gerendi;" and "De contemptu mundi;"—the last a famous work, of which there are editions in most European languages.

CAPRARA, Giovanni Battista, an Italian prelate, born in 1733. While still a young man, Caprara was sent as nuncio to Cologne, Lucerne, and Vienna. It was he who crowned Napoleon king of Italy. He died in Paris, an infirm and blind old man, in 1810.

CARA-KOOSH, a name meaning an *eagle*, borne by Bahaeddeen, whom Saladin made governor of Cairo. He was among the defenders of Acre, was taken prisoner at its fall in 1191, but released the following year, and reinstated in his government in Egypt. He died in 1193.—J. B.

CARA-MUSTAPHA, a Turkish officer under Mohammed IV., born at Merzisour in 1634; died at Belgrade, 26th December, 1683. In 1661, through the friendly influence of Kupruli-Mohammed, the grand vizier, he was appointed grand equerry, and in 1676 he was raised to the rank of grand vizier. In this capacity he became odious for his pride, avarice, and cruelty, and extorted for his own aggrandizement enormous sums from the provinces subject to the Porte. At last his insatiable desire of wealth proved his ruin. At the siege of Vienna in 1683, being anxious to appropriate to himself the vast treasures which he believed were to be found in that capital, he was unwilling to abandon it to the pillage of the Turkish soldiery, and accordingly obstinately refused to give orders for the assault. In the meantime, Sobieski arrived to the succour of the city, and completely routed the Ottoman army. For this crime Cara-Mustapha was arrested by order of the grand signior, and put to death.—G. M.

CARA-YAZIDJI-ABDUL-HALIM, a Turkish soldier of fortune, died in 1602. A rebellion having broken out against the government of Mohammed III., Cara-Yazidji placed himself at the head of the insurgents, defeated the Ottoman army sent against him, and assumed the state of a sovereign with the title of Halim-Chah (Always Victorious). He was, however, defeated in turn, and sought refuge in the mountains of Djamik, where he died.—His brother, Deli-Hussein, succeeded him as head of the

yet unsubdued rebels, but in 1603 he made his submission to the sultan, and received in recompense the government of Bosnia. He was afterwards put to death on a charge of treason.

CARA-YUSEF, the first prince of the Turcoman dynasty of the Black Sheep, born in the second half of the fourteenth century; died in 1420. He commenced his career as the chief of a horde of brigands, who, issuing from their retreat at the foot of the mountains of Armenia, ravaged the plains of Irak, plundered the caravans of Mecca, and rendered themselves formidable to the inhabitants of the banks of the Euphrates. After a variety of fortune, he succeeded in 1410 in rendering himself master of Diarbekir, Kurdistan, Aderbidjan, and a part of Armenia and Georgia.

CARACALLA, whose proper name was MARCUS ANTONINUS BASSIANUS, received the sobriquet, which is now his common historical appellation, from the *caracalla*, a long Gallic tunic, which he brought into fashion at Rome. He was one of the sons of the Emperor Severus by his second wife, Julia Domna; and he seems to have inherited the haughty ambition without the wisdom of his father, and the loose morals which have been ascribed to his mother, without her generous disposition and literary tastes. Impatient and unscrupulous in his desire of power, he made more than one attempt to hasten the issue of the distemper which was carrying Severus to his grave; but when the throne at length became vacant in 211, he was compelled to share it with his brother Geta. Their discords soon destroyed the hope of their reigning amicably in concert; and a proposed partition of territory would have given him the guiltless possession of Europe and Asia, had not the murder of Geta by two of his partisans placed him in the undivided sovereignty under the brand of fratricide. This crime was followed by a pitiless massacre of all whom he feared or suspected; no fewer than 20,000 persons are said to have fallen victims, and among them the accomplished and upright jurist, Papinian. The power thus acquired was not of long continuance; and but for the favours which the tyrant heaped upon the army, probably a shorter period than the five years which elapsed between his brother's assassination and his own, would have terminated the excesses which he carried from Rome into the provinces of the empire. He met his fate on a pilgrimage to the temple of the moon at Carrhæ, being slain by a disappointed officer of his guards, at the instigation of the prefect Opilius Macrinus, who succeeded him in 217.—W. B.

CARACCIOLI, the name of a celebrated Neapolitan family, of which the following are the most distinguished members:—

CARACCIOLI, GIANNI, who in 1416 obtained the office of secretary to Queen Joanna of Naples, and became so great a favourite that he was elevated to the dignity of constable and grand seneschal, with the title of duke of Vicenza. During sixteen years he exercised almost absolute authority; but his arrogance and ambition ultimately lost him the favour of the queen. With her knowledge and consent a conspiracy was formed against him, and he was assassinated in 1432, during the festival given on the occasion of his son's marriage.

CARACCIOLI, GIANNI, prince of Melfi, grand seneschal of the kingdom of Naples, born in 1480; died in 1550. After the conquest of Charles VIII. of France, Caraccioli attached himself to the French; but on their expulsion he espoused the Spanish cause. In 1528 the prince of Orange intrusted to him the defence of Melfi against the army of De Lautrec; but after a desperate resistance the tower was taken, and the garrison, with the exception of the prince and a few of his officers, were put to the sword. Caraccioli was carried into France, and there set at liberty. Francis I. appointed him lieutenant-general, and bestowed upon him a grant of extensive estates. His services in the defence of Luxembourg in 1543 were rewarded with the rank of marshal, and in 1544 he was made governor of Piedmont.

CARACCIOLI, DOMENICO, Marquis, born in 1715; died in 1789. He commenced his diplomatic career as ambassador to Turin, and afterwards discharged the duties of the same office in England and France. In 1781 he was appointed to the government of Sicily, and in 1786 was nominated minister of foreign affairs. Marmontel has pronounced a high eulogium on his character and conduct.

CARACCIOLI, FRANCESCO, a Neapolitan admiral, who was for some time in the British service, and commanded a Neapolitan squadron before Toulon. The cold reception which he met with on his return home alienated him from the Neapolitan court, which was at that period in a most deplorable state. When the royal family fled to Palermo, and Naples was abandoned to the French in January, 1796, Caraccioli entered the service of the new government, termed the Parthenopæan republic. A few months after, Cardinal Ruffo, at the head of what he called the Christian army, and assisted by Captain Foote of the *Seahorse* and some Neapolitan frigates, besieged Naples. The "patriots" who garrisoned the castles of Uovo and Nuovo capitulated on condition that their persons and property should be protected. But Nelson, who arrived soon after, annulled the treaty; and notwithstanding the strenuous opposition of Ruffo, delivered up the patriots to the vengeance of the court. Caraccioli was immediately tried by a court-martial of Neapolitan officers assembled on board the British flag-ship, found guilty, and condemned to be hanged. This sentence was, by Nelson's orders, carried into execution that same evening, and the body of the aged prince was cast into the sea. This transaction has left an ineffaceable stain on the character of the great admiral.—J. T.

CARACCIOLI, LOUIS ANTOINE, a French litterateur, born in 1721; died in 1803. He is chiefly remembered as the author of the "Interesting Letters of Pope Clement XIV.," which were for a long time a mystery to Europe. He is also the author of a "Life of Clement XIV.," of a "Dictionary Picturesque and Sententious," and of many other works.—J. T.

CARACTACUS, a famous king of the Silurians, the ancient British inhabitants of South Wales, who lived in the first century B.C. Having, with varied success, but with indomitable valour, resisted the Romans for nine years, he was at length defeated, after a desperate struggle, by the prætor Ostorius, and took refuge with Cartismandua, queen of the Brigantes. But she treacherously delivered him up to the Romans, who carried him to Rome in 51. He bore his misfortunes with such patient dignity, and addressed the Emperor Claudius in such noble yet touching language, that he at once obtained a pardon for himself and his friends.—(Tac. *Ann.* xii. 33, 38; *Hist.* iii. 43.)—J. T.

CARADOC, a Welsh historian of the twelfth century. He wrote in Latin a history of the Welsh kings from Cadwalladyr to his own time. The original, which was long preserved in Christ college, Cambridge, is now lost, and only a Welsh translation remains. Caradoc wrote some other books.

CARADUC, author of the most ancient Welsh lay known. The time and place of his birth and death have not been discovered; but he must have lived at or after the time of King Arthur, as many of the incidents of the lay relate to his court.

CARAFFA. See PAUL IV., Pope.

*CARAFA, MICHELE, a musician, was born at Naples, November 28, 1785, according to M. Fétis, but other authorities state in 1787. He is the second son of the prince de Colobrano, and, though his musical education was assiduously prosecuted in his youth, he was designed for the military profession. He accordingly became an officer of hussars under Murat, in whose service he was appointed ecuyer du roi. He was engaged in the expedition against Sicily, and was created a chevalier of the order of the Two Sicilies. He served also as an officer in the French campaign in Russia in 1812; on his return from which he was created a chevalier of the legion of honour. His musical studies, at first undertaken as a source of amusement, were carried on for some years at the conservatorio of his native city, where Monte Oliveto was his instructor. He next had lessons from Francesco Ruggi; then from Feneroli; and lastly, when he was settled at Paris, from Cherubini. His first attempt at composition was an opera called "Il Fantasma," which was represented by amateurs. His next was in 1802, when he wrote two cantatas, "Il Natale di Giove," and "Achille e Deidamia," for performance on the birthday of his mother, who was then, by a second marriage, princess di Caramanica. He came before the public as a musician in 1814, when his opera, "Il Vascello d'Occidente," was produced at the Fondo theatre in Naples. This was followed in successive years by "La Gelosia Corretta;" "Gabriele di Vergi;" "Ifigenia in Taurida;" "Adele di Lusignano;" "Berenice," in Siria; and "Elisabetta," in Derbyshire (both in 1818); "Il Sacrifizio d'Epito," and "Le due Figari." His next work, "Jeanne d'Arc," was written for and played in Paris in 1821; but had no success. He then spent some time in Rome, where he produced "La Capricciosa ed il Soldato;" and wrote also "Tamerlano," which was not performed; and "Le Solitaire," which was given at the Faydeau theatre in Paris in August, 1822, with great applause, and

has since been represented in Italian with equally good effect. He then brought out "Eufemio di Messina," in Rome, and "Abufar," in Vienna. The "Valet de Chambre" was produced in Paris in 1823, very successfully, and has recently been revived there with the same good fortune. Remaining for a time in Paris, he next gave "L'Auberge supposée," and "La Belle au bois dormant." "Il Sonnambulo" was produced in Milan, and "Paria" in Venice. In 1827 Carafa returned to Paris; there he produced "Sangarido," "La Violetto," in which Leborne wrote some pieces; "Masaniello;" "Jenny;" and "Le Nozze di Lammermoor," for the Italian theatre, in which Sontag personated the heroine. Still resident in Paris, he wrote the ballet of "L'Orgie," and the opera of "La Prison d'Edinbourg," and "La Grande Duchesse." There are two other Italian operas of this composer, "Aristodemo," and "Gl'Italici e gl'Indiani;" a mass, a requiem, and a stabat mater written in Paris; an overture to the opera of La Marquise de Brinvilliers; several other orchestral pieces, and many for the pianoforte. Besides his military orders, Carafa has the artistic distinction of being a member of the Institut des Beaux Arts. He holds the important appointment of principal of the conservatoire militaire, by which he has the supervision, if not the superintendence, of all the military music throughout France; and, in this capacity, his opposition to M. Sax's inventions for extending the capabilities of brass instruments, is not without beneficial influence in hindering their universal adoption, and so preventing the pernicious effect, even in regimental bands, and the still worse tendency in the orchestra, of the noisy monotony resulting from the employment of these injudicious though ingenious innovations.—G. A. M.

CARAITES. See KARAITES.

CARAMAN-OGLOU (Son of Caraman), the common designation of the princes of a petty dynasty which ruled over the province of Caramania. The first who bore the name was the son of an Armenian named Nur Isofi, who received from Ala-Eddyn, the first sultan of the Seljukian dynasty, the principality of Selucia, together with his sister in marriage. His grandson, Mahmood Bedr-ed-deen, who died in 1317, first established the sovereignty of the family over Caramania, after the downfall of the Seljukides. Caraman, the grandson of this prince, after maintaining a long and desperate struggle against Amurath I., his father-in-law, and his successor, Bajazet I., was taken prisoner, and put to death by one of the generals of the latter. His descendants, however, continued to exercise authority over their dominions, as vassals of the sultans, until the reign of Mohammed II., when Caramania was finally united to the Turkish empire.—J. T.

CARAMAN, PETER PAUL RIQUET DE BONREPOS, Count de, a French general, born in 1646. He was made ensign in the guards in 1666, and by his courage and conduct, gained the various steps of promotion, till he was made lieutenant-general in 1702. He served in Flanders under Marshal Villeroy and Boufflers, and gained the grand cross of the order of St. Louis by his bravery in covering the retreat of the French army in 1705, when driven by Marlborough from the lines of Gette. Count Caraman distinguished himself in 1706 by his defence of Menin, and was present at the battles of Ramilies, Oudenarde, and Malplaquet. He died in 1730.—J. T.

CARAMAN, VICTOR LOUIS CHARLES DE RIQUET, Duke of, born in 1762. At the Revolution he left France, and entered the Russian service. He returned to his native country during the consulate, but was arrested and kept in confinement till the fall of the empire. Louis XVIII. appointed him minister at Berlin in 1814, and ambassador to Vienna in 1815. He assisted at the congresses of Aix-la-Chapelle, Troppau, Laybach, and Verona, and was raised to the rank of duke in 1828. After the revolution of 1830, he occupied himself almost exclusively with industrial questions. He died in 1839, leaving memoirs, part of which have since been published in the *Journal des Debats*.—His brother, Count MAURICE—born in 1769; died in 1837—was an officer in the army, a member of the legislative body in 1811, and a member of the chamber of deputies from 1824 to 1828.—J. T.

CARAMUEL DE LOBKOVITSH, JUAN, a Cistercian monk who combined great scholarship with a peculiar taste for mechanics, was born at Madrid in 1606. He studied at Salamanca, was successively professor at Alcala, abbot of Melrose, titulary bishop of Missi in the Low Countries, intendant of fortifications in Bohemia, bishop of Konigsgratz, and then of Vigevano in the Milanese, where he died in 1682. He wrote some works of controversial theology, and a system of divinity in Latin, 7 vols. folio.—J. B.

CARAMURU, or "Man of Fire," the name given by the savage natives of Bahia in South America to DIOGO ALVAREZ, a Portuguese seaman of the sixteenth century. He was shipwrecked on their coast, and was saved by the savages—who murdered all his fellow-voyagers—that he might assist them in procuring spoil from the wreck. Finding a musket, he fired it off in their presence, and so impressed them that they made him their chief, gave him their daughters for wives, and persuaded him to turn his fire against their enemies. Sailing with his favourite wife in a French vessel, he arrived at the court of France, and was highly honoured. Returning to Bahia, he fortified his position, and established himself in his dominions. Father Durand, a native of Brazil, and the earliest poet of that country, has written an epic on the adventures of Caramuru.

* CARASCOSA, MICHAEL, Baron de, a military officer, born in Sicily in the latter half of the eighteenth century. He served with the troops of the Parthenopæan republic, and when Naples was retaken by the French in 1806 he received a commission in the forces raised by Joseph Bonaparte. In 1814 he commanded a division which fought with the Austrians against the French. In 1820 Caracosa, then minister of war, was appointed to suppress the military insurrection which broke out in that year; but, unable to cope with the insurgents, he placed himself at their head. His corps being dispersed by the Austrians, he took refuge in Barcelona, and subsequently, being condemned to death for contumacy, he withdrew to England, where he still lives.—G. M.

CARAUSIUS, emperor of Britain in the third century, was a native of Flanders, of low origin, who having done service to the Roman emperors, was appointed by Maximian to the command of a fleet at Boulogne, for clearing the seas of the Frank and Saxon pirates. Having connived at their ravages that he might enrich himself with the spoils of their vessels, he was apprised of the emperor's design to punish him with death. He sailed with his fleet, and took possession of Britain. The emperor finding the naval force of the usurper strengthened by the pirates, who had joined his standard, at length ceded to him the government of the island, which he held for seven years, till in 293 he was murdered by his chief minister.—J. B.

CARAVAGGIO, MICHELANGELO DA, the name by which MICHELANGELO MERIGI is generally called; he was born at Caravaggio in the Milanese in 1569. He was originally a mason's labourer, but had sufficient ability and determination to establish himself as a portrait painter, first at Milan, and afterwards at Venice, where he painted also historical pictures. He then went to Rome, and unable through poverty to establish himself independently, he entered the service of the celebrated painter the Cavaliere D'Arpino, who employed Caravaggio to paint the accessory parts of his pictures. Eventually, however, he produced a picture of some "Cardplayers" (Il Giuoco di Carte), which, from its unusual force and truth, attracted great notice, and established the independence of the painter. Caravaggio now made rapid progress; he was employed to paint several oil pictures for the Contarelli chapel in the church of San Luigi de' Francesi, but his style was so exceedingly forcible and unusual, that the monks rejected his first picture of "St. Matthew writing the Gospel," as too vulgar for such a place and such a subject. He painted another, but the first found a willing purchaser in the Marchese Vincenzio Giustiniani. Caravaggio's masterpiece in Rome is the "Deposition from the Cross," now in the Vatican gallery; there is a mosaic of it in St. Peter's. He attained a great reputation in Rome, but his fall was as sudden as his rise; he was capricious, idle, and ostentatious, and of an exceedingly irritable and overbearing temper. He painted only a few hours a day, and used to parade about in the afternoon with his sword at his side; and on an occasion when engaged in a game at tennis, he became so violent in the dispute with his companion that he killed him on the spot. He fled to Naples, where he remained a short time; he then went to Malta, where he obtained the protection of the Grand-master Vignacourt, but here too he quarrelled with one of the knights, and was cast into prison; he, however, contrived to make his escape, and we next find him painting at Syracuse, Messina, and Palermo. From Sicily he returned to Naples, and by the intercession of some friends, having procured the pope's pardon, he determined to go back to Rome. He set out in a felucca from Naples; but being mistaken for another person by the Spanish

coastguard, he was arrested and detained for a short time, and when liberated, he discovered that the crew of the felucca had gone off with all his effects. He wandered despondingly along the coast, until he reached Porto Ercole, where he was seized with fever, brought on by vexation and exposure, and he died after a few days' illness in 1609, aged only forty.

Caravaggio introduced a new and forcible style, depending chiefly upon contrasts of light and shade, in which, however, the latter prevailed. His subjects were generally very ordinary, and his imitation exact; or, if his subject is not ordinary, the actors are sure to be so, but everything is rendered with great power. His followers were called "naturalisti," because they were opposed to the ideal principle of selection, copying literally what was set before them. He completely revolutionized the art of his time, and found a host of imitators among the younger painters; even Guido and Domenichino were not exempt from his influence for a period. Guercino was at one time a complete Caravaggiesco. His permanent followers were Spagnoletto, Bartolomeo Manfredi, Carlo Saracino, the French Valentin, and the Flemish Gerard Honthorst, known in Italy as Gherardo della Notte. He and his followers generally painted only half figures.—(Bellori, *Vite de Pittori*, &c., 1672.)—R. N. W.

CARAVAGGIO, Pietro-Paolo, born at Milan in 1617; died in 1688. After receiving a careful education, he procured a place in the magistracy of his country; but abandoned this for the profession of arms. He afterwards taught Greek and mathematics; and from 1676 till his death was a sort of inspector of the castles belonging to the duchy of Milan. He wrote a number of works on various subjects, all of considerable merit; but his fame rests principally on his contributions to the art of military engineering.

CARAVAGGIO, Polidoro da, the name by which Polidoro Caldara is commonly known. He was born at Caravaggio about 1495, and was originally a mason's labourer, in which capacity he was employed in the Vatican in 1512 among the workmen of Raphael. Maturino of Florence, one of Raphael's assistants, having discovered a peculiar ability in the Lombard labourer, undertook to teach him to draw, and Polidoro made such rapid progress that he became very useful to his master, and eventually attracted the notice of Raphael himself. He and Maturino executed many beautiful *chiariscuri* (designs in light and shade) in the Vatican chambers, such as friezes and other decorations in imitation of marble and bronze. Vasari says they copied all the remains of ancient art in Rome. Their compositions were conspicuous for their fine classical style and proportions. Few of these works remain, but some are preserved in the prints of Alberti, Bartoli, and Galestruzzi. The last engraved the "Niobe," painted on a house near the Palazzo Lancellotti at Rome, their masterpiece. The sack of Rome in 1527 by the soldiers of Bourbon, put an end to these and almost all other art-labours for a season. Polidoro went first to Naples, and afterwards to Messina, where he resided many years, and executed many pictures and other good works in the former style of decoration. Vasari mentions a "Christ led to Calvary" as a masterpiece. In 1543 Polidoro, having acquired a considerable fortune by his labours, determined to return to Rome; and having got everything ready, was prepared to set out on his journey the following morning, in company with an old servant who had lived with him many years. This wretch hired some assassins to murder his master, which they did during the night, and he shared the spoil with them. Having strangled and stabbed Polidoro, they placed the body at the door of the house of a lady he was in the habit of visiting. A friend of the painter, however, suspected this servant, and had him put to the rack: the whole infamous affair was confessed by the villain, and he was tortured to death. The gallery of Naples possesses some of the pictures painted by Polidoro at Messina. He etched a few plates in a good style, which are very scarce.—(Vasari, *Vite de Pittori*, &c.)—R. N. W.

CARBAJAL, Luis de, a Spanish artist, born in 1534. He was a native of Toledo, and became a pupil of Juan de Villoldo. He was employed by Philip II. in the decoration of the Escurial. Some scenes from the life of the Virgin in the principal cloister, were painted by Carbajal. Several of his works deck the churches of Madrid and Toledo. He died in 1591 at Madrid. Some statements, however, make him living in 1613, and employed on the Pardo.—W. T.

CARBO, a Roman family, of whom we notice:—

Carbo, Caius-Papirius, a celebrated orator, born about 164; died about 119 B.C. Having undertaken the defence of Opimius, who was accused of the murder of Caius Gracchus, he became unpopular with all parties, and being himself accused, and fearing a sentence of condemnation, he terminated his existence by poison.

Carbo, C. Papirius, son of the preceding, and, like his father, an orator. As a supporter of the aristocracy, he fell into popular disfavour, and was assassinated, B.C. 82.

CARBO, Cneius Papirius, three times consul at Rome, was a leader of the Marian party, and fought against Sulla, B.C. 82. He was afterwards taken prisoner and put to death by Pompey.

CARBON. See Flins.

CARBONE, Lodovico, an Italian orator and poet, born of a patrician family at Ferrara about 1436; died at Rome in 1483. He had scarcely attained the age of twenty when he was appointed to fill the chair of eloquence and poetry in the university of his native city. Pius II., whom he addressed in a splendid oration on the occasion of his passing through Ferrara, raised him to the dignity of count palatine. He recited more than two hundred orations, and, as he boasted to the Emperor Frederic III., composed upwards of ten thousand lines of Latin verse. Many of his orations were delivered at Bologna, where he long resided. He left some important historical works which are still in manuscript.—A. C. M.

CARBURIS, John Baptist, Count, physician, brother of Marine, born at Cephalonia; died at Padua in 1801. Charles Emmanuel, desirous of reforming his medical schools, gave him a chair of medicine at Turin, which he filled twenty years. He was ultimately professor of physiology at Padua. Carburis was a member of the Royal Society of London.

CARBURIS, Marine, a celebrated Greek engineer, known also by the name Lascaris, was born in Cephalonia early in the eighteenth century. The achievement in connection with which he is remembered, was the removal from Cronstadt of the large granite block which supports the equestrian statue of Peter the Great at St. Petersburg. The feat was accomplished in 1769.

CARBURIS, Mark, Count, brother of the preceding, born in 1731; died at Padua in 1808. The government of Venice appointed him to the chair of chemistry at Padua, and sent him to examine the mines of Denmark, Sweden, Hungary, and Germany. One of his discoveries was that pure crystals can be obtained from sulphuric acid.

CARDANO, Girolamo, born at Pavia in 1501, a celebrated philosopher, and one of the most learned men of the sixteenth century, remarkable both for his eccentricities and his extraordinary intellectual powers. Ill-treated during his childhood and early youth by his parents, he was left almost entirely to his own exertions in the acquisition of knowledge; whilst the leanings of his father towards magic, astrology, and apparitions of spirits, gave to his mind a superstitious turn. His writings bear the stamp of the contrast between this disposition and the subsequent work of his faculties of observation and reasoning. He studied medicine, first at Pavia, then at Padua, where in 1525 he took his doctor's degree. In 1538 we find him at Milan professor of mathematics and at the same time celebrated as a physician. He became famous throughout Europe, and received the offer of a professorship from Denmark, which, however, he refused. After a journey to Scotland—where he proceeded in compliance with the request of the bishop of St. Andrews, John Hamilton, who was suffering from asthma, and who derived benefit from his cure—and a short stay in London, where he was received with much honour by Edward VI., he returned to his native land, and resumed his occupations as a teacher and a writer. One of the most renowned mathematicians of that time, Luigi Ferrari, was his pupil. He went subsequently to Bologna, where he taught with great success until 1570. He was singularly afflicted throughout life with domestic misfortunes, which contributed in a great measure to the strangeness of his temper, and to his gloomy views of human destiny. In the latter part of his life he went to Rome, where he was received with hospitality, and made a member of the college of physicians. He died there in the year 1575.—(See Morley's *Life of G. Cardano*, London, 1854.) One of the most interesting books of Cardano is his autobiography. In this work the reader may trace out the growth of a powerful nature, developed almost entirely through its own native energies in spite of a false education, struggling with obstacles both external and internal, and conquering, amidst many difficulties and aberrations,

some splendid fragments of science and truth. Laying open with perfect sincerity the antagonisms of his character, he tells us how, with many a call for the highest developments of intellect and many a germ of evil, he grew, on the one side, wild in fancy, and often in folly; and, on the other, strong in thought, not devoid of noble and generous instincts, impressionable, changeable, inconsistent, still capable of great mental achievements, and of an ardent devotion to scientific discovery and the extension of knowledge. (See *Liber de vita propria*, *Cardani Opera*, vol. i.) He embraced in his works (10 vols. fol. Lugd., 1663) almost every department of philosophy and natural science, mathematics, astronomy, physics, medicine, divination, theology, morals, history of literature, of philosophy, &c. His treatises, "De Subtilitate, et rerum varietate," besides being, on the whole, extremely valuable documents for the history of science in those days, contain some original ideas and observations on the phenomena of heat and cold, on light, colours, &c., experimental attempts in physics, chimics, and mechanics, and descriptions of machines, which, as G. Libri says in his Histoire des sciences mathématiques en Italie, have been recently reproduced as modern inventions. (*Libri*, vol. iii., p. 178. See also, as regards the studies and experiments of Cardano in mechanics, his *Opus Novum*, *Oper.* tom. iv.) Cardano also took the deepest interest in the progress of geometry and algebra, and, together with his great contemporary, Nicolò Tartaglia, gave a fresh impulse to that branch of knowledge, which was in his opinion one of the highest attainments of man's mind. He actually co-operated to the solution of some mathematical problems, which, at that stage of the science, were considered of the greatest difficulty. (Cardano, *Ars magna*, cf. Cossali, *Storia dell' Algebra.*) Thus, at the beginning of the sixteenth century, before Bacon and Galileo had led the way to the discoveries of natural philosophy. Cardano's mind having shaken off the trammels of scholastic authority, and trusting only to its own reason and deep insight, foresaw by intuition, though unable fully to comprehend them, those laws of nature and of the human mind, which the collective work of three centuries has afterwards ascertained and organized into a system of scientific knowledge and useful application.—A. S., O.

CARDER, Peter, an English naval officer, who lived in the latter half of the sixteenth century. He was with Drake when that celebrated commander was despatched to the South Sea for the purpose of harassing the Spanish commerce, and was sent by him to England, September 6, 1586, with tidings of the expedition. Carder passed safely through the Straits of Magellan on his homeward voyage, but having been overtaken by stormy weather to the north of Rio de la Plata, his vessel was shipwrecked, and he and one sailor alone escaped with their lives. They suffered the most frightful hardships from the want of food and water, but at last succeeded in constructing a raft out of the wreck of their ship, and after a perilous voyage of three days, they reached the continent of America. Carder's companion perished, but he fell into the hands of the native tribes, who pitied his misfortunes and supplied his pressing wants. He quitted the friendly savages after a residence among them of some months, and ultimately succeeded in reaching England in 1586.—J. T.

CARDI, Ludovico, called Cigoli, a distinguished artist of the Florentine school, born at the castle of Cigoli in Tuscany in 1559. He was a pupil of Alessandro Allori, and afterwards of Santo di Titi. At Florence he studied earnestly the works of Michel Angelo, Andrea del Sarto, and Pontormo, and received instruction in architecture and perspective in the school of Bernardo Buontalenti. He was received into the academy of Florence, and was rewarded by the patronage of the grand duke, for whom he painted a "Venus and a Satyr," and a "Sacrifice of Isaac," to adorn the Palazzo Pitti. His patron sent him to Rome. He there painted "St. Peter healing the Lame Man at the Gate of the Temple," estimated to be one of the chief art-treasures of the Vatican, although now fatally injured by damp. He painted smaller pictures of saints and magdalens, remarkable for their devotional fervour and for their Dutch-like finish. He died in 1613. A fine work by him is the "Stoning of Stephen," in the convent of Monte Domini at Florence. He executed one or two engravings in a good style.—W. T.

* CARDIGAN, James Thomas Brudenell, seventh earl of, was born in 1797, and succeeded to the title in 1836. He entered the army as cornet in the 8th hussars in 1824, and became in 1832 lieutenant-colonel in the 15th hussars, but left this regiment in the following year, when Captain Wathen, whom he had accused of insubordination, was acquitted by a court-martial. In 1836 his lordship was appointed to command the 11th hussars. It would be unprofitable to follow him through his famous "black bottle quarrel" at Canterbury, his duel with Captain Tuckett in 1840, and his subsequent trial and acquittal before the house of peers. In the Crimean war he led the famous charge of the light brigade at Balaklava, 25th October, 1854. We cannot enter into the question as to his share of the blame in connection with that glorious, but disastrous engagement. His whole conduct in the Eastern war made him unpopular in England, but it is only fair to mention that when he commanded the 11th hussars, the duke of Wellington complimented him on the general efficiency of his regiment. He was appointed, after the Crimean war, inspector-general of cavalry.—J. B.

CARDINI, Ignatius, a physician and naturalist, born in Corsica in 1563; died about the close of the century. He practised medicine in his native town, and was distinguished for the universality of his acquirements. Cardini wrote in Latin a remarkable work on the minerals and plants of Corsica, but brought on himself the odium of the priests by some satirical letters against the clergy appended to his book. He was obliged to flee to Lucca, where he died.—J. B., G.

CARDIUS, Olaf, a Swedish clergyman, pastor of Södermanland, who lived in the eighteenth century. He was the author of a ballad history of Sweden, from Christina to Adolf Frederik, written in the manner of the Folk's songs, and called "Hönsgumman's Visa," or the Henwife's Song. This is one of the latest of the many imitations of the old Folk's songs; and, whilst it retains its place in every cottage of Sweden, it is devoid of true poetry, or of that tender sentiment which characterizes the true old national poetry of all lands, and for which the Folk's songs of the north are so remarkable.—M. H.

CARDOSO, George, a Portuguese priest and author, born at Lisbon; died 3d October, 1669. His chief work is entitled "Agiologeo Lusitano, dos Sanctos e varones illustres en virtude do reino de Portugal e sus anguistas," or a calendar of the saints and illustrious men of Portugal. The first part of this work appeared in 1652, but the author only lived to complete half the year. At the time of his death he was engaged on a "Parnaso Lusitano."—F. M. W.

CARDOSO, Isaac, was born in the early part of the seventeenth century at Cerolica de Fruta, in the Portuguese province of Beira, of parents who belonged to the numerous class of the new, *i. e.* compulsory, christians. He chose the science of medicine, fixed himself at Madrid, and soon acquired great fame as a practitioner among the nobles and the clergy. In the midst of his professional successes, however, he found no refuge from the pangs of his conscience, which upbraided him with the duplicity of which he had been guilty from his childhood. At length, unable to sustain his mental agony, he escaped from Spain, and safely arrived at Venice. On the free soil of that republic he re-entered the synagogue to which his ancestors had belonged; he changed his name, and subsequently removed to Verona, where he lived a number of years, apparently at ease, amid the congenial occupations of literature and medical practice. His earlier years produced some poetical effusions; several medical treatises were also published by him previously to his flight from Spain. His claim to posthumous fame, however, rests on his "Philosophia Libera" (on Philosophy and Dogmas), and more especially on his work, "Las Excelencias de los Hebreos" (The Privileges of the Hebrews). He died at Verona, some time after the year 1680.—Abraham, Isaac Cardoso's brother, experienced nearly the same vicissitudes. He, too, broke loose from Spain and catholicism. He emigrated into Africa, where he became physician to the dey of Tripoli, and devoted his leisure to philosophical studies, as is proved by a work of his still extant, entitled "De Scala Jacobi."—(*Fürst.*)—T. T.

CARDOSO, Michael and Raphael, two brothers, adherents of the pseudo-Messiah, Shabbatai Zevi, lived in the African state of Tripoli, towards the end of the seventeenth century. They fanaticized a great number of their brethren, and ultimately caused, perhaps unwillingly, many Jews in North Africa to embrace the Islam, in imitation of their pretended Messiah. They expressed their hope of enforcing, by this wholesale defection from Judaism, the advent of the Son of David. Michael Cardoso, whose cabbalistical writings have been preserved, boldly declared himself to be the fellow-Messiah (Messiah ben Ephraim)

to Shabbatai. The descendants from these sectarians have been completely absorbed by the Mahommedan population, from whom it is now impossible to distinguish them.—(*Jost.*)—T. T.

CARDUCCI, Bartolomeo. This artist was born at Florence in 1560, and studied under Federigo Zucchero. He assisted his preceptor in painting the great cupola at Florence, and accompanied him on his visit to the capital of Spain. Conjointly with Peregrino Tibaldi, he painted the celebrated ceiling in the library of the Escurial, his portions being the figures of Aristotle, Euclid, Archimedes, and Cicero. His most distinguished work is his "Descent from the Cross," in the church of St. Philipe al Real at Madrid, which has been classed with the best works of Raffaelle. His "Last Supper" and "Circumcision" are also highly accounted. He died in 1610.—Vincenzo, his younger brother, became king's painter to Philip III., and afterwards also to Philip IV. He died in 1638. His works are to be seen in all of the cities of Segovia, Salamanca, Castile, Toledo, and Valladolid. He published an important work on painting in 1633.—W. T.

CAREL de Sainte Garde, Jacques, born about the beginning of the seventeenth century, and died about 1684. He was a churchman, and had some character as a preacher. He accompanied an embassy to Spain, but does not seem to have had any fixed provision. In the want of better occupation while there, he commenced a poem which he entitled "Childebrand ou les Sarrasins chassés de France," and printed in 1666 the four first cantos. Boileau ridiculed the name of the hero, and the public found the cantos dull reading. The epic of "Childebrand" was therefore never completed.—J. A., D.

CAREW, Bamfylde Moore, famous as a genuine "gipsy-king," was the son of the Rev. Theodore Carew, rector of Bicklegh, Devon, and was born in 1690. Having got into some scrape, he ran away from the grammar school at Tiverton, and falling in with a company of gipsies, was so pleased with their mode of life that he abandoned his home and family and joined their society. He became a great adept in all manner of disguises, and frequently deceived the same persons, even when apprised of the design, several times in one day. He was so much respected by the community that they elected him their king. He continued to live with them many years, but finally returned to Bicklegh, where he died in 1758.—M.

CAREW, Sir Edmund, Baron Carew of Ottery Mohun, was an eminent military commander in the wars of Henry VII. and Henry VIII. He was one of those who relieved Exeter when besieged by Perkin Warbeck in 1497, and having accompanied the expedition to France, he was killed at the siege of Terouenne in 1513. He was the last of his family who bore the title of Baron Carew.—M.

CAREW, George, Baron Carew of Clopton, and Earl of Totnes, second son of Dr. George Carew, who held many high preferments in the church in the reign of Queen Elizabeth, was born in 1557, and admitted a gentleman commoner of Broadgate hall, now Pembroke college, Oxford, in 1572. Leaving college he proceeded to Ireland in a military capacity, and quickly made himself conspicuous by his courage and conduct. In 1581 we find him governor of the county of Catherlagh, being at that time only twenty-two years of age. Captain Carew was also constable of Leighlin castle. In 1585 he received the honour of knighthood. In 1587 he was created master of the ordnance in Ireland for life. In 1589, by a special grace, he was made master of arts of Oxford, and, in the following year, he was admitted a member of her majesty's privy council of Ireland. In January, 1592, upon the surrender of his Irish patent, he was created lieutenant of the ordnance in England. By his careful and vigorous administration, he caused the removal of many abuses which had existed in this branch of the public service, and introduced a system which, without any material change, has been found to work well even to our own day. In 1596 he accompanied the expedition under the lord-admiral, Howard, and the earl of Essex to Cadiz, distinguishing himself as commander of the *Mary Rose*. In 1594 he had drawn up a treatise on the condition of Ireland, in which, with great clearness and ability, he pointed out the danger which threatened the kingdom from the ambitious designs of Hugh O'Neil, earl of Tyrone. His predictions were afterwards amply fulfilled. In consequence of his knowledge of Irish affairs, he was appointed in 1599 lord-president of the province of Munster, then in open rebellion. By sowing division in the councils of the Irish chieftains, and by vigorous action in the field, he soon restored order in the province. He then demanded his recall, but this the arrival of the Spaniards at Kinsale rendered impossible. He was actively engaged in the siege of that place during the winter of 1601–2, under the lord-deputy, and, subsequently, by the display of the most extraordinary energy and valour, he captured the almost inaccessible fortress of Dunboy castle at Beerhaven. In 1604 he was constituted, by act of parliament, one of the commissioners to treat about the union between England and Scotland, and in the same year the king granted him the office of receiver-general of his revenues. Higher honours still awaited him. On the 4th of June in the following year he was advanced to the dignity of a peer of parliament, and in 1606 appointed master of the ordnance. In the year 1611 Lord Carew was again sent on a special mission into Ireland, for the purpose of inquiring into the causes of the inadequacy of the revenue of that kingdom to meet the expenditure, and to make such suggestions as might appear necessary to remedy the evil. On the accession of Charles I., in consideration of his long and meritorious services, he was advanced to the title of Earl of Totnes in the county of Devon. He died at his house in the Savoy in 1629.—(*Lamb MSS.; State Paper Office MSS.; Ordnance MSS.; Holinshed*, &c.)—M.

CAREW, Sir George, knight, was the second son of Sir Wymond Carew of Antony. After being called to the bar he became secretary to Lord Chancellor Hatton. He was subsequently knighted by Queen Elizabeth, and in 1598 was sent on an embassy to Brunswick, Sweden, Poland, and Dantzig, to obtain the removal of an edict against the merchant adventurers. On the accession of James I. he was employed as one of the commissioners to treat of the union with Scotland, and in 1605, being then the representative in parliament of the borough of St. Germains, he was sent ambassador resident at the court of France, where he remained until 1609. He died in 1612.—M.

CAREW, Sir John, sixth baron of Carew and Mullesford, was an eminent soldier and statesman of the reign of Edward III. In 1350 he was appointed lord-deputy of Ireland, and died in 1363.

CAREW, Sir Nicholas, knight, of Beddington, Surrey, appointed master of the horse to King Henry VIII. in 1521. He was created grand esquire of England in 1527, in which year he accompanied the Viscount Lisle on an embassy to Francis I. of France. In 1529 he was sent to Bologna to ratify, in the king's name, the treaty of Cambray. In 1536 he was elected K.G. He was executed in 1539 for corresponding with Cardinal Pole.—(*State Papers.*)—M.

CAREW, Sir Peter, of Ottery Mohun, Devonshire, born in 1514, was the youngest son of Sir William Carew. In his twelfth year he was placed in the grammar school at Exeter, where he was only remarked as a truant and a scapegrace. To get rid of a troublesome charge, his father sent him to France with a gentleman of his acquaintance, who was to educate him for the profession of arms, in consideration of receiving his services as a page. Some time after, one of his relatives discovered the young Carew in the dress, and performing the duties, of a muleteer. Rescued from this degradation, he accompanied his kinsman into Italy, was taken into the service of a French nobleman, and after the battle of Pavia, where his master fell, entered the service of the princess of Orange. In 1532 he returned to England, bearing very flattering letters of commendation from his late mistress. He was immediately appointed one of the king's pages, and not long afterwards a gentleman of the privy chamber. In 1535 he accompanied Henry VIII. to France, and in 1539, with other courtiers and great officers of state, was sent to Calais to conduct Anne of Cleves to England. In 1545 he distinguished himself in the attack upon Treport, being the second man who landed. For his bravery he was honoured with knighthood by the lord-admiral, and was deputed to convey the gratifying intelligence to the king. Although warmly attached to Queen Mary, when the project of her marriage with Philip of Spain was known, he is said to have joined with others in a conspiracy to prevent the landing of the prince, was proclaimed a traitor, and narrowly avoiding apprehension, escaped into France. In 1555 he was traitorously seized at Brussels by Lord Paget, conveyed to England, and committed to the Tower, from which he was not liberated until 1556, when he received pardon. In 1569, when the Irish rebellion broke out, known in history as the "Butlers Wars," Sir Peter, who had just recovered large ancestral estates in Ireland, was appointed to command a division of

the royal forces, and was mainly instrumental in the restoration of peace. He died at Cork in 1575.—(*Life of Sir Peter Carew.*)—M.

CAREW, Richard, of Antony, was born in 1551, and was educated at Christ Church, Oxford. He was a friend of Camden and Cotton, and gave much attention to the study of antiquities. When the society of antiquaries was founded in 1572, he was one of the original fellows. In 1602 he published the first edition of his "Survey of Cornwall," in quarto, a second edition of which was published in 1723, and a third in 1789. He was a man of good abilities and studious habits, being self-taught in the Greek, Italian, German, French, and Spanish languages. He died suddenly in 1620.—M.

CAREW, Sir Thomas, knight, eighth baron of Carew and Mullesford, son of Leonard, Baron Carew, born in 1368. He was a distinguished commander both by sea and land. We find his name in the list of persons summoned to attend a great council of the nation in 1405. He was present at the battle of Agincourt in 1415. In 1417 he commanded the expedition which conveyed the earl of March to France. The next year he was made captain of Harfleur, and was intrusted with the defence of the passage over the river Seine. Died in 1430.—(*Acts of Privy Council, State Papers*, &c.)—M.

CAREW, Thomas, of Bicklegh, Devon, was the second son of Sir Edmund, Baron Carew of Ottery Mohun, in the same county. He joined the expedition under the earl of Surrey against Scotland in 1513, and was present at the battle of Flodden Field. Before the battle began, a gallant Scottish knight sent a challenge to the English army, offering battle to any gentleman that would fight him for the honour of his country. Carew received permission to accept the challenge, and won the victory. He greatly distinguished himself in the battle, but was ultimately taken prisoner.—M.

CAREW, Thomas, an English poet of great merit, friend of Ben Jonson and Davenant. His parentage and the date of his birth are somewhat uncertain, but there are strong reasons for believing that he was the second son of Sir Matthew Carew of Littleton in the county of Worcester, and that he was born in 1589. He entered at the Temple, and was afterwards for a short time secretary to Sir Dudley Carleton, from whose service he was dismissed in 1616. He was also a gentleman of the privy chamber, and sewer to King Charles I. He lived a gay and dissipated life, but Clarendon says "he died with the greatest remorse for that license, and with the greatest manifestation of christianity that his best friends could desire." Wood says that his death occurred about 1639. Thomas Carew has often been confounded with Thomas Carey, son of the earl of Monmouth, who lived at the same time, and was also a poet of considerable celebrity. The similarity in the pronunciation of their names, has probably given rise to the mistake, Carew being pronounced Carey. Carew's poems were published in 1640. Several beautiful songs of his yet remain in MS. in the Ashmolean library, and there are, doubtless, other stray pieces in the British museum. Many of his lyrics and sonnets were set to music by the famous composers, Henry and William Lawes, and were sung frequently at the court masques. Hallam says of Carew, that he has more fancy and more tenderness than Waller; high praise, in which, however, Percy, who has also commended our author, would have joined.—M.

* CAREY, Alice and Phœbe, two American sisters, who have published several volumes of poetry and miscellaneous prose, which have attracted considerable notice. They were born in a rural district near Cincinnati, Ohio—the eldest, Alice, in 1822—and have had the advantages only of a common school education. They have lived together in the home which was their birthplace, most of the time in portionless orphanage, with little aid from books or literary friends. A volume of their poems was printed at Philadelphia in 1850; and this was succeeded the next year by one of prose sketches, entitled "Clovernook, or Recollections of our Neighbourhood in the West." A second series of these sketches appeared in 1853, and these have been followed by several other volumes of prose and verse. Without showing any of the higher qualities of art, their books are popular, as they are written in an easy and natural style, and evince a lively fancy, a nice observation of nature, and correct sentiment.—F. B.

CAREY, George Savile, son of Henry Carey, the composer, inherited a considerable portion of his father's taste and spirit, and much of his misfortunes. He was brought up as a printer, but his passion for the stage led him to the theatres, in which he had little success, yet enough to give him a wandering unsettled disposition. For forty years he employed himself in composing and singing a vast number of popular songs, chiefly of the patriotic kind, in which there was not much genuine poetry, or cultivated music. These he performed from town to town, in what he called "Lectures." He wrote also, from 1766 to 1792, several farces—a list of which may be seen in the Biographia Dramatica, and by the performance of which he earned temporary supplies. Besides these dramatic pieces, he wrote "Analects in Prose and Verse," 1771, 2 vols.; "A Lecture on Mimickry," 1776; "A Rural Ramble," 1777; and "Balnea, or Sketches of the different Watering-places in England," 1799. In the latter part of his life, being in very necessitous circumstances, G. S. Carey laid claim, on the part of his father, to the authorship of the words and music of the national anthem. This was done in the hopes of securing for himself a government pension; but his claim was too ill-founded to receive the slightest support. The anthem in question is a composition of a much earlier date. (See under Bull, John.) This son of Momus died July 14, 1807, aged sixty-four, being born the year his father died, and was buried by subscription among his friends, having never realized any property, or, indeed, having been ever anxious but for the passing hour. One of his daughters was the mother of the celebrated actor, Edmund Kean.—E. F. R.

CAREY, Henry, Earl of Monmouth, born in 1596, was the eldest son of Robert the first earl of Monmouth. He was educated at the university of Oxford, becoming at the age of fifteen a fellow commoner of Exeter college. Two years afterwards, having taken the degree of B.A., he left Oxford to improve himself by foreign travel. He profited much by his sojourn abroad, and acquired a thorough knowledge of French and Italian, which languages he spoke with remarkable facility. He wrote very few original works; of these, his "History of the Wars of Flanders," and "Politic Discourses," rank highest. It was as a translator that he chiefly excelled.

CAREY, Henry, a musical composer and poet, once of great popular reputation, is commonly said to have been an illegitimate son of George Savile, marquis of Halifax, who had the honour of presenting the crown to William III. Of his education nothing seems to be known, except that he was not a regularly bred musician. He received lessons when a young man from Linnert, Roseingrave, and Geminiani; but the result of all this did not, as his friend Lampe used to say, enable him to put a bass to his own ballads. Being thus slenderly accomplished in his art, his chief employment was teaching at small boarding-schools and among people of middling rank in private families. He possessed a prolific, ready invention, and very early in life distinguished himself by the composition of songs, of which he was the author of both words and music. One of these, "Of all the girls that are so smart," or "Sally in our alley," was sung by everybody when it came out, and has never ceased to be a favourite since. This, the author relates, was founded on a real incident; and mean as the subject may appear, he states that Addison was pleased with that natural ease and simplicity of sentiment which characterize the ballad, and more than once vouchsafed to commend it. The first we hear of Carey is in the year 1713, when he published a small volume of poems. Here he speaks of his "parents" as still living, which seems to disprove the claim of his relationship to the marquis of Halifax, who died in 1695. Probably his mother then kept a school, as we find in the volume, "A Pastoral Eclogue on the Divine Power of God, spoken by two young ladies, in the habits of shepherdesses, at an entertainment performed at Mrs. Carey's school by several of her scholars." In 1715 he produced two farces, one of which, "The Contrivances," had considerable success. In 1720 he published another collection of poems; and in 1722 a farce called "Hanging and Marriage." In 1729 he brought out by subscription his poems much enlarged, with the addition of one entitled "Namby Pamby," in ridicule of Ambrose Phillips' lines on the infant daughter of Lord Carteret. When Miss Rafter, afterwards the celebrated Mrs. Clive, first appeared on the stage of Drury Lane as a singer, it was at the benefit of Harry Carey in 1730, who seems to have been her singing master. The manner in which this benefit was announced in the *Daily Post*, December 3, is so singular that we shall transcribe the paragraph. After announcing the play, which was Greenwich Park,

and the additional entertainments of singing, particularly a dialogue of Purcell, by Mr. Carey and Miss Rafter, and a cantata of Mr. Carey's by Miss Rafter, there is an apology from Carey for the "tragedy of half an act" not being performed; but a promise is made of indemnification by the entertainments between the acts. The editor of the paper then adds—"But at our friend Harry Carey's benefit to-night the powers of music, poetry, and painting assemble in his behalf, he being an admirer of the three sister-arts. The body of musicians meet in the Haymarket, whence they march in great order, preceded by a magnificent moving organ, in form of a pageant, accompanied by all the kinds of musical instruments ever in use from Tubal Cain to the present day; a great multitude of booksellers, authors, and painters, form themselves into a body at Temple Bar, where they march with great decency to Covent Garden, preceded by a little army of printers' devils, with their proper instruments. Here the two bodies of music and poetry are joined by the brothers of the pencil; when, after taking some refreshment at the Bedford Arms, they march in solemn procession to the theatre, amidst an innumerable crowd of spectators." In 1732 Carey produced the words of two serious operas, "Amelia," and "Teraminta." The first of these was set by Lampe, and the second by J. C. Smith, Handel's friend and amanuensis. Two years afterwards his mock tragedy of half an act, called "Chrononhotonthologos," was first performed at the little theatre in the Haymarket—a piece of humour that will always be in season as long as extravagance and bombast shall dare to tread the stage. In 1736, and for several subsequent years, his little English opera, entitled "The Honest Yorkshireman," was almost always in constant run. The year 1737 was rendered memorable at Covent Garden theatre by the success of the burlesque opera of the "Dragon of Wantley," written by Carey and set by Lampe, "after the Italian manner." This excellent piece of humour had run twenty nights when it was stopped, with all other public amusements, by the death of her majesty Queen Caroline, on November 29, but was resumed again on the opening of the theatres in January following, and supported as many representations as the Beggar's Opera had done ten years before. Lampe, in the music of this farcical drama, has capitally burlesqued the style of the Handelian opera. In the following year, "Margery, or the Dragoness," a sequel to the "Dragon of Wantley," written with equal humour, and as well set by Lampe, was produced; but had the fate of all sequels. The "Dragoness" appeared but a few nights, and was never revived. "Nancy, or the Parting Lovers," written and composed by our author, next appeared, and was for a long period an especial favourite with the public. Carey's separate songs and cantatas are innumerable. His burlesque birthday odes turned the odes of Cibber into ridicule as effectually as Pope's Dunciad could do. In the latter part of his life Carey collected his scattered songs, and published them in folio under the title of "The Musical Century," 1737–40. His last publication was a collected edition of his dramatic works, which was printed in 1743 in quarto, with a long list of subscribers. He died Oct. 4, 1743, at his house in Warner Street, Coldbath-Fields. It is generally said that "he put a period to a life, which had been led without reproach, when at the advanced age of eighty, by suicide." But this seems not to have been the fact. In the *Daily Post* of October 5, 1743, we read—"Yesterday morning Mr. H. Carey, well known to the musical world for his droll compositions, got out of bed from his wife in perfect health, and was soon after found dead. He has left six children behind him." On November 17, of the same year, the performance at Drury Lane was for the benefit of "the widow and four small children of the late H. Carey." His age at the period of his decease was probably about fifty-five. It has been observed of Carey that "as a poet, he was the last of that class of which D'Urfey was the first; with this difference, that in all the songs and poems written by him on wine, love, and such kind of subjects, he seems to have manifested an inviolable regard for decency and good manners." This remark is not quite accurate. Dibdin was the last of that order of poets of which D'Urfey was the first.—(*Hawkins; Burney;* and original sources.)—E. F. R.

CAREY, Matthew, who became eminent in America as a book-publisher, author, and philanthropist, was born in Dublin, Ireland, January 28, 1760. After receiving a common English education, he was apprenticed, at his own earnest request, to a printer, though his father's circumstances were such that he might have aimed at some higher occupation. At the age of seventeen, he wrote an essay against duels, and when but little more mature, he published a pamphlet on the wrongs endured by the Irish catholics. This was denounced as treasonable in the Irish parliament, and the writer was obliged to fly for safety to France, where he remained a year, being employed for most of the time by Dr. Franklin, who had a small printing-office at Passy for the convenience of printing his despatches and other papers. Returning to Dublin after the noise excited by his pamphlet had died away, he began in 1783 to publish the *Freeman's Journal*, a newspaper afterwards described by himself "as enthusiastic and violent," and which soon procured him the honour of imprisonment in Newgate by order of parliament, and a prosecution for libel on one of the ministry. Parliament adjourned for a few weeks, and he was then necessarily released; but to avoid trial on the other complaint, it was thought best that he should emigrate to America. Disguised in a female dress to escape the notice of the police, he embarked, and was landed in Philadelphia in November, 1784, with only a few guineas in his pocket. Fortunately, while in France he had become slightly acquainted with Lafayette, who now kindly recommended him to his friends, and lent him, without solicitation, 400 dollars to enable him to set up a newspaper. Accordingly, in January, 1785, he began to publish the *Pennsylvania Herald*, which had great success, because it contained, what was then a new thing in America, a full account, reported by himself, of the debates in the assembly. He afterwards began successively two monthly magazines; one of which, the *American Museum*, was continued for six years. In 1791 Mr. Carey began his career as a bookseller and publisher, in which he was afterwards so eminently successful. The noted William Cobbett was then pouring forth his political diatribes in Philadelphia under the name of Peter Porcupine; and Mr. Carey, nothing loath, entered into a fierce newspaper and pamphlet warfare with him, and showed himself no contemptible adversary of this great master of personal invective. In 1814 he wrote and published the "Olive Branch," a volume intended, "by a candid publication of the faults and errors of both sides, to calm the embittered feelings of the political parties." It struck the right note at the right time, and had extraordinary success. In 1818 it was followed by "Vindiciæ Hibernicæ," pronounced by high authority to be the best vindication of Ireland that was ever written. Mr. Carey then began his vindication of the American system of protecting domestic manufactures, and continued it for many years in a series which finally numbered fifty-nine distinct publications, forming by far the best and most successful plea ever published in America for protective duties, and the encouragement of native industry. Among his later publications were an autobiography contributed to the *New England Magazine*, and the "Philosophy of Common Sense." His business had now long been prosperous, and he had accumulated a large fortune, which was chiefly gratifying as it enabled him to indulge his charitable disposition. As a practical philanthropist, brave, munificent, and discreet, his adopted country is under lasting obligations to him. Few have ever done more good, or in a more disinterested and unostentatious manner. He was an untiring advocate of popular education, and a bold reformer of municipal abuses—labouring effectually to carry out the greatest good of the greatest number. His personal charities he reduced to system, by forming a long list of objects of benevolence, to whom he administered aid once a fortnight. At the age of eighty he met with an accident, being overturned in his carriage; and though the injury seemed slight at first, it hastened his death, which took place September 17, 1840. His funeral was one of the largest ever seen in Philadelphia.—Henry C. Carey, son of Matthew Carey, and his successor in the bookselling and publishing business, as well as in the advocacy of the American system of protecting domestic industry, was born in Philadelphia in 1793. From the time of his father's retirement in 1821, he conducted successfully the affairs of one of the largest publishing houses in America till the period of his own withdrawal, with a competent fortune, in 1838. Since that time he has been a diligent and effective writer upon subjects of political economy.—F. B.

CAREY, William, D.D., the founder of the baptist mission in India, and a distinguished oriental scholar, was born at Paulerspury, Northamptonshire, 17th August, 1761. Having received a scanty education at a free-school, taught by his father, he was, when only fourteen years of age, apprenticed to

a shoemaker at Hackleton. In 1783 he joined the baptist communion and began preaching, and three years later was chosen pastor of a congregation at Moulton, where, however, he had still to labour at his trade to win a scanty support for his family, for he had by this time married. Nevertheless, he found time to acquire a knowledge of Latin, Greek, and Hebrew, and to prepare for missionary labour in distant lands. He prepared a rude outline map, which he hung upon the wall of his workshop, and on which he was in the habit of making notes concerning the population, religion, and manners of various countries. In 1787 he removed to the pastorate of a congregation in Leicester, where he employed his extended influence to excite an interest in the state of the heathen. The result was that a meeting of his brother ministers, among whom were Robert Hall, Fuller, and Ryland, was held at Kettering, Northamptonshire, October 2, 1792, when they formed themselves into a Baptist Missionary Society. They chose India as the field of labour, and Carey as their first missionary. Early in 1794 he landed in Bengal with his wife and family. He had to encounter early disaster, for all that he had provided for the establishment and support of the mission was lost by the upsetting of a boat on the Hooghly. Thus deprived of the means of subsistence, and desolate in a strange land, Carey and his party proceeded in an open boat, till about forty miles east of Calcutta they found refuge at Dehatta, the residence of Charles Short, Esq. Mr. Carey soon obtained a situation as manager of an indigo factory near Malda. He did not, however, lose sight of his great work, but erected a school near the factory, where he also preached in the language of the country on two days every week, making occasional journeys into neighbouring districts to prepare the way for missionary labour, when he should be joined by assistants from England. When these came, however, the East India Company refused them permission to settle, because they fancied the operations of the mission were in violation of the treaties they had made with the native governments. Mr. Carey, therefore, resolved to avail himself of the protection of the Danish governor, Colonel Bie, and removed in 1799 to Serampore, where, with Messrs. Ward, Marshman, and Fountain, he opened schools, began preaching, and established a printing-press. Early and marked success attended these varied labours. Mr. Carey's fame as an oriental scholar became so great, that in 1801 he was appointed by Marquis Wellesley to the chair of Sanscrit, Bengalhee, and Mahratta, in the new college at Fort-William. In 1805 he began to preach with great success in the Loll bazaar at Calcutta; but in the following year, on the breaking out of the Vellore mutiny, which was foolishly attributed to animosity against the missionaries, orders were issued by the Bengal council that their labours should cease. They still, however, found protection and encouragement in the Danish settlements, and ere long were able to resume operations even in the territory of the company, the true cause of the mutiny having come to light. In 1814 they had twenty stations; and in the following year the new charter act came into operation, which gave a legal sanction to their exertions as schoolmasters and teachers. In 1805 Mr. Carey received the degree of D.D. from a British university, and in 1806 was elected a member of the Asiatic Society. From about this time till his death on June 9, 1834, he continued to prosecute his missionary and philological labours with uninterrupted and increasing success. The extent of Dr. Carey's acquirements as a student of eastern languages, may be gathered from the fact, that he published a Mahratta grammar, 1805; a Sanscrit grammar, 1806; a Mahratta dictionary, 1810; a Pamjabee grammar, 1812; a Felingee grammar, 1814; the "Raymayana," in the original text, three vols. 4to, 1806–1810; a Bengalhee dictionary, 1818; a Bhotanta dictionary, 1826; and, with the assistance of Dr. Marshman, a grammar of the same language. From the Serampore press there issued during his lifetime, editions of the scriptures in the dialects of more than forty tribes, comprising nearly 200,000,000 of human beings. Dr. Carey had also no mean distinction as a man of science, from his researches into the botany of the East.—J. B.

CARGILL, Donald, one of the foremost of Scotland's noble army of martyrs. He was minister of the Barony parish of Glasgow at the restoration of Charles II. in 1660. His refusing to observe a day of thanksgiving for the Restoration, which no presbyterian could consistently do, exposed him to the fierce opposition of the civil power; he was forbidden to preach, and sentence of banishment was passed on him as a rebel. In spite of these tyrannical acts, however, he continued to proclaim the gospel whenever an opportunity offered. He took part with Richard Cameron in the Sanquhar Declaration in 1680. After that dauntless witness for truth and liberty fell, Cargill was one of the most distinguished in bearing aloft the banner of the covenant. He had the courage to pronounce in due form sentence of ecclesiastical excommunication on the king and a number of his associates among the nobility. This is known in history as the Torwood Excommunication, from the place in Stirlingshire where it occurred. The act, however much censured, has this to be said in its defence, that it was only too well merited by the character and conduct of those on whom it fell. After many remarkable escapes, Cargill was at length apprehended by his pursuers, was carried to Edinburgh, tried, and condemned to the gallows. He was, accordingly, along with some others, executed at the cross of Edinburgh in 1681. His behaviour at the scaffold, his dying speech and testimony, and some letters addressed to friends, bear ample and touching witness to the lofty piety, the ardent zeal, and the uncompromising fidelity of the venerable martyr.—(See *Scots Worthies; Cloud of Witnesses; Hind Let Loose; Biographia Presbyteriana;* Wodrow's *History*, &c.)—W. S.

CARGILL, James, a Scotch physician and botanist, resided at Aberdeen during the sixteenth century. He studied botany and anatomy at Basle during the time that Caspar Bauhin held the professorship of those sciences, for whom a chair was first created in that city in 1589. Bauhin mentions Dr. Cargill as one who transmitted seeds and specimens to him. Gesner and Lobel also acknowledge his services, and the latter speaks of him as a philosopher, and as well skilled in the sciences of botany and anatomy. He appears to have been alive in 1603, when he sent specimens of fucus (laminaria) digitatus to Bauhin. He has not left any writings.—J. H. B.

CARIBERT or CHARIBERT, I. and II. See Merovingians.

CARIBERT or HARIBERT, eldest son of Clothaire I., lived in the sixth century. On the division of the dominions of Clothaire, at the death of that monarch in 561, Caribert had for his share the kingdom of Paris. He afterwards obtained some other towns, among which were Avranches and Marseilles. He died near Bourdeaux about the year 567.

CARIBERT or CHARIBERT, son of Clothaire II., and younger brother of Dagobert, whom he obliged to cede to him the realm of Aquitaine. He died in the year 631.

CARIBERT or CHAROBERT, son of Charles Martel, king of Naples and Hungary, born at Naples about 1292; died in 1342. His succession to the throne of Hungary having been disputed by Wenceslaus, fourth king of Bohemia, Pope Boniface VIII. summoned the rival princes to plead before his tribunal, and by a bull dated 30th May, 1303, decided in favour of Caribert, who, during a long and flourishing reign, greatly extended by conquest and diplomacy the frontiers of the kingdom.

CARIGNANO. The name of a branch of the royal house of Savoy, which ultimately succeeded to the throne of Sardinia. It took its name from Carignano, a small town in the province of Turin. The first prince of Carignano was Thomas Francis, son of Charles Emmanuel I., duke of Savoy. He was born in 1596, and at the age of sixteen gave signal proofs of courage and ability in the Italian war which his father waged against the Spaniards. In consequence of the hostility of Cardinal Richelieu, he abandoned the French and joined the Spanish interest, and gained considerable advantages over the French and their allies the Dutch. His ambition excited great troubles in Savoy during the minority of his nephew, but ultimately peace was established through the mediation of the pope, Urban VIII., and Carignano obtained the commission of lieutenant-general of the French and Piedmontese army. The great Turenne served under him when Asti and Trino were taken from the Spaniards. The favour of Cardinal Mazarin obtained for the prince the office of high-steward of France, in the room of the prince of Conde, who had been declared guilty of treason. He died at Turin in 1656. His grandson, Victor Amadeus, who died in 1741, was lieutenant-general of the armies of France and Savoy. A grandson of this prince, bearing the same name, was a lieutenant-general in the service of France, and died in 1780, and Charles Albert, his grandson (see Charles Albert), ascended the throne of Sardinia, on the failure of the

main branch of the house of Savoy in 1831, in the person of CHARLES FELIX.—J. T.

CARILLO D'ACUNHA, ALFONSO, a Portuguese of the fifteenth century, who became known in Spanish history. In 1446 he became archbishop of Toledo, and rose to be minister of state to Henry IV., king of Castile, against whom he led a band of rebels, who, though defeated, and condemned by the pope, at length succeeded in compelling Henry to sign a treaty, declaring his daughter Jane illegitimate, and the celebrated Isabella, his sister, heiress to the throne. He afterwards deserted the interest of Isabella, and became the champion of the princess against whom he had before intrigued; but he failed, and was compelled to retire into a convent at Alcala, where he died in 1482.—J. B.

CARINUS, MARCUS AURELIUS, a Roman emperor, associated with his father Carus in the government A.D. 283, and raised to the throne conjointly with his brother Numerianus in the following year, was assassinated by his own officers at the battle of Margum, 285. He was one of the most cruel and profligate of the Roman emperors.

CARISSIMI, GIACOMO, a musician, was born at Padua (some say at Venice) about 1582, and died, most likely at Rome, about 1672. In 1649, according to the statement of Kircher, who was his intimate friend, Carissimi held the office of mæstro di capella at the church of S. Apollinari in the German college at Rome. Further than this nothing is known of his personal history. There is no valid ground for the assertion that he lived and wrote for some years at Paris, and Baini's valuable account of the pontifical chapel disproves the statement that Carissimi was once a member of that establishment. He lived to the advanced age of ninety, was greatly honoured by his contemporaries, and died in affluence. This composer importantly aided the progress of music by his development of recitative, which was originated in his own time by Caccini; but though Peri, Monteverdi, and Cavaliere, also wrote in this form before Carissimi, his is the merit of having first brought it to maturity. He, too, was the first who wrote cantatas on sacred subjects. This style of composition, an alternation of recitative and rhythmical melody, had already been employed for secular subjects by Barbara Strozze, but the merit of his productions established it in general esteem. He was one of the earliest who wrote for string instruments in ecclesiastical music, showing thus, in all he did, a tendency to break through the trammels of the old Roman school; and though little of his music is now known, his influence upon art is still in operation. The imperial library at Paris contains MSS. of many oratorios by Carissini, one of which, "Jephtha," is esteemed his masterpiece. There are also a large number of motets, and some comic pieces of considerable humour. A series of twenty-two of his cantatas was published in London at the beginning of the last century; there are some works in MS. by him in the British museum; the most extensive collection of his music, however, is that presented by Dean Aldrich to the Christ Church library at Oxford, who also adapted several pieces of this master, as anthems, to English words. The most accessible specimen of his talent is "Perorate, filiæ Israel," a chorus in his "Jephtha," which Handel appropriated to the words "Hear, Jacob's God," in the oratorio of Samson. Carissimi bequeathed his flowing unlaboured style to his pupils, the most distinguished of whom were Bassani, M. A. Bononcini, Cesti, and A. Scarlatti.—G. A. M.

CARL, JOHANN SAMUEL, German physician and naturalist, born at Œhringen, principality of Hohenlohe, in 1676. He studied at Halle in Saxony under Hoffman and Stahl. He filled several important public situations, and finally was appointed first physician to Christian VI. of Denmark. His works are numerous, and on various medical and scientific subjects. He was the first to notice that fossil bones do not yield a volatile alkali by distillation, as recent bones are found to do. His medical works are remarkable for advanced views on the laws of hygiene, especially on the connection between mind and body.—J. B., G.

CARLE, PIERRE, a French engineer, born in 1666; died in 1730. He quitted France at the revocation of the edict of Nantes, entered the service of William III. of England, and was actively engaged in the war which was ended by the peace of Ryswick. On one occasion William signified his confidence in the abilities of the Frenchman in a manner offensive to his generals. At a council of war, the king terminated a long and acrimonious discussion by saying—"We shall follow the counsel of the lame fellow," meaning Carle. Carle served also in the war of the succession in Spain. His last years were devoted to agriculture.

* CARLEN, EMILIE, born SMITH, a Swedish novelist, born in 1807, and widow of a country medical practitioner—Flygere—who died in 1833. In 1841 she married J. G. Carlen, a Swedish lawyer and author, and is now one of the most productive and universally read of all the novelists of her country. Whilst yet at school she wrote novels; but it was owing to the extreme poverty to which she was reduced, after the death of her first husband, that in 1838 she published her first and very popular work, "Valdemar Klein," anonymously. From the publication of this first work to the year 1853, she has produced twenty-four separate works, amongst which may be named—"Professorn och hans skyddslingar," 1846; "Rosen pa Tistelön," 1842; "Bruden pa Omberg," 1845; "En nat vid Bullarsjön," 1847; "Formyndaren," 1851; "Inom Sex Veckor," 1853; many of which, if not the greater number, have been translated into German, Danish, and English. The son of her first marriage, EDWARD FLYGERE, magister at the university of Upsala, also a promising novelist, was unfortunately cut off by death in 1852, since which time, his mother, who was deeply attached to him, has not written anything.—M. H.

CARLETON, SIR DUDLEY, afterwards LORD DORCHESTER, an English statesman in the reigns of James I. and Charles I., was born in 1573. He sat in James' first parliament. After discharging some less important embassies, he was sent as ambassador to the states-general of Holland, an office which he held from 1616 to 1628. He was the last English minister who sat in the council of state for the United Provinces. In the disputes between the Arminians and Gomarists, he embraced the cause of the latter, who were headed by Prince Maurice. On the death of his patron, the duke of Buckingham, Lord Dorchester was appointed by Charles I., secretary of state, an office which he held till his death in 1631. The letters to and from Sir Dudley Carleton, during the first part of his embassy in Holland, were published by the earl of Hardwick in 1757.—J. B.

CARLETON, GEORGE, an English divine and voluminous writer of the 17th century, was born at Norham in Northumberland, where his father was governor of the castle. He studied at Edmund hall, Oxford, took his master's degree in 1585, and became doctor of divinity in 1613. In 1618 he was consecrated bishop of Llandaff, and in the same year sent by King James I., with four other divines, to attend the synod of Dort, where he so ably defended episcopacy that on his return he was promoted to the see of Chichester, where he died in 1628. In addition to a large number of independent works on various subjects, he took part in preparing the Dutch annotations and the new translation of the bible, undertaken by order of the synod of Dort.—J. B.

CARLETON, GEORGE, Captain, an English officer who was employed in various negotiations by James II., and served in the war of the succession in Spain, under Lord Peterborough. He died about 1740. The interesting work entitled "Memoirs of an English Officer who served in the Dutch War in 1692," &c., by Captain George Carleton, has been sometimes attributed to Defoe, but on grounds that recent research has rendered extremely doubtful.—J. T.

CARLETON, SIR GUY, afterwards LORD DORCHESTER, a British general distinguished in the American war, was born at Strabane in Ireland in 1724. Having done good service in Canada, he was raised in 1772 to be governor of Quebec, and when the American war broke out in 1775, he bravely defended the town, and repulsed the besieging force under Generals Montgomery and Arnold. He then prepared for offensive operations, and in 1776 defeated Arnold's force on Lake Champlain, and took possession of Crownpoint. In the next year the command of the Canadian armament being unaccountably given to General Burgoyne, Carleton resigned his government; but in 1781 he was appointed to succeed Sir Henry Clinton as commander-in-chief in America, where he remained till the close of the war. In 1786 he was reappointed governor of Quebec, Nova Scotia, and New Brunswick, and raised to the peerage. After some years he returned to England, and died 10th Nov., 1808.—J. B.

CARLETON, RICHARD, an English priest and composer of madrigals in the reign of Elizabeth. Nothing seems to be known of his biography. He published "Madrigals to Five Voyces" in 1601, dedicated to Thomas Farmer, Esq., of Norfolk; and contributed one of the compositions to Morley's celebrated

publication, in honour of the "virgin queen," the Triumphs of Oriana. He appears to have graduated Mus. Bac. at Oxford. —(Rimbault's *Bibliotheca Madrigaliana.*)—E. F. R.

* CARLETON, William, an Irish novelist, well known for his unrivalled delineations of the habits and character of his countrymen, was born at Prillisk in the county of Tyrone. His parents were of the class known as small farmers. He received his education at one of those schools which he afterwards immortalized by the well-known tale entitled the "Abduction of Mat Kavanagh." His father and mother were both persons who, if not well educated, were at least better informed than most of their class, and seem to have been possessed of mental gifts, which, in another station, and with other culture, might have rendered them remarkable. The former was gifted with a memory of such marvellous grasp, that it is said he could repeat the greater part of the bible "by heart." He was also a repertory of legendary lore, and could tell tales and sing songs from Christmas to Christmas. His mother was noted for her beautiful voice, and her powers in the wild Ossianic poetry of the *Caoine*. William was intended for a priest, and accordingly commenced the studies necessary to fit him for entering Maynooth. He has given to the world an interesting and humorous picture of himself at this period of his life in the story of "Denis O'Shaughnessy going to Maynooth," a character which has all the freshness and firmness of touch of a study from nature. At this critical period of his career his father died, and, with a fuller liberty, came a change of purpose. For reasons that can only be surmised, he abandoned all thoughts of the priesthood, and some years afterwards he left the Roman catholic church, and joined the church of England. Of a volatile and imaginative temperament, he was led to take the first independent step in life by the wafting of a feather. Chance threw in his way a copy of Gil Blas, which so worked upon his fancy that he determined to seek his fortune, and, full of the hopeful errantry of youth, left his native vale to battle with the world. His first effort at independence produced a very sombre result. He obtained a situation as tutor at a miserable salary in a farmer's house. Here his chivalry pined over strips of spelling, and languished over "Vosther." It rose against them at last. He resigned the ungenial occupation in disgust, and started for Dublin, where he found himself, without any definite plan in his head, and with two-and-ninepence in his pocket. Some years more elapsed, which were devoted to the uncongenial labours of a tutor; but disciplined by hardship and heavy experience, he now patiently submitted to that toil from which the sanguine youth had revolted. In Dublin he was introduced to the Rev. Cæsar Otway, at whose suggestion he wrote the "Lough Derg Pilgrim," which appeared in the *Christian Examiner*, and attracted general notice. This sketch was followed by "Father Butler," which evidences the same graphic touch. In 1829 appeared the first series of the "Traits and Stories of the Irish Peasantry," which was followed in 1832 by the second series of the same. These sketches are masterpieces of art, and stories of inimitable fun: they are fresh and forcible because the author wrote what he had seen and felt before thought and feeling had become venal. He has continued his literary career ever since, with varied success. He became a regular contributor to the *Dublin University Magazine*, in which many of his best stories have appeared. In attempting to depict the life of the more wealthy classes he has been less successful, as might naturally be expected. Some of his novels exhibit singular power and skill. A finer or more striking work of fiction than "The Miser" has rarely appeared. This book is further interesting as giving an accurate description of Ribbonism as it existed in Ireland some years ago. In the "Black Prophet," a tale of the famine, he has portrayed the Irish female character with matchless strength and pathos.—W. W.

CARLI, Giovanni Girolamo, an eminent philosopher and biographer, born near Siena; became professor of eloquence, first at Colle in Tuscany, then at Gubbio in the papal dominions, where he was so much respected and beloved by the inhabitants as to be frequently employed in important public affairs. Returning to Siena he accepted the secretaryship of the academy. He subsequently removed to Mantua, where he was created perpetual secretary of the academy of arts. There he wrote the greater number of his scientific and literary works. Of these many are inedited. Carli published translations of elegies from Tibullus, Propertius, and Albinovanus, and several valuable biographies. He died at Florence in 1505.—A. C. M.

CARLI, Giovanni Rinaldo, Count de, commonly called Carli-Rubbi, one of the most prolific writers of the eighteenth century, was born at Capo d'Istria in 1720, and died in 1795. Such was the precocity of his intellect, that before he had completed his twentieth year he was admitted a member of a learned academy for having, by various publications, advanced the sciences of philology, archæology, mathematics, and astronomy. To his skill in these branches of knowledge, he added a considerable mastery over the dramatic art, which he had cultivated almost from his infancy, publishing in his twelfth year a drama to which, in his old age, he often alluded with complacency. In his twenty-fourth year he was elected professor of astronomy and of nautical science by the Venetian senate, who had to thank him for the zeal with which he discharged the duties of the office. He corresponded with the most eminent savants of Italy, took part in all the leading questions, political as well as scientific, of his day, and enjoyed the double honours of philosopher and poet. Upon the death of his wife, who left him a large fortune, he resigned his chair at Venice, retired to Istria with the naturalist Donati, and occupied himself with archæological pursuits; the results of which, particularly his discovery of the amphitheatre of Pola, he gave to the world in dissertations of remarkable elegance. Having transferred a cloth manufactory left by his wife to the neighbourhood of his residence, he undertook the superintendence of the business, and lost his entire fortune. In 1771, to compensate him for this disaster, he was named by the government of Austria president of the council of finance established at Milan. His great work on Italian antiquities appeared in 1788.—A. C. M.

CARLINGFORD, Theobald Taafe, Earl of, was distinguished for the active part which he took with Lord Clanricarde in 1639 in suppressing the disturbances in Ireland, where he undertook to raise 2000 men to support the royal cause, and the lord-lieutenant granted him a commission to levy troops, with which he besieged and took several garrisons. He accompanied Ormonde into Westmeath, and was constituted general of the province of Munster in 1646. After the surrender of Cahir to Lord Inchiquin, Taafe retired with his army from Cashel, and subsequently encountered Inchiquin's forces at Knocknoness, where, notwithstanding great personal bravery, the English troops were routed. On Inchiquin's giving his allegiance to the king, he was joined by Taafe, who, though he had reason to complain of a preference shown to Lord Castlehaven, yet continued his arduous efforts in the king's cause. He was soon after made master of the ordnance. Taafe went to Paris in order to raise a loan, and succeeded in obtaining £5000 to buy arms and ammunition. In Cromwell's act of parliament for the settlement of Ireland, Taafe was excepted from pardon for life and estate, but after the Restoration he was reinstated in his property, and in June, 1662, was created Earl of Carlingford, with a grant of £4000 a year. He died in 1677.—J. F. W.

CARLISLE, Earls of. The first person who bore this title was Andrew de Hartcla, warden of the marches, a distinguished soldier in the Scottish wars. The earldom was conferred on him by Edward I., along with immense estates, for his victory over the rebel earl of Lancaster at Boroughbridge; but he was subsequently convicted of treason and executed in 1322. After the lapse of more than three centuries, the earldom of Carlisle was revived, and conferred upon a branch of the great house of Howard, descended from "Belted Will," famous in border tradition and song.—(See *Lay of the Last Minstrel.*)

Carlisle, Frederick, fifth earl of, born in 1748, was distinguished both as a statesman and a poet. He was appointed lord-lieutenant of Ireland in 1780, and for several years took an active part in parliamentary discussions. He mixed largely in the gay world, to the serious detriment of his estate, and was the friend of Selwyn, Fox, and other leaders of fashion.—(See Hayward's *George Selwyn, his Life and Times.*) Lord Carlisle was the author of a number of fugitive pieces of poetry, and of two tragedies, "The Father's Revenge," and "Bellamere." But his poetical reputation has suffered serious injury from the unjust and acrimonious attack of Lord Byron in his English Bards and Scotch Reviewers, for which, however, his lordship subsequently made a beautiful atonement in the third canto of Childe Harold. Lord Carlisle died in 1826.

Carlisle, George, sixth earl of, born in 1773; died in 1848; was employed in various diplomatic services, and was a member of Canning's government in 1827.—J. T.

* CARLISLE, GEORGE WILLIAM FREDERICK HOWARD, seventh earl of; an English statesman, or rather public man, whose rare urbanity, and many corresponding qualities of heart, have rendered him a favourite with all parties and all classes of men. Lord Carlisle was born in London on the 18th April, 1802. Known then as Lord Morpeth, he greatly distinguished himself at Oxford by his fine scholarship. Soon after quitting the university he became an attachè of the embassy of St. Petersburg. He entered parliament in 1826, representing successively the town of Morpeth and the West Riding of Yorkshire. He lost his seat for the latter very important district during the early struggles regarding the corn-laws, solely because of his attachment to the now triumphant doctrines of free-trade. Lord Carlisle has always been a pleasing and most acceptable speaker, the good sense forming the matter of his address being commended by the courtesy and candour of his manners, and the conviction of his hearers that the speaker is thoroughly sincere. He has held important offices under the various Whig governments. He has been chief-secretary for Ireland, commissioner of woods and forests, chancellor of the duchy of Lancaster; and in 1855 Lord Palmerston selected him as his Irish viceroy. Lord Carlisle's defect as a statesman, is the absence of a certain rough vigour—he cannot say, No. Probably, also, he lacks ambition. It may be that his natural tastes are rather literary than political. His essay on *Pope* (originally a lecture read to a mechanics' institution) is exceedingly creditable, evincing, if not the profoundest appreciation, at least a highly cultivated taste. His "Diary in Turkish and Greek Waters" has interested multitudes of readers; and recent as well as impending events, will probably reconcile many to the opinions expressed in that volume as to the certain and approaching fall of the Ottoman empire. Influenced, it would appear, by these forebodings, his lordship has recently wrought out and printed a poetical paraphrase and commentary on the Book of Daniel. It is no disgrace to him that, where many harder heads than his have not succeeded, he has utterly failed. His assertion, *inter alia*, that the authenticity of this much-disputed book has never been questioned, curiously manifests the state of knowledge prevailing in England regarding existing biblical criticism. It scarcely requires to be remarked that his lordship has been throughout a consistent Liberal—certainly not more on account of party ties or family connections, than in obedience to the essential liberality of an amiable, free, and generous nature. He travelled through America, that he might see personally the workings of its institutions; and even although his strong opinions regarding slavery were never concealed, his name is nowhere mentioned in the States he visited, but with respect and affection.—J. P. N.

CARLISLE, ANNE. This English lady painted portraits very dexterously, and, according to Walpole, had a repute for her copies of Italian works. She died about 1680. She was greatly favoured by Charles I., who presented her with more than £200 worth of ultramarine, a fitting tribute to a *blue*. She probably painted in oil as well as in miniature.—W. T.

CARLISLE, SIR ANTHONY, a distinguished surgeon, born near Durham in the year 1768; died in London on the 2nd November, 1840. The early part of his medical education was carried on first at York, and afterwards at Durham, under Mr. Green, the founder of the hospital in that city. He afterwards went to London and entered as a pupil at the Westminster hospital under Mr. Watson, then surgeon there. On the death of Mr. Watson in 1793, Mr. Carlisle was appointed his successor. He was very early elected on the council of the College of Surgeons, and was for many years a member of the examining board, and one of the curators of the Hunterian museum. He also held the appointment of professor of anatomy and surgery, and in 1829 became president of the college. He was surgeon to George IV. when he was prince regent, who conferred knighthood upon him at the first levee he held after he became king. In 1808 he succeeded Mr. Sheldon as professor of anatomy to the Royal Academy, which office he held for sixteen years. Sir Anthony Carlisle was, when a young man, in intimate and frequent communication with John Hunter. His early literary productions were chiefly on subjects connected with the studies to which he was introduced by that great master of comparative anatomy. In 1793 he wrote a paper on a case of an unusual formation in a part of the brain; and in 1794 contributed to the Transactions of the Linnæan Society, "Observations upon the structure and economy of those intestinal worms called Tæniæ." In 1800 he was elected a fellow of the Royal Society, and contributed a paper to the Philosophical Transactions of that year, entitled "An account of a peculiar arrangement in the Arteries distributed on the Muscles of Slow-moving Animals." There are several other contributions of his in the same Transactions. In 1804 he gave the Croonian lecture on muscular motion. To medical literature Sir Anthony Carlisle made many contributions—"On the Nature of Corns and their Cure;" "A new method of applying the Tourniquet;" "On the general and indiscriminate use of Bougies;" "Letter to Sir Gilbert Blane on Blisters, Rubefacients, and Escharotics," giving an account of the employment of an instrument adapted to transmit a defined degree of heat to effect those several purposes. In 1817 he published a large work entitled "Essays on the Disorders of Old Age, and the means of prolonging Human Life;" a second edition was published in 1818. Many contributions by him to other branches of literature still exist, on plants, antiquities, and one of the most worthy of notice on "Galvanic Electricity," in *Nicholson's Journal*, in which he was the first to point out the fact that water might be decomposed by the galvanic battery.—E. L.

CARLOMAN: the name of some French princes of early date, of whom we notice—CARLOMAN I., the eldest son of Charles Martel, and brother of Pepin le-Bref, who was for many years sovereign of Austrasia, Suabia, and Thuringia. He died at Vienne in Dauphiné in 755.—CARLOMAN, second son of Pepin le-Bref, a younger brother of Charlemagne, born about 751. On the death of his father, he received as his share of the paternal dominions, Austrasia, Burgundy, and part of Aquitaine—the remainder falling to the lot of Charlemagne. He died in 771, after a reign of four years.—CARLOMAN, third of that name, the son of Louis II., the Stammerer, was king of Aquitaine and part of Burgundy, and married a daughter of Boson, king of Provence, who was first his ally, and afterwards his enemy. In 882, on the death of his brother, Louis III., whose assistance had enabled him to overcome his numerous adversaries, Carloman became sole king of France; but two years after he died, without issue, of a wound received in hunting the wild boar.—CARLOMAN, fourth son of Charles the Bald, lived about the end of the ninth century, and was appointed by his father abbot of St. Medard. In 870 he was accused of a conspiracy against Charles, deprived of his benefices, and put in prison at Senlis. In 871, after devastating, at the head of a band of brigands, Belgium, Lorraine, and Burgundy, he consented to return to his father, who a second time put him in prison at Senlis, and in 875 he was deposed from the office of priest by a synod assembled there, and condemned to be deprived of his eyes. He did not long survive the loss of his sight.—J. T.

CARLOMAN, king of Bavaria, was the eldest son of Louis I., king of Germany. At his father's death in 876 he succeeded to the sovereignty of Bavaria, including also Bohemia, Moravia, Carinthia, Austria, Sclavonia, and part of Hungary. He invaded Italy, and having made himself master of several towns, assumed the title of king of that country. He was ultimately defeated by the Moravians, who took up arms against his authority.—J. T.

CARLONI, GIOVANNI, a Genoese painter, born in 1590. He was a pupil of Pietro Sorri, and afterwards studied under Domenico Passignani at Florence. Returning to Genoa he obtained celebrity as a painter in fresco. With his brother he completed an important work in the cathedral of the Guastato at Genoa. He was subsequently invited to Milan, and died in executing the ceiling of the church of the Theatins. He was remarkable for his correct drawing and glowing colour. He died in 1630.—W. T.

CARLONI, GIOVANNI BATTISTA. This painter, the younger brother of Giovanni Carloni, was born at Genoa in 1594. He studied in the school of Passignani at Florence. With his brother he painted the three naves of the cathedral at Genoa. In the same church he also painted the "Presentation in the Temple," and "Christ disputing with the Pharisees." He died at the advanced age of eighty-six. He was noted for his affluence of invention, the grace of his drawing, and the lucidity of his colour.—His son ANDREA was also a painter of some note. He was born in 1639, and died in 1697.

CARLOS, DON, of Navarre, born in 1421, was son of John, brother of Alfonso V., king of Arragon, and Blanche, queen of Navarre. On the death of the latter in 1441, a contest ensued between Carlos and his father for the throne of Navarre. Carlos

took refuge with his uncle, King Alfonso, who resided at Naples. On the death of Alfonso without issue in 1458, he became heir to the crown of Arragon, but was compelled to rouse the Spanish population to obtain from his father, John II., the acknowledgment of his right. Died without issue in 1461.—A. H. P.

CARLOS, Don, eldest son of Philip II. of Spain, by Mary of Portugal, his first wife, was born at Valladolid, July 8, 1545. A constant and bitter animosity prevailed between this unfortunate prince and his father. The disposition of Carlos was ambitious and uncontrollably passionate, but he was altogether destitute of capacity for the business of government, a defect at which Philip was greatly disappointed. Carlos, on his side, was deeply incensed at his father's marriage with Isabel, daughter of Henry II. of France, to whom he had himself been betrothed. It is said that Philip suspected an intrigue between them. In the beginning of 1568, the king, informed that Carlos had secretly expressed sympathy with the protestants of the Netherlands, and meditated quitting Spain and placing himself at their head, and had even attempted the life of the duke of Alva, who had accepted that government, repaired at midnight with a guard to his son's chamber, and placed him under arrest. Kept in a rigorous confinement, the unfortunate prince made several attempts upon his own life, which was at last terminated by poison, by order of the king, and on the sentence of the inquisition of Madrid, in July, 1568.—A. H. P.

CARLOS, Don, pretender to the crown of Spain, and next heir to the old French monarchy after the descendants of Charles X., was the second son of Charles IV., king of Spain, and Maria Louisa of Parma, and was born March 29, 1788. He shared the captivity of his family in France in 1807. In March, 1830, his brother, Ferdinand VII., repealed the salic law in favour of his own daughters, Isabella and Louisa. This law had been introduced by the Bourbon kings, and formed no part of the ancient Spanish constitution. Ferdinand died September 29, 1833, and the absolutist party immediately asserted the claim of Carlos. A sanguinary war followed, in which the pretender's cause was brilliantly sustained until his general, Zumalacarregui, was killed before Bilboa in June, 1835; after which he met with a series of reverses, and in September, 1839, was compelled to retreat into France, where the government placed him under surveillance at Bourges. He abdicated his claims, May 18, 1845, and retired into Italy, with the title of Count de Molina. He married in succession two daughters of John VI., king of Portugal, viz., Maria Francesca, September, 1816, and Maria Theresa, October, 1838. Died at Trieste in 1855.—His eldest son, Count de Montemolin, born in 1818; married in 1850, Maria Carolina, sister of Queen Christina, and of Ferdinand II., king of the Two Sicilies, but has no issue.—The younger, Don Juan Carlos, has two sons.—A. H. P.

CARLOWITZ, Aloise Christine, Baronne de, born at Fiume, 15th February, 1797, and although of German origin, considered a French authoress. She has written historical and other romances of merit, yet her reputation rests chiefly on a translation of the Messiah of Klopstock, which, with her translation of Schiller's History of the Thirty Years' War, obtained the high approbation of the French Academy.—J. F. C.

CARLSON, Gustav, born in 1647, was a natural son of Charles X., king of Sweden; his mother was Brita Allertz. After the death of his father in 1660, the queen-dowager, Hederig Eleanora, took charge of his education. The estates of Byringe and the convent of Lindholm in Skaane were settled upon him, and from the year 1658 to 1668, he travelled under the care of Count Lindsköld through the greater part of Europe; after which he entered the French army, and served in the war between France, England, and Holland. In 1673 he was elevated to the rank of count and "friherre" of the before-mentioned estates in Skaane. During the war in Germany under Charles XI., he became prisoner in Brandenburg. On the conclusion of peace he returned to Sweden, but shortly afterwards, offended by his non-recognition by the royal family, left that country for ever, and entered the Dutch service as lieutenant-general, in which capacity he was employed by our William III. in his Irish campaign. After this he lived the remainder of his days in tranquillity in Holland, and died, without descendants, 1708. Carlson was a lover of learning and science, and left behind him a valuable library.—M. H.

CARLYLE, Alexander, D.D., a well-known Scotch divine, was born in 1721, and in 1747 became minister of Inveresk, near Edinburgh. He was a very zealous moderate, and strenuously supported those ecclesiastical measures with which the name of Principal Robertson is identified. Though he published little or nothing himself, Dr. Carlyle was the intimate friend and counsellor of David Hume, Hugh Blair, Adam Smith, John Home, and other illustrious writers who at that period flourished in Edinburgh. When the tragedy of Douglas was privately rehearsed, Carlyle enacted the part of Old Norval, and afterwards attended its first representation at the theatre. He was rebuked by the ecclesiastical courts, both for this offence and for the publication of some satirical *jeux-d'esprit* reflecting on his brethren for their proceedings in regard to this affair. The personal appearance of Dr. Carlyle was exceedingly imposing, and he obtained the nickname of Jupiter Carlyle, from the resemblance which his noble countenance bore to the Jupiter Tonans in the capitol. The world is indebted to him for the preservation of Collins' beautiful ode on the Superstitions of the Highlands. Dr. Carlyle died August 25, 1805, in the eighty-fourth year of his age. It is much to be regretted that the valuable memoirs of his own time which he left behind him, are still allowed to remain in manuscript.—J. T.

CARLYLE, Joseph Dacre, celebrated as an Arabic scholar, was born at Carlisle in 1759. He was a student of Christ's college, Cambridge, where he took his master's degree in 1783. While resident at the university he studied Arabic with the assistance of David Zamio, a native of Bagdad. On the resignation of Dr. Paley, he became chancellor of the diocese of Carlisle, and in 1794 was elected professor of Arabic in Cambridge. Having been in 1799 appointed chaplain to Lord Elgin's embassy to Constantinople, he had an opportunity of visiting the libraries of that city, and of travelling through the countries of Asia Minor, as well as through Italy, Tyrol, and part of Germany. He returned to England in 1801, and was presented to the living of Newcastle-upon-Tyne. He published—"Rerum Ægyptiacarum Annales, ab anno Christi 971 usque ad annum 1453," in Arabic and Latin, 1792; and "Specimens of Arabic Poetry from the earliest time to the extinction of the Khalifs, with some account of the Authors." After the author's death appeared his "Poems, suggested chiefly by scenes in Asia Minor, Syria, and Greece," 1805. Mr. Carlyle was engaged in preparing a correct edition of the Arabic Bible, and a very complete edition of the Greek New Testament, when he died in 1805.—J. B.

* CARLYLE, Thomas, was born at his father's farm, near Ecclefechan in Dumfriesshire in 1795; and after some years of training in his own parish, went to the grammar-school of Annan to prepare for a course at the university. He became a student at Edinburgh in 1809, and remained there during seven sessions. Not much is known of his college life: we may infer from the hints we have, that he lived mainly with his own thoughts, and owed comparatively little to the system under which he was reared. Yet he distinguished himself as a pupil of Leslie, in the pursuit of mathematics. For some years after leaving the university, he was engaged as a teacher of this science at a school in Fifeshire, and in 1823 he became tutor to the late Mr. Buller. Carlyle had been originally destined for the Scottish ministry; but during his course of study his views regarding the church had become modified, and his thoughts were already turning towards a literary life. He commenced his career as a writer, by the contribution of articles to Brewster's Edinburgh Cyclopædia on Montesquieu, Montaigne, Nelson, and the two Pitts; articles not republished in his collected works. About this time he translated Legendre, and prefixed to his translation an original essay "On Proportion." The first part of his "Life of Schiller" appeared in the *London Magazine* in 1823; it was completed in the following year, and published in 1825 in a separate form. Among other encouraging signs, a German version of this biography was introduced by a favourable preface from Goethe himself, whose works had already begun to exercise a paramount influence over the mind of the rising author. Carlyle's translation of Wilhelm Meister's Apprenticeship was published in 1824. It was attacked in the *London Magazine* by a celebrated writer, who has made himself, on various occasions, notorious for the injustice of his criticism; but, on the whole, it met with a cordial reception. Even Jeffrey, in his absurd review of the book itself, speaks in high terms of the talent and skill displayed by the translator. The "Wanderyahre," which now composes the third volume of the English edition of Meister, first appeared as the last of four volumes of

German romance, published in 1827. Carlyle married in 1825, and about the same time retired to his country farm of Craigenputtoch in Dumfriesshire, where he remained for several years to cultivate, undisturbed, his own line of literature and contemplation. There is an interesting reference to his abode and manner of life in one of his letters to Goethe, with whom he at this period maintained a friendly correspondence:—"Here Rousseau would have been as happy as on his island of Saint Pierre. My town friends, indeed, ascribe my sojourn here to a similar disposition, and forebode me no good result. But I came here solely with the design to simplify my way of life, and to secure the independence through which I could be enabled to remain true to myself. This bit of earth is our own; here we can live, write, and think as best pleases ourselves, even though Zoilus himself were to be crowned the monarch of literature....From some of our heights I can descry, about a day's journey to the west, the hill where Agricola and the Romans left a camp behind them. At the foot of it I was born, and there both father and mother still live to love me....The only piece of any importance that I have written since I came here, is an 'Essay on Burns.'" Besides this (1828), he had contributed to the *Edinburgh Review* his first article on Richter and a survey of German literature (1827). From that date till 1844 he continued to write at intervals for the *Edinburgh*, *Foreign Quarterly*, and *Frazer*, the series of critical and historical essays which make up his "Miscellanies." Those on Count Cagliostro and the Diamond Necklace form a sort of proem to the "French Revolution." That work itself appeared in 1837, and with it Carlyle's name was for the first time brought before the public. "Sartor Resartus" was originally written in 1830, and after being rejected by several London firms, was printed in successive numbers of *Frazer's Magazine*. Published as a single volume only in 1838, it made its way in this country slowly but steadily, and helped to establish the author's place in the front rank of our thinkers. "Chartism" appeared in 1839. Meanwhile Carlyle, who had transferred his residence to the metropolis, had been distinguishing himself in another sphere. In the summer of 1837 he delivered a course of six lectures on German literature, and a second series of twelve on the history of literature (1838). In 1839 he gave a course on the revolutions of modern Europe; and in 1840 delivered the lectures on "Heroes and Hero-worship," which were afterwards published. Carlyle himself, at the conclusion of his last lecture, expressed his satisfaction with the cordial way in which his call for attention had been answered, but it was his last effort in this direction. He has confined himself since then to the other channels of literature, in which he judged, perhaps rightly, that his force more really lay. His "Past and Present" was published in 1843; "Oliver Cromwell's Letters and Speeches" in 1845. The rapid sale of this latter work bore testimony to the growing fame of its author. A new edition was called for a few weeks after its publication, and a third, with additions, appeared in 1849. The "Latter Day Pamphlets" came out in 1850, and the "Life of John Sterling" in 1851. The first instalment of his great work on Frederick II., 2 vols. 8vo, appeared in 1858.

When Carlyle's essay on German literature first appeared, it marked an era in the history of criticism. The writers who contributed to the early numbers of the *Edinburgh Review*, brought with them a large amount of taste and sound judgment, which they successfully applied to such works as fell within their sphere, and could fairly be tested by their canons. In dealing with a new literature they failed to criticise, because they had never made the necessary effort to comprehend it, and intolerantly proscribed all that did not conform to rules which, applied beyond that sphere, became mere arbitrary formulæ. If such criterions have been dismissed as inadequate—and it is a first principle of our criticism that we must place ourselves as far as possible in the position of our author—it is mainly owing to the influence of the "Miscellanies." The literature of Germany—to which three-fourths of those papers are devoted—first became known in England through Carlyle, because he himself was the first to apprehend its meaning. At the close of one of his essays he gives two pieces of advice, salutary at all times, but more especially needful at the time they were given. The first records his conviction that careful study is necessary to understand well anything that is much worth understanding;—the belief, in his own phrase, that nothing great can be "adequately tasted." Nothing more impresses the student of his works than his *thoroughness*. He never takes a task in hand without the obvious determination to perform it to the best of his ability; consequently, when he has satisfied himself that he is master of his subject, he will more than satisfy others. His second impresses the duty of trying to throw ourselves into the mind of others before we pronounce judgment on them. This is the grand secret of Carlyle's success as a critic: to it is chiefly owing his pre-eminent skill to interest us in the thoughts, feelings, and fortunes of every one of whom he writes. He has many of the minor requisites of a good critic; he knows how to distinguish the essential from the accidental—what to forget and what to remember—what to say and what not to say—where to begin and when to stop. Not only his biographies of Schiller and Sterling, but the shorter notices scattered among his essays, are intrinsically more complete, and throw more real light on character, than whole volumes of ordinary memoirs. He exhibits in prose the same penetrating imagination which distinguishes a great poet, and, *circum præcordia ludens*, brings out in bold relief the main features of the men whom he designs to commemorate. His desire to find good in all greatness—a charitable breadth of sympathy expressed in the saying, that we must judge a man not by the number of his faults, but by the amount of his deflection from the circle, narrow or wide, which bounds his being—enables him to appreciate those most widely differing in creed, sentiment, and lines of activity from each other and himself. We can understand how a native of the Scottish Lowlands, having much of his nature in common with their lyrist, should have written the best of essays on Robert Burns; or how one so remarkable for stern independence and strength of will, should find congenial themes of discourse in Johnson, Luther, Mirabeau, and Francia; but when the same searching criticism is applied to such names as Voltaire, Diderot, and Novalis, with the same generous liberality, we admire a genius as flexible as it is intense. Carlyle sums his view of history, when he calls it "the essence of innumerable biographies." Nothing is more characteristic than his tendency to *individualize* every thing he meets, and his dislike of abstractions, political or moral, which he cannot connect with something concrete, single, and definite. Most biographies are too vague for him; he delights in Boswell. He glides over dissertations and generalizations, to pick out some little bit of fact from the heart of Clarendon or Hume. The essence of history does not lie in laws, senate-houses, and battle-fields, but in the tide of thought and action—the world of existence that in gloom and brightness blossoms and fades apart from these. Other writers have expanded biography into history—Carlyle condenses history into biography. Even in the "French Revolution," where he has pre-eminently to deal with masses, he gives a striking prominence to their leaders. They pass before us as the writer gives them names, and calls them back again as they lived, and moved, and died, amid those stormy scenes. But this is only one of the aspects of the work. The "Revolution" has been compared to an epic poem. Its author recognizes in his theme the longest and fiercest fight the world ever saw—the death-wrestle of outworn feudalism and young democracy. Hence there is a deep back-ground to all these figures, in the rush and surge of contending multitudes. If the book is in prose, it is such prose as was never seen before. It is all a "flame picture," every page seems on fire; we read the whole as if we were listening to successive volleys of artillery. "Cromwell" is avowedly biographical. The events of the period are brought out in Carlyle's book only so far as they are connected with the career and character of his hero; but in its elucidation of that character it is without a rival. There never was a work which more completely reversed a historical verdict. The old notions of hypocrisy, fanaticism, and ambition are refuted out of his own mouth; but it required the illustrative genius of his editor to bring back life and meaning to those half-forgotten letters, and sweep away the clouds that so long obscured the august proportions of the Protector. "Frederick" abounds with evidences of the same revivifying power. The introductory portion, which has to lead us through one of the most tangled mazes of early Prussian history, is rendered interesting mainly by the restoration of a whole gallery of German worthies. In the main body of the book, the men and women connected with the Prussian court are brought out in fuller light and shade:—Frederick himself at Sans Souci, with his cocked hat, walking stick, and wonderful grey eyes; Sophie Charlotte, with her grace, wit, and

music; Wilhelmina and her book; the black artists, Seckendorf and Grumkow; George I. and his Bluebeard chamber; the Old Dessauer; August the Strong; Voltaire; Algerotti. All these, and more are summoned as by a wizard's wand from the land of shadows to march or flutter past the central figure of his volumes. Carlyle as a historian is notably exact. What he himself calls "a transcendant capacity of taking trouble," and a genius for accuracy, preserves him from being carried away from the strict confines of fact. He has a keen eye for nature, and the reliance we come to have on their fidelity adds a new charm to his pictures. His descriptions of places and events, even the most trivial, have a freshness which one hardly finds anywhere else out of Homer. See especially in "Cromwell" the account of the battle and battle-field of Dunbar, where the narrative is sustained throughout with more than Homeric grandeur. His last work brings before us a host of places and scenes—all vividly realized, and enriched by the memories that are made to cluster round them.

Much of the power of this writing is connected with the peculiar fascination of the author's later style. Questionable as a model for others, his own manner suits him, for it is emphatically part of his matter. Its abruptness corresponds with the abruptness of his thought, which proceeds often by a series of electric shocks, as if—to borrow a simile from a criticism on St. Paul—it were breaking its bounds and breaking the sentence. It has a rugged energy which suggests a want of fluency in the writer, and gives the impression of his being compelled to write. He is at all hazards determined to convey his meaning; willing to borrow expressions from all lines of life and all languages, and even to invent new sounds and coin new words, for the expression of a new thought. He cares as little for rounded phrases as for logical arguments, and rather convinces and persuades by calling up a succession of feelings than a train of reasoning. Hence his love of repetitions, and his profuse use of επεα πτεροεντα. The most Protean quality of Carlyle's genius is his *humour*. Now lighting up the crevices of some quaint fancy; now shining over his serious thought like sunshine on the sea, it is as subtle as that of Cervantes, more humane than Swift's, and only less exuberant than Richter's. There is in it, as in all humour, a sense of ever-present contrasts and apparent contradictions, a sort of double sight, of matter for laughter in sorrow and tears in joy. It has besides a gloomy fervour of its own, and an irony which is more Socratic than Sophoclean, for it is as often at the expense of the writer as of others. He seems perpetually checking himself, as if afraid of betraying too much emotion, and throwing in absurd illustrations of serious propositions, partly to show their universal applicability, partly to escape the suspicion of sermonizing. Carlyle's humour is a mode in which he practises his doctrine of golden silence. It is, in one of its aspects, the offspring of intense reserve. Sometimes it takes a lighter form, and appears as side-splitting satire; sometimes it consists in drollery of description; sometimes in oddity of conception; sometimes it is a character sketch; sometimes it is prominent in the account of an event; now it is an antithesis—now a simile; sometimes it lurks in a word, sometimes in a sentence. Its most unfortunate use is where Carlyle forgets his own warning, and makes laughter a test of truth; its noblest accompanies the *purity* which enables him to handle fearlessly themes that in more awkward hands might have easily become disgusting. Unlike others, he can touch pitch and not be defiled. His humour is equal to that of Sterne; his *pathos* is profounder, in proportion as the man himself is more true. Pathos is the other side of humour. It is the same deep sympathy that laughs with those who laugh, and mourns with those who mourn. Its two phases are often simultaneously prominent in our author's works; but his reverence for the past makes him more touched by its sorrows than moved by its folly. With a sense of brotherhood he stretches out a hand of compassion to all that were weary; he feels even for the pedlars climbing the Hohenzollern valley, and pities the solitude of soul on the frozen Schreckhorn of power, whether in a dictator of Paraguay or a Prussian prince. He leads us to the death-chamber of Louis Quinze, of Mirabeau, of Cromwell, of Sterling, his own lost friend; and we feel with him in the presence of a mystery which solemnizes the errors as well as the greatness of men. Ever and anon amid the din of battle and the cares of state, some gentler feeling wells up in his pages like the chime of Sabbath bells. It is Teufelsdrockh left "alone with the night"—Oliver remembering the old days at St. Ives—or the Electress Louisa bidding adieu to her Elector. "At the moment of her death, it is said, when speech had fled, he felt from her hand, which lay in his, three slight slight pressures—Farewell, thrice mutely spoken in that manner, not easy to forget in this world." There is nothing more pathetic than the whole account of the relations of father and son in the domestic history of the Prussian court, from the first estrangement between them—the young Frederick in his prison at Custrin, the old Frederick gliding about seeking shelter from ghosts, mourning for Absalom—to the reconciliation, the end, and the after-thoughts about the loved one—a scene never to be mentioned without thoughts that lie too deep for tears.

What Carlyle says of Dante's Francesca, that it is "a thing woven as of rainbows on a ground of eternal black," might be applied to his own tenderness. Every reader of his works has felt in them the presence—sometimes the excess—of an element of sternness. He is a good hater. What he loves most is truth; what he hates most is falsehood, and his denunciations of all its forms—as shams, hypocrisies, phantasms—often remind one of the Hebrew prophets, or Dante himself in their condensed ferocity. He is constantly drawing lessons from history to show their necessary overthrow, and in somewhat exaggerated terms proclaiming their essential weakness. A strong sympathy with strength is one of his characteristic qualities. A Titan himself, he is ever ready to shake hands with Titans, Gothic gods, burly Dantons, Mahomet, Knox, Columbus. Hence his connection of truth and strength; his view that virtue, valour, and victory, are inseparable; his assertion that Might is Right; that all power is moral—convictions which express a truth as yet but partially realized, and which in their premature anticipation of it lead this writer to partial verdicts even on questions of history and biography. He is apt to find excuse for all the tyranny of conquest, and withdraw his sympathy even from the greatness of conquered nations. His burden is too prevailingly a "Væ victis." We may admit that right is might, and remember that wrong is might also. We can only hope for the ultimate triumph of the better power. There is nothing more difficult to guard against in speculation than schemes of crude optimism; it seems almost irreligious to draw no morals from history. Yet surely we do not honour God by being too eager to justify his ways to men. In the fraction of the universe we see, our notions of justice are but imperfectly borne out; we may try to enlarge them, but we only jump the difficulty by proclaiming loudly that they are borne out. When we make success or failure the test of national or individual merit, we revive in a new form the old error that made sorrow the sign of sin. Power may accompany the right to conquer, but they are not indissoluble, for the right is not derived from the power. Even the power to rule is an insufficient test; it is only the power to rule well that is a warrant of just victory. We may avoid the logical consequences of a partial view by a vague use of words. If power means moral force it is of course moral; but the assertion, explained, is tautological; unexplained, it is misleading. Carlyle's desire to reconcile the moral and intellectual powers, leads him to fill up the side of a character which is wanting from his imagination. He attacks other schemes of historical optimism, and yet frames one for himself which embraces only half the truth. We need only read it between the lines of his chapter on the Reformation to see its limitations. But his view of the past is comparatively a just one; in long periods the laws of the universe do at least dimly appear, and in the main assert their supremacy. It is when he turns to politics with the eye of a historian, and regards present relations as history accomplished instead of history in progress, that he falls into serious errors. While apprehending more, perhaps, than any previous writer the foundations of existing greatness, it is strange how seldom he tries to realize what may properly be called the new ideas of the age. He wars against the anarchy of passion, and yet respects that other anarchy which takes the name of order. Rebellion is generally but an indication of impatience; nations which cannot obey need not hope to command. He ridicules the American abolitionists in the assertion of a principle which is not based on his view of national deserts. Strength of mind and industry, the prime marks of merit, do not appear prominently in the negro race. It is a proof that it had better remain as it is, in slavery. He derides, in the same way, all female emancipation and other movements which rest

their sole authority on a recognition of the rights of weakness. He acknowledges the importance of new powers that have not yet found their place; but he despises new ideas that have not yet become powers. This is the negative aspect of Mr. Carlyle's political philosophy. Its positive side is *Hero-worship*—his notion of Order and Fealty. Feudalism had its chiefs, and flourished, or not, as it followed them well or ill. Democracy, the new idea of this age, must also find its representatives in great men. Political science consists in discovering the will of the people; but this will is not to be found by universal suffrage and ballot-boxes. It is only a sovereign, well chosen and loyally served, who can express it. Theoretically Carlyle's view ignores the conception of collective wisdom and the action of masses, different in kind as well as degree, from that of units. It is partly a result of his excessive individualism. He forgets the practical impossibility of finding wisdom before trial—the misery of mistakes which are irrevocable. What we want is the guidance of our wisest men; but how many of her wisest men has any nation been able to rank among her kings? In despotic governments we have a happy hit for how many unhappy misses? Carlyle assigns everywhere too wide a sphere to compulsion, and forgets that freedom itself is greater than any end. He is not altogether responsible for the use that has been made of his views to support theories of absolutism; but it cannot be concealed that some of these views lie athwart the best tendencies of the time, and have materially obstructed their progress. Even this, the weakest phase of Mr. Carlyle's philosophy, has some advantages. Standing aside from all political parties, he corrects in turn the errors of each, and checks their exaggerations even by his own. He sees deeply into the undercurrent evils of the time. He assails, with equal force and justice, our practice of leaving those evils to adjust themselves, or dealing with them by empty catchwords. He brands the meanness which too often marks our mercantile dealing, the selfishness which results from over-strained competition, and teaches a truth we are apt to ignore; viz., *that wealth is not the one thing needful for national prosperity.* Some of his direct suggestions are practical and excellent; as the advice to let merit rise from the ranks in all spheres—to employ our army and navy in time of peace—to provide a national education for the people—to fix more exactly the province of the executive and legislative bodies—to promote men of eminence who cannot face a popular election—to organize a new chivalry of labour—making industrial regiments of our able-bodied paupers, and enlarging the sphere of partnerships in all trades. Even on the vexed question of the negroes, his proposals to change their servitude into serfdom, and open the door to the purchase of liberty by the slaves themselves, indicate the best path towards securing their ultimate emancipation.

But it is neither as a politician nor a biographer, nor even in the domain of history proper, that Carlyle's greatness preeminently appears. Everything he writes has at bottom a personal reference. It is as an *ethical and religious* teacher that he has the largest claim on our gratitude. When he first came to London, everybody was making inquiries about the political and religious opinions of the rising author; was he a chartist, an absolutist, a calvinist, or an atheist?—inquiries which were then and ever doomed to disappointment. He had come from the Scottish moors and his study of the great German literature, a strange element into their society, not to promulgate a new set of opinions, but to infuse a new spirit into those already existing. He found Benthamism prevailing in philosophy; the Byronic vein in poetry; formalism in religion; society was regulated by fashion and routine; men wore their dogmata like their dress, and really believed only in that on which they could lay their hands. His mission was not to controvert any form of creed, but to show the insufficiency of this mode of belief. He raised the tone of literature by referring to higher standards; he tried to elevate men's minds to the contemplation of something better than themselves, and impress upon them the necessity of professing nothing with their lips which in their hearts they could not believe. He taught that we must make our own convictions, and that the matter of profoundest consequence is the degree of sincerity with which we hold them. Beliefs by hearsay are not merely barren but obstructive; it is only "when half gods go, the gods arrive." Carlyle had to war against credulity, in order to grapple with unbelief. A deep sense of *reverence* lies at the root of all his symbolism. He uses new phrases to express a meaning that old ones have ceased to convey. After all that has been done to explain it, this world seems to him still a mystery, and we ourselves the miracle of miracles. There is beneath all the soundings of science a deeper deep. Content with what we see and know, we would need no religion. It is the feeling that mere sight and knowledge leave us only more forlorn, that creates the grand want. However Carlyle's own form of faith may differ from others (and we have no right to assume more than he chooses to announce), his appeal to the *sense* on which they all depend, has done service to the cause of religion which it is not easy to estimate. He has done much to shatter all existing schemes of utilitarianism. Our relation to our fellows is not a relation of repulsion merely; we are bound to them by invisible yet adamantine chains of duty. Duty is with Carlyle something which cannot be derived. Bare calculation would leave the world a wilderness of mean contentions. It is through the sense of the infinite within and around us, that our moral, as well as our religious nature, first truly unfolds itself. "The hero gives his life, he does not sell it." We must be ready to renounce the pursuit of happiness, and in self-annihilation—merging our interests in our duties—we shall find blessedness. Thus alone are true ethics possible. There may be something of the spirit of the mystic in that portion of "Sartor Resartus" where this view is unfolded, but surely there is much of the essence of christianity. It is a firm grasp of the religious sentiment that qualifies any one to be the exponent of religious epochs in history. By this alone, says Dr. Chalmers, "Thomas Carlyle has done so much to vindicate and bring to light the Augustan age of christianity in England." It is the secret of his sympathy with the Puritans. It is the secret, also, of his appreciation of the higher Teutonic literature. "It is obvious from all his writings," we quote from the same authority, "that they are not the dogmata of Germany which he idolizes, but the lofty intellect, the high-souled independence, and above all, as most akin with the aspirings of his own chivalrous and undaunted nature, the noble-heartedness of Germany." Those are the common characteristics which have bound him so closely to Goethe The relation between the great poet and his English interpreter is a remarkable one. There are many points of contrast between them. The one, self-centered, solitary in his calm, "totus teres atque rotundus," an Apollo sending forth notes of Memnonian music; the other, a rough giant, struggling, restless, suffering with the sorrows of all humanity; the one all symmetry, the other all strength. It is as if Shakspeare and Luther had been born again as master and disciple. Yet they are one at heart. They have the same deep insight—the same sense of the glory and mystery of the universe—the same great grasp of life—the same reverence for man as man—the same intense convictions and the earnestness they bring. The essential difference between Carlyle and the Germans is that of action and thought. To *know* is not his end, but to *be.* Either to know ourselves or others is in great measure impossible. "Know thy work and do it." A practical philosopher, he habitually depreciates metaphysicians. (*Vide* his treatment of Leibnitz.) He loves the lyre, but it is the lyre that builds the walls of cities. Truth is with him not so much a majestic vision, as an element to mould the character and rule the will. Carlyle does not rest in it—paint, sing, or prove it; but breathes, moves, fights, and dies for it. He loves the strife; like Luther's, his words are battles. Hence his *gospel of labour*, his sympathy with all its forms. *Laborare est orare.* He, and he alone, is honourable who does his day's task bravely, whether by the axe, or plough, or pen. Knowledge and strength are the rewards of toil. Action converts the ring of necessity that girds us into a ring of duty; it frees us from the unhealthy blight of self-consciousness—from morbid dreams—from childish fretfulness—from despair itself—and makes us men. There is nothing grander in literature than some of these litanies of labour. They have the roll of music that makes armies march; rousing us, as by a trumpet, to put forth new power, and force, and energy. They are among the most beneficent influences of Carlyle's philosophy, for they continue to present it on its most genial side. It has another and less consolatory aspect. The appreciation of what is wise and excellent involves, in a world like ours, an equally present sense of folly and crime; but it is unfortunate when the sense of evil predominates over the sense of good. Carlyle seems to forget his own best teaching when, turning from the past with its religious aisles and solemn memories—the past, softened and harmonized

by time—to the present, with its tumults, discord, and wrong, he addresses it in words of impatient anger. This mood has grown upon him. His accents come to us oftener in the thunder and the whirlwind, more rarely in the still small voice. We have had less in recent years of the sublime hopefulness that illumines "Sartor Resartus,"—that most beautiful of all his works, "written in star fire and immortal tears," so rich in tenderness and grace, full of all sights and sounds and modes of melody. Turning from this to the scorn and mockery of the "Latter Day Pamphlets," we are impressed with a somewhat saddening contrast. It is as if he who had led us so far on the way had himself lapsed backward into the Everlasting No. Loss of temper is not loss of faith; but the gloom which pervades some of Carlyle's later writings goes deeper than loss of temper. The "riddle of the painful earth" weighs too heavily upon him. The pressure of infinity itself threatens to overwhelm his liberty; the old doubts ever and anon recur, and the shadow of a dreary fatalism seems to pass over his mind. But the doubts are never quite victorious. There is a profound sense in the remark of one who loved him—He is never at rest in his fatalism, and while he resists it, it is not fatalism. It is a struggle, "yet a struggle never ended, ever with true unconquerable purpose begun anew." His fiery unrest is a sign of the presence and conflict of the spirit of freedom, and an unwearied will.

We have accorded a greater length to this than is generally due to contemporary notices, from a sense of the paramount influence Carlyle's works are exercising, and are long destined to exercise, on the whole speculation of the age. They have already made a deeper impression on the literature of England than the works of any writer who has lived for a century. They have done much to mould some of the best thinkers in America; and are extending their influence to the continent of Europe. Thomas Carlyle has been, by his advice and guidance, the Greatheart to many a pilgrim. Not a few could speak in the words of the friend whose memory he has so affectionately preserved:—"Towards me it is still more true than towards England, that no man has been and done like you." He is one of those regarding whom we are constrained to acknowledge, after all is said that can be said about their works, the man is mightier than them all.—J. N.

CARMAGNOLA, Francesco, a celebrated Italian general, was born in Piedmont about the year 1390. His original name was Busone, but after his elevation he assumed the designation of Carmagnola, from the place of his nativity. In his youth he was a swineherd, but enlisted as a private soldier in the service of Philip Maria Visconti, duke of Milan. His courage and abilities attracted the notice of that prince, who made him commander-in-chief of his army. His brilliant successes soon showed the wisdom of the choice. Carmagnola inflicted several severe defeats on the enemies of the duke, restored to him the whole of Lombardy, and afterwards added to his dominions Piacenza, Brescia, Bergamo, and other towns, and made him the most powerful prince in Italy. In return for these important services, Philip created him Count of Castelnuovo, gave him in marriage one of his natural daughters, and made him governor of Genoa. These honours, and the great wealth he had accumulated, raised up many enemies to the fortunate soldier, and excited the jealousy of the duke, who was of a dark and suspicious temper. In 1424 he deprived Carmagnola of his military command, and refused to listen to his defence, or even to grant him an audience. Indignant at this treatment, the count immediately quitted the territory of Milan, and ultimately repaired to Venice, and revealed to the senate the intrigues and ambitious designs of Philip, who meanwhile had confiscated the immense possessions of Carmagnola, and had sent an assassin to murder him. War was immediately resolved on against Visconti, and Carmagnola was appointed commander-in-chief of the united army of Venetians and Florentines. In the campaigns of 1426 and 1427 he was eminently successful, and the duke was compelled to purchase peace in 1428, by ceding to the Venetians Brescia, Bergamo, and one half of the province of Cremona. But in 1431, war having again broken out between Venice and Philip, Carmagnola was appointed to his former office, but met with various reverses, which excited the suspicion of the Venetian senate, and he was eventually invited to Venice, for the purpose, it was pretended, of assisting the government with his advice. On his arrival he was received with marked distinction, and conducted to the ducal palace, where he was suddenly arrested, charged with treason, put to the torture, and then beheaded on the 5th of May, 1432. Considerable diversity of opinion prevails as to the question of Carmagnola's guilt or innocence; but the base treachery of the Venetian senators cannot be too severely condemned.—J. T.

CARMATH or CARMATHI, the founder of the sect of Carmathians among the Mahommedans of the tenth century. He belonged originally to the sect of the Ismaili, but openly avowing and carrying to excess their infamous secret doctrines, he at length separated from their chief, and founded the sect which bears his name, and which existed for some time after his death.—J. B.

CARMELI, Michel Angelo, a distinguished Greek and Hebrew scholar, born at Cittadella, near Vicenza, in 1686; died in 1766. He entered the Franciscan order, and became professor of theology and sacred history. Carmeli translated Euripides into Italian verse in a style which Piattoni has pronounced classic. On the subject of this translation the author had to maintain a long controversy with Reiske. He has also left a translation of Aristophanes' Pluto, and a version from the Hebrew of Ecclesiastes and the Canticles. A complete list of his works, which are exceedingly numerous, is given by Tipaldo.—A. C. M.

CARMICHAEL, Gerrhom, a Scottish minister at Monimail, Fifeshire, and afterwards professor of moral philosophy in Glasgow university, was born in 1682, and died in 1738. He wrote some learned notes on Puffendorf's De Officiis Hominis. His son Frederick—born in 1708; died in 1751—succeeded his father in Monimail, became afterwards one of the ministers of Edinburgh, and left a volume of elegant sermons.—J. B.

CARMICHAEL, James, a practical engineer, well known as the inventor of the fan-blowing machines, was born in Glasgow in 1776. In 1810 he became a partner with his brother Charles, who had commenced business as a millwright in Dundee some years before. The brothers soon became famous as ingenious workmen, and were reputed especially successful in the construction of stationary engines. In 1821 they constructed the first twin steamboat for the ferry across the Tay at Dundee. For this vessel James invented an apparatus commonly described as reversing gear, which entitles him to honourable mention among the improvers of steam navigation. In 1829 Mr. Carmichael succeeded, after numerous experiments, in constructing his fan-blast, and with a liberality of which there are few examples, declined to patent the invention. He died in 1853.—J. S., G.

CARMICHAEL, Richard, M.R.I.A., for many years a surgeon of the first eminence in Dublin, was the fourth son of Hugh Carmichael, solicitor in that city, and was born on the 6th of February, 1779. After graduating in the schools of the College of Surgeons in Ireland, he was appointed to the Wexford militia. In 1803 he settled as a practitioner in Dublin, and was in the same year elected surgeon to St. George's hospital and dispensary, where his attention was particularly directed to the nature and treatment of cancerous disease. This was the subject of his first publication, an essay which appeared in 1806, and was reprinted in 1809. In 1810 he published an essay on scrofula, and in the course of that year was nominated one of the surgeons to the Lock hospital. This appointment led to the appearance of the great work in which he put forward his ideas on the use and abuse of mercury—views which have undoubtedly ever since modified the practice of the profession, in the therapeutic employment of that mineral. In 1816 Mr. Carmichael was appointed one of the surgeons of the Richmond, Hardwicke, and Whitworth hospital, which office he resigned in 1836. He continued, however, as consultant surgeon to the institution up to the period of his death, and in that capacity gave from time to time clinical lectures on his favourite subjects—scrofula, cancerous diseases, and syphilis. In 1826 Mr. Carmichael, in conjunction with Dr. Robert Adams and the late Mr. M'Dowell, founded the "Richmond," now known as the "Carmichael" school of medicine. To this school he gave annually during the last eight years of his life, the sum of £50 to be distributed in premiums to the students, and by his will he left £2000 as a premium fund. He also left £8000, under certain regulations, for the improvement of the school. In 1808 Mr. Carmichael was one of the censors, and a member of the court of examiners of the Royal College of Surgeons in Ireland, and in 1813, 1826, and 1846, he filled the office of president of the college. He was also a member of the Royal Irish Academy, and of the Royal Dublin Society; and in February, 1835, he

received the sparingly bestowed honour of the corresponding membership of the Royal Academy of Medicine in France. A complete list of his writings, thirty-one in number, is given in the ninth volume of the *Dublin Quarterly Journal of Medical Science*. Mr. Carmichael's active and useful career was, on the 8th of June, 1849, brought to a sudden and melancholy close by drowning in a rapid stream, while endeavouring to cross on horseback the Strand, in the neighbourhood of Dublin. The bequests made by his will to the medical institutions of Dublin were worthy of his generous nature.—W. D. M.

CARMICHAEL, WILLIAM, an American diplomatist of the revolutionary epoch, was a native of Maryland, of Scotch extraction. In 1775 he was in England, and went to Paris, on his way home, with despatches from Arthur Lee. Being detained by sickness, he aided Silas Deane in his official correspondence, and went to Berlin to give information to the king of Prussia respecting American commerce. He returned to America in May, 1788, and soon afterwards was made a delegate from Maryland to congress, where he seems to have borne testimony against Deane. In 1779 congress appointed him secretary of legation to Mr. Jay in his mission to Spain. He went to Madrid in this capacity, and when Mr. Jay left in June, 1782, he remained as chargé d'affaires. Congress soon appointed him to this office, and he remained in it at Madrid for several years. Carmichael returned to the United States, and died early in 1795.—F. B.

CARMIGNANI, GIOVANNI ALESSANDRO, was born at Pisa in 1768, and educated at the college of Arezzo, where he obtained the degree of LL.D. He was called to the bar at Florence, and in 1799 appointed to a magistracy at San Minato. Selected by the government of Tuscany for the post of professor of jurisprudence in the university of Pisa, he accepted the appointment, but under protest that he would teach from the chair his views of the inutility, injustice, and inhumanity of capital punishments. The rest of his life was devoted to the task of rescuing human victims from the hand of the executioner, and he was often rewarded by success. In his leisure hours he occupied himself with literature, and his comments on the Teatro d'Alfieri are of high merit. He died in his native city in 1847.—A. C. M.

CARMONTELLE: born at Paris in 1717. He merits a place amongst literary celebrities, for being the inventor of that charming entertainment which the French call "Proverbe." It is a drama which, depending altogether on dialogue, without aid of scenery or decoration, may be acted in a drawing-room, or got up by a party enjoying a day in the country. Carmontelle obtained a place in the household of the duke of Orleans, which he lost by the Revolution. He died in 1806.—J. F. C.

CARNE, JOHN, the author of several pleasant volumes of travel, particularly "Letters from the East," and "Letters from Switzerland;" died at Penzance, in his fifty-fifth year, in 1844. Born in affluent circumstances, he cultivated literature merely as a recreation, and probably was as much astonished as delighted at the success of his productions. The latter part of his life was spent at Penzance, where, although accustomed to the pleasures of London literary society, he lived in kindly and contented intercourse with his rustic neighbours.—J. S., G.

* CARNÉ, LOUIS MARCIEN, Comte de, a French publicist and politician, was born at Quimper in 1804 of an ancient and distinguished family. After passing through the offices of attaché and ambassador's secretary, he became a member of the general council of Finisterre in 1833, and a deputy in 1839. In 1845 he supplanted M. Drouyn-de-Lhuys in the ministry of foreign affairs, and held this office till the revolution in 1848. He is the author of numerous articles in the *Revue des Deux Mondes* and other periodicals, and of sundry political works.—J. D. E.

CARNEADES, a Greek philosopher, famous as the founder of the Third or New Academy, was an African, a native of Cyrene, and was born about 213 B.C. In company with Critolaus and Diogenes, he was sent by the Athenians to Rome in 155 to complain of the injustice of a fine which, under the authority of the Romans, had been imposed upon Athens by the Sicyonians for having laid waste Oropus, a town in Bœotia. Each of the three ambassadors excited the attention of the learned men of Rome by some display of learning or eloquence, and particularly Carneades, who harangued in praise of justice before Galba and Cato the censor, with such subtlety of reasoning and copiousness of diction, that when on the day following he undertook to refute all his own arguments, Cato, in dread of the effect such displays of tongue-fence might have upon the youth of the capital, in diverting them from the pursuit of arms to that of Grecian learning, abruptly dismissed the three Athenians. Carneades died in 129. The leading doctrine of the New Academy was that neither our senses nor our understanding supply us with sure criteria of truth. It was also distinguished by its opposition to the tenets of the stoics.—J. S., G.

CARNEAU, ETIENNE, born at Chartres in the beginning of the seventeenth century, and died in 1671. He first studied jurisprudence under the care of his father, a distinguished avocat, then devoted himself to polite literature. In 1630 he joined the Celestines, and died in their monastery at Paris. Carneau amused himself by writing verse, and published among other volumes one which has been often reprinted, and which still has some interest, "L'Economie du Petit Monde." The "Petit Monde" was in the language of the alchymists, the microcosmos, or man. He translated into verse some tracts of St. Augustine.

CARNEGIE, SIR ROBERT, a Scottish lawyer and statesman, appointed in 1547 a lord of session. His father, John de Carnegy, had fallen at Flodden. Sir Robert attached himself to the regent, Arran, in whose service he visited England and France. After the assumption of the regency by the queen dowager, Carnegie was clerk to the treasurer of Scotland, and one of the commission for concluding peace with England. At the Reformation he treated with the lords of the congregation in name of the regent, but having gone over to their party he was sent as their ambassador to France and England. He died in 1556, leaving a work on Scots law named "Carnegie's Book."—J. B.

CARNOT, JOSEPH FRANÇOIS CLAUDE, an eminent French criminal lawyer, born at Nolai, department of Côte-d'Or, 22d May, 1752; died in 1835.—W. J. M. R.

* CARNOT, LAZARE-HIPPOLYTE, son of the illustrious member of convention, born at St. Omer in 1801. The associate of his great father in his exile—in Belgium, Bavaria, Poland, and various parts of Germany, he returned to France in 1823, and devoted himself to the bar. Led away, like many other of the young sanguine and intelligent spirits of Paris in those days, Carnot was deluded by the dreams of St. Simon, and united himself closely to *Enfantin*. Repelled, however, by the excesses of this enthusiast in reference to the question of marriage, Carnot, along with Jean Reynaud, Leroux, and others, unfurled a flag of his own; and propagated more chastened ideas through the columns of the *Globe*. He has never quite escaped from the impressions ruling this early period of his life; but he has gained sufficient wisdom to know that the statesman and the politician must, as such, stand apart at present from all these theories,—that the thing to be asked for is simple liberty to test them through private enterprises and organizations. Carnot was elected deputy in 1839, 1842, and 1846, and took his place prominently among the *Mountain*, or the party of radical opposition. On the occurrence of the revolution of 1848, the portfolio of the ministry of public instruction was confided to him; and it cannot be denied, that, during his brief tenure of office—aided by his friends, Reynaud, Renouvier, &c.—he acted with an intelligence and good faith not unworthy of his descent. He fell chiefly through the imprudence of Renouvier, with whom Socialism was still all in all—being replaced by Vaulabelle. He was subsequently elected to the constituent assembly for the department of the Seine by 200,000 suffrages; but notwithstanding his strongly-pronounced republicanism, he had the manliness to concur in the vote that "the General Cavaignac had deserved well of his country." After the *coup d'état*, three republicans, Cavaignac, Carnot, and Henon, were returned to the legislative assembly. Their seats were vacated on their refusal to take the required oath. Carnot was again returned in 1857 for one of the districts of Paris, but he persisted in his refusal to acknowledge the legitimacy of the power of Louis-Napoleon. He now pursues in Paris important literary labours, being engaged on a History of Germany during the War of Liberation, and the Memoirs of his Father. He has already written and published much—for instance, his curious "Memoires de Bertrand Barrere," in 4 vols., and of "Henri Gregoire, Bishop of Blois." There is also an interesting volume by him—"*Quelques réflexions sur la domesticité*."—J. P. N.

CARNOT, LAZARE-NICOLAS-MARGUERITE, a mathematician, man of letters, engineer, and military administrator of the highest order, and the most able, honest, and brave of French

republican statesmen, was born at Nolai in the department of Côte-d'Or, and province of Burgundy, on the 13th of May, 1753, and died at Magdeburg on the 23d of August, 1823. His father was a member of a respectable family of middle rank, and the parent of eighteen children. In 1771, the young Carnot having passed the necessary examination with distinction, was admitted to the government school of engineering at Mézières, where for two years he received the instruction of several distinguished professors, and especially of the famous Monge. In 1773 he received his commission as lieutenant, and was sent to Calais to superintend the progress of military and hydraulic works. In the course of the ensuing year, besides distinguishing himself in his profession, he published various lyric poems and scientific essays. The most remarkable of the latter was his "Essai sur les Machines en général," first published in 1783, republished in 1786, and again republished and remodelled under the title of "Essai sur les principes de l'equilibre et du mouvement," in 1803. In that essay we first meet with a distinct term—"force vive latente"—to designate what is now called "potential energy." In 1784 he obtained much celebrity by gaining the prize offered by the Academy of Dijon for the éloge of Marshal Vauban, and was elected a member of that academy. The science and art of fortification were amongst the special subjects of Carnot's study, and he did much to improve them. In 1786 he married Mademoiselle Dupont, a lady of the Pas de Calais. On the breaking out of the Revolution, Carnot strongly avowed republican principles. In 1791 he was elected, along with his brother, deputy to the legislative assembly from the department of the Pas de Calais. In August, 1792, he took an active part in the suspension of the royal power. In 1793 he was one of those who voted for the execution of Louis XVI. In the summer of 1793, having gone, as republican commissioner, to superintend the operations for the defence of Dunkirk, threatened by the army of the duke of York, Carnot in person led the successful assault of the important position of Furnes. On the revolt and flight of Dumourier, Carnot, being present with the army of the north, exerted himself with success to prevent the defection of the soldiers. He soon afterwards again distinguished himself in actual combat, by leading in person, and on foot, one of the attacking columns of the army commanded by Jourdan, which dislodged the Austrians from Wattignies, and forced them to raise the siege of Maubeuge. On the 14th of August, 1793, Carnot was appointed a member of the equally famous and infamous committee of public safety. To Carnot alone was intrusted the whole conduct of affairs of war. To his skill in directing and combining the operations of sometimes as many as fourteen armies at once, and to his judgment in choosing officers to command them, are to be ascribed all the honour which belongs to the central organization of the glorious career of victory that marked the early wars of the French republic. Fully occupied by his own duty of guarding the frontier of France, Carnot had no share in the domestic butchery by which his colleagues earned for the period of their domination, the name of the "reign of terror." By the leaders amongst them he was regarded with fear and hatred, which he repaid with contempt and abhorrence. After the fall of the terrorists, Carnot continued to direct the military affairs of the nation with the same success as before. The original idea of the polytechnic school is by many ascribed to him. In 1795 he was appointed one of the five directors, and was elected a member of the Institute. Soon afterwards he encountered a military genius, before which his own had to give way; for on his attempting to control the movements of Bonaparte in Italy, the young general threatened to resign, unless he were allowed to conduct his campaign according to his own plans, and Carnot yielded. The jealousy of Carnot's colleagues in the directory led to a plot for his assassination in 1797, from which he narrowly escaped; but was proscribed as a conspirator and compelled to fly to Germany. In 1799, when Bonaparte seized the supreme power, Carnot was recalled to France, and appointed minister of war. In 1800, disapproving of the consular government, as being opposed to his republican principles, he resigned his office, and retired to a country seat at Étampes, where he passed about two years in scientific labours and in the education of his family. About this time he rose to the rank of colonel of engineers by seniority alone, never having used his former great authority for his own promotion or profit. He ultimately attained the rank of lieutenant-general.

In 1802 Carnot was appointed a tribune; in that capacity he steadily opposed all measures of the consular government having an aristocratic or monarchical tendency; and finally stood alone in opposing the elevation of Napoleon to the empire. It is to the honour of both those great men that, to the end of his career, Napoleon never ceased to evince the highest esteem and even personal regard towards this inveterate political adversary. On the abolition of the tribunate in 1806 Carnot retired into private life. In 1809 the emperor granted him an annual pension of 10,000 francs, which he lost at the restoration of the Bourbons. Shortly after the former date he was elected to the senate by his native department of the Côte-d'Or, and was most favourably received by the emperor, who offered him his choice of offices and dignities, but in vain. At length, in 1814, when the power of Napoleon was tottering to its fall, Carnot, believing the safety of his country to be involved in the maintenance of the empire against its threatened overthrow by foreign powers, came forward to offer those services which he had refused in the time of Napoleon's highest prosperity. The offer was gladly accepted by the emperor, who appointed Carnot to be governor of Antwerp, the most important fortress in his dominions. The day after Carnot's arrival in Antwerp its bombardment by the allies commenced. Carnot practised with success those principles which he had previously published respecting the defence of fortresses; he held out firmly against force and negotiation for nearly three months, and even after the news of Napoleon's abdication had reached him; and it was not until he was assured of the acceptance of Louis XVIII. by the French nation as its sovereign that he surrendered, on the 18th of April, 1814. Carnot on arriving in Paris was coldly received by the king, to whom he afterwards addressed a memorial on political affairs.

On the return of Napoleon from Elba, he created Carnot a count and peer, and minister of the interior. In that capacity Carnot recommended liberal measures to the emperor, and forbade the practice of opening letters in the post-office. On the final overthrow of Napoleon, it was Carnot whom he charged with the reading of his abdication to the chamber of peers. Carnot then became a member of the provisional government, and published an exposition of his political conduct. He alone, of all Napoleon's ministers, was proscribed by the government of Louis XVIII. Being in danger of arrest, he quitted France by the aid of a passport furnished to him by the Emperor Alexander I. of Russia. That sovereign, having a mind capable of appreciating the great and good qualities of Carnot, offered him the rank of lieutenant-general in his army, which he declined, preferring to settle at Magdeburg, where he passed the remainder of his life in the cultivation of literature and science, and died on the 23rd of August, 1823.

We are informed that Carnot was of tall stature, and a noble carriage; that his features were expressive and regular, his forehead broad and high, his eyes blue, lively, and full of intelligence, his nose slightly aquiline; and that his mouth was expressive of serenity and kindness.

Carnot's poetry is marked by simplicity and tenderness, his political writings by truthfulness and energy. His works on geometry and mechanics, full as they are of genius and originality, would be sufficient of themselves to immortalize his name; but their lustre grows pale before the splendour of his political virtue. In him we see the man who rejected wealth, rank, power, and all that common men prize—who braved the mob, the demagogue, the despot, and all that common men fear—who showed by his every act that patriotism, to common men a pretext or a fable, was to him a reality, and the ruling principle of his life—one of the few men of whom Horace's description is true:—

> "Justum et tenacem propositi virum;
> Non civium ardor prava jubentium,
> Non vultus instantis tyranni,
> Mente quatit solidâ."

Besides the life of Carnot by Körte, his memoirs, chiefly compiled from his own documents, have been written by Tissot. His life, by one of his sons, has long been announced as forthcoming; but so far as the author of this article has been able to ascertain, it has not yet been published.—W. J. M. R.

CARNOT, Sady, son of Lazare Carnot, and captain of engineers, discovered one of the laws of the motive power of heat, and published it in 1824, in an essay called "Réflexions sur la Puissance Motrice du Feu."—W. J. M. R.

CARO, Annibale, a celebrated Italian poet, born at Nova, near Ancona, in 1507; died in 1566. At an early age, compelled by the poverty of his parents to do something for his own support, he was taken into the service of a nobleman, first as tutor to his family, and then as his secretary, and so won the favour of his patron as to be appointed to a priory and a rich abbey. In 1543, after the death of this nobleman, Caro found a patron of like munificence in Pierluigi Farnese, who supplied him so liberally with money that he could gratify his taste for archæology by collecting a museum of antiquities. This in course of time became one of the richest in Europe. Caro's fame rests principally on his translation of the Æneid into blank verse, a work which has been warmly praised by Maffei, Sismondi, and others. He left a volume of rhymes, a play, "Gli Straccioni," and some translations from the Greek. His "Lettere Famigliari" are admirable both in style and matter.—A. C. M.

CAROLAN, Turlough O', the celebrated Irish bard, was born in the year 1670, at Nobber, or, as some assert, at a neighbouring village in the county of Westmeath, and died at the age of sixty-eight in 1738. Early deprived of his sight by the small-pox, the inhabitant of a country recently desolated by a civil war, and add to these his propensity to dissipation, we must wonder at the proofs he has given of the depth and versatility of his talents. Some idea of the fertility of his invention may be formed from the circumstance, that one harper who attended the Belfast meeting in 1792, and who had never seen Carolan, nor been taught by any person who had an opportunity of imitating him, had acquired upwards of one hundred of his tunes, which he asserted constituted but an inconsiderable portion of them. As an instance of the facility with which he committed tunes to memory, as well as of the astonishing ease with which he could produce new melodies, take the following fact, vouched for by the *Monthly Review*:—"At the house of an Irish nobleman, where Geminiani was present, Carolan challenged that eminent composer to a trial of skill. The musician played over on his violin the fifth concerto of Vivaldi. It was instantly repeated by Carolan on his harp, although he had never heard it before. The surprise of the company was increased when he asserted that he would compose a concerto himself at the moment; and the more so when he actually played that admirable piece known ever since as Carolan's Concerto." Carolan was the first who departed from the purely Irish style in composition; but, although he delighted in the polished compositions of the Italian and German schools, with which style many of his melodies are strongly tinged, yet he felt the full excellence of the ancient music of his own country, and has been heard to say that he would rather have been the author of Molly M'Alpine—a charming original air by O'Connallon—than of any melody he himself had ever composed. Yet, it must be admitted that he has produced some airs of surpassing tenderness and of purely Irish structure. We are not informed as to the exact time or cause of Carolan's commencing his career as an itinerant musician; whether he "n'eut abord d'autre Apollon que le besoin"—whether it was necessity or a love of music which induced him to adopt that mode of profession. However, without further dwelling on this question, we can fancy our bard mounted on a good horse, and attended by a harper in the character of a servant. Wherever he goes, the gates of the mansions of the nobility and gentry are thrown open to him. Like the Demodocus of Homer, he is received with respect, and a distinguished place assigned him at the table; near him is his harper, ready to accompany his voice. Ritson considers him the genuine representative of the ancient bard.

It was during these peregrinations that Carolan composed most of those airs which continue to afford delight, and he seldom failed to pay the tribute of a song for the kindness and respect shown to him; thus, as Goldsmith remarks, "his songs in general (for he wrote both words and music) may be compared to those of Pindar, as they have frequently the same flights of imagination, and are composed (I don't say written, for he could not write), merely to flatter some man of fortune upon some excellence of the same kind." Thus, like Pindar's, one is praised for his hospitality, another for the beauty or the good qualities of his family, and the like. His playful song of

> "O'Rourke's noble feast will ne'er be forgot,
> By those who were there, or those who were not,"

is generally known as being translated by the witty Dean Swift, but it by no means takes the first place amongst our bard's numerous compositions. Our "Irish Orpheus" was inordinately fond of "Irish wine," as Pierre le Grand used to call the whisky; but it is remarked that he seldom used it to excess, and that he only imbibed that spirit from the feeling that it was not ungrateful to the muse. Carolan was not the only bard who drew inspiration from that generous source, for "there have been several planets in the poetical hemisphere that seldom shone but when illuminated by the rays of rosy wine." Though Carolan died universally lamented, he would have died unsung, had not the humble muse of M'Cabe poured a few elegiac strains over his cold remains. He left seven children, six daughters and one son. The latter, who had studied music, went to London, where he taught the Irish harp. He published in 1747 a collection of his father's music. To this work a short preface is prefixed, in which most fulsome praise is lavished on our bard, and a parallel drawn between him and Horace.—(Walker's *Irish Bards;* Bunting's *Third Collection*, &c.)—E. F. R.

CAROLINE (Amelia Elizabeth), daughter of Charles William, duke of Brunswick, was born 17th May, 1768, and married in 1795 to George, prince of Wales, afterwards George IV. As the marriage was one of mere convenience on the part of the prince, he from the first treated the unfortunate princess with indifference, which speedily deepened into hatred, and three months after the birth of their daughter, the Princess Charlotte, a separation took place at his instance. Caroline took up her residence at Blackheath, where she dispensed her charities with a liberal, though not always with a prudent hand. Meanwhile unfavourable rumours arose regarding her conduct, and in 1808 the most serious accusations were brought against her by her husband. But a secret commission appointed by the king to inquire into these charges, after a rigid scrutiny, acquitted her of all guilt. At length, goaded beyond endurance by the insults heaped upon her by her husband and his infamous associates, she resolved to seek peace and comfort abroad; and, contrary to the urgent advice of her friends, she quitted England in 1814, with the view of travelling in Italy and Greece. She spent six years on the continent, and on the accession of her husband to the British throne in 1820, the most liberal offers of money were made to induce her to renounce the title of queen, and to remain permanently abroad. These proposals, however, were indignantly spurned by her, and she immediately declared her determination to return home, for the purpose of asserting her rights. On her arrival in England the ministry, at the urgent demand of the king, proceeded to take steps for her degradation and divorce, on the alleged ground that, during her residence on the continent, she had been guilty of adultery with one of her attendants, an Italian named Bergami. The premier, Lord Liverpool, accordingly laid before the house of lords on July 5th, 1820, a bill of pains and penalties against the queen. Her defence was conducted with transcendent ability by her counsel, Messrs. Brougham and Denman, and the speech of the former in particular is one of the finest specimens of forensic eloquence in the English language. Meanwhile the tide of popular feeling ran high in favour of Caroline. The shameful treatment which she had throughout received from her husband, the mode in which the investigation into her conduct had been conducted, and the character of the witnesses adduced against her, roused the indignation of the public to such a pitch, that there can be little doubt a serious insurrection would have broken out, if the obnoxious measure had been carried. But the majority for the second reading having dwindled down to nine, the bill was withdrawn on the 10th of November. Further indignity, however, was yet in store for the hapless princess. In July, 1821, when the coronation of George IV. was about to take place, Caroline demanded that she should be crowned along with her husband, but the privy council decided against her claim. In spite of this decision, she presented herself at the door of Westminster abbey on the day of the coronation (19th July), but was refused admission. This was her last contest with her husband, for on the 2nd of August following she was attacked with inflammation, which in five days terminated her troubled career. (See Lord Brougham's *Speeches*, vol. i.)—J. T.

CAROLINE (Wilhelmina Dorothea), daughter of John Frederick, marquis of Brandenburg-Anspach, and wife of George II., king of Great Britain, was born in 1683, and married George, then electoral prince of Hanover, in 1705. On the death of George I. in 1727, her husband succeeded to the throne; and

from this period till her death she and Walpole were the real governors of the country. The king, who rarely took any step against her will, had implicit confidence in her judgment and affection, though he was in continual dread of the imputation of being governed by his wife. But she had the dexterity to persuade him that in adopting the course which she and Walpole had previously settled, he was only following the dictates of his own judgment. Her power, however, was dearly bought; for she often sacrificed her own inclinations and tastes to his wishes, connived at his sinful connection with Lady Suffolk, and even submitted to bear the imputation of his avarice and other vices. She possessed considerable personal attractions, together with a vigorous understanding and indomitable resolution, combined with great tact and address, which, however, not unfrequently degenerated into duplicity. When inoculation for the small-pox was first introduced into England, she had the courage to cause her own daughters to be inoculated by Dr. Mead. Her learning was considerable, and she was fond of patronizing literary and scientific men. It was at her request that Newton drew up an abstract of a treatise on Ancient Chronology, and she pressed Halley to become the tutor of her second son, William, duke of Cumberland. Her favourite study was divinity; she delighted in controversial treatises, and Butler's Analogy was the work most frequently perused by her. Walpole says she had rather weakened her faith than enlightened it by study. She was certainly not orthodox in her creed, but though, as Walpole affirms, she patronized "the less-believing clergy," such as Whiston and Clarke, yet, on the other hand, it is no less certain that Butler, Berkeley, and Secker owed their advancement to her influence. She died 20th November, 1737. A minute and graphic description has been given by Walpole, Hervey, and Chesterfield of the character and habits of Caroline, and of the mingled gaiety and grossness of the court during her reign.—J. T.

CAROLINE MARIA, queen of Naples, daughter of Francis I. and Maria Theresa, was married to Ferdinand the Neapolitan monarch in 1768. The French invasion of Italy compelled her, with the rest of the royal family, to take refuge in Sicily in 1798. She participated in the restoration which followed the fall of Napoleon. Born in 1752; died in 1814.—W. B.

CAROLINE MATILDA, queen of Denmark, daughter of Frederick Lewis, prince of Wales, and sister of George III. of England, born in 1751, was married to Christian VII. in 1766. Her beauty and amiable disposition encountered in the weak intellect, fickle temper, and dissipated habits of her husband an adverse influence, which speedily consigned her to neglect, cruelty, and insult. A reconciliation was effected through the representations of Count Struensee; but it was followed by reports prejudicial to the honour of the queen, who seems to have been imprudent, though not guilty, in her intercourse with the minister. On his downfall she was arrested, tried on a charge of infidelity, and divorced. Three years afterwards she died a prisoner in the castle of Zell in Hanover, at the age of twenty-four.—W. B.

CAROLOSTADT or CARLSTADT, Andrew Bodenstein, one of the first reformers, was a native of Carolostadt in Franconia. Being professor of divinity, and archdeacon at Wittemberg, he early joined Luther and did good service to the Reformation. But in 1522, while Luther was at Wartburg, Carolostadt became the leader of the iconoclasts at Wittemberg, inciting them to great excesses. Laying claim to a peculiar spiritual enlightenment, he taught that learning was useless, and through his influence many of the students renounced their studies. Luther of course opposed this fanaticism, and the breach between the two was widened by Carolostadt's embracing the sacramentarian doctrines. After retiring for a time to Orlamund and Jena, he was banished from the elector's dominions and wandered through various German towns, encouraging the disturbances then so rife. Recalled in 1525, chiefly through Luther's intercession, he recanted some of his more extreme opinions, and afterwards retired to Switzerland, where he was received by Zwingle, who sympathized with his doctrine of the sacrament. He seems to have spent his later years in something of the calmer zeal that had at first distinguished him. He died at Basle in 1541. Carolostadt was the first of the reformers who ventured to marry.—J. B.

CAROSELLI, Antonio: this painter was born at Rome in 1573. He was a pupil of Caravaggio, whose manner he imitated, adding a grace and elegance of his own. He was remarkable for the extreme felicity of his copies of more renowned artists. He died at Rome in 1651.—W T.

CAROSO, Fabritio, "da Sermoneta," was the author of a valuable book on dancing, entitled "Il Ballarino," published at Venice in 1581, 4to. This singular volume contains engraved plates of the various dances used in Italy in the sixteenth century, as also the music in tablature for the lute.—E. F. R.

CAROVÉ, Friedrich Wilhelm, a German philosophical and controversial writer, was born at Coblenz, June 20, 1789, and studied the law. After having been employed for some years in the French administrative service in Holland, he retired from office in 1815, and devoted himself to the study of philosophy under Hegel at Heidelberg. Here he became one of the originators of the Burschenschaft, and was one of their representatives at the famous Wartburgfest. In 1818 he followed Hegel to Berlin, lectured some time at Breslau, and finally retired to Frankfort-on-the-Maine, in order to devote himself exclusively to literary labours. In 1848–49, he took a prominent part in the proceedings of the Vorparliament, and of the peace congress, and died at Heidelberg in 1852. Several of his works are directed against papacy, and the rest are descriptive of the philosophical and religious state of France.—K. E.

CARPANI, Giuseppe, born at Rome on the 2nd of May, 1683; died in 1765. He entered the order of jesuits in 1704, and became professor of rhetoric, philosophy, and theology, in the Roman college. Under his academic name of Tirro Creopolita he published two ascetic works, entitled "De Jesu Infante," which have been translated into many languages. He is also the author of seven tragedies in Latin which have been highly praised, and of some theological essays.—A. C. M.

CARPANI or CARPINI, Gætano, a musician of the middle of the eighteenth century. He held the office of maestro di capella in the Jesus Church at Rome, and was also connected with several other jesuitical establishments. He was celebrated as the most profound contrapuntist of his time, and he produced many ecclesiastical compositions of elaborate character. He was the instructor of Jannaconi and Lorenzo Baini, both eminent masters of the same Roman school, and also of Clementi. The roughness of his manner is as much spoken of as the extent of his learning.—G. A. M.

CARPENTER, George, a British officer, who rose to be Baron Carpenter of Killaghy in Ireland. Entering the army in 1672, he served in Ireland, Flanders, and Spain, distinguishing himself at the unfortunate battle of Almanza, at Almenara, and especially at Britmega, where he bravely defended in person a breach in the wall, and received a wound which nearly proved fatal. In 1714 he entered parliament, but had soon to be sent north to quell the rebellion in Scotland. In 1716 he was made governor of Minorca, and commander-in-chief of the forces in Scotland. He died in 1731–32.—J. B.

CARPENTER, Dr. Lant, a learned unitarian clergyman, was born in 1780, and received his education first at the dissenting academy, Northampton, and afterwards at the university of Glasgow. He became in 1805 the pastor of a unitarian congregation in Exeter, where he remained twelve years. The university of Glasgow conferred on him the degree of LL.D. in 1806. He removed to Bristol in 1817, and performed the duties of the ministerial office there for nineteen years. While travelling for the recovery of his health, he accidentally fell overboard on his passage from Naples to Leghorn, and was drowned, 5th April, 1840. Dr. Carpenter was a voluminous author. His principal work is entitled "A Harmony or Synoptical Arrangement of the Gospels." He also wrote "An Introduction to the Geography of the New Testament;" "Unitarianism, the doctrine of the Gospel;" "Principles of Education, Intellectual, Moral, and Physical;" "Sermons on Practical Subjects;" various other polemical works, and articles on grammar, and on mental and moral philosophy, &c.—J. T.

* CARPENTER, Mrs. Margaret, born at Salisbury in 1793. She is the daughter of Alexander R. Geddes, Esq., an associate of the academy. She received her earliest lessons in painting from an artist of her native town. The earl of Radnor was her first patron, and did much to foster her talents as well as her ambition, by throwing open to her his fine gallery of paintings. On his recommendation she sent pictures for three seasons to the exhibition of the Society of Arts, and in 1813 she obtained the gold medal for a child's head, afterwards purchased by the marquis of Stafford. The following year she removed to London, where she married in 1815 Mr. W. H. Carpenter, then a curator, and since keeper of the prints and

drawings of the British museum. For thirty years Mrs. Carpenter has been a constant contributor to the exhibitions of the Royal Academy and British Institution. Firmness of touch and fineness of colour are the remarkable qualities of her art. She contributed to the General Exhibition of 1855 a portrait of an aged woman, which excited attention. The sister of Mrs. Carpenter married in 1822 the late William Collins, R.A.—W. T.

CARPENTER, Nathaniel, an English divine, born in 1588 at North-Lew in Devonshire, where his father, John Carpenter, the author of some sermons well known in their day, was rector. He was appointed by Archbishop Usher one of his chaplains in Dublin, and was intrusted with the education of a number of sons of Roman catholics, who, as king's wards, were to be brought up in the protestant faith. He seems to have risen to the dignity of dean, and died in Dublin about 1625 or 1638. He published "Philosophia libera, triplici exercitationum decade proposita," 1621—one of the earliest attacks on the Aristotelian philosophy; "Geography," in two books, 1625; and a number of sermons bearing on political subjects.—J. B.

CARPENTER, Richard, an English divine and poet of the seventeenth century, was a student of Cambridge, but having gone to study abroad, he became a Roman catholic. Entering the Benedictine order, he came to England to proselytize; but while there he returned to the protestant faith, and became rector of Poling in Sussex. At the time of the civil war he went to Paris, became again a Roman catholic; returned once more to England, and once more left the bosom of mother church, only, however, to return a third time and to die in her communion. He published a number of works, of which only two are worthy of note—a treatise, entitled "Experience, History, and Divinity," 1642; and a comedy, published after the Restoration, named "The Pragmatical Jesuit."—J. B.

* CARPENTER, William Benjamin, M.D., one of the most distinguished physiologists and writers on physiology of the present day. He is the son of the late Dr. Lant Carpenter of Bristol. On leaving school he was destined for the career of a civil engineer, and commenced a course of study accordingly. His tastes, however, led him ultimately to choose the medical profession, and he entered at University College about the year 1833, where, as a student, he was distinguished for his accurate knowledge, and for the elegance of his written compositions. He passed his examination at the College of Surgeons, and the Society of Apothecaries, in 1835, and afterwards pursued his studies at Edinburgh, where his capacity for original thought and dealing with the most profound physiological discussions became apparent. One of his earliest papers on the subject of physiology was published in the *Edinburgh Medical and Surgical Journal* (No. 132), entitled "On the Voluntary and Instinctive Actions of Living Beings." In this paper may be discovered the germs of those views he has so fully developed in his various works on physiology. He graduated at Edinburgh in 1839, but not until he had published the three following papers—"On the Unity of Function in Organized Beings;" "On the Differences of the Laws Regulating Vital and Physical Phenomena;" "Dissertation on the Physiological Inferences to be deduced from the Structure of the Nervous System in the invertebrate class of Animals." This paper was published in Edinburgh in 1838, and translated in Muller's Archio for 1840. In these papers he laid the foundation of those principles which he afterwards developed more fully in an independent work, entitled "Principles of General and Comparative Physiology," 1839. This was one of the first works in our language, giving a general view of the science of life, and pointing out the relation of physical laws to vital phenomena. It was a very remarkable production for so young a man, and soon gained for Dr. Carpenter the recognition of physiologists, and the position amongst them which he so well deserved. A second edition appeared in 1841. He now settled at Bristol, with the intention of practising his profession, and was appointed lecturer on medical jurisprudence in the medical school of that city. The practice of his profession was, however, less in accordance with his tastes than the pursuit of those studies by which alone the science of medicine can be advanced. With an almost unrivalled facility of acquiring and communicating knowledge, it is not to be wondered at that he found it more agreeable to write books on science than to submit to the drudgery of medical practice. In 1843 and subsequent years he wrote the "Popular Cyclopedia of Science," embracing the subjects of mechanics, vegetable physiology and botany, animal physiology and zoology. These works were professedly only compilations; but they contain many of the author's original views, and are written in a very agreeable style. In 1846 Dr. Carpenter published a work on the "Principles of Human Physiology," which reached a fourth edition in 1853. It may be truly said that this is the best work extant on the subject, and has done much to establish the author's reputation as a great physiologist. Whilst the "Human Physiology" was passing through its several editions, the "Principles of Comparative and General Physiology" reached a third edition, thus forming a companion volume. It was, however, thought desirable to separate the general from the comparative physiology, and in 1854 a volume entitled the "Principles of Comparative Physiology" was published. This will be followed by the "Principles of General Physiology," in one volume. These three volumes will form a cyclopedia of biological science in themselves. This work indicates not only a vast amount of labour in its production, but a large extent of careful reading and research. Such works might well have occupied a lifetime, but Dr. Carpenter, with indefatigable industry, has been a constant contributor to the *Cyclopedia of Anatomy and Physiology*, where some of the most important articles are from his pen. In addition to the works above mentioned, Dr. Carpenter has published a "Manual of Human Physiology," for the use of students, which has gone through several editions. For many years he edited the *British and Foreign Medico-Chirurgical Review*, and was for some time lecturer on general anatomy and physiology at the London Hospital school of medicine; and an examiner in physiology and comparative anatomy in the university of London. In 1856 he resigned these positions, on being elected registrar to the university of London, which office he now holds. He is also the professor of medical jurisprudence at University College. Dr. Carpenter has since published a work "On the Microscope, its Revelations and its Uses." It displays the same industry, accuracy, and impartiality, as his other writings, and undoubtedly deserves a high position amongst works devoted to an account of the uses and structure of this instrument. Dr. Carpenter has been for some time engaged in preparing a work for publication by the Ray Society, containing the results of his researches on the structure, functions, and general history of the family Foraminifera. In 1849 he gained a prize of one hundred guineas offered for the best essay on alcoholic liquors. His essay was published in 1850, under the title of the "Use and Abuse of Alcoholic Liquors." He advocates the principles of total abstinence, and has acquired great popularity among the friends of this system. Dr. Carpenter occupies the position of resident director at University Hall, an establishment built for the purpose of insuring a comfortable home and personal supervision to young men pursuing their studies at University College, chiefly connected with the Unitarian denomination.—E. L.

CARPENTIER, Pierre, a member of the Benedictine order of St. Maur, born on the 2nd February, 1697. He distinguished himself for the zeal with which he pursued his painstaking research into old MSS., following the footsteps of Ducange. The latter had in his Glossarium ad Scriptores mediæ et infimæ Latinitatis, gone through the corrupt Latin of the middle ages, but not so perfectly as not to leave room for the mighty erudition of Carpentier to correct errors and supply deficiencies. Ducange's glossary, as enlarged by Carpentier, is a most useful work of reference. He died in Paris, December, 1769.—J. F. C.

CARPI, Girolamo da. this artist was born at Ferrara in 1501. He was a pupil of Benvenuto Garofolo, and was accounted one of the most promising of his scholars. He went to Bologna and practised portrait painting, visiting subsequently Parma and Modena, and other cities of Italy. He was early imbued with a sense of reverence for the works of Correggio, and applied himself to the imitation of the graces of that master. He succeeded in this to the full. Many of his copies were accepted as the genuine original works. But he was not a skilful copyist only; his own unaided efforts brought him extraordinary commendation. His most celebrated works are his "Adoration of the Magi," and his "Madonna and Saints," at Bologna. He died in 1556.—W. T.

CARPI, Ugo da: this painter and engraver was born at Rome about 1486. To him is generally attributed the invention of that method of wood-engraving known as chiaro-oscuro, per-

formed with three blocks of oak wood of different gradations of shadow. This manner of art was afterwards carried to perfection by Baldasarre Peruzzi and by Parmegiano. Carpi's works are chiefly copies of the works of Raffaelle, including the Cartoons. He died about 1530.—W. T.

CARPINI, JOHN DE PLANO, a celebrated traveller, was born probably in the kingdom of Naples, early in the thirteenth century, and became a friar of the Franciscan order. One of six monks sent into Chinese Tartary in 1246, to negotiate on the part of Pope Innocent IV. with the reigning descendant of the Mongol conqueror, Jenghis Khan, he wrote an account of the journey and was the first to give Europeans any true idea of the country and customs of the dreaded Tartars. His book, or the substance of it, was inserted by Ramusio in his "Raccolta di Navigazioni e Viaggi," Venice, 1556, and from it copied by Hakluyt into his Navigations and Discoveries.—J. B.

CARPIONI, GIULIO. This painter was born at Venice in 1611, and was a pupil of Alessandro Varotari, called Paduanino. He painted after the manner of Paolo Veronese. His paintings are principally of a small size. The subjects are often of a Bacchanalian character, and are remarkable for spirit of execution and beauty of colour. Considerable resemblance has been found in them to the works of Poussin. He also painted sacred subjects for the Venetian churches. His pictures are rare and highly valued. He died in 1674.—His son CARLO had some success as a portrait painter.—W. T.

CARPOCRATES, or CARPOCRAS, OF ALEXANDRIA, a gnostic, founder of the sect of Carpocratians, lived in the reign of the Emperor Hadrian. Like the other gnostics, he maintained the existence of one Supreme Principle, and the formation of the universe by angels. Others of his tenets were that Jesus was but human, having been born in the ordinary course of nature of Joseph and Mary; and that although endowed, in consequence of what he had seen in a pre-existent state, with wonderful firmness and purity of mind, it was not impossible to equal and even excel him in these respects. The sect of the Carpocratians, according to some historians, was distinguished even from all other gnostic sects by the immoral practices of its members, who, deducing from their system the maxim that there is no distinction between right and wrong not depending merely on human opinion, and taking their lusts for monitors of the will of the Supreme—indulged in the most open and flagrant licentiousness. Other historians have defended the character of the sect, and treated this charge of systematic immorality as a calumny.—J. S., G.

CARPZOV, the name of a German family, various members of which have attained distinction as jurists or as theologians:—

CARPZOV, BENEDICT, an eminent German jurisconsult, was born at Wittenberg in May 27, 1595, and died at Leipzig, August 30, 1666. Besides the chair of criminal law in the university of Leipzig, he held several high posts, and wrote a number of important works on jurisprudence. According to the spirit of his age, he was a great defender of the rack and of capital punishment. He is said to have pronounced more than twenty thousand sentences of death, and to have read his bible fifty-two times.—K. E.

CARPZOV, JOHANN GOTTLOB, a German protestant theologian and orientalist, born at Dresden in 1679, became, after many years' service in the church and in various universities, first pastor of the cathedral of Lübeck, where he died in 1767. His works are numerous and display an uncommon acquaintance with biblical literature.—J. S., G.

CARR, JOHN, an English architect, a native of Yorkshire, was born in 1721, and died in 1807. He belonged to the Anglo-Palladian school, and adorned his native county and the districts of England adjoining with many noble buildings. He realized a very large fortune.

CARR, SIR JOHN, a writer of poetry and books of travel, was born in Devonshire in 1772, and died in 1832. His first publication was named "The Fury of Discord, a poem," 1803. Afterwards he wrote "The Stranger in France;" "The Sea-side Hero, a drama;" "A Northern Summer, or Travels Round the Baltic;" and "The Stranger in Ireland"—a work severely satirized by Edward Dubois in a volume entitled My Pocket-book, or Hints for a righte merrie and conceitede tour to be called the Stranger in Ireland. Sir John also published an account of travels in Scotland, in Spain, and in the Balearic Isles, and in 1809 a volume of poems.—J. B.

CARRA, JEAN LOUIS, born in 1743 at Pont de Veyle. While a young man he entered the service of the hospodar of Moldavia, and on his return to France became employed in the king's library; but on the Revolution breaking out, entered into the ranks of the enemies of the court. Becoming a member of the Jacobin club, he was one of the loudest in calling for war against foreign despots; and for the sake of more efficaciously putting forward his ultra-democratic views, founded the *Journal de L'Etat et du Citoyen*. Elected a member of the convention, he took a leading part in denouncing military operations which did not seem vigorous enough, and on account of his presumed military knowledge and ardour, was sent to watch Dumouriez. The commission was fatal to himself; for, whether rightly or wrongly, he was in turn accused of having allowed himself to be captivated by that suspected general, and, at the instance of the terrible Murat, tried and executed, 31st October, 1793.—J. F. C.

CARRA-SAINT-CYR, JEAN FRANÇOIS, Count de, a French general, born in 1756, began his military career in the American war, and attained the rank of general of brigade in 1794. He contributed greatly to gain the battles of Marengo, Hohenlinden, and Eylau, and in 1805, as commander of the army of occupation in Naples, took 6000 prisoners after the retreat of the Archduke Charles. He was created baron of the empire in 1808, and was appointed governor of Dresden and of the Illyrian provinces. His abandonment of Hamburg in 1813 brought him into disgrace with Napoleon, but in 1814 the emperor again availed himself of St. Cyr's great military talents, and confided to him the defence of Bouchain, Valenciennes, and Condé. After the return of the Bourbons, St. Cyr was nominated by Louis XVIII. count and chevalier of the order of St. Louis, and appointed governor of French Guienne. He retired from active life in 1824, and died in 1834.—J. T.

CARRACCI: the name of three cousins, LODOVICO, AGOSTINO, and ANNIBALE, celebrated painters of Bologna of the close of the sixteenth century, and the founders of the famous school of painting of that city, distinguished for its numerous able disciples:—

CARRACCI, LODOVICO, the eldest, the actual founder of the school, was born at Bologna, April 21, 1555. He was educated in the school of the painter Prospero Fontana, and appeared so inapt in his art, that he acquired the nickname of il Bue (the Ox) among his fellow pupils. What he wanted in quickness, he made up for by his perseverance. After leaving Fontana, he studied with Passignano in Florence, and then successively visited Parma, Mantua, and Venice, to make himself acquainted with the works of the great masters of these celebrated cities of the arts—Correggio, Giulio Romano, and Titian. Having discovered distinct excellencies in these several masters, and exclusively possessed, it occurred to him that by combining their qualities, a really perfect style might be developed. This became the great effort and ambition of his after life, and was the origin of the designation *eclectic*, as given to the school and style of the Carracci, as explained in the sonnet afterwards written by Agostino:—

> "Let him who a good painter would be
> Acquire the drawing of Rome,
> Venetian action, and Venetian shadow,
> And the dignified colouring of Lombardy;
> The terrible manner of Michelangelo,
> Titian's truth and nature,
> The sovereign purity of Correggio's style,
> And the true symmetry of a Raphael;
> The decorum and thoroughness of Tibaldi,
> The invention of the learned Primaticcio,
> And a little of Parmegiano's grace.
> But without so much study and toil,
> Let him only apply himself to imitate the works
> Which our Niccolino has left us here."

This sonnet sufficiently explains the principles of the eclectic school, and shows their purely technical tendency.

Lodovico opened his school in 1589, his cousins, Agostino and Annibale, assisting him in his labours. They worked together until the year 1600, when it was carried on by Lodovico alone until his death, December, 13, 1619. Domenichino, Guido, Albani, and Lanfranco, were all pupils of this school, which produced a change in the principles of most other schools in Italy. General excellence of execution became the common aim—drawing, colouring, and chiaro-oscuro; the higher qualities of expression and composition being practically neglected in the eager pursuit after the more palpable and material qualities.

Such is the nature, and such were the consequences of the academic eclecticism of the Carracci. Lodovico was equally distinguished for his oil paintings and his frescos. In the opinion of Sir Joshua Reynolds, no painter knew better how to harmonize the treatment of a picture with its subject than Lodovico Carracci. His style was sombre, and his pictures were generally of grave and dignified subjects; indeed, both somewhat of the ascetic in taste. In the gallery of Bologna are thirteen of his oil pictures. His chief frescos were those in the convent of San Michele in Bosco, but now known only by the prints of Giovannini.—(*Il Claustro di San Michele in Bosco di Bologna*, &c., 1694.) "Susannah and the Two Elders," in the National Gallery, is a very fine example of the works of this painter, and of unusual excellence in colour.—(Belvisi, *Elogio Storico del Pittore Lodovico Carracci*, Bologna, 1825.)

Carracci, Agostino, was born at Bologna in the summer of 1559, according to the inscription on his tomb, published by Bellori—"ob. v. id. mart. mdcii. æt. suæ. an. xliii." Malvasia fixes his birth two years earlier. His father, Antonio, was a tailor, and Agostino was at first articled to a jeweller, but was afterwards, through the influence of his cousin, Lodovico, placed with Fontana to learn painting. He studied afterwards with Domenico Tibaldi and Cornelius Cort, under whom he took up engraving; and though he never wholly gave up painting, his chief occupation was that of an engraver, and there are many excellent plates by him in most public collections. Agostino also studied at Parma and Venice. Towards the beginning of the seventeenth century, Agostino joined his brother at Rome, who was then engaged painting the Farnese gallery. Agostino assisted Annibale in the paintings of the ceiling. He not only designed the two great compositions of Galatea and Aurora, of which the cartoons are now in the National Gallery, but executed the frescos themselves; and with such success, that it was reported in the art circles of Rome that the engraver had surpassed the painter in the Farnese, for Agostino had until then been chiefly known as an engraver. This rivalry caused some jealousy between the brothers, and a rude jest of Annibale's caused their final separation. Agostino was fond of what is considered great society, a weakness of which Annibale was well aware, and taking advantage of it, he, on one occasion, while Agostino was surrounded by some of his distinguished friends, placed in his hands a caricature of their father and mother busy at their tailoring work. Agostino was so much offended that he left Rome for Parma, where he entered the service of the Duke Ranuccio, but after painting a very few pictures there, he died on the 22nd of March, 1602, in his forty-third year only, and was buried in the cathedral of Parma. The artists of Bologna, however, honoured his memory with the ceremony of a public funeral, which was celebrated with great pomp. A description of the ceremony was published by Vittorio Benacci in 1603, which is reprinted without the cuts in the Felsina Pittrice of Malvasia. Agostino's masterpiece is the "Communion of St. Jerome," now in the gallery of Bologna. It is said to be the only picture on which he wrote his name. The treatment of this picture in its main features was borrowed by Domenichino in his celebrated composition of the same subject, which is now in the Vatican, hanging opposite the Transfiguration by Raphael. Among the most celebrated engravings of Agostino, are an unfinished plate of St. Jerome, which was completed by Francesco Brizzio; the Crucifixion by Tintoretto in the scuola of San Rocco at Venice, and by which he won the affections of the old Venetian painter. Also the St. Jerome of Vanni; the Marriage of St. Catherine, after Paul Veronese; and the Adoration of the Kings, by Baldassare Peruzzi, from the drawing in the National Gallery. Agostino was considered the most learned of the Carracci. Malvasia observes that he was always more correct than Annibale, and sometimes more correct than Lodovico.

Carracci, Annibale, the younger brother of Agostino, was born at Bologna in 1560. His father designed to bring him up as a tailor, but his cousin Lodovico persuaded him to turn his attention to painting, and became his instructor in the art. In 1580 he went to Parma, and there devoted himself to the study of the works of Correggio. From Parma he went to Venice, and returned to Bologna to take part in the academy proposed by Lodovico, which was established in 1589. The three worked this academy conjointly for about ten years, when Annibale was invited to Rome by the Cardinal Odoardo Farnese, to decorate the great hall of his palace in the Piazza Farnese. He was well received by the prince, says his biographer, being allowed a monthly salary of ten scudi (about two guineas), and maintenance for himself and two servants. The works were completed in 1604, and Annibale received a present of five hundred scudi, over and above his moderate salary; which, however, his friends considered very unhandsome treatment, after the production of so great a work as the Farnese gallery, which was preferred by Nicolas Poussin to all the paintings in Rome after those of Raphael. It comprises many subjects from ancient mythology. It has been several times engraved, first by Carlo Cesio in 1657, in thirty sheets, with descriptions by Bellori.—(*Galleria nel Palazzo Farnese in Roma*, &c.) The several compositions are of a good dramatic effect, and of a grand style of form, but inferior in colouring, and devoid of expression. Annibale's health seems to have declined after the completion of this work. He painted little more during the remaining five years of his life. The altarpiece in the chapel of San Diego in San Giacomo degli Spagnoli, must have been completed about the same period. The frescos of the chapel were painted chiefly by Albani from Annibale's designs. Annibale received 2000 scudi for the entire work, half of which he gave to Albani for his assistance, though he had endeavoured in vain to persuade his friend to accept a much larger proportion of the amount of the commission, maintaining that the great merit was in executing the frescos, not in the designing them. The transaction showed a generous heart on the part of both painters. Annibale Carracci died at Rome, July 15, 1609, and was buried near Raphael in the Pantheon. Fine works by this painter are common in England; among the best are—the "Three Marys" at Castle Howard; the "Coronation of the Virgin" at Clumber; and "Erminia and the Shepherds," "St. John in the Wilderness," and "Silenus Gathering Grapes," in the National Gallery. He was a good landscape painter, and also engraved a few plates.—(Malvasia, *Felsina Pittrice;* Bellori, *Vite de Pittori Moderni;* Baglione, *Vite de Pittori*, &c.)—R. N. W.

Carracci, Antonio, surnamed il Gobbo, a natural son of Agostino, born at Venice in 1583. He was a pupil of Annibale, and accompanied him to Rome. He was an artist of singular promise, and, under the patronage of Cardinal Tonti, executed several frescos, representing scenes from the life of the Virgin and the passion of the Saviour, in the church of St. Bartolomeo nell' Isola. A highly-esteemed work is his frieze in the palace of Monte Cavallo. He attended Annibale in his last moments, and honoured his remains with a superb funeral. He died at Rome in his thirty-fifth year.—W. T.

Carracci, Francesco, the brother of Agostino and Annibale, and pupil of Lodovico, born at Bologna in 1595. He was expert as a painter of the nude, and was highly accounted by his preceptor for his correctness and general freedom of execution. But his vanity lured him on to the breakers. He re-enacted the old frog and the bull fable. He set up an academy in opposition to Lodovico, and inscribed over the door—"This is the true school of the Caracci." He thought that the greatness of his name exempted him from the ordinary labours which work men up to success. He stopped, therefore, at mediocrity—the usual goal of impudence and indolence. He died in 1622. He painted "St. Roch and the Angel," in the church of St. Rocco at Bologna; and, aided by Lodovico, "The Death of the Virgin," in the church of St. Maria Maggiore. He engraved a few plates from the designs of his brothers.—W. T.

Carradori, Giovacchino, an Italian physician, was born at Prato in 1758, and died in 1818. He was for some time professor of philosophy at Pistoga, but had to resign his chair in consequence of a dispute with the bishop. He afterwards practised medicine in his native town, and wrote upon agriculture and natural science. He was a powerful advocate of vaccination. Among his published works are the following—"Della transformazione del Nostoc in Tremella verrucosa, in Lichen fascicularis e in Lichen rupestris, 1797;" "On the Reproduction of some of the Lower Plants;" "On Plant Life;" "On the absorbing organs of the roots of Plants;" "On the irritability of Plants;" "On Heat;" "On Animal Electricity;" "On Epizootic Diseases;" "On the fertility of the Earth;" "On the History of Galvanism;" and "On the Contagious Fevers."

Carranza, Bartholomew, a Spanish bishop, born at Miranda in Navarre in 1504. In 1546 he was sent by Charles V. to the council of Trent, where he read a paper, "De neces-

saria residentia Episcoporum et aliorum pastorum"—afterwards published. He attended upon Philip when he went into England to espouse Queen Mary, and was employed by the queen in the endeavour to convert her protestant subjects. He was afterwards created archbishop of Toledo, 1557. Having published a work named "Commentarios sobre el Catechismo Christiano," Antwerp, 1588, he was accused of heresy by the inquisition, and subjected to imprisonment and persecution, which lasted till his death in 1576. In addition to the works referred to, he wrote "A Summary of the Councils," Venice, 1546.—J. B.

CARRARA, a family of Longobard origin, who long held the sovereignty of Padua. JACOPO was elected lord of Padua in 1318. FRANCESCO I., who, in 1355, became sole sovereign, was at the head of the Guelph league against the Visconti of Milan. He joined in 1378 the Genoese in their attack on Venice. Allied against Verona with Gian Galeazzo Visconti, he was betrayed by his ally, who took Padua and Treviso, and arrested Francesco in 1388, keeping him prisoner till his death in 1393. This Francesco was the friend of Petrarch. His son, FRANCESCO II., regained Padua in 1390 with the assistance of Venice, forming an alliance with that government, which he afterwards broke, and in consequence lost his territory, which was never regained by the family. He was put to death in 1406.—J. B.

CARRÉ, FRANCIS, an artist, born in Friesland in 1630. His pictures are not greatly known out of his own country. He painted landscapes and rural festivals. He was appointed chief painter to the stadtholder, William Frederick, prince of Orange. He died at Amsterdam in 1669.—W. T.

CARRÉ, GUILLAUME-LOUIS-JULIEN, a French lawyer, born in 1777; died in 1832. He distinguished himself first at the bar, and afterwards as a teacher of law, having in 1806 been made professor to the faculty of Rennes. Carré exhibited some courage in defending the victims of the reactionary politics of 1815; but he shrank from the task, imposed on him by his eminent position, of urging the necessary reforms in the law. After 1830 he was offered high preferment in Paris, but chose to abide by his chair, in the duties of which, and in correcting his numerous writings, he passed the rest of his life.—R. M., A.

CARRÉ, HENRY: this painter was the eldest son of Francis Carré, and was born at Amsterdam in 1656. He was a scholar of Juriaen Jacobsz and Jacques Jordaens. He served for some years in the army in the regiment of the princess of Orange, and was present at the siege of Groningen. Subsequently, however, he returned to the arts of peace, and was appointed state painter at the court of Friesland. He painted chase and animal subjects after the manner of Snyders. He died in 1721.—W. T.

CARRÉ, LOUIS, a French mathematician, born in 1663. Cast off by his father because he refused to become a priest, he was employed by Malebranche as his amanuensis. Under him he studied mathematics and philosophy, which he soon undertook to teach. In 1687 he was admitted into the Academy, of which he speedily became associate and then pensioner. Thus provided for, he devoted himself to study and investigations connected with mechanics, and died in 1711. In 1700 he published "A method of Measuring Surfaces and Solids, and finding their centres of gravitation, percussion, and oscillation."—J. B.

CARRÉ, MICHAEL, born at Amsterdam in 1666, and the younger brother of Henry Carré. This painter first studied with his brother, and subsequently in the school of Nicholas Berghem. He is stated to have visited England, but to have met with little encouragement. He was afterwards invited to the court of Berlin, and appointed one of the principal painters to the king. He died at Alkmaer in 1728. His best work is a saloon at the Hague—a landscape with figures, from the story of Jacob and Esau. He had a bold and facile manner, and his landscape and cattle pieces are esteemed.—W. T.

* CARRÉ, NARCISSE-EPAMINONDAS, a French magistrate, now occupying the chair of councillor in the *Cour Imperiale* at Paris; born in 1794. Of course he is chevalier of the Legion of Honour. Carré is not a mere judge, he has devoted himself to the study of civil jurisprudence in its largest sense, and produced a number of excellent and instructive works. Among these ranks foremost his edition of DOMAT, in nine volumes. He wrote also the "Code des Femmes," a useful repertory and analysis of the laws especially affecting women. Other treatises from his pen are well known in France.—J. P. N.

CARREL, NICOLAS ARMAND, a celebrated French journalist, was born at Rouen, May 8, 1800, and educated at the military school at St. Cyr. He obtained a commission in 1821, but in 1823 repaired to Barcelona, and fought in the foreign liberalist legion on the side of the Spanish revolutionists, but in the cause of Napoleon II. For this conduct he was tried for high treason, but acquitted, in 1824. He then acted for six months as secretary to M. Augustin Thierry, author of the Norman Conquest of England. During the next three years he published the following works—"Résumé de l'Histoire d'Écosse;" "Résumé de l'Histoire des Grecs Modernes;" and "Histoire de la Contre-revolution en Angleterre." He also at one time kept a bookseller's shop. In August, 1830, he became principal editor of the *National*, in which capacity, after supporting the Orleanist government for some time, he gradually adopted republican sentiments. The freedom of his expressions brought him into repeated collision with the government, as well as with private persons. He fell by the hand of M. Emile de Girardin in a duel, July 22, 1836, and died two days after. Thirty thousand people attended his funeral.—A. H. P.

CARRENNO DE MIRANDA, DON JUAN: this Spanish painter was the descendant of an old family, and was born at Abiles in Asturias in 1614. He entered the school of Pedro de las Cuevas at Madrid, but subsequently studied under Bartolomeo Roman. He was employed in decorating some of the palaces of Philip IV. with fresco painting, and so satisfied that monarch, that he received the appointment of painter to the court about 1651. He painted also for many of the churches of Madrid, Toledo, Alcala de Henares, Segovia, and Pamplona. His colour is described as something between Titian's and Vandyck's—rich, brilliant, and very superior to his drawing. As a painter of expression and feeling, he has been ranked next to Murillo. He died at Madrid in 1685.—W. T

* CARRERA, RAFAEL, born in 1814 in Guatemala of poor parents, was in his early days employed as a drummer boy and cattle-driver. An insurrection, consequent on the distress caused by the appearance of cholera, having broken out in 1837, Carrera joined it, and soon became its leader. In 1839 he obtained possession of the town of Guatemala, and in the following year the triumph of the popular party was completed by the defeat of General Morasan. Since then Carrera has almost constantly remained at the head of public affairs, which he has conducted with singular wisdom.—J. B.

CARRICHTER, BARTHOLOMÆUS, a German physician, flourished about the middle of the sixteenth century. He was a believer in astrology, and published several works in which he advocates the virtues of herbs as depending on the influence of the stars. In his "Krauterbuch," published at Strasburg in 1573 and 1575, he mentions the medicinal properties of plants in connection with the signs of the zodiac; in another Krauterbuch he describes the plants of Germany in relation to the influences which they receive from the heavenly bodies. He also wrote on German dietetics, and on the harmony, sympathy, and antipathy of plants. The early editions of his works appear under the name of Philomousus.—J. H. B.

CARRIER, JEAN-BAPTISTE, one of the most infamous names in the history of the Revolution. This bloody demagogue was born at Zolai in 1756. Entering the convention in 1792 he helped to set up the revolutionary tribunal, and voted for the death of the king. At Nantes, whither he was sent from Normandy, he perpetrated, in name of the convention, but really without its knowledge, the most shocking atrocities. The detail of his crimes is, at the present day, read almost with incredulity. The world was rid of a monster who, on a throne, would have been a worse Nero, when Carrier was brought to the block in December, 1794.

CARRIERA. See ROSALBA.

* CARRIERE, MORITZ, a German philosophical writer, was born at Griedel, grand duchy of Hassia, March 5, 1817, studied philosophy at Giessen, Göttingen, and Berlin, and then travelled for some years in Italy. In 1849 he obtained the chair of philosophy at Giessen, and in 1855 was translated to Munich as professor of the history of art.—K. E.

CARRINGTON, NOEL THOMAS, author of some volumes of poetry, was born at Plymouth in 1777, and died in 1830. He wrote "The Banks of Tamar" in 1830; "Dartmoor, a descriptive poem," in 1826; and "My Native Village, with other Poems," published after his death.

CARRION-NISAS, MARIE HENRI FRANÇOIS ELISABETH, Marquis de, born at Montpellier in March, 1787. The Revolu-

tion found him a cavalry officer, at a time when every young nobleman felt it incumbent on him to be in the king's service. He was arrested in 1793, but was liberated on the fall of Robespierre. Turning to the rising star of Napoleon after the 18th Brumaire, he became a member of the tribunate, and was, through the interest of Cambaceres, with whom he was connected by marriage, raised to the presidency of that assembly; which favour he repaid by supporting the ambitious wish of the first consul to be recognized emperor, and more signally by helping to extinguish what little appearance of constitutional liberty the tribunate still presented. He afterwards returned to the military profession, for which he proved his capacity by saving Junot in Portugal from being made prisoner. After the defeat of the French at Talavera, it was Carrion who was selected to bear the unhappy tidings to the emperor; and he put so good a face upon the matter, that he who entered a poor major with bad news, quitted the imperial presence a baron of the empire. That there was something better in him than command of plausible language, he proved. When disgraced for having failed in an enterprise, he re-entered the army a private soldier, and fought his way up to a colonelcy. On the return of the Bourbons he was allowed to resume his old title of marquis, was made secretary-at-war, and having in that capacity done all he could to stop the miraculous progress of Napoleon on his escape from Elba, joined the conqueror as soon as he reached the Tuileries, for which he lost the favour of Louis XVIII. His literary attempts were not successful; for his two tragedies of "Peter the Great" and "Montmorency" failed. He died in 1841.—J. F. C.

CARROLL, Charles, the latest surviving signer of the declaration of American independence, was of a Roman catholic family of Irish origin. He was born at Annapolis, Maryland, September 20, 1737. He studied at Paris and at Bourges, and in 1757 went to London, and became a member of the inner temple. In 1764 he returned to his native colony in the midst of the excitement consequent on the stamp act, in which he zealously espoused the cause of the colonies. Elected to congress in 1775, along with the other members, he signed the declaration on August 2nd of the following year. In 1778 he resigned his seat in congress, and returned to his place in the state legislature, where he was actively engaged in settling the difficult questions consequent on the revolution. In 1804 he withdrew to private life at Carrollton, his patrimonial estate, where, as his life advanced, he became an object of universal veneration. His mind was highly cultivated, and his manners were graceful and attractive. He survived by six years all the other signers of the declaration of independence, and in his 96th year died at Baltimore, November 14, 1832.—F. B.

CARROLL, John, D.D., LL.D., brother of the preceding, and first Roman catholic bishop in the United States, was born at Upper Marlborough in Maryland in 1734. He was sent to Europe at the age of thirteen for his education, which he received chiefly at the famous institution at St. Omer. When the order of the jesuits, to which he belonged, was suppressed by the pope, he went to England, and acted as secretary to the dispersed fathers in their efforts to obtain, from the various courts in Europe, a mitigation of their sentence. In 1775 he returned to America, and acted for some time as a parish priest in Maryland. When it was first determined to establish a catholic spiritual hierarchy in the United States in 1786, Mr. Carroll was appointed vicar-general, and took up his residence in Baltimore. Three years afterwards he was made bishop, and went to England in 1790 to be consecrated. He was made an archbishop a few years before his death in 1815.—F. B.

CARRON, Guy-Toussaint-Julien, l'Abbé, a celebrated French moralist, was born at Rennes in 1760; died in 1821. Carron early manifested an earnest and enlightened spirit of philanthropy. Driven from France in 1792, he went first to Jersey and then to London, where he opened a college and a school—the one for the sons and the other for the daughters of French emigrants; built chapels, established hospitals, and in many ways wrought unweariedly for the benefit of his exiled countrymen. After his return to France he obtained from Louis XVIII. the endowment of l'Institut Royal de Marie Thérèse, in which were educated the children of those who had died in exile. Carron found time to write many books of practical religion, which, with many recommendations, boast none so weighty as the name of the venerable author.—R. M., A.

CARRUCI. See Pontormo.

CARRUTHERS, William A., an American novelist, born in Virginia about 1800, and educated in part at Washington college in that state. He began to publish in New York about 1834. Among his works are—"The Cavaliers of Virginia, a Historical Romance of the Old Dominion;" "The Kentuckian in New York;" and "The Knights of the Horseshoe." Carruthers passed the latter years of his life at Savannah, Georgia, where he practised medicine, and wrote for the southern magazines.—F. B.

CARSON, Alexander Ross, LL.D., rector of the High school of Edinburgh, born about the year 1778, in the county of Dumfries. At the age of twenty-four he was appointed head-master of the grammar school of Dumfries, and four years afterwards, having already given proof of the acuteness of intellect and energy of character which distinguished him throughout his professional career, he was promoted to a mastership in the High school of Edinburgh, of which he was rector for twenty-five years previous to his retirement in 1845. He published "Exercises on Attic Greek." He died in 1851.—J. S., G.

CARSTAIRS, William, an eminent Scotch divine and politician, and one of the most remarkable men of the Revolution era, was born at Cathcart, near Glasgow, in 1649. His father was presbyterian minister of the High church, Glasgow, and was ejected from his church at the Restoration. Young Carstairs was educated first at the university of Edinburgh, and afterwards at Utrecht, under the celebrated professors Leusden, Witsius, and Grævius. In the distracted state of his native country, he resolved to remain in Holland, and was there licensed as a preacher of the gospel. Having been introduced to William of Orange, he so completely gained the confidence of that prince, that nothing of importance was undertaken by him respecting the British court without the advice of Carstairs. He was repeatedly sent on important missions to Scotland and England, and was admitted into the councils of William Lord Russell, Sydney, Argyll, and the other patriots who were in constant correspondence with the prince of Orange. After the discovery of the Rye-house plot in 1684, and the execution of Lord Russell, Carstairs was apprehended and brought before the privy council; but as he steadfastly refused to make any disclosures, he was illegally sent down to Scotland, to be tried and examined by torture before that infamous tribunal, the Scottish privy council. He bore the excruciating suffering inflicted by the thumbscrew for an hour and a half with the utmost fortitude. But on being threatened with a repetition of the question, and having learned that the government had made certain discoveries by torturing Spence, the earl of Argyll's secretary, he gave way, and answered the questions put to him, on condition that his answers should not be used as evidence against any person. He confessed, however, nothing more than the government already knew, and the council had no suspicion that he withheld from them secrets of vast importance, which had been intrusted to him by Pensionary Fagel, the discovery of which, at this time, might not improbably have been fatal to the Revolution. On his release from prison he returned to Holland, and was appointed one of the chaplains of the prince of Orange, and was elected minister of the English protestant congregation at Leyden. He accompanied William to England in 1688; and when the landing of the troops had taken place at Torbay, performed divine service at their head. He was mainly instrumental in procuring the peaceable settlement of the presbyterian church in his native country; and became, indeed, the real prime minister for Scotland. He was appointed his majesty's chaplain for that kingdom; and as he was constantly in attendance upon the king, he had apartments assigned him in the palace when at home, and when abroad with the army was allowed £500 a year for camp equipage. He enjoyed more of William's confidence and esteem than any other Scotchman, or indeed than any other of his councillors, except Bentinck. In consequence of his vast influence, he obtained the significant nickname of Cardinal Carstairs. On one occasion in 1693, when a collision between the Scottish church and the government was imminent, he ventured even to stop the messenger who was about to hasten down to Scotland with instructions, which the king and his ministers had agreed to issue in the absence of their confidential adviser. William, though highly displeased at first, when Carstairs showed him the packet which he had taken from the messenger and confessed what he had done, speedily yielded to the remonstrances of his trusty

friend, and ordered the despatches to be destroyed, and others of a different tenor to be drawn out by Carstairs himself, which happily removed the grounds of dissatisfaction on the part of the Scottish people, and averted the impending danger of an open quarrel between them and the court. After the death of King William, Carstairs was in 1704 appointed principal of Edinburgh college and minister of the Greyfriars', and three years later of the High church He was a liberal benefactor to all the Scottish universities, and contributed greatly to promote the cause of learning in Scotland. His influence in the Scottish church was as powerful as in the court; and in the space of eleven years he was four times elected moderator of the general assembly. He strenuously opposed the restoration of patronage in 1712; and though his efforts were unavailing in regard to this obnoxious measure, he succeeded in defeating some other schemes of the tory ministry for curtailing the privileges of the Scottish church. He did not long survive the accession of George I., who gratefully acknowledged the services he had rendered to the Hanoverian dynasty. He died in 1715, in the sixty-seventh year of his age. Carstairs was probably the most sagacious statesman Scotland has ever produced. He exhibited the rare combination of profound learning and genuine piety with great shrewdness and knowledge of the world, and what is even more worthy of notice, the firmest adherence to his own principles, along with remarkable benevolence and liberality towards the members of other religious bodies. Amid all the intrigues and treacheries of the Revolution era, the integrity of Carstairs was unquestioned; and his piety, humility, and warm affection for his relatives and friends remained uninjured either by the possession of great power, or by courtly adulation.—(Rev. D. M'Cormick, *The Carstairs State Papers*, &c.)—J. T.

CARSTENS, Asmus Jacob, an artist, born in 1754 at St. Gurgen, near Schleswig. He commenced life as an apprentice to a wine merchant; but when not engaged in drawing corks, drew portraits with considerable success. After painting an "Adam and Eve," which was purchased by the crown prince, he entered the academy of Copenhagen as a student, but, quarrelling with his professor, he quitted it in 1783 for Italy. His funds failed him at Milan, however, and with his brother he commenced to journey to Germany on foot. At Lubec he took up his residence for five years, and obtained some success as a portrait painter. He then moved to Berlin in 1788, and remained there two years, giving lessons in art, and making drawings for the booksellers. He was employed on the decoration of the Dorvill palace, and there became known to the minister, who afterwards introduced him to the king, from whom he obtained a pension. In 1792 he was enabled to visit Rome. He studied the works of Michel Angelo and Raffaelle, and produced several classical works in imitation of the latter. His last work was an "Œdipus Tyrannus," and he died while executing a "Golden Age," May 25, 1758.—W. T.

CARTE, Thomas, a learned English historian, was born in Warwickshire in 1686. After studying at Oxford and Cambridge he was appointed reader in the Abbey church at Bath; but refusing to sign the oath of allegiance to George I. he had to resign the preferment. Suspected of some share in the rebellion of 1715, and afterwards of being concerned in the treason of which Bishop Atterbury, to whom he was secretary, was accused, he had at length to flee to France, where he remained till about 1730, when, on the intercession of Queen Caroline, he was allowed to return to England. Soon after this he issued "The History of the Life of James, Duke of Ormonde," and applied himself to the preparation of a "General History of England," the proposals for which excited considerable attention, and procured many subscribers. This work is valuable for its research, but is disfigured by an obtrusion of the author's ultra-political opinions. He wrote many minor works.—J. B.

CARTER, Elizabeth, a learned lady, was born in 1717 at Deal in Kent, where her father, Dr. Nicholas Carter, was perpetual curate. She was educated along with her brothers, under her father's care. She showed at first but little aptitude for learning; but as the result of great perseverance, she acquired a knowledge of Latin, Greek, French, German, Italian, Spanish, Portuguese, Hebrew, and Arabic. When only seventeen she began to write verses for the *Gentleman's Magazine*, which appeared with the signature "Eliza." A collection of these earlier poems was published in 1738 by Mr. Cave, the proprietor of the magazine, to whom Dr. Johnson thus writes—"I have composed a Greek epigram to Eliza, and think she ought to be celebrated in as many different languages as Lewis le Grand." Her fame was greatly extended by her publication in 1739 of a translation from the Italian of Crousaz's Examen of Pope's Essay on Man—a work which Boswell tells us was ascribed to Dr. Johnson. In the same year she published a translation of Algarotti's Explanation of Newton's Philosophy, for the use of Ladies. These works brought Miss Carter into correspondence with such men as Butler, Benson, Johnson, Burke, Reynolds, and Archbishop Secker. Her translation of Epictetus appeared in 1758. In 1762 she published another volume of poems. She wrote two papers, Nos. 44 and 100, for Johnson's Rambler. The later years of her life were spent in the enjoyment of the society of her literary friends, by whom she was held in great esteem for her varied accomplishments. She died in London, 19th Feb., 1806. In the year after her death there appeared "Memoirs of her Life," &c.—J. B.

CARTER, George. This painter was more renowned for his eccentricity than his art. He was born of poor parents, was educated at the free school in his native town, Colchester, became a shopman, then a shopkeeper, a bankrupt, then a painter—felicitous stepping-stones to art. He journeyed to Rome, St. Petersburg, Gibraltar, and the East Indies—was despised for his want of ability, and yet somehow seemed to thrive upon contempt, and to coin incompetence. He realized a fortune, retired, and died at Hendon in 1795.

CARTER, Nathaniel Hazeltine, an American author, born at Concord, New Hampshire, in 1787; graduated at Dartmouth college in 1811. When the legislature in 1817 altered Dartmouth college into a university, he was appointed professor of languages in the new institution; but lost this place a year or two afterwards, when the supreme court abrogated this act of the legislature as unconstitutional, and reconstituted the college. Then he became editor of a newspaper in New York, which advocated the interests of De Witt Clinton. In 1824 he wrote and delivered a poem called "The Pains of the Imagination." The next year he visited Europe, and on his return published in two octavo volumes, "Letters from Europe, comprising the Journal of a Tour through England, Scotland, France, Italy, and Switzerland in the years 1825–27." This work was received with well-merited favour. Ill health obliged him, after spending the winter of 1828 in Cuba, to sail for Marseilles in France, where he died a few days after his arrival.—F. B.

CARTER, Thomas, a distinguished composer of vocal music, was born in Ireland about the year 1758 (not 1768 as generally stated), and in the early part of his life held the situation of an organist in that country. Having paid considerable attention to the study of vocal music, he was patronized by the earl of Inchiquin, who appears to have contributed towards defraying the expenses of a journey into Italy, which he undertook for the purpose of completing his musical education. At Naples he was much noticed by Sir William and Lady Hamilton. After this he went to India, where for a short time he conducted the musical department of the theatre in Bengal; but his health suffering from the heat of the climate, he was under the necessity of returning to England. As a composer Carter had considerable merit. He was a large contributor to the theatres, and amongst the pieces for which he composed the music are the following—the Rival Candidates, 1775; the Milesian, 1777; the Fair American, 1785; the Soldier's Farewell, 1791; Just in Time, 1792; the Birthday, 1799. He is popularly known as the composer of the music of the pleasing ballad, "O, Nanny, wilt thou Gang wi' Me," and the celebrated description of a sea fight, "Stand to your Guns, my Hearts of Oak." In the year 1793 he married one of the daughters of the Rev. Mr. Wells of Cookham in Berkshire; and worn down by a complaint in his liver, supposed to have been the consequence of his residence in India, he died on the 8th of November, 1800, leaving a widow and two children.—E. F. R.

CARTERET, Sir George, distinguished during the civil war for his steadfast loyalty to the house of Stuart, was born in 1599 in Jersey, of which island he rose to be governor in 1626. On the outbreak of the civil war he was appointed by parliament vice-admiral of the fleet, but at the command of the king he declined the office and retired to Jersey, where, and in the neighbouring counties, he was active in the royal cause. On the death of the king he at once proclaimed Charles II., whom he entertained for six months in Jersey. But the government sent a fleet under Blake in 1651, and after an obstinate resistance Carteret had to abandon the island and betake himself to the

king, whom he followed in his wanderings till the Restoration. He was rewarded with the appointment to some high offices of state, and was about to be made a baron, when he died in 1679.—J. B.

CARTERET, JOHN, Lord, afterwards EARL GRANVILLE, a distinguished statesman in the time of the first two Georges, was born 22nd April, 1690. He was early distinguished for his profound and extensive learning. This gave weight to his speeches when he was introduced to the house of peers in 1711. He rose through various grades, and by the successful discharge of various embassies, to be secretary of state in 1721. He was an especial favourite with George I., being, it is said, the only one of his ministers who could converse with him in his native German. In 1724 he became lord-lieutenant of Ireland, an office to which he was reappointed in 1727, after the accession of George II., and in which he won the regard of the people, and the special friendship of Dean Swift and the other literary men of the country. He returned to parliament in 1730, and joined, indeed became the leader of the opposition against Sir Robert Walpole. When the fall of that minister was, after a twelve years' contest, accomplished in 1742, Lord Carteret became secretary of state and chief minister. In great favour with the king, and supporting measures which he had before condemned, he had in turn to confront a formidable opposition, and was at length displaced in 1744 by the duke of Newcastle. Now Earl Granville, he regained, but could only retain for four days, the seals of office in 1746. He still, however, continued in favour with the king. He died in 1763. In the most exciting times of his political career, he found time to discuss questions of scholarship with Bentley, who undertook at Granville's request his edition of Homer. Even Horace Walpole, of whose father he was the bitter opponent, confesses that, of the statesmen of the day, none equalled Lord Carteret in genius.—J. B.

CARTERET, PHILIP, an English voyager of the eighteenth century. In 1766 he was appointed commander of the *Swallow*, to sail under the orders of Captain Wallis in the *Dolphin*, on a voyage of discovery. The ships were parted by foul weather in the Straits of Magellan, and the *Swallow* proceeded alone. Sailing in the Southern Pacific, Carteret discovered and named a large number of little islands; proceeding westward, and touching at Borneo and Celebes, he doubled the Cape of Good Hope, and arrived in England in 1769, winning thus accidentally a place among the circumnavigators of the globe.—J. B.

CARTES. See DES CARTES.

CARTHEUSER, JOHANN FRIEDRICH, a German physician and chemist, born at Hayn in Prussia in 1704; died in 1777 at Frankfort-on-the-Oder. In the university of the latter town he held several professorships. His works were valuable and very numerous; but his chief merit consisted in the salutary reform he effected in materia medica. He subjected the plants used in medicine to the most careful analyses, determining their composition, the nature of the vegetable oils and salts, and was thus enabled to make many improvements in the pharmacopœia.

CARTIER, JACQUES, a French navigator and explorer, was born at St. Malo, December 31, 1494. The French government, desiring to found a settlement near the banks where many of their vessels were engaged in the fisheries, sent out Cartier in command of an expedition consisting of two vessels in April, 1534. He passed through the Straits of Belleisle—sailed round the Gulf of St. Lawrence—discovered the great river which empties into it—gave a name to the bay of Chaleurs, and returned to France in September of the same year. The next May he was sent again, in command of three vessels, with a more ample outfit, to prosecute his discoveries. He now sailed up the St. Lawrence, discovered the island of Orleans, near Quebec, and in his pinnace and small boats ascended as far as where Montreal now stands—opening friendly relations with the natives by the way. Returning to his ships, he selected a place which he called La Croix, near Quebec, where he landed his company and passed the winter. Next May they all returned to France, carrying with them several of the Indians, all of whom died soon after their arrival. Cartier published an account of this voyage, which contains some useful information and many strange and incredible stories. In 1540 a third expedition was set on foot, under Roberval, who was commissioned as lieutenant-governor of Canada. Cartier was made his pilot, and second in command, and sailed first with five vessels. He passed up the river about four miles above his former position at La Croix, and there landed his company, and built a fort called Charlesbourg. But again experience of the hardships of a new settlement in the wilderness sickened the people of their undertaking, and in less than two years they all embarked, and turned their faces homeward. At Newfoundland, however, they met Roberval, who was now first coming out, and were ordered by him to return. But Cartier chose to disobey, and sailing away privately in the night reached France. Roberval persevered, and founded a colony. Of Cartier's subsequent history nothing is known.—F. B.

CARTISAMUNDA, the queen of the Brigantes in Britain, who perfidiously delivered up Caractacus to the Romans. Having discarded her husband, Venusius, and married Vellocatus, his armour-bearer, her subjects revolted. She asked the assistance of the Romans, who thus obtained possession of the country.

CARTOUCHE, LOUIS DOMINIQUE, a famous brigand, born at Paris about 1693. He commenced his larcenous career with petty depredations, and ultimately became the chief of a numerous band of robbers, over whom his courage, craft, and prodigious strength gained him absolute authority. The Parisian police were at that time exceedingly inefficient, and Cartouche kept the citizens of the capital in constant terror by the number and audacity of his depredations. He was at length captured by the authorities, and after a lengthened trial, which excited extraordinary interest, he was condemned, and executed on the 28th of November, 1721. A well-known French proverb says —"Cartouche began by stealing pins."—J. T.

CARTWRIGHT, EDMUND, the inventor of the power-loom, was born at Marnham, Nottinghamshire, in 1743. He studied at University college, Oxford, was elected a fellow of Magdalene, and held successively the livings of Brampton and Goadby-Marwood. Before he directed his attention to mechanical invention, he occupied himself with literary pursuits, contributing for some time to the *Monthly Review*, and publishing some little poems—"Arminia and Elvira;" "The Prince of Peace;" and "Sonnets to Eminent Men." Cartwright had completed his fortieth year when, in 1784, being on a visit to Matlock, he chanced to meet some gentlemen from Manchester, whose conversation turned on the mechanical appliances for weaving. He became interested in the subject, began to study it, and made so rapid progress that, early in the following year, he was able to set his first power-loom in motion. It was met by great opposition on the part of the workmen, and of many of the manufacturers, who were afraid to offend their labourers, and it did not soon come into general favour. The first mill that was built for working the new looms, and which contained 500 of them, was wilfully burned to the ground. So late as the year 1813 there were no more than 2300 of these power-looms in the United Kingdom. But Cartwright was nothing daunted, and persevered in devising improvements, till he had brought to very great perfection what was at first a rude unwieldy machine, but what has since become a prime necessity of British manufacture. Nor did he confine himself to this, but took ten different patents for inventions of various kinds. One of them was a patent for combing wool, taken out in 1790. His great invention brought him no increase of fortune. In 1807 a petition was sent to government by the principal cotton-spinners, craving for some recognition of his numerous services to the manufacturing interest, and in 1809 a grant of £10,000 was given—a sum which did not nearly compensate him for his outlay. He died October 30, 1823.—J. B.

CARTWRIGHT, JOHN, known as Major Cartwright, was the brother of Edmund, and was born at Marnham in 1740. He entered the navy, and took part in the capture of Cherburg and some other important engagements. When the war with America broke out in 1774, he refused to serve against the colonies, because of his views on the subject of constitutional liberty, which he embodied in a work entitled "Letters on American Independence." In 1775 he received a major's commission in the Nottinghamshire militia, and retained through life the title which that appointment gave him. He was early known as zealous in the cause of parliamentary reform, being, indeed, one of its first advocates. He took part with Dr. Jebb and Granville Sharp in forming, in 1780, the "Society for Constitutional Reformation," and was known to have co-operated with Tooke, Hardy, and Thelwall, who were tried for their zeal in the cause of reform. He died in 1824, and a statue was erected to his memory in Burton crescent, London.—J. B.

CARTWRIGHT, THOMAS, an eminent puritan divine, born

in Hertfordshire about 1535. He studied at St. John's college, Cambridge, of which he was chosen fellow in 1560. Ten years later, having meanwhile been elected to a fellowship in Trinity, he was appointed Lady Margaret's divinity reader. His lectures and sermons attracted very great attention, the more especially that he took occasion to deliver his sentiments on church discipline, which were unfavourable to the established hierarchy. He was cited before the vice-chancellor and heads of the university, but defended his conduct by asserting that he had only taught what seemed to him to flow from the texts he was expounding, and that he had never done so in any spirit of controversy. One of his principal opponents, Dr. Whitgift, having in 1571 become vice-chancellor, Cartwright was at once deprived of his professorship, and very soon after of his fellowship. He then went to the continent, and became acquainted with Beza and many other eminent scholars. During his exile he officiated as minister to English merchants, first at Antwerp, afterwards at Middelburg. Returning to England, he soon came into fresh trouble. "An Admonition to Parliament" concerning the discipline of the church and the measures which had been taken against the puritans, having been presented, its authors, Messrs. Field and Wilcox, were committed to Newgate in 1572. Mr. Cartwright ventured to address the parliament in a "Second Admonition," which involved him in a long controversy with Whitgift, and compelled him once more to leave the country. He was abroad for five years, officiating as minister at some English factories. He was offered by James VI. of Scotland a professorship at St. Andrews, which he declined, choosing rather to return to England, where, however, he was soon apprehended and committed to prison. He was released through the interest of the earl of Leicester, and by that nobleman appointed master of a newly-founded hospital in Warwick. At the request of many protestant divines, he undertook to write against the Rhemish translation of the New Testament; and notwithstanding the prohibition of Archbishop Whitgift, prepared the work—which was published in 1618, many years after his death—entitled "A Confutation of the Rhemish translation, glosses, and annotations on the New Testament." By the command of Aylmer, bishop of London, he was again sent to prison in 1585, was released, and again imprisoned till 1592. He was finally set at liberty through the intercession of Lady Russell and of King James, who had always admired him, and who wrote a letter to the queen on his behalf. His health was sadly impaired by his wanderings and imprisonments, and he died December 27, 1603. Besides the works referred to, Mr. Cartwright published "Commentaria Practica, in totam Historiam Evangelicam, ex quatuor Evangelistis harmonicè concinnatam," 1630; Commentaries on the Proverbs and on Ecclesiastes; "A Directory of Church Government;" and "A Body of Divinity."—J. B.

CARTWRIGHT, William, an English poet of some reputation in his day, was born at Northway, near Tewkesbury, September, 1611. He studied at Oxford, and having taken orders, became a preacher of note in the university—one of his sermons finding a place, as a specimen of university preaching, in a volume of Five Sermons in Five several Styles or Ways of Preaching. In 1642 he received an appointment to an office in the church of Salisbury, and was in the same year made one of the Oxford council of war, appointed to provide for the king's troops stationed in the town. In 1643 he was chosen junior proctor in the university, and reader in metaphysics; but he did not long hold these offices, for he died in December of the same year. He had attained very great reputation, and was spoken of in terms of the highest commendation by Ben Jonson and others of his time. His works are now scarcely remembered. His "Comedies, Tragi-Comedies, and other Poems," appeared in 1647, and again in 1651. Wood praises his scholarship, and mentions that he wrote "Poemata Græca et Latina."—J. B.

CARUS, Friedrich Augustus, a German philosopher, author of several works on the history of psychology, containing some of the most original views on that branch of science which have illustrated its annals in the present century, was born at Bautzen in 1770, and died at Leipzig in 1807. He was for some time pastor of a protestant congregation at Leipzig, and latterly professor of philosophy in the university. His most remarkable publication is a "History of the Psychology of the Hebrews," a subject on which he has lavished all the resources of his great talents and remarkable erudition. He wrote also "Elements of Psychology," and "History of Psychology."

* CARUS, Karl Gustaf, a distinguished German physician and naturalist, was born in 1780, at Leipzig, where his father practised the art of a dyer. His early education was conducted in the gymnasium of his native city, and he studied chemistry in the university, with the view of following his father's business. Having, however, acquired a taste for anatomy he determined on the pursuit of medicine as a profession. He pursued his studies with so much success, that in 1811 he was appointed extraordinary professor to the university, and delivered lectures on comparative anatomy, which had not till that time been taught in the university. Whilst devoting himself to the pursuit of the science which he taught, he practised more especially the obstetrical branch of his profession, and wrote many able papers and two works on the subject. He also cultivated with great success the art of drawing, as the illustrations to many of his works on comparative anatomy show. In 1813 he caught a fever during his professional labours, which rendered him for some time incapable of scientific research. In 1815, on the foundation of the medico-chirurgical academy of Dresden, he was appointed to the chair of clinical midwifery. In 1822 he published his "Manual of Midwifery," and in 1828 his "Handbook of Gynæcology," in two volumes. These works display great practical acquaintance with the science of obstetrics, and the physiology of the human female. In 1829 he was appointed physician to the king of Saxony, a post he held till the death of the king. In 1829 he accompanied the Prince Frederick-Augustus in a journey through Switzerland and Italy. He also subsequently came to England with the king. The works of Carus on the subject of comparative anatomy are very numerous. He is best known in this country for his researches on the typical forms assumed by the vertebrate skeleton, a subject to which he has devoted several of the numerous papers he has published in the Transactions of scientific societies, and in philosophical journals. He has written several systematic works on zoology, comparative anatomy, and physiology, amongst which may be mentioned his "Introduction to Comparative Anatomy," published in 1827. This work was translated into English by Gore, and published in two volumes with an atlas. In 1834 he published an "Elementary Treatise on Comparative Anatomy," which was translated into French, and published in Paris in 1835. In 1840 he completed in three volumes a work entitled "A System of Physiology." His papers are very numerous, and contain much original and valuable observation, especially those devoted to the subject of embryology. Most of his works are illustrated with drawings from his own pencil, and possess considerable artistic merit. The list of his works published in 1850 in the Bibliographia Zoologiæ et Geologiæ of Agassiz and Strickland, contains forty-nine titles. These probably do not exhaust the whole of the contributions of this indefatigable observer and writer to the literature of natural history and the medical profession.—E. L.

CARUS, Marcus Aurelius, a Roman emperor, died in 283. He was proconsul of Cilicia, and prætorian prefect of the Emperor Probus, whom he succeeded, but not without the suspicion of having been accessory to his murder. The reign of Carus was short, but brilliant. Of an austere nature, he disregarded the senate, enforced a rigorous simplicity in the camp, and maintained an uncompromising hostility against the enemies of Rome. Having defeated the Sarmatians in Illyricum, he prepared to execute the long-suspended design of the Persian war, and had already carried his victorious arms beyond the Tigris, when death suddenly overtook him. It is believed that his fate was similar to that of his predecessor. Carus was succeeded by his two sons, on whom he had conferred the title of Cæsar. His reception of the Persian ambassadors is well known.—R. M., A.

CARUSO, Luigi, a musician, was born at Naples, September 25, 1754; the time and place of his death are unknown. He studied his art first under his father, and subsequently under Nicolo Sala. He is said to have been designed for a singer; but failing in this capacity, turned his attention to composition. His first opera, "Il Baronne di Trocchia," was produced at Brescia in 1773. In the summer of 1774, he brought out "Artaserse" in London. He wrote in all sixty operas, the last of which, "L'Avviso ai Maritati," was given at Rome in 1810. Besides these voluminous dramatic works, he composed many pieces for the church, like them in a very light style; he produced also four oratorios and several sacred and secular cantatas.

There is no satisfactory foundation for the statements that he lived for some time in Germany and in Paris, and that he was maestro di capella in Palermo.—His brother EMMANUELE was also a musician.—G. A. M.

CARVALHO DA CASTA, ANTONIO, a Portuguese ecclesiastic, born in 1650; died in 1715. In spite of the discouragements arising from a deformed person and extreme poverty, he resolutely applied himself to study. Mathematics and cosmography were his favourite pursuits, the best part of his life having been spent on his great work "Corographia Portugueza."

CARVER, JOHN, first governor of Plymouth in North America. Little is known of his early life. He joined at Leyden the congregation of separatists, who had followed Richard Clifton and John Robinson from Nottinghamshire to Amsterdam in 1608, and to Leyden in the following year. When they determined in 1617 to remove to America, Carver, along with Robert Cushman, was sent to England, to solicit from the king an assurance of religious toleration, and to negotiate with the Virginia company for a grant of land. In the same year he was despatched a second time to London on the same errand, and two or three years after, when the arrangements had been completed, including a partnership with some London merchants who were to furnish an outfit, he went to Southampton "to receive the money, and provide for the voyage." The *Speedwell*, having brought over from Holland a portion of the Leyden congregation, was joined at Southampton by the *Mayflower*, and the two vessels put to sea with about a hundred and twenty passengers. The leaky condition of the *Speedwell* compelled her twice to put back, and the *Mayflower* sailed a third time with a company of a hundred and two persons, of whom Carver was one. After a passage of nine or ten weeks, she arrived on the 11th of November, 1620, in the harbour of Cape Cod, where an instrument was signed on the same day, which has been called by President Adams, "the first example in modern times of a social compact, or system of government, instituted by voluntary agreement." On the same day Carver was chosen governor of the colony. In the following month Plymouth was selected for the site of the plantation, by an exploring party which Carver commanded. His death in the first week of the ensuing April caused great sorrow in the community.—F. B.

CARVER, JONATHAN, was born at Stillwater in Connecticut in 1732, and died 31st January, 1780. He studied medicine, but afterwards entered the army, and served in the English regiments during the American war. On the restoration of peace, he travelled in America, and published an account of his travels during the years 1766, 1767, and 1768. He seems to have been in reduced circumstances during the latter period of his life, and to have accepted a mean situation in a lottery office in London. He published in 1779 a work on the culture of the tobacco plant."—J. H. B.

CARY. See FALKLAND.

CARY, HENRY FRANCIS, the accomplished and well-known translator of Dante, was born at Birmingham in 1772. He early displayed a taste for poetry, publishing in 1787 "An Irregular Ode to General Elliot," and in the following year a collection of "Sonnets and Odes." Having entered as a commoner of Christ's church, Oxford, he applied himself not only to the study of Latin and Greek, but to acquiring a very extensive acquaintance with the languages of modern Europe. In 1797 he was presented to the vicarage of Bromley Abbot's in Staffordshire, and then devoted himself to his task of furnishing English readers with a version of the work of the great Italian. In 1805 the Inferno appeared, accompanied with the original, and in 1814 Cary was able to issue his translation of the whole poem, which he chose to name the "Vision"—a title, he says, "more conformable to the genius of our language than that of the 'Divine Comedy.'" A second edition was called for in 1819, and in issuing it Cary acknowledges his obligation to Coleridge, to whose "prompt and strenuous exertions in recommending the book to public notice," the fame to which this translation has attained is mainly owing. A third edition was called for in 1831, but it was not till February, 1844—in the August of which year he died—that Cary found time to prepare it for the press. From 1826 to 1832 he held the office of assistant-librarian in the British museum; and for some years before his death he enjoyed an annual pension of £200 conferred by government. Of his other works, we may mention verse translations of the Birds of Aristophanes, and of the Odes of Pindar; "Lives of English Poets," in continuation of Johnson; "Lives of early French Poets;" and editions of Pope, Cowper, Milton, Thomson, and Young.—J. B.

CARY, LOTT, a negro clergyman and missionary, one of the founders of the civilized African colony of Liberia, was born a slave in Virginia about 1780. At Richmond, where he joined a congregation of Baptists, he learned to read and write, studied the scriptures and many other books, and preached regularly to the blacks in the town and its neighbourhood. He was employed at a tobacco warehouse, where his services were highly valued, and where, from the presents which he received, and the profits of some little trade on his own account, he saved up money enough to buy his own liberty, and that of two of his children, at the cost of 850 dollars, or about £170. He soon rose to be the owner of a little farm near the city, received a salary of 800 dollars for his services in the warehouse, and became much esteemed as a preacher. But as soon as the American Colonization Society began active operations, he resolved to leave all, and emigrate under their auspices to Africa. He sailed from Richmond in January, 1821, and went first to Sierra Leone, where he worked as a cooper and missionary, till the Colonization Society obtained Cape Mesurado for their settlement. The next year he went thither, and soon proved himself one of the most active and useful members of the little community. In 1826 he was appointed vice-agent of the colony, and two years afterwards, when Mr. Ashman was obliged by sickness to return to America, the whole government devolved on Cary. He administered the affairs of the colony successfully till November, 1828, when he was killed, with seven others, by an accidental explosion in the magazine where they were making cartridges, against a threatened attack upon the settlement by the native tribes.—F. B.

CARY, ROBERT, a learned chronologer, was born at Cockington in Devonshire about 1615. He belonged to an old and famous family. Having studied at Oxford, where he won considerable distinction, and having travelled on the continent for some time, he was, on his return, presented to the rectory of Portlemouth in Devon. In 1662 he was preferred to the archdeaconry of Exeter, but he only held that dignity for two years. Returning to his rectory of Portlemouth, he lived there till his death in 1688. The book in connection with which he is remembered is named "Palæologia Chronica; a chronological account of ancient time, in three parts—didactical, apodeictical, and canonical," London, 1677.—J. B.

CARYL, JOHN, a dramatic writer of the latter part of the seventeenth century. He was secretary to Mary, James II.'s queen, and seems to have followed the fortunes of the exiled king, who rewarded him with knighthood, and the honorary titles of Earl Caryl and Baron Dartford. He, however, returned to England, for we find him in London in the time of Queen Anne, living on terms of intimate friendship with Pope, who addressed to him the Rape of the Lock, the subject of which he is said to have suggested. Caryl wrote two plays, "The English Princess, or the Death of Richard III.," 1667; "Sir Salomon, or the Cautious Coxcomb," 1671. He also published the Psalms of David, translated from the Vulgate, 1700. The date of his death is uncertain; he was living in 1717.—J. B.

CARYL, JOSEPH, a nonconformist divine, author of a commentary on Job, was born in London in 1602. He took a prominent part in the public questions of the day, was appointed by parliament to attend Charles I. at Holmby house, was one of the commissioners to the Isle of Wight, and in 1650 was sent along with Dr. Owen to officiate as minister, and to attend on Cromwell in the Scottish expedition. After the passing of the act of uniformity, he collected a congregation in the neighbourhood of London bridge, where he continued to officiate till his death in 1673.—J. B.

CASA, GIOVANNI DELLA, a celebrated Italian poet, orator, and philosopher, born of noble parentage at Mugello in Tuscany in 1503; died in 1556. Having prosecuted his elementary studies at Bologna and at Florence, he was sent to Rome, where he completed his acquaintance with the classics and studied theology. In 1538 his reputation for scholastic learning drew on him the attention of Cardinal Alexander Farnese, who obtained for him a secretaryship in the apostolic chamber. The talents he displayed in that office secured him early promotion. He was sent as nuncio to Florence, and soon after intrusted with an important embassy to the court of Venice. On this latter occasion

Della Casa pronounced before the senate two of his most celebrated orations. In 1544 he was raised to the archbishopric of Benevento as the reward of his diplomatic success. Involved in the disgrace of his early patron, Farnese, and obliged to quit Rome, he sought consolation in his studies at a small villa in the province of Treviso. In this retreat he remained till the elevation of his protector to the pontifical throne, under the name of Paul IV., when he was raised to the dignity of secretary of state. His licentious life, or perhaps rather the immoral character of his works alone prevented his being dignified with the purple. Both in prose and verse his style is singularly felicitous. "Della Casa," says Gioberti, "is the first of lyric poets who abandoned the servile imitation of Laura's bard, and sang of love in strains never heard before, combining the wisdom of a philosopher with the graceful melody of a poet." His principal prose works are —"Il Galateo," and a treatise in Latin entitled "De Officiis," of which he left an Italian translation. All his works are considered classic, and his name has been enrolled amongst those of the greatest writers of the sixteenth century.—A. C. M.

CASABIANCA, Louis, a French naval officer born in 1755; died in 1798. He entered the service young, and soon acquired such a reputation for bravery, that he was elected a deputy to the national convention, and afterwards became a member of the council of five hundred under the directory. In the French expedition to Egypt he was appointed flag-captain to Admiral Brueys; and in the battle of Aboukir was mortally wounded by a splinter at the time the *Orient* caught fire. His son, a boy of ten years of age, refused to abandon his father when the opportunity was offered of escaping in a small boat, and perished with him in the explosion of the ship.—J. T.

CASAL or CAZAL, Emmanuel Ayres de, a Portuguese geographer of the seventeenth century. He took orders, and went while still young to Brazil. His book, "Corografia Brasilica," has not yet been superseded. Casal spent much labour on it, diligently examining records, and gathering information from the most recent travellers; its accuracy has been recognized by Humboldt.—R. M., A.

CASANOVA, Francesco: this artist, brother of Giacomo, was born in London in 1732. At a very early period of his life he was sent to Venice to study under Francesco Simonini, a painter of battles in the style of Borgonone. Casanova imitated his master—himself an imitator. But his imitative skill was leavened by a considerable creative talent of his own. He painted landscapes bloody with battle, and landscapes benign with peace. He painted marine and pastoral subjects. Some years of his life he spent at Dresden; some at Paris, where his reputation spread, and he was received into the Academy. Subsequently he appeared at Vienna, where his works were highly accounted, and he etched royal plates. He died in 1805.—W. T.

CASANOVA, Giacomo, a notorious adventurer, born at Venice in 1725. The family of Casanova was of Spanish origin, and, from the fourteenth century, addicted to the same irregular habits which were so perfectly developed in the famous Giacomo. Casanova began life as an ecclesiastic, but soon quitted the church to enter on his vagrant career. A recital of his adventures, which he has minutely detailed in his "Memoirs," is here impossible. Their name is legion. Some of the incidents taken by themselves—such as his imprisonment at Venice and subsequent escape—are surpassingly interesting; but the effect of the whole is that of a dreary record of repulsive scoundrelism. His life was a succession of intrigues, impostures, duels, imprisonments, escapes, arrests, amours, brawls, conjurings, and debaucheries. And yet, strange to say, he found favour for a short time almost wherever he came; managed to get himself presented at most of the European courts, and lived familiarly with the noble and learned. He could hoodwink a marquise d'Urfé, talk learnedly with a d'Alembert, or bandy irreverent sarcasms with a Voltaire. The resources of his consummate impudence were boundless, provided only the liberty of moving about from capital to capital were allowed him. Casanova reminds us of Cagliostro, although he deals less in the black art, and has scarcely any of the archquack's solemn pretence of respectability, trusting more in his native impudence and swiftness of heels. The last years of his life were spent—discontentedly, as might be expected—at the castle of a Bohemian count. It is uncertain whether he died in 1799 or 1803. One of his last sayings was—"I have lived a philosopher, but I die a christian."—R. M., A.

CASAS. See Las Casas.

CASATI, the name of four musicians much esteemed in their day:—

Casati, Francesco, was an organist and composer at Milan in 1600, first at the church of St. Maria della Passione, and afterwards at that of St. Marco; his compositions are all ecclesiastical.

Casati, Gasparo, lived at Venice in 1650; he was distinguished as a vocal composer, and his works, though not all designed for the church, are all of a sacred character; this makes it remarkable, considering the severe style then employed for religious music, that many of his canzonets are written in triple measure, which at that period was regarded as light, if not trivial.

Casati, Girolamo, was mæstro di capella at Mantua in the middle of the sixteenth century; he produced many sacred compositions for one or more voices.

Casati, Teodoro, lived at Milan in the latter half of the seventeenth century; he was organist successively of the churches of S. Fidele and S. Sepolcro, and finally of the cathedral; he held this last office in 1667, when he was one of the umpires who elected the celebrated San Romano to be organist of St. Celso. Maria Anna, queen of Spain, was so pleased with an opera of this composer, that she offered him an appointment at her court, which, however, he did not accept.—G. A. M.

CASAUBON, Isaac, one of those great scholars of the middle ages who studied classical literature with an affection and self-devotion almost apostolic in its intensity and fervour. He was born at Geneva, February 8, 1559, of a proscribed family from Dauphiné; and when a young man of twenty-four succeeded Portus as professor of Greek in the university of that city. His anxiety to be worthy of his position as a classical scholar, was sufficiently pure and noble to partake of a certain religious character. In 1586 he married Florence, daughter of the eccentric printer and scholar, Henri Estienne (Henry Stephens), and from time to time issued editions and translations of Greek and Latin authors, with notes and commentaries. In 1596 he was appointed professor of Greek and belles-lettres at Montpellier; but in consequence of miserable treatment as to pecuniary matters, he accepted an invitation to Paris given him by Henry IV., who wished to place him in one of the university chairs. Henry, however, on account of the opposition raised because of Casaubon's protestant opinions, ultimately substituted the appointment of royal librarian. The scholarship of Casaubon was varied, and probably no man has published commentaries on a greater number of authors; but his chief delight was in Greek. The Greek language may, indeed, be called *le démon familier* of his life, solacing his worst troubles, and creating his most grateful pleasures.—The scholars of the middle ages may be arranged in several distinct classes. Around Cardinal Bessarion, in the fourteenth century, may be grouped those who dug out from the hard soil of oblivion the remains of antiquity, as a Layard might excavate Nineveh. In the beginning of the sixteenth century, we may group around Erasmus those who loved the ancient spirit more than the letter, and sought to breathe into the present the glory of the past, and rival classical productions upon actually existent grounds. These men were less famous as excavators than as new builders upon old foundations. Around Casaubon, at the end of the sixteenth century, may be grouped scholars who combined both these previous tendencies, and who sought by original critical commentary to give life to the excavated remains. The bible had not yet gained its commanding authority over the critical intellect of Europe, although that time drew near; and Casaubon once or twice turned from classical to scriptural commentary. This tendency occurred, however, after a severe illness, and did not hold its ground when returning health gave strength to his natural tastes. His memory was wonderful, and he could correct author by author with apt quotations; while he possessed that sagacity in the detection of textual corruptions, which in the true scholar is a fine instinct; and he must be numbered amongst those who carried into philology that self-same rigorous method of observation which was brought by Bacon to bear upon the study of nature. Casaubon's devotion to study was an enthusiasm so single-minded as to be lovable. In a rude and troubled time how could learning have lived had it not thus been served with a completeness of self-surrender? The life of Casaubon, in relation to his age, may have been one-sided;

but an overstress on commentary alone preserved literature in times when mind was generally undervalued in comparison with the sword. Casaubon published an edition of Aristotle in Greek and Latin, and a similar edition of Polybius—the latter being the more excellent of the two—with commentaries on Diogenes Laertius, Theophrastus, Theocritus, Persius, Suetonius, Pliny the younger, and many others. His commentary on the Deipnos Sophistæ of Athenæus is probably the most notable of all. He remained a protestant throughout life, although his modest and kindly spirit, and his anxiety to be fair and just, exposed him to constant proselytizing efforts on the one hand, and to suspicions among his fellow-believers on the other. One of the most honourable facts of his life exposed him to the greatest annoyance. At the conference of Fontainebleau, the protestant champion, Duplessis was convicted of misquoting the Fathers; and Casaubon, who had been nominated one of the judges on the protestant side, not being able to resist the evidence, honourably decided against his own party. One of his friends concluded from this conscientious fairness that he must be a catholic in disguise, and was thus indignantly rebuked—"I conjure you by the immortal God do not soil my life with this stain, that like a masker my countenance belies my heart. Such a one I am not, I never have been, and I never will be." His conversion to catholicism being found impossible he was accused of atheism. To this charge he pointedly answered—"Had I been an atheist, I should have been at Rome, where I have frequently been invited." Upon the assassination of Henry IV. he went to England, where he was favourably received by James I., and becoming that monarch's chief theological adviser, so pursued the even tenor of his way that the puritans were even scandalized at the moderation of his polemics, and the jesuits thought him deserving of every imaginable reproach. At James' request he prepared an examination of the Annals of Baronius, but his ecclesiastical was not equal to his classical learning. Casaubon died July 6, 1614, and was buried in Westminster abbey. Some time previous to his death he had been offered various Oxford degrees, and had replied with mingled modesty and pride, that as long as he lived his name should be his only title.—L. L. P.

CASAUBON, Méric, son of the more famous Isaac Casaubon, was born at Geneva in 1599. He came to England with his father in 1610, and was entered at Christ church, Oxford, where he took his master's degree in 1621, and in the same year published a defence of his father, named "Pietas contra maledicos patrii nominis et religionis hostes," which brought him into notice, and secured for him the favour of the king, at whose command he published a second defence in 1624. He received various preferments in the church, which he held till about 1644, when the violence of the civil wars deprived him of his livings. He was, however, honoured by a request from Cromwell to write the history of the war, which he declined, as well as the offer of a pension. He also refused a flattering offer from Christiana of Sweden, who wished him to undertake the inspection of her universities. At the Restoration he received his ecclesiastical preferments once more, and enjoyed them till his death in 1671. His works were very numerous. Sir William Temple praises his work on Enthusiasm; and his treatise "Of Credulity and Incredulity in things natural, civil, and divine," is remarkable as avowing his belief in "spirits, witches, and supernatural operations."—J. B.

CASE, John, M.D., a learned physician of the sixteenth century, and the author of an interesting little work, entitled "The Praise of Musick; wherein, besides the antiquity and dignity, &c., is declared the sober and lawful use of the same in the congregation and church of God;" printed at Oxford, 12mo, 1586, with a dedicatory epistle to Sir Walter Raleigh. He was born at Woodstock about the year 1550, and died in 1599. A list of his works, which, with the above exception, possess little interest at the present day, may be seen in Wood's Athenæ Oxonienses (ed. Bliss. i. 686).—E. F. R.

CASE, John, M.D., a noted astrologer of Queen Anne's time. He was a native of Lyme-Regis in Dorsetshire, and succeeded to the magical apparatus of Lilly and Salford. A work entitled "Compendium Anatomicum, nova arte institutum," is with much probability ascribed to Case. It is a defence of De Graaf's opinion as to the generation of all animals *ab ovo*.—J. B.

CASEARIUS, John, a Dutch botanist, lived during the second half of the seventeenth century. He resided as a missionary at Cochin, and assisted Rheede in his Hortus Malabaricus. He arranged the plan of that great work, and described the plants in the first two volumes. An American genus of plants is called Casearia in honour of him.—J. H. B.

CASES. See Las Cases.

CASES, Pierre Jacques, a French painter, born at Paris in 1676. He obtained the grand prize for painting in 1699, and was received into the academy in 1704. He painted a great number of works, but towards the end of his life he stooped to become a mere art-machine for the rapid production of pictures. He was the instructor of Le Moine. He died in 1754 at Paris

CASIMIR. See Sarbiewsky.

CASIMIR, the name of five kings of Poland:—

Casimir I., surnamed the Restorer, and also the Monk, son of Miccislaus II., and of Rikscha, niece of the emperor, Otho III., died in 1058. At the death of his father, which occurred in 1034, when Casimir was still a minor, his mother undertook the government with the title of regent; but her administration proving unpopular she fled with the young prince to France. Becoming a member of the Benedictine order of Cluni, he remained in France till recalled by his subjects in 1041. He was a just and liberal monarch, and did much to foster the civilization of the kingdom by his patronage of letters, and by repressing idolatry.

Casimir II., called the Just, younger son of Boleslas III., born in 1017, succeeded his brother, Miccislaus III., in 1177, and reigned till his death in 1194. He defeated the heathen tribes of Prussia, and compelled them to adopt the christian faith, and at home protected the common people from the tyranny of the nobles.

Casimir III., styled the Great, born in 1309; died in 1370. He succeeded his father, Wladislas, in 1333, commencing a reign of singular lustre and beneficence with the character, only too well deserved, of a reckless libertine. His first public acts augured little for the prosperity of the kingdom under his rule. Absorbed in pleasure he allowed several provinces to be wrested from the crown, purchased peace with his enemies at the price of dishonour, and connived at the most shameful abuses of the administration and the courts of justice. The memory of these delinquencies, however, he gradually effaced by successful wars with the Tartars, Cossacks, Livonians, and Bohemians, and at length completely obliterated, by the introduction of reforms into every branch of the public service, which only the talents of a great legislator, and the wisdom and beneficence of a great sovereign, could have been effectual in inaugurating. A higher title than that by which he is commonly distinguished in history, was that by which the nobles of the kingdom sought to point the finger of scorn at his administration, calling him "the peasants' king," with a contempt which it was his glory to have earned, not by the vulgar acts of display and condescension, but by earnest, although not always successful exertions to relieve the great body of his subjects from the oppression of feudal institutions. He abolished the arbitrary powers of the judges by the introduction of a double code of laws (for the Greater and the Lesser Poland), established a supreme court of appeal at Cracovia, projected and endowed schools and hospitals for the poor, and on the model of the university of Paris founded that of Cracovia (1347). In contrast to all this beneficence, however, was his absurd submission to a Jewish mistress, who had the art to obtain from him for her countrymen commercial monopolies, which throughout the reign of Casimir continued to weigh heavily on the enterprise of other classes of his subjects. Casimir III. was twice married, to Anne, daughter of Gedemin, grand duke of Lithuania, and to Adelaide of Hesse, but left no children by either of his wives. At his death in 1370, the two kingdoms of Hungary and Poland were united, under the rule of his nephew and successor, Louis of Anjou.

Casimir IV., second son of Jagello, grand duke of Lithuania, who married a daughter of King Lewis, and afterwards became king of Poland, under the title of Wladislas III. Casimir succeeded to the crowns of Poland and Lithuania at the death of his brother, Wladislas IV., who fell gloriously at the battle of Varna in 1444. Personally little entitled to distinction, his character being that of an indolent although not incompetent sovereign, Casimir gave his name to a period in the history of Prussia, which was illustrated by the subjection of the Teutonic knights, and by the introduction of deputies from provinces into the diet of the kingdom. He died in 1492.

Casimir V., John, son of Sigismund III., king of Poland,

and of Constance of Austria, born in 1609; died in 1672. His brother, Wladislas V., succeeding to the crown on the death of his father in 1633, Casimir undertook in 1638 the hazardous task of assisting, by a naval armament collected at Genoa, the designs of Philip III. of Spain against the commerce of the French on the Mediterranean. His fleet being driven by contrary winds on the coast of Provence, he was taken prisoner, and confined by order of Richelieu at Vincennes. After two years' imprisonment he was allowed to return to Poland. He was at Rome, where he had entered the church, and been promoted to the rank of cardinal, when the news of his election to the sovereignty of Poland, following the tidings of his brother's death, reached him, and necessitated an appeal to the pontiff for a dispensation from his clerical vows. With this, which was readily granted, and with a license to marry his brother's widow, he returned to Poland, and commenced his long wars with the Tartars and Cossacks, the evils of which were shortly to be increased by an incursion of Swedes under the formidable Charles Gustavus. Charles overran the greater part of Poland, and defeated the Polish army in a great battle, near Warsaw. By the treaty of Oliva in 1660, Casimir gave up Livonia to the Swedes, and Smolensk and Kiew to the Russians. In 1667 he abdicated the crown and retired to France, where the abbacy of St. Germain-des-Prés and other benefices were conferred upon him by Louis XIV. His death occurred at Nevers.—J. S., G.

CASLEY, David, an English bibliographer of the first half of the eighteenth century. He was subkeeper of the Cottonian library; published "Report of Committee on the Cottonian Library, &c., with an Appendix," 1732; and compiled a catalogue of the MSS. of the king's library, and of the Harleian MSS. from 2405 to 5709.

CASLON, William, a distinguished letter-founder, was born in Shropshire in 1692. His original occupation was that of an engraver of ornaments on gun-barrels, with which he combined the making of tools for bookbinders, and the chasing of silver plate. Mr. Bowyer, the printer, having seen the lettering on the back of a book, which was executed with peculiar neatness, inquired who had furnished the letters. Finding that it was Mr. Caslon, he waited on him, and persuaded him to devote himself to letter-founding, for which he soon showed peculiar aptitude. He was first employed to cut the letters for an edition of the New Testament and Psalter, printed in Arabic by the Society for Promoting Christian Knowledge. After this he began to cut pica, and in 1722 furnished the fount for printing an edition of Selden. Encouraged by Mr. Bowyer he opened a foundry, and soon, by his peculiar excellence in the art, made the importation of types from Holland unnecessary. Indeed, ere long, the productions of his foundry began to be exported to the continent. Mr. Caslon realized a considerable fortune, and died at his country seat at Bethnal-green in 1766.—J. B.

CASMANN, Otto, a German divine of the sixteenth century, known as one of the earliest of the so-called scriptural philosophers, who formed a system of philosophy founded entirely on the records and doctrine of the bible. He died in 1607. Among other works he wrote a treatise named "Cosmopœia," in which he derives a system of natural philosophy from scripture; and "Modesta Assertio Philosophiæ et Christianæ et Veræ," in which he professes to write the christian institutes of grammar, rhetoric, logic, arithmetic, &c.—J. B.

* CASS, Lewis, General, an American statesman of considerable notoriety, was born at Exeter, New Hampshire, about the close of the last century. He was originally intended for the legal profession, but quitted it for the army. His military career, however, gained him no laurels, for his only service in the field appears to have been in the luckless expedition against Canada in 1812, which terminated in the surrender to the British of the American army under General Hall. On the return of peace, General Cass was elected governor of Michigan. In 1831 he received the appointment of secretary of war from General Jackson, and subsequently became United States minister plenipotentiary at the court of France, where he was noted for his cordial approbation of the policy of Louis Philippe. He resigned his office and returned home, in consequence of a difference of opinion with President Harrison respecting his foreign policy. Since that time he has taken a leading part in political affairs; and in 1844 was an unsuccessful candidate for the office of president. Cass is now a senator for the state of Michigan, and a member of President Buchanan's cabinet. He is a violent and factious partisan of the democratic party, a zealous supporter of slavery and of a high protection tariff; and has always shown himself an unscrupulous advocate of the annexation of Texas, the war with Mexico, and the other aggressive measures of the American government against their neighbours.—J. T.

CASSAGNES, Jacques, a French writer, born at Nismes in 1633. Early known as a poet, he was admitted at the age of twenty-seven into the French Academy, and rose in court favour, till, when preparing to become a court preacher, he was satirized by Boileau, which so affected his spirits that he became insane. He died in 1679, leaving odes, and some translations.—J. B.

CASSANA, Giovanni Agostino, called L'Abate: this painter, the younger brother of Nicolletto, was born at Genoa in 1658, and was instructed by his father. He painted portraits successfully, but is more celebrated for his quadruped likenesses. His animal and fruit pieces have been very highly considered, and follow the style of Benedetto Castiglione. He died in 1720.—W. T.

CASSANA, Giovanni Francesco, a painter, born at Genoa in 1611. He studied under Bernardo Strozzi. He excelled most as a portrait painter, but he executed a St. Girolamo in the dome of the church of the Mirandola with great credit. He died in 1691. He was the progenitor of a group of painters.

CASSANA, Niccolo, the second son of Giovanni Francesco Cassana, born at Venice in 1659. He was surnamed Nicolletto. He studied under his father, and aided him in many of his works. He excelled as a painter of portraits. He visited the court of Tuscany, and earned great fame by his portraits of the grand duke and his wife. The Tuscan aristocracy, of course, followed the suit of the court, and had their illustrious faces limned by the favourite painter. He practised historical painting in the intervals of his more profitable labours. His large picture at Florence of the "Conspiracy of Catiline" is not without merit. He visited England, and had a great success. "Queen Anne's" refined features figured on his canvass, and her majesty bestowed great favour upon him. The British nobility also patronized him. But his career in England was not long. He died in 1713.—W. T.

CASSANDER, king of Macedonia, was born about 354 B.C. His father Antipater had Macedonia allotted to him on the division of the empire after the death of Alexander the Great. When Antipater died, B.C. 318, he appointed Polysperchon, one of the oldest of Alexander's captains, to succeed him. Cassander, enraged at his exclusion, repaired to Asia, and obtained assistance from Antigonus to enforce his claims upon the Macedonian throne. In the end Polysperchon was overthrown, and Olympias, the mother of Alexander, whom he had associated with himself in the government, was blockaded in Pydna by Cassander, and on the capitulation of the town, B.C. 315, was put to death through his agency, in express violation of the terms of surrender. He then, in the hope of strengthening his dominion, married Thessalonice, the half sister of Alexander the Great, and soon after founded the flourishing city of Cassandria in Pallene, and began the restoration of Thebes, which Alexander had destroyed. He formed an alliance with Ptolemy, Lysimachus, and Seleucus against Antigonus. Peace was concluded in 311 B.C., on condition that Cassander should be military governor of the European provinces till the son of Alexander by Roxana should attain his majority. But two years after this, both the young prince and his mother were put to death by his orders. Polysperchon then set up against him Hercules, the son of Alexander by Barsine, the daughter of Darius, but he agreed to put Hercules to death at the instigation of Cassander, and thus the line of Alexander the Great became totally extinct. Cassander now assumed the regal title as he had long enjoyed the power. He became a party to a new combination against Antigonus, who was signally defeated at Ipsus B.C. 301, and died of his wounds. But Cassander did not long survive the removal of his most formidable enemy, having died B.C. 296. He was succeeded by Philip, his eldest son.—J. T.

CASSANDER, George, a Roman catholic divine, born in Cadsand, near Bruges, in 1515. Distinguished as a scholar, he latterly devoted himself exclusively to theology, and to the endeavour to effect a reconciliation between his own church and protestantism. With this view he wrote, in 1562, his work "De officio viri pii," &c., which involved him in a controversy with Calvin. Afterwards encouraged as a mediator by the German princes, he published his "Consultatio Cassandri," in

which he reviews the Augsburg Confession, and suggests concessions that might be made by Rome. He died in 1566. His works were collected and published at Paris in 1616.—J. B.

CASSARD, Jacques, a famous French naval officer, born at Nantes in 1672. He commanded a privateer, which inflicted considerable injury upon the English commerce, and performed several daring exploits, which obtained for him a wide celebrity in his native country, but were not productive of any permanent benefit to his own interests. After the peace of Utrecht, when his services were no longer required, he was completely neglected by the French court, and died in great poverty in 1740, having been confined for the last twenty-one years of his life in the fortress of Ham.—J. T.

CASSAS, Louis François, a French painter and architect, born in 1756; died in 1827. He published several illustrated works of travel, particularly "Voyages pittoresques de la Syrie, de la Phenicie, de la Palestine, de la basse Egypte," 1799, remarkable for its plans and views of Palmyra and Baalbek; and "Pictorial Sketches of the principal Sites and Monuments of Greece, Sicily, and Rome."

* CASSEBEER, Johann Heinrich, a German botanist, celebrated for his work "Ueber die Entwickelung der Laubmoose," published at Frankfort-on-the-Maine in 1823. A genus Cassebeera is named after him.—J. H. B.

CASSERIO, Julius, a celebrated Italian anatomist, born in 1545, and surnamed Placentinus from Placentia the place of his birth. He was originally a servant in the family of Fabricius de Aquapendente, of Padua, who, having marked his great talents, gave him instructions in anatomy, in which he soon made astonishing progress. Fabricius was proud of his accomplished pupil, and frequently employed him as his substitute in giving public lectures; and when, in 1604, his advanced age compelled him to resign his professorship, the Venetian senate appointed Casserio his successor. The minuteness and accuracy of his dissections enabled him to make many valuable discoveries, especially regarding the organ of hearing, which have immortalized his name. He died in 1616. His great work on anatomy, consisting of ninety-seven folio plates, representing all the parts of the human body, was not published till some years after his death.—J. T.

CASSIANI, Giuliano, an Italian poet, born at Modena in 1712. Having been elected professor of poetry in the college for the nobility of his native state, he devoted his time entirely to poetical composition. He ranks amongst the first lyric poets of Italy, and every lover of Italian poetry is acquainted with his inimitable sonnet, "Il Ratto di Proserpina." Francis, duke of Modena, appointed him professor of eloquence in the university, intrusting him at the same time with the lucrative office of ducal historiographer. Cassiani's poetical and prose works have been published by his favourite pupil, Marquis Girolamo Luccesini. He died in 1778.—A. C. M.

CASSIEN, Jean, born about 350; died about 443. The place of his birth is doubtful, some statements making him the native of a Greek city on the Black Sea. The authors of L'Histoire litteraire de la France describe him as descended from a distinguished French family. Marseilles is said to have been his birthplace. However this be, at Marseilles he chiefly resided; he wrote all his works there; he founded in that city his famous abbey of St. Victor, and there he died. Pilgrimages were the passion of the period in which he lived, and Cassien, with his friend, Germain, visited, first Bethlehem, and then the Thebaid. On his return he was ordained deacon at Constantinople by St. Chrysostom, and soon afterwards is said to have obtained priest's orders at Marseilles. At Marseilles he founded two monasteries —one of men, the other of females. In the first there were subject to his rule as many as five thousand monks. Cassien's chief works are his "Monastic Institutions," and his "Twenty-four Conferences of the Fathers of the Desert"—they were translated into French by Nicolas Fontaine. Another work of Cassien's is "A Treatise on the Incarnation," written at the request of Pope Celestine against Nestorius.—J. A., D.

CASSINI, the name of a family originally of Italy, but naturalized in France since the time of Louis XIV., all the representatives of which, with one exception, have attained eminence as astronomers. We notice:—

Cassini, Jean Dominique, a celebrated astronomer, was born at Périnaldo in the county of Nice in 1625. His studies, commenced under an able schoolmaster, were continued among the jesuits at Genoa; and a love of literature then manifested itself, which he retained through life. His attention was called to astronomy by means of the study of astrology, which he prosecuted for a short time with much interest, and he is said to have made, in accordance with its rules, several predictions which the event fulfilled. But he soon discerned the emptiness of its pretensions, and relinquished it for the more reliable investigations of astronomy. His progress in this science was so rapid, that in 1650, at the age of twenty-five years, he was chosen by the senate of Bologna to fill the chair of astronomy in the university of that town, vacant by the death of the famous mathematician, Cavalieri. While occupying this position, he performed what was considered a very difficult achievement, the tracing of a meridian in the church of the Petrone, and was employed by the senate to design and execute some works connected with the embanking of the Po. He also undertook the fortification of Urbino and Perugia, and was besides intrusted with some important negotiations with the Roman and Tuscan governments, relative to the courses of the Po and Chiana. In 1665, while residing at Città della Pieve in Tuscany, he discovered the shadows cast upon the planet Jupiter by his satellites, and made use of the discovery to amend the theory of satellite motion. He also discovered about the same time, by means of the fixed spots on Jupiter, Mars, and Venus, the times of rotation of these planets, which he determined to be respectively, 9 h. 55 m., 24 h. 40 m., and about 24½ hours. In 1684, while residing in France, where he had been naturalized in 1673, he discovered four of the satellites of Saturn, in addition to the one which was previously known through the discovery of Huygens. He investigated the zodiacal light, and gave an exact description of its form and position; and he was the first to announce the inclination of the moon's axis. The laws of its apparent variation, which he announced with considerable precision, constitute one of his finest discoveries. He was one of the principal projectors of the Cayenne expedition, which resulted in the disclosure of the fact, that gravity diminishes from the poles to the equator. In 1668 he published tables of the motions of Jupiter's satellites, a work of immense labour, and performed with great exactness, considering the state of astronomical science at the time. A revised edition appeared in 1693. In 1700 he completed the measurement of an arc of the meridian extending from some distance south of Paris to Roussillon, part of which had been previously measured by Picard and Lahire. He died in 1712.

Cassini, Jacques, son of the preceding, was born at Paris in 1677, and admitted a member of the Academy of Sciences in 1694. He travelled successively in Italy, Holland, and England, where he made the acquaintance of Newton, Halley, and Flamstead, and was admitted a member of the Royal Society of London in 1696. On his return to Paris he prepared a number of scientific papers for the Academy; and in 1717 presented to this society his great work "On the Inclination of the plane of the ring, and orbits of the satellites, of the planet Saturn." But he is best known by his terrestrial measurements. He had assisted his father in 1701 in extending an arc of the meridian to Canigou. In 1718 he carried it on to Dunkirk, and published his work "On the Size and Figure of the Earth," Paris, 1720. He was then intrusted by the Academy with the measurement of an arc of longitude extending across the whole kingdom of France, from Brest to Strasbourg. Cassini also published "Astronomical Tables of the Sun, Moon, Planets, Stars, and Satellites," Paris, 1740, which for a long time ranked among the best. A supplement was added to this work by his son in 1756. Jacques Cassini died at Thury in 1756.

Cassini de Thury, Cesar François, son of the preceding, was born in 1714, and at the age of twenty-two was received into the Academy of Sciences. The great work of his life was a trigonometrical survey of France, the expense of which was borne by government till 1756, after which time it was chiefly sustained by private enterprise. The results were published from time to time in the form of large charts on a scale of a line to 100 toises, and the whole were capable of being united in one large chart 33 feet high and 34 broad. The positions of all the towns are determined in it, with reference to the meridian of Paris, and a perpendicular to it passing through Paris. The publication of this magnificent work effected a complete revolution in geography, and it has served as a model for many subsequent undertakings. Cassini de Thury died of smallpox in 1784, having lived to see his work almost completed.

Cassini, Alexandre Henri Gabriel de, a descendant of the preceding, was born in 1781, his father being director of the Paris observatory. He had no taste for the pursuits in which his ancestors had distinguished themselves, but devoted himself to botany, and made extensive researches in the department of synantherous plants. His excessive multiplication of genera prevented his nomenclature from being generally followed. He was the author of numerous botanical articles in the *Journal de Physique*, the principal of which he collected and published under the title of "Opuscules Phytologiques:" Paris, 1826. He was also one of the most active editors of the Magasin Encyclopédique, and of the Dictionnaire des Sciences Naturelles. Having commenced the study of law in 1804, he was in 1810 appointed juge au tribunal de première instance, afterwards became a member of the court of cassation, and in 1830 was admitted to the chamber of peers. He died of cholera in 1832, having been a member of the Academy of Sciences since 1827.—J. D. E.

Cassiodorus, Magnus Aurelius, a distinguished statesman, historian, and man of letters, who enjoyed the confidence of Theodoric the Great, and was for a long series of years at the head of the government of the Ostrogothic kingdom, was born at Sylacium in Bruttium, about A.D. 468, his father being the representative of an ancient and wealthy Roman family. At the age of seventy he retired to the monastery of Viviers, in Calabria, where he died, almost a centenarian, leaving the following works, a complete edition of which was published by D. Garet at Rouen in 1679:—"Chronicon;" "De artibus ac disciplinis Liberalium Literarum;" "De Institutione Divinarum Literarum;" a few other treatises, and twelve books of his letters (state papers), written in accordance with the instructions of Theodoric and his successors.—J. S., G.

Cassius, the name of one of the most illustrious of the Roman gentes, originally patrician, afterwards plebeian. The more distinguished members of this gens follow in chronological order:—

Cassius Viscellinus, Spurius, thrice consul; first in 502 B.C., when he defeated the Sabines at Cures; again in 493, when he concluded a treaty with the Latins; and lastly in 486, when he made a league with the Hernicans, and carried the first agrarian law, the lex Cassia, in spite of the bitter opposition of the patrician order, of which he was a member. The provisions of this law were never carried into execution; for its author was accused of treason by the patricians, and condemned to death immediately on resigning his office in 485 B.C.

Cassius Longinus, Caius, elected consul with P. L. Crassus in 171 B.C., obtained as his province Italy and Cisalpine Gaul. Desiring to engage in the war in Macedonia, he endeavoured to penetrate thither through Illyricum, but, being prohibited after a time by the senate, he desisted and returned to Italy. In 170 B.C. he was accused by ambassadors from various tribes before the senate for his conduct during the war, but escaped with a reproof. When censor in 152 B.C., along with his colleague Valerius Messala, he erected a theatre. It was demolished by the senate at the instance of Scipio Nasica, on the plea of its injuriousness to public morals. The date of his death is uncertain.

Cassius Longinus Ravilla, Lucius, the son of Q. Cassius Longinus, a Roman of consular rank. In 137 B.C., when tribune of the Plebs, he passed the second lex tabellaria, extending the use of the ballot. In 127 B.C. he was elected consul along with Cornelius Cinna, and in 125 B.C. censor along with Cn. Servilius Cepio. In his judicial capacity he was noted for severity and uprightness.

Cassius Longinus, Lucius, consul along with C. Marius 107 B.C.; died that year fighting against the Tigurini. While prætor in 111 B.C., he went as ambassador to Numidia, and returned bringing with him the celebrated Jugurtha.

Cassius Longinus, Caius, one of the leaders of the conspiracy against Cæsar. Nothing is known of his history until the expedition of Crassus against the Parthians B.C. 53, when he acted as quæstor, and succeeded in rescuing about five hundred horse, the only remnant of the army that escaped destruction. He afterwards defeated the victorious Parthians when they laid siege to Antioch, and compelled them to abandon Syria. During the civil war between Cæsar and Pompey, Cassius attached himself to the aristocratic faction, and commanded the fleet of Pompey in the Hellespont. After the battle of Pharsalia B.C. 48, he fell in with Cæsar, who had only a single vessel with him, and might easily have taken him prisoner; but for reasons which have never been explained he at once obeyed the summons of the victorious general to surrender, and passed over to his side. History is silent concerning Cassius from this time until the period of the conspiracy against Cæsar. He was the mainspring of the plot, and was evidently actuated by strong personal as well as party dislike to the great dictator, and it was he who succeeded in drawing into the confederacy Brutus, whose sister Junia he had married. After the murder of Cæsar, Cassius was deprived of the command of Syria through the agency of Antony; and, on receiving this intelligence, he immediately collected an army and made himself master of Syria, Phœnicia, and Judea. But he was recalled to Europe by Brutus for the purpose of resisting the triumvirs.—(See Brutus.) At the battle of Philippi, which was fought against his advice, the left wing which he commanded was defeated by Antony, and thinking all was lost he committed suicide. He was certainly an able man, and one of the best generals of his age. But he was jealous and morose, and much better fitted for a conspirator than Brutus.—J. T.

Cassius Longinus, Quintus, first cousin of the preceding, went as quæstor of Pompey into Spain in 54 B.C., and became infamous in the province for rapacity and cruelty. By the year 49, when he was tribune of the Plebs, he had deserted the interests of Pompey, and espoused those of Cæsar, whom, on being expelled from Rome as a too zealous partisan, he accompanied into Spain. After the defeat of Afranius and Petreius, the legates of Pompey, Cassius received from Cæsar the governorship of Farther Spain. Escaping the twofold peril of a popular insurrection and a mutiny of the soldiery, he left the province in 47, but his ship sank, and he was lost in the mouth of the Iberus.—J. S., G.

Cassius Parmensis, Titus, so called from Parma his birthplace, a poet and one of the murderers of Cæsar, fought against the triumvirs, and after the defeat of Brutus and Cassius joined Pompey with a fleet off Sicily. He afterwards followed the fortunes of Antony. After the battle of Actium he went to Athens, where he was put to death by command of Octavian B.C. 30. Cassius was the author of two tragedies, "Thyestes" and "Brutus," and of some epigrams and other poetical pieces.

Cassius Longinus, Carus, a famous jurist, who flourished in the reigns of Claudius and Nero. He traced his descent on the mother's side to the lawyer Servius Sulpicius, and was connected on the other with the family of Cassius the conspirator. We hear of him first on occasion of his being commissioned as governor of Syria, to lead to the banks of the Euphrates, Meherdates, whom the Parthians had chosen as their king, A.D. 49. Peace prevailed during his tenure of office, and left more room for the display of his legal than his military talents. On his return to Rome he was regarded as an authority among her statesmen, and his aid was called for on various emergencies; but his growing reputation, wealth, and independence of character, brought upon him the enmity and persecution of a jealous court. The detection of Piso's conspiracy served to intensify the tyranny to which he at last fell a victim. After the death of Poppæa he was prohibited from attending her funeral—a sign, says Tacitus, of his approaching doom. There stood among his ancestral images a statue of C. Cassius, with the inscription "Dux Partium," graven on its pedestal. This inscription was made the ground of a capital charge, and by a decree of the senate he was exiled, as one of the "suspect" (A.D. 65), to the island of Sardinia. His name does not again appear in history; but we learn that he was in his old age recalled from banishment by Vespasian. He wrote ten books. "De Jure Civili," and his commentaries on Vitellius and Ferox are referred to in the *Digest*. In law he was an adherent of the school of Capito, and transmitted the name of Cassiani to those who followed in the same track.—J. N.

Cassius, Avidius, an able general of Marcus Aurelius, was a native of Cyrrhus in Syria. His father, Heliodorus, who was prefect of Egypt, enjoyed great reputation as a rhetorician. In the Parthian war, A.D. 162–165, Avidius served under Verus, and, after defeating the Parthians, took Seleucia and Ctesiphon. He also fought against the Sarmatians on the Danube. He was subsequently appointed governor of Syria, and in 170 suppressed an alarming insurrection of banditti. A few years after, A.D. 175, he took up arms against the emperor Marcus Aurelius, and proclaimed himself imperator in the East. He reigned only a few months, and was assassinated by two of his

own officers before M. Aurelius arrived in the East. The humane emperor lamented his death, and spared the lives of his family.—J. T.

Cassius Chærea. See Chærea.

Cassius Dion. See Dion.

Cassius Severus. See Severus.

CASSIUS, Andrew, a German physician of considerable celebrity, was born at Schleswig. His father, who was physician to the duke of Holstein, was the inventor of a kind of bezoard which he regarded as an infallible remedy against the plague. The younger Cassius was the discoverer of the chemical substance which forms the rose and violet colours on china, called from him the purple of cassius. It is prepared by adding the hydrochlorate of the protoxide of tin to a solution of the hydrochlorate of gold. Cassius wrote a treatise entitled "De triumviratu intestinali cum suis effervescentiis," which has been frequently reprinted; and another concerning the nature, production, and effects of gold, and its fitness for works of art, 8vo, Hamburg, 1685.—J. T.

CASSIVELAUNUS or CASSIBELAN, a British prince, who at the time of Julius Cæsar's invasion of England ruled over the country north of the Thames, and was chosen commander-in-chief of the confederated tribes which made common cause against the invaders. He had a high reputation for skill and bravery, and repeatedly baffled the attacks of the Roman legions, but was in the end deserted by his allies, and compelled to submit to the terms dictated by Cæsar.—J. T.

CASTAGNO, Andrea del, sometimes called the Infamous, was born at Castagno in the Mugello in Tuscany about 1406. His works are not numerous, and little is known of his education; but he is remarkable as being the first Florentine who adopted the new method of painting commonly called *oil painting*, but which is literally varnish painting, and it is very doubtful whether any oil whatever entered into the vehicle used by the Van Eycks and their school. (See Van Eyck.) It was the mode in which Andrea acquired this secret that procured him his surname of the Infamous after his death. About the year 1460 Domenico Veneziano, who had learnt the new method of Antonello da Messina, was engaged with Andrea del Castagno at Florence, to execute some paintings in the Portinari chapel in Santa Maria Nuova, when the greater sensation caused by the superior brilliance of the pictures of Domenico excited the envy of Andrea, who, according to Vasari, insinuated himself into the confidence of Domenico, acquired his secret from him, and then waylaying him on one occasion as he returned in the evening from his work in the Portinari chapel, struck him on the head with a piece of lead, and returned immediately to the chapel, whence he was called out shortly afterwards to his wounded friend Domenico, who died in the arms of his treacherous companion. This was about the year 1463. The story rests entirely on the recorded confession of Andrea; it was, however, never contradicted. The paintings of the Portinari chapel have perished. Up to this time the works of Andrea were exclusively in fresco and tempera, and the pictures by him preserved in the Florentine academy are in this method. He must have been nearly sixty years of age before he commenced oil painting. During his lifetime Andrea had acquired the name of Andrea degli Impiccati, or of the *Hanged*, instead of his original name del Castagno, from the pictures of the Pazzi and other conspirators concerned in the murder of Giuliano de' Medici, whom he represented in 1478 on the wall of the Podestà of Florence—a fresco which has long since perished. The conspirators were represented hanging with their heads downwards; it was considered Andrea's best work. His drawing was good for the time, but his lines are hard and his figures ugly. There are works by him still remaining at the monasteries of San Giuliano and Degli Angeli at Florence, and at Legnaia; there are also four in the Florentine academy, and a work by him was bought for the nation in the Lombardi collection lately purchased. The date of his death is not known, but it is supposed to have been shortly after 1480.—(Vasari, *Vite dei Pittori*, &c., ed. Le Monnier.)—R. N. W.

CASTALDI, Cornelius, an Italian poet and lawyer, was born in 1480, and died in 1536. He studied at Padua, where he founded a college. He was the friend of many of the most eminent scholars of his day. His poetical works were published in 1757, under the title of "Poese Volgari e Latine." His Latin poems have been preferred to those written in his native tongue.

CASTALIO or CHASTEILLON, Sebastian: the place of his birth is uncertain. In his epitaph he is said to be Allobrox, which might mean of Savoy or the Dauphiné. He was probably born in the latter country in 1515. He was a man of brilliant learning, but questionable theology. He studied first at Lyons. He afterwards lived at Geneva. Here he incurred the hostility of Calvin by doubting the inspiration of Solomon's Song, refusing subscription to the article in the Genevan Catechism on the Descent into Hell, and to the views of Calvin on election and predestination. In 1553 he was nominated professor of Greek at Basle. In 1551 he published a version of the Old and New Testaments in Latin, with annotations, dedicated to King Edward VI. Beza and the Calvinists charged him with the errors of Pelagius; and others have openly accused him of rationalism. He died at Basle in 1563. He edited Homer, Xenophon, and Herodotus; German Theology, 1557; and Thomas à Kempis, 1563. Scaliger says that he died of actual want. Montaigne in his essays tenderly alludes to this circumstance.

CASTANHEDA, Fernando Lopez de, a Portuguese historian, from whose history of the discovery and conquest of India by the Portuguese, Camoens borrowed the greater part of his materials for the Lusiad, died in 1559. The history, which is singularly trustworthy, appeared in 1551.

CASTAÑOS, Don Francis Xavier de, Duke de Baylen, the most distinguished Spanish general in the peninsular war, was born about 1756. He was descended from an eminent Biscayan family, and was a pupil of General Count O'Reilly, whom he accompanied to Germany, where he studied military tactics in the school of Frederick the Great. He attained the rank of lieutenant-general in 1798, and when Napoleon seized upon Spain in 1808, Castaños was appointed to the command of a division of the Spanish army on the frontiers of Andalusia, and defeated a French force under Dupont in the important battle of Baylen (July 22, 1807), which had the effect of driving Joseph Bonaparte from Madrid. But in November of the same year he was routed by the French at Tudela. In 1811 he was appointed by the regency commander of the fourth corps of the army, and was present at the battles of Albuera, Salamanca, and Vittoria. After the return of Ferdinand VII. he was nominated captain-general of Catalonia, and in 1815 commanded the Spanish force which invaded France in conjunction with the British army under Wellington. He resigned his office in 1816. Though a member of the moderate party, and a zealous supporter of Ferdinand, he opposed the changes made on the right of succession to the crown in 1833, and retired into private life till 1843, when, on the downfall of Espartero, he accepted the office of tutor to the young Queen Isabella. Castaños died 24th September, 1852, at the age of ninety-six, only ten days after the decease of the duke of Wellington.—J. T.

CASTEL, Louis Bertrand, a French mathematician and physician, belonging to the order of the jesuits, was born at Montpellier in 1688. He came to Paris in 1720, on the invitation of Fontenelle and Tournamine, became a contributor to the *Journal de Trevoux* and the *Mercury*, and published a considerable number of scientific treatises, several of which attracted a great deal of attention. His principal works are a "Treatise on Universal Gravity;" an "Abridged System of Mathematics;" a "Universal System of Mathematics," which gained him admission into the Royal Society of London; his "Clavecin Oculaire," or Ocular Harpsichord, which at one time excited great attention, but is now forgotten; and his "True System of General Physics," in which he highly eulogizes Newton, but opposes his philosophy. Castel died in 1757.—J. T.

CASTEL, René Louis Richard, a French poet and naturalist, born at Vire, 6th October, 1758. He sat in the legislative assembly, but his bent was decidedly towards natural history, which at first took a poetic form. His poem, descriptive of plants, published in 1797, was very successful. Inspiring himself with the Georgics, he wrote another poem descriptive of Fontainebleau. Appointed inspector-general of the university by Napoleon, he was dismissed by the Bourbons, when he turned his attention seriously to the study of natural history, taking for the chief subject of observation, fishes, on which he wrote largely. He died in 1832.—J. F. C.

CASTELA, Henri, a French traveller, a native of Toulouse, who visited Palestine and Egypt about the beginning of the seventeenth century, and published an account of his travels, with the title of "Saint Voyage de Jerusalem et du Mont Sinai,

en l'an du grand jubilé, 1600;" Bordeaux, 1603. He was the author of a "Guide to the Holy Land."—J. T.

CASTELL, Edmund, an oriental scholar, the industrious compiler of the "Lexicon Heptaglotton," a dictionary of seven languages, was born at Hatley, Cambridgeshire, in 1606. His great work cost him seventeen years' labour and an outlay of £12,000, absorbing his whole fortune, and reducing him to poverty. In 1669 he published his Lexicon, but the sale of the work in no way repaid the labour and expense it had cost him. In 1666 he was made Arabic professor at Cambridge, and two years later a prebendary of Canterbury. He received various other ecclesiastical preferments. Dr. Walton was much indebted to him in the preparation of the Polyglot Bible. His oriental MSS. were bequeathed by him to the university of Cambridge. Died in 1685.—J. B.

* CASTELLANE, Esprit Victor-E.-B., Count de, marshal of France, was born in 1788. He entered the army in 1804 as a private soldier, and rose rapidly in the service, having gained the confidence of Napoleon, both by the courage and skill which he displayed in the Spanish, German, and Russian campaigns, and by the fidelity with which he discharged various missions intrusted to him. He served faithfully the various governments which have successively arisen in France since the downfall of Napoleon, and after the revolution of 1848 he contributed greatly to establish order and tranquillity in the district of Rouen, where he then held an important command. He was nominated a senator in 1852, and received at the same time a marshal's baton from Napoleon III.—J. T.

CASTELLANUS. See Chatel.

CASTELLESI, Adrian, an Italian prelate, whose writings are remarkable for their elegant Latinity, lived in the first half of the sixteenth century. In 1503, being then on a mission to Henry VII., he was created bishop of Hereford, and the year following translated to the diocese of Bath and Wells. On his return to Italy, Pope Alexander VI., in many of whose crimes he is said to have participated, raised him to the rank of cardinal. Under the pontificate of Leo X. he was outlawed as a traitor.

CASTELLI, Benedict, an Italian mathematician and physician, was born at Brescia in 1577. He was one of the most celebrated pupils of Galileo, whom he assisted in his astronomical observations, and whose hydrostatical theories he defended in a treatise entitled "Risposta alle oppossizione," &c., Florence, 1615. From this date until 1623 he occupied the mathematical chair at Pisa, and then removed to Rome on the invitation of Pope Urban VIII., and was made mathematical professor in the college Della Sapienza. He was the first who applied the new theory of motion to hydraulics, and wrote a treatise on the subject entitled "Della Mesura dell' Acque Correnti," Rome, 1638. But he fell into a mistake in supposing that the velocity of issuing fluids is proportional to the height of the reservoir, instead of the square root of the height. He was often consulted respecting the best means of introducing water into cities, and was successful in draining the stagnant waters of the Arno. He died in 1644.—J. T.

* CASTELLI, Ignaz Friedrich, a prolific German dramatist, was born at Vienna, May 6th, 1781. He held several subordinate situations in the administrative service, but since 1840 lives retired from office in an elegant cottage near Lilienfeld, in one of the most picturesque valleys of Austria. He was for a long time one of the chief representatives of literature and belles-lettres in Austria, and has written upwards of one hundred dramatic pieces, all of which are distinguished by great good humour and naïveté. He has also published a great number of poems, chiefly in the Austrian dialect, tales, sketches, and anecdotes. His complete works appeared at Vienna in fifteen volumes (second edition), 1848.—K. E.

CASTELLI, Pietro, an Italian physician and botanist, was born at Messina, and died in 1657. He studied medicine at Rome. He instituted the botanic garden at Messina, and became the first director of it. He published some works under the cognomen of Aldinus. Among his writings may be noticed—a treatise on hellebore; on the plants in the Farnesian garden at Rome; on the garden of Messina; on opobalsamum; on smilax aspera; catalogue of the plants of Etna; on the aphorisms of Hippocrates; on emetics; besides medical treatises.—J. H. B.

CASTELLI or CASTELLO, Bernardo: this painter was born at Genoa in 1557. He was a pupil of Andrea Semini, and subsequently followed the manner of Luca Cambiaso. He possessed considerable talent, but not so much judgment. He was industrious and rapid, but did not, or perhaps could not, bestow much thought upon his work. But his name will live. He was the intimate of Tasso, for whose Jerusalem he made the original designs, engraved by Agostino Carracci. Other poets of note called him friend, and so he gets embalmment in their verses. He painted miniatures also, and is praised by Marino the poet, for his delineations of insect life. His works are possessed by Genoa and Rome. He died in 1629.—W. T.

CASTELLI or CASTELLO, Giovanni Battista, called il Bergamasco: this painter was born in Gaudino, in the Valla Seriona in the Bergamese in 1500. He was a pupil of Aurelio Bussi of Crema, whom he accompanied to Genoa. On the departure of his preceptor from the city, Castelli, thrown entirely upon his own resources, attracted the attention of a Genoese nobleman, who sent him to Rome to study the great masters, and perfect himself in all the branches of his art. He did credit to his patron, and returned a proficient in architecture, sculpture, and painting. His first work on his return was the decoration of the palace of his patron. He painted the frescos in the church of St. Marcellino and the monastery of St. Sebastiano. Soon afterwards he was employed, in conjunction with Cambiaso, in the Nunziata di Portoria, where, on the ceiling of the choir, he painted "Christ at the Judgment receiving the Elect," a work dazzling in its golden effects of light. Cambiaso painted the laterals, being "The final dooms of the Blessed and the Cursed." Castelli fairly eclipsed his rival by the strength of his composition, the magnificence of his colour, and the grandeur of his style, approaching the glory of Giulio Romano, and hinting already the coming of the art-god Raffaelle. He also painted subjects from the Iliad in the saloon of the Lanzi palace at Gorlago. He was not sufficiently appreciated, or was not satisfied with his appreciation in Italy; for he afterwards journeyed to Spain, and was appointed painter to the court of Charles V., for whom he adorned the palace of the Pardo with subjects from Ovid. He died at Madrid in 1570.—W. T.

CASTELLI or CASTELLO, Valerio, the son of Bernardo, was born at Genoa in 1625. He was a pupil in the school of Domenico Fiasella, but his education was chiefly derived from his study of the works of Procaccini at Milan, and Coreggio at Parma. His colour is noted for its vigour and harmony, and his composition for its freedom and life. He earned a reputation for battle pieces and historical pieces, in the style of Tintoretto and Veronese. His fresco paintings came near to Carloni. He decorated the cupola of the church of the Annunciation at Genoa, a very important work. He painted the "Conversion of St. Paul" at the Franciscan's, and the "Descent of the Holy Ghost" at the Augustine's. He died in 1659. Several of his smaller works are in English collections.—W. T.

CASTELLO, Gabriel Lancelot, a distinguished Sicilian antiquary, born at Palermo in 1727, author of an elaborate work on the "History and Antiquities of Halesa," a colony of Niconia, which was swallowed up by an earthquake in 828, and of "Siciliæ Populorum et Urbium, Regum quoque et Tyrannorum, veteres nummi Saracenorum epocham antecedentes." Castello died in 1794.—J. T.

CASTELLOZE, Dame de. This lady was a troubadour who lived in the thirteenth century. She was born at Auvergne, and married a noble who bore the name of Truc de Mairona. Armand de Bréon was admired by the lady of Castelloze, and appears not to have returned her passion with the ardour she expected. She can only be described in the dialect of her own day—"Era una domna mout gaia, mout ensegnada, et mout bella." The attribute of "mout ensegnada" expresses that she possessed all the accomplishments which were fashionable in her day. Three of her chansons remain; they are highly praised by the antiquarians who have succeeded in accustoming their ears to the versification of such pieces, and who are skilful enough to detect more meaning in them than they convey to us.—J. A., D.

CASTELNAU, Jacques de Castelnau-Mauvissiere, Marquis de, marshal of France, grandson of Michel, born in 1620; died in 1658. His first campaign was in Holland, where he fell into an ambuscade, and was carried prisoner to Cambray, but contrived to make his escape. He was severely wounded at Friburg in 1644; and next year, at the battle of Nordlingen, where the imperial general, Mercy, was slain, Castelnau had two horses killed under him, and received no fewer than six wounds from musket balls. His distinguished bravery pro-

cured him the appointment of major-general from the king. In 1646 he was present at the siege of Mardick, where he was again wounded, and the following year at the siege of Dunkirk. In 1650 he attained the rank of lieutenant-general, and took part in the campaign of Guienne. In 1653 he served under Turenne; and in 1656 commanded the French army in Flanders during the absence of that famous general. After the battle of Dunes in 1658, where he routed the Spanish cavalry, Castelnau was mortally wounded in an attack upon the fort of Leon, and died at Calais, two days after the king had sent him the baton of marshal of France.—J. T.

CASTELNAU, Michel de, Sieur de la Mauvissiere, a celebrated French ambassador and soldier, was born about 1520. He received a good education, and made rapid progress in literature and science. After completing his studies he entered the army, and soon acquired a high reputation for courage and skill in the war between France and Spain. He next entered the navy, and held a command under the grand-prior of France, Francis of Lorraine. His behaviour gained the confidence of the cardinal of Lorraine, who intrusted him with several important missions. The king sent him into Scotland with Mary Stuart, the affianced bride of the dauphin, and afterwards into England for the purpose of conciliating Queen Elizabeth, whom he persuaded not to insist on the restoration of Calais. This successful embassy was followed by various other missions to Germany, the Low Countries, Savoy, and at last to Rome, where Castelnau assisted in procuring the election of Pope Pius IV. On his return to France he re-entered the naval service, in order to serve under his former patron, the grand-prior of France; and it was he who first discovered the Amboise conspiracy. After the death of Francis II. Castelnau accompanied Queen Mary to Scotland, and fought for her cause against her insurgent protestant subjects. He was a judicious and zealous friend of that unfortunate princess, and paid several visits to the English court with the view of effecting a reconciliation between Mary and her rival Elizabeth. The civil war having broken out in France in 1562, Castelnau returned home, and embraced the Roman catholic side, but acted with great moderation. He was present at the battles of Dreux, Jarnac, and Moncontour, and in various ways rendered important services to his party. In 1572 he was intrusted with several missions to England, Germany, and Switzerland; and in 1574 he was sent by Henry III. as his ambassador to the English court, where he continued to reside for two years. When Henry IV. ascended the throne he treated Castelnau, in spite of his former support of the Romish league, with great regard, and intrusted him with various confidential missions. Castelnau died in 1592. His "Memoirs," published in 1731, in three vols. folio, were composed during his residence at the English court. They are of great value to the historian.—J. T.

CASTELNAU, Pierre, a Cistercian monk of the convent of Fontfroide, near Narbonne, who was invested by Innocent III. with the title of legate, and, along with two other monks of the same convent, sent against the Albigenses, commissioned to exterminate the heretics by fire and sword. Raymond VI. of Toulouse opposed to the fury of the legate a cool determination to protect the lives of his subjects, which so irritated Castelnau that he excommunicated the count. This bold measure a gentleman of the count's retinue resented by following the legate to some distance from Toulouse, and, after a short preliminary dispute, stabbing him with his poniard (1208).—J. S., G.

CASTELVETRO, Ludovico, an Italian critic and miscellaneous writer, born of a noble family at Modena in 1505. He studied with distinction at Bologna, Parma, Siena, and Padua, and at the conclusion of his university career was offered a bishopric, which his determination to devote himself exclusively to study prevented him from accepting. His acquaintance with the structure of his native tongue was reputed unequalled, and he was recognized throughout Italy as the supreme authority on all philological questions. This flattering recognition of his scholarly attainments, as appeared in his famous controversy with Annibale Caro about one of his sonnets, had a pernicious effect on his temper, which was originally none of the best. The literary squabble of these two eminent men had unfortunate consequences for Castelvetro, who, it is said, was accused by his opponent of atheism, and obliged to save himself from the fangs of the inquisition by a timely flight. During his exile he wrote his corrections of Varchi's Ercolano, and an admirable version of Aristotle's Poetics. He died at Chiavenna in 1571.—A. C. M.

CASTI, Gian Battista, an Italian poet, born at Prato or at Montefiascone, was educated at the seminary of the latter place. In his sixteenth year he obtained a professorship of belles-lettres, and a few years later was appointed to a canonry, which, after the success of his first poetical publication had opened up to him a more congenial line of life, he resigned. He afterwards lived a gay and somewhat profligate life at various courts, residing for a number of years at Vienna, where he was honoured with the laureateship. His principal works are—"Novelle Galanti;" a satire on the court of Catherine II. of Russia; five dramas in the manner of Metastasio; and "Gli Animai Parlanti." He died at Paris in 1803.—A. C. M.

CASTIGLIONE, Baldassare, a distinguished Italian statesman and author, born of a noble family in the duchy of Mantua in 1478. He was related by his mother's side to the ducal family of Gonzaga, and was educated under the direction of the two most eminent scholars of the period, Merula and Calcondilo. Having embraced a military career, he served under Ludovico Sforza, then under his relative Gonzaga, and afterwards under the duke of Urbino, by whom he was sent as ambassador to Henry VIII. of England. Returning to Urbino, he was raised to the dignity of count, and on the accession of Leo X. to the popedom, despatched as ambassador to Rome, where his diplomatic talents procured him the favour and confidence of Leo and his successor, Clement. He was frequently employed by the latter pontiff in negotiations with Charles V., at whose court he was for some time resident, and whose favour he so conciliated as to be appointed to a bishopric, and raised to the rank of a Spanish grandee. Having fallen under a suspicion of venality during his residence at Madrid, he did not return to Rome, but occupied himself in voluntary exile with his famous work, "Il Cortigiano." He died at Toledo in 1529, leaving a variety of poetical compositions, and a most interesting collection of letters.—A. C. M.

* CASTIGLIONE, Carlo Ottaviano, Count of, an eminent Italian numismatist and linguist, was born of a patrician family at Milan towards the end of the eighteenth century. In 1819 he published a volume entitled "Monete Cufiche dell' I. R. Museo di Milano," which at once established his fame as an antiquarian. With the assistance of the celebrated Angelo Maio, he also published in 1817 the fragments of Ulphilas, lately discovered by Maio in the Ambrosian library. He has since given to the world various works of biblical criticism.—A. C. M.

CASTIGLIONE, Giovanni Benedetto, called Grechetto, a distinguished Genoese painter, born in 1616. He studied under Battista Paggi, and afterwards in the school of Giovanni Andrea de Ferrari. But probably his best art-education was derived from the instruction and friendship of Vandyck, who was at that time visiting Genoa, and who is reputed to have taken the student by the hand and encouraged him in every way in the practice of his art. He painted almost every branch of subject—history, animal, landscape, portrait. His rural subjects were his most successful, and so probably the most congenial to his own tastes. His groups of animals, cattle caravans, shepherds and flocks, are accounted to be unsurpassed for truth, colour, and correctness of drawing. His manner is marked by a certain proneness to red in his tones. His landscapes were also singularly felicitous. But his higher style of works is noteworthy. His "Nativity," "Magdalene," and "St. Catherine," at Genoa, are very highly esteemed. He visited Rome, Naples, Florence, Parma, and Venice; found liberal patrons, such as Sacredo, the Venetian senator, and the duke of Mantua, and yet contrived to die poor in 1670. The etchings of this artist are also remarkable. He left about seventy plates, distinguished by their vigorous and tasteful execution. Some in their free effects of light approach the power of Rembrandt. Among his principal works are—"The Animals entering the Ark," "Rachel hiding her Father's Gods," "The Angel appearing to Joseph," "The Nativity," "The flight into Egypt," "Diogenes," "Fauns and Satyrs," and two sets of heads.—W. T.

CASTIGLIONE, Valerio, a learned Italian writer, born at Milan in 1593, entered at an early age the order of the Benedictines, among whom he acquired distinction as an orator. Pope Innocent X. bestowed on him the dignity of prior. He wrote a history of Louis XIII. of France, and one of Charles Emmanuel of Savoy. Of his numerous works, in Latin and in Italian, we may mention his "History of the Revolutions of Piedmont;" "Clio," an Italian poem in blank verse; and his "Elogium de

gestis heroicis Caroli-Emmanuelis de Sabuadia." He died at Milan in 1668.—A. C. M.

CASTIL, Blaze. See Blaze.

* CASTILHO, Antonio Feliciano de, one of the latest and most distinguished poets of Portugal, born at Lisbon in 1800; one of four brothers, all of whom attained to some eminence. At six years of age he lost the sight of one eye by measles, and hence is often spoken of, by a pleonasm, as the "blind poet." At the age of ten his predilection for sculpture attracted the notice of the Portuguese artist, Machado de Castro, who was anxious that his genius should be cultivated, and retained in the service of his own country. At sixteen years of age, however, the young artist-poet was sent to Coimbra to study law, a profession for which he never evinced any inclination. His first literary essay, "Cartas de Echo a Narcissus" (Letters from Echo to Narcissus), led to a romantic correspondence, at first carried on clandestinely, with a lady, Dona Maria Nabel de Baena, to whom he was at length married, and who died two years afterwards. After this Castilho resided constantly with his brother, Augusto Federigo, a clergyman settled at Aveira. Under King John VI. he held a government post. On the accession of Don Miguel, both the brothers were obliged to flee from Portugal, but returned when Don Pedro came into power, and have since resided at Lisbon. In 1836 he wrote "Noite de Castello" (Night at the Castle), a tale in verse. The plot of this piece is the same as that of Monk Lewis' once celebrated ballad of Alonzo and Imogene, though Castilho states he had never seen the ballad until four years after his own work was written. Another of his works is entitled "Amor y melancolia, o a novissima Heloisa" (Love and Melancholy, or the Newest Heloise). His "Dia de Primavera" (A Day in Spring), reminds the English reader of Thomson. Other works are a historical essay on Camoens, and a treatise on Portuguese versification. His greatest production, however, is his "Quadros historicos de Portugal," a series of descriptions of paintings, intended to illustrate the history of Portugal, published in Lisbon, 1838. This work is the joint production of Antonio and his brother above named. The "Excavaçoes Poeticas" (Poetical Foragings), were published in 1844. Besides these works, Castilho has published some translations from Ovid, a Portuguese version of the "Paroles d'un croyant" of La Mennais, and various smaller tales in the *Jornal da Sociedade*. His poems are distinguished by a rich appreciation of natural beauty, and a nobility both of sentiment and diction, which deserve to be more widely appreciated—F. M. W.

CASTILLA, Francisco de, a descendant by an illegitimate branch of Pedro the Cruel, lived in the time of Charles V., and was for some time attached to the court, but withdrew from it, and devoted himself to literature. His "Theorica de las Virtudes" (Saragossa, 1552) is a bibliographical curiosity, being licensed by the inquisition, though dedicated to the emperor. His other works are—"A Treatise on Friendship;" a "Satire on Human Life," an allegory; "Virtue and Happiness;" and the lives of the good kings of Spain, from Alaric the Goth to Charles V. His style is the old Castilian—pithy and ornate, but often encumbered with learning.—F. M. W.

* CASTILLA, Ramon, president of the republic of Peru, was born there in 1793. At an early age he manifested a fondness for the military profession, and entered the Spanish cavalry. But in 1821, when General St. Martin proclaimed the independence of Peru, Castilla quitted the service of the mother country, and fought with great courage and enthusiasm in the ranks of the patriots. On the successful termination of the war he was appointed a colonel; in 1834 he was elevated to the rank of general of brigade, and in 1845 was elected president of the republic. He discharged the duties of his difficult situation till 1851 with great prudence, and then voluntarily resigned the reins of government. In January, 1855, amidst general enthusiasm on the part of the Peruvians, he again placed himself at the head of affairs.—J. T.

CASTILLEJO, Christobal de, a Spanish poet, born probably in 1494 at Ciudad Rodrigo. From the age of fifteen he was attached to the court of Ferdinand I., the younger brother of Charles V., and afterwards emperor of Germany. A great part of his life was spent at Vienna, and a young German lady named Schomburg, figures largely in his poems as Doña Ana de Xomburg,—the harsh German sounds not being readily admissible in Castilian verse. Disgusted with court intrigues, Castillejo returned to Spain, and died in the convent of Val de Iglesias, near Toledo, in 1596. If the date of his birth as given above be correct, he must have attained the patriarchal age of one hundred and two. Castillejo was by some early critics placed in the foremost rank of poets, but their judgment has not been sustained by posterity. His most striking characteristic is the vigour with which he maintained the old Spanish style of poetry against the muovalemo of the "Petrarquistas," Boscan, Garcillaso, and others of his time, who were labouring to introduce the spirit and metre of Italian poetry. His comedies are little known, and several of his works, having been condemned by the inquisition, are lost; but a selection was published in 1573. Some of his love verses and canciones or lyric pieces are exquisitely graceful and tender. Satire was his forte, however—his "Dialogue on Woman," and "Transformations of a Drunkard into a Mosquito," abounding in the highest qualities of satirical writing. His moral works are generally speaking the dullest of all, but the "Loves and Griefs of a penitent soul" may still be read with pleasure. Castillejo's works may be found in the Colleccion of Fernandez, vols. xii. and xiii.: Madrid, 1792; and a more modern edition in Aribau's Biblioteca.—F. M. W.

CASTILLO, Bernard-diaz del, a Spanish officer and historian, born 1519. He accompanied Cortes in his expedition against Mexico, and distinguished himself greatly by his courage and conduct. Indignant at finding that Gomara in his Chronicle had made no mention of his name, and had ascribed all the glory of the conquest to Cortes, Castillo resolved to write his own history of the campaign, which was published in Madrid, in 1 vol., folio, under the title of "Historia Verdadera de la Conquista de Nueva España." The author died in Mexico about 1560.—J. T.

CASTILLO, Fernando del, a Spanish author, of whom little or nothing is known save that he was the compiler of the first "Cancioneros Generales," or collection of popular poems, published at Valencia in 1511.

CASTLEREAGH. See Londonderry.

CASTOLDI. See Gastoldi.

CASTOR, Antonius, a Greek physician and botanist, lived at Rome at the beginning of the christian era, and died about the year 80. Pliny states that he possessed a botanic garden which contained many interesting plants. He is said to have written a herbal.—J. H. B.

CASTOR of Rhodes, a Greek grammarian, surnamed Philoromæus, lived, it is supposed, about B.C. 150. A portion of his "Art of Rhetoric" is still extant.

CASTREN, Matthias Alexander, remarkable for his devotion to philological research, was born in 1813 in the province of Uleoborg in Finland. At the university of Helsingfors he became an enthusiastic student of the language and literature of his native Finland. In 1838 with three companions he set out on a tour as far as the Lake Enaré, with the object of investigating the antiquities and mythology of Lapland. His second expedition, which he undertook at the expense of the literary society of Finland, was a more successful one. He travelled into Russian Carelia, and collected ballads and legends illustrative of the ancient Finnish mythology. In 1841 he published a Swedish translation of the great Finnish poem, Kalevala, which had been discovered by Lönnrot. The translation brought the poem into general notice. It is said that Longfellow's Hiawatha is, to a great extent, modelled on the Kalevala. Castren's next journey was a most arduous one. He went by the Lake Enaré and Kola, the capital of Russian Lapland, as far as the country of the Samoyeds on the banks of the White Sea. In the hut of one of the savages he passed nearly a whole summer, learning the Samoyed language. About the end of his four years' journey he crossed the Tundras, between the White Sea and the Ural. He returned to Helsingfors in 1849 with a ruined constitution. In 1851 he was appointed by the Duke Alexander of Russia professor of the Finnish and old Scandinavian languages at Helsingfors; but he did not long survive his accession to this honourable office. He died May 7, 1852. Besides the translation referred to, and many interesting letters written during his travels, he published a number of philological works of great interest and value to students of the Ugrian family of languages. His lectures on Finnish mythology were published in 1853, and in the same year, at Leipzig, a German version of his travels by Helms.—J. B.

CASTRIOT. See Scanderbeg.

CASTRO, Christopher Baca de, a Spaniard, sent to Peru

in 1540 by Charles V. to re-establish order in that province. He defeated and brought to the block Almagro (see that name) and his confederates in the murder of Pizarro. He died in 1558.

CASTRO, Guillen de, a Spanish dramatist, was born at Valencia in 1567. It is probable that he was early a distinguished member of the Nocturnos, a society which formed the nucleus of the Royal Academy of Madrid. At one time he was a captain of cavalry, and held an office under Benevente, viceroy of Naples. He also received a pension from the duke of Ossuna. The most notable of his works are the two plays entitled "Nocedades del Cid" (Youthful Amusements of the Cid); from these pieces Corneille drew the greater part of the materials for his more celebrated drama. In all, there exist twenty-seven or twenty-eight plays of this author, of which we need only name —"Alli van leges donde quieren Reges" (Laws must twist as monarchs list); "Santa Barbara, or the Mountain Miracle and Heaven's Martyr;" "Caballero Bobo;" "Maravillas de Babilonia," founded on the history of Nebuchadnezzar; "El Amor Constante" (Constant Love), of which the scene is laid in Hungary; "New Matches in Valencia;" "Dido and Æneas;" and some others. He was also the author of the ballads of "Count Alareos" and "Count d'Islos." He seems to have been the intimate friend of Lope de Vega, and in 1620 assisted him at the festival of the canonization of St. Isidore. In 1615 he is spoken of by Cervantes in a manner which indicates that he was then an author of some reputation. He died in poverty in 1631. Lord Holland has written a life of Guillen de Castro, subjoined to his Life of Lope de Vega: London, 1817.—F. M. W.

CASTRO, Isaac Orobio de, a Spanish physician, was secretly brought up in the Jewish religion by his neo-christian parents, whom the dread of the stringent laws in force throughout the Pyrenean peninsula against judaizing, induced to have their son ostensibly baptized as Balthazar, and educated at Salamanca. His eminent abilities gained for him the chair of metaphysics at the university where he had graduated. He afterwards removed to Seville, and began to practise medicine, in which profession he soon became very successful. Here, however, in the midst of his professional successes, he incurred the suspicion of being a secret adherent of judaism, and was incarcerated for three years in the dungeons of the inquisition. After his release he journeyed to Toulouse, where he became for a time teacher of medicine; but finding that here, too, he was under the surveillance of the inquisition, he resigned his chair and betook himself to Amsterdam, where he publicly connected himself with the synagogue, and lived many years in great repute as a skilful physician and an eminent scholar. The three Latin theses of this author which gave rise to the colloquy between him and the learned christian theologian, Peter Limborch, and other theological tracts, attest his zeal for the honour of the Jewish religion. "Israel vengé" is a controversial work, published in French by Henriquez, but professedly translated from the Spanish of Orobio. It is probably Orobio's "Exposition of the fifty-third chapter of Isaiah" in a French dress. Orobio's adventurous life terminated at Amsterdam in 1687.—(*Basnage, Schudt, Wolf, De'Rossi, Carmoly.*)—T. T.

CASTRO, Johann von, a musician, distinguished as a composer and as a performer on the lute, was born at Liege, and died at Juliers. In 1570 he followed his profession in Lyons; and in 1580 he held the appointment of kapellmeister to the prince of Juliers. He published, between 1569 and 1600, many sets of madrigals, chansons, sonnets, odes, and cantiones sacræ for one and many voices. It has been supposed that these works were the production of two composers of the same name, but the supposition is not substantiated.—G. A. M.

CASTRO, Juan de, Portuguese viceroy of the Indies in the sixteenth century, belonged to a noble family, originally Gallician, and was educated along with Don Louis, son of King Emmanuel, under the celebrated Pedro Nunez. His first military services were those which he performed against the Moors in Africa, where he won the applause of Charles V., as well as the favour of his own sovereign; and on his return to Lisbon in 1538, he was rewarded with the commandery of St. Paul de Salvaterra. His marriage soon followed, but the revenues of his office were small, and in the course of a year or two he accompanied his maternal uncle, De Noronha, to the East Indies, to take part in the struggles by which the Portuguese were then maintaining and seeking to extend the new empire which they had founded at Goa. His bravery made him a valuable acquisition in the camp, and he rendered to Stephen Da Gama, in the exploring of the Red Sea, scientific services not less honourable, and then more rare. When he was subsequently appointed, in 1545, to succeed De Souza in the governorship of the Indies, he had a fierce contest to maintain against Mahmoud, king of Cambodia, whose energetic ministers, Khodja Sophar and Roumi-Khan, tasked severely for a time his military talents. Having brought that war to a triumphant issue, he set himself to administer wisely the dominions which he had so valiantly defended and enlarged, being well fitted, by his generous disposition and high integrity, to repair the evils which a series of dissolute and tyrannical rulers had introduced. In 1547 he received the rank of viceroy, but in the following year died in the arms of his friend, St. Francis Xavier, having acquired not only among his own countrymen, but among the natives, an honourable reputation, which long survived him. His "Hydrographical account of the Red Sea" was published in 1833 at Paris, from a copy of the manuscript in the British Museum.—W. B.

CASTRO, Paul de, an Italian jurist of the first half of the fifteenth century, famous for his skill in Roman law, which he taught successively at Florence, Bologna, Ferrara, and Padua. Cujas held his works in the highest estimation, saying—"Qui non habet Paulum de Castro, tunicam vendat et emat."

CASTRO, Rodriguez de, a Spanish Jew, born at Lisbon, studied philosophy and medicine at Salamanca. After having, for a considerable period of his life, outwardly conformed with the observances of the catholic religion, he embarked stealthily for Holland, then the only refuge in Europe for the religiously and politically proscribed, and once on a free soil, made a public profession of Judaism, of which he remained a staunch adherent till his death. From Holland he removed to Hamburg, where he was distinguished as a medical practitioner and writer, during the space of thirty years, from 1596 to 1627, when he died an octogenarian.—Benedict, or Baruch Nehemiah de Castro, was a son of Rodriguez. He embraced his father's profession, and ultimately became attached as physician to the court of Christina, Gustav Adolf's eccentric daughter. He died in 1684 at the advanced age of eighty-six.—Rodriguez's younger son, Daniel, or Andreas de Castro, studied medicine and philosophy, and rose to the rank of first physician to the king of Denmark.—T. T.

CASTRUCCI, Pietro, a violinist and composer, immortalized by the pencil of Hogarth, who has preserved the lineaments of this vain and irascible, but not contemptible musician, in the Enraged Musician, was a Roman by birth. He was made first violin at the opera-house about 1718, and died in London at the age of eighty.

CASTRUCCIO-CASTRACANI, a celebrated Italian general, born at Lucca in Tuscany in 1284. At an early age he embraced the profession of arms, and served successively in France, England, and Lombardy. A staunch adherent of the Ghibellines, he rendered such signal service to his party, that the people of Lucca elected him chief of their republic. He was the principal adviser of the Emperor Louis of Bavaria, in his Italian campaign against the Guelphs in 1327, and in return for his services he was made Count Palatine, and acknowledged as duke of Lucca, Pistoja, Volterra, and Lunigiana. He put himself at the head of the Ghibelline party in Tuscany, and carried on a war with the Florentines for the space of fifteen years. In the end the Ghibellines triumphed, and in May, 1328, the opposite faction were defeated in a great battle, in which no fewer than 22,000 of them were killed. The supreme authority in Tuscany was now within reach of Castruccio, when he died of ague, after an illness of a few days, caught by his imprudently halting while tired and heated, after the action, to address his victorious soldiers, as they passed from the field of battle. His death gave a fatal blow to the Ghibelline party in Italy. The Italian historians extol highly the enlarged views of Castruccio, his military tactics, the secrecy of his plans, and the rapidity of his movements. Machiavelli wrote a life of this distinguished general, but it is more a romance than a real biography.—J. T.

CAT, C. N. le. See Le Cat.

CATALANI, Angelica, the renowned singer, was born at Senigaglia, near Rome, in 1783, and died at Florence in 1849. Her singularly beautiful voice attracted general attention while she was yet a child, and gained for her the zealous patronage of Cardinal Onorati, who placed her in the convent of S. Lucia, at Gubbio, for her education, when she was twelve years old. While there, her singing was so remarkable, that the public, who heard

her in the celebration of high mass, interrupted the divine service by their applause, an indecorum which the cardinal could only suppress by disallowing her to take part in the performance. In her fifteenth year the father of Angelica, who was a merchant, found his affairs so embarrassed in consequence of the political disturbances of the time, that he yielded to her ardent desire to appear upon the stage, and she accordingly sang at Venice at that early age with distinguished success. This was the commencement of one of the most brilliant careers that has ever been accomplished by a public vocalist. She then sang at all the chief theatres of Italy, and about the end of 1801 went to Lisbon to gain new honours. She remained there for five years, and in 1806 married M. Valabreque, who had been an officer in the 8th French hussars, and was then attached to the French embassy. Their union was the result of the romantic coincidents of their having each, on the first occasion of their meeting, secretly resolved to marry none but the other. From the time of their marriage, her husband undertook the entire conduct of her affairs; he contracted her engagements, managed her concerts, received her payments, disbursed her expenses, and, it has been said, squandered much of her earnings at the gaming-table; whatever may be the truth of this last report, it is certain that she lived in undisturbed happiness with him. She went from Lisbon to Madrid with letters to the queen from the court of Portugal; thence to Paris, and next proceeded to London. She made her first appearance here at the King's theatre, 13th December, 1806, in Portogallo's opera of Semiramide, and the sensation she created was wholly unexampled in the history of the lyric stage. She was re-engaged the following season, when her salary of £2000 was increased to £5000, the amount of which was more than doubled by her receipts for singing at concerts during the six months, which were then the extent of the London season. The enormous sum paid to her at the theatre, necessitated such limitation of the salaries of other singers, that no one of any talent, besides herself, was engaged; so great, however, was her attraction, that the establishment was most prosperous, though this was its only resource. M. Valabreque accordingly increased his demands for a subsequent season, an exaction which the management resisted; but he readily obtained his own terms for the following year. Madame Catalani was no less sought at the English theatres than required at the Italian, and she was sometimes engaged to sing God Save the King, and Rule Britannia, at both Drury Lane and Covent Garden on the same evening. She remained in England, the idol of all classes, until the first restoration of the Bourbons, when she went to Paris by invitation of Louis XVIII., who had heard her in England, and who gave her the direction of the Théatre Italien, with a subvention of 160,000 francs. Upon the return of Napoleon, she quitted France for Germany; but revisited Paris in 1816 to resume her management and to experience a repetition of her London success. Her husband continued the policy of making her the sole attraction of the opera, a policy by which even her prodigious popularity was exhausted, and made critics discuss the decline of her powers. After the season of 1818 she went to Berlin, then appeared in all the principal cities of Germany, and finally at Vienna, where the magistracy had a medal struck in acknowledgment of the benefits to public charities that resulted from her performances. She next visited Russia, where, besides a popular reception totally unprecedented, she experienced such personal courtesies from the nobility, and from the emperor himself, as have been accorded to no other artist. In the summer of 1821 Madame Catalani returned to London, where, contrary to the opinion of the French critics, the writer in the *Musical Quarterly Review*, in noticing her first concert, speaks of her transcendant powers of voice, of execution and of declamation, as undiminished in every respect. She sung at concerts here in each of the two following years, including the famous festivals of 1823 at York and Birmingham; and in 1824 reappeared on the stage at the King's theatre, where she gave her last series of theatrical performances, and in this year took her final leave of England. She continued to give concerts in the chief continental cities until 1827, when she retired with her three children to an estate she had purchased at Florence, in which city she founded a musical academy.

Madame Catalani's munificent liberality to charitable institutions and to members of her own profession, is remembered in every place she visited; besides large donations in money, she gave concerts for the benefit of the poor wherever she found opportunity to do so, the results of which were always as advantageous to the necessitous as honourable to herself. Her private character was as spotless as her public career was brilliant. Her manners were amiable, and the natural simplicity of these had a charm that counterbalanced her manifest educational deficiencies. The fascination of her personal appearance had a considerable share in the unparalleled effect of her singing, and this was a type of all the admirable qualities of her character. Her voice was remarkable for its quality, power, and great compass, extending upwards to G in altissimo. She possessed a most voluble execution—evinced in her singing of the air Son Regina, in the last act of Portogallo's Semiramide, and of Rode's air with variations for the violin, which she was the first vocalist to attempt. Her impressive declamation was best exhibited in some of Handel's songs, in our two national airs, and in Non piú an drai, from Mozart's Figaro, which was a favourite concert song with her. All these remarkable qualifications were entirely natural to her, for her artistic training was of the shallowest description, and she was almost entirely without technical knowledge. She is variously stated to have been passionately fond of the stage, and to have had great repugnance to it; be this as it may, her dramatic talent, both in tragedy and comedy, appears to have made a wonderful effect during the first years of her performances, however she may have neglected to exercise it on the occasion of her reappearance. Unique as were her powers, she must be regarded rather as a phenomenon in art than as an artist; for, besides that she allowed no parallel talent to share her applause, the operas which, for the most part, she chose to sing were of the flimsiest character, and thus, while she was the meteor of her own time, she has bequeathed a memory, but no influence to ours.—G. A. M.

CATEL, Charles Simon, a musician, was born at Aigle in the Pays de Vaud in June, 1773, and died at Paris, November 29, 1830. He went early to Paris where, through the interest of Sacchini, he was admitted a pupil of the école royale de chant et de déclamation, an institution founded in 1783 by Papillon de la Ferté. Here he studied the pianoforte successively under Gobert and Gossec, and composition under the latter; when fourteen years of age, he was appointed accompanyist and professor in this school, and three years later he was engaged as accompanyist at the opera, and held the office till more important avocations induced him to resign it in 1802. The most important circumstance of his life was his friendship with Sarette, which commenced in 1790, and continued without interruption. This led to his appointment as chief of the corps de musique of the national guard, which Sarette established; and in 1795, upon the organization of the conservatoire, in which the same politician was principally concerned, to his being included in the list of professors. Catel's first important essay as a composer was a "De Profundis" for the funeral of M. Gouvion, major-general of the national guard, in 1792. He wrote a vast number of marches and other pieces of military music, besides some compositions of far higher pretension, in which a vocal chorus was combined with wind instruments, and which were performed at the public military festivals. His first opera, "Semiramis," was given in 1802, with little success. He wrote seven other works of this class, of which "Wallace," produced in 1817, was the most esteemed. He wrote also a ballet, and a portion of an opera with other composers. The production by which the name of Catel is most extensively known, is his "Treatise on Harmony," written for the use of the conservatoire. The principles expounded in this work were submitted to and approved by a committee of professors, under whose authority it was adopted in the conservatoire immediately on its publication in 1802. Catel's system is opposed to that of Rameau, which was in general use in France before this work appeared. Its view of the subject is derived from earlier German theorists; this consists in the classification of harmonic combinations as natural, namely, derived from harmonic vibrations; and artificial, namely, produced by suspension or other forms of preparation; it traces all the natural combinations to one fundamental root, and shows one general principle to prevail for the treatment of each of them. It is held in the highest esteem in France, and is still the class-book of the conservatoire. This work rendered its author a special mark of the attacks levelled against the conservatoire by the musicians not comprised in the staff of the institution; and his intimacy with Sarette drew upon him further invectives in connection with the same seminary. It was not till 1810 that Catel was added to Cherubini, Gossec,

and Méhul, as professor of composition in the conservatoire, and he relinquished this appointment four years later, when the great political changes in the country removed his friend and patron Sarette from a share in the direction of the institution, after which nothing could induce him to resume it. The honours of membership of the Institute, and chevalier of the legion of honour, which he received in 1815 and 1824, were conferred upon him entirely without his seeking, becoming thus the greater testimonies to his merit. His personal character was so highly and so generally esteemed, that his obsequies were attended, not only by the chief musicians at Paris, but by a multitude of persons of all classes and callings.—G. A. M.

CATELAN, Laurent, a French pharmaceutist, lived at the beginning of the seventeenth century. He devoted his attention to the composition of various medicaments—among others, of the famous confection called theriacum, concerning which he wrote a treatise, which was published at Montpellier in 1614 and 1626. He also wrote an essay on the mandrake, which was published in Paris in 1639.—J. H. B.

CATELLAN-AUMONT, Jean Antoine, Marquis de, a French statesman, born in 1759. Throughout the stormy period of the first revolution, the empire, and the revolution of 1830, he showed himself a moderate royalist and friend of the constitution. His reports on various legal and constitutional questions are valuable. He was elevated to the chamber of peers in 1819, and died in 1834.—J. T.

CATESBY, Mark, an English naturalist, was born about the end of 1679 or the beginning of 1680, and died in London on 23d December, 1749. He had an early propensity to the study of nature; and in order to gratify his taste in that respect he repaired to London, and afterwards to distant parts of the globe. The residence of some relations in Virginia induced him to visit that country in 1712. He remained there seven years, making a large natural history collection, with which he returned to Britain in 1719. During his residence abroad he sent seeds and plants, both dried and in a growing state, to Mr. Dale of Braintree in Essex. On his return to Britain he secured the friendship of Sir Hans Sloane, Dr. Sherard, and other naturalists, and they induced him to pay a second visit to America. Accordingly, in 1722 he went to Carolina. He examined the lower parts of the country, making excursions from Charleston, and afterwards sojourned for some time among the Indians near Fort Moore. He then travelled through Georgia and Florida, and having spent nearly three years on the continent, he visited the Bahama Islands, taking up his residence in the Isle of Providence. In 1726 he came back to England, and employed himself in preparing an account of his travels, which was published in parts, from 1730 to 1748, and was illustrated by etchings made by himself. The whole work is comprised in two volumes folio, and is entitled "The Natural History of Carolina, Florida, and the Bahama Islands; containing the figures of birds, beasts, fishes, serpents, insects, and plants; particularly the forest trees, shrubs, and plants, neither hitherto described or very accurately figured by authors; together with their description in French and English." He also added observations on climate and agriculture. The subjects described and figured are—plants, 171; quadrupeds, 9; birds, 111; amphibia, 33; fishes, 46; insects, 31. He was elected a fellow of the Royal Society of London after his second return from America. Besides his large work already referred to, he published "Hortus Britanno-Americanus; or a collection of trees and shrubs of North America, adapted for the soil and climate of England;" and "Hortus Europæo-Americanus; or a collection of 85 common North American trees and shrubs, adapted for the climate of most parts of Europe." He was the author of a paper printed in the forty-fourth volume of the Philosophical Transactions, "On Birds of Passage." His name is recorded by Gronovius in the genus of plants called Catesbæa, one of the natural family Rubiaceæ.—J. H. B.

CATHALA-COTURE, Antoine de, born at Montauban in 1632. Having distinguished himself as an advocate at the bar, as well as by his active benevolence, he dignified his retirement by taking for the subject of his studies the antiquities of his native province of Quercy, the result of which he gave in a published history. He also wrote poems. He died in 1724.—J. F. C.

CATHALAN, Jacques, a celebrated French orator, a member of the order of jesuits, born in 1671; died in 1757. His order signified their admiration of his talents by appointing him to pronounce the funeral oration over most of the royal personages who died in his time.

CATHARINUS, Ambrose, an Italian bishop and voluminous author, born at Sienna in 1483. His original name was Lancelot Politi. He joined the Dominicans in 1515, and having acquired celebrity by his writings, he was sent to the council of Trent in 1545, where he distinguished himself by his ability and learning. He was made bishop of Minori in 1547, and archbishop of Conza in the kingdom of Naples in 1551. He died in 1553. Catharinus was, undoubtedly, a man of great natural abilities, acuteness, and learning. He was the author of two works against Luther, of the "Mirror of Heretics," and of a vast number of theological and polemical treatises of a similar kind. He was the first who defended the dogma that the sacraments are valid, if properly administered, even though the officiating priest should be an unbeliever.—J. T.

CATHCART, a noble Scottish family, which for several centuries has been distinguished for the high military talents of its members. Barbour, speaking of a singularly daring and successful exploit performed by Edward Bruce in 1308, says, the particulars were recounted to him by Sir Alan de Cathcart, who was present—a knight

> "Worthy and wycht, stalwart and stout,
> Courteous and fayr, and of goode fame."

Lord Hailes observes, in reference to these lines, that it is pleasant to have a family likeness in an ancient picture. Alan master of Cathcart, fell at Flodden, and his son at Pinkie. Charles, eighth Lord Cathcart, a distinguished military officer, was present at the battle of Sheriffmuir, filled several high offices in the court of George II., and ultimately was appointed in 1740 commander-in-chief of all the British forces in America, but died at sea a few months after.—His son, Charles, ninth baron, also attained the rank of general, and served as aid-de-camp to the duke of Cumberland at Fontenoy. His son—

Cathcart, William Schaw, tenth baron and first earl of Cathcart, born in 1756, adopted, like his ancestors, the profession of arms. He entered the army in 1777, and served with great distinction throughout the American war. On his return he was elected one of the representatives of the Scottish peerage, and for four years filled the office of chairman of the committees of the house of lords. He served under Sir David Dundas in the unfortunate campaign in Holland in 1795. In 1803 he was appointed commander-in-chief of the forces in Ireland. In 1805 he was nominated ambassador-extraordinary to the court of St. Petersburg, and commanded the British contingent in the allied army. After the disastrous battle of Austerlitz he returned home, and was appointed commander of the forces in Scotland. In 1807 the British government having resolved to send an expedition to the Baltic for the purpose of seizing the Danish fleet, the command was intrusted to Lord Cathcart. He was completely successful, and as a reward for his services was raised to the British peerage, and received the thanks of both houses of parliament. In 1813 he was again sent on an important mission to St. Petersburg, and was present with the allied army during the whole of their campaign in Germany. In 1814 he was advanced to the dignity of an earl, and died June 6, 1843, in the eighty-seventh year of his age. His eldest son, a lieutenant-general in the army, succeeded him as commander of the forces in Scotland, &c.

Cathcart, Sir George, K.C.B., third son of the first earl of Cathcart, a distinguished British general, was born 12th May, 1794, and fell at Inkermann, November 5th, 1854. He was educated first at Eton, and afterwards at the university of Edinburgh. The military profession having become almost hereditary in his family, Sir George entered the army in 1810, and in 1812 accompanied his father as aid-de-camp, when the earl was sent as plenipotentiary to Russia. At the time of his arrival at St. Petersburg the French were in possession of Moscow, and shortly after, the Emperor Alexander having taken the field in person, Lord Cathcart and his son joined the imperial headquarters, and remained with the grand allied army throughout the whole of the eventful campaigns of 1813–14 in Germany, and 1814 in France. Sir George had thus the opportunity of witnessing the great battles of Lutzen, Bautzen, Dresden, Leipzig, and the other sanguinary conflicts of that momentous period. He published in 1850 a valuable volume of Commentaries upon these campaigns, in which he gives a clear and soldier-like narrative of the operations of the hostile armies, and by the aid of diagrams and charts, enables even the unprofessional reader to

understand the plan of the campaigns and battles, and the strategic errors into which the commanders on both sides fell. In 1814 he accompanied his father to the congress of Vienna. On the return of Napoleon from Elba, Sir George was appointed extra aid-de-camp to the duke of Wellington, and was present at the battles of Quatre Bras and Waterloo. He held the post of aid-de-camp to the duke for twelve years, and subsequently served for about seven years with his regiment in Nova Scotia, Bermuda, and Jamaica. When the outbreak took place in Canada in 1837, Sir George did excellent service in protecting the frontier of Lower Canada from the inroads of American sympathizers, and contributed greatly to restore tranquillity in the disturbed districts. In 1852 he was appointed governor and commander-in-chief at the Cape, and in that capacity brought the Caffre war to a satisfactory conclusion. On his return to England in 1854 he was despatched with all speed to the Crimea, as commander of the fourth division of the British forces before Sebastopol, and after his arrival was appointed adjutant-general of the army. High expectations were formed of the services of an officer, who with long experience and a decided genius for war, still combined all the activity and endurance of youth; and many looked forward to him as the future commander-in-chief of the British army. But these hopes were frustrated by his untimely death in the battle of Inkermann, while cheering on the guards in their desperate struggle against the overwhelming masses of the Russians. Sir George was buried along with Generals Strangways and Goldie, and eleven other officers, on the hill which now bears his name.—J. T.

CATHELINEAU, Jacques, commander-in-chief of the army of La Vendée, and one of the noblest specimens of a peasant soldier the world has ever seen, was born at Pin in 1759, and followed the trade of a hawker of woollen goods. He was a man of great intelligence and piety, and was held in such high estimation in the district, that he was called the "Saint of Anjou." As soon as Jacques heard of the breaking out of the royalist insurrection in La Vendée in 1793, he resolved on leaving his wife and family, and putting himself at its head. With a small band of trusty followers, he attacked and captured the chateau of Jallais, garrisoned by 150 soldiers, and thus obtained a supply of arms and ammunition. In a few days he was joined by two other peasant leaders, named Stofflet and Forêt. With their combined forces they attacked and carried the town of Chollet, and immediately after dispersed a body of national guards at Vihiers. The whole district was now in a state of great excitement, and several other armies of insurgents took the field, under different officers. A powerful force under General Berenger, who had been sent down by the convention to suppress the insurrection, was defeated by the peasants at Cherville, 11th April, after a desperate struggle. Proceeding in their enterprise, the insurgents, though occasionally worsted by the regular troops, succeeded in expelling the enemy from Brassure, Thouars, and Saumur; and their numbers, having now greatly augmented, they found it necessary, about the middle of June, to appoint a commander-in-chief, and Cathelineau, who had shown himself possessed of military genius of a very high order, was unanimously elected by the other leaders. But the noble peasant commander did not long discharge the arduous duties of his office. On the 29th of June he was mortally wounded in heading a desperate attack upon the town of Nantes, and died in a few hours. Three of his brothers perished in the first Vendean war, along with upwards of thirty of their near relatives. One of his sons lost his life in the attempt which the duchess de Berri made to raise the inhabitants of La Vendée in favour of her son in 1832.—J. T.

CATHELINIÈRE, Ripault de la, one of the royalist chiefs in the insurrection in La Vendée. He sometimes co-operated with Charette, at other times held an independent command, and showed great courage and energy in carrying on the unequal struggle against the government. He was severely wounded by a musket-shot in February, 1794, shortly after fell into the hands of his enemies, and was tried and executed at Nantes.—J. T.

CATHELINOT, Don Ildefonse, a learned Benedictine, who wrote, under the direction of Calmet, a great number of historical, philological, and theological works, and contributed the supplement to Calmet's Dictionary of the Bible; born in 1670; died in 1756.

CATHERINE I., Empress of Russia, was a Livonian peasant girl, born in 1687. The most contradictory accounts have been given of her parentage, some alleging that she was the natural daughter of a country girl, others that she was the legitimate daughter of John Rebe, the quartermaster of a Swedish regiment at Afsborg. Be this as it may, it is certain that she was, at an early age, left an orphan, in such destitute circumstances that the parish clerk of the village took pity on her and received her into his house. Soon after, Ernest Gluck, protestant minister of Marienburg, took her into his family and employed her in taking care of his children. In 1701 she married a dragoon of the Swedish regiment of Marienburg, who was immediately after sent with a detachment to Riga, and she never saw him more. When Marienburg was captured by the Russians, Catherine was taken prisoner and conveyed to Moscow, where she fell into the hands of General Bauer. She superintended his domestic affairs for some time, and was believed to be his mistress. She next passed into the family of Prince Menchtchikof, and lived with him till 1704, when the Czar Peter saw her and fell in love with her. She inspired him with so strong an affection that, after she had lived with him for several years, he married her privately at Yaverhof, near Warsaw, 29th May, 1711, and the ceremony was publicly performed with great pomp at St. Petersburg on the 20th of February, 1712. The original name of the new empress was Martha, which she changed for Catherine when she embraced the Greek religion. After her marriage she accompanied her husband in his campaign against the Turks in 1711, and when his army was surrounded on the Pruth by a vastly superior force of the enemy, Catherine succeeded in bribing and persuading the grand vizier into a negotiation, by which the Russians were permitted to retire, and peace was restored on terms by no means so disadvantageous as might have been expected. On the death of Peter, 28th January, 1725—the imperial guards having been previously gained over—the senate and nobility were induced by Menchtchikof, who declared that such was the wish of the czar, to proclaim Catherine his successor. She was, however, extremely averse to business, and having neither inclination nor abilities for government, left the entire management of the affairs of the empire in the hands of the man who had been the means of raising her to the throne. She was intemperate in her habits, and careless of her health, so that her reign lasted only about two years. She died 17th May, 1727, in the fortieth year of her age. She bore a numerous family of daughters to the czar, but only three of them survived their father.—J. T.

CATHERINE II., Empress of Russia, whose original name was Sophia Augusta Frederica, was born in 1729, and was the daughter of Christian Augustus, prince of Anhalt-Zerbst in Upper Saxony, and governor of Stettin. When only fourteen years of age she was selected by the Empress Elizabeth of Russia to be the wife of her nephew, Charles Frederick, duke of Holstein-Gottorp, whom she had designated as her successor. The unhappy union was celebrated at St. Petersburg in 1745; the ill-assorted couple having been previously received into the communion of the Greek church, when the duke took the name of Peter, and his consort that of Catherine Alexiowna. After the celebration of the marriage, they were formally acknowledged by the czarina and the senate as grand duke and duchess of Russia. Disagreements soon took place between them. Peter was disfigured by the small-pox, was vulgar in his manners, intemperate, irresolute, and foolish, although not without some good and even noble qualities; and almost from the outset was an object of contempt to his clever, cunning, and ambitious wife. He spent his time in military exhibitions, in training dogs and arranging puppets, in the pleasures of the table and the company of his mistress, and seldom saw Catherine except in public. She, on the other hand, lived in retirement, cultivating her mind by means of books. She acquired a thorough knowledge of the Russian language, professed great attachment to her new faith, was exceedingly affable in her intercourse with the people, and affected a decided predilection for Russian manners and customs. The life of the Russian court at this period, as depicted in Catherine's autobiography, was peculiarly dismal. "Its formality was oppressive, its espionage was frightful. Universal selfishness, universal suspicion, universal plotting and counter-plotting, were the order of the day, and there was nothing but intrigue and drink to relieve the stately tedium of daily duties." For several years after her marriage the conduct of Catherine was irreproachable, and presented a marked contrast to the gross debauchery of her husband, and of the Russian nobility. But the corrupt atmosphere of the court in time exercised an injurious influence upon her char-

acter; and about 1754 suspicions began to be entertained that an improper intimacy had commenced between the duchess and Count Soltikof, for whose society she indicated a marked preference. The count was replaced by his friend Leon Narichkine, and he in turn gave place to Stanislaus Poniatowski, a young and handsome Polish noble, whom Catherine afterwards made king of Poland. Peter discovered or suspected the intimacy between the duchess and Poniatowski, and on his accession to the throne, 5th January, 1762, he is said to have talked of repudiating his wife. There is reason to believe that she had long cherished the desire to obtain the crown for her son and the regency for herself, and she now resolved at once to anticipate the movements of Peter by a bold stroke for the empire. She had numerous partisans both among the nobles and the people. By her liberality and affability she had completely gained the soldiers who did duty around her residence, and a conspiracy was immediately formed for the deposition of Peter. The regiments in the capital were instigated to revolt, partly by bribes and promises, partly by misrepresentations and falsehoods. The emperor, while living in fancied security, totally unconscious of his danger, was arrested 14th July, 1762, prevailed on by threats and entreaties to sign an act of abdication, conveyed to the castle of Robscha, and six days afterwards strangled by Alexis Orloff, one of Catherine's favourites. Catherine was then solemnly crowned at Moscow. Soon after, the unhappy Prince Iwan, grandnephew of Peter the Great, who had been destined by the empress, Anne Iwanowna, as her successor, and had been kept a close prisoner for eighteen years, was put to death on the plea that a plot had been formed to set him at liberty, and raise him to the throne. All competitors for the crown being now removed, Catherine set herself vigorously to carry out her schemes for the aggrandizement of Russia. She expelled the reigning prince of Courland, and set up Biron, a creature of her own in his place. Partly by bribes and partly by threats she procured the crown of Poland for her favourite, Count Poniatowski. She suppressed a dangerous insurrection in her own dominions, and carried on several successful wars with the Turks, which terminated in her acquirement of the Crimea and other provinces of the Ottoman empire. She was the moving spirit in the partition of Poland, as Russia was ultimately the principal gainer by that infamous transaction. She was preparing to take part in the revolutionary war against France, when she was seized with an apoplectic fit, and died 10th November, 1796, after a reign of thirty-five years. Catherine was undoubtedly an able and vigorous sovereign. She had a considerable taste for letters and for painting, and was passionately fond of music. She showed great favour to Diderot, D'Alembert, Euler, Voltaire, and other literary and scientific men; composed several treatises herself, and established schools in all the provinces of her empire. She also encouraged commerce, founded towns, docks, and arsenals, reformed the courts of justice, and to some extent ameliorated the condition of the serfs. But her grossly licentious life, and the fearful crimes to which her wicked ambition led, have left an indelible stain upon her memory. A very curious autobiography of Catherine was found after her death among her most secret papers. It was carefully suppressed by her family, but a copy was taken in some unknown way, and has been published (1859) with a preface by M. Herzen.—J. T.

CATHERINE DE BOURBON, Princess of Navarre and Duchess of Bar, born in 1558. Her brother, Henry IV. of France, constrained her to marry in 1599 Henry of Lorraine, duke of Bar, much against her will, as she was strongly attached to the count de Soissons. Like her brother, Catherine was distinguished for her power of repartee. She continued steadfast in her adherence to protestantism, notwithstanding Henry's abjuration of that faith. She died in 1604. Her life has been written by Mdlle. Caumont de la Force.—J. T.

CATHERINE DE MEDICIS, consort of Henry II., king of France, born at Florence in 1519, was the daughter of Lorenzo de Medici, duke of Urbino (grandson of Lorenzo the Magnificent), and of Madeleine de Boulogne, a princess of the house of Auvergne. Bereaved of both her parents, her mother dying in giving her birth and her father soon after, she was brought up under the care of her uncle Giulio de Medici, afterwards Clement VII., who, when she had hardly completed her thirteenth year, had her betrothed to Prince Henry, second son of Francis I. Although endowed with extraordinary qualities both of mind and person, and possessed, as the latter part of her career witnesses, of no less talent than fondness for political intrigue, she contented herself, during the lifetime of her father-in-law, with the modest position at court her noble, not royal birth, and the divided affections of her husband assigned her; and during the reign of Henry she was no less artful to secure real power by appearing to support the influence of the Guises, while she secretly directed the schemes of their enemies the Huguenots. By Henry she had five sons, of whom three successively wore the crown of France, namely, Francis II., Charles IX., and Henry III. Still controlled by the power of the Guises during the reign of the first of these princes, as soon as Charles IX., at the age of eleven, ascended the throne, she asserted her independence with a high hand, assumed the title of regent, and from that time wielded the destinies of France until the close of a reign which corruption and cruelty, culminating in the fearful butchery of St. Bartholomew's day, have consigned to everlasting infamy. After the accession of her youngest son, Henry III., Catherine retained a considerable portion of her former power, and this she exerted as little to the advantage of the kingdom as destructively to the schemes of her rivals; the principal of whom, the Guises, notwithstanding her solemn denial of being concerned in their death, she has not been thought guiltless of removing by assassination. She died at Blois in 1589, leaving the kingdom in a state of anarchy, and the illustrious name she bore indissolubly and, but for her munificent patronage of arts and letters, exclusively associated with the worst crimes and the most calamitous disturbances of the period in which her family held the throne of France.—J. S., G.

CATHERINE OF ALEXANDRIA, Saint, martyred during the persecution of Maximin towards the year 307.

CATHERINE OF ARRAGON, wife of Henry VIII. She was the youngest daughter of Ferdinand, king of Spain, and of Isabella of Castile, and was born in 1483. In her eighteenth year she became the wife of Prince Arthur, the eldest son of King Henry VII. of England, and in five months after was left a widow. Upon her marriage with Arthur, Catherine's father had settled upon her a large dowry, a considerable portion of which, however, remained unpaid at the time of her husband's demise; and Ferdinand scrupled to pay the remainder, unless the king of England would agree to give the widowed princess in marriage to his other son, Henry, who by the death of Arthur had become heir-apparent to the throne. A threat was even held out that if this were not done the sum already paid must be refunded, and this so worked upon the cupidity of the English monarch, that he entered at once into the proposed arrangement, and procured a special dispensation from the pope sanctioning the union. The young widow, accordingly, became the wife of her brother-in-law, Henry, who, upon his accession to the throne, had his marriage with Catherine publicly ratified, both being crowned by Warham, archbishop of Canterbury. For a period of nearly twenty years they lived together in the greatest harmony and apparent affection; but the want of male issue had ever been to Henry a source of great disquietude, and there is little doubt that his feeling on this point, together with an ardent passion which had suddenly sprung up in his mind for Anne Boleyn, one of Catherine's maids of honour, caused him to seek a dissolution of his marriage. He accordingly applied to the pope for a dispensation of divorce, which was promised, but deferred from time to time on various pretexts. Ultimately Henry took the matter into his own hands, and first of all privately married Anne Boleyn early in 1533, and then appealed for a divorce to an ecclesiastical court convened at London, where the question was publicly tried. The result was that Cranmer, then archbishop of Canterbury, pronounced, not a divorce, but a sentence, declaring the king's marriage with Catherine a nullity, because it had been contracted and consummated against the divine law; and Catherine, under the title of the Dowager Princess of Wales, retired almost broken-hearted to Kimbolton castle in Huntingdonshire, where she died in January, 1536, in the fifty-second year of her age. Whatever opinion may be formed of the motives by which Henry was actuated in seeking a divorce, it must be conceded by every one conversant with the facts of the case, that Catherine was an attached and faithful wife, an affectionate mother, a true christian, and an oppressed and most unfortunate woman.—G. A.

CATHERINE OF BRAGANZA, daughter of John IV., king of Portugal, was born in 1638, and in 1661 was married to Charles II., king of Great Britain. The marriage was highly unpopular in the country, though the princess brought with her

a dowry of half a million sterling, with Bombay and the fortress of Tangier in Africa. It was an unfortunate union for Catherine herself, who was most shamefully treated by her callous and libertine husband. Immediately after his marriage he introduced his mistress, Lady Castlemaine, to his bride, and insisted that she should be one of the ladies of the bed-chamber. The queen at first indignantly resented this gross insult; but friendless and alone in a strange country, and deprived, too, of the attendance of her Portuguese servants, subjected to daily insults and mortifications, the whole of the licentious court against her, and even the lord chancellor, Clarendon, according to his own account, striving "to induce her to a full compliance with what the king desired," her resolution at length gave way. From that time forward she seems to have borne her unhappy lot with patience, or at least without open complaint. Charles treated her with indifference or contempt, but he interposed for her protection when she was accused by the infamous Titus Oates, at the bar of the house of commons, of complicity in the Popish plot. Buckingham, at the same time, proposed to the king a plan for carrying off the queen to some plantation in the West Indies; but Charles, profligate though he was, had still some faint remains of conscience, and he told Burnet that, considering his faultiness towards the queen in other things, he thought it would be a horrid thing to abandon her now. The commons voted an address for the removal of the queen, but the lords would not join in this step, and the accusation was allowed to drop. In 1693 Catherine returned to Portugal, and died there in 1705.—J. T.

CATHERINE OF FRANCE, daughter of Charles VI., and wife of Henry V., king of England, was born in 1401, and married in 1420. Henry died in 1422, and in 1426 Catherine espoused Owen Tudor, a Welsh gentleman, to whom she bore three sons, and who was put to death by the duke of Gloucester, afterwards Richard III. After the termination of the wars of the Roses, Henry VII., the grandson of Owen Tudor and Catherine, ascended the English throne. Catherine died in 1438.—J. T.

CATHARINE OF SIENNA, was so called from the Tuscan town where she was born in 1347. At the early age of eight she took the veil, and when she reached her twentieth year, was admitted into the Dominican order. Her austerity, fasting, and rigid adherence to the rule of her order, obtained for her the reputation of extraordinary sanctity; whilst her alleged visions caused the Tuscans to regard her with superstitious veneration. Her influence became so great that she was sent on a political embassy to the pope, Gregory XI., by the Tuscan people, in order to procure their restoration to the pontifical favour, and the removal of the sentence of excommunication under which they lay. Her persuasion contributed to induce the pope to return to Rome in 1376, and thus to terminate what Roman catholics have called the "Babylonish captivity" of their church. St. Catherine died in 1380, and was canonized by Pope Pius II. in 1461. A collected edition of her works was published at Sienna in 1707, 4 vols. 4to.

CATHERINE HOWARD, fifth wife of Henry VIII. of England, and granddaughter of Thomas, second duke of Norfolk. Her father, Lord Edward Howard, was marshal of the horse at the battle of Flodden. On the divorce of King Henry from Anne of Cleves, he married Catherine in August 8, 1540, mainly through the influence of her uncle the duke of Norfolk, and Gardiner, bishop of Winchester, the leaders of the papal party, by whose counsels she was entirely guided. She speedily gained great ascendancy over the king, which she employed to arrest the progress of the Reformation; and on his return to London from York, whither she had accompanied him in 1541, he gave public thanks for his domestic felicity. The very next day, however, conclusive evidence of the queen's immorality was laid before the king by Archbishop Cranmer. She confessed her guilt to a commission appointed by parliament to examine her; though it is doubtful whether her confession extended farther than the admission of licentious conduct before her marriage to the king. She was shortly after attainted of high treason, and, along with the Lady Rochford, her accomplice, was beheaded on Tower-hill on the 12th of February, 1542. Lady Rochford was the sister-in-law of Anne Boleyn, and had been the principal instrument in bringing that unfortunate lady, together with her own husband, to the block. Her death was therefore commonly regarded at the time as a judgment from heaven. Lord William Howard, and several other relatives of Catherine, were found guilty of misprision of treason, and condemned to imprisonment and forfeiture of their goods; and Dereham and Culpepper, her associates in guilt, were executed.—J. T.

CATHERINE PARR, sixth and last wife of Henry VIII., was the daughter of Sir Thomas Parr of Kendal. She had been twice married before the king selected her for his consort; first, to Edward, eldest son of Thomas, Lord Brough; and, secondly, to John Neville, Lord Latimer. She had no children by either. At the time of her marriage to Henry, 12th July, 1543, she was in her thirty-fourth year, and was esteemed "a very matronly, learned, discreet, and sagacious woman." She was well versed not only in polite literature, but in theology, and was a zealous adherent of the protestant faith. She became, in consequence, exceedingly obnoxious to the papal party, who laid a plot for her destruction, which she narrowly escaped by her adroit submission to the authority of the king, whom she had provoked by arguing with him on religious subjects, and urging him to perfect the work of the Reformation. When Henry set out on his famous expedition to France in 1544, he appointed Catherine regent during his absence. She must have frequently felt, however, that her life hung upon a thread, especially after disease and confinement had aggravated the headstrong disposition and impatient temper of her imperious husband. After the death of Henry, Catherine married, in 1547, Sir Thomas Seymour, lord-admiral of England, and brother to the protector, Somerset—a marriage of affection on her part, but of interest on the part of Seymour, who was a man of inordinate ambition, and very speedily neglected and ill-treated his wife. She died, after giving birth to a daughter, on the 30th of September, 1548. On her death-bed she pathetically complained that "those about her cared but little for her," and that she had received some neglect or mismanagement at the time of her delivery. Catherine was learned, and a lover of learning. She published in 1545 a volume of "Prayers and Meditations, collected out of Holy Woorkes," and containing some psalms and other devotional pieces of her own composition. She wrote also the "Lamentation of a Sinner Bewailing the Ignorance of Her Blind Life," meaning the errors of popery in which she had passed her earlier years. This work was published after her death in 1548, with a preface by Lord Burleigh, Queen Elizabeth's famous minister.—J. T.

CATHARINE PAULOWNA, fourth daughter of Paul I., emperor of Russia, was born at St. Petersburg in 1788. After refusing the hand of Napoleon, she married in 1809 Peter Frederick George, duke of Oldenburg, who died in 1812. The widowed princess accompanied her brother, the Emperor Alexander, who was fondly attached to her, all through the campaigns of 1813 and 1814. In the beginning of 1816 she married the prince royal of Wurtemburg, who, nine months after, succeeded to the throne under the title of William I. This able and accomplished princess died suddenly in 1819.

CATHERINOT, NICOLAS, a French lawyer and philologer, born at the château de Susson, near Bourges, in 1628; died at Bourges in 1688. He was educated in the faculty of law at Bourges, then practised as avocat at Paris for three years, and afterwards returned to Bourges, having obtained there some judicial appointment. His being known beyond his own day arose from the accident of his being an antiquarian as well as a lawyer, and one whose labours were not much valued. The antiquities of Berry early engaged his attention, and he published a number of pamphlets about them—if his mode of circulating his works can be called publication. Booksellers would not be at the expense of printing what nobody would buy: the author, as he could afford it, would print a pamphlet of some ten or twelve pages; would then loiter in bookshops, or at bookstalls, affecting to look over works exposed for sale, and before going away, contrive to leave on counters, or among the pages of the books he had been examining, his brochures. For nearly thirty years he pursued this strange habit, and secured for his name and for his works a sort of fame, which, had they been published in the ordinary way, they could not have obtained. The difficulty of getting a complete set of parts in this way dispersed, was such as to render the search an object of interest to traders in book rarities; and Catherinot's works are still looked for, and bring very high prices. In the Bibliothèque Curieuse of David Clement, one hundred and eighty-two of these pamphlets are mentioned. Catherinot was also a poet. He tells us that he had composed fifty thousand lines without biting his nails, thus violating the established cus-

tom of the irritable race. Eight books of Latin epigrams proved his stupidity and his scholarship. He also published some law tracts, said to be of no value.—J. A., D.

CATILINE, or with his full name, L. Sergius Catilina, occupies a much more prominent position in the annals of the civil conflicts of Rome than the influence he exercised upon them would warrant, had not the extant writings of Cicero and Sallust made his name familiar to us from our schoolboy days. Descended from a noble family; endowed with strength of mind and body; with courage, capacity, and ability equal to the discharge of any office, whether civil or military, in the service of his country, he might have satisfied an honourable ambition and become a benefactor of his fellow-citizens. But with great and shining intellectual qualities he combined a moral depravity which, even in his depraved age, secured him a disgraceful prominence. His brutal and savage disposition was stimulated to madness by the intoxicating revelry in infamous lust and civil blood, with which the partisans of Sulla were allowed to gorge themselves after the triumph of their leader. Catiline was foremost among the bloodhounds of the dictator. He had free scope to follow the inclinations of his savage nature, and to restore his dilapidated fortune with the spoils of his victims. He is accused of having murdered his brother-in-law, his wife, his son, and many others, who suffered at his hands not only a cruel death, but more cruel tortures before death, and disgraceful indignities after. Yet, such was the state of public morals of those times, that, nevertheless, he obtained in due season the office of prætor, B.C. 67, and was sent to govern the province of Africa. This is explicable only from the unsettled state of public affairs at that time. Rome had just passed through a sanguinary civil war, which had so thoroughly shaken the principles of legality, that instead of time-honoured and deep-seated reverence for law and order, and for those who, as the executive of the state were the bearers of its majesty, it was force and violence, fraud and cunning, which upheld the government and animated the opposition. Thus Catiline, through his daring and ability, soon found himself the apparent leader of a band of noble profligates, who had nothing to lose and everything to gain in a political and social revolution. It was a matter of no moment to him that the party in power, whom it was his object to overthrow, were his old confederates, the aristocracy. He longed for another general confusion, Sullanic proscriptions, spoliation of the wealthy, and abolition of debts; and he was bold enough to aspire to become a second Sulla himself. It was easy in the then state of society to find confederates among the highest and among the lowest classes. But this was only part of the danger by which the state was menaced. It was no secret to the ruling aristocracy that their real enemy was not Catiline, but a craftier and more dangerous man working behind the scenes, and waiting for an opportune moment to step in and secure for himself all the advantages of their overthrow. This was no other than C. Julius Cæsar. He was too discreet and wary to make common cause with such a desperate character as Catiline. He guarded his words and actions so that no charge of complicity could be brought against him; but, nevertheless, he pulled the strings, and though he may have thought Catiline's success improbable, he knew it was possible, and he lay ready to pounce upon the prey if it should be hunted down by his hounds. The political situation of Rome was very favourable for a bold stroke. Pompey, the champion of the aristocracy, was absent in Asia with all the military strength of the republic. He had brought to a victorious issue the long war with Mithridates. What his intentions were, was a subject of anxious and doubtful speculation for a man like Cæsar. If Pompey returned to Italy with his army, it was in his power to make himself master of the Roman world. No time was, therefore, to be lost if his rivals wished to prevent this. They might hope to obtain possession of the machinery of government, just as Marius and Cinna had done before to oppose Sulla, and as Pompey afterwards did himself to oppose Cæsar. Having constituted themselves the legitimate government, no matter by what means, they might hope to dictate the law to Pompey. To give a colour to this selfish and personal policy, the leaders of this party proclaimed themselves the patrons of the people and the enemies of the aristocracy. They endeavoured to gain adherents by proposing popular measures, such as the agrarian law brought in by Cæsar, by which it was intended to sell all the domain land of the state in the provinces, and to allot land in the valuable domain of Capua to the hungry populace of Rome. Such was the state of parties when Catiline, soon after his return from Africa in B.C. 66, attempted to seize the consulship by open violence. Cæsar and Crassus are said to have been privy to his conspiracy; but it failed through the impatience of Catiline, who gave the preconcerted signal before his associates were ready. It must create surprise that so outrageous an attempt, which only failed through a mere accident, was not followed by an official investigation, and by the punishment of those implicated in it. But the aristocratical party in possession of the government was without moral strength and without able leaders. United by no principle, its members consulted their own interest alone, which counselled caution rather than vigour and severity. We consequently find Catiline undiscouraged by his first failure, offering himself for the consulship of the year 63 B.C., and straining every nerve to defeat the candidate of the aristocracy, the great political triumvir, M. Tullius Cicero. Foiled in this competition, he determined once more to try his chance at the next consular elections; but at the same time to prepare his party for open resistance and civil war. But Cicero, who, through his spies, was informed of all his doings, met him at every point, and by alarming the people with vague and perhaps exaggerated reports of Catiline's nefarious and bloody schemes, created a general panic, the result of which was that Catiline lost his election a second time. Now there was nothing left to him but open violence. He despatched emissaries into various parts of Italy to organize the insurrection, especially into Etruria, which swarmed with the disbanded veterans of Sulla. He himself resolved to stay at Rome, where, simultaneously with the advance of the insurrectionary forces, an outbreak was prepared, the hideous atrocity of which we could hardly credit, had not the Marian and Sullanic massacres preceded. Even after having fixed upon his atrocious plan, Catiline had the impudence and audacity to appear in the senate, and, when charged by Cicero with every detail of his attempt, to protest his innocence and challenge inquiry. But when he saw the alarm and indignation caused by Cicero's discovery, he left Rome in the following night for the army in Etruria, intrusting the execution of the concerted scheme to his associates. With the flight of Catiline the greatest danger was averted, for in an open war even an abler man must have succumbed to the organized forces of the government. But so long as a powerful section of the conspirators was left in Rome the government could not feel safe. It was well known to Cicero who these conspirators were, and what were their plans. The prætor, P. Cornelius Lentulus, and C. Cornelius Cethegus, were at their head, and grave suspicions attached to Cæsar, Crassus, and even to L. Antonius, Cicero's colleague in the consulship. But such was the feebleness of the government, and the inefficiency of the means of public safety, that these men continued to carry on their treasonable plotting under the very eyes of the public authorities. If their leader, Lentulus, had been a man of capacity they must have succeeded; but whilst neglecting to act promptly and energetically, they seemed to delight only in planning and plotting. They were foolish enough to open negotiations with the members of an embassy of the Celtic tribe of the Allobroges, who were then in Rome on a mission of complaint and remonstrance from their countrymen. The conspirators tried to gain over the Allobroges, for objects so distant and uncertain that we are at a loss to discover them. The Allobrogian ambassadors pretended to listen to these overtures, but at the same time reported the transactions to the consul. The conspirators were immediately summoned to appear in the senate, and being convicted by irrefragable evidence, they confessed their guilt. At this stage one would fancy that the troubles of the government ought to have been over. But in Rome the difficulty seemed rather increased than diminished; for the question arose, what was to be done with the prisoners. There was no efficient force, whether military or police, even to keep the prisoners in safe custody. They might at any time be forcibly liberated by their adherents. Nor was there a short and safe procedure by which they could be tried and punished. The popular assembly for the trial of capital offences had fallen into disuse, and would have been too cumbrous and dangerous a machinery, if it could have been resorted to. The senate had no jurisdiction in this matter, but all the risk and all the responsibility. If, therefore, the city was to be saved from anarchy, it was necessary to strain the law. It fell to the lot of Cicero, one of the most timid and vacillating of public men, to propose

this bold and extreme measure. He was well aware of the dangerous responsibility he incurred, but he had firmness enough on this momentous occasion to advocate a vigorous policy. He carried the senate with him, and in spite of the opposition of Cæsar, sentence of death was passed on the prisoners. The sentence was executed without delay. In the dismal prison under the capitol, some of the first nobility of Rome were, in the same night, strangled by the common executioner. The people received the news with shouts of triumph, and welcomed Cicero as their deliverer and as the father of his country.

Thus the conspiracy found an inglorious end in Rome. Meanwhile, Catiline had taken the command of a body of troops in Etruria, which soon swelled to the dimensions of two legions, animated with the courage of despair; but the forces of the government, victorious in all parts of Italy over the irregular levies of the conspirators, gradually surrounded Catiline on all sides. The consul Antonius, who was not unjustly suspected of favouring Catiline's design, but who had been kept in check by his colleague Cicero, commanded the Roman army; but he seemed not inclined to come to the rescue of an old associate whose cause had become desperate. Under the pretext of suffering from gout, he left the command to his legate, Petreius. Catiline, seeing there was no escape, offered battle near Pistoria in Etruria, and fell with his adherents to the number of 3000, fighting to the last, in March, 62 B.C. Such was the sanguinary end of a civil commotion which, indeed, had no lasting influence upon the destinies of Rome, but is highly interesting to the historian, as showing clearly the rotten state of the Roman republic, and its inability to resist the designs of men like Cæsar and Augustus.—T. I.

CATINAT. See MAUREL, ABDIAS.

CATINAT DE LA FAUCONNERIE, NICOLAS DE, marshal of France, and one of the ablest generals of Louis XIV., was the son of the president of the parliament of Paris, and was born 1st September, 1637. He studied for the bar, but having lost his first cause unjustly, as he imagined, he quitted the profession in disgust and entered the army. His conspicuous bravery in the presence of the king at the siege of Lisle in 1667, procured him a lieutenancy in the regiment of guards. He distinguished himself at Mæstricht, Senef, Cambray, Valenciennes, and other places noted in the wars of Louis XIV., and rose rapidly in the service, till he attained the rank of lieutenant-general in 1688. Two years after this he inflicted a sanguinary defeat upon Victor Amadeus, duke of Savoy, at Staffarde, and again in 1691 at Marsaille, and made himself master of the whole of Savoy and of a part of Piedmont. In 1693 he was created a marshal of France. In 1696 he acted as plenipotentiary of the French king in arranging the terms of peace with the duke of Savoy. He was then appointed commander of the army in Flanders, and, in spite of the efforts of the prince of Orange and the elector of Bavaria, besieged and took the town of Ath in 1697. In 1701 war broke out again in Italy, and Catinat was opposed to the celebrated Prince Eugene, who commanded the imperial forces. The issue of the campaign was disastrous to the French, and Catinat was superseded by Marshal Villeroi. He was shortly after nominated to the command of the army of Alsatia, but a large portion of his forces having been withdrawn by Marshal Villars, Catinat was reduced to a state of inactivity, and in consequence solicited and obtained his discharge. He spent the remainder of his days in retirement at St. Gratien, and died in 1712.—J. T.

CATLIN, GEORGE, a native of Wyoming, North America, was born in the beginning of this century, of parents who entered that sylvan valley after the close of the revolutionary war and the Indian massacre. The events of his life are well-marked and of considerable interest; his earliest boyhood spent in Wyoming; ten years in the valley of the Oc-qua-go, where he held alternately the plough, the rifle, and the fishing-rod; five years at the classics; two years under Reeve and Gould in Connecticut, studying Blackstone and Coke; three years practising in the courts of Pennsylvania; five years at the easel in Philadelphia; eight years amongst the Indian tribes of the prairies and Rocky Mountains; and eight years in the civilized capitals and towns of Europe, presented to kings, queens, and princes. His father, practising as a solicitor, educated his son for a higher walk in the same profession. But two passions, growing with his growth and strengthening with his strength, shaped a life now rough-hewn for law, into a unique and unexpected model. The love of adventure, fostered by stories of tomahawks and bisons; and the love of art, the gift of benignant fortune, made the pursuits of his profession distasteful. Accordingly he sold his library and the appurtenances of his office, converted the proceeds into brushes and paint-pots, and started for Philadelphia. When practising the art of painting there, without teacher or adviser, "a delegation of some ten or twelve noble and dignified-looking Indians," strutting about in silent and stoic dignity, with their brows plumed with the quills of the war eagle, wearing tunic and manteau, shield and helmet, arrived in the city, and fired the sensitive imagination of the aspiring painter. Despite the solicitations of friends, relatives, and wife, he remained immovable in his determination to traverse the "far west!" to place on canvass the figures, customs, and ceremonies of people little known, and thus to snatch from oblivion the memory of tribes whose origin was lost in antiquity, and whose existence was rapidly drawing to a close. During the eight years of his travels, Mr. Catlin visited forty-eight tribes; familiarizing himself with their economic and ceremonial history, by becoming one of themselves, and assiduous in the use of brush and palette. By dint of laudable toil he collected three hundred and ten portraits in oil, all painted in their native dress and in their own wigwams, together with two hundred other paintings in oil, containing views of Indian villages, their sports, their dances, their ballplays, buffalo hunting, horse racing, and religious rites. Few books have greater interest to the reader of history than the "Letters and Notes" of Mr. Catlin. On his return, he exhibited his Indian collection in New York, Boston, and Philadelphia. In 1839 he embarked at New York for Liverpool, with six hundred portraits, two grisly bears, &c., making altogether a freight of eight tons. When Mr. Catlin arrived in London, large audiences crowded to see his unexampled specimens, and to hear his lively descriptions. He received visits and invitations from gentry and nobility, looked down on Hyde Park from the top of Mr. Disraeli's house, danced in the Caledonian ball at Almacks, and was presented to the queen. In 1844 a Mr. Melody landed in Liverpool with fourteen Ioway Indians for exhibition in this country, and prevailed upon Mr. Catlin to deliver lectures on their habits and customs. After a short stay in England, they exhibited in Paris and in Brussels. In 1848 Mr. Catlin returned to London, and betook himself once more to painting. But his wife having died some time previous, the healing wounds of bereavement were torn open by the death of his only boy; whereupon he determined to quit England, and return to his native country. Besides the "Letters and Notes on the Manners and Conditions of the North American Indians," Mr. Catlin published a volume entitled "Catlin's Notes of Eight Years' Travels in Europe," and a pamphlet under the title of "Catlin's Notes for the Emigrant to America."—G. H. P.

CATO: the more distinguished persons who bore this name follow in chronological order:—

CATO, *i.e.*, "the Wise or Sagacious," a surname given to MARCUS PORCIUS PRISCUS, sometimes called the Censor and Cato Major, a celebrated Roman soldier, statesman, and orator, who was born at Tusculum in 234 B.C., and passed his earlier years on his father's farm in the Sabine territory. At the usual military age of seventeen he commenced his career as a soldier, in 217 B.C., the year in which Hannibal was laying waste the north of Italy, and throughout the remainder of the second Punic war he signalized himself by his hardiness and sobriety no less than by his valour. On the termination of the war he retired to his farm, and is said to have taken for a model the frugality and simple manners of the famous old Roman, Curius Dentatus, who once occupied an adjoining farm. Many of Cato's shrewd and laconic maxims became current among his neighbours, and at length his reputation attracted the attention of Valerius Flaccus, a young nobleman of considerable influence, who persuaded him to remove to Rome and to become a candidate for office. He was elected quæstor in 204 B.C., and served in Africa under Scipio, whose profuse expenditure excited his strong disapprobation, and who was afterwards violently denounced by him before the Roman senate. In 199 B.C. he was made ædile, and in the following year prætor, having Sardinia assigned him as his province. He was elected consul in 195 B.C., along with his friend and patron Valerius, and was appointed governor of Spain, where he conducted military operations with great ability and success, and was rewarded with a triumph on his return to Rome in 194 B.C. Three years later he served under the consul M. Acilius Glabrio in the campaign against Antiochus in Greece, and the

chief glory of the victory gained by the Roman army at Thermopylæ was ascribed to Cato. This action terminated his military career, and from this time he took an active and conspicuous part in civil affairs. In 184 B.C. he was elected censor, with his friend Valerius again as his colleague. The remarkable strictness with which Cato performed the duties of this office, and the unflinching determination with which he attacked the vices and crimes of the nobles and checked their luxurious habits, subjected him to great obloquy and raised him up a host of enemies, who assailed him with incessant prosecutions. But he resolutely persevered in his efforts to stem the tide of luxury and vice, and to restore the ancient simplicity of manners and purity of morals. With all his severity and rusticity, Cato was a friend to literature, and was one of the patrons of the poet Ennius, whom he brought from Sardinia to Italy. He learned the Greek language after he was sixty years of age, and according to Cicero, was a warm admirer of the historians, philosophers, and orators of Greece. He was scarcely less celebrated as an orator than as a statesman and soldier, and left behind him 150 orations which were long held in admiration by his countrymen. With all his excellencies, Cato was a man of strong prejudices, and his character was disfigured by great faults. He was envious as well as ambitious, harsh and severe; a man of iron body and iron soul, Livy terms him; and utterly unscrupulous in amassing wealth by all means which the law did not forbid and punish. He was the chief instigator of the third Punic war, maintaining that Rome could never be safe as long as Carthage was in existence, and adding to every speech he delivered in the senate, no matter what the subject might be, the well-known words, "Carthage must be destroyed." He died in 149 B.C. at the age of eighty-five, leaving behind him, besides his orations, a work on rural affairs, entitled "De Re Rustica," and a historical work entitled "Origines," of which only a few fragments remain.—(*Livy*, lib. xxxix. cap 40; Plutarch, *Life of Cato;* and a life which passes under the name of Corn. Nepos.)—J. T.

CATO, M. PORCIUS LICINIANUS, the senior of the two sons of Cato the censor, and the second of his name, is famous for his eminence as a practical jurist, and his authorship of works which became authorities in the Roman law. He was reared in the stoical principles of the elder Cato, and the care bestowed on his physical education had the effect of bracing a naturally weak frame to endure the vicissitudes and hardships of warfare. He served under Popilius Lænas in Liguria in 173 B.C.—in a legion which was afterwards disbanded. Cicero (*De Officiis* i. 11), in illustration of the strict forms of military law, mentions that Cato on this occasion thought it necessary to renew his military oath, before engaging with the enemy. He fought again at Pydna (B.C. 168), and was commended for his prowess by the consul Æmilius, whose daughter he subsequently married. From this time till his death, in 152 B.C. he was exclusively engaged in his legal pursuits. He died as prætor designatus some years before his father. Cicero, in the *De Oratore*, alludes to the publication of Cato's "Responsa," and objects to the introduction of the names of persons, which they seemed to authorize. Aulus Gellius speaks of his having written a valuable treatise "De Juris Disciplina." He is quoted by the jurist Paulus, and Festus refers to his commentaries. It is probably from him that the regula Catoniana take its name. This was a rule of Roman law applying the maxim "quod initio non valet, id tractu temporis non potest convalescere," to test the legitimacy of legacies. He decided that those only could be considered valid which were valid from the first. A bequest, for instance, could only be received by one who was in a rank legally entitled to receive it when the bequest was made; he could not claim it on the ground of having afterwards risen to that rank.—J. N.

CATO, MARCIUS PORCIUS, surnamed UTICENSIS (of Utica), from the place of his death, was the great-grandson of Cato the censor, and was born in 95 B.C. From his earliest years he exhibited great firmness and independence, and as he advanced towards manhood, the inflexible decision, harshness, and severity of his character increased. He applied himself to the study of the stoic philosophy under Antipater of Tyre; and taking his great-grandfather as his model, adopted frugal habits and manners, and inured himself to hardships and privations by frequent exposure to cold and fatigue, by abstaining from food, and by making long journeys on foot, bareheaded, and in all weathers. He affected singularity, and stood out conspicuous from the profligate nobles of his day, in his morals no less than in his manners. He served his first campaign as a volunteer under Gellius Poplicola in the servile war of Spartacus, 72 B.C., and afterwards, about 67 B.C., as legionary tribune in Macedonia under the proprætor Rubrius, where he distinguished himself by his sobriety and temperance, as well as by his courage and activity. In 65 B.C. he was elected quæstor, and corrected various abuses in the administration of the public funds. He supported Cicero against Catiline and his associates in 63 B.C., and made a vigorous speech in support of the motion, that the conspirators should be put to death. On the breaking out of the great civil war, having failed in his efforts to effect a reconciliation between Cæsar and Pompey, he joined the latter, and after the battle of Pharsalia and the death of Pompey, he passed over to Africa. He resigned the command of the army there to Q. Metellus Scipio, the father-in-law of Pompey, who proved incompetent for the task, and was completely defeated at Thapsus, April 6, B.C. 46. Cato then fled to Utica, followed by Cæsar, and finding that the inhabitants were unwilling to stand a siege, he advised his friends to save themselves by flight, but refused to accompany them himself, and resolved to die rather than submit to the conqueror. After partaking of his evening's meal, he tenderly embraced his son and the friends who remained with him, and withdrew into his chamber, where he first read a portion of Plato's Phædo on the Immortality of the Soul, and then stabbed himself below the breast, and died that same night. On receiving intelligence of this event, Cæsar exclaimed—"Cato, I grudge thee thy death, since thou hast grudged me the glory of saving thy life."—(Plutarch, *Life of Cato Minor;* Sallust, *Catil.* cc. 52–54; *Lucan*, i. 128, ii. 380; Addison's *Cato.*)—J. T.

CATO, VALERIUS, a distinguished Roman grammarian and poet, who lived about the close of the republic. He was left an orphan at an early age, and was stripped of his patrimony during the usurpation of Sulla. He afterwards acquired a villa and beautiful domain at Tusculum, but his creditors ultimately seized all his property, and he died at an advanced age in great poverty. Besides various treatises on grammar, he was the author of two poems, "Lydia," and "Diana," of which only the titles have survived. To Cato has also been ascribed a poem entitled "Diræ," edited at Oxford in 1838 by Dr. Giles.—J. T.

CATO, DIONYSIUS, the name given to the author of a Latin work entitled "Disticha de Moribus ad Filium." These distichs are in hexameter verse, and consist of moral precepts for the young. During the middle ages they were extensively used in schools, both on the continent and in England. An English version was published by Caxton in 1483.—J. T.

CATROU, FRANÇOIS, a learned French author, and a member of the Society of Jesus, was born in 1659. He officiated as a preacher for seven years, and then undertook the management of the *Journal de Trévoux*. His principal production, "Histoire Romaine," 2 vols. 4to, has been translated into Italian, Spanish, German, and English. It is a learned and valuable work, but disfigured by a bad style. Catrou died in 1737.—J. T.

CATS, JACQUES, born in 1577 at Brouwershaven; died in 1660 at Zagvliet. First studied at Leyden, and then took the degree of doctor at Orleans. He refused a professorship at Leyden, wishing to devote himself to his own studies. But political duties were forced upon him; in 1627 and 1631 he was ambassador in England; in 1636 and 1651 he was grand pensionary of Holland. Cats' poems are described as characterized by simplicity and naïveté. They shared the fate of most national poetry—for a while popular, then disregarded or forgotten, then recalled to public attention and again admired, because it becomes a sort of patriotism to admire them. In something of this feeling, Bilderdijk and Frith republished Cats' poems in 1800. A monument was erected to him at Gand, which, to use the phrase adopted on such occasions, was inaugurated in 1829.—J. A. D.

* CATTANEO, CARLO, born at Milan at the commencement of the present century, celebrated as the greatest economist and statistician of contemporary Italy. He took an active part in the Lombard insurrection of 1848, first, by personally heading the attack in Contrada del Monte; then as the leading member of the committee of war, which so admirably directed the memorable five days' struggle in Milan, that for a while emancipated Lombardy. Cattaneo may be said to have then had Milan in his hands; but when the king of Piedmont entered Lombardy and offered to prosecute the war, Cattaneo, although by conviction a republican, at once yielded his power to a provisional government formed of the king's adherents, and withdrew from all interference in public

affairs. When the king, after repeated defeats, signed an armistice, by the terms of which Milan was again delivered up to the Austrians, Cattaneo went to Switzerland, where he published a valuable work on the Lombard insurrection, and the true causes of its overthrow—as a commentary to which he undertook the publication of very important historical documents relating to that period, under the title of "Archivio Storico," of which three volumes have already appeared. Cattaneo has been created a Swiss citizen, in consideration of his valuable services in relation to various undertakings of public industrial and economical utility, and has been honoured with the appointment of professor of philosophy at the lyceum of Ticino. Among his most important works may be mentioned a translation of Zschockke's History of Switzerland; "Notizie Naturali e Civili della Lombardia;" and the "Lettere sopra alcune instituzioni agrarie dell' Alta Italia applicabili a sollievo dell' Irlanda," written in reply to some questions addressed by Lord Ebrington to the Austrian government of Lombardy.—E. A. H.

CATTANEO, Danese, an Italian sculptor and architect, was born at Carrara about 1500. He spent some time at Verona, as a pupil of Sansovino. Among many other works he executed the tomb of the Venetian general, Alexander Contarini, at Padua; the mausoleum of Giano Fregoso at Verona; and the tomb of Andrea Badouero at Venice. Cattaneo left behind him a long poem entitled "L'Amor di Marfisa."—J. T.

CATTANEO, Giammaria, a learned Italian writer, who died at Rome in 1529, was the author of a celebrated commentary on the Letters and Panegyric of Pliny the Younger: Venice, 1500, and Milan, 1506; of translations of Isocrates and Lucian; and an unfinished poem on the taking of Jerusalem by the crusaders.

CATTENBURGH, Adrian Van, a Dutch divine, born in 1664; died in 1737. He was one of the leaders of the Dutch Remonstrants, and held the Arminian tenets of that sect. He is the author of "Spicilegium theologiæ Christianæ Philippi a Limborch," 2 vols., folio; a "Life of Hugo Grotius" in Dutch, 2 vols., folio; "Bibliotheca Scriptorum Remonstrantium," 1 vol., 8vo; "Syntagma Scientiæ Mosaicæ," 4to, against deists and atheists.—J. T.

* CATTERMOLE, George, an English painter in water-colour, born in 1800 at Dickleburgh in Norfolk. His subjects are chiefly prominent scenes in English history, in Scott's novels, and Shakspeare's plays. His productions are distinguished by genuine poetic feeling and fineness of colour and tone. He designed the engravings for the History of the Great Civil War in England by his brother, the Rev. R. Cattermole.—J. B.

CATTHO, Angelo, archbishop of Vienne, was born at Tarentum, and died at Vienne in 1494. He resided for some time at the court of Charles the Bold of Burgundy, and was the friend of Philip de Comines, to whom he gave some assistance in the composition of his celebrated Memoirs. After the defeat of the duke of Burgundy by the Swiss, Cattho repaired to France, where he was cordially welcomed by Louis XI., who made him his almoner, and afterwards created him archbishop of Vienne in 1482. He addicted himself to the study of astrology, and is said to have announced to Louis the death of his enemy, the duke of Burgundy, at the moment it occurred.—J. T.

CATTON, Charles, an English artist, born at Norwich, who served his apprenticeship as a coach painter. He afterwards studied in the academy of St. Martin's Lane. He was the first to introduce any close resemblance to nature, or indeed any sort of art, in the rendering of the animals of heraldic designs. A collection of his drawings of animals was engraved and published. He was chosen one of the original members of the Royal Academy, and became master of the company of paper stainers in 1784. He died in 1798.—His son Charles had some fame as a landscape painter. He emigrated to New York in 1800, and died there in 1819.—W. T.

CATULLUS, Caius Valerius, one of the two poets of the republic whose genius still shines with a lustre unobscured by the brilliancy of the Augustan age. Old polities often pass away in a blaze of light. The sunset of Greek liberty was the meridian of Greek speculation. The last days of free Rome were peculiarly rich in the display of literary eminence, and illuminated by a whole cluster of great names. The earlier poets were rivalled, if not surpassed, in the graces of refinement and fluency by those who, in the succeeding epoch, adorned the imperial court; but they had on their side all the advantage of greater freshness and greater freedom. They were at least imitators at first hand; their language and imagery were new in Latin speech, while those who followed in their track frequently present only the reflection of a reflection. This freshness is a distinguishing feature of the poems of Catullus. He was a keen student of her literature, and adopted many of his measures, thoughts, and expressions from the lyrists of Greece. Some of his verses are direct translations; others in their metaphors, phrases, and subject matter, vividly recall Greek models. But those phrases and expressions had not become the common stock of poetry, and he applied them with all the vigour of an original mind to the purposes of his own inspiration. He lived before the times of patronage and dictation, with a large share of that daring spirit which belongs more to an ideal than an actual republic. He wrote to please himself, his mistress, and his friends, because he chose and as he chose, and this gives his verses the fascination of freedom which we sometimes miss in Horace, and look for vainly in Virgil. The personal career of the poet was that of most youths of fortune in his age. He was born at Verona about 87 B.C. His father, Valerius, held a good station in society, and was known as the friend and occasional host of Cæsar. Catullus himself must have enjoyed a comfortable independence. Besides the family residence on a promontory of the Lago de Garda, he had a villa near Tibur, celebrated in another of his songs. He came to Rome early in youth—"venustus et dicax et urbanus"—and became a favourite with the wits and ladies of the city. Cicero, C. Nepos, Asinius Pollio, Varus, and Calvus were among his friends; to the first he offers one of his most complimentary addresses; the last is the theme of one of his lighter satires. Having wasted his means by a somewhat reckless pursuit of pleasure, Catullus was pestered by duns, and accompanied the prætor Memmius to Bithynia, with a view of reinstating his fortune. Disappointed in his hopes of the expedition, he has recorded his chagrin in verses which allude to "Memmii clara propago" in terms strangely contrasting with the eulogy of his more philosophic admirer. The "Dedicatio Phaseli," and the exquisite lines in praise of Sirmio, refer to the poet's return. The death of his brother in the Troad, which called forth some of the most touching expressions of fraternal affection, probably occurred at a later period. The exact term of his own career is unknown; it is only evident from Carmen 52 that he must have seen Vatinius consul in 47 B.C. He appears to have divided the latter years of his life between his northern villa and the capital.

The poems of Catullus which have come down to us are derived from a MS. discovered at Verona early in the fourteenth century. They consist of one hundred and sixteen pieces, a large proportion of which record the shifting moods of the poet's impulsive nature. The most ardent of lovers, a warm friend, a good hater, he has given expression to all forms of passion, with an equal disregard of restraint. His amatory verses are, in their grace, sweetness, and simplicity, gems of art, but they owe their special charms to an air of genuineness. Rich in the most playful fancies, none of them seem to have been written as mere exercises of the imagination. Catullus found in song the natural vent for strong feeling. Whoever Lesbia or Clodia may have been, some living and breathing beauty must have set the poet's heart on fire. His epigrams sparkle with wit, sprightly or spiteful as they serve to preserve a jest or perpetuate sincere indignation. Their scurrility must be explained by the taint of coarseness which pervaded the literature of the time. Three of the most virulent are aimed at Cæsar himself. There is a story told, that on reading one of them, he threw it into the fire, and invited the writer to dinner on the same afternoon, which, if true, places in a conspicuous light the magnanimity of the great Julius. Among the finest of those fugitive pieces are "Ad Passerem; "Miser Catulle, desinas ineptire;" "Furi et Aureli comites Catulli;" "Ad Dianam;" "De Acme et Septimio;" "Ad Pocillatorem," &c. The three elegies "Ad Hortalum," "Ad Manlium," and the "Inferiæ ad Fratris tumulum," are interesting memorials of the author's life, and express with delicate pathos the sorrows of his bereavement. Of the poet's longer performances, the most remarkable are the two odes written for the nuptials of Julia and Manlius, the "Epithalamium Pelei et Thetidis," and the "Atys." The first are for passionate depth of conception, beauty of expression, and choice profusion of imagery unrivalled among the love songs of classical antiquity. The exquisite stanza about the young Torquatus has tried and baffled a host of copyists, while the similes of the flower and the vine

in the *carmen* have provoked more imitations than any other in the range of Latin poetry. The hexameters in the Peleus and Thetis have a greater majesty and flow than is to be found in the verses of the Augustan age. The picture of Ariadne's solitude, and the description of "Bacchus and his crew," are in the highest degree dramatic; in richness of colouring they are equal to the best passages of Keats. The "Atys," both in its tone and rhythm, bears traces of a Greek origin. It is unlike any modern production, and can hardly be appreciated in a northern country. It is properly a birth of the East, a wonderful representation of a wonderful worship. Its wild intensity seems to suit the religion of Cybele. The dithyrambs, which now hurry along with the fire of a maddening frenzy, now break into the passion of remorse, and again die away in a wail of despair, are inspired by the very spirit of the Mænad. Catullus is the most versatile of the Latin poets; he touched almost every theme of poetry, and adorned all he touched. Lucretius surpassed him in sublimity; Horace in the melody and refinement of his lyric strains; Ovid was the greater master of elegy; the epigrams of Martial have a keener sting; but Catullus was excellent in all, and only second in any of those lines of effort. He held a high place in the esteem of his contemporaries. Among his successors Ovid speaks of him as the glory of Verona, and feigns to have met his shade among the foremost of the blessed bards. Propertius declares that Lesbia has, through her Roman lover's praise, outstripped the fame of Helen herself; and Martial, in reference to the earlier poets, says, with a mixture of modesty and confidence, "uno sed tibi sim minor Catullo." The epithet *doctus* so frequently applied to him, may refer to his intimate acquaintance with Greek literature; but it is more likely used in the sense of *callidus*, to express the skill and subtilty of his own language. One of our living classics has called Catullus "the most elegant of all poets in all ages." We do not know that he belonged to any philosophical sect, but his writings are those of an Epicurean. Oppressed by a prevailing sense of the shadows that close round the sunshine of life, he seeks and finds refuge in the joys of the hour. His morality was that most prevalent in his age. Πίνε καὶ παίζε, θνητὸς ὁ βίος. "Let us eat and drink for to-morrow we die." The same strain of thought is common in the odes of Horace; it appears in the poetry of all nations from a sort of beauty in the contrast between gaiety and gloom on which it rests. "Death is the end of life; ah, why should life all labour be?" Catullus wrote in thirteen varieties of metre. His text is very corrupt. The best restoration of it is Lachmann's. Dunlop gives a fair selection of imitations of his most famous passages; but the most adequate criticism of him that has yet appeared is Landor's. There have been many versions of his poems; few of them are very successful. It requires a poet to translate a poet—a poet, a lover, and a man of fashion to translate Catullus.—J. N.

CATULUS, the name of an illustrious Roman family belonging to the gens Lutatia, which has produced a considerable number of distinguished generals and statesmen:—

Catulus, Caius Lutatius, was consul along with A. Postumius Albinus in 242 B.C. He acquired great distinction in the first Punic war by defeating, near the Ægates, the Carthaginian fleet under Hanno, destroying no fewer than 120 galleys.

Catulus, Quintus Lutatius, consul along with Marius in 102 B.C., gained, in conjunction with his colleague, a signal victory over the Cimbri at Vercellæ, in the north of Italy. In the civil war he espoused the cause of Sulla, and was prescribed by Marius, B.C. 87. Finding escape impossible, he put an end to his life by shutting himself up in a room filled with the fumes of burning charcoal. Catulus is warmly commended by Cicero for his wisdom, integrity, and eloquence. He possessed a highly cultivated mind, was well skilled in Greek literature, and was celebrated for the purity and elegance of his style.

Catulus, Quintus Lutatius, son of the preceding, born about 120 B.C., was chosen consul along with Æmilius Lepidus in 78, the year in which Sulla died. He opposed the attempt of his colleague to rescind the laws of the dictator, and afterwards, as proconsul, defeated him in two engagements, and compelled him to take refuge in Sardinia, where he perished. Catulus resisted the proposal to intrust Pompey with the command of the forces appointed to exterminate the pirates in the Mediterranean, and was equally hostile to his nomination to the command of the war against Mithridates. He died B.C. 60, leaving behind him the reputation of an honest and courageous man.—J. T.

CAUCHE, François, a French sailor, born at Rouen, who visited Madagascar in 1638, and along with several companions, spent three years on that island. They afterwards sailed to the Red Sea, where they seem to have followed piratical practices, and captured several vessels belonging to the Arabs and the people of Malabar. Cauche published in 1651 "A true and curious account of the island of Madagascar," &c., the accuracy of which has been impeached, but without just reason, by Flacourt, the governor of the French colony in Madagascar.—J. T.

CAUCHON, Pierre, bishop of Beauvais during the first half of the fifteenth century. He took an active part in the civil broils which at that period convulsed France, and after the death of Charles VI. became an active partisan of the Burgundian faction. He has been doomed to perpetual infamy by the share which he took in procuring, by the vilest arts, the condemnation of Joan of Arc. Cauchon died suddenly in 1443, twelve years after the perpetration of this crime. He was excommunicated by Calixtus IV., and his character and conduct were held in such abhorrence by the people of his diocese that his remains were dug up and cast upon the highway.—J. T.

CAUCHY, Augustin Louis, one of the most remarkable of the more recent mathematicians of France. Born on 21st August, 1789, his family was happily of a humble though respectable station belonging to the *tiers etat;* and so their moderate fortunes escaped being affected by the political hurricanes which afterwards devastated France. Cauchy obtained an excellent classical education, chiefly in consequence of a counsel given his father by the great Lagrange, then *facile princeps* of all analysts—"Do not permit your son to open a mathematical book, or intermeddle with a solitary figure, until he shall have completed his literary studies." The most wholesome advice was followed; but Cauchy's predilection for abstract science soon manifested itself, and he left the polytechnic school, after a brilliant career, in 1807. He began his original labours in 1811, by some remarkable papers (on *polyhedrons*) of pure geometry; but subsequent efforts connected with abstruse points in the Modern Analysis and the Theory of Numbers, as well as his remarkable essay on the propagation of waves on the surface of a heavy fluid of profound depth (crowned by the Academy in 1816), indicated the rise of a genius whose powers and sympathies were confined to no special branch of scientific inquiry, but could encompass and enrich them all. It were useless to attempt to enumerate all Cauchy's services—much less can we reckon up the innumerable papers and memoirs which, to the end of his life, continued to flow with scarcely conceivable rapidity from his too prolific pen. It may be said in perfect truth that there is scarcely a portion of Analysis which he did not advance; less even by what he did himself than by the impulse which his remarkable ideas communicated to the thoughts and investigations of others. He brought the force of his intellect to clear up several of the obscurest and most arduous problems in physical astronomy; and to him are unquestionably owing those last perfections in the Undulating Theory of Light, which, imperfectly appreciated at the period of their publication, lay hidden amid the mass of his memoirs until the experimental researches of Jamin and other physicists of quite recent years, established by experiment the very facts that Cauchy predicted, and of which, so long before, he had divined the cause. Notwithstanding the indisputable eminence of Cauchy as a thinker, it were indeed vain to conceal that great imperfection attached to him as a writer. His earlier works, the "Course of Analysis," the "Differential Calculus," and the "Application of the Infinitesimal Calculus to the Theory of Curves," are confessedly unexceptionable either as to rigour or method; but even here one painfully discerns the rudiments of an obscurity which rapidly grew upon him—an obscurity frequently and fatally affecting the writings of men eminent in various departments of thought. In rare cases perhaps, through affectation, in others through a certain intellectual imperfection, the writers in question forget that a writer and a thinker are different; that to write means to instruct; that, in order to instruct, the condition of the mind to be instructed must be retained constantly before the writer's mind, and that unnecessary ellipses and startling enigmas, whether in algorithm or development, are not a whit more commendable than "stammering" in ordinary speech. In this respect Cauchy sinned greatly. It never occurred to him to ask whether a new idea could not be adequately and fully expressed in common symbols; with the thought, he generally threw

down before one some new and probably unnecessary symbol —demanding that his reader, before being benefited by his discovery, should acquire his new language! Strangely enough, verbosity often attends this kind of obscurity. How often and sadly he wearied the Academy by his everlasting repetitions concerning his famous "Coefficient of extinction," many men still living may tell! He became latterly, indeed, a very *bore* in the Academy. Not the less, however, are his writings a precious mine, from which many bright and unexpected treasures will assuredly yet be disinterred. Cauchy died in 1857. In private life he was all that could be desired—devoted and pure. In politics he had attached himself to the elder Bourbons, and considerations of self-interest never sullied his loyalty. He was naturally pious, and, through conviction as well as education, a sincere catholic.—J. P. N.

CAULAINCOURT, Armand Augustin Louis de, Duke of Vicenza, the celebrated French diplomatist to whom Napoleon, confided many of his most important negotiations, particularly with Russia, was born of noble parentage in the department of the Somme in 1772, and died in 1827. He had some experience in military matters, but none in diplomacy when, on the accession of the Czar Alexander, he was intrusted with an embassy to St. Petersburg. In this and many subsequent diplomatic charges, however, he exhibited so much address, as completely to gain the confidence of Napoleon, who lavished upon him both money and titles. To the intercession of Caulaincourt with Alexander, Napoleon owed not a little of the consideration with which his wishes were treated by the allied sovereigns on the occasion of his first abdication. Caulaincourt, after the fall of the empire, lived in retirement, persecuted by well meaning but probably misinformed partisans of the restored Bourbons, who endeavoured, in spite of his solemn refutation of the charge, to bring home to him the obloquy of having been concerned in the murder of the duc d'Enghien.—His brother, Auguste-Jean-Gabriel, an able general, served with distinction in the compaigns of the Rhine, in the Peninsula, and in Russia, where he was killed at the battle of Moskowa in 1812.—J. S., G.

CAULET, Etienne François de, bishop of Pamiers, was born in 1610. He was appointed to that office by Vincent de Paul, and vindicated the choice by his zeal in remedying the evils which the civil war had brought upon his diocese. He introduced various salutary reforms, and devoted a great part of his revenues to the relief of the poor, the aged, and the infirm. Along with the bishop of Aleth he espoused the cause of the Port Royal, in the contest between the Jansenists and Jesuits. He also boldly resisted the claims of the crown to dispose of ecclesiastical revenues during the vacancy of a see. He was in consequence deposed, and died about 1680.—Jean Caulet, his nephew, bishop of Grenoble, was the author of various treatises on ecclesiastical subjects.—J. T.

CAULFIELD. See Charlemont.

CAULFIELD, James, an English writer, born in 1764; died in 1826. He became an enthusiastic collector of rare prints and engravings, for the sale of which he opened a shop in 1780. Among his works are—"Lives and Portraits of Remarkable Persons;" "History of the Gunpowder Plot;" "Gallery of British Portraits;" "Cromwelliana;" "Chalcographiana, or the Printseller's Chronicle and Collector's Guide to the Knowledge and Value of Engraved British Portraits," &c.—J. B.

CAUMARTIN, Louis Lefevre de, a distinguished French statesman, born in 1552, was successively ambassador to Switzerland, councillor of state, and president of the grand council. Louis XIII. had such a high opinion of his talents and judgment, that he placed him at the head of the magistracy of the kingdom; but he died three months afterwards, in 1623.—His great-grandson, Louis Urbain, born in 1653, was educated by the celebrated Flechier, and was highly eulogized by Boileau. He held in succession various important public offices. It was at Caumartin's seat of St. Ange that Voltaire, who had addressed to him some complimentary verses, first conceived the plan of his Henriade.—J. T.

* CAUMONT, Arcisse de, a geologist and antiquary who has contributed more than any other living French author to the propagation of a taste for the study of archæology among his countrymen, born at Bayeux in 1802. He is the founder of the Linnæan Society of Normandy, and of the society for the conservation of works of art, and has written several archæological works of great merit.

CAURROY, François Eustache du, Sieur de Saint Frémin, a musician, was born at Gerberoy, near Beauvais, in 1549, and died at Paris, August 7, 1609. He was designed by his parents for the order of Malta, of which his brother was a commander. His inclination and his talent for music, however, were so great that the intention was given up, and he was allowed to devote himself to this art. He entered holy orders—at that time quite compatible with the profession of music—became canon of Ste. Chapelle in Paris, and prior of St. Aioul de Provence. About the beginning of 1569 he was appointed superintendent de la musique du roi, an office that was created for him, and which he held successively under Charles IX., Henri III., and Henri IV. The cardinal du Perron was his intimate friend, and not only supplied him with verses for music, but wrote the eulogistic epitaph inscribed on the monument erected to his memory by his successor, Nicholas Formé. He was called by his contemporaries "Le prince des professeurs de musique," a title that rather proves their admiration than his merit, since the same name was given to Palestrina and Orlando di Lasso, both greatly his superiors. He appears to have produced a large number of noels (songs for Christmas, mostly of an elaborate character), one of which is printed in Burney's History. His most reputed work is a "Missa pro defunctis" for five voices, which, until the beginning of the last century, was always performed at the obsequies of the kings of France. His published works are "Preces Ecclesiasticæ," in 1609; "Precum Ecclesiasticarum," in the same year; "Mélanges de Musique," published by his grandnephew, André Pitart, in 1610; and "Fantaisies," in three, four, five, and six parts, likewise in the year after his death. Besides these, there exist several compositions in manuscript; and he is said to have written some theoretical works which are unknown.—G. A. M.

CAUS, Solomon de, whose name is associated with the history of the steam-engine, was born in Normandy towards the end of the sixteenth century. From his childhood he showed great taste for mechanics and hydraulics. He first settled in England, where he was employed in the service of the prince of Wales; then in Germany, as engineer to the elector of Bavaria, who gave him the superintendence of his buildings and pleasure-gardens. Having spent the greater part of his life with this prince, he returned to France, where he died about 1630. He has left several works on subjects connected with mechanics, and in one of them he describes an engine for raising water by the pressure of steam. He proposes to introduce one end of a pipe below the surface of the water, and then by admitting steam to press upon the surrounding surface, to force the water up the pipe. It has been erroneously said that his opinions on the subject of steam power being considered those of a madman, Solomon de Caus spent the last years of his life in a lunatic asylum.—J. D. E.

CAUSSIN, Nicolas, a learned French jesuit, born in 1583. Through the influence of Cardinal Richelieu he was appointed confessor to Louis XIII., but he soon lost the favour of his patron, and nine months after his appointment was dismissed from office, and banished from Paris, because, as he alleged, he would not reveal some things he had learned from the king's confession, nor submit to the dictation of his superiors as to the mode in which he should direct the royal conscience. He died in 1651.—J. T.

* CAUSSIN de Perceval, Armand Pierre, son of J. J. Antoine, a distinguished writer on Oriental philology and history, born at Paris in 1795, passed some time among the Maronite christians of Syria, became dragoman at Aleppo, and, after his return to his native country, was appointed professor of Oriental languages in the college of France, and interpreter of Arabic to the ministry of war. Besides a grammar of Arabic and some translations of Arabic historical documents, he has published "Essais sur l'histoire des Arabes avant l'Islamisme, pendant l'epoque de Mahomet, et jusqu'à la reduction de toutes les tribus sous la loi musulmane," 1847.—J. S., G.

CAUSSIN de Perceval, J. J. Antoine, an oriental scholar, born at Montdidier in 1759; died in 1835. He was the pupil of Deshauterayes, whom he succeeded as professor of Arabic at the college of France in 1783. In 1787 he was appointed keeper of the manuscripts at the Bibliotheque Royale, and in 1803 he became a member of the Academy of Inscriptions. His works are a translation into French of the Argonautic expedition, by Valerius Flaccus; "A Sequel to the Thousand

and one Tales of the Arabian Nights," translated from the Arabic; and "A History of Sicily under the Mussulmans," also translated from the Arabic, 1802.—B. de B.

CAUX DE CAPPEVAL, —— DE, born at Rouen in 1700. His admiration for Voltaire's not very sublime epic, the Henriade, was so enthusiastic as to inspire him with resolution to translate it into the becoming language of Virgil. That his own taste was not unexceptionable, may be considered proved by the singular, if not original poem which he wrote under the title of "Parnassus." The poet imagines Apollo to take that precious monarch, Louis XV., to the top of Parnassus, and to march before his eyes all distinguished persons of all times in every branch of literature and art. Disgusted with the coldness of the public, the poet retired to Manheim, where he died in 1774.—J. F. C.

CAVAGNA, GIOVANNI PAOLO: this artist was born at di San Borgo Leandro in the territory of Bergamo in 1560. He visited Venice in the noon of Titian's glory, and is supposed to have received instruction from that master. On his return to Bergamo he entered the school of Moroni, the eminent portrait painter, and for some time he followed his delicate colour and firm free manner. Subsequently, however, he adopted the style of Paolo Veronese, and caught very happily his florescence, dash, and dramatic effect. He painted both in oil and fresco, and acquired repute for the expression of his old men and children. He died in 1627.—W. T.

CAVAIGNAC, JEAN-BAPTISTE, a French statesman, born 1762, studied law, and, after holding some subordinate offices, was elected a member of the national convention, in which he voted for the death of Louis XVI. He subsequently served in several diplomatic missions, had a seat in the council of five hundred and in the cabinet of Murat at Naples, was prefect of the Somme during the hundred days, and died in exile at Brussels in 1829.—His brother, JACQUES-MARIE, Viscount Cavaignac, born in 1773, rose to the rank of general in the French service. He distinguished himself under Moreau and Murat in Italy, received from Napoleon the grand cross of the legion of honour at Austerlitz, commanded a brigade of cavalry in covering the retreat from Moscow, and fell into the hands of the allies at the capitulation of Dantzig. After his liberation, he obtained his peerage, and other honours.—W. B.

CAVAIGNAC, LOUIS-EUGENE, a younger son of Jean-Baptiste, was born in 1802. Having chosen the military profession, he served in the Morea, obtaining his captaincy in 1829; and in the following year, being at Arras with his regiment when the revolution broke out, he promptly declared himself in favour of the republic. In Algeria, to which he was commissioned in 1832, he built up the fabric of his military reputation by ten years of active service, during which his bravery in the field, his resolute endurance of hardships, and his strategic skill, were equally conspicuous; especially at the taking of Tlemcen, where he won from Marshal Clausel the honour of being appointed commander of the captured fortress; and also in his obstinate defence of that post with a small company of volunteers, against repeated assaults of the Arabs, and an exhausting blockade directed by Abd-el-Kader in person. In 1840 he commanded the advanced guard of Marshal Bugeaud's army, and after other important services was appointed governor of Algeria, with the rank of general of division, by the provisional government in 1848. In the same year he declined the portfolio of the war-office, but promptly undertook the defence of the government against the disaffected and insurgent classes of the Parisian populace. A fierce struggle followed, during which the capital was declared in a state of siege, and Cavaignac invested with the powers of dictator; but at length, after four days of hard fighting at the barricades, he succeeded in completely crushing the insurrection. On resigning his dictatorship, he was elected president of the council; and in the close of the year was the rival of Louis Napoleon for the presidency of the republic. At the *coup d'état* of 1851 he was arrested and imprisoned, but speedily released, and permitted to reside in France. In 1852, and again in 1857, his popularity with the Parisians secured his election to the legislative assembly, but refusing to take the oath of adhesion to the new government, he was excluded from his seat by the votes of a majority of his fellow-deputies. He died in 1857.—W. B.

CAVALCANTI, BARTOLOMMEO, an Italian writer, born in 1503; author of a treatise called "Rettorica," which has been often reprinted; of "Trattati, ovvero discorsi sopra gli ottimi reggimenti delle republiche antiche e moderne;" and of a translation into Italian of the Castrametation of Polybius, 1552. He died at Padua in 1652.—J. T.

CAVALCANTI, GUIDO, an Italian philosopher and poet, known as the intimate friend of Dante, and a sufferer with him in the political troubles of the thirteenth century, was born at Florence. It is curious to note, that while the greater poet takes Virgil for his guide in the infernal regions, the lesser minstrel decries the study of the Roman bard as hostile to the spread of the Italian language, and, therefore, a crime against national feeling. Cavalcanti's most famous productions are his canzones to love, written under the inspiration of a passion he entertained for a French girl, whom he names Mandetta. He died of a fever at Sarzana in 1300.—A. C. M.

CAVALIER, JOHN, one of the principal leaders of the Camisards or protestants of the district of Cevennes in France, who rose in insurrection on the revocation of the edict of Nantes. He was the son of a peasant, and was born in 1679 at the village of Ribaute. When the persecution of Louis XIV. had driven the protestants of his native district into rebellion in 1702, Cavalier, who was only twenty-three years of age, was one of their first chiefs, and by his great courage, aided by the predictions of a pretended prophetess, he acquired vast influence among the insurgents. Like the Scottish covenanting ministers, the leaders of the Camisards discharged the duties both of preachers and of generals. Cavalier, who possessed military talents of a very high order, worsted the French generals in a succession of sanguinary conflicts, and ultimately compelled the marshal de Villars, who had a great admiration of his abilities, to offer him, in 1704, highly favourable terms. It was agreed that he should be received into the royal service, with the rank of colonel of a regiment of his fellow-protestants, who were to be allowed the free exercise of their own religion. The other chiefs of the Camisards, however, refused to agree to these terms, and persevered in their resistance. But Cavalier, faithful to his engagement, abandoned his native mountains and proceeded to Paris. Finding, however, that he was regarded with jealousy and suspicion by the king and court, he withdrew to Lausanne and afterwards to Holland. He organized a regiment of seven hundred refugees, whom he commanded at the battle of Almanza, where they fought with desperate fury against the French. He ultimately entered the English service, and obtained the rank of a general, with the governorship of Jersey. He discharged the duties of this post with great discretion, as well as bravery and talent. He died at Chelsea in 1740.—J. T.

CAVALIERE, EMILIO DEL, a musician of noble family, was born at Rome about 1550, and died in 1601. He cultivated his natural taste for music in the severe schools of his native city, and produced some madrigals that proved his practical knowledge of the contrapuntal style. He quitted Rome at the invitation of Ferdinand de Medicis, to officiate at the court of this prince as inspector of the fine arts. Here he became associated with Bardi, Corsi, Vincenzo Galileo, and Rinuccini, in their purpose of restoring to music the declamatory character it held with the ancient Greeks, as opposed to its very vague expression of sentiment and frequent confusion of sense, by the repetition of words, in the imitative style of canonical contrivance, which at that time universally prevailed. Unlike the two greatly esteemed singers, Giulio Caccini and Jacopo Peri (who were likewise concerned in this important movement, which originated recitative and founded the modern lyrical drama), Cavaliere had a large amount of theoretical knowledge to bring to bear upon the subject, and had, besides this, much of the natural feeling for vocal effect, by which alone their writings are distinguished. In 1590 he produced "Il Satiro," and "La Disperazioni di Filene," two of the earliest attempts in that class of composition which has been modified into the opera of the present day; and, in 1595, "Il Giuoco della Cieca," another piece in the same form, was represented before Cardinals Monte and Mont' Alto. Cavaliere's most important work, and the only one that is printed, is the oratorio of "La Rappresentazioni di Anima e di Corpo," the poem of which was furnished by Laura Guidiccioni, a noble and religious lady of Lucca, and which was performed in the oratory of St. Maria in Valicella in February, 1600. The oratorios of Animuccia, so called on account of their performance in the oratory of the church, had, half a century earlier, excited such general interest, that it was now a piece of ecclesiastical polity to attract the public to the churches by similar entertain-

ments. Though designed for the same purpose, and performed in the same situation, Cavaliere's oratorio was eminently different in character from those of his predecessor; its form was dramatic, and it was represented with scenic decorations, and with action, and even dances accompanied the choruses. Thus, as Animuccia founded the ecclesiastical oratorio—most nobly exemplified in the Passions-Musik of Bach—so the work under consideration originated the dramatic oratorio; of which Handel's Samson, and like productions, are familiar specimens. In this composition the newly-invented recitative forms a prominent feature; but though we find in this the germ of that grand style of declamation which Handel brought to perfection, its merit admits of no comparison with that of the masterpieces the last century and a half have produced. "La Rappresentazioni di Anima e di Corpo" has not only accompaniments for instruments independent of the voices—which at that period were most uncommon—but also a figured bass, from which the performer on the harpsichord improvised a counterpoint. In this respect it agrees with an opera by Peri and Caccini, bearing the same date, and containing, as this does, an explanation of the figures. We thus learn that the practice—always ineffectual, and now happily obsolete—of employing this form of musical shorthand, instead of writing the notes to be played, originated at this period, if not with these composers. Cavaliere was also the first to write, and perhaps the inventor of, the embellishments of the turn and the shake, of which Alessandro Guidotti, the editor of the "Rappresentazioni di Anima e di Corpo," gives a careful description in his preface to this work.—G. A. M.

CAVALIERI, Bonaventura, a famous mathematician, was born at Milan in 1598. At the age of fifteen he entered the order of the hieronymites, and at first studied theology; but his taste for geometry soon manifested itself, and he removed to the college of his order at Pisa that he might have better opportunities of instruction. Here he was introduced to Galileo, and soon became one of his most distinguished pupils. He devoted special attention to the determination of areas and volumes contained by curved lines and surfaces, and finally invented a mode of procedure known as the "method of indivisibles," which very much shortened the process till then in use, and was preliminary to the differential calculus. On the recommendation of Galileo he was made professor of mathematics in the university of Bologna, which he filled till his death in 1647. He died of gout, from which he had been a great sufferer during his life; in the ardour with which he prosecuted his favourite studies, he found, it is said, more relief from pain than in the nostrums of physicians. His "Geometry of Indivisibles" was published at Bologna in 1635. The subject was eagerly taken up by the best mathematicians of the day, including Pascal, who made considerable use of it. Cavalieri published a defence and exposition of his method in the year of his death, under the title of "Exercitationes Geometricæ Sex," Bologna, 1647.—J. D. E.

CAVALLI, Francesco, a musician, was born at Venice in 1610, where probably he died in April, 1676; at least Monferrato was appointed his successor at the duomo on the 30th of that month. His family name appears to have been Calletto, the reason for the change of which is unknown. He was famous as a singer, still more as an organist, and most of all as a dramatic composer. The first of his operas seems to have been "Le Nozze di Teti e di Peleo," dated 1639; and the last, "Coriolano," dated 1669. It has been stated, and frequently repeated, that in his opera of "Giasone," dated 1649, is the earliest instance of an aria so defined by title, and distinguished by rhythmical regularity from the recitative, in which the entire dialogue of the first lyrical dramas was conducted; but Monteverde anticipated him in this important feature of dramatic music. He held for some time an appointment at the court of the elector of Bavaria. In 1660 he went to Paris by invitation of Cardinal Mazarin, where he produced, on the occasion of the marriage of Louis XIV., his opera of "Xerxe," which had been given in Italy six years earlier. In 1668 he succeeded Rovetta as maestro di capella at the cathedral of St. Mark in his native city. His many operas were greatly esteemed in his own time, and several of them remained upon the stage long after his death. A piece from his opera of "Eismena" is printed in Burney's History.—G. A. M.

CAVALLINI, Pietro: this eminent old painter was born at Rome in 1279. He is believed to have been a pupil of Giotto; his style undoubtedly follows that master, and with Giotto he worked in mosaic in the navicella of St. Peters. He practised his art with an enthusiasm that was quite devotional; according to some accounts the number of his works amounted to 1300. His industry was only equalled by his piety; his life was so ascetically exemplary that he was within a few inches of being canonized. In fact, he was as good as a saint, if he were not one, and some of his handiworks performed miracles in the most orthodox and saintly manner. A crucifix wrought by him was gifted with speech, and a figure of the Virgin, of his carving (for he was a sculptor also) performed some very extraordinary feats. His most remarkable work was his fresco of the "Crucifixion" in the lower church of San Francesco at Rome, a wonderful vestige of Giotto-esque art. The relics of this artist are few and fragmentary, and much doubt and discussion cling to every portion of his history and his works. By some he is reputed to have contributed the designs of the house of Edward the Confessor in Westminster abbey, and also the crosses in memory of Queen Eleanor. There are some anachronistic stumbling-blocks in the path of this notion however. He probably died in 1364.—W. T.

CAVALLO, Tiberius, a distinguished electrician, born at Naples in 1749; died at London in 1809. He was sent to London to acquire a knowledge of commerce in 1771, but being of a studious turn, was diverted from mercantile to scientific pursuits, and finally relinquished the former altogether. He made some interesting researches in the science of electricity, and invented some useful instruments. In 1779 he was elected a fellow of the Royal Society of London. His principal work is a "Complete Treatise of Electricity," 1777; enlarged and republished in 1795. He wrote also "An Essay on the Theory and Practice of Medical Electricity," 1780; and "Elements of Natural and Experimental Philosophy," 1803.—J. B.

CAVAM-ED-DOWLAH (Elevated in the State), the title of a Turkish prince frequently called Carbonas and Cammoran, but whose real name was Ketboga, who lived in the time of the first crusades. After the death of Malek Shah, he supported Barkyaroc, the eldest son of that prince, against his uncle, Tatash, but was worsted in the conflict, and taken prisoner. Tatash died soon after, however, and Ketboga recovered his liberty. He was subsequently made prince of Mosul, and at the head of an immense force blockaded the army of the crusaders in Antioch, but was signally defeated by them (June 28, 1098), and driven out of Syria. He died in 1101.—J. T.

CAVANILLES, Antonio José, a celebrated Spanish botanist and ecclesiastic, was born at Valencia on 16th January, 1745, and died at Madrid in May, 1804. His parents were poor. He received his first education among the jesuits of Valencia. He subsequently turned his attention to theology and philosophy. He removed to Murcia, and was appointed by the duke de l'Infantado to superintend the education of his sons. In 1777 he accompanied the family to Paris, where he continued for twelve years. During that period he had an opportunity of studying natural history, and particularly botany, to which subject he afterwards devoted much of his time. His botanical writings extend from 1785 to 1790. His earliest botanical work consisted of dissertations on plants belonging to the class monadelphia. It included figures and descriptions of species and genera of malvaceæ, sterculiaceæ, and geraniaceæ, as well as of passiflora and other plants having their stamens united by the filaments. The work extended to ten fasciculi, and was published partly in Paris and partly in Madrid. The number of plates is 296. Cavanilles also published figures and descriptions of plants which grow naturally in Spain, or are cultivated in gardens in that country. The work extends to six volumes, and contains many interesting plants from Mexico, Peru, and Chili, as well as from New Holland and the Philippine Islands. Among his other works may be noticed—"A Treatise on the Natural History, Geography, and Agriculture of the Kingdom of Valencia," 1795, 2 vols.; "Observations on the article 'Spain,' in the new Encyclopædia;" and contributions to the Madrid Annals of Natural Sciences. Cavanilles was elected a corresponding member of the French Institute; and in 1801 he was appointed director of the royal botanic garden at Madrid. He afterwards published "Elementary Principles of Botany," and a description of the plants used in his public lectures. At the time of his death he was engaged in the preparation of his "Hortus Regius Matritensis," which was to contain descriptions of rare or curious plants in the garden or herbarium at Madrid. The genus Cavanillea was named after him by Thunberg.—J. H. B.

CAVARAZZI, Bartolomeo, called Crescenzi. This painter was born at Viterbo about 1590, was a pupil of Cavaliere Roncalli, called Pomarancio. He was subsequently taken under the patronage of the noble family of the Crescenzi, from whom he derived his sobriquet. He painted many pictures for his patron, and for the churches of Rome. He possessed, according to Lanzi, "a captivating and natural style." He painted a St. Anna in the church of that saint "in his best taste, and with a vigorous pencil," writes Baglione. In the church of St. Orsola there is a remarkable work of Caravazzi's, representing the saint with the famous legend of the eleven thousand virgins. He died at Rome in 1625.—W. T.

CAVE, Edward, a printer, born at Newton in Warwickshire in 1691. His father followed at Rugby the trade of a shoemaker, and was supported by his son in the latter part of his life. Edward was educated at Rugby school under the Rev. Mr. Holyock, who was so greatly pleased with his progress as to recommend him as a servitor to some of his wealthy scholars, and to resolve to prepare him for the university. Being unjustly charged with a petty theft, however, Cave lost the favour of his master, and was at length compelled to leave the school, and abandon all hope of a literary education. He then entered the service of a collector of excise, but being harshly treated by his employer's wife, he proceeded to London in search of work, was for a short time in the employment of a timber merchant, and then became apprentice to Mr. Collins, a printer of some note. In this new situation he commended himself so much to his master by his skill and ability, in the course of two years, as to be sent to Norwich to conduct a printing-office, and publish a weekly paper. His master dying before the end of his apprenticeship, he left the house and married. At this time he worked as a journeyman in the printing-office of Mr. Barber, and wrote in *Mist's Journal*. He corrected the Gradus ad Parnassum, and was liberally remunerated by the company of stationers. He also wrote "An Account of the Criminals," and published many pamphlets. He had obtained a place in the post-office, which did not occupy all his time, and afterwards became clerk of the franks, a situation in which he acted with great firmness—frequently stopping franks given by members of parliament to their friends. This procedure, however, led to his citation before the house for a breach of privilege. He was accused of opening letters. By pleading his oath of secrecy he was dismissed. Having purchased a small printing-office, he began the *Gentleman's Magazine*, a periodical that has been continued with remarkable success till the present day, and by means of which he amassed a considerable fortune. After his wife's death in 1751, he lost his sleep and appetite, and fell into a bad state of health, from which he never recovered. He died January 10, 1754, after the completion of the *Magazine's* twenty-third year. Cave is described as a man of large stature and great strength. In his latter years he was much afflicted with the gout. His mental faculties were slender, narrow, and slow; but his memory was tenacious, and his disposition calm. His chief claim to notice is his having commenced, by a new species of publication, an important epoch in the literary history of Great Britain. His life has been written by Dr. Johnson, who, in the earlier part of his career in London, was liberally befriended by the printer.—S. D.

CAVE, William, a theologian of great learning, was born at Pickwell in Leicestershire on the 30th of December, 1637. In May, 1653, he was admitted into St. John's college, Cambridge, took his B.A. degree in 1656, and his M.A. in 1660. In 1662 he was presented to the vicarage of Islington. After taking the degree of D.D. in 1672, he was presented to the rectory of Allhallows the Great, London, in 1679. In 1684 he became canon of Windsor, and in 1690 vicar of Isleworth in Middlesex, having previously resigned the rectory of Allhallows, and soon after the vicarage of Islington. His death took place in 1713; and his body was interred in Islington church, where a monument has been erected to his memory. For some time he had been chaplain to Charles II. The life of Dr. Cave seems to have been that of a studious man, who took comparatively little interest in public affairs, because he was so much occupied with books, and his own publications. His principal works are—1. "Primitive Christianity, or the religion of the ancient christians in the first ages of the gospel," London, 1672. This has been several times reprinted. 2. "Tabulæ Ecclesiasticæ, tables of the ecclesiastical writers," London, 1674; reprinted at Hamburg in 1676 without his knowledge. 3. "Antiquitates Apostolicæ, or the history of the lives, acts, and martyrdoms of the holy apostles of our Saviour, and the two evangelists, St. Mark and St. Luke. To which is added, an introductory discourse concerning the three great dispensations of the church, patriarchal, mosaical, and evangelical; being a continuation of Antiquitates Christianæ, or the life and death of holy Jesus," written by Jeremy Taylor: London, 1676, folio. 4. "Apostolici, or the history of the lives, acts, deaths, and martyrdoms of those who were contemporaries with, or immediately succeeded the apostles; as also of the most eminent of the primitive fathers for the first three hundred years. To which is added, a chronology of the first three ages of the church," London, 1677, folio. 5. "A Dissertation concerning the government of the ancient church by bishops, metropolitans, and patriarchs; more particularly concerning the ancient power and jurisdiction of the bishops of Rome, and the encroachments of that upon the other sees, especially the see of Constantinople," London, 1683, 8vo. 6. "Ecclesiastici, or the history of the lives, acts, deaths, and writings of the most eminent fathers of the church that flourished in the fourth century," London, 1682, folio. 7. "Chartophylax Ecclesiasticus," London, 1685, 8vo. 8. "Scriptorum Ecclesiasticorum Historia Literaria," *i.e.*, a literary history of ecclesiastical writers, in two parts, folio; the first printed at London, 1688, and the second in 1698. The best known of these works are 1, 3, 4, and 8, especially the last, which is by far the most valuable of all. The rest have been superseded by modern works, which in many instances give better and more correct information on the topics discussed. But the "Historia Literaria" is still indispensable to the scholar, and will perpetuate the name of the author. It was reprinted at Geneva in 1705 and 1720; but the best edition is that which was printed at Oxford by subscription, in two vols., folio, 1740–43. This contains the author's last amendments and additions, with some contributions by others. It was principally superintended during the printing by Dr. Daniel Waterland.—S. D.

CAVEDONE, Giacomo: this master was born at Sassuolo in the Modenese in 1577, and died in 1660. The inconsiderate severity of his father drives him at a very early age into the world to earn independent bread. He enters the service of a nobleman, a lover of art, and a collector of pictures. The patron exhibits his page's drawings, and introduces him to Annibale Carracci, who encourages the young beginner, and lends him drawings to copy. The student prospers, and soon is received into the school of the master. Formally apprenticed to art, he works assiduously and progresses wonderfully. After some time he proceeds to Venice and carefully examines the works of Titian. He seeks to dive into the secret of their delicious colour. From day to day he subjects them to his piercing perusal, and he comes away victorious. He paints afterwards in a blended manner derived from Carracci and Titian. At Bologna his works were esteemed as equal to the productions of Carracci; and Albano, asked by a stranger if there were any Titians at Bologna, replied—"No, but there are two works by Cavedone in St. Paolo, which are as good." It is even recorded that Rubens, Velasquez, and Michelangelo Colonna supposed Cavedone's "Visitation of the Virgin" in the king of Spain's chapel, to be the work of Annibale Carracci. He painted for the churches of Bologna both in oil and fresco. His manner in the latter mode of art was so felicitous that Guido adopted him as a model. He possessed an extraordinary facility and extreme rapidity of execution; yet never—for he was a true artist—condescended to be negligent, or upheld want of finish, or conceived coarseness to be good effect. He was correct in drawing, and especially careful of his hands and feet—a good sign. He favoured simple attitudes and gentle expression: length of proportions, a compendious method of treating the hair and beard, a graceful and rapid touch, and a rectilinear folding of his draperies, characterize the manner of Cavedone. He rose to the highest eminence in his art; he then tottered, fell, and ended miserably. Troubles gathered thickly round him. His wife was charged with witchcraft, and the foolish, foul accusation preyed upon his mind. His only son, a youth of great promise, fell sick and died. Illness came also upon him; a scaffolding badly constructed, falling, nearly crushed him. His was a nervous anxious temperament, easily disorganized. The canker of disease formed in his mind, and palsied his hand. Imbecility and poverty came next, and then death. He left many important works, which are rightly prized as gems, even in such a diamond mine as

Bologna. Of these the most noted are his "Adoration of the Magi;" his "Holy Family;" "Last Supper;" "Four Doctors of the Church;" and the great work in the church of the Mendicanti di dentro, representing St. Alo and St. Petronio kneeling before the virgin and child, surrounded by angels. Bologna rightly esteems these; yet the old man that painted them begged for bread, and not getting it, died of hunger in the streets of the same Bologna.—W. T.

CAVEIRAC, Jean Novi de, a French ecclesiastic, born in 1713. He is the author of several works against tolerating the protestants, and of apologies for the massacre of St. Bartholomew's day, and the revocation of the edict of Nantes. He wrote a treatise in defence of the jesuits entitled "Appel à la raison des écrits publiès entre les Jesuites de France," and was in consequence condemned to perpetual banishment. But he was permitted to return to France after the disgrace of the duke de Choiseul. Caveirac is the author of two pamphlets against Rousseau. He died in 1782.—J. T.

CAVENDISH, the name of a noble English family, two branches of which have attained dukedoms, and have figured conspicuously in the history of the country. They sprang from Sir John Cavendish, chief justice of the court of king's bench in 1366, 1373, and 1377, and chancellor of the university of Cambridge. His younger son is said to be the person who actually slew Wat Tyler, and the judge himself was put to death by a mob of insurgent peasants in the fifth year of Richard II. William, the fourth in descent from him, was gentleman-usher to Cardinal Wolsey, and one of the few who adhered to him in his disgrace. He wrote a life of his old master, which was published in a mutilated form in 1641, and was first correctly printed in Wordsworth's Ecclesiastical Biography. After the death of the cardinal, Cavendish was taken into the service of the king, was made treasurer of his chamber, and a privy councillor, and laid the foundation of the vast possessions of the Cavendishes, by obtaining extensive grants of abbey lands at the dissolution of the monasteries. Sir William was the founder of Chatsworth. His third wife, the famous Bess of Hardwick, added largely to the estates and influence of the family. His grandson,

Cavendish, William, Earl, Marquis, and Duke of Newcastle, was a zealous supporter of the royal cause in the great civil war. He was born in 1592, and at an early age, by his remarkable abilities and attainments, he attracted the notice of James VI., who raised him to the peerage in 1620 as Baron Ogle and Viscount Mansfield. Charles I. advanced him to the higher dignity of earl of Newcastle, and subsequently intrusted to him the care of the prince of Wales. When hostilities broke out between Charles and the parliament, the earl contributed £10,000 to the royal treasury, and raised a troop of horse, consisting of two hundred gentlemen, who served at their own charge. In 1642 the king appointed him general of all the royalist forces in the northern and midland counties. In the course of a few months he drove the enemy nearly out of Yorkshire, and next year he recovered Scarborough, took Rotherham and Sheffield, and after some minor successes, inflicted a severe defeat upon Lord Fairfax at Atherton Moor, near Bradford, June 30, 1643. He then captured in succession the towns of Bradford, Gainsborough, Lincoln, and Beverley, but he was unsuccessful in an attempt to reduce Hull, the only place then held by the parliament north of the Humber. The king rewarded him for these achievements by raising him to the rank of marquis of Newcastle. When the Scotch army marched into England, the marquis kept them for some time at bay in Northumberland and Durham, but was ultimately obliged to retire southward for the purpose of preserving York, which was seriously endangered. After sustaining a siege of three months in that city, he was relieved by the arrival of Prince Rupert at the head of twenty thousand men. The parliamentary army withdrew at his approach to Marston Moor, about eight miles from the city. Not content with raising the siege, the prince insisted on attacking the enemy, in opposition to the earnest advice of the marquis. The royalists were defeated with great slaughter. Newcastle's regiment, composed of his old tenants and domestic retainers, refused to flee, and were slain almost to a man. Their chivalrous leader, weary of a strife always distasteful to him, and disgusted with the treatment he had received from the court, retired to the continent, and continued abroad till the Restoration. His extensive estates were confiscated by the parliament, and he was reduced to extreme poverty. He and his wife were at one time forced even to pawn their clothes. On the accession of Charles II. the marquis returned to England. He was loaded with honours, and in 1664 was created duke of Newcastle. He died in 1676 in the eighty-fourth year of his age, and was buried in Westminster abbey. During his exile he wrote a treatise on horsemanship, and several comedies, "The Country Captain;" "The Humorous Lover;" "The Triumphant Widow," &c.

Cavendish, Margaret, Duchess of Newcastle, the second wife of the preceding, was born about the end of the reign of James VI., and was the daughter of Sir Charles Lucas of Colchester. She married the duke at Paris in 1645, and remained abroad with him till the Restoration. On her return to England she spent the remainder of her life in writing an immense number of plays, poems, overtures, and philosophical discourses, together with a life of her husband, amounting in all to thirteen folio volumes, ten of which are in print. This most voluminous of female writers died in 1673. "The high-souled" duchess, as she has been termed, was an especial favourite with Charles Lamb.

Cavendish, William, second son of Sir William, carried on the main line of the family, and was elevated to the peerage as Baron Cavendish in 1605, and created earl of Devonshire in 1618.

Cavendish, Charles, a younger son of the second earl of Devonshire, born in 1620, acquired great distinction by his valour and skill in the civil wars between Charles I. and the parliament, and attained the rank of lieutenant-general in the royal service. He captured Grantham, and defeated a body of the parliamentary forces at Donnington in 1643; but a few days after was defeated and slain in an encounter with Cromwell near Gainsborough. Cavendish was among the most lamented victims of the civil war. He was so much beloved, that when his body was brought to Newark, it was with great difficulty, and not till after the lapse of some days, that the people would allow it to be interred.—(See *Cromwell's Letters and Speeches*, vol. i. p. 122, and vol. iii. pp. 388, 391.)

Cavendish, William, fourth earl and first duke of Devonshire, was born in 1640. He was one of the most upright statesmen and distinguished patriots of his time. He spent the early part of his life abroad. On his return to England in 1661, he entered the house of commons as member for Derbyshire, and soon distinguished himself by his vigorous opposition to the corrupt measures of the court. In 1678 he was one of the committee appointed to draw up articles of impeachment against the treasurer, Danby. Next year he was chosen a member of the privy council as remodelled by Temple; but the perfidious conduct of the king and his advisers soon compelled him to withdraw. In 1680 he carried up to the house of lords the articles of impeachment against Chief-justice Scroggs, and took a prominent part in the desperate struggle of the whig party to exclude the duke of York from the succession to the throne. At great personal risk he supported his friend Lord William Russell on his memorable trial. After his condemnation, he offered to change clothes with him in the prison, and remain there while Lord William made his escape. He was one of the principal promoters of the Revolution, and upon the landing of the prince of Orange, was the first nobleman who appeared in arms to welcome him. He held several important offices at the court of William and Mary, and was created duke of Devonshire in 1694. His last public service was to act as a commissioner for concluding the union with Scotland. He died 18th August, 1707, and directed the following inscription to be inscribed on his monument:—

Wilhelmus Dux Devon.
Bonorum Principum Fidelis Subditus,
Inimicus et Invisus Tyrannis. J. T.

Cavendish, Henry, one of our most celebrated English physicists; born in 1733; died at the ripe age of 77. Cavendish was second son of the duke of Devonshire; possessed, therefore, of a competent, although moderate fortune. The elders of this noble family earnestly desired that, according to custom, Henry should raise himself by means of a profession, advancement in which would be secured to him by their influence in the state; but to their serious disappointment—a disappointment rising from disapproval to alienation—his tastes lay in the direction of the culture of science, and in the enjoyment of the simplicities of life. His career was a most successful one, and soon gained him a personal consideration more elevated and lasting than title or rank could have bestowed. A controversy has recently been carried to some degree of keenness among scientific men, as to whether the honour of the discovery of the composi-

tion of water—one of the most remarkable in history—be due to Cavendish or James Watt. The fact had to some extent been indicated by Scheele; and perhaps the truth is, that the somewhat vague presentiment, known to both these eminent men, was defined by each. It is most certain that Lavoisier accepted the investigation of Cavendish as original, and confirmed it by experiments on a larger and more adequate scale. First of all, by common consent, Cavendish detected the peculiar properties of hydrogen; and he advanced, through effect of his peculiar precision, to his memorable analysis of nitric acid—succeeding in combining oxygen and nitrogen by the electric spark. It merits to be recorded, that on his announcing this discovery to Berthollet, the eminent Frenchman replied by the same courier that he had detected the composition of ammonia. The facts referred to have now in so far lost their interest through familiarity; but in history they will be ever memorable; they are great landmarks in the progress of discovery. Perhaps, however, the name of Cavendish is now most generally known through his determination of the mean density of the earth. Availing himself of the ease with which the torsion of a thread can measure small forces—a principle brought into play first by Coulomb—he constructed the great apparatus which is now so widely known. His experiments, recalculated by Francis Baily, give us that mean density, 5·448. They have been three times repeated since—once by Baily himself, and twice by Reich—the results being 5·660, 5·440, and 5·577. The mean of the last three is 5·559, and the mean of all the four 5·531, no slight evidence of the accuracy of the original efforts of Cavendish.—As years passed on, the fortunes of this excellent person underwent a very great change—an uncle bequeathing him a fortune of £300,000. Nothing, however, was thereby changed to Cavendish, excepting that his liberality showed itself on a larger scale, and that his benefactions to science increased in proportion. He altered indeed the details of his household, but he preserved intact his primitive simplicity, his methodical habits, and the purity of his pursuits. And he was enabled to collect one of the choicest libraries ever brought together by a single man: he threw this open to all inquirers, issuing with great freedom tickets to some, that enabled them to consult and read in his magnificent hall, while others obtained the power to carry what books they desired to their homes. The liberty thus generously given was of course guarded by strict regulations, to all of which Cavendish with some whimsicality compelled himself to submit. To prevent interference with his privacy, his great library was placed several miles from his house, and it is said, that when he wished a book, he applied to the librarian exactly in the way to which the public were required to conform! Cavendish left at his death an accumulated fortune of £1,300,000, a sure evidence of the constant moderation of his life. Few names in English science remain surrounded with a higher respect.—J. P. N.

Cavendish, Lord Frederick, the third son of the third duke of Devonshire, was born in 1729. He chose the military profession, and ultimately attained the rank of field-marshal. He represented first the shire, and afterwards the town of Derby in several parliaments, and was distinguished by his chivalrous sense of honour. He died in 1803.—His brother, Lord John Cavendish, was one of the most prominent members of the whig party towards the close of the last century. He was one of the lords of the treasury under the marquis of Rockingham in 1765, and, on the resignation of Lord North in 1782, Lord John was made chancellor of the exchequer in Lord Rockingham's second administration. He died in 1796.—J. T.

CAVENDISH, Sir Robert Spencer, a distinguished English naval officer, was born in 1791. He entered the navy at an early age, and served under Nelson in the East Indies, and against the combined French and Spanish fleets, was in the expedition to Egypt in 1807, at the blockade of Toulon in 1808, and of Marseilles in 1813; served in the contest with the United States, and on the coast of South America in 1819. In 1823 he signed the capitulation granted to the dey of Algiers, and was sent to the coast of Greece and into the Archipelago to protect our commerce. Sir Robert was for some time secretary to the duke of Clarence, afterwards William IV. He returned to active service in 1828, and was appointed to the Mediterranean station. He died at Alexandria in 1830. A kind of manual or naval catechism entitled "Ninety-Nine Questions," is said to be from his pen.—J. T.

CAVENDISH or CANDISH, Thomas, born at Trimby in Suffolk, was the second Englishman who sailed round the globe. He entered the naval service at an early age, and when war broke out between Spain and England, he resolved to repair his dilapidated fortune at the expense of the Spaniards. In 1585, having obtained letters of marque, he undertook an expedition to the coast of Virginia and Florida, and returned to England with considerable booty. This success encouraged him to undertake a second expedition, and next year, July 22nd, he sailed from Plymouth with three small ships. His first descent was made on Sierra Leone and the coast of Guinea, where he collected a rich booty. He then touched at the island of St. Sebastian, sailed along the coast of Patagonia, passed through the Straits of Magellan, 7th Jan., 1587, defeated the Spaniards in numerous encounters, burned and pillaged their villages and towns, and took many rich prizes along the coasts of Chili and Peru. On the 28th of July he fell in, near California, with the *Santa Anna*, an Acapulco ship of seven hundred tons, laden with a cargo of immense value, and in spite of the inequality of his force, captured her, after a conflict which lasted six hours. On the 12th of May, 1588, he doubled the Cape of Good Hope, and having completed the circumnavigation of the globe, he reached England again on the 9th September. His voyage gained him honour as well as immense wealth, as it contributed not a little to the progress of geographical discovery. But his hastily gotten riches were as rapidly dissipated, and he was compelled in 1591 to undertake another voyage, which was entirely unsuccessful. His ships were driven back by contrary winds, and at length shipwrecked on the coast of Brazil. He became dispirited at his reverses, and died of grief in the flower of his age.—J. T.

CAVOIE, Louis d'Oger, Marquis de, a distinguished French officer, who was born in 1640, and died in 1716. He was one of the most brilliant attendants in the court of Louis XIV., and was remarkable for his intrepidity. In 1666 he entered as a volunteer in the Dutch fleet, and served with great distinction under De Ruyter in the war with England. His conspicuous bravery gained him the friendship of Turenne, whom he accompanied in all his campaigns. He was much esteemed also by Marshal Luxembourg and Racine, and bore the highest reputation for loyalty and integrity. He was a liberal patron of literature.—J. T.

CAVOLINI, Filippo, an Italian naturalist, born at Naples in 1756, published a number of dissertations of considerable value, the principal of which are on zoophytes and marine plants. He died in 1810.

* CAVOUR, Camillo di, Count, the younger son of an ancient Savoyard family, was born at Turin, August 10, 1810. Cavour was sent at an early age to the military academy, where he obtained the rank of lieutenant in the corps of engineers, and shortly afterwards was appointed one of the royal pages. He resigned his commission and his position at court, however, in order to gratify his desire to travel, and proceeded to England. The power and influence of the English nation appear to have produced a great impression on his practical and positive intelligence. He attributed the supremacy of England less to the vigour and energy of the national character than to her institutions, and consequently became an earnest admirer and advocate of constitutional monarchy. He also applied himself to the study of political economy, and declared himself a believer in the principles of free trade. With these views, it is not surprising that on his return to Turin, Count Cavour should have taken part in the disturbances that compelled the king of Piedmont to grant the constitution of 1848. He was chosen with Santa Rosa, Brofferio, Durando, and others, to form a deputation to urge upon the king the danger of longer delay in yielding to the demands of his subjects. Shortly after the proclamation of the constitution, Cavour was elected deputy to the chamber by the first electoral college of Turin, but his debut in political life does not appear to have been very successful, and at the next election he failed to obtain a seat. He was, however, re-elected in 1850, and nominated minister of agriculture, commerce, marine, and finance. He resigned in 1852, and again visited France and England. On his return, he was commissioned by the king to form a cabinet, and has ever since held the position of prime minister. The policy of Count Cavour is severely blamed by the national party in Italy, who hold that he sacrifices the interests of the

country at large to the aggrandizement and importance of the house of Savoy, of which he is the honoured and distinguished servant. But this is not surprising, as Count Cavour himself is by family, sympathy, and tendencies, a Savoyard, and only Italian by the accident of birth. The people of Italy, however, not excepting the Piedmontese, are yearly becoming more and more avowedly national in their aspirations. Every one of the late insurrections, in whatever part of the Peninsula it has occurred, has been attempted in the name of the unity of Italy—a fact necessarily threatening the very existence of the present reigning families in the separate states. In the attitude he has caused the Piedmontese government to assume, Count Cavour has shown great perspicacity and tact. Driven by the necessities of his position, and the interests he serves, to a continually wavering policy, he has, with great diplomatic skill, alternately caressed or persecuted, according to circumstances, the revolutionary element so powerful in the more oppressed states of Italy, and visibly gaining ground in Piedmont itself. Hence the encouragement given by the minister to the insurgents who invaded the Lunigiana in 1856, on condition of their raising the cry of "Viva Casa Savoia," and their arrest by the Piedmontese authorities on the failure of the attempt. Hence the exciting words of the "memorandum" of the count to the conferences of Paris, and his assertions in the chamber that "great revolutions cannot be achieved by the pen. . . . the policy of the cabinet is irreconcilable with that of Austria;" contradicted a few days after by the declaration that "the monarchy only exists in virtue of treaties which it respects,"—alluding to the treaties of 1815, which, while they gave Piedmont and Sardinia to the house of Savoy, consigned Lombardy to Austria. None can deny that Count Cavour has hitherto steered the vessel of his government amid conflicting elements and through difficult channels with consummate skill. He is admired in the Piedmontese chamber rather as an elegant *causeur* than as an orator; and he is described as very remarkable for facility and clearness in discussion. He has acquired some renown as a journalist, and is the author of several highly esteemed works on political economy.—E. A. H.

CAWTHORN, James, a minor poet of the last century, was born at or near Sheffield in 1721. But little is known of his family or of the events of his life. He was educated at the grammar schools of Rotherham and Kirkby-Lonsdale; whether he went to any university is uncertain. In 1743 he was chosen master of Tunbridge school by the Skinners' company of London. In conjunction with his patrons he founded the library annexed to that seminary. He is said to have been in the general intercourse of life generous and friendly; but in the management of his school singularly harsh and severe. Although a bad rider, it is said that he was much addicted to hunting; and with no ear for music he was enthusiastic on the subject of concerts and operas. He was killed by a fall from his horse in April, 1761, and was buried in Tunbridge church. Cawthorn's poems consist chiefly of moral tales, moral essays, epistles in the style of Ovid, and one or two amatory pieces. He is a close but feeble imitator of Pope. Always straining after sublimity and point, he mistakes bombast for grandeur, and only puns where he means to be witty. Thus, in the epistle of Abelard to Eloisa, we have such lines as—

> "Thy uncle's form, in all his ire arrayed,
> Serenely dreadful, stalked along the shade."

And in his "Prussia," a heroic poem celebrating the victories of Frederick the Great, he expresses the hope that the monarch's exploits may—

> "Exalt my spirit, animate my line,
> And lend my *numbers* all the strength of thine."

On the whole, the oblivion into which Cawthorn's effusions have fallen seems to be well deserved.—T. A.

CAWTON, Thomas, a learned English divine, was born in 1605. He was celebrated not only for his classical attainments, but for his knowledge both of the Oriental and of the modern European languages. Cawton gave assistance to Walton in the compilation of his polyglot bible, and to Castell in his polyglot lexicon. He was presented to the living of Wivenhoe in Essex in 1636, and subsequently to the rectory of St. Bartholomew in London. Though Cawton held the religious principles of the puritans, he boldly denounced, in a sermon before the lord mayor and aldermen, the conduct of Cromwell and his associates in the execution of the king, and was in consequence imprisoned. He ultimately retired to Holland and became minister of the English church in Rotterdam, where he died in 1659.—J. T.

CAWTON, Thomas, son of the preceding, was born in 1637. He studied first at Utrecht, where he acquired a high reputation for learning, and subsequently at Oxford under Samuel Clarke. He received ordination from the bishop of Oxford in 1661; but his principles would not allow him to submit to the sway of the party then dominant in the established church; and after officiating for some time as chaplain to Sir Anthony Irby, and subsequently to Lady Arnim, he became minister of a nonconformist congregation in Westminster, and died in 1677. He was the author of a dessertation on the Hebrew language, of a life of his father, and of a treatise on Divine Providence.—J. T.

CAXTON, William, the introducer into England of the art of printing, was born in the Weald of Kent early in the fifteenth century. The exact date of his birth has not been ascertained. Oldys places it in 1412. Some time between his fifteenth and eighteenth year, after receiving an education more than usually liberal for the time, he was apprenticed to Robert Large, an eminent London mercer, who was lord mayor of the city in 1439. Books would probably form part of Mr. Large's merchandise, and it has been conjectured that Caxton's literary tastes were developed while in this employment. He did not, however, fail to give ample attention to business, for we find that his master, who died in 1441, left him as a token of favour a legacy of twenty marks, and he was about the same time admitted a freeman of the company of mercers. In the course of the year following he went to the Low Countries, either to transact business on his own account or as agent for some trading house. We find him in 1464 commissioned, along with one Richard Whitehill, "to continue and confirm a treaty of trade and commerce between Edward IV. and Philip, duke of Burgundy." The two commissioners are named "ambassadors and special deputies." Caxton, however, was not wholly occupied with business, but found leisure to study the art of printing, and also to translate into English Raoul Le Fevré's Recueil des Histoires de Troyes. He seems to have begun the work in 1468, and for some reason to have discontinued it. When the Lady Margaret of York was married to Charles, duke of Burgundy, Caxton was admitted into her household, and seems to have occupied some high position there. At the request of his mistress, and "having," as he says, "no great charge or occupation, and wishing to eschew idleness," he resumed and finished his translation of the History of Troy. The date of his first essay in the art of printing is not known, neither how he acquired the knowledge of it. This only is manifest, that he learned it wholly in the Low Countries, for the types which he first employed must have been made without his having seen those in use at Paris, Venice, or Rome. The first product of his press was the original of his favourite Recueil des Histoires de Troyes; the second the oration of John Russell on Charles, duke of Burgundy, being created a knight of the garter; and the third his own translation from the French of Raoul Le Fevre, "whyche sayd translacion and werke," as the title testifies, "was begonne in Brugis in 1468, and ended in the holy cyte of Colen, 19th Sept., 1471." These three works were certainly printed by Caxton when abroad; but when he returned to England is not distinctly ascertained, farther than that it was before 1477. It is, however, more than probable that he established himself in London in 1474, for the figures of that date are inwrought with his device as a printer. If this be so, his translation from the French of the Game and Play of the Chesse (see Cessolec, Jacques de), printed in that year, is to be set down as the first book printed in England. There is, indeed, a story to which, however, no credit can be given, that in 1468 Edward IV. sent over a M. Turnour, who, with the assistance of Caxton, bribed Frederick Corsellis, a servant in a Dutch printing-office, to bring to England the secret of his art, and that a book at Oxford, with the date 1468, is entitled to the honour which we claim for the Game and Playe of the Chesse. Whether this book was printed on the continent or in England, it is at least certain that Caxton was fairly settled in his native country in 1477, and that in that year he printed the Dictes and Notable Wyse Sayenges of the Phylosophers, a translation from the French by one of his earliest patrons, the Earl Rivers. Mr. Caxton's first printing-office was at Westminster, and, as appears from a curious old advertisement in his largest type, and preserved at Oxford, it was set up in the almonry of the abbey. It was afterwards removed to King Street. Mr. Caxton not only busied

himself to the very close of his long life in his occupation as a printer—which cannot have been idly prosecuted, seeing that as many as sixty-four books issued from his press in no more than twenty years—but he was constantly employed translating works to be printed, chiefly from the French. His last labour was the translation of the Lives of the Fathers, which we learn from an edition published by Wynkin de Worde in 1495, he finished "at the last day of his life." In the parish records of St. Margaret's, Westminster, for the year 1491 or 1492, we read—"Item, atte bureyng of William Caxton, for iiij torches," and "Item for the belle at same bureyng." It may be interesting to quote the titles of a few more of the earlier products of this first English printing-press—The Book named Cordyale, or Memorare Novissima, which treateth of the "Foure Last Things," 1478–80; The Chronicles of Englond, 1480; Descripcion of Britayne, 1480; The Mirrour of the World, or thymage of the same, 1481; The Historye of Reynart the Foxe, 1481; The Book of Tullius de Senectute, with Tullius de Amicitia, and the Declamacyon, which laboureth to shew wherein Honour sholde rest, 1481; Godefroy of Bologne, or the Last Siege and Conqueste of Jherusalem, 1481; The Pylgremage of the Sowle, 1483, &c., &c.—(The sources of information with regard to Caxton and the early history of printing are Lewis' *Life of Caxton*, London, 1737; Oldys in *Biog. Brit.*; Warton's *Hist. of Eng. Poet.*; Dibdin's edition of Ames' *Typog. Antiquities*; Chalmers' *Biog. Dict.*; *Penny Cyclopædia*.)—J. B.

CAYET, Pierre Victor Palma, born at Montrichard in Touraine in 1525; died in 1610. He adopted the reformed doctrines in early life, and was chaplain and preacher to Catherine de Bourbon. The example of Henry IV. was not lost on the puritan preacher, and after a passage of arms in a theological tournament, Cayet was reconciled to what in France was called the church. It was a neck and neck race between Catholics and Calvinists for the body and soul of the wretched man. The Calvinists held a synod and deposed him, in order that the opposite party should not have it to boast that they had converted a man revered among the reformers, but had, by receiving a man degraded and deposed, in some degree shared such indignities as were studiously heaped on him. Degraded and deposed he was by the Calvinists; by the party who had won him, he was given priests' orders at the age of seventy-five. By the party whom he left he was accused of immoralities of a kind from which the period of life to which he had arrived might have protected him, were there any protection from the accusations of people so strongly preoccupied by prejudice as to be almost incapable of reasoning. Cayet was accused, not alone of such crimes as in any state of society may be imputed truly or falsely, but of others which, as resting on no grounds that could be examined, were more easily believed. The memory of Cayet cannot be washed clear of the scandal and the sin of apostasy. He was believed to be a magician, to have entered into a contract with the devil, who was to have his soul finally, on the strange condition of enabling him to have the best of every adversary in theological argumentation. Among other works of Cayet was a translation from the German of one of the legendary histories of Faustus. Cayet's book was entitled "Histoire prodigieuse et lamentable du Docteur Faust, grand magicien." Another of his books is the "Veritable history of the delivery of the soul of the Emperor Trajan from hell torments, by the intercession of St. Gregory the Great." Cayet at his death did not quite satisfy the clergy of the church which he joined. He, however, was given the last rites of the church, and buried in the monastery of St. Victor, the abbé expressing some doubts as to the propriety of the concession.—J. A., D.

* CAYLEY, Arthur, a very eminent English mathematician, born at Richmond, 16th August, 1821. Mr. Cayley was destined for the bar, but his scientific tastes prevailed. He has devoted himself chiefly to the culture of the transcendental analysis; and his able memoirs are found in all our scientific collections. One paper, out of the multitude, may be remarked, viz., "On the Theory of Linear Transformation." Mr. Cayley seems destined to confer yet many services on analytic science.—J. P. N.

CAYLUS, Anne-Claude-Phillipe de Tubières de Grimoard de Pestels de Levi, Count de, a distinguished student of the fine arts, born at Paris in 1692. He became a soldier at an early age, and won considerable distinction. After the peace of Rastadt he left the army and travelled into Italy, for the purpose of studying art, and afterwards visited Constantinople, Ephesus, and Colophon. On his return to Paris he was employed in engraving and illustrating the stones and medals of the king's cabinet, and superintending the publication of works descriptive of the collection. In 1731 he was admitted into the Academy of Painting and Sculpture, and in return for the honour wrote the lives of its more distinguished members. Among numerous works of less moment, Caylus prepared the "Recueil d'Antiquités Egyptiennes, Etrusques, Grecques, Romaines, et Gauloises," 7 vols. 4to. He died at Paris in 1765.—J. B.

CAYLUS, Marthe Marguerite de Vilette de Murçay, Marquise de, well known as the authoress of "Memoirs," edited by Voltaire in 1770. She was the granddaughter of the celebrated Theodore Agrippa D'Aubigné, and was consequently related to madame de Maintenon, who took her to Paris at an early age, and introduced her into courtly society. Her extraordinary beauty, talents, and accomplishments found her hosts of admirers, who loaded her with adulations, a husband whom she reasonably detested for being always drunk, and the opportunity of amassing those interesting "Souvenirs," which have added to her fame with posterity the only merit she seemed to lack in the eyes of her contemporaries—that, namely, of an accomplished authoress. She was born in Poitou in 1673, and died in 1729.—J. S., G.

* CAYX, Remi Jean Baptiste Charles, born at Cahors, July, 1795. Having, under the monarchy of Louis Philippe, held high appointments in the university, which, owing to the restrictive system adopted by Napoleon III., no longer exist, M. Cayx is now obliged to be contented with the rectorship of the departmental academy of the Seine. Elected in 1840 a member of the chamber of deputies, he took little part in any discussions which related not to the interest of letters, of which he showed himself the faithful guardian. He is the author of a history of France during the middle ages, and of a history of the Roman empire from the battle of Actium, in 2 vols.—J. F. C.

CAZALES, Jacques Antoine Marie de, famous for the eloquence and hardihood with which he enforced the doctrine and supported the cause of constitutional monarchy during the early days of the first Revolution; and for the zealous although not inconsiderate services he rendered to the Bourbon family during their tedious exile, was born at Grenade-sur-Garonne in 1758. At the age of fifteen, when he entered the military service, his education was exceedingly, although for a young gentleman-soldier not singularly defective; but so diligently had he applied himself to study, especially the study of Montesquieu and the English historians, during the period between the date of his enlistment and that of the formation of the first national assembly, that upon being deputed to that body by the noblesse of his native bailliage, he at once assumed a lead in the most important deliberations then pending respecting the rights and privileges of the three orders of the state and those of the sovereign. A royalist by birth and inclination, and the chief defender of royalty, in virtue of the command he exercised by his eloquence over his fellow-deputies; a zealous defender also of the privileges of the order he served—he was, nevertheless, as Mirabeau and others have testified, held in respect by all parties, and no less admired for his virtue than his talents. He was in exile in England when he learned that Louis XVI. was to be brought to judgment. With characteristic devotion he wrote to the unhappy monarch, praying to be allowed to conduct his defence. To Louis XVIII. his political talents, and no less his high character, were often of singular advantage. In 1803 he was allowed to return to France. Till his death in 1805 he lived in the greatest privacy on a small estate near his native village.—J. S., G.

CAZAN-KHAN, the seventh sovereign of the Mogul dynasty in Persia, was placed upon the throne on the deposition and death of Baidu in 1295, through the influence of the emir Norouz. He at the same time embraced the Moslem religion, but was always suspected of adhering in secret to his former faith. He behaved with great ingratitude to his powerful supporter, Norouz, drove him from court, and ultimately put him to death in 1297. He entered into an alliance with Pope Boniface VIII. against the mamelukes, invaded and subdued great part of Syria, and inflicted a signal defeat upon the sultan, Nasser-Mohammed, near Hems, in 1299. But in 1303 he was stripped of all his conquests in Syria, and completely defeated by the sultan at Mardj-safar, near Damascus, with the loss of almost his whole army. Cazan's mortification at this defeat is said to have shortened his life. He died in 1304. His person

was dwarfish and completely deformed; but he was possessed of great courage and ability, and, by his enactment of a new code of laws and his vigorous administration of justice, conferred great benefits upon his people. He was also a munificent patron of literature and art, and was justly reckoned one of the ablest Asiatic princes of his age.—J. T.

CAZOTTE, JACQUES, born at Dijon in 1720. The name of Cazotte is better known in connection with a strange prophecy regarding the Revolution than as an author, notwithstanding the grace and liveliness of his "Diable Amoureux," and other pleasant tales. It is related by La Harpe, one of the persons present, that at a banquet where appeared amongst the guests a number of distinguished individuals, doomed victims of the approaching revolution, Cazotte distinctly prognosticated the manner of the death of each. He told Condorcet that he would commit suicide to escape the guillotine; to Chamfort he announced the death that followed by his own hand; predicted what would be the fate of Bailly; and, in reply to some question touching the attendance of priests at the scaffold, announced that there would be only one confessor spared for the benefit of the king of France. It must be acknowledged that the description of this very miraculous piece of clairvoyance, which up to a late period was held worthy of controversy, is now believed to have been the work of La Harpe, *après coup*. At the time Cazotte was said to have lifted the veil of the future, he had become a religious mystic, animated by the most ardent piety. He was himself one of the victims of the Revolution, being brought to the scaffold, 25th September, 1792.—J. F. C.

CAZWYNY, ZACHARIAS-BEN-MOHAMMED-BEN-MAHMOUD, a famous Arabic naturalist, born at Cazwyn, a town of Persia, about the year 1210; died in 1283. At Bagdad, where he studied law and natural science, he won the favour of the caliph, and was taken into the public service. His great work entitled "Wonders of Created Things, and Singularities of Existing Things," a cosmogony derived from Greek and Arabic sources, which has procured its author the title of the Pliny of the East, but which is still imperfectly known in Europe, no edition of the text having as yet appeared, was written after the capture of Bagdad by the Tartars in 1258.—J. S., G.

CECCHI, GIOVANNI MARIA, a Florentine comic dramatist, born in 1517. His plays, of which only ten are extant, although now little read, are of considerable interest to the historian of letters, inasmuch as they were the first to revive the idea of the classic comedy, and to displace from the stage the absurd troop of Harlequin and Pantaloon. He died in 1587.—A. C. M.

CECCO D'ASCOLI, or FRANCESCO STABIBLI, an Italian encyclopedist, born at Ascoli in 1257. He taught astrology in the university of Bologna, and published a work on the occult sciences, for which he was first subjected by the church to correctional punishment, and then condemned to death. He was burned alive at Florence in 1327. His death has been sometimes attributed to the enmity of Dino del Garbo, a friend of Dante.—A. C. M.

CECIL, ROBERT, first earl of Salisbury, the son of William Cecil, Lord Burleigh, by his second wife, was born about the year 1550, and educated at St. John's college, Cambridge. He was trained by his father to statecraft as a profession, and was early employed by Queen Elizabeth in many difficult and delicate negotiations. He was deformed in person, but, as an old biographer quaintly says, "upon his little crooked body he carried a head and a head-piece of a vast content." He inherited much of Lord Burleigh's courteous prudence, skilful foresight, and exquisite good sense; and proved himself possessed of that consummate tact which amounts to wisdom, in the discharge of public business. He served on board the English fleet against the Spanish Armada in 1588; and represented the county of Hertford in parliament. The queen sent him as assistant to the earl of Derby, ambassador at the French court; and afterwards (1596) created him second secretary of state under Sir F. Walsingham. Upon the death of Walsingham he succeeded to his office, and served during the remainder of his life as first secretary. In 1597 he became chancellor of the duchy of Lancaster, and lord privy seal; and ultimately succeeding his father as prime minister (1599), conducted the affairs of state with the power of a kindred prudence and patriotism. He upheld Elizabeth's policy in resistance to the Spaniards, and support of the United Provinces, and while subduing an Irish rebellion turned his attention to many practical measures for the relief of the country. In the course of Cecil's administration we find him wisely alive to Irish grievances, endeavouring to abate the charges of the garrisons, to introduce systematic law, and to develope industrial energies. Upon the accession of James I., with whom he had kept up a private correspondence, Cecil continued to hold the office of prime minister, and appeared "in dearness and privacy" with the king, as though he had been his faithful servant for many years before. Sully called James the wisest fool in christendom, and he certainly had wit enough to perceive the value of a well-trained statesman who understood the management of a kingdom. Cecil advanced his principles of policy though free of practical necessities; and when compelled to act in a way opposed to his own views, he still continued in office as a means of tempering antagonisms, and preventing the complete triumph of an inimical cause. Thus, although he could not overcome James' desire to make peace with Spain, he yet moderated his servility; and while there was scarce a courtier of note who tasted not of Spanish bounty either in gold or jewels, he kept himself free from corruption. Every transition age needs these mediators between abstract laws of right, and the prominent, tangible, vested interests of the hour; and there is no doubt that James' reign would have been more shameful, had Cecil been absent from the council chamber. In especial, his allegiance to protestantism did good service. His devotion to the interests of the United Provinces caused many unsuccessful efforts to be made by the Spaniards and their partisans to effect his ruin. Cecil came to the knowledge of the "surprise plot," according to which James was to be compelled to change his ministry and favour the catholic party; and he was a chief agent in preventing its success. The prosecution of Sir W. Raleigh, however, upon the alleged discovery of Spanish treason, was a deep blot upon his administration. Upon the death of the earl of Dorset, Cecil became lord high treasurer, May 4th, 1608, and carried out some financial reforms. In the words of an old biographer, "he encouraged manufactures, as the home making of alum; salt by the sun; salt upon salt by new fires and inventions; copper and copperas of iron and steel; that the subjects at home might be kept on work, and the small treasure of the nation hindered from going abroad." On the other hand, Cecil sometimes stretched the claims of the royal prerogative in the raising of money. For instance, it is said that he got £200,000 for making two hundred baronets, telling the king—"He should find his English subjects like asses, on whom he might lay any burden, and should need neither bit nor bridle, but their asses' ears." Cecil's intense application to business aggravated certain consumptive tendencies, and rendered him an easy prey to a tertian ague. He died at Marlborough, 24th May, 1612, and was buried at Hatfield in Hertfordshire. He left two children by his wife Elizabeth, daugher of Lord Cobham, viz., a son, William, who succeeded to the title, and a daughter, Frances, married to Lord Clifford, heir to the earldom of Cumberland. In Cecil, James lost a councillor who tried, with consummate skill, to unite the service of his royal master with the prosperity of his country, and who played the double part of a courtier and a patriot. Had he been less a courtier, his country would have suffered through the loss of his influence in the council chamber. In an age when an enlightened patriotism ran in danger ofttimes of being condemned as treason, Cecil, Lord Salisbury, by an exquisite prudential tact managed to maintain himself as the servant and lover both of his king and of his country. He was the author of a treatise against the papists; some parliamentary speeches; a treatise concerning the state and dignity of a secretary of state, with the care and peril thereof, and of some notes on Dr. John Dee's discourse concerning the reformation of the calendar. His correspondence has been published by Lord Hailes.—L. L. P.

CECIL, THOMAS, an English engraver who flourished about 1630. Evelyn highly praises him, accounting him on a level with the greatest artists of his day. His plates show very neat clean execution, and are principally portraits after his own drawings.—W. T.

CECIL, WILLIAM, Lord Burleigh; the foremost statesman of the great Elizabethan era of English history; was born at Bourne in Lincolnshire, Sept. 15, 1520. He was the son of Richard Cecil, master of the robes to Henry VIII. An accident introduced him to the notice of Henry. Happening to meet in the presence-chamber two Irish priests who had accompanied their chieftain

O'Neil, to court, he entered into a Latin controversy with them concerning the supremacy of the pope, and displayed such rare ability that his antagonists lost their temper. Henry hearing of the dispute sought conversation with him, and determined to engage him in his service. Cecil's father, at the king's request, selected an office for his son, and chose the reversion of the custos brevium in the common pleas. By a marriage with a daughter of Sir John Cheke, his influence was still further increased, and he was introduced to the earl of Hertford, afterwards duke of Somerset. When Edward VI. ascended the throne Cecil became custos brevium; and his first wife having died at an early age, he married a daughter of Sir A. Cook, director of the king's studies. His protestantism as well as prudence rendered him acceptable to Somerset, who, on becoming protector in 1547, appointed him master of requests. He accompanied his patron in the expedition against Scotland, and narrowly escaped losing his life at the battle of Pinkey. In 1548 he became secretary of state; but in 1549 he fell with the protector, and was sent with other noblemen to the Tower. Cecil had, however, established his own position as a statesman, and by his skilful mastership of the ways of the world had done much to blunt the edge of animosity. There was no personal rancour to be gratified by his disgrace. He was soon released therefore from imprisonment, and as highly advanced by Northumberland as he had been by Somerset. He again became secretary of state, was knighted, and admitted to the privy council. Following the dictates of a wise patriotism, Cecil disregarded the intrigues of court life, and with thoughtful industry devoted himself to the discharge of the practical duties of government. He discerned at once the weak and the strong points of those around him, and with fine tact could make meaner minds minister to his wise purposes. On the death of Edward VI., he refused to join Northumberland in advancing the cause of Lady Jane Grey; and was well received by Queen Mary. Mary would willingly have taken advantage of his abilities and employed him in his old offices, but he refused to abandon his faith, and remained unconnected with the government. During the reign of Mary, he quietly mingled with men of all parties, and threw the weight of his influence on the side of moderation, especially cultivating the friendship of Cardinal Pole, who also resisted extreme measures. In his place in parliament, as member for Lincolnshire—for which county he had been elected without solicitation—he boldly opposed the bills brought forward for increasing the civil penalties upon protestantism. "I incurred," he writes, "much displeasure by this conduct, but it was better to obey God than man." Meanwhile he pondered over the condition of England, and considered the plans by which the approaching reign might be made more glorious. With Elizabeth he kept up a secret correspondence; and on the very day upon which she ascended the throne, he presented her with a list of what he considered the most pressing necessities of state. He was the first person sworn upon the queen's privy council, and remained during the remainder of his life chief minister of her state. No man ever went through more toil with a calmer spirit. Passing over the claims of rank to find the men best fitted to fill the posts at his disposal, he was ever willing to hazard personal offence in behalf of a public good. Deliberate in thought and character, he measured every opponent with an accuracy beyond the reach of passion. Tolerant and generous in disposition, he appeared more anxious to do justice to his opponents, than even to benefit his friends. Possessed of a perfect command of his temper, secrets of state and of family were alike safe in his keeping. He understood the wisdom of silence, and ruled men at times by what he did not say, as much as by what he did. Cecil's first advice to Queen Elizabeth was to call a parliament, and the first great question on which he entered was the Reformation; and through his influence, the queen was induced to consent to measures far more decidedly protestant than her natural inclinations sanctioned. Yet his mind rose clearly above sectarian animosities, and he was willing to tolerate the catholics so long as they did not interfere with the peace of the state. He remonstrated strenuously against that harsh treatment of the nonconformists which found favour with the queen and some of the prelates. He characterized their proceedings as too much savouring of the Romish inquisition, and indicating a desire "rather to seek for offenders than to reform any." In the conduct of foreign affairs Cecil was emphatically a minister of peace. His policy was to support the protestants against catholic governments in different European countries, and thus by preventing any combination against England, to give her a vantage-ground in negotiation; while he risked popularity by refraining from taking advantage of opportunities of aggression. It was one of his maxims "that a realm gains more by one year's peace than by ten years' war." Although many of his financial measures were not in harmony with modern science, yet the strict and successful economy of Elizabeth's government was chiefly due to his judicious administration. In 1571 Cecil was created baron of Burleigh, and subsequently became knight of the garter and grand treasurer. After the execution of Mary Queen of Scots, Elizabeth tried to cast the blame on Burleigh, and forbade him her presence; but, this storm passing, he regained his influence, and prepared for the defence of England against the Armada. From time to time plots were laid against him—on one occasion by the favourite earl of Leicester; and the queen's wayward impetuosity sometimes fell rudely on him; but until his death Lord Burleigh held his place in the hearts of queen and people as the foremost statesman of the land. His private life was pure, gentle and generous. Although he maintained a princely magnificence of state and equipage, he cared anxiously for the poor. Lord Burleigh died August 4th, 1598, after having wisely guided the destinies of his country as prime minister for forty years. It was one of his own sayings, that he that is false to God can never be true to man; his countrymen may reverently reverse the sentiment, and say of the great statesman himself, that by his truthfulness to man he made nobly manifest his truthfulness to God.—L. L. P.

CECILIA, Saint, a Roman virgin, reputed as the patron saint of music, flourished in the second century. She was eminent for piety, and had vowed perpetual virginity, but was espoused by her parents to a heathen nobleman named Valerian, whom however she prevailed on to embrace christianity, and to respect her vow. They both suffered martyrdom, either at the close of the second or the beginning of the third century. The body of Cecilia was discovered about 821 by Pascal I., in the cemetery of a church which bore her name, it is said, from the sixth century. The honour paid to Saint Cecilia as the patroness of music can be traced to no better origin than the devotion or credulity of the early Italian painters and poets, who, on the faith of her "Acts"—now considered an apocryphal production—represented her as the inventress of the organ. About 1683, musicians began to celebrate her birthday, the 22nd November. Dryden's Ode to St. Cecilia is well known.—J. B.

CECINA or CÆCINA, Alienus, a Roman statesman and general, was quæstor in Bætica at the time of Nero's death, and joining the party of Galba, was rewarded with the command of a legion in Upper Germany. Prosecuted for peculation, he joined Vitellius, who intrusted him with a large army, with which he gained a victory over the the troops of Otho, the successor of Galba, at Bedriacum. He was afterwards consul under Vitellius, but again proved traitor, and yet again, having within ten years joined Vespasian, and headed a conspiracy to dethrone him. He was slain by order of Titus, A.D. 79.—J. S., G.

CECINA or CÆCINA, Aulus, author of a libel against Cæsar, for which he was banished; of a work entitled "Querelæ," dedicated to Cicero, who recommended him to the favour of several public characters; and of "Etrusca disciplina," a work quoted by Pliny and by Seneca—lived about the year 46 B.C., and enjoyed immense reputation as an orator.

CECINA or CÆCINA, Severus, a distinguished Roman general, who lived in the reigns of Augustus and Tiberius. He was governor of Mœsia in A.D. 6, when the insurrection under the two Batos broke out in the neighbouring provinces of Dalmatia and Pannonia. He marched against the insurgents and defeated them. In the following year he gained a second victory over them. In A.D. 14 he was appointed lieutenant to Germanicus, and sent against Arminius, whom he defeated. He was rewarded with the honours of a triumph.—J. T.

CECROPS or KECROPS, a mythical personage, who is said by Apollodorus to have been the first king of Attica. According to some authorities he was an Egyptian, who immigrated into Attica about 1580 B.C.; but the greater number represent him as indigenous or earthborn. He is said to have instructed the semibarbarous inhabitants in the advantages of social life, of marriage, property, justice, and civil rights. To him is also attributed the erection of the first temples in the country, the institution of the court of Areopagus, and the distribution of

the inhabitants of Attica into twelve local sections. A second Cecrops is mentioned by tradition; but Mr. Grote is of opinion that he is a mere reduplication of the first Cecrops.—J. T.

CEDERHJELM, Josias, a Swedish baron, born in 1673. He held a post in the home department, was also royal secretary, and was employed in various diplomatic services under Charles XII during his stay in Poland and Saxony. After the battle of Pultowa he was taken prisoner, but liberated on a written engagement to return in four months; when he hastened to Stockholm to lay before the government the proposal of the Czar, and also to assure the nation of the king's safety. This done, he faithfully returned to his imprisonment, from which he was not released till 1722, on the conclusion of peace. Distinguished by his knowledge, energy, and ability, he was immediately afterwards nominated to the office of secretary of state. He attached himself to the Holstein party, and even when member of the council, which he became in the following year, placed himself at its head. After the death of Czar Peter, he was sent in 1725, contrary to the wishes both of the king and Horn, as ambassador to Russia, and in this capacity laboured, in opposition to the object of his mission, to bring about a reconciliation between the contending parties, and to establish a treaty of alliance between Sweden, Austria, and Russia. He was recalled the following year; and the plans of the Holstein party being defeated, Cederhjelm, to avoid his dismissal, petitioned for leave to retire from office; which being granted, he withdrew to his estate of Lindholm in Upland where, two years afterwards, he died, 3rd September, 1729.—M. H.

CEDERSTRÖM, Olof Rudolf, a Swedish admiral, born 8th February, 1764. He distinguished himself in the war of 1788–89. In 1790 he conducted an expedition against Roggersvik, stormed its defences, and destroyed the supplies. In 1808 he drove the Russians out of Gothland, and on the conclusion of peace became governor of that island, where he established an armed force among the people. During 1813–14 he acted as vice-admiral; in 1815 he was appointed councillor of state; and in 1819 received the title of Count. In 1821 he became one of the lords of the empire, and in 1824, after having laboured to reorganize the Swedish navy, he was appointed lord high admiral. Owing to the disgraceful trading which went forward in the commissariat department of the navy, the management of which was committed to Cederström, and the continual attacks on government which it gave rise to, he retired from office in 1828. He died 1st June, 1833.—M. H.

CEDRENUS, Georgius, a Greek monk and chronicler of the eleventh century, author of a synopsis of the Greek general histories published before his time—a work of little value to the student either of history or letters. The last edition of Cedrenus is that of Bekker, published at Bonn in 1838.

CELAKOWSKY, Frantisek Ladislaw, a Bohemian poet and philologist, born near Prague in 1799. Devoting himself to the study of the Slavonic languages, he became editor of a Bohemian newspaper in Prague, and professor of the Bohemian language in the university of that city—offices from which he was dismissed about 1831, for animadverting on the severity of the Russian emperor against the Poles. After being for a time librarian to the Princess Kinsky, he was appointed in 1842 to a chair of Slavonic literature in Breslau, and in 1849 returned to Prague to enter on a professorship of Slavonic philology, which he held till his death in 1852. Celakowsky did much to advance the knowledge of Slavonic literature. He wrote many original works in Bohemian, and made valuable translations from other languages. We notice—a volume of poems; a translation of Herder's Leaves of Antiquity; a collection of Slavonic national songs; a translation of a collection of Russian national songs; "The Hundred-leaved Rose;" and a work named "The Philosophy of the Slavonic Nation in Proverbs."—J. B.

CELER, a Roman architect, who, in conjunction with Severus, drew the plans of Nero's immense palace—the famous golden house. They also projected a navigable canal from the lake of Avernus to the mouth of the Tiber. This gigantic scheme was commenced by Nero, but was left unfinished.

CELESTI, Cavaliere Andrea: this painter, born at Venice in 1637, studied under Matteo Pozzoni, but followed a different manner of art to his preceptor's. He was a fertile, florescent, graceful painter of the Paolo Veronese type—luminous and tender in colour, and freehanded and courageous in drawing. He painted both sacred and profane subjects. His chief historical works are in the church of the ascension at Venice. Some of his works are much in the manner of Rubens, and marked by an excessive proneness to a tone of purplish carnation. He painted landscapes also, which are scarce and highly prized. Some of these are very beautiful views of Venice and other cities of Italy. He died in 1706.—W. T.

CELESTINE: the name of five popes:—

Celestine I., a Roman, was elected in 422 on the death of Boniface I. The personal character of this remarkable pope can be but dimly guessed at from the records, voluminous though they are, which attest his earnestness as a theologian, and his unresting activity as chief bishop of the church. The acts of his pontificate we notice under two heads—his resistance to heresy, which was called into action mainly in the east, and his measures to evangelize the heathen, which transport us to the north and west.

Nestorius, the famous author of a heresy which in the east still counts its adherents by millions, succeeded to the patriarchate of Constantinople in 428. He prided himself on his zeal for the purity of the faith; and to prove it commenced a cruel persecution of the Arians, Novatians, &c., at Constantinople. But his sermons against the Apollinarians overshot the mark; and while reprobating those who confounded the two natures, he himself denied by implication the unity of the *person* of Christ. Cyril, the patriarch of Alexandria, detected and combated the error. Nestorius thereupon referred the matter to the pope, to whom Cyril also wrote, sending copies of all the documents which had passed, and stating that he had not yet broken off communion with Nestorius, pending the declaration of the pope's opinion. Celestine, after being furnished with all that each side had to allege, convened a council at Rome, which condemned the doctrine of Nestorius. Upon hearing this, the emperor, Theodosius the Younger, strongly urged by the Nestorian party, convoked the general council of Ephesus, which met in 431. At the second session of the council the papal legates appeared and opened the proceedings by reading a letter from Celestine. The condemnation and deposition of Nestorius were finally resolved on. During the entire proceedings the pope kept up a diligent and vigorous correspondence with the emperor, the council, St. Cyril, and all concerned, and his letters bear the stamp of no common ability. While thus he crushed the new heresy in the east, he was not less watchful against the inroads of an old enemy in the west. He combated semi-pelagianism in Gaul, and pelagianism in Britain, whither he sent St. Germanus in 430 to root it out.

The other great division of his actions embraces his labours for the conversion of the heathen, and must here be very briefly summed up. Early in his pontificate he sent Palladius to convert the Scots; and upon hearing of his death in 432, he selected St. Patrick as his successor, ordained him bishop, and sent him to preach the faith in Ireland. A man, one would say, of some discernment in his choice of instruments! Celestine died in April, 432.

Celestine II., a Tuscan, succeeded Innocent II. in 1143, at a time when disastrous news were constantly arriving from the christian kingdom of Jerusalem. He died within five months after his election—"happy only in this one circumstance," says Platina somewhat satirically, "that on account of, as I suppose, the shortness of the time, he was harassed by no seditions during the whole of his pontificate."

Celestine III. (Cardinal Hyacinth Bobo), of the family of the Orsini, succeeded Clement III. in 1191, being then in his eighty-fifth year. The most memorable act of his pontificate is his interference to procure the release of our Richard Cœur de Lion from imprisonment. Duke Leopold of Austria had seized the king while on his return from Palestine, and for a sum of money transferred him to the custody of the emperor, Henry VI. Moved by the bitter entreaties of Eleanor, Richard's mother, the pope exerted himself to induce the emperor to release his prisoner. But it was not till the payment of a large ransom, of which Leopold received one-third, that Richard obtained his liberty. After the death of Leopold the pope obtained the restitution of his third of the spoil, as the condition of his receiving christian burial. Celestine died in 1197.

Celestine IV., a native of Milan, was elected upon the death of Gregory IX. in 1241, in the midst of the struggle between the papacy and the empire, but lived only eighteen days after his elevation.

Celestine V. (Peter of Morrone) was elected in 1294, after the papal chair had been vacant for more than two years. He had lived for many years as a hermit on the mountain of Morrone, and was totally unacquainted with the ways of the world. He at once accepted the papal dignity, imagining in his simplicity that it was the direct will of heaven. Charles II., the king of Naples, immediately visited him, and easily contrived to make him see all things in the light that best suited Neapolitan interests. Hence the pope was led to commit many foolish and hasty acts, such as creating new cardinals without consulting the old ones, nominating unfit persons to benefices, &c. Affairs were rapidly getting into confusion; but the aged pope, with a degree of sense and humility seldom displayed by men in power, found out before five months were over that his great office was not suited for him, nor he for it, and he determined upon abdicating. He carried out his purpose against much opposition, and was succeeded by Boniface VIII. in December, 1294. For an account of his death see the article on that pope.—T. A.

CELESTIUS, an Irish ecclesiastic of the fifth century, the pupil of Pelagius, and with him identified in the heresy that bears his name. Celestius was a man of great vigour and ability, and an eloquent writer. He was by many reputed to be the real author of works that bear his master's name. After the death of Pelagius, Celestius and a brother pupil, Julian, continued to propagate their tenets till they were expelled from Gaul. Their opinions spread through Britain and Ireland.—J. F. W.

CELLAMARE, Antonio Giovanni, Duke of Giovenazzo, Prince of, was descended from a noble Genoese family, and born at Naples in 1657. He was educated in the court of Charles II., and declared for Philip V. on his accession to the throne. In 1702 he accompanied that monarch in his campaigns in Naples against the imperialists, obtained the rank of major-general after the battle of Luzzara, and was taken prisoner at the siege of Gæta. He regained his liberty at the peace of 1712, and, returning to Spain, adopted a diplomatic career. He was sent as ambassador to France in 1715, and having become implicated in a plot against the regent, which was accidentally discovered at the moment of execution, Cellamare was arrested and escorted to the frontiers of France, and dismissed. The Spanish court, as a compensation for this affront, nominated the duke captain-general of Old Castile. He died in 1733.—J. T.

CELLARIUS, Christoph, a distinguished German scholar and educator, whose real name was Keller; he was born at Schmalkalden, November 22nd, 1638, and successively became teacher and head master in various renowned gymnasia. In 1693 he was appointed professor of rhetoric and history at Halle, where he died, 4th June, 1707. Besides numerous editions of Latin classics, he has published many learned works, amongst which we mention—"Antibarbarus Latinus," 1677; "Antiquitates Romanæ," 1710; "Notitia Orbis Antiqui," 2 vols.; "Orthographia Latina," new edition, by Harless, 1768.—K. E.

CELLINI, Benvenuto, the son of Giovanni and Elisabetta Cellini, was born at Florence on the night of November 1, 1500, in the Via Chiara, No. 5079. He was named Benvenuto (Welcome), because his parents had so long desired a son. The first instruction he received from his father was to play on the flute and to sing, much to Benvenuto's distaste, whose heart was in drawing and modelling. His inclination to be a sculptor was so decided that his father placed him in 1513 with the jeweller Baccio Bandinelli; and two years afterwards he entered the shop of a jeweller named Antonio Marcone. Benvenuto commenced his wanderings when quite a boy, undertaking various jeweller's work in Sienna, Bologna, Pisa, and Rome, before his twentieth year. He had the opportunity in 1518 of visiting this country with Torrigiano; but he declined, owing to the dislike he had to that sculptor for the blow he gave Michelangelo when a boy. Benvenuto went to Rome in 1519, but he does not mention Raphael in his account of this visit, though he was there for two years, and at the time of that painter's death. He returned to Rome in 1524, and from this time dates his successful career as an ornamental jeweller. He was employed by Clement VII. and several of the Roman nobility. Benvenuto was in Rome also during the sack of the city in 1527, by the soldiers of Constable Bourbon; and, according to his autobiography, it was he who shot Bourbon as he was scaling the walls. The consequent disturbances of the time caused Benvenuto to leave Rome and return to Florence. The great school of Raphael was dispersed by the same events. Having passed some time at Mantua and Florence, always engaged in his art, Benvenuto Cellini was recalled to Rome by the pope in 1529, and was employed, not only in jewellery, but also in making the dies for medals and for the mint. He was appointed papal mace-bearer; and after the death of Clement, Paul III. became his patron. He, however, seldom remained long in one place; being repeatedly in difficulties, owing to his violence and quarrels with his fellow-artists and others, he was compelled to fly from one city to another. In 1534 he assassinated a rival; in 1535 he was engaged alternately at Rome, Naples, Florence, and Venice; and in 1537 he visited Paris, where he was presented to Francis I. Again in Rome in 1538, he was imprisoned in the castle of Sant' Angelo, upon a false accusation of having embezzled some jewels: he escaped from the castle, but fell and broke his right leg. When recovered, he was remanded to the castle, but obtained his freedom before the close of the year, through the intercession of the cardinal d'Este. In 1540 Cellini, through his friend the cardinal d'Este, was received into the service of Francis I., with an allowance of seven hundred scudi a year, independent of payment for all work done. This is the salary which the same king gave to Leonardo da Vinci. Cellini gained the favour of Francis, who gave him letters of naturalization, and a small estate, and employed him on the decorations of Fontainebleau. His position soon created him invidious enemies, who, aided by his own nature, destroyed his peace. He returned with a great reputation to Italy in 1545, and received from Duke Cosmo de' Medici at Florence the commission for the celebrated Perseus, which was cast in 1546, but not completed till 1554; it is now in the Loggia de' Lanzi in the Piazza Granduca at Florence. In this year (1554) Benvenuto Cellini's name was inscribed among the nobility of Florence. In 1558 he made up his mind to turn monk, and received the first tonsure; but wishing to marry in 1560, he abandoned the resolution. In the following year Duke Cosmo gave him a house in the Via del Rosaio. There is no account of his marriage, but it must have been about 1563, as his first legitimate child, a daughter, was born in 1565. His numerous children up to this time were all illegitimate. In 1569 he had a son, legitimate, Andrea Simone. He died at Florence, February 13, 1571, leaving his property to his three legitimate children, his son and two daughters. Benvenuto Cellini's was a life of strange adventure and constant trouble, owing perhaps chiefly to his own violent temper and dissolute habits. He has, indeed, painted himself in his autobiography as a thorough vagabond; he confesses to three homicides, among many other disgraceful adventures, though they may have been then of very ordinary occurrence, and quite consistent with the habits of the sixteenth century. His labours were divided chiefly between Rome, Fontainebleau, and Florence. As an ornamental jeweller, or silversmith, he was the most distinguished artist of his time. He was also a good sculptor. He himself quotes in his "Life," a letter from Michelangelo at Rome, in which the great Florentine compliments him on a bronze bust of Bindo Altoviti, saying, that he had "long known him as the best of jewellers, and that in the bust of Bindo Altoviti he had shown himself equally good as a sculptor." His principal work as a sculptor is the bronze of the Perseus with the head of Medusa, already mentioned, of which there is a cast at the Crystal Palace; but this is a work of no remarkable merit. His ornamental silverwork, on the other hand, is of unrivalled excellence—chased dishes, salt cellars, and such work for the table. His style is *renaissance*, in contradistinction to *cinquecento*, the style chiefly of the architectural sculptors. Cellini's designs generally abound in the *cinquecento* arabesque, but very much mixed and sometimes overloaded with the strap-and-scrolled-shield-work which distinguishes our Elizabethan. Cellini is, in fact, the great exponent of this style; and it is sometimes described as Cellini-work, like the similar term Boule-work, after the French artist of that name.—(*Vita di Benvenuto Cellini scritta da lui medesimo*, &c.: Molini, 1832.)—R. N. W.

CELSIUS, Andrew, a Swedish astronomer, born at Upsal in 1701. His father, Olaus Celsius, was a celebrated theologian and savant, and his grandfather, Magnus Nicolaus, a famous mathematician and botanist. Andrew Celsius was a professor of astronomy at Upsal. He was associated with Maupertuis, Clairaut, and other French savans, in their voyage to Lapland for the purpose of measuring a degree. He was the first who used a centigrade thermometer. He wrote several scientific treatises, of which we may mention—"Dissertatio de novo

methodo dimetiendi distantiam solis a terra;" "CCCXVI. observationes de lumine boreali;" "De Luna non habitabili;" and "Letters on Comets," in Swedish.—J. T.

CELSIUS, Magnus Nicolaus, a Swedish naturalist and mathematician, was born in 1621, and died in 1679. He was professor of mathematics at Upsal; but his published works are on natural history—such as "De Plantis Upsaliæ," 1647, and "De Natura Piscium in Genere et Piscatoria," 1676.—J. H. B.

CELSIUS, Olaus or Olaf, a well-known medical botanist and theologian, was the son of Magnus Nicolaus Celsius. He was born in 1670, and died in 1756. He was professor of theology and of the oriental languages at Upsal. By order of Charles XI. he travelled through the principal European states. His most celebrated work is entitled "Hierobotanicon," or an account of the plants mentioned in the Bible. It is a very learned work, and shows that the author was both a good oriental scholar and a botanist. He was one of the founders of natural science in Sweden, and he was the first instructor of Linnæus, who named the genus Celsia after him. Besides numerous botanical dissertations, Celsius wrote various theological works, such as—on the original language of the New Testament; on the Suedo-Gothic versions of the Bible; on the warlike laws of the Hebrews; on the sculpture of the Hebrews; on Solomon's navigation; on the pyramids of Egypt; on the Arabic language, &c.—J. H. B.

CELSUS, an Epicurean philosopher of the time of the Antonines, a friend of Lucian, supposed to be the author of the work against christianity entitled Λόγος ἀληθής, which the reply of Origen rendered famous.—J. S., G.

CELSUS, in English CELESTINE, and in Irish CELLACH, born in 1079, was consecrated archbishop of Armagh in 1106. He was deeply learned, and is called in the Antiquities of Oxford, "an universal scholar." He was present at the great synod held in 1111, convoked "to regulate the lives and manners of the clergy and laity." He died in 1129, aged fifty years, and was buried at Lismore.—J. F. W.

CELSUS, Albinovanus, a Roman poet who lived about the beginning of the christian era. He was the secretary of Tiberius Claudius Nero, and the friend of Horace, who has addressed to him one of his epistles.—J. T.

CELSUS, Aulus or Aurelius, Cornelius, the most celebrated, and one of the most valuable of the ancient Latin medical writers. His exact date is unknown, but he lived probably at the beginning of the christian era, and at Rome. Little or nothing is known of his personal history, and it is even doubtful whether he was a physician by profession, or whether he was merely a literary man who wrote on various subjects, and on medicine among the rest. At any rate, his work "De Medicina," which is the only one of his writings that remains (with the exception of a few fragments of a treatise on rhetoric), shows that he was quite on a level in scientific and medical knowledge with his contemporaries; and it is the best synopsis we possess of the opinions and practice of the physicians of his day. It is divided into eight books, and treats in a cursory manner of diet, hygiène, pharmacy, anatomy, medicine, surgery, &c. The most valuable portion of the work is his account of various surgical operations which were commonly performed in his day, and which show, that, while the medical theories of his contemporaries were frequently erroneous, and their treatment of internal diseases feeble and unskilful, their surgical practice was much superior, and exhibited considerable boldness and judgment. It ought not to be forgotten that the style of his Latinity is peculiarly elegant, and fully equal to that of his contemporaries in the Augustan age. Celsus does not seem to have been much read during the middle ages; but four editions of his work were published in the fifteenth century, and it has ever since continued to be reprinted from time to time. Part of its present popularity in England is caused by its being one of the usual text-books for medical students. Among the principal editions may be mentioned that by Targa, Patav., 1769, 4to, whose text has been the basis of most subsequent editions. There is a good edition by Milligan, Edinburgh, 1826, 8vo; and a new edition has been prepared by Dr. Daremberg for a publisher at Paris. Celsus has been translated into English, French, Italian, and German; none of the English translations that the writer has had an opportunity of inspecting appear to be very good.—(For further particulars respecting his opinions and practice—see Haller's *Biblioth. Chirurg.*, vol. i.; and *Biblioth. Medic. Pract.*, vol. i.; and the *Histories of Medicine* by Le Clerc, Sprengel, Bostock, and Hamilton. See also Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1840, 8vo; Dr. William Smith's *Dict. of Greek and Roman Biography.*)—W. A. G.

CELSUS, Caius Titus Cornelius, one of the thirty tyrants of Rome. Proclaimed emperor in Africa, A.D. 265, in the twelfth year of the reign of Gallienus, he was slain on the seventh day after his assumption of the purple.

CELSUS, P. Juventius, the name of two Roman jurists, father and son, both cited in the Digest. Of the elder little is known. The younger flourished under Nero and Trajan, and wrote "Digestorum libri XXXIX.;" "Epistolæ;" "Commentarii;" and "Institutiones."

CELTES, Konrad, an eminent German scholar, whose real name was either Pickel or Meissel. He was born at Wipfelde, near Wurzburg, in 1459, and died at Vienna in 1508. His father's intention of making him a vintner was frustrated by his flight to Cologne, where he strenuously applied himself to the study of the ancient languages, and soon distinguished himself as a scholar and poet. He then visited the most renowned universities of Germany, was crowned poet laureate at Nurnberg in 1487, by the emperor, Frederick III., and travelled in Italy in 1488, where he formed acquaintances with the foremost scholars of his age. After his return he spent some years at Cracow, and thence proceeded to Mentz where he originated the celebrated Rhenish Society of Letters. In 1497, he was appointed professor of poetry and rhetoric in the university of Vienna by Maximilian I. Here he founded the Collegium Poetarum in 1502, enriched the imperial library with numerous Greek and Latin works, and first introduced theatrical representations in the court. In one of his frequent travels, he discovered in the convent of Tegernsee that celebrated old map, known as the Tabula Peutingeriana, so called after its first editor. He wrote a number of Latin works, edited the writings of the nun Hroswitha, and chiefly excelled in Latin poetry after the model of Horace and Tibullus.—(See Klupfel, *De vita et Scriptis C. C.;* edition by Ruef and Zell, Freiburg, 1827, 2 vols.)—K. E.

CENCI, Beatrice di, a Roman lady of the eleventh century, whose memory has been preserved by her extraordinary beauty and tragical fate. She was the daughter of Count Francesco Cenci, a man notorious for his debauchery and frightful wickedness. He had on various occasions purchased at an enormous price, from the papal government, pardon for murder and other shocking crimes. He had married a second time, and had conceived an implacable hatred towards his children by his first wife, and is even charged with having put two of his sons to death. The remarkable beauty of his daughter Beatrice, excited in the breast of the old villain "feelings at which nature shudders," and the gratification of his incestuous passion was aggravated by every circumstance of cruelty and violence. His unfortunate victim appealed to the pope, Clement VIII., but in vain; and her attempts to escape by flight having been frustrated, she sank into despair. At length her mother-in-law and brother, unable longer to bear the ill-treatment and villanies of the count, conspired with his steward and several other persons to put their oppressor to death, which they accomplished by means of a hired assassin. It is uncertain whether or not Beatrice was privy to this plot. Suspicion, however, fell upon her as well as upon the other members of the Cenci family, and they were all arrested, carried to Rome, and subjected to the most frightful tortures. Beatrice constantly asserted her innocence, but she was condemned to death along with her mother-in-law and two brothers. The most earnest entreaties for her pardon were made to the pope by the noblest families in Rome, but the pontiff was inexorable, and Beatrice was executed on the 11th September, 1599, along with her mother-in-law and elder brother; the younger having been spared on account of his youth. The immense possessions of the family were confiscated by the pope. The details of this terrible tragedy were long kept secret by the papal court, and have only within these few years been brought to light. The story of the Cenci has been made the subject of a powerful drama by Shelley.—J. T.

CÈNE. See Lecène.

CENNINI, Cennino, an Italian painter, born about 1360. He was a pupil of the celebrated Giotti. The only frescos of his which remain are in the church of St. Francis at Volterra. He is best known now, however, by his treatise on painting, the earliest extant, which lay unnoticed in the Vatican until it was discovered in 1821, and published by the chevalier Tambroni.

It is curious and valuable, and shows that painting in oil was known before the time of John Van Eyck, to whom its invention had been previously ascribed.—J. T.

CENSORINUS: the name of a plebeian family of the gens Marcia, originally called Rutilus. The following are the more distinguished members of this family:—Caius Marcius, the son of that Caius Marcius Rutilus who, chosen dictator in 356 B.C., was the first plebeian who filled the office. In 310 B.C., the year of his father's death, he was consul, and engaged in war with the Samnites. He was one of the first four plebeians who were elected pontifices, in 300 B.C., under the Lex Ogulnia. He was twice censor, first in 294 B.C., and again in 265 B.C. —Caius Marcius, one of the chiefs of the Marian party, executed after its defeat in 82 B.C. by order of Sulla.

CENSORINUS, a Latin chronologer and grammarian, who lived under Alexander Severus and his immediate successors, about the beginning of the third century. His only work which has been preserved is a treatise, "De Die Natali," in which he treats of various matters of chronology, mathematics, and cosmography. There is a fragment, "De Metris," by this author, still extant. He wrote also on accents and on geometry, but both of these works have been lost. The earliest edition of Censorinus is that of Bologna, 1497, and the latest that by Gruber, Nürnberg, 1805.—J. B.

CENSORINUS, Appius Claudius, a Roman, after having filled with credit many of the highest offices in the state, was living in retirement near Bologna, when, in spite of his remonstrances, some malcontents of the army proclaimed him emperor in A.D. 270. Seven days after his election he was assassinated.

CENTENO, Diego, a Spanish officer, born in 1505. He accompanied Pizarro to Peru; after his death joined Gonzalo, his brother; and took a prominent part in the wars and murders of that period. He assassinated his own friend, Almendras, in order to obtain possession of the supreme authority in Charcas. After several alternate successes and reverses, he was completely defeated by Gonzalo in the battle of Huarina, 16th October, 1547. He fled for safety to the royal army, and next year assisted in crushing the partisans of Gonzalo. He was poisoned at a banquet in 1549.—J. T.

CENTLIVRE, Susannah, a dramatic writer of considerable reputation. The exact date of her birth is a matter of dispute, and so is the place of her nativity. We are inclined to concur with those who state her to have been born in the year 1680, and in Ireland, whither her father, a Lincolnshire gentleman of the name of Freeman, had to fly upon the restoration of Charles II., in consequence of his religious and political principles. A few years of exile and poverty brought the life of Freeman to a close, and his daughter was soon thrown upon the world almost without friends, resources, or education. It is said a stepmother took the charge of her, but this wants confirmation; indeed that such a person existed is doubtful. Some way or other the girl contrived to gather knowledge both of books and of human nature, as genius always, and genius alone gathers them. Ere long she formed the bold idea of making her way to London and seeking her fortune there. Her finances were so slender that she commenced the journey on foot; but she soon broke down, and, weary and desponding, sat down by the roadside and wept. It so happened that Anthony Hammond, a gentleman of literary note, met the fair and destitute girl; and the result was that, learning her story, he took her under his protection, and lodging her in the neighbourhood of Cambridge, procured her, as Whincop states, the advantages of university tuition in the disguise of male attire. The connection thus formed did not last many months, and Susannah again resumed her route to the metropolis, not without the means of pushing her fortune, which were supplied by Hammond. Here she applied herself diligently to the improvement of her mind, at the same time frequenting the places of public entertainment. Her accomplishments and personal attractions soon won the affection of a nephew of Sir Stephen Fox, to whom, as some allege, she was married. Scarcely a year elapsed before this connection was terminated by his death in his seventeenth year, leaving Susannah once more free. She soon after became the wife of an officer named Carroll, who, in less than two years from his marriage, was killed in a duel. Now, for the first time, Susannah, widowed and in poverty, betook herself to authorship. Her first dramatic production was a tragedy called "The Perjured Husband," which had not sufficient intrinsic merit to insure success, nor had the author a patron who could promote it. A comedy, her next work, had no better fate; and she was forced to take an engagement as an actress in Bath, still labouring at dramatic literature. Her perseverance was at length rewarded. Of three pieces which she contrived to bring on the stage, one, "The Gamester," met with a decided success, and was followed by others which were played at Drury Lane. Meantime she continued to appear on the boards, and while at Windsor, acted a male part, that of Alexander the Great. In this it is said she captivated the heart of an honest official of her majesty's household, whose administrations, if not the highest, were of the most important—a royal cook—Joseph Centlivre by name. Happy Joseph, who, by his marriage with Susannah in 1706, has transmitted his patronymic to posterity with a richer, though not a more savoury renown than Kitchiner or Soyer. Joseph made her a good husband, and Susannah was as good a wife; and thus, having at last found "snug lying," she gave her undistracted attention to literature. "The Busy Body" was the first offspring of her new life, and a sickly babe it seemed to be, with small chance of living. The first night it was scarcely tolerated by the few yawning auditors in Drury Lane. The second night was somewhat better, and even theatrical censors found something to praise. This brought a full house on the third night, and a decided success, which was sustained by a reasonable "run" of eighteen nights. Next season the piece was performed both at the Haymarket and Drury Lane, and the authoress established in reputation. After one or two other dramas came "The Wonder," a comedy which, for spirit, plot, and brilliant dialogue has few equals, and placed Mrs. Centlivre in almost the highest rank of dramatic writers. We pass over intermediate dramas till 1718, when "A Bold Stroke for a Wife" enhanced the reputation of the writer, and falsified at least one part of the prediction of Wilkes, that "the play would be damned, and the writer damned for writing it." Mrs. Centlivre wrote several other dramas; but her fame rests on the three we have last mentioned, which still retain their places as stockpieces. At length, after a life of happiness and respectability, passed amidst the society of some of the distinguished authors of the day, she died on the 1st December, 1723, in Spring Gardens, London. As a dramatist Mrs. Centlivre still holds a very respectable place. She was undoubtedly a woman of genius, observation, and knowledge of the world, and not without learning. It is true her works are disfigured by much that is condemnable, both in sentiment and expression. Their morality is of the laxest, and the language often of the coarsest. But this fault is not hers alone, but that of her times, for the taint of the Caroline morals had not yet disappeared. Society was not yet healthy enough to expel it from the system. In private life Mrs. Centlivre enjoyed esteem and respect as a woman of a sterling nature, benevolent and amiable.—J. F. W.

CEO, Violante do, a Portuguese poetess, born in 1601; died in 1693. She became a nun of the order of the Dominicans at the age of eighteen, but previous to this she had written a comedy entitled "Santa Engracia." Her literary labours, though in a changed direction, were continued in the convent till her death. Violante do Ceo has been styled the tenth muse of Portugal, and some of her works show considerable vigour of fancy; but they are defaced by the affectation of far-fetched images and trivial conceits, universally prevalent in her time. Some of her sonnets, both in Spanish and Portuguese, have considerable grace and sweetness. "By her writings after the revolution of 1640," says Bouterwek, "she distinguished herself as a patriot, but not as a judicious poetess." Her miscellaneous works were for the first time collected after her death under the title of "Parnasso Lusitano de divinos y humanos versos." Her "Remas," chiefly Spanish, were printed at Ruan in 1646—one of the few pieces among these that can be read with pleasure, is an ode on the death of Lope de Vega.—F. M. W.

CEOLFRID or CEOLFIRTH, a Saxon writer, born in Northumberland about 642. He founded the abbey of Wearmouth in 674, and for thirty years presided over that institution. His school attained great celebrity, and the venerable Bede and other illustrious ecclesiastics were among his pupils. Worn out with age and infirmity, he resigned his office in 716, and after addressing the monks in a touching farewell speech, which is recorded by Bede, he set out for Rome, in order that he might end his days in that city. But he was unable to travel farther than the neighbourhood of Langres in France, where he died on the 25th September. He was the author of "A Treatise Concerning

Easter," addressed to the king of the Picts, which forms the 21st chapter of the 5th Book of Bede.—J. T.

CEOWULF, a Saxon king, who reigned over Northumberland in the eighth century. He ended his days in the monastery of Lindisfarne, where he sought refuge from the troubles which distracted his kingdom. He is highly commended by Bede for his piety and justice.—J. T.

CEPHALAS, CONSTANTINUS, a Greek author of the tenth century, whose "Anthologia," edited by Reiske in 1754, was reprinted with a preface by Warton at Oxford in 1766.

CEPHISODOTUS, an Athenian general and orator, much employed in negotiations with Sparta about the year 370 B.C. He was sent against his friend Charidemus, who had traitorously turned his arms against the Athenians and possessed himself of the Chersonese; but failing to subdue the traitor, he concluded a treaty so disadvantageous to the Athenians, that he was deprived of his command and heavily fined. He was living in 355 B.C.

CEPHISODOTUS, a celebrated Greek sculptor, a contemporary of Praxiteles, was alive in 372 B.C. He executed a group of figures in marble for the temple of Jupiter at Megalopolis, a statue of Peace for the Athenians, and a group representing the Nine Muses on Mount Helicon.—Another CEPHISODOTUS, a sculptor, called "the Younger," son of the great Praxiteles, was alive in 300 B.C. Along with his brother Timarchus he executed various works in marble, bronze, and wood, for the Athenians and Thebans, particularly a statue in wood of Lycurgus the orator, and statues of Latona, Diana, and Æsculapius.

CEPIO or CÆPIO, a patrician family of the gens Servilia, several members of which are distinguished in early Roman history. We notice—CN. SERVILIUS, who, succeeding to the command of the army in Spain about the year 140 B.C., induced two friends of Viriathus, the Lusitanian chief, to murder him.—QUINTUS SERVILIUS, who commanded in Spain about the year 110–108 B.C., became consul in 106 B.C.; served afterwards as military commander in Gaul, where he tarnished his reputation by robbing a temple at Thoulouse of the sacred treasure; and by his share, which was considerable, in the terrible defeat the Roman legions suffered in an action with the Cimbri. He lost his command, and was committed to prison. During his consulship the law of C. Gracchus, committing the whole judicial power to the equestrian order, was repealed, and one passed by which the judges were to be chosen jointly from the senate and the knights.—QUINTUS SERVILIUS, who was urban quæstor in 100 B.C., and distinguished himself by his violent opposition, as leader of the equestrian party, to the lex judicaria of M. Livius Drusus; and afterwards more creditably by his valour in the Social War.

CERACCHI, GIUSEPPE, a sculptor, born in Corsica about 1760; was executed in 1802 for attempting, along with four others, the life of Bonaparte. His reputation as a sculptor towards the end of last century was only second to that of Canova.

CERATINUS, JAMES, a learned Dutchman, successively Greek professor at Leipzig, Tournay, and at Louvain, where he died in 1530. Erasmus entertained the highest opinion of his scholarship, and wrote a preface for his edition of the Græco-Latin Lexicon, printed in 1524 by Froben.

CERCEAU, JEAN ANTOINE DU, born at Paris in 1670; died at Veret, near Tours, in 1730. Cerceau at eighteen became a jesuit. He showed some talent for literature, and published some Latin poems of no great merit. His next efforts were more successful. They were dramas, drawn up for educational purposes, and possessed the strange peculiarity of being without female characters. The parable of the Prodigal Son furnishes the subject of one of these plays; in another some scenes of Don Quixote were imitated. A prose work of his, "The Conspiracy of Rienzi," which was published, with some additions, by Brumoy, is greatly praised. His death was occasioned by the accidental discharge of a pistol in the hands of his pupil, the prince of Conti.—J. A. D.

CERDA: the name borne by Ferdinand, eldest son of Alfonso X. of Castile, and his descendants. It originated with this prince, who was so called on account of his having a mole on his shoulders. He was married in 1269 to Blanche, daughter of St. Louis, king of France, and died in 1275.—His two sons, ALFONSO and FERDINAND, notwithstanding the great exertions of their mother Blanche, and their grandmother, wife of Alfonso X., to secure their succession to the crown of Castile, vainly combated the ambition of their paternal uncle, Sanchez, who, on the death of his brother, took possession of the throne. Alfonso, the eldest of these brothers, finally submitted to his uncle's son and successor, Ferdinand, receiving in exchange for an abnegation of his rights to the throne, the lordship of certain inconsiderable towns.—J. S., G.

CERDIC, the leader of a band of Saxons, who about the beginning of the sixth century landed in Britain, and after a protracted warfare of many years' duration with the native tribes, conquered Hampshire and the Isle of Wight, and founded the kingdom of Wessex or West Sussex. He died about 534 A.D., and was succeeded by his son Cynric.—J. T.

CERDO, a Syrian heresiarch belonging to the school of gnostics known as that of Italy or Asia Minor, came from Syria to Rome in the time of Antoninus Pius about the year 141. The accounts of his doctrine are meagre and inconsistent, perhaps, because it varied with the necessities of his residence in a foreign city; but it seems at least certain that he, at one time, taught the existence of two opposite principles—one good and unknown God, the father of Jesus; and the other, evil and known, the Creator who spoke in the law and appeared to the prophets.

CERÉ, JEAN-NICOLAS, a French botanist, was born in 1737 in the Mauritius, where, after being educated in France, he became director of the royal botanic garden. He cultivated trees and shrubs with singular success, and earned the gratitude of European naturalists, both by the gifts of specimens which he made to various botanical societies, and by his contributions to their journals. He died in 1810.—J. S., G.

CEREZO, MATTEO: this Spanish artist was born at Burgos in Andalusia in 1635. He was a pupil of Don Juan Correño at Madrid. He painted some fine works for the churches of Madrid and Valladolid, and was employed by Philip IV. on some of the decorations for the royal palace. His best work is his "Christ at Emmaus." He died in 1685. Bermudez considers some of his works as equal to those of Titian, and other applauders have dubbed him the Vandyck of Spain.—W. T.

CERINTHUS, a noted heretic of the first century, whose opinions it is not easy to comprehend or characterize. The early fathers are not consistent in their descriptions of his errors. Epiphanius seems to charge him with judaism; Eusebius pictures him as a sensual millennarian, and Irenæus expressly ascribes gnostic views to him. The latter account is entitled to credit, though probably he formed a connecting link between Ebionism and Gnosticism. Theodoret affirms that he was educated at Alexandria, and there was taught philosophy and theology. He maintained the existence of angels or emanations, by some of whom of the lowest grade the world was created; denied the supernatural conception of the Saviour, holding that the Æon called Logos, or Christ, descended on him at his baptism, but left him on the eve of his crucifixion. Cerinthus lived and taught in Asia Minor, and the tradition is, that the apostle John meeting him in a public bath hastily quitted it in terror lest the roof should fall on the malignant errorist. His followers, at least at a later period, denied Christ's resurrection and observed circumcision. There is no distinct proof that the fourth gospel was written in refutation of his tenets, though such a hypothesis has been plausibly maintained.—(Neander's *Church History; Eusebius; Irenæus*, &c.)—J. E.

CERISANTES, MARK DUNCAN, son of a Scotch physician settled at Saumur, was born there about the year 1600. He became preceptor to the marquis de Fors, son of the marquis de Vigeau, and was present with his pupil at the siege of Arras, where the young marquis was killed in 1640. He was afterwards sent as ambassador to Constantinople by Richelieu, and at a later period figured somewhat notoriously as Swedish envoy at Paris, where his vanity and insolence got him into endless troubles. From Paris he went to Rome, and then to Naples, where, having joined the duke of Guise in supporting an insurrection of the citizens, he was killed in 1648.—J. S., G.

CERQUOZZI, MICHELANGELO, commonly called MICHELANGELO DELLE BATTAGLIE, from his skill in painting battles, was born in Rome, February 2, 1602. He was first the pupil of Giuseppe Cesari, and studied afterwards with a Flemish battle painter, known at Rome as Giacomo Fiammingo; and also with Pietro Paolo Bonsi, known as the Gobbo dei Carracci, an admirable flower painter. Cerquozzi painted battles, *genre*, flowers, all equally well; and from his skill as a *genre* painter, or imitator of Pieter Laer, was known likewise as Michelangelo delle Bambocciate. His colouring is forcible and effective; in this respect he followed the example of the *tenebrosi*, or imitators of

Caravaggio. He made money by his pictures; but was rendered unhappy, and almost insane, by the fear of losing it. He was in the habit of burying it, and hiding it in various parts of the house, until by the advice of his friends he was induced to invest it; and he finally conquered his strange mania, though retaining all his parsimonious habits. He died at Rome in his own house in April, 1660, and was honoured by his fellow-artists with a public funeral. He left a nephew the considerable income of three hundred scudi per annum, entirely acquired by his industry. Cerquozzi's masterpiece is considered "Masaniello in the market-place at Naples," now in the Palazzo Spada at Rome.—(Passeri, *Vite dei Pittori*, &c.: Rome, 1772.)—R. N. W.

CERRINI, Giovanni Domenico, called il Cavaliere Perugino, was born at Perugia in 1606. He was a pupil of Guido and Domenichino. His best work is his fresco of St. Paul's vision in the cupola of la Madonna della Vittoria. His style fluctuates a good deal, but he more generally aims at the manner of Guido, who frequently worked on his pictures, and so leavened them with value that they often pass current as the legitimate offspring of the great master. He died in 1681.—W. T.

CERUTTI, Joseph Antoine Joachim, born at Turin in 1738; died in 1792. He was educated at Turin by the jesuits, and became a member of the order. An essay of his on "Republics, Ancient and Modern," was crowned, as is the phrase, at Toulouse, and, before the author was known, was for a while attributed to Rousseau. In the year 1762 Cerutti published his "Apologie de l'institut des Jesuites." The order of jesuits was, in spite of his advocacy, suppressed; but his book, written with considerable talent and in an honest spirit, led to the ex-jesuits receiving protection and support from Stanislaus the Polish king, and his grandson the dauphin. In 1788 Cerutti was among the thousands engaged in preparing all manner of possible and impossible constitutions for France and for the world. He was one of the many men of talent who worked up subjects for Mirabeau. He published a political journal entitled *Feuille Villageoise*, creditable to his talents, and useful in communicating the results of science to classes imperfectly educated. His newspaper led to his being elected to the legislative assembly. He pronounced a funeral oration on Mirabeau, and himself died soon after.—J. A. D.

CERVANTES, Miguel de Cervantes Saavedra. There can scarcely be mentioned a writer of ancient or modern times who at all approaches the illustrious subject of this memoir in the wide extent of his popularity, and the universal reception which his great work has had in every portion of the civilized world. With the exception of Homer, or rather of the Homeric poems, and in particular of the Odyssey, the great works and the great authors of the classical world have been, since the revival of letters, familiar but to the scholar and to the student alone; while in modern times the brightest luminaries that have risen above the horizon move in a much narrower orbit, and shed their light within more limited space. To take the highest instance, that of Shakspeare, though his name is now probably a familiar one in every quarter of the globe, and his works, bound up as they are with the language of the British isles, must, in the course of time, be as widely diffused as is the race whose most glorious product they are, still, at present, no one would venture to assert that any characters of his are pictured to the eye with the same clearness, and are so impressed upon the memories and affections of such myriads of beings, as those immortal photographs of the pen—the knight, the squire, and the steed—which have not only been transferred to every literature, but have given their names as types of things to almost every language in which their adventures have been read. This cannot be said of Dante, of Milton, or of Goethe. The first and greatest of these has no doubt the highest and most intellectual audience in the world. That of the second is, as he himself predicted, "fit," but, alas! still "few;" while Goethe, like Shakspeare, may claim a naturalization in two nations at least. But the only household work which is "as familiar as a household word" throughout the world, is "Don Quixote."

Cervantes was born in the small, but once flourishing city of Alcala de Henares, about twenty miles from Madrid, and was baptized in the parish church of Saint Mary Major's, on the 9th of October, 1547. His family had been a distinguished one for many generations, both in the mother country and in the colonies, but had declined in consequence and wealth long before the birth of the great writer, whose genius was destined to confer upon it a new glory which can never fade. He was the youngest of four children—a brother who immediately preceded him, and two sisters. Alcala being at the time the seat of a university, it is probable that Cervantes received his education there, although it is asserted that he spent two years at the still more celebrated university of Salamanca, whither his parents, notwithstanding their poverty, contrived to send him. The knowledge of student life at Salamanca, as evinced by him in his "Exemplary Novels," next to "Don Quixote" the most charming of his works, renders this extremely probable, and the street in which he is said to have resided is still pointed out. There is, however, no evidence of his having matriculated at Salamanca, which probably the necessity of embracing some means of living prevented. His boyish years were characterized by that insatiable thirst for knowledge that usually distinguishes the youth of eminent men, and his love of reading was evinced by his collecting even the scattered pieces of torn paper which he found in the streets, so as to draw from them some food for the ever-craving necessities of his growing intellect. An early love for poetry and the drama was stimulated if not created by the rude exhibitions of Lope de Rueda, the founder of the Spanish theatre, whose performances he witnessed both at Segovia and Madrid before his eleventh year. His first appearance as an author is supposed to have been in a little volume which his schoolmaster, Juan Lopez de Hoyos, published in 1569, commemorative of the magnificent funeral ceremonies connected with the interment of Elizabeth de Valois, the first wife of Philip II., which took place on the 24th of October, 1568. To this volume Cervantes contributed six short poems, which are only remarkable for the terms of affection and respect in which they are introduced to the reader by Lopez de Hoyos, as being written by his "dear and well-beloved disciple."

In 1570 we find him acting in the capacity of chamberlain at Rome to the prelate and nuncio, Monsignor Aquaviva, who subsequently became a cardinal. Whatever may have been the cause of his dissatisfaction with this employment, it is certain that Cervantes abandoned it after a short trial. In the following year (1571) we find him volunteering as a private soldier in the holy league against the common foe of Christendom—the Turk; and losing his hand in the memorable sea fight of Lepanto, on the 7th of October of that year. With the rest of the wounded in that famous action he was carried to Messina, in the hospital of which place he continued till April, 1572. On being able to resume active service, he immediately joined the expedition of Mark Antonio Colonna to the Levant, the most memorable result of which otherwise unsuccessful expedition was the story of the captive in "Don Quixote," which the poor maimed soldier founded upon it. In the next year he was again under the command of the hero of Lepanto, Don John of Austria, at Tunis, and in the subsequent three or four years saw much of Sicily and Italy, particularly of Naples, where he resided more than a year. On his being discharged in 1575, he determined to return to Spain, to endeavour to obtain some recognition of his long services in three campaigns, and some reward for his many wounds. He accordingly procured letters of recommendation from the duke of Sesa and Don John, and with his brother Rodrigo, also a private soldier, embarked at Naples for Spain, from which he had been so long absent. On the 26th September his ship, *El Sol*, was captured by pirates, and he and all on board were carried prisoners to Algiers. He was sold as a slave, and continued for five years in this condition, going through adventures and trials more romantic and dangerous than any he had previously experienced. At length, however, his day of liberation arrived, and, by the sacrifices of his poor widowed mother, the exertions of his brother, who had been previously ransomed, and the charitable efforts of a poor friar, whose name, Fray Juan Gil, he has gratefully recorded in his "Trato de Argel," the trifling sum required for his liberty was made up, and Cervantes was once again a free man. Being without any resources, it is not very surprising, notwithstanding all his previous sufferings, that on his return to Spain he should once more resume the military life, and rejoin his brother, who was serving under the duke of Alva in the newly-acquired kingdom of Portugal, and subsequently at the Azores. The residence of Cervantes at Lisbon is memorable for some interesting circumstances connected with his private life, as well as for the opportunities it afforded him of studying the pastoral romances of Portugal, with which, and with the country itself,

he has expressed himself in several places as being much pleased. His first published book, the "Galatea," is professedly an imitation of the Portuguese romances of this class that preceded it. It is said that the "Galatea" was written to win the affections of a Spanish lady with whom he was in love; and having succeeded in this object before the completion of the work, his interest in it ceased, and it thus remains unfinished. Be this as it may, he married Doña Catalina de Palacios de Salazar, who is supposed to be the heroine of the story, on the 14th December, 1584, with whom he lived in happiness, if not in wealth, for more than thirty years, and who surviving him, desired at her own death to be buried at his side.

After his marriage he appears to have settled at Madrid, and commenced writing for the stage as the readiest mode of contributing to the support of a family. The Spanish drama was then almost in its infancy, and had not developed into the marvellous completion it was destined to attain at the hands of Lope de Vega, Calderon, and their great contemporaries. Cervantes, however, did more than any one who preceded him, and attained a success which even towards the end of his life he regarded with complacency and pride. Of the twenty or thirty plays which he tells us that he produced at this period, he has himself recorded but the names of nine, and of these only two have been discovered. These were the "Numancia" and "Trato de Argel," which were first published with an edition of the "Journey to Parnassus" in 1784. The "Trato de Argel," or Life in Algiers, though defective in many respects, contains some striking episodes, in which Cervantes' own adventures during his captivity in Africa are described with spirit and fidelity. The "Numancia," which has earned for him the epithet of the Spanish Æschylus, has been pronounced by August Schlegel not only as one of the most memorable efforts of the early Spanish theatre, but one of the most striking exhibitions of modern poetry—a dictum which less enthusiastic critics have disputed. These dramas are not to be confounded with the eight *comedias* and *entremeses*, or farces, which he produced and printed at a much later period of his life; and which are so much below what might have been expected from Cervantes in the maturity of his intellect, that some Spanish critics, in order to uphold the intellectual character of their idol, have put forward the untenable theory that they were written as a caricature of the successful dramas of Lope de Vega, which were then carrying everything before them. They were first published in 1615, the year of Cervantes' death, and have been republished in 1749, in two volumes, quarto.

However those early dramas, of which "Numantia" and "Life in Algiers" are the only specimens that have reached us, may, in the decline of his life, have satisfied the perhaps over-partial remembrance of their author, it is certain that they did not add considerably to his material prosperity. The golden days of the Spanish theatre had not yet arrived, nor had Cervantes at any period of his life that happy facility of adapting himself to the tastes of his immediate audience, that could bring him in those substantial results that followed the exercise of Lope de Vega's splendid and genial power of improvisation. Whether the fault was the public's or his own, it is certain that the dramatic muse whom he courted at this time with so much assiduity, like the gentle muse of Goldsmith at another time and in another place, "found him poor, and left him so." Finding his efforts to support himself, his wife, daughter, and an unmarried sister who was dependent on him were unavailing, he determined to leave Madrid, and seek his fortunes elsewhere. In 1588 he went to Seville, and there acted in several humble employments; among others as a collector of debts, not only on behalf of the government, but even for private individuals. In this capacity his duties led him to various parts of Andalusia and Granada, and thus gave him an opportunity of visiting the most beautiful portions of his native country, and of making those observations on life and manners that afterwards enriched his later works. "During his residence at Seville," says Mr. Ticknor, "which, with some interruptions, extended from 1588 to 1598, or perhaps somewhat longer, Cervantes made an ineffectual application to the king for an appointment in America, setting forth by exact documents—which now constitute the most valuable materials for his biography—a general account of his adventures, services, and sufferings while a soldier in the Levant, and of the miseries of his life while he was a slave in Algiers. This was in 1590. But no other than a formal answer seems ever to have been returned to the application, and the whole affair only leaves us to infer the severity of that distress which should induce him to seek relief in exile, to a colony of which he has elsewhere spoken as the great resort for rogues." Little as there is known of Cervantes during his ten years' residence at Seville, we know still less of his proceedings during the few subsequent years between 1598 and 1603, when we again hear of him at Valladolid. It is probable that he still continued to discharge the duties of debt-collector and clerk for any who would avail themselves of his services. There is a tradition, probably referring to this pursuit, which, as it has some connection with the great work that has immortalized his name, may be mentioned. It is said that being employed by the grand prior of the order of St. John in La Mancha to collect rents due to his monastery, he proceeded to the village of Argamasilla for that purpose. Whether the defaulters disbelieved his agency, or that there was some informality on his part, we know not; but his claims were rejected, and he himself thrown into prison. It was in this prison, it is said, that he commenced writing the first part of "Don Quixote," making the village in which he had been so badly treated the scene of the knight's insanity and misfortunes. We have his own authority, indeed, for the fact that "Don Quixote" was begun in a prison; but he was an inmate of so many, of which we have unquestionable evidence, that it is unnecessary to adduce this, perhaps imaginary one of Argamasilla as the one alluded to. Notwithstanding all his privations he found opportunities of completing the first part of "Don Quixote," which was licensed in 1604 at Valladolid, and printed in 1605 at Madrid. The success which attended its publication, though giving but a very faint idea of its future celebrity, was however satisfactory. A new edition was called for at Madrid before the end of the year. Two more were published elsewhere —"circumstances which, after so many discouragements in other attempts to procure a subsistence," says Mr. Ticknor, "naturally turned his thoughts more towards letters than they had been at any previous period of his life." In 1606 the court having returned from Valladolid to Madrid, Cervantes followed. In 1609 he joined the fraternity of the holy sacrament, a religious society of which Lope de Vega, Quevedo, and other eminent writers, were members. In 1613 he published his "Novelas Exemplares," or Moral Tales, next to "Don Quixote" the most delightful of his works. In 1614 appeared his "Journey to Parnassus," a satirical poem, written in *terza rima*, the most interesting portion of which treats in a light and cheerful spirit of his own earlier writings. The "Comedies," already referred to, appear to have been his next work. Stimulated by an audacious continuation of "Don Quixote" which a writer, who assumed the name of Avellanada, but whose real name has not transpired, brought out as the second part of "Don Quixote" in 1614, Cervantes hurried on the completion of his great work, which he published in October, 1615. In the dedication of this part to the count de Lemos, he speaks of his failing health, and intimates that he did not expect to survive many months. His spirits, however, and his industry never forsook him. He worked vigorously at his "Persiles and Sigismunda," the last of his works, which, though not entitled to be considered what he himself thought it would prove, "either the best or worst book of amusement in the language," is remarkable for the fertility of imagination it displays, and for that innate love of the wild and marvellous which he has so amusingly depicted in his immortal satire. In the spring of 1616 he made an excursion to Esquivias, with which place his wife was connected, and where she had a little estate. On his return he wrote the remarkable preface to his unpublished romance, in which he states that his pulse had warned him that he would not live beyond the next Sunday; concluding it in this cheerful but solemn manner—"And so farewell to jesting, farewell my merry humours, farewell my gay friends, for I feel that I am dying, and have no desire but soon to see you happy in the other life." His preparations for death were made with the calmness and solemnity which might have been expected from his philosophical mind and strong religious belief. On the 2nd of April he entered the order of Franciscan friars, whose habit, in accordance with the custom of many of his great contemporaries, he had assumed some years before. On the 18th of the same month he received the last rites of the church, and in four days after, on Saturday, the 23rd of April, 1616, in the full possession of his faculties, and in perfect peace, this great writer surrendered his spirit into the hands of his Creator.

This memorable day in the history of Spain (April 23, 1616) is also a memorable one in the history of England, the death of Shakspeare being recorded with the same date. Shakspeare, however, dying on the 23rd of April, 1616, survived Cervantes twelve days, England not having adopted the Gregorian calendar till 1754.

The eloquent French writer, M. Viardot, in his Notice sur la vie et les ouvrages Cervantes, thus epitomizes the varied events of Cervantes' career, who he eloquently says was "an illustrious man before he became an illustrious writer, one who was the doer of great deeds before he produced an immortal book:"—"Behold the sum of all that history records of this illustrious man, one of those who purchases by the misfortunes of an entire life the tardy honours of posthumous glory! Born of a family honourable but impoverished; receiving at first a liberal education, then thrown by misery prematurely into the struggle of life; a page, a valet-de-chambre, at last a soldier; mutilated by the loss of his hand at the battle of Lepanto; distinguished at the taking of Tunis; captured by a barbarous corsair; a slave for five years in the bagnios of Algiers; ransomed by public charity after ineffectual efforts of audacity and enterprise; again a soldier in Portugal and the Azores; attached to a lady as well-born and as poor as himself; led at one moment by love to the pursuit of letters, and then torn away again from them in another by distress; rewarded for his services and his talents by the magnificent appointment of an insignificant collectorship; accused of defalcation in his accounts; thrown into prison by the underlings of the king; released after the proof of his innocence; then again imprisoned by mutinous peasants; becomes poet and commercial agent; doing a little business to earn his bread by making sales on commission, and supplying the theatre with dramatic pieces; discovering at fifty years of age his true vocation; finding a careless public that condescended to laugh indeed, but neither to appreciate nor to comprehend him; jealous rivals who ridiculed and defamed him; envious friends who were deceitful to him; pursued by want even to his old age; forgotten for the most part, neglected by all, and dying at last in solitude and in distress—such was, during his life, Miguel de Cervantes Saavedra. It was only after about two centuries that the world began to inquire about his cradle and his tomb—that a marble bust of him was placed in front of the house in which he lived—that a statue was erected to his honour in the public square of Madrid, and the obscure name that it bore, being effaced from the corner of the little street in which he died, inscribed thereon the great name that fills the world."

The editions of "Don Quixote" in Spanish are almost innumerable; the best being the magnificent edition printed by the Spanish Academy, Madrid, 1780, 4 tom. folio; that of Pellicer, Madrid, 1797–98, 5 tom. 8vo; and the edition of Clemencin, Madrid, 1833–39, 6 tom. 4to. There are several translations in English of "Don Quixote," of which perhaps that by Motteux is the most spirited. The best edition of this translation is the Edinburgh one, 1822, in 5 vols. 8vo. This contains a Life of Cervantes by the late Mr. Lockhart; and in the notes are given those translations of Spanish ballads which have done so much in England towards keeping alive a taste for Spanish poetry. The "Novelas Exemplares," or Moral Tales, have also been translated into English—a very good edition of them has been given by Mr. Bohn in one of his libraries.—D. F. M'C.

CERVOLE or CERVOLLE, Arnauld de, a famous captain of free lancers, commonly called the Archpriest, was born in Perigord about the beginning of the fourteenth century. He was wounded and taken prisoner at the battle of Poitiers in 1356, along with King John. On his return to France, he collected a large body of men-at-arms, and marched into Provence, where they took many strong towns and castles, and wasted and plundered the country as far as Avignon. Pope Innocent VI., who resided there at this time, was fain to enter into a treaty with the Archpriest, whom he entertained with great distinction, gave him absolution from all his sins, and on his departure presented him with forty thousand crowns to distribute among his companions. In 1359 Cervole entered into the service of the dauphin, then regent of France; but next year, after the treaty of Brequigny, he reassembled his band, which now acquired the name of "the white company," from the white crosses on their shoulders, and ravaged the country around Langres, Lyons, and Nevers. The count de Nevers was compelled to enter into a treaty with him in 1361, which was ratified by the king. The Archpriest was faithful to his engagements, and commanded the vanguard of the royal army in the conflict with a strong force of brigands near Brignay, in which the former were defeated with great slaughter, and Cervole and many other knights taken prisoners. He subsequently entered the service of Philip the Hardy, duke of Burgundy, and commanded a corps of Burgundians at the battle of Cocherel. In 1365 we find the Archpriest at the head of a numerous body of brigands, whom he purposed to lead on a crusade against the Turks; but the merciless ravages they inflicted on the countries through which they marched, roused the inhabitants against them, and they were chased from province to province, till the remnant was driven back to France, where the Archpriest was soon after killed by one of his own servants.—(*Froissart*, chap. 176 and 215.)—J. T.

CESAR or CÆSAR. The more distinguished persons of this name follow in chronological order:—

Cesar, Sextus Julius, prætor B.C. 208, the first of this name of whom mention is made in history.

Cesar, Lucius Julius, consul B.C. 90, in which year he carried a law conferring the citizenship upon the Latins and the Socii, who had remained faithful to Rome in the civil wars of the period. He was put to death by Marius in 87.

Cesar, Caius, surnamed Strabo Vopiscus, brother of Lucius Julius, was curule ædile in 90 B C., and was slain along with his brother by Marius in 87. He was an orator and dramatist, and renowned in both characters, particularly the former. The names of two of his tragedies are preserved—"Adrastus" and "Tecmessa."

Cesar, Lucius Julius, son of the consul of the same name, and uncle by his sister Julia of Antony the triumvir, was consul B.C. 64. He belonged originally to the aristocratical party, but appears to have deserted it before the year 52 B.C., when he was one of C. J. Cæsar's legates in Gaul. On the death of the dictator he sided with the senate, in opposition to his nephew Antony, and was consequently proscribed by the latter in 43. A son of this person, bearing the same name, joined Pompey on the breaking out of the civil war, and was sent by him to Cæsar with proposals of peace. After serving in Africa, and in Utica, where he was proquæstor to Cato B.C. 46, he submitted to the dictator, and was shortly afterwards put to death.

Cesar, Caius Julius, the father of the dictator, was prætor, in what year is uncertain, and died suddenly at Pisæ in 84 B.C., when his son was at the age of sixteen.

Cesar, Caius Julius, the dictator. See Cæsar.

Cesar, Caius and Lucius, sons of M. Vipsanius Agrippa and Julia, and grandsons of Augustus, by whom they were adopted; died, the one in Lycia, A.D. 4, of a wound which he received in Armenia; and the other, A.D. 2, at Massilia, on his way to Spain.

CESARI, Antonio, an eminent Italian grammarian, born at Verona in 1760, entered the order of the oratory in 1798, and studied theology under Bertolini. With a view to reviving a taste for the early purity of his native tongue, he published, after an assiduous study of their style, the works of the Trecentisti, beginning with Passavanti's Specchio di Penitenza, the style of which he particularly admired as a model of simplicity and elegance. He was for many years occupied in annotating the Divina Commedia. His "Selva," a collection of poetical pieces composed about the time his native city was taken by the French, abounds in vituperation of the invaders. After the proclamation of peace, he undertook to revise the famous dictionary of La Crusca. He died in 1828.—A. C. M.

CESARI, Cavaliere Giuseppe, called d'Arpino, and sometimes Giuseppino. This artist was born at Rome in 1560. His father, a painter of very humble pretensions, was a native of Arpino, in the kingdom of Naples. With great desire for fame, but as yet very ill supplied for attaining it, the young Cesari journeyed to Rome seeking employment. A group of artists were hard at work at the Vatican under Gregory XIII. Some one was very much wanted to grind colours and set palettes, and to these humble offices Cesari was only too happy to apply himself. While thus occupied he attempts painting, and is reported to the pope, who protects him, and places him in the school of Niccolo Pomerancio. His success is wonderful, and Pope Clement VIII. follows Gregory in conferring patronage and honour upon the artist. He is made knight of the order of Christ and director of St. John Lateran. In 1600 he accompanied Cardinal Aldobrandini in his mission to France on the

marriage of Henry IV. with Mary de Medici. With success came arrogance. He rushed headlong into quarrels, blinded by an impetuous vanity and an utter want of appreciation of any talent but his own. Cesari died at Rome in 1640. His works at Rome are numerous—too numerous in fact. He painted both in oil and fresco, but his fresco works are the more esteemed. His best productions are his cupola of St. Prassede, representing the "Ascension;" the madonna on the ceiling of St. Giovanni Grisognono; the gallery of the Casa Orsini; and the birth of Romulus, and the battle of Romans and Sabines, in the Campidoglio. His fame was very great, but it must be confessed that his style is vicious. His talents were not balanced by taste and judgment. He abused his gift of facility to abandon nature more and more. His freedom lapsed into looseness and want of care. However, his battle pieces are vigorous, and the treatment of his horses very admirable. He was a great artist, though he did little good to art, for he rather hurried on the reign of depravity and falsehood that afterwards ensued. He was much assisted by his brother, Bernardino Cesari, who followed an identical manner, and painted a large work in the church of St. John of Lateran.—W. T.

CESARIO or CÆSARIO, son of C. Julius Cæsar and Cleopatra, originally called Ptolemæus, was born 47 B.C., and executed by order of Augustus in 30 B.C. In 42 the triumvirs gave him the title of king of Egypt, and in 34 he received from Antony that of king of kings.

CESAROTTI, Melchiore, an Italian miscellaneous writer, born of a patrician family at Padua in 1730. When very young, he himself relates, he was sent to pass a school vacation with his uncle, a Franciscan friar, who, having no great love of children in general, and being particularly annoyed with the importunities of this nephew of his, shut him up in the library of the convent. This confinement, intolerable at first, soon became a delight—a taste for reading being formed in his mind, which found ample gratification in the literary stores of his prison. From this time forward his eminence in literature was rendered certain by an ardent love of study, and by the encouragement of learned patrons. His philosophical works, which were his earliest, were the models on which were composed those of Gioberti and Rosnini. His immense acquirements as a linguist he turned to account in translations of Æschylus and Voltaire, and particularly the poems of Ossian. His success in the translation of this last work was in some degree owing to the assistance of Charles Sackville. It appeared in 1772, and was received with rapture throughout Italy—the author being appointed to a chair of languages at Palma, and to the secretaryship of the academy of science and belles-lettres. His other translations, and his philological treatises, are still standard works. On the downfall of the Venetian republic in 1798, Cesarotti earned an immense popularity by some essays of a patriotic character. He was allowed a handsome pension, and decorated with the insignia of the order of the iron crown. All his works are remarkable for elegance and even harmony of style.—A. C. M.

* CESATI, Vincenzo, Baron, an Italian botanist of the present century, has made himself known by the following works—"A Treatise on the study of Physiological Botany," Milan, 1836; "Remarks on the Geographical Distribution of the Plants of Lombardy," Milan, 1844; and "A Description of Rare or New Italian Plants."—J. H. B.

CESI, Bartolomeo: this artist was born at Bologna in 1556. He was a pupil of Giovanni Francesco Bezzi, called Nosadella, but subsequently he studied the works of Pelegrino Tibaldi. He was the friend of the Carracci, though he often painted in competition with them. They respected the artist while they loved the man; for he was both talented and good. From him Tiarini acquired the art of fresco-painting; and on his works Guido founded his chaste poetic manner. Many of his pictures might fairly be ascribed to Guido's early style—beauty and simplicity are so similarly felt and created by the two painters. It is said that Guido in his youth was in the habit of sitting for hours in rapt contemplation and wonder before the works of Cesi. He was a scrupulous follower of nature, though he sought her in her happier moments. He studied simplicity in his forms and folds, subdued attitude and hues; and was rather refined than vigorous. Malvasia's opinion was that Cesi's manner at once satisfies, pleases, and enamours the beholder, being as exquisite and sweet as any style of the best Tuscan masters in fresco. His principal works are at Bologna. He died in 1629.—W. T.

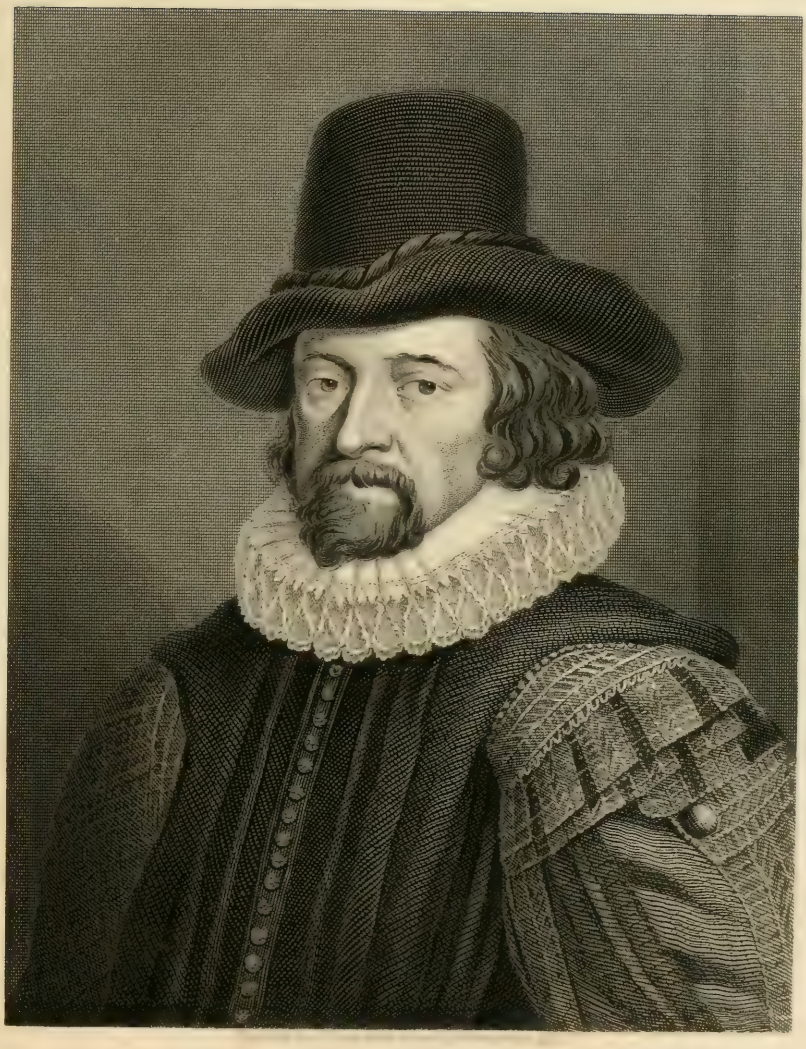
CESI, Frederico, Prince of, called also Cæsius, an Italian naturalist, was born at Rome in 1585, and died in 1636. His zeal for natural science was early displayed. At the age of eighteen he founded a society called the Academy of Lincei, expressing the care or lynx-eyed attention with which the members examined objects. The prince formed in his palace a botanic garden, cabinet of natural history, and a library, all of which were open to the members of the academy. While he was a sort of Mæcenas of his day, he also worked at natural science. The spores of fungi, the microscope, and the telescope attracted his attention. He wrote numerous treatises and aided in the publication of valuable works, more particularly that of Hernandez on the plants, animals, and minerals of Mexico.—J. T.

CESPEDES, Pablo, called in Rome Cedaspe. This painter and ecclesiastic was born at Cordova in Spain about 1535. He was educated in the clerical seminary; and, noted for his learning and merit, was raised to the rank of a dignitary of the church. He is one of the most distinguished of his country's painters. He travelled twice to Rome to perfect himself in art, and to contemplate the works of Michel Angelo and other great masters. At Rome he contributed several works to the public edifices—among others the "Annunciation" and the "Nativity," in the chapel of the Trinita di Monti. He became the intimate friend of Federigo Zucchero, who, applied to by the bishop of Cordova to decorate the cathedral of that city, answered that, while Spain possessed Cespedes, she need not send to Italy for painters. His works are chiefly at Cordova, and are remarkable for their extraordinary beauty of colour, which has been compared to Corregio's. His "Last Supper" is his most esteemed work. He died at Cordova in 1608, and was buried in the cathedral. He was as esteemed for his modesty as for his genius.—W. T.

CESSOLES, Jacques de, a monk of Picardy, whose "Game of Chess Moralized," a work in Latin, which long enjoyed an extraordinary popularity in almost all the countries of Europe, and an English translation of which, printed by Caxton in 1474, in folio, was the first typographical production bearing a date that is known to have been executed by the first of English printers, lived at Reims in the thirteenth century.—J. S., G.

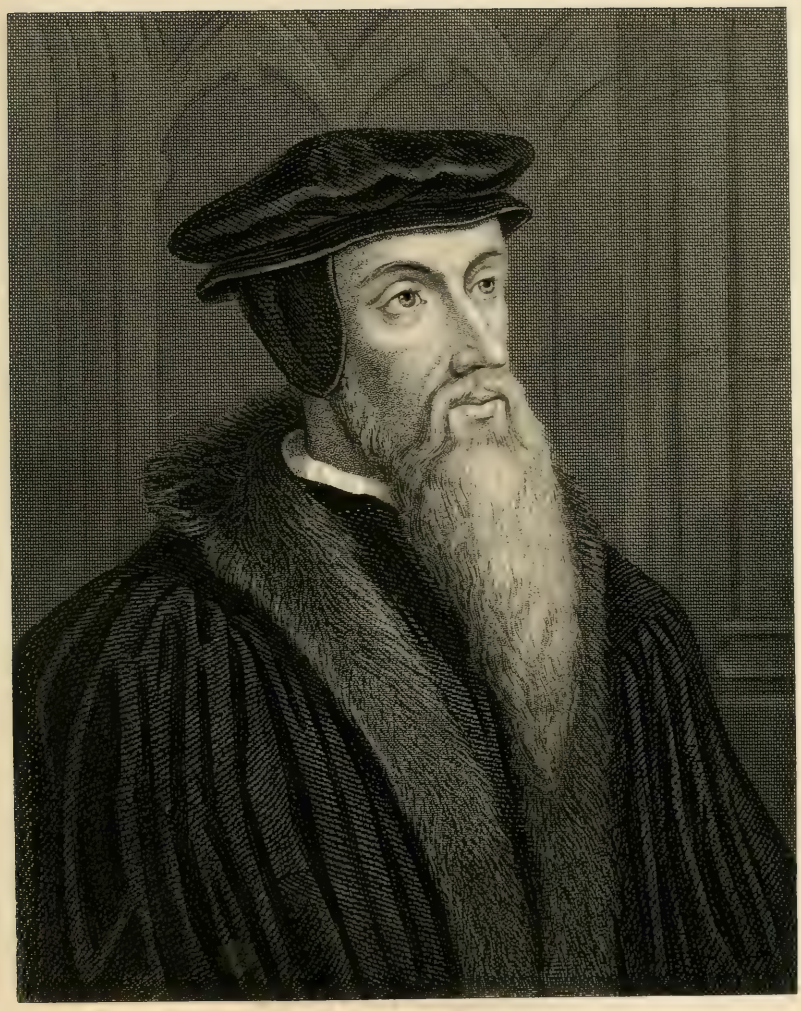
CESTI, Padre Marco Antonio, a musician, was born at Arezzo, according to various authorities, in 1720 or 1724. He died at Rome, some say in 1675, others in 1681. He was a pupil of Carissimi, and followed his master's example in the composition of cantatas with eminent success. In 1646 he was appointed maestro di capella at Florence. Three years later he produced his first opera, "Orontea," at Venice, which was a favourite work throughout Italy for nearly forty years. The advance of this class of composition owes much to the labours of Cesti and his fellow-pupil Cavalli, particularly in the development of the aria as distinguished from recitative, by its rhythmical periods; for, although Monteverde anticipated them both in the employment of this form, their talent gave a grace to it which it had not in the hands of the earlier writer. "La Dori," produced at Venice in 1663, is described as the best of Cesti's dramatic works; and "Il Pomo d'Oro," written for the Emperor Leopold I., and represented with singular magnificence, appears to have excited in its time a remarkable sensation. Cesti went to Rome in 1658, and two years later was appointed tenor singer in the pope's chapel, in which capacity Baini speaks of him. After this he became maestro di capella to the emperor, and held this office in 1667, when he wrote, in company with Ziani, the opera of "La Schiava Fortunata" at Vienna. His motets, and other compositions for the church, are less numerous, but not less esteemed than his secular works. A valuable collection of his music is preserved in the library of Christ church, Oxford; and Hawkins and Burney each print a specimen of his vocal writings, which are interesting illustrations of the state of dramatic composition in his time.—G. A. M.

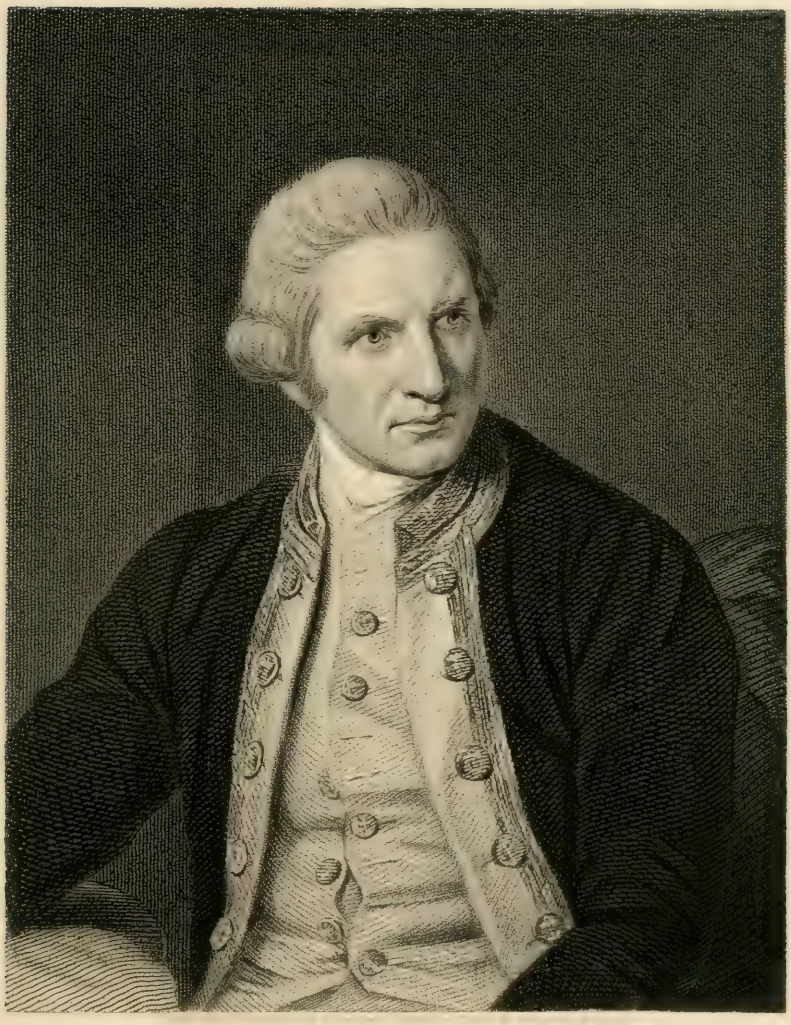
CETINA, Guetierre de, one of that band of poets who, says Velasquez, introduced true poetry into Spain, was born at Seville in the early part of the sixteenth century. Many authorities, and among them the Biographie Universelle, confounding him with another person, have stated that he was an ecclesiastic; but it is beyond doubt that he early embraced the career of arms, and fought bravely in Italy. Afterwards he went to Mexico, but returned to die in his native city about 1560. The greater part of his works have been lost, though they existed in manu-

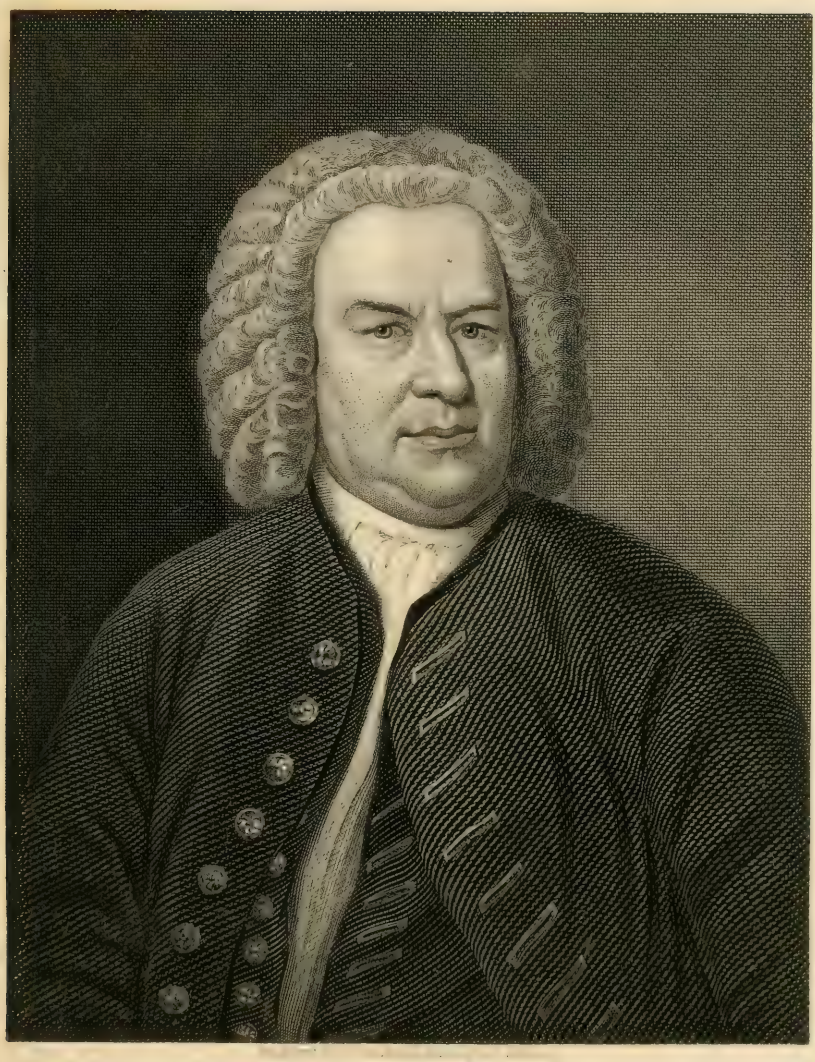












script in 1776. His Anacreontic poems—the first of their kind—have been highly admired; and several of his comedies in the old manner are remarkable, as marking the transition to a new school of poetry.—F. M. W.

CETRAS or GERAS, a mechanician of Chalcedon, celebrated for the improvements he effected in the construction of the ancient machine of war, the battering-ram.

CEULEN, Ludolph van. See Keulen.

CEVALLOS, Pedro, a Spanish statesman, was born in 1764. After being employed as secretary to the embassy at Lisbon, he was appointed minister of foreign affairs, and discharged the duties of that office with great prudence and moderation. When Napoleon made known his designs upon Spain, Cevallos espoused the patriotic side, and took a prominent part in rousing the country against the aggressions of the French. After the return of Ferdinand he filled several high offices, and at one time possessed great influence with the king. He retired into private life in 1820, and died in 1840.—J. T.

CHABANNES: the name of an ancient family of Limousin in France. Robert de Chabannes, Lord of Chartres, was killed at the battle of Agincourt in 1415. His second son—

Chabannes, Jacques de, Grandmaster of France, Lord of La Palice and of Curton, &c., was born about 1400. He was one of those French captains, who by their bravery rendered signal service to their native country during the disastrous broils of the fifteenth century. He died in 1454.

Chabannes, Antoine de, youngest son of Robert, lord of Chartres, grandmaster of France, Count of Dammartin, was born about 1411. Like his brother he signalized himself at the siege of Orleans in 1428, and assisted Joan of Arc in her campaigns against the English. He afterwards tarnished his reputation by becoming captain of a body of brigands called "the flayers," who wasted the country with fire and sword. Chabannes died in 1488, governor of the Isle of France and of Paris, leaving behind him a high reputation for bravery and military skill. It was this Chabannes who enjoyed for a long period, and abused at the court of Charles VII. that monstrous power, and that immunity from the consequences of mal-administration, which the king conceded to his favourite ministers.

Chabannes, Jacques de, Lord of La Palice, Marshal of France, was born in the latter half of the fifteenth century. He was distinguished both for his valour and his fidelity to the service of his sovereign. He was governor of Rubos, when that place was attacked by the Spaniards under the celebrated Gonsalvo; and having been severely wounded and taken prisoner in a sortie, was threatened with an ignominious death, unless he gave orders to his lieutenant to surrender the citadel. He was brought to the foot of the wall for this purpose; but instead of yielding to the threats of his captors, he exhorted the garrison to hold out to the last extremity. According to Arnaud, Chabannes was in consequence put to death; but this is a mistake. Gonsalvo, who could well appreciate such an instance of courage and fidelity, spared his life, and had him cured of his wounds. After his liberation Chabannes took a prominent part in the Italian wars of Charles VIII., Louis XII., and Francis I., and contributed greatly to the victory of Ravenna in 1512, and of Marignano in 1515, which decided the fate of the whole duchy of Milan. He was taken prisoner by an Italian officer at the fatal battle of Pavia in 1525, which was fought against his earnest advice, and was brutally killed by a Spaniard.

Chabannes, Jean de, Lord of Vendenesse, brother of La Palice, was one of the most famous captains of his age, and, on account of his remarkable bravery, was surnamed "the Young Lion." At the battle of Agnadel he took prisoner the celebrated Venetian general, Alviano, and presented him to Louis XII. on the field of battle. He played a conspicuous part in the battle of Marignano. He was mortally wounded in the retreat of Rebec in 1524.

Chabannes, Jean Baptist Marie Frederic, Marquis de, was born in 1770; died in 1835. He quitted France on the breaking out of the Revolution, and joined the army of Condé. After this force was disbanded he retired to England, where he busied himself with projects for purifying charcoal, and lighting the city of London. On the repeal of the law against emigrants he returned to Paris, and devoted himself to the construction, on an improved principle, of carriages, which received the name of velocifers. On the restoration of the Bourbons, he returned to public life, and was elevated to the chamber of peers.—J. T.

CHABANON, Michel-Paul-Gui de, poet and musician, born at St. Domingo in 1730. He is best known through his own memoirs, which possess the interest that must ever attach to an account of personal experience, written with the warmth of one who sees the world through the medium of excited, even if erroneous feelings. In early life he was religious, even to fanaticism; and having devoted so many years to religion, and then so many to love, he gave up eight years to music, and three to literature, with a success which insured him admission into the Academy of inscriptions and the Academy of letters. His poetry is devoid of originality, and his dramatic efforts have not retained possession of the stage. His life is more interesting than his works. He died in June, 1792.—J. F. C.

CHABERT, Joseph Bernard, Marquis de, an eminent French admiral, astronomer, and geographer, born at Toulon in 1724; died at Paris in 1805. He made several voyages to America, with a view to rectifying the charts of Acadie and Newfoundland, and was long occupied with projects for obtaining correct charts of the Mediterranean. He served with the French fleet in the American war, and was for some time during the revolutionary period an exile in England, where he was honourably entertained by Dr. Maskelyne. On his return to France, Napoleon gave him a pension. He was a member of most of the learned societies of Europe.—J. S., G.

CHABOT, François, one of the most cruel and corrupt of the French revolutionists, was born in 1759. He was originally a capuchin monk, but the perusal of the works of certain infidel philosophers converted him to atheism. In 1791 he was elected a member of the assembly, and at once took his seat among the extreme democrats. He was the instigator of not a few, and a strenuous promoter of all of the atrocious measures, adopted by the assembly during the frenzy of that terrible period. It was Chabot who was the author of the well-known blasphemous statement that "citizen Jesus Christ was the first sans-culotte of the world." He affected great severity of manners, and attended the convention in clothes made of the coarsest materials, his neck and breast bare, and his person filthy and squalid in the extreme. This ferocious monster was as notorious for his corruption as for his cruelty. In the end he became implicated in a conspiracy along with two profligate German barons named Frey, whose sister he married. His intrigues were detected, and finding death inevitable, he attempted to destroy himself by swallowing corrosive sublimate. His life, however, was prolonged in extreme torture for three days, and he was guillotined on the 5th of April, 1794.—J. T.

CHABOT, Philippe, Count of Charni and Busançois, known by the name of the Admiral de Brion. He was born about the end of the fifteenth century, and was educated along with Francis I., and several distinguished young nobles. In 1524 he threw himself into Marseilles, then besieged by the imperialists, whom he compelled to raise the siege. In 1535 he was intrusted with the management of the war against Savoy, and in a short time gained possession of nearly the whole of Piedmont; but he is said, through the influence of the cardinal of Lorraine, to have neglected to follow up his success. On his return to France he was mixed up with the intrigues of the court, and through the enmity of the constable De Montmorency, was arrested, brought to trial on the 3rd February, 1540, found guilty of various malversations, and condemned to pay a heavy fine, to banishment, and the confiscation of his goods. Francis, however, was induced to pardon Chabot, through the entreaties of the duchess d'Étampes, and to reinstate him in all his employments. In a short time after, the constable was in turn disgraced, and Chabot and the cardinal de Bourbon were appointed to succeed him in his offices. Chabot was the author of the project to colonize Canada. He died in 1543.—J. T.

CHABOT de l'Allier, Georges Antoine, a distinguished French lawyer, born in 1758. He was admitted a councillor of the parliament of Paris in 1783. He was president of the tribunate when the peace of Amiens was concluded, and energetically supported the elevation of Napoleon to the imperial throne. Chabot was nominated inspector-general of schools of law in 1806, member of the legislative body in 1807, and councillor of the court of appeal in 1809. On the downfall of Napoleon, he was confirmed in all his offices by Louis XVIII. He died in 1819, leaving some legal dissertations.—J. T.

CHABREY or CHABRÉE, Dominique, called also Chabræus, a physician and botanist, was born at Geneva towards

the end of the sixteenth century, and died about 1670. He practised his profession at Yverdun. He published descriptions and drawings of plants, particularly native species and those used in the arts, domestic economy, and medicine. He also superintended, but very inefficiently, the publication of Bauhin's Historia Plantarum.—J. H. B.

CHABRIAS: a renowned Athenian general. In 388 B.C. he defeated Gorgopas at the head of a powerful Spartan force in the island of Ægina. In 379 he was sent with an army of 5000 men to the assistance of Thebes against Agesilaus, whom he forced to retire on one occasion, by drawing up his troops with their right knees on the ground, their shields resting on their left, and their spears protruded. The Athenians erected a statue to Chabrias in commemoration of this success, representing him in the attitude which he had caused his soldiers to assume. In September, 376 B.C., in a sharply-contested action near Naxos, he completely defeated the Lacedemonian fleet under Pollio, disabling or capturing forty-nine triremes, and regained for Athens the mastery of the sea. The Athenian admiral then sailed victorious round the Ægean, and, according to Demosthenes, made prizes of other twenty triremes; took three thousand prisoners, with one hundred and ten talents in money; and added seventeen new cities to the Athenian confederacy. After many other brilliant exploits, he at length perished in the social war, 358 B.C., in an attack upon Chios, which had thrown off the Athenian yoke.—J. T.

CHABROL DE CROUZOL, ANDRÉ JEAN, Count, a distinguished French statesman, was born in 1771. He was prefect of the Rhone when Napoleon landed from Elba, and dexterously contrived to evade the duty imposed upon him by that responsible situation of resisting the advance of the emperor upon Lyons. On the restoration of the Bourbons, violent tumults broke out at Lyons against the Bonapartists, and many innocent persons were assassinated, or murdered, under the forms of law. Chabrol incurred deserved odium for not resisting the proceedings of the fanatical royalist mob, and was recalled in 1817. Soon after his return to Paris, however, he was employed by the ministry, and after filling various subordinate situations, was created a peer in 1824, and minister of marine. His economical and energetic administration of this department gave general satisfaction. In 1829 the urgent entreaties of Charles X. induced him reluctantly to accept the portfolio of finance under Prince Polignac. During his short term of office he effected considerable savings in the public expenditure. After the revolution of 1830, Count Chabrol devoted himself mainly to agricultural, scientific, and literary pursuits. He died in 1836.—J. T.

CHABROL DE VOLVIC, GILBERT JOSEPH GASPARD, Count de, brother of the preceding, was born in 1773. He was a member of the scientific expedition sent to explore the antiquities of Egypt; took part in the preparation of the great work on Egypt, compiled by the members of the expedition; and published a volume of his own "On the Manners and Customs of the Modern Egyptians." His services and abilities attracted the attention of Napoleon, who appointed him prefect of an Italian department, and afterwards of the department of the Seine. He subsequently gained the entire confidence of Louis XVIII., and for many years devoted himself with untiring assiduity to the duties of his situation. He reformed and enlarged the public hospitals, constructed slaughter-houses, sewers, canals, bridges, fountains, walks, and the Bourse, together with a great number of churches. The fine arts also were the objects of his constant solicitude, nor was he less anxious to promote public education. He erected the royal colleges of St. Louis, Stanislaus, and Rollin, contributed towards the restoration of the Sorbonne, and instituted great numbers of primary schools, leaving, when he quitted office, twenty-six thousand children, instead of seventeen hundred, under instruction in his department. After the restoration of 1830, Chabrol retired into private life, and died in 1843.—J. T.

CHACON or CIACONIUS, PEDRO, a learned Spaniard, born at Toledo in 1525; died at Rome in 1581. His erudition was the admiration of such learned contemporaries as Baronius, De Thou, and Casaubon. He was canon of Seville.

CHADERTON, LAURENCE, first master of Emmanuel college, Cambridge, was born in Lancashire in 1546. He was educated a Roman catholic, and intended by his father for the profession of law. Devoting himself to theology, and becoming a student at Cambridge, he was disinherited by his father. He gradually rose in his profession, till, in 1584, Sir Walter Mildmay, the refounder of Emmanuel college, chose him for its first master. He was one of the divines employed under James I. in the translation of the scriptures. He is the author of some sermons, and of a treatise on justification. He died in 1640.—J. B.

* CHADWICK, EDWIN, was born on the 24th January, 1801, in the vicinity of Manchester. He was intended for the bar, but the natural bent of his mind was towards social and statistical questions, and he attracted considerable attention by an article on life assurance in the *Westminster Review* in 1828, and by two papers—one on "Preventive Police," the other on "The Administration of Medical Charities in France"—which appeared in the *London Review* in 1829. In 1832, when preparing to practise at the common law bar, he was, on the recommendation of Mr. Senior, appointed an assistant-commissioner upon the inquiry into the working of the poor laws in England and Wales. The masterly report which he prepared obtained for him at once a seat in the commission of inquiry. He was next employed, along with Dr. Southwood Smith and Mr. Tooke, in an inquiry into factory labour. When the poor law board was constituted in 1834, Mr. Chadwick was appointed secretary to the board, and for thirteen years discharged the duties of that laborious and responsible office with untiring assiduity and vigour. During that period he also assisted in carrying out various important measures for promoting public health, and drew up the report of the constabulary commission, and the report "On the General Sanitary Condition of the Labouring Classes in Great Britain." In 1847 Mr. Chadwick was appointed to the metropolitan sanitary commission, and in the following year he was nominated a member of the general board of health. It is undeniable that this board contributed greatly to the improvement of the public health, but its vigorous sanitary measures excited the hostility of several powerful individuals and interests, and when the government proposed in 1854 to renew the public health act, they were taken by surprise, and unexpectedly defeated by a small majority. The administration of the act was in consequence intrusted to a member of the house of commons, and Mr. Chadwick, who had previously received the honour of companion of the bath, retired upon a pension.—J. T.

CHÆREA, C. CASSIUS, the originator of the conspiracy by which the Emperor Caligula was slain, A.D. 41, was tribune of the prætorian guards. On the accession of Claudius he was put to death.

CHÆREMON, a celebrated tragic poet, flourished at Athens, 380 B.C. Three epigrams in the Greek anthology are ascribed to Chæremon.

CHÆREMON OF ALEXANDRIA, a stoic philosopher, chief librarian of the Alexandrian library, came to Rome, and was appointed one of the preceptors of Nero. Besides treatises on hieroglyphics and comets he wrote a history of Egypt.

CHÆREPHON, the well-known disciple of Socrates, was banished by the thirty tyrants, returned to Athens 403 B.C., and died some time before the condemnation of his master in 399.

CHAGIS, R' JACOB BEN SAMUEL BEN JACOB, descended from a Spanish family, settled at Fez. He passed some time of his life at Leghorn, then officiated as rabbi at Jerusalem, and ended his days at Constantinople in 1688. His fourteen works, enumerated by his son, Moses Chagis, in a preface to one of Jacob Chagis' compositions, are valuable introductions to the study of the Mishna and Talmud.—MOSES CHAGIS, son of Jacob, was a native of Jerusalem, and came to Europe for the purpose of collecting funds for the support of the Eastern synagogues. He resided for a time at Altona near Hamburg; in 1738 he returned to Sidon, thence to Zephath, where he died at an advanced age. His literary activity was great; he wrote on the Talmud; a commentary on Daniel; several books on ethics; also a topography of Jerusalem and the adjacent country. The doctrines of Sabbatai Zebi, propagated in Europe by Nehemiah Chayun, were zealously controverted by Chagis in the "Iggereth Hakkenaoth" (the Epistle of Zeal); "Shofetim Baarez" (the Judges in the Land); and "Sheber Poshim" (the Shattering of the Wicked); in which the system and the history of Sabbatai's school are unsparingly exposed.—T. T.

CHAHYN-GHÉRAI, the last khan of the Crimea, who reigned from about 1777 to 1780. He was installed on the throne through the intervention of the emperor of Russia, who afterwards, availing himself of an insurrection in the khan's dominions, sent an army into the Crimea. To resist this aggression, the Tartars and Turks entered into an alliance, but their

army was defeated, and the Russians became the virtual masters of the country. In 1779 a treaty was entered into between the Empress Catherine and the Porte, through the intervention of the French court, by which the former became bound to evacuate the Crimea. But new disturbances soon arose among the Tartars, and the unhappy khan, worn out with domestic troubles and foreign intrigues, in 1783 renounced his rights in favour of Russia, and received in return a pension of eight hundred thousand roubles. Having afterwards sought an asylum in Constantinople, he was put to death by order of the sultan.—J. T.

CHAIS, Charles, an eminent protestant divine, born at Geneva in 1701, became pastor of a congregation at the Hague in 1728; and till the close of his long and laborious life enjoyed the reputation of an eloquent preacher, an erudite writer on theology, and a zealous promoter of public charities. Besides a translation of the bible, with a commentary, in six volumes, he published various tracts on divinity, and an edition of Hainault's Chronological History. He died in 1785.—J. S., G.

CHAISE. See Filleau and Lachaise.

CHALAFTA, R' Jose ben C., one of the Tanaim or teachers of the tradition among the Jews in Palestine, lived in the early part of the second century at Sepphoris. His moral sayings, amounting to upwards of three hundred, are preserved in the Talmud, and bear evidence of the depth of his feeling and of the correctness of his judgment. Notwithstanding his high authority as a teacher of the people, he practised the humble craft of a tanner. He composed for his own use an epitome of the traditional laws under the Greek title of "Nomicon." None of his contemporaries showed an equal zeal for the collection of chronological data bearing on the history of the Jews. He left behind him a chronicle extending from the creation of the world to the war of Bar Cochba, entitled "Seder Olam" (Order of the World). He endeavoured to fix the chronology of the biblical events, and to fill up historical gaps with traditional notices. From the epoch of Alexander downward, the chronicle of R' Jose furnishes independent and trustworthy, though but meagre data. —(*Grätz*, vol. iv., p. 218.) This "Seder Olam," of which mention is made in the Talmud, exists in two recensions, viz., "Seder Olam Rabba" and "Seder Olam Zuta" (the Great Chronicle and the Small Chronicle), the latter of which certainly speaks of facts by much posterior to the time of Jose Ben Chalafta.—T. T.

CHALCIDIUS, a platonic philosopher, who lived probably either in the fourth or the sixth century of our era. His translation into Latin of the Timæus of Plato, with its voluminous commentary, was edited by Meursius, Leyden, 1617; and by Fabricius, Hamburg, 1718. The religious tenets of this philosopher have been the subject of much controversy among the learned; some maintaining and others denying that he was a christian.

CHALCOCONDYLAS, Laonicos or Nicolaos, born at Athens towards the close of the fourteenth century; died about 1464. He was of a princely family. In the year 1430, or about that period, he went to Constantinople to solicit from the sultan a participation in the government of Attica, which was at the time in the hands of his family or their near connections. The visit to the sultan was an unfortunate one, for it not only failed in its object, but during Chalcocondylas' absence a different faction got the upper hand in Athens, expelled the governing party, and gave the management of the city to two Florentines. Chalcocondylas, becoming an object of suspicion to the sultan, was arrested, made his escape (with the loss, however, of considerable property), and fled to the Peloponnesus. He was there taken, delivered to the sultan—his money was of more moment to the sultan than his life—and the only measures taken against him were to declare thirty thousand pieces of gold, which had fallen into Amurath's hands, confiscated. Chalcocondylas' future course is no further traced than that we know he was occupied in long, and probably fruitless efforts, to beg back his money. His "History of the Turks" is, in some respects, one of the most valuable of the works of Byzantine history. It is divided into ten books. The first is introductory. If we are to regard it as the commencement of the work, the whole narration may be described as extending from 1298 to 1462. However, the year 1389 may more properly be described as the date from which the actual history commences. His account of the taking of Constantinople is very spirited, and has supplied many details to Gibbon and Von Hammer.—J. A., D.

CHALIER, Marie Joseph, a French revolutionist, born in 1747 in Piedmont. He was originally destined for the church, but ultimately settled at Lyons as a merchant. In 1789 he abandoned his mercantile pursuits, and threw himself with headlong fury into the vortex of the Revolution. He became a zealous partisan of the party of the Mountain, and applauded their most sanguinary edicts. He resolved to carry out their policy at Lyons, and proposed, February 6, 1793, to a club which he had established there, that they should put to death nine hundred of their fellow-citizens, and cast their bodies into the Rhone. But the mayor of the city having fortunately received notice of this diabolical plot, called out the national guard for the protection of the inhabitants. At length a conflict took place between them and the Jacobins on the 29th of May, in which the latter were worsted. Chalier and his accomplices were seized, tried, and condemned to death, and this ferocious monster was guillotined on the 16th of July.—J. T.

CHALKHILL, John. See Walton, Isaac.

CHALMERS, Alexander, an industrious man of letters and eminent biographer, was born at Aberdeen, March 29, 1759. Having received a classical and medical education, he left his native city in 1777, intending to proceed as surgeon to the West Indies; but when at Portsmouth and about to sail, he changed his mind and proceeded to London, where he soon found employment in connection with the periodical press. He contributed to many of the leading journals, and was for a time editor of the *Morning Herald*. It was as an editor of standard works, however, that he was to be permanently connected with the metropolitan press. We cannot afford space to enumerate all the works which were published under his editorial care. In 1803 he edited the British Essayists, in forty-five volumes, beginning with the Tatler and ending with the Observer. The historical and biographical prefaces of this work are executed with singular carefulness and discrimination. In the same year he prepared an edition of Shakspeare; and in 1805 prefixed lives of Burns and Dr. Beattie to editions of their respective works. In 1806 he edited the works of Fielding, Johnson, and Warton, and assisted Bowles with his edition of Pope. From this date to 1812 we find him editing Gibbon's History, Bolingbroke's works, the works of the English poets—with Johnson's Lives, and supplemental lives from his own pen—Hurd's edition of Addison, Pope's works, and Cruden's Concordance. He also wrote a history of the public buildings of Oxford, and in 1822 edited the ninth edition of Boswell's Life of Johnson. But the work on which Mr. Chalmers' fame must rest is his "General Biographical Dictionary; containing a historical and critical account of the most eminent men in every nation." The first volume appeared in May, 1812, and the thirty-second and last was published in March, 1817. By this work, which might well seem to represent a lifetime of patient and conscientious toil, all subsequent publications of the same kind and literature in general have deeply profited. Mr. Chalmers was for the long period of fifty years well known and highly respected as an industrious, talented, and upright man, among the chief literary men and booksellers of the metropolis. He died, December 10, 1834. We are indebted for these facts to a biography in the *Gentleman's Magazine*, to the pages of which Mr. Chalmers was long a valued contributor.—J. B.

CHALMERS, George, a Scottish antiquary and general writer, was born in 1742 at Fochabers in Morayshire. He was educated at King's college, Aberdeen, and after studying law at Edinburgh, he emigrated to North America, where he followed the legal profession until the breaking out of the revolutionary war. He then returned to England, and was appointed clerk to the board of trade—an office which he continued to hold for the remainder of his life. He had previously written "Political Annals of the United Colonies from their Settlement till 1763," and "An Estimate of the Comparative Strength of Great Britain," which works, together with the losses he had sustained in consequence of his loyal sentiments, recommended him to the patronage of the government. He now devoted himself zealously to literary and antiquarian pursuits. He wrote the lives of De Foe, Thomas Ruddiman, Sir John Davis, Allan Ramsay, Sir James Stewart, Gregory, King, and Charles Smith; together with a number of pamphlets and fugitive pieces, and a life of Thomas Paine, which he published under the name of Oldys. He also edited the works of Allan Ramsay, Sir James Stewart of Coltness, and Sir David Lindsay of the Mount. His principal work,

however, entitled "Caledonia," a historical and topographical account of North Britain from the invasion of the Romans down to the present time, in 3 vols. 4to, was left unfinished at the time of the author's death. It displays prodigious research, and is full of valuable information, but is disfigured by an awkward clumsy style. His last published work was "The Life of Mary Queen of Scots," in 2 vols. 4to, a violent and prejudiced defence of that unfortunate princess. Mr. Chalmers died on the 31st May, 1825.—J. T.

CHALMERS, Thomas, born at Anstruther, Fife, March 17, 1780; died at Edinburgh, May 31, 1847. His boyhood was not remarkable; but when a young student at St. Andrew's under Dr. James Brown, his intellect awoke, and geometry was the fairy world on which the eyes of his understanding opened. Soon after, the perusal of Jonathan Edwards on the Freedom of the Will introduced him to "a sort of mental elysium, in which he spent nearly a twelvemonth; the one idea which ministered to his soul all its rapture being the magnificence of the Godhead, and the universal subordination of all things to the one great purpose, for which he evolved and was supporting creation." And in much the same way did other truths from time to time effect their advent, gaining all the homage of his intense and enthusiastic nature. Thus for some years he was absorbed in chemistry, which the discoveries of Black, Lavoisier, and Davy conspired to render the most romantic of the sciences; and, by and by, as the disciple of the Wealth of Nations, he was entranced in economical reveries, and bent all the strength of his mind to questions of taxation, trade, and labour. In the meanwhile he had become a minister. On the 31st July, 1799, from the presbytery of St. Andrew's, he obtained license to preach the gospel; from July, 1801, till September, 1802, he was the assistant minister at Cavers in Roxburghshire; and in November of the latter year he was appointed to the charge of Kilmany in Fife. But whilst the ministry was his profession, science was his pursuit. Not but that he loved his people, and occasionally perambulated their abodes, "his affections flying before him;" and in frank and homely exhortations he sought to soften their manners and improve their morals, but with very inconspicuous success. His own heart was divided, and it was the lesser half which conscience was able to rescue for his parish and his pastorate. The Saturday afternoon was devoted to some hasty preparation for the pulpit, and the rest of the week he was wandering among the glorious hills, alone or in the society of his neighbour and brother-naturalist, Fleming of Flisk, chipping the rocks, and exploring the quarries; or he might be seen trudging along to St. Andrew's, to enlighten its lieges on the wonders of oxygen, or to improvise mathematical poems to a class of applauding students; whilst the gospel, which it was his commission to proclaim, lay upon the shelf an unsolved enigma, or looked out upon him from the pages of the Testament, an "open secret" to which he had never yet adverted.

The death of a beloved sister, followed by a lingering illness of his own, forced his mind into earnest contact with the truths of revelation. The first result was a new view of the lofty requirements of christianity. As delineated in the apostolical writings, and as exhibited in the person of its Divine Founder, it possessed a symmetry and grandeur of which he had never formed the least conception; and for many months it was his daily effort, both in intercourse with others and in the on-goings of the inner man, to realize the beauty of its holiness. Very noble were his efforts, and probably no one except himself would have pronounced them entirely unsuccessful. Still, the very process which, in the eyes of on-lookers, was elevating his character, tended to quicken his own moral sensibilities so much more rapidly, that the usual paradox was repeated, and growing excellence was hidden from his own eyes by a deepening sense of his own deficiencies. In this mood of mind, he was prepared to hail a statement of the divine plan for saving sinners, and nobilitating anew their natures, which he first met in the Practical View of Mr. Wilberforce. A right relation to God as the starting-point and not the goal, a gratuitous forgiveness, and a present salvation, were the truths which he then for the first time apprehended; and as they rose upon his soul in all their self-commending majesty, he felt "the true light now shineth," and he wept and exulted in the immortal day-spring.

From this time forward (and he had reached his thirtieth year) it may be said that all the powers of his extraordinary intellect were devoted to develope and apply the great discovery; and it was not long till Kilmany and the district adjacent confessed the power of his fervid ministry. The change in his preaching was followed by a perceptible change in many of his people. In a valedictory address he declares—"I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit, given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers . . . . that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid, at the same time, the ultimate object of my earlier ministrations."

Of such preaching and its results the fame soon spread, and in July, 1815, he was transferred to the Tron church in Glasgow, which, in 1819, he exchanged for the new church and parish of St. John's in the same city. In this latter sphere his leonine energies were chiefly given to work out his fondly-cherished ideal of a city parish, in virtue of which it should be approximated as nearly as possible to a rural district, with provision for maintaining a friendly christian intercourse with all its families, and for educating and morally elevating all its inhabitants; and with the fellow-workers whom his own fervour enlisted, his success was remarkable. But it was his efforts in the pulpit which chiefly contributed to render memorable and unique the eight years of his Glasgow ministry. All his powers were in their prime. One by one the great truths of revelation had come into his soul; and, as with its illimitable grandeur and infinite adaptation, each divine announcement filled that soul like a possession, it was the effort of the sermon to gain for it the vivid perception and intelligent assent of a promiscuous auditory; but even whilst labouring by the simplest illustrations to make it plain, the elevation of his spirit still kept it sublime. With something of each hearer in his own composition; with a store of good sense, and a proverbial homeliness which conciliated the practical, and with an imagination which carried helplessly captive the more sentimental; with a pathos which melted every tender heart, and a fearless majesty which made every manly nature thrill with contagious heroism—he brought to his theme an intellectual ascendancy and a fervour of spirit entirely his own, and the listener who at first walked on the same level, at last could only keep him company by catching the skirt of his mantle or mounting his chariot of fire. Into each discourse he threw his soul entire—the geometrician's breadth of axiom and carefulness of deduction, the psychologist's insight into the arcana of human consciousness, the philanthropist's desirousness for his hearers' welfare, the christian's high-toned virtue and devotion. Like a pebble cast into the quiet crater, he often commenced with some plain and simple aphorism; and as it began to gather towards itself the materials which a copious science furnished, the overhanging cloud expanded and displayed the chromatic glories which a gorgeous imagination cast upon it; and as then the ground began to tremble and the firmament to mutter with mysterious emotion, the volcano burst—like flaming seraphim words of rapture went up, like red lava the overwhelming demonstration came down, and with thunder in his ears and an earthquake in his frame the hearer carried away a new sensation at the least, and along with it, peradventure, the elements of a change in his moral constitution.

Like all noble natures, Dr. Chalmers was distinguished by a profound and all-pervading sincerity. He could not be perfunctory. When he commenced his career, the evangelical ministry was wont to confine itself to a few traditional topics and time-honoured commonplaces. The consequence was that most of its preaching missed the mark. It edified believers, but it was little calculated to increase their number. With his eyes open to the immediate exigency, Dr. Chalmers could only grapple with existing evils. For example, amongst the more intelligent citizens he found not a few whose religious faith was disturbed by scientific doubts; but instead of denouncing as black arts astronomy and geology, or flinging anathemas in the face of facts, he stepped forward with philosophy in the one hand and the bible in the other, and by such feats of sanctified eloquence

as the "Astronomical Discourses," he vindicated for the christian revelation its place of high and magnificent enthronement. Then again, he knew right well that in a commercial capital the gospel's great opponent was not any scientific doubt or intellectual difficulty, so much as actual earthly-mindedness; and leaving it to others to adjust theological niceties, he dealt open war with the love of pelf, the pride of purse, the tricks of trade, the gambling, the swindling, and the hardness of feeling which are apt to beset men hastening to be rich; and to such frank and faithful exhortations as abound in the "Commercial Discourses" may be ascribed not a little of the public spirit and princely munificence which, amidst many mortifying exceptions, still make "Glasgow flourish."

Such sermons, however, and such toils were self-consuming. Accordingly, when the chair of moral philosophy in his own *alma mater*, St. Andrews, was offered to him in 1823 he accepted it as an asylum opportune and welcome. His fame secured a crowded classroom, and from his high-souled religious grandeur, as much as from his ethical expositions, a multitude of ardent disciples carried away the impulses which are not yet exhausted, and the lessons for which the world is the better still. Here, too, he was enabled to revise and mature those opinions on social science, of which the ripe results were afterwards (1832) given to the world in his volume "On Political Economy." According to the testimony of Mr. John Stuart Mill and other competent judges, this work, characterized by free and independent thought, has thrown much new light on the perplexed but urgent questions of which it treats; and the great principle by which it is pervaded, viz., the need of moral worth in order to a nation's material well-being, is every day forcing itself on our legislators and statesmen more and more. It may be questioned, however, whether the originality and value of his speculations on social and economical topics have been sufficiently recognized in his own country. Doubtless, it was chiefly to these that he was indebted for a high distinction conferred on him in 1834, when he was elected a corresponding member of the Institute of France.

In 1828 he was translated to the professorship of divinity in the university of Edinburgh. This appointment not only gave him opportunity to expatiate on those broad and comprehensive features of the christian faith for which his own soul had an intense affinity; but it enabled him to inculcate with eager minuteness those views of parochial administration with which as a christian patriot he believed that the well-being of his country was identified. Nor was he content with academic demonstrations. Convinced that the thousand parish churches, supplemented by some hundreds of seceding chapels, did not provide for the population a sufficiency of instruction and superintendence, he committed himself to a herculean undertaking; and, through the prestige of his name and the powerful appeals with which he passed from town to town and from village to village during the campaigns of successive summers, contributions were obtained for the erection of nearly two hundred places of worship. But before this movement was completed a contest had arisen between the civil and ecclesiastical tribunals of the country, which, on the 18th of May, 1843, ended in the disruption of the church of Scotland. At the head of the maintainers of spiritual independence was Dr. Chalmers; and he was borne by acclamation into the moderatorship or presidency of the first Free Church Assembly. He had now passed the grand climacteric, and with so many of his favourite projects for ever frustrated, and with his new churches left behind him, it would have been no wonder if his spirit had soured or his heart had broken; but though disappointed, he was not dismayed. Cheered by the self-sacrifice of four hundred and seventy ministerial brethren, and by the munificence which evolved like magic over all the land in a still larger number of new churches, he set to work and organized that mutual sustentation fund which invites the stronger congregations to support the weak, and which seeks to give a palpable expression to presbyterian parity. Called to the principalship of the Free Church college, and surrounded by the love and reverence of his brethren, he passed his few remaining years in thankfulness and hope, and abounding in labours to the last. That last came abruptly; his sun went down when no one thought that it was setting, and the pang which the sudden tidings sent through the nation's heart proclaimed that, like Knox, and Burns, and Scott, all Scotland was proud of Thomas Chalmers.

Before his death he had edited his own works in a collective series, extending to twenty-five foolscap volumes. Of these, to thoughtful readers, the most abidingly valuable are likely to be his work on the Christian Evidences, and his Bridgewater Treatise. Since his death nine additional octavos have appeared, five of them being observations on passages of scripture, unspeakably interesting and valuable as the free and off-hand expression of a piety so genuine and of an intelligence so superior. Known to his contemporaries chiefly as a pulpit orator, or as the champion of some great principle in church courts, Dr. Chalmers will go down to posterity as the most inventive and influential of christian philanthropists. Familiar as they have now become, his schemes of beneficence were once so novel that few did not deem them visionary. Territorial missions and volunteer agencies for raising the helpless and reforming the vicious, were so little dreamed of in the days of our fathers, that we who see them carried out in reformatories and ragged schools and city missions, can hardly conceive how transcendental and impracticable they once appeared. But happily their first propounder was no mere poet; as soon as the plan was clear before him, he was impatient to put forth his hand and commence the great experiment. And he was happy in finding or creating coadjutors. Like all men of overmastering energy—like all men of clear conception and valiant purpose—like Nelson and Napoleon, and others born to be commanders—over and above the assurance achieved by success, there was a spell in his audacity, a fascination in his sanguine chivalry. Many were drawn after him, carried irresistibly along by his fervid spirit and his force of character; and though at first some felt that it needed faith to follow, like the great genius of modern warfare, experience showed that, for moral as well as military conquests, there may be the truest wisdom in dazzling projects and rapid movements and unprecedented daring. At the same time it must be remembered that it was owing to the width of his field, the extent of his future, and the greatness of his faith, that the most venturesome of philanthropists has proved the most victorious. The width of his field—for, whilst operating on St. John's he had an eye to Scotland; in seeking an optimism for his own church or country, he had an eye to Christendom. The extent of his future—for it is only by overtopping his coevals that a man can be the vaticination of some age to come, and Chalmers was the giant who struggled evermore to speed his generation onward, and bring it abreast of that wiser kinder epoch of which he himself was the precocious denizen. The greatness of his faith—for it was his belief that whatsoever things are scriptural are politic. Whatsoever is in the bible, he believed shall yet be in the world. And he believed that nothing is too great to hope for which Divine goodness has promised, and that nothing is impossible which God has asked his church to perform.—(See *Memoirs of Dr. Chalmers*, an ample and delightful biography by his son-in-law, Dr. Hanna; *North British Review*, vol. vii.)—J. H.

CHALON, John James, R.A., was born of Swiss parents in this country about the year 1785; he was the elder brother of Alfred Edward Chalon, the royal academician. John Chalon painted figures, animals, landscapes, and marine pieces, but is best known as a *genre* painter. His pictures are painted with great skill and much humour; his taste is shown in some "Sketches of Parisian Manners," which he published in 1820. Of his landscapes the "Castle of Chillon" is spoken of as a noble work. Chalon was a member of the Sketching Society from its commencement, and he displayed remarkable skill in some of the sketches he produced at the evening meetings of that society. He was elected an associate of the Royal Academy in 1827, together with Sir Charles Eastlake, but he did not attain to the full honours of membership until 1840. He died on the 14th of November, 1854.—R. N. W.

CHALONER: the name of a family distinguished in politics and literature in the sixteenth and seventeenth centuries. Sir Thomas, the elder, was born in London about 1515. After distinguishing himself at Cambridge, he was received at the court of Henry VIII., and sent on an embassy to Charles V., whom he followed in the fatal expedition against Algiers. On his return to England he was appointed first clerk of the council. During the reigns of Edward and Mary, his fortunes were somewhat variable, but when Elizabeth came to the throne he rose into high favour, and was the first ambassador appointed by the queen. His was sent to Ferdinand I., and was eminently successful in his mission. He was next despatched to the court of Spain in 1561, where he remained till 1564. During his

residence in Spain he wrote his great work, "Of the Right Ordering of the English Republic." He died in 1565, leaving a number of minor tracts and some poetical pieces, afterwards published under the patronage of his constant friend Lord Burleigh. That statesman took a warm interest in the education of his son, Sir Thomas, the younger, who was born in 1559, and who, after studying at Oxford, travelled for some years, remaining longest in Italy, and there acquiring a taste for natural philosophy for which he became distinguished. About 1600 he discovered alum mines not far from Gisborough in Yorkshire, the first wrought in England. Toward the close of Elizabeth's reign Sir Thomas went to Scotland, where he gained the favour of King James, whom he accompanied in his journey to England, and by whom he was appointed tutor to Prince Henry in 1603. He died in 1615. He wrote a work entitled "The Virtue of Nitre, wherein is declared the sundry cures by the same effected," London, 1584. He had three sons, all of some note.—Edward, born in 1590; died of the plague at Oxford in 1625; wrote a treatise on the authority, universality, and visibility of the church. —Thomas and James were both members of the long parliament, and were among the king's judges. The latter wrote a history of the Isle of Man.—J. B.

CHALOTAIS. See La Chalotais.

* CHALYBÆUS, Heinrich Moritz, a German philosophical writer, was born at Pfaffroda in Saxony in 1797, and studied at Leipzig. In 1839 he was appointed professor of philosophy at Kiel, but was dismissed from his chair in 1852. He has written—"Historische Entwickelung der speculativen Philosophie von Kant bis Hegel," 4th edition, 1848; "System der speculativen Ethik," 1850, 2 vols.; "Philosophie und Christenthum," 1853, &c.—K. E.

CHAMBER or CHAMBRE, John, a learned English physician of the sixteenth century, one of the founders of the college of physicians, took his degree of M.A. at Oxford about 1502; afterwards studied medicine at Padua, and on his return to England became physician to Henry VIII. Henry's charter for the foundation of the college of physicians, dated 1518, was obtained through the intercession of Cardinal Wolsey, at the request of Chamber and other four physicians, two of whom, like himself, were attached to the court. Chamber afterwards obtained preferment in the church, being ordained in 1510 canon of Windsor, and in 1524 archdeacon of Bedford. He was also prebend of Salisbury; in 1525 was elected warden of Merton college, and at the same time became dean of the royal college and chapel adjoining to Westminster hall, dedicated to the Virgin Mary and St. Stephen. This chapel he endowed with a considerable gift of lands, and enlarged by the addition of a cloister which cost 11,000 marks. He died in 1549.—J. S., G.

CHAMBERLAYNE, Edward, born in Gloucestershire in 1616; died at Chelsea in 1703. He wrote a number of works, historical, political, and polemical, which, that they might be preserved for posterity, he caused to be covered with wax, and buried in his grave. He published "Angliæ Notitia, or the Present State of England, with divers reflections upon the ancient state thereof," 1668. This book passed through twenty editions in the author's lifetime.—His son John continued the "Angliæ Notitia." He was distinguished for his extensive acquaintance with modern European languages, from which he made numerous valuable translations. He published the Lord's Prayer in a hundred languages. Died in 1723.—J. B.

CHAMBERS, David, a Scottish judge, and author of several historical and legal works, was born in Ross-shire in 1530. He received his education at the college of Aberdeen, and afterwards at Bologna, where he studied under Marianus Sozenus in 1556. On his return to his native country he entered into clerical orders, and was presented to the parish of Suddie, and made chancellor of the diocese of Ross. He continued, however, at the same time the prosecution of his legal studies, and in 1564 was elevated to the bench by Queen Mary, under the titular designation of Lord Ormond. He was about the same time intrusted, along with other high legal functionaries, with the duty of compiling the volume of the acts of parliament known by the title of "the Black Acts." Notwithstanding both of his clerical and legal character, he was implicated in Bothwell's conspiracy against the life of Darnley; and after the perpetration of that atrocious deed, he was publicly denounced as an accomplice in the king's murder. On the flight of Bothwell and the capture of the queen, Chambers quitted the kingdom, and took refuge in Spain. He subsequently took up his residence in France, where he published in 1572 a work entitled "Histoire Abrégée de tous les roys de France, Angleterre, et Ecosse," mainly founded on the fabulous narrative of Boece. In 1579 he published a panegyric upon the laws, religion, and valour of his native country, under the title of "La Recherche des singularités les plus remarquables concernant l'estait d'Ecosse," and a vindication of the right of succession of females, entitled "Discours de la legitime succession des femmes aux possessions des leurs parens et du gouvernement des princesses aux empires et royaumes," dedicated to Queen Mary. This learned but unprincipled writer ultimately returned to Scotland, and, strange to say, was restored to the bench by King James in 1586, and continued to discharge his judicial functions till his death in 1592.—J. T.

CHAMBERS, David, a Roman catholic writer who flourished in Scotland in the seventeenth century. He is the author of a work dedicated to Charles I., and entitled "Davidis Camerarii, Scoti, de Scotorum Fortitudine, Doctrina, et Pietate, Libri Quatuor:" 4to, Paris, 1631.—J. T.

CHAMBERS, Ephraim, author of the "Cyclopædia of Science" which bears his name, was born towards the close of the seventeenth century at Kendal, Westmoreland, where his father was a farmer. After receiving an ordinary education, he was sent to London, and apprenticed to Mr. Senex, a globe-maker, in whose employment he acquired that taste for science which resulted in the preparation of the work on which his fame rests. Indeed it is said that the first articles for the dictionary were written behind the counter. Finding, however, that more leisure was needed for prosecuting his design, he left the establishment of the globe-maker, took chambers in Gray's inn, and devoted himself entirely to the preparation of his dictionary, the first edition of which appeared in 1728. It immediately won reputation for its author, who was in 1729 elected a fellow of the Royal Society. A second edition of the Cyclopædia was called for in 1738, and such was its popularity that it reached a fifth in 1746. Ere this, however, the author was dead. He had gone to the south of France to recruit his health, but with little success; and returning to England, he died in 1740. The Cyclopædia continued its popularity. A sixth edition appeared with supplemental articles by Mr. Scott and Dr. Hill, and the work was made the basis of the Cyclopædia published under the care of Dr. Abraham Rees, the issue of which was begun in 1778, and completed in 1785. Mr. Chambers contributed to the *Literary Magazine;* was associated with Mr. John Martyn in publishing English abridgments of the papers on natural science, read before the Royal Academy at Paris; and translated from the French the Jesuits' Perspective.—J. B.

CHAMBERS, George: this artist was born at Whitby, Yorkshire, about the close of the last century. He was the son of a poor seaman, and at the age of ten years commenced to follow his father's profession as a cabin-boy on board a small trading sloop. For two years the little fellow served in this humble capacity, and was then apprenticed to the master of a brig trading in the Mediterranean and Baltic. He was not in a very auspicious arena for the developing of his art-resources; the rough seamen he was cast among were not great applauders or appreciators of pictorial art, and were at first disposed, doubtless, to snub and deride so land-lubber an accomplishment as sketching. But neither tar, nor ropes, nor rough work, nor the jeers of the forecastle, could manacle the childish hand born with a facility for design; or could keep back the childish mind already breaking out eagerly into the first steps of art. And soon the forecastle applauds the sketching sailor-boy, and his fame spreads "aft," and the captain's cabin at last gets wind of the business. The boy is encouraged to quit the sea for land, there to ply his pencil for his living—his indentures are cancelled, and he works his way home again in another ship. The boy returns to Whitby, but finds the entrance to his adopted profession no easy matter to one so poor and unaided as himself. He has no learning; he knows nothing of colours; he has had no single lesson, no one word of instruction; he has nothing but his own good cause, his stout heart, his active mind, and his facile fingers. But poverty clogs his ambition. His first connection with his profession is rather distant from art. Still it is dabbling with colour, and that is something. He apprentices himself to an old woman who kept a painter's shop. He paints houses; it is not certain that he does not plumb and glaze and carpenter also. But he finds time and money to

commence legitimate work at higher branches of art. He takes lessons of a drawing-master at Whitby, Bird by name, and paints, and sells for anything he can get, small pictures of shipping subjects. For three years he went on in this way; his love of art growing and swelling within him all the while. He never despaired, but he longed for a wider field of chances; he burned to come to London. But the money? There was but one way. The sailor was called in to aid the artist. He worked his way before the mast in a brig trading between Whitby and London. And now fortune took him by the hand. He obtained an introduction to Mr. Thomas Horner, and was employed for seven years to assist in painting the Panorama of London at the Colosseum, Regent's Park. Then he is appointed scene painter at the Pavilion theatre. Admiral Lord Mark Kerr notices him, and introduces him to King William the Fourth. That urbane monarch does not know which to applaud the most—the painter or the seaman. Chambers now stood fair to establish, on secure foundations, both fame and fortune. Unhappily his strength gave way. His health, never good, had been keenly tried by the vicissitudes of his career. Mind and body suffered. He gradually sunk, and died in 1840. His best works are his naval battles. Three of these decorate the hall of Greenwich hospital; all are very spirited. Collectors set a high price upon pictures of this nature by Chambers.—W. T.

CHAMBERS, Sir Robert, chief justice of the supreme court of judicature in Bengal, born at Newcastle-on-Tyne in 1737; died at Paris in 1803. Educated at Oxford, he was chosen in 1754 an exhibitioner of Lincoln college; shortly afterwards became a fellow of University college; in 1762 was elected by the university Vinerian professor of the laws of England, and in 1766, on the nomination of the Earl of Lichfield, obtained the appointment of principal of New Inn Hall. In 1774 he went to Bengal as second judge in the superior court; in 1778 received the honour of knighthood; and in 1791 was advanced to the dignity of chief justice. In 1799 the state of his health obliged him to return to England, which he quitted in 1802 to winter in France, where his honourable and useful career was terminated by a paralytic seizure in 1803. He left a large collection of Oriental MSS.—J. S., G.

CHAMBERS, Sir William, a distinguished architect, born at Stockholm in 1726. He was of Scotch descent, and when only two years old, was brought to England. He made a voyage to China in the service of the Swedish East India Company, but did not long continue in commercial life, for, at the age of eighteen, he seems to have become an architect and draughtsman in London. He was soon appointed to teach the prince of Wales, afterwards George III., the elements of architecture. This laid the foundation of his fame and fortune, for after the accession of that prince, he was employed to lay out the gardens at Kew. Before receiving that appointment, he had published in 1759, "Designs for Chinese Buildings," and a "Treatise on Civil Architecture;" and after entering on his duties, he issued in 1765, "Plans, Elevations, Sections, and Perspective Views of the Gardens and Buildings at Kew." Both in his writings and his designs he showed a peculiar predilection for the Chinese mode, both of architecture and gardening. In 1771 he was made a knight of the Swedish order of the polar star, and in the following year published "A Dissertation on Oriental Gardening," which attracted much attention, and called forth a clever satire, attributed to Mason the poet. Of the many buildings with the execution of which he was intrusted, the most important were Somerset Place (never completed); the seat of the marquis of Abercorn, near Edinburgh; and Milton Abbey, Dorsetshire. He died in 1796.—J. B.

CHAMBERS, William Frederick, a distinguished physician, born in India in the year 1786. He was the eldest son of William Chambers, Esq., a gentleman in the civil service of the East India Company, and a distinguished oriental scholar. He received his early education at the grammar school at Bath, and was afterwards transferred to Westminster, and from thence to Trinity college, Cambridge. He then entered at the Windmill Street school of medicine, London, at the head of which was Mr. Wilson, and studied there for some time. Having taken the degree of M.A. at Cambridge, he went to Edinburgh, and spent a year there in diligent attendance upon the various lectures of that school. On his return to London he placed himself under the tuition of Dr. Bateman and Dr. Laird, at the Bishop's Court dispensary, Lincoln's inn. He afterwards enrolled himself as a pupil at St. George's hospital, and studied at the Eye infirmary, under Dr. Farre, and Messrs. Travers and Lawrence. While at St. George's he became a licentiate of Cambridge, and commenced practice at Dover Street. In 1816, when Dr. Chambers was just thirty years of age, he was appointed full physician to St. George's hospital. About the same time he graduated at Cambridge. In 1819 he was appointed, on the resignation of Dr. Dick, to the office of examining physician to the East India Company. In 1820 he married his first cousin, Miss Frazer, by whom he had two sons and two daughters. In 1822 he was appointed one of the censors of the College of Physicians. He had also been elected honorary physician to the Lock hospital, an office he held for some years, and resigned in 1827. In 1836 he was gazetted physician in ordinary to the queen. Upon the illness of the king in the following May, he was appointed physician in ordinary to his majesty, William IV., who created him K.C.H., but allowed him to decline the honour of ordinary knighthood, which had until that time been considered a necessary accompaniment of the commandership of the Guelphic order. On the accession of Queen Victoria, he was gazetted one of the physicians in ordinary, and in 1839 he was appointed physician in ordinary to the duchess of Kent. In 1835 he resigned the office of physician to the Hon. East India Company, and about 1837 he ceased to lecture. In 1839 he resigned the post of physician to St. George's hospital, with which he had been so long and so honourably connected. From the year 1836 Dr. Chambers' annual professional income ranged for many years between seven and nine thousand pounds, and it kept up to its full point even in the year of his temporary retirement through illness in 1848. In the year 1850 he was obliged to retire from the active duties of his profession, from the existence of that disease of the brain which was destined to terminate his earthly career, and of which he died on Monday, the 15th of December, 1855. Dr. Chambers was by no means a voluminous author. Lectures on medical subjects, published in the *Lancet* and *Medical Gazette*, formed the bulk of his literary labours. Nevertheless he was a great writer. From the time he began practice, he regularly made clear and concise memoranda in Latin respecting every case which came before him, and kept a copy of every prescription given to his patients. The books he used for this purpose were quarto volumes of about four hundred pages each. At the time of his retirement there existed sixty-seven of these valuable volumes, besides numerous thinner quartos, in the shape of indices. This labour frequently occupied him until the night was far spent, when he would seek a short rest, to begin work again between eight and nine o'clock in the morning. To these extensive notes he would add sketches of his patients and their maladies, and it was with the most painstaking assiduity that each case was investigated and recorded—not for public reputation and display, but from a conscientious desire to satisfy his own mind that all was done that was possible in each particular case, numerous as they were. We see in this thorough performance of duty the great secret of Dr. Chambers' unrivalled success as a London physician, which could neither have arisen nor been maintained by merely fortuitous circumstances.—E. L.

* CHAMBERS, William and Robert, two Scottish authors and publishers, who have contributed greatly to the diffusion of literature among the common people. They are natives of Peebles, and the former was born in 1800, the latter in 1802. Having at an early age been thrown upon their own resources, they removed to Edinburgh, and opened two small bookshops in Leith Walk. William also taught himself the art of printing, and being unable to pay for assistance, continued to work for some years as his own compositor and pressman, often toiling half the night at his handpress. The brothers early displayed a taste for Scottish literature, and in 1824 appeared Robert's first work, entitled "The Traditions of Edinburgh"—a popular and exceedingly interesting handbook of the antiquities, and local traditions, of the ancient capital of Scotland. This was followed in 1826 by a curious and most agreeable volume entitled "Popular Rhymes of Scotland," and in the following year by "The Picture of Scotland," in 2 vols. The "History of the Scottish Rebellions of 1638, 1715, and 1745," and "A Life of James I.," followed, in successive volumes of Constable's Miscellany; and three volumes of "Scottish Songs and Ballads, with Annotations." Robert also edited a Biographical Dictionary of Eminent Scotchmen, in 4 vols. Meanwhile William was engaged in the preparation of an elaborate work, entitled "The Book of

Scotland," which appeared in 1830, and furnishes a clear and succinct account of the chief institutions of that country, as well as of its more prominent and peculiar laws and usages. In 1832 the celebrated *Edinburgh Journal* was established by the brothers, and was from the outset received with a degree of favour which far outstripped the most sanguine expectations. The circulation of this far-famed cheap periodical at one period reached ninety thousand copies; and though many formidable competitors have since started up, it still retains its rank, and is widely circulated, not only in Great Britain, but in the Colonies and the United States. In 1834 the Messrs. Chambers issued a series of popular, scientific, and historical treatises, entitled "Information for the People," of which the sale of each number has averaged thirty thousand copies. "The Cyclopædia of English Literature," in 3 vols.; the People's Editions of Standard English Works; "The Educational Course," designed as a complete set of text-books for public or private tuition; "The Miscellany of Useful and Entertaining Tracts;" "The Popular Library;" "The Juvenile Library;" and "The Papers for the People," followed in succession, and attained a wide circulation. All these works have been printed at their own establishment, which sends forth on an average ten millions of sheets annually. The Messrs. Chambers make no pretensions to having been the founders of that stupendous system of cheap literature with which their names are indelibly associated; but they may justly lay claim to the high honour of having given it a wholesome and beneficial direction, and of having contributed largely towards the substitution of entertaining and useful works for the coarse and degrading publications which were once extensively read by the working classes of this country. In addition to the works already mentioned, Mr. Robert Chambers is the author of a treatise on "Ancient Sea Margins," a "Life of Robert Burns," and "The Domestic Annals of Scotland," 2 vols., 8vo. "The Gazetteer of Scotland," 2 vols., 8vo, is a joint production of the two brothers; but the chief share of the work devolved on William, who has also published "Observations on America," the result of a tour through that country. Since his return from America, he has purchased an estate in the neighbourhood of Peebles, and has presented to his native town, at the cost of many thousand pounds, a reading and newsroom, and well-furnished library.

CHAMBRAY, Georges de, Marquis de, known as the historian of Napoleon's disastrous Russian expedition, born at Paris in 1783; died in 1850. In the Russian campaign he was captain in the imperial artillery, was left sick at Wilna, and became a prisoner. After 1815 he returned to Paris and entered the garde royale, but on account of his health was permitted to retire in 1829, with the title of major-general. In 1833 appeared the first edition of his "Histoire de l'Expedition de Russie;" a second and fuller edition was issued in 1835. He also published some tracts on military subjects.—J. B.

CHAMBRAY, Roland Freart de, born at Mans in the early part of the seventeenth century; died in 1676. Chambray having been employed by the government to make selections of works of art in Italy, met Poussin, for whom he formed the most profound attachment and admiration, and whom he was the means of bringing to France. He wrote some works on architecture and painting.—J. F. C.

CHAMBRE. See La Chambre.

CHAMBRE (in Scotch, Chambers or Chamber), Nicole or Nicolas, a member of a Scotch family which established itself in France in the beginning of the fifteenth century. Nicole, who was captain of the Scotch guards of Charles VII., became one of the first favourites of that king, through whose liberality he acquired great riches. In 1448 he purchased the seigneurie de la Guerche, one of the residences of his royal master.

CHAMBURE, Auguste Lepelletier de, a famous French soldier, born in 1789. Various anecdotes are told by French writers of his reckless courage. At the siege of Dantzig in 1813, the company which he commanded was named "the Infernal," and Chambure himself received from the besiegers the designation of "the Devil," on account of his daring. One of his exploits in 1813 has been made the subject of a celebrated picture by Horace Vernet. Chambure died of cholera at Paris in 1832.—J. T.

CHAMFORT, Sebastienn-Roch-Nicolas, born in Auvergne in 1741. After receiving a good education, he became clerk to a lawyer. It was in 1764 that his first work appeared, "La Jeune Indienne." He had previously contributed essays to the *Revue Encyclopedique*. There was something in his first romance which, besides the graces of composition, chimed in with the feelings of the day; and it was certain to evoke the plaudits of numerous readers, those especially to whom the gross excesses of a corrupt civilization seemed to invest with seriousness the paradoxical opinions of Jean-Jacques Rousseau in favour of savage life. In 1766 Chamfort produced his "Mustapha and Zeangir," a dramatic piece which greatly increased his popularity. The court proffered him royal patronage, which he at first rather declined. He was fond of the society of intellectual women, and preferred the conversation of old Madame Helvetius, enjoyed in the little village of Antueil, to the pleasures found in the saloons of the capital. Having accepted an offer from the Princess Elizabeth, the unfortunate sister of an unfortunate king, to become her reader, for her amusement he wrote his commentaries on La Fontaine, and other writers of fables—a form of composition to which he appeared much attached. Although he disliked the Revolution, yet it was his singular fortune to originate that famous title to a pamphlet of which the credit has devolved on the Abbé Sièyes—"What is the Tiers Etat? Nothing. What ought it to be? All." The reforms contemplated by Chamfort were far, indeed, from the excesses which he characterized by one of his own comprehensive sayings—"Be my brother, or I kill thee." Having been appointed conservator of the national library by the minister Rolland, Chamfort was, on the fall of that statesman, arrested on suspicion, but soon liberated. So keenly did he suffer during his short imprisonment, that to escape a second incarceration, he attempted suicide by inflicting several wounds on himself with a razor. He lived on for a month, and would probably have recovered had he not been unskilfully treated. His influence on others was so great, that Mirabeau called his head an electrifying one. The man who could inspire natures so opposite as those of Sièyes and Mirabeau, must have been of no ordinary stamp. He died on the 13th April, 1794.—J. F. C.

CHAMIER, Daniel, a learned French protestant divine, born about 1570, and killed by a cannon ball at the seige of Montauban (where he was professor) in 1621. Chamier distinguished himself by his opposition to the anti-protestant intrigues of the court, and is said to have had a chief share in framing the edict of Nantes. His vast erudition was shown in his Catholica Panstratia, a work written against Bellarmine, and published at Geneva under the care of Turretin in 1626. Chamier was remarkably corpulent, and his love of good cheer once brought upon him the anger of the synod of Privas.—R. M., A.

* CHAMIER, Frederick, a novelist of some note, born in 1796. He served for many years in the British navy. His best tales are "Ben Brace" and "The Arethusa." He was an eye-witness of the French revolution of 1848, and has published a review of it. His tales of the sea are modelled on those of Marryatt.

CHAMILLARD, Michel de, a French statesman, born in 1651. He was appointed by Louis XIV. controller-general of the finances in 1699, and minister of war in 1701. Chamillard was not a politician, or a soldier, or a financier, and he allowed himself to be guided in the discharge of his onerous duties by his subordinates. He sacrificed the interests of France in order to preserve the favour of the king, and allowed himself to become the mere tool of the court. Under his administration the finances fell into extreme disorder; the ablest generals were displaced, and their places filled by incapables, and the country was brought to the brink of ruin by a succession of mortifying defeats and disasters. The general dissatisfaction of the people at length compelled Chamillard to resign office in 1708-9. He died in 1721, leaving behind him the reputation of a very bad minister, but an honourable man in private life.—J. T.

CHAMILLY, Noel Bouton, Count de, a French marshal, born of a good family at Chamilly in Burgundy in 1636. He entered the army at an early age, and soon acquired distinction by his remarkable courage. In 1664 he accompanied Marshal Schomberg into Portugal, and took a conspicuous part in the battle of Villa Viciosa. He served subsequently with distinction in Candy, Italy, and Holland, and in 1675 covered himself with honour by his gallant defence of Grave, which he held out for ninety-three days against the prince of Orange, who lost in the siege 16,000 men. Chamilly was created a lieutenant-general in 1678, and received a marshal's baton in 1703. He died in 1715. It was to this nobleman that Marianna Alcaforada (see that name) addressed her celebrated Lettres Portugaises.—J. T.

CHAMISSO, Adelbert von, a German naturalist and poet of French extraction, was born at the castle of Boncourt, near Sainte-Menehould, on 27th January, 1781, and died at Berlin on 21st August, 1838. He was of a noble family, that was obliged to emigrate to Berlin at the commencement of the first French revolution. There young Chamisso became one of the queen's pages, and in 1798 he entered the Prussian army, in which he served until after the peace of Tilsit. He was a self-taught botanist in the first instance. He commenced the study of plants at Copet, situated near the lake of Geneva, where madame de Staël had a beautiful residence. Her son, the Baron Auguste von Staël Holstein, was much attached to Chamisso, who was his first instructor in botany, and the earliest companion of his botanical excursions, which, having exhausted the immediate vicinity, were extended to St. Gothard and the country round Mont Blanc. Here he laid the foundation of his excellent herbarium. In 1812 he went to Berlin, where he attended lectures on natural science, and became acquainted with Schlechtendal, who accompanied him in his rambles. Chamisso organized a party of working botanists, of whom he was the foremost. His dress during their trip consisted of an antique garb, once the state dress of a South Sea chief, much worn, mended and stained, and a black cap of cloth or velvet. About this time he frequently visited the estate of Count Von Itzenplitz, near the Oder; and here he composed his well-known romance, "Peter Schlemihl, or the Man without a Shadow." He did not neglect his botanical studies, and published, with the assistance of the count's gardener, "Annotations on Kunth's Flora of Berlin." He devoted much attention to potamogetous and other aquatic plants. In 1818 he engaged to accompany, as naturalist, the expedition fitted out by Count Romanzoff, and he embarked at Copenhagen on board the ship *Rurick*. He was engaged in the voyage for three years, and made large collections of plants. He visited Teneriffe, Brazil, Chili, Kamtschatka, the islands which divide America and Asia, California, Sandwich islands, Unalaschka, Guajan, Manilla, and the Cape of Good Hope. Returning to Prussia, his adopted country, he presented his zoological and mineralogical collections to the university museum at Berlin, and commenced arranging his plants according to their places of growth, and their natural families. He was aided in the description of his plants by Schlechtendal, Nees von Esenbeck, Kaulfuss, Trinius, and others. In 1819 the university of Berlin conferred on him the honorary title of doctor of philosophy, and he was appointed professor in the Berlin botanical institution, including the botanic garden. He now prepared a familiar grammar of botany, also thirty herbaria for schools, with descriptive letterpress. He became one of the editors of the botanical journal called *Linnæa*. He presented a specimen of everything which he had collected to the royal herbarium at Berlin. Exposure to weather brought on a bad cough in 1833, from which he never entirely recovered, and which finally caused his death. A plant among the amarantaceæ, described by his friend Kunth, bears his name. He will be long remembered as an enterprising traveller and a zealous botanist. He was a member of the Berlin Academy of Sciences. Among his published works are the following—"Account of Kotzebue's expedition;" "One of the Animals described by Linnæus;" "On the Useful and Deleterious Plants of the North of Germany;" "On the Hawaiian Language;" besides poetical works, and the romance already noticed.—J. H. B.

CHAMOUSSET, Claude Humbert Piarron de, a French gentleman, distinguished for his remarkable philanthropy and benevolence, was born in 1717, and was the son of a judge in the parliament of Paris. He devoted his time and fortune to the alleviation of the sufferings of the poor, transformed his house into an hospital for the diseased indigent, and by his wise and zealous efforts succeeded in effecting a great reform in the hospitals of Paris. He was appointed surveyor-general of the military hospitals of France, and took extraordinary pains in promoting their efficiency. Among many other useful schemes he suggested the establishment of a penny post in Paris, the bringing of good water into the city, the institution of fire insurance companies, and of societies among the workmen for their mutual support in sickness, and the adoption of a measure for the suppression of begging. He died in 1773. His complete works were published in 1783, in two vols., 8vo.—J. T.

CHAMPAGNE, the Dukes of, will be found under their respective names.

CHAMPAGNE, Philip de: this painter was born at Brussels in 1602, and studied under Bouillon, Michel Bourdeaux, and Fouquier. At the age of nineteen he set out for Italy. Taking Paris in his way, he proceeded no further on his journey, but took up his abode in the college of Laon, and commenced an acquaintance with a fellow-lodger, Niccolo Poussin. Du Chesne, painter to Mary de Medicis, engaged the two artists to assist him in decorating the Luxembourg. Poussin executed some portions of the ceiling; Champagne painted the pictures for the queen's apartments. The queen was so much pleased that Du Chesne grew jealous, and Champagne, who preferred a quiet life among his paints and brushes to success amidst brawls and jealousy, made his escape from Paris and returned to his native Brussels. He came back again to Paris on the death of Du Chesne, was made director of the queen's painting, had a pension of 1200 livres settled on him, with rooms in the palace. In this clover Champagne was eminently happy, for there was only one thing he liked better than work, and that was the money that work brought him. He lacked neither. He painted for the chapter house of Notre Dame, for the Carmelite convent, for the king's apartments at Vincennes. He was made director of the Royal Academy of Paintings. He was a calm, industrious, painstaking man, and he went constantly to nature, and was noted for his fidelity to her. But he was cold in his correctness, he could not appreciate fire and movement, he possessed no intensity. He loved art, but he could not feel thoroughly the subjects which elevate and give life to art. Expression was a sealed book to him, passion an unknown language. He was an honest plodding man, and had a good eye for correct drawing and correct colour, and so no wonder his portraits are highly esteemed. One of Colbert has been ranked with Vandyck. He painted also faithful portraits of Richelieu, and Louis XIII. praying to the Virgin. He died at Paris in 1674.—W. T.

CHAMPAGNY, John Baptist Nompere de, Duc de Cadore, a French minister, was born in 1756. He served with distinction in early life in the navy; was appointed deputy to the states-general by the noblesse of Forez; and on the establishment of the consulate, became a zealous partisan of Bonaparte. He was sent in 1801 as ambassador to Vienna; in 1804 was appointed minister of the interior in the room of Chaptal; in 1807 succeeded Talleyrand as minister for foreign affairs, and the following year was created Duc de Cadore. He accompanied Napoleon throughout the campaign of 1809, and assisted in framing the treaty of Vienna, and in bringing about the marriage of the emperor to the Archduchess Maria Louisa. In spite of his services and his subserviency the duke lost the favour of Napoleon, and was deprived of his office in 1811. During the critical campaigns of 1814 and 1815, Champagny seems to have followed a trimming course, and on the restoration of the Bourbons he retired into private life. He died in 1834.—J. T.

CHAMPEAUX (in Latin, Campellensis), Guillaume de, a scholastic philosopher and divine, was born near Melun, and died in 1121. Ordained archdeacon of Paris, he lectured on logic for some time with great success in the school of the Notre Dame cathedral; but latterly retired to a suburb of the city near the chapel of St. Victor, where he founded in 1113 the abbey of that name. In the same year he became bishop of Châlons-sur-Marne. The name of Champeaux is known in connection with that of Abelard, who was first his disciple and then his adversary. He took the side of Realism, and is supposed to have been the first public professor of scholastic divinity.—R.M.,A.

CHAMPEIN, Stanislas, a musician, was born of Greek parents at Marseilles in 1753; he died at Paris, September 19, 1830. His precocious talent for music was confided to the instruction of two incompetent masters, which accounts in some degree for the want of technical acquirement shown in his writings. In 1766 he was appointed music master at the college of Pignon in Provence, for which establishment, extremely young as he was, he composed a mass, and several other pieces of church music. He went in 1770 to Paris, where, after a short residence, he had some of his sacred compositions performed before Louis XV. He commenced his career as a dramatic composer, in which he made his reputation, with the comic opera of "Le Soldat Français." This was followed by nearly fifty other works of the same class, the most esteemed of which, and the only one that has been performed out of France, is "La Mélomanie," in one act, produced in 1781. The extreme lightness of his style gained instant popularity for his music, but

made it as quickly to be forgotten. He wrote "Le nouveau Don Quichotte" in 1789, for the theatre de Monsieur; as the patent of this establishment was for the production of Italian compositions, the opera was pretended to be a translation, and the name "Zuccharelli" was fabricated for its author, by which even the Italians were deceived. In 1793 Champein obtained a small appointment in a government office, and from this time, though he wrote several works for the stage, nothing of his composition was produced in public. The political disturbances in France, at the period when he ceased to bring out his operas, overset the old institutions, and thus prevented Champein from receiving in his latter days any payment for the performance of his works. A pension was granted him by Napoleon, which he lost on the Restoration; and he suffered great privation until the commission of authors settled upon him an annuity of 1200 francs, and obtained for him a further grant from the civil list. This was but a short time before the close of his long life.—G. A. M.

CHAMPIER, Symphorien, called also Campegius, a French physician, born in 1472, and died in 1533. His early studies were prosecuted at Paris, and he subsequently studied medicine at Montpellier. He settled as a medical practitioner at Lyons. He entered the army as a medical man, and accompanied Louis XII. to Italy. He was rewarded for his services on the battle-field by being knighted. His success appeared to have elated him much, and he became anxious to claim a descent from some family of renown. He was severely lampooned by Scaliger for his vanity and conceit, and more particularly for his ignoble attempt to separate from his wife, whose family he found out to be unworthy of his high pretensions. His self-love was much exalted by subsequent honours conferred on him by the medical men at Padua. On his return to Lyons he became a councillor, and seems to have purposed the founding of a school of medicine in that city. He wrote numerous works on history and on medicine; among others, a "Hortus Gallicus, or an account of the native medicinal plants of France;" and "Campus Elysius Galliæ."—J. H. B.

CHAMPION, John G., a zealous botanist, was born at Edinburgh in May, 1815, and died at Scutari, 30th November, 1854. He gained his commission in the army at Sandhurst in 1831, and was appointed to the 95th regiment, with which he served uninterruptedly in various climes until his death, when he had attained the rank of major. He was engaged in the Crimean war, and behaved most gallantly at Alma and Inkermann. He had a great taste for natural history, and in his youth was fond of entomology. He continued to collect and examine objects of nature wherever he was located. Botany became a favourite pursuit. When at Ceylon, he was stimulated in this department of science by Gardner, the superintendent of the botanic garden. For three years he was stationed at Hong Kong, and he investigated thoroughly the entomology and botany of the island. A beautiful longicorn beetle discovered by him at Hong Kong has been called erythrus championi. He collected nearly five hundred species of plants at Hong Kong, exclusive of grasses and ferns. The whole collection is now in the herbarium at Kew. Some interesting plants, such as rhodoleia championi and rhododendron championæ, have been introduced by him to this country.—J. H. B.

CHAMPIONNET, Jean Etienne, a distinguished French general, was born in 1762. His services in suppressing the rising of the Girondists, and in the campaigns on the Rhine and in Flanders, especially at the battle of Fleurus, procured him rapid advancement. In 1798 he was appointed by the directory to the command of the army sent to occupy Rome. With a force of only 13,000 men he had to contend against an army of 60,000 Neapolitans, and was obliged to evacuate the city on the approach of General Mack, leaving a garrison, however, in the castle of St. Angelo. But, in a short space of time, the Neapolitan army underwent a succession of humiliating defeats. Mack was compelled to surrender, Rome was reoccupied by Championnet, Capua and Gaeta taken, and at length Naples itself was captured by him, 23rd January, 1799. He immediately took measures to pacify the mob, who were fiercely hostile, and to organize the Parthenopean republic, but he felt so much disgusted by the misconduct of the directory, that he refused to enforce their orders, and was in consequence arrested and put in prison at Grenoble. He regained his liberty on the revolution of the 30th Prairial, and the new members of the directory appointed him to the command of the army of the Alps, in the room of Joubert, immediately after the disastrous battle of Novi. He found the troops without ammunition, provisions, or money, pent up in a most difficult position, and greatly outnumbered by the enemy. The revolution of the 18th Brumaire speedily followed, and Championnet, whose principles were republican, disapproved of the *coup d'etat* of Bonaparte, and demanded and obtained his recall. He died in 1800.—J. T.

CHAMPLAIN, Samuel de, the founder of Quebec and governor of Canada, was born at Brouage in France, and died at Quebec in December, 1635. In the wars of the League he served under Henry IV., who granted him a pension. Having contracted, in the course of a voyage which he made to the West Indies, a taste for maritime adventure, he was induced by the governor of Dieppe to take the lead in an expedition which anchored in the St. Lawrence, May 24, 1603. In 1604, under De Mants, he explored the Bay of Fundy, formed a little settlement at St. Croix, went as far south as Cape Cod, and returned to France in 1607. Having once more obtained an outfit from some merchants at St. Malo and Dieppe, he again went to the St. Lawrence in 1608, and established a settlement at Quebec, a spot which he had selected in the former voyage as most suitable for the purpose. The fur trade soon caused a little town to spring up there, but it was not fortified till 1624. The next summer he joined an expedition of the Huron Indians against their enemies, the Iroquois, and passing up the river Richelieu, discovered and explored the great lake which bears his name. A series of explorations followed in several successive summers, extending far up the Ottawa, and to the western shore of Lake Huron. On these were founded the French claim to all those possessions in North America which were called New France. Having a robust frame and a pliable disposition, Champlain lived much among the Indians, made them his sole attendants in his voyages, and sometimes rowed his own boat alone up rivers where no white man had preceded him. He went to France in 1620, and brought out his family and a commission as governor of the new settlement. Eight years afterwards, an English expedition under Kirk passed up the river, and having first captured the French vessels which had been sent out with supplies, compelled Quebec, from the want of provisions, to surrender. Still undismayed, Champlain went to France in an English ship, and mainly through his exertions Canada and Acadie passed again to the French, by the treaty of St. Germains. He returned to Quebec in 1633, with the necessary supplies for placing the settlement, which had been temporarily abandoned, on a permanent footing. A college was founded at Quebec in 1635, with special reference to the instruction of Indian children; but Champlain did not live to witness its good effects. He was an able pioneer and governor, and deserves to be remembered as the father of New France. An account of his voyages was published by him in quarto in 1632, having appended to it a catechism in the Indian language, and a treatise on navigation.—F. B.

CHAMPOLLION, Jean François, an eminent orientalist, born at Figeac on the 26th of December, 1790; died at Paris on the 4th of March, 1832. Like many distinguished men devoted exclusively to study, the life of M. Champollion is merely the history of his intellectual progress. He commenced the study of the classic languages while very young; and so intense was his application, that he contracted a permanent defect of his left eye in consequence of his prolonged readings by candlelight. In addition to his philological training, his taste for antiquities was awakened by the example of his brother, who possessed an extensive collection of medals, and whose assistance was always at hand. Besides these advantages, he had the valuable endowment of a taste for drawing, which enabled him to write or copy oriental characters with facility and elegance. From the classics he passed to the study of the Semitic languages and biblical literature; and the young philologist gave proof of his zeal, if not of his proficiency, by writing a memoir, in which he endeavoured to prove that the giants mentioned in scripture were merely the powers of nature personified. It is but justice to state that in his maturer years he had the good sense to characterize this performance as the folly of his youth. From the Semitic languages the transition to Egyptian antiquities and Coptic literature was easy; and he now entered on the career which was to conduct him to eminence. When entering on this very difficult investigation, his point of departure was the assumption that the Coptic language, as preserved in the version of the

scriptures and in fragments of other eminent writings, was the representative of the ancient Egyptian tongue, and of the idiom in which the hieroglyphic inscriptions are written. In accordance with this view, he endeavoured to restore the topography of the land of the Pharaohs by making a collection of all the names of Egyptian towns and localities to be found in old writings, whether Hebrew, Greek, or Arabic, and endeavouring to restore them to their original Coptic forms. This investigation led to the writing of a memoir, which, whatever may be its merits, we cannot but admire as the production of a boy of sixteen. While employed in this manner, Champollion resided at Grenoble, where his pursuits fortunately brought him under the notice of the mathematician Fourrier, at that time prefect of the department, and who had been a member of the scientific commission which accompanied Bonaparte to Egypt. M. Fourrier, naturally interested in everything that related to Egypt, assisted the young archæologist by his influence, and induced him to remove to Paris, where he would meet with encouragement, and find greater facilities in following out his pursuits.

While residing in Paris, M. Champollion obtained a copy of the inscription on the famous Rosetta stone, which is now preserved in the British museum. As this well-known stone bears an inscription in hieroglyphic characters, accompanied by a Greek translation, it obviously afforded the key by which the mystery of Egyptian writing might be deciphered. We need not mention here the discoveries of Dr. Young respecting the Rosetta inscription, nor the way in which they have been treated by French writers, but will be content to follow the progress of M. Champollion. To prepare himself for the task, he composed a grammar and dictionary of the Coptic language. Guided by this preliminary study, and by comparing the Rosetta inscription with the writing on a papyrus, he succeeded in detecting twenty-five letters of the alphabet in what is called the Demotic character. In 1809 he was appointed to a professorship at Grenoble, and in this retirement he was enabled to publish his geographical description of Egypt. It was not, however, until 1822 that his most important memoir was read before the institute, in which he succeeded in giving the interpretation of the hieroglyphic names of Ptolemy, Berenice, Cleopatra, &c. This memoir produced a great excitement among the learned in Paris; and it is to the credit of Louis XVIII., that he lost no time in bestowing due honour on its author. In this respect the conduct of the French government to Champollion exhibits an honourable contrast to the neglect which Dr. Young experienced from that of England. From this time every facility and national aid was afforded to Champollion in the prosecution of his researches, and his life was one of incessant activity. He examined the rich Egyptian collections of Turin and Rome, and was the means of securing for his country the valuable collections made in Egypt by Mr. Salt, the English consul. He was afterwards sent to Egypt at the public expense, and furnished with an efficient staff of assistants. Unhappily, he did not long survive his return to France, and died while occupied with his great works the "Egyptian Grammar" and "Dictionary of Hieroglyphics."—[J. S.]

* CHAMPOLLION-FIGEAC, Jean Jacques, elder brother of the preceding, was born at Figeac in the department of Lot in 1778. He has been successively keeper of the MSS. in the royal library at Paris, keeper of the library of the palace of Fontainebleau, and librarian to the Emperor Napoleon III. Of his numerous works we notice—"Lettre à M. Fourier sur l'inscription grecque du temple de Denderah en Egypte," 1806; "Antiquités de Grenoble," 1807; "Nouvelles recherches sur les patois, ou idiomes vulgaires de la France," 1809; "Annales de Lagides, ou Chronologie des rois grecs d'Egypte, successeurs d'Alexandre le Grand," 1819 (this work received the prize of the Académie des Inscriptions); and "Les Tournois du Roi Réné," 1827–28. He has also published some charters and ancient documents illustrative of the history of France in the middle ages, a treatise on archæology, and another on chronology.—J. B.

CHANCELOR, Richard, a celebrated English voyager, who was appointed to the command of one of the vessels in the expedition under Sir Hugh Willoughby, sent out in 1553 by a company formed by Sebastian Cabot to find a north-east passage "to Cathay and India." The ships were separated by a violent tempest off the Loffoden isles, Sir Hugh was driven to the coast of Lapland, and in September put in at the mouth of the river Arzina, where he spent the winter. In the following year he and all his crew were found by some Russian fishermen frozen to death. Chancelor was more fortunate, and succeeded in reaching Archangel, where he was well received by the inhabitants. He thence proceeded to Moscow, where he was cordially welcomed by the czar, Ivan IV., and entered into arrangements with him which laid the foundation of the commercial intercourse between England and Russia. On his return home in 1554, Chancelor formed the Muscovy Company, and next year returned to Archangel with three ships, accompanied by two agents of the new association, who concluded a most satisfactory treaty of commerce with the czar. But on his homeward voyage in 1556 Chancelor was shipwrecked in Pitsligo bay, off the coast of Aberdeenshire, and perished, along with the greater part of his crew. Only one of his vessels, which carried the Russian ambassador, reached England.—J. T.

CHANDLER, Mary, an English poetess; born at Malmsbury in 1687; died in 1745. Her parents being in humble circumstances, she was brought up to the business of a milliner, which she continued longer than was necessary but for the sake of her poor relations. Mary schooled her intellect and taste by reading the best authors, and published, besides a volume of shorter pieces, a poem on Bath, which attracted considerable notice. She was honoured by a visit from Pope, and enjoyed the valuable friendship of Mrs. Rowe.—R. M., A.

CHANDLER, Richard, D.D., a celebrated antiquary and traveller, was born in 1738, and educated at Oxford. In 1763 he edited, by the appointment of the university, the Marmora Oxoniensia, for which he wrote an elegant Latin preface. His fame, however, is founded on his connection with a society called the Dilletanti, composed of gentlemen who had travelled in Italy, and who were associated for the purpose of preserving and spreading a taste for the antiquities in which they had been interested while abroad. By this society Chandler was sent in 1764, along with Revett the architect and Pars the painter, to explore certain parts of the East, and to make research among the monuments of classical antiquity. The party visited Troas, Tenedos, Scio, Smyrna, Athens, Marathon, Salamis, Megara, Argos, Corinth, Delphi, and many adjacent places of interest, and returned to England near the close of 1766. In 1769 there appeared their joint work "Ionian Antiquities." In the same year Dr. Chandler was appointed to the livings of East Worldham, and West Tisted, Hants, whence he removed to the rectory of Tylehurst, Berkshire, where he died in 1810. As the result of his travels Dr. Chandler published several itineraries and antiquarian dissertations. He also prepared, but did not live to publish, a life of Waynflete, bishop of Winchester, lord high chancellor of England under Henry VI., and founder of Magdalen college. It was published in 1811.—J. B.

CHANDLER, Samuel, D.D., born in 1693 at Hungerford in Berkshire, where his father, the Rev. Henry Chandler, was minister to a congregation of protestant dissenters, received the chief part of his education at Gloucester, having for fellow students Secker, afterwards archbishop of Canterbury, and Butler, author of the Analogy. Having laid a solid foundation for the stores of classical, biblical, and oriental learning, which he put forth in after-life in numerous valuable writings, Dr. Chandler settled as minister of a presbyterian congregation at Peckham, near London. While in this post he took part in the celebrated debate at Salter's hall in 1719, on subscription to articles of faith, and his name appears in the majority, along with those of Lardner, Lowman, Hunt, &c. Losing considerable property in the fatal South Sea scheme of 1720, he engaged for some years in the trade of a bookseller. In 1726 he became assistant minister and afterwards pastor of the presbyterian congregation in the Old Jewry, where he officiated for the space of forty years. Dr. Chandler distinguished himself by several works calculated to establish, illustrate, and enforce the divinity of christianity, particularly as assailed by the unbelievers of his day. Of these the principal are his "Vindication of the Christian Religion, in two parts," &c.; "Reflections on the Conduct of Modern Deists in their late Writings against Christianity;" "A Vindication of the Antiquity and Authority of Daniel's Prophecies;" "The History of Persecution, in four parts," &c.; "A Vindication of the History of the Old Testament, in answer to the misrepresentations and calumnies of Thomas Morgan, M.D.;" "The Witnesses of the Resurrection of Jesus Christ re-examined, and their Testimony proved entirely Consistent;" and "A Critical History of the Life of

David." Dr. Chandler was a man of extensive learning and eminent abilities, and both his talents and general character were such as to procure for him a powerful influence in the dissenting body of which he was a member.—J. R. B.

CHANDOS, Sir John, a famous English knight, who contributed greatly to the success of Edward III. and the Black Prince in their wars with France. He commanded a division at the battle of Poitiers, where King John was taken prisoner, and was mainly instrumental in gaining the victory. He was appointed regent of all the possessions which the king of England had in France, and constable of Guienne. His courage and skill mainly decided the battle of Auray in 1364, which gave the duchy of Brittany to the house of Montfort. Sir John was as generous as he was brave; and when his great antagonist, Bertrand de Guesclin, was taken prisoner at the battle of Navarette in 1367, Sir John solicited and obtained his liberty, and himself became security for his ransom. This valiant knight was at length mortally wounded in a skirmish at the bridge of Lussac near Poitiers. "God have mercy on his soul," says Froissart, who dwells upon his exploits with great delight, "for never since a hundred years did there exist among the English one more courteous nor fuller of every virtue and good quality than him."—J. T.

* CHANGARNIER, Nicolas-Anne-Theodule, a celebrated French general, who took a leading part in public affairs between the overthrow of Louis Philippe and the *coup d'etat* of Louis Napoleon. He was born in 1793, educated at the military school of St. Cyr, and entered the army in 1815 as sous-lieutenant. He took part in the invasion of Spain in 1823, and distinguished himself in the affair of Jorda and of Caldes. After the revolution of 1830 he was sent on the African expedition with the rank of captain. The courage and coolness he displayed in an expedition which Marshal Clausel undertook against Achmet-Bey extricated the French troops from a position of great peril, and gained for Changarnier the rank of lieutenant-colonel. He was actively engaged in all the subsequent expeditions against the Kabyles and Abd-el-Kader, and in 1843 was promoted to the rank of general of division. M. Changarnier visited Paris in 1848, but in May of that year was sent to replace General Cavaignac in the government of Algeria. Five months after, he returned to France, and was chosen by the electors of the Seine to represent them in the national assembly. When the insurrection broke out in Paris in June, 1848, Changarnier was appointed commander of the national guard, and retained that office after the election of Louis Napoleon as president of the republic. He was subsequently invested also with the command of the troops stationed in the capital. He resolutely opposed the ambitious projects of Louis Napoleon, and exhibited unwavering fidelity to the national assembly. He was in consequence arrested and imprisoned, along with the other leading statesmen and generals, on the night of the *coup d'etat*, 2nd December, 1851, and since the establishment of the empire has lived in exile at Brussels.—J. T.

CHANGE. See Duchange.

CHANGEUX, Pierre Jacques, born at Orleans, January, 1740. Attention was first called to his name by an article in the famous *Encyclopedie* under the title "Realité," which he made the vehicle for propounding a doctrine which, at the present day, characterizes a rather small, but yet important sect. Reality, according to Changeux, never belongs to extremes, but is always found in what the doctrinaires call *le juste milieu*. Whatever be the truth of this maxim, it would have been well for the author had he confined it to speculative philosophy. He attempted to bring within its scope all branches of human knowledge, and in trying to fit facts of science to an ethical theory, failed in many important particulars. He was a profound thinker, a good metaphysician, and skilled in the natural sciences. He died in October, 1800.—J. F. C.

CHANNING, Edward Tyrrel, LL.D., brother of William Ellery Channing, professor of rhetoric and oratory in Harvard college from 1819 to 1851, was born in Newport, December 12, 1790. He was educated at Harvard, in the class which graduated in 1808, and then studied law and was admitted to practice in Boston. But his tastes were literary, and he became associated with a club of gentlemen who founded the *North American Review*, to the early pages of which he was a frequent contributor, and of which, in 1818, he was the editor. The next year he was appointed to a professorship in the college. The graduates of his day were more deeply indebted to him than to any other person for the guidance of their tastes, and the formation of their opinions. He did not publish much; some contributions to the reviews, and a life of his grandfather, William Ellery, being all that appeared in his lifetime; but after his death a volume which he had himself prepared, of selections from his lectures, was printed at Cambridge. He retired from office in 1851, and died February 7, 1856, aged sixty-five.—F. B.

CHANNING, William Ellery, D.D., an eloquent American preacher, essayist, and philanthropist, was born at Newport, Rhode Island, April 7, 1780. His father was an able lawyer in that place, who had held high offices in the state; his mother was a daughter of William Ellery, one of the signers of the declaration of independence. From early childhood Mr. Channing was remarkable for sensibility of temperament, sweetness of disposition, purity of manners, and a peculiar earnestness of faith and feeling, so that his associates used to call him "the little minister." Small and slightly built, delicate in health, with a very expressive face and a melodious voice, he quickly won the confidence and esteem of all around him, and bright hopes were entertained of the part which he was to play in life. And, in these respects, the child was the father of the man; his whole career was but the uniform and consistent development of these traits of mind, character, and person. "Washington Allston the artist, his life-long friend, described him as a brave and ingenuous child, who, though his junior, inspired him with a sentiment of respect." After completing his preparatory studies under the charge of one of his uncles, he entered Harvard college when only fifteen years old, and graduated in 1798 with the highest honours of his class. In order to support himself while studying theology, he became a private tutor in a wealthy family in Virginia, and there soon learned to detest the institution against which he laboured so long and so earnestly in his subsequent life. "This alone," he wrote home, "would prevent me from ever settling in Virginia. Language cannot express my detestation of it. Master and slave! Nature never made such a distinction, or established such a relation." His earnestness in study, which he was wont to continue late into the night, and some injudicious attempts to harden himself by an ascetic regimen, injured his health, so that when he returned to Newport in 1800, it was as a thin and pale invalid. Still he pursued his studies for the ministry at home and in Cambridge, Mass., and in June, 1803, he was ordained a pastor of the church in Federal Street, Boston. In this situation he continued for the rest of his life, though ill health often prevented him from discharging all its duties; and, after the lapse of twenty years, he was obliged to ask the aid of a colleague, upon whom by degrees a large portion of the work was devolved. Towards the close of his life, aware that he was performing but little clerical labour, he repeatedly asked leave to give up his position and salary altogether; but his people were so much attached to him that they would not think of a total separation. His preaching made a strong impression even on those, who, two years after his settlement, had the privilege of hearing for the first time the silver tones and fervid eloquence of the younger Buckminster. Never before or since has the standard of pulpit eloquence been so high in Boston as it was during the early ministry of these two young men, the elder of whom was hardly twenty-five years old. Channing was always a spiritualist, and in the latter part of his life he inclined perhaps to mysticism. But in expression he was always simple and clear, his depth of feeling and earnestness of purpose always finding forcible and perspicuous utterance. His tenets were those of unitarianism, most of his earliest published discourses being a defence of the doctrines usually known under that name, or rather an exposure of what he regarded as the gloomy views of calvinistic theology. But he grew more and more impatient of any bondage of sects or creeds, and wished to work out a faith for himself, and to be known only as a liberal christian, claiming and conceding the largest liberty of thought. He wished to carry out the precepts of christianity into action and life, and with advancing years he became more and more interested in the movements for opposing slavery and instituting social reforms.

Dr. Channing became generally known as a brilliant essayist by the publication, in 1826–29, of his articles on Milton, Bonaparte, and Fenelon. They are characteristic productions, not pretending to breadth or completeness of portraiture, but regarding the subject exclusively from a moral and christian point of

view, glowing with a fine enthusiasm, and fervidly eloquent alike in eulogy or denunciation. In common with nearly all the eminent men of New England at that time, Dr. Channing was a federalist in his politics, and had thus learned to look with utter distrust and aversion on revolutionary France, and the military usurper whom he regarded as the bloody offspring of a great national crime. He took a warm interest in all measures tending to meliorate the condition and elevate the character of the human race; and his published addresses on temperance, self-culture, and the elevation of the labouring classes, attained a wide circulation and great influence both in England and America. In 1823 he visited Europe, and remained a year abroad, and in 1830 sickness obliged him to spend the winter in the West Indies. What he saw while in the island of Santa Cruz of the practical effects of slavery, revived and strengthened the aversion to it which he had felt during his early residence in Virginia; and he resolved upon an attempt to rouse his countrymen from their apathy upon the subject—for apathy it was. Since the agitation of the Missouri question in congress in 1820 the topic had slept, politicians and even philanthropists fearing to touch it, seeing the difficulties with which it was surrounded, and shrinking from the fearful consequences which the discussion of it might involve. While in the West Indies he began the work on slavery, which was not published till four years afterwards. The length of the interval shows how anxious he was to consider the matter in all its relations, and not to begin a controversy, the bitterness of which he foresaw, till he could promise himself that it would lead to some useful result. The work appeared in 1835, and "from that time he seemed to consider himself bound to the cause of abolition." There followed in rapid succession a letter to J. G. Birney on the Abolitionists; one to Henry Clay on the Annexation of Texas; "Remarks on the Slavery Question;" "The Duty of the Free States, or Remarks suggested by the Case of the Creole;" and the last work of his life, "An Address delivered at Lenox on Emancipation in the British West Indies." The natural result followed, that the more he wrote upon the subject, the more his interest in it deepened, and the more inclined to favour radical measures for its extirpation. Yet he never identified himself either in action or opinion with the extreme and violent abolitionists. His good taste and the gentleness of his disposition shrank from fanatical counsels and desperate measures. He wrote upon it almost as if engaged in an abstract discussion, loving to recur to first principles and dwell upon them, and taking little notice of particular facts or special remedies. Yet the unaffected earnestness of his manner, the loftiness of his rebukes of timidity, ignorance, or apathy on such a subject, and the eloquence of his denunciations of a great social wrong, did much to help the cause; they found many listeners, and made many converts. The abolition movement gradually absorbed all his powers, and up to the day of his death it was the interest nearest his heart. The summer of 1842 he passed in a beautiful mountainous district in the western part of Massachusetts. He intended to return home through the passes of the Green Mountains; but he was attacked at Bennington by a fever, which continued more than three weeks, and finally terminated his life, October 2, 1842. His memoirs, with copious extracts from his correspondence, have been published in three volumes by his nephew, W. H. Channing; and his collected works have also appeared in a handsome edition in six volumes.—F. B.

CHANTREY, Sir Francis, was born at Norton in Derbyshire on the 7th of April, 1782. His father had a small farm there, and Chantrey's first impressions of the great world were acquired in his occasional visits to Sheffield with his mother on market-days, when she went into town to dispose of the produce of the farm. It was on these visits that the young sculptor's attention was first drawn to carvings and similar objects exposed in the shop windows, which produced in him the ardent desire of imitating such works; and he was eventually placed with a carver of Sheffield, to whom he was bound for three years, though his father had wished to make an attorney of him. Chantrey was, however, soon dissatisfied with carving, which he found too mechanical a process, and he turned his attention to modelling in clay. He left Sheffield, first for Dublin; he then tried Edinburgh, and finally settled in London, where he was fortunate in obtaining the patronage of Nollekens, whose attention was attracted to a bust by the young sculptor of J. R. Smith. It is related that Nollekens, during the disposition of the works for exhibition, singled out this early work of Chantrey's, saying—"It is a splendid work; let the man be known; remove one of my busts, and put this in its place." Nollekens recommended Chantrey on all occasions when a bust was required, and his own works soon established his reputation with the public. He was elected a member of the Royal Academy in 1818, after being only two years on the list of associates. And during a visit to Italy in 1819, he was elected a member also by the academies of Rome and Florence, and he was knighted by the queen in 1837. He died of disease of the heart, November 25, 1841, leaving many works unfinished in the hands of his friends and assistants, Allan Cunningham and Henry Weekes, to be by them completed. Chantrey was buried in a vault constructed by himself in the church of his native place, Norton in Derbyshire; and he bequeathed £200 a year to the clergyman of the place, to be paid so long as his tomb shall last, as a charitable fund to provide for the instruction of ten poor boys, and to furnish a pension of £10 a year to five poor men and five poor women, parishioners of Norton, to be selected by the clergyman; the residue to be reserved by the clergyman for his own use.

Sir Francis Chantrey earned the distinction of being the best bustmaker of his time; he was also a good monumental sculptor, but met with only very partial success in the few practical works he attempted, notwithstanding he had the aid of Stothard in their composition. Two of his finest pieces—Lady Louisa Russell at Woburn abbey, and the sleeping children in Lichfield cathedral, are from designs by Stothard. One of his very best statues is the bronze of William Pitt in Hanover Square. He was essentially a portrait sculptor only, or maker of what the Greeks called iconic figures; he is entitled to the same rank, therefore, in sculpture that is given to successful portrait painters in painting. His equestrian statues are not successful, the horses are particularly inanimate; as, for instance, in the monument to George IV. in Trafalgar Square. His last work of this class, that to the duke of Wellington before the London Royal Exchange, was executed almost entirely by Mr. Weekes.

Chantrey's will has secured him a very important position in the future history of the art of his country. His great success enabled him to accumulate a large fortune, and as he had no children he bequeathed it to the nation, to be laid out, according to directions provided, in the encouragement of British art. He left the reversion of his property, at the death or remarriage of his widow, at the disposal of the Royal Academy of Arts, to be laid out in the purchase of the finest examples of painting and sculpture executed within the shores of Great Britain; all purchases to be *bonâ fide* purchases of finished works. The amount to be thus expended towards the formation of a national collection of British fine art in painting and sculpture, is supposed to be about £2500 per annum, from which are to be paid annuities of £300 to the president of the Royal Academy, and £50 to the secretary; payable on the 1st of January of every year. Chantrey trusted to the nation to find a repository for these purchases, as he has expressly prohibited any of his fund from being used for such purpose. The fund is not to accumulate for more than five years. Chantrey left to his friend and principal assistant, Allan Cunningham, £2000, and in a codicil a life annuity of £100, with reversion to his widow; he left also £1000 to his assistant, Henry Weekes, provided, in both cases, that they continued in their offices as assistants until the completion of his unfinished works, or such as it might be necessary to finish. Allan Cunningham did not survive Chantrey an entire year. There are two monographs on Chantrey—Recollections of his Life, Practice, and Opinions, by George Jones, R.A., 8vo, London, 1849; and Memorials of Sir Francis Chantrey, R.A., Sculptor, in Hallamshire and elsewhere, by John Holland, 8vo, London, 1851.—R. N. W.

CHAPELAIN, André, is supposed to have lived at the court of Philippe Augustus somewhere between 1180 and 1223. He wrote a work—"De Arte Amatoria et Reprobatione Amoris," which, coming from an ecclesiastic, throws curious light upon the sentiments of the time.—J. F. C.

CHAPELAIN, Jean, a French poet, born at Paris in December, 1595. His connection with the foundation of the French Academy, of which he was one of the principal originators, would alone insure his name a place in the memory of men of letters. While yet a child, he learned the Spanish and Italian languages by himself, and his enraptured mother foreseeing fame and fortune for her gifted son, would not let his father make him a

notary. While a tutor in the family of the grand provost of France, he attracted the attention of the cardinal de Richelieu, who named him a member of the academy, and gave him a pension. He subsequently found another patron in the duc de Longueville, who allowed him a pension while writing a poem, "La Pucelle." The money did not happily inspire the bard, who took over twenty years to produce a dead failure; but the patron, instead of showing vexation, doubled the annuity. Chapelain was said to have grown avaricious with age, but the charge is not supported by sufficient testimony. As he often displayed liberality, he may have indulged in some peculiarities which gave a handle to the envious. Died in 1674.—J. F. C.

CHAPELLE, Claude Emmanuel Lullier, born at La Chapelle, near St. Denis, in 1626. His intimacy with Moliere gave rise to a rumour that he aided the most famous of French comic writers in the composition of his immortal productions, which so offended the latter that he laid a trap for Chapelle by asking him to write a scene for a play in which he was engaged. Armed with this proof of inferiority, he stopped the pretended partner's tongue by threatening to show what he had written. The fact was, that Chapelle possessed ready wit and singular humour in conversation, which chilled when he took the pen in hand. It is greatly to the credit of the poet that he could exhibit, in a servile age, a personal independence which amounted to intrepidity. While travelling with the duc de Brissac, whose service he had entered, his eye lighted on a passage in a classic author to the effect that service of the great and slavery were synonymous terms, on which he threw up his employment. As he was much addicted to the bottle, his friend, the celebrated Boileau, kindly undertook to remonstrate with him; but the conversation ended in the censor being left dead drunk by his captivating companion. He was one of a wild party who, at Moliere's, in a fit of intoxication proposed to bid adieu to a wicked world by jumping into the Seine, a mad act which was prevented by the dramatist, who was a teetotaler. Moliere, with great presence of mind, proposed that so heroic a deed should have the day for witness, and the day witnessed no worse than aching heads. In conjunction with Bachaumont, Chapelle wrote the famous "Voyage en Provence." He died in September, 1686.—J. F. C.

CHAPMAN, George, a dramatist of the Elizabethan period, but better known as the translator of Homer, was born, probably in Kent, in the year 1557. He resided two years at Trinity college, Oxford, but did not take a degree, because, Anthony Wood thinks, though he excelled in Latin and Greek, he had no turn for logic or philosophy. He afterwards settled in London, and lived, it is said, in familiar intercourse with Shakspeare, Spenser, Ben Jonson, Daniel, Marlow, and other poets. He was intimate also with Inigo Jones the celebrated architect, and dedicated to him one of his plays. He found a powerful patron in the Secretary Walsingham. Wood describes him as "a person of most reverend aspect, religious and temperate, and highly esteemed by the clergy and academicians."—(*Athenæ, Oxon.*, i. 592.) He died at an advanced age in 1634, and was buried in the churchyard of St. Giles'-in-the-Fields. Chapman's claim to literary distinction mainly rests on his translation of Homer. His version, which is in long rhyming lines of fourteen syllables, like the metre of Drayton's Poly-olbion, comprises, not only the Iliad and Odyssey, but the Homeric hymns and the Batrachomyomachia. Until of late years Pope's translation had completely driven it out of the field; but a new edition was printed some years ago and attracted much attention. Chapman renders his original rather more faithfully than Pope; but his long unwieldy lines can never vie with the spirit and *verve* of the more modern version. Our author wrote eighteen plays, partly tragedies and partly comedies, which are now forgotten. One of his tragedies, "Bussy d'Amboise," seems to have been a good acting play, for it was popular on the stage; but Dryden speaks of it as intrinsically the most despicable stuff. "A famous modern poet," says Dryden in the dedication to his Spanish Friar, "used to sacrifice every year a Statius to Virgil's manes; and I have indignation enough to burn a D'Amboise annually to the memory of Jonson." Warton, strangely enough, is in doubt whether this passage be meant to convey praise or censure!—(*Hist. Eng. Poetry*, vol. iii.) One of his comedies, "Eastward, Ho!" is said to have been the joint work of himself, Jonson, and Marston, and is remarkable as having furnished Hogarth with the idea worked out in the Idle Apprentice.—T. A.

CHAPMAN, John, an English divine, born 1704, died 1784. He became domestic chaplain to Archbishop Potter, and archdeacon of Sudbury. His first book was against Collins the infidel, and in his "Eusebius" he answered the objections of Morgan and Tindal. He wrote also several short pieces on classical matters, in one of which he maintained that Cicero published two editions of his Academics. As executor to Potter, he presented himself to the precentorship of Lincoln; but by a decision of the house of lords was deprived of the office.—R. M., A.

* CHAPMAN, Maria Weston, an American lady, one of the earliest and most zealous abolitionists in the United States, was born in 1806 at Weymouth, near Boston, Massachusetts, and was educated first at Weymouth public schools, and afterwards in England. She became in 1829 the associate of Ebenezer Bailey, Esq., of Boston, in his undertaking of the collegiate education of young ladies. In 1830 she married Henry Grafton Chapman, Esq., of Boston, and both became ardent supporters of the anti-slavery cause. It is perhaps not easy now to understand all that was involved in this early adherence to the cause of antislavery in America. Every inducement of a social and worldly nature tended in the strongest manner to dissuade one in Mrs. Chapman's position from giving it the least support. But in her case there was neither doubt nor hesitation. She saw the justice, righteousness, and necessity of the movement, and cheerfully undertook to bear her share of the opprobrium heaped upon its promoters. Mrs. Chapman was one of the women of Boston and vicinity who, in 1835, formed the "Female Antislavery Society." In 1836 an attempt was made by the abolitionists to reach the judiciary and law of the state of Massachusetts. The decision of the supreme court, in the "Med" case, placed the Massachusetts judiciary on the old level of the English "Somerset" case; while the "Latimer" law, forbidding the prisons and jails of the state to be used for the detention of fugitive slaves, and all state-officers from taking part in their arrest, raised the state-legislation to nearly as high a point as it can be brought, while remaining in a common union with slave-holders. Another undertaking in 1837 was the reform of the church by influences from without—a movement which secured the co-operation of all the abolitionists, and has ever since been successfully continued. In all these movements, Mrs. Chapman was a leading spirit both in the design and the execution. It was on the petition of herself and others of Weymouth, sustained by 30,000 other women of Massachusetts, for the abolition of slavery in the district of Columbia (in which Washington, the seat of the national government, is situated), that the hon. John Quincy Adams encountered on the floor of congress the southern threat of assassination, and, "persisting in reading the petition, was compelled to take his seat amid uproar and confusion." During all these years it was Mrs. Chapman's effort to connect the antislavery cause in America with the earlier opponents of slavery in both hemispheres; and Clarkson, John Quincy Adams, and others, gave her their cordial co-operation. She was at one time co-editor of the *National Antislavery Standard*, which she had largely assisted in establishing in 1840, as the organ of the American Antislavery Society; and she published historical statements of the several undertakings above-mentioned in four little works, entitled "Right and Wrong in Boston and Massachusetts." The series of annual volumes, entitled "The Liberty Bell," composed of original contributions from the ablest and most distinguished friends of freedom both in the Old world and the New, is owing mainly to her labours. In 1841, Mr. Chapman being ordered to a milder climate in search of health, his wife accompanied him to Hayti. Taking letters from the Antislavery Society, they travelled both in the French and the Spanish parts, and gathered such information as enabled them on their return to put in motion, through the Massachusetts Antislavery Society, the first popular effort by petition for the recognition of Haytian independence. In 1848, after the death of her husband, Mrs. Chapman took her family to France, and resided on the continent until 1855, continuing unweariedly her exertions in the cause of antislavery.

CHAPONE, Hester, a literary lady, known as the authoress of "Letters on the Improvement of the Mind," and as the friend and correspondent of some of the most eminent of her day, was born in 1727. She was the daughter of Thomas Mulso, Esq., of Twywell, Northamptonshire. She early displayed her literary tastes, and it is said at the age of nine composed a romance entitled "The Loves of Amoret and Melissa." Through her

friend Richardson, she was introduced to Mr. Chapone, a barrister at the Temple, to whom, after a long acquaintance, she was married in 1760, but who only survived ten months. Her early widowhood was somewhat cheered by the friendship of Mrs. Montague, Lord Lyttleton, and Miss Carter. Mrs. Chapone contributed one of the earliest numbers of Johnson's Rambler; wrote a story named "Fidelia," which appeared in the Adventurer; an ode to peace; and an ode addressed to Miss Carter on the publication of her translation of Epictetus. Her first avowed work was the "Letters," written at first for the benefit of a favourite niece, but published in 1773 at the request of Mrs. Montague. This was soon followed by a volume of miscellanies. She died in 1801. Her works, with a sketch of her life, were published in two volumes in 1807.—J. B.

CHAPPE, Claude, a French mechanician, nephew of the famous astronomer the Abbé Chappe d'Auteroche, was born at Brulow in Normandy in 1763. He is distinguished as the inventor of the telegraph or semaphore, a machine for carrying signals between distant places similar to that invented by Dr. Hook in England, and modified by Amontons in France. He died in 1805.—J. B.

CHAPPE D'AUTEROCHE, Jean, a French astronomer, born of a distinguished family in 1722. While studying at the college of Louis le Grand, his progress in mathematics and astronomy attracted the notice of the principal, father De la Tour, who introduced him to Cassini—an introduction that proved the beginning of his good fortune. In 1760, he departed for Tobolsk, to observe the transit of Venus, predicted by Halley to happen in the following year. He accomplished the object of his journey amid incredible hardships, and published an account of it in two volumes in 1768. In 1769 another transit of Venus took him to California, where he died in August of the same year, after having been successful in making his observations. They were published by C. F. Cassini in 1772 under the title of Voyage de Californie.—R. M., A.

CHAPPELL, William, an English divine, was born in 1512. Appointed soon after 1533 provost of Trinity college, Dublin, he was preferred in 1538 to the bishoprick of Cork, Cloyne, and Ross. But he soon got into trouble. Charged with puritanism at Cambridge, he was now accused of popery in Ireland. He was impeached in the house of peers—the charges being perjury and malice towards the Irish. He left Ireland at the breaking out of the rebellion, and died at Derby, after suffering many misfortunes, in 1649. He wrote a work entitled "Methodus Concionandi," and also an account of his own life in Latin. Some have supposed him to be the author of The Whole Duty of Man.—R. M., A.

* CHAPPELL, William, F.S.A., a musical antiquary, was born in London, November 20, 1809. His father founded the extensive music warehouse which bears his name. Engaged in this establishment, Mr. Chappell's national pride was continually offended by his hearing the existence of English music denied; and the more so as the fashion of the day for Scotch songs, arising from the successful performance of popular singers, induced the manufacture of numberless pieces pretending to be Scotch, and the false attribution to Scottish origin of many excellent melodies native to the south side of the border. Accordingly, he applied himself with such zeal as can only belong to a labour of love—to the investigation of whether or not England possessed any national music; and in the prosecution of this inquiry he collected the materials for his first publication. This was "A Collection of National English Airs," which appeared in parts in 1838, 1839, and 1840. It contains an immense number of songs and dance tunes, procured from antiquarian sources and from tradition, with a historical account of each; and the remarkable beauty of these fully demonstrates, not only that England possesses music of its own at least equal in merit to any other national music in the world, but that the want of disposition for music with which this country is familiarly characterized, is an entirely false aspersion. On the completion of this work, Mr. Chappell was elected a fellow of the Society of Antiquaries. In seeking materials for the "Collection of National English Airs," he came across so many interesting specimens of early poetry and light literature—illustrating manners and customs—equally valuable to historians, antiquaries, and bibliographers, that he thought it desirable to take measures for their republication. Accordingly, after the example of the Camden Society, he founded, in conjunction with Dr. Rimbault, and with the assistance of Mr. Halliwell and others, the Percy Society, for printing these works by the subscription of its members. The society commenced its operations in 1840, continued its existence for eleven years, and produced ninety-five books. It was at first designed to include in the proceedings of the Percy Society, the republication of the musical compositions of the Elizabethan masters which had become obsolete, which would as powerfully prove the scholarly musicianship that formerly flourished in England, as did Mr. Chappell's collection the prevalence with our forefathers of a popular taste for music. Finding it inconvenient, however, to combine these two objects in one institution, the founder again, in conjunction with Dr. Rimbault and with the Gresham professor, Mr. E. Taylor, established the Musical Antiquarian Society, in order to carry out his favourite idea of vindicating the English musical character. This society was formed in November, 1840, lasted six years, and issued eighteen works, which throw most valuable light on the history of the art. Of this, as of the Percy Society, Mr. Chappell and Dr. Rimbault officiated as treasurer and secretary. In 1843 Mr. Chappell became a partner in the music firm of Cramer & Co. His labours in the cause of English national music ceased not with the issue of his first publication. On the contrary, this work served the editor as a nucleus, round which to gather fresh proofs of the indigenous musical character of his country—fresh examples of the beautiful melodies that at once expressed and inspired the feelings of former generations of Englishmen. The original book having been for some time out of print, Mr. Chappell commenced in 1845 the publication of "Popular Music of the Olden Time," in parts, the last of which has been issued in 1859. This work is greatly more extensive than the former, and much more systematic in its arrangement; it forms, in fact, an illustrated history of music in England from the time of Alfred to that of George III.; and the beauty of its examples and the force of the facts proving their once general popularity, must have the effect of obliterating the stigma prejudice has stamped upon the character of the country, and demonstrating that England is a musical nation. The thanks of every one of his countrymen who is interested in art, will repay the editor's elaborate and indefatigable researches.—G. A. M.

CHAPPELOW, Leonard, a celebrated Orientalist, was born in 1683, and died in 1768. He studied at Cambridge, and in 1720 succeeded Simon Ockley in the Arabic chair. He held, besides, the livings of Great and Little Hormead. In 1727 he published Spencer's work, De Legibus Hebræorum Ritualibus, with additions and corrections; in 1730 "Elementa Linguæ Arabicæ;" and soon after a Commentary on Job. In 1765 appeared Bull's Two Sermons on the State of the Soul after Death, with a preface by Chappelow. His last publication was entitled "Six Assemblies," &c. It is part of a large work written in Arabic by Hariri of Basra.—R. M., A.

CHAPTAL, Jean Antoine, Count de Chanteloup, an eminent French chemist, of the Lavoisier period, was born in 1756; died in 1832. Throughout his long career he was passionately fond of chemistry, and devoted himself more particularly to the application of that science to the industrial arts. He obtained his diploma as M.D. at Montpellier in 1777, and then repaired to Paris, where his progress was rapid, and attended with remarkable success. On his return to Montpellier in 1781, the states of Languedoc founded for him a chair of chemistry in the school of medicine. Having succeeded to the fortune of a rich uncle, he instituted several establishments for the manufacture of chemical products. He improved the processes for the production of mineral acids, alum, soda, white-lead, sugar of lead, &c.; discovered a new method for dyeing turkey red, and was also successful in naturalizing the barilla of Alicante in the south of France. For these useful labours he was rewarded with letters of nobility, and the cordon of the order of St. Michael. He adopted all the ideas of the Revolution, but he highly disapproved of their excess. He was appointed director of the saltpetre works at Grenelle, and was soon afterwards intrusted with the reorganization of the school of medicine at Paris, in which he was professor of chemistry. The 18th Brumaire opened to his talents a more brilliant career. He was named by the first consul, councillor of state, and on the retirement of Lucien, received the portfolio of the interior. Under his administration chambers of commerce were founded, special encouragements granted to the industrial arts and manufactures, the culture of beet-root and woad extended, and schools for

trades established. The Conservatoire des arts et metiers is indebted to him for several useful collections. He resigned office in 1804, and in the same year he entered the senat-conservateur, of which he was appointed treasurer. In 1813–14 he was commissioner extraordinary at Lyons. On the return of Napoleon from Elba, he accepted the direction of commerce and manufactures; and for his devotion to this cause his name was erased by Louis XVIII. from the list of peers. In 1816 he was elected member of the Institute, to which he communicated several important memoirs. Chaptal has left a number of works, all marked by elegance of style, rigorous method, and great perspicuity; and which, though now old, may still, especially his "Chimie appliquée aux Arts," be consulted with advantage. His declining years were visited by cruel reverses; and of the immense fortune amassed by his great labours, and during his long and useful career, only a wreck eventually remained.—F. P.

CHARDIN, Sir John, an eminent eastern traveller, born at Paris in 1643, was the son of a jeweller, and was brought up to the same profession. To gratify his taste for travel, and "to endeavour the advancement of his fortunes and estate," he left France for the East in 1664, and before his return in 1670, visited Persia and the East Indies. In 1671 he again went to Persia, where he remained till 1677. In the course of his two journeys, he gained a perfect acquaintance with the language, and attained much familiarity with the manners and customs of Persia. In 1681 he settled in London, and was appointed jeweller to the court and the nobility; was knighted by Charles II., and elected a fellow of the Royal Society. The first part of his "Travels" was published in 1686, and the second in 1711. The work has been translated into various languages: an edition in 10 vols. 8vo, with notes by Langlés, was published at Paris in 1811. Chardin resided during the last years of his life at Turnham Green, and was buried at Chiswick in 1713.—J. S., G.

CHARES, a statuary of the seventh century. He was a native of Lindus in Rhodes, and a disciple of Lysippus. His fame rests on his colossus of the sun at Rhodes, which was wont to be reckoned one of the seven wonders of the world. The popular account of this wonder, dating from the time of Blaise de Vigenère, is now exploded. The statue was thrown down by an earthquake, B.C. 224.—R. M., A.

CHARES, an Athenian general, was born about 400 B.C. He was sent in 367 to the assistance of the Phliasians, who were hard pressed by the Argives, Arcadians, and the Theban garrison of Sicyon, and gained some successes over these aggressors. In 361 he was nominated successor to Leosthenes, who had met with a defeat from the ships of Alexander, and landing at Corcyra assisted the oligarchical faction in that place to overthrow their democratical opponents. In 358 he was sent to Thrace at the head of a considerable mercenary force, and compelled Charidemus and Chersobleptes to execute the convention of Athenodorus, by which the whole of the Chersonese was surrendered to Athens. In the following year Chares was appointed to take charge of the social war, along with Timotheus and Iphicrates, whom he accused before the people because they refused to risk an engagement, on the ground of a storm that was then raging. During the Olynthian war Chares was sent to the assistance of the Olynthians, and obtained some advantages over the mercenaries of Philip. He was one of the commanders of the Athenian army at the disastrous battle of Chæronea, and exculpated himself from blame by throwing the responsibility of that engagement on one of his colleagues, Lysicles, who was condemned to death. We last hear of him as holding Mitylene for the Persians, with a garrison of two thousand men; but, unable to hold out against the Macedonians, he agreed to evacuate the city, in 333 B.C. Chares acquired immense sums by plunder, which he spent in bribing the orators and gratifying his licentious tastes.—J. T.

CHARETTE de la Contrie, François Athanase, one of the principal heroes of the Vendean war, was born in 1763. He was descended from an old and respectable family, and his father was a captain in an infantry regiment. He entered the navy in 1779, was engaged in the American war, and attained the rank of lieutenant, but retired from the service when the Revolution broke out. He was living on his estate in Brittany when the outbreak of the royalists took place in March, 1793. Yielding to the urgent requests and even threats of the peasants of Machecoul, he reluctantly consented to be their leader. The army which he led was called that of Bas-Poitou, to distinguish it from the Vendean force under Cathelineau, which was called the army of Haut-Poitou. On the 29th the two armies united in the unsuccessful attack upon Nantes, in which Cathelineau was mortally wounded. While acting in concert, though defeated in an attack upon Luçon, they gained three signal victories over the republicans on the 19th, 21st, and 22nd of September. But Charette, who, with all his patriotism, had much personal ambition, quarrelled with the other generals, quitted the grand army, and carried on operations by himself. When General Hoche was sent with a numerous army to terminate the contest in the western provinces, he offered Charette liberty to quit the country with all the persons whom he chose to name, but the offer was rejected. On the 23rd of March, 1795, Charette was attacked by an overwhelming force, severely wounded, and taken prisoner. He was carried to Nantes, where, on the 29th, he was tried by a military commission, condemned, and immediately executed. The death of this able soldier terminated the war in La Vendee.—J. T.

CHARIDEMUS, a Greek general, born at Oreus in Eubœa, about 400 B.C. He was a commander of a band of mercenaries, and was in the habit of hiring himself to the best bidder. He entered into the service of Athens under Iphicrates, and was employed against Amphipolis in 367, but not long after entered into the pay of Cotys, king of Thrace, a decided enemy of Athens. Having been captured by the Athenian fleet, he was again prevailed on to serve Athens, and assisted Timotheus in his attack upon Amphipolis. He subsequently passed over into Asia, and hired himself to the satrap Artabazus, who had revolted against Artaxerxes III. Then returning to Europe, he took service with Cotys (whose sister he married) against his former employers the Athenians. On the murder of Cotys in 358, Charidemus became the main support of his son Chersobleptes, in his struggle with Athens for the possession of the Chersonesus. (See Cephisodotus, Chabrias, and Chares.) In the end he was compelled to surrender the long-coveted territory to the Athenians, retaining however Kardia for himself. In 349 Charidemus is once more found in the service of Athens, and was appointed commander of the troops sent to the assistance of the Olynthians; but next year he was superseded by Chares. From this period he disappears from history.—J. T.

CHARIDEMUS, an Athenian orator, was born about 390 B.C. In 358 he was sent ambassador along with Antiphon to Philip of Macedon, ostensibly for the purpose of confirming the treaty between that monarch and the Athenians; but in reality to treat secretly with him for the restitution of Amphipolis. He was a second time ambassador at the Macedonian court, when Philip was murdered in 336 B.C. Charidemus was one of the orators whose surrender was demanded by Alexander, 335 B.C., after the destruction of Thebes. He fled to Asia, and took refuge with Darius, by whose orders he was put to death, 333 B.C., shortly before the battle of Issus.—J. T.

CHARILAUS, king of Sparta, son of Polydectes, lived about 800 B.C. His father died early, leaving a pregnant widow, who made to her husband's brother, the celebrated Lycurgus, a proposal that he should marry her, and become king. Lycurgus, however, indignantly rejected the offer; and, on the birth of his nephew, Charilaus, held up the child publicly in the agora as the future king of Sparta, and immediately relinquished the authority which he had provisionally exercised. Charilaus undertook an expedition against the Tegeans, but was defeated and taken prisoner by an ambuscade of the women. They set him at liberty without ransom, telling him to remember never again to make war upon the Tegeans.—J. T.

CHARISI, R' Jehudah ben Solomon Alcharisi, surnamed by some writers Alchofni, a distinguished Hebrew poet and ingenious translator into Hebrew, was born about the year 1175 in a part of Spain subject to the Moors. He took for his model the famous Makamat by Mohamed ben Ali Al-Hariri of Basra, in which the Arab poet introduces two personages, Hareth ben Hemmam and Abu Seid, for the narration of their adventures in rhymed prose, interspersed with metrical pieces. This singularly charming production, Charisi imitated in Hebrew, under the title of "Mechaberath, or Machbereth, Ithiel," of which, unfortunately, instead of the fifty chapters of the original Arabic only twenty-seven have been preserved in Hebrew. The applause with which the version of Hariri's poem was received by the Hebrew-reading public in Spain and southern France, encouraged Charisi to attempt an original production of the same species of

fiction, which, under the title of "Thachkemoni" (see 2 Sam. xxiii. 8) ranks foremost in the secular poetry of the Jews. As a translator, Charisi was especially active on behalf of the Jews in the Provence, to whom the writings of the Spanish Jews of that period were unintelligible in their Arabic originals. Thus, we meet with a translation by Charisi of Maimonides' Commentary on the Mishna, order "Seraim;" of Maimonides' great work, the Moreh; of the Musre Haphilosophim (Moral Apothegms of the Philosophers); and the Iggereth Aristo (Aristotle's Letter); and even of several medical dissertations of Greek origin. Charisi's travels extended over many lands; to say nothing of the peninsular cities which he visited, he speaks familiarly of Marseilles, Alexandria, Cairo, Jerusalem, Damascus, Bagdad, &c. He returned in 1218, and probably died sometime before 1235.—(*Zunz* in Benjamin of Tudela, ii. p. 258; Dukes, *Ehrensäulen;* Carmoly, *Revue Orientale*, vol. iii.; Jost, *Geschichte*, &c.)—T. T.

CHARKE, CHARLOTTE, youngest daughter of Colley Cibber, the famous actor and poet laureate. Charlotte received a very masculine education, and married, while still young, a violinist of the name of Richard Charke. The profligacy of his life, however, soon caused a separation. Charlotte then betook herself to the stage; but quarrelling with Fleetwood the manager, she ultimately joined a strolling company, and died in a state of the utmost misery in 1760. In 1755 she published a narrative of her own life.—R. M., A.

CHARLEMAGNE, eldest son and successor of Pepin le Bref, first Carlovingian king of the Franks, born in 742. But little is known of his history until he ascended the throne at the age of twenty-six. At the age of eleven, in the year 753, he met Pope Stephen II. at the Lombard frontier of France, and conducted him to join his father Pepin at Pontyon. Next summer, with his father and younger brother, he received from the pope the royal consecration, and the title "patrician of Rome." We hear of him as engaged in the Aquitanian war which fills the close of Pepin's reign; and these are the only notices we possess respecting his youth. At the death of Pepin in 768, the empire was shared between Charlemagne and his brother Carloman. They extinguished together the last sparks of agitation in Aquitaine; and Bertrade the queen-mother, after reconciling a rising difference between the brothers, departed for Pavia to negotiate a union between Charles and the daughter of the king of Lombardy. Notwithstanding the violent repugnance of the pope to a match which would unite the pious royalty of the Franks to the nation of the Lombards, "perfidious, horrible, fetid, and the authors of leprosy," Charles repudiated his first wife to marry Desiderata. The marriage, however, was of no long continuance, the sensitive and delicate constitution of the Lombard princess not realizing the Frank's ideal. The divorce of Desiderata left room for the Suabian Hildegarde, a strong-voiced princess, and was closely followed by the death of Carloman, whose wife and children fled to Lombardy, leaving Charlemagne sole monarch of the Franks.

Before entering on this great reign, it is important to trace lightly the origin and nature of the "renaissance," of which it forms the culminating point. The barbarian invasions have of late assumed their real place in the perspective of history. The image of the Roman empire was rather shattered by them than effaced; like a reflection on water, it was ready to return when the ripple subsided. The barbarians felt awed, and as it were, trode softly. They were like beggars hutting in a palace—the place had harboured greater men than they. The church of the Romans had met, and even welcomed Clovis on the frontier. Signs and wonders lighted him to victory, and the ordeal of battle had vindicated the religion of the christians. But the history of the Franco-Gallic church is one of failure and corruption, and we must look to the Anglo-Saxon missionaries of Rome, seconded by the papacy and the mayors of the Austrasian palace, if we wish to identify the causes which, in the eighth century, infused an altered spirit into religion and politics. Three potent influences—the popes at Rome, the Pepins in Austrasia, and the Anglo-Saxon missionaries in the Teutonic forests—presided at the first of the three great "renaissances." The reign of Charles Martel exhibits the revolution in its clearest form. He is the man of the new religion, gathered by Boniface in "the huts where poor men lie." He plunders and degrades the Franco-Gallic church, but he sustains the pope against the Lombards, and he saves the world at Tours. Pepin le Bref continues the same policy. The almost Hebraic unction conferred on him by Boniface marks the rise of the royalty of the future; the Lombard wars of 754–55, and the territorial donation to the pope, settle the spiritual power on a firm basis; and a clause in a Saxon treaty of 753, binding the Saxons to allow the preaching of the gospel among them, indicates the missionary and crusading character of the new dynasty. A moral idea and purpose was penetrating and organizing the chaotic and incoherent nationalities of western barbarism; and the centre of this revolution was Rome, the only spot in the empire which had risen to a new life without the renovating touch of a barbarian conquest. No longer based, as in the days of the republic, on the exclusive domination of Italy—for the feeble or generous provincialism of the empire had long made the Eternal City the seat, instead of the possessor of imperial power—Rome directed the world in virtue of its past glories, and still more, of its precious possession of the bones of St. Peter. The characteristic of the Roman empire had been conquest made creative. Charlemagne was about to earn a revival of the title by a revival of the work. The atmospheric pressure of barbarism which destroyed the old empire showed some signs of recommencement. Between the Rhine and the Carpathians extended a vast surface of half-settled barbarous nations, entering like a wedge between the two civilizations of East and West. Since the era of the Roman empire little progress had been made in diminishing this standing menace to regular government. Varus had never really been avenged; Thuringia and Alemannia had, indeed, long been more or less subject to the Franks, and Frankish influence was felt in Bavaria and even Saxony; but between Metz and Constantinople was ranged a double cordon of uncivilized races—the first, Teutonic, consisting of the Frisons, Saxons, and Bavarians; the second formed by the Slavonic Wiltzes in the north, the Slavonians of Carinthia on the Adriatic, and between them the Mongol Avars, camped on the Hungarian plains. The great and permanent result of the reign of Charlemagne was to be the creation of Germany in this wilderness of barbarism.

Ten active years, the last of Pepin's life, had definitively carried the Frankish authority to the foot of the Pyrenees, but had allowed a pressure on the north-eastern frontier, which early attracted the attention of Charlemagne. Amid the shadows and solitude of their gigantic forests, the Saxons spurned the religion, the royalty, and the civilization of the Franks. Sullenly constant to the ideas of their fathers, the three tribes acknowledged no common king, retained the indefinite boundaries of the old Teutonic gau, and knew nothing of the division into tithings and hundreds, common to the Franks and the Saxons of England. War commenced characteristically by the burning of a church at Deventer in 772. The spring assembly of the Franks was held at Worms—the first of those thirty champs de Mai which gathered up the Frankish levies to the field of action, and then launched them on the Saxon marches. The attack was directed against the Hermen-Saul, a mysterious idol in the form of a column set on the summit of the castled rock of Ehresburg, the scene of the destruction of Varus and his legions, and possibly raised in commemoration of his victor. After destroying this image, Charlemagne penetrated to the Weser, and returned with twelve hostages to the patrimonial residence of the Pepins, at Héristal, near Liege.

The two next years were occupied by a war with Desiderius, king of the Lombards, who resented the divorce of his daughter, supported the sons of Carloman against their uncle, and had despoiled the pope of certain cities of the exarchate, in revenge for his refusal to adopt the same cause. Late in the autumn of 773 the Frankish forces gathered at Geneva, and, pressing through the snows of the Great St. Bernard and the Mount Cenis, besieged Desiderius in his capital of Pavia. The city opposing an obstinate resistance, Charlemagne, says Eginhard, "went to Rome to pray there," and renewed the alliance of the popes and the Carlovingians at the tomb of St. Peter. He returned to Pavia in time to receive the submission of its famished defenders. The Lombard duchies, with the exception of Benevento, made their submission. No hostile territory now intervened between Aix-la-Chapelle and Rome, but the native dukes and counts were left undisturbed in their authority, and, with the exception of a Frankish garrison in Pavia, there was little external change to tell that the king of the Franks was now the king of the Lombards. This settlement of Lombardy was of short duration. One year later, Roger, the duke of Friuli, revolted. Charles pounced upon him from the Alps with the

swoop of an eagle. The Lombard counts were dispossessed all over north Italy, and Franks put in their place. The duchy of Benevento remained independent till 786, when Aregise, its duke, fled to Salerno before the arms of Charlemagne, and was reduced to pay an annual tribute. On the death of Aregise in 788, his successor, Grimoald, found himself in presence of a formidable Greek invasion, headed by Adalgise, the son of the last Lombard king of Italy. The Greeks were routed with severe loss, and from that time forward, Italy, the tribe of Levi among modern nations, renounced all hopes of independent national sovereignty, and remained faithful to the pope and the emperor, both alike its glory and its ruin.

The earlier years of the reign of Charlemagne are remarkable for rapid change in the scene and direction of his campaigns. Breaching the firm enceinte of barbarism which hemmed him in, now in this direction, now in that, each isolated conquest worked like a charged mine among the yet unthreatened portions of the fabric. From Aquitaine he turns on Saxony, from Saxony on the Lombards, thence to Saxony again, and then he pours through the two great rifts of the Pyrenees, at their eastern and western extremity, a stream of Franks, of Bavarians, Lombards, Gascons, and Provençals, converging on Saragossa to receive from the local governor his proffered submission. Disappointed of this, the Franks laid siege to Saragossa, received the submission of the country between the Pyrenees and the Ebro, and withdrew in triumph by the gorge of Roncevaux. Charlemagne had already gained the crest of the pass, when a host of Gascons, emerging from the dense forests which covered the mountain slopes, threw themselves on the rear-guard, rent it from the main body, and hurling it in confusion into the valley of Pampeluna, destroyed it to a man. Among the names of those who fell, Eginhard has preserved for us that of "Roland, prefect of the march of Bretagne." The winded horn and the terrible sword of the deserted hero are claimed by poetry; but the silence of the mountain valley, so suddenly broken and so rapidly restored, stands out as a poetic feature, even in the dry pages of the secretary of Charlemagne.

The Lombard and Spanish campaigns interrupt, parenthetically, the one long Saxon war which lasted nearly through the reign. Spring after spring, the Frankish armies flooded the Saxon marches, leaving each autumn as they retired a fort and garrison in the fastnesses of the country. Sometimes the Frankish foragers returning to their fort at nightfall, would be joined by pretended comrades, who avenged at midnight the plunder of the day. At other times a spirit of submission would seize the nation, and the camp of Charlemagne, fixed at the sources of the Lippe, would be crowded by myriads of Saxons, recognizing, perhaps, in the brookside the seats of their early pagan worship, and pressing to be baptized in token of subjection, or to secure the tunics of fair white linen they received after the ceremony. In 778 the nation broke out again, and from Deutz to Coblentz, the Austrasian dwellers on the left bank of the Rhine saw the blaze of villages, farms, and churches, advancing fast and far along the right. A Frankish force crossed the Rhine, defeated the Saxons at the ford of the Adern, and pushing across the Weser and Ocker to the Elbe, discovered in the darkness of the East, the Wends, the northern link in that great chain of Slavonic nations, which stretched from the Baltic to the Gulf of Venice. The episcopal organization which Saxony now received appears to have kept it in order for four years; but in 782, the heavy defeat of the Franks at Sonnethal, though cruelly revenged by the decapitation of 4500 Saxons in one day, inaugurated a struggle more severely contested than any previous. Charles sought and found the Saxons on the Teutberg, near Dethmold; they offered a sullen resistance; the carnage was terrific; and he retired, baffled, to Paderborn. Reinforced from France, he again attacked them; this time the defeat was total; the merciless army of Charlemagne burst over Saxony from the Rhine to the Elbe; the roads echoed with the tramping of captive men and cattle, setting steadily to the West; the king established his family at Ehresberg for the winter, scattered his army in flying columns, and directed in person a systematic slaughter of the Saxons in their homes. This tremendous and penetrating warfare met with complete success. Witikind, the great Saxon leader, accepted the offers of Charlemagne, and was baptized at the royal villa of Attigni-sur-Aisne. The happy news was sent in triumph to Offa, the Anglo-Saxon; and the pope crowned with masses the missionary prowess of the sword. Baptism had now in fact assumed a new meaning; it was not merely the outward sign of christianity; it was the shibboleth of civilization. The baptism of Witikind was more significant than his execution could have been, for it implied not merely his defeat, but his adoption of the ideas of his victor. The capitulary of 785 seconded the example of the Saxon leader. It punished with death the refusal to be baptized, the burning of the dead, and the non-observance of Lent; an inquisitorial enactment of civilized customs which betrays the terrors of a christian *régime* of conquest in those early days.

These dark and relentless years possibly point to the influence of the beautiful Fastrada, whom Charlemagne had married after the death of Hildegarde in 783, and whose cruelty now raised more than one conspiracy against her husband's life. The first was Thuringian. There was no difficulty in its detection. One of its leaders boldly avowed in the presence of Charlemagne—"If my advice had been followed, you would never have repassed the Rhine alive." The merciful sovereign imposed on them some edifying pilgrimages to the tombs of saints, but had them murdered on their way home. Seven years later, a natural son, named Pepin, conspired against his life at Ratisbon. The nocturnal conference of the conspirators in the church of St. Peter was overheard by a humble deacon concealed beneath an altar, who, penetrating half clad through the seven doors and seven passages which led to the king's chamber, was received with stifled merriment by the queen's waiting-women, but succeeded in communicating his news to Charlemagne, who laid his iron hand on the conspirators, and sent Pepin to the monastery of St. Gall, "considered," says the monk of St. Gall with humour, "the poorest and most outlandish spot in the vast empire."

The submission of the Lombards, completed by the homage of the duke of Benevento in 786, laid open the duchy of Bavaria to Frankish attacks on the south, as well as on the west and north. The fortunes of Lombardy and its overhanging Alpine plateau were then, as now, indissolubly connected. Three armies converged upon Bavaria. The people disavowed the intrigues of their duke with the Avars; he was degraded at the assembly of Ingelheim, and the hereditary duchy gave place to Charlemagne's favourite government of counts and margraves.

The first or Teutonic enceinte of barbarous nations was now levelled, but only to disclose a second barrier. The spear of Charlemagne had pierced the outer plate of the barbaric shield, but rang vainly on the inner. In 789 he aided the Obotrites of Mecklenburg against the Weletabians, receiving hostages for the latter; and the submission of Bavaria laid bare the singular nation of the Avars. Here opened a prospect worthy indeed of Charlemagne. To fix and settle the wild and tumultuous oscillations of those intrepid cavaliers who bathed their horses, says Gibbon, alternately in the Euxine and the Adriatic, was to dry up the well-head of barbarism from the Alps to the mouths of the Danube. The Saxons, the Frisons, the Thuringians, the Franks, and the Aquitanians, moved in two great masses down the two banks of the Danube, and penetrated to the Raab, while the Italians, under their king, Pepin, pierced the outermost circle of the mysterious ninefold ring, situated between the Danube and the Theiss, within which the brigand nation brooded like an eagle over the accumulated treasures of two centuries of plunder. The army returned on foot from this achievement, for its horses were lost in the marshes of Hungary.

The irritability of exhaustion followed this tremendous effort. Like the sailors of Columbus, or the Israelites in the desert, the world wearied of Charlemagne,—

> "There is no joy but calm,
> Why should we only toil, the roof and crown of things?"

Pepin conspired against his father's life; the count Theodoric gathering reinforcements in Saxony for the Hungarian war, was massacred with all his forces; the revolt of Benevento stripped Aquitaine of defenders; Duke William of Toulouse was defeated in attempting to protect that province; even spirits from the other world fought against Charlemagne, for the ears of corn were empty, and a council declared that demons had blighted them because the tithes were not duly paid. These dark clouds passed away with the death of Fastrada in 794. Charlemagne was not content with replacing the bishops and counts in Saxony; the missionaries had worked well as pioneers, but they were unequal to government. He drew off a vast number of

Saxons into Germany and France, and divided the confiscated lands among great feudatory vassals. These deportations were thrice repeated in 796, in 798, and in 804; but this terrible combination of Eastern and Western, Assyrian and feudal methods of empire, extinguished even Saxon resistance, and created a civilized nation, which, in the next century, gave emperors to Germany, and kings to France. Everywhere the barbarian world gave signs of exhaustion; the creation in 798 of the "march of Spain," advanced the Frankish frontier to the Ebro. Herrick, the duke of Friuli, penetrated the nine circles of the ring, and Pepin, king of Italy, rased it the year after. The gold of the Avars brightened the two capitals of the West; but its late owners, deprived of their palladium, the ring, petitioned to be allowed to settle west of the Danube, and the Bohemians succeeding to their plains and marshes, were reduced in one campaign by the eldest son of Charlemagne.

In the midst of these triumphs the state of Rome caused anxiety. Leo III., the successor of Adrian, was surrounded by enemies. The nephews of the late pope attacked him on his way to the church of San Lorenzo in Lucina, and attempted to deprive him by mutilation of speech and sight. Leo fled to Charlemagne at Paderborn, who restored him to the papal throne, and followed him to Rome. On the 24th of November, 800, Charlemagne was received on the steps of St. Peter's by the pope, the bishops, and the clergy. An inquiry, held a few days after, into certain charges preferred against the pope by the two nephews, resulted in the acquittal of the pope and the exile of his accusers. Leo, in the pulpit of St. Peter's, with the holy gospels in his hand, made a solemn affirmation of his innocence. But the great event was reserved for Christmas day. The Frankish and the papal courts met for high mass in the great Basilica. The pope in person chanted the service; Charlemagne knelt in devotion. A crown was placed upon his bent head by Leo, and the Romans thrice shouted—"To the most pious Charles, Augustus, crowned of God, mighty and pacific emperor, life and victory!" The pope completed the ceremony by adoring the new emperor in the manner prescribed by ancient imperial custom.

The Roman empire was restored. Again came the age of those mighty imperial artificers, under whose hands the map of civilized Europe had grown—pushing with the earlier Cæsars to the banks of the Rhine, or spreading with Trajan to the foot of the Carpathians. Again the landmarks of civilization were plucked up, and the tide of barbarism flung backwards ten degrees; but though the work was the old work, the spirit was new. In the "Holy Roman Empire" of the ninth century appears a new figure; this counted two leaders—a spiritual and a temporal—the emperor and the pope. "Duo soli," says Dante—

> "Che l'una e l'altra strada,
> Facèn vedere, e del mondo, e di Dio."—*Purg. Cant. XVI.*

The polytheism of ancient Rome had suited well with conquest, but more by its tolerance after victory than by any eagerness it inspired for war. The christianity of the Frankish period was warlike and propagandist throughout. "Alas," said Charlemagne, when disappointed by the retreat of a band of Norman brigands, "why have I not deserved to see how this christian arm of mine would have played about those apes!" This spirit of conquest—half theological, half military—is the distinctive characteristic of the reign of Charlemagne. Nor were these the only respects in which the empire was changed. Its silent and flexible mechanism was replaced by a noisy publicity, necessary in so Homeric an age. The terrible tongue of Charlemagne was everywhere—applauding, sneering, scolding. Two assemblies in spring and autumn gathered the important men of the empire together, and interested them in its welfare and progress. The emperor was among them, his shrill voice audible as he greeted his great nobles, chatted with rare visitors, comforted the old, joked with the young, and had a word for everybody. They gathered in the palace court, the stout Teutonic figures, who sustained the western world upon their lances—marquises and margraves from the march of Spain; the few dukes whom the jealous Charlemagne still suffered to exist; Herrik of Friuli, glittering with the spoils of the Avar Ring, with the warriors round him who had carried each of them nine wends together transfixed upon their spear-points; here and there one of the strange Carlovingian bishops, so open to temptation, so inconsolable in their remorse, so naïvely ignorant of this world, and so intimate with the evil spirits of the other; or an old noble from the sequestered valleys of Austrasia, who scorned with Charlemagne the short, many-coloured mantle of the Gauls, and stood there in his long blue tunic, with a knotted applestock in his right hand, a living relic of the past. Whatever their office or their origin, there were few to whom the gigantic presence of the emperor was not familiar; the round head, white and war-worn, the full bright eyes, the big nose, the great cheerful face and sturdy figure, were known in every county of the empire. They had seen him hunting on the Tyrolese Alps in his suit of sheepskin, bathing with a hundred paladins in the warm springs of Aix-la-Chapelle, or mounted on his war-horse, his daughters cavalcading behind him; "a man of iron, an iron helmet on his head, and gauntlets of iron on his hands, his iron chest and shoulders shielded by an iron cuirass, in his left hand a lance of iron lifted in the air, and grasping with the right hand his invincible 'Joyeuse.'" Or, perhaps, they had watched him at matins in his lighted chapel; his long white mantle reaching to his feet, following in an undertone the chanting of his unequalled choir, or uplifting that terrible high voice to rebuke a failure in the service. Such failures seldom occurred. A military precision reigned in the chapel of Charlemagne. No mark was needed or allowed to identify the lesson for the day. A movement of the imperial hand started the reader, and an inarticulate guttural ejaculation brought him to a close, frequently (*sic visum superis*) in the middle of a sentence. The liturgy used was that of Rome—the Gregorian chant had supplanted the Ambrosian. A story was told about the organ. Late one evening as he sat in his palace, Charlemagne heard melodious sounds of devotion from an adjacent chamber, where some Greek envoys were celebrating vespers with an organ. The emperor listened in rapture, and the imperial carpenters starved and thirsted until they produced an imitation. His grief could be as intense as his pleasure. He mourned for his friend, Pope Adrian, with passionate fits of weeping. The same intensity showed itself in his pursuit of knowledge. "Alcuin," says the biographer of Charlemagne, "appeased a little his thirst for learning, but could not satisfy it." When urged to punish Paulus Diaconus the historian, for conspiring to murder him, he replied—"How can I cut off one who writes so elegantly?" He spoke Latin, and understood Greek. But religious writings, especially those of St. Augustine, were his favourite study. "I would rather," he said to Archbishop Riculf, an obstinate admirer of Virgil, "I would rather possess the spirit of the four evangelists than that of all the twelve books of the Eneid." Alcuin was his master in grammar. He laboured long and successfully at rhetoric, logic, and astronomy; but the art of writing presented difficulties which he never fully overcame. Under the pillows of his camp-bed tablets and copyslips were always hidden, and the great emperor might be seen, in the intervals of his triumphs, humbly schooling his warworn fingers in the formation of the letters of the alphabet.

But his own studies were the least part of his services to knowledge. Around him were the foremost scholars of the age, gathered from all countries—Alcuin the Anglo-Saxon, Paul the Lombard deacon, the Goth Theodulf, the Scot Clement, the Tuscan Peter of Pisa; and the schools which produced later the great names of Anselm and Abelard were framed on the model of the palace school at Aix-la-Chapelle—the creation of Alcuin, who may take place, as the reviver of letters, with Boniface, the reformer of christianity, and Charlemagne, the restorer of the empire.

If we turn to the internal organization of the imperial government, we shall find ample reason why Charlemagne should seek to rest upon religion and education the vast system which, in reality, his indomitable resolution alone kept in play. His instruments of government were the legacy of ignorant and anarchical times. His counts and margraves were identical with those of Clovis, hardy Teutons, incapable as ever of comprehending office distinct from property, but checked by the institution of "missi dominici," imperial inspectors of administration, and by the precaution, which Charlemagne always observed, of never placing more than one county in the same hands. The slow paralysis of feudalism had long been stiffening the action of the empire. One hundred years before, the great mayor of the Neustrian palace, Ebroin, had torn in pieces with his own hands, the decree that bound him to select the counts from the counties they were to govern; but Charlemagne seems seldom to have been able to appoint his counts from the palace. The old judicial institutions of the Franks were giving way; the rakim-

bourgs or freemen no longer flocked as assessors to the court of the count, who made their absence an opening for extortion; and Charlemagne substituted the Scabini, seven assessors named by the count himself. But the principle and practice of territorial jurisdiction by the great lords within their feuds, appears clearly admitted in this reign, and the final policy of Charlemagne in Saxony indicates in the plainest manner that the proprietor was looked upon as the surest instrument in maintaining submission. This irresistible feeling placed beyond a doubt the ultimate triumph of the feudal organization; and Charlemagne stands in a double relation to the social system that supplied the place of his commanding intellect in the following century. On the one hand, by the impulse which he gave to the practice of commendation, he expressed his sense that the surest guarantee of society was then the government by and through great lords; and, on the other, he instinctively delayed the day when the great human organization of the western world—its brain at Rome, its heart at Aix-la-Chapelle—should degenerate into the low feudal type of the diffusion of nervous centres. By the precautions to which reference has already been made, by requiring an oath of fidelity from every free subject, by the promotion of foreigners, and by the recognition of low-born merit, but still more by his systematic elevation and purification of the church, he strove to win an hour or two of empire for the achievement of that great effort towards the settlement of the barbarous nations, which, we can conceive, he foresaw the utter impotence of feudalism to effect. The capitularies of Charlemagne, which an ignorant age or a grateful priesthood attributed to the direct inspiration of God, enact the payment of tithes, exempt the clergy from the jurisdiction of the civil courts, institute ordination examinations, and, towards the close of the reign, raise the episcopal courts high above the secular, authorize them to judge all manner of causes, and declare the bishops' sentence without appeal. As the world grew more worldly, the church grew more distinctively clerical. The bishops were forbidden to serve in the wars; the semi-monastic order of canons was instituted, and largely extended; the monasteries were reformed by St. Benedict d'Aniane. But the episcopate, under the successors of Charlemagne, degenerated into a hereditary caste of proprietors; its ideas were smothered in gold; and the church was not finally to shake the dust of the world from its feet, until Hildebrand, during the height of feudalism, enforced the celibacy of the clergy.

Never was empire founded on such heterogeneous bases. Like the architecture of the age, it pieced and patched the native barbarism of the Teuton with marble relics gathered from the rivers of Rome. The traditional instinct of imperial subordination had been effaced by the Teutonic immigrations, and its place was imperfectly supplied by an incessant and ubiquitous vigilance. The government of Charlemagne was "full of eyes, before and behind." The palace itself was pierced with peeping holes. Nothing was too minute for Carlovingian legislation. The mighty emperor, who denounced adoptianism, maintained the Filioque, or thundered against the adoration of images, stooped to prohibit drunkenness, and to forbid nuns writing love-letters. It was not well that the office of pope and emperor should be thus united. The dissolution of the Carlovingian power left the world free to carry out, in the hands of Hildebrand, that severance of the spiritual and temporal authority which was necessary to the age. But we recognize in this activity, not the meddling interference of a pedant, but the honest enthusiasm of a man who felt deeply, and reflected seriously, the fresh and varied interest of a world awakening to thought.

The story of the last fourteen years of Charlemagne's reign remains still to be told. For five of them he rested at Aix-la-Chapelle. The patriarch of Jerusalem sent the great crusading emperor the keys of the Holy Sepulchre; two embassies from Haroun al Raschid laboriously found their way to the west; the emir of Fez sent envoys; the pope of Rome and the converted chagan of the Avars met at the great northern capital, and across the now settled and christianized districts which separated the two empires, Charlemagne offered his hand to the Empress Irene. An assembly at Thionville in 806, ratified the testament of the emperor, which arranged that on his death the empire should be divided between his three sons, Charles, Louis, and Pepin. Pepin was to retcive Italy, Bavaria, and all Alemannia south of the Danube, and east of the Upper Rhine; the kingdom of Louis to extend eastward to the Rhone and Mont Cenis; Charles to inherit the remainder. The pope's subscription of this testament was requested and secured, and it is remarkable that the arrangement of the kingdoms places Rome at the centre of the three, as the transalpine possessions of Pepin were reached by the valley of the Adige; while an entrance into Italy was secured to Charles by the Val' d'Aosta, to Louis by the Mont Cenis. The empire, which now extended from the Elbe to the Ebro, from Capua to the mouths of the Rhine, no longer dreaded the great waves of invasion which set across the eastern plains, and seemed ready to drown the kingdoms of the west. For eighty years, until the incursions of the Magyars, that danger was appeased; but forts rising at the mouths of rivers, fleets gathering within the harbour bar, lighthouses and watchtowers scattered along the headlands, betrayed the new danger that menaced the empire—the Northman and Saracen invasions by sea. Godfrey, king of Denmark, might avert the stream of Frankish invasion by the barrier of the Danewirk, drawn from sea to sea; but Charlemagne, in visiting a port of France, was subject to the vexation of seeing Norman pirates plundering in the harbour, and we read on an occasion of this kind, that the great emperor rose hurriedly from the table, and turning to the window which faced the east, the scene of his victories, stood gazing into the distance, his face streaming with tears. He lost his son Charles in 811; a gloom fell upon the palace; a bitter tone of sarcasm appears in the capitularies; and the burning of the great bridge of Mayence, the narrow portal through which christianity had entered Germany, was held to portend the death of its great constructor, who survived it but a few months. They buried him in his own cathedral. "There," says Palgrave, "they reverently deposited the embalmed corpse, surrounded by ghastly magnificence, sitting erect on his curule chair, clad in his silken robes, ponderous with broidery, pearls, and orfray, the imperial diadem on his head, his closed eyelids covered, his face swathed in the dead-clothes, girt with his baldric, the ivory horn slung in his scarf, his good sword, 'Joyeuse,' by his side, the gospel-book open on his lap, musk and amber and sweet spices poured around, his golden shield and golden sceptre pendant before him."—W. L. N.

CHARLEMONT, James, first earl of, grandson of William second Viscount Charlemont, was born in Dublin in 1728. He received his early education at home, being too delicate for a public school, and in his eighteenth year he set out on a course of continental travel, from which he returned, at the end of eight years, with a mind richly stored both from observation and study. He was created a doctor of laws, and appointed governor of Armagh, and a privy councillor. At this time the government was in conflict with the Irish house of commons upon the celebrated question of the right to dispose of the surplus revenues of that kingdom. The house of commons carried their resolution, but the government, notwithstanding, applied the money according to their own discretion. Such a state of things was highly embarrassing, and Lord Charlemont's influence was resorted to in order, to effect a reconciliation between the parties—an object which he accomplished successfully. A spirit, however, was awakened by the contest that never subsided till it had manifested itself in the most remarkable events of the Irish history of that period. A steady supporter of the rights of his country and the privileges of his order, Lord Charlemont felt the injustice of depriving the Irish peers of their functions as an appellate court of law, and instituted a fictitious suit for the purpose of trying the question. Illness, however, prevented his prosecuting the matter to an issue. On the accession of George III. the peeresses of Ireland were at first denied the right to appear at the coronation according to their rank. Lord Charlemont took up the matter, and after experiencing much unworthy and vexatious opposition, succeeded in establishing their right. In the struggle which took place between the Irish house of commons and the crown, Lord Charlemont was an active sympathizer with the former, and one of five lords who protested against the proceedings of Lord Townshend. When the American and French fleets infested the Irish channel and seized on trading vessels, the English government, unable to afford sufficient protection, permitted Belfast to raise a volunteer corps. The example was followed by most of the northern towns, and that of Armagh was committed to Lord Charlemont. This was the origin of that celebrated body, the Irish volunteers, with which the name of Lord Charlemont is historically connected. On the 10th of November, 1783, a national convention of delegates from all the volunteer corps in Ireland met in Dublin,

and elected Lord Charlemont their president—a post which he accepted chiefly with the hope of being able, by his moderation and prudence, to control the acts of so powerful and dangerous a body. In this he was to a great extent successful, and his moderation, sagacity, temper, and firmness enabled him not only to do good service to the state, but to strengthen the hands of the real patriots in their efforts to obtain reform. During the progress of the great political events of this period, Lord Charlemont exercised a more efficient and beneficial influence than any other man. The head of a great party, to a certain extent in antagonism with the British government, he yet commanded the esteem and respect of the latter. With a high spirit of the purest patriotism, he held back from all the honours and advantages which were offered to him, and his whole conduct exhibits no taint of ambition—no spirit of self-aggrandizement. In 1786 Lord Charlemont was elected president of the Royal Irish Academy—an office he most worthily filled, having contributed several papers to the Transactions. After he had attained his sixty-second year, the health of Lord Charlemont became infirm; but he did not relax his vigilance or activity in taking his part in all the leading political events of his time; and shortly before his death he was faithfully at his post resisting the great measure of the legislative union of Great Britain and Ireland. But the excitement and agitation of the struggle was too much for him. His constitution was entirely shattered, and he died on the 4th of August, 1799, in his seventy-first year. If the talents and genius of Charlemont were inferior to those of Grattan and Flood, and others of his contemporaries, the rare and eminent combination of high and useful qualities, the purity of his heart, his integrity and patriotism, all assign him a place amongst the highest of his day. Accomplished, high-minded, and eminently moral; endowed with the most refined intellectual tastes, the noblest aspirations, the most endearing social affections, he was a politician without the tincture of corruption, and a patriot without the alloy of a selfish motive. He was created an earl in 1763.—J. F. W.

CHARLEMONT, Sir Tobias Caulfield, first lord, born in 1565, was descended from an ancient family of Oxfordshire, and at an early period of life served under the celebrated Martin Frobisher, with whom he went to the Azores in the expedition to these islands, where he conducted himself in a manner to elicit high approbation. He was present in a naval campaign under Howard of Effingham against a Spanish fleet destined for Ireland, on which occasion he won new honour and fame. Subsequently he entered the land service, being engaged under Essex and other commanders, serving in France and Belgium, and signalizing himself at the siege of Dreux, where he was severely wounded. In 1598 he went to Ireland in command of a troop of horse, and rose rapidly into honour and public trust during the wars against the earl of Tyrone. In 1602 Lord Mountjoy gave him the command of Charlemont fort, then lately built to command the Blackwater, as a key to Tyrone's county, where his services obtained him large grants of the estates of the rebel earl; in 1615 he was appointed one of the council for Munster; and in 1620 was created Lord Caulfield, baron of Charlemont. He died in 1627.—J. F. W.

CHARLEMONT, William, second viscount, grandnephew of the preceding, took a distinguished part in the wars which preceded the revolution of 1688, and was visited with attainder and sequestration by the parliament of James II., but was reinstated by William III. He served with distinction under the earl of Peterborough in Spain, especially at the siege of Barcelona and the attack upon Monjuich, when he received the thanks of the king of Spain. He rose to the rank of major-general, and was made governor of the counties of Tyrone and Armagh.—J. F. W.

CHARLES. The emperors, kings, and princes of this name we notice under the names of their respective countries:—1. England; 2. Germany; 3. France; 4. Navarre; 5. Spain; 6. Sweden; 7. Naples; 8. Savoy and Sardinia:—

I.—CHARLESES OF ENGLAND.

CHARLES I., King of Great Britain, the second son of James Sixth of Scotland and First of England, and of Anne of Denmark his wife, was born at the palace of Dunfermline, 19th November, 1600. His Scotch title was Duke of Albany; but after his father's accession to the throne of England, Charles was created Duke of York. The death of his elder brother, Henry, in 1612 opened to him the succession to the throne, and in 1616 he was formally created Prince of Wales. He was a very weakly child; but as he advanced towards manhood his strength gradually increased, and at twenty he was distinguished for his skill in manly exercises. He received an excellent education, and was of a gentle and serious disposition; but his close intimacy with his father's infamous favourite, the frivolous Buckingham—"Steenie," as James called him—exercised an injurious influence upon his character, and sowed the seeds of those political errors which lost him both his kingdom and his life. In 1618 James entered into negotiations with the Spanish court for the marriage of Charles to the sister of the reigning king of Spain. But though the prince undertook an incognito journey to Madrid in 1623 for the purpose of expediting the match, it was ultimately broken off, mainly through the artifices of Buckingham, whose violence and dissolute conduct had rendered him as obnoxious to the Spaniards as to his own countrymen. In 1625 Charles espoused Henrietta Maria, daughter of Henry IV. of France, a most unfortunate union for himself and his family. On the 17th of March of that same year he succeeded his father in the throne. His accession was hailed with great favour by the nation; but as he inherited his father's principles of government, and his arrogant favourite still continued to sway the councils of the young king, his popularity was shortlived. The nation had now become conscious both of its rights and its strength, and the spirit of freedom kept pace with the growing wealth and intelligence of the people. An inevitable collision soon took place between the nation and their new sovereign. His first parliament met in June, 1625; but as the commons showed their determination to obtain the redress of grievances rather than to vote liberal supplies for carrying on the war with Spain, the king dissolved them on the 12th of August. A second parliament, which was convoked in the spring of 1626, adopted the same policy as its predecessor, impeached the obnoxious Buckingham, and was preparing a remonstrance against the levying of tonnage and poundage—an odious and oppressive tax—without the consent of the legislature, when Charles, alarmed and indignant at its proceedings, dissolved parliament on the 15th of June. He then had recourse to forced loans and other arbitrary methods of raising money, and imprisoned nearly eighty gentlemen who refused to comply with his illegal demands. The ill success of a war with France, which was brought about by the violence and profligacy of Buckingham, compelled Charles to summon a third parliament in 1628. The commons voted five subsidies, or £280,000, to the king, but refused to pass this vote into law until Charles gave his solemn assent to the "petition of right"—the second great charter of the liberties of England, as it has been termed—by which he bound himself to abstain from forced loans and other illegal taxes, and from arbitrary imprisonments and billeting soldiers on the people. As soon as the parliament was prorogued, however, the king violated his promise, and resumed those arbitrary assertions of his prerogative which had been expressly provided against in the "petition of right." When the legislature again met, therefore, the contest with the king was renewed; and Charles, finding that the commons were determined to vindicate their rights, dissolved the parliament on the 10th of March, and committed Sir John Elliot and several others of its leading members to prison.

Charles now resolved to call no more parliaments, and entered upon a course which would soon have entirely destroyed the liberties of his subjects. Taxes were raised by his own arbitrary authority; ship-money was, for the first time, levied from the inland counties; the puritans were imprisoned, fined, and cruelly mutilated; and an attempt was systematically made to reduce parliament in future to a nullity. At length the king and his adviser, Laud, attempted to force a liturgy upon Scotland, and this foolish project produced an open rebellion among the inhabitants of his ancient kingdom, and ultimately led to the total overthrow of his long-cherished schemes. The Scots entered into a general combination against this religious innovation, framed the famous document called the "national covenant," which was eagerly signed by all classes of the community, and at length took up arms in defence of their religious liberties. Charles marched northward in the spring of 1639, at the head of a powerful army, for the purpose of enforcing submission to his decrees; but on reaching the borders of Scotland he wavered in his resolution, and in the end concluded a treaty with the insurgents, and withdrew his forces. But this peace was not of long duration. The Scots proceeded to carry out their own religious views, and abolished episcopacy. Charles attempted to reassemble an army, with the view of coercing them; but finding it

impossible to support his forces by his former illegal expedients, he was compelled to convoke a parliament in the spring of 1640.

The new house of commons was remarkably moderate in its views and procedure. Even Clarendon acknowledges that it "was exceedingly disposed to please the king and to do him service." But the members, though willing to give a large supply, showed that they were not disposed to overlook the grievances under which the country was suffering, and the king in consequence dissolved the parliament in an angry speech, and threw several of the members into prison. By means of forced loans, and other similar expedients, he was enabled to equip and set in motion an army of upwards of twenty thousand men for the suppression of the Scottish insurrection. But his soldiers had no heart for the enterprise. The Scots crossed the borders, defeated a detachment of the English army who opposed their passage of the Tyne, and occupied the northern counties of England. Charles, in this extremity, was compelled to make a truce with the Scots, and to summon a parliament. The houses met in November, 1640, and proceeded at once with vigour and resolution to the work of redressing the grievances of the country. They passed a bill of attainder against Strafford, and brought him to the block, imprisoned Laud, and in various ways punished the other instruments of royal tyranny. They abolished the star-chamber, the high commission court, and the council of York; and wrung from the king an assent to a law providing that the existing parliament should not be prorogued or dissolved without its own consent. In the autumn of 1641 the houses were adjourned, and Charles visited Scotland, where he made large concessions for the purpose of gratifying the people, and used every artifice to gain over the leaders of the covenanting party. On his return from Scotland, the English parliament met after a recess of six weeks. The Irish rebellion had meanwhile broken out, and the puritans believing that it had been secretly encouraged by the court, and distrusting the king's sincerity, framed an address to him, called the "grand remonstrance," enumerating all the illegal and oppressive acts of his reign, and entreating him to employ only persons in whom the parliament could confide. But a reaction had now taken place both in the country and in the legislature. Many of the moderate reformers, who had cordially supported the previous measures of the parliament, were of opinion that sufficient concessions had now been made by the king, and rallied round the throne. The grand remonstrance was carried, after a fierce and protracted debate, by a majority of only eleven, and if Charles had only been true to himself and to his friends, there cannot be a doubt that he would soon have triumphed over the opposition of his enemies. But after a brief show of moderation, he suddenly, on the 3rd of January, 1642, sent down the attorney-general to impeach Lord Kimbolton, and five members of the house of commons, of high treason, at the bar of the house of lords, and next day went in person to the house with an armed force to seize these members at their post. They, however, had received intelligence of his design, and withdrew before his arrival, so that this perfidious and unconstitutional step, which was the direct cause of the civil war, completely failed, and indeed brought ruin on its author. The commons felt that they could no longer trust the king, that their own personal safety, as well as the security of the national rights, required that he should be deprived of the power to do them injury, and demanded that the militia should, for an appointed time, be intrusted to officers whom they should nominate. "No, not for an hour," was the indignant reply of the king. Both parties had now proceeded to such extremities, that nothing remained but an appeal to arms, and the royal standard was at length raised at Nottingham on the 25th of August, 1642.

Our limits will not permit us to enter into the details of this disastrous contest. The war was carried on for some time in a languid and desultory manner, and after two campaigns the issue was still doubtful. But the genius of Cromwell, and the intervention of the Scots, who sent an army of twenty thousand men under General Leslie to the assistance of the parliament, turned the scale in their favour, and the decisive battle of Naseby, on the 14th of June, 1644, completely ruined the royal cause. Charles ultimately fled for refuge to the Scottish army at Newark on the 5th of May, 1645; and after several months had been spent in negotiations and discussions, as he steadily refused to accede to the terms offered by the presbyterian party, he was, at his own request, delivered up to the English parliament. His removal to Holmby house, and seizure there by Cornet Joyce at the instigation of Cromwell, the march of the army to London, the submission of the parliament, the overthrow of the presbyterians, and the complete ascendancy of the republican party speedily followed. The first demands made by the army were exceedingly moderate; but when these were rejected by the king, who expected to hold the balance between the two parties, fierce invectives were launched against him by the army agitators; and Charles, becoming alarmed for his personal safety, fled to the Isle of Wight, where he was detained as a prisoner in Carisbrooke castle by Colonel Hammond the governor. Negotiations were again entered into with the king, but the terms offered were opposed by the Scottish commissioners, with whom he entered into a secret treaty; and encouraged by their support, he refused to accede to the demands of the parliament. This brought matters to a crisis. The extreme republicans now first broached their daring proposal to bring the king to trial, and to put him to death by a judicial sentence. The Scottish parliament, on the other hand, levied an army which marched into England for the purpose of restoring the king by force of arms. But the levies were raw and undisciplined, and the duke of Hamilton, their general, was utterly unfit for the management of such an enterprise, and they were totally defeated by Cromwell at Preston on the 17th of August, 1648. Several desultory risings of the royalists in various parts of England were at the same time crushed, and the army returning victorious to London, expelled the leaders of the presbyterian party from the house of commons, put a stop to all negotiations with the king, seized his person, and prepared to bring him to a public trial. A high court of justice was constituted for this purpose, consisting of the chief officers of the army and the other leaders of the republican party, and presided over by John Bradshaw, a lawyer. This unprecedented trial began on the 20th of January, 1649. Charles, who conducted himself throughout these proceedings with great dignity and firmness, was three times brought before the court, but persisted in declining its jurisdiction. He was brutally insulted by some of the soldiers and rabble, but bore their treatment with exemplary meekness and patience. On the 27th sentence of death was passed upon him, and on the 30th his head was severed from his body, on a scaffold erected in front of Whitehall palace. He died in the forty-ninth year of his age, and the twenty-fourth of his reign, leaving six children, of whom the two eldest, Charles and James, successively ascended the British throne. Charles possessed many of the qualities which adorn private life, and if his lot had been cast in more propitious circumstances, he might have been a respectable and useful, if not a popular sovereign. But it was his misfortune to live at a period when the ancient forms of the constitution required to be accommodated to the growing intelligence and spirit of the people; and he perished in the vain attempt to resist the onward progress of freedom. The celebrated work entitled "Eikon Basilikè," which was published immediately after his death, and purported to be from his pen, was long regarded as authentic, but is now generally believed to have been written by Dr. Gauden, afterwards bishop of Worcester.—J. T.

CHARLES II., King of Great Britain, second son of Charles I., and of his queen, Henrietta, was born 29th May, 1630. His elder brother, Charles James, died on the day of his birth, 18th March, 1629. On the breaking out of the civil war, Charles, though a mere youth, took up arms in his father's cause. After the fatal battle of Naseby he retired to Scilly, and ultimately took refuge in Paris. The Scots, who had for some time felt aggrieved by the proceedings of the English parliament and army, deeply resented the execution of Charles I., and a few days after, on the 3rd of February, 1649, proclaimed Prince Charles king of Scotland in his stead. They still adhered, however, to their presbyterian principles, and they carefully stipulated that Charles should acknowledge the "solemn league and covenant," and confirm the presbyterian government and worship. He landed in Scotland on the 23rd of June, 1650, and on the 15th of July was again proclaimed at Edinburgh. The unpalatable terms exacted from him, and the austerity of manners prescribed by the covenanters, led him ever after to regard them and their religion with the deepest aversion. A few weeks after the arrival of the prince, Cromwell invaded Scotland at the head of a powerful army The cautious policy of David Leslie for a time completely foiled the attempts of Cromwell to force the Scottish lines, and reduced the English forces to the utmost

extremity; but the folly of the committee of estates and kirk led to the battle of Dunbar on the 3rd of September 1650, in which the Scots were completely defeated, and the whole country south of the Forth, together with the capital, fell into the hands of the victors. The coronation of Charles, however, took place at Scone on the 1st of January, 1651. In the course of the following summer, Cromwell turned the position of the Scottish army at Stirling, and Charles adopted the desperate expedient of marching into England, in the hope that his friends in that country would flock to his standard. In this expectation, however, he was completely disappointed. The Scottish forces were overtaken at Worcester by Cromwell, at the head of an army nearly three times their number, and, after a fierce and protracted engagement, were totally routed on the 3rd of September. Charles himself with great difficulty made his escape. Clothed in the garb of a peasant, he found refuge sometimes in a barn, at other times in wretched hovels. On one occasion he concealed himself for twenty-four hours among the branches and leaves of a large oak. After a variety of romantic adventures and hairbreadth escapes, he at last found refuge in France, forty-five days after his defeat at Worcester. He continued to reside on the continent, principally in France and Flanders, often in great distress, until 1660. The resignation of Richard Cromwell, the cabals of the officers, the dissolution of the rump parliament, and the apprehensions of a military despotism, led the great mass of the people of England to turn their eyes towards the heir of their ancient race of monarchs. The new parliament declared in his favour. General Monk had previously entered into secret negotiations for his restoration to the throne, and at length, on the 25th of May, 1660, Charles landed at Dover; four days later he made his entry into London amid the most extravagant demonstrations of joy, and took up his residence in the palace of his ancestors.

It soon appeared that adversity had taught Charles neither self-denial nor industry, and that he had returned from exile indolent, selfish, unfeeling, faithless, ungrateful, and insensible to reproach or shame. The reforms which the long parliament had introduced were at once swept away, and the old abuses restored. A number of the regicides and leading republicans were put to death with the most revolting cruelties, episcopacy was re-established, and the puritan clergy expelled from office and treated with shocking insolence and cruelty. The old cavaliers, who had lost their all in the royal service, were suffered to pine in want and obscurity, while the revenues of the court were profusely squandered on harlots and buffoons. Scotland, which had freely spent its blood and treasure in the support of his claims, was treated with great injustice and severity. The presbyterian form of worship, which Charles had solemnly sworn to maintain, was abolished, and "black prelacy," which the Scots abhorred, was set up in its room. The supporters of the covenant were fined, imprisoned, tortured, and put to death; the entire proceedings of the various parliaments which had been held since 1633, were at once annulled, and all the barriers which had been raised to protect the civil and religious liberties of the nation, were at one swoop annihilated. The injury which the profligate conduct of Charles and his associates inflicted upon the cause of religion and morality, was perhaps even more fatal than his arbitrary measures, to the well-being of the community; and there can be no doubt that his shameless debaucheries contributed in no small degree to produce that deeprooted and general corruption of morals and manners which throughout his reign disgraced the nation.

Our space will not permit us to do more than glance at the leading events which occurred during the quarter of a century Charles occupied the throne. In 1663 the government engaged in hostilities with Holland, which were so grossly mismanaged that the Dutch fleet burned the ships which lay at Chatham; and this war terminated in a humiliating peace. At this disastrous period too the plague broke out in London, and in six months swept away six hundred thousand human beings. The great fire followed, which laid a large portion of the metropolis in ruins. In 1668 the sagacious counsels and skilful management of Sir William Temple brought about a treaty between England, Holland, and Sweden, commonly called the Triple Alliance, for the purpose of thwarting the ambitious schemes of Louis XIV.; but this wise and popular policy was speedily abandoned. The lavish expenditure of Charles on his licentious pleasures kept him always in poverty, in spite of his liberal civil list and the large sums which he contrived to divert from the public funds to his own private use. The once loyal and subservient parliament began to exhibit unequivocal signs of reluctance to allow the public money to be squandered on debasing indulgences and frivolous amusements; and so great was the anxiety of Charles to escape this irksome dependence on the commons for the supply of his necessities, that he stooped to become the hired lacquey of the French king, and bartered his own reputation, the independence of his crown, the honour and interests of his kingdom, and the safety of Europe, for the purpose of satisfying the rapacity of his worthless courtiers and the profusion of his female favourites. In 1670 he entered into a secret treaty with France, by which he bound himself in return for the promise of a large subsidy, to make a public profession of the Roman catholic faith, and to assist Louis in making war upon Holland, and in his designs upon the Spanish monarchy. War was accordingly declared against the United Provinces, and the funds for carrying it on were obtained by gross fraud and a violation of faith with the public creditors. But the policy was as unsuccessful as it was unprincipled and unpopular, and Charles was compelled to dismiss the infamous cabal ministry from office, and to make peace with Holland in 1674. His domestic policy was equally detested by the people. He claimed and exercised the power of suspending by his own authority the penal laws against Roman catholics and protestant nonconformists, and, by his marked popish leanings, excited great alarm for the safety of the established church and of the protestant religion. Throughout the excesses and judicial murders caused by the alleged discovery of the pretended popish plot, Charles, though convinced of its falsehood, readily went with the current. But he strenuously resisted the attempt to exclude the duke of York from the succession to the throne on the ground of his profession of the Romish faith, and three times dissolved the parliament, rather than sanction the exclusion bill passed by the commons. In the end, a tory reaction set in throughout the country, and rose to such a height that the whigs were speedily at the mercy of the court. A series of attacks on the constitution of the country followed. It was resolved that no more parliaments should be called. The charters of the great towns, in which the strength of the whigs lay, were confiscated; the persecution against the nonconformists was renewed; Russell and Sydney were brought to the scaffold by the most glaring perversion of law and justice; the Scottish covenanters were goaded into rebellion by the oppressive and merciless misgovernment of Middleton, Lauderdale, and the duke of York, and put to death with the most shocking tortures. In the midst of these despotic and cruel proceedings, Charles was suddenly seized with a fit of apoplexy on the 2nd of February, 1685, and expired on the 6th, in the fifty-fifth year of his age and the twenty-fifth of his reign. A few hours before his death he made a profession of the Romish faith, which he had long held in secret, and received absolution from a popish priest. Charles possessed excellent abilities, and was good-tempered, witty, affable, and polite; but he was an unfaithful husband, a cold-hearted and treacherous friend, a profligate man, and a bad sovereign.—J. T.

CHARLES-EDWARD Louis Philip Casimir Stuart, called the Pretender, was the grandson of James II., the exiled king of Great Britain, and son of the titular chevalier St. George, by his wife, the Princess Clementina Sobieski, granddaughter of the celebrated King John Sobieski of Poland. Charles-Edward was born on the 31st of December, 1720. He was skilled in manly exercises, but his intellectual training was shamefully neglected, and he was allowed to grow up in almost entire ignorance of the constitution of the country which he aspired to govern; while his instructors took care to instil into him those antiquated notions of hereditary divine right, and passive obedience, which had proved so disastrous to his family. Various projects for the restoration of the Stuart dynasty had been entertained by the French government, and afterwards laid aside. At length, in the spring of 1745, Charles-Edward determined to undertake an expedition to Scotland on his own resources, with such pecuniary assistance as he was able to obtain from private individuals. Charles landed on the 25th of July at Moidart, Inverness-shire, with a train of only seven persons, afterwards called "the seven men of Moidart." The general rendezvous of his adherents was appointed to be at Glenfinnan, a desolate sequestered vale about fifteen miles from Fort-William, and there, on the 19th of August, the Jacobite standard was unfurled by the old marquis of Tullibardine.

The Macdonalds, Camerons, M'Phersons, M'Gregors, and other Jacobite clans flocked to the camp in considerable numbers, and Charles in a short time found himself at the head of several thousand men, ill-armed many of them, and slenderly provided with warlike equipments, but all of them brave, active, hardy, and skilled in the use of their own weapons. The almost incredible stupidity of Sir John Cope in marching to Inverness where there was no enemy at all to encounter (see COPE), having left the low country open to the Highlanders without obstruction, Charles promptly took advantage of this blunder, and at once began his march to the south. On the 17th of September he was in possession of Edinburgh, and next day took up his quarters in Holyrood palace. Cope meanwhile had transported his troops by sea from Aberdeen to Dunbar, and was on his march towards the city. On receiving intelligence of his movements, the Highlanders marched out to meet him on the 20th of September, and found his forces encamped near the village of Prestonpans, a few miles to the east of Edinburgh. Next day a battle took place, which terminated in the complete destruction of the royal army. This victory made Charles master of the whole of Scotland, with the exception of the castles of Edinburgh and Stirling, and a few insignificant Highland forts. He was eager to march immediately into England, but his proposal was overruled by his council, and he spent several weeks in the palace of his ancestors, discharging the functions of royalty, issuing proclamations, exacting forced loans and contributions, holding levees, giving balls, and exerting himself to the utmost to render his entertainments attractive, and to secure the public favour. His prepossessing personal appearance, well-formed and regular features, dignified mien, and easy graceful manners, contributed not a little to increase the popularity of his cause. On the 31st of October, the prince quitted Edinburgh and began his romantic march towards London, at the head of between five and six thousand men. He entered England by the western border on the 8th of November, and took the town of Carlisle, after a feeble resistance. He then resumed his march through the northern counties without meeting any opposition, but obtaining little countenance from the people. On the 4th of December the insurgents reached Derby, only 127 miles from London; but their condition had become exceedingly perilous, opposed as they were by three armies, each more numerous than their own, with no prospect of succours from France, and no symptoms of any rising in their favour among the people of England. The chiefs were unanimously convinced of the necessity of a retreat, and in spite of the obstinate resistance of Charles, they commenced their retrograde movement on the 6th of December. They crossed the Scottish border on the 20th, and marching through the south-western counties, they entered Glasgow on Christmas day. After levying heavy contributions on that staunch whig and presbyterian city, the Highlanders proceeded to Stirling, and spent several weeks in an unwise and fruitless attempt to reduce the castle. On the 17th of January, 1746, they outmanœuvred and defeated, on Falkirk moor, the royal army under the incompetent and brutal General Hawley, and captured his cannon, military stores, and baggage. But this was the last of their triumphs. The approach of the duke of Cumberland at the head of a greatly superior force, compelled them to abandon the siege of Stirling castle on the 1st of February, and to retreat towards their Highland fastnesses. They spent two months at Inverness, suffering great privations from the scarcity both of money and provisions. At length, on the 16th of April, they gave battle on Drummossie moor, near Culloden, to the duke of Cumberland, under every disadvantage as regards inferiority in the numbers, equipments, arrangement, and condition of their forces, and even the locality of the fight; and after a brief but fierce struggle, were defeated with great slaughter. The conquerors behaved with shocking cruelty to the prisoners and the wounded, as well as to the defenceless inhabitants of the surrounding country, leaving neither house, cottage, man, nor beast, within the compass of fifty miles.

The interesting and romantic adventures of Charles after the battle of Culloden, form one of the strangest chapters in history. For upwards of four months he wandered from place to place in constant peril of his life, subjected to almost incredible hardships and privations. Sometimes he found refuge alone in caves and huts, sometimes he lay in forests or on mountain tops, with one or two attendants; frequently he was compelled to pass the night in the open air exposed to every vicissitude of the weather, suffering from hunger and thirst, often barefooted, and with clothes worn to tatters. In the course of his wanderings, he had occasion to trust his life to the fidelity of a great number of individuals, many of whom were in the humblest walks of life; and yet not one of them could be induced to betray him, even by the offer of a reward of £30,000. At length a privateer of St. Maloes, hired by his adherents, arrived in Loch Nannuagh, and Charles embarked on board that vessel for France, accompanied by Lochiel and a few other friends, and on the 29th of September, 1746, landed in Brittany.

It would have been well for the reputation of Charles if he had perished at Culloden. The faults of his character gathered strength with his advancing years; and sad to relate, humiliating habits of intoxication, and family discords, arising out of an unhappy union with Louisa of Stolberg, a German princess, darkened the close of his unhappy career. After his compulsory removal from France in 1748, on the conclusion of peace with England, he went first to Venice and then to Flanders. He continued for years to be the object of the hopes of the Jacobites and the centre of their intrigues, and in 1750 ventured to pay a visit to London, for the purpose of promoting a scheme which was soon found to be impracticable. In 1766 he laid aside the title of prince of Wales, and assumed that of count D'Albany. He died at Rome, 31st January, 1788, in his sixty-eighth year, and was interred in the cathedral church of Frescati.—His brother HENRY, a cardinal, and titular duke of York, the last male heir of the line of Stuart, survived till 1807. He was a prince of a mild and amiable character, and during the latter years of his life was supported by an annuity of £4000, assigned him by the British government.—J. T.

II.—CHARLESES OF GERMANY.

CHARLES I. See CHARLEMAGNE.

CHARLES II. See CHARLES I. of France.

CHARLES III., surnamed LE GROS, son of Louis le Germanique, was born in 832, and at his father's death inherited the German portion of his dominions with the imperial title; his brothers, Louis and Carloman, being crowned kings of France. After the death of these princes in 881, he was called to the throne of France during the minority of Charles the Simple. His reign was short and inglorious, being seriously disturbed by the incursions of the Normans, whom he was obliged to propitiate by large concessions. He was deposed in 887, and in the course of the following year died poor and neglected.—W. B.

CHARLES IV., son of John of Luxembourg, king of Bohemia, was elected emperor at the death of Louis of Bavaria in 1347, but had difficulty in establishing himself on the imperial throne. His subserviency to the pope displeased the electors, and an attempt was made to substitute Edward III. of England, whose wars with France, however, did not permit him to take advantage of the movement in his favour. Charles at length succeeded in securing the imperial dignity, and was subsequently consecrated king of the Romans by the pope. He fixed his residence at Prague, and spent his principal care on his patrimonial kingdom of Bohemia, to which Brandenburg and Silesia were annexed in his reign. His most important act was the issuing of the "golden bull," in 1355, which defined the respective rights of the electors and the emperor, and is still looked to as a basis of the Germanic constitution. He died in 1378, leaving the imperial dignity and the crown of Bohemia to his son Wenceslas, who enjoyed the former only two years.—W. B.

CHARLES V., emperor of Germany and king of Spain, was born at Ghent, 24th February, 1500. He was the son of Philip the Handsome, archduke of Austria, and Joanna, second daughter of Ferdinand and Isabella of Castile and Arragon, and the grandson of the Emperor Maximilian, and of Mary, the only child of Charles the Bold, duke of Burgundy. His early years were spent in the Low Countries, under the care of two princesses of great abilities, Margaret of Austria, his aunt, and Margaret of York, sister of Edward IV. of England. William de Croy, lord of Chievres, was appointed governor of the young prince, and Adrian of Utrecht, his preceptor; and both seem to have discharged the duties of their respective offices with great fidelity. Charles early showed a passion for the chase and martial exercises, rather than for books and learning; but he was carefully instructed in the history of his kingdom and in the art of government, and thus acquired the habits of gravity, thoughtfulness, and reserve, for which he was distinguished through life. At the age of six Charles lost his father, and his Flemish dominions were intrusted

to the charge of his grandfather, Maximilian, who acted as regent. The succession to the Spanish throne was opened to Charles by the death of Ferdinand in 1516; but, as Joanna was still alive, although in a state of mental imbecility, it was not without great difficulty that, on his visit to the Spanish dominions in 1517, the Cortes were prevailed upon to acknowledge him as joint-king. The death of Maximilian having left the imperial throne vacant, Charles, after a keen contest with Francis I. of France, was elected emperor at Frankfort, 28th June, 1519. The preference given to Charles on this occasion excited in the mind of Francis feelings of jealousy and rivalship, which subsisted during the remainder of their lives, and involved them in almost perpetual hostilities. Both were eager to gain the assistance of Henry VIII. of England in their impending struggle, and courted him and his minister Wolsey with the greatest assiduity. Charles paid a sudden visit to England, on 26th May, 1520, and by his attention to Henry, and by a liberal pension and lavish promises to his powerful minister, succeeded in detaching them from the French alliance. He then proceeded to Aix-la-Chapelle, where he was crowned emperor with extraordinary solemnity and pomp.

The first act of his administration was to convoke a special diet of the empire, to be held at Worms, 6th January, 1521, for the purpose of checking the progress of those religious opinions which, under the influence of Luther, were rapidly diffusing themselves over Germany. The great reformer himself was summoned to appear before the diet, and a letter of safe conduct was at the same time sent him, which Charles afterwards regretted that he did not violate. Luther was permitted to depart in safety; but, a few days after he had left Worms, an edict was published in the emperor's name, condemning his doctrines and placing him under the ban of the empire. Other questions soon arose, however, to divert the attention of Charles from these religious disputes. As a rupture with Francis seemed imminent, he entered into a secret alliance with Leo X., for the purpose of expelling the French out of the Milanese. But while the emperor and the pope were preparing to carry out this project, hostilities commenced in Navarre, which Charles unjustly withheld from the children of John d'Albret in violation of the treaty of Noyon. An army, levied in name of Henry d'Albret, but with the connivance of Francis, overran Navarre, but in a short space of time was completely defeated, and their general and principal officers were taken prisoners. About the same time, a petty prince named Robert de la Marck, relying on the support of Francis, declared war against the emperor, ravaged the open country of Luxembourg, and laid siege to Vireton. Charles retaliated by sending an army under the count of Nassau, who entered France, took Mouson, and laid siege to Mezieres, but was foiled by the strenuous resistance made by the famous Chevalier Bayard, and compelled to retreat with loss and disgrace. Meanwhile a congress was held at Calais, 5th August, 1521, under the mediation of Henry VIII., in order to reconcile the differences between Francis and the emperor. But Wolsey, to whom the sole management of the negotiation was committed, was exclusively devoted to the interests of Charles, and took no pains to conceal his partiality. In the end, the congress proved utterly abortive, and after negotiations were broken off, Wolsey joined the emperor at Bruges, and concluded with him a treaty in the name of his master, in which it was agreed that they should invade France—Henry on the side of Picardy, Charles on the frontier of Spain—each at the head of an army of forty thousand men; and that the latter should espouse the Princess Mary, the only child of the English king. Meanwhile the Milanese had become the theatre of war through the intrigues of the pope, and the haughtiness and rashness of the marechal de Lautrec, and his brother, who commanded the French troops in that province. Left without adequate supplies either of men or money, Lautrec was unable to resist the united imperial and papal forces, who compelled him to retreat to the Venetian territories, seized Milan, and stripped the French of nearly the whole of their conquests in Lombardy. In spite of the death of Leo X., 2nd December, 1522, the succeeding campaign was equally disastrous to the French, who were completely defeated at Bicocca, owing to the turbulence of their Swiss allies; and the whole of the fortified places in the Milanese, except the citadel of Cremona, surrendered to the imperialists.

At this juncture an insurrection broke out in his Spanish dominions, which for some time diverted the attention of Charles from his schemes of foreign conquest. The citizens of Segovia, Toledo, Burgos, Valladolid, and other cities of Castile, took up arms for the purpose of obtaining redress of their political grievances, and of vindicating their rights and privileges, which had been grossly violated by the ministers of Charles, and headed by Don John de Padilla, son of the commendado of Castile, a young nobleman of great talent and courage, they inflicted several defeats on the royal troops, formed an association called "The Holy Junta," and for a time obtained the complete control of the kingdom. In the end the insurrection was suppressed, not without considerable bloodshed. Padilla was taken prisoner and executed; the privileges of the free cities of Castile were gradually abolished, and the Cortes, once one of the most considerable orders in the state, were deprived of their right to examine and redress public grievances, and had their powers limited to granting such supplies as the king chose to demand.

Charles had now succeeded in detaching from Francis all his ancient allies, and in uniting them in a confederacy against him. To add to the perplexities of the French monarch at this moment, a domestic conspiracy was discovered which threatened the ruin of his kingdom; and the constable Bourbon, his most powerful subject, provoked beyond endurance by the injuries he had received, went over to the enemy (see BOURBON, CHARLES DE). The French army in the Milanese, owing to the incapacity of its commander, Bonnivet, was foiled by the imperial general, the veteran Colonna. But an English force which entered Picardy under the duke of Suffolk was compelled to retreat; and an army of Flemings and Spaniards, which invaded Burgundy and Guienne, was repulsed with great disgrace in 1523. In the following year the French army was driven out of Italy, and completely defeated on the banks of the Sesia, where the famous Chevalier Bayard was mortally wounded; and an army of eighteen thousand imperialists, under the marquis of Pescara, invaded France and laid siege to Marseilles, but were compelled to retreat with considerable loss. Francis, elated with this success, and eager to recover the possessions of which he had been stripped in the former campaigns, imprudently marched into the Milanese at the head of a numerous army, drove the enemy out of Milan, and laid siege to the town of Pavia. Here, in opposition to the advice of all his most experienced officers, he risked a battle on the 3rd of February, 1525, and was defeated and taken prisoner with the loss of ten thousand men. (See FRANCIS I.) Charles did not use his victory with the moderation which he at first professed. He immediately began to revolve vast and ambitious designs altogether inconsistent with the balance of power and the liberties and peace of Europe, and which excited great alarm in the minds of his allies, and ultimately induced both Henry VIII. and the pope to make common cause with the French king. In the end Charles profited little by his ungenerous treatment of his captive rival. Francis recovered his liberty by a convention agreed upon between him and Charles at Madrid, in January, 1526, but on his return to France he peremptorily refused to fulfil the rigorous terms which had been exacted from him in his prison. The pope, Clement VII., not only absolved the French king from the oath which he had taken to observe the treaty of Madrid, but united in a "holy league," as it was termed, with Henry, Francis, the Venetians, and the duke of Milan against the emperor, to compel him to set at liberty the French king's sons who had been left in his hands as hostages, and to abandon his designs upon the Milanese. The confederates, however, were tardy in their movements and unsuccessful in their projects. Clement was compelled to withdraw from the confederacy; but in spite of this abandonment of his allies, Rome was soon after stormed by the constable Bourbon, who fell in the assault, the inhabitants were cruelly abused and pillaged, and Clement himself was taken prisoner and shamefully treated by the imperialists. Charles hypocritically professed to lament the captivity of the pontiff, and appointed prayers and processions throughout all Spain for the recovery of his liberty. War continued to be waged in the Milanese between the imperialists and the French with varied success. In the end both parties were exhausted by the protracted struggle, and became desirous that it should terminate; and at length peace was concluded at Cambray on the 5th of August, 1529, on terms which, though they modified considerably the treaty of Madrid, left all the advantages of the contest with Charles, and inflicted a serious injury both on the reputation and the interests of his rival. The emperor then proceeded to Italy, where he affected great moderation in his dealings, gave Francis Sforza a full pardon of all past offences,

and granted him the investiture of the duchy of Milan, with the hand of his niece, the daughter of the king of Denmark, and by force of arms compelled the Florentines to submit to the restoration of the Medici. After the publication of the treaty of peace, 1st January, 1530, he was solemnly crowned by the pope at Bologna, king of Lombardy and emperor of the Romans.

Charles now turned his attention to the state of Germany, where the reformed doctrines had gained much ground; nearly one half of the German body indeed had thrown off the papal yoke, and the emperor, who was a zealous supporter of the Romish faith, saw that prompt and vigorous measures alone could prevent the entire revolt of Germany from the papal see. A diet of the empire was therefore held at Spires, March 15, 1529, at which a decree was carried by a majority against the reformed doctrines. The elector of Saxony, the marquis of Brandenburg, and other princes, along with the deputies of fourteen free cities, entered their protest against this decree, and thenceforward were distinguished by the name of "Protestants"—an appellation which has since been given to all who have abandoned the Romish faith. Charles made various attempts to gain over both the protestant divines and princes, but without success. He resolved, therefore, to adopt vigorous measures for the suppression of the reformed doctrines, and induced the diet of Augsburg to issue a decree condemning the peculiar tenets held by the protestants, and forbidding any person to protect or tolerate those who taught them. Alarmed at this step, which convinced them that the emperor was resolved on their destruction, the protestant princes assembled at Smalkalde, and concluded a league of mutual defence against all aggressors, and soon after sent ambassadors to the kings of France and England, to entreat their assistance. The determined front presented by the protestant confederacy, together with the precarious state of his relations with Francis, Henry, and the Sultan, convinced Charles that he had acted with imprudent haste in provoking the enmity of a body so united and vigorous. He therefore made overtures to the elector of Saxony and his associates, that, after some difficulties and delays, terminated in the pacification of Nuremberg, by which it was agreed that no person should be molested on account of his religion. The protestants, grateful for this concession, raised a powerful body of troops to assist in repelling an invasion of the Sultan Soliman, who had entered Hungary with three hundred thousand men, and Charles took the field in person in 1532 at the head of a numerous and well-disciplined army, which compelled the invaders to retreat to Constantinople. Shortly after, the emperor undertook an expedition to Africa, vanquished Barbarossa, king of Algiers, re-established Muley Hassem on the throne of Tunis, and set at liberty twenty thousand christian slaves. On his return to Europe Charles found himself involved once more in hostilities with Francis, who had seized the dominions of the duke of Savoy, the emperor's ally, and again laid claim to the duchy of Milan, which had become vacant by the death of Sforza in 1535. Charles, after launching against his rival a manifesto filled with bitter invectives, invaded Provence at the head of a formidable army and laid siege to Marseilles; but was completely baffled by the prudent tactics of the marechal de Montmorency, and was ultimately compelled to retreat with the loss of one half of his troops by disease or famine. Next year (1537) Francis in his turn invaded the Low Countries and took several towns, but hostilities in that quarter were speedily terminated by a truce for ten months, though the war continued to rage for some time longer in Piedmont, till a truce for ten years was ultimately concluded at Nice, June 18, 1538.

It soon became evident that hostilities had continued so long as nearly to exhaust the emperor's resources. His troops broke out into open mutiny, on account of the vast arrears of pay which were due to them, and the greater part of them had to be disbanded. His Spanish subjects too complained loudly of the load of taxes with which they were oppressed, and the Cortes at length refused to vote the supplies which Charles demanded. After employing in vain arguments and entreaties to induce them to comply with his wishes, he indignantly dismissed them, and from that time called neither nobles nor prelates to these assemblies, but only the deputies of the eighteen cities, who were entirely subservient to the crown. The inhabitants of the Netherlands also complained of the exactions made upon them for the purpose of carrying on the ambitious schemes of the emperor; and in 1539 the citizens of Ghent, enraged at the violation of their ancient privileges, and the arrogance with which they were treated by the emperor and his deputy, took up arms against their sovereign, invited the assistance of the other towns of Flanders, and even went the length of making overtures to the French king. The insurrection assumed so alarming an aspect that Charles, who was then in Spain, and eager to repair in person to the spot, asked from Francis permission to pass through France on his way to Flanders, assuring him at the same time, that he would soon settle the affair of the Milanese to his entire satisfaction. Francis gave implicit credit to this assurance, and at once granted the request of his rival, and received him with the greatest honours. The unfortunate citizens of Ghent, left entirely without support, were compelled to surrender at discretion. Notwithstanding their claims on the forbearance of their sovereign, they were treated with the greatest severity, their privileges and immunities were declared to be forfeited, their revenues confiscated, and twenty-six of their leaders were executed, and a greater number banished (1540.) But Charles having thus gained his end, first eluded the demands of Francis, and then peremptorily refused to fulfil the promises he had made respecting the Milanese—a breach of faith which has left a deep stain upon his character.

In 1541 Charles undertook an expedition against Algiers, though warned by his old admiral, Andrea Doria, of the dangerous nature of the enterprise. The voyage proved tedious and hazardous, but he succeeded in landing his army near Algiers without opposition, and began the siege of the city. A dreadful storm, however, destroyed the greater part of his ships with their crews, his troops were cut off by disease and the incessant attacks of the Arabs, and at last he was compelled to abandon his artillery and baggage, and re-embark with the remnant of his forces; and after having been tossed about for weeks by contrary winds, with great difficulty he reached his own dominions. In the following year, war again broke out between the emperor and the French king, in consequence of the barbarous murder of two ambassadors of Francis by the marquis del Guasto, governor of Milan. The first campaign was attended with alternate success and reverses on both sides. In the second, the imperialists were defeated with great slaughter by the duke d'Enghien, at Cevisolles in Piedmont. On the other hand, Charles invaded Champagne, and took several towns, and Henry VIII., his ally, entered Picardy in 1544; but nothing of much importance was effected, and as both parties needed peace, a treaty was soon after concluded between Charles and Francis at Crespi (1545.)

The conclusion of peace with France left Charles at liberty to put into execution the scheme which he had formed for the overthrow of the protestant party in Germany. He employed various artifices, however, to deceive the reformers, and to lull them into a state of security, until his plans were ripe for execution; when he at once threw off the mask, and prepared to maintain by force of arms the claims of the papal see. The protestants, on becoming aware of their danger, sought assistance from the Venetians, the Swiss, and the kings of England and France, but without success. Though left single-handed, however, to fight the battle of religious liberty, and deprived of the assistance of Maurice of Saxony, and others of their own number who had been gained over by the artifices of Charles, they succeeded in assembling in a few weeks a numerous and well-appointed army, and took the field in 1546 under Frederick, elector of Saxony, and the landgrave of Hesse. But the slow and dilatory movements of the elector showed his unfitness for the position which he occupied. His own dominions, which, when he took the field, he committed to the protection of Maurice, were treacherously seized by that prince, who, though a protestant, and the son-in-law of the landgrave of Hesse, sided with the emperor, in the hope of being rewarded for his support at the expense of the confederates. The death of Francis at this juncture freed the emperor from all apprehensions of a diversion on the side of France. The league fell to pieces, and the Saxons were completely defeated at Muhlberg; the elector himself was taken prisoner, treated with great harshness, and deprived of his electorate, which was bestowed upon his perfidious kinsman Maurice. Charles sullied his success, both by his duplicity and his ungenerous treatment of the elector and also of the landgrave of Hesse, whom he treacherously detained a prisoner when he had repaired to the imperial camp in reliance on the emperor's safe conduct. This perfidious act excited general

indignation throughout Germany. The ambition, arrogance, and rapacity now displayed by the emperor amid the intoxications of his success, alarmed not only the protestants, but even the pope himself; a scheme called the Interim, which Charles published with the view of conciliating the rival parties, roused the violent hostility of both; and Maurice of Saxony, who bitterly resented the harsh and perfidious treatment of his father-in-law, the landgrave of Hesse, and the disregard of his own reiterated applications to Charles for his release, entered into a secret alliance with the other protestant princes of Germany, for their mutual protection against the arbitrary designs of the emperor. Maurice acted with consummate skill, and successfully employed various artifices to deceive Charles as to his real intentions, and to gain time for maturing his schemes. So dexterously did he conceal his operations from his wary and suspicious superior, that his machinations remained entirely unsuspected, until his plans were ripe for execution. At length, in 1552, he suddenly threw off the mask, took the field at the head of a powerful army, for the purpose of securing the protestant religion, maintaining the constitution and laws of the empire, and delivering his father-in-law from his long and unjust imprisonment. So rapid were his movements, that he had nearly surprised Charles himself, who was living in security at Innspruck; and it was only by a rapid flight over the Alps by roads almost impassable, amid the darkness of a stormy night, that the bewildered and mortified emperor escaped being taken prisoner. At this juncture too, Henry II., the new king of France, resumed hostilities against his father's unscrupulous enemy. In these circumstances, Charles was compelled to relinquish all the advantages he had wrested from the protestant confederacy, and to sign the treaty of Passau, August 1552, by which the free exercise of their religion was secured to all the adherents of the reformed faith.

The war with France still continued, but the issue proved disastrous to the imperialists, who lost several towns, and Charles himself totally failed in his attempt upon Metz, which he besieged with an army of one hundred thousand men. "Fortune," he said, "resembled other females, and strove to confer her favours on young men, while she turned her back on those who were advanced in years." In 1554 he bestowed on his son Philip the crowns of Naples and Sicily, on his marriage with Mary, queen of England. In the following year, Joanna of Spain died, after having been insane for nearly fifty years; and Charles, disgusted with the reverses of fortune which had clouded his latter days, and oppressed by sickness, resolved to carry into effect a resolution which he had formed many years before, to resign his dominions to his brother and his son. Having assembled the states of the Low Countries at Brussels, 25th October, 1555, he surrendered to his son Philip the sovereignty of the Netherlands. "From the seventeenth year of his age," he said, "he had devoted all his thoughts and attention to public objects, reserving no portion of his time for the indulgence of his ease, and very little for the enjoyment of private pleasure. He had visited Germany nine times, Spain six times, France four, Italy seven, Flanders ten times, England twice, Africa as often, and had made eleven voyages by sea. He had never shunned labour nor repined under fatigue; but now, when his health was broken, and his vigour exhausted by the rage of an incurable distemper, his growing infirmities admonished him to retire from the helm. He was not so fond of reigning as to wish to retain the sceptre with an impotent hand." Then turning to his son, he gave him some prudent advice respecting his duties to his subjects; and exhausted with fatigue and emotion, he concluded this impressive and touching scene. A few weeks after he resigned in the same solemn manner, in the presence of an assembly of Spanish grandees and German princes, the crowns of Spain and of the Indies. He retained the imperial dignity a few months longer, in the vain hope that he might at last induce the electors to bestow it upon his son; but finding all his efforts ineffectual, he resigned the government of the empire to his brother Frederick. In August 1556 he embarked for Spain, which he had selected as his place of final retreat. He landed at Laredo in Biscay on the 28th September, and lost no time in proceeding towards the place which he had chosen for his residence—the Hieronymite monastery of Yuste, situated in a sequestered valley near Placencia in Estremadura. As the apartments which he had ordered to be prepared for him were not ready, he took up his abode for some months at Jarandilla, a village two leagues east of Yuste. At length, on the 8th of February, 1557, accompanied by a small body of retainers, he took possession of the simple residence in which he was destined to pass the brief remainder of his days. There he amused himself principally with mechanical pursuits, and especially with the adjustment of clocks and watches, in which he was assisted by a clever mechanician named Torriana. He continued however to take a lively interest in public affairs, and regularly sent advice to his son respecting the measures which he considered requisite for the welfare of his kingdom. Towards the close of his eventful career, incessant attacks of gout, aggravated by the intemperate indulgence of his appetite, which had been one of his besetting sins through life, shattered his constitution, and enfeebled his mind as well as his body. He became the prey of a gloomy superstition, and sought to expiate his sins by the practice of ascetic austerities, and the application of the lash, with such severity, that the scourges which he used were found after his decease stained with blood. At length he caused his own funeral obsequies to be celebrated in the chapel of the convent, and himself took part in the mournful ceremony. The exact date of this event cannot now be ascertained, but very soon after, some say on the same day, he was seized with a fever, which his enfeebled frame could not resist. He expired on the 21st of September, 1558, in the fifty-ninth year of his age. Charles V. was undoubtedly the greatest monarch of the sixteenth century, and occupied the most prominent place in its annals. He was both a consummate politician and a brave soldier. He was alike bold and sagacious—cautious in the extreme in forming his plans, and prompt as well as indomitably firm and persevering in carrying them into execution. He possessed great skill in reading characters, and in selecting counsellors and generals whose abilities were admirably adapted for the duty intrusted to them. In spite of his phlegmatic temperament and reserved disposition, he was good-humoured, easy, and affable in his manners, and was always a favourite of the multitude. But his ambition was insatiable, and his policy fraudulent and insidious. He was cold, selfish, and suspicious, and he was not unfrequently as ignoble in his rivalries and aims as he was unscrupulous in the means which he adopted to obtain success. Though he laboured zealously to uphold the Romish faith, he showed no fanaticism while he wielded the sceptre; but on his retirement into the cloister he exhibited, as Mr. Stirling remarks, all the passions, prejudices, and superstitions of a friar. He dwelt with complacency on his persecution of the protestants, and frequently expressed his deep regret that he had kept his plighted word to Luther. As a codicil to his will, he enjoined upon his son to pursue every heretic in his dominions with the utmost severity, and without favour or mercy to any one. By his queen Isabella, daughter of Emmanuel of Portugal, a princess of great beauty and accomplishments, Charles had one son, who succeeded him, and two daughters. He left also a number of natural children, of whom the most celebrated was Don John of Austria.—J. T.

CHARLES VI., born in 1685, was second son of Leopold I., and was destined by his father to the crown of Spain. On the death of Charles II. in that country, his testamentary heir, the duke of Anjou, assumed the sovereignty under the title of Philip V., and Charles, aided by England, Holland, and Portugal, was engaged in a protracted and fluctuating struggle with that prince, when the death of his brother Joseph I. called him to the imperial throne, to which he added the crown of Hungary in the following year. The peace of Utrecht in 1713 secured to his rival in Spain the government of that country, and left Charles to employ his famous general, Prince Eugene, for the defence of Venice against the Turks. Subsequent wars, consequent on the disputed succession in Poland, involved the loss of considerable territories and at the peace of Belgrade in 1739; he was compelled to cede Wallachia and Servia to Turkey. He died of a surfeit in 1740.—W. B.

CHARLES VII., born in 1697, was the eldest son of Maximilian-Emmanuel, elector of Bavaria. In early life he served against the Turks, and at the death of his father in 1726 he succeeded him in the electorate; but his passion for the chase, his licentious habits, and the extravagance in which he indulged, were incompatible with a wise and honourable administration. Although he had joined the European powers in the pragmatic sanction, by which Charles VI. hoped to secure the rights of his daughter, Maria Theresa, the elector at the death of that monarch laid claim to the imperial crown, on the plea of his descent

from a daughter of Ferdinand I.; and by the aid which France and Prussia afforded him, he succeeded in solemnizing his coronation at Frankfort in 1762, having previously occupied Bohemia, and been invested with the crown of that kingdom. But he had a resolute and spirited rival in Maria Theresa. The enthusiasm which she awakened among the Hungarians enabled her to devastate Bavaria; thence she carried her success into the Bohemian territories. By the cession of Silesia to Frederick II., she detached Prussia from the hostile alliance; Sardinia declared in her favour; and George II. of England, taking the field in person, defeated the French at Dettingen in 1743. The war, however, was still in progress and the issue uncertain, when Charles died in 1745, being succeeded in the electorate by his son, Maximilian Joseph, who dropped the claim to the imperial crown.—W. B.

CHARLES-LOUIS, Archduke of Austria, third son of the Emperor Leopold II., was born in 1771. His brother, Francis II., succeeded to the imperial throne in 1792. In the same year the French declared war against Austria and Prussia; and the archduke holding a command under Prince Cobourg, took a prominent part in the campaigns of the two following years on the Belgian frontier, distinguishing himself specially in the brilliant charge of cavalry, which he led at Landrecis. After the treaty between France and Prussia had thrown the burden of the war in that quarter on Austria, he was invested with the command on the Rhine, and in 1796 gave proof of great military talents against Moreau and Jourdan. Compelled at first to retreat, he succeeded in separating the forces of the two French generals, defeated Jourdan at Teiningen, Amberg, and Wurmser, and improved his success so vigorously, that Moreau, who had penetrated into Bavaria, was constrained to fall back, fighting his way with difficulty through the Black Forest to a position of security beyond the Rhine, and even the *tete du pont* at Strasburg fell into the hands of the archduke. His next campaign was against Bonaparte in Italy, where he did all that vigour and skill could effect with a few dispirited troops to retard the progress of that wonderful captain, particularly at Tarves and Glogau; nor was he without the hope of drawing together, in the rear of the French, such a force as would have made their advanced position extremely perilous, when his operations were interrupted by the temporary peace, negotiated at Leoben, and ratified at Campo Formio towards the close of 1797. Hostilities being recommenced in 1799, Charles defeated Jourdan in Suabia and Massena at Zurich; then moving down the Rhine to support the duke of York, he captured Philipsburg and Mannheim; but in the following year he was compelled by the state of his health to give up his command and return home, where he made some unsuccessful efforts to reform the military administration of the empire. In 1805 he was again at the head of an army in Italy, and defeated Massena at Caldiero; but four years later, notwithstanding the victory which he gained against Napoleon at Aspern, he was driven back into Moravia, and compelled to conclude an armistice, which issued in the treaty of Vienna. The remainder of his life was spent in comparative retirement, and he died in 1847, having published a work on military strategy, and a history of the campaign of 1799.—W. B.

III.—CHARLESES OF FRANCE.

CHARLES MARTEL, or the HAMMER, a renowned warrior and monarch in the early annals of France, was the illegitimate son of Pepin d'Heristal, duke of Austrasia, and mayor of the palace under the last Merovingian kings. He was born in 689, and after Pepin's death, was raised to the dignity of duke by the Austrasians in 715. The Neustrians, and their allies the Frisians, invaded his duchy, but were signally defeated by him in a succession of fierce encounters. Chilperic II., who succeeded to the throne after the murder of Dagobert III., finding Charles too strong for him, entered into an alliance with Eudes, duke of Aquitaine, but the associates were entirely defeated near Soissons. Eudes, disheartened by this disaster, delivered up Chilperic into the hands of Charles, who, however, treated him with the greatest respect, though he allowed him no real power, but exercised supreme authority in his name. Chilperic died in 720, but Charles continued to possess the chief authority of the state, as mayor of the palace to his successor Thierry IV. Charles was soon after attacked by the Suevians, Frisians, Alemanni, and the adherents of Eudes, whom he successively defeated, and compelled to do homage to the Frankish crown. He had scarcely freed himself from these enemies, when he was called upon to contend with the Saracens, who had overrun Spain, and now threatened to subdue the whole of Europe. Charles encountered and defeated them in a great battle between Tours and Poitiers, in 732, in which three hundred and seventy-five thousand of the invaders, together with their commander Abderrahman, are said to have perished; but the number is doubtless greatly exaggerated. "This victory," says Mr. Hallam, "may justly be reckoned among those few battles of which a contrary event would have essentially varied the drama of the world in all its subsequent scenes." Charles subsequently defeated the Frisians, annexed their country to his own dominions, and compelled them to profess christianity. At length the fame of Martel became so great, that Pope Gregory III. chose him as his protector, sent him the keys of the tomb of St. Peter, and offered him the dignity of Roman consul. Charles, however, was not a favourite with the clergy, as he compelled them to contribute towards the expenses of the war against the Saracens. He died in 741; and his dominions were divided among his three sons, Carloman, Pepin, and Griffin.—J. T.

CHARLES I., LE CHAUVE (the Bald), son of Louis le Debonnaire and his second wife, Judith, was born at Frankfort-on-the-Maine in 823. By his first marriage, Louis had three sons, Lothaire, Pepin, and Louis, among whom, previous to the birth of Charles, he had partitioned his dominions, associating Lothaire to the empire, and assigning to Pepin and Louis respectively the kingdoms of Aquitaine and Bavaria. As a provision for his youngest son, Louis formed a new kingdom, which was called the kingdom of Germany. This comprising portions of the territories assigned to the three elder brothers of Charles, he incurred their united enmity, and was ultimately shut up in a monastery in the diocese of Treves in 833. In 839, however, by a new partition of the empire, and somewhat later, by the death of Pepin, he came into possession of territories which more than equalled in extent the gift of his father. On the death of his father in 840, Charles disputed with his brother Lothaire the succession to the imperial crown; and allying himself with his other brother, Louis of Bavaria, brought about, by the victory of Fontenay, the final partition of the empire of Charlemagne. Charles obtained as his portion that part of France which lies to the west of the Meuse, Saone, and Rhone, and that part of Spain which lies between the Pyrenees and the Ebro. In 858, disgusted with the imbecility of his government, and distracted by the ravages of the Northmen, the subjects of Charles offered the crown to his brother Louis le Germanique. This bold measure had the effect of driving Charles from the kingdom; but at the end of a year, having effected a reconciliation with his brother, he was allowed to return. In 869 the dominions of Lothaire, the younger, nephew of Charles, were divided between his two uncles, the king of France and Louis le Germanique. Louis II., brother of this Lothaire, died without issue in 875. Charles, on the invitation of the pope, immediately went to Rome, and was invested with the imperial crown. Louis, his brother, exasperated by the success of this movement, invaded France in 876; but on the return of Charles from Italy, hastily retreated. The following year one of the sons of Louis II. succeeded in driving Charles out of Italy. He was in retreat for France when he died suddenly at Brios, in the neighbourhood of Mount Cenis in the Alps, in 877.—J. S., G.

CHARLES II. See CHARLES III. of Germany.

CHARLES III., LE SIMPLE, son of Louis le Begue and Adelaide, his queen, born in 879; was called to the throne in 893, by a party of nobles discontented with the government of Eudes, count of Paris, who had succeeded Charles le Gros. The party of the malcontents, with a king only fourteen years of age for their chief, were unable to cope with Eudes; but on the death of that prince in 898, they procured the general assent of the nation to the election of Charles. One event of his reign, the cession of Normandy to the Northmen under Rollon or Rollo, renders it memorable, in spite of its uniform character for civil discord, the result of the monarch's incapacity. He was ultimately deposed by his subjects, who called to the throne a brother of the late King Eudes. This prince, treacherously surprised in his camp by Charles, fell with a great part of his troops; but the remainder, under his son Hugues, made head against Charles, who was again driven from the kingdom. Raoul, duke of Bourgogne, succeeded to the vacant throne. Charles, seeking the assistance of a friend in Heribert, count of

Vermandois, found a jailor who kept him in confinement the remainder of his life. He died in 929.—J. S., G.

CHARLES IV., LE BEL, third son of Philip IV., le Bel, born in 1294, succeeded his brother Phillip V., le Long, in 1322. His reign was short and unmarked by great events. He dealt severely with unjust judges and public defaulters of all kinds, extending his cognizance of defalcations backwards to the late reign, one of the financiers of which he even put to the torture. His sister Isabella was married to Edward II. of England. On the breaking out of hostilities between the brothers-in-law, Isabella undertook to compromise the quarrel, and coming to Paris, succeeded in conciliating the French king, from whom she obtained supplies of men and money, with which to assault the power of her husband and the favourite by whom it was wielded, Le Depenser. The intrigues of Charles at the papal court respecting the imperial crown were fruitless, although enforced by an invasion of Germany by a horde of pagan barbarians, whom his gold had lured to an attack on the empire. He died in 1328 without male issue. In him the direct succession of the line of Capet ceased, the crown passing into the collateral branch of the Valois.—J. S., G.

CHARLES V., LE SAGE, son of the unfortunate King John, who was taken prisoner by the English at the battle of Poitiers in 1316, was born in 1337, and died in 1380. During the captivity of his father, with the title first of lieutenant, and then of regent of the kingdom, but with an authority which the rising spirit of liberty in the states-general circumscribed within limits little flattering to his ambition, he conducted public affairs with considerable address and resolution, gaining often by the arts of diplomacy what it would have been madness to attempt by force, and averting the revolutionary schemes of his enemies by infusing discord into their councils. When assailed by the formidable provost of the merchants of Paris, Etienne Marcel, he detached, by secret means, from the party headed by the provost, Charles le Mauvais, king of Navarre, and with the aid of the mercenaries in the pay of that prince, maintained his position against popular outbreaks and the more dangerous movements of the states-general. After the murder of Marcel by some of his fellow-citizens, Charles gained possession of the capital, Paris, and with a firm hand set himself to redress the disorders of the kingdom. "The free companies" and "the Jacquerie" (see GUILLAUME CAILLET,) were successively put down, and an invasion of the English, notwithstanding the anarchy of the time, met with a stout resistance on the part of the regent. By the treaty of Bretigny, King John being restored to his dominions, the power of the regent determined. In 1364, however, John died, and Charles resumed the government of the country with the undisputed title of king. In 1369 he declared war against Edward the Black Prince, and his father Edward III., both of whom, the one by disease and the other by age, were then incapacitated from taking the field in person. The task of answering the challenge of the French king was therefore committed to John of Gaunt, who marched with thirty thousand men from Calais to Bourdeaux without encountering an enemy. A truce for a year was concluded and renewed, and during its continuance occurred the deaths of the Black Prince and Edward III., 1376–77. Immediately after the news of the death of the king of England reached France, Charles prepared for a descent on the English coast, which was effected by a combined French and Castilian fleet, at the same time that the king's brother ravaged Guienne. In 1380 the English reinstated the duke of Bretagne, the enemy of Charles, in his dominions, and again traversed a great part of France unopposed. In the midst of such humiliations Charles expired in the forty-third year of his age. That he deserved the appellation of le Sage for his patronage of letters if not for his learning, is not disputed; but that he was cruel and perfidious is also placed beyond question, by many of the facts of his reign. He founded the bibliotheque royale at Paris, and the no less celebrated institution of the bastile.—J. S., G.

CHARLES VI., called LE BIEN-AIME, and also L'INSENSE, son of the preceding, was born at Paris in 1368, and died in 1422. At the age of twelve he was called to the throne on the death of his father; his four uncles, the dukes of Anjou, Berry, Bourgogne, and Bourbon recognizing the authority of their nephew, and trusting to his youth for license to enrich themselves at his expense. Anjou confiscated for his own use the treasures left by the late king. To replenish the royal exchequer, a heavy tax was laid upon the nation. This, however, the people, already sufficiently irritated against their rulers, would not pay; "the Jacquerie" reappeared everywhere under other names, and, as Froissart declares, it seemed as if the time were come for gentlehood to perish utterly under the assaults of infuriated mobs. In these circumstances Bourgogne engaged his nephew to lead an army into Flanders, which had risen in insurrection against Count Louis, Bourgogne's father-in-law. The result was fatal to the spirit of insurrection in that country, the battle of Rosebecque (1382) and several successful sieges having been followed by a wholesale slaughter of the Flemish peasants; and was no less fatal to the insurgent subjects of Charles, who, on his return to Paris flushed with victory, were treated with merciless severity. In 1385 Charles married Isabella, daughter of Stephen duke of Bavaria, Ingolstadt. Shortly afterwards he proposed to make a descent on England; but this proposal miscarried through the avarice of his uncle, Berry, and before long the English were in possession of several of his fortresses. Charles having in 1388, by a bold exercise of his authority, rid himself of the tutelage of his uncles, recalled the most hateful of their enemies, the ministers of his father. Of these Clisson was particularly obnoxious to the duke of Bretagne, and this minister being assassinated in Paris, his murderer found protection at the court of the duke. This led to an invasion of Bretagne by the royal forces, which was rendered memorable by an incident that deprived the monarch of his reason. As he was traversing, almost unattended, a lonely spot in the forest of Maine, he was accosted by a person of sinister visage who so terrified him with assurances that treason tracked his footsteps, that, on issuing into the open country, he was discovered to be in a state of insanity. The malady never left him except for short periods, which recurred with less and less frequency; and for the rest of his life this unhappy king was thus what he had been in its earlier years, a mere tool in the hands of his perfidious relatives. Than the thirty years of French history which succeeded the first outbreak of the king's insanity, it would be impossible to find in the annals of any country a period more replete with disaster and disgrace. The detail of the bloody feuds which arose out of the division of the kingdom into two great factions, that of Burgundy and that of the Armagnacs, must, however, be sought elsewhere—the chronicles of the period, particularly Monstrelet's, give it with characteristic and appalling minuteness. In 1396 the infant daughter of Charles was affianced to Richard II. of England, but the deposition of Richard two or three years afterwards nullified the match. About this period the duke of Orleans, who was more than suspected of an improper intimacy with the queen, maintained his baneful ascendancy at court in spite of the utmost efforts of his rival the duke of Burgundy, and, on the death of the latter, he obtained the complete mastery of the kingdom; but in 1407, having unwarily ventured into the presence of the son of his late rival, he was treacherously murdered. Again the chiefs of the opposing factions resumed their deadly strife, and it seemed as if there were nothing so desirable for their unhappy country as political extinction, under the grinding yoke of a foreign tyrant. The battle of Agincourt, where Henry V. of England made good his demands for a daughter of France, dowered with all the provinces ceded to England by the treaty of Bretigny, and with the arrears of the ransom of King John, eventually gave to France for its salvation a foreign master. Although unaccountably induced to retire from France after this decisive victory, Henry was far from renouncing the claims he had put forth, and far even from renouncing his expectations of obtaining the crown of France. While the Armagnacs and the Burgundians butchered each other with remorseless eagerness, Henry kept together by pay and promises not a few partisans who steadily counselled the opposing factions to call in the king of England for the settlement of their quarrels, and who, after the massacre of the Armagnacs and the subsequent murder of the duke of Burgundy at Montereau, had doubtless some share in hastening the alliance of the party of the murdered duke with Henry, who had just completed the reduction of Normandy. The treaty of Troyes, which was concluded in 1420, placed the administration of France in the hands of the English monarch, and provided for his succession to the throne to the exclusion of the dauphin, who had retired to Poitiers. Henry survived the ratification of this treaty and his consequent marriage with the princess Catherine only two years, which were mainly occupied in prosecuting the war against the dauphin, afterwards Charles VII. He died in

August, 1492, and in October of the same year died Charles VI., after a disastrous reign of forty-two years.—J. S., G.

CHARLES VII., LE VICTORIEUX, fifth son of the preceding, and of Isabella of Bavaria, born at Paris in 1403; died in 1461. He became dauphin in 1416, on the death of John, fourth son of Charles VI. Two years afterwards, the party of the duke of Burgundy having surprised Paris, and by the most sanguinary means exterminated the party of the Armagnacs, with whom Charles was allied in the factious movements of the time, he fled to Poitiers in Languedoc, and there having convened a parliament, assumed the title of regent of the kingdom. This was a bold and hazardous proceeding; and the hatred it evoked on the part of his mother and the Burgundian party, now in favour with the queen, he had the temerity to inflame, by shielding the murderers of Jean-sans-peur, duke of Burgundy. The consequence of this atrocious deed was to throw the party of the murdered duke into the hands of Henry V. of England, who now found no difficulty in securing, by diplomacy, all that he had failed to extort by the victory of Agincourt. After the conclusion of the treaty of Troyes (see CHARLES VI.), Charles, disowned by his parents, and derided as a bastard by the partisans of England, led a vagrant life in the southern provinces of the kingdom, which, with Henry V. at Paris, were far from offering security as well as subsistence; but on the death of Henry in 1422, an event which was followed at an interval of a few months by that of Charles VI., the partisans of native royalty took a bolder attitude, and in the autumn of that year Charles was proclaimed king at Bourges. At the same time Henry VI., the infant son of Henry V., was crowned with all solemnity at Paris by his uncle the duke of Bedford, to whom the late king had confided the tutelage of his son and the regency of France. By the year 1428, the English having prosecuted the war with all but uniform success, hardly one fourth part of the realm owned the authority of Charles. In that year, Orleans, the most important of the towns on which he reckoned for assistance, was besieged by an English force, under leaders of high renown. The place was defended by Dunois, a bastard of the family of Orleans, by Xaintrailles, La Hire, and other famous captains, who, receiving little aid from Charles, disputed the attacks of the English with less and less success. The fall of Orleans must have been fatal to the hopes of Charles and his adherents; but at this juncture appeared the famous Joan of Arc (see JOAN), and at once, and as it proved conclusively, turned the scale of victory in their favour. From this time onwards, in his struggle with the English, and especially after the treaty of Arras had secured him the assistance of Burgundy, Charles, although in general cautious of exposing his own person to the risks of war, pursued by his generals an almost uninterrupted career of victory. In the same year in which Joan raised the siege of Orleans, he was again solemnly crowned at Reims, principally in obedience to the demands of the Maid of Orleans, who for a brief period ruled the court no less than the camp. In 1436 the English surrendered Paris, in 1450 quitted Normandy, and in 1456 Guienne; thus relinquishing within a brief period the whole of their possessions in France, except Calais and the surrounding territory. To this glorious period, besides the assertion of the national independence, are to be referred two great events of the reign of Charles—the issuing of the Pragmatic Sanction, and the organization of a standing army, but on neither of these points have we space to dwell. The victorious monarch had need of his well-appointed regiments when the wars of the "Praguerie," and the repeated defections of the dauphin his son, afterwards Louis XI. (see that name), threatened to subvert his throne, and for a period endangered his person. The latter years of his life, although not free from the stains of debauchery, and of a too facile forgiveness of the crimes perpetrated by the rapacious and sanguinary ministers who from time to time gained the ascendant in his councils, were little chargeable with the indolence and effeminacy of his youth and early manhood—a remarkable metamorphosis of character, which is properly ascribed, perhaps, to the influence of his wife, Mary of Anjou, but is more frequently, although erroneously, attributed to the eloquence and the graces of his mistress, Agnes Sorel; having occurred to him about the time when his affairs began to assume a hopeful aspect after the first triumph of the Maid of Orleans. His treatment of Joan, however, even in the absence of all other subjects of reproach—and, unfortunately, the long career of Charles furnishes not a few—would always seriously impair his title to the veneration, although he cannot be denied the gratitude of his countrymen. Charles, who was at last afflicted with a kind of monomania, that manifested itself in a dread of being poisoned by his family, died of exhaustion, after seven days' abstinence from food—J. S., G.

CHARLES VIII., king of France, succeeded his father Louis XI. in 1483, being then only thirteen years of age. During the minority the guardianship of the king's person was vested in his eldest sister Anne of Beaujeu. The power which she enjoyed excited the jealousy of the duke of Orleans, the next heir to the throne, who made some unsuccessful attempts to subvert the royal authority. He and his allies were finally defeated in 1488. The king was soon in new trouble, on account of his marriage with Anne of Bretagne, the betrothed of Maximilian the Austrian emperor, to make way for which he broke an engagement with the daughter of Maximilian. Henry VII. of England and Ferdinand of Spain supported the aggrieved emperor, and entered with him into a confederacy against France; but by the payment of money and cession of some provinces to the confederates, a settlement was effected in the treaty of Senlis in 1493. Thus freed from danger at home Charles set about asserting his claim to the throne of Naples, which he founded on the rights of the house of Anjou, purchased by his father Louis XI. Advancing with an army and passing through Florence and Rome, he took possession of Naples in 1495, the king retiring on his approach. He then began to conceive ambitious designs of eastern conquest, at the very time that a league was forming to intercept his return to France. Leaving a garrison in Naples he began his homeward march with a force of about nine thousand men, and was met at Fornovo, near the foot of the Apennines, by the army of the hostile confederacy, numbering forty thousand. He bravely met and vanquished this vast force, winning, however, by his victory little more than a safe retreat. Naples was soon recovered and the king restored by Gonsalvo, a Spanish general. The subsequent projects of Charles for its reconquest were never carried out. He had only three sons, none of whom survived him, so that on his death in 1498 the duke of Orleans, Louis XII., succeeded to the throne.—J. B.

CHARLES IX., king of France, succeeded his brother, Francis II. in 1560, being then in his eleventh year. The government was conducted during his minority by his mother, Catherine de Medici, assisted by Anthony, king of Navarre, who joined himself to the Huguenot party, to which Catherine also for a time showed signs of favour. In 1561 an edict being issued to prevent the preaching of the reformed religion, the Huguenots took up arms and demanded a conference, which led to no important result, except that it gave the king of Navarre a pretext for deserting to the catholic side. Through the influence of Catherine, who was jealous of this union of Navarre with the Guises, a pacific edict was issued, which procured a temporary peace. This was soon broken by a quarrel at Vassy in Champagne, which ended in a war, led on the protestant side by Prince Condé and the admiral Coligni; and on the other by the constable Montmorenci, the duke of Guise, and the marshal St. André, who were named the Triumvirate. In 1563 a peace followed the siege of Orleans and the death of the duke of Guise. As early as the following year, however, the protestants had reason to be disatisfied with some of the edicts issued, and in 1567 Condé and Coligni attempted to seize the person of the king, and gave rise to the second religious war, in which Catherine exerted all her influence against the Huguenots. A short peace followed the battle of St. Denis, in which Montmorenci fell, but was soon broken when the king issued an edict ordering all the protestant ministers to leave the kingdom. The battle of Jarnac followed in 1569, when the protestants were defeated, and their leader, prince Condé, killed. The head of the party was now Henri of Bourbon, prince of Béarn, but the command remained with Coligni, to whose resolution and courage, as well as to the king's jealousy of his brother, the duke of Anjou, now leader of the catholic party, is to be attributed the peace of 1570, and the favourable provisions which it secured for the exercise of the protestant worship. It is not certain, indeed, that the granting of this favourable peace was not part of the deep plot for the destruction of the Huguenots, which resulted in the massacre of St. Bartholomew, two years later. This at least is sure, whether or not the king was a party to the plot, the peace was made by the conspirators the foundation of their schemes. Coligni was invited to court. Suspicious of the designs of Catherine, he

refused the invitation, but in the end of 1571, after receiving repeated assurances of goodwill, he at length repaired to Blois, where Charles was holding his court. Any suspicion he might still have had was soon removed by the apparent kindness of the king, which he crowned on the 18th of August, 1572, by the marriage of his sister to Henry of Navarre. On Friday the 22nd an attempt was made to shoot Coligni, as he was passing a house occupied by a dependent of the duke of Guise. The king professed to be deeply grieved by this cruel attempt, and visited the wounded man; but the conspirators were plotting deeply, and whatever were the king's motives for his previous conduct, it is sure that his consent was obtained for the dreadful massacre which was begun on the morning of the 24th. He professed to have discovered a conspiracy against his life, and that he ordered the slaughter of the Huguenots in self-defence; but was ever afterwards distracted with the thought of the cruelty to which he had given his sanction, and died in great distress in 1574.—J. B.

CHARLES X., King of France, was the youngest son of the dauphin, grandson of Louis XV., and brother of Louis XVI. He was born at Versailles in October, 1757, and received at his birth the name of Charles-Philippe, and the title of Count of Artois. His early years were spent in frivolity and dissipation. On the breaking out of the Revolution, he resolutely opposed all concession to the popular demands, and quitted France in July, 1789, after the destruction of the bastile. He peremptorily refused to return when invited to do so in 1791, and the legislative assembly in consequence stopped his allowance and confiscated his property. When war was declared against France, Charles took the command of a body of emigrants, and joined the Austrian and Prussian armies in the unsuccessful campaign of 1792. In the following year, after the execution of his brother, Louis XVI., he undertook a journey to Russia, in the hope of obtaining assistance from the Empress Catherine. He next made a descent on the coast of Brittany, after the breaking out of the Vendean war, but speedily re-embarked, and returned to England without accomplishing anything of importance. He resided some years in the palace of Holyrood at Edinburgh; but in 1809 he joined his brother, Louis XVIII., at Hartwell, and in 1814 he went to Germany to watch the progress of events. On the abdication of Napoleon, the count of Artois entered Paris on the 12th of April, and the senate conferred on him the provisional government of the kingdom. On the arrival of the king, his brother, Charles was appointed colonel-general of all the national guards of the kingdom. The return of Napoleon, of course, compelled the count to leave France along with the rest of the royal family; but he returned after the battle of Waterloo. As the leader of the ultra-royalist and priestly party, the count exercised great influence on the government of his brother, and indeed from the date of M. Villele's ministry in 1821, Charles may be regarded as the real king of France. He succeeded to the throne on the death of Louis XVIII., 16th September, 1824. He was fond of popularity, and for a short time his conduct seemed to make a favourable impression upon the French nation; but the priests and jesuits, by whom he was really though unconsciously governed, soon induced him to adopt measures that interfered with the rights and privileges, both sacred and secular, of the people, and excited the strong disapprobation of all sagacious and moderate men. Among the most hateful of these measures may be mentioned the law which was proposed in 1827 for restricting the liberty of the press. Opposition to the government continued to gather force; and in November the chamber of deputies was dissolved by the king. The new elections were decidedly unfavourable to the ministry; and in 1827, M. de Villele and his colleagues were compelled to resign, and were succeeded by Viscount Martignac, counts de Ferronays, Portales, and others. Several good measures were brought forward by the new ministry. M. Martignac, however, did not possess the confidence of the king, and was only endured by him as a necessary evil, to be got rid of at the first favourable opportunity. Accordingly the ministry, having been defeated by a coalition of parties on a bill for reforming the municipal councils, were soon after dismissed by the king (August, 1829), and a government composed of extreme royalists, with Prince Polignac at their head, was established in their room. The appointment of such men was regarded as an insolent defiance to the nation, and a conspiracy against its liberties. It was vehemently denounced by the press, and excited such indignation throughout the whole country, that associations were formed for the purpose of resisting the payment of taxes. The new ministry were defeated on the address in the chamber of deputies by a majority of forty; but the king, in reply to the address, which told him plainly that his ministers did not possess the confidence of the representatives of the people, declared that his resolution was immovable. The next day (March 19) the chamber was prorogued to the 1st of September, and a dissolution was resolved on in May. A crusade was undertaken against the press, and the managers of several of the liberal journals were convicted and severely punished. The new elections went strongly in favour of the opposition. The whole policy of the government was violently reprobated, and every act of theirs was regarded with suspicion or dislike. Even the tidings of the conquest of Algiers, which arrived at this juncture, in no degree lessened their unpopularity. Charles and his advisers, however, were determined not to give way, and at length it was determined on the 7th of July to suspend the constitution. Accordingly, on the 25th, the king issued several ordinances, countersigned by his ministers, abolishing the liberty of the press; dissolving the newly-elected chamber of deputies; which had not yet met, and establishing a new electoral system; reducing the number of deputies from four hundred and thirty to two hundred and fifty-eight; altering the electoral franchise; and placing the elections under the direct influence of the prefects. On the publication of these fatal ordinances, the chief journalists of Paris signed an energetic protest, written by M. Thiers, and continued to publish as before. This was followed by a protest from a number of deputies declaring the ordinances illegal. The people rose in arms, erected barricades in all the principal quarters of Paris, and prepared to overturn the government by force. With a folly and want of foresight almost incredible, Charles and his ministers had taken no precautions whatever against a popular outbreak. The troops in the city were comparatively few in number, and no arrangement had been made to furnish them either with provisions or ammunition. A fierce and sanguinary contest ensued, which lasted for three days, and terminated in the complete triumph of the insurgents and the establishment of a provisional government. Marmont, to whom the command of the garrison of the capital had been intrusted, was compelled to evacuate the city. When the disastrous result was communicated to Charles, who remained at St. Cloud, he was at length induced to revoke the obnoxious ordinances and to dismiss his ministers. But this concession came too late. The popular leaders assembled at the Hotel de Ville, issued a proclamation that Charles X. had ceased to reign. Deserted on all sides, the unhappy monarch finding further resistance hopeless, abdicated the crown on the 9th of August in favour of his grandson, the duke of Bourdeaux; and set out for Cherbourg. The chambers, however, refused to recognize the claims of the young prince, and elected the duke of Orleans, who had previously (July 30) been nominated lieutenant-general of the kingdom by the provisional government. (See LOUIS-PHILIPPE.) From Cherbourg the dethroned monarch sailed for England, and ultimately took up his residence in Holyrood House. He afterwards spent some time in Prague in Bohemia. In the autumn of 1836 he removed to Goritz in Styria, and died there of cholera on the 6th of October. Charles married in 1773 Maria Theresa of Savoy, sister to the wife of his brother, Louis XVIII. His eldest son, the duc d'Angouleme, who died at Goritz in 1843, was childless. His second son, the duc de Berry, who was assassinated in February, 1820, left one daughter and a posthumous son, the duke de Bourdeaux, or Count Chambord, as he is now called.—J. T.

CHARLES THE BOLD, Duke of Burgundy, and Count of Charolais, was the son of Philip the Good, and of Isabella of Portugal, and was born in 1433. The mild and free government of Burgundy, in the time of Phillip, had raised the duchy to a degree of prosperity unparalleled at any former period. During the greater part of his reign, Charles was at enmity with his feudal superior, Louis XI. of France. In the lifetime of his father he put himself at the head of a confederacy of the principal French nobility, who had been oppressed by Louis, and marched with a powerful army towards Paris in 1465. A battle took place at Montlhery, where, after an obstinate struggle, Charles remained master of the field. In 1467 he succeeded to the dukedom of Burgundy on the death of his father, from whom he inherited immense treasures, which he squandered in the prosecution of his ambitious and often fantastic schemes. In 1468 he entered into

a league against his suzerain with Francis, duke of Bretagne, and Edward IV. of England. With the view of detaching him from this confederacy, Louis, who despised the intellect of Charles, and had an overweening confidence in his own powers of persuasion, determined to risk a personal conference with his rival, and paid him a memorable visit at Peronne, a fortified town of Picardy, belonging to the duke. Unluckily for this crafty schemer, the inhabitants of Liege, among whom he had secretly fomented disturbances, broke out into open rebellion against Charles at this critical moment, and massacred many of his adherents. The duke, transported with rage at this treachery, commanded the gates of the castle in which Louis had taken up his residence to be shut and strictly guarded, and vowed the severest vengeance on the perfidious instigator of the revolt and massacre. It was only by the distribution of large sums of money among the counsellors of the duke, and by making great promises and concessions, that Louis regained his liberty, on condition that he should be present at the assault of Liege, and witness the savage punishment which, for the second time, Charles inflicted upon that turbulent city. As might have been expected, the peace concluded at Peronne was not of long duration. No promises or treaties could bind Louis, and as Charles was rash and impetuous, and not much more scrupulous than his rival, grounds of quarrel were never wanting. The French king employed all his art to overreach the duke, and lost no opportunity of fomenting disturbances among his Flemish subjects, and embroiling him with his neighbours; while Charles, on the other hand, organized several successive confederacies against the French king, which that cunning and politic prince contrived, by one means or other, to dissolve. Charles was for a time, however, successful in almost all his projects. He suppressed and punished with great severity the insurrections of Ghent, Liege, and other Flemish cities; invaded France, captured several important cities, and wasted the country with fire and sword, with the landgraviate of Alsace and the duchy of Lorraine. He was compelled, however, to raise the siege of Nuz, the possession of which would have made him nearly master of the whole course of the Rhine, and he was deeply mortified by the failure of his attempt to obtain the dignity of king, when apparently on the eve of being successful. His violence and rashness soon after involved him in a war with the Swiss, by whom he was ignominiously routed in 1476, at Granson in the Pays de Vaud, with the loss of his military chest and baggage, and of his plate and jewels. This mortifying defeat threw him into a severe sickness, but after his recovery he resumed his insane project of conquering Switzerland, and having collected a numerous army, attacked the combined Swiss and German forces at Morat, near Friburg. After an obstinate struggle he was again defeated, with the loss of eighteen thousand men. This second disaster was followed by the defection of most of his allies, with the loss of the city of Nancy, and the greater part of Lorraine, which was now recovered by the dispossessed duke. Charles was completely overwhelmed with this defeat, and for a time was sunk in silent and sullen despair; but at length he roused himself from his inactivity, and, in opposition to the earnest advice of his best officers, laid siege to Nancy. The duke of Lorraine advanced to the relief of the city at the head of a powerful force, while the besieging army was small and dispirited. Charles, however, desperately set his life upon the cast, and giving battle, was defeated and killed. There is every reason to believe that the unfortunate prince was murdered in the tumult by certain emissaries of Count Campobasso, who basely deserted his standard at the commencement of the action, but left behind him twelve or fifteen of his followers, for the purpose of assassinating the master whom he had betrayed. Charles was possessed of several good qualities; he was intrepid beyond most men, generous, liberal, and easy of access to his servants and subjects; but his ambition, together with his pride and arrogance, and violent and headstrong disposition, involved him in perpetual quarrels, and ultimately led to his ruin. After the death of the duke, Burgundy was seized by Louis, who alleged it was a male-fief which reverted to the crown, as Charles left no son. His Flemish possessions were united to Austria by the marriage of his daughter Anne with the Emperor Maximilian. —(*Cominès; Froissart.* For a masterly character of Charles see *Quentin Durward* and *Anne of Geierstein,* by Sir Walter Scott.)—J. T.

CHARLES OF LORRAINE. See LORRAINE.

CHARLES DE BLOIS, or DE CHATILLON, Duke of Bretagne, son of Marguerite, sister of Phillip of Valois, married in 1337 Jeanne de Penthievre, daughter of Gui de Bretagne. The conditions of the marriage were, that Charles should assume the name and the arms of his bride's family, and that he should succeed to the duchy on the death of Duke John III. When this event happened in 1341, a formidable rival in the person of Jean de Montfort, brother of the late duke, arose to dispute the title of Charles to the duchy; and between these two princes a bloody war was waged in which England and France took part, and which was only terminated by the death of Charles de Blois who was killed at the battle of Auray in 1364. The struggle of Charles and his rival for the possession of Bretagne was rendered memorable by the heroic conduct of the countess de Montfort, and by the exploits of such famous warriors as Duguesclin, Beaumanoir, and Sir John Chandos.—J. S., G.

CHARLES I., called LE BON, Count of Flanders, son of Canute IV., called le Saint, succeeded Baldwin of Flanders in 1119. The throne of Jerusalem, vacant in 1124 by the imprisonment of Baldwin II. by the Turks, and the crown of Germany on the death of the Emperor Henry V., were offered to Charles; but his Flemish subjects, by whom he was revered for his talents and his virtues, prevailed on him to decline both of these dignities. He was assassinated in one of the churches of Bruges in 1127.—J. S., G.

CHARLES, called OF ARTOIS, Count of Eu, son of Phillip of Artois count of Eu, and of Marie de Berry, afterwards married to John duke of Bourbon, was born in 1393, and died in 1472. Allied during the reign of Charles VI. with the Orleans faction, he took part in the battle of Agincourt, was made prisoner, carried to London, and confined in the Tower twenty-three years. On his return to France he was taken into confidence by Charles VII., and bore arms in most of the campaigns undertaken by that monarch. Louis XI. also distinguished him by honourable appointments, both civil and military.—J. S., G.

CHARLES OF VALOIS, Count of Maine and Anjou, third son of Phillip the Hardy, king of France, was born in 1270. His title and estates he derived from his marriage with Marguerite, daughter of Charles II. of Anjou, king of Naples. Pope Martin IV. had conferred on him the title of king of Arragon, but this his father-in-law obliged him to renounce. He took a prominent part in the wars which the pope and the house of Anjou waged with the republics in Italy, and in those which his nephew, Phillip le Bel, commenced against Edward II. of England in Flanders and Guienne. He died in 1325, leaving by the first of his three wives a son, who, under the title of Phillip VI., succeeded to the throne of France, and commenced the dynasty of the Valois.—J. S., G.

CHARLES I. and II., Counts of Maine and Anjou. See CHARLES OF NAPLES.

CHARLES III., Count of Maine, third son of Louis II. of Anjou, king of Naples, born in 1414; died in 1473. He was a marked favourite of Charles VII., who, along with various grants of land, gave him the government of Languedoc. Under Louis XI. he held high military command; but his conduct at the battle of Montlehery, which was dastardly in the extreme, lost him the favour of the king. He died in 1472.—J. S., G.

CHARLES D'ANJOU or CHARLES IV., Count of Maine and Anjou and King of Sicily, born in 1436; died in 1481. Inheriting from his uncle René le Bon, who died in 1480, besides the realm of Sicily, the counties of Anjou and Provence, he had the misfortune to fall under the power of Louis XI., who deprived him of the former county, and by artfully repulsing in his behalf the attempts of the grandson of René to establish himself in Provence, gained over the chief minister of Charles, and then the prince himself, to the execution of a deed by which, on the death of Charles, Anjou was to be permanently united to the realm of France.—J. S., G.

IV.—CHARLESES OF NAVARRE.

CHARLES I. See CHARLES IV. OF FRANCE.

CHARLES II., surnamed the BAD, King of Navarre and Count of Evreux, was born in 1332. He was the great-grandson of Philip the Hardy, king of France, and grandson by the mother's side of Louis the Boisterous. He succeeded to the throne of Navarre in his seventeenth year, and in 1353 married Joanna, elder daughter of King John of France. He was remarkable for the graces of his person, and for his courage, eloquence, liberality, and address; but he was no less detested for his crimes. In 1353 he caused Charles de la Carda, con-

stable of France, to be murdered in his bed, out of revenge, because he had been disappointed in his attempt to obtain the duchy of Angoulême, which the king had bestowed upon La Cerda. He soon after began to intrigue against his sovereign, set up a claim to the throne of France in right of his mother, and even ventured to draw the dauphin into a confederacy against his father. But the king having obtained full information respecting these machinations, suddenly arrested Charles and his adherents while seated at dinner with the dauphin in the castle of Rouen, sent him a prisoner to Chateau Gaillard, and put several of his most obnoxious associates to death. After the disastrous battle of Poitiers in 1356, at which King John was taken prisoner, the king of Navarre made his escape, and soon after proceeded to Paris, where his eloquence and winning address had rendered him, in spite of his crimes, a great favourite with the citizens. He continued his intrigues against the royal authority, and having attracted to his standard numbers of Norman and English adventurers, known by the name of Companions, he declared war against France, took several towns and fortresses, and reduced the dauphin almost to the last extremity; but at length peace was concluded between them in 1360. The remainder of the reign of this able but unprincipled sovereign was spent in continual plots and broils. In 1361 he entered into an alliance with Pedro the Cruel, and assisted him in his campaigns against the king of Arragon. He conducted the Black Prince, who came to the assistance of Pedro with a body of English troops, through his own territories, as far as Pampeluna, but was accidentally taken prisoner by a French knight before the battle, in which the prince defeated the French army that had espoused the cause of the king of Arragon. He soon regained his liberty, however, and peace was subsequently concluded between him and Charles, his brother-in-law, the new king of France, which lasted for four years. But hostilities again broke out on the discovery of a conspiracy on the part of the king of Navarre, to poison the French king. The poison was actually administered, and Charles never recovered from its effects, though its immediate operation was partially suspended by the skill of a physician, sent by the Emperor Charles IV. Unable to resist the French arms, the king of Navarre entered into a treaty with the English and engaged to deliver Cherbourg into their hands as the price of their aid. On this condition a powerful army was sent to his assistance, and soon turned the tide in his favour. This wicked sovereign died in 1387. His death was worthy of his life. He was wrapped in clothes that had been dipped in spirits of wine and sulphur, to reanimate the chill in his limbs caused by his debaucheries, and to cure his leprosy. By some accident they caught fire, and burnt the flesh off his bones.—(*Froissart.*)—J. T.

CHARLES III., King of Navarre, called THE NOBLE, on account of his good qualities, was born in 1361. He married in 1375 Leonora, daughter of Henry II. of Castile, surnamed the Magnificent. Charles ascended the throne of Navarre in 1390. In 1404 he entered into a treaty with Charles VI. of France, by which he renounced his pretensions to the provinces of Champagne, de Brie and d'Evreux, receiving in exchange the duchy of Nemours. Charles died in 1425.—J. T.

CHARLES IV., son of John II., king of Navarre and Arragon, and of Blanche, daughter of Charles III. the Noble, born in 1421, became titular king of Navarre on the death of his mother in 1441; but after some fruitless attempts to overcome the opposition of his father, which was vigorously supported by Joan of Castile, John's second wife, he abandoned his claims to the crown, and accepted the title of Count of Barcelona. This accomplished and unfortunate prince was poisoned in 1461.—J. S., G.

V.—CHARLESES OF SPAIN.

CHARLES I. See CHARLES V. OF GERMANY.

CHARLES II., son of Philip IV., was a child of four years at his accession to the throne in 1665, and the country, already wasted by his father's follies, had to undergo the evils of a long minority. The queen-mother held the regency; and her subserviency to her favourites was checked only in part by the influence of Don John of Austria. This able and popular commander obtained the ascendancy, when Charles, at the age of fifteen, assumed the reins of government; but the young king was speedily left by the death of his minister to responsibilities, for which he was incapacitated by bodily weakness and mental imbecility. It was in this reign that Portugal secured her independence; but the most serious dangers arose out of the ambitious attempts of Louis XIV. to annex the Low Countries to his dominions, and to obtain for a Bourbon prince the heirship of the childless Spanish monarch, in opposition to the claims of the Emperor Leopold and the electoral Prince Joseph Ferdinand. The alliance of England, Holland, and Germany checked the progress of the French arms in the Netherlands; and at the peace of Nimeguen in 1678, the marriage of Charles to a niece of Louis was expected to be the bond of a permanent accord. Her death, however, in the following year, brought on new conflicts, which were embittered by the marriage of the king to an Austrian princess, and continued till the peace of Ryswick in 1697. Charles died in 1700, having been induced by the plots of Philip and the influence of the pope to execute a will in favour of Philip of Anjou, who succeeded him.—W. B.

CHARLES III., a younger son of Philip V., born in 1716, acquired distinction at an early age by his military services in Italy, and was invested by his father with the sovereignty of the Two Sicilies, in which he was confirmed by the treaty of Vienna in 1730. Succeeding to the throne of Spain at the death of his brother, Ferdinand VI., he found the kingdom strengthened in its internal organization and resources by the wise and beneficent administration of his predecessor, and his own disposition led him to cultivate similar means of national prosperity. But the confederacy of the Bourbon princes in the middle of the century involved him in a war with the British, who captured Manilla, and some of the other Spanish colonial possessions. After the peace of Fontainebleau, Charles again devoted himself to the social and administrative improvement of his kingdom, and made an attempt to repress the Algerine pirates, which proved unsuccessful. In the struggle of the British colonies in America for their independence, he joined France in aiding them with a naval force; and at the close of the war, the provinces of Florida, with the island of Minorca, were ceded to Spain. His death occurred in 1788.—W. B.

CHARLES IV., King of Spain, son and successor of Charles III., was born at Naples in 1748, and died at Rome in 1819. He married his cousin, Maria Louisa Theresa of Parma, in 1765, and was crowned king of Spain at Madrid in 1789. His reign was anything rather than glorious. Of a violent temper, and destitute of almost every kingly quality, it was impossible that he should distinguish himself in the task of guiding the national councils during the stormy times which succeeded the French revolution. His father had tried to rouse the Spaniards out of their natural indolence; but immediately after the accession of Charles IV., the ancient spirit of inaction and routine took possession of the nation. In 1792 he superseded his able minister Florida Blanca by Aranda, whom he soon after exiled for favouring the French revolutionists. Charles, who had hitherto been at peace with the Revolution, took vigorous measures to save the life of Louis XVI., and, failing in his efforts, entered into war with France. In 1795 a peace was negotiated at Basle by Godoy, the queen's favourite, who had been appointed prime minister, and was now created Prince of Peace, high admiral, and generalissimo. An alliance, offensive and defensive with France, which followed the treaty of Basle, drew Spain into war with Portugal and England; the consequences of which were the ruin of her commerce and the annihilation of her fleet at the battle of Trafalgar. Charles was now tired of France, but the hostile proclamation made by Godoy in 1806, only brought him more under the power of Napoleon, who forced him in the following year to sign a secret treaty, that had for its object the partition of Portugal between the queen of Etruria and the Prince of Peace. The French troops, which had professedly been sent to enforce the stipulations of this treaty, were however ordered to Madrid, upon which Godoy withdrew with the court to Andalusia. Charles prepared to flee to America, but was arrested by the populace, and on the 9th of March, 1808, abdicated the throne in favour of his son Ferdinand. The ruin of the dynasty was at hand. Napoleon, having now gained over Godoy, who had long been the mortal enemy of Ferdinand, enticed the royal family to Bayonne, and there succeeded, with the aid of the Prince of Peace and of the queen, in depriving the house of Bourbon of the Spanish crown. He assigned to Charles a pension of seven millions of francs, and the château of Compeigne for a residence. The unfortunate monarch afterwards lived for sometime at Marseilles. In 1811 he departed with his little court for Rome, where he died.—R. M., A.

VI.—CHARLESES OF SWEDEN.

CHARLES I., or following the purely mythological nomenclature of John Magnus, CHARLES VII. (SVERKERSON), the first who bore the title of king of Sweden and Gothland, was assassinated after a short reign in 1168.—J. S., G.

CHARLES VIII. (CANUTSON), elected king of Sweden in 1448; the union of the crowns of Denmark, Norway, and Sweden being dissolved in that year, by the death of Christopher, duke of Bavaria, who had reigned over the three countries. A war ensuing between Charles and Christiern, king of Denmark, the former was deprived of his crown in 1458. Recalled after an exile of six years, Charles was worsted in an encounter with his powerful subject the archbishop of Upsal, and again obliged to quit his dominions. Again recalled by his subjects in 1467, he survived this second restoration only three years, dying in May, 1470.—J. S., G.

CHARLES IX., fourth son of the famous Gustavus Vasa, born in 1550; came to the throne in 1604. He was involved in various wars with Denmark, Poland, and Russia, in which, being indifferently seconded by the diet of the kingdom, he was, although a brave soldier and an acute politician, generally worsted. He died in 1611, and was succeeded by his son, the renowned Gustavus Adolphus.—J. S., G.

CHARLES GUSTAVUS X., son of John Casimir, count palatine of the Rhine, and of Catharine, daughter of Charles IX., king of Sweden, was born at Upsal in 1622, and died in 1660. Acceding to the throne of Sweden on the abdication of his cousin Christina in 1654, he undertook, with an impoverished exchequer, an expedition against Poland, the greater part of which he overran, but without attaining any other object than that of humiliating Casimir the king, on whom he revenged a slight affront by obliging him to take shelter in Silesia. His expedition against Denmark was no less fruitless; the partition of the country, at which he aimed, being reprobated by several of the great potentates of Europe, Cromwell among the number. While engaged in a second attempt against the independence of Denmark, he was seized with a fever, which proved fatal. Charles Gustavus X. is to be ranked among those Hotspurs of princes who have loved war, if not merely, yet to an astonishing degree devoutly, for its own sake.—J. S., G.

CHARLES XI., son and successor of the preceding, born in 1655. On the death of his father he was proclaimed king, under the regency of his mother and a council, by whom peace was successively established with Poland, Denmark, and Russia. In 1672, the year of his accession to power, Charles, acting under the control of France, invaded the electorate of Brandenburg, and thus involved himself in a war with Denmark and Holland, the result of which, notwithstanding the success of his campaign in the electorate, was disastrous to Sweden, the province of Pomerania having been lost to the crown. This province, however, was restored to Charles by a treaty concluded in 1679 between Denmark, Sweden, and Brandenburg. In 1682 Charles, by an unconstitutional exercise of authority, reduced the number of the Swedish senators, and from that period till the end of his reign, sternly and sometimes savagely affected the character, while circumstances gave him the power, of an absolute monarch. Fortunately he was disposed to exercise his tyrannical authority for the protection of the inferior classes of his subjects against the rapacity of the nobles, and in general for the well-being of his kingdom, the internal polity of which under his severe, but just and equitable rule, was not a little ameliorated. The payment of the debts of the nation, the restoration to the crown of lands unjustly rent from it by the rapacious nobles, and constant accessions of territory—the result of successful wars with neighbouring powers—were events which gave a lustre to the reign of Charles, that disguised, if they could not conceal, many of its harder features. Among the arbitrary edicts of his administration which he enforced with characteristic severity, was one forbidding the exercise in his dominions of any religion but the Lutheran. He died in 1697.—J. S., G.

CHARLES XII. This renowned sovereign, son of Charles XI., and of Ulriké Elenoré, a Danish princess of excellent character and understanding, was born at Stockholm on the 27th of June, 1682. He lost his mother in his eleventh year, and his father in 1697, when he was only fifteen. The regency was invested in his grandmother, and Charles left all care of government with her. His great propensity at that period was for active physical exercises, and especially for bear-hunting. At the same time he was well grounded in mathematics, and in the German language, then the court language at Stockholm, as well as in Latin and French. At a martial review, the very year that he came to the throne, he hinted to the councillor of state, Piper, that he desired to command the troops himself, and the supreme power was transferred to the young prince, who was crowned, 24th December of the same year. The depreciatory accounts which the ambassadors of the northern nations had sent to their court regarding Charles' abilities, encouraged them to the attempt on his provinces on the other side of the Baltic. Peter I., afterwards called the Great, of Russia, Augustus II. of Saxony and Poland, and Frederick IV. of Denmark, made a league to seize and divide these provinces amongst them. The Swedish ministers were consulting on the best means of avoiding a war by negotiations and concessions, when the young king, suddenly broke forth with the declaration that he would concede nothing, but undertake the three monarchs, one after another, and so teach them the ancient terrors of the Swedish name. The Danes commenced the first attack on the territory of the duke of Holstein-Gottorp, who had married Charles' elder sister, and to whom Charles was greatly attached. On the 17th June, 1700, he crossed the sea with thirty line-of-battle ships and a great number of lesser ones, supported by a squadron of Dutch and English vessels which he had called to his aid, and on August 4th, landed near Copenhagen. As the water was shallow, Charles was the first to leap into it, in the face of the Danish batteries. His brave officers fell on either hand, but he showed no sign of fear, and made good his landing. The Danes were compelled to make a hasty peace at Thavendahl, resuming the league with Russia and Poland, and restoring the territory of the duke of Holstein-Gottorp. Augustus II., elector of Saxony and king of Poland, had marched down upon Livonia, whilst Charles was engaged at Copenhagen. Charles sent thither twenty thousand men under General Dahlberg, who defended Riga against the Polish king, and Charles himself hastened with only eight thousand men to encounter the czar, who was besieging Narwa, and threatening the coast of Finland with eighty thousand. But Charles, encouraged by the news that the king of Poland had retreated from before Riga, attacked the Russian fort on the 30th of November, in the midst of a furious snow storm, and put the huge Russian army to flight, with the slaughter of eighteen thousand men, and the capture of thirty thousand prisoners. Peter, however, instead of being cast down, coolly observed to his officers, that he was well aware that the Swedes must beat them a good many times before teaching them how to conquer in turn. Charles then crossed the Düna, attacked the camp of the Saxons, and won a complete victory over them. It was now in his power to conclude a peace, which should have made him the umpire of the north; but at this crisis he began to display that fatal want of political wisdom, which, instead of a great monarch, made him for a time a wild and terrible meteor of war. Instead of making such a peace, or watching and confronting the far more dangerous and ambitious Peter, he determined to drive Augustus from the throne of Poland, and set another king upon it. For seven years he prosecuted this object, refusing to listen to any terms of accommodation from Augustus, till he had dethroned him in Poland, set up in his place, as king, Stanislaus Leszinsky, the waiwode of Posen, and following Augustus into Saxony, compelled him to an ignominious peace. But during these seven years, which brought no real advantage to Sweden, the politic czar, Peter, had been assiduously at work, conquering the Swedish provinces on the Baltic. He had defeated a Swedish army on the Peipus lake, had conquered Dorpat and Narwa, and laid siege to Reval. In 1703 he took Noteburg on the lake Ladoga, and fortified it so strongly that he now named it Schlüsselburg, or the Key of the Land, and the following year he took Nienschanz, on the Neva; and having obtained what he had long aimed at, a portion of the Baltic, he began to build his new capital of St. Petersburg on the very land reft from Sweden. All this time, instead of attacking and driving away the czar, Charles was pursuing Augustus, and did not cease till he had completed his utter subjection, and compelled the delivery of Patkull, whom he tortured and put to death. At length, having glutted his unworthy vengeance on the Polish king, he turned his attention to the czar, but instead of concentrating all his power in driving Peter out of the Baltic provinces, and destroying his newly-founded town, he determined to attack the distant Moscow, which could only be reached by a

terrible march through a hostile country. Wherever he came the Russians fled at his approach, and Peter himself, who was in Grodno, retreated to Petersburg. Had Charles marched thither, the campaign would have been ended; but instead, he pursued his way to Smolensk; Mazeppa, the Cossack hetman of the Ukraine, who was disaffected to the czar, offering to join him with thirty thousand men and provisions, and thus facilitate his conquest of Moscow. It was in vain that Count Piper and his most experienced officers dissuaded him from this rash enterprise; and with amazement and exultation Peter saw him, about midsummer, marching away towards the Ukraine.

It was the 23rd of October, winter and a fearful country were before them; but no persuasions could induce the military madman to give up the hopeless march he purposed. The unexampled winter of 1708-9 set in, and his troops fell by hundreds, frozen on the way. On reaching Baturin, Mazeppa's capital, in November, where they expected to pass the winter, they found it a heap of ashes. Prince Menzikow had been before them, burnt down the city, laid waste the country, and hung the effigy of Mazeppa on a gallows. Even Mazeppa now joined with his own officers to persuade Charles to a retreat, but he would not listen to it, and went on through the winter, losing men, artillery, and ammunition. Reaching Pultowa, the Russians kept him out of the city, with a garrison of eight thousand, and Peter marched down upon him with sixty-five thousand fresh troops. Charles, in a skirmish, was shot through the ankle, and whilst thus disabled, Peter attacked him, and completely routed his army. This celebrated battle, which was fought on the 27th of June, 1709, saw the hitherto unconquered king of Sweden flying in a litter for the frontiers of Turkey; not only his army, but his generals, his military chest, containing six millions of Saxon dollars, and his able and faithful minister, Piper, in the hands of the Russians. After a painful flight of three weeks, he crossed the Bug into Turkey, and was received at Bender with much honour, though attended by merely a thousand followers. His enemies now overran his territories, and hoped to seize and divide Sweden amongst themselves. Augustus of Saxony abandoned the treaty of Altranstadt, and prepared to recover the throne of Poland. Peter overran Livonia, and the king of Denmark landed in Schonen to make himself master of Sweden. But the Swedes, under General Stenbock, drove the Danes from Schonen, and passed over to defend Finland against the Russians, who, however, poured in such shoals into that province, that they were irresistible. The news of those invasions roused Charles to endeavour to induce the Poles to join him in a war against the Russian czar, whom he represented as designing next to attack Turkey. He was so far successful, that the Turks declared war against Russia, and at Falczin on the Pruth, a great battle was fought on the 30th of June, 1711, in which the Russians were routed with great slaughter, and Peter himself and his czarina, Catherine, taken prisoners. Peter was so completely disheartened that he shut himself up in his tent, saying—"Now I am far worse off than my brother Charles at Pultowa!" But the wit of his wife rescued him from his dilemma. Charles was furious, and made vehement representations to the Porte of the dangers to be apprehended from Peter, but in vain; the Russian agents were already making their representations in Constantinople, and Charles received instant orders to quit Turkey. He refused unless he received six hundred thousand dollars; they were sent, but he demanded five hundred thousand more. At this the sultan ordered him to be driven out with force. The madman and three hundred followers fortified his little camp at Varnitza, near Bender, and set at defiance the whole Turkish army. His defences were attacked and driven in, the thatched hut in which he lived set on fire, and in making a furious sally on his enemies, the desperate Swede fell, on which a crowd of Turks rushed upon him and overpowered him. He was then conducted to Demotika, where he continued to importune the sultan to make alliance with him against Russia; and to prevent his being sent away, he pretended to be ill, lay in bed for two months, and kept his chamber for ten, amusing himself with reading and writing; but at length convinced that the grand Turk was immovable, he suddenly announced his intention to depart, and was accompanied on his way by a splendid retinue of Turks. Suddenly, however, leaving them, he rode away day and night for a fortnight, having left all his own attendants behind, except Colonel Düring, and in that time travelling nearly thirteen hundred miles without once going to bed, he reached Stralsund at midnight on the 22nd of November, 1714, to the great wonder and joy of the people. His boots had to be cut from his legs, they were so swollen, but he had not much time for rest. Nothing could be worse than the situation of his affairs; he had destroyed a noble army, ruined the exchequer of his country, and found, in addition to his old trio of enemies, the kings of England and Prussia joined with them in the league against him—Prussia in possession of Swedish Pomerania, the dukedom of Bremen and Verden sold by the Danes to Hanover. He was himself immediately besieged in Stralsund by an overwhelming army of allied Russians, Danes, Saxons, and Prussians, and though he did wonders of bravery, he was compelled to evacuate the city on the 23rd of December, 1715, and crossed in haste to Lund, in order to take measures for the defence of his own coasts. That winter he spent with Görtz in striving to restore the national finances. In the beginning of February he marched into the mountains of Norway to avenge himself on Denmark, to which it belonged, but with indifferent success. He spent again the winter in Lund, planning with Görtz a treaty with Russia. There was a talk of a combined Russian and Swedish army landing on the coast of Scotland to drive George I. thence; but no sooner did his affairs appear to be taking an auspicious turn, than he once more invaded Norway with twenty-seven thousand men. One division, under General Armfeld, commenced its march in August, 1718, but was overtaken in the mountains by winter, and perished almost to a man. Whole regiments seized by the frost stiffened as they stood in the ranks erect; whole squadrons lay overwhelmed in the snows, and others slipping from the ice-covered rocks, perished in the abysses below. Long after these mountains were thronged with bears and wolves, which had been drawn there by the scent of the remains of Armfeld's host, and were reckoned the best hunting grounds in Norway. Scarcely five hundred of this unfortunate ten thousand reached Sweden again. Charles reconducted his division by the southern route to Friedrickshall, where on Sunday evening, December 11, 1718, about nine o'clock, he walked out with two French officers, the chief engineer, Megret, and the lieutenant-general, Siquier, to note the progress of the siege. The officers left him resting his arms on the breastwork of a battery, watching the firing from the city. Soon after, Megret returned with some of the officers, when Siquier met them and informed them that the king was dead. On reaching the place they found him leaning with his back against the wall, his hand on his sword, his head and gloves bloody. He was shot through the head, as was at first supposed, by a ball from the city. But it was discovered that the ball was a pistol-ball, and it was then recollected that not even a musket-ball could have reached him at that distance. There was no doubt that he had fallen by the hand of an assassin, and the suspicion fell on Megret. As there was a violent opposition party in Sweden, it was believed that the nobles of that party had bribed these two Frenchmen to commit the murder.

The passion of Charles for war amounted to little short of insanity. For the rest he had many virtues. He despised luxury and effeminacy. He was most simple and temperate in his diet, he avoided pleasures and amusements, eat coarse bread, banished wine from his table, and dressed in a coarse blue coat with brass buttons, leather breeches, huge jack-boots, and buff-leather gloves, reaching nearly to his elbows. He lay on the bare ground in his camp, like his soldiers, wrapt in his mantle. In the most desperate circumstances his spirit never gave way, and in the brief times of peace he was busily engaged in promoting the commerce and the maritime affairs of the country, and in enjoying the company of men of genius and learning, whom he allowed incomes to enable them to travel. The life of Charles has been written by his chaplain, Norberg, and by Voltaire; his military achievements by Adlereld.—W. H.

CHARLES XIII., King of Sweden and Norway, second son of Adolphus Frederick and Louisa Ulrica, sister of Frederick the Great, born in 1748; died in 1818. He was carefully trained to the naval service, having been appointed at his birth to the dignity of high admiral. In the revolutionary troubles of 1772, he powerfully supported his brother Gustavus III., who, to show his gratitude, named him governor of Stockholm, and duke of Sudermania. Gustavus having been assassinated in 1792, his son, a minor, acceded to the throne, under the tutelage of his uncle Charles, to whom the late king, by testament, had assigned the regency. Having, during the reign of his brother,

acquired considerable distinction as a commander in the wars with Russia, he readily established the credit of the new government, and succeeded in intimidating Denmark and other hostile states into treaties of peace. When his nephew Gustavus IV. attained his majority in 1796, Charles at once resigned his post of regent, and retired into private life. In 1809, on the abdication of Gustavus, he was called to the vacant throne, the estates of the kingdom formally proscribing Gustavus and his descendants in the excess of their zeal for the interests of the new monarch. Two years afterwards, the death of the prince of Holstein, who had been named heir-apparent, was followed by a burst of popular feeling in favour of Bernadotte, which constrained Charles, not unwillingly, to recognize the famous marshal as his heir and successor. This done, he ceased to take an active part in the business of government, confiding it with a confidence which was repaid by affection, to the more energetic hands of his adopted son.—J. S., G.

CHARLES XIV. See BERNADOTTE.

VII.—CHARLESES OF NAPLES.

CHARLES D'ANJOU, King of Naples and Sicily, was born sometime between 1220 and 1226, and died in 1285. He was the youngest son of Louis VIII., and was made duke of Anjou and Provence. He took part in the eastern crusade of his brother, St. Louis, and on his return exercised, as the right hand of the regent, great authority in France. His ambition subsequently began to look towards Italy, and the death of the Emperor Conrad IV. gave him hopes of success in that quarter. Pope Urban, jealous of the house of Suabia, which had reigned in Naples more than half a century, offered the crown of the Two Sicilies to Charles on condition that he would conquer them from Manfred, their present usurper, and hold them as a fief of the holy see. Upon this a crusade was proclaimed against Manfred, as an enemy of christendom. Charles d'Anjou at the head of the finest chivalry in Europe, encountered him on the banks of the Calora; Manfred, who had an inferior force, seeing that the battle went against him, plunged into the midst of the enemy and fell. But Conradin, grandson of Frederick II., and the heir to the throne, was still living. When he was sixteen years old the eyes of the people no less than the hopes of the Ghibellines, who now felt the unmitigable severity of the French rule, were turned towards him. Conradin, who inherited the spirit of his father, at the head of the chivalry of Germany penetrated into Lombardy. The Ghibellines sent him reinforcements as he went onwards; but the battle of Tagliacozzo, in consequence of a cruel stratagem of Charles, proved fatal at once to the hopes of Italy and the house of Suabia. Conradin was taken and butchered after a mock trial. The cold-blooded cruelty and habitual perfidy of the new rulers led to the terrible tragedy known in history as the Sicilian Vespers, in which about eight thousand Frenchmen were massacred when the bells were ringing to evening service. After this the crown of Sicily was given to Don Pedro of Arragon, whose admiral, Roger di Loria, burned Charles' fleet before his eyes. Charles, whose rage was unbounded at the loss of Sicily, was making preparations for the recovery of that island, when he fell sick at Foggia.—R. M. A.

CHARLES II., surnamed THE LAME, King of Naples, son of the preceding, was born in 1248, and died in 1309. He was made prisoner of war by the Arragonese in a naval action, and recovered his liberty only on this condition, among others, that the pope should be allowed to crown James of Arragon king of Sicily. He himself was crowned at Rieti, in 1289, king of Naples, Apulia, and Jerusalem. The crown of Hungary came to him on the death of his wife's brother Ladislaus, king of that country, but he gave it to his son Charles Martel. Charles II. greatly contributed to the embellishment of Naples, to the prosperity of the university, and the increase of monasteries. He was succeeded by ROBERT, his third son.—R. M., A.

CHARLES III., DURAZZO, called THE LITTLE, King of Naples and Hungary, was born in 1345. Son of the count of Gravina, he was adopted by Joan I., queen of Naples, who afterwards disavowed him in favour of Louis, duke of Anjou. Upon this, Charles Durazzo, stirred up by Urban VI. and the king of Hungary, the sworn foe of Joan, raised an army, with which he entered Naples, and took possession of the kingdom. Joan, because she refused to renew her act of adoption, was, by order of Charles, shut up in the castle of Muro, where she was smothered to death among mattresses. The reign of Charles in Naples was neither long nor happy. He was in a short time excommunicated by the pope, who also placed his kingdom under an interdict. In 1385, at the invitation of the nobles who were tired of the regency of Elizabeth, he accepted the crown of Hungary. But in the end of the following year he was, at the instigation of Elizabeth and in her own presence, assassinated at Buda.—R. M., A.

CHARLES IV., King of Naples, Sicily, and Spain. See CHARLES V., emperor.

CHARLES V., King of Naples, Sicily, and Spain. See CHARLES II. of Spain.

VIII.—CHARLESES OF SAVOY AND SARDINIA.

CHARLES I., THE WARRIOR, Duke of Savoy, born at Carignano in 1458; died at Pignerol in 1489. He was brought up at the court of Louis XI. of France. On the death of that monarch he went to Turin, and assumed the government of his duchy. It was at the court of this accomplished prince that the celebrated Bayard first donned his armour.—J. S., G.

CHARLES II., or CHARLES JOHN AMADEUS, Duke of Savoy, son and successor of the preceding, born in 1489; died in 1497.

CHARLES III., THE GOOD, Duke of Savoy, born in 1486; died in 1553. His reign extended over forty-nine years. Menaced on one side by the emperor Charles V., and on another by Francis I., he yielded now to the threats of one, and now to the cajoleries of the other, but still managed to retain possession of his estates. He repressed with considerable severity an insurrection of the Genevese.—J. S., G.

CHARLES EMMANUEL I., THE GREAT, Duke of Savoy, born in 1562; died in 1630. He succeeded his father, Phillibert Emmanuel, in 1580. Ambitious and meddling to an extraordinary degree, he attempted, on the death of Henry III., to seize the crown of France; successively laid claim to the kingdom of Cyprus, the province of Macedonia, and the duchy of Mantua; attacked in a treacherous manner the Genevese; carried on a war with Genoa; and on the death of the Emperor Matthias, he became a candidate for the imperial crown. He was ultimately despoiled of most of his estates by Louis XIII.—J. S., G.

CHARLES EMMANUEL II., Duke of Savoy, son of Victor Amadeus I., born in 1634, succeeded his brother Francis in 1638, and died in 1675. He was a munificent patron of the arts, and by an enlightened system of policy foreign and domestic, improved the commerce of his estates.—J. S., G.

CHARLES EMMANUEL III., King of Sardinia, was born in 1701, and died in 1773. He came to the throne on the voluntary abdication of his father, Victor Amadeus I. Charles, who was a warrior prince, joined France and Spain in the war against Austria, and, after the victory of Guastalla, succeeded in adding Novara and other valuable territories of the Milanese to his dominions. In 1742 having changed his political connections, he fought by the side of Hungary against his former allies. Charles was a mild and prudent ruler, and the return of peace afforded him opportunities, which he eagerly embraced, of fostering the prosperity of his country. A new code of laws known as the *corpus carolinum*, was published under his direction in 1770. The pope gave him the right of conferring ecclesiastical dignities, and of subjecting the clergy to taxation.—R. M., A.

CHARLES FELIX, GIUSEPPE MARIO, King of Sardinia, was born in 1765. He was the fourth son of Victor Amadeus III., and took the title of Duke of Genoa. When the revolutionary disasters of the end of last century overtook his family, he followed it into Sicily, and became in 1799 viceroy of that island. He married in 1807 Maria Christina of Naples, sister of the queen of Louis Philippe, and obtained the crown of Sardinia on the abdication of his brother, Victor Emmanuel, in 1821. He died without issue in 1831.—R. M., A.

CHARLES ALBERT, King of Piedmont and Sardinia, born prince of Savoy Carignano, a younger branch of the ducal family of Savoy, on the 2nd October, 1798. The dukedom of Savoy having been overthrown by the French revolution, Piedmont became a French department, and Charles Albert was educated in France. On the fall of Napoleon I. the prince returned to Piedmont. In 1817 he married the Austrian arch-duchess, Maria Teresa, daughter of the grand duke of Tuscany. By this princess he had two sons; the eldest, Victor Emmanuel, succeeded him on the throne of Piedmont. On the partition of Italy by the treaties of 1815, Geneva, Piedmont, and Sardinia fell to the share of the house of Savoy. Against this partition of Italy among foreign rulers, however, the spirit of Italian nationality rebelled, and the association of the carbonari spread over the whole

peninsula, and penetrated all ranks of society. It was arranged that Naples should commence the revolution, and that Piedmont should follow up the movement; both states were then to unite to expel the common enemy, Austria. The Piedmontese carbonari affiliated the prince of Carignano, and accepted him as leader of the constitutional movement. The Neapolitan revolution was promptly victorious, the Piedmontese was equally successful, and the Spanish constitution was proclaimed in all the important cities of the two kingdoms. In 1821 the king of Piedmont abdicated in favour of his brother Charles Felix, and nominated the prince of Carignano regent, until the arrival of the new king. The prince publicly swore fidelity to the constitution. Terrified, however, by the proclamation with which the new king heralded his arrival at Turin, he fled secretly at midnight to Novara, thence, after a conference with the general of Felix's forces, to Milan; nor was it until after three years' time, and at the price of bearing arms in Spain against the very constitution he had conspired to establish and sworn to maintain in Piedmont, that Charles Felix permitted him to return to his country.

On the death of Charles Felix in 1831, Charles Albert ascended the throne. The secret association of "Young Italy" was founded by Mazzini, already an exile, at Marseilles in this year. Its aim being the overthrow of all the existing Italian governments, for the creation of the unity of Italy by means of a war of the whole people, it was even more dreaded by the princes of Italy than carbonarism; and the edicts of Charles Albert condemned to the galleys all guilty of perusing or possessing the journal of the association. In 1833 an accident revealed to the government a trace of the vast conspiracy; indiscriminate arrests commenced, and fresh discoveries were the result. From this time forward, says Brofferio in his History of Piedmont, "the external policy of the Subalpine government may be briefly summed up by the words 'Rome and Vienna,' the internal may be expressed by 'the jesuits and the police.'" On the other hand, the king encouraged industry and the arts, promoted railways, and erected many useful public works, from which reforms the court party rapturously prophesied the pacific redemption of Italy, though the marriage of the duke of Genoa with an Austrian princess in 1842 was significative of opposite tendencies. In 1843 the centre of Italy was the scene of constant and threatening agitations among the people. In 1844 occurred the attempt of the Bandiera in Sicily. In 1847 the Sicilian revolution broke out, not alone in the name of reform and constitution, but of "Italy and Nationality," cries which were instantly echoed in every corner of Italy. Rome, Tuscany, and even Naples arose, and obliged their sovereigns to grant them representative governments and a national guard. Not until all the other princes of Italy had yielded, and when longer resistance was impossible, did Charles Albert concede to the threats of his subjects the constitution he had denied to their entreaties. A few days after, the news arrived of the insurrection of Milan and expulsion of the Austrians (1848). The excitement of the Piedmontese people could no longer be restrained; they loudly demanded to be led against the Austrians, and threatened to overthrow the government in case of a refusal. The king was compelled to yield; but before crossing the frontier, he addressed despatches to the governments of Europe, and especially to England, protesting that the step was taken under compulsion and in order to save his crown, as the republic would inevitably be proclaimed were he to delay. The Austrians—disorganized by their defeat at Milan, acted merely on the defensive, and fled, rather than retreated, into the fortresses of Verona, Mantua, Peschiera, and Legnago. Hampered by treaties with the other European governments, however, Charles Albert was unable to prosecute the war with vigour. He disbanded all the volunteers, withdrew those already in action from the passes of the Alps, leaving them and the port of Trieste open to the enemy, and sat down with the whole of his army before the fortresses. At the end of four months the Austrian general, Radetsky, having resumed the offensive, the king was defeated in two engagements, and obliged to make a precipitate retreat on Milan. The Milanese, on the approach of the Austrians, appealed to Mazzini to organize the defence of the city. He nominated a committee of defence who displayed extraordinary energy, and had already commenced vigorous preparations for resistance, when the Piedmontese army appeared before the walls. The king entered Milan, presented himself to the people, declared that his army would protect them, and swore that he and his sons would die in their defence. He had, however, secretly signed an armistice with Radetsky, the terms of which included the surrender of Milan, and he had no sooner thus quieted the people, than he fled privately from the city and withdrew his army into Piedmont, leaving Milan exposed to the merciless Austrians. On the expiration of the armistice, the renewed threats of his subjects, and it is thought also his own remorse, compelled the king to continue the war. The Piedmontese, 100,000 strong, under General Chrzanowsky, and the Austrians, 110,000 strong, under Radetsky, again confronted each other at Novara. The king exposed his own life so rashly during the engagement as to create the impression that, tortured by remorse, he wished to die; and the rout of the Piedmontese was so rapid and complete, though only a small portion of the army was engaged, that it was universally attributed to treachery in high quarters. The general-in-chief, General Ramorino—the same man who had betrayed Mazzini in Savoy—and even the king's eldest son, were accused by popular rumour, and it was found necessary to appease the public indignation by the execution of Ramorino for treason. The king again demanded an armistice, but the terms offered by Radetsky were so humiliating, that Charles Albert preferred to abdicate rather than submit. He immediately retired to Portugal to a small villa on the banks of the Douro, where he expired, a prey to grief and remorse, on the 28th July, 1849.—E. A. H.

CHARLES, Jacques Alexandre Cesar, a famous French natural philosopher, born at Beaugency in 1746; died at Paris in 1823. Attracted to the study of electrical science by the discoveries of Franklin, he gave prelections on that branch of natural philosophy to crowded Parisian audiences, from the fashionable as well as the scientific portion of which, his ingenious and flashy experiments never failed to elicit rapturous applause. The fame which he acquired in this way was little, however, compared with that which attended his experiments in the science of aërostation. Substituting hydrogen gas for the heated air used by the brothers Montgolfier in their experiments, he prepared a balloon of immense compass, and in company with Robert made an ascent from the garden of the Tuilleries, the triumphant success of which had some results advantageous both to the fortunes and the fame of the aëronaut, for he was assigned by Louis XVI. apartments in the Louvre, and shortly afterwards admitted into the academy. In his apartments in the Louvre, the amiable and retiring philosopher was surprised by the unwelcome visitors who crowded from the faubourgs to the Tuileries on the memorable 10th of August, 1792. It was an experiment, on the success of which the life of the philosopher depended, when he raised his voice to remind the furious mob of their delight at the success of his aërial voyage two years before. Charles' lectures, and many of his scientific papers, have merited the eulogies of Franklin and Biot. He was latterly occupied with the sciences of optics and acoustics, which he enriched with the results of numerous ingenious experiments.—J. S., G.

CHARLETON or CHARLTON, Walter, a learned physician, born at Shepton-Mallet in Somersetshire in 1619. He was educated at Oxford, where he had for tutor Dr. Wilkins, afterwards bishop of Chester. Charleton was an ardent student of philosophy and medicine. He received his doctor's degree in 1642, and was soon after appointed one of the physicians in ordinary to the king, who at that time (the beginning of the civil wars) kept his court at Oxford. He removed to London, however, before the royal cause was completely ruined, and there, having been admitted of the College of Physicians, met with considerable success as a practitioner. He also became physician in ordinary to Charles II., and was one of the first members of the Royal Society. Charleton engaged in a controversy with Inigo Jones about the origin of Stonehenge; lectured on anatomy in the college theatre in 1683, and was chosen president of the College of Physicians in 1689. He is famous also for his defence of Harvey's claim to the discovery of the circulation of the blood. His last years were spent, in consequence of his straitened circumstances, in the island of Jersey. The following are some of his numerous writings—"De Lithiasi Diatriba," Leyden, 1650; "Natural History of Nutrition, Life," &c., London, 1658; "Exercitationes Physico-Anatomicæ de Œconomiâ Animali," 1659; "Natural History of the Passions," 1674; "Epicurus, his Morals," 1655. The last work has been translated into several languages.—R. M. A.

CHARLEVOIX, Pierre François Xavier de, a French

jesuit, the historian of New France, as the French possessions in North America were called, was born at St. Quentin, October 29th, 1682, and died at La Flèche, February 1st, 1761. Early in life he was a teacher of philosophy and the languages in a jesuit seminary. Being detailed for service on the missions in Canada, he embarked at Rochelle in July, 1720, and soon after his arrival in America undertook a long journey of exploration. He made large collections for the history of Canada, and an account of the native tribes, embracing his own observations; and in 1744 his work appeared, in 3 vols. quarto, entitled a "History of New France." It was translated and published in London in 1769. Though containing much extraneous matter, and showing considerable credulity and not much elegance of style, it is still the chief authority for the history of French America.—F. B.

CHARLOTTE (Caroline Augusta), Princess of Saxe-Coburg, the only child of George IV. of England by his queen Caroline, was born 7th January, 1796. As heir to the English throne she was looked upon with deep interest by the nation, to whom her warm affection, great benevolence, and more than usual intelligence had endeared her. Stories are told, however, which show that she combined with these qualities a very irritable and imperious temper. It was long thought that the prince of Orange was her accepted lover, but in 1816 she was married to Prince Leopold, king of the Belgians. Besides the usual dowry and outfit, an annuity of £50,000 was settled on the royal couple during their joint lives. The hopes of the nation arising from this auspicious union were soon blighted by the death of the princess in childbed, November 6, 1817. The sad event caused deep lamentation throughout the country.—J. B.

CHARLOTTE de Savoie, Queen of France, was born in 1445. A daughter of Louis, duke of Savoy, she was betrothed in 1450 to the dauphin, afterwards Louis XI., against the wishes of his father, Charles VII. It was chiefly the influence of the duke of Burgundy, in whose territories the dauphin for many years found an asylum, that brought about this alliance. The marriage, which proved an unhappy one, was consummated at Namur in 1457. The dauphin, after succeeding to the throne, broke with his former protectors, the houses of Savoy and Burgundy. His queen shared the consequences of his displeasure against her father's court. He kept her shut up with a small train of attendants, now in one castle and now in another. She founded a convent of the order of St. Francis at Paris in 1472, and died three months after the king in 1483—R. M. A.

CHARMIDES, an Athenian philosopher, son of Glaucon, cousin to Critias, and uncle by the mother's side to Plato, who, in the dialogue which bears his name, introduces him as a youth of surpassing beauty. In 404 B.C. he was one of the ten magistrates appointed by Lysander when he took Athens, and was slain fighting against Thrasybulus at the Piraeus.—J. S., G.

CHARNACÉ, Hercule-Girard, Baron de, a French soldier and diplomatist, was born towards the end of the sixteenth century. He was connected by marriage with the family of Richelieu. The cardinal appointed him ambassador to Sweden, where he concluded the treaty of Berwalde with Gustavus Adolphus in 1631. He was employed in other embassies, and fell in the trenches at the siege of Breda in 1637.—R. M. A.

CHARNOCK, John, a writer of some note, was born in 1756. After studying at Winchester and Oxford, he retired to his father's house, and applied himself to the study of naval and military tactics. He entered the naval service as a volunteer, and attained considerable distinction. Retiring into private life, he sought to support himself by literary labour. Neglected by his friends, and though heir to a considerable fortune, he fell into debt and died in the prison of King's Bench, 16th May, 1807. His principal publications were—"Biographia Navalis," 6 vols., 1794, a very valuable work; "A Letter on Finance and on National Defence;" "A History of Marine Architecture;" and a "Life of Lord Nelson."—J. B.

CHARNOCK, Stephen, a learned nonconformist divine, was born in London in 1628. He was for a time senior proctor at Oxford, whence he went to Dublin, where he was admired as an eloquent preacher. After the Restoration he refused to conform, removed to London, and became minister of a dissenting church. He died in 1680. The greater part of his writings appeared after his death. They are—"Several Discourses of the Existence and Attributes of God," 1682; "Works," 1684; and "Two Discourses of Man's Enmity to God, and of the Salvation of Sinners," 1699.

CHARON of Lampsacus (on the Hellespont), a Greek historian who lived before Herodotus, flourishing about 464 B.C. He wrote a history of his native town; of Persia; and of Crete; but only fragments have reached us.—J. B.

CHARONDAS, a lawgiver of Catania, who flourished before the time of Anaxilaus, tyrant of Rhegium, B.C. 494–476. This tyrant abolished the laws of Charondas. They were long in use in Catania and other cities of Chalcidian origin in Italy and Sicily. Charondas is said to have been a disciple of Pythagoras. A tradition declares him to have fallen by his own hand in obedience to a law he had himself enacted against the wearing of arms in the popular assemblies—this law being inadvertently violated by him on the occasion of his being hastily summoned to quell a tumult which had arisen in an assembly of the people.

CHARPENTIER, François, born at Paris in 1620. His talents were of so high an order that the great minister, Colbert, engaged his pen to forward some of his own comprehensive projects for the public good. It was Charpentier who, by desire of Colbert, drew up a paper in favour of the plan of an East India company, which, after promising beginnings, was destined to yield to British ascendancy in that part of the globe. It was he also whom the minister placed at the head of the Académie des inscriptions et belles-lettres, which he had lately founded. A writer on the fine arts, he took the side of the moderns against the ancients, but the prejudices of the day were too strong for argument. He died in April, 1702.—J. F. C.

CHARPENTIER, François-Philippe, a French mechanician, born of poor parents at Blois in 1734. The discovery of a process by which he took coloured copies of the great masters, was the first of a long series of useful and ingenious inventions which his country owed to the genius of Charpentier. He refused many tempting offers of place and pension, and died in poverty in 1817.—R. M., A.

CHARPENTIER, Jacques, a French physician and philosopher, born in 1524; died in 1574. For sixteen years he taught philosophy with prodigious success in the college de Bourgogne. He then studied medicine, and became dean of the faculty of Paris in 1568. Charpentier was devoted to scholasticism, and defended it, though too bitterly, against the famous Peter Ramus. He is even suspected of having been accessory to the murder of his opponent.—R. M., A.

CHARRIÈRES, Mme. St. Hyacinthe de, born at the Hague in 1740. This lady, although of Dutch family, has left writings which French critics pronounce to be, for style and sentiment, worthy of an eminent place in their literature. At an early age she married a Swiss gentleman, who lived as tutor in her father's family, and whom she accompanied to his native land. They lived for some time in the neighbourhood of Neufchâtel, and afterwards at Lausanne. Her letters, descriptive of Swiss scenes and manners, are singularly graphic. Besides her published correspondence, she has left "Trois Femmes," a novel. She died, December, 1805.—J. F. C.

CHARRON or LE CHARRON, Pierre, the son of a bookseller, who had twenty-five children, was born at Paris in 1541. He was sent to study law, first at Orleans, and then at Bourges, where he obtained the degree of doctor. Having returned to Paris, he practised as an advocate in the court of parliament for five or six years; but, meeting with little success, he embraced the ecclesiastical state, and speedily obtained great reputation as a preacher. Arnaud de Pontac, bishop of Bazas, promoted him to be a canon in his diocese. The queen named him her preacher in ordinary, and the king, though a protestant, heard him with pleasure. After an absence of seventeen years, he returned to Paris in 1585, to accomplish a vow which he had made to enter the monastery of Chartreux. He was refused admission on account of his years, the austerities of the order requiring all the vigour of youth to sustain them. Having experienced a similar refusal from other religious orders, he considered his vow to be no longer binding, and resumed his preaching, first at Agen, and then at Bourdeaux. In this latter place he contracted a friendship with the celebrated Montaigne—a friendship which gave to his thoughts and character a new complexion. Montaigne, having no children, permitted Charron to bear the arms of his family, and he seems also to have inoculated him with the light and sceptical humour by which he was himself distinguished. Charron testified the sincerity of his friendship by bequeathing all he had to the brother-in-law of Montaigne. The first work of Charron was published anony-

mously at Cahors in 1594, at Brussels in 1595, under the name of Benoit Vaillant, and also at Bourdeaux, under the name of the author. It was entitled "Les Trois Verités," and was intended to prove:—1st, That there is a God whom we ought to worship; 2nd, That of all religions the christian is the only true one; 3rd, That of all christian communions the Roman catholic is the only safe one. This treatise attracted at once the condemnation of Duplessis Mornay, and the favour of Ebrard of Saint Sulpice, bishop of Cahors, who appointed the author vicar-general of his diocese, and canon theological of his church. In 1600 Charron published at Bourdeaux, "Discours Chretiens," a work as irreproachably orthodox as the preceding. But the work by which he is now best known, "De La Sagesse," did not appear till the following year, at the same place. When he was in Paris in 1603, superintending a second edition of this work, Charron died suddenly in the street of an attack of apoplexy. The issuing of this work was opposed by the rector of the university of Paris, by the Sorbonne, and by the parliament. At length it appeared with many changes and mutilations in 1604. A third edition, from the MS. of the author, was published at Paris in 1607; the subsequent editions have been too numerous to be specified. His collected works were published in quarto at Paris, in 1635, with a life of the author by Michel de la Rochemaillet. There have been two translations into English of the treatise "De La Sagesse;" the latest by George Stanhope, D.D.

In his treatise, "De La Sagesse," Charron manifests much of the sceptical humour of his friend Montaigne. He almost equals him in the eloquence with which he delineates the miseries of human life (Liv. i. c. 6). His comparison of the state and faculties of man with those of the inferior animals is full of severe satire (Liv. i. c. 8). And notwithstanding his arguments in favour of religion, and especially of the christian religion, as professed by Roman catholics, he speaks of the various forms of worship among men as introduced and upheld not by reason and conviction, but by custom and policy. According to him true religion is an affair of the heart, and not the ceremonial or superstitious worship of God. External forms are not altogether to be neglected; but they should be in accordance with reason, and should be observed merely as the means of awakening and cherishing that true worship which is internal. In a similar spirit he dwells with complacency upon the differences in the opinions, customs, laws, and morals of men. He represents all knowledge as coming from the senses, and all our faculties as the results of organization and temperament (Liv. i. c. 12). And as to the immortality of the soul he speaks of it, as "a thing the most generally, religiously, and usefully believed, and the most feebly proved or established by reason" (Liv. i. c. 15). Notwithstanding these dangerous statements, the treatise, "On Wisdom," contains views which show the author to have been in many respects before the age in which he lived. In the first book he notices what is peculiar to our several senses; enumerates the different faculties of understanding, memory, and imagination; and hints at classifying human knowledge with reference to them, as was subsequently done by Bacon. He defines passion (Liv. i. c. 20) as a violent movement of the soul in its sensitive part, prompting it to seek what is apprehended as good, and to shun what is apprehended as evil. He analyses the different forms which passion assumes, as love and hatred, hope and fear, &c., and urges the great importance of knowing ourselves psychologically. In the second book he lays down the general rules of practical wisdom; and these rules, although savouring somewhat of selfishness and scepticism, contain much sound sense and knowledge of the world. The third book treats of the four cardinal virtues, and the rules to be observed in the practice of them by the different ranks and conditions of men. His style is lively; his remarks striking, and his spirit daring. If not always original, he seldom fails to embellish what he has borrowed; and although inferior to Montaigne in the vigour and richness of his thoughts, he often reminds us of his sarcasm and naïveté. The treatise "On Wisdom," notwithstanding the censures to which it was exposed, had astonishing success; and there can be little doubt that it had a beneficial effect in liberalizing the public mind, and preparing the way for more free and independent thinking than was then common. The errors which it contained were not unmixed with great and important truths, which attracted attention, and produced fruit; and the scepticism which pervades it seems in some degree to have been assumed, as it is not consistently maintained. Like many others, by his love of saying something startling, he seems sometimes to have been seduced into saying more than he really meant or thought. Dr. Stanhope, his translator, says, "he was a good man, and a good christian;" and Buhle, the historian of philosophy, did not think he was liable to the charges of infidelity which were levelled against him. Sir William Hamilton (*Lectures*, vol. i., p. 89) calls him "the pious Charron."—W. F.

CHARTIER, Alain, born at Bayeux between 1380 and 1390. The dates of his birth and death are uncertain. Du Chesne and Pasquier state his death to have occurred in 1458; by others it is referred to 1449. He was early distinguished at the university of Paris, and his whole afterlife was a succession of triumphs. He was successively secretary to Kings Charles VI. and VII.; and there is some reason to think he had been in the same office to King Charles V. The traditions of his family make him archdeacon and prebendary of the cathedral of Notre Dame, and send him as ambassador to Scotland. He had the reputation of being one of the cleverest and also one of the ugliest men of his day. Margaret of Scotland, wife of the dauphin, who afterwards became Louis XI., saw him asleep and kissed him. "How kiss so ugly a man?" asked the lord in attendance, for the favour was a public compliment. "I do not kiss the man," said she, "but the lips from which have proceeded so many brilliant sentences."

Alain wrote earnestly on subjects of church discipline, and vindicated the marriage of the clergy as the only cure for some of the abuses. He was best known as a poet. His poems were eminently national and patriotic. At a time when almost all France was in the possession of the English he published the "Quadriloque Invectif," a discussion in which France, the noblesse, the people, and the clergy are the interlocutors; and also, soon after the battle of Agincourt, the "Livre des Quatier Dames," in which each of four ladies laments her lover lost by death or captivity on that fatal day. Another of his publications was the "Bréviaire des Nobles." Of this book it is said that the pages and young gentlemen at court were obliged to get passages by heart, and to read it as regularly and as religiously as priests their breviary and devotional offices. Among other works written by Chartier, or attributed to him, there is one which professes to instruct us on the nature of the fire of hell, another is on the wings of the cherubim.

Alain Chartier contributed his part to the moral and political regeneration of his country. His songs aided in the creation or the diffusion of a sound public opinion. They echo or predict the great facts of the period. A strong reason with us that his death occurred in 1449 is, that the English abandoned their conquests in Normandy in 1450, and there is no song of exultation from Chartier on the event.—J. A., D.

CHARTIER, Guillaume, born at Bayeux about 1400; died at Paris in 1472; brother of Alain and Jean Chartier. Guillaume Chartier was councillor to the parliament of Paris, and afterwards bishop of Paris in 1447. In 1455 he was appointed one of the commissioners to examine the process against Joan of Arc, with the view of repairing the injustice to her memory. The bishop of Paris was for awhile a favourite of Louis XI.; but taking part with the leaguers, he so provoked the king, that his death occurring seven years after in no way softened his displeasure. An epitaph which recorded the virtues of the bishop the king ordered to be removed.—J. A., D.

CHARTIER, Jean, born at Bayeux; brother of Alain and Guillaume Chartier. The date of his birth is not recorded. He died about 1462. A Benedictine, Jean Chartier was chantre of the abbaye of St. Denis. From the time of Suger one of the monks of St. Denis was appointed to draw up the annals of the kingdom, and Jean Chartier filled this office for the reign of Charles VII. On the accession of Louis XI. another annalist or chronicler was appointed. Godefrin has published what he calls "L'Histoire de Charles VII., par Jean Chartier," but with such alterations and corrections as essentially to vary the character of the book.—J. A., D.

CHARTIER, René, a French physician, born in 1572; died in 1654. Chartier was a versatile scholar, and prior to his receiving his doctor's degree in 1608 had taught rhetoric and mathematics. He was afterwards attached to the French court, and in 1617 succeeded Etienne de la Font in the chair of surgery in the royal college. In 1624 he went to Spain, afterwards into Italy, and eventually followed Henrietta Maria into England. He wrote several medical works.—R. M., A.

CHARTRES, Renaud de, cardinal-archbishop of Reims and chancellor of France, was born about 1380. Chartres rose rapidly in the church, having obtained the archbishopric of Reims at thirty-four. He joined the cause of the dauphin, afterwards Charles VII., and reached also the highest office in the state. He was chancellor of France when Joan of Arc presented herself before Charles at Chinon. Elated with his honours and jealous of a rival, he frowned on the pretensions of the maid of Orleans. When she fell into her enemies' hands, he proved himself worthy to have such a suffragan as the brutal bishop of Beauvais. Chartres, however, managed to retain the king's favour. He died in 1444.—R. M., A.

CHASDAI or CHISDAI, ben Isaac, ben Ezra, ben Sprot, lived at the court of Abderrahman III., surnamed Naser Ledin Allah, 912–961, the greatest of the Omayad khalifs of Cordova. Chasdai, who appears in Arab writings under the name of Iza ben Ishac, and of Hasdai ben Bashrout Israili, stood high in the favour of his sovereign, under whose sway the Moors of Spain reached nearly the zenith of their greatness in arms, arts, and commerce. "In the houses of the wuzier, Iza ben Ishac, and of Chalaf ben Abas el Zahrawi," says Conde, the historian of the Arabs in Spain, "both of them famous for their learning in all the sciences, and especially for their erudite works on medicine, conferences were held by men conversant with the physical sciences and astronomy, the science of numbers, and other studies. Both of them were physicians to the king; and they were so charitable that their houses remained open by day and night for the relief of the numerous afflicted that came to consult them."—(Conde, *Hist. de la Domin. de los Arabes en Esp.*, part ii. chap. 81.) At the court of Abderrahman, the splendour of which attracted visitors from many remote countries, Chasdai had valuable opportunities for inquiring into the condition of his brethren in various parts of the world. Through some envoys from Chorassan, and others from Hungary, he was informed of the existence of the Jewish kingdom of the Khazars on the shores of the Caspian Sea. He resolved on placing himself in communication with the king of Khazaristan, in which, after several fruitless attempts, he succeeded. Joseph, the king of the Khazars, replied to Chasdai's inquiries, confirming the statement referred to in his letters respecting the Judaism of the chakans (rulers), and adding that, at the same time, the professors of other religions enjoyed equal privileges in the land of the Khazars. Both these documents—viz., the letter from Chasdai ben Sprot to the king, and that from the king to Chasdai—were known in Spain in the twelfth century, as they are mentioned by Abraham ben David Hallevi, whose Sepher Hakkebala was written in 1161.—(*Zunz on the geographical writers of the Jews*, in Asher's Benjamin of Tudela, page 245.) They were printed by Isaac Akrish at Constantinople in the sixteenth century, and by Buxtorf in the preface to his edition of Cusari, a philosophical work by the great Judah Hallevi. For a long time the genuineness of the correspondence between Chasdai and King Joseph—indeed the very existence of such a kingdom as that of the Khazars—was more than doubted by writers in good repute. Basnage, Wolf, Baratier, Buxtorf, are unanimous in rejecting the whole correspondence as a forgery; Jost, while acknowledging the authenticity of Chasdai's letter, is unwilling to admit the reply of King Joseph. The suspicions of these historians were nevertheless ill-founded. The genuineness of both letters is no longer impugned, since the principal objection—viz., the apocryphal character of a Khazarite kingdom—has been completely removed by the production of indisputable affirmative evidence from oriental and contemporary writers, all attesting that the kingdom of the Khazars played an important part in the history of Asia from the fourth to the eleventh century, and also that the chakan, Bulan, was converted to Judaism about the middle of the eighth century. By Jewish writers this conversion is ascribed to a Babylonian rabbi named Isaac Singari.—(*Ibn Haukal;* Massoudi, *Karamsin; Frähn;* Jost, *Geschichte*, vol. vi.; Carmoly, *Revue Orientale III.;* Zedner, *Auswahl*, p. 27; D'Herbelot, s. v. *Khozar.*)—T. T.

CHASE, Philander, D.D., bishop of the protestant episcopal church in Ohio, and afterwards in Illinois, for some years senior bishop in America, was born in Cornish, New Hampshire, in 1775, and graduated at Dartmouth college in 1795. In 1805 he was invited to commence preaching in the city of New Orleans where he organized a church, became its rector, established a school, and made missionary excursions in the vicinity. In 1811 he became rector of Christ church in Hartford, Connecticut; and in 1818 he was elected bishop of the newly-erected diocese of Ohio. He succeeded, not without the display of uncommon energy, in raising funds to found a college in connection with his diocese. It was established in the town of Gambier, and called Kenyon college. But no sooner was it in operation than difficulties arose between the professors and himself as bishop and *ex officio* president; and the final decision of the convention in 1831 being in favour of the former, he at once gave up all connection with the college; resigned his episcopate, and removed to Michigan where he began to labour again as a missionary. In 1835 he was elected bishop of Illinois, where the church was still younger and feebler than in Ohio. In this diocese he founded Jubilee college at Robin's Nest, Illinois. The remainder of his life was devoted to the interests of this new establishment, and the labours of his episcopate. Besides some pamphlets written to recommend his various projects, he published, in two volumes octavo, some very lively and faithful "Reminiscences" of his own labours and life. He died at Peoria, Illinois, in 1852.—F. B.

CHASE, Samuel, a judge of the supreme court of the United States, was in the practice of the law at Annapolis, Maryland, when the revolution began. He became a delegate to the provincial congress at Philadelphia in 1774, serving in that body for several years. In 1783 he was sent to England, as the Maryland agent to reclaim a large amount which had been intrusted to the bank of England. He removed to Baltimore in 1786; became a member of the state convention to consider the national constitution, 1790; and was appointed, the year after, chief-justice of the general court of Maryland. In 1796 he became associate-justice on the supreme bench of the United States, which office he held till his death in 1811. The memorable event of his history was in 1804, when, at the instigation of John Randolph, he was impeached for his conduct on the trial of Fries and Callender—a measure of mere party hostility. It resulted in acquittal by his judges and the senate, and that on almost every count triumphantly.—F. B.

CHASLES, Louis, born at Chartres in 1754. Originally a priest, he, like not a few of his order, adopted the principles of the Revolution in their most exaggerated form. He attached himself to Marat, and voted for the death of the king. Having been appointed by the convention commissioner to the army of the North, he took part in several engagements, and was wounded at Hondschoote. On his return to Paris he tried to continue Marat's journal, *L'Ami du Peuple*, with little success. He appealed in vain to the jacobin club, and was at last imprisoned, but again let loose by the directory. Ultimately his wife obtained a small situation, and he was admitted into the Hotel des invalides, where he died in 1826.—J. F. C.

* CHASLES, Michel, one of the most eminent and original of modern French geometers, born at Epernon on 15th November, 1793. Very few writers of any age have so largely united erudition and the finest spirit of criticism. The essay which first distinguished Chasles was the "Aperçu sur l'origine et le developpement des methodes en Geometrie," published in the memoires of the Academy of Brussels. It glances over the whole range of geometrical methods, ancient as well as recent, detects their philosophical character, discriminates and defines their range. The modern reform in geometry begun by Carnot, and carried so much farther by Poncelet, has been almost completed by Chasles in a later work—the famous "Traité de Geometrie Superieure." In one respect it is a revolt against Des Cartes—asserting the sufficiency of purely geometrical ideas in dealing with geometrical problems. These new views did not for a considerable time make way in this country; but latterly they have taken firm hold of what may be termed the Dublin or Trinity college school. The merits of this geometer have long been recognized in France. Chasles has been appointed one of the presidents of the Academy of Sciences.—J. P. N.

* CHASLES, Victor Euphemion Philarete, son of Louis, born in October, 1799, at Mainvilliers, near Chartres. Bound apprentice to a bookseller, a man who to the neglect of his business entered into political conspiracies against the Bourbons, young Chasles shared the opinions and feelings of his master, and early got into difficulties. He was arrested, but on account of his youth allowed to depart for England, where he completed his apprenticeship. After he had passed seven years amongst the English, studying their manners and literature

while following his ordinary avocations, he went to Germany, where he passed some years in the like pursuits. At length the *Journal des Debats* opened its columns to him; his letters upon English and German literature secured him a regular connection with this important journal. From the *Debats* to the *Revue des deux Mondes*, the transition was natural and easy, as nearly all the writers for the one were essayists in the other. His connection with the metropolitan press speedily led to his being appointed professor of foreign literature in the college of France, where his lectures upon living English and German writers gained him great popularity. Besides his professorship he holds the situation of keeper of the Mazarin library.—J. F. C.

CHASSAIGNON, Jean Marie, a French writer of eccentric mind and manners, the absurdest personage and the most savage moralist of his age, was born at Lyons in 1736, and died in 1795. On the outbreak of the Revolution he had the heroic courage to write in defence of priests, and against the vices of the people, and, a more dangerous undertaking still, offered to defend the king. Among the titles of his dissertations we notice, "Cataractes de l'Imagination;" "Deluge de la Scribomanie;" "Vomissement Litteraire;" and "Hemorrhagie Encyclopedique."—J. F. C.

CHASSANÉE. See Chasseneux.

CHASSÉ, David Henry, a Dutch general, born in 1765; died in 1849. He sided with the patriots in the Revolution, fled, returned with Pichegru, and again entered his country's service. He commanded the Dutch troops in the Peninsular war. After 1814 he again returned to Holland, and distinguished himself at Waterloo. He earned a European reputation by his long and gallant defence of the citadel of Antwerp, where he was besieged by the Belgians in 1830, and by the French in 1832. In the latter year he was made prisoner by the French, but was set at liberty the year after.—R. M., A.

CHASSELOUP-LAUBAT, François, Marquis, a French general of engineers, born in 1754; died in 1833. He served with great honour in the Italian, Prussian, and Russian campaigns; was made general of a division in 1799, and grand officer of the legion of honour in 1811. At the Restoration, Louis XVIII. raised him to the dignity of a peer of France.—R. M., A.

CHASSENEUX, Barthelemy de, Seigneur de Prelay, a French lawyer, born in 1480. After a sojourn in Italy, he began practising as an advocate in Burgundy, became in 1531 a counsellor of the parliament of Paris, and the next year rose to be president of that of Provence. He suspended the execution of a decree of the latter against the Vaudois of Cabrieres and Merindol. It took effect, however, with the utmost cruelty after his death in 1541.—R. M., A.

CHASTEL or CHATEL, Jean, famous for his attempt on the life of Henry IV., was the son of a Parisian draper, born in 1575. The king, just returned from Picardy, was surrounded by his nobles, when Chastel, then only nineteen years of age, having slipped unnoticed into the chamber, dealt him a blow with a dagger. He luckily received but a slight wound. The ruffian, who was a tool of the jesuits, pretended that he was driven by the wickedness of his past life to do some great action. He was condemned to a fearful death.—R. M., A.

CHASTEL. See Duchatel.

CHASTELAIN, Georges, was born in the comté d'Alost in Flanders in 1403; died at St. Valenciennes in 1475. He claimed to be descended by his father from the noble house of Gavre and Mamnes. At seven years of age some favourite opportunity offered of giving him the education fitted for a soldier. In after life he was known by the title of "L'Adventureux." While yet a boy, he visited France and England, and was favourably received at the court of Charles VII. Philippe le Bon, duke of Normandy, his own sovereign, was especially his patron. In 1443, Chastelain left the military service altogether for that of the duke. He was first his pannetier, or pantler; next he was styled his orateur, or littérateur; and finally bore the title of official chronicler of the house of Burgundy. A satire which he wrote in 1455 gave offence to the royal family of France, and his personal safety seems for a while to have been endangered. In 1467 Philip the Good was succeeded by his son, Charles the Rash, who continued Chastelain as chronicler. Chastelain now resided at Valenciennes, where he continued till the time of his death. A manuscript in the imperial library at Paris has a vignette of Chastelain presenting his book to the duke. Georges Chastelain was buried at Valenciennes, in the collegiate church of Salle-le-Compte, to which he is recorded as a great benefactor, and, in particular, as the founder in that church of what would seem to have been an annual service in connection with his patron saint—La solemnité de St.-Georges à l'honneur des tous chevaliers. The student of history will find it worth while to consult Chastelain. Impartial he is not. On the contrary, he writes with strong party feelings; but his sketches of individuals are always such as impress us with the feeling that we are looking at a portrait, and that the features are given from frequent and careful observation.—J. A., D.

CHASTELARD, Pierre de Boscosel de, would probably be forgotten as a poet, were it not for his insane passion for Mary Queen of Scots, that purchased for him at once an untimely death and literary immortality. Either fate was somewhat beyond his merits. In our days he would have finished his life in a lunatic asylum, and his fame would have terminated in an obituary entry. He was born in Dauphiné in 1540. Having the blood of Bayard in his veins, he was, as he said himself in his last moments, "sans peur," and to this he joined the qualities of a gentleman of his day and nation, much liveliness, a little poetry, and less religion. The poet Ronsard was his master and his model, and when Mary returned to Scotland after the death of Francis II., Ronsard addressed some complimentary verses to her, which he sent to her by Chastelard. The favourable reception accorded to him for the sake of his master and his mission, and in honour of his profession, by one whose attractions were irresistible, turned the brain of the conceited poet. He not only loved madly, but in his madness fancied his love was returned. The account of this untoward affair is differently stated by the French and English writers. The former insist that the queen encouraged the poet, that she replied to his amatory verses, inflamed his passion, excited his imagination, and threw him into a fever of delirium. The latter for the most part acquit Mary of impropriety. Be this as it may, the poet was discovered on the 12th February, 1562–3, concealed with a sword and dagger under her bed, by her ladies, before she entered her chamber. On being informed the next day of this outrage, the queen, says Miss Strickland, ordered the mad bard to quit her court. M. Dargeau asserts, that Mary not only pardoned, but encouraged him in his folly. At all events, she went next day to Burntisland, whither Chastelard followed her, and again gained entrance into her chamber. The queen's screams brought Moray to her rescue, whom she passionately ordered "to put his dagger in the villain." Moray calmed the queen, and reserved the poet for a legal trial, and he was condemned to be beheaded. To all entreaties for his pardon she was inexorable, and the sentence was put in execution. Mad to the last, the poor gentleman ascended the scaffold reading, not his breviary, but "The Hymn of Death" of his master Ronsard. On the whole, we think posterity will acquit Mary of giving any encouragment to poor Chastelard, though we cannot concur in the suggestion of Miss Strickland, that the story of Margaret of Scotland kissing Alain Chartier (see that name) was confounded with a similar liberty, said to have been accorded by Mary to Chastelard. It is quite impossible that such a confusion should take place between living persons and those dead more than a century.—J. F. W.

CHASTELER, Jean-Gabriel-Joseph-Albert, Marquis du, a famous general in the Austrian service, born at Mons in 1763. In 1789 his conduct at the assault of Belgrade, in the Turkish war, won for him the cross of Maria Theresa. From that time till the peace of 1802 he distinguished himself in numerous sieges and battles. In 1805 he was again in the field under Archduke Charles, and defeated Marmont at Gratz. Three years after he threw himself into the Tyrol, raised the brave mountaineers, and was almost master of the province, when he was totally routed by Lefevre. Chasteler was general of artillery in the campaigns of 1813–14, fought against Murat in 1815, and in the same year was appointed to the difficult post of governor of Venice, where he died in 1825.—R. M., A.

CHASTELET. See Duchatelet.

CHASTELET, Paul Hay du, a French publicist, born in 1593; died in 1636. He was at first advocate-general to the parliament of Rennes, but subsequently became a hireling of the court. He was employed in a paper war against the house of Savoy. One of the judges of the marechal de Marillac, he published a libel against him during the trial. Richelieu had to commit him for this offence, but he was too useful a tool to be long imprisoned.—R. M., A.

CHASTELLUX, François Jean, Chevalier, and afterwards Marquis de, born at Paris in 1734; died there in 1788. He entered the army at the age of fifteen; at twenty-one became colonel of the regiment of Guyenne, and served from 1756 to 1761 in Germany. In 1780 he served in America with distinction. He wrote occasional verses with ease and grace, and was a poet in the sense of the word which is not meant to express more than a becoming accomplishment. Chastellux, however, was born and educated for better things; and he published in 1772 an essay which attracted great admiration — "De la felicité publique, ou considerations sur le sort des hommes dans les differens époques de l'histoire." The object of the work was to show that the happiness of mankind increases in direct proportion to their increased knowledge. Malesherbes gave the book high praise in saying that it was worthy of Chastellux's grandfather (D'Agesseau). Voltaire said it was superior to Montesquieu's Esprit des Loix. This work led to the author's becoming a member of the academy. In 1780 he published his "Travels in North America." His connection with the academy led to an eloge on Helvetius. He wrote some articles for the supplement to the Encyclopedie. He married in the year 1787 an Irish lady. The marriage was not happy. Some details connected with it are given in the edition, published in 1822, of his "Félicité publique."—J. A., D.

CHATEAUBRIAND, François Auguste, Viscount de, a French statesman and miscellaneous writer, was born at St. Malo in 1768. The youngest of ten children, his father intended him for the navy; but he showed an invincible repugnance for that as well as the military branch of the service. His early years were passed in solitude and ardent study, from which the attractions of the capital could not divert him. The attack on the Bastile, and the subsequent humiliation to which the royal family became exposed, roused the studious recluse into activity. As occurred throughout his subsequent career, his sensitive nature seems to have been operated upon in contrary ways; for while a sentiment of honour and family traditions bound him to the cause of royalty, he could not exclude certain sympathies with the republican movement. In 1791 he set out for America, inspired with the grandiose idea of discovering the north-west passage. Stopping at Baltimore, the monarchical young viscount paid his respects to General Washington, who, with a mild wave of his hand, cut short a florid strain of compliment, and then sensibly advised him to desist from his project of discovering the north-west passage. How far he might have proceeded, had not an English journal with startling intelligence fallen in his way, it would be needless to inquire. It was in a remote settlement of the backwoods that he read of the flight of the royal family to Varennes, and their arrest. The voice of honour, he tells us, whispered him to return; and he did return, with his genius awakened by the contemplation of nature, as seen in the wild magnificence of American savannahs, lakes, and forests. His family received him with joy; and, probably with a view to keep the wanderer out of adventures, provided him with a wife, whom he accepted with indifference, and never afterwards either loved or hated. Resolved upon joining the *emigrés* at Coblentz, he turned the assignats which made up his wife's fortune into money, and out of their depreciated value realized 12,000 francs, of which he lost 10,500 at a gaming table. Having joined in the futile attack on Thionville, he was left for dead in a ditch; was taken up by a few flying soldiers and thrown into an ammunition waggon, until arriving at Namur, they assigned him to the tender charities of the good women of the place, from whom he parted strengthened and refreshed to seek an asylum in Brussels. He proceeded after some time to Jersey to join the royalists, but stopped at Guernsey in a raging fever, was saved from death by the kind attentions of an English family, and finally made his way to London. During the reign of terror Chateaubriand was living in London, suffering such extreme poverty, that he declares himself to have passed three days without food; yet were his spirits sustained by a light-hearted cousin, who fought privations with his guitar and song. A clergyman employed him to assist in a work he was preparing for the press; and the clergyman's daughter showed herself not insensible to attentions, which went so far as to require explanation, when Chateaubriand rather tardily avowed his marriage. Losing his secretaryship, he taught French and translated books until 1797, when he appeared as an author, with his "Essay on Revolutions," which met with no success. A letter written by his mother on her death-bed, and sent through a sister whom he dearly loved, who herself died before the letter reached her brother, wrought by its pious sentiments, to which the attendant circumstances gave greater force, a revolution on his mind, the effect of which became manifest in his "Genie du Christianisme." The effect produced by this work was prodigious. Its merits have not, indeed, stood the test of time, but it came into the world with the great advantage of meeting a present want. Men were feeling a certain tenderness towards the past, when Chateaubriand hit exactly the sentiment of the moment with those poetical and fanciful views and descriptions which, while they exalt the imagination and cheer the soul, disturb not by challenges to controversy, with hard reasonings, or dogmatic assertions. In 1800 he ventured to return to France; and his fame becoming further spread by "Atala" and "René," the first consul sent for him and appointed him in 1803 secretary to the legation at Rome, and then minister to Switzerland. Upon the execution of the duc d'Enghien, Chateaubriand to his honour resigned. The publication of his "Martyrs," a sort of prose epic, in which christianity and paganism contend to the disadvantage of the latter, confirmed his reputation, despite the objections of critics, who found that a work half-romance and half-poem violated propriety in more ways than one. In 1806 he paid that pilgrimage to Jerusalem which produced his least objectionable work, abounding as it does in vivid and graphic description, and animated with sincere sentiments of veneration for the subjects suggested by the scenery of the Holy Land. It was this work which softened the resentment of Napoleon, who—having deprived Chateaubriand of his periodical, the *Mercure*—intimated to the academy his wish that they should elect him to the seat vacant by the death of Marie Joseph Chenier; but Chenier was a jacobite, and as Chateaubriand would be obliged to pronounce an eulogium on his predecessor, he declined the proffered honour. When Bonaparte was sent to Elba, Chateaubriand, in order to confirm the new-born zeal of the country towards the Bourbons, published his "Bonaparte and the Bourbons." Louis XVIII. pronounced it worth an army, and appointed the author ambassador to Sweden; but as he was setting out, Napoleon landed at Cannes, and the ambassador followed the king to Ghent. After Waterloo, Chateaubriand refused to take office under Fouché. Henceforward he is to be viewed rather as the statesman than the author, and with no advantage to his fame. Whatever opinion may now be pronounced on his writings, it is certain that they produced great influence on his generation. Inflated and fantastic rather than eloquent and imaginative, and conceived with a view to effect, there nevertheless shone through his works a fine chivalrous nature and a noble invention, which tended to redeem the factitious tastes which prevailed, and with which they were in harmony. When, however, the florid author attempted to act a showy statesman's part, in order to attract attention to his own appearance, it would be well if we had no worse to say than that he failed. While professing love for constitutional principles, and even avowing his belief in the future advent of the republic, he inconsistently sided with that ultra-monarchical party, whose intrigues thwarted the enlightened aims of Louis XVIII. Having successively represented France at Berlin and London, Chateaubriand was sent to the congress of Verona, where he advocated that abominable invasion of Spain in 1822, which, as minister for foreign affairs, he odiously carried into effect. Unceremoniously turned out by the president of the council, Villele, at the instance of the king, who disliked him, he became a newspaper writer, and avenged himself in the columns of the *Journal des Debats* upon the cabinet. His antagonist having at length fallen, the new minister, Martignac, sent Chateaubriand as ambassador to Rome; but on the nomination of Polignac to be prime minister, he threw up his post. He arrived in Paris in time for the revolution of July, received an ovation from the people, proceeded, however, to the chamber of peers, where he proposed the recognition of the duc de Bourdeaux with a regency, and failing in his motion, refused to take the oath of allegiance to Louis Philippe, and resigned his seat. The rest of his life was spent in the preparation of memoirs for publication after his death; while his literary labours were relieved by the society of the once beautiful madame de Recamier, at whose mansion, the Abbaye aux Bois, he passed several hours every day without taking much part in conversation, and seldom satisfied unless at the hearing of his own praise, for he was inordinately vain. At length his feebleness increased so far that

he had to be borne from his carriage to the salon; yet, as long as strength sufficiently remained, he continued his daily visit to her whose goodness and amiability never wearied towards her illustrious friend. He lived long enough to see the advent of the republic he predicted, and long enough to see it diverge into a wrong and fatal course; for he died 10th July, 1848. Besides the works we have referred to, he published a pamphlet on elective monarchy in 1831: Natchez; "Historical Studies, or Fall of the Roman Empire;" essay on English Literature; a prose translation of Paradise Lost; "The Congress of Verona;" "Life of the Abbé de Rancé," &c. &c.—J. F. C.

CHATEAUBRIANT, Françoise de Foix, Comtesse de, mistress of Francis I., was born about 1495, and died in 1537. Françoise, who was cousin to Gaston de Foix, nephew of Louis XII., appeared at the court in the time of Anne of Brittany, and accepted the hand of the count of Chateaubriant. Her great beauty and accomplishments made her a favourite with Francis I., but she afterwards found a successful rival in Mlle. de Heily.

CHATEAUBRUN, Jean Baptiste Vivien de, was born at Angoulême in 1686; died in 1775. In 1714 his tragedy of "Mahomet II." appeared, and was favourably received. In 1754, forty years after, was acted his "Troyennes," a drama, which, as far as it can be called inspired at all, was inspired by the genius of Euripides. The cause of this long silence was, that Chateaubrun was maitre d'hotel ordinaire of the duc d'Orleans, and sous-precepteur of his son; and he thought it inconsistent with the implied duties of his station to appear as a dramatic author. Chateaubrun, although no great dramatist, did as well as Racine for Mademoiselles Clairon and Jussieu, who appeared as Cassandra and Andromache in his tragedy. "Philoctetes" and "Astyanax" were Chateaubrun's next ventures. He had composed two other tragedies—"Ajax" and "Antigone"—and left them, without any apprehension of the manuscripts being stolen, in an open drawer. He searched for them in vain, and at last asked his servant about them. "Have you seen," said the master, "two very large paper books?" "Yes," replied the servant; "they had been lying there a long time, and I took them 'pour envelopper ces côtellettes de veau, que vous aimez tant.'" The poet survived what his biographers call the "disgrace" more than twenty years. He became a member of the academy in 1753. In a discourse delivered at the academy, Buffon gave him the highest praise for integrity and the entire absence of selfishness in all his dealings. He died poor, but his will exhibited unusual confidence, which was not misplaced, in the generosity of his pupil, the duc d'Orleans. He left annuities to two nieces, and also provided in the same way for two domestic servants, requesting the duc—to whom, however, he gave no funds for the purpose—to pay them. They were paid.—J. A., D.

CHATEAUROUX, Marie-Anne, Duchesse de, one of the mistresses of Louis XV., died in 1744. She married in 1734 the marquis de la Tournelle, and was left a widow at twenty-three. She then became, what three of her sisters had been before her, mistress of Louis, by whom she was created duchess of Chateauroux, with a pension of eighty thousand livres. It was she who induced the king to take the field in 1744, thinking to compound for her guilt by contributing to her country's glory. Two volumes of her letters were published in 1806.—R. M., A.

CHATEL. See Chastel.

CHATEL, François du: this painter, renowned as the favourite pupil of David Teniers, was born at Brussels in 1625. He followed the manner of his preceptor, and did him infinite credit. He also dealt in guardrooms and village festivals, hob-nobbing peasants and inebriated burghers, but he occasionally handled higher subjects with success. He painted groups of family portraits, conversation pieces, and assemblies of persons of rank. His design was correct, his colouring pure, and his execution very delicate, neat, and spirited. His best production is a large painting nearly twenty feet long at Ghent, representing Philip IV. of Spain receiving the oath of fidelity from the states of Brabant and Flanders in 1666. It is stated that the number of figures in this work amounts to one thousand, but the disposition is so excellent, that the effect is singularly unconfused. His pictures are frequently ascribed to Teniers, and also to Gonzales Coques. He died in 1679.—W. T.

CHATELAIN. See Chastelain.

CHATELAIN, John Baptist: this artist was born in England of French parents in 1710. He designed and engraved with extraordinary cleverness. Unfortunately he was so dissolute and depraved as to render this cleverness almost altogether nugatory. He engraved after his own drawings or after Poussin. He died in London in 1744.—W. T.

CHATELET. See Duchatelet.

CHATHAM, William Pitt, Earl of, younger son of Robert Pitt of Boconnock in Cornwall, was born November 15th, 1708. His grandfather had been governor of Madras, and his mother was sister to the earl of Grandison. William Pitt was educated at Eton and Oxford; and upon quitting the university travelled in France and Italy, for the purpose of alleviating the gout—a disease which seized him in his youth, and haunted him through life with frequent and cruel agonies. Returning to England, he selected the army as his profession, and obtained a cornetcy in the Blues. In 1735 he entered parliament as member for Old Sarum, and in consequence of his opposition to Sir Robert Walpole, then at the head of the government, was deprived of his commission. He received, however, the appointment of groom of the bedchamber to Frederic, prince of Wales, and continued to assail the ministry with unyielding vigour. The commanding genius of Pitt soon gained for him high parliamentary authority. He was the orator of orators, at a time when the agitated passions of the country, having no sufficient vent in the press, concentrated themselves upon individual men; and when the house of commons was, in consequence, a more frequent theatre for those gladiatorial combats in which eloquence is mastery. Pitt was not only a consummate actor, both by natural endowment and careful culture —perfect in tone, glance, and movement—but was also sufficiently subject to the inspiration of the hour to give freshness and glowing warmth to his artistic skill. Walpole says, that though no man knew so well how to say what he pleased, no man ever knew so little what he was going to say. He thus possessed a twofold power, blending the mechanical skill of the cultured artist, with the passion of the speaker whose heart vibrates with the emotion of the moment. He is described as greatest among British orators in causing men to *fear* his power, and the epithet "terrific" is applied to those declamations he poured forth in which passion and sarcasm contended for the mastery. In his speeches, arguments lived and moved as if warm with life. As they marched on to their purposed end, he flung about lively anecdotes and sarcasms, jests and denunciations, disarming or frightening opponents on every side. He thus conquered by anticipation all that his worst foe could say; and never cared to have the last word. He gained his victory before his antagonist rose to speak. It is said of Michel Angelo, that by his skill he could give dignity to a hump on the back of a dwarf; and Pitt possessed, as an orator, a kindred power of giving a certain majesty to the commonest glance, circumstance, or word. With such wonderful endowments, in an age of corruption when parliamentary votes were regularly bought and sold by the minister of the day, Pitt was able to command any price he might choose to name. He refused, however, either to soil his hands with a bribe, or even to take advantage of customary official perquisites. He loved his country, and sought power for no selfish end. He loved England, Macaulay writes with truth, "as an Athenian loved the city of the violet crown; as a Roman loved the city of the seven hills;" and his policy sought to deliver his native land from the disgrace into which she had been dragged by incapable intriguers. Among the first of great modern statesmen he appealed for support not simply to ruling aristocratic families, but to the people at large; and in their pride and love, his countrymen delighted to call him "the Great Commoner." Most significant in relation to this point, was the answer of George II. when Pitt pleaded for mercy on behalf of Admiral Byng:—"The house of commons, Sire, seems inclined to mercy," pleaded Pitt. "Sir," replied the king, "you have taught me to look for the sense of my people in other places than the house of commons;" and when Pitt resigned office in 1761, in language seldom heard in those days, he declared himself "accountable to the people, who had called him to power." A list of the great statesman's faults and failings could readily be drawn up. The skill of the actor degenerated at times into an affectation which darkened his best virtues; towards his colleagues he often behaved more like an eastern satrap than a British minister; distracted by the pain of constitutional gout, his conduct is occasionally scarcely referable to any distinct principle whatever; but when the list of his imperfections is completed, William Pitt, earl of Chatham, still

remains "the Great Commoner" who, when his country was in despair, out of weakness brought forth strength; who appealed to the people, when such appeals were rare indeed; who used power not for personal aggrandizement, but for national glory; whose hands were clean in an age of foul corruption; a statesman who could persuade as an orator, and an orator who could command and govern as a statesman. On the retirement of Walpole, Pitt became vice-treasurer of Ireland, and, subsequently, paymaster of the forces during the ministry of the duke of Newcastle. The perquisites of the latter office were great, and no dishonour attached to their reception, but he would accept only the legal salary. The conduct of Pitt in the house was not distinguished by any submission to the inferior men placed above his head. Although holding a suboffice he ridiculed the government leader of the commons, or rather, with more cutting sarcasm, assisted that gentleman in bringing ridicule upon himself: on one occasion he boldly referred to the premier, and asked whether the house of commons sat only to register the edicts of one too powerful subject, and finally refused a seat in the cabinet when Newcastle almost fell at his feet entreating him to accept it, on condition of supporting the king in his wish to carry on the French war by a system of subsidies to Russia and the German states. Grave events, however, thickened day by day. The country was defenceless, and German mercenaries were imported—the Seven Years' war commenced in Europe—Minorca was lost. It was an evident necessity that political intriguers should make place for men of power and patriotism; and on December 4th, 1756, Pitt became secretary of state, in the administration of the duke of Devonshire. A fresh vigour was immediately infused into every branch of national life. A national militia was substituted for German mercenaries; the Highland clans were made friends instead of foes, by being converted into regiments of the line for foreign service; and the new minister who had opposed a "system of subsidies," proved no niggard in giving aid when he found in the field a great man, like Frederic of Prussia. George II. dismissed, however, both Pitt and Temple in April, 1757, declaring, that he did not consider himself a king in their hands; but the affairs of the nation became more and more disastrous, and Pitt was recalled, 27th June, 1757. "I am sure," said Pitt, in his proud consciousness of administrative power, "that I can save my country, and that nobody else can." The four following years during which Pitt held office, were the noblest of his life. He redeemed the government in some measure from the domination of corrupt factions, and his spirit breathed itself within his officers, animating them to deeds of daring which rang through Europe. Every man knew that there was more chance of being pardoned for an overbold enterprise than for a weak retreat. "Pitt," says a contemporary, "expressed himself with great vehemence against Earl Loudoun, who reported that he found the French too strong to justify an attack on Louisburg." The energy of the statesman pervaded the British forces both by land and sea. Wolfe climbed the heights of Quebec, and Canada was won. Hawke gained the famous victory at Belleisle, replying, in the spirit of the minister he served, to the master who reported the danger of the navigation—"You have done your duty in making this representation; now obey my orders, and lay me alongside the French admiral." It is one of the most significant signs of Pitt's genius that he thus created his captains. Hawke and Amherst, for instance, displayed abilities in the service of Pitt which never could have been called forth by the duke of Newcastle. Soon after the accession of George III., the "family compact" was concluded between France and Spain, and Pitt advocated against the latter country an immediate declaration of war; but, overruled in the cabinet, he resigned office in 1761, proudly declaring that he "held himself accountable to the people who had called him to power." Upon his retirement, his wife was created Baroness Chatham, with a pension. The Spanish war broke out within a few weeks, and Pitt showed his magnanimity by taking no party advantage of the fact that his rejected advice had become a necessary state policy. Burke remarks, that the behaviour of Pitt when the new parliament met, in which he made his own justification without impeaching the conduct of any of his colleagues, or taking one measure that might seem to arise from disgust or opposition, "set a seal upon his character." "A time of war," said the orator, "is no season for personal altercation. In the face of the common enemy, England should be united as one man." His future career was frequently and terribly overshadowed, through the agonies of his constitutional diseases—agonies so stern as to affect the healthful working of his mighty mind. During the proceedings taken against Wilkes, Pitt denounced that surrender by the house of its privilege of protection from arrest, which was voted for the purpose of enabling the government to arrest the democratic leader for libels in the *North Britain*. The importance attached by him to the liberty of the press, strikingly appears in all his private correspondence. When the stamp act threatened the American war, he used all his strength to secure its repeal. On the 14th January, 1766, he delivered one of his mightiest speeches in opposition to that act. "I rejoice," exclaimed Pitt, "that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to submit to be slaves, would have been fit instruments to make slaves of the rest." When noticing the legal technicalities of the question, he finely remarked that he did not come "with the statute-book doubled down in dogs' ears to defend the cause of liberty;" and drawing the distinction between legislation and taxation, and taxation as essential to freedom, altogether denied the right of the commons of Great Britain to give in grant even to the king the property of the commons of America. During the five years which had elapsed since Pitt's resignation (1761–66), he had three times been offered office; and in 1766 he returned to the government as Earl of Chatham. His bodily infirmities increased upon him to such an extent, that his greatness is hardly recognizable in the feebleness of that administration. He was one of the first, however, to discern the importance of Indian affairs, and the necessity of ameliorating the condition of Ireland. In the early part of 1767, he was so afflicted as to be incapable of transacting business. During his retirement his colleagues adopted measures entirely opposed to his principles, and on October 12th, 1768, he finally resigned. From time to time, when his strength permitted, he was carried to the house of lords, and continued to recommend the abandonment of coercive measures towards America. Even after the declaration of Independence, he endeavoured to induce the government to agree to some terms of reconciliation. Upon the conclusion of the treaty between France and America, the final separation of the colonies from the mother country, became certain; and then Pitt's pride in the glory of the British empire flamed forth in indignation against its dismemberment. Of all men, his personal happiness and honour were bound up inextricably with the greatness of his nation; and the loss of America was like an affliction brought down upon the very flesh and blood of the "old man eloquent." Few will agree with his policy, but all will feel as one of the most touching scenes in history, that last appearance of the earl of Chatham in the house of lords (April 8th, 1778), when he entered supported by his son, and his enthusiastic energy struggled with his feebleness as he opposed the withdrawal of the British troops from America, until he fell in a convulsive fit, and was carried forth a dying man. Upon May 11th, 1778, at Hayes in Kent, the earl of Chatham died. He was buried in Westminster abbey; the chief mourner being his second son, William Pitt, whose name, with his father's, will live for ever in the pages of British history.—L. L. P.

CHATTERTON, Thomas, was born at Bristol on the 20th November, 1752. There was nothing remarkable about the family, except that a taint of madness ran in the blood. The father had been for years subchanter at the cathedral, and master of the free school in Pyle Street. A few months previous to the birth of Chatterton he died, leaving a widow and daughter. In the straitened circumstances of this humble family the higher advantages of education were not to be thought of, and the little boy was therefore sent to the free school. From the subsequent versatility of his mind we naturally look for early indications of precocity. But he was remarkably stupid. The master gave him up in despair, and pronounced him utterly incapable of instruction. The mother undertook the task which had worn out the patience and baffled the skill of the stranger. Weeks and months passed; all the experiments which affection could suggest had been tried, yet, in the seventh year of his age, Chatterton showed no signs of intelligence. The saddest thought that can flash across a parent's mind, now struck her to the ground—she had given birth to an idiot! Lying about the house was an old musical manuscript in French, over which the deceased subchanter had spent many a noisy hour. Tossed about for seven years, in the recurring confusion of housewife

industry, that fragment of paper had been preserved unharmed. It was destined to start the mind of Chatterton on its swift and terrible career. By chance the boy took it up, fixed his eyes upon the large capitals illumined with gorgeous colours, and grew solemn with emotion. Not by the persuasive caresses of a mother, not by the indestructible hornbooks of Pyle Street free school, but by the gentle force of colour, was the soul of Chatterton aroused from its chrysolitic sleep. Once liberated from the blind dominion of instinct, his mind passed by a sudden transition into the highest type of genius. "At eight years of age he was so eager for books that he read from the moment he waked, which was early, until he went to bed, if they would let him." About this time the thought that he was destined to be great seized him like a passion. This ambition was no ephemeral fancy, flitting in moments of conceit across the mind, but a stern reality, enthroning itself imperially in the centre of his being. Wandering alone on the banks of the Avon, sitting beside the sepulchre of Canynge, in full view of the chiselled towers and lofty steeple of St. Mary, Redcliff, or gazing upon the frolic and mirth of boyish pastime, the consciousness of future fame haunted him like a spirit. This is the key to his strange behaviour—the melancholy which clouded his gayest moments, the unaccountable fits of crying which alarmed his friends, the dreary solitude in which he loved to indulge, and the veil of mystery behind which he performed his greatest achievements. On the 3rd of August, 1760, close upon his eighth year, he was admitted to the blue-coat school, endowed by a Bristol gentleman of the name of Colston. The prospect of entering Colston's school threw him into great enthusiasm—"Here," he said, "I shall get all the learning I want." But the routine of reading, writing, and arithmetic soon damped his ardour. From the first dawn of intelligence his mind exhibited astonishing vigour and rapidity. As if conscious that life was short, he flew through his career with lightning speed. In his eleventh year he had the thoughts and experiences of a man. He had already read seventy volumes; neat copy-books and ingenious sums were objects of no attraction. The proffered advantages of school were spurned away as chaff; he wanted solid nutritive knowledge. This he found in the study of history and divinity. Three circulating libraries were soon laid under contribution, and barely sufficed to meet the demands of the blue-coat boy. What books fell into his hands in the course of this reading is not known. It is interesting to learn that among them was Speght's Chaucer, the glossary of which he transcribed for his own use. Once a week, on Saturday afternoons, the blue-coat boys were at liberty to visit their friends. Chatterton spent these half-holidays invariably in the little cottage on Redcliff hill, with his mother and sister. They were very fond of him, and believed thoroughly in his future fame; upon them the tendrils of his affection fastened and grew. In the storms of life, the hold upon them was never lost. In school he was known as a proud, perhaps overbearing boy. Social familiarity was impossible. The nearest approach he could make to it, was to mount the church-steps, and "repeat poetry to those whom he preferred among his schoolfellows." Nevertheless he had a kind heart. The sight of a beggar on the old bridge drew tears to his eyes. At home he was all love. One of the greatest pleasures he anticipated from his approaching greatness, was that of being able to present his mother and sister with rich gowns and pretty bonnets. Much as he loved them, however, they shared little of his society. In a lumber-room, fitted up for his own use, he would remain under lock and key all day. If they remonstrated, his short answer was—"I have a work on hand." What was he doing with so much secrecy in this little chamber Saturday after Saturday? "In this room he had always by him a great piece of ochre in a brown pan, pounce bags of charcoal dust, and a bottle of blacklead powder." When he came down to tea, his face and hands were begrimed with yellow and black. It must have been on one of these Saturday visits, sometime before the summer of 1764, that Chatterton made the famous discovery of what he called the manuscripts of Rowley. It thus happened:—One day his eye was caught by some thread papers which his mother and sister used. The writing upon them appeared old, and the characters uncommon. After submitting his mother to a cross-examination, he was led to a full discovery of all the parchments which remained. To the last day of his life he continued to set a high value upon them. Even on that solemn morning when the time and manner of his death had in all probability been determined, and there remained no inducement to perpetuate a deception, he expressed in significant language his appreciation of their worth. The tendency of modern criticism is to disparage these papers as containing nothing of a literary character. The truth is, we are in complete ignorance of their contents. That Chatterton should have been allured to palm some of his best poems upon an old monk of the fourteenth century is not to be wondered at; that he should have so completely succeeded remains to this day a marvel. These very manuscripts no doubt suggested the idea. Their history is shortly this:—In a room over the north porch of Redcliff church, some half a dozen chests, supposed to contain legal documents, were forced open in 1727 under the superintendence of an attorney. The deeds referring to the church were removed, and all the other parchments were left there scattered about as being of no value. In 1748, Chatterton's father being nearly related to the sexton, was permitted to take away from time to time "baskets full" of these documents for covering bibles and copy-books. Mrs. Chatterton also found them useful for "making dolls, thread papers, and the like." It was the bulk which survived these depredations that afterwards obtained such celebrity as the manuscripts of Rowley. From the De Burgham pedigree, it is evident that Chatterton, while yet in the blue-coat school, had not only conceived the plan of his literary imposture, but had actually entered upon its execution. Attached to the genealogical tree was a poem, "The Romaunte of the Cnyghte," actually written by an illustrious ancestor of the pewterer! It is chiefly noticeable as being the first in point of time of those antique poems on which the fame of Chatterton mainly rests. But it was not until he had left school and entered upon his apprenticeship as lawyer's clerk, that the Bristol people became aware of his existence. His first adventures in literature had produced no great sensation. "The last Epiphany or Christ's coming to Judgment;" "Sly Dick;" "The Churchwarden and the Apparition;" and "Apostate Will," were smart pieces for a boy not yet in his teens. But they had not moved the world—not even Bristol. One morning in 1768, however, when the municipal excitement of opening a new bridge was at its height, the inhabitants of Bristol were startled with a remarkable paragraph in *Felix Farley's Journal.* It contained a graphic account of the opening several centuries before of the old bridge; under the signature of "Dunkelmus," who had extracted it from ancient documents in his possession! Inquiries were instituted, and the authorship was traced to Chatterton. At first he gave evasive answers, then prevaricated, afterwards retracted, and finally made the statement to which he adhered all his life. The success of the adventure flattered his vanity, and concealed from his view the degradation of his conduct. His moral nature, originally weak, had never been cultivated, and his intellect asserting a supremacy over his whole being, urged him forward against terrible odds. Nothing but some strong internal convulsion could now restore him to manly honesty and peace. It was the crisis of his life. If our estimate of Chatterton is correct, it was at this juncture, that he deliberately resolved upon that career of unscrupulous imposture, which has exposed him to the just censure of aftertimes. Horace Walpole was at this time collecting materials for his Anecdotes of Painting in England, Chatterton inclosed him "The Ryse of Peyncteyne in Englande, wroten by T. Rowlie, 1469, for Master Canynge!" Barret the surgeon was engaged in writing a history of Bristol. Chatterton from time to time supplied him with invaluable facts! On the 21st December, 1768, he informed Mr. Robert Dodsley, a London publisher, that he had in his possession "poems and interlude, and perhaps the oldest dramatic pieces extant, wrote by one Rowley, a priest of Bristol, who lived in the reigns of Henry IV. and Edward IV." This sixteenth year was the busiest of his life. "The Bristowe Tragedy;" tragical interlude called "Ella;" a fine pastoral entitled "Elinore and Inga," were all completed before the close of 1768. In the meantime his professional studies were sadly neglected. Mr. Lambert was a rough-handed gentleman, and sometimes administered correction to the young apprentice in the form of a "blow or two." Then he made Chatterton sleep with the footboy, and take his meals with the servants, which was not pleasant. The scraps of poetry found about the floor were characteristically called "stuff," and hurled at Chatterton's head. On the whole, his "life was miserable." There was found in the office that will, written in contemplation of suicide, which one cannot read without a

shudder. Mrs. Lambert was afraid to continue under the same roof as this desperate young man, and thus Chatterton was liberated from the obligations of his apprenticeship. On the 24th April, 1770, a week after leaving Lambert's, he started for London, with high hopes of earning a livelihood and literary fame. The rapidity with which he accomplished so much during his residence in London is astonishing. In May and June he had articles in the *Town and Country Magazine*, the *London Museum*, the *Freeholder's Magazine*, the *Political Register*, the *Court and City Magazine*, and *Gospel Magazine*. One week he is about an oratorio; the second finds him busy with a burletta, which was afterwards acted at Marylebone gardens; and the third opens with another dramatic effort—"The Woman of Spirit." Little songs, for which Mr. Hamilton paid him at the rate of eightpence a piece, took well at the gardens, and became popular with street boys. Such were the rare endowments of Chatterton that, in these various occupations, his talent never failed him. We must not, however, apply the rigid laws of criticism to these hurried contributions to literature. He was writing for bread, and not for fame. The antique poems exhibit a fine imagination and true poetic feeling. His talent lay in depicting the stronger emotions, and giving form and life to abstract ideas. In his political essays and letters we do not find evidences of such rare powers. They are written in smart serial style, without much thought. Chatterton arrived in London with some five pounds in his pocket. Three months had not passed away before he was reduced to a state of penury. At last he was driven to buy his bread stale, that it might last the longer. One whole week he took nothing but a loaf. His pride repelled the benevolent advances of his friends. Mr. Cross, a chemist, living in the same street, and very intimate with Chatterton, was afraid to ask him to supper. Mrs. Angell, the landlady, out of sheer pity, returned him sixpence from the rent, but this he indignantly refused, and added, pointing to his forehead—"I have that here which will get me more." Under so severe a pressure the powers of nature gave way. Neighbours noticed a certain wildness about his looks. He was observed to talk to himself, to pause suddenly in conversation, and then to start off volubly on some irrelevant subject. On the 22nd of August, 1770, he came home in a great passion with the baker's wife, who had refused to let him have another loaf till he had paid her three and sixpence, which he owed her previously. This drove him to the last desperate act. Under the pretence of having an experiment on hand, he purchased a quantity of poison from Mr. Cross. The next morning Chatterton was not astir at the usual hour. When the door of his bedroom was burst open, he was found "lying on the bed with his legs hanging over, quite dead. Some of the bits of arsenic were between his teeth." Of the Rowleian manuscripts Chatterton only produced four originals. That which he exhibited first, the longest of the four, has been lost. It contained "The Challenge to Lydgate;" "The song to Ella;" and "Lydgate's Answer;" amounting in all to sixty-six verses. The remaining three, which may now be seen in the British museum, were—"The Accounte of William Canynge's Feast;" "Epitaph on Robert Canynge;" and thirty-six verses of the "Storie of William Canynge." These are written in continuous lines, extending like prose across the breadth of the parchment. The square pieces of vellum were, no doubt, "antiquated" by himself, and the writing exhibits a skilful imitation of mediæval orthography.—G. H. P.

CHAUCER, Geoffrey, the most distinguished of the early poets of England, was born in the first half of the fourteenth century, but in what year cannot be stated with positive certainty. Tradition assigns the date of his nativity as 1328, while Leland gives a later period, and a deposition made by Chaucer seems to confirm this view. Sir Harris Nicolas, who has investigated the matter with his usual care and ability, is disposed to think that upon the whole the earlier date is the nearest to probability. The birthplace, parentage, and education of Chaucer are involved in like obscurity, and it would be a bootless task to pursue all the speculations on these subjects. The probabilities are in favour of his having been born in London; whether he was the son of a knight, a merchant, or a vintner, it is in vain to inquire: there is, however, reason to believe that his family, though not of rank, were wealthy and respectable, and it is certain that he received the education befitting a gentleman of those times. Where that education was received is equally problematical; Cambridge and Oxford each claim the honour, but neither can adduce any proof to support its pretension. It is not improbable that he may have studied in each, and Leland asserts that he completed his education at Paris. But be this as it may, Chaucer acquired a large amount of information and learning, which the evidence of his contemporaries and his own compositions abundantly attest. Indeed there is no branch of the knowledge of his times in which he appears to be deficient, and he was equally proficient in scientific subjects as in the learning of the schoolmen, in divinity, law, and philosophy. The first reliable notice of Chaucer occurs in 1359, when it appears that he served under Edward III. in the expedition against France, and was taken prisoner. In that country he remained some years, probably till the conclusion of the peace of Chartres in 1360. Shortly after he married Philippa, a maid of honour in the royal household, and daughter of Sir Payne Roet, a gentleman of Hainault, who came to England in the retinue of Queen Philippa; another daughter, Katherine, attached herself to Blanche, the first consort of John of Gaunt, by which circumstance Chaucer was subsequently brought into intimate acquaintance with that noble. It is remarkable that Chaucer's wife afterwards entered into the service of John's second wife, while Katherine subsequently became his third wife, and secured to Chaucer and his wife the favour and protection of the duke. Chaucer's accomplishments and brilliant parts soon recommended him to the patronage of Edward III. In 1367 he was made one of the valets of the king's chamber, and received a grant for life of twenty marks a year. In 1372 he was sent with two Genoese citizens on a commission to determine an English port where a Genoese commercial establishment might be formed, and appears to have left England in the end of that year upon this mission. During his absence he visited Florence and Genoa, returning to his native land in November, 1373. It was during this visit to Italy that Chaucer is said to have met Petrarch at Padua. That such is the fact there is strong presumption, which more than counterbalances the mere assertions of those who maintain the contrary. Petrarch was certainly at Arqua when Chaucer was at Florence, and it is scarcely credible that the latter would have omitted the opportunity thus afforded of forming the acquaintance of one who was then the most distinguished literary man living. Wharton asserts that they met at the marriage of Violante, daughter of the duke of Milan, with the duke of Clarence, and that Boccaccio and Froissart were of the party. The clerk of Oxenford, in the prologue to the tale of Griselda, states that he learned it from "a worthy clerk" at Padua, "Franceis Petrark, the laureat poete," and we know that at this period Petrarch had translated the tale from the Decameron, and had even previously shown it. In 1374 Chaucer was granted "a pitcher of wine daily," and in the same year was appointed comptroller of the customs in the port of London, under the obligation of writing the rolls with his own hand. If the poet ever performed this duty, no roll in his handwriting is now extant. Grants, pensions, and other emoluments followed, and in the two following years he was employed in two secret missions to Flanders, the object of which was, if we credit Froissart, to negotiate a marriage between Richard, prince of Wales, and Mary, daughter of the king of France. Richard II. continued to Chaucer the favour which Edward had accorded him, and employed him on several embassies, in one of which, to Lombardy, he was accompanied by his friend the poet Gower. In February, 1385, Chaucer was permitted to appoint a permanent deputy, and being thus released from a personal discharge of the duties of comptroller, he turned his attention to politics, and sat in parliament in 1386 as representative for Kent. His known attachment to the duke of Lancaster was, there is little reason to doubt, the cause of his being deprived shortly afterwards of his office in the customs. The older biographers of Chaucer, relying on the adventures in "The Testament of Love" as an autobiographic statement by the poet, assert that he was dismissed for defalcations; was engaged in an affray in which several lives were lost; that he fled to Hainault to avoid arrest, and then to Zealand, whence, after remaining three years, he was forced through poverty to return to England; that he was committed to the Tower, and obtained his liberty on condition of impeaching his former confederates. Happily for the fame of the poet, Sir H. Nicolas supplies an authentic and complete refutation of the whole narrative; and we now know, that when Chaucer was said to have been a fugitive and exile, he was at large in London enjoying his pension; and at the very moment when he is

supposed to have been a prisoner in the Tower, he was sitting in parliament as a knight of the shire for one of the largest counties in England. In 1387 Chaucer lost his wife, and with her the pension settled upon her by Queen Philippa. Upon the accession of the Lancaster party in 1389 he was appointed clerk of the king's works—an important office which he was allowed to perform by deputy: this post he held till 1391. From that period we have nothing authentic in relation to the poet till 1394, when he obtained a grant from the king of £20 a year; but we learn that his circumstances were far from easy, and he was protected from arrest for debt by a royal letter. That Chaucer should have been in pecuniary difficulties is somewhat surprising, seeing that he had, with occasional interruptions, what must be considered, at the lowest, a competency. It is said he lived extravagantly, a supposition that some passages in his writings seem to favour. Be this as it may, the prosperity which had been interrupted by these circumstances happily returned to brighten the close of his career. Another grant of wine was made to him, and Henry IV. on his accession conferred on the poet an additional pension of £26. 13s. 4d. a year. Chaucer was now over seventy years old, residing, not at Dorrington castle in Berkshire, as is generally asserted, but in London in a house taken by him nearly upon the site of Henry VII.'s chapel at Westminster. His end was approaching, and he spent his last hours in tranquillity and resignation, having composed a poem entitled "Gode Counsaile of Chaucer," made by him "upon his dethe bed, leying in his gret anguyse." Chaucer died on the 25th October, 1400, about the age of seventy-two, and was buried in Westminster abbey, where a monument erected to him in 1556 may still be seen, though the inscriptions are nearly effaced. In his younger days Chaucer must have been handsome; he is described in his thirtieth year as being "of a fair and beautiful complexion, his lips full and red, his size of a just medium, and his port and air graceful and majestic." Later in life he became corpulent, and lost much of his grace of person, though his features retained their fairness. In addition to the portraiture he has given of himself in "The Canterbury Tales," we have several portraits, especially that of Occlave, which conveys "the perfect image of a character not less remarkable for its rare combination of power and sympathy, than for the variety of accomplishments by which it was graced."

We have next to speak of Chaucer as a poet. As such he stands pre-eminently before us as "the father of English poetry," as one who laid the foundations "that still support the fabric of our poetical literature, and will outlast the vicissitudes of taste and language." Amongst his own contemporaries this his position was accorded to him; successive ages continued it to him; and the present affirms it. The praises of Lydgate, and Gower, and Occlave, and Ascham, and Spenser, have received the imprimatur of Wharton and Drayton, Coleridge and Hallam, Byron and Tennyson, and every critic of taste and erudition. He was in England what his great contemporary or rather predecessor, Dante, was in Italy, each the maker of a language, which, as long as it shall last, will uphold the fame of its author. An elegant modern writer thus speaks of him—"Poet, soldier, and diplomatist, and master of the philosophy, science, and divinity of his time, the versatility of his genius is not more remarkable than the practical judgment he displayed in its employment. With a complete command of the springs of universal interest, the tragical and the humorous, the solemn and the gay, the sublime and the grotesque, he applied his knowledge of life and nature, his consummate art, the copious resources of an imagination that seemed incapable of exhaustion, and a power of expression as extensive as the empire of his genius, to the creation of works which, while they reflect in vivid colours the features of his own time, possess also an enduring value for all time to come." Mr. H. Reed, in his able lectures on English literature, portrays Chaucer with happy eloquence. "No poet ever held such large and free communion with the world and his fellowmen. He stood in the presence of kings and nobles, and became versed in the lore of chivalry—its principles and passions; he went forth from the pomp of a court to do a soldier's service, and, in the season of peace, to muse in the fields, to look with loving eyes upon the flowers, to sympathize with the simple hearts of children and of peasants, to honour womanhood alike in humble or in high estate, and to commune with the faithful and the zealous of the priesthood. What most distinguishes the genius of Chaucer is the comprehensiveness and variety of his powers. You look at him in his gay mood, and it is so genial that *that* seems to be his very nature, an overflowing comic power, touched with thoughtfulness and tenderness—"humour" in its finest estate. And then you turn to another phase of his genius, and with something of wonder and more of delight, you find it shining with a light as true and natural and beautiful into the deeper places of the human soul—its woes, its anguish, and its strength of suffering and of heroism. In this, the harmonious union of true tragic and comic powers, Chaucer and Shakspeare stand alone in our literature; it places these two above all the other great poets of our language, for such combination is the highest endowment of poetic genius."

It remains now to notice briefly the various works of Chaucer. It is impossible to ascertain their chronological order. "The Court of Love" was probably one of his earliest productions, and "Troilus and Creseide" may also be assigned to his youth. "The Assemblee of Foules" was written before the marriage of Blanche of Lancaster, probably about 1358; and "The Booke of the Duchesse" after her death. "The Legende of Good Women" must have been written before 1382, and "The House of Fame" somewhere about the same time. We are not able to assign a date to the "Romaunt of the Rose." It is a translation from the French poem commenced by William of Lorris, and concluded by John of Meun. In the hands of Chaucer it is infinitely improved and beautified. His other poems are "The Cockow and the Nightingale;" "The Flower and the Leaf"—the latter an exquisite composition; and "The Testament of Love." But the great work upon which the fame of Chaucer rests imperishably is "The Canterbury Tales." These were the occupation of the last ten years of his life. Wharton, following tradition, says that they were composed partly at Woodstock, and partly at Dorrington in Berkshire, but there is good reason to doubt that he occupied the latter place. The poem is unfinished, but for what it achieved, as well as what it proposed to accomplish, is worthy of high admiration. The design, suggested probably by the Decameron of Boccaccio, is extremely happy. A company of pilgrims to the shrine of St. Thomas à Becket at Canterbury, set out from the Tabard inn at London, and, at the instance of the host, each tells a tale to beguile the way. The prologue presents us with the truest and liveliest picture of the state of society in England in the fourteenth century—we see the freedom and ease of intercourse between the personages, though ranging through every grade of life. Each character is drawn with the hand of a master, and stands out a living reality—a type of a class. The various tales exhibit the wondrous power of Chaucer, as various and flexible as it is deeply skilled in the heart of humanity and the soul of nature—the inward and the outward of mind and of matter. "After four hundred years have closed over the mirthful features which formed the living originals of the poet's descriptions, his pages impress the fancy with the momentary credence that they are still alive." All the powers of his learning, his experience, and his genius have here free scope, and place Chaucer next to Shakspeare as one, who, dealing not only with what is changing and evanescent in the times and in the character of man, but comprehending also what is enduring and essential to humanity, has written for all times, and will be read while the English language shall last.—J. F. W.

CHAUDET, Antoine-Denis, a French sculptor, born at Paris in 1763; died in 1810. After returning from Rome he executed for the Pantheon a group representing the emulation of glory. Not being of the vicious style then in vogue, it was at first neglected. Chaudet's next work was his fine statue of "Œdipus." "Paul and Virginia," "Surprise," "Belisarius," &c., followed, and raised him to the first rank among modern sculptors. His articles in the dictionary of the fine arts are said to be also admirable.—His wife, Jeanne-Elisabeth, who was also his pupil, gained a considerable reputation by her exquisite paintings of familiar subjects.—R. M., A.

CHAUDON, Louis Mayeul, born in Provence in 1737; a benedictine of the congregation of Cluny, who, like so many of that learned order, devoted himself to historical research. His "Nouveau Dictionnaire historique," first published in 1766, went through several editions. This was followed by his "Dictionnaire Antiphilosophique," directed against the Philosophical Dictionary of Voltaire. As the witty sceptic too often sacrificed dry fact to the desire of saying smart things, and rather loved

to exaggerate the ridiculous side of circumstances than to enter into careful investigation, the painstaking benedictine frequently succeeded in exposing his errors and his bad faith, and restoring the truth of history. His works are valued on account of the impartiality of his judgments on historical personages. The severity of his studies affected his sight, which some time before his death left him entirely. After the suppression of monasteries at the Revolution he retired to Mezin, where his portrait may be seen in the town-hall, a testimony of the regard of his fellow-citizens. He died in 1817.—J. F. C.

CHAULIAC or CHAULIEU, Gui de, a celebrated writer on surgery, who lived in the latter half of the fourteenth century. He studied at Paris and Bologna; practised some years at Lyons, then went to Avignon, where he became physician to Popes Clement VI., Innocent VI., and Urban V. There he wrote his famous "Inventorium sive collectorium partis chirurgicalis medicinæ," a work which greatly contributed to the scientific study of surgery. It was used as a class-book for several centuries. Chauliac has left us a description of the plague, which, sweeping from the east, ravaged a great part of Europe in 1343. He was himself attacked by it, but recovered.—R. M., A.

CHAULIEU, Guillaume Amfrye de, born at Fontenoy in 1639; died in 1720. He was sent early to Paris, where he was educated for the church. He was patronized by the grand prior of Vendôme, and given large benefices. The parties of the Abbé de Chaulien were among the pleasantest in Paris, and he himself, as men who give pleasant parties will often be regarded, was regarded as one of the wittiest men of his time. He suffered from gout, but amused himself during the fits in writing poems, which his friends praised, but which were too negligently written to have much chance of being remembered beyond the days which they enlivened. In this way he lived on till he attained the age of eighty-one. In the year before his death, he suffered from the two calamities of blindness and of love. He addressed with more than the fervour of youth the witty lady known under the names of Mademoiselle Launai and Madame de Staël. He was prevented from being named as a member of the academy by a successful cabal. He disregarded a slight, which, when others having similar claims suffered, excited them almost to madness.—J. A., D.

CHAUMEIX, Abraham Joseph de, born at Chauteau, near Orleans, in 1730; died at Moscow in 1790. He was the son of a distinguished military engineer. His first work was, considering what France then was, a daring adventure. It was no less than an attack on the Encyclopedists—on their principles and on their book. Voltaire assailed him in stinging satire. Chaumeix could have weathered the storm, had his enemies confined themselves to fair warfare; but this was not the way in which controversy was then carried on. Chaumeix was described as a man of the lowest grade in society; he had, it was said, married his cook. A hundred idle stories of this kind were circulated. He was driven from Paris by these calumnies. He found a home in Russia. There he earned his support by assisting in the education of the sons of some of the families of the nobility. Chaumeix was a benevolent man; and from the time of his settling in Russia endeavoured, not altogether unsuccessfully, to ameliorate the condition of the serfs.—J. A., D.

CHAUMETON, François Pierre, a French medical man, was born at Chouzé on the Loire in Touraine on 20th September, 1775, and died on 10th August, 1819. After officiating as military surgeon for many years in hospitals and in the field, he retired from the service and took up his residence in Paris, where he published various literary and scientific works. Along with Chamberet and Poiret he published a Medical Flora, illustrated by coloured drawings. He wrote an essay on medical entomology, and contributed articles to scientific periodicals.—J. H. B.

CHAUMETTE, Pierre-Gaspard, a French revolutionist, born in 1763; died in 1794. He was one of the most violent and brutal demagogues of the time. He heaped insults on the king when confined in the Temple, and, along with Hebert, concocted the foul accusation brought against Marie Antoinette on her trial. Chaumette was the originator of the Fêtes de la Raison, and planned the procession of the goddess of Reason. He fell a sacrifice to the jealousy of Robespierre in 1794, and left to posterity an execrable name.—R. M., A.

CHAUNCEY, Charles, D.D., an eminent nonconformist divine, born in Hertfordshire in 1592. After quitting the university of Cambridge, where he held a Greek professorship, he was presented to a living in Hertfordshire; but his puritanical principles soon brought him into difficulties. He was condemned by the court of high commission, and obliged to recant some charges he had made in a sermon. He afterwards went to New England, where he was for twelve years minister of the little town of Scituate. He was pressed to return to England during the Commonwealth; but the presidentship of Havard college having meanwhile been offered to him, he accepted it, and died in the new world in 1672. It was this Chauncey that wrote the ἐπίχρισις prefixed to Leigh's Critica Sacra.—R. M., A.

CHAUNCEY, Charles, D.D., the twelfth minister of the mother (first) church of Boston, New England, of which place he was a native. He was a graduate, at an age unusually early, of Harvard college in 1721, and six years after became the colleague of the Rev. S. Foxcroft, his complete ministry extending to sixty years; in the last nine of which he had himself the aid of a younger pastor—the Rev. John Clarke. This long career was signalized by his opposition to Whitfield, who once and again in his day visited the Massachusetts churches, and by his zeal against episcopacy; his "Complete View" of which appeared in 1771. Dr. Chauncey's belief was of the strongest Arminian type; but the distinctive feature of his theology arose from his coming forth as the earliest champion perhaps within his denomination of the "restoration" theory, so called, in relation to a future life. His great defensive work, "The Mystery hid from Ages, or the Salvation of all men," published in 1784, was replied to by the younger Edwards. His "Benevolence of the Deity considered," and "Five Dissertations on the Fall of Man," both issued in 1785, bear on the same topic. Beside the works now specified, Dr. Chauncey's fugitive productions, inclusive of more than thirty occasional discourses, amounted to little less than half an hundred. He died at the age of eighty-two in 1787.—F. B.

CHAUNCY, Sir Henry, author of the "Historical Antiquities of Hertfordshire," was born in 1632. He was educated at Cambridge, from whence he removed to the middle temple. He was called to the bar in 1656, made a member of the middle temple in 1675, knighted by Charles II. in 1681, and lastly made a Welsh judge in the year of the Revolution. His book was not published till 1700.—R. M., A.

CHAUNCY, Maurice, a monk of the Charter-house, London, died in 1581. He was imprisoned by Henry VIII. for refusing to own his supremacy. After the dissolution of the monastery, he and a few of his brethren led an unsettled life, now in England and then abroad as the times permitted. He wrote an account of some of the catholic martyrs—now a rare book. It contains Sir Thomas More's epitaph by himself.

CHAUSSARD, Pierre Jean Baptiste, born in Paris in 1766. His first work, which appeared in 1789, was on the subject of criminal law, in which he put himself forward as a reformer. As the Revolution advanced, he entered so warmly into its spirit, that he was deemed worthy of being despatched to Belgium as a commissioner for propagating the new spirit in that country. His zeal so far outstripped his discretion, that he excited the people of Antwerp to sedition by throwing their bishop into prison. In 1803, he was appointed professor of belles-lettres at the college of Rouen, from whence he was removed to Nismes, in the capacity of professor of Latin poetry. He wrote "L'Esprit de Mirabeau;" a translation of Arrien's Expeditions of Alexander; besides some poetical pieces and treatises not altogether free from objection, as he occasionally indulged in a tone of levity on sacred subjects unbecoming the position he held, and of which he was deprived by the Bourbons, although for political reasons. He died in 1823.—J. F.-C.

CHAUSÉE. See La Chaussée.

CHAUVEAU, François, an engraver and painter, born in Paris about 1621. He studied under Laurent de la Hire, and painted cabinet pictures in the style of his master. His success as a painter was not great. He had a quick and lively fancy, and soon discovered that the etching needle was a more convenient instrument wherewith to develop his fertile imaginings than the more slowly-moving brush. Painters, sculptors, booksellers, carvers, goldsmiths, jewellers, embroiderers, and even joiners and smiths, alike came to him for aid. He engraved with his own hands upwards of four thousand plates, and about fourteen hundred were engraved by others from his designs. He occasionally resumed the painting brush, and many of his pictures were purchased by Le Brun. The great number of works

on which he was engaged brought such a multitude of authors so frequently to his house, that their meetings ultimately resulted in the establishment of the French Academy. He was admitted into the Royal Academy of Painting and Sculpture in 1663. He died in Paris in 1676. He worked very hard, but work was easy to him, for mind and hand were both fertile and facile.—W. T.

CHAUVEAU-LAGARDE, Claude-François, a French advocate, born in 1756; died in 1841. His timidity kept him strictly to his profession. He defended General Miranda, Brissot, and Charlotte Corday. But his most illustrious client was Marie-Antoinette. After her condemnation, he was cited before the revolutionary committee to reveal the secrets she had confided to him. The advocate replied he had none of her secrets, and touchingly laid before them a lock of hair as the only recompense he had received from the noble victim.—R. M., A.

CHAUVELIN, François-Bernard, Marquis de, a French politician, born in 1766. In spite of his royalist connections, he was sent to London as the representative of France, to secure the English neutrality. Returning to his country, he was next sent to Florence, but Lord Hervey peremptorily demanded his dismissal. Napoleon named him councillor of state, and afterwards governor of Catalonia. He enjoyed the confidence of Louis XVIII. after the restoration, and died of cholera in 1832.

CHAUVIN, Etienne, a protestant divine, born at Nismes in 1640; died in 1725. On the revocation of the edict of Nantes he fled to Rotterdam, where in 1688 he occupied Bayle's chair during his illness. He became professor of philosophy at Berlin in 1695. Chauvin was a follower of Des Cartes. His chief work is entitled "Lexicon Nationale, sive thesaurus philosophicus, ordine alphabetico digestus:" Rotterdam, 1692.—R. M., A.

CHAVES, Emmanuel de Silveyra Pinto de Fonseca, Marquis de, a Portuguese officer of noble birth, who served with distinction in the peninsular war from 1809 to 1814, holding a command in the contingent furnished by his country against the French. Ten years later, when the revolutionists threatened the sovereignty of John VI., De Silveyra, then count d'Amarante, organized a military force against them, but after some successes he was compelled to retire into Spain. In the subsequent restoration of the royalist cause his services were rewarded with the marquisate, which he enjoyed only for a few years, his death taking place in 1830.—W. B.

CHAYUG, R'Juda ben David Fasi (in Arabic, Yahia Abu Zechariah), of Fez in Africa, flourished in the beginning of the eleventh century (1020–1040), as physician and grammarian. In the latter quality he received from Ibn Ezra the title of "Rosh Hammedakdekim" (Prince of Grammarians). He studied medicine at the school of Kairwan, and wrote a commentary on Ebn-Sina (Avicenna), now lost. His grammatical works on the Hebrew language were originally written in Arabic, and subsequently translated into Hebrew by Moses ben Gekatilia Hacohen, and by Abraham Ibn Ezra, under the respective titles of "Sepher Othioth Hannuach" (on the Quiescent Letters); "Sepher Hakkephel" (on the Geminate Verbs); "Sepher Hannikud" (on the Vowels and Accents). These three treatises have been published by Leopold Dukes, with valuable notes. The Bodleian library possesses also a "Sepher Harrikma" (on the Syntax) by Chayug, translated from Arabic into Hebrew by Gekatilia; his lexicon of the sacred tongue is mentioned by Jona ben Gannach among the older, and by Salomo Parchon among the more modern writers on Hebrew lexicography. Chayug, says the learned Dukes, was the first who investigated the properties of the quiescent letters and their permutations. He established the triliteral character of all Hebrew roots, previously unnoticed, and thus removed much confusion from the grammar and exegesis of the scriptural text.—T. T.

CHAYUN, R'Nehemiah Chya, came from Zephath in the beginning of the eighteenth century, professedly to collect for the eastern synagogues among the Jews in Europe. His real object, however, was the propagation of Sabbatai Zebi's Messianic doctrines. Chayun seems to have had many of the resources of an adroit adventurer. A follower of Zebi at Smyrna having raised a report of the resurrection of their Messiah, Chayun at once availed himself of the excitement thereby produced among the Jews in Eastern Europe, on whose credulity he largely imposed. He elected for his apostle one Löbli of Prossnitz, skilled in jugglery of all kinds, and the two representatives of the Messiah sold talismans, wrought wonderful cures, and promised the immediate opening of the millennium. To gain the countenance of the ruling power, Chayun made some show of an endeavour to argue the Jews into an adoption of the dogma of the trinity, on the basis of the cabbalistical books then in high authority among them. It is said that in an audience which he obtained from the emperor of Germany, Chayun boldly promised the conversion of all the Jews in the empire. The works which he published in defence of his doctrines did not fail to excite the antagonism of the leading men in the Jewish communities in the west of Europe. The rabbis at Amsterdam, London, and several German cities laid a cherem (ban of excommunication) on the author and his books, in which they were joined even by heads of eastern congregations, so that the signatures of one hundred and thirty rabbis appeared on the document. The deception, however, was not as easily put down as brought to light. Multitudes joined these fanatics, and the mysticism under whose garb they disguised their profound immorality has left deep roots in the Jewish population of some parts of Poland and Russia. Chayun himself led for many years the life of an adventurer, and died blind and destitute at Amsterdam, universally detested for his principles, but as generally admired for his extensive learning. The numerous works published by Chayun in the midst of his wanderings refer to the Kabbala, and are most of them controversial. From the account given by R. David Nuñes Torres, in the Bibliothèque Raisonnée, of the spirit of Chayun's writings, Wolf infers that his metaphysical system was Spinozism.—(*Bibl. Heb.* part iv. page 928.)—T. T.

CHECKLEY, Rev. John, was one of the earliest episcopal ministers in New England. He was born in Boston, of English parents, in 1680, but was early sent to England for his education, where he studied at the university of Oxford. After his return to Boston he published, in 1715, a tract against the calvinistic views of the puritans, and in 1723, "A modest view of the Government settled by Christ and his Apostles in the Church." For the publication of a "Discourse concerning Episcopacy," &c., he was prosecuted, and fined fifty pounds by the supreme court of Massachusetts. In 1727, having conceived the idea of becoming a clergyman, he went to England for episcopal ordination, which he obtained only after twelve years' solicitation. He returned to America in 1739, and was settled as rector of St. John's church in Providence, Rhode Island. He was regarded as a man of wit and of some classical acquirements, but of great eccentricities of character, and extremely fond of controversy. He died in 1753.—F. B.

* CHEEVER, George Barrell, an eminent American clergyman and man of letters, was born on the 17th of April, 1807, at Hallowell, Maine; graduated at Bowdoin college in that state in 1825; and studied theology at the Andover seminary in Massachusetts. He was first settled at Salem, Mass., in 1832. His early contributions to the *Biblical Repository*, *North American Review*, and other periodicals, were remarkably popular. In 1828–30 he published three compilations of American prose and verse, selected with excellent taste, and illustrated with biographical and critical notices. Being an earnest advocate of the cause of temperance, he wrote a striking allegory or dream, called "Deacon Giles's Distillery," in which the spirits are represented as demons, and the whole scene as an inferno, one of the facts mentioned being, that the owner had a little counting-room in one corner of the distillery, where he sold bibles, and that he went to church on the sabbath, where he heard unitarian or universalist doctrines preached. The publication of it brought upon the author a suit for libel; all the circumstances described pointing out with sufficient distinctness the real owner of the distillery, though his name was not Giles. Mr. Cheever was convicted and suffered a month's imprisonment, beside receiving a severe beating in the street from the foreman of the distillery. In 1836 he visited Europe for a year, and in 1839 removed to the city of New York, where he is the pastor of a large and flourishing congregation. His numerous publications, his excellence as a pulpit orator, and his vehement and unsparing manner as a controversialist have kept him almost constantly before the public. His doctrine is that of orthodox congregationalism; and he has had frequent discussions with Romanists, episcopalians, unitarians, and presbyterians, all of whom he has attacked with considerable asperity. But he has made himself respected by his literary talents, and by the evident sincerity and earnestness with which he inculcates what he considers to be the truth. Of late years he has been especially conspicuous as an uncompromising opponent of slavery.

Among his works, all of which cannot be specified here, are—"The Hill Difficulty and other Allegories;" "The Windings of the River of the Water of Life;" "Lectures on Bunyan and the Pilgrim's Progress;" and "Wanderings of a Pilgrim in the Shadow of Mount Blanc and the Jungfrau Alp."—F. B.

CHEFEZ, R'Moses ben Gerson (in Italian, Gentile), died at Venice in 1711, at the age of forty-eight years, and not, as Rossi erroneously states, one hundred and three years old.—(See a notice by S. D. Luzzatto in the *Orient*, 1847, Lit. B., p. 280.) He was an eminent scholar, as well read in the philosophical writings of christians as in the Talmud and the Kabbala of the Jews. His philosophical commentary on the Pentateuch, entitled by him in Hebrew, "Melecheth Machshebeth" (Work of Thought), and styled in Latin, "Opus ad inventum," gives ample evidence of his great learning. His views on the souls of animals gave offence to the orthodox rabbins of his age, who felt inclined, it is said, to interdict the work in consequence. Under the title of "Cha-nukath Ha-bayith" (the Inauguration of the House), he described with great care and erudition the second temple at Jerusalem.—T. T.

CHEFFONTAINES (in Latin, A Capite Fontium), Christophe, a French cordelier, born in 1532; died in 1595. After teaching theology at Rome, he was chosen general of his order in 1571. When the term of his rule expired, he was made archbishop of Cæsarea by Gregory XIII. Cheffontaines was charged with heresy, but had his orthodoxy satisfactorily established by the Holy See.—R. M., A.

CHEKE, Sir John, a celebrated English scholar of the sixteenth century, was born of a good family in 1514 at Cambridge, where he was early admitted a member of St. John's college. Devoting himself to the classical languages, he soon became a distinguished student, particularly for his knowledge of Greek, which was at that time almost entirely neglected in the English universities. Thomas Smith, a member of Queen's college, was one of the few students at Cambridge who shared in Cheke's tastes and pursuits, and a close intimacy and friendship sprang up between them, which continued through life. Having been brought under the notice of Henry VIII. by Dr. Butts, the king's physician, Cheke was nominated king's scholar along with Smith, and a handsome stipend was assigned to him to enable him, not only to prosecute his studies at home, but also to visit foreign universities and courts. His services as a fellow and tutor of St. John's were of the greatest importance in the revival of learning and scriptural theology in the university. "He directed," says his biographer Strype, "to a better method of study, and to more substantial and useful learning, so that he was said by one that knew him well, to have laid the very foundation of learning in that college." Strype here refers to Roger Ascham, who was a pupil of Cheke's, along with many other men who were afterwards highly distinguished in church and state—such as Bill, Lever, Pilkington, Hutchinson, and William Cecil. In or about 1540 a professorship of Greek having been founded in Cambridge by Henry VIII., Cheke was appointed to the chair, though only in his twenty-seventh year. His appointment gave a great stimulus to Greek studies in the university, and having embraced the views of Greek pronunciation which were first broached at Cambridge by his friend Sir Thomas Smith, he did his utmost to recommend and introduce the new and improved method. This innovation, however, gave offence to many who were jealous or envious of the influence of the young scholar, and involved him in an unpleasant controversy with Bishop Gardiner, then chancellor of the university, who was so illiberal as to issue an order for the discontinuation of the new style of pronunciation. In 1544 Cheke was appointed joint-tutor, along with Sir Anthony Cooke, of Prince Edward—afterwards Edward VI.—and his instructions powerfully contributed to form the character, and determine the faith of the future monarch. His services were liberally rewarded by Edward on his accession to the crown. He received the honour of knighthood, along with a gift of lands sufficient to enable him to maintain this new rank, and was advanced, in succession, to several offices of high honour and trust in the court and in the public service. On the death of Edward his fortunes declined. Having espoused the cause of the unfortunate Lady Jane Grey, and acted for a short time as her secretary of state, he was committed to the Tower by Queen Mary, and though pardoned and released in the following year (1554), he found it desirable to consult his safety from persecution on the score of religion, by obtaining leave to withdraw to the continent. He went first to Basle, then to Padua, where he gave lectures to some of his countrymen on Demosthenes; and next to Strasburg, where he was compelled, by the confiscation of his whole property at home, to support himself by giving lessons in the Greek language. Hearing, in the beginning of 1556, that his wife had come from England to Brussels, he set off to join her there. But his enemies were on the watch for him, and he was arrested on the road between Brussels and Antwerp, hurried on board an English ship, and carried prisoner under hatches to London. The offence laid to his charge was, that he had exceeded the time allowed him in his leave of absence from the kingdom, and that he had openly associated himself with the worship of the heretical exiles at Strasburg. Dr. Feckenham, the popish dean of St. Paul's, was sent to reason with him in the Tower on the doctrines of the church, and he was brought into the presence of Cardinal Pole, who counselled him to return to the unity of the faith. The alternative was a fearful one—recant or burn—and Cheke's courage and constancy were not equal to such an emergency. He consented to be submissive to the queen's pleasure; he only begged that he might be spared the humiliation of a public recantation. But even this poor satisfaction was sternly refused him, and he was compelled to make an open retractation before the whole court. The pangs of his remorse and shame were extreme, and he died of a broken heart in Wood Street, London, September 13, 1557. To Sir John Cheke belongs the honour of having been one of the foremost revivers of classical knowledge in England, and especially one of the first to infuse that love of Greek learning which has ever since continued to adorn the English universities. His principal works are—"De Pronunciatione Græcæ potissimum linguæ Disputationes." "De Superstitione"—addressed to Henry VIII., and prefixed to a translation of Plutarch's treatise on the same subject; "De Obitu doctissimi et sanctissimi Theologi Domini Martini Buceri, Epistolæ Duæ:" London, 1551; "The Hurt of Sedition, how grievous it is to a Commonwealth," 1549.—P. L.

CHELMSFORD. See Thesiger.

CHELSUM, James, D.D., a learned divine of the church of England, author of "Remarks on Gibbon's Roman History," 1772, a work which excited some attention, was born in 1740, and died rector of Droxford in Hampshire in 1801.—J. S., G.

CHEMNITZ, Martin, a distinguished Lutheran theologian of the sixteenth century, was born on the 9th of November 1522, at Treuenbritzen in the Middle Marck of Brandenburg, where his father, though sprung from an ancient noble family, carried on the trade of a clothmaker. After studying for some time at Frankfort-on-the-Oder under the eye of his relative, Professor George Sabinus, he repaired in 1545 to Wittemberg, where he became a favourite student of Melancthon, by whose advice he directed his special attention to mathematics and astrology. When the university of Wittemberg was scattered and almost annihilated by the Smalkaldic war in 1547, he withdrew to Konigsberg where Sabinus had preceded him, and was appointed rector of the cathedral school. Here he continued till 1553, occupying himself chiefly with the systematic study of theology in all its branches, and amassing an immense store of learning, of which he gave the first public example in a controversy which he maintained during those years with Andreas Osiander, one of the Konigsberg theologians, on the subject of the Lutheran doctrine of justification, on which Osiander had proposed several very material and indeed dangerous modifications. His opponent, however, prevailed in the strife, and Chemnitz was obliged to leave Konigsberg. Returning to Wittemberg, he was cordially welcomed by Melancthon, and began, by his advice, to deliver lectures in the university on Melancthon's Loci Communes. But an invitation to settle in Brunswick having been offered him in 1554, he accepted it, and in that city he spent the remainder of his life; first as coadjutor in the pastorate, then as pastor, and, finally, as superintendent. He died, 8th April, 1586. Chemnitz was one of the most learned theologians of the Lutheran church. He took a prominent part along with Andreä against the Crypto-Calvinists, and in the drawing up of the Formula Concordiæ; and he highly distinguished himself by his polemical treatises against the jesuits and the decrees of the council of Trent. His principal writings were as follows—"Loci Theologici, quibus et Loci Communes Phil. Melancthonis perspicue explicantur:" Frankfort, 1591; "Theologiæ Jesuitarum præcipua capita:" Leipzig,

1562; "Examen Concilii Tridentini," 1565; "De duabus naturis in Christo:" Jenæ, 1570. It was acknowledged by the Romish divines that since Luther's death, no protestant theologian had brought such formidable weapons to bear against their system, or had inflicted such heavy blows upon it as Chemnitz.—P. L.

CHENEDOLLÉ, Charles Julien Pioult de, was born at Vire in 1769. On the breaking out of the Revolution, he took part with the royalists, joining the army of the prince of Condé, and suffering great hardships. In 1807 appeared his poem, the "Genius of Man," in which he treats with eloquence and feeling the ordinary yet never common-place subject of wonder and mystery—that mixed nature which, sinking at one time to bestial debasement, rises at another to angelic power. While holding the inspectorship of the university of Val de Vire, his unfortunate sovereign Charles X. passed by, a discrowned king, on the road to exile, when Chenedollé, unmindful of place, turned out his whole family to pay homage to his old master. The act did him no harm with the new governor. Two years afterwards he resigned office, to cultivate in retirement his love of poetry and of nature. His poems descriptive of pastoral scenes reveal the fine spirit of the man, who in his youth took Klopstock to his heart, and in his old age revised the translated works of Shakespeare. He died in 1833.—J. F. C.

CHENEVIX, Richard, an Irish chemist of French extraction, died in 1830. Chenevix is known in literature by his "Mantuan Rivals" and tragedy of Henry VII.; but it is on his chemical writings that his reputation chiefly rests. His earliest work was entitled "Remarks on Chemical Nomenclature according to the System of the French Neologists," 1802. His "Observations on Mineralogical Systems" appeared first in a French translation in the Annales de Chimie. It may be added that an "Essay on Natural Character" was published after his death.—R. M., A.

CHENIER, André Marie de, a poet, was born at Constantinople on 29th October, 1762. His father, who exercised the functions of consul, married a Greek lady. André imbibed, with the knowledge of Greek taught him by his mother, a passionate love for the poets of ancient Greece, whose style he successfully imitated. Brought to France when two years old, he was, when arrived at the proper years, sent to the college of Carcassonne. His parents, who ambitiously desired for him a diplomatic career, had him attached to the embassy at London; but yielding to his overruling love of letters, he devoted his attention to the study of Milton and Shakspeare. Soon after the outbreak of the French revolution he returned to France, sharing the hopes felt by so many at the outset of that great national movement. Acquainted with Condorcet, Sieyes, and other men of the same high stamp, he was introduced into the distinguished club which met at the palais royal; and in the character of secretary wrote a manifesto, expressing at once love of liberty and hatred of violence. King Stanislaus sent the writer a medal in testimony of his admiration, but revolutionists of the temper of Camille Desmoulins repudiated such moderate sentiments. As the jacobite party increased in strength, André's opposition to their principles grew more decided and his courage became more conspicuous. On the occasion of the banquet given by the municipality of Paris to the forty-five soldiers who had mutinied, the poet's indignation found vent in a vehement satire, in which he boldly attacked the formidable Collot d'Herbois, the author of the affair, by name. With still more courage he offered himself to Malesherbes, the counsel for the unfortunate Louis XVI., and his services being accepted, wrote several of the papers for the defence, and was the author of the king's letter to the assembly, claiming right of appeal from its sentence to the judgment of the people. At last he became so obnoxious to the terrorists that, yielding to the advice of his friends, he retired to Versailles; but hearing of the arrest of his friend, madame de Pastoret, he flew to her assistance, and committed the further imprudence of getting into an altercation with the officer charged with her arrest. Taken off as a suspected person, his antecedents soon became known, and he was summarily examined and condemned by the revolutionary tribunal. While in prison he composed that exquisite production, "La Jeune Captive," inspired by the youth and beauty of his companion in misfortune, mademoiselle de Coigny. Fully conscious of his own powers, and thinking that his scattered papers were little likely to be collected, he, on leaving prison for the place of execution, struck his hand against his forehead, saying—"There was something here." He was guillotined with forty-four others, 25th July, 1794. Twenty-six years afterwards the poems of André Chenier appeared for the first time in a collected shape, and were received with a burst of admiration; and there can be no doubt that his influence on modern French poetry was very decided. "The most melodious verses of Lamartine," observes the fine critic, M. de Villemain, "have perhaps derived inspiration from Chenier's poetry, and have not eclipsed it." Nor did Victor Hugo and the rising romantique school, whose canons of criticism were directly opposed to those of M. de Villemain and his classic followers, show less delight. Under that pure attic form which they thought superannuated, they recognized the true beat of a fervid heart.—J. F. C.

CHENIER, Marie Joseph de, brother of the foregoing, born at Constantinople in 1764; died in 1811. He produced on the 4th of February, 1789, his tragedy of Charles IX., remarkable as an exposure of the crimes of a king of France, while the old regime was yet standing in apparent strength, and remarkable also as having furnished Talma with the part which began his splendid career. The shock which the execution of his brother André gave his mind, was felt so profoundly that he wrote nothing more till the year 1804, when he produced the "Advent of Cyrus," meant to please Napoleon by flattering allusions to the new emperor. The old jacobin, while missing the aim of his production, stirred up the anger of former associates, who saw in him a renegade; and with the too frequent recklessness of party, they did not hesitate to circulate accusations of his having been privy to his brother's death, for which there does not appear to have been a shadow of proof. Besides his tragedies, which, although they had much success when first produced, are now little remembered, he wrote lyrical pieces, one of which, the "Champ du Depart," almost rivalled the Marseillaise, during the late revolutionary days of February, 1848, as much as it did when the republican youth rushed to the frontier at the cry of "La Patrie est en danger." Successively a member of the convention, of the council of Five Hundred, and of the tribunate, Marie Chenier honourably distinguished himself by his wise zeal in the cause of public education, which he is acknowledged to have much advanced.—J. F. C.

CHEOPS or CHEMBES and CHEPHREN, ancient kings of Egypt. According to Herodotus, Cheops was a wicked and impious prince. He closed the temples, and robbed his people of their labour. The first and largest pyramid is thought to have been built by him. Chephren, his brother and successor, was not less cruel. It was he who built the second great pyramid. The Egyptians so inveterately hated these two brothers, that they publicly reported that the pyramid had been erected by a shepherd called Philition.—R. M., A.

CHERON, Elizabeth Sophia: this artist was born in Paris in 1648. She was the daughter and pupil of Henry Cheron, a painter in enamel. She distinguished herself by her portraits, which were not merely correct likenesses, but had the additional artistic merit of being good pictures—remarkable for their beauty of colour, graceful design, and dexterity of execution. She painted also historical subjects with marked success; and on the proposal of Le Brun she was received with marked respect and distinction by the Academy of Paris in 1676. She died in 1711. She plied the graver felicitously, and left many plates from original and other designs.—W. T.

CHERON, Louis: this painter, the brother of Elizabeth Sophia Cheron, was born in Paris in 1660. When young, and furnished with means through the liberal love of his sister, he went to prosecute his studies in Italy. He particularly studied the works of Raffaelle and Romano; and on his return to Paris he painted two pictures for the church of Notre Dame—one being "Herodias with the head of John the Baptist," and the other "Agabus before St. Paul." He was a coldly correct painter, and worked as though he knew design, but did not love it, and neither knew nor loved colour. The religious troubles of France compelled him to seek refuge in England, where he obtained considerable patronage, particularly from the duke of Montague, for whom he painted "The Council of the Gods," "The Judgment of Paris," and other works. He etched several plates in a spirited and agreeable manner. He died in 1713, or in 1723 as others say, who credit him with the ornamental designs to the edition of Milton's Paradise Lost, published in 1720.—W. T.

CHERRY, Andrew, an Irish actor and dramatic author, was born in Limerick on the 11th January, 1762, and was the eldest son of John Cherry, an eminent printer and bookseller of that city.

Andrew received a good education, being intended for the church; but he was ultimately bound to Mr. James Potts, a printer in Dublin. Potts appears to have been very kind to young Cherry; and being partial to theatres, he generally took the lad with him there, finding that he had a strong turn in that direction. The printing-office was soon deserted by young Cherry for the stage, and at fourteen years of age he made his first appearance at a temporary theatre fitted up in James' Street. A manager of a strolling company induced Cherry and some other play-struck lads to join him, and with him Cherry continued for ten months, going through the provincial towns all the time, laboriously studying most of the principal characters in tragedy and comedy—half-starved, ill-lodged, and without a shilling in his pocket. At length he was reduced to the verge of starvation, and after four days' fasting the truant returned to his friends and his trade, to which he attended steadily for three years. Then the old passion came strong upon him, to which was added the passion of love; and so he enlisted under the management of Richard William Knipe as his master, and that of his daughter as his wife. Belfast was for a time the scene of his labour, where he acquired considerable reputation, and in 1797 he got an engagement in the Theatre Royal, Dublin, where his success was such as soon to place him at the top of his profession as a comic actor. Cherry accepted an engagement to play in the provinces in England, and returned to Dublin, where he wrote and produced two operatic pieces which were received with general approval. Leaving Ireland once more he went to Manchester, and thence to Bath, where his performance was pronounced to be "as finished a picture of the scenic art as had ever been performed on their boards." In 1802 he made his first appearance at Drury Lane, where he at once established a high character and position. In February, 1804, Cherry came out as a dramatic author by the production of "The Soldier's Daughter." This comedy had a run of thirty-five nights to crowded houses during the first season, and has kept the stage ever since. Though somewhat mawkish in sentiment and full of claptraps, it is nevertheless an effective piece, and affords opportunities for good acting. Its great popularity was in no small degree due to the acting of Mrs. Jordan as *Widow Cheerly*, a part afterwards sustained by Miss O'Neile at Covent Garden. In 1805 Cherry brought out "All for Fame," "The Village," and a musical interlude entitled "Spanish Dollars." The following year he produced "The Travellers," a grand operatic drama, the music of which was composed by Corri. He wrote a few other pieces, and continued to play in Drury Lane till it was burned; after which he took the management of a company that travelled through Wales, and of which Edmund Kean was the leading actor. He died at Monmouth on the 7th February, 1812, in his fiftieth year.—J. F. W.

CHERSIPHRON, the Cretan architect who designed the famous temple of Diana at Ephesus, and who, with his son Metagenes, determined the proportions of the Ionic order, flourished about 560 B.C. His writings were still extant in the time of Vitruvius.—J. S., G.

CHERUBINI, Maria Luigi Carlo Zenobio Salvator, a musician, was born at Florence, 14th September, 1760, and died at Paris, 3rd February, 1842. His father, Bartolo, taught him music when he was but six years old; three years later he began to study composition under Bartolo Felici and his son Alessandro, and upon their death, Bizzari, and subsequently Castrucci, were appointed his masters. The best evidence of his extremely early susceptibility of instruction, and of the successful result of the teaching he received, is the fact, that in 1773 he composed a mass, which is said to have possessed far more than boyish pretensions. This was followed by some other sacred works, and some light pieces for the theatre, of such merit as to draw upon the young artist the attention of the grand duke of Tuscany, who gave him a pension to enable him to pursue his studies under the famous Sarti. From 1778 till 1782, first at Bologna, and then at Milan, Cherubini received the lessons of this theorist, by which he was trained in the contrapuntal formulæ of the severe Roman school—a discipline to which is to be attributed the earnest character and classic tendency of his writings. Sarti's instruction, however, was of a nature to develope his pupil's imagination, as much as to exercise his reason, and thus, so far as teaching might influence his genius, he owed to this master the best elements of his style. During his pupilage, he was often intrusted to write pieces for the minor characters in the operas of his master, which were produced without mention of his own name; and these were not of greater assistance to Sarti in saving his trouble, than of valuable service to Cherubini in exercising his invention while still under a teacher's direction. In 1780 Cherubini produced his first opera, "Quinto Fabio," which the censure of the time pronounced to be of a character too elaborate for its purpose—a criticism common to all works of art that aim above the applause of the million, and one which was a surety for the genuine artistic integrity of the career of which this opera was the commencement. Several other works of the same class were brought out by our composer in quick succession at different Italian cities, with such fortune, that in 1785 he was engaged as music director at the king's theatre in London. Here he wrote "La Finta Principessa" and "Giulio Sabino," and many additional pieces for the operas of other composers. In 1787 he made a sojourn at Paris, where he published some inconsiderable compositions, and then proceeded to Turin, where, early in the following year, he produced "Ifigenia in Aulide," the best accredited of his early operas. He returned to Paris in 1788, which place was from thenceforward his permanent abode.

Cherubini's artistic life assumed a new character from the period of his adopting France as a country, from which time, by writing for its establishments and to its language, and becoming an active member of its musical institutions, he influenced in a marked degree the progress of his art in that nation. "Démophon," his first French opera, was produced at the académie, 5th December, 1788; it had little success, partly because his style was new to the public, and above immediate appreciation; partly because Vogel, who had recently died, had left an unfinished opera on the same subject, of which the overture had obtained popularity; but Démophon stamped the character of its author, and gained him a high position in Parisian esteem. In 1789 Cherubini was engaged to direct an Italian opera at the Théatre de la Foire Germain, for which, as previously in London, he composed many pieces to be introduced in the different works that were brought out; these are noticed for the far greater lightness of their style than that in which he generally wrote; a proof of his capability to adapt his thoughts to the situation for which he conceived them. He made a most important success with "Lodoiska" in 1791, notwithstanding the rivalry of the opera of Kreutzer of the same name; this was the first of his works that has made a lasting impression. On the establishment of the conservatoire in 1795, Cherubini was appointed inspector, and also professor of composition, and in this capacity he has done more than perhaps any one in the establishment of a school of music peculiar to France. To pass over several compositions which are now less known, particular mention must be made of "Médée," produced in 1797 at the Théatre Feydeau. This opera underwent some subsequent alterations by the composer; it is now not unfrequently performed at Frankfort and Berlin, and the soundest judges declare it to be a masterpiece. "L'Hôtellerie Portugaise," the name of which is made familiar in England by its favourite overture, was first performed in 1798. The work upon which, above all others, the fame of Cherubini rests, "Les Deux Journées," was first performed at the Théatre Feydeau, 16th January, 1800. Though forgotten in France, this most beautiful opera is still, like several others of its author, a standard work at the principal German theatres, where, under the name of "Der Wasserträger," it ranks high in popular esteem and critical approval. In England little is known of it besides the overture; but this, by the power of its ideas, their admirable development, the peculiarity of its form, and the vigour and brilliancy of its orchestration, gives Cherubini a foremost rank among musicians, in the estimation of all who set the highest value on the greatest order of artistic productions. "Anacréon, ou l'Amour fugitif," an opera in two acts, the overture of which is here better known, and, far from justly, more admired than any other composition of Cherubini, was produced at the Théatre de l'Opera, 4th October, 1803. The success of his music in Germany, even then exceeding what it met with in Paris, led to his invitation to visit Vienna, where he went in July, 1805. There he reproduced at the imperial theatre his opera of "Lodoiska," with some additions, and he composed for the same establishment the eminently beautiful opera of "Faniska," which was brought out at the commencement of the ensuing year. Cherubini returned to Paris in the spring, but produced no work of importance there for some

considerable time. He was never in favour with Napoleon, for which some account by the emperor's liking for light Italian music, others, by his personal disinclination for Cherubini. He wrote, it is true, some odes and other occasional pieces for public festivals during the Bonaparte administration; but he appears to have had all the difficulties of the want of court countenance to prevent his theatrical prosperity. He spent much of the latter part of 1808 on a visit at Chimay, where he commenced his admired mass in F for three voices, which he completed at Paris the following year. This recurrence to ecclesiastical composition gave a new direction to his genius; and the many grand works of the same class—of which that just mentioned is to be dated as the first—that he produced during the latter half of his career, redound as much to his glory, and prove as decidedly his individuality, as anything he wrote. Some circumstances of special good fortune led to his being commissioned to compose a one-act Italian opera, "Pimmalione," to be performed before the emperor at the theatre in the Tuileries in November, 1809; and still in court favour, he wrote an ode for the imperial marriage in the following May. The opera of "Les Abencérages" was produced in 1813, but its first success was greatly qualified by the public grief for the calamities of Moscow. Cherubini was engaged by our Philharmonic Society in 1815, the third year of its existence, to write an overture, a symphony, and a vocal quartet for their concerts, and he came to London in the February of that year, to complete the commission, and to direct the performance of the works. His celebrity at this time as a composer in the classical style, was second to that of no contemporary, save only Beethoven; and the active energy of the young society whose inaugural concert had been opened with his overture to Anacréon, directed this application, as a measure for advancing the art for the furtherance of which they were associated. The result proved, however, that their estimate was erroneous of Cherubini's genius, the power of which was quite unfitted for concert composition; neither the overture nor the symphony was ever played after the first performance.

The Bourbon restoration made a complete change in the circumstances of our composer, if not in the consideration in which the world held him; he was appointed in 1816 surintendant de la musique du roi and master of the royal chapel; he was created chevalier of the legion of honour, and invested with the order of St. Michael; and these beams of royal grace were reflected by the public establishments, the Institut des beaux Arts admitting him as a member, and the conservatoire, on its reorganization, appointing him chief professor of composition. From this time until the choir was dismembered in consequence of the revolution of 1830, Cherubini was indefatigable in his labours for the service of the chapel; he produced, in the year of his appointment his masterly requiem in C minor, and this was followed by a constant succession of masses and lesser pieces of ecclesiastical music. Of these may be specialized the mass in G, composed in 1819 for the coronation of Louis XVIII., and that in A, comprising an unusual number of pieces for the coronation of Charles X., which was completed in April, 1825. He was installed director of the conservatoire in 1822, and held this most important office till his death. The celebrated party led by Baillot, played in 1829 Cherubini's violin quartet in E flat, which was written fifteen years previously; the impression made by this induced the composer to adapt as a quartet the symphony produced in London, transposing the work from the key of D to C, and substituting a new adagio for a movement of the original. These quartets were published with a third, and dedicated to the eminent violinist to whose playing is due the good effect they made; their merit entitles them to no distinction, and it is scarcely to be supposed that his several subsequent works of the same class which have not been printed, can possess any greater interest, since these prove the author's entire want of feeling for the style, and aptitude for the form of instrumental chamber music. In 1831 Cherubini wrote a portion, in company with several others, of the opera of "La Marquise de Brinvilliers," and in 1833 produced "Ali Baba" at the académie, portions of which had been long composed, but which had been extended from three into four acts, and finally completed, immediately before its performance. The success of this work, remarkable for its merit, and still more so from the great age of its author, was but indifferent in Paris; the opera, however, excited the warmest admiration in Germany, where it was received with applause, and criticized with enthusiasm. The last composition of magnitude that Cherubini produced was his requiem for male voices, which he wrote in 1836, because a recent ecclesiastical regulation forbidding the employment of females in church choirs, had prevented the performance of his requiem in C minor at the funeral of Boieldieu, in the preceding year. This extraordinary effort of a man of seventy-six years proves the unabated activity of his mind, if not the unexhausted freshness of his invention; it was first performed at the obsequies of the composer. The last six years of Cherubini's life were constantly occupied in composition, and in the discharge of his duties at the conservatoire. A month before his death, Louis Philippe conferred on him the grand cross of the legion of honour, this being the only occasion on which that special distinction has been received by a musician; and the most rare testimony to the eminence of the master may be regarded as a symbol of the reverence of the whole artistic world.

Cherubini produced twenty-four complete operas, besides participating in the composition of four more with other authors, writing many additional pieces for introduction in standard works, and commencing several operas which he abandoned. He wrote eighteen masses besides his two requiems, and an enormous number of minor pieces for the church. He composed many odes and cantatas for the frequent public occasions of the first quarter of a century of his residence in Paris, and chamber music of almost every class, to a scarcely conceivable extent. His countless solfeggios and other exercises for the use of the conservatoire, are held in great estimation. In addition to these works of instruction, he was prominently concerned in writing the treatise on singing adopted by the same institution, and his course of counterpoint and fugue is one of the most perspicuous books upon the subject that exists. Of this last, however, it must be admited, that admirable as are its rules, and lucid as is their explanation, there is not one of them which is not violated in some or other of the illustrative examples—a fact to induce the supposition that the principles may have been taken down from his oral teaching, and the examples supplied by one of his pupils who had a better memory for the rules than capacity for their application, and this at a period when the infirmity of advancing age disinclined the master for his strict revision of the work. Cherubini's position is unique in the history of his art; actively before the world as a composer for threescore years and ten, his career spans over more vicissitudes in the progress of music than that of any other man. Beginning to write in the same year with Cimarosa, and even earlier than Mozart, and being the contemporary of Verdi and of Wagner, he witnessed almost the origin of the two modern classic schools of France and Germany, their rise to perfection, and, if not their decline, the arrival of a time when criticism would usurp the place of creation, and when, to propound new rules for art, claims higher consideration than to act according to its ever unalterable principles. His artistic life was indeed a rainbow based upon the two extremes of modern music, which shed light and glory on the great art cycle over which it arched. Notwithstanding the great merit of some of his overtures, this appears to have been the result of momentary inspiration rather than of mastery in that style of writing; for he was manifestly deficient in the principles of construction, and instrumental music was therefore a department in which he was unqualified for success. Though evincing a rare power of dramatic effect, even the best of his operas are blemished by a disregard of the exigencies of the scene, which are often sacrificed to the technical development of the musical idea. His excellence consists in his unswerving earnestness of purpose, in the individuality of his manner, in the vigour of his ideas, in the fluency of his melody, and in the purity of his harmony. His personal manners appear to have been harsh and repulsive to strangers, but to have grown so cordial with familiarity, as to have bound to him in inseparable friendship all who approached near enough to him to experience his amiable qualities. Foremost in the list of his friends was M. Halévy, who witnessed his dying moments. A singular proof of the orderly precision of mind which eminently characterizes his scores, is an accurate chronological catalogue in his own writing of everything he composed from 1773 to 1839, by which interesting document the chief facts of the present notice have been verified. In conclusion, his powerfully beneficial influence upon music in France is proved by his having produced as pupils the following—the most eminent musicians of that country of the present century—Boieldieu, Auber, Carafa, Halévy, and Berton.—G. A. M.

CHESELDEN, William, a distinguished surgeon and anatomist, born in Leicestershire in 1688. At the age of fifteen he commenced his medical studies in London, and at the early age of twenty-two he began himself to give lectures on anatomy, of which a syllabus was printed in 1711. Till then such lectures were very uncommon in England, having only been introduced by M. Bussiere, a French refugee, a surgeon of great eminence in the reign of Queen Anne. He was elected into the Royal Society in 1712, and contributed many papers to the Philosophical Transactions. One of the most remarkable of them is an account of the sensations of a youth of fourteen, blind from his infancy, on recovering his sight by the formation of an artificial pupil. This paper has been much quoted by metaphysical writers, and the operation, now common, was then perfectly new, and added greatly to Cheselden's reputation. In 1713 he published a work on anatomy which passed through several editions, and was long the text-book of that science in the medical schools. He became surgeon to St. Thomas,' and afterwards to St. George's and the Westminster hospitals. As an operator and skilful surgeon he was unrivalled, and has perhaps never been surpassed in dexterity and coolness; he is said also to have been as tender as he was skilful. He was almost the first surgeon to operate successfully in lithotomy. We are told that out of forty-two patients who came under his hands for this operation he lost but one—the present average being at least six in that number. In 1723 he published a work on the subject, and in 1733, his great work on the bones, which he dedicated to Queen Caroline, appeared. It was a series of plates of natural size with short descriptions, and was then unequalled in execution and accuracy. Cheselden was an intimate friend of Pope, and seems to have had a turn for rhyming himself; and he was more gratified by a compliment on a well-turned extempore stanza than by being called the first operator in Europe. In 1737, after a brilliant professional career, he retired from practice at the age of forty-nine—it is said partly in disgust at the jealousies and asperities to which his success had exposed him. In his leisure he undertook the duties of honorary surgeon to Chelsea hospital, which he retained for the rest of his life. His last contribution to science was a series of plates, with original remarks, appended to Gataker's translation of Le Dran's Surgery. In 1743 Cheselden was elected sheriff of London and Middlesex with Horatio Townsend, Esq. He, however, did not serve. In 1751 he suffered an attack of apoplexy, from which he recovered, but a return of the complaint caused his sudden death at Bath on the 10th of April, 1752, in his sixty-fourth year. Cheselden's reputation as a surgeon was solid, and will be lasting. In his character there was much to admire, though we cannot but regret that he should have prided himself on talents for literature and classics which he did not possess, instead of endeavouring to consolidate his reputation on the true basis of his professional knowledge and great skill.—E. L.

CHESNE, André du. See Du Chesne.

* CHESNEY, Francis Rawdon, was born in Ballyvea in the north of Ireland, on the 16th of March, 1789. Being destined from an early age for the army he was educated at Woolwich, whence he entered the Royal Military Academy in January, 1804. In November following he passed his examination for the royal artillery, and obtained a first lieutenancy on the 28th October, 1805. His regiment was sent to Guernsey in March, 1808, to protect the Channel Island harbours, where he remained some time on the staff as aid-de-camp to Sir A. Gladstanes, occupying himself in studying military tactics. Having obtained his captaincy in 1815, he was withdrawn from active service till 1821, when he was sent to Gibraltar, whence he returned in 1825, after the death of his wife. He now formed the project of exploring the Niger, but the expedition was abandoned, and Chesney then occupied his active mind in visiting the great battle-fields of Europe. He next went to Turkey, with the recommendation of Sir Sydney Smith, and was employed by the Porte in fortifying the passes of the Balkan; but his operations were interrupted by the treaty of Adrianople. He now travelled through Greece, Asia Minor, and Egypt, the result of which was the publication of the first report on the steam navigation to India by way of the Red Sea. A subsequent tour of inspection was undertaken through Palestine and Arabia Petrea; and embarking on the Euphrates at Anah on a raft navigated by three Arabs, and accompanied by a Turk as an interpreter, and a young boy, he descended as far as the Indian ocean. The narrative of this exploration is one of the most interesting on record. Chesney returned to England in 1832, and in 1834, the house of commons having granted £20,000 for the further prosecution of experiments in relation to the two routes, an expedition was fitted out, the command of which was given to Chesney with the rank of lieutenant-colonel, who sailed from Liverpool on the 10th of February, 1835. After unexampled difficulties which occupied nine months, in transporting two iron steam vessels across the desert, they were launched on the Euphrates, and the expedition commenced to descend the river on the 16th of March, 1836. One of these vessels, the *Tigris*, with all her instruments, journals, and surveys, was wrecked in a hurricane, when Chesney, who was on board, with difficulty escaped, his too lieutenants and most of the crew being drowned. With undaunted courage Chesney persevered, determining to take on himself the risk of continuing the enterprise; and accordingly he proceeded with the other vessel and reached the Indian ocean in safety on the 19th of June. After making extensive surveys, he ascended the Tigris as far as Bagdad. Another ascent of the river was subsequently made and valuable surveys completed, and Chesney returned to England just after the death of William IV. In 1846 Chesney was made lieutenant-colonel, and in 1850 he published "The Expedition for the Surveys of the rivers Tigris and Euphrates," in two vols. He obtained his colonelcy the following year. He has since published observations on firearms and their probable effects in war, and a narrative of the Russo-Turkish campaigns of 1828–29.—J. F. W.

CHESTERFIELD, Philip Dormer Stanhope, Earl of, was born in London, September 22, 1694. He is famous in literary history as the author of those confidential letters to his son, which, while reducing gentlemanly behaviour to a systematic art, attempt the elaboration of a science of life so shrewd as to render its devotee the master of fools and knaves, even in matters of worldly interest and repute; so adapted to varying circumstances as to lessen the chances of a "checkmate" in any schemes of personal pleasure or ambition; so fascinating in its grace as to render ladies, courtiers, and princes unconscious servants of its will. Lord Chesterfield stands the representative of that class of "men of the world," who may more justly be said to exalt etiquette into a moral system with its own special characteristics, than to bring down morality to etiquette, and who, while sanctioning indulgences from which purer teachers justly shrink, at the same time uplift matters of behaviour into certain principles of conduct, without which sanctity itself cannot make manifest the perfection of its inward charms. In the absence of any corresponding English terms, Chesterfield must be described as *l'homme comme il faut*, who practised the art *de savoir vivre*. He studied at Cambridge, not without distinction. He could read Greek with ease; and pursued mathematics under the eminent blind professor, Saunderson, attending also classes in civil law and philosophy. The desire to excel others was very strongly implanted in his nature, and he felt great sympathy with the saying of Julius Cæsar, that he would rather be the first in a village than the second in Rome. This resolute wish to outstrip others was so powerful within him, that he applied it, according to his own confession, to vices as well as virtues. He referred the vices of his youth not to any natural inclination, but to a resolution not to be second to any "man of pleasure." "I always naturally hated hard drinking," he wrote in one of his confidential letters, "and yet I have often drunk with disgust, only because I then considered drinking as a necessity for a fine gentleman." With even-handed justice, however, he applied the same principle to his studies as well as to his enjoyments, and became sufficiently accomplished to enjoy the friendship of Pope, Bolingbroke, and Montesquieu. His confession about his pleasures must, therefore, be in fairness united to his other and nobler declaration—"I used to think myself in company as much above me, when I was with Mr. Addison and Mr. Pope, as if I had been with all the princes in Europe." On leaving the university, Chesterfield travelled in Holland, Italy, and France. He had learnt French from his nurse, and not only was a perfect French scholar, but so enthusiastic an admirer of the graceful side of the French character, that he reverenced a cultivated Frenchman as the type of a perfect man. He often said that the "perfection of human nature" was manifested in a Frenchman who united the manners and good breeding of his country, with a fund of virtue, learning, and good sense. He cultivated his character according to this favourite standard, more success-

fully than Englishmen generally are able to do, and frequently received in Paris the compliment—"Monsieur, vous êtes tout comme nous." Lord Chesterfield returned to England upon the accession of George I., and entered the house of commons, where his very characteristic fear of being ridiculed kept him from taking any frequent part in the debates, although his talents soon made a favourable impression. Upon the death of his father in 1726, he took his place in the house of lords, which afforded a more favourable theatre for displaying the polished subtilty of his cultured style both of thought and speech. In 1728 he was appointed ambassador to Holland, and for his conduct on this mission, received from George II., who had come to the throne in 1727, the order of the garter, and an appointment in the royal household. He was recalled from the Hague in 1732, but shortly returned to fill the same office as before. Subsequently he became viceroy of Ireland; and in 1748 was advanced to the dignity of secretary of state and member of the cabinet. Although the fall of Walpole in 1742, whom Chesterfield had steadily opposed for ten years, apparently left for him an open path to a position of the highest authority, yet he never secured any very considerable political power. He injured his prospects of advancement early in his career, by a mistake of a character, not uncommon among adepts in that peculiar knowledge of the world upon which he prided himself, and overreached himself by basing his calculations too exclusively upon the weakness of human nature. In order to secure the favour of George II. before his accession to the throne, Chesterfield paid court to him through his mistress; and this was neither forgotten nor forgiven by George's wife, Caroline of Anspach, when queen of England. In addition to the adverse influence thus brought to bear upon his career, Chesterfield's shrewd insight into the failings of men was not united with an equal amount of practical managing skill. He was rather the critical observer, who can detect mistakes made by players at chess, when looking on unbiassed by the eager anxiety of the game, than himself the master of the board. In 1744, when in his fiftieth year, Chesterfield's health began to fail, and his political ambition not having been sufficiently gratified to encourage him in running any risks, or putting himself to much anxiety on its behalf, he retired from public life. The great interest of his life was now concentrated upon the education of his son. Philip Stanhope, an illegitimate child, his mother being madame de Bouchet, a French lady whom Lord Chesterfield had met in Holland, deeply absorbed both his affection and his ambition. He would train up the child systematically and firmly, and create a model statesman, who should be the most educated, the most polished, and the most powerful courtier in Europe. Chesterfield accordingly commenced a confidential correspondence with the young lad in his earliest years, and continued it until his manhood. Dr. Johnson's often-quoted criticism upon these letters, that they teach "the morals of a courtesan and the manners of a dancing-master," fails in justice. Chesterfield urges upon his son that his first duty is towards God; his second to obtain knowledge; and his third to be well-bred; and very evidently does not intend to spare any weakness, or to corrupt any principle, but has a certain ideal of character into the likeness of which he is striving to fashion his child's mind and conduct. He believed himself a severe rather than an over-indulgent monitor. "Be persuaded," he writes, "that I shall love you extremely while you deserve it, but not one moment longer." With respect to mental culture, the discipline directed is firm and wise, and embraces a range of subjects not usual among the young men of the day. *Approfondissez*, he urges again and again, go to the bottom of things; anything half done and half known, is, in my mind, neither known nor done at all. The precepts enjoined concerning good manners, often coincide with the sweet graces of a true christian gentleness. The well-bred man is described as one who remembers that honest errors are to be pitied and not ridiculed; who can converse with his inferiors without insolence, and be at perfect ease with kings; who is indulgent towards other people's innocent though ridiculous vanities; who is careful never to make another fear a mortifying inferiority in knowledge, rank, and fortune, and is never indifferent about pleasing. While, however, there are principles inculcated which would carry a man to the height of christian virtue—as when it is declared that he would much rather die than do a base or criminal action—other principles are also urged which would lead to voluptuousness and hypocrisy. The morality of Cato is forgotten in that of Alcibiades; and the didactic dignity of a Nestor advising a Telemachus is mingled with the libertinism of a refined count de Grammont. Lord Chesterfield felt no passion to reform the world, he would simply master it and enjoy it; hence he directs his son to take kings and kingdoms as he finds them, and never to deprive himself of anything he wanted to do or see, by refusing to comply with an established custom; and lays down the principle that, while every one should think as he pleases, "or rather as he can," no one should communicate ideas which might trouble the peace of society. "Leave people tranquilly to enjoy," he writes, "their errors of taste as of religion." The son, upon whose education Chesterfield lavished such anxious care, proved a man of sense and learning, rather deficient than otherwise in the graces upon which such stress had been laid, and became envoy at the court of Madrid, but died before his father, when in his twenty-sixth year. Dr. Johnson dedicated to Chesterfield the plan of his dictionary, declaring himself overpowered by the enchantment of his address; but conceiving that he was unduly neglected, indignantly rejected the praise Chesterfield lavished on it upon its publication, and took his revenge by substituting the word *patron* for garret in his famous couplet—

> "Yet think what ills the scholar's life assail,
> Toil, envy, want, the patron, and the jail."

Dr. Johnson's testimony to the learning and grace of Chesterfield is, however, striking—"His manner was exquisitely elegant, and he had more knowledge than I expected." During his latter days Chesterfield was afflicted with deafness, and lived entirely apart from the world, solacing himself with literature and gardening. He cultivated fine melons and peaches, and awaited death without desiring or fearing its approach. Lord Chesterfield died March 24, 1773. The best edition of his works is in 3 vols., 4to, London, 1777.—L. L. P.

CHETHAM, Humphrey, founder of the college and library at Manchester which bears his name, was born in 1580, and died in 1653. He was the third son of Henry Chetham of Cramprall, a Lancashire proprietor. Of his personal history little is known, except that, having engaged in trade, he realized a large fortune, and that he was high sheriff of the county of Lancaster in 1635. He died unmarried, and made provision in his will for the erection of the college and library with which his name is still associated. The design of the former was to maintain and educate forty poor boys. Since 1780, however, this number has been doubled. Chetham gave £1000 to found the library, and left to it besides what remained of his estate after endowing the school and providing for other charities and bequests. It is one of the few really free libraries in the kingdom, and contains, besides its thousands of valuable books, a great number of rare manuscripts.—R. M., A.

CHETWOOD, Knightly, D.D., a learned divine of the church of England, born in 1652; died in 1720. He contributed a "Life of Lycurgus" to the translation of Plutarch's Lives published in 1683. The "Life of Virgil," and the preface to the Pastorals prefixed to Dryden's Virgil, were from the pen of this ingenious writer. He rose to be dean of Gloucester.

CHETWOOD, William Rufus, author of a "General History of the Stage," 1749; died in 1766. He followed for some time the calling of a bookseller in Covent Garden, and in later life was prompter at Drury Lane theatre.—J. S., G.

CHETWYND, John, a learned and eloquent English writer, born in 1623; died in 1692. He was vicar of Temple in Bristol, and prebendary of the cathedral. His now scarce and curious work, "Anthologia Historica," was published in 1674, and reprinted in 1691, with the title of "Collections, Historical, Political, Theological," &c.—J. S., G.

CHEVALIER, Antoine-Rodolphe, a French philologist, born in 1507; died in 1572. Chevalier acceded to the reformed faith, and became professor of Hebrew at Geneva. He afterwards went to Caen, where, on account of persecution, he passed into England. It is said that he taught Queen Elizabeth French. He was also appointed to teach Hebrew at Cambridge, where he remained till his return to Caen.—R. M., A.

CHEVALIER, Etienne, treasurer of France, was born about 1410, and died in 1474. He began his career in the service of the Constable Artus de Richemont; but soon passed into that of the king, Charles VII., who made him treasurer of France in 1452. He was attached to the embassy sent to England in 1445 to negotiate a peace; was appointed one of her executors

by Agnes Sorrel in 1450, and, as a last mark of his favour, was similarly honoured by his royal master. Chevalier continued to enjoy his places and pensions under Louis XI.—R. M., A.

* CHEVALIER, Michel, a celebrated French political economist, born at Limoges in 1806. Having passed through the polytechnic school, and studied for two years in the École des mines, he was appointed engineer to the department of the north, in which capacity the revolution of 1830 found him. With the revolution sprung up the socialist sect of the Saint Simonians, of which M. Chevalier became an ardent member. The *Globe* newspaper having been started as the organ of the sect, it devolved on M. Chevalier, as chief editor, to vindicate doctrines which the government of July considered to be subversive of social order. The model establishment at Menilmontant was broken up by the police. M. Thiers, as lenient towards the members as he was hostile to their system, offered employment to those dreamy spirits not unworthy of their talents and ambition. The editor of the *Globe* was sent to the United States to study the American system of railways. His letters from that country, written in 1832, enriched the columns of the *Journal des Debats*. So well did he fulfil the objects of his mission, that he was authorized to go to England in 1836, to make a report on the causes of the commercial crisis of that year. After this he laboured, chiefly through the *Debats*, to prove to the French people the necessity of railway undertakings, with respect to which the country was miserably behindhand; and was rewarded for his pains by a seat in the council of state, and by a chair of political economy in the college of France. In this capacity the professor boldly advocated free-trade. Having been elected deputy for L'Aveyron, his constituents punished the free-trader by turning him out on the occasion of the general election for 1846. The republic of 1848 treated him still worse, for it abolished his professorship. The empire not only restored him to his chair, but raised him to the rank of senator.—J. F. C.

CHEVALLIER, François Fulgis, a French botanist, died in 1840. He published a flora of the environs of Paris, and devoted attention specially to cryptogamic plants. He wrote a history of the natural order graphideæ, in which he gives valuable anatomical and physiological details, as well as a classification of the genera. A large work containing illustrations of European fungi was left incomplete at his death.—J. H. B.

CHEVERUS, Jean-Louis-Anne-Madeleine Lefebvre, de, a French cardinal, who being driven from his country by the troubles of the Revolution, settled at Boston in America, and there during many years by indefatigable labours as a priest and a philanthropist, secured the highest esteem not only of his co-religionists, but of the general community—was born at Mayenne in 1768. Obliged by ill-health to return to France in 1823, he was received with rapture by his countrymen, and was appointed by the king bishop of Montauban, and shortly afterwards archbishop of Bordeaux. He died in 1836.—J. S., G.

CHEVREAU, Urbain, born at Loudon in 1613; died in 1701. Of his earlier life little is known, except that he was fond of travelling, and found the means of living abroad. In 1652 we find him at Stockholm secretary to Queen Christina. We find him afterwards at Heidelberg consellor of the Elector-palatine Charles-Louis. He is mentioned as the instrument used in the conversion of the Princess-palatine Charlotte Elizabeth, when this step was adopted as a convenient arrangement, previous to her marriage with the duc d'Orleans. After the elector's death he returned to Paris, and was appointed, first, preceptor, and afterwards private secretary of the duc du Maine. He subsequently retired to Loudon, where the rest of his life was past in study and in the cultivation of flowers. He published several dramatic works and romances. A work of his, giving an account of the great rebellions which have changed the face of society, was at one time popular. It has been printed sometimes with the title of "Tableaux de la Fortune," sometimes as "Effets de la Fortune." Another of his works, "Histoire du Monde," has been very often reprinted. He is accused of having, in the earlier part of his work, made too much use of rabbinical legends.—J. A., D.

CHEVRIER, François Antoine, born at Nancy about 1720; died at Rotterdam in 1752. Chevrier's life was irregular and unfortunate. His talents were considerable, his education good, and he entered life with high prospects. He was for a short time in the army, which, however, he left from some impulse of literary ambition. "He thought," says Gustave Desnoireterres, "that he could better use a pen than a sword; but in his hand the pen became a dagger." He published a history of the illustrious John of Lorraine, and was banished or had to fly the country. It is said that he was sentenced to the galleys for calumny. This is unlikely, for we find him soon after the publication at Paris, engaged in scribbling obscene and libellous pamphlets. He has to quit France, hides for awhile somewhere in Germany, and is next found at the Hague. Here he continues his libels; but not feeling himself safe from the French government, to whom he is afraid of being delivered up, he gets to Rotterdam, and here dies so suddenly that poison is suspected. His works, all of them produced to provide for the wants of the passing day, are very numerous. "The Colporteur" is still looked at occasionally.—J. A., D.

CHEYNE, George, a distinguished physician, was born in Scotland in the year 1670. He was intended by his parents for the church, but after attending the lectures of Dr. Archibald Pitcairn he determined to study medicine. He took his degree of M.D. in Edinburgh and came to London about the year 1700, and soon after published his "Theory of Fevers," in which he attempts to explain the doctrine of secretion on mechanical principles. His next work, on "Fluxions," was published in 1705, and procured his admission into the Royal Society. This work was rather severely critcised by Drs. Oliphant and De Moiore. In after life he acknowledged the justice of their remarks, which gave him great offence at the time. A work entitled "Philosophical Principles of Natural Religion" was dedicated to the earl of Roxburgh, for whose use it seems to have been written. Cheyne's natural and hereditary disposition to corpulency, increased by full living in London, soon undermined his health, and he gives a very graphic description of his symptoms in a work entitled "The English Malady," published in 1734. His size became prodigious, so that at one time he weighed thirty-two stones. He says—"My breath became so short that upon stepping into my chariot quickly and with some effort, I was ready to faint away for want of breath, and my face turned black." His own sufferings seem to have led him to determine on a rigid diet as the only means of cure, and and after trying various forms of food, he confined himself to "seeds, bread, mealy roots, and milk." This treatment answered so well in his own case that he recommended it strongly to his patients, and enforced it on all those who would listen to him. Having been of a very social and jovial disposition, often indulging too freely in the pleasures of the table, this change in his habits was the more remarkable, and lost him the acquaintance of many who had before taken delight in his company. He thus mentions the fact in the account of his own case. "On this occasion all my bouncing, protesting, undertaking companions forsook me, and dropt off like autumnal leaves; they could not bear, it seems, to see their companion in such misery and distress, but retired to cheer themselves with a cheerupping cup, leaving me to pass the melancholy moments with my own apprehensions and remorse. Even those who had shared the best part of my profusions, who had been assisted in their necessities by my false generosity, and in their disorders relieved by my care, did now entirely relinquish and abandon me, so that I was forced to retire into the country quite alone, being reduced to the state of Cardinal Wolsey when he said 'that if he had served his Maker as faithfully and warmly as he had his prince, he would not have forsaken him in that extremity;' and so will every one find when union and friendship are not founded on solid virtue or in conformity to the divine order, but in sensual pleasures, and mere jollity." He goes on to say how at this time he began to look to religion for comfort and consolation, and "at last came to this firm and settled resolution, to neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day; nor to mind anything that my secular avocations and duties demanded of me less than if I had been insured to live fifty years more. This, though with infinite weakness and imperfection, has been my settled intention in the main since." On his recovery to health he gradually returned to a more generous diet, though after repeated attacks of illness he again resumed his milk and farinaceous regimen, which he continued until his death in 1742, which took place at Bath. Dr. Cheyne's published works are six in number, all bearing the impress of earnestness and a desire for truth. They are very interesting as the opinions and practice of an intelligent physician of that period, combined with the thoughts and aspirations

of a religious and earnest man. The titles of the works are as follows—"An Essay of Health and Long Life;" "An Essay of the true nature and due method of meeting the Gout: together with an account of the nature and quality of Bath Waters, the manner of using them, and the diseases in which they are proper;" "A New Theory of acute and slow-continued Fevers;" "Philosophical Principles of Religion, Natural and Revealed;" and "Fluxioni Methodus Inducta."—E. L.

CHEYNE, James, an eminent mathematician and philosopher, born in Aberdeenshire in the early part of the sixteenth century; died in 1602. With John Henderson, under whom he studied divinity at Aberdeen, he went over to France to escape the troubles of the Reformation period, and became professor of philosophy at the college of St. Barbe in Paris. He afterwards resided in the same capacity at Douay. His works are principally on scholastic subjects; commentaries on Aristotle, &c.

CHEYNE, John, a physician of great eminence, a descendant of Dr. George Cheyne, and belonging to a family connected with the medical profession for many generations. His father practised at Leith, where his son John was born on 3rd Feb., 1777. His mother was an ambitious woman of honourable principles, constantly stimulating her children to exertion, and intently occupied with their advancement in life. She was the daughter of Mr. William Edmonston, a fellow of the College of Surgeons, Edinburgh. After passing four years at the grammar school at Leith, young Cheyne was sent to the high school of Edinburgh, under the care of the rector, Dr. Adam, into whose class the boy was immediately introduced. Being totally unprepared for such a position, he was rendered very unhappy at not being able to keep up with his companions, and he often feigned sickness, in order to be kept from school. He was afterwards placed under the care of a clergyman of the episcopal church of Scotland, who proved to be a bad tutor and an idle dissipated man; so that the time spent with him was productive of no good to young Cheyne. In his twelfth year he began to attend his father's poor patients, and thus gained a certain knowledge of disease, which was useful to him afterwards. In his sixteenth year he attended lectures in the university of Edinburgh; and with a very imperfect knowledge of his profession, by the aid of a system technically called "grinding," he was enabled to take his medical degree in June, 1795. On the day after his graduation, having previously procured a surgeon's diploma, he left Edinburgh for Woolwich, where he joined a regiment of royal artillery, to which he had been appointed assistant-surgeon. From 1795 to 1799 he spent his time, as was the custom in the army, in reading novels, shooting, playing billiards, and such follies, gaining nothing but a certain ease of bearing and manner. At last he seems to have awakened to a sense of the folly of such a life, and to feel his own deficiencies in professional knowledge. He accordingly left his regiment, and returned to Scotland, resolved to become once more a medical student. He now commenced study in earnest, for the first time, and happily formed a friendship with Mr. Bell, who encouraged him in every good work and effort to attain knowledge. His attention was chiefly directed to the diseases of children, and acute diseases and epidemics. These he worked at laboriously in every way, and in 1801, at the age of twenty-four, wrote his first essay on "Cynanche Trachealis, or Croup." In the same year, he published a treatise on the "Bowel complaints of Children." These volumes have the advantage of being illustrated with beautifully-executed coloured plates, by Sir Charles Bell. In 1808 he published his third essay on the diseases of children, being "Hydrocephalus Acutus." In 1809 he determined on trying to establish himself in practice at Dublin; and in the year 1811 he became physician to the Meath hospital, and shortly after was appointed lecturer on the practice of physic to the Irish College of Surgeons. In 1812 he published a volume on "Apoplexy and Lethargy," and at this time he appears to have had an increasing and respectable practice. In 1815 he was appointed by the lord-lieutenant one of the physicians to the house of industry. The labour consequent on this office, however, was so great, that he was obliged after a little time to resign the lectureship at the College of Surgeons, as well as his charge of the Meath hospital. In 1816 his private practice yielded an annual income of about £1800, and he then removed into a house in Merion Square, Dublin, where he lived until he left that city in 1831. The course of Dr. Cheyne's prosperity was at last arrested by failing health. In the end of 1825 he became affected with a sort of nervous fever; he became depressed, feeble, and languid. He was obliged to relax as much as possible in his duties—sleeping out of town, and getting his friends to assist him in his work. By this means he was able to go on until 1831, when finding himself utterly unable to persevere in his medical practice, he resolved on relinquishing it altogether; which he did, much to the regret of his friends and patients in Dublin, and accompanied by the good wishes and kind feeling of all his medical brethren. Dr. Cheyne's chosen retreat was an estate he had purchased in the neighbourhood of Newport-Pagnell, Buckinghamshire, and here he established himself in the private and charitable exercise of his professional skill amongst the poor, which, however, in time extended to his being consulted by some of the more wealthy families in the neighbourhood. He undertook at this time to write some articles for the Cyclopedia of Practical Medicine, in compliance with the request of Dr. Tweedie, one of the editors. He thus began again to use his pen, which, however, was soon prevented by the formation of a cataract in his right eye, which from the year 1833 deprived him of the use of that organ. The general breaking up of the system went on gradually, evincing first one symptom and then another, until January, 1836, when after being confined to bed for six weeks he peacefully died. Dr. Cheyne was an extensive writer on medical subjects. He constantly contributed papers to the *Edinburgh Medical and Surgical Journal*, and to the Dublin hospital reports, as well as separate essays on interesting branches of medical science which appeared in the form of separate volumes. He was an earnestly religious man, and in his autobiography, which is preserved, there are many references to this all-absorbing subject from his own pen. His will containing directions for his burial, is singular and impressive. The features of his character were great penetration and decision, courtesy combined with rigidly honourable feelings; and under the appearance of indifference to the sufferings which he daily witnessed, an intense and almost overwhelming sympathy with the sorrows and pains of others. He was a warm admirer of art; and in his domestic relations most amiable, gentle, and wise. His wife was the daughter of the Rev. Dr. Macartney, vicar of Antrim in Ireland.—E. L.

CHEYNELL, Francis, a nonconformist divine, born at Oxford in 1608, became a member of the university in 1623, was elected probationer-fellow of Merton college in 1629, sided with the parliament in the civil war, and was made one of the assembly of divines in 1643, and visitor of Oxford in 1647. He is chiefly memorable for his scurrilous treatment of Chillingworth, whose work, The Religion of Protestants &c., he criticised in the "Rise, Growth, and Danger of Socinianism." Not content with profaning the obsequies of that illustrious divine (see Chillingworth), he printed in 1644, an attack upon his memory, entitled "Chillingworthi Novissima, or the Sickness, Heresy, Death, and Burial of William Chillingworth." He died at Preston in Sussex in 1665.—J. S., G.

CHIABRERA, Gabrielle, an Italian poet, called the Pindar of Italy, born at Savona in 1552; died in 1638. He was of an impetuous and irascible disposition, and once in Rome, and again in his native place, fought a duel, each time killing his opponent. He chiefly excelled in lyric measures; his canzones and sonnets are remarkably spirited, but his longer poems are deficient in animation.—A. C. M.

CHIARI, Pietro: the date of his birth is not recorded, but was about the beginning of the eighteenth century; he died in 1788. He bore the title of the poet of the duke of Modena, but resided at Venice. He wrote for the stage, and within ten or twelve years his prolific muse gave birth to more than sixty comedies, all of which, it would appear, were represented. There were also four tragedies, which, if they struggled to the birth, soon ceased to breathe. Chiari wrote prefaces to some of his plays, to prove that, if not as successful as those of Goldoni and Pozzi, it was owing to the bad taste of the public. At times he took a different tone, and asserted that if heads were reckoned, he had as many admirers as either of the poets above, whom perverse critics still insisted on preferring. Chiari wrote some amusing novels, and he published one or two letters on moral philosophy.—J. A., D.

CHIARINI, Lodovico: born in Tuscany in 1789; died at Warsaw in 1832. The Abbé Chiarini was educated at Pisa, was first made known by the publication of some poems, and was invited to a professorship of eastern languages and antiquities

at Warsaw. In his professorship he chiefly applied himself to Hebrew learning, and proposed translating the Talmud into French. The announcement of this project created such alarm, both amongst Jews and christians, that Chiarini felt himself compelled to abandon it. A controversy was maintained on the subject of the proposed translation, by Beugnot's writing against it in the *Revue Encyclopedique*, and by Chiarini in detached pamphlets. His "Théorie du Judaisme," Paris, 2 vols., 8vo, is a work of great interest.—J. A., D.

CHICHELE, Henry, archbishop of Canterbury, was born about 1362 at Higham-Ferrers. He commenced his literary education at Winchester school, and studied civil and canon law at New college, Oxford. After passing through various preferments, and being employed on various embassies to France and to the pope, Henry IV. presented him to the bishopric of St. David's in 1408. Next year he represented England in the council of Pisa, where the pretensions of Popes Gregory and Benedict were discussed, and themselves both deposed. In 1414 he succeeded to the see of Canterbury. He has been accused of urging on Henry V. to that war with France of which the field of Agincourt was a brilliant memorial. Chichele resisted with no little courage the claim of the pope to dispose of ecclesiastical preferments in England, and he also had no little vexation from the growth of Lollardism, and no little trouble in attempting to suppress it. In his advanced years he commenced and finished the erection of All Souls college at Oxford, and richly endowed it under the name of "Collegium omnium animarum fidelium defunct. de Oxon." The society was to pray for the king and the archbishop during their lives and after their death; for those who had fallen in the war with France; and for the souls of all who had died in faith. He also, by his high influence with all parties in the state, secured various benefits to both the universities. In 1442, and when he was fourscore, "heavy-laden, aged, infirm, and weak beyond measure," as he describes himself, he applied for the necessary papal permission to resign his office, but died ere the result of his application could be known, and was interred in the cathedral of Canterbury. Many instances of his generosity are on record, for he freely expended his wealth in various public and benevolent enterprises. His liberality and enlightenment were beyond the age in which he lived. Education, such as he conceived it ought to be, always found in him a generous and hearty supporter.—J. E.

CHICHESTER, Sir Arthur, first Baron Belfast, a distinguished soldier and politician, was born in Devonshire towards the end of the sixteenth century. He is said to have been a boy of very precocious talent, and of a lively and daring temper. This latter quality led him to indulge in a frolic similar to those played off by Prince Hal, and made it necessary for him to leave the country and avoid the vengeance of Queen Elizabeth, who did not view the plundering of one of her bailiffs, even in sport, as a joke. Taking refuge in France, his personal bravery and military talents recommended him to the notice of Henry IV., by whom he was knighted. The reputation of the soldier won from Elizabeth pardon for the practical joker. He transferred himself to the queen's services, was sent to Ireland, rapidly promoted, and during the war with Tyrone was one of the most active, trusted, and successful leaders. Honours and position quickly followed. In 1603 he was appointed governor of Carrickfergus, and the following year commander of all the forces, and governor of the surrounding districts; and, finally, he was made lord-deputy of Ireland. He originated and carried out the plantation of Ulster; and was, in recompense for his great services, created Baron Chichester of Belfast. Having filled the office of lord-deputy till 1615, he was, at his own request, permitted to retire, but was appointed lord-high-treasurer. Chichester also filled some diplomatic functions. He went as ambassador to the Palatinate in 1622. He was afterwards commissioned to treat for a peace with the emperor; and being shut up in Manheim, then besieged by Tilly, he sent to say that it was contrary to the law of nations to besiege an ambassador. Tilly not having noticed this remonstrance, Chichester again addressed him—"If my master had sent me with as many hundred men as he hath sent me on fruitless messages, your general should have known that I had been a soldier as well as ambassador." He died in London in the year 1624.—J. F. W.

CHICHESTER, Arthur, first Earl of Donegal, was born in June, 1606, and early entered upon the military life, in which he became subsequently so distinguished. In 1627 he had the command of a troop of horse, and had risen to the rank of colonel before the breaking out of the rebellion, in which he distinguished himself by his fidelity to the royal cause and his bravery and activity. In reward of his long services, and on the representation of Ormonde, he was, in 1645, created Earl of Donegal. After the restoration he was appointed governor of Carrickfergus, a post which proved to be one of peril and difficulty. He died in Belfast in 1674.—J. F. W.

CHICOYNEAU, François, a French physician, born in 1672; died in 1752. He was famous as a practitioner, and was sent in 1720 by the regent to Marseilles to plan measures for arresting the plague, then raging in that city. Chirac, who was his father-in-law, introduced him at court; and after his death, Chicoyneau was appointed first physician to the king and councillor of state. He published, amongst other things, a "Treatise on the Causes and Cure of the Plague."—His son, François, who was born in 1699, and died in 1740, succeeded him in his honourable and lucrative position.—R. M., A.

CHIFFLET, Jean Jacques, a physician of Franche-comté, author of various historical and archæological works, born in 1588; died in 1660. Philip IV. of Spain, made him his physician, and commissioned him to write a history of the order of the golden fleece. Several brothers and descendants of this learned writer, also attained distinction in literature.—J. S., G.

CHIGI, Fabio. See Alexander VII., Pope.

* CHILD, Lydia Maria, born Francis, one of the most pleasing, graceful, and pure of American writers, was born in Medford, Massachusetts, in February, 1802. In early life love of letters and a refined taste in writing were developed in her, and her earliest publications were received with favour. Among these were "Hobomok: an Indian story;" and "The Rebels: a Story of the Revolution." At the age of twenty-five she was married to David Lee Child, Esq., editor of the *Massachusetts Journal*. In 1832 she published a small volume, entitled "An Appeal in behalf of that class of Americans called Africans." This work was one of the first on the question of slavery which attracted a general attention in America. Its historical character was of much value—its arguments most weighty—its appeals to the conscience, honour, and humane feeling of the nation most touching. It was an important work; and deservedly placed the authoress among the most prominent of the friends of the oppressed. Subsequently for several years Mrs. Child was one of the editors of the *National Antislavery Standard*, the organ of the American Antislavery Society. Her "Letters from New York," in 2 vols., were first published in that journal. Parents and children are deeply indebted to her for her "Mother's Book;" "Flowers for Children," in 4 vols.; "Girl's Own Book;" "Fact and Fiction;" "The Oasis, a collection of Antislavery Stories;" as well as for the *Juvenile Miscellany*, a small monthly periodical, which she conducted with the happiest success for many years. Her largest work, the result of a life's study and most conscientious inquiry and thought, is the "Progress of Religious Ideas," in 3 vols., published in 1855.—F. B.

CHILD, Sir Josiah, an eminent London merchant and writer on political economy, was the second son of Richard Child, merchant, and was born in 1630. He was one of the directors, and for some time chairman, of the East India Company. He is believed to be the author of a tract published anonymously in defence of the trade to the East Indies, and entitled "A Treatise wherein it is demonstrated that the East India Trade is the most national of all Trades," 4to, London 1681. His principal publication, however, is entitled "Brief Observations concerning Trade, and the Interest of Money," by J. C., 4to, London 1688, which has passed through several editions, and was reprinted in Glasgow in 1751, under the title of "A New Discourse of Trade." In spite of a fundamental mistake concerning the interest of money, the work embodies many sound and valuable sentiments happily expressed, and shows that the author was in advance of his day. One of the chapters contains an account of a plan for the relief of the poor, which has attracted a good deal of attention. Sir Josiah was created a baronet in 1678, and died in 1699. He was very wealthy, and his children intermarried with some of the highest nobility.—J. T.

CHILD, William, Mus. Doc., according to Anthony Wood, was a native of Bristol, and educated under Elway Bevin, organist of the cathedral of that city. In 1631, being then of

Christ Church, Oxford, he took his degree of bachelor, and in 1636 was appointed one of the organists of St. George's chapel, Windsor, in the room of Dr. John Mundy; and soon after was promoted to an organist's place in the royal chapel, Whitehall. After the restoration he held the office of chanter of the king's chapel, and became one of the chamber musicians to Charles II. In 1663 he was advanced to the degree of doctor in music by the university of Oxford. He died in 1696, having attained the age of ninety years, and was succeeded as organist of the king's chapel by Francis Piggot. Dr. Child's principal productions are his services and full anthems, printed in Dr. Boyce and Dr. Arnold's collections. His service in D is one of the finest specimens of writing in the fugato style of the seventeenth century; and what is still higher praise, the melody throughout is clear and pleasing even to modern ears. His verse service in E flat possesses much elegance, and in a style which must have appeared quite new when first produced. That in E minor is rich in modulation, and shows the hand of a master. "His style," Dr. Burney says, "was so remarkably easy and natural, compared with that to which choirmen had been accustomed, that it was frequently treated by them with derision. Indeed, his modulation at present is so nearly modern, as not to produce that solemn and seemingly new effect on our ears, which we now experience from the productions of the sixteenth century." The memory of Dr. Child is celebrated for a remarkable act of his generosity, and of the meanness of his superiors. His salary at Windsor was much in arrear, and he in vain applied to the dean and chapter to discharge the debt. After many fruitless appeals he told them, that if they would pay what was due to him, he would new pave the choir of St. George's chapel. They complied with his terms; and Sir John Hawkins observes, neither they nor the knights companions of the most noble order of the garter interposed to prevent his incurring such an expense. He was buried in the chapel which he had thus repaired, and the following lines are inscribed on his gravestone:—

"Go, happy soul, and in the seats above
Sing endless hymns of thy great Maker's love.
How fit in heavenly songs to bear thy part,
Before well practised in the sacred art.
Whilst hearing us, sometimes the choir divine
Will sure descend, and in our concert join;
So much the music then to us has given,
Has made our earth to represent their heaven."

His liberality was not confined to the church; for, at his death, he bequeathed twenty pounds towards the building of the town-hall at Windsor, and fifty pounds to the corporation, to be disposed of in charity at their discretion.—E. F. R.

CHILDEBERT I., one of the four sons of Clovis I., the founder of the Frankish empire, obtained at his father's death the central portion of the divided territories, with Paris for his capital. In conjunction with his brothers, Clodomir and Clotaire, who reigned at Orleans and Soissons respectively, he conquered Burgundy, and, on the death of the former, received a share of his dominions. His kingdom was subsequently enlarged by the defeat of Amalaric the Visigoth, and by the demise of his relative the king of Austrasia without heirs; but, at his own death in 558, the empire of Clovis was reunited.—W. B.

CHILDEBERT II., son of Sigibert of Austrasia, and grandson of Clotaire I., was a child when his father was assassinated, A.D. 575, by the partisans of Fredegonda.—(See CHILPERIC I.) Having narrowly escaped the same fate through the fidelity of Gundobald, duke of Campania, he was established in his royal patrimony by the Austrasian nobles, with the aid of his uncle, Guntram, king of Burgundy, whose dominions he subsequently inherited. He died at the age of twenty-six in 596.—W. B.

CHILDEBERT III., second son of Theodoric III., king of Neustria, succeeded his brother, Clovis III., in the nominal sovereignty of the more extended dominions which Pepin of Heristal had brought under one sceptre. This enterprising and able mayor of the palace was the real monarch, but Childebert bore the royal title till his death in 711.—W. B.

CHILDERIC I., was the son of that Merowig or Merovæus, from whom the Merovingian dynasty took its name. He succeeded his father in the sovereignty of the Salian Franks in 456, but was speedily driven into exile on account of his licentious excesses. Having subsequently recovered his throne and influence, he engaged in a struggle with the Visigoths, and began the series of victories which his celebrated son, Clovis I., completed.—W. B.

CHILDERIC II., son of Clovis II., saw the Frankish sceptre pass, at the death of his father in 656, into the hand of his elder brother, Clotaire III. But the Austrasians, desiring a king of their own, selected Childeric, and on the death of Clotaire in 670, the crown of Neustria also was conveyed to him. Three years later he was assassinated in a revolt of his turbulent nobles.—W. B.

CHILDERIC III., the last of the degenerate Merovingian princes, was placed on the throne by Carloman and Pepin, the sons of Charles Martel. The whole power was in their hands, and when Pepin at length resolved to assume the title as well as the authority of king in 750, the helpless Childeric was consigned to a monastery.—W. B.

CHILDREN, JOHN GEORGE, an eminent scientific writer, born at Ferox Hall, Tonbridge, in 1777; died in 1852. After distinguishing himself as a student of mineralogy, chemistry, and galvanism, and becoming acquainted with Davy, Woolaston, and other eminent scientific writers, he was elected in 1807 a fellow of the Royal Society. In 1808, and again in 1815, he contributed to the Philosophical Transactions a paper on his favourite subject of galvanism. He discovered a method of extracting silver from its ore without amalgamation. In 1826 he was elected secretary of the Royal Society, and resigning the appointment in the following year, on account of ill health, was again elected in 1830.—J. S., G.

CHILLINGWORTH, WILLIAM, was born at Oxford in October, 1602. He was admitted a scholar of Trinity college in 1618, and after taking his degrees, was chosen a fellow in 1628. He had already distinguished himself by mathematical as well as theological study, and had also indulged in versification. At this period the great theme which enlisted the talents and learning of all young men was the popish controversy, sharpened by the king's marriage with the daughter of Henry IV. of France. Several popish polemics lived near Oxford, and often won over students to their side. The jesuit Fisher easily entangled Chillingworth on the question of the necessity of a "living rule of faith," and at length prevailed upon him to renounce the communion of the church of England, and settle at the college of Douay. But Laud, who had been his godfather, and was now bishop of London, entered into a correspondence with him, and as easily induced him to return to Oxford, of which university Laud was also chancellor. He came back in 1631, and set himself to a calm and prolonged re-examination of the whole subject, and in 1635 published, as the result of his studies, "The Religion of Protestants, a safe way to Salvation." This is the work on which his fame chiefly, if not wholly rests. It was a reply virtually to a book called Charity Mistakes, by Mathias Wilson, a jesuit, who had been previously answered by Dr. Potter. The treatise of Chillingworth is a masterpiece, somewhat hard and dry, but made up of arguments compacted with all the rigour and cogency of a mathematical demonstration in proof that the scriptures, and not ecclesiastical tradition, are the sole and infallible rule of faith. It made an immediate and deep impression, for the author's talent and tergiversation were well-known in all literary and theological circles. Two editions of it were published in less than five months, and it has been often reprinted, the edition of 1742 being reckoned the standard one.

The fame of Chillingworth attracted the notice of men in power, and Sir Thomas Coventry, keeper of the great seal, offered him preferment, which he refused, however, because he had scruples about subscription. But Sheldon and Laud dealt with him, and brought him to the convenient belief that subscription to the Thirty-nine Articles was a matter of peace and union, not of belief and assent. With all his dialectic skill, his convictions do not seem to have been very stable, and he was easily wrought upon by the reasonings of others. His doubts being removed by this friendly intervention, he was promoted in 1638 to the chancellorship of Salisbury, with the prebend of Brixworth annexed—and subscribed the articles with the usual formula—*ex animo*. In 1646 he represented the chapter in convocation, but seems to have made no figure either as preacher or polemic during his incumbency.

Chillingworth being a zealous royalist according to Clarendon's own heart, was present with the king's army at the siege of Gloucester, and advised and superintended the construction of certain warlike engines, but having accompanied the royal troops under Lord Hopton to Arundel castle, he was taken prisoner when

the castle surrendered to the parliamentary forces commanded by Sir William Waller. Being in bad health, and unable to be removed to London, he was conveyed to the bishop's palace in Chichester, where he shortly after died in January, 1644, and was buried at his own request in the cathedral. His last days were disturbed by the dogmatic assaults of Dr. Cheynell, who charging him with socinianism refused to bury him, but met the mourners at the grave, and with solemn buffoonery buried Chillingworth's book, "as a cursed treatise which might rot with its author and see corruption."—(See CHEYNELL.)—Chillingworth was one of those men whose subtilty of mind occasionally overreaches themselves—who are so fond of debate, and so readily to split a hair, that they destroy their own powers of belief, and amidst arguments and counter-arguments, doubts and difficulties, and all the other weapons of a sleepless casuistry, gradually, and as if unconsciously, train themselves to scepticism. Tillotson vindicates him from the charge of socinianism, and Locke says that the reading of him "will teach both perspicuity and the right way of reasoning, better than any book that I know." Chillingworth was rather small in stature, "but of great soul," says Wood, and he was rarely provoked into passion, though so often engaged in intellectual skirmishes.—J. E.

CHILMEAD, EDMUND, a deeply-read mathematician, and well skilled both in the theory and practice of music. He was born at Stow in the Wold in Gloucestershire, and became one of the clerks of Magdalen college, Oxford. About the year 1632 he was nominated one of the chaplains of Christ church; but being ejected by the parliament visitors in 1648, he came to London, and took lodgings in the old printing-office of Thomas Este in Aldersgate Street. In a large room of this house he held a weekly music meeting, from the profits of which his chief subsistence was derived. Chilmead was an excellent Greek scholar, and was employed to draw up a catalogue of the Greek MSS. in the Bodleian library. Wood mentions a treatise of his "De Sonis," which does not appear to have been printed. His tract, "De Musica Antiqua Græca," printed at the end of the Oxford edition of Aratus in 1672, contains a designation of the ancient genera, agreeable to the sentiments of Boethius, with a general enumeration of the modes; after which follows three odes of Dionysius, with the Greek musical characters adapted to the notes of Guido's scale. This learned man died in 1654, in the forty-third year of his age, and was interred in the church of St. Botolph Without, Aldersgate.—E. F. R.

CHILON, a Lacedemonian, one of the seven sages of Greece, flourished about the year 590 B.C. The institution of the ephoralty is erroneously ascribed to Chilon. He died of joy, it is said, when his son gained a prize at the Olympic games.

CHILPERIC I., one of the four sons of Clotaire I., attempted, at his father's death, to get possession of the undivided sovereignty, but was compelled to content himself with the kingdom of Soissons or Neustria in 562. Having divorced his first wife, and caused his second to be strangled, he raised to their place his former mistress, the infamous Fredegonda; and her influence, in conjunction with his own licentious ambition, plunged him into a series of wars and crimes, which terminated with his assassination in 583, when engaged in an attempt to dispossess his brother Guntrum of Burgundy.—W. B.

CHILPERIC II., a reputed son of Childeric II., was placed upon the throne of Neustria at the death of Dagobert III. He was a man of considerable energy, and attempted to enlarge his territories by the conquest of Austrasia. But he had to cope with a formidable opponent in the celebrated Charles Martel; and, notwithstanding the aid of Eudes of Aquitaine, he was compelled in 719, to accept terms, which, while they gave him the nominal sovereignty of the Frankish empire, placed the whole power in the hands of Martel.—W. B.

CHIPMAN, NATHANIEL, LL.D., an eminent jurist and senator of Vermont in New England, was born at Salisbury, Connecticut, in 1752, entered Yale college in 1773, quitted it to join the American army as a lieutenant in 1777, and received his degree as A.B. while absent in the field. He spent the winter at Valley Forge, was present at the battle of Monmouth, and then resigned his commission, and began the study of law. He commenced practice in Rutland county, Vermont, and soon became a leader of the bar, being employed in every important case. At several different periods he was chief-justice of Vermont, and from 1798 till 1804, a senator of the United States. In 1796 he was appointed to revise the laws of the state, and nearly all the revised statutes of the following year were written by him. In 1816 he was appointed professor of law in Middlebury college. He published a volume of reports and legal dissertations, and a work on the "Principles of Government." He died in 1843.—F. B.

CHIRAC, PIERRE, first physician to Louis XV., born at Conques in Aveyron in 1650; died in 1732. He practised for some time at Montpellier, in 1706 went to Italy with the duke of Orleans, the following year accompanied the duke to Spain, and in 1715 was appointed his first physician. He was a member of the Academy of Sciences, and in 1728 received letters of nobility from Louis XV., who made him his first physician in 1731. He left some medical treatises which, although written in an uncouth style, hold an important place in the history of his profession.—J. S., G.

* CHISHOLM, MRS. CAROLINE, famous for her benevolent exertions on behalf of the emigrant population of Sydney and elsewhere, was born about the year 1810, in the parish of Wooton, Northamptonshire. She married in her twentieth year Captain Alexander Chisholm, with whom shortly after their marriage she proceeded to Madras. There she established a school for the female children and orphans of the British soldiery, which, so long as she remained in India, proved remarkably successful. Her husband being obliged by ill health in 1838 to seek a change of climate, went to Sydney in Australia, and there Mrs. Chisholm was to endear herself to thousands of emigrants, by lending them small sums of money, by receiving into an asylum the destitute girls among them, and by exerting herself to procure situations for all who applied to her. In 1846 Captain Chisholm and his wife revisited England, taking up their residence at Islington. While in England, where she remained till 1854, the date of her return to Australia, Mrs. Chisholm established a "Family Colonization Society" for collecting passage money in weekly instalments, and in various cities explained in public her views on the subject of emigration. Before she left England a considerable sum of money was presented to her by a numerous body of subscribers.—J. S., G.

CHISHULL, EDMUND, a learned divine, and writer on classical antiquities, born at Eyworth in Bedfordshire; died rector of South Church in Essex in 1733. He was educated at Corpus Christi college, and having obtained a traveller's exhibition, and been appointed chaplain to the English factory at Smyrna, he sailed from England in 1698, and continued in Syria till 1702. On his return to England, among other preferments he obtained that of chaplain in ordinary to the queen. The greater number of his dissertations were incorporated in the edition of his "Antiq. Asiaticæ," published in 1724.—J. S., G.

CHITTENDEN, THOMAS, first governor of the state of Vermont in New England, was born at Guilford, Connecticut, in 1730. Having received only a common school education, he was bred a farmer, and being a shrewd, active, and able man, soon rose, in Yankee fashion, to be a colonel in the militia, and a justice of the peace. In 1774, to provide more effectually for the wants of a growing family, he removed to the "New Hampshire Grants," as they were then called—a territory, the jurisdiction of which had long been fiercely disputed between New Hampshire and New York, but which was afterwards, mainly through Chittenden's agency, erected into the independent state of Vermont (1777). Fearful of giving offence to the two outside claimants, however, congress virtually refused to admit Vermont into the union. Chittenden, as governor, therefore opened a correspondence with the English authorities, holding out hopes that Vermont would follow the example of Canada in adhering to British rule. The letters were intercepted, as he probably intended they should be; and congress in dismay then attempted to compromise, but had no power to compel New Hampshire and New York to withdraw their claims. The controversy was protracted till the end of the war; and the people of Vermont being then numerous and stout enough to defend themselves by arms, their independence was virtually acknowledged, and in 1791 the state was finally admitted into the union. Such was the simplicity of manners, that Chittenden, though governor for many years, still continued his original occupations as farmer and inn-keeper. He was a benevolent and religious man, of irreproachable character, and great popularity. In October, 1796, he took a solemn and affecting leave of his associates in the government, and died August 24th in the following year.—His son, MARTIN CHITTENDEN, a graduate of

Dartmouth college in 1789, was a representative in congress from 1803 to 1813, and governor of the state for the two following years. He died in 1840, aged seventy-five.—F. B.

CHIYA, R'Chiya ben Abba ben Silla, of Kafri in Babylonia, a contemporary of R'Jehudah the prince, in the second century, by whom the Mishna, or traditional code of the Jews, was arranged in its present order. After having long been an active teacher of the law in Babylonia, where Huna was at the time exilarch (prince of the captivity), Chiya set out for the Holy Land, where the fame of his learning had prepared for him a friendly reception, especially from R'Jehudah. To R'Chiya, in conjunction with R'Hoshaiah (who belongs, however, to the generation after Chiya), is attributed a collection of traditional legal decisions, apart from R'Jehudah's Mishna, and known under the title of "Thosephtha," in three hundred and eighty-three chapters.—(Printed in Ugolini's Thesaurus, in Alfasi's Talmudical Commentaries, and elsewhere.) Two other compilations made by the same rabbi are no longer extant. An excellent biography of R'Chiya, the product of much research, has been published by Raphael Kirchheim, in the *Orient*, 1848.—T. T.

CHIYA or CHAYA, R'Abraham Ha-Sephardi, by birth a Spaniard, but who, according to Fürst, at some time resided at Marseilles, was a disciple of R'Moses Ha-Darshan, and teacher of the celebrated Aben Ezra. According to Rossi he still lived in the year 1136, although some annalists fix on the year 1105 as that of his death. Among his astronomical works special mention is due to the Sepher "Zurath Haarez," &c. (on the form of the earth, the spheres, and the orbits of the stars), composed at the request of his teacher; a Latin translation, with notes by Sebast. Münster, was published at Basle in 1546. He has also written on the Jewish calendar.—T. T.

CHLADNI, Ernst-Florens-Friedrich, a German philosopher, born in 1756; died in 1827. He was professor of jurisprudence at Leipzig, but resigned his chair in order to apply himself to natural philosophy. Chladni made some ingenious discoveries, the result of numerous experiments, on the nature and properties of sound. He has detailed them in a methodical manner in his "Treatise on Acoustics."—R. M., A.

CHODOWIECKI, Daniel Nicholas, an engraver and designer, born at Dantzig in 1726. His father was a drug merchant, with an amateur talent for miniature painting. He brought up his son to work at drug selling, and to play at miniature painting. His son reversed the paternal precepts, he played at being a merchant, and worked hard as a painter, and luckily as it turned out. The father died prematurely, leaving no money, and a widow and child to live as they could out of a merchant's business which only brought in losses. The young Chodowiecki could not yet feel his art-feet. If he could have earned his own support, he had in addition to render aid to his mother. So he worked still at his art by encroaching on the time allotted him for sleep, and served the remainder of the day in the shop of a grocer. A halo of insolvency hung about him; the grocer failed, and the young man was sent to an uncle at Berlin, to serve out his term of apprenticeship. He still kept up the struggle of art against commerce. He painted snuff-box lids, selling them for what he could get, and sending his earnings to his mother. Gradually the light dissolved the bushel over it; his uncle unharnessed him, took the mercantile curb out of his mouth, had him taught enamelling, and bade him Godspeed as an artist. He dived into the sea of art, and soon brought up the pearl success. The Academy of Painting at Berlin took notice of him, and employed him to design and engrave the figures for their almanack. He was soon almost swamped with orders. He produced a series of twelve plates of the "Passion of Christ," which brought him great fame. He published a print called "Les Adieux de Calais," which created quite a sensation. He executed the designs and plates for Lavater's Physiognomy, Klopstock's Messiah, and editions of Don Quixote, Shakspeare, Voltaire, La Bruyere, La Fontaine, Gessner, Lessing, and others. He died at Berlin in 1801, director of the academy of arts of that city.—W. T.

* CHODZKO, Alexander Boreyko, a Polish orientalist, born at Krzywicze on the 11th July, 1804; author of "Specimens of the popular Poetry of Persia," London, 1842; "Le Theâtre en Perse," Paris, 1845; "Le Guilan," &c.,; "Excursions aux pyles Caspiennes," 1851; "Le Khoraçan et son heros populaire," 1852; "Le Deçati," 1852; "Grammaire Persane," 1852; and other oriental works.—F. M. W.

* CHODZKO, James Leonard Boreyko, a Polish historian, born 6th November, 1800, at Oborek; a member of an ancient and noble Lithuanian family which has produced several distinguished men. He studied history at the university of Wilna under the celebrated Lelewel, and afterwards, as secretary to Prince Michel Oginski, travelled over Europe from 1819 to 1826, when he settled in Paris. In the revolution of 1830 he acted as aide-de-camp to La Fayette, but soon returned to literary pursuits, and was successively employed in the libraries of the Sorbonne, St. Genevieve, and the ministry of public instruction. His works are numerous, including "Histoire des légions Polonaises en Italie," Paris 1829; "Les Polonais en Italie," Paris, 1829; "Esquisse chronologique de l'histoire de la littérature polonaise," Paris, 1829; "Tableau de la Pologne Ancienne et Moderne"; "Coup d'œil, etc., sur la guerre actuelle entre la Russie et la Pologne," 1831; "Histoire politique de la Lithuanie," 1831; "Tableaux des révolutions de la Pologne," in conjunction with M. de Marcey; "Notices sur Kosciuzko;" "Fontainebleau," 1837; and a memoir of Lelewel, 1834; "La Pologne, historique, littéraire, monumentale, &c," 1834–47 "Histoire de Turquie," 1855; and "Histoire de Pologne," 1855. M. Chodzko has also contributed to the *Globe*, *Constitutionnel*, and *Courrier-Francais*.—F. M. W.

CHŒRILUS (Χοίριλος) of Athens, born about 584 years before the christian era; died about 464. He was the author, it is said, of a hundred and fifty dramatic pieces, and to have repeatedly borne away the prize for which Æschylus and Sophocles are described as competitors. Some changes in the arrangement of the chorus, and the introduction of a metre before unused, are referred to him. A line which differs from the ordinary hexameter, by the fact of wanting the final syllable, is by some grammarians called the Chœrilian.—J. A., D.

CHŒRILUS (Χοίριλος) of Samos, born at Samos about 470 B.C. This Chœrilus was a slave; author of an epic poem on the war of the Greeks against Darius and Xerxes. The work was entitled "The Persian." Some lines of it are preserved by Aristotle.—J. A., D.

CHŒRILUS (Χοίριλος) of Jasus: this Chœrilus is mentioned as having lived about 340 B.C. He owes his immortality to Horace, by whom he is described as a sort of poet in ordinary to Alexander the Great. Alexander paid him liberally for his praises, but seems not to have estimated the poet himself highly. "I should," said he, "rather be the Thersites of Homer than the Achilles of Chœrilus." The scholiast to whom we owe this story tells another less credible. He says that Alexander agreed to give him a piece of gold for every good verse—a blow for every bad one. He got seven pieces of gold, and so many blows that he did not survive—so many were the blows he earned, and so scrupulously were they paid.—J. A., D.

CHOISEUL, a French family, various branches of which are known in history by the names of representatives who attained distinction as commanders or as statesmen. The following are the more notable members of this family:—

Choiseul, Cesar, Duc de, Lord of Plessis-Praslin, known as marshal du Plessis, was born in Paris in 1598, and died in 1675. Particularly distinguished as a soldier, he was also a skilful diplomatist; and while he had the privilege of instructing Louis XIV. in the art of war, he had more than once the honour of assisting Richelieu in his game of diplomacy. It was he who conducted the negotiations between Louis XIV. and Charles II., which resulted in the treaty of alliance against Holland.

Choiseul, Etienne François, Duc de, was born 28th June, 1719: entering in early life into the military service under the name of the comte de Stainville, he rapidly rose to the highest rank. In 1753 he commenced his political career as ambassador of France at Rome, and astonished the tranquil court of Benedict XIV. with the splendour of his luxury. He proved himself one of those gay and brilliant men whose influence is almost irresistible through their power of gracefully adapting themselves to the various influences around them, awakening no direct antagonisms, and appearing to favour every party, but in effect guiding all to purposes of their own. He acquired considerable authority at the papal court, and procured a promise of a cardinal's hat for the Abbé Bernis, then minister of foreign affairs in France, and to whose office Choiseul himself soon succeeded. From Rome Choiseul passed to Vienna, and the luxury of the embassy under his charge better suited an Austrian than an ecclesiastical capital. In 1758 he replaced

Cardinal Bernis as minister of foreign affairs, and being created duke and peer, rose to the highest point of favour with Louis XV., and subsequently received the ministries of war and marine. Many circumstances advanced the interest and reputation of Choiseul at the court of Louis XV. He was a favourite with the king's mistress, madame de Pompadour, and to be a favourite of the mistress was to be master of the monarch. He played with one of the king's chief prejudices, viz. his dislike to the dauphin (the father of Louis XVI.), and sacrificed to the living sovereign all chance of success with his probable successor. His personal character, moreover, fitted him admirably for the court of the king he served. Few men ever lived in a sphere more perfectly adapted to their peculiar gifts. Under Louis XIV. Choiseul would have appeared frivolous. The genius of the age would have been beyond his power to grasp and direct. Under Louis XVI., the influence of the throne being greatly lessened, and the stormy dissensions of the Revolution wakening their discords, his peculiar courtly powers of fascination would have had no free scope. The troubled dawn of revolution is no time for developing the skill of the polished gentleman. Choiseul was precisely fitted for the age of Louis XV., an age when the royal prestige was weakened but not destroyed, and ready to make popular concessions if so be the matter could be managed in a gentlemanly way; and when the people, not grown conscious of the terrible use to which their powers could be subservient, were willing to honour and to accept in good part monarchical measures gracefully commended to them. Choiseul, adapting himself naturally to these circumstances, managed to unite the powers both of a courtier and a tribune, and played this double part without injuring the elegant freedom of his character. Fortune also had been prodigal to Choiseul of gifts which nature had refused. Nobly born, he inherited no patrimony wherewith to forward his undisguised ambition; but a marriage with the sister of the duchesse de Gontaut made him rich. A certain capacity for business was united to his lighter accomplishments, so that he could direct the concerns of the state without making them troublesome—an enviable gift in the minister of a monarch who loved his ease, and yet wished to feel himself a king. From this sketch it will appear how precisely the age and the character of Louis XV. furnished the circumstances under which a duc de Choiseul could become the most successful of men. While minister of foreign affairs, Choiseul concluded the famous Family Compact in 1761 between France, Spain, Parma, and Naples, to cement a perpetual union among the members of the house of Bourbon. When really first minister of the crown, although without the title, he consented to the expulsion from France of the jesuits in 1764, and effected this measure in spite of the opposition of the dauphin. Whenever the liberal party became troublesome, this act was constantly appealed to on Choiseul's behalf, and did him good service in securing his popularity when it was threatened by more obnoxious proceedings. Named minister of war and marine at a disastrous epoch, when France had been forced to abandon her German conquests and cede many colonies to the British, he employed himself in preparing for the more successful resumption of the war. He reorganized the army, established new schools for the different services, and introduced a wiser economy. In less than four years he managed to create a considerable fleet. The death of madame de Pompadour in 1764 deprived Choiseul of a powerful friend. Madame du Barry became the reigning favourite, and, being met by Choiseul with disdain, at once became the eager ally of his foes. The enmity between the minister and the favourite increased day by day, and it could not be long doubtful on which side a Louis XV. would declare himself. The duc de Richelieu directed the policy of madame du Barry, and Maupeou, the Abbé Terray, and the duc d'Aiguillon combined themselves together to grasp the power of the chief whose fall was near—a triumvirate now to engage in a contest against the parliament of the kingdom with the rashest party upon which a feeble government ever relied. The king at first hesitated, but at last yielded to the pleadings of madame du Barry, and on the 24th of December, 1770, signed the lettre de cachet exiling Choiseul to Chanteloup. Some hours after receiving the letter, Choiseul left the court more powerful in France than the king himself. So surrounded was the fallen minister with testimonies of national homage, so visited and courted by the noblest of the land, that Chanteloup seemed to render Versailles a desert. The honour paid to Choiseul was in truth a testimony of the degradation into which the royal authority had fallen, and a warning that men began to foresee those days in which ambition would have more hope in opposing than in serving the monarchy of France. The three years of this disgrace proved the happiest of Choiseul's life. Recalled from exile upon the accession of Louis XVI., he received from that prince an honourable welcome, but never regained political power. The gaiety of his disposition led him to treat the loss of power as of little import, but shrewd sarcasms on public affairs constantly betrayed the spirit of a dismissed minister. Choiseul died in May, 1785, leaving princely legacies to those by whom he had been faithfully served.—L. L. P.

Choiseul, Claude-Antoine-Gabriel, Duc de, born in 1760, succeeded to the family honours in 1785; his relative, the celebrated minister of Louis XV., by whom he was beloved almost as a son, dying childless in that year. His share in the king's unfortunate attempt at flight in 1791, and the attachment which he manifested to Louis XVI. when a prisoner in the temple, rendered his own attempt to escape from the scene of revolution peculiarly difficult. It succeeded, however, and almost till the epoch of the restoration, M. de Choiseul was numbered amongst the most unfortunate, as he was certainly one of the most able and patriotic of the emigrés. On the return of the Bourbons, he took his seat in the chamber of peers, where he played a conspicuous and honourable part till his death in 1838.

Choiseul-Gouffier, Marie-Gabriel-Florent, Comte de, born in 1752; died in 1817. This accomplished nobleman was the author of a "Voyage Pittoresque en Grèce," which was received with equal admiration by scholars and the unlearned public, and which secured its author's admission into the Academy of Inscriptions. At the Revolution he was ambassador at Constantinople, and being proscribed as a traitor to the republic, fled into Russia, where he won the favour of Paul I., and was created a privy councillor. On the return of the Bourbons, he was made a minister of state, and a peer of France.—J. S., G.

CHOISY, François Timoleon, Abbé de, born at Paris 1644. Descended from two great chancellors, one of whom, the chancellor L'Hospital, was amongst the greatest men of his own or any other country, Choisy, nevertheless, betrayed in his early years a levity and vicious effeminacy which, had he not subsequently reformed, would have rendered his name a blot on the family escutcheon. Up to eighteen years of age he wore female costume, to which he had taken such a perverse fancy that when induced to set it aside for more becoming habiliments, he could not overcome the custom, and resumed them once more. Stung by reproofs in the capital, he withdrew to a chateau in the neighbourhood of Bourges, under the name of the countess de Barres. He travelled through Italy, attending all the gambling tables, and returned having lost all his money, but still dressed as a woman. Having caught a fever on his return home, his mind became sensible of the odious follies of his past life, and he resolved, if spared, to make amends for his transgressions. Yielding his mind to severe studies, he proved that under contemptible appearances there had lain a spark of the ancestral spirit. He wrote dialogues on the soul, on God, on Providence, and on religion. Not satisfied with intellectual speculation, he thirsted for action, and hearing that the king, Louis XIV., was sending an ambassador to Siam, he asked leave to accompany the mission, (March 1685) with the view of converting the pagan monarch to christianity. It was on the voyage out that he was ordained, and said his first mass on shipboard. He failed in his attempt to convert the king of Siam, and on his return in 1686, instead of being received with favour was treated with coldness. His knowledge of the language, however, rendered him necessary to the court. The rest of his life he passed in penitence, but yet retained so much of the courtier as to introduce into his life of Solomon many pointed compliments to the king. Amongst his other works is a translation of the immortal Imitation of Jesus Christ. He died 1724.—J. F. C.

* CHOISY, Jacques Denys, a Genevese botanist of the present century, has contributed several valuable works on botany; among others a monograph of the hypericaceæ, and memoirs on the selaginaceæ and hydroleaceæ. He has also written a monograph of convolvulaceæ, and he revised that order in Decandolle's Prodromus.—J. H. B.

CHOPIN, Frederic François, a pianist and composer for his instrument, was born at Zelazowawola, near Warsaw, in 1810, and died at Paris, 17th October, 1849. He studied his art at the conservatory of Warsaw, where his instructors were

Zywni for the pianoforte, and Elsner for composition. He made in early life several excursions into Germany, where he heard the chief pianists of the time, from whose example, more than from the precepts of his master, he formed his style. The political troubles of 1831 obliged him to quit Poland, and from this period dates his career as an artist. He appeared first at Vienna, with marked success as a player; made an equally good impression at Munich, and reached Paris at the close of the year—which city became his permanent residence. His compositions were at this time of a bravura character, written to display his own execution in public performance; among others, a fantasia with orchestra on "La ci darem," was especially popular. Of a delicate constitution, which eminently affected the character of his mind, he was attacked in 1837 by a pulmonary and asthmatic disease from which he never recovered, that indisposed, if not incapacitated him for appearance in public, and thus concentered his thoughts upon composition, while it tinged them with a peculiar, not to say a morbid expression, which gives marked individuality to everything he wrote. His intimacy of many years with Madame Dudevant (Georges Sand) cannot have been without influence upon his intellectual powers, and thus, however indirectly, must have affected his music. Add to this the ardent love of his country and of everything associated with it, common to his exiled compatriots, and we have all the external causes that may be supposed for the æsthetical peculiarities of his writing. Circumstances similar to those which compelled him to quit his native land, induced him, for the first time, to leave France during the excitement of 1848. He then visited London, and at the close of the fashionable season made a tour in Scotland. The piercing climate of the north greatly irritated his sufferings from his disease, and he returned to the metropolis late in the autumn. He had played very much in private society during the year, and in November was persuaded to rise from his sick-bed to perform at a ball given for the Polish refugees at Guildhall—this being his only appearance in a public concert-room. He went back to Paris at the end of the year, where he lingered for many months in the protracted hopelessness of his ruthless malady. Chopin wrote two concertos, two sonatas, several concert pieces, eighteen nocturnes, a large number of impromptus, scherzos, ballads, polonaises, valses, and studies, and eleven books of mazurkas—all for the pianoforte. The best idea of his playing is to be gathered from his music: it was characterized by the most highly refined delicacy of expression, and rendered very peculiar by his free use of the tempo rubato, which no one ever employed so much, and few with such natural grace and effect. For his remarkable speciality as a composer, he owed little to the technical training of his Polish preceptor; with no command of the principles of construction, he made his lengthened pieces incoherent, and even his lightest productions give occasion to question the soundness of his grammatical knowledge. The singular beauty, and the constant individuality of his ideas, however; his exquisite feeling for harmonic combination and progression, which led to his habitual employment of resources most rarely used by others; his unreserved application of exceptional forms of passing notes, and his perfect and peculiar gracefulness of phraseology—give a charm to his music which is irresistibly fascinating. His mazurkas are unique in the range of musical composition, and they are as full of character, national colouring, sentiment, humour, and technical peculiarity, as they are insusceptible of imitation.—G. A. M.

CHOPPIN or CHOPIN, René, a famous French lawyer, born in 1537; died in 1606. He practised with great success in the parliament of Paris; but latterly confined himself to his study, where he was consulted as a legal oracle. He was ennobled by Henry III. for his treatise "De Domanio Franciæ;" his best work, however, is the "Commentaires sur la coutume d'Anjou." Choppin's attachment to the league drew on him Hofman's satire, entitled Anti-Choppinus. He seems ultimately to have given in his adherence to Henry IV.—R. M., A.

CHOQUE, Pierre: lived towards the end of the fifteenth and beginning of the sixteenth century; he was a herald, and in the mysterious nomenclature of that science is designated as Bretagne. He was premier herald and king at arms to Anne of Bretagne. There are in the imperial library at Paris several manuscripts of his, recounting the ceremonies of royal marriages and funerals at which he assisted. A poem translated from the Latin of Brice into French verse by Choque, also exists in the imperial library. Brice, we are told, was Germain Brice d'Auxerre, canon of the cathedral of Paris, and almoner of Louis XII., and who died in 1538.—J. A., D.

CHORICIUS: born at Gaza. The precise time of his birth and death are unknown, but he is said to have flourished about 520, in the reign of Justinian. He was educated by Procopius, not the historian, but a rhetorician, who bore the same name. Twenty-one discourses of Choricius exist in manuscript. Of these Fabricius published two; Villoison a third; Iriarte and Mai also published some fragments. Monsieur Boissonade had some more fragments transcribed from a Madrid manuscript, and published at Paris in 1846, the whole collectively, under the title of "Choricii Gazæi Orationes, Declamationes, et Fragmenta. Insunt ineditæ orationes duæ."—J. A., D.

CHORIN, R'Aaron ben Kalman, for fifty-five years rabbi at Arad in Hungary, one of the most zealous and learned promoters of reform among the Jews in modern times. He published numerous works in defence and furtherance of his cause. The most interesting to Hebrew scholars in general are—"Zir neeman" (the Faithful Messenger), on the fundamental articles of faith; "Emek Ha-shaveh" (the Valley of the Plain, or Shave), on the harmonizing of religious duties with the exigencies of active life; "Dabar be-itto" (a Word in Season), on reforms in synagogue-worship; and his autobiography, "Yeled Zekunim," an eloquent appeal on behalf of progress. This enlightened rabbi died at Arad on August 24, 1844.—T. T.

CHORON, Alexandre Étienne, a musician, was born at Caen, October 21, 1772, and died at Paris, June 29, 1834. His father was a director of farms under government, an office of considerable emolument, and was so entirely adverse to Choron's adoption of music as a profession, that he threw every possible obstacle in the way of his studying this art; which obstacles, however, the son's strong natural inclination overcame. Choron was placed for general education in the college of Juilly, which he quitted at the age of fifteen with great distinction. Here he developed a remarkable faculty for languages, and so powerful a memory, that till his latest years he had the constant habit of reciting long passages from the Greek and Latin classics. His mastery of Hebrew was such, that when he first went to Paris, he frequently officiated as a deputy teacher at the Ponts et Chaussées; and, in pursuit of his musical studies, he acquired a knowledge of Italian and German to enable him to read the didactic works in those languages. The calculations of musical ratios in the writings of Rameau and d'Alembert directed Choron's attention to mathematical science, and he applied himself to this with the ardour and with the success that distinguish all his studious efforts. He became a pupil of Monge, by whom he was appointed in 1795 teacher of descriptive geometry in the normal school, and afterwards, on the opening of the polytechnic school, chef de brigade in that institution. To conclude this account of his pursuits unconnected with music, it must be stated that he published an ingenious tract on the improvement of instruction in reading and writing, which was not without beneficial influence on the elementary schools of France; and he wrote in 1812, as correspondent of the *Classe des Beaux Arts*, a tract upon the works of Scopa, which is a reputed masterpiece of criticism. Choron was nearly twenty years of age when he began the serious study of music, which was even then undertaken without the aid of a teacher to explain the theoretical works he read, or to correct the exercises he set himself. It was not till 1797 that he obtained his first master, Bonesi; after this, by the advice of Grétry with whom he had become intimate, he took lessons in counterpoint of Abbé Roye, and these two were his only instructors. In 1804 he published "Principes d'Accompagnement des Écoles d'Italie," a work written in conjunction with Fiocchi, a singing master resident in Paris, but of which Choron contributed the greater portion. With a view to the interests of his art, he embarked his property in the music publishing firm of Le Duc and Co., and devoted great energy to the search after and production of works of a classical character that had not been printed in France, and that, as a commercial undertaking, probably might never have been printed there. At this establishment in 1808 he published the Principes de Composition des Écoles d'Italie, an extensive work comprised in three volumes, which included the large collection of specimens of the Italian contrapuntist, that had been printed at Naples by the venerable Sala, but of which the plates had been destroyed at the time when the French invested the city. It included, also, much matter selected from other sources, and a large amount

furnished by himself, and, in fact, somewhat belied its name, being rather an eclectic comprehension of all schools than a representation of the one indicated in its title. He contemplated the translation of Gerber's Musical Biography; but he took M. Fayolle into co-operation with him, to whom, in the end, he confided the entire work, with the exception of some original articles, and a long introductory essay. This book appeared in 1810 and 1811. In 1812 Choron was commissioned to form a plan for the reorganization of cathedral choirs, the success of which led to his appointment as director of the music for religious fêtes and ceremonies. A want of prompt facility, which was a natural consequence of the late commencement of his artistic studies, occasioned him considerable embarrassment in the discharge of this office; by unceasing assiduity, however, he made up for this impediment, and effected a most important reformation in the department intrusted to him. Many circumstances, and perhaps some prejudice, had made him always opposed to the conservatoire; but when this institution, which had been founded by the republic, was dissolved upon the restoration, Choron was intrusted to draw up a system for an establishment to replace it, and the école de chant et de declamation, which has since been developed into the present conservatoire, was formed under his superintendence. In 1816 he was appointed director of the opera, which office he held for little more than a year. His scheme for bringing forward the talent of untried artists, by allowing such to write one-act operas for the theatre, was deemed a greater boon for these composers than for the public, and his management was generally unpopular. He next conceived a design of an extensive institution for instruction in choral singing, and, after great difficulty, obtained a grant from government for its support. For the purposes of this establishment, he published in 1818 his "Méthode Concertante de Musique à quatre parties," a work admirably appropriate to its object, and the new school, under the name of the Conservatoire de musique classique et religieuse, was opened under Choron's exclusive direction. He now performed an extraordinary art-pilgrimage through the southern provinces to obtain disciples for his seminary, seeking fine voices among all classes of the people, but especially among the peasantry, whose robust constitution is generally favourable to the development of the vocal organs. Besides the efficacy of his system, his personal manner in its administration, and the untiring energy with which he discharged this, produced the most admirable results. Many as were the occupations of his ever active mind, this institution became his chief object of attention, and when, after the revolution of 1830, in the rearrangement of affairs, the grant for its support was so greatly diminished, as virtually to put an end to its operations, Choron's vexations preyed upon him to the extent of undermining his health, and eventually bringing him to the grave. As a composer, he was so successful in "La Sentinelle," one of a set of romances published in 1806, that this has become a popular national song throughout France. All his subsequent publications, however, were for the uses of the church, or practicable exercises in extension of his "Méthode Concertante," and they are highly accredited for the profundity of their style and the purity of their counterpoint. As a theorist, his translation of the works of Albrechtsberger, with copious comments; his translation of the treatise of F. Azopardi; and his many original, critical, and elementary writings, entitle him to be classed above any of his countrymen; at least, if he produced little that was new upon the subject of his art, he exhibited a most profound and comprehensive knowledge of its principles as set forth by previous writers, and an excellent skill in expounding them.—G. A. M.

CHOSROES. See ARSACES.

CHOSROES I. and II. See KHOSROES.

CHOUDJAA-ED-DOULAH or SUJAH DOWLAH, surnamed DJELALED-DYN-HAYDER, Nabob of Oude, and Vizier of the monarchy of Hindostan, was born at Delhi in 1729. He was a greedy, cowardly, and cruel tyrant, and his memory has been preserved mainly by his connection with Lord Clive and Warren Hastings. He succeeded his father in 1754, and one of his first acts was the assassination of the governor of Allahabad who had shown a desire to get rid of his yoke. The English were regarded by him with intense hatred, as rapacious usurpers; and he speedily drew down their displeasure by affording shelter to Meer Cossim, who fled to Oude for refuge after the massacre of his English prisoners, which, as Macaulay remarks, "surpassed in atrocity that of the Black Hole." The Company determined to punish him for this hostile proceeding, but he anticipated them by a declaration of war in 1763, and penetrated to the environs of Patna, which the English were obliged to evacuate. Next year, however (October 22), Major, afterwards Sir Hector Munro, with a force of seven thousand sepoys and English, attacked at Buxhar the army of the nabob, consisting of forty thousand men, and defeated them, with the loss of two thousand men and one hundred and thirty-three pieces of artillery. A second defeat was inflicted upon him and his Mahratta allies at Calpi, by General Carnac, on the 3d of May, 1765, and Sujah-Dowlah, finding farther resistance hopeless, surrendered to the victors on the 19th of May. Lord Clive, by whom the terms of peace were ratified, allowed the nabob to retain possession of his dominions (with the exception of Allahabad and Corah, which were assigned to the Mogul), on condition that he should pay fifty lacs of rupees, as the expenses of the war, and give no further shelter to Meer Cossim, or the German soldier, Sumroo. In 1773 the nabob cast a covetous eye upon the Rohilla country, and entered into an agreement with Warren Hastings, by which he stipulated to pay forty lacs of rupees, on condition that the English troops should assist "in the conquest and extermination of the Rohillas." In fulfilment of this most infamous compact, a British force, under Colonel Champion, invaded the Rohilla territories in 1774, in conjunction with Sujah-Dowlah. A bloody battle took place on the 23d of April. The dastardly nabob speedily took to flight, and left the British to fight single-handed; but after an obstinate struggle the Rohillas were defeated, and their gallant chief, Hafiz Rhamet, was slain. The nabob inflicted the most shocking cruelties on the conquered nation. Men, women, and children were given up to the sword, and the country was reduced to a desert. This transaction has left a deep stain on the character of Hastings and of the British government. Sujah-Dowlah died in 1775.—(See Mill's *History of British India*, vol. iii., and Macaulay's *Essay on Warren Hastings.*)—J. T.

CHRESTIEN, FLORENT, born at Orleans in 1541; died at Vendôme in 1596. He was tutor of Henri of Navarre, afterwards Henri IV. of France. There are several works of Florent Chrestien in verse and prose; tragedies, original and translated; Greek epigrams; a translation of the Quatrains of Pibrac into Greek and Latin; satires against Ronsard; and he assisted in satire Menippée, though his parts are not now known. He translated Hero and Leander from the Greek of Musæus, and also Oppian's book on hunting. His knowledge of Greek was very accurate for the period. He followed the example of the king in becoming a member of the church of France. The fancy of taking Latin names was frequent in Chrestien's day, and he called himself Quintus Septimius Christianus—Quintus as the youngest of five brothers, and Septimius as being a seventh month's child.—J. A., D.

CHRESTIEN or CHRESTIEN DE TROYES, a French poet. Neither the date of his birth or death is known with certainty; he appears not to have died till within the last four or five years of the twelfth century. We find him described as "orateur et chroniqueur" of Madame Jeanne, comtesse of Flanders. He wrote several romances in verse, most of which exist in manuscript in the bibliotheque imperiale. A good many of the stories of the Round Table are told by Chrestien, and as far as we can judge by the extracts given in the Histoire Litteraire de la France are amusingly told. The incidents are those familiar to all readers of romances—"fierce wars and faithful lovers—forests and enchantments drear." Some of his romances were translated into prose, and in this form probably gave higher pleasure to a larger number of persons, than had heard the verses of the original said or sung. Perceval le Gallois—a prose version of Chrestien's rhyming legend—printed in folio in 1530, was a volume at one time greatly treasured.—J. A., D.

CHRISTIAN, EDWARD, chief justice of the isle of Ely, and Downing professor of the laws of England in the university of Cambridge, died in 1823. He is the author of an edition of Blackstone, and of several legal dissertations of great merit.

CHRISTIANA, duchess-regent of Savoy, daughter of Henry IV. of France, and Maria de Medicis, was born in 1606, and married in 1619 Victor Amadeus, duke of Savoy. Before his death in 1627, the duke appointed Christiana regent, and guardian of her children. Her regency was one continued scene of troubles and disturbances excited mainly by the cupidity of the French court, who sought to take advantage of her unpro-

tected position, and to seize the principal fortresses of the duchy. Her two brothers-in-law, the Cardinal Maurice, and Prince Thomas, disturbed the peace of the country by their intrigues and plots, invaded Piedmont, and the latter captured Turin and several other important places, while a Spanish army at the same time assailed the duchy. Peace was concluded, however, in 1642 between her and her brothers-in-law. The majority of Charles Emmanuel was proclaimed in 1648, but his mother retained her power until her death in 1663. As a ruler her conduct exhibited ability and firmness, but her private character was not unblemished.—J. T.

CHRISTIANUS, a warlike prelate of the twelfth century, archbishop of Mayence, took an active part in the Italian wars of the Emperor Frederick Barbarossa. He died in 1183.

CHRISTIE, James, a noted antiquarian, followed in London his father's profession of auctioneer. He wrote "An Essay on the ancient Greek game supposed to have been invented by Palamedes" &c., 1802; "A Disquisition upon Etruscan vases," 1806; and "An Essay on the earliest species of Idolatry, the worship of the elements," 1815. He died in 1831.—J. S., G.

CHRISTIE, Thomas, a Scottish writer, was born at Montrose in 1761. He went to London for the purpose of studying medicine, but soon abandoned that profession, and addicting himself to literary pursuits, commenced a publication called the *Analytical Review*. He visited France in 1789, when he was cordially welcomed by the leaders of the revolutionary party, and wrote a reply to Burke's denunciation of the Jacobins. He died at Surinam in 1796, leaving "Miscellanies, Philosophical, Medical, and Moral," published in 1789.—J. T.

CHRISTIERN I. (Christian), the founder of the house of Oldenburg, which still reigns in Denmark, was born in 1425 or 1426. He was the second son of Theodoric, count of Oldenburg, and was elected king of Denmark on the death of Christopher III. of Bavaria, the last of the Waldemars, in 1448. Christiern expected that the treaty of Colmar, which was negotiated under the direction of the celebrated Queen Margaret, and guaranteed the union of the three northern crowns, would take effect in his case. But in the same year in which he was intrusted with the supreme power in Denmark, Carl Knutson (Charles Canuteson) became king of Sweden, and soon after seized on the crown of Norway. Carl was forced, however, in 1450, to resign the latter, which then fell to Christiern; and his arbitrary rule in Sweden at length, in 1458, brought about the union of the three crowns in the person of the same king. Two years after, the duchies of Schleswig and Holstein came also into Christiern's possession. In 1464 an insurrection placed Carl a second time on the throne of Sweden. Christiern made two determined, but fruitless efforts, to recover the crown, in the latter of which he was himself wounded at the sanguinary battle of Brunkebjerg. He founded the university of Copenhagen. Christiern died in 1481. When his daughter Margaret became the queen of James III. of Scotland, Christiern, whose exchequer was unequal to the payment of her dower, pledged the islands of Orkney and Shetland, which have never been redeemed.—R. M., A.

CHRISTIERN II., grandson of Christiern I., king of Denmark, Norway, and Sweden, was born in 1480. He was chosen successor to the throne during the life of his father, John, and from the year 1501 had a considerable share in the government, particularly in Norway, where he suppressed two insurrections with more vigour than humanity. On his accession in 1513 he signed a capitulation favourable to the power of the aristocracy; but this did not hinder him from straining all his energies to render his own sway in the last degree absolute. To strengthen his tyrannical pretensions he allied himself in 1515 with the most powerful dynasty in Europe, by marrying Isabella, sister of Charles V. Soon after this he began to prepare for a war against Sweden, where the younger Sture, who had been named administrator of that country, refused to recognize the treaty of Colmar. His first expedition failed; but in 1520 the battle of Borgesund, in which Sture fell, was won by his general Otto Krumpen, and, notwithstanding the heroic defence of Stockholm by Sture's widow, decided the fate of Sweden. Christiern was crowned king in the same year, and proclaimed an amnesty, which he almost immediately profaned by barbarously murdering about ninety of the Swedish nobles, besides a great number of the people. At last Gustavus Vasa, who had borne the Swedish banner during Christiern's first expedition, and whose father was one of the murdered nobles, appeared at the head of the famous Dalecarlians. The Danes were soon driven out of the country. Gustavus, the liberator of Sweden, was elected king on the 7th June, 1523, and on that day the treaty of Colmar, which had lasted a hundred and twenty-six years, became a dead letter. Meanwhile Christiern had lost also the crown of Denmark; the nobles having taken advantage of his reverses to revenge the violation of the articles which he had signed on becoming king. For nine years after this he led an adventurous life, chiefly in the Low Countries. He conversed with Erasmus and corresponded with the German reformers, whose doctrines he approved when no opposite interest was present to his mind. In 1531 he at last succeeded, with the aid of Charles V., in conducting an expedition into Norway. The diet of that country proclaimed him king; but soon after he fell into the power of Frederic I., his successor on the Danish throne, who threw him into prison, where he died after a long confinement in 1559.—R. M., A.

CHRISTIERN III., King of Denmark and Norway, and son of Frederick I., was born in 1502, and died in 1559. He ascended the throne in 1536. Like Gustavus Vasa, with whom he was in close alliance, he signalized his reign by a vigorous support of the Reformation. One of the first measures of his rule deprived the clergy of all share in the civil power. At a diet held at Copenhagen in October, 1536, and composed of four hundred nobles, together with a few deputies of the people, Lutheranism was declared the religion of the state. The secularization of the church property immediately followed; although Christiern, listening to the remonstrance of Luther, reserved a considerable part of it for the support of the new establishment. Bugenhagen was brought from Wittemberg to assist in organizing the Danish protestant church. Its constitution, drawn up by the clergy and approved by Luther, was sanctioned at the diet of Odensee in 1539. The university of Copenhagen was likewise placed upon a better footing, and the general reform included a new order of schools for the liberal education of youth. In the midst of these peaceful improvements Christiern was threatened with war. The pretensions of the two sons-in-law of Christiern II. to the Danish throne being again raised, were supported by Charles V. Christiern III. upon this entered into an alliance with France; but the peace of Spire, at which Charles V. abandoned the cause of his brother-in-law, was concluded in 1544, and put an end to the danger. Christiern joined the league of Schmalkalden; but when the war of that name broke out, his treaty with the emperor prevented him from actively engaging in it. Commerce flourished during his reign. His wise policy first effectively neutralized the dangerous preponderance of the Hanseatic towns. Christiern, like many powerful rulers, was an encourager of letters. He was succeeded by his son Nidare.—R. M., A.

CHRISTIERN IV., King of Denmark and Norway, son of Frederick II., was born in 1577, and died in 1648. Being only twelve years of age when his father died, the regency, which should, according to custom, have fallen to Sophia of Mecklenburg, was seized by the aristocracy. He began to reign in 1596. The claims of Russia and Sweden to Norwegian Lapland brought him into collision with these two powers. Christiern, who possessed one of the best fleets of that time, conducted in person a naval expedition against the former in 1599, and twelve years afterwards gained several important victories in a war with Charles IX. It was in this war that the Norwegian peasants of the valley of Guldbrand destroyed a company of Scottish soldiers, one thousand strong, commanded by Colonel Sinclair. Peace was concluded between Sweden and Denmark on the accession of Gustavus Adolphus. The twelve years following 1613 were the most peaceful and illustrious of Christiern's reign. His whole attention was given to the internal condition of his country, and to the extension of her commerce. He improved the legislature, reorganized the university, founded schools of various kinds, made provision for the education of a number of poor scholars, established libraries, and built towns. He was the first monarch that sent expeditions to explore the north-west passage. One of the results of these expeditions was the annexation of Greenland to the crown of Denmark. Christiern also laid the foundation of the Danish power in the East. These peaceful labours were interrupted by the outbreak of the Thirty Years' War. Christiern was appointed captain-general of the league formed by the protestant powers for the defence of the elector-palatine, whose territories were invaded by the emperor. His military career, however, proved unsuccessful. At the head of twenty-seven thousand men of

various nations he had advanced as far as Brunswick, when, on the 27th August, 1626, he was completely overthrown by Tilly at the battle of Lutter-sur-Baremberg. He immediately received a reinforcement of six thousand English and Scotch; but Wallenstein having meanwhile effected a junction with Tilly, he was forced to retire into Fionia, whilst his victorious enemies ravaged Holstein and Jutland. Wallenstein who now, it is said, aspired to the crown of Denmark, occupied Rostock and Wismar, and laid siege to Stralsund. But Christiern, aided by a Swedish army, at length drew him out of the North, and reconquered Jutland, Schleswig, and Holstein. A peace was concluded at Lubeck in 1629. Christiern is said to have entertained the project of conquering Sweden. But the Swedes were beforehand with him in the work of invasion; they suddenly entered Denmark in 1641, and, in spite of the energetic defence of Christiern, forced him to sign humiliating conditions of peace.—R. M., A.

CHRISTIERN V., King of Denmark and Norway, son of Frederick III., was born in 1646, and died in 1699. He succeeded his father in 1670, and was the first hereditary king of Denmark, the crown having been elective till the year 1660. Christiern visited England in 1662, and soon after married the Princess Charlotte-Amelia of Hesse. In 1675, joining the league formed by the German princes, the emperor, and the Dutch, he declared war against Sweden. At first he carried it on with great vigour and success. Jemteland and Scania were conquered, and, at the battle of Uddevalle, General Loevenhjelm with three thousand men routed a Swedish army eleven thousand strong. But victory then went over to the other side; and, notwithstanding the complete success of the combined fleets of Denmark and Holland at sea, Christiern found himself in 1679 obliged, by the defection of his allies, to conclude an unsatisfactory treaty of peace at Nimeguen with Sweden and France. His attempt on the independence of Hamburg brought him little honour. That he was a weak ruler is sufficiently proved by the fate of his able minister Griffenfeldt, who was condemned to death in 1676 for crimes that were never proved, the king possessing so little power, that the utmost he could do was to commute the sentence into imprisonment for life.—R. M., A.

CHRISTIERN VI., King of Denmark and Norway, son of Frederick IV., was born in 1699, and died in 1746. He ascended the throne on the death of his father in 1730. His reign was peaceful throughout, and politically considered, is utterly devoid of interest. Nothing but the usual squabbles with the house of Holstein-Gottorp, an insignificant quarrel with Sweden, and an alliance defensive with France, need be noticed. The king and queen, who could not speak the language of their people, surrounded themselves, to the great discontent of the country, with a crowd of needy pietistic Germans. Christiern, however, took a deep interest in the welfare of his subjects, and kept a kindly eye on whatever concerned the advancement of science, of education, and of good morals.—R. M., A.

CHRISTIERN VII., King of Denmark and Norway, son of Frederick V., was born in 1749, and died in 1808. Shortly after ascending the throne in 1766 he married Caroline Matilda, sister of George III. of England. Accompanied by Struensee his physician, he travelled into Germany, Holland, France, and England, where he received the degree of LL.D. from Cambridge. In 1770 Struensee became his prime minister, and governed with almost regal authority for sixteen months. Struensee amongst some other excellent reforms procured the liberty of the press; but the nobles, jealous of his power, conspired his fall. He was condemned to death by a commission, and executed on 28th April, 1772. The fate of Caroline Matilda was involved in that of the favourite. Being accused of an illicit connection with Struensee, she was divorced from her husband, and removed by the English government to Zell in Hanover, where she died in 1775. Soon after this the king fell a victim to insanity. Frederick his eldest son was declared major in 1784, and from that year conducted the government as prince regent, though he did not take the name, till his father's death. The reign of Christiern VII. was the most illustrious in regard to literature, science, and art, that Denmark had yet seen. It is sufficient to mention the names of Baggesen, Œhlenschlæger, Thorwaldsen, and the two brothers Œrsted.—R. M., A.

CHRISTIERN VIII., King of Denmark, son of the hereditary prince Frederick, was born in 1786. He married in 1806 the princess Charlotte Frederica of Mecklenburg. The king, Frederick VI., knowing the designs of Sweden with regard to Norway, sent Prince Christiern as his representative to the latter country. He was proclaimed king by the loyal Norwegians, but an army of forty thousand men, and threatening notes from the great powers, caused him to abdicate the throne on 26th October, 1814. Before parting with the crown he extorted a promise from Sweden that the independence of the Norwegian constitution should be sacredly maintained. Christiern ascended the Danish throne on the death of Frederick in the end of 1839. He was a most accomplished prince; his accession caused universal joy, but death put an end to his too short reign amidst the troubles of 1848.—R. M., A.

CHRISTINE, Queen of Sweden: This extraordinary woman, the daughter of the great Gustavus Adolphus by his queen Eleonore, princess of Brandenburg, was born December 18, 1626. At the time of her father's departure for the Thirty Years' War she was only four years old; consequently though it has been said that Gustavus educated her rather as a boy than a girl, he could have had little or nothing to do with her education. At his death on the field of Lützen, November 16, 1632, she was only six years of age. She was immediately crowned queen of Sweden, and the Swedish parliament appointed the five principal ministers of state as her guardians. At the head of these was the celebrated Chancellor Oxenstjerna, who had been the able and zealous supporter of Gustavus in the great enterprise for the enfranchisement of protestantism, and who continued to prosecute the same design through the famous generals, Duke Bernhard of Weimar, Torstenson, Horn, Banner, and Wrangel, till the object was achieved at the peace of Westphalia.

Christine was educated with great care by Oxenstjerna, who became to her like a father. He gave her the most learned teachers in languages (ancient and modern), history, geography, philosophy, and politics. She displayed on her part an extraordinary force of imagination and of memory, and to these advantages added an unappeasable thirst of knowledge. Her guardians were amazed at the rapid progress she made in her education; but they were as quickly struck with the eccentricity of her character. She had the high courage and the desire of distinction of her father, to whom she bore a strong resemblance. She showed a decided taste for manly, rather than for feminine pursuits and accomplishments. She had a great passion for horseback and fox-hunting, in which no danger could disturb her. She was fond of wearing men's apparel, of associating with men, despised female ornaments, and showed great repugnance to the etiquette of royalty. At the same time, though an Amazon in her spirit and habits, she was under the middle size, and had one shoulder rather higher than the other, which she concealed as much as possible by the aid of dress and the carriage of her person. At sixteen the states proposed to dismiss her guardians and give her independent possession of the government; but she at this time displayed more wisdom than the parliament, excusing herself as too young, and the guardianship was continued two years longer, namely till 1644. Having once undertaken the supreme power, she entered on the business of the state with a zeal and an ability which astonished her ministers. She gave the highest promise of becoming a great sovereign by the tact and firmness of her judgment. She put an end to the war with Denmark begun that year, and at the treaty of Brömsebro in 1645, she obtained some new provinces. She then, contrary to the wishes of Oxenstjerna, hastened the conclusion of peace in Germany, disregarding the chancellor's suggestion that a continuance of the war must procure still greater advantages to Sweden. She turned her attention to the mercantile affairs of the country, and introduced various measures to the advantage of commerce. But her chief delight was in the prosecution of literature and science, and she reformed and promoted the literary and learned institutions of the country. She was, herself, perhaps the most accomplished woman of the age, understanding six languages, of which she wrote and spoke French and Italian like her native tongue; conversed with correctness in German, and read her favourites, Thucydides and Polybius, in the original. She maintained an autograph correspondence with the most learned men of foreign nations, and invited them to visit Sweden, or to send her information of the works they were engaged in. Gassendi sent her his mathematical works. Descartes, Grotius, Salmasius, Bochart, Vossius, Meibom, and other learned men sought her court, and were received with the most flattering distinction. Descartes ended his days at Stockholm; and Salmasius, under her patronage, entered the

lists against the republicanism of Milton. He does not, however, seem to have realized her expectations, for she dubbed him "omnium fatuorum doctissimum." She studied chemistry, astronomy, and even alchemy and astrology, with the most celebrated professors. She purchased, with a royal recklessness of expense, books, pictures, coins, antiquities, autographs, &c., and indulged herself in such liberality to artists and professors of various kinds, and in feasts and entertainments at which they figured, to such a degree, that her ministers and parliament complained of the pressure of her expenditure on the finances of the country, already exhausted by the wars of her father. At the same time her people regarded her with admiration, as capable of taking the lead in the affairs of the north, and the ministers advised her to marry. But, like Elizabeth of England, she could not reconcile the idea of a partner on her throne with her love of independent power, and she rejected the proposal. The states, however, continued to press her on this head, till it became intolerable to her; and the complaints of the people of the waste of the public money on foreign artists and learned favourites, led her to contemplate the abdication of her throne in favour of her cousin, Karl Gustav of Pfalz-Zweibrücken, the son of her father's sister, who had sought her hand, and was highly distinguished for the nobility of his nature, his extensive knowledge, and ability. Though her counsellors, and especially Oxenstjerna, earnestly, and at this time successfully, dissuaded her from this startling project, she prevailed on the states in 1649 to name him her successor, asserting that the kingdom required a king rather than a queen, who could not only rule in the cabinet, but lead his armies in the field. Having settled the succession, she allowed herself to be crowned with great state in 1650, and for some time resumed the reins of government with every appearance of earnestness, and prospect of surmounting the temporary difficulties of the realm. But this did not last long. She showed a growing disposition to neglect the counsels of her quiet ministry, and to listen to those of ambitious favourites, as Tott, De la Gardie, Pimontelli, &c. She relapsed into her extravagance; unworthy favourites were promoted over the heads of men of real standing and ability; the treasury was empty; the court filled with petty feuds and bitternesses. At length, not only the favourites, but herself was in jeopardy from the conspiracy of Messenius. There arose in the three lower estates, especially the clerical, a violent opposition to the nobility in which Christine was imprudent enough to mix herself; and whilst she seemed to incite the opposition, she at the same time raised many unworthy persons to the rank of nobility, and heaped estates and privileges on that class.

The discontent of the people grew from day to day. To add to her motives for abdicating the throne, Christine had resolved to abandon protestantism, the religion for which her father had spent his treasure and his life. In 1654 she again announced her intention to resign the crown, and, notwithstanding the earnest entreaties of all persons and parties, amongst whom one of the most zealous to dissuade was her cousin Karl, who would have preferred marrying her, she this time, on the 16th of June, in an assembly of the states at Upsala, renounced the crown in favour of her cousin. She reserved to herself an annual income of 200,000 dollars, and the right of royal jurisdiction over her own little court. Having addressed the states in a speech which was listened to with tears, she laid down the insignia of her authority—Karl was crowned the same day as Karl X.—and five days afterwards she travelled in man's attire through Denmark to Hamburg. Italy was the country which she had marked out as her home, and where she promised herself—freed from the cares of a throne, and surrounded by art and artists, and in the free enjoyment of her new religion—a felicitous life. In Brussels, where she remained nearly a year, she made a private confession of the catholic faith in the presence of Duke Albrecht and some distinguished Spaniards. At Inspruck she made a more formal and public avowal of it, to the great disgust of the brave Swedes who had fought under her father to check the horrors of catholic oppression. From Inspruck to Rome her journey was a perfect ovation. She rode in Amazon costume on horseback, and all the cities through which she passed were crowded with people shouting in exultation over so great a proselyte, and were all astir with illuminations, feasts, plays, and triumphal arches. At Rome her reception was rapturous; she did homage to the pope, Alexander VII., and received the honour of his name, in addition to hers, being thence styled Christine Alexandra. In 1656 she went to France, where she lived principally at Fontainebleau, Compiegne, and Paris. Her finances were so low that she was obliged to pawn her jewels in Rome before setting out. The Parisian ladies, who were at first terrified at the fame of her talents, were soon very free in criticism on her high shoulder, her small figure, and the tasteless negligence of her dress, as well as her miserable retinue. The men were wonderfully fascinated by her knowledge and the freedom of her opinions. On her return towards Italy she visited the celebrated Ninon de l'Enclos at her country seat. The following autumn she again returned to France, where her arrival excited little attention; but within a fortnight she excited a universal horror by pronouncing sentence of death on her master of the horse, the Marquis Monaldeschi, who had been her confidant, but had betrayed her secrets, and having him put to death in the presence of Father Lebel, the walls and floor being stained with his blood. She received an intimation from the French court to quit the country, and it was two months before she dared to show herself in the streets of Paris: yet she remained in France till the spring of 1658, when she returned to Rome. From the poverty of the Swedish treasury, her annuity now remained unpaid, and the pope was obliged to allow her a pension of twelve hundred scudi. In 1660, Karl Gustav, her successor on the throne of Sweden, died, and Christine hastened to Stockholm to claim the throne again; but her religion was of itself a sufficient bar to her wishes, had not her recent history been sufficiently admonitory to the Swedish people. They obliged her to sign a more binding deed of abdication, and she felt herself compelled to retire from Stockholm. In 1666 she returned to Sweden once more, but being informed that she could not be permitted the public practice of her religion, she returned to Hamburg. There she lived about a year, offering herself to the Poles as their sovereign, but receiving little attention. In 1668 she finally returned to Rome, where she continued to live yet twenty years, and died in 1689, sixty-three years old, and was buried in St. Peter's, the pope himself writing her epitaph. During her later years she founded an academy in Rome, and increased her collections of paintings, coins, and autographs. Her library was purchased by the pope, Alexander VIII.; part of her paintings and the antiques by Odescalchi, the nephew of Innocent XI.; the other part of the paintings by the duke of Orleans. The value of these collections may be seen in Haverkamp's Nummophylacium Reg. Christinæ, in the Museum Odescalcum, and in Scröder's Berichte über die Gemählde und Statuen der Königen Christine.

Christine, with all her talents and learning, was what is now-a-days called a "strong-minded woman." She wanted solid judgment to become a great woman; and the opinion of Fryxell, the Swedish historian, that she was to a certain degree insane, appears to be correct. The same taint was sufficiently obvious in the poetical Erik, in Charles XII., and others of the royal line of Sweden. Some of her writings remain in Arckenholz's memoirs of her, but doubts have been cast on the authenticity of some of the letters bearing her name.—W. H.

CHRISTINE DE PISAN, a French poetess of Italian descent. She was born at Venice about 1363; died about 1431. Her father was astrologer to Charles V. of France. His daughter, then five years old, accompanied him when he fixed his residence at Paris in that capacity. At the age of fifteen she married a French gentleman, Etienne du Castel, who was notary and secretary to the king. The king died, and his death was followed soon by that of his astrologer and his notary. Christine found herself alone in the world at the age of five-and-twenty, with three children, and with little other evidence of property but what was furnished by her being defendant in several lawsuits instituted by persons having claims on her husband. In these circumstances she found some means of support in authorship—of course through the patronage of the great, then the only public for such wares as she dealt in. The marriage of Richard II. was the subject of a poem of Christine's, and on that occasion the earl of Salisbury adopted a son of hers, and brought with him into England a collection of her poetry, which led in the next reign to an invitation from Henry IV. that she should reside in England. She refused this, and also a similar invitation from Milan. She preferred remaining in France, where she wrote "Le livre des faits et bonnes meurs du sage roy Charles," and was patronized and liberally rewarded by several princes of the royal family. She was aided by the duke of Burgundy in marry-

ing her grandchildren. Christine has left a very large number of works both in verse and prose; most of them still remain in manuscript. A poem of hers on the subject of Joan of Arc has been published first by Jubinal and afterwards by Quicherat, in the Procès de la Pucelle. Of her prose works, that which seems of most interest is her "Acts and Manners of Charles V. of France," which has been published in Lebeuf's Dissertations sur l'histoire de Paris, and in the Collections of Petitot and Michaud. —Her son JEAN DU CASTEL, had some reputation as a poet.— A grandson of hers, another JEAN DU CASTEL, held the official position of chronicler in the reign of Louis XI.—J. A., D.

* CHRISTISON, ROBERT, M.D., an eminent Scotch physician, was born in 1798. He graduated at the university of Edinburgh in 1819. From an early period of his professional career, he devoted himself particularly to chemical pursuits, more especially those connected with the materia medica and forensic medicine. He was elected to the chair of medical jurisprudence in his alma mater, but subsequently was transferred to the professorship of materia medica, with which was conjoined that of clinical medicine; and among the many eminent men who have contributed to the reputation of the Edinburgh school of medicine, none occupies a more conspicuous position than Dr. Christison. He has been a prolific author. Perhaps the most celebrated of all his works is that on "Poisons," which has been characterized by an able writer as "the most philosophical and perfect which has yet appeared on the subject." Dr. Christison is also author of a "Dispensatory," or commentary on the pharmacopœias, in which vast industry and learning are displayed. In all criminal trials in which questions connected with poisons are investigated, Dr. Christison's authority is invoked. In addition to the above-named volumes, Dr. Christison wrote a treatise on "Granular Degeneration of the Kidneys," and his contributions to periodic medical literature have been very numerous. As a consulting physician he now stands at the head of the profession in Scotland—an honourable position, which has been honourably achieved by severe labour and the exercise of great natural talents.—J. C.

CHRISTOPHE, HENRI, King of Hayti, was of African blood though born in Grenada, and spent the first years of his life in slavery. He received his freedom as a reward of faithful service; and, having acquired some means and a good name by his industry, he was managing one of the principal hotels at Cape François for its widowed proprietrix, when the revolutionary spirit of France spread to St. Domingo, and brought on the fierce struggle between the coloured population and their masters, which, notwithstanding the temporary occupation of the island by the British, issued in the declaration of its independence, in 1801. Christophe was one of the leaders in the wild partisan warfare by which the blacks accomplished this result; his ability and energy having attracted the attention of Toussaint l'Ouverture, who employed him in important enterprises, and ultimately conferred upon him the military command of the north. But the expedition sent out by Napoleon in 1802 revived the contest, and turned the tide of victory. Leclerc, the French general, adding to the force of arms the influence of wily negotiations, undermined the fidelity of some of the insurgent chiefs, and seizing Toussaint by stratagem, sent him to imprisonment in France. Christophe, however, was soon in the field again under Dessalines, the successor of Toussaint. The war was renewed with increased ferocity; and when the French were compelled to evacuate the island in 1803, Dessalines obtained the chief power, with the title of governor-general, which he exchanged ere long for that of emperor of Hayti. On his assassination, Christophe, who had been again made military commander in the north, became a candidate for the throne; but he had a struggle to maintain against other claimants, and it was not till 1810 that the civil war ended in an arrangement which gave Christophe the undisputed possession of a part of the island, with the title of king of Hayti. His reign, which extended to ten years, was that of a capricious and cruel despot; disaffection appeared, and increased till it took the form of a revolt so serious, that the king, abandoning the hope of its suppression, put an end to his life in 1820.—W. B.

* CHRISTOPHE, JEAN BAPTISTE, a French Roman catholic priest, born in 1809, published in 1852 a "History of the Papacy during the fourteenth century," in 3 vols, 8vo.

CHRISTOPHER, SAINT, a Christian martyr who is supposed to have lived in the third century of our era. He was a native either of Syria or Palestine, and is believed to have suffered martyrdom by decapitation in the reign of the Emperor Decius.

CHRISTOPHER, Duke of Wurtemberg, a noted personage in the history of the Reformation in Germany, was born in 1515. His father, Ulric, being expelled from his dominions by the confederated Suabian cities, Christopher was carried to Vienna in 1519–20, and, while there, narrowly escaped being made prisoner by the Turks during their siege of the capital. Charles V., who bore him no good will, and dreaded not a little the influence of his talents and energy, in 1532 attempted to confine him in a Spanish monastery; but, on his way to the appointed hermitage, Christopher escaped from his escort and fled to Bavaria, where he enlisted in favour of his father and himself the active support of his uncle, the reigning duke, who, again, was the means of inducing Philip, the landgrave of Hesse, to join the confederation. The battle of Laufen, in which the landgrave was victorious over the Austrians, restored Ulric to his dominions, which were thenceforward under the safe protection of the protestant league of Schmalkalden. Two years after the death of Ulric, who was succeeded by his son, the Lutheran religion was completely established in the duchy. Christopher honourably consecrated the entire property of the church in Wurtemberg to educational purposes, and the support of the ministers of the new religion. It was converted into a fund called the "Wurtemberg church property," the revenue from which supported in vigorous operation the cloister schools of the duchy, the great theological establishment at Tübingen, and other educational and ecclesiastical institutions. Christopher died in 1568.—J. S., G.

CHRISTOPHER I., King of Denmark, died in 1259. He was the third son of Waldemar the Victorious, and succeeded to the throne by election in 1252, on the death of his brother, King Abel, and to the exclusion of his sons. The counts of Holstein on this laid claim to Schleswig, and an arrangement, which was made in 1253, and which recognized Christopher as the guardian of his nephews, and Schleswig as a fief of the crown, proved afterwards a source of embarrassment in the contest between the church and the monarch. Christopher died suddenly in 1259, it is said of poison administered by a canon named Arnfast. He was succeeded by his son, Eric VII.—J. T.

CHRISTOPHER II., King of Denmark, son of Eric VII., born in 1276, succeeded his brother Eric VIII. in 1319. He was involved in continual disputes with the church, the nobility, and even with his own brother, John. At length the nobles raised the standard of revolt, and, having been joined in 1325, by Geert, count of Holstein, they compelled Christopher to abandon his kingdom and take refuge in Rostock, where he lived in great misery for some years, while the throne of Denmark was occupied by Waldemar, duke of Schleswig. He recovered his kingdom in 1330, but in the following year new misfortunes overtook him. He was defeated by Waldemar; Jutland was seized by Geert, and Christopher himself, while he was living in security at the town of Skanderbon, was treacherously made prisoner by two of his nobles. He died soon after, 15th July, 1333.—J. T.

CHRISTOPHER III., of Bavaria, King of Denmark, Norway, and Sweden, was a descendant in the female line of Waldemar the Great. He was elected king of Denmark in 1440, on the deposition of his uncle Eric, of Sweden in 1441, and of Norway in 1442. In 1441 an army of 25,000 Jutland peasants, goaded into insurrection by the oppression of the nobles, defeated the royal troops, and took prisoners twelve nobles, and put them to death. Christopher attacked the victorious insurgents with a powerful force, and defeated them with the loss of 2000 of their number. On the restoration of peace he adopted measures to protect the people from the arbitrary exaction of tithes; exerted himself to abridge the commercial monopoly possessed by the Hanseatic towns; and extended similar privileges to the Dutch, the English, and the Scotch; transferred the seat of royalty from Roskilde to Copenhagen, and made that city the capital of Denmark, and the rival of the Hanseatic towns. He promulgated a municipal code, and devoted himself to the welfare of his kingdom. He died in 1448.—J. T.

CHRISTOPHERSON, JOHN, a learned English prelate of the sixteenth century, educated at Cambridge, was one of the first fellows of Trinity college, succeeded to the mastership, and in 1554 was made dean of Norwich. On the accession of Mary he was made bishop of Chichester. He died in 1558. He was an industrious, but not very successful translator. His Latin

translations of Philo-Judæus and of the ecclesiastical histories of Eusebius, Socrates, Sozomen, Evagrius, and Theodoret are inelegant and not unfrequently inaccurate.—J. S. G.

CHRISTOPHERSON, Michel, an English Roman catholic theologian, who lived in the seventeenth century, and is chiefly known by his "Treatise of Antichrist, in three parts," in defence of Bellarmine against Dr. Downham.

CHRISTOPHORUS, Angelus, the author of a work published in 1619 in Greek, with a Latin translation, on the present state of the Greek church, containing many curious details respecting its discipline and ceremonies. A new translation of this work, with notes, was published at Frankfort in 1653 by George Phelavius.—J. T.

CHRISTOPOULOS, Athanasias, born at Castoria in Macedonia in 1772; died in 1847. He was the son of a Greek priest, who was settled at Bucharest in Wallachia. Athanasias was sent to Italy for his education, and at Padua studied law and jurisprudence. His attention, however, was chiefly given to classical learning. On his return to Bucharest he was employed as tutor to the children of the prince of Wallachia. He published in 1805 a drama which was acted with some success at Bucharest. About the same time he printed a Romaic grammar, in which he endeavoured to show that the modern language is composed exclusively of the Doric and Oolic dialects. He soon after went to reside in Constantinople, where he published some poems, chiefly bacchanalian and amatory, in modern Greek. The changes of government materially affected Athanasias. During the power of the Prince Mourousi and that of Caradja, Athanasias was employed in several departments of the state. When they had successively passed away, he occupied himself in a work which he called "Parallela," being a comparison of the advantages and disadvantages of different forms of government. He published, together with his collected poems, an essay on the sceptical philosophy of the ancients. Of this there are two editions, one in 1833, the other in 1841, the last of which differs considerably from the former. He translated the first book of the Iliad, and the first two books of Herodotus. He also published a tract, in which he maintained that the pronunciation of the modern Greeks was the true one, and identical with that of the ancient Greeks. His works have been collected, and published at Athens in 1853, under the title "Ἑλληνικὰ ἀρχαιολογήματα." They are in many points of view of considerable interest.—J. A., D.

CHRISTY, William, an enthusiastic English botanist and entomologist, died about the year 1840, at an early age. His zeal and success in the pursuit of science were only equalled by his readiness to impart to others a portion of the stores which he had collected. He formed a large herbarium of British and foreign plants, which he gave to the Botanical Society of Edinburgh. He made extensive tours in Britain, and visited Norway and Madeira.—J. H. B.

CHRISTYN, Jean Baptiste, a writer on antiquities and jurisprudence, was born at Brussels in 1622. After passing through various subordinate offices, he was sent by the king of Spain as ambassador to the congress of Nimeguen in 1678, and in 1681 as first commissioner to the conferences held at Courtray. He was rewarded for his services by being created a baron, and appointed chancellor of Brabant. He died in 1690, leaving a large number of works on jurisprudence and Belgian antiquities. His brother, Libert François—born in 1639; died in 1717—edited two works, entitled "De Legibus abrogatis et inusitatis in regno Franciæ," par P. Bugnyon, and "Opera Omnia Juridica" of John and Frederick Van der Sande. His nephew, Jean Baptiste, who was born in 1635, and died in 1707, was the author of a great number of treatises on legal subjects.—J. T.

CHRYSIPPUS, a famous Stoic philosopher, was the son of Apollonius of Tarsus, and was born at Soli, a town of Cilicia, about B.C. 280. Having spent his patrimony, some say in the public service, he devoted himself to the study of philosophy, and, taking up his residence at Athens, became a disciple of the celebrated Cleanthes, successor of Zeno. He soon became one of the foremost defenders of the philosophy of the Porch, and his disquisitions on the tenets of the Stoics acquired such celebrity as to give rise to the proverbial remark that, "if Chrysippus had not existed, the Porch could not have been." Cicero terms him the main pillar of the Porch, and speaks of his extraordinary acuteness and subtilty, though he admits that he was jejune in his writings; and Diogenes Laertius affirmed that, if the gods themselves were to hold disputations, they would adopt the manner of Chrysippus. The satirist Persius notices his skill in the arts of sophistry, and his frequent use of the figure *sorites*, which on this account he calls the "heap of Chrysippus." All agree that Chrysippus exhibited great readiness and courage in disputation, combined with equal arrogance and self-confidence. "Give me doctrines," he was in the habit of saying to his preceptor, "and I will find arguments to support them." When a certain person asked him what instructor he would recommend him to choose for his son, he replied, "Me; for if I thought any philosopher excelled me, I would myself become his pupil." On the other hand it is related that, when he was told that some person spoke ill of him, he said, "It is no matter; I will live so that he shall not be credited." Not contented with defending the tenets of his own school, he attacked those of the Academic and Epicurean sects with a vehemence which created him many enemies. Plutarch charges him with numerous inconsistencies and contradictions, as well as with obscurity and excessive subtilty. It is undeniable that his disquisitions abounded more in nice distinctions and curious subtleties than in solid arguments; and his friends of the Stoic school complained that he frequently adopted unusual and illogical modes of reasoning, and that he had collected many arguments in favour of the sceptical hypothesis which he could not answer himself, and had thus furnished his chief antagonist, Carneades, with weapons which he wielded with great effect against himself. Chrysippus has also been accused of impiety and of teaching doctrines subversive of religion, but his tenets do not seem to be fairly open to any other charge on this head than those which may be brought against the Stoical system itself. Chrysippus was indefatigably industrious, and he is said to have seldom written less than five hundred lines a day, and to have left behind him about seven hundred treatises; but of these nothing remain except a few extracts, which are preserved in the writings of Cicero, Plutarch, Seneca, and Aulus Gellius. He died B.C. 207.—J. T.

CHRYSIPPUS, of Cnidos, a Greek physician, sometimes confounded with the preceding, lived in the fourth century B.C. His works, which are not now extant, are quoted by Galen. He was son of Erineus, and pupil of Eudoxus of Cnidos.

CHRYSOCOCCES, Georgius, a Greek physician of the fourteenth century, author of various works on astronomy, which still remain in MS., appears to be the same person who was associated with Gaza in his labours in the Vatican library.

CHRYSOLORAS, Manuel, a learned Byzantine, famous as one of the restorers of classical learning in Italy, was born at Constantinople about the year 1355. He was sent to Italy in 1387 by the Emperor Manuel Palæologus to solicit the assistance of the Venetians and the pope against the Turks. About the year 1396 he settled in Italy as a teacher of Greek, and had for a pupil the famous Leonardo Bruni. He afterwards taught the same language at Florence, Milan, Pavia, and Rome, where he gained such favour at the papal court as to be sent as nuncio to the Emperor Sigismund. He was one of the representatives of the Greek church at the council of Constance, but died shortly after its convocation, April, 1415. Poggio Bracciolini, and Filelfo were also pupils of Chrysoloras. He wrote a Greek grammar entitled "Erotemata," which was one of the first published in Italy. Of this work there were numerous editions between the years 1480 and 1550, 4to and 8vo. Several of his Latin epistles are still extant.

CHRYSOSTOM, John, was born at Antioch, of a noble family, in the year 347. His father Secundus dying when he was young, his education devolved on his mother Arethusa, who sowed the seeds of faith in his young mind with pious care, and had the happiness of witnessing their silent growth, amid favourable influences, in the soil of a susceptible heart. Having been designed for the bar, he was sent to learn rhetoric under Libanius, who soon conceived a very high opinion of his eloquence and abilities. But after having commenced a successful practice, he abandoned the forensic profession, in consequence of the influence exerted upon him by the aged bishop Meletius, by whom, after three years' instruction, he was subsequently baptized and ordained teacher. After his mother's death he spent six years in monastic seclusion among the mountains, under the abbot Diodorus, afterwards bishop of Tarsus. Several other young men, whose inclinations led them to the same kind of life, were his companions in such seclusion; one of whom was Theodore,

afterwards bishop of Mopsuestia. Remote from the haunts of men, Chrysostom passed these years in solitary perusal of the Bible, and in rigorous austerities which exhausted his strength so much that he was obliged to return to Antioch and begin another mode of life. Soon after his return he was ordained deacon by Meletius in 381. In 386 he was ordained presbyter by Flavian, bishop of Antioch, from which time his reputation became increasingly great. His sermons were powerful, exciting, and edifying, pervaded by great earnestness and zeal, so that his hearers felt christianity to be a vital system that purifies the principles as well as reforms the conduct. Men learned to fear, while they admired, the bold champion of the gospel, who did not hesitate to attack prevailing corruptions, in whatever rank of society they appeared, with intrepid front. It was here that he preached his famous "Discourses of the Statues"—after an uproar of the city, in which the statues of the Emperor Theodosius, and of the empress, and the two princes Arcadius and Honorius, were insulted and thrown down. But he was not destined to spend the energies of his life in his native city. He was transferred to a more splendid and influential place, though one which was unhappily full of dangers and disquietude. By the influence of Eutropius, who chanced to be one of his hearers on a certain occasion, he was called to the bishopric of Constantinople, on the death of Nectarius in 397. A stratagem was employed to induce him to repair to the imperial city, where all the preparations had been made for his elevation to the patriarchate. The eloquent and successful preacher was not easily drawn away from his native Antioch. It required all the authority of the Emperor Arcadius to induce him to accept the offered see. Perhaps it would have been better had the conscientious man been allowed to follow his own wishes. An imperial mandate to Theophilus, bishop of Alexandria, to consecrate Chrysostom bishop of Constantinople, could not be resisted, and the dedication took place accordingly in February, 398; though Theophilus, too, was secretly opposed to the measure. As soon as he began his labours in this new sphere, it was felt by all classes that an unsparing reformer had come amongst them. In 400 he was engaged in endeavouring to settle disputes among the churches of Asia, at Ephesus, whither he went at the request of the clergy of that city. He deposed thirteen bishops of Lydia and Phrygia, and settled various disorders which had arisen in that church. But his measures created bitter enemies and a formidable party was organized against him, consisting of nobles and ecclesiastics, with whom the Empress Eudoxia herself was leagued. Had it not been for this ambitious and covetous woman, the pious bishop would have suffered less at the hands of his persecutors. But she too thought herself aimed at by the uncompromising advocate of truth, and winced under his reproofs. Theophilus of Alexandria, Chrysostom's old adversary, who had fostered all the machinations of his enemies, came to Constantinople in the year 403. A synod was assembled at a villa near Chalcedon, known by the name of the Oak, where various charges were preferred against Chrysostom, most of them false and unfounded. When the deputies of the Oak synod presented themselves before the illustrious accused for the purpose of citing him to their tribunal, forty bishops from various countries were with him—friends who knew his value to the church of Christ. Justly did they pronounce the court an incompetent one; but he whom they so much respected declared his readiness to appear before the assembly, provided four bishops, who were his determined enemies, should be excluded from the number of judges. This condition was refused; and therefore Chrysostom did not appear, though thrice summoned. Sentence of deposition was then passed upon him. The Emperor Arcadius himself had sent a message to the synod, urging it to that course; nor need we wonder at such a proceeding on his part, since his weak mind was in entire subjection to his queen. Among the charges mentioned was that of high treason, which they left to the emperor to deal with. At first Chrysostom was unwilling to leave his office unless by force; but seeing that the people were greatly excited, and seemed disposed to detain him in opposition to the imperial authority, he surrendered in three days to those who were empowered to carry him into exile, and was conducted by them to a small town in Bithynia. In a few days, however, Chrysostom was solicited to come back—the empress having despatched a letter to that effect. His reappearance in Constantinople diffused general joy; and although unwilling to resume his office till a regularly-constituted synod had fully and formally reinstated him, he was persuaded by his flock to enter upon his duties at once. In the meantime, he still demanded the calling together of such a synod; till, in the short space of two months, his affairs assumed a different aspect. Having preached against the indecent festivities which were held near his church at the dedication of a silver statue erected to the empress, she was provoked, and tried again to effect his ruin. It is said that her rage knew no bounds, when Chrysostom began a discourse with the words, "Once more Herodias maddens—once more she dances, and once more demands the head of John." If he used this language, it was certainly rash and imprudent. Again, therefore, the synod of Theophilus proceeded against him, alleging that he had not been reinstated in his see by an ecclesiastical court like that which had deposed him, but by the secular power only; and according to a canon of the council of Antioch in 341, he was incapable of administering the episcopal functions. Thus the venerable man was again deposed and sent into exile. In 404 he set out under a guard of soldiers for Nicæa, where he did not stay long, but prosecuted his journey to Cucusus—a desolate city on the borders of Armenia, Isauria, and Cilicia, which was the appointed place of banishment. It is remarkable that the very day he left Constantinople, the great church was set on fire and burned, together with the palace adjoining. In the remote place of his banishment the devoted bishop suffered much, both from the severity of the climate and the threatened invasions of robbers. But his spirit was unchanged. He had the same zeal for the highest welfare of his fellow-men. His friends in Constantinople, persecuted as they were for his sake, were not forgotten. He corresponded with and advised them in religious matters. In the christian widow Olympia he continued to take a lively interest. Priests and monks were despatched to preach the gospel to the Goths and Persians, and to superintend the churches of Armenia, as well as of other regions. Towards the end of the year 405, an invasion of the Isaurians forced him to fly to Arabissus, whence, by order of the emperor, he was conveyed to Pityus, a little town in Pontus, near the eastern border of the Euxine sea, on the very verge of the Roman empire, and in a most inhospitable region. The journey, however, proved too long and fatiguing for the aged saint worn out with labours and sufferings. The fatigues of travelling on foot, the heat, and the rough treatment he received from the guard of soldiers, brought on a fever, of which he died in a few hours at Comanum in Pontus, September 14, 407. His last words were those of Job with which he was so familiar, "Praise be to God for all things," (δόξα τῷ Θεῷ πάντων ἕνεκα.) In 438 the body of the saint was brought back to Constantinople, and deposited with great pomp in the temple of the holy apostles. The Greek church celebrates his festival on the 13th November; the Latin on the 27th January.

Chrysostom was the most eloquent though not the most learned of the fathers. As a preacher he excelled all his contemporaries; nor had he, perhaps, any equal in the use of that impassioned eloquence which befits the pulpit, till the time of Jeremy Taylor. He was accustomed to address crowded audiences; and with such applause were his homilies received, that the church of St. Sophia became a sort of theatre to which multitudes of pleasure-loving men and women resorted as to a place of amusement. His language is pure, his style highly figurative, his diction copious and diffuse, but often overwrought and strained. As a commentator, he belongs to the school of historico-grammatical interpreters. He was more of the practical, ethical divine than the logical theologian, conserving rather than advancing theology. The character of Chrysostom presents a fine combination of qualities rarely seen together in so great strength. He was sincere, open-hearted, generous, beneficent, pure-minded, simple in his manner of life, hospitable, and without guile. He maintained no outward pomp like other court bishops, but spent the greater part of his income in charitable and benevolent acts. The epithet "Chrysostom" (Golden-mouthed) was given him on account of his eloquence, but not till after his death. It is an honourable and just tribute to his oratory. In person he is described as short in stature, with a large bald head, deeply-wrinkled forehead, hollow cheeks, and sunken eyes. The works of Chrysostom consist of commentaries, homilies, liturgies, treatises, and epistles. The most valuable are the homilies on

the New Testament, and on the Psalms; most of which have been published and translated in the Oxford Library of the Fathers. His treatise "On the Priesthood" was translated by Bunce, London, 1759, 8vo, and subsequently by Marsh. The best and most complete edition of all the works is that of Montfaucon, in 13 volumes folio, Paris, 1718-1738; reprinted at Paris, 1834-1839, in 13 volumes imp. 8vo, under the editorship of Sinner. Earlier editions were those of Sir H. Savile, 8 volumes folio, Eton, 1610-1613; and of Fronto Ducæus, completed by Morell, Paris, 1609-36, 12 vols., folio. His life has been written by Palladius, Socrates, Sozomen, Theodoret, Erasmus, Du Pin, Tillemont, Montfaucon, Cramer, Cave, Oudin, Schroeckh, Neander, Böhringer, and others. The best biography is that of Neander, third edition, 1858, translated by Stapleton from an earlier edition, London, 1838, 8vo, vol. i. (all published). Perthes's biography is much briefer and more popular, but has no independent value.—S. D.

CHRYSOSTOM, Dion. See Dion.

* CHRZANOWSKI, Adalbert, a Polish general, born in 1788, descended from an ancient family celebrated in the annals of Poland. He entered the Russian army in 1809, and served with distinction throughout the war with France. After the downfall of Napoleon he returned home and obtained a commission as lieutenant in the new Polish army which was organized under the command of the Grand Duke Constantine. He served under Diebitsch in 1828 in the campaign against the Turks, and was rewarded for his distinguished services by being appointed a lieutenant-colonel by the Emperor Nicholas after the peace of Adrianople. On the breaking out of the Polish insurrection in 1830, Chrzanowski joined the patriots, and was appointed chief of the staff to the commander-in-chief Skrzynecki. Though he seems from the first to have formed an exaggerated opinion of the excellence of the Russian troops, he fought with great bravery in his country's cause, gained a signal victory at Minsk, and made a masterly retreat from Zamosc. Towards the close of the insurrection he was nominated governor of Warsaw, and made a desperate though unsuccessful resistance to the Russian assault. On the capture of the city he retired to France. In 1849 he was appointed commander of the Piedmontese army under the king, in the war with Austria, but was defeated at Novara; and on the termination of the campaign returned to Paris, where he has ever since resided.—J. T.

CHUBB, Thomas, a noted deistical writer, was born at East Harnham, near Salisbury, Sept. 29, 1679. His early education was scanty, and at the age of fifteen he was apprenticed to a glover in Salisbury. Some time afterwards he became a tallow-chandler in the same city. His leisure time was employed in reading, and acquiring a knowledge of mathematics and some of the sciences. At that period theological controversy ran high, especially about the trinity, and Clarke and Waterland were in the field. After Whiston's Arian work had appeared in 1710, the restless mind of Chubb plunged into the debate, and he published in 1715 the "Supremacy of the Father Vindicated." The book made some noise, as coming from an illiterate tradesman; Pope spoke of it with respect, and its success intoxicated the author. Tract followed tract from his teeming and ill-ordered brain in vast variety. Sir Joseph Jekyll patronized him, and received him for a period into his house. His last years were spent in connection with his business in Salisbury, though authorship engrossed no little of his time; and he died suddenly on the 8th of February, 1746–47, in the sixty-eighth year of his age. In 1730 Chubb published a quarto volume of his collected tracts, and in 1738 he published "True Gospel of Jesus asserted." He left behind him two volumes of posthumous works, which were published in 1748, and from them his last opinions may be gathered—that he had no true faith in revelation—that he did not believe in a future judgment, if even in a future state, and that he held that prayer is not a necessary duty. Among his publications may be mentioned a "Discourse on Reason;" "On Moral and Positive Duties;" "On Future Judgment and Eternal Punishment;" "Inquiry about the Inspiration of the New Testament;" and "Doctrine of Vicarious Suffering and Intercession Refuted." Chubb thought himself qualified to write on any topics in morals or religion, and his style is not without vigour, though he was rash and careless in the extreme. Vanity led him astray, and the idea of being a champion dazzled him. He aimed at too many things in his morbid impatience of mind, became arrogant on points which he was not fitted to discuss, dealt in low quibbles about obscure passages in the English version of the scriptures, sneered where he could not argue, and at length sank into a species of universal scepticism. As Bishop Law says, "Notwithstanding the caveat he has entered against such a charge, he must unavoidably be set down in the seat of the scorner."—(Leland's *View of Deistical Writers.*)

CHUDLEIGH, Lady Mary, wife of Sir George Chudleigh, Bart., and daughter of Richard Lee, Esq., Devonshire, born in 1656; died in 1710. A number of poetical pieces from her pen, which had been separately published, appeared in 1703, 8vo, and a third edition in 1722. The year of her death, she dedicated to the Princess Sophia of Hanover a collection of essays in prose and verse. Specimens of her correspondence are preserved in various collections.—J. S., G.

CHUMNUS, Nicephorus, a Byzantine of high birth, who lived about the close of the thirteenth and the beginning of the fourteenth century, and held several important offices in the court of the emperor, Andronicus Palæologus the elder. He was on the most intimate terms with his imperial master, and in 1295 his daughter Irene married the emperor's son, John. During the civil war which followed Chumnus remained faithful to his master; but he was at length defeated and compelled to retire into a cloister, where he assumed the name of Nathaniel. He died in 1330, leaving a great number of treatises on philosophy, religion, rhetoric, and on civil and ecclesiastical law, and a valuable collection of letters.—J. T.

CHURCH, Benjamin, a New England captain distinguished in the Indian wars, was born in Duxbury, Massachusetts, in 1639, and was the first settler of Little Compton in Rhode Island. Philip, sachem of the Wampanoags, a savage of much energy and ability, stirred up a general Indian war against the white settlements in New England, which caused great bloodshed and devastation. Church was commissioned as a captain in this war, and did excellent service till its close, fighting the Indians in their own fashion. Church kept a journal of his adventures, which is a good history of the war, and was published by his son in 1716, and reprinted in 1772. In 1689–1704 he commanded four different expeditions against the French and Indians on the Kennebec and Penobscot rivers, and in Nova Scotia; in all of them showing bravery and good conduct, and having good success. Hutchison calls him a "fortunate officer," and Hubbard describes him as "both prudent and brave." He died on the 17th of January, 1718, in consequence of a fall from his horse, in the seventy-eighth year of his age.—F. B.

CHURCH, Sir Richard, an English officer who served in the Greek war of independence, was born in 1780. He embraced the military profession at an early period, and served for many years in the British army, and afterwards in the Neapolitan force. He commanded for some time a Greek corps kept on English pay in the Ionian islands. In 1827 he went by invitation to the assistance of the Greek patriots, whom he found rent into hostile factions, waging furious contests with one another, rather than against the common foe. By his influence, combined with that of Lord Cochrane and Captain Hamilton of the *Cambrian*, a temporary reconciliation was effected between the rival parties, and Church was appointed general of the land forces, while Lord Cochrane was made admiral of the fleet. A vigorous effort was made by these eminent officers to retrieve the decaying fortunes of the Greeks, and a considerable force having been collected, General Church was persuaded to risk a battle for the relief of the citadel of Athens, which was closely blockaded by the Turks. His movements, however, were paralyzed by the insubordination of his troops and their officers, and the result was a disastrous defeat, in which the Greeks lost 1500 men, and the citadel soon after was forced to capitulate. General Church then took up a strong position on the isthmus of Corinth, and after the battle of Navarino he led a force of five thousand men into Acarnania, and recovered all the country south of Arta from the Turks. In 1829 he made himself master of the gulf of Prevesa, and occupied all the places along the gulf of Ambracia, with the exception of Prevesa. But he was treated with base ingratitude by the President Capo d'Istrias, who was devoted to the interests of Russia, and compelled to resign his command. The publication, in 1830, of his pamphlet entitled "Observations on an eligible line of frontier for Greece as an Independent State," was seized as a pretext by the president to order General Church to quit the

Greek territory. On the assassination of Capo d'Istrias, Sir Richard put himself at the head of a body of troops, and along with the portion of the national assembly seated at Megara, prepared to resist by force the government of the president's brother. But the intervention of the French put an end to the civil war. On the elevation of Otho to the throne of Greece, General Church was created a councillor of state.—J. T.

CHURCH, THOMAS, a learned English divine, author of several controversial works, born in 1707; died in 1756. "A vindication of the miraculous powers which subsisted in the first three centuries of the Christian church, in answer to Dr. Middleton's Free Inquiry," 1750; and an analysis of Bolingbroke's philosophical works, 1755; are his principal works.

CHURCHILL. See MARLBOROUGH.

CHURCHILL, CHARLES, a celebrated satirical poet, was the son of the Rev. Charles Churchill, rector of Rainham in Essex, and curate and lecturer of St. John's, Westminster, where the poet was born in February, 1731. He was educated at Westminster school, and entered of Trinity college, Cambridge, which he quitted abruptly, for what reason is unknown, and returning to London, made a clandestine marriage in the Fleet. Mr. Southey, however, is of opinion that Churchill's marriage took place previous to his entering the university, and that he never resided there. He lived for about a year with his wife under his father's roof, and then went for some time to study theology at Sunderland, and having taken orders, officiated first at Cadbury in Somersetshire, and subsequently as curate in his father's living at Rainham. On the death of his father in 1758, he was elected by the parishioners to succeed him in the curacy and lectureship of St. John's. He is said to have carefully discharged the duties of his office at this time, and as the cares of a family were now pressing on him, he endeavoured to eke out his narrow income, by engaging in private tuition. He fell into debt, however, his home became a scene of continual discord, which led to a separation between him and his wife in 1761, and his embarrassments grew so serious, that he was only saved from a jail by the interposition of Dr. Lloyd, one of the masters in Westminster school, who persuaded the poet's creditors to accept of a composition, which he assisted him to pay. It must be stated, to Churchill's credit, that he subsequently discharged all his obligations in full, as soon as his means enabled him to do so. About this period he entered on a literary career. The first of his poems, for which he could find a publisher, was the "Rosciad," a satire upon actors, which appeared at first without his name in 1761, and was received with great favour. This was followed shortly afterwards by his "Apology to the Critical Reviewers," in which he retaliated with great vigour and keenness upon the assailants of his first work. His next publication was a poem called "Night," in which he endeavoured to palliate the convivial excesses in which he now indulged. The best and most successful of his works is a political satire entitled "The Prophecy of Famine." It is directed against the Scottish nation, to gratify the notorious John Wilkes, whose personal political associate he had now become, and is distinguished by its "laughable extravagance." Churchill's other publications, "The Ghost," which was aimed at Dr. Johnson; "The Duellist;" "Gotham Independence," "The Times;" &c., betray unequivocal marks of haste and carelessness, and were avowedly written with the view rather of profiting by the celebrity he had acquired than of increasing his permanent reputation. Meanwhile Churchill had launched into a career of dissipation and extravagance, which drew forth the merited censure of his clerical superiors, and the final complaint of his parishioners. He resigned in consequence his lectureship, plunged deeper and deeper into excesses, and set at defiance both moral principle and public opinion. He became an intimate friend of John Wilkes, equally notorious for his factious and spurious patriotism and his private debauchery, assisted him in the *North Britain*, and narrowly escaped imprisonment when Wilkes was apprehended under the famous "general warrant." When he threw off the clerical profession, he had explicitly declared that he threw off with it his belief in christianity. His conduct showed that he had become equally hostile to its morality, for about this time he separated from his wife, and seduced the daughter of a tradesman in Westminster. At the end of a fortnight, the guilty couple seem to have been struck with compunction, and the unhappy woman, at their joint entreaty, was received by her father. But her home was rendered intolerable by the continual reproaches of her sister, and she was driven to throw herself again upon Churchill's protection. His friendship with Wilkes led to a quarrel with Hogarth, who caricatured the satirist in the form of a bear dressed in canonicals, with torn bands and ruffles at his paws, and holding a pot of porter. Churchill revenged himself in a satirical epistle to Hogarth, which, though characterized by great bitterness and ferocity, yet contains a glowing panegyric on the painter's works. Churchill's career came to a sad and premature close. In October, 1764, he paid a visit to his friend Wilkes at Boulogne, where he caught fever, and died on the 4th of November, in his thirty-third year. He was buried at Dover, and some of his loose associates placed over his grave a stone, on which was engraved a line from one of his own poems, as much at variance with truth as with good taste—

"Life to the last enjoyed, here Churchill lies."

Churchill undoubtedly possessed vigorous original talents, but his writings are characterized rather by great facility of versification, and the boldness and bitterness of personal invective, than by poetical feeling or imagination. Dr. Johnson, who disliked him both as a man and as a writer, spoke contemptuously of Churchill's poetry, and predicted that it would sink into oblivion. "No English poet," says Southey, "has ever enjoyed so excessive and so short-lived a popularity, and indeed, no one seems more thoroughly to have understood his own powers; there is no indication in any of his pieces that he could have done anything better than the thing he did." "Churchill," says Mr. D'Israeli, "was a spendthrift of fame, and enjoyed all his revenue while he lived. Posterity owes him little and pays him nothing." On the other hand, Cowper had a higher opinion of Churchill than of any other contemporary writer; and Campbell says he may be ranked as a satirist immediately after Pope and Dryden, with perhaps a greater share of humour than either.—J. T.

CHURCHILL, SIR WINSTON, father of the celebrated duke of Marlborough, born in 1620; died in 1688. During the civil war he adhered to the royalist party, and at the restoration was raised to the dignity of knighthood. In 1664, soon after its foundation, he was elected to the Royal Society, and in the following year was appointed to a government office in Ireland. On his return to England he obtained a post at court, which, with a brief interval, he retained till the close of the reign of James II. He published "Divi Britannici, being a Remark upon the lives of all the kings of this Isle from the year of the world 2855, unto the reign of grace 1660."—J. S., G.

CHURCHYARD, THOMAS, an English poet, born in Shrewsbury about the year 1520; died in 1604. He was of a respectable family according to Wood, and was patronized first by the earl of Surrey, and afterwards by the earl of Leicester. At various times he exercised the profession of arms, serving on the continent, in Ireland, and Scotland, but not with advantage to his fortunes, which were bad at home and worse abroad. His productions are numerous; the most esteemed is his "Legende of Jane Shore."—J. S., G.

CHURRUCA Y ELORZA, COSME DAMIAN DE, a distinguished Spanish naval officer, was born 27th September, 1761. He was originally intended for the church, but exchanged the clerical for the naval profession, and studied for it at Cadiz and Ferrol. His first service was in the American war, in which he distinguished himself by his bravery and his humanity. He then obtained an appointment in the expedition sent out by the Spanish government to survey the Straits of Magellan, and some time after his return published an interesting diary of the exploration of Tierra del Fuego. In 1791 he was appointed to the command of an expedition sent to survey the coast of the Gulf of Mexico, and constructed thirty-four charts of the coasts of Cuba, Hayti, &c., which are regarded as models of hydrography. Churruca was highly esteemed by Napoleon, and was appointed to the command of the *San Juan* in the combined French and Spanish fleet in 1805, and was killed at the battle of Trafalgar on the 21st of October of that year. The greatest respect was shown to his memory both by friends and foes.—J. T.

CHURTON, RALPH, an English divine, born at Bickley in Cheshire, in 1754; died in 1831. He was educated at Oxford, and early obtained preferment in the church, partly through his own merit, and partly through the favour of Dr. Townson. Many of the most estimable churchmen of his time were his intimate friends. He published several sermons, letters, &c.

CHYR-SCHAH or SHEER-KHAN (Hacasalian), the surname of a celebrated prince named Feryd, of Affghan origin, who was born about the beginning of the sixteenth century. He entered the service of the prince of Behar, and distinguished himself by his valour. After the death of his master he seized upon his dominions, to the exclusion of the rightful heir. He afterwards took possession of Bengal, defeated the Sultan Humaioon, drove him from his throne, made himself master of Hindostan, and extended the limits of his empire from the Ganges to the Indus. He was a sagacious and vigorous sovereign; his death, which took place in 1545, was regarded as a public calamity, and was succeeded by a period of great disorder.—J. T.

CHYTRÆUS, David, an eminent German theologian of the sixteenth century, was born 26th February, 1530, near Halle in Schwabia. His father was a disciple of John Breuz, the reformer of Wurtemburg, and died in 1559 as pastor of Menzingen, near Heidelberg. At the early age of nine years Chytræus was sent to Tübingen, where he enjoyed the instructions of Camerarius and Schnepf, and he was still a boy when he took his bachelor's and master's degrees. He then repaired to Wittemberg to study under Melancthon, who received him with paternal affection, after making trial of his attainments, exclaiming—"Tu merito es magister, et tu mihi filii loco eris." During the suspension of that university in the troubled years of 1546 and 1547, Chytræus pursued his studies at Heidelberg and Tübingen; but in 1548 he returned again to Wittemberg, where he delivered lectures with applause on rhetoric, astronomy, and Melancthon's Loci Communes. In 1551 he was appointed professor of theology in Rostock, and there he continued to labour till his death in 1600. In many respects his character and career bear a striking resemblance to those of Martin Chemnitz his contemporary. Brought up like him in the school of Melancthon, and inspired with the same veneration and affection for their illustrious master, Chytræus was often associated with Chemnitz in the same ecclesiastical transactions, and devoted his talents and life to the same great interests—the defence of divine truth, the consolidation of the Reformation, and the promotion of sound learning. They drew up in conjunction the statutes of the new university of Helmstadt, and they were both coadjutors of Andrea in introducing into the Lutheran church the Formula Concordiæ. But in learning and ability Chytræus was inferior to Chemnitz, and neither his writings nor his practical activity were of the same public importance. The characteristic spirit of the Melancthonian school found in him a worthy representative, and still survives in the following selections from his works—"Historia Augustanæ Confessionis," 1578. "Oratio de studio theologiæ inchoando," 1608; "Oratio de studio Theologiæ exercitiis veræ pietatis et virtutis, potius quam contentionibus et rixis disputationum colendo," Viteb. 1581.—His brother Nathan, born in 1543; died in 1598. He was a man of some repute as a Latin poet.—P. L.

CIACONIUS. See Chacon.

CIAMBERLANO, Luca, an artist, born at Urbino about the year 1580. He first pursued the study of the law, and took a doctor's degree; but ultimately abandoned the subtleties of jurisprudence for the mysteries of engraving. He acquired considerable fame, more especially by his etchings after the Italian masters. A hundred and fourteen plates are attributed to him. His hand was neat and dexterous. Ciamberlano died at Rome in 1641.—W. T.

CIAMPELLI, Agostino, a Florentine painter, was born in 1578, and educated under Santo di Titi. He did not reach the eminence of his master, but was an able artist, grand in conception, correct in drawing, and brilliant rather than truthful in colour. A "Visitation," with its two laterals in the church of St. Stephen of Pescia, is among his choicest works. He died in 1640.—W. T.

CIAMPI, Sebastiano, born at Pistoia in 1769, and died in the neighbourhood of Florence in 1847. Ciampi took priest's orders in 1793; afterwards studied civil and canon law at Pisa, where he found employment in teaching jurisprudence. He afterwards held a law professorship at Warsaw. He returned to Italy in 1822, and occupied himself with literature. His publications were very numerous between the years 1800 and 1843. Some of them are important to students of the earlier Italian literature.—J. A., D.

CIAMPINI, Giovanni Giustino, born at Rome in 1633, and died in 1698; a learned archæologist, whose first studies were in jurisprudence, but who afterwards devoted himself to literature. He was member of several literary societies, and himself originated several of the class of academies of which Italy is so fond. His works were collected in three volumes, folio, by Gianini, in 1717.—J. A., D.

CIAMPOLI, Giovanni Battista, born at Florence in 1589; died in 1683. Ciampoli is said to have attended the lectures of Galileo at Padua. From this place he passed to Bologna, where Cardinal Maffeo Barberini gave him some valuable appointments and benefices. From Bologna he went to Rome, where he obtained farther preferments. Maffeo became pope, and had not Ciampoli been born under some unlucky star, which afflicted him with an unconquerable passion for rhyme, and what is less easily to be accounted for, with an irremoveable conviction that his poems were better than Tasso's, Petrarch's, or Virgil's, he might have prospered. All this the pope might have endured and smiled at, but the pope was himself a poet, and there was something on the part of Ciampoli like a claim of superiority for his own verses over those of his holiness. This could not be allowed, and the too ambitious poet was sent to a distance from court. His exile was effected by giving him the office of governor or resident magistrate of a country district of little importance. The poet died in his government—in what his biographers call his disgrace. He left his manuscripts to Ladislaus IV., king of Poland, who at no time discontinued his attentions to him. His poems were collected, and published at Rome in 1648.—J. A., D.

CIASSI, Giovanni Maria, an Italian physician and botanist, was born at Treviso in 1654, and died about 1679. He published in 1677 a work entitled, "Meditations on the Nature of Plants," in which he enters into the phenomena of vegetation in a physiological, as well as in a physico-mathematical point of view.—J. H. B.

CIBBER or CIBERT, Caius Gabriel, was the son of a cabinetmaker to the king of Denmark, and was born at Flensburg in the duchy of Holstein. Exhibiting a promising talent for sculpture, he was sent at the king's expense to Rome. He came to England during the Protectorate, and not long before the Restoration. His early history is not well known. His son, Colley, has recorded many particulars of his contemporaries, but few regarding his father. His most celebrated works are his figures of "Melancholy" and "Raving Madness," which formerly adorned the principal gate of old Bethlehem hospital, and have since been removed to the museum of South Kensington. Allan Cunningham says of these, "that they stand first in conception, and only second in execution, among all the productions of the island. Those who see them for the first time are fixed to the spot with terror and awe." Raving Madness is a naked muscular figure, heavily manacled, writhing in convulsions of passionate agony. It is said to have been modelled from Oliver Cromwell's porter, then an inmate of the hospital. The other figure is feebler in character, and represents rather idiocy than madness. Pope's lines on "the brazen brainless brothers" are well known. The bassi-relievi on two sides of the monument of London, the "tall bully that lifts its head and lies," are by the hand of Cibber. So was the fountain in Soho Square, and one of the vases at Hampton Court, said by Walpole "to be done in competition with a foreigner, who executed the other; but nobody has told us which is Cibber's." He carved some of the statues of kings, and that of Sir Thomas Gresham, in the Royal Exchange. The first duke of Devonshire employed him much at Chatsworth, where he executed two sphinxes on large bases, a fountain of Neptune, several door-cases of alabaster, and many ornaments in the chapel, including statues of Faith and Hope, one on each side of the altar. In 1688 he took up arms under the duke in favour of the prince of Orange. He was appointed carver to the king's closet, and died about 1700. He built the Danish church in London, and was buried there himself, as had been his second wife, to whom he erected a monument.—W. T.

CIBBER, Colley, son of the preceding, a celebrated dramatic author, poet-laureate to George II., was born in London, 1671; his mother, from whom he took his name, being the descendant of a good family in Rutlandshire. He was sent in 1682 to the free school at Grantham in Lincolnshire. In 1687 he was an applicant for a scholarship at Winchester school, the founder of which, William of Wykeham, according to Cibber, was among the ancestry of his mother. This application being rejected, probably because the genealogy on which it rested

was considered doubtful, Cibber thought of entering the university; but this purpose also miscarried, the revolution of 1688 having found occupation for him among the forces raised by the earl of Devonshire at Nottingham. His term of military service over, Cibber no longer dreamt of a university career, but determined to indulge his early passion for the stage. His first appearances as an actor were only respectable, but a decided success attended his first performance of the chaplain in the tragedy of the Orphan; and successively as Lord Touchwood in Congreve's Double Dealer, and as Fondlewife in the Old Bachelor, he was received with uncommon favour. The successful actor now attempted the character of dramatist, his first production being "Love's Last Shift, or the Fool in Fashion" (1695)—a comedy which met with great success, the hero, Sir Novelty Fashion, being personated by the author with such abundant foppery as to give him a monopoly of the character, and of the character of fop in general for the rest of his life. "Woman's Wit," a comedy, and "Xerxes," a tragedy, followed; the one in 1697, and the other in 1699, but neither of these pieces was successful. In 1704, the "Careless Husband," on which Cibber's reputation as a dramatist mainly rests, was acted with the greatest success; and in 1717, taking a hint from the Tartuffe of Molière, he produced his comedy of the "Nonjuror," the dedication of which to the king was rewarded immediately with a present of two hundred pounds, and eventually with the dignity of poet-laureate (1730). For nineteen years from 1711, he was one of the lessees and principal manager of Drury Lane, where his impersonations of fops and feeble old men were stock attractions of the most profitable description. Occasionally, after his retirement from the stage, the offer of fifty guineas for one night's performance induced him to reappear in one of his favourite characters; and on such an occasion the popularity of the actor-dramatist appeared unbounded. He was found dead in his bed on the 12th December, 1757. An edition of his plays appeared in 1721, 2 vols. 4to, and an 8vo edition, in 5 vols., in 1777. A list of thirty dramatic pieces, in the production of which Cibber was more or less concerned, is given in the Biog. Dramat. His Apology for his life, published in 1740, and since frequently reprinted, is probably the performance by which Cibber is now best known. Johnson allowed it to be very well done—"Very well done, to be sure, Sir;" and Swift sat up all night to read it. Both in this work and in the "Remonstrance" which he addressed to Pope, who made the sprightly and ingenious, but not poetical laureate, the second hero of the Dunciad, Cibber exhibited a sturdiness of character and a force of intellect, for which the usual vanity and the occasional absurdity of his conduct had little prepared his contemporaries to give him credit.—J. S., G.

CIBBER, Mrs. Susannah Maria, a celebrated singer, the sister of Thomas Augustine Arne, was born in 1714, and prepared for the stage by the instruction of her brother. She made her first appearance at the theatre in Lincoln's Inn fields in 1732, in Lampe's opera of Amelia. The success of his pupil in the part of Amelia induced Arne to prepare another for her. He accordingly composed new music for Addison's opera of Rosamond. It was performed in 1733, confirming the reputation of Miss Arne, and laying the foundation of that of her brother who now became known for the first time as a composer. Soon after her success in the part of Rosamond, Miss Arne became the second wife of the celebrated, or rather notorious, Theophilus Cibber, to whom she was married in 1734. Cibber's own and his wife's emoluments, though very considerable, were insufficient to supply his extravagant expenses; and soon after their marriage the derangement of his affairs rendered it necessary for him to retire to France. During his absence a liaison took place between Mrs. Cibber and a young gentleman of fortune at which, after his return, he is said not only to have connived, but even to have been accessory to their correspondence. He was afterwards induced, however, to bring an action against the gentleman, laying his damages at £5000; but the amount which he recovered (£10), shows the sense which was entertained of his own conduct. This worthless and unhappy man was drowned in a shipwreck in 1758. The vessel in which he had embarked for Ireland, was driven by stormy weather to the western coast of Scotland where it was lost, and most of the crew and passengers perished. Mrs. Cibber remained on the Drury-lane stage till her death, January 30, 1766. When the intelligence of this event was communicated to Garrick, he gave her character in the following words—"Tragedy is dead with her; and yet she was the greatest female player belonging to my house; I could easily parry the artless thrusts, and despise the coarse language of some of my other heroines: but whatever was Cibber's object, a new part or a new dress, she was always sure to carry her point by the force of her invective and the steadiness of her perseverance." Her person is described by her biographers as having been perfectly elegant. Even when she had lost the bloom of youth, although she wanted that fullness of person which is frequently so effectual in concealing the hand of time, it was impossible to contemplate her figure and face without thinking her handsome. Her voice was naturally plaintive and musical. Davies says, "In grief and tenderness her eyes looked as if they swam in tears—in rage and despair they seemed to dart flashes of fire. In spite of the unimportance of her figure, she maintained a dignity in her action, and a grace in her step. She was a perfect judge of music; and though she was not mistress of a voice requisite to a capital singer, yet her fine taste was sure to gain her the applause and approbation of the best judges." Handel was very partial to her, and some of his finest contralto songs were written for her voice.—E. F. R.

CIBBER, Theophilus, son of Colley Cibber, was born in 1703. After spending four years at Winchester school, he appeared on the stage of Drury Lane in 1720; and notwithstanding some defects of person and manner, became a popular actor. He married an actress of the name of Johnson, and after her death formed a second union with Miss Arne. (See the preceding memoir.) In 1738 he retired to France to escape his duns; on his return separated from his wife; for twenty years lived the life of a prodigal, except when he was in prison; and in 1758, having sailed from Parkgate to fulfil a theatrical engagement in Dublin, perished by shipwreck. He altered a few pieces for the stage, and was the author of one comedy. The "Lives of the Poets," 5 vols. 12mo, was published with his name, but his claim to the authorship of the work has been disputed in favour of a Scotchman, named Shields, who had been amanuensis to Johnson.—J. S., G.

CIBO. See Innocent VIII.

CIBOT, Pierre Martial, a French jesuit missionary at Pekin, where he became professor of mathematics to the Chinese court; born in 1727; died at Pekin in 1780. He formed the project of illustrating the text of the sacred books by Chinese historical documents, but accomplished only a small part of the work, his annotations being confined to the book of Esther. The work contains some curious allusions to subjects of sacred history, extracted from ancient documents, to which Cibot had access at the court of the emperor.—J. S., G.

* CIBRARIO, Luigi, was born at Turin in 1802. The intimate friend of king Charles Albert, he was intrusted by him with many diplomatic missions in the years 1832–33. He was royal commissary to the Venetian republic in the memorable year 1848. After the battle of Novara, Cibrario followed his royal patron into exile, and in vain endeavoured to bring him back to Turin. Nominally a member of the Sardinian ministry, he enjoys the full confidence of Count Cavour, and devotes all his leisure hours to the revision of his numerous historical and statistical works. Amongst these we may distinguish his "History of the Monarchy of Savoy," and his "Economy of the Middle Ages." As a novelist, no less than as a historian, Cibrario is much esteemed.—A. C. M.

CICALA, Scipio de, a famous adventurer, of Italian birth, who rose to be capitan-pasha under the immediate successors of Soliman the Magnificent. He was taken prisoner by the Turks along with his father, a Genoese viscount, at the sea-fight of Djerbi in 1560, and being carried to Constantinople, was employed as a page in the imperial seraglio. He was soon transferred to the more congenial service of the field; and so conspicuous were his talents and bravery, that, on the accession of Amurath III., he was appointed aga of the janizaries. He distinguished himself greatly in the war which shortly afterwards broke out between the Porte and Persia, and on the conclusion of peace was named capitan-pasha. This dignity, after the Hungarian campaign of Mohammed III., which he chiefly directed, and which his personal valour at the battle of Keresztes turned signally to the advantage of the Turks, he exchanged for the title of grand vizir. He was dismissed from the vizirat, however, before the lapse of a month, and resumed his former

rank of capitan-pasha. In the next Persian war, after conducting successfully one campaign, he was signally defeated by Shah-Abbas the Great, and died of chagrin in 1605.—J. S., G.

CICCARELLI, Alfonso, an Italian physician, was born at Bevagna, and died in 1580. In 1564 he published at Padua a work "On Truffles." He made himself notorious for literary forgeries, and fabricated genealogies and family histories. He was arrested by Gregory XIII. for these falsifications, and was executed, after having his hand cut off.—J. H. B.

CICERO, Marcus Tullius, the greatest of the Roman orators, was born on the 3rd January, 106 B.C., at Arpinum, where the family, who were of equestrian rank, had been long settled, and where the grandfather of the orator, who was living at the birth of his grandson, was a man of considerable influence. Cicero records an observation of this busy and energetic ancestor, which might have been pronounced by the orator himself in the wider arena which he eventually occupied—that the men of his day were like Syrian slaves; "the more Greek they knew, the greater knaves they were." And we know on the same authority that when the old man had one of the municipal disputes in which he delighted referred to the consul at Rome, he received from the first magistrate of the republic a reply somewhat to the effect, that it was a pity a man of old Cicero's energy should have preferred to be the first man of a village, rather than a considerable personage at Rome. Marcus Tullius Cicero, the father of the orator, though prevented by infirm health from occupying that distinguished position in public life which his talents and literary culture would otherwise have secured for him, was not unknown to several of the leading statesmen of Rome; and when, with a view to the proper education of his two sons, Marcus and Quintus, he removed to the capital, his society was courted by such men as the orators M. Antonius and L. Crassus, and the jurists Q. Scævola and C. Aculeo. The sons of this Aculeo, whose sister Helvia was the mother of the orator, and their cousins, the young Ciceros, pursued their studies together under masters carefully selected for them by Crassus, whose accomplishments as an orator, and experience as a statesman, peculiarly fitted him for the task of directing their education. With but one exception, Cicero's masters at Rome were Greeks. One of them, Archias of Antioch, though of great celebrity in his day as a poet, would now be forgotten but for his connection with the orator, who more than discharged the obligations he was under to his master, by defending in one of the most splendid of his orations the poet's right to be a citizen of Rome. The character and pursuits of this master, no less than his instructions, were influential in forming the character and developing the tastes of Cicero. While under the care of Archias, the pupil imitated the master in the abundance and in the indifferent quality of his verses. When a mere boy he had composed a poem in tetrameters, called "Pontius Glaucus," which was extant in Plutarch's time. He produced before his twenty-fifth year one entitled "Marius," and another "Limon;" and translated into Latin verse the Phænomena of Aratus. These efforts of the young poetaster, although hardly rising to mediocrity, served to exhibit the diversity, and no doubt contributed to the improvement of his taste. In his sixteenth year Cicero, having exchanged his boy's dress for the manly gown, was placed under the tutelage of his father's friend, Scævola the augur; and upon his death was committed to the care of the pontifex of the same name, by whom he was initiated into an acquaintance with the constitution of the republic, and the principles of jurisprudence, which, together with the lessons of practical wisdom that he received from the same admirable instructor, gave a distinct direction to his talents and ambition from which they never swerved.

In 89 B.C. Cicero, who was then of age to bear arms, fulfilled the duty imposed upon every citizen of the republic of serving at least one campaign, by following Pompeius Strabo, father of the great Pompey, to the Marsic war. On its termination in the following year he returned to Rome, and resumed his forensic and philosophical studies under the most famous of the numerous Greek teachers who then resided in Rome. For upwards of six years from the date of his short term of soldiering, although haunted by no common ambition of "burning in the forum," he kept himself sedulously aloof from public life—the arena of which, indeed, offered little temptation to a youth of his disposition and talents, at a period when the furious rivalry of Marius and Sulla had annihilated order and government, and committed the lives and fortunes of the community into the hands of a brutal soldiery. During this period—one of the most calamitous in the history of Rome—Cicero attended first the lectures of Phædrus the Epicurean; then those of Philo, the chief of the new academy, whom the invasion of Greece by Mithridates had driven from Athens to Rome. These were his masters in philosophy; to the first he was chiefly indebted for a spirit of enthusiasm in the pursuit of philosophical subjects; to the second he owed many of the opinions which he put forth in his philosophical works. Diodotus, the Stoic, who lived and died in his house, was his master in logic; and in rhetoric he enjoyed the advantage of being instructed by one of the most famous masters of the art, Apollonius Molo of Rhodes, who, like Philo, had been driven from Greece by the Mithridatic invasion. About this period, simply, it would appear, for the sake of practice in composition, he drew up the treatise "De Inventione Rhetorica," translated the Œconomics of Xenophon, and added a poem or two to the catalogue of his early failures. With an industry and perseverance which were prophetic of his future eminence, he daily exercised himself in declamation—haranguing his friends and companions sometimes in Latin and sometimes in Greek, upon the subjects and according to the rules prescribed by his various masters. When Sulla became master of Rome, and with the establishment of his power a decent although ghastly tranquillity began to reign in the capital, it was thought time that the youth upon whom had been lavished so many advantages of culture, and whose assiduity, no less than his abilities, had answered all the expectations of friends and patrons, should at last enter upon the exercise of his profession; and accordingly Cicero, then in his twenty-fifth year, came forward as a pleader in 81 B.C. The earliest of his extant speeches, although not the first he delivered, is that in favour of P. Quinctius. The first time he appeared in the forum—his former pleadings being in civil suits—was in defence of Sex. Roscius of Ameria, who, at the instance of Chrysogonus, a freedman of Sulla, was accused of parricide. The defence of Roscius, which was undertaken not without danger from the partisans of Sulla, was successful; Cicero, in the course of his pleading, boldly execrating the malice and cruelty of Chrysogonus, and indirectly reprehending the tyranny and injustice of the dictator. So decided was the impression that the fervour and eloquence of his address made upon his auditory, that as he himself says, the public voice at once placed him among the first orators of Rome. If there was any danger to be apprehended from Sulla, when his proceedings during the struggle with Marius were thus publicly called in question, Cicero, either ignorant of it or encouraged to contemn it by the success of his defence of Roscius, within the two following years once more bearded the dictator in the forum: for having undertaken the defence of a woman of Arretium, against whose title to appear in court the preliminary objection was urged that she belonged to a town which in the recent troubles had been deprived of the rights of citizenship, Cicero declaimed with all his power of invective against the measure of deprivation, pronouncing it unconstitutional, and therefore null and void. In this defence he was again fortunate enough to carry his judges with him, and nothing could be more auspicious for his professional career than the character of defender of the oppressed, in which this and the Roscian success established him with the populace. But after two years of assiduous professional labour the state of his health, which had never been robust, began to create serious alarm among his friends, and by the advice of his physicians, which was seconded by his own desire to improve his style of oratory under Greek masters, he departed for Athens. There he found his old schoolfellow, Atticus, who had quitted Rome in 85 B.C., and had during a long residence in the capital of Greece acquired those elegant tastes in all matters of art and literature, which with Cicero, who after this visit to Athens was bound to him by the strongest ties of personal affection, and with many other illustrious contemporaries, were the subject of unbounded panegyric. In the company of this accomplished and amiable person Cicero spent six months at Athens, extending his acquaintance with philosophy in the school of Antiochus of Ascalon, occasionally listening to the lectures of Zeno, the Epicurean, and assiduously studying rhetoric under Demetrius Syrus. When he left Athens it was to pursue, in an extensive tour through Asia Minor, the same objects which had engaged his attention in the city. He cultivated everywhere the society of men of letters, and besought their advice; if they were rhetoricians, obtained from them examples of their art;

and if philosophers, treasured up their dogmas. Before returning to Rome he passed over to Rhodes, 78 B.C., where he became acquainted with Posidonius, and renewed his intercourse with Molo, whose critical strictures upon the young orator's style were of great advantage to him in overcoming a certain tendency to prolixity and redundance. After an absence of two years Cicero again appeared in the Roman forum; the improvement that travel had wrought upon his person was universally remarked; but, whether he was a more accomplished orator, or indeed an orator at all, after a long residence in the enervating clime of Athens, was for a time a subject of question among those of his fellow-citizens who thought it patriotism to hate Greek, and the votaries of Greek art. If, however, there was any appearance of indolence or effeminacy about the young orator to justify the taunts of Greekling and scholar with which he was assailed, it was no more than an appearance, and before long the ascendency which he obtained by his splendid powers of declamation over the great orators of the law courts and the forum, Hortensius and Cotta, silenced all cavil, and permanently assigned him the first place in the first rank of Roman orators.

On the completion of his thirtieth year, the age at which he could legally become a candidate for political dignity, Cicero lost no time in offering himself for the office of quæstor, and although comparatively a *novus homo*, was elected by the votes of all the tribes. In the distribution of provinces by lot it was decided that he should serve in Sicily under Sex. Peducæus, prætor of Lilybæum. The duties of his office, although comparatively simple in ordinary times, were during his tenure of it peculiarly difficult; and the credit for tact, energy, and integrity which he obtained among the Sicilians by supplying the granaries of the capital, then almost in a state of famine, with extraordinary contributions of corn, without wantonly harassing the provincials, he hoped, but with more vanity than prescience, to find echoed and exaggerated in the applause of the Roman tribes. The mortification which, on his landing at Puteoli, he experienced on being abruptly accosted by a distinguished citizen of Rome, who inquired where he had been for some time past, he has himself described in one of his speeches; and the humour of the passage strikes us the more forcibly that some other humiliations which befel the orator in the later part of his career, were recorded by him in terms that, for pungent bitterness of complaint, might have become the lips of Timon himself. The lesson he drew from the neglect which he experienced on his return to Rome was, that in order to stand well with the Romans, it was necessary to keep himself constantly before them; for while their eyes were bright and piercing, their ears were dull. The four years following his return from Sicily in 74 B.C., hardly present any trace of him either in a professional or political capacity. During that period we know, on his own authority, that he conducted a multitude of causes, and that his professional reputation was daily on the increase; but, with the exception perhaps of the oration "Pro. M. Tullio," some fragments of which have been recently discovered, none of his speeches have been so much as indicated by name. Although a comparative blank in the life of Cicero, these years were memorable in the history of Rome. Lucullus was in the East victoriously fighting against Mithridates; Crassus in Italy making head against the daring and heroic Spartacus, and Pompey at home manœuvring—now that he was alienated from Crassus—for the suppression of all authority but his own. In the year 70 B.C. Cicero was a successful candidate for the ædileship; he was elected by a majority in each of the Roman tribes, and obtained a greater number of votes than any of his competitors. Shortly before the election one of the few causes in which he was concerned as prosecutor came on for a hearing—the famous impeachment of Verres, who, while prætor of Syracuse, had roused the indignation of the Sicilians by acts of the most flagrant misgovernment and oppression. Cicero, although strongly averse to appearing in the forum in any other character than that of defender, undertook the impeachment, probably out of gratitude to the accusers, who, during his own term of office in Sicily, had, as we have seen, heaped upon him an amount of adulation which satisfied the demands of his egregious vanity. The accused was not easily brought into court; the Metelli and other powerful families interested in his behalf exerted themselves to wrest the cause out of the hands of Cicero; and when, after a two months' visit to Sicily for the purpose of summoning witnesses and collecting evidence, the undaunted orator returned to Rome amply provided with materials for an impeachment, he was met by a variety of legal manœuvres on the part of Verres' agent, Hortensius the consul elect, which, if successful, would have delayed the trial till the commencement of the following year, have brought Verres before a jury of friends, and have sent the Sicilians home to await the arrival of a new tyrant and peculator. All this opposition, however, was unavailing against the energy and circumspection of Cicero, who opened the case in a brief address on the 5th August, and proceeded at once to the examination of witnesses, and the production of the necessary papers. This was sufficient to elicit the feeling of the court. Hortensius gave up the contest as hopeless, and Verres forthwith departed into exile. If this extraordinary trial had run the lengthened course it was expected to take, Cicero was prepared to substantiate his charges in a series of pleadings, and these he afterwards published, perhaps to show his contempt of the supporters of Verres, or perhaps merely to give the Roman world some evidence of his talents for the business of impeachment. However this may be, the trial of Verres has furnished the world with such specimens of oratory as for minute and scrupulous treatment of evidence, and for splendour of declamation, are unmatched among the productions of their author.

In 69 B.C. Cicero entered upon the duties of his new office, the most important of which was to superintend the celebration of the public festivals. The ædiles were accustomed to lavish immense sums on these celebrations. In this Cicero, with his scanty fortune, could not imitate his predecessors. His old friends the Sicilians, however, came to his aid with seasonable supplies, and the great shows of the capital, under the management of Cicero, passed off not unsuccessfully. Two years afterwards he was triumphantly elected to the office of prætor, 67 B.C. In the duties of this magistracy the tastes of the orator were better suited, and his peculiar talents better employed, than in those of the ædileship. He presided in the highest civil court, and besides acted as commissioner in trials for extortion. At the same time that he discharged these official obligations, he was energetically prosecuting the ever-increasing business of his profession. To the period of his prætorship belong his celebrated defence of Cluentius, and his still more famous address in favour of the Manilian law. The same period was marked by the conviction of Licinius Macer in opposition to the prodigious influence of his kinsman, Crassus. By the address in favour of the Manilian law, which was spoken from the rostrum, and commanded the more attention that it was his first political address to the people, Cicero doubtless had private as well as patriotic purposes to serve. The tenor of his life up to this point had been smooth enough, and the ascent to power singularly easy; but the great prize of the consulship was yet to be won; and without the hearty support of one or other of the great parties into which the republic was divided, he could not hope to win it. Pompey was at this time the idol of the masses; to conciliate their idol, as was doubtless one chief purpose of the address, was therefore to court the populace. The party of the optimates, from whose courtesy Cicero would gladly have besought the prize he had in view instead of servilely courting it from the people, were the natural enemies of any man not of their own class who ventured to aspire to the consular seat. The favour of Pompey and of the populace was therefore all in all to the ambitious orator, and the Manilian address was not without its effect, nor intended to be without its effect, in gaining him the favour of both. C. Antonius and the profligate Catiline were the competitors whom Cicero most dreaded; backed as they were by a coalition of the partisans of the politic Cæsar and those of the wealthy Crassus, they were really formidable opponents; but the event belied all expectation, Cicero being chosen by all the centuries, while Antonius, his colleague, obtained only a small majority over Catiline. The eventful year of his consulate—with its tumults, administrative reforms, judicial enactments, and state prosecutions—as belonging rather to the province of the historian than to that of the biographer, we pass over with the remark, that while the new consul in his addresses to the people neglected none of the arts of popularity, he showed unmistakably on various important occasions, that his sympathies lay with the corrupt and selfish oligarchy who had frowned on his access to power, and would have frustrated, if they could, all his efforts to maintain order and dispense justice. This truckling conduct of the consul, if it were at all remarked by the democratic faction, however, was speedily forgotten amid the hurry of preparation for civil strife which began with the

discovery of Catiline's conspiracy. The details of that infamous plot—the history of its origin, its actors, and their utter discomfiture, will be found elsewhere.—(See CATILINE.) If ever the enthusiasm of a community, after a deliverance from proscription and bloodshed, concentrated upon one man, it was when the Romans, after the dispersion of Catiline and his crew, hailed the great orator, whose work it was, as father of his country, and in his name voted thanksgivings to the gods. But the height of popularity to which the sublime achievement carried him was as perilous as it was dazzling, and before long events transpired which rendered his fall inevitable. With the occasion which gave it birth the admiration of the nobles for the saviour of their country passed away, and again it was the vanity and arrogance of the consul which fretted them out of patience with his authority. The leaders of the democratic faction on the other hand were not slow to perceive, that the consul had more than once lent the influence of his station and his talents to the cause of oligarchical oppression; nor had they failed to note some occasions on which the patriotic prosecutor of Verres had come forward to defend the conduct of public officers who had no less shamelessly than the Sicilian prætor practised every form of extortion and cruelty. No sooner had he laid down the emblems of the consular office, than the animosity of the nobles and the disaffection of the populace combined to work his immediate disgrace. His conduct in the Catilinarian conspiracy left him open to the charge of having violated the laws of his country; for, contrary to the statute which provided that no citizen could be put to death without the authority of the people, Cicero, acting merely on the authority of the senate, had given orders for the summary execution of the conspirators. It was in vain the orator contended that Lentulus, Cethegus, and their associates, had by their guilt forfeited entirely the privileges of Roman citizens. To this his enemies easily replied, that the comitia alone were competent to pronounce upon the question of guilt, as they alone could legally determine the question of punishment. On the last day of the year, when he ascended the rostrum to give an account of his official proceedings, so much had the popularity of the great orator declined, that one of the tribunes was allowed to interrupt him with the insulting exclamation, that a man who had put Roman citizens to death without granting them a hearing, was himself unworthy of being heard. The populace indeed, after hearing him solemnly asseverate that he had saved the city and the republic, escorted him home; but by this passing homage to his talents and his character nothing in the aspect of the fallen consul's position was materially changed. Returning to the senate as a private member, he was soon involved in a series of angry disputes, the result of which was only to augment the number and aggravate the hatred of his enemies. The destruction of Catiline and his army in the beginning of 62 B.C., and the return of Pompey from his Asiatic campaign in the autumn of the same year, for a while diverted public attention from these factious recriminations; but they were renewed with tenfold bitterness on the occasion of Cicero's taking part against P. Clodius Pulcher, who was accused before the senate of having violated in the house of Cæsar the rites of the Bona Dea, and began to be the sole subject of talk, and the fertile source of dissension among the citizens. Clodius from this time forward was the mortal enemy of Cicero. After being adopted into a plebeian family, this unscrupulous patrician was elected to the tribuneship in 59 B.C. His purpose in seeking, and the purpose of Pompey, Cæsar, and their partisans in procuring him that office, was undoubtedly the ruin, or at least the humiliation of the ex-consul under forms of law. To the machinations of such an enemy, and to the even more dangerous designs of his supporters, Cicero could oppose neither the vigilance of devoted friends, nor the stern endurance of conscious integrity. When Pompey, on whom he still reckoned for support against his personal enemies, and through whom he still hoped to control his political adversaries, made common cause with Crassus and Cæsar against the aristocratic leaders, his disgrace was sealed. Clodius could now prosecute his schemes of vengeance with entire impunity. His first act after entering upon office was to get a bill passed interdicting from fire and water any one who had put a Roman citizen to death untried. The purpose of the measure could not be mistaken, and Cicero at once took guilt to himself. He endeavoured to move the senate in his favour, and not altogether in vain; nor was the garb of an accused person, in which he appeared in the forum, without its effect upon the better portion of the citizens. But the new consuls, Piso and Gabinius, sternly repressed all demonstrations of sympathy, and Pompey, pretending fear of a civil commotion, at length declared against the orator. Cicero now, giving way to despair, resolved to depart from Rome. He quitted the city, April, 58 B.C., and, taking Brundisium in his way, went over to Greece. Plancius, quæstor of Macedonia, entertained him honourably at Thessalonica, where he remained till November. His next residence was at Dyrrachium, where, as at Thessalonica, he was chiefly occupied in corresponding with his wife Terentia, and his friend Atticus. The letters he addressed to them give us a picture of physical and mental prostration under grief, such as it would be difficult to parallel. At Rome, as might have been expected, a reaction, to which the extravagant vengeance of his enemy Clodius no less than the enthusiastic exertions of his friends contributed force and fervour, soon occurred in favour of the expatriated orator. In spite of the formal decree of banishment with which Clodius had pursued his victim, various attempts were made by parties in the senate to procure the recall of the exile. In 57 B.C. political changes, and the accession of Pompey to the ranks of its promoters, determined the success of the movement. On the 4th August the comitia centuriata, by an overwhelming majority, voted the bill of restoration. The same day Cicero, anticipating this event, quitted Dyrrachium and passed over to Brundisium. Along the Appian way, which was his route to the city, the towns sent forth their magistrates to offer him congratulations; and on his arrival at the gates of Rome he was met by a crowd of the citizens, who escorted him in triumph to the capitol, there to render thanks to Jupiter Maximus. In the circumstances of the republic at the time of Cicero's return, his name and the recollections which attached to it would have served him well with the senate and with many of the citizens in an attempt to regain his political supremacy; but, in a contest with Pompey, Crassus, and Cæsar, whose authority was now firmly established, neither the reputation of the great orator nor the splendid memories of his consulate would have supported him for an hour, and a collision with the triumvirs was therefore what he most anxiously and timorously avoided. Cæsar had magnanimously attempted to break the fall of the consul of 63 B.C. by urging him, but in vain, to become one of his legates, and since then had treated him with a frigid civility. No reliance could be placed upon Pompey, and Crassus was decidedly hostile. Thus really at feud with the triumvirs, but caressed by them when he humbly did their bidding, Cicero passed the next five years of his life, either at Rome or one of his country seats. During this period he composed his "De Republica" and his "De Legibus." In 52 B.C., during the third consulship of Pompey, with whom Cicero was then on terms of personal intimacy, a law was enacted with a view to the repression of bribery and corruption, which ordained that no consul or prætor should be appointed to the government of a province until five years had elapsed from the date of his quitting office, and that in the meantime governors should be selected by lot from the class of persons of consular or prætorian rank who had never held any foreign command. Under this law Cicero was appointed to the province of Cilicia, to which were annexed Pisidia, Pamphylia, some districts to the north of Mount Taurus, and the island of Cyprus. The unlucky orator regarded this appointment, although an honourable and lucrative one, only in the light of a second banishment from Rome, and went to his province in the temper of a man on whom fortune had done her worst. His apprehensions on the score of an invasion of Cilicia by the Parthians were not destined to be realized; his administration turned out as popular as he had promised Atticus it should be pure—which, indeed, it was to a degree that astonished and delighted the Greeks; the success of his campaign against the robber tribes of the Syrian frontier was such as to inspire him with hopes of a triumph—but nothing could alleviate the horrors of absence from the capital, and the very day on which his term of office expired Cicero was on his way to Italy. He arrived in the neighbourhood of Rome, 4th January, 49 B.C. It was a critical or rather a fatal moment for the liberties of the republic, and for all who had been conspicuous in their defence. The senate had just commanded the dismissal of Cæsar's army. M. Antony, and one of his colleagues in the tribuneship who had opposed the decree, had escaped to the camp of the future dictator, and the immediate

advance of his legions upon the capital was a matter of doubt only to those who knew little of his character and less of his resources. With the consuls and the leading men of the aristocracy, Cicero quitted the neighbourhood of Rome on the 17th January. It was the intention of the fugitives to guard what they could of the southern parts of the peninsula, and each had the defence of a particular district intrusted to his care. Cicero was to provide for the security of Formiæ and the district around Capua, but this task he soon relinquished in disgust. A prey to fears, none of which were for his country, and to distractions which began and ended in schemes of personal aggrandizement, he inclined now to the side of Pompey, and now to that of Cæsar, corresponded alternately with the partisans of each and with the enemies of both, and lost in idle recriminations, now against Cæsar and now against Pompey, the opportunity and the credit of serving either. At an interview which he had with Cæsar after the departure of his rival from Brundisium, Cicero promised to observe a strict neutrality during the progress of the war, but not long after, he determined to follow the fortunes of Pompey, and accordingly passed over to Greece, June 49 B.C. After the battle of Pharsalia, which occurred in August of the following year, Cicero, who was not present at the engagement, refusing to accept the command of a fleet and of a strong body of troops offered him by Cato, determined at once to throw himself upon the mercy of the conqueror. He landed at Brundisium about the end of November, and there he remained ten months, awaiting the return of Cæsar from his campaigns in Egypt and Africa. During this period he was a prey to the most abject terror, except when compunction for his desertion of his friends got the better of his fears. He narrowly escaped being put to death by the soldiers of M. Antonius; and a traitor himself, he experienced the treachery of his nearest and dearest friends, his brother and his nephew having at this calamitous period repaid the favours of their illustrious relative, by combining to cast upon him the foulest calumnies and the most opprobrious aspersions. Cæsar returned to Italy in September. He had previously addressed a friendly letter to the orator, and now gave him his hand not only in token of forgiveness, but of respect and affection. The next four years of Cicero's life constitute that period of it in which he was least conspicuous in the political world, and in which he did most to exalt his reputation as a writer. To this period, indeed, belong almost all his philosophical and rhetorical works. The production of these was his resource against misanthropy and idleness, when all other activity was forbidden him by the stern censor who now ruled the destinies of Rome; and it was the resource against sorrow to which he naturally, although unsuccessfully reverted, when assailed, as he now was, by domestic discord and bereavement. After separating from his wife Terentia, and contracting a marriage with one of his wards, a young and beautiful lady named Publila, whom he divorced in the course of a year, he lost his only daughter Tullia, and in this loss experienced the utmost bitterness of domestic misfortune. As the fatal Ides of March approached, Cicero's intimacy with Cæsar seemed daily on the increase; subserviency on the part of the orator, and kindness approaching affection on the part of the dictator, seemed to unite them in the strongest bonds of friendship. But, as soon as the scene of assassination in the senate-house had transpired, Cicero was among the first to declare his satisfaction at having seen the tyrant perish. This identified him with the conspirators, and united his fate with theirs. Obliged to retreat from the city by the growing indignation of the populace, he went first to Rhegium, then crossing to Sicily, arrived at Syracuse on the 1st of August. Leaving this place on the following day, he was driven by cross winds to Leucopetra, where he was assured by some people lately from Rome that he might with safety return to the capital, as the chances of a popular commotion were now over. At Velia, where he touched on his way home, he had his last interview with Brutus. He arrived in the capital on the 31st of August, 43 B.C. Two days afterwards he delivered in the senate-house the first of his celebrated Philippics —a series of violent and intemperate harangues, in which, as its oracle, he expended all the rage of a doomed, but still proud and powerful oligarchy. The purpose of these harangues was to rouse the senate and the people against Antony and his friends; it failed, and hastened the doom of the orator, who had shown no mercy and could expect none. Proscription of their respective enemies followed the coalition of Octavianus and Lepidus with Antony, and among the most odious of Antony's enemies was Cicero. He was at his Tusculan villa with his brother and nephew when he learned the news of the proscription. A rapid flight to Astura on the coast, an unsuccessful attempt to escape by sea, followed next day by another equally unsuccessful, and Cicero was in the hands of the triumvirs' myrmidons. He had reached his villa at Formiæ; in the middle of the night his slaves informed him of the approach of the soldiers; he made an attempt to escape in a litter, but was overtaken in a wood and instantly dispatched. His head and hands, according to Plutarch, were carried to Rome, and by order of Antony affixed to the rostrum in the forum.

The best edition of the complete works of Cicero is that of Orellius. His Life by Conyers Middleton is disfigured by indiscriminate eulogy. Hardly any English translations, except Melmoth's Letters of Cicero, deserve attention. For an admirable account of the works of Cicero, see Smith's *Dict. of Greek and Roman Biog.*—J. S., G.

CICERO, Marcus Tullius, the only son of the great orator and of Terentia, born in 65 B.C. He accompanied his father into Cilicia in 51 B.C.; in the following year passed into Greece, and served with the army of Pompey; after the battle of Pharsalia entered upon a course of study, or rather a career of dissipation, at Athens; was one of the military tribunes under Brutus in his Macedonian campaign; and in the year 30 B.C. was drawn from his retreat in Rome by Octavian, to become consul along with the future emperor. He afterwards held political office in Asia Minor, or, according to some historians, in Syria. So little effect had the De Officiis of the great orator and moralist upon the person for whose use it was written, that, according to Pliny, Cicero the younger was reckoned at Rome a greater drunkard than Antony, who was one of the greatest drunkards of the city.—J. S., G.

CICERO, Quintus Tullius, brother of the orator, born about 102 B.C., was educated along with his brother. He was successively ædile and prætor, and in 61–58 governed Asia as proprætor. On his return to Rome he endeavoured to procure the recall of his brother from banishment; in 55 went as Cæsar's legate into Gaul, and there distinguished himself as an able and gallant soldier; in 49 joined the army of Pompey, and was proscribed by the triumvirs and put to death in 43.—J. S., G.

* CICOGNA, Emmanuele Antonio, an eminent Italian author, was born at Venice in 1789. His Venetian inscriptions "Inscrizioni di Venezia," brought him under the special notice of the Austrian government; under its auspices they are still continued. His treatise on orthography has gone through several editions. Cicogna holds the important office of imperial procurator at the supreme court of Venice.—A. C. M.

CICOGNARA, Leopoldo, Count of, born at Ferrara in 1767; died at Venice in 1834. He first studied law; then for a while gave himself to mathematics and to physical sciences; afterwards became an earnest student of the fine arts. With the object of pursuing these studies, he resided for a considerable time in Rome, and visited Sicily. On his return to Ferrara he was at once occupied in the high duties natural to his rank. We find him member of the legislative council—plenipotentiary of the Cisalpine republic at Turin. He is councillor of state; president of the Academy of fine arts at Venice; and the first Napoleon gives him the order of the iron crown. After the fall of Napoleon the emperor of Austria continued him as president of the Academy of Venice. In his position of president Cicognara was of infinite use to the academy. The creation of new professorships; the real education of pupils by the best instructors; and, what is of less moment, the temptation to students to come to the academy by the offer of pecuniary rewards, are all attributed to him. Of his works, those relating to the antiquities of Venice attracted most attention.—J. A., D.

CID CAMPEADOR, Ruy or Rodrigo Diaz de Bivar, the favourite hero of the Spaniards, in whose history and literature he fills much the same place that King Arthur occupies in our own. Of the literature relating to the history of the Cid, it would be out of place to treat in a biographical memoir. So much is the mythical element mixed up with simple history in the accounts which have come down to us, that some critics have altogether denied his existence. There is no reason for carrying scepticism to such a length; but in endeavouring to disentangle the true from the doubtful, we are often driven back on the remark of the canon in Don Quixote, that "there is no reason

to doubt that there was such a man as the Cid, but very great reason to doubt whether he did what is attributed to him." Nor need we wonder at the obscurity which overhangs the life of a hero, contemporary with our William the Conqueror, especially since the earliest MS. of the Poema del Cid bears date either 1207 or 1307. The other chief sources of information as to the history of the Cid are the famous Chronicle, of which the earliest known edition is dated Burgos, 1593, but which was in all probability written within one hundred and fifty years after the Cid's death. This work corresponds (with some curious variations) with the Cronica General of Alfonso the Wise. There are also nearly two hundred ballads on the exploits of the Cid, some of which, judging from internal evidence, may be dated at a period not much later than the lifetime of the hero. From these, and from various old Spanish lives of more or less authority, modern historians extract the following as the principal facts of the Cid's life:—The year of his birth is variously stated, but was probably about A.D. 1040. His father was Don Diego Lainez, a descendant of one of the ancient judges of Castille, and his birthplace was Burgos. The romance of his early years, according to the chronicles, was worthy of his later exploits. Having avenged an insult offered to his father, by Count Lozano de Gomez, in the blood of the offender, the daughter of the slain count, of whom Rodrigo had been it seems enamoured before, besought the king, Fernando I., to give her in marriage to the victor; "for certain I am," thus runs the chronicle, "that his possessions will be greater than those of any man in your dominions." Rodrigo—whether impelled by ancient love, or now for the first time smitten by the charms of the damsel—consented to obey the king, but resolved first to prove himself worthy of his bride by unheard-of exploits against the Moors and the emperor of Germany. In these wars it was that he earned the title of Cid, five Moorish kings submitting at one time to him as their lord or seid. There is a bombastic account how he won the city of Calahorra for his lord by overcoming in single combat the champion of the king of Arragon, who preferred a claim to it. But the portion of the Cid's life which belongs to authentic history, may be said to commence with the death of Ferdinand, who, unwisely resolving to bequeath sovereign power to each of his children, left the kingdom of Castile to his son, Sancho II., Leon to Alfonso VI., and Galicia to Garcia; while his daughter Urraca received the city of Zamora, and her sister Elvira that of Toro. Sancho, the most able and powerful of the three, aided by the sword of Rodrigo, soon drove both his brothers from their possessions; but in attempting to seize upon Zamora, the heritage of his sister, he was assassinated, and Rodrigo now owned as lord-paramount his brother Alfonso. But, as the story goes on to relate, so solemnly did Rodrigo challenge his sovereign to swear that he was guiltless of his brother's death, that the king was visibly agitated, and never afterwards regarded the Cid with favour. On some pretext—which the ambition of the courtiers could readily furnish—the Cid was banished from the kingdom. He betook himself first to Barcelona, and then to Saragossa, allying himself with the Moorish king, Almuctaman. There is no doubt that, at this time, Rodrigo was the chieftain of a powerful band of warriors, whose alliance was eagerly sought by any prince who might have a cause, good or bad, to maintain by arms. On the death of Almuctaman, Rodrigo became anxious to return to Castile, and his aid was welcome to King Alfonso, who, just then, was engaged in war with Jussef, the emperor of Morocco. But a second time the malice of courtiers, or the smouldering jealousy of the king, led to his being forced to fly the kingdom—his wife and children being seized, and only liberated after some time. Again his aid was sought in the hour of need, and again was he driven away by the jealousy of King Alfonso. The fugitive found an asylum in the kingdom of Valencia, where he fortified the castle of Pinnacatel, and renewed his alliance with the king of Saragossa. His first care, when he found himself again powerful, was to be avenged on his old foe, the count of Naxera; but, having become rich with the booty of a successful expedition, he turned his attention to the city of Valencia, then in a state of great distress under the rule of the Arabs. The Moorish king, Hiaya, had been assassinated in a domestic revolution; and Rodrigo, seeing that the time was favourable, laid siege to the place, and, after an obstinate resistance, became master of it. According to the Arab chronicles, the victory was stained by the most sanguinary ferocity; but the Spanish story extols the clemency and moderation of the Cid on this occasion. Probably the administration of Rodrigo was marked by a military sternness which might well account for the indignation of the vanquished. But we can gather, that, for the five years from this conquest, till his death (1084–1089) he ruled beneficently and justly—in striking contrast with the habits of his predecessors. He repelled the attempts of the Moorish king to recover his territory, and strengthened himself by various additions to the dominions he had won. Over the history of his later years, there is the same veil of fiction which hides his earlier days. We gather, however, that when he became powerful, he renewed his alliance with King Alfonso, and sent for his wife, Doña Ximena, and his daughters, Doña Elvira and Doña Sol. It would seem that this first-named lady, celebrated as his faithful companion through his later years, was not his first love, of whom we have already made mention, but a second wife, the daughter or niece of the King Alfonso. The chronicle and the old ballads relate with great pathos the matrimonial adventures of the two daughters of the Cid—how they were sought in marriage by the two counts of Carrion, who brutally ill-treated and forsook them—and how the offenders were summoned before the Cortes, made to disgorge the dowry they had thus disgracefully obtained, and deservedly punished. More historically interesting is the fact, that the two daughters of the Cid, Christina, married to the Infanta Ramiro of Navarre, and Maria, married to Ramon Berenguer III., count of Barcelona, are reckoned among the ancestors of the present royal families both of Spain and Germany. Mention is also made of a son, who died young. The death of the Cid took place in 1099, and, soon after this event, the Moors, freed from the terror of his name, recovered possession of the territory of Valencia. The remains of the Cid were interred in the convent of San Pedro de Cardeña at Burgos. They were afterwards removed in 1272 by Alfonso the Wise, and again in 1447, in 1541, and 1736, to various places. They were again disturbed by the French in 1809, but in 1826 they were restored to their original shrine at San Pedro de Cardeña. It is impossible to enumerate the various dramatic works founded on the life of the Cid. For the English reader, the best authorities are Southey's Chronicle of the Cid, and a small work entitled The Cid, by George Denis. The chronicle may be read in the original, edited with more than German learning and zeal, by Professor Huber of Berlin (Marburg, 1844). This edition is dedicated to the then reigning emperor of Austria, himself a descendant of the Cid. The Poema del Cid is also carefully edited by Ochoa, Paris, 1842; and of the ballads, the best specimens may be found in Duran's Romancero General.—F. M. W.

CIECO, FRANCESCO, one of the first great organists on record. Phillip Villani, who flourished about the year 1343, and who lived till 1408, among the lives of illustrious Florentines, chiefly of his own times, says—"Many are the Florentines who have rendered themselves memorable by the art of music; but all those of former times have been far surpassed by Francesco Cieco, who still lives, and who during childhood was deprived of sight by the small-pox. He was the son of Jacopo, a Florentine painter of great probity and simplicity of manners; and, being arrived at adolescence, and beginning to be sensible of the misery of blindness, in order to diminish the horror of perpetual night he began in a childish manner to sing: but advancing towards maturity, and becoming more and more captivated with music, he began seriously to study it as an art—first by learning to sing, and afterwards by applying himself to the practice of instruments, particularly the organ, which he soon played, without ever having seen the keys, in so masterly and sweet a manner as astonished the hearer. Indeed his superiority was soon acknowledged so unanimously, that by the common consent of all the musicians of his time, he was publicly honoured at Venice with the laurel crown for his performance on the organ before the king of Cyprus and the duke of Venice, in the manner of a poet-laureate." Cieco died at Florence in 1390, and was buried in the church of St. Lawrence with great state.—E. F. R.

CIENFUEGOS, NICASIO ALVAREZ DE, a Spanish poet and political writer, born at Madrid, A.D. 1764. He studied at Salamanca, and afterwards lived a retired life at Madrid for some time. His poetical works consist of two plays, entitled "Zoroeda" and the "Condesa de Castilla," several odes to peace, to spring, to Nice, and some others published after his death. Cienfuegos after a while entered public life, and was employed in the office of the chief secretary of state, and as editor of the *Government*

Gazette. In this post he remained until the invasion of the French in May, 1808. An article appeared in the *Gazette* unfavourable to the invader, and Cienfuegos was sent for by Murat, bitterly reproached for his resistance to the conqueror of the day, and sent a prisoner to France. He died in July, 1809, at Ortez, soon after his arrival. So vehement was his anti-Bonapartist feeling, that he suppressed an ode in which he had praised the emperor for having respected the tomb of Virgil. The poet, it would seem, felt that no homage to departed greatness could atone for the destruction of his country's liberty and prosperity.—F. M. W.

CIFRA, Antonio, a musician, was born in the Roman States in 1575, and died at Loretto before 1638. He was a pupil of Palestrina and of Bernardo Nanino. His first engagement was at the German college in Rome. In 1610 he was appointed maestro di capella at Loretto; he left this place to fulfil the same office at the church of S. Giovanni di Lateran in 1620; he entered the service of the Archduke Charles, with whom he went to Vienna in 1622; and he returned to Loretto in 1629, to be reinstated in his former appointment, and there remained till his death. He wrote a very great number of masses, motets, and works in every other form of church music, including a series of antiphones for every day in the year; these are reputed as admirable specimens of the severe Roman school. After the death of Cifra, A. Poggioli published two hundred of his compositions under the title of Ten Concerti Ecclesiastici; this collection is dated 1638.—G. A. M.

CIGNA, Giovanni Francesco, an Italian anatomist, author of several dissertations on electricity, was born at Mondovì in 1734, and died in 1790. He was professor of anatomy in the university of Turin, and was one of the founders of the Academy of Sciences of that city.—J. S., G.

CIGNANI, Count Carlo: this painter was born at Bologna in 1628. He was the descendant of an honourable family, and his first efforts in the way of art were in attempting copies of the pictures in his father's gallery. He was then placed in the school of Battista Cairo; subsequently he studied under and became a disciple of Francesco Albano. Of a modest and anxious disposition, and always depreciating his own worth, he nevertheless possessed much original talent, could think for himself when he dared, and even eventually founded a style of his own. It had Carracciesque elements certainly, but it was original nevertheless. He revelled in grand flowing drawing, in elevated and noble heads, in broad and gorgeous folds and draperies, and in a harmony of colours, rich yet strong, mellow but intense. He was very careful of general effect, and his details were most painstakingly wrought out. After visiting Rome, and working for some of the churches there, he returned to Bologna; and in the employ of Cardinal Farnese he painted his "Entry of Pope Paul III. into Bologna," and his Francis passing into that city, for the grand saloon of the palace of the cardinal. He was the founder of the Clementine academy at Bologna, and by the diploma of Pope Clement XI., he was placed at its head. He was soon after appointed to decorate the cupola in the church of La Madonna del Fuoco at Forlì. On this prodigious work he was occupied for above twenty years; and so great was the respect and love of his academy for him, that they moved bodily to and held their *seances* at Forlì, to be near their founder, and receive the full benefit of his superintendence and counsel. Cardinal San Cesareo, passing through Forlì, desired to possess a work of Cignani's, and purchased an "Adam and Eve" which the painter had by him, and wrought at leisurely for his own delectation. The cardinal bought the work for five hundred pistoles, saying, that he gave that sum for the canvass; for the painting, he could only give his thanks, it being beyond pecuniary price. This picture, a work of extraordinary beauty, was some few years back in England, and for sale. It is now in the possession of the king of Holland. Cignani lost much time in cross-examining his own success. His facility was strangely fettered by his want of confidence. Yet he has left many and important works, and his name is a star of some magnitude in art's heavenly host. At Bologna he painted the "Nativity" in the church of S. Giorgio; in S. Lucia the "Virgin and Child," with saints; in S. Michele four sacred subjects, oval shaped, supported by angels of exquisite beauty. Next the Palazzo Zambecarri he painted a "Samson," very grandiose and noble; and in the collection of the duke of Devonshire there is a duplicate work of "Joseph's Temptation"—the original being in the palazzo Arnaldi at Florence—a very fine composition, with beauty in its drawing, and vigour in its colour. For a monastery of Piacenza he painted the "Conception of the Virgin." "Robed in white," says Lanzi, "Mary is seen bruising the serpent's head—while in gorgeous purple, her son stands with an air of dignity and grace, his foot placed upon that of his mother." His "Birth of the Virgin," at Urbino, was treated in so poetic a spirit as to incur censure. He died in 1719.—W. T.

CIGNANI, Felice: this painter, the son and scholar of Carlo, was born at Bologna in 1660, and died in 1724. He was one of the few disciples who adhered to the finished and unremunerative method of their master.—W. T

CIGNANI, Paolo, the nephew and scholar of Carlo, also a good painter, born in 1709; died in 1764.—W. T.

CIGNAROLI, Giovanni Bettino: this accomplished painter was born at Verona in 1706. He studied under Santo Prunati at Venice; subsequently he became a pupil of Antonio Balestra. He attained to considerable eminence, and has been ranked among the first painters of the modern Venetian school. He painted with a serene and graceful manner, dignified in his attitudes, and sober in his general composition. He had an ugly proneness to green shadows in his flesh, with a certain coppery tone in places; and he studied effect, rather than nature, in his disposition of light. The Emperor Joseph II. was wont to declare that he had seen two great sights in Verona—one the amphitheatre, the other Cignaroli, the most accomplished painter in Europe. He was a studious man, fond of philosophical reading, relishing the Roman classics, and himself playing prettily with Tuscan verse. He produced also treatises on the fine arts, of great repute in their day. His finest work is his "Flight into Egypt," at the church of S. Antonio Abate at Parma. He died in 1770.—W. T.

CIGOLI. See Cardi.

CIMABUE, Giovanni: this illustrious artist was born in the city of Florence, in the year 1240. At an early age he was sent to Santa Maria Novella, to study letters under a relation who was master in grammar to the novices of that convent. The young Cimabue did not prosper in his studies; he neglected his books all but the margins, which he adorned with multitudinous devices; and when certain Greek painters came to decorate the chapel of the Gondi, situate next to the principal chapel of the Santa Maria, he took every opportunity, legitimate or not, of frequenting their society. Eventually he was taken into their employment. He aided in the decoration of the convent walls, and soon gave ample and astounding evidence of his genius. Fame dawned upon him. He painted a picture for the altar of Santa Cecilia, and of the Virgin in Santa Croce in Florence. He produced a picture of "St. Francis" in panel, on a gold ground, and then a large picture for the abbey of the Santa Trinità. He was gradually emancipating art. He still clove to gold grounds; still something of the mosaic manner clung to his work. But the sharp angles began to disappear, and the hard lines to melt. He painted a colossal crucifix on wood for the church of Santa Croce so successfully, as to obtain a commission to paint a picture of "San Francesco" for the church of that saint at Pisa. For the same church he also produced a large picture of the Virgin with the Infant in her arms, surrounded by angels. He acquired a wide repute by these labours, and received an invitation to decorate the church of St. Francis at Assisi. He here so far surpassed the Greek painters working with him, that he proceeded alone to paint the upper church in fresco. This was a work of amazing labour, which he was obliged to leave incomplete, being recalled to Florence by private affairs. Many years after, Giotto's pencil put the finishing stroke to the work of Cimabue. Returned to his native city, he next painted in the cloister of Santo Spirito. At the same time he sent some of his works executed in Florence to Empoli, where they were preserved for some centuries with great veneration. He next painted the picture of the "Virgin" for the church of Santa Maria Novella. This work created an extraordinary popular enthusiasm. It was carried in procession, amidst trumpetings and acclamations of all sorts, from the house of the painter to the church. It is reported that the studio of the artist was visited, while this work was on the easel, by King Charles the Elder, of Anjou, who was passing through Florence. Cimabue had now reached a high name and great wealth. He had been appointed, in conjunction with Arnolfo Lapi, to superintend the building of the church of Santa Maria del Fiore in

Florence. His repute had reached its zenith—he was crowned with all earthly honours. He died in the year 1300, "having achieved," says Vasari, "little less than the resurrection of painting from the dead." He left many pupils, the most celebrated being Giotto, whose greatness and whose art-tastes, bringing him nearer the views of more modern critics, have possibly done something towards diminishing the glory of Cimabue. An Italian critic, writing a few years after the painter's death, remarks of him, "He knew more of the noble art than any other man. He was so arrogant and proud, withal, that if any discovered a fault in his work, or if he perceived one himself (as will often happen to the artist who fails, from the defects in the materials that he uses, or from insufficiency of the instrument with which he works), he would instantly destroy that work, however costly it might be." The portrait of Cimabue is in the chapter of Santa Maria Novella, painted by Simon of Siena. Few of the remains of Cimabue give any fair criterion of his genius. Decay is rendering his great influence upon art little more than traditional. That his repute was very great in his time; that, dating from him, all that is beautiful and noble in art fairly commences; that his immediate successors paid him the greatest homage—all these testify to the eminence of the painter. Cimabue painted in fresco and distemper, oil not being in his time employed as a medium.—W. T.

CIMAROSA, Domenico, a musician, was born at Aversa in the kingdom of Naples, December 17, 1749, and died at Venice, January 11, 1801. His father was a mason, who, obtaining employment in the erecting of the royal palace at Naples, removed to that city during the infancy of Domenico. There he set up his abode in a miserable dwelling in the neighbourhood of his occupation, which was contiguous to the church of S. Severo; and his wife was engaged as laundress to the fathers of the convent connected with this establishment. Domenico was sent to a free school belonging to the convent, where he showed uncommon aptitude for such limited instruction as the place afforded; but the death of his father, by a fall from the building on which he was at work, before the completion of the boy's seventh year, led to an important change in his prospects. Padre Polcano, the organist of the convent—partly from compassion for the extreme indigence of the widow, partly from interest in the ability of the son—took Domenico under his particular care, for the purpose of advancing his education. In his hours of leisure this worthy man found his chief pleasure in music; and it was in listening to his playing on the harpischord in his cell, that the remarkable genius of the young Cimarosa received its first impetus. Perceiving the indications of unusual musical talent in his little client, the monk began to teach him his favourite art, for which he was repaid by his satisfaction at the boy's rapid progress. The statement appears to be incorrect that Aprili was at any time Cimarosa's master; the reverend convent organist taught him entirely until the year 1761, and then made successful interest for his admission into the conservatorio of S. Maria di Loretto. Here he successively studied under Manna (afterwards organist at the cathedral at Naples), Antonio Sacchini, and finally Feneroli, from whom he learnt composition according to the principles of Durante. He derived also great advantage from the counsels of the famous Nicolo Piccini, whose attention was drawn to him by the manifestation of his talent, and who regarded him with the kindliest feeling of friendship. This master was the first who comprehended a long continuous dramatic action in an unbroken piece of music, constituting the extensive finale of an opera; and from his personal advice no less than from his example, Cimarosa acquired the art of construction in this form of composition which, more than anything else, gives dignity and importance to theatrical music.

Cimarosa began his public career with an opera called "Le Stravaganze del Conte," which was produced at the Teatro dei Fiorentini in Naples in 1772, with success, which was due entirely to the merit of the music, since it had the disadvantage of an extremely weak libretto. Happier in the choice of his next poem, the young composer more than confirmed the good impression of his first essay, when in the following year he brought out another opera, from the reception of which his reputation rose so high, that he was now engaged to write as rapidly as his wonderfully fertile invention could produce; and a long succession of his operas obtained paramount popularity in all the theatres of Italy. "Il Fanatico per gli antichi Romani," produced at Naples, 1777, is said to have been the earliest dramatic work in which Piccini's principles of construction were transferred from the finale to duets and trios, and in which the whole of the action was thus embodied in music, instead of the music being, as in the earlier lyrical dramas, a series of episodical arias and other pieces that, at most, illustrated the scenic situation, without aiding in the progress of the drama. Cimarosa was invited to all the chief cities to write for their theatres; his singular fecundity made him ever ready with new ideas, the spontaneous freshness of which is intrinsic evidence of his natural facility of production, and of this his rapidity, and the great number of his works, afford equally striking proof. One of his most brilliant successes was "Il Convito di Pietra," produced at Venice in 1781; after the first performance of which, the audience formed a procession to escort the composer to his home, with many hundred flambeaux—the subject being the same as that of Don Giovanni, and the frequent comparison that has been made between the genius of Cimarosa and Mozart, point particular attention to this remarkable triumph. "Il Sacrifizio d'Abramo" (an aria from which still holds its place in the programmes of classical concerts in London), seems to have been produced at Naples about 1786. On the return of Pæsiello to Naples in 1785, from an engagement of nine years at the court of Petersburg, the Empress Catherine II. wished his equally distinguished townsman Cimarosa to replace him, and made him liberal offers accordingly to visit the Russian capital; it was not, however, till 1789 that he made up his mind to accept these proposals. In this year he started by sea on his way to his new engagement, but was obliged by a tempest to put in at Leghorn. This accident brought him under the notice of the duke of Tuscany, who invited him to his palace, where he paid him the highest honours, singing several of his compositions at a concert, he appointed him to direct; and dismissed him with costly presents to himself and his wife. Proceeding to Austria, the traveller was inconvenienced by the confiscation of his baggage at the custom-house; his reputation, however, drew friends around him in this dilemma, and procured him the restitution of his property. He then went to Vienna, and was received with marked distinction at the court, and the emperor personally made gifts of valuable jewellery to his wife and himself. He arrived at Petersburg in the December of this year, and was at once installed as director of the imperial opera, and chamber musician to the empress. During his residence in Russia, he wrote four operas, a cantata, and an immense number of detached compositions; and he was there loaded with such honours as only Muscovite munificence confers on an artist, the chief of which was that the Emperor Paul I. officiated as godfather to one of his children. The poor mason's son was now elevated, through the exercise of his genius, to the greatest eminence a commoner can enjoy; his merit acknowledged throughout Europe, and himself signalized by the kindliest courtesies of the greatest potentate. The breaking out of the war with Russia, in the course of the third year of his stay, brought, however, this period of his career to a summary close. Though the opera was dismembered, Cimarosa received proposals to remain in a private appointment at the court; the excitement of a life before the public had, however, become necessary to him, added to which his health was impaired by the severity of the climate, which contrasted too strongly with the genial temperature of his native land; and he therefore quitted Russia in 1792. He now went to fill the post of director of the court opera at Vienna, where he produced the work which had a success, not only greater than any other of Cimarosa's, but scarcely paralleled in the annals of the lyric stage—the work, moreover, which has held its place permanently in public favour through all the variations of taste till the present day. This was "Il Matrimonio Segreto," which, on the first night of its performance, so enraptured the audience that the emperor, who was one of them, commanded the repetition of the entire opera on the same evening. In 1793, upon the accession of the Emperor Francis, Salieri was reinstated in the office he had left, when Cimarosa was appointed to it, who, however, resigned it under most honourable circumstances, receiving a costly present from the emperor, and leaving the memory of his remarkable success. Returning to Naples, Cimarosa there reproduced, with some additions, "Il Matrimonio Segreto," which was there performed for a greater number of successive nights than any other opera has been in an Italian city, where the nightly-repeated visits of the

same audiences to the theatre, make a more frequent change in the entertainment, than in our large metropolis, eminently desirable, if not imperatively necessary. He brought out "Gli Orazii e Curiazii" at Venice in 1794, an opera interesting to us on account of its long popularity in this country, and on account of our famous Braham having been the original representative of its principal character. In the political troubles that disturbed Naples towards the close of the last century, Cimarosa so far compromised himself with the revolutionary party, that upon the re-establishment of royal authority he was thrown into prison, and there remained for more than a year under sentence of death, which is said to have been remitted in consideration of his artistic distinction. It may be remarked, that his Neapolitan biographers make no mention of Cimarosa's indiscreet interference in politics; but speak of his twelve months' absence from public life as a retirement for the benefit of his health. Upon his release in 1800, he went to Venice, where he completed one opera, which was successfully produced, and was engaged upon another, Artemisia, which death prevented him from finishing. The belief was prevalent that he died from poison, secretly administered to him by order of the Neapolitan government, which, though deeming it impolitic to bring a man of such universal popularity to public execution for his state offence, would not suffer one who had made open profession of republicanism to pass unpunished. So greatly was the government scandalized by the currency of this report, that it became necessary to issue officially a certificate of Piccioli, the physician to the court and to the pope, stating that he died from an internal tumour, which, however, obtained very little credence. In the September following his death, a magnificent funeral solemnity for the repose of his soul was celebrated at the church of S. Carlo dei Cattinari in Rome, at the instigation of Cardinal Ercole Consalvi, where the entire music was the composition of Cimarosa, for the performance of which, all the artists of the city, and many from distant states, gave their gratuitous services, as an act of homage to his memory. In 1816, the same cardinal had a monument to the composer, the work of Canova, erected in the rotunda of the church of S. Maria ad Martyres. Cimarosa was twice married; his second wife bore him two sons.

Cimarosa wrote, within eight-and-twenty years, nearly ninety operas, many masses, and other works for the church, several sacred cantatas, and an incalculable number of detached pieces, to particularize which would far exceed the present limits. He lived at a most important epoch in the history of dramatic music, when the opera had assumed its present ascendancy in all the theatres of his country, and when these sent forth their creative and executive artists into all the capitals of Europe, to raise temples to the national muse of Italy, and disseminate a feeling for her worship; but the opera had yet to acquire that grandeur, as a work of art, which it derives, not from its presentation of an individual passion, but from its embodiment of a comprehensive action, in which conflicting emotions and wide diversity of character are involved; and Cimarosa was one of the first to develope this great essential of the lyrical drama, and thus to raise his branch of the art to the elevation at which it now flourishes. It has been, more than it is, a custom to compare Cimarosa with Mozart; and the parallel holds in respect to their spontaneous fluency of thought and to their felicitous application of the resources of their art to the illustration of the business of the scene: but these resources were widely different at the disposal of the two masters; and though their works may have some affinity in design, they are constituted of very dissimilar elements. A more truthful resemblance is to be traced between the genius of Cimarosa and of his contemporary countrymen, Pæsiello and Guglielmi, the former of whom certainly ranks with him in excellence, but is distinguished from him by the tender sentiment that stamps his music; whereas that of Cimarosa is marked rather by humour, force of character, and dramatic colouring. Though the majority of his operas have comic subjects, and his best successes were with works of this class, he was far from wanting in ability for the treatment of graver themes, as is proved by the merit of his many tragic works; and, to sum up in one phrase his relationship to other labourers in the same field, his writings form the link between the ancient and modern schools of Italian music—between the styles of Piccini and Rossini.—G. A. M.

CIMBER, L. Tullius, one of the murderers of Cæsar, 44 B.C. He was near the person of the dictator on the fatal day, under pretence of presenting a petition in favour of his exiled brother. After the murder he went to Bithynia, the province which had been assigned him by Cæsar, and raised a fleet, with which he co-operated with Cassius and Brutus.—J. S., G.

CIMON, one of the most famous Athenian statesmen and generals, was the son of Miltiades, victor at Marathon, and Hegesipyle, daughter of Olorus, king of Thrace, and was born 510 B.C. Cimon brought himself into notice on the invasion of Greece by Xerxes; but his first memorable exploit was the capture of the important town of Eion on the Strymon 476 B.C. Boges, the Persian governor, after defending himself to the last extremity, finding his provisions exhausted, threw his gold and silver into the river, and consumed his wives and children and himself on the same pile. Cimon then seems to have set himself to complete the overthrow of the Persian dominion in Europe, by expelling their remaining garrisons from the coasts and islands of Greece. He seized the island of Scyros, expelled its piratical inhabitants, and peopled it with Athenian settlers. But his most brilliant success was at the Eurymedon in Pamphylia, 466 B.C., where he destroyed a large Persian fleet, then disembarked his men, defeated the army which was drawn up on shore to protect the ships, and finally entrapped and destroyed a squadron of Phenician ships which was on its way to reinforce the Persians. He took an immense booty and many prisoners, dislodged the enemy from the entire coast of Thrace, and thrust them back to the regions eastward of Phaselis. As the leader of the oligarchy, Cimon was now for some years the most powerful citizen in Athens; but the democratic party, headed by Pericles, gradually gained ground upon their rivals, and at length taking advantage of the insulting manner in which the Spartans dismissed a body of Athenian troops under Cimon, who had been sent to their aid in suppressing an insurrection of the Helots, the partisans of Pericles succeeded in procuring by ostracism a sentence of banishment against Cimon for ten years, 461 B.C. After the unsuccessful battle of Tanagra, however, 467 B.C., in which he was not allowed to take part though he entreated permission to fight in the ranks, he was recalled by a decree proposed by Pericles himself, apparently under the impulse of generous sympathy and patriotic feeling. In 450 a peace was concluded between Athens and Sparta, mainly through the influence of Cimon, and next year the war with Persia was renewed at his instance. He set sail for Cyprus with a fleet of two hundred triremes, and laid siege to Citium. Here he died either from illness or from the effects of a wound. Cimon was noted for his open-hearted manner, convivial habits, and generous disposition. He spent the large fortune he had acquired by his successful expeditions, with unsparing liberality, in decorating and providing for the defence of his native city, and in entertaining the poorer citizens. His great policy was to maintain the unity of the Grecian states, and to carry on incessant war against the Persian monarchy.—J. T.

CIMON of Cleonæ, a Greek painter of doubtful date, who is reckoned the first painter who adopted foreshortening. He flourished probably before 460 B.C.—J. S., G.

CINADON, the leader of a conspiracy against the Spartan oligarchy, who was put to death in 397 B.C.

CINCINNATO, Romolo: this painter was born at Florence about the year 1525. He was a pupil of Francesco Salviati; and in 1567, on the invitation of Philip II., he proceeded to Spain, and was employed in the decoration of the Escurial. He painted part of the great cloister in fresco, and in the church of St. Lorenzo two subjects representing St. Jerome reading and preaching to his followers, and also two frescos of St. Lorenzo. He painted "The Circumcision" in the church of the jesuits at Cuença, and some mythological subjects in the palace of the duke del Infantado at Guadalaxara. He died in 1600.—His two sons, Diego and Francesco, both achieved fair reputations as portrait painters. They studied under their father. Diego was sent to Rome by Philip IV. to paint for that monarch a portrait of Pope Urban VIII., who highly applauded the painter, knighted him, and decorated him with a gold chain and medal. Diego died in 1626; Francesco in 1635.—W. T.

CINCINNATUS, Lucius Quintius, a famous Roman consul, and a model of integrity and simplicity of manners, was born about 519 B.C. In 460 B.C. he was chosen consul in the room of P. Valerius; and when the messengers went to announce his election they found him cultivating his farm with his own hands. Soon after, in 458 B.C., he was called again to leave his rural employment and assume the office of dictator, in consequence of

the perilous position in which the Roman consul and army had been placed by the Æqui. He rescued the army, inflicted a signal defeat upon the enemy, and then returned to his farm, after holding the dictatorship for only sixteen days. He was a second time appointed dictator at the age of 80 (B.C. 439), for the purpose of suppressing the alleged seditious machinations of Sp. Maelius. A story is told of Cincinnatus having been reduced to poverty by paying a fine imposed upon his son Cæsa; but it is rejected by Niebuhr as a mere fabrication.—(*Tit. Liv.*, lib. iii. & iv.; Nieb. *Rome*, vol. ii. p. 286.)—J. T.

CINCIUS ALIMENTUS. See ALIMENTUS.

CINEAS, a famous Thessalian orator, the friend and minister of Pyrrhus, king of Epirus. He was the most eloquent man of his day, and Pyrrhus was wont to say that "the words of Cineas had won him more towns than all his own armies." He was no less celebrated for the vivacity of his conversation, and many of his *bon mots* and repartees have been preserved by the classical writers. He was a strenuous advocate of peace with the Romans, and was sent to Rome with proposals for a treaty after the battle of Heraclea, 280 B.C. Two years later Cineas was sent a second time to negotiate a peace, but without effect. He appears to have died soon after.—J. T.

CINELLI, CALVOLLI GIOVANNI, born at Florence in 1625, and died at Loreto in 1706. He practised medicine, and after seeking to establish himself in more than one locality, returned to Florence. Through Magliabecchi he obtained access to the library of the grand duke, and employed himself in cataloguing pamphlets and rare books. He printed sixteen parts of his catalogue under the title of "Biblioteca Volante." It was continued to twenty parts by Scanzani, who republished the whole in four volumes, quarto, Venice, 1734.—J. A., D.

CINESIAS, a dithyrambic poet of Athens, who owes his celebrity to the ridicule with which he was treated by Aristophanes and other comic poets.—J. S., G.

CINGETORIX, a chief of the Gauls in the district of Trevisi (Treves), who revolted to the Romans and fought against his own father-in-law, Indutiomarus, the leader of the patriotic party. On the death of that chief and the defeat of his tribe, Cingetorix was appointed his successor by Cæsar.—J. T.

CINNA, CAIUS HELVIUS: the date of his birth is unknown. His death occurred on the day of Julius Cæsar's funeral, 44 B.C. He was mistaken by the mob for Cornelius Cinna, one of the conspirators who had slain Cæsar, and was murdered by them. Cinna was a poet—the friend of Catullus. His name is also mentioned by Virgil. Of Cinna's verses some eight or nine lines remain, being found in accidental quotations. Two lines, not ungraceful, are preserved by Servius:—

> Te matutinus flentem conspexit Eous,
> Et flentem paulo vidit post Hesperus idem.

These lines are from an epic poem entitled Smyrna, the name of which we learn from Catullus, but what the subject of the poem was, remains unknown.—J. A., D.

CINNA, LUCIUS CORNELIUS, a Roman patrician, an associate of Marius, and the leader of the popular party during the absence of Sulla in the east. In 86 B.C. he was elected consul along with Cn. Octavius, and in violation of his oath to Sulla he attempted to overpower the senate, and to procure the recall of Marius and his party from banishment. In the contest which ensued he was defeated by his colleague and driven from the city. His office thus became vacant, and the senate appointed another consul in his room. He soon returned, however, along with Marius, and laid siege to Rome. The senate were forced to capitulate; but while the votes of the people were being taken for the repeal of the sentence against Marius, he broke into the city, massacred the friends of Sulla, and allowed his partisans to commit the most frightful excesses.—(See MARIUS.) For the next three years Cinna was consul; but Sulla, having brought the Mithridatic war to a close, resolved (84 B.C.) to return to Italy in order to inflict condign punishment on his enemies. Cinna prepared to resist him by force of arms, but was slain by his own troops in a mutiny caused by the orders he had given, that they should cross over from Italy to Greece, where he intended to encounter Sulla.—J. T.

CINNAMUS, JOANNES, one of the most distinguished of the Byzantine historians, lived under the Emperor Manuel Comnenus, in the second half of the twelfth century, and wrote the history of Manuel, and of his father, Calo-Joannes, in six books. The work was edited by Du Cange, Paris, 1670, folio; and by Meineke, Bonn, 1836.—J. S., G.

CINQ-MARS, HENRI COIFFIER DE RUZÉ, Marquis de, was born in 1620. At the age of eighteen he was presented at court by Richelieu, and soon grew into favour with the king, Louis XIII. Already master of the horse, he chafed at the restraint under which Richelieu kept him, and eagerly longed for political power. His ambition soon compassed his ruin. He framed a conspiracy to overthrow the cardinal, of which the king and Gaston, duke of Orleans, his brother, were members. But Louis was weak and fickle, Eustace perfidious, and Richelieu not the man to be put down by a youth just turned of twenty. Cinq-Mars was delivered up to Richelieu, and beheaded at Lyons, along with his friend De Thou, a young counsellor, on the 12th of September, 1642.—R. M., A.

CINTRA, GONZALOS DE, a Portuguese navigator who lived in the first half of the fifteenth century. He distinguished himself at Ceuta in the great African expedition of John I., and acquired great celebrity by taking part in various exploring voyages along the coast of Africa. A gulf in that coast bears his name. His ship was attacked by the blacks at the isle of Arguin, and Cintra and many of his men were killed in 1445.—J. T.

CIOFANO, ERCOLE, a noted Italian scholar, author of a life of Ovid, and of a commentary on the Metamorphoses, which has been highly prized by subsequent editors, was born at Salmo in the beginning of the sixteenth century.—J. S., G.

CIONE, ANDREA DI. See ORCAGNA.

CIPRIANI, GIOVANNI BATTISTA: this celebrated artist was born in Florence about the year 1727. He was descended from a family of Pistoja. He is stated to have formed his style by studying the works of Antonio Domenico Gabbiani, a Florentine painter, then lately dead. His first pictures of any note were two altarpieces for the abbey of St. Michael at Pelago—one of "St. Thesaurus," the other of "St. Gregory VII." These are the more valuable from the fact of the limited number of Cipriani's paintings. In 1750 he was in Rome, where he studied for some two or three years. Thence he proceeded to England in company with Sir William Chambers and Mr. Wilton. When the duke of Richmond opened a gallery for studying the antique at his house in Whitehall, he appointed Cipriani professor of drawing, and Wilton superintendent of the modelling and statuary. This scheme was but short-lived; still it was one of the foundation stones of that more permanent edifice, the Royal Academy. Cipriani was one of the twenty-two artists who signed the petition to George III. for the institution of the academy, and was employed to make the design for the diploma given to the academicians and associates on their election. For his labours, the academy awarded him a silver cup "as an acknowledgment for the assistance the academy received from his great abilities in his profession." It is difficult to define how much of the fame of Cipriani may rest upon the charming interpretations given of him by Bartolozzi; but it would seem that the flow and grace of the painter were eminently adapted to the spirit and dexterous delicacy of the engraver. Each appears to have aided and supported, and given value to the work of the other. Cipriani was greatly patronized in his day. He was employed on the restoration of the Rubens ceilings to Whitehall chapel; also on the paintings of Verrio at Windsor. He painted the compartments of a ceiling in the antique style at Buckingham House. He decorated with poetical subjects a room in the house of Sir William Young at Standlinch in Wiltshire. Some of his pictures were in the collection of Mr. Coke at Holkham, and four are in the ceiling of the library of the Royal Academy. But his fame will probably rest ultimately almost altogether upon his drawings, as engraved by Bartolozzi. Fuseli renders high homage to Cipriani, both as a painter and a man, when he says—"The fertility of his invention, the graces of his composition, and the seductive elegance of his forms, were only surpassed by the probity of his character, the simplicity of his manners, and the benevolence of his heart." He died on the 14th December, 1785, and was interred in the cemetery at Chelsea. He left two sons, one of whom, PHILIP, was a clerk in the treasury, and died in 1821.—W. T.

CIPRIANO DI RORE. See RORE.

CIRCIGNANI, ANTONIO, was the son of Niccolò, and was born in 1560, at Pomarance. He was the pupil and assistant of his father, and after his death, decorated by himself a chapel at the Traspontina, another at the Consolazione, and painted also

for private collections. He spent the greater part of his life at Città di Castello, and painted there some of his best pictures. Among these the most admired was "the Conception" at the Conventuali. He returned to Rome in the pontificate of Urban VIII., and was employed in several of the churches. He died in 1620.—W. T.

CIRCIGNANI, Niccolò, called Dalle Pomarance or Il Pomarancio. This painter was born at Pomarance in Tuscany in 1516. He studied painting at Rome. His master is supposed to have been Titi. He was employed in the pontificate of Gregory XIII. in the great saloon of the Belvedere. He grew old in Rome, says Lanzi, and left there numerous specimens of the labours of his pencil, which he employed with freedom and at a good price. He showed himself superior to the painters of his day in some of his works, as in the cupola of S. Prudenziana. He died about 1591.—W. T.

CIRILLO, Domenico, in Latin Cyrillus, a Neapolitan medical man, was born at Grugno in 1734, and died at Naples in 1799. In early youth he was elected to the chair of botany on the death of Professor Pedillo. He travelled extensively, visiting Germany, France, and Britain. He was elected a fellow of the Royal Society of London, and received distinguished marks of attention in Paris from Buffon, D'Alembert, and Diderot. He became afterwards professor of medicine at Naples, but still continued to prosecute botany, and to publish works on that science. Towards the end of the eighteenth century he became involved in political matters, and was elected by the people their representative under the republic, and afterwards a member, and president of the legislative assembly. He was afterwards put in prison, and condemned to death by Ferdinand, in spite of the remonstrances of Admiral Lord Nelson. He appears to have been a man of great intelligence, and to have possessed good powers of observation. His botanical writings include an "Introduction to the Study of Botany;" "Elementary Botanical Plates;" "An account of the Plants of Naples;" and a treatise "On the Papyrus." He also wrote "On the Insects of Naples;" "On the Manna of Calabria;" "On the Rudiments of Nosology," and "On the Tarantula."—J. H. B.

CISNER, Nicholas, a learned Lutheran, pupil of Bucer and Melancthon, filled various chairs in the university of Heidelberg. He was born at Mosbach in the palatinate in 1529, and died in 1583. His works, which are numerous and learned, consist of dissertations on subjects of law, history, politics, and philology.

CISNEROS, Francisco Ximenez de. See Ximenez.

CITTADINI, Pier Francesco, called Il Milanese. This painter was born at Milan about 1616, and was educated in the school of Guido. He seems to have been a creditable pupil, and his "Stoning of St. Stephen," "Christ in the Garden," "the Flagellation," and "Ecce Homo" in the church of St. Stefano, and "S. Agata," in the church of that saint, were highly applauded. Yet he suddenly dropt from these high flights into a much humbler walk of art, and devoted himself to careful renderings of fruits, flowers, dead game, and still life. Many of his productions of this kind are in the collections of Bologna. He died in 1681.—W. T.

CIVERCHIO, Vincenzo: this painter was born at Crema in the state of Venice. He flourished from 1500 to 1535, and had a threefold reputation as a painter, an engraver, and an architect. He was chiefly famed for his portraits. He resided at Milan, and educated several pupils for that school of painting. Vasari praises his frescos very highly. In the great church of Crema was a picture by him of the Annunciation, but his most famous work representing "Justice and Temperance" was seized upon by the French in their capture of Crema, and presented to Francis I. He died about 1540.—W. T.

* CIVIALE, Jean, a French surgeon, born in 1792 at Thiezac (Cantal), the discoverer of a method of dispensing with the dangerous operation of lithotomy, which he has described in a work published at Paris in 1826—"De la Lithotritie ou broiement de la pierre dans la vessie."—J. S., G.

CIVILIS, Claudius, or Julius, the leader of the Batavi, a Celtic tribe, who revolted from Rome A.D. 69–70, was of the race of the Batavian kings. His brother, Julius Paulus, was put to death A.D. 67 or 68, and he himself was sent in chains to Nero at Rome. He afterwards became prefect of a cohort, but in this position made himself obnoxious to the army of Vitellius, and with difficulty escaped with his life. The misconduct of the Roman officers in Gaul and Germany made it an easy task for Civilis to rouse his countrymen against their masters; and accordingly, under pretence of supporting the cause of Vespasian, he assembled an army, and gave battle to the generals of Vitellius, who were completely defeated. Civilis, however, continued in open revolt after the death of Vitellius. He was defeated in A.D. 70. by Petilius Cerealis. What became of him afterwards is not certainly known.—J. S., G.

CIVININI, Giovanni Domenico, an Italian botanist, lived during the first half of the eighteenth century. He published at Florence a work on the history and nature of coffee.—J. H. B.

CIVITALI, Matteo, a distinguished Italian sculptor and architect, who achieved all his success after he was thirty, having till that age followed the trade of a barber, apparently without the least consciousness of his genius for art. Specimens of his art are to be seen in his native city Lucca and at Genoa, which for beauty of composition may be compared with the works of the foremost sculptors of the fifteenth century. He was born in 1435, and died in 1501.—J. S., G.

CIVOLI. See Cardi.

CLAGETT, William, an English theologian, was born at St. Edmundsbury in 1646; died in 1688. He was successively rector of Farnham, and chaplain to James II. His principal works are—"Difference of the case between the separation of Protestants from the Church of Rome and the separation of Dissenters from the Church of England," London, 1683; "The State of the Church of Rome when the Reformation began, as it appears by the advices given to Popes Paul III. and Julius III. by creatures of their own."—J. T.

CLAGETT, Nicholas, brother of the preceding, born in 1654, was for forty-six years preacher at St. Edmundsbury. He died in 1726, leaving "A Persuasive to an ingenuous Trial of Opinions in Religion," 4to, London, 1685; "Truth Defended," &c., 8vo, London, 1710.—J. T.

CLAIRAUT, Alexis Claude, born in Paris in 1713; died in 1765. In our more modern times there are three great and classical epochs as to mathematical science. The first was filled by the achievements, the fame, and the power of Newton, Leibnitz, and the Bernoullies. Following them we have the great triumvirate Euler, D'Alembert, and Clairaut; to which succeeded the reign of Lagrange and Laplace. Genius did not indeed terminate on the death of Laplace, but the reign of ancient methods certainly terminated then. We have had since Abel and Jacobi; Gauss, and our own Hamilton—the last, the sole survivor, and perhaps the real inaugurator of the coming and not feebly indicated era. During that early triumvirate, in which, as regards taste in composition and its accompanying quickness of perception, Clairaut occupies no inferior rank, the grand problem was the problem of perturbations. And Montucla is correct in saying that Clairaut was the first who had the courage to attack with requisite boldness, and in a mode sufficiently general, the purely dogmatical problem—*Three bodies, the Sun, the Earth, and the Moon, being cast into space, at given distances, and with given velocities and matter, and attracting each other according to the Newtonian law; it is required to determine the curve, which one of them—say the Moon—must describe around the Earth?* Clairaut wrote on every question of astronomical physics that had been cast up at that time. He wrote better than any contemporary on the "Figure of the Earth." It is still most pleasant to read his volume on "Curves of Double Curvature," and his elementary book on Geometry is in many respects a model. Clairaut was no insignificant form in the midst of the "great world" of Paris. He lived in times that preluded the great Revolution—when "territorial constitutions" had come to be at discount.—J. P. N.

CLAIRON, Claire-Joseph-Hippolyte Legris de Latude, a famous French actress, was born in French Flanders in 1723, and died in Paris in 1803. She was for a long period the chief ornament of the Theatre français. Her name occurs frequently in the literary memoirs of the great dramatic authors of her day. Voltaire, who was delighted with her impersonations of several of his own heroines, has immortalized her in some well-known verses. Her "Memoirs" appeared in 1799.

* CLAIRVILLE, Louis Francis Nicolaie, a dramatic writer, born at Lyons in January, 1811. Originally, like his father and mother, an actor, Clairville at length tried his hand at writing vaudevilles, and the result was perfect success in that light and agreeable kind of dramatic literature. During the revolutionary fever of 1848 he produced a piece which required

some courage at the time. Taking for his subject M. Proudhon's paradoxical maxim that "property is robbery," Clairville brought out his "Proprieté c'est le vol"—a piece in which he ridiculed and satirized the various extravagant notions of the socialists with an extravagance no less absurd, but redeemed by being amusing. All Paris went, including the members of the provincial government; some of whom were caricatured before their eyes, and all laughed and applauded. Clairville's fertility in this kind of writing appears inexhaustible.—J. F. C.

CLAJUS, Johann, the Elder, a German poet and scholar, was born at Herzberg about 1530, and died in 1592 at Pendeleben near Sondershausen. He wrote several volumes of poetry; his principal work, however, is his German grammar (Grammatica linguæ Germanicæ, 11th ed., Nurnberg and Prague, 1720). Life by J. E. Goldhagen, Nordhausen, 1751.—K. E.

CLAJUS, Johann, the Younger, was born at Meissen in 1616, and died at Kitzingen in Franconia in 1656. He was a poet-laureate, and one of the founders of the Pegnitzorden. He wrote tragedies—"Herodes" and "Der leidende Christus"—poems, and other works.—K. E.

CLAMENGES, Matthieu Nicolas de (in Latin Clemangius), a French theologian, was born about 1360. He was educated in the college of Navarre at Paris under Professors Nogent, Machet, and Gerson, and seems to have imbibed their reforming opinions. He was early distinguished for his learning and eloquence, and in 1393 was elected rector of the Academy of Paris. In the following year he presented to the king, in the name of the Sorbonne, a treatise pointing out various methods by which the king might terminate the schism then existing in the church; but in 1408 a bill of excommunication was issued against Clamanges by Benedict XIII., and he was forced to retire to the abbey of Vallombrosa in Tuscany. He ultimately returned to France, held several important offices, and spent the close of his life in the college of Navarre, where he died about 1440. Clamanges was a man of great ability, learning, and piety, and denounced with unsparing fidelity the vices of wicked princes, and of the pope, the clergy, and the monks. He has left a great many works, including treatises on "Antichrist," "The Corrupt State of the Church," "The Parable of the Prodigal Son," "The Benefit of Adversity," &c.—J. T.

CLANCY, Michael, M.D., an Irish author, whose life from infancy was one of adventure, was born in the end of the seventeenth century. At eight years old he was sent to a college in Paris, whence he stole out to see the duke of Ormond, and being ashamed or afraid to return he made his way to Dublin. Ignorant of the abode of his relations, he was saved from starvation by a stranger who placed him in a free school. He was finally discovered by his relatives, who sent him to Trinity college. He next sought his fortune in France, but was wrecked off the coast of Spain, and ultimately worked his way to Bordeaux, and subsequently obtained the degree of doctor of medicine at Rheims. Finally he returned to Ireland, and had good practice till he lost his sight. He now took to authorship, wrote several plays, one of which, "The Sharpers," is favourably spoken of by Swift, and all held their ground for some time on the stage. His poverty forced him to the singular expedient of playing for his own benefit in the character of the blind prophet "Tiresias," in Dryden and Lee's tragedy of Œdipus. He obtained a pension from the king of £40 a-year, and died about the year 1760.—J. F. W.

CLANRICARDE, a branch of the noble family of De Burgho which has given many illustrious names to Irish history:—

Ulick, the first earl, was distinguished in the sixteenth century for his vast territories and power, and the many important towns which he founded, including Roscommon, Galway, Loughrea, and Leitrim. He surrendered all his possessions to Henry VIII. in 1543, and obtained a regrant of them with the earldom of Clanricarde. He died in 1544, and was succeeded by his son—

Richard, second earl, commonly known as Sassanagh. He was a firm adherent to the English rule, and in 1548 captured the famous Cormac Roe O'Conor. Lodge states that he was lord-lieutenant of Ireland, and that he gained a victory over the Scots at Moyne in 1553. The latter years of this earl were disturbed by the dissensions of his sons. He died in 1582.

Richard, fourth earl, took a distinguished part with Lord Mountjoy in the battle of Kinsale, fought in 1601 between the English forces and those of O'Neil and O'Donnell, displaying extraordinary valour and personal prowess, for which he was knighted on the field. King James I. appointed him governor of Connaught, keeper of his house at Athlone, and one of the privy council. In 1615 he refused the presidency of Munster, but accepted the command of the county and city of Galway. In 1624 he was created an English peer as Baron Somerhill and Viscount Tunbridge, and Charles I. conferred upon him the titles of Baron Imany, Viscount Galway, and Earl of St. Albans. He sat by proxy in the house of lords in England, died in 1635, and was succeeded by his son—

Ulick, fifth earl, who was born in 1604. His great power and personal influence enabled him to render important service to his sovereign in the Irish rebellion in 1641. He strengthened the fort of Galway, of which he was governor, and when that town at length became infected with the spirit of disaffection and besieged the fort, he subdued the assailants by that moral energy of character for which he was remarkable. Though many overtures were made to him by the leaders of the rebellion, he remained unshaken in his loyalty, and was included in the king's commission, with Ormonde and others, to meet the recusants and transmit their complaints, and went so far as to procure a treaty for a cessation of hostilities for a year. Clanricarde, in conjunction with Ormonde, opposed the progress of Ireton and Coote towards Athlone, and on the return of Ormonde to England he was appointed his deputy with full power. In this arduous duty he had to encounter great difficulties. The success of the republicans did not prevent this loyal noble adhering with desperate fidelity to the cause of his master, till at length, in compliance with the king's instructions, he yielded when resistance could no longer be availing. His high character procured him the respect even of his enemies, and he was allowed to transport himself and three thousand Irish into the service of any foreign prince not at war with England. His Irish estate was confiscated, and he retired to Somerhill in Kent, where he died in 1657.

John, ninth earl, commanded a regiment of foot in the service of James II., and was taken prisoner at the battle of Aughrim. He was outlawed and attainted, and died in 1722. On the accession of Queen Anne the attainder was reversed, and the estates restored to his children.—J. F. W.

CLAP, Thomas, president of Yale college in New England, born at Scituate, Massachusetts, in 1703, and graduated at Harvard college. After officiating as a minister for thirteen years at Windham, Connecticut, he was appointed in 1739 president of Yale college. He entered on the duties of the office with a high reputation for general scholarship, especially for a knowledge of astronomy and pure mathematics. His career of usefulness in the college was latterly much marred by a controversy with Jonathan Edwards, arising out of the disputes to which Whitfield's visit gave rise among the theologians of New England. He resigned his office in 1766, a year before his death.—F. B.

CLAPAREDE, Count, a distinguished general and peer of France, born in 1774; died in 1841. He served in nearly all the campaigns of Napoleon, and earned in various battles the reputation of a brave and able soldier.—J. T.

CLAPPERTON, Hugh, a distinguished African traveller, was the son of a respectable surgeon, and was born at Annan in Scotland in 1788. Having acquired some knowledge of practical mathematics, including navigation and trigonometry, he was apprenticed at the age of thirteen in a merchant-ship which sailed between Liverpool and North America. After making several voyages he was impressed for the navy, and sent on board the *Clorinde* man-of-war as a common seaman. Partly through the influence of a relative, partly by his own intelligence and activity, he was soon promoted to the rank of a midshipman. In 1813 he was drafted on board the *Asia*, the flag-ship of Vice-Admiral Sir Alexander Cochrane, for the purpose of acting as drill-sergeant, and training the crew in the use of the cutlass, in which, along with some others, he had been instructed by the celebrated guardsman Angelo. In the following year he was sent to the Canadian lakes, where he was promoted to the rank of lieutenant, and appointed to the command of the *Confiance* schooner. The flotilla on the lakes having been disbanded in 1817, Clapperton returned home, and was placed on half-pay. After spending some time at Lochmaben, Clapperton removed to Edinburgh in 1820, and became acquainted with Dr. Oudney, a young Englishman, who first directed his attention to the subject

of African discovery. After the return of Captain Lyon from his unsuccessful attempt to penetrate Northern Africa, the government resolved to send out a second expedition to explore that country; and with this view Dr. Oudney was directed by Lord Bathurst to proceed as consul to Bornou in Central Africa; and Captain Clapperton and Colonel Denham were appointed to accompany him. They set out from Tripoli early in 1822, and advanced in a line nearly south to Mourzook which they reached on the 8th of April. Finding it impossible to proceed farther at this time, Denham returned to Tripoli, while Clapperton and Oudney made an excursion westward into the country of the Tuaricks, and penetrated as far as Ghraat, E. long. 11. Denham rejoined them in October; and on the 29th of November they set out for the kingdom of Bornou. On the 17th of February, they reached Kouka, the capital, which they made their head-quarters for some months, undertaking occasional excursions to the south and west. On the 14th of December, Clapperton and Oudney quitted Kouka, for the purpose of exploring the course of the Niger. They reached Murmur in safety, but there Oudney breathed his last; and Clapperton, prosecuting his journey alone and in deep distress, succeeded in penetrating as far as Saccatoo, N. lat. 13, and E. long. 6½, where he was obliged to turn back. On his return to Kouka, 8th July, he was rejoined by Denham, who had meanwhile been exploring the shores of the great lake Tchad, and scarcely recognized his emaciated friend. After a harassing journey across the desert, the enterprising travellers reached Tripoli, January 26, 1825, and thence proceeded to England, where they arrived on the 1st of June. The results of this expedition were published in a work entitled "Narrative of Travels and Discoveries in Northern and Central Africa in the years 1821–24." Immediately after his return, Clapperton, who had been raised to the rank of commander, was engaged to undertake another expedition in company with Captain Pearce, R.N., Mr. Dickson, and Dr. Morrison, and attended by a youth, named Richard Lander, and two or three other servants. This time Clapperton resolved to penetrate into Africa from the Guinea coast. He left England on the 25th of August, 1825, and landed in the Bight of Benin on the 28th of November. The party commenced their journey into the interior on the 7th of December; but Pearce and Morrison soon sunk under the maladies of the country. The survivors, who met with great kindness from the natives, reached Katunga, the capital of Yariba, on the 15th of January, 1826, and soon after crossed the Niger at Broussa, the scene of Mungo Park's lamented death. They then proceeded to the great commercial town of Kano, which Clapperton had previously visited. Then turning westward, he went on to Saccatoo, the extreme point of his former expedition. It was his wish to obtain permission from Bello, the sultan of Saccatoo, to proceed to Timbuctoo and Bornou. But Bello was at this time carrying on a war with the sheik of Bornou, to whom Clapperton carried considerable presents from the king of England, and detained him for several months at Saccatoo. The vigorous constitution of the English traveller gave way under the effects of the climate, and privation, and vexation. He was attacked with dysentery, 13th March, and on the 13th of April, 1827, expired in the arms of his faithful attendant Lander. Captain Clapperton was admirably fitted, both bodily and mentally, for arduous and hazardous enterprises. He was tall, robust, and manly in his frame, and united indomitable courage and resolution to great gentleness and simplicity; though he failed in the main object of his expedition, he contributed greatly to our knowledge of Northern Africa.—(*Journal of a Second Expedition into the Interior of Africa*, &c., by the late Commander Clapperton; *Records of Captain Clapperton's Last Expedition to Africa*, by Richard Lander.)—J. T.

CLARAC, Charles Othon Frederic Jean Baptiste, Comte de, antiquarian and artist, born at Paris in June, 1777. Having quitted France on the breaking out of the Revolution, he took up his abode in Russia, devoting himself to study, and becoming a proficient in several languages. He accepted in 1808 the place of tutor in the family of Murat, king of Naples, and while thus employed had an opportunity of examining Pompeii, of which he published an account. In 1814 he went to Brazil attached to the embassy, and on his return was appointed keeper of that splendid collection of antiquities which enriches the museum of the Louvre. Having had his mind opened to the surprising excellence of ancient art, he resolved upon attempting a history of the subject. His work, derived from a study of the objects under his own care as well as from examinations of collections in other countries, is not considered to have exhausted so fertile a subject. He died in 1847.—J. F. C.

CLARE, John Fitzgibbon, first earl of, was born in 1749; and being destined by his father, an eminent barrister, to follow the same profession, he received a good education, and entered Trinity college, Dublin, where he was the contemporary and rival for academic honours of Grattan. When called to the bar, his energy, industry, and talent at once insured his success, and in 1777 he was elected to represent the university of Dublin, giving his support to the government. In 1784 Fitzgibbon was appointed attorney-general for Ireland, an office due as well to his high professional position as to his parliamentary services. His position was an arduous one, as it arrayed against him the popular opposition of the demagogues of the day; and he exhibited undoubtedly much wisdom, courage, and firmness in the discharge of his duties. In 1789 Fitzgibbon was promoted to the office of lord chancellor, and raised to the peerage by the title of Baron Fitzgibbon. Few men had to contend with greater political difficulties than the chancellor. Ireland was in a state of secret disorganization, that shortly was to eventuate in open rebellion; and no doubt the vigour and wisdom of his measures did much to keep the daring spirits of the day in check. In 1795 he was created Earl of Clare, and in 1799 his signal merits were rewarded by a peerage of the United Kingdom as Lord Fitzgibbon. Lord Clare was one of the most prominent and able advocates for the legislative union, which measure he did not long survive, dying in 1802. His intellect was rapid, clear, and full of power, but its power seems to have consisted more in sagacity and common sense than in depth or extraordinary comprehensiveness. Still, for mere intellect, he may be placed at the head of the eminent Irishmen amongst whom he was an actor. With profound, but rough and masculine strength of feeling, he was endowed with an amount of moral firmness and superiority to popular influences rarely found amongst public men. Few men have been more exposed to censure and calumny than Lord Clare; but we believe that, on the whole, those who carefully weigh his conduct will acquit him of the charges which his enemies were ever ready to bring against him. It is true his zeal may have been sometimes carried beyond the bounds of lenity, but it must be remembered that the crisis demanded strong action, and great allowance may be made in minor matters for one who, nearly alone in that trying time, stood firm and unappalled at the post of duty.—J. F. W.

* CLARE, John, the peasant poet of Northamptonshire, was born at Helpstone on the 13th of July, 1793. His parents were very poor, and John was at an early age obliged to assist his father in the labours of the field. He was never sent to school; but when ten years of age he learned to read from an old dame who held her school in the church belfry, his earnings for five days in the week enabling him to attend school on the sixth. At a later period he was taught to write by a kind exciseman at Helpstone, named John Turnbull. At the age of thirteen Thomson's Seasons fell into his hands, and inspired the composition of his first verses, "The Morning Walk." In 1818 Clare, who was still engaged in the toilsome labours of the field, published his first volume of poems on "Rural Life." The volume was cordially reviewed in the *Quarterly* and other journals, and obtained for the author the liberal patronage of Lords Fitzwilliam, Spencer, and Exeter, which has been continued to the present time. In 1821 Clare published "The Village Minstrel;" in 1827 "The Shepherd's Calendar;" and in 1835 "The Rural Muse." A pure vein of genuine poetry and feeling runs through the whole of his verses; and his descriptions of nature are true and loving, and are clothed in picturesque and nervous language. Clare unfortunately embarked in some unsuccessful speculations, in which he lost his little all. He sunk in consequence into a deep melancholy, and is now, 1859, a patient in the Northampton lunatic asylum.—J. T.

CLARE or CLARA, St., founder of an order of nuns called after her name, was born at Assisi in Italy in 1193, and died in 1253. At the age of eighteen she fled from her parents, who were persons of rank, and placed herself under the care of St. Francis, who established her in a nunnery, which the fame of its superior soon crowded with ardent devotees. She was canonized two years after her death by Pope Alexander IV.

CLARENDON. See Hyde.

* CLARENDON, George William Villiers, fourth earl of, a distinguished diplomatist and statesman, was born in London on the 12th January, 1800. He is descended from Sir Edward Villiers, an elder brother of the famous duke of Buckingham; the Villierses, earls of Jersey, are an elder branch of the family to which the present earl of Clarendon belongs. The first Villiers, earl of Clarendon, was a younger son of a Villiers, earl of Jersey, and married a descendant of the celebrated Hyde, Lord Clarendon; he was successively joint postmaster-general, chancellor of the duchy of Lancaster, and ambassador at the court of Berlin. He was created earl of Clarendon in 1776, and his third son was the father of the ex-secretary for foreign affairs. Lord Clarendon was educated at Cambridge, and, entering early the service of his country, was attached to the embassy at St. Petersburg during the years 1820–23. From 1823 to 1833 he was first commissioner of excise, two of his uncles being or having been favourite companions of George IV. From 1827 to 1829, Mr. Villiers was resident in Dublin, the capital which he was afterwards to visit as viceroy. His ostensible occupation was the arrangement of the union between the two excise boards; but if credence is to be given to a passage in the late Lord Cloncurry's memoirs—he played an important though an unseen part in the local negotiations which preceded the emancipation of the Roman catholics. To natural talents, conciliatory manners, and good family connections, Mr. Villiers added a singular aptitude for business; and after the formation of the first reform ministry, and the establishment of the monarchy of July, he was sent to negotiate a commercial treaty with France. In September, 1833, he was appointed envoy extraordinary and minister plenipotentiary at Madrid, an important and conspicuous post in the then state of the Iberian peninsula, and which he held until October, 1839. Succeeding, on the death of his uncle in 1838, to the earldom, he returned soon afterwards to England and delivered in his place in the house of lords a speech on Spanish affairs, which produced a considerable effect. In October, 1840, he was admitted into the Melbourne cabinet as lord privy seal, being also, on the death of Lord Holland, chancellor of the duchy of Lancaster *pro tem.*, and held both offices up to the accession of Sir Robert Peel as premier, in the autumn of 1841. On the formation of Lord John Russell's first ministry in 1846, Lord Clarendon was appointed president of the board of trade, from which he was elevated, on the death of Lord Bessborough the following year, to the lord-lieutenancy of Ireland. There he remained during a most critical period of Irish history, until the formation of Lord Derby's first ministry. On the accession of Lord Aberdeen's coalition ministry to power, Lord Clarendon became secretary for foreign affairs, after a brief occupancy of that department by Lord John Russell. The negotiations which issued in the Russian war were, of course, conducted by Lord Clarendon, and on its termination, he, along with Lord Cowley, represented Great Britain at the conferences held in the French metropolis, which led to the treaty of Paris. Meanwhile his lordship had been complimented by an offer from a political opponent to retain the seals of the foreign department, when Lord Derby made an unsuccessful attempt in 1855 to form an administration, on the overthrow of Lord Aberdeen's ministry. In 1839 Lord Clarendon married Catharine, daughter of the first earl of Verulam, and widow of J. F. Barham, Esq., by whom he has a youthful family.—F. E.

CLARI, Gian Carlo Maria, a musician, was born at Pisa in 1669; the time and place of his death are unknown. He studied his art under Giovanni Paolo Colonna, at Bologna, and held the office of maestro di capella in the cathedral of Pistoja. He gained considerable renown by the production in 1695 of an opera at Bologna entitled "Il Savio Delirante," which, however, like almost all his ecclesiastical music, was never printed. His vocal duets and trios, with a figured bass, obtained very extensive circulation in MS. before they were published in 1720. Their appearance in print was preceded by that of a similar collection by Stefani, who, not improbably, had modelled his compositions upon those of Clari; some of these are still occasionally heard in public performance, and the purity of their counterpoint, and the ingenuity of their fugal imitation, justify the very high esteem in which, as a composer in the severe style, their author is held. With his usual freedom of appropriation, Handel has employed several subjects from this work of Clari, in his oratorio of Theodora. An edition of the duets and trios, with a developed accompaniment for the pianoforte by Mirecki, a Polish musician, was published at Paris in 1823. A profound contrapuntal composition of Clari is printed by Padre Paolucci in his theoretical treatise.—G. A. M.

CLARICI, Paolo Bartolomeo, an Italian botanist, was born at Ancona in 1664, and died at Padua on 22nd December, 1724. He resided at Padua, and devoted his time and attention to the cultivation of plants. Subsequently he entered the church, and became bishop of Padua. He wrote a work on the "Cultivation of Plants in Gardens," which was published by a nephew of the bishop at Venice in 1726.—J. H. B.

CLARIDGE, Richard, an eminent quaker writer, born in Warwickshire in 1649; died in 1723.

CLARIUS or CLARIO, Isidore, an Italian prelate, born at Chiari in Brescia in 1495, was promoted to the see of Foligno in 1547. His reform of the Vulgate, with annotations upon the difficult passages, was the great work of his life. He was equally distinguished as an orator and as a critic, and played a conspicuous part at the Council of Trent. He died in 1555.

CLARK, Abraham, a member of congress from New Jersey, and one of the signers of the American declaration of independence, was born at Elizabethtown, New Jersey, 15th February, 1726. At the outbreak of the Revolution, he espoused the popular cause, became a member of the committee of safety, and was elected to congress, just in time to vote for the Declaration. Mr. Clark was a member of congress from 1776 to 1782, and again in 1787–88. He was elected to the convention which framed the federal constitution, but ill health prevented him from taking his seat. After the new government was put in operation, he was again sent to congress, and remained there from 1791 till his death in 1794.—F. B.

CLARKE, Adam, LL.D., F.A.S., &c., Wesleyan minister, remarkable for his attainments in oriental and general literature, was born of highly respectable parents at Moybeg in the county of Londonderry, Ireland, in the year 1760 or 1762, the precise date being uncertain. His childhood gave no promise of his future literary eminence, as he acquired the rudiments of the English and Latin languages with great difficulty. Intended by his parents for the ministry of the church of England, his connection with the Wesleyan Society in 1778 led to his appointment by Mr. Wesley to the laborious duties of the Methodist itinerancy, which he commenced in 1782 in what was then called the Bradford (Wiltshire) circuit. From that period until his death, he laboured as a regular minister in the most important towns of England, and was at various times engaged in extensive journeys in Ireland, the Channel Islands, Scotland, and the Shetland Islands, in furtherance of the religious missions of the Wesleyan church. As an intelligent, interesting, and most powerful preacher, he was remarkably popular during the whole of his ministerial career, and was on three occasions, namely in 1806, in 1814, and in 1822, elected by his brethren president of the conference. As an instance of "the pursuit of knowledge under difficulties," the record of the early studies of Dr. Clarke, by his latest biographer, is most valuable, and furnishes matter of encouragement to all students similarly circumstanced. By diligent application, and by a scrupulous regard to the value of time, without neglecting the duties of his ministry, he acquired a respectable acquaintance, not only with the Latin and Greek, but also with the Hebrew, Chaldee, Syriac, Persic, Ethiopic, Coptic, and Arabic languages. These acquirements rendered him so serviceable to the committee of the British and Foreign Bible Society, that he was in 1808 continued by the Wesleyan conference in the London circuit, to meet the wishes of that valuable society, who at that time had special need of his literary assistance. He was about the same time elected librarian of the Surrey Institution, but after ten months resigned this position, as incompatible with his other more important engagements. Soon after this, he was engaged by the commissioners of the public records in the editing of Rymer's Fœdera and Supplement, but was compelled by his failing health in 1819 to relinquish this employment. To the *Eclectic Review* he was a regular contributor, from its establishment in 1804. His literary labours were not permitted to interfere with his duties to the church to which he belonged, and the various institutions of Wesleyan Methodism received from him no ordinary degree of attention and support. In the cause of the missions to the heathen he was specially zealous, and was for many years an active member of the committee. But he is best known to the world by his "Commentary on the Holy Scrip-

tures," six volumes, 4to, commenced in 1798 and finished in 1805. The publication was deferred until 1809, and from that time was continued in parts until the whole was completed. This work is remarkable for its originality and honesty, as well as for its learning, which at the period of its publication placed it in this respect far in advance of most English commentaries. Some of his opinions—for instance, his attributing the temptation of Eve to the baboon, and not to the serpent, and his notion that Judas was finally saved—drew forth much animadversion, which was yet more justly administered when, in the notes upon Romans, he made use of the writings of the semi-Socinian, Dr. Taylor of Norwich. His opinions on the eternal Sonship were also contrary to those of his own and of most orthodox churches, and were severely criticised by the Rev. Henry Moore and the Rev. R. Watson. The "Commentary," which the more advanced scholarship of the present generation has rendered comparatively useless to the biblical student and critic, must, however, be judged by the standard of its own age, and not of ours. It was in its time an extraordinary work, and gave an impulse to biblical studies of which we now reap the benefit. "It is on the whole one of the noblest works of the class in the entire domain of sacred literature." "The 'Commentary' is not equal through all its parts. The pentateuch and gospels are done well, and so are the apostolical epistles. On the historical books, also, he is generally satisfactory; but on the prophetic portions of the word of God he commonly fails." —(*Life of Dr. Clarke*, by J. W. Etheridge, M.A., LL.D.) The other works of Dr. Clarke are "A Bibliographical Dictionary and Miscellany," 8 vols. 12mo–1802, 1806; "A Concise Account of the Succession of Sacred Literature," 1 vol. 12mo, 1807 (completed by his son, J. B. B. Clarke, in 1831); "Memoirs of the Wesley Family," 8vo, 1823; with sundry sermons and treatises, which after his death were published in a collection of his miscellaneous works, 13 vols. 12mo. He also edited Harmer's Observations, Butterworth's Concordance, Sturm's Reflections, and Fleury's Manners of the Ancient Israelites. Dr. Clarke died rather suddenly of an attack of Asiatic cholera, in London, August 27, 1832.—W. B. B.

CLARKE, Dr. Alured, an English divine famous for his charities, born in 1696; died in 1740. He studied at Cambridge, became one of the chaplains in ordinary to George I. and George II., and in 1740 dean of Exeter. He published some occasional sermons, and an "Essay towards the Character of Queen Caroline," 1738. The whole surplus of his income he expended in works of charity. He was the principal founder of the sick hospital at Winchester.—J. S., G.

CLARKE, Sir Charles Mansfield, Bart., a successful and learned physician, born in 1782; died on the 7th September, 1857, at Brighton. He was the son of Mr. John Clarke, of Chancery Lane, a surgeon, and received his classical education at St. Paul's school. His medical education was carried on at St. George's hospital, and by attendance on lectures at the Windmill Street school of anatomy and medicine. His elder brother, Dr. John Clarke, was a successful practitioner, especially in the department to which both the brothers ultimately devoted themselves—that of midwifery and the diseases of women and children. In association with his brother Dr. Charles Clarke lectured on these subjects from the year 1804 to 1821. For many years he held the appointment of surgeon to Queen Charlotte's Lying-in Hospital. In 1825 he was elected a fellow of the Royal Society; and in 1830 he became physician to Queen Adelaide on the accession of William IV. to the throne. On September 30, 1831, he was created a baronet; and in 1836 was elected by the fellows of the College of Physicians into their body. His practice was large and lucrative; and his records of cases which came under his own notice, and his contributions to medical societies, prove him to have been a careful investigator of the diseases on which he wrote. His most important work was "On the Diseases of Females."—E. L.

CLARKE, Edward Daniel, LL.D., the well-known traveller, second son of the Rev. Edward Clarke, rector of Buxted in Sussex, was born at Willingdon in that county in 1769. He was educated at Tunbridge school, and Jesus college, Cambridge, which he entered in 1786. From his residence at the university, which extended to three years, he derived little advantage, having no taste either for classics or the mathematical sciences. He spent his time chiefly in desultory reading; chemistry, mineralogy, and the belles-lettres being his favourite pursuits. In 1790 he became tutor to a nephew of the duke of Dorset, and in company with his pupil made a tour through part of Great Britain and Ireland. In 1792 he accompanied Lord Berwick on a tour through Italy and Germany and in 1797, travelled through Scotland and the Western isles in company with a son of Lord Uxbridge. The following year he was elected fellow of his college. In the spring of 1799, having been appointed tutor to Mr. Cripps, a young gentleman of fortune, he set out in company with his pupil on a tour which was intended to last only six months, but which was protracted through three years and a half. In the course of that time he visited Denmark, Norway, Sweden, Lapland, Finland, Russia, Tartary, Circassia, Asia Minor, Syria, Palestine, part of Egypt, and Greece; and, taking Constantinople on his way home, returned through Germany and France to England. This extensive journey furnished Clarke with materials for six volumes of remarkable interest; they were written with manifest care and candour, and evinced on the part of the author uncommon learning and research, as well as no ordinary powers of observation. Clarke and his fellow-traveller, on their return to England, presented to the university of Cambridge a fragment of a colossal statue of the Eleusinian Ceres, and other valuable antiquities. The university in return conferred on Clarke the degree of LL.D. and on Cripps that of M.A. The Alexandrian sarcophagus—generally but not correctly called that of Alexander the Great, a dissertation on which is among the miscellaneous works of Clarke, he had the honour of rescuing from the hands of the French, and the gratification of seeing safely deposited in the British museum. In 1807 Clarke commenced at Cambridge a series of lectures on his favourite subject, mineralogy; the following year a chair of mineralogy was established in the university and Clarke appointed professor. Shortly after his return from the East, having taken orders, he had been appointed to two livings, one a college benefice, and the other belonging to his father-in-law, Sir William Rush. Clarke was not undistinguished as a man of science; he improved the construction and application of the blowpipe; discovered cadmium in some Derbyshire minerals, and wrote well if not extensively upon mineralogical and chemical subjects. He died in 1822, no less esteemed for his amiable disposition than for the rare activity of his mind, and the variety of his accomplishments.—J. S., G.

CLARKE, George Rogers, an American general in the revolutionary war, and a leader of the pioneer settlers of Kentucky, was born in Albemarle county, Virginia, in 1753. In 1775 he first entered what is now the state of Kentucky, and the following year, a convention of the settlers at Harrodstown chose him a delegate to the assembly of Virginia, to obtain military aid against the British, or, if refused, to intimate distinctly that their Indian allies would set up an independent state, and protect themselves. Clark obtained some powder and munitions of war, and a legislative act erecting Kentucky into a distinct county of Virginia, to be represented as such in the general assembly of the state. On his return, he took up his residence in the county, and became the chief counsellor and military leader of its inhabitants, who, under his command, fought long and bravely against the British. He retained military possession of the country till the close of the revolutionary war, and was thus the means of securing it to the United States by the treaty of peace of 1783. The latter portion of his life was unhappy; oppressed by pecuniary difficulties, he became a victim of intemperance. He died in Kentucky, in 1818.—F. B.

CLARKE, Henri-Jacques Guillaume, Count d'Hunebourg and Duke de Feltre, marshal of France, was born 17th October, 1765. He entered the army in 1782, and rose by successive steps to the rank of lieutenant-colonel in 1792. He was made provisionary general of brigade in 1793, but was suspended in that same year. Two years later he was taken under the protection of Carnot, and was appointed by him to an office in the bureau of the ministry of war, the duties of which he discharged with great energy and success. In 1796 Clarke was despatched by the directory on a secret mission to Vienna, and soon after was sent to Italy to watch the movements of Bonaparte, whose success was exciting uneasiness in the minds of the government. He was so fascinated, however, by that extraordinary personage, that he completely forgot the object of his mission, attached himself to Bonaparte, and assisted him in concluding the treaty of Campo Formio. He was in consequence recalled by the directory, and deprived both of his rank as general and his office as chief of the topographic bureau. After

the revolution of the 18th brumaire, he was intrusted with several important missions by the first consul, and in 1804, was made councillor of state and private secretary to Napoleon for the war department. He accompanied the emperor in the campaign of 1805, and distinguished himself both at Ulm and Jena. In 1807 he succeeded Berthier as minister of war, and held that office until 1814. As a reward for his important services in that department, he was created Count d'Hunebourg in 1807, and Duke de Feltre in 1809. On the downfall of Napoleon, he gave in his adherence to the Bourbons, and held for some time the portfolio of war, and was created a marshal of France. He died in 1818.—J. T.

* CLARK, Sir James, Bart., physician-in-ordinary to the queen, was born at Cullen in Banffshire in December, 1788. He received his early education in the grammar school at Fordyce, and afterwards entered King's college, Aberdeen, where he took his M.A. degree. He next studied medicine in Edinburgh, and took the diploma of the college of surgeons of that city, and of London. In 1809 he entered the navy, where he remained until 1815 when he returned to Edinburgh, and in 1817 graduated in that university. Dr. Clark travelled extensively on the continent, visiting all the districts containing the reputed mineral waters, and investigating the effect of climate on health and disease in different places frequented by invalids. He settled in Rome, and for eight years practised regularly there. Becoming acquainted with Prince Leopold of Saxe-Coburg, he was appointed by him to be his physician in 1824. Two years later he returned to England,and having settled in London, was appointed physician to St. George's parochial infirmary. In 1829 appeared his work entitled, "On the Sanative Influence of Climate," which passed through several editions, and has become an authority on the subject. In 1832 he was elected a fellow of the Royal Society, and on the death of Dr. Maton in 1835, became physician to the duchess of Kent and the Princess Victoria. On her majesty's accession to the throne he received the appointment of physician-in-ordinary to the queen. In 1835 he published a "Treatise on Pulmonary Consumption and Scrofulous Disease," which by its clear exposition and able reasoning, has done much to clear away the false notions which formerly obtained respecting the nature and treatment of these diseases. On the establishment of the university of London, Dr. Clark was chosen on the senate. Whilst living abroad he had greatly interested himself in the state of medical education in foreign universities and schools, and had observed their superiority in several points, more especially that of clinical instruction. His views on the subject were set forth in a pamphlet on "Clinical Instruction." This defect in our institutions has been remedied by the senate of the London university, so far as regards its medical graduates. Sir James Clark was created a baronet in 1838. He is a member of the principal foreign, scientific, and medical societies, and has been several times chosen on the council of the Royal Society. In addition to his other claims to distinction, he is well known to take a warm interest in sanitary reform, and has exerted all his influence in favour of measures likely to promote the improvement of public health. In medical politics he has taken a lively interest, and his appointment by the government as a member of the medical council of the United Kingdom, may be regarded as a public recognition of the services he has rendered his profession.—E. L.

CLARKE, James Stanier, brother of Edward Daniel, a chaplain in the royal navy, attended Nelson at the battle of Trafalgar, and subsequently became domestic chaplain and librarian at Carlton House. He published a "Life of Lord Nelson," 1809, 2 vols., 4to; and the "Life of King James II., from his own Memoirs and the Stewart MSS. at Carlton House," 1816, 2 vols, 4to, &c. He died in 1834.—J. S., G.

CLARKE, Jeremiah, a celebrated musician, was educated in the royal chapel under Dr. Blow, who entertained so great a friendship for him as to resign in his favour the places of almoner and master of the children of St. Paul's cathedral. He received these appointments in 1693, and shortly afterwards added to them that of organist of the same foundation. In July, 1700, he was appointed a gentleman-extraordinary of the chapel-royal, and at the expiration of about four years was also made organist. The compositions of Clarke are not numerous, as an untimely and melancholy end was put to his existence before his genius had had time to expand. Early in life he was so unfortunate as to conceive a violent and hopeless passion for a very beautiful lady, of a rank far superior to his own, and his sufferings under these circumstances became at length so intolerable that he resolved to terminate them by suicide. Being at the house of a friend in the country, he found himself so miserable that he suddenly determined to return to London. His friend observing in his behaviour great marks of dejection, furnished him with a horse and a servant to attend him. In his way to town a fit of melancholy and despair having seized him, he alighted, and giving his horse to the servant, went into a field, in the corner of which was a pond surrounded by trees. This pointed out to his choice two ways of getting rid of life; but not being more inclined to the one than the other, he left it to the determination of chance. He took out of his pocket a piece of money, and tossing it in the air determined to abide by its decision. The money fell on its edge in the clay, and thus seemed to prohibit both these means of destruction. His mind, however, was too much disordered to receive comfort from, or take advantage of this delay. He therefore mounted his horse and rode to London, determined to find some other means of ridding himself of life, and in July, 1707, not many weeks after his return, he shot himself in his own house in St. Paul's churchyard. The works of Clarke published in his lifetime, are lessons for the harpsichord, and many songs to be found in the collections of his day, particularly in Durfey's Pills To Purge Melancholy. He also wrote for Durfey's comedy, The Fond Husband, that pleasing ballad introduced in the Beggars' Opera, and sung to the words, "'Tis woman that seduces all mankind," and he contributed to the Harmonia Sacra. But his compositions for the church are those on which his fame chiefly rests. They abound in melody which time has not antiquated, and are rich in harmony and deeply pathetic. Dr. Burney sums up Clarke's merits in the following discriminating sentence—"Tenderness is so much his characteristic that he may well be called the musical Otway of his time."—E. F. R.

CLARKE, Rev. John, one of the founders of the colony of Rhode island in America, was born, as is supposed, in Bedfordshire, England, in 1609. In 1649 he was chosen an assistant or councillor, and also treasurer of the colony; and two years afterwards was sent to England with Roger Williams, first to procure the annulling of a commission or proprietary grant, which had been given to Mr. Coddington of all the islands in Narragansett bay; and secondly, to obtain from the council of state a charter for the colony. After an absence of nearly twelve years he returned to Rhode island in 1664; resumed the care of his church, and was elected to numerous civil stations in the colony. In his last will and testament he left a large farm at Newport in trust, for the support of learning and religion. No name in early New England history shines with a more unsullied brightness. He died without children, April 20, 1676, in the sixty-seventh year of his age.—F. B.

CLARKE, John, Mus. Doc., afterwards known as Clarke Whitfield, was born at Gloucester in 1770. He commenced his musical education at Oxford in 1783, under Philip Hayes, and in 1789 was appointed organist of Ludlow in Shropshire. In 1793 he took his degree of musical bachelor at Oxford, and two years afterwards that of doctor in the university of Dublin. In the same year he was elected organist of the cathedral of Armagh. Dr. Clarke returned to England in 1798, and accepted the post of organist of Trinity and St. John's colleges, Cambridge, which appointments he held for more than twenty years. In 1814, he took the surname of Whitfield, by sign manual, on the death of his maternal uncle, Henry Fotherby Whitfield, Esq. of Rickmansworth Park, Herts. In 1820 he was elected organist of Hereford cathedral, and in the following year professor of music in the university of Cambridge. Dr. Clarke's numerous compositions consist of songs, glees, cathedral music, and an oratorio entitled "The Crucifixion." The latter was performed in the cathedral of Hereford, at the triennial music meeting in 1822. He also edited fifteen volumes of Handel's oratorios, with a compressed accompaniment for the pianoforte; two volumes entitled The Beauties of Purcell, &c. Dr. Clarke was an excellent musician, without displaying much original genius. He died at Hereford in 1836.—E. F. R.

CLARK, John, a Scotch physician, was born at Roxburgh in 1744. He entered the service of the East India Company in the capacity of a surgeon; and, as the result of the experience acquired in several voyages, he published in 1773, in one vol. 8vo, "Observations on the Diseases in long Voyages to hot

countries, and particularly to the East Indies." He subsequently settled at Newcastle and was employed to reform the gross abuses which had crept into the management of the public hospital, and to erect a dispensary for the poor. He subsequently published in 1780 "Observations on Fevers, especially those of the continued type," one vol. 8vo; and "A Collection of Memoirs on the Means of Preventing the Progress of Contagious Fevers," 12mo, 1802. Dr. Clark died at Bath in 1805.—J. T.

* CLARKE, Mrs. Mary Cowden, the authoress of the invaluable "Complete Concordance to Shakspeare," a work to which the author "devoted the untiring labour of sixteen years —twelve in the preparation of the MS., and four more in guiding it through the press." She is the daughter of Mr. Vincent Novello, and was born in June in 1809. In 1828 she married Mr. Charles Cowden Clarke, the friend of Lamb, Hazlitt, and Leigh Hunt, and the teacher as well as friend of Keats. Notwithstanding all that has been done for the elucidation of the text of Shakspeare by other modern authors, the literary world acknowledges a heavy debt of gratitude to the author of the "Concordance." Mrs. Clarke's "Girlhood of Shakspeare's Heroines;" "Shakspeare Proverbs;" "Kit Bam's Adventures;" "Iron Cousin, or Mutual Influence;" "World-noted Women, or Types of Particular Womanly Attributes of all Lands and Ages, Illustrated," which, published in New York, 1858, are also well-known and admirable works.—J. S., G.

CLARKE, Samuel, an estimable English divine, was born in 1599 at Woolston in Warwickshire, where his father had been a long time minister. He was educated at Cambridge; became assistant to the incumbent of Thornton in Cheshire; removed to Shotwick, and, after five years' residence there, was presented to the rectory of Alcester. He refused the *et cetera* oath, and drew up a petition on the subject, which he presented to the king at York. Having officiated nine years at Alcester, he went to London on some business connected with his petition to the king, and was there chosen preacher of the parish of St. Bennet Fink, where he remained till the Restoration. About the year 1662 he was ejected for nonconformity, having, although warmly attached to the constitution and the doctrines of the church, long entertained conscientious scruples respecting certain of its ceremonies and points of discipline. Till his death, which occurred in 1682, he continued to attend as a hearer the service he had formerly conducted, not daring, as he said, to gather a private church out of a true church, which the church of England in his judgment was. His principal works are—"A Mirror or Looking-glass for Saints and Sinners," &c.; "The Marrow of Ecclesiastical History," &c.; A General Martyrology, and an English Martyrology; "The Lives of Sundry Eminent Persons in this latter Age;" and "The Marrow of Divinity," &c.—His son Samuel published "Annotations on the Bible," which Dr. Owen and Mr. Baxter commended as able and judicious, and which have been of great although unacknowledged service to many modern commentators.—The great-grandson of the martyrologist, also called Samuel, pastor of a congregation of dissenters at St. Albans, published a work entitled "Scripture Promises," which has been frequently reprinted.—J. S., G.

CLARKE, Samuel, born at Brackley in Northamptonshire, in 1623, was "right famous," according to Wood, "for Oriental learning." After studying at Oxford, he became master of a boarding-school at Islington. While there he assisted Walton in his Polyglott Bible. In 1658 the university elected him architypographus and superior beadle of the civil law. His death occurred in 1669. He published "Variæ Lectiones et Observationes in Chaldaicam Paraphrasim," "Scientia Metrica et Rhythmica," &c. Some other works of his, printed and in MS., are noticed by Wood.—J. S., G.

CLARKE, Samuel, D.D., distinguished as a theologian and philosopher, the son of Edward Clarke, alderman of Norwich, was born there in 1675. He received the early part of his education in the free school of that city, and entered Caius college, Cambridge, in 1691. In order to his degree in arts, he performed a public exercise on a question taken from the philosophy of Newton. Having obtained orders, he became in 1698 chaplain to Dr. Moore, bishop of Norwich, who presented him to the rectory of Drayton. In 1704 he was appointed to preach at the Boyle lecture, and chose for his subject, "A Demonstration of the Being and Attributes of God." He preached at the same lecture next year on "The Evidences of Natural and Revealed Religion." These were first printed in two separate volumes in 1705 and 1706. They have since been printed in one volume, and have gone through several editions. To the later editions are generally appended some Letters from Butler, then attending a dissenting academy in Gloucestershire, and afterwards bishop of Durham, expressing some hesitation and difficulty as to the conclusiveness of the "demonstration." Clarke saw the ingenuousness and ability of his correspondent, and replied so as to satisfy him; for Butler, in the Analogy which he afterwards wrote, accepts the "demonstration" as valid. Clarke did not farther interfere in the discussions to which the "demonstration" gave rise. Law, who was afterwards bishop of Carlisle, animadverted upon it in his Notes to King's Essay on the Origin of Evil. He was replied to by Mr. John Clarke. He answered this, and received a second reply; and a controversy of some length followed, in which Mr. John Jackson and Mr. Joseph Clarke took part. In 1706 Dr. Clarke published a "Letter to Mr. Dodwell," in answer to his arguments against the immortality of the soul; and during the same year he translated Newton's Optics into Latin. Sir Isaac was so pleased with this translation, that he made Dr. Clarke a present of £500. During this same year, Bishop Moore procured for him the rectory of St. Bennet's, London; and having recommended him to the favour of Queen Anne, she appointed him one of her chaplains-in-ordinary, and presented him to the rectory of St. James', Westminster, in 1709. At this time he took the degree of D.D. with much applause. In 1712 he published "The Scripture Doctrine of the Trinity," a work which gave rise to much controversy. It was brought under the notice of the two houses of convocation, to whom Dr. Clarke made an explanation. In 1715 and 1716, a correspondence on the principles of natural philosophy and religion took place between him and the celebrated Leibnitz. This was published in 1717, along with "Remarks upon a Philosophical Enquiry concerning Human Liberty, by Anthony Collins." In 1718 he printed "Select Psalms and Hymns," in which some alterations were made in the forms of doxology, which occasioned considerable discussion. On the death of Sir Isaac Newton in 1727, he was offered, but declined, the place of master of the mint, worth £1200 or £1500 a-year—a proof of his attachment to the church and the cause of religion. In 1729 he published the first twelve books of Homer's Iliad, with an entirely new Latin version. And it was while occupied with the remaining books that he was interrupted by an illness, which terminated in death on the 17th May of that year. During the same year were printed by his brother, Dr. John Clarke, dean of Sarum, his "Exposition of the Church Catechism," and "Sermons," in ten volumes. His sermons are full of plain and clear explanations of scripture, and of vigorous inculcation of sound morality. On the doctrine of the trinity he was charged with Arianism, a charge countenanced by the fact, that Mr. Whiston heard him say that he never read the Athanasian creed in his parish, at or near Norwich, but once; and that was by mistake, at a time when it was not appointed by the rubric. As a philosopher, Dr. Clarke cannot be said to have founded a school, neither can he be said to have been a follower of any school. But he was the strenuous advocate of every cause that could advance the dignity and the virtue of man. He defended human liberty against Collins, and the spirituality and immortality of the soul against Dodwell. He opposed the selfish philosophers, by showing the eternal and immutable obligation of morality; and he combated the atheism of Hobbes, and the pantheism of Spinoza, by his "Demonstration of the Being and Attributes of God." His fame now rests on these two books, especially the last, and it will be proper to give a glance, however slight, at the tenor of its argument. The "demonstration" proceeds *à priori*, and consists of the three following propositions:—I. As something now exists, something must always have existed; otherwise something must have sprung out of nothing. II. That which has always existed must be either one independent and unchangeable being, or an infinite series of changeable and dependent beings. But an infinite series of changeable and dependent beings is absurd, as it has no cause of its existence from without nor from within; and, therefore, that which has always existed must be one independent and unchangeable being. III. This independent and unchangeable being must be self-existent, that is, must exist by necessity of nature. For even when we try to think that nothing has existed always, the idea of something which exists necessarily forces itself upon us, and we cannot dismiss it. But may not that which has existed

always be the external universe? To this Dr. Clarke replies—1. Negatively: that the universe is a contingent existence; that is, we can conceive it to have existed differently, or not to have existed at all. 2. Positively: that there are some things which we cannot think of as not existing. Such are time and space. But time and space are qualities, and qualities imply the existence of a substance to which they belong. And as time and space are infinite, the substance to which they belong must be infinite also; and this infinite substance is God. The germ of this argument is to be found in the scholium of Sir Isaac Newton—"Deus non est duratio vel spatium, sed durat et adest." Time and space are constituted by the existence of God. Similar reasoning had been employed by Cudworth. The validity of it was disputed by Leibnitz, who maintained that time is merely the order of things successive, and space is the order of things co-existing. The reasoning is accepted by Butler, Price, and Stewart, while it is rejected by Brown, Brougham, and Chalmers.—W. F.

CLARKE, Stephen, was a teacher of music, and organist of the episcopal chapel in the Cowgate, Edinburgh. He assisted Burns and Johnson in the production of the "Scottish Musical Museum," by harmonizing a number of the airs. He survived Burns little more than twelve months, having died at Edinburgh on the 6th of August, 1797. He was the composer of many airs of considerable merit, and after his death his son and successor, William Clarke, appears to have rendered Johnson the like service in harmonizing the airs for the concluding volume of the Museum. The latter died about the year 1820.—E. F. R.

CLARKE, William, a learned English divine and antiquary, rector of Buxted in Sussex, was born in Shropshire in 1696, and died in 1771. His principal work, in which he was assisted by Bowyer, is entitled "The Connexion of the Roman, Saxon, and English Coins," &c. It is highly praised by Pinkerton, and M'Culloch refers to it as containing a very good account of the ancient trade of the Black Sea. His son Edward, also rector of Buxted, born in 1730, published on his return from Madrid, where he had been chaplain to the embassy (1760–62), "Letters concerning the Spanish Nation," &c.—J. S., G.

CLARK, William, an American explorer, was born in Virginia, August 1, 1770, and went with his father to Kentucky in 1784. In 1803 the government of the United States organized an expedition to explore the vast region acquired by their recent purchase of Louisiana; and President Jefferson offered Clark the rank of captain of engineers, and the joint command of the party with Captain Merriwether Lewis. The company left St. Louis in March, 1804; ascended the Missouri to its source; crossed the Rocky Mountains; struck one of the upper branches of the Oregon or Columbia, and descended that river to the Pacific ocean. They returned in the autumn of 1806; having performed the most extensive and important exploration ever undertaken by the American government. Clark kept the journal which was published in 1814, in two volumes octavo. In 1813, though he had twice refused the appointment, he was made governor of the territory and superintendent of Indian affairs, which two offices he held till Missouri was admitted into the union as an independent state in 1820. He died in 1838.—F. B.

CLARKSON, David, an eminent nonconformist divine, born at Bradford in Yorkshire in 1622; died in 1686. He studied at Clarehall, Cambridge, and became fellow of his college. Tillotson, who was his pupil, succeeded him in his fellowship in 1651. He was ejected for nonconformity from the living of Mortlake in Surrey in 1662. In 1683, having for a year officiated as colleague to Dr. Owen, he succeeded that eminent divine. Of Clarkson's published discourses, the most remarkable are—"Primitive Episcopacy," 1680; "No Evidence of Diocesan Episcopacy in Primitive Times," 1681, in answer to Stillingfleet; and "Discourse of Liturgies," 1689.—J. S., G.

CLARKSON, Thomas, born at Wisbeach in Cambridgeshire, in 1760, one of the earliest and most devoted advocates of the abolition of the slave trade. He was first educated by his father, who was a clergyman and master of the free grammar school in his native town. He afterwards went to St. Paul's school, London, and completed his studies at St. John's college, Cambridge. In 1784 he gained the prize for a Latin dissertation, and the following year entered with scholastic ardour as a competitor for a similar honour. The subject announced for the thesis by the Rev. Dr. Peckard, vice-chancellor of the university, was "Anne liceat invitos in servitutem dare?" (Is it lawful to make slaves of others against their will?) In the course of his researches and investigations for his essay, his literary ambition gave place to righteous indignation at the enormities connected with slavery and the slave-trade, which furnished him with such cogent arguments in answer to the proposition, that he won the prize; and his mind was so thoroughly roused to the importance of the subject, that he translated his essay into English, and resolved to devote himself to the redress of African wrongs. He gave up his design of entering the church, for which he had taken deacon's orders, and may be said to have chosen antislavery for his profession, as the advocacy of that cause became the chief work of his life. The publication of his essay led to his introduction to Mr. Granville Sharpe, the first public assertor of the rights of negroes in England; and to Mr. William Dillwyn, Mr. Richard Phillips, and other members of the Society of Friends in London, who gladly associated with him in his abolition efforts. From the time of William Penn, who in 1688 denounced the slave-trade, this sect had protested against slavery; and at their yearly meeting in 1760, in addition to the "severe censures" passed in former years on "the cruel and unjust practice of importing negroes," they resolved to disown as members of their society "all who participated in any way in that guilty traffic." In 1787 the first "committee for effecting the abolition of the slave-trade" was instituted by Mr. Clarkson and his friends. They deemed it wise to limit their efforts to the suppression of the slave-trade at first, the extinction of slavery appearing at that time an unattainable object. Universally diffused as information on this subject afterwards became, and now stands recorded in history, it had at that period no existence in literature, and no place in the public mind. Mr. Clarkson visited the principal ports in the kingdom, and, with the utmost industry and perseverance, collected evidence from the custom-houses, on board slave-ships, and from documents concerning West India property. Obtaining an introduction to Mr. Wilberforce, who, as member for Yorkshire and the intimate friend of Mr. Pitt, as well as from his high personal character, held an influential position, Mr. Clarkson induced him to bring the question before parliament, where a party in its favour was gradually formed. Meantime the committee held meetings, and published the results of their researches. In 1788 several petitions were presented to the house of commons in favour of the abolition of the slave-trade, and the question was brought forward, but postponed for further inquiry. In 1789 Mr. Wilberforce introduced the subject, the materials being furnished him by Mr. Clarkson; but the measure was again put off; and year after year a succession of divisions and defeats took place, until, after a struggle of more than twenty years, the "bill for the abolition of the slave-trade" passed the house of commons in March, 1807. Mr. Clarkson's efforts, as prompter and assistant to Wilberforce and his party, never relaxed during this period, and with characteristic ardour he visited Paris, after the breaking out of the Revolution of 1789, to supply Mirabeau with matter for his speeches in the national convention against the slave-trade. He was an active member of the "African institution," which was established in 1807 to promote civilization in Africa, and took part in the contest which terminated, in 1833, with the passage of the act for the "abolition of British colonial slavery." In 1838 the corporation of London granted Mr. Clarkson the freedom of the city, as an acknowledgment of his services as the originator of the great antislavery struggle, and placed his bust in the Guildhall. In his declining years he lost his sight from cataract, but underwent an operation that restored it. He attended the antislavery convention at Exeter Hall in 1840. His last public act was to present a petition to the house of lords against slave-grown sugar. In addition to numerous pamphlets on the subject, he published "A History of the Abolition of the Slave-Trade," 2 vols., London, 1808; "A Portraiture of Quakerism," 3 vols., London, 1806; and other works. His style is diffuse, and he is less remarkable as a writer than as the patriarch of the antislavery cause. He possessed a happy, contented disposition, and passed the last years of his life in his domestic circle at his patrimonial seat, Playford-hall, Suffolk, where he died in 1846, aged eighty-six years.—R. M., S.

CLAUBERG, Johann, one of the clearest and most methodical expositors of the Cartesian philosophy, was born at Solingen in Westphalia in 1622; taught philosophy and theology at Herborn, and afterwards at Duisburg, and died in 1665. There is an edition of his works with the date 1699.

CLAUDE, Bishop of Turin. See Claudius.

CLAUDE, Jean, an eminent divine of the Protestant church of France, was born in 1619 at La Sauve-Sauvetat, near Agen. His father, Francis Claude, who was also a protestant minister, gave him his first education, and afterwards sent him to the college of Montauban, where he was ordained in 1645. His first charge was at the Hague, his next at St. Afric, from which he was removed, after a pastorate of eight years, to the important position of Nismes, where he gave assistance in training candidates for the protestant ministry. Having incurred the resentment of the court by opposing, in the synod of Languedoc, a project for the reunion of the Roman catholics and protestants, he was prohibited by a decree of council to execute any longer the functions of the ministry in that province. He then became pastor at Montauban, and was again, after an interval of four years, forbidden to preach there also. In 1666 he accepted an invitation from the congregation of Charenton, and continued to labour there with great acceptance and with eminent public usefulness to the cause of his oppressed church, till the revocation of the edict of Nantes on the 22nd October, 1685. At ten o'clock in the morning of that day Claude had an order sent to him to quit France in twenty-four hours. On his arrival in Holland he was humanely received by the prince of Orange, who allowed him a liberal pension. But he survived his expatriation little more than a year. He preached his last sermon at the Hague on Christmas-day, 1686, and died on the 13th of January following. He was a distinguished preacher, but still more distinguished as a polemical writer. He entered the lists against the most eminent controversialists of Rome—against Bossuet, Arnauld, Nouet, and Nicole—and proved himself an antagonist worthy of their steel. His chief writings are—"Défense de la Réformation contre le Livre intitulé, Préjugés Legitimes contre les Calvinistes," 1673, 1680; "Les Plaintes des Protestants cruellement opprimés dans le Royaume de France," 1686; "Sermons sur div. Textes de l'Écriture Sainte," Gen., 1724; "Traité de la Composition d'un Sermon," 1688, first published in his "Œuvres Posthumes," and translated into English in 1778, by Robert Robinson of Cambridge. A new edition was brought out in 1796 by Rev. Charles Simeon. Claude left two sons, Isaac and Jean Jacques, both of whom followed in the footsteps of their father. The former was born in 1653, and died in 1695; the latter was born in 1684, and died in London, where he was pastor of a French congregation, in 1712.—P. L.

CLAUDIANUS, Claudius, born about the year 365 of the Christian era, at Alexandria in Egypt. His mother tongue was Greek, and he only began to write Latin verse when he was past thirty. Claudian was patronized by Flavius Stilico, who held high place at the court of Honorius. In one of his poems he mentions having married an heiress at Alexandria. The poems of Claudian have for us but little interest; they are chiefly panegyrics—a class of poetry almost necessarily dull—and satires, which, to say the truth, are in Claudian's hands almost as dull as panegyrics. The praises of Stilico, of which he is never weary, have the merit of expressing real feeling. On Stilico's death he seems to have retired into private life. The "Rape of Proserpine" gives us more pleasure than any other of his longer poems. The power of commentators to find in a poem whatever they seek for, is illustrated by the notes on this poem, in which some have discovered the Eleusinian mysteries, and others the philosopher's stone. Claudian's "Old Man of Verona," is in our estimation worth all else that he has written, and it has been translated by Cowley with singular felicity.—J. A., D.

CLAUDIUS or CLAUDE, Clemens, Bishop of Turin, a Spaniard by birth, and the disciple of Felix, bishop of Urgel; died in 839. In the commentaries of this learned prelate, we meet with perhaps the earliest protest which was raised by an ecclesiastic of his rank against the errors of doctrine and discipline that had crept into the church of Rome.

CLAUDIUS I., Roman emperor. His full name was Tiberius Claudius Drusus Nero Germanicus. He was the younger son of Drusus, the brother of Tiberius, and of Antonia, the niece of Augustus, and was born at Lyons B.C. 10. In his youth he was exceedingly weak and sickly, and often laboured under cruel maladies. He was shamefully neglected by his relatives. His mother said he was an abortion, and the rough draught of a man, and Augustus used to call him *misellus*, little wretch. He was left to the company of slaves and freedmen, and was allowed no share in public affairs. He appears, however, to have devoted a great part of his time to study, and became a proficient in the Greek and Latin languages. He was elevated to the consulship by the Emperor Caligula his nephew, A.D. 37, but on the expiry of his term of office, he withdrew again into private life. On the death of Caligula, the mutinous pretorians who were overrunning the palace, discovered Claudius concealed behind some tapestry, and trembling for fear. They dragged him from his place of refuge, and carried him on their shoulders to the camp, where he was proclaimed emperor in spite of the opposition of the senate. He was then fifty years of age, and for some time governed with justice and moderation, endeavoured in various ways to make compensation for the oppressive deeds of his predecessors, and executed the famous Claudian aqueduct and other works of great utility, for the embellishment of the city and the comfort of the citizens. But he afterwards fell completely under the control of his wife and freedmen, who induced him to give his consent to many cruel and tyrannical acts which he never would have committed of his own accord. His third wife, the notorious Messalina, brought great scandal upon his government and family by her shameless licentiousness. After her execution, the emperor married in A.D. 50 his niece Agrippina. Claudius died in the sixty-fourth year of his age, and the fourteenth of his reign. He visited Britain in A.D. 43, and in his reign it first became a Roman province.—J. T.

CLAUDIUS II. (Marcus Aurelius, surnamed Gothicus), one of the best of the Roman emperors, born in Illyricum, A.D. 214. His origin was obscure, but he acquired distinction by his military services under Decius and Valerian. On the death of Gallienus in 268, Claudius was raised to the imperial throne by the army, and their choice was immediately ratified by the senate. Soon after his accession he defeated, at Milan, Aureolus, who had revolted against Gallienus. He then marched against the Alemanni, who had invaded Italy, and routed them on the banks of the lake of Garda (Benacus). He entered Rome in triumph, and set himself vigorously to reform the abuses of the government. Next year he gained a great victory over an immense host of Goths or Scythians, who had invaded the province of Mœsia, and took a vast number of prisoners, whom he compelled to labour on the public works. This victory gained him the surname of Gothicus. He died in the following year, A.D. 270, at Sirmium in Pannonia, after a short but brilliant reign of two years, and was succeeded by Aurelian.—J. T.

CLAUDIUS, Appius Pulcher, held the office of prætor in 57 B.C., and next year was proprætor in Sardinia. In 54 he was consul along with L. Domitius Ahenobarbus, and in 53 he was appointed proconsul of Cilicia, and governed that province with great tyranny and rapacity. Two years later he was superseded by Cicero, whose appointment he regarded with great displeasure. On his return to Rome he was impeached by Dolabella, but was acquitted through the influence of Pompey. He was appointed censor in 50, along with L. Piso, and expelled a number of senators belonging to Cæsar's party—among others, the historian Sallust. On the breaking out of the civil war, he embraced the cause of Pompey, and was in consequence compelled to flee from Rome. He died in Greece before the battle of Pharsalia. He wrote a work on augural science, which he dedicated to Cicero.—J. T.

CLAUDIUS, Matthias, a German popular writer of eminence, was born at Rheinfeld in Holstein, 15th August, 1743, and after having studied at Jena, settled at Wandsbeck, near Hamburg. In 1778 he was appointed reviser to the Altona bank, with permission to reside at Wandsbeck. Under the assumed name of *Asmus* he published from 1770 till 1775 the "Wandsbecker Bote," a quaint miscellany of poetry, essays, reviews, &c., written in a powerful and highly popular style. All the productions of his pen evince a mind as serene as it was pious, and a generous sympathy with the interests of the people. Many of his poems are sung to this day, for instance his beautiful "Rheinweinlied." After a happy old age he died at Hamburg, 21st January, 1815. His collected writings appeared under the title "Asmus Omnia sua secum portans," in 8 vols., new ed. 1844. His life has been written by W. Herbst, Gotha, 1857.—K. E.

CLAUDIUS, Publius Appius Pulcher, the first of the famous Claudian family who bore the name of Pulcher, lived about 250 B.C. Like the rest of his family, he was noted for his pride and haughtiness, and his resistance to the demands of the plebeians, as well as for his deficiency in military skill and valour. He was elected consul in 249 B.C.; and, in defiance of the auguries, attacked the Carthaginian fleet in the harbour of

Drepana, and was defeated by Adherbal with the loss of almost all his forces. Having been recalled and commanded to nominate a dictator, he named M. Claudius Glycias or Glicia, the son of a freedman, but the appointment was set aside. He was accused of treason, and severely punished. The exact date of his death is unknown.—J. T.

CLAUDIUS. See Appius Claudius.

CLAUREN, H. See Heun, Karl.

CLAUSEL, Bertrand, Count and Marshal of France, was born 12th December, 1772. He was the nephew of Jean Baptiste Clausel, one of the regicides. Having entered the army in 1791, he served in several campaigns, and was also employed in various missions. He was made general of brigade in 1799, and sent to St. Domingo. He returned to France in 1802, with the rank of general of division. In 1805 he was employed in the armies of the north, and of Holland, and subsequently in Naples, Germany, and Spain. He was present at the famous battle of Salamanca and assumed the command after Marmont was wounded. He was present also at the disastrous conflict of Vittoria. After the first abdication of Napoleon, Clausel was appointed inspector-general of infantry, and obtained the grand cross of the legion of honour from Louis XVIII.; but this did not prevent him from deserting the cause of the Bourbons as soon as Bonaparte landed from Elba. On the final overthrow of Napoleon, Clausel fled to America to escape the sentence of death pronounced upon him, 11th September, 1816. On the proclamation of the amnesty of 1820 he returned to France, and was elected a deputy. In 1830 Louis Philippe made him commander of the African army, and created him a marshal in 1831. The disastrous result of the expedition to Constantina in 1836 was attributed to Clausel. He died in 1842.—J. T.

* CLAUSEN, Henry Nicholas, a celebrated Danish theologian and statesman, born in 1793; became professor of theology at the university of Copenhagen in 1821; some years afterwards became known as an intrepid champion of constitutional rights; in 1840 was elected a deputy to the legislative assembly; played a conspicuous part in the reforms of 1848, and till 1852 was a member of the Danish ministry. His works are numerous.

CLAUSSEN, Peder, the celebrated translator of Snorre Sturleson, was born at Egersund, on the southwest coast of Norway, in the year 1545. He became, in 1566, parish priest of Undal, as his father had been before him. His translation of Sturleson did not appear till after his decease which happened in 1614. It was brought out in 1633 under the care of the learned Ole Warm, and at the expense of Joachim Moltken. An inferior edition, altered for the worse, was brought out by the printer Godiche in 1757. Claussen's translation of Sturleson's great work is not a mere literal translation, but a free and somewhat abridged rendering, in a very bold and original style. It furnished for a long period the favourite reading of the Norwegian peasantry. Claussen was also the author of a "Description of Norway," published likewise after his death, in 1632, at the cost of the same Joachim Moltken.—M. H.

CLAVELL, John, a highwayman of the time of Charles I., nephew of Sir N. Clavell, published in 1628 a poem entitled "The Recantation of an Ill-led Life, or Discovery of the Highway Law." &c.—J. S., G.

CLAVERÉT, Jean, born at Orleans in 1590; died in 1666. He first studied law, and commenced to practise as an advocate. He fancied himself a poet, and formed an acquaintance with Corneille, who advised him to stick to his trade of advocate. He was offended, and commenced a pamphlet war against Corneille. This was not enough; he had interest sufficient to get a comedy acted, which bore the same title as one of Corneille's. The court were for Claverét, the public for Corneille. He regarded this as success, and tried another comedy, which, however, the actors refused to bring out. It was the day when the unities were the rule of the French theatre, and Claverét, who was not daring enough to violate them, escaped from the difficulty with a dexterity all his own. A drama of his, "The Rape of Proserpine," was so arranged as to have the scene now in heaven, now on earth in Sicily, and now in hell. The unity of place was not violated, for the poet imagined a perpendicular line from heaven to hell passing through Sicily.—J. A., D.

CLAVIER, Etienne, born at Lyons in 1762; bred to the law, he combined with his legal pursuits the study of ancient languages and literature, more especially the Greek, and even seems to have imbibed the heroic spirit of the days of old. It was while he sat as judge of the criminal court of the department of the Seine that he set an example of independence not very common under the empire. When General Moreau was on his trial before him, the law officers, pressing for a capital conviction on grounds which the court deemed insufficient, thought to overcome scruples by an intimation that the emperor, if gratified by a conviction, would pardon the accused; on which the judge exclaimed—"Who would pardon us?" In 1809 he was elected member of the class of ancient history and literature at the Institute. In 1811 the criminal court over which he presided was suppressed. His chief literary labours consist of translations from the Greek. He wrote, besides, essays on the oracles of the ancients, and "A History of the early times of Greece." He died in 1817.—J. F. C.

CLAVIÈRE, Etienne, a French statesman of the revolutionary period, was born at Geneva in 1735. He was one of the leaders of the party of the Girondists; in 1792 he was appointed minister of finance. The following year, along with all the most eminent members of his party, he was condemned to death. He killed himself in prison.—J. S., G.

CLAVIGERO, Francisco Saviero, a Spanish jesuit, born in Mexico in 1720, and author of a curious work on the customs, history, and language of his native country since the Spanish conquest. In the latter part of his life he came to Europe, and resided at Cesena in the papal states, where his great work was published in 1780, under the title of "Storia Antica del Messico," &c.—F. M. W.

CLAVIJO, Ruy Gonzales de, a Spaniard, who lived about the commencement of the fifteenth century, and was sent on an embassy to Tamerlane by Henry III., king of Castile, of which an account, supposed to be from his pen, was published at Seville in 1582.—J. T.

CLAVIJO Y FAJARDA, José, a Spanish author, editor of a journal at Madrid, and the translator of Buffon, born in 1730; died in 1806. He fought a duel with Beaumarchais, who came to Madrid to avenge a slight which Clavijo had put upon one of his sisters. More than one dramatist has made use of the incident.—F. M. W.

CLAVIUS, Christopher, an eminent German mathematician, called "the Euclid of the sixteenth century," was born at Bamberg in 1537, and died at Rome in 1612. He was employed by Pope Gregory XIII. in the business of reforming the calendar.

* CLAY, Cassius Marcellus, the seventh son of General Green Clay, born in Madison county, Kentucky, in 1810, has been mainly and very honourably distinguished for his bold and resolute efforts to free his native state from the curse of slavery, and to induce the great body of slaveholders to adopt measures looking to ultimate emancipation. With a view to qualifying himself for an active public and political career, he studied law. The owner of extensive lands and proprietor of many slaves, he commenced his efforts for the freedom of Kentucky by giving his slaves their freedom. His life has since been frequently in danger from the propagandists of slavery. The writings of C. M. Clay, with a memoir by Horace Greeley, Esq., were published in New York in 1848.—F. B.

CLAY, Henry, an eminent American senator and statesman, was the son of a baptist clergyman, and was born in Hanover county, Virginia, in 1777. His father died when he was only four years old, leaving his mother very poor, so that his only education was obtained in a log school-house, and in 1791 he was placed as an apprentice in a store in Richmond. But his stepfather procured for him a place as copying clerk in the office of the chancery court, where his character and talents attracted the notice of the venerable Chancellor Wythe, who gave him the use of his library, superintended his reading, and turned his ambition to the study of law. His preparation was completed in the office of the attorney-general, Brooke, and being admitted to the bar, he removed to Lexington, Kentucky, when hardly twenty-one years old, and began the practice of his profession. His success was signal and immediate; with a competent amount of legal learning, he became one of the most successful advocates that ever addressed a jury. With a winning manner, a silver-toned voice, great fluency of speech, and quickness of thought, and an instinctive appreciation of the characters and prejudices of those whom he addressed, he never failed of enlisting their sympathies, and seldom of winning their assent.

Of course the Delilah of politics soon enticed him away from the more sober charms of the matron who presides over the tribunals of law. The greater part of Mr. Clay's life was spent in the public service, and so important were the official posts which he held, and so numerous and grave the public questions in the settlement of which he had a prominent share, that a full biography of him would be almost a history of his country for half a century. Only a brief summary of his career can be given here. While the old division of parties existed between federalists and republicans, Mr. Clay was heartily associated with the latter; when this distinction passed away, and a new one was instituted about 1829 between whigs and democrats, he became the leader of the former. In 1806 he became a senator of the United States for a single year, to fill the unexpired term of Mr. Adair. The two succeeding years he spent in the legislature of Kentucky. Then he returned to the federal senate for another year, to supply the vacancy caused by a resignation. In 1811 he was elected to the lower house of congress, and was chosen to be speaker, remaining in that post till 1814, when he was sent abroad as one of the commissioners to negotiate the treaty of peace with England at Ghent. During these years embarrassing questions were open between Great Britain and the United States, which gradually ripened into hostilities, and Mr. Clay was most prominent and active among those younger and more impetuous members of his party, who rather pushed than followed President Madison into a declaration of war. Indeed he was the leader of congress upon this subject, and upon the measures requisite for the prosecution of the war. On his return from Ghent he was again sent to congress, and became speaker of the house, in which post he remained with few intermissions till 1825. The chief subjects which he took a prominent part in discussing at this period were, the acknowledgment of the independence of the Spanish American republics, and the protection of American industry by a protective tariff. Mr. Clay also had a prominent share in the vehement discussions about slavery which were excited in 1820 by the question respecting the admission of Missouri into the Union; and he was, if not the author, the earnest advocate of the famous "compromise" on that subject, which established the line of 36° 30′ as the northern limit of slaveholding territory. In 1825 he was a candidate for the presidency against Mr. J. Q. Adams, General Jackson, and Mr. W. H. Crawford; and, no choice being effected in the electoral college, when the matter came up in the house of representatives, Mr. Clay and his friends voted for Mr. Adams, and thereby decided the election in his favour. During the whole of the Adams administration, from 1825 to 1829, Mr. Clay was secretary of state, and performed the important duties of that office with consummate ability. In 1831 he returned to the United States senate, where he was the leader of the opposition to the administration of General Jackson, and strove ineffectually for the renewal of the charter of the United States bank. Through his influence, also, the "compromise bill," as it was called, was passed through congress, which put an end to the nullification controversy, by a partial abandonment of the protective system. In 1832 he was again the candidate of his party for the presidency, though with little chance of success, owing to the overwhelming popularity of General Jackson, who was re-elected. He retained his seat in the senate till March, 1842, when he resigned, and retired into private life. Two years afterwards he was again a candidate for the presidency, in one of the most exciting political contests that ever took place in the United States, but was defeated by a very small numerical majority, obtained mainly through the influence of the administration, then in the hands of his political opponents, and the obstinacy of the so-called "liberty party." The immediate consequence of his defeat was the annexation of Texas, a measure to which he had avowed strenuous opposition. This was virtually the termination of his public career, though in 1849 he consented to resume his seat in the senate, in view of the perilous contest which was then impending between the slaveholding and non-slaveholding portions of the country, on the California and territorial questions. He was the author of the famous "compromise of 1850," as it was termed, by which, after a long and vehement struggle, this dispute was adjusted. It was the third occasion in his career in which, by giving the whole weight of his abilities and influence to an intermediate course between two extremes, he put an end to a vehement contest, which menaced the peace of the country and the duration of the Union. On the matter of slavery he always favoured moderate counsels, and a pacificatory policy. Though born in one slaveholding state and a resident in another, he made his *debut* in political life as an emancipationist, by advocating publicly in 1798 the gradual abolition of slavery. He was always an earnest and efficient friend of the Colonization Society, which has built up a free and flourishing colony of civilized blacks on the African coast, and in the debate of 1850 he avowed in the most decided terms his uncompromising opposition to the extension of slaveholding territory. The excitement and exhaustion of this last great controversy gave the final blow to his already enfeebled constitution. He died at Washington, June 29, 1852, aged seventy-five. The strife of parties was hushed for a moment at his decease, and all united in rendering him the praise which was his due, as an able and patriotic statesman whose public life was without a stain. Mr. Clay's wife was Lucretia Hart, of Kentucky, whom he married in 1799. By her he had a numerous family, consisting of six daughters and five sons. The daughters all died before him, but the sons survived him except one, who was killed in the Mexican war, and three of them are now holding highly respectable positions in the country.—F. B.

CLAYTON, Dr. John, an American botanist, was born at Fulham, England, about 1686, emigrated to America in 1705, and died in Gloucester county, Virginia, in 1773, aged eighty-seven. He resided near the city of Williamsburg, and was clerk or prothonotary of Gloucester county for over half a century. He was a private country gentleman of moderate fortune, greatly respected by all who knew him. Several of his papers are published in the Philosophical Transactions; but the work by which he is chiefly known is his "Flora Virginica," which was published at Leyden, by Gronovius, in 1739–43, and again in 1762.—F. B.

CLAYTON, John Middleton, an American statesman, born in Sussex county, Delaware, in 1796, was chosen senator in congress in 1829, and held office till December, 1836, when he resigned. He was immediately appointed chief-justice of his native state, and continued on the bench for nearly three years. In 1845 he was again sent to the United States senate, and remained there till March, 1849, when he became secretary of state under President Taylor. In this capacity he negotiated what is usually called the "Clayton-Bulwer Treaty," adjusting the respective claims of England and the United States in Central America. Mr. Clayton resigned office on General Taylor's death in July, 1850, and immediately re-entered the senate, where he remained till his own decease, 9th November, 1856. He was a zealous member of the whig party, an able debater, and a statesman of high character for talent and uprightness.—F. B.

CLAYTON, Robert, D.D., a distinguished prelate, and member of the Royal and Antiquarian societies of London, was born in Dublin in 1695, and died in 1758. He was appointed to the bishopric of Killala in 1729, translated to Cork in 1735, and to Clogher in 1745. He is said to have owed his advancement to Dr. Clarke, who recommended him to the patronage of Queen Caroline. Dr. Clayton was the author of "An Introduction to the History of the Jews;" "Chronology of the Hebrew Bible Vindicated;" "A Dissertation on the Prophecies;" and "A Vindication and Defence of the Histories of the Old and New Testament, in answer to Lord Bolingbroke." The bishop's well-known leaning to Arianism did not hinder his preferment; but, in consequence of a motion which he made in the house of lords, that the Athanasian and Nicene creeds should be expunged from the liturgy, their lordships commanded him to be prosecuted for heresy. But he died on the day fixed for the commencement of his trial.—J. T.

CLAYTON, Thomas, was a member of the royal band of music in the reign of William and Mary. Although a man of very inferior talents in his profession, he was induced in the early part of his life to travel into Italy for the purpose of improvement. On his return to England he so far imposed on the good sense of the public, as to obtain the reputation of an eminent musician. Several persons of distinction were persuaded into a belief, that by means of Mr. Clayton's assistance, rusticity would be no longer the characteristic of English music, and that if due encouragement were given to him, our music would in a very short time emulate that of Italy. Accordingly, in 1705, he produced the opera of "Arsinoe, Queen of Cyprus," in which, as Dr. Burney correctly observes, "not only the common rules of composition were violated in every song, but also the prosody and accents of our language." Yet such was the charm

of novelty, and so effectually had Clayton persuaded the public that he was a great man, that this worthless production was performed twenty-four times the first season, and eleven times the second. Addison unfortunately partook so much of the general delusion as to commit the composition of the music of his opera of Rosamond to this worthless pretender. It was performed for the first time on the 4th of March, 1707; but notwithstanding the favourable prepossessions of the public, and the poetical merit of the piece, it was received with the utmost coldness, and struggled with difficulty through three representations. It was then laid aside, and never again performed in the lifetime of the author, though it was revived thirty years afterwards with new music by Dr. Arne. Rosamond owed its failure in a great measure to Clayton's wretched music, which the audience were now able to compare with better things. Addison's mortification at this ill success appears to have been the cause of the constant hostility he ever afterwards exhibited to the Italian opera. After the failure of Rosamond, Clayton disappeared from the musical world, and the date of his death is unrecorded.—E. F. R.

CLEANDER, was originally a Phrygian slave; afterwards the profligate favourite and minister of the Emperor Commodus. In a popular tumult occasioned by a scarcity of corn, he was torn to pieces by the mob.—J. T.

CLEANTHES: the second in order of the philosophers of the Porch. Born at Assos in the Troad about 300 B.C. he came to Athens in his manhood, and listened for fifteen years to the instructions of Zeno. When he began his studies he had in his possession only four drachmæ. He was not gifted with the faculty of quick apprehension, and his steady industry at first only served to excite the laughter of his fellows. But neither toil, poverty, nor ridicule could damp his zeal, or check his dauntless pursuit of knowledge. In the expressive words of Laertius "he took to philosophy bravely." Unable to purchase paper to make notes on Zeno's lectures, he scrawled them on bits of potsherd and ox-bones. The spectacle of a man in his station and circumstances devoting his entire time to speculative studies attracted the attention of the Areopagus, and in the exercise of an old right they called on him to give an account of his mode of life. It came out that he earned subsistence by drawing water for a gardener during the night, and was thus enabled to surrender his days to the search after wisdom. Struck with admiration for his industry, the judges offered him ten minæ, but the proffered gift was refused in the true spirit of a stoic. When the witty disciples of the porch applied to Cleanthes the nickname of the Ass, he said mildly, "That implied that his back was strong enough to bear whatever Zeno put upon it"—a remark confirmed by the result of after years when he taught in his master's chair, and the same indefatigable perseverance had won for him the more flattering title of the second Hercules. He was distinguished at all times by the composure with which he bore attack. On one occasion when he was satirized on the stage by Sositheus he looked so calm and dignified that the satirist was hissed off the stage by the spectators. He succeeded Zeno in 263 B.C., and continued to teach his doctrines with his faculties unimpaired to the age of eighty years. Cleanthes has no place among the great intellects of Greece, but he had acquired in a pre-eminent degree that grasp of the guiding principles of life which crowns an earnest and self-denying career. His writings manifest that loftiness which springs from purity of thought. He struck out no new path of speculation, but his sympathy with the difficulties of the mass of mankind, his own struggle and triumph, together with a vein of genuine religious feeling, fitted him to be one of the leaders of the stoic philosophy on its most important—its practical side. He is the author of a hymn to Jove, which has been justly characterized as the most devotional fragment of antiquity. It is to this hymn that St. Paul refers in his address at Athens—"As certain of your own poets have said, ἐκ σοῦ γὰρ γένος ἐσμέν." It is pervaded by the sense of a personal God having relation to the individual spirit of man. Another fragment of Cleanthes finely expresses the stoic view of fate—"Lead me, Zeus, and thou Destiny; whithersoever I am by you appointed, I will follow not reluctant; but even though I am unwilling, through badness, I shall follow none the less." Several of his detached sayings remain to indicate his observance and inculcation of plain living and philosophic contentment, as, when asked what is the best way to be rich, he answered, "To be poor in desires." The stoic satirist of Rome refers to him as presenting the best pattern of a life according to the ascetic rules of his school.

> "Cultor enim juvenum purgatos miseri aures
> Fruge Cleanthea."

Of the future he taught that all souls are immortal, but that the intensity of existence after death would vary according to the strength or weakness of the soul in life—a view capable of translation into the language of christian faith. His own decease was another instance of the resignation produced by his philosophy. Having fasted for two days by order of the physician to cure himself of an ulcer, Cleanthes said when asked to take food, he had gone so far on the road, he was unwilling to turn back again, and of his free will finished the journey.—J. N.

CLEARCHUS, a Spartan general who was employed on several important expeditions during the latter part of the Peloponnesian war. He latterly served under Cyrus at the head of some Greek mercenaries.

CLEARCHUS, tyrant of Heraclcia, born 411 B.C.; was assassinated in 353.

* CLEAVELAND, PARKER, LL.D., an American mineralogist and man of science, was born in Rowley, Massachusetts, 15th July, 1780; graduated at Harvard college in 1799; and six years afterwards was appointed professor of chemistry, mineralogy, and natural philosophy in Bowdoin college, Maine—a position which he has occupied honourably and efficiently for over half a century. In 1816, he published in one large volume "The Elements of Mineralogy and Geology," founded on the systems of Brongniart and Haüy. It was favourably received, and passed to a second edition, much enlarged, in two volumes, octavo, in 1822. He has been a pioneer in the cultivation of this science in America, and is highly respected for his labours in it, and for his success as a teacher.—F. B.

CLEEF, JOHN VAN: this painter was born in 1646 at Venloo in Guelderland. He studied under Primo Gentile at Brussels, and afterwards in the school of Gaspar de Crayer. Without reaching his beauty of colour he fairly surpassed Crayer in design. He had great facility, and a strong, free hand. His compositions are rich and graceful, and his thorough knowledge of architecture makes itself apparent in many of his works. He was renowned for the painting of his boys. His most celebrated work is in the chapel of the convent of the black nuns at Ghent, representing the sisters relieving the sick of the plague. He died at Ghent in 1716.—W. T.

CLEEF or CLEEVE, JOSEPH or JOAS VAN: this painter, called also Sotto Cleef, was born at Antwerp about 1500. He was highly considered as a colourist, and in this respect his works have been often accounted equal to the best Italian masters, though it does not seem that he ever visited Italy. He painted portraits, and heads of misers, bankers, and Jews weighing and counting money, in the manner of Quentin Matsys, though with more power and finer colour. His altar-pieces at Antwerp gained him great esteem. His countryman, Sir Antonio More, brought him to England, and introduced him to King Philip, who took so little notice of his pictures, that the vain and irritable Dutchman quite lost his reason, and, according to Walpole, died in confinement. In Antwerp cathedral is his picture of "St. Cosmus and St. Damien." His portraits of himself and his wife, and his picture of "Mars and Venus," were purchased by Charles I. James II. possessed his paintings of the "Nativity" and the "Judgment of Paris," and Sir Peter Lely and the duke of Buckingham each had specimens of his art. His death occurred in 1536.—W. T.

* CLEGHORN, HUGH, a Scotch botanist, conservator of forests in the Madras presidency of India. He took the degree of M.D. in the university of Edinburgh, and was one of the early members of the Botanical Society. Proceeding to India as a medical man, in the service of the East India company, he rendered himself conspicuous by his botanical knowledge. He became professor of botany in the Madras medical college, and aided the Agri-horticultural Society in the improvement of their garden. He has printed an Index to Wight's Icones, and has published several papers in botanical periodicals on the "Plants of India." He also contributed to the exhibition of Indian products at Madras, and has sent home many valuable specimens to the museum at the Edinburgh botanic garden.—J. H. B.

CLELAND, JOHN, son of Colonel Cleland, the WILL HONEYCOMB of the Spectator, died in 1789, in his eightieth

year. He was for a time consul at Smyrna, went afterwards to Bombay, quarrelled with some of the residents, and returned to England about 1749. Having fallen into pecuniary embarrassments, he prostituted his talents to the composition of an infamous work, the sale of which produced no less than £10,000. The rebuke he received from the privy council, and the pension of £100 with which it was accompanied, prevented the repetition of a literary scandal which should have sent the author to the pillory. His subsequent publications were political, dramatic, and philological.—J. S., G.

CLELAND, William, lieutenant-colonel of the Scottish Cameronian regiment, and author of a volume of poetry, was born about the year 1661. He was a zealous covenanter, and when little more than sixteen years of age, held a command as captain in the army of the insurgent covenanters at Drumclog and Bothwellbridge. He is supposed to have escaped to the continent on the suppression of this insurrection, and there is reason to believe that he studied civil law at Utrecht in 1684. In the following year he was in hiding among the wilds of Ayrshire and Clydesdale. He again left the country, but returned at the Revolution, and was appointed lieutenant-colonel of the famous Cameronian or earl of Angus's regiment, and commanded them when they were attacked at Dunkeld by a vastly superior force of Highlanders, under General Cannon, 21st of August, 1689. After an obstinate struggle, in which Cleland displayed the most indomitable courage, the insurgents were compelled to retreat, leaving three hundred men killed and wounded behind them. But the gallant young leader of the Cameronians was unfortunately killed in the action. "He was a youth of distinguished courage and abilities," says Macaulay; "his manners were polished, and his literary and scientific attainments respectable. He was a linguist, a mathematician, and a poet." Among other poems, he is the author of a bitter Hudibrastic satire upon the Highlanders. (See Cleland's *Poems*, Edin., 1697; and Macaulay's *History*, vol. iii., chap. 13.) Sir Walter Scott has stated, in his Border Minstrelsy, that Colonel Cleland was the grandfather of the notorious John Cleland above noticed. But this is an entire mistake, and has been satisfactorily disproved by a comparison of dates.—J. T.

CLEMENCET, Dom Charles, a French historical writer of the Benedictine order, was born in 1703, and died in 1778. He was employed for some time, along with Durand, upon the continuation of the "Decretals of the Popes," and other historical works. He was of a most laborious disposition, and continued his researches till the moment of his death. His most important works are, "The Art of Verifying Dates," begun by Danton, but which Clemencet revised and completed; a "General History of Port Royal," 10 vols., and "The Literary History of France," vols. x. and xi.—J. T.

CLEMENCIN, Diego, a Spanish statesman and man of letters, born in Murcia on 27th September, 1765. At ten years of age he was entered at the college of S. Fulgencio in that city, and so distinguished himself, both by character and acquirements, that at the conclusion of his course he was appointed assistant-professor of philosophy and theology. In 1788 he went to Madrid to superintend the education of the sons of the duchess of Benavente. In 1800 he was admitted a member of the Academy of History, and distinguished himself by a memoir on the reign of Isabel the Catholic; he also rendered important services to the academy of the Spanish language, and the national academy. Like nearly all the literary men of his day, Clemencin took a prominent part in the stormy politics of the time. As editor of the *Gazette* of Madrid, he very narrowly escaped with his life from the vengeance of Murat, after the sanguinary conflict at Madrid on the 3rd of May, 1808. Still, however, he continued to defend through the press the interests of Ferdinand VII., and in 1810 he went to Cadiz, where the royalist party maintained their head-quarters, to resume his duty of editing the *Gazette*. In 1813 he was elected a deputy to the Cortes for his native province of Murcia, and in the same year was chosen one of the royal secretaries. The events of 1814 necessitated his retirement into private life; but in 1820 he was again elected to the cortes, and twice filled the post of secretary, and once that of president. For a few months in 1822 he was secretary of state for the colonies, and for a short time for home affairs also. Again, in 1823, the political vicissitudes of the day obliged him to retire to his country-seat, where his time was divided between literary and rural pursuits. In 1827, on his return to Madrid, he was employed by the government in various duties, which he discharged greatly to the advantage of the country—such as the framing of new laws relating to game, and the redistribution of districts for judicial purposes. A more questionable employment was the compilation of an index of prohibited books. In 1833 he was appointed principal royal librarian, and in 1834 was raised to the dignity of a peer of the realm by the queen-regent. Clemencin's reputation, however, must be considered as literary rather than political. His earliest essay was a translation of the Agricola of Tacitus and other classical works. His "Commentary on Don Quixote" may be said to have thrown an entirely new light, even for his own countrymen, on the immortal work of Cervantes; the notes consist not only of philological explanations, but of acute criticisms of the manners and spirit of the time. Only a part of the work was edited by himself, the last three volumes being published by his sons after his death, which took place on the 30th of July, 1834, from an attack of cholera. Among his manuscripts is a memoir on the life of the Cid, the publication of which could not fail to be interesting.—F. M. W.

* CLEMENS, Friedrich, the assumed name of a modern German poet of considerable genius, but of rather eccentric character. He was born of very poor parents, named Gerke, at Osnabrück in Westphalia, on the 22d January, 1801; and the circumstance of having had for godfather the Rev. Clemens von Morsey, induced him to take the "nom de plume" of Friedrich Clemens, under which he is at present known. His career was a very curious one. He began writing verses when about ten years old, and this having attracted the attention of some notabilities of his native town, he was nominated to the post of assistant letter-carrier at the age of fourteen. He next became a student of theology; then an itinerant schoolmaster; after that a footman in the service of a merchant at Hamburg, and finally a lawyer's clerk. As such he married "on fifteen pounds a-year" a little milliner's assistant; set up shop as milliner and tobacconist; failed in both occupations; enlisted with an English recruiting officer for the 60th regiment, then in Canada; and set sail, in company with his wife, for the latter country, in March, 1821. But the life of a soldier proving as unacceptable as any of his former occupations, he again took to verse-making; and procuring by means of it the necessary funds, he bought his discharge from the 60th, and returned to Hamburg in 1823. "Rhyme-forging" now became his regular business, to which he added that of a printer of his works, he having himself constructed, "out of an old tobacco press," a printing machine, and obtained the loan of an old set of types. He in this way issued "Ernste und heitere Proben meiner Dichtung" (Specimens, light and serious, of my Poetry), a volume which was reprinted afterwards in the regular, and it must be said the better way, so far as the getting-up of the book was concerned. His next publications were "Klänge der Herzens an die Gottheit" (Aspirations of the Heart to God), Hamburg: Hoffman and Campe, 1832; "Die Excentrischen" (The Eccentric People), ibid. 1834; and "Manifest der Vernunst" (The Manifesto of Reason) 1836. The last named work made a great sensation in Germany, and was interdicted by the Diet; which, of course, immediately trebled its circulation and the author's renown. After this he published two novels, "Das entschleierte Bild zu Sais" (The unveiled Picture at Sais); and "By Nacht und Nebel" (Through Night and Fog); as also a comedy, "Der Auswanderer am Ohio" (The emigrant on the Ohio.) His friends about this time procured him the office of inspector to the Hamburg-Altona telegraph company, which situation secured him against further want, but likewise prevented him following his literary labours. He produced another work, entitled, "Allbuch" (All-Book,) an attempt to preach the "Religion of Love," but this met with little success, being condemned by the philosophical schools as well as by the orthodox believers, and, besides, suffering from a want of clear logical argumentation. The works of Friedrich Clemens have recently been republished in a new and complete edition.—F. M.

CLEMENS, Titus Flavius, cousin of Domitian, and his colleague in the consulship A.D. 95. His father was Flavius Sabinus, elder brother of the Emperor Vespasianus. During his consulship he was put to death by Domitian. According to Dion Cassius he was executed on a charge of atheism; for which, he says, many others who had embraced the Jewish opinions were also put to death. It has been inferred from this that he

was a christian. His wife was banished because she had embraced the same religion. Under the church of St. Clement at Rome, on the Cælian hill, was found, in 1725, an inscription in honour of Flavius Clemens, martyr. Sometimes he has been confounded with Clemens Romanus. Notices of him may be found in Eusebius and Jerome.—S. D.

CLEMENS NON PAPA or CLEMENT, Jacob, a musician, was born in Flanders, but the exact time and place are unknown; he died in 1565. He was designated by his contemporaries with the affix "Non Papa" to his name, to distinguish him from Pope Clement VII., who lived at the same time. Clemens spent some years in Italy, where his fame as a composer became very general; he was afterwards engaged to direct the chapel, then in very high repute, of the Emperor Charles V. A mass, printed in 1558, and some pieces in three different collections of motets and secular songs for four voices, were the only works of this master published during his life; but in 1568 and 1569 were printed his "Cantionum Sacrarum" and "Chansons Françaises," and in 1580 his "Requiem." Burney praises the purity of his counterpoint, and Hawkins prints a canon of his composition as a specimen of this, and of the state of music in his time."—G. A. M.

CLEMENT, a distinguished Irish scholar and ecclesiastic, who lived towards the end of the eighth century. He accompanied his friend Albin to the court of Charlemagne at Paris; the manner in which they attracted the notice of the monarch is already stated.—(See Albin.) Charlemagne retained Clement in Paris, and all the young men of the city of every rank were put under his tuition. It is right to remark that Tiraboschi, in his History of Italian literature, doubts the truth of the story of these monks' introduction to the emperor; but both Muratori and Denina give credence to it, and there is no reason to doubt the facts of the narrative. Clement wrote a life of his royal patron, and several other works which were held in high reputation.—J. F. W.

CLEMENT, Augustin Jean Charles, bishop of Versailles, was born at St. Creteil, near Paris, on the 8th September, 1717. After studying jurisprudence he became a clergyman, received priest's orders in 1744, and was admitted into the chapter in the principal church at Auxerre. He was a zealous jansenist, combating the jesuits with great boldness. To promote the jansenist interest, he visited the Netherlands in 1752 and 1762, and took several journeys to Italy and Spain. In 1797 he was appointed constitutional bishop of Versailles. In that year he took a leading part in the first national council at Paris. After Pius VII. entered into negotiation with the Emperor Napoleon respecting a concordat, he resigned his dignity, and died on the 3d March, 1804.—(See *Memoires secrets sur la vie de M. Clement*, by Saillant, Paris, 1812, 8vo.)—S. D.

CLEMENT, François, a benedictine monk of St. Maur, born at Beze in Burgundy in 1714. He embraced the monastic life in the benedictine abbey of Vendome, where he studied with intense application. Having been ordered by his superiors to Paris, he turned his attention chiefly to history. In 1770 he published, in connection with Brial, the twelfth volume of the "Recueil des histoires des Gaules et de la France," begun in 1738. The thirteenth volume appeared in 1786. He is also the author of "Catalogus MSS. codicum collegii Claromontani," 1764, 8vo; and "L'art de verifier les dates des faits historiques," which, in the third edition, Paris, 1783, three volumes folio, may be called a new work, though founded upon that which was originally published by Dantine, Durand, and Clemencet in 1750, and of which he had superintended the second edition in one volume folio, Paris, 1770. It is said that he spent thirty years on this work. His studies were interrupted by the Revolution, during which he sought shelter in one convent after another, and lastly in the house of his nephew. He had made considerable progress in the composition of another book to be entitled "L'art de verifier les dates avant Jes. Christ.," but died suddenly of apoplexy before its completion, on the 29th March, 1793.—S. D.

CLEMENT, Jacques, murderer of Henry III., king of France, was born in the village of Sorbonne. He became a dominican monk, and afterwards priest. His disposition was gloomy and enthusiastic. Sights from heaven appeared to him; voices from heaven addressed him. God commissioned him, so he alleged, to sacrifice his life for the faith, and deliver the church from an apostate king. He set out for Paris on the 31st July, 1589, to the camp of the king at St. Cloud, with a knife in his sleeve. La Guesle, procurator-general of the king, whom he had informed of his having important things to disclose to Henry, conducted him into the royal presence, in the house of one Jerome of Gondi. When the monk presented to the king an epistle, the latter read it as he sat, inclined his ear to the kneeling man to receive the important intelligence which could not be given in the hearing of another, and received a mortal wound in the abdomen from Clement. The king tore the knife from his body, and with it stabbed the murderer twice in the face. La Guesle and the royal servants soon despatched Clement, who never spoke. He is supposed to have been twenty-four or twenty-five years old at the date of his death.—(See *Thuani Hist.* ed. Francof., lib. 94-96.)—S. D.

CLEMENT, Jean Marie Bernard, a French critic of considerable celebrity, born at Dijon in 1742; died in 1812.

* CLEMENT, Knut Jungbohn, a Danish writer of reputation, was born in the island of Amram on the 4th December, 1803. In 1825, he was sent to Altona, whence in due time he entered the university of Kiel, devoting himself to theology and languages. Here he remained two years, and after a short residence at the university of Heidelberg, took his degree of doctor in philosophy. The reputation of Clement soon attracted the notice of the Danish government, who furnished him with the means of travelling through the British islands, France, Belgium, and Germany. On his return he was attached to the university at Kiel, where he delivered a very popular course of public lectures. The pen of Clement has not been an idle one. Besides several volumes on his travels, he has written on politics, history, languages, and polite literature. He is justly esteemed as a writer of original genius and sprightliness, and enjoys the reputation of being an excellent linguist.—J. F. W.

CLEMENT, Nicolas, a French historical writer, and one of the librarians of the royal library, was born in 1651, and died in 1716. He prepared a work entitled "Memoirs and Secret Negotiations of France concerning the Peace of Munich," &c., which was published at Amsterdam in 1716. He formed an immense collection of prints (18,000 in number), which he bequeathed to the Bibliothéque Royale.—J. T.

CLEMENT, Pierre, born in 1707; died in 1767; was the author of a number of plays, both tragic and comic, written in French. He was originally a protestant clergyman in Geneva, but having removed to Paris, and devoted himself to theatrical compositions, was required by the consistory of Geneva, in 1740, to renounce his clerical title.

CLEMENT, Titus Flavius, one of the most distinguished teachers belonging to the catechetical school of Alexandria. He was descended from a heathen family which resided either at Athens or Alexandria; probably the former. Little is known of the events of his life. Gifted with an inquiring mind, he studied the writings of poets and philosophers in search of truth, but remained unsatisfied. In mature years he discovered in christianity what he had long been seeking, and embraced it cordially as the highest philosophy. What the stores of classical antiquity had failed to supply, he found in the scriptures as interpreted by Pantænus, head of the Alexandrian school. After assisting his preceptor in the management of the school, he became his successor, and laboured there with success about 190–202, till the tenth year of Severus, when persecution obliged him to leave the place. He filled the office of catechist and presbyter with distinguished ability. It is impossible to trace his movements after leaving Alexandria. Probably he repaired first to his disciple Alexander, then bishop of Cappadocia. He was in Palestine and Syria under Caracalla, as is inferred from a letter of Alexander, then bishop of Jerusalem, recommending him to the church at Antioch as a virtuous and godly minister. Some suppose that he returned to Alexandria before 211, and succeeded his preceptor at that time as master of the school; but for this the evidence is slight. His death took place between 211 and 218. The principal works of Clemens Alexandrinus are, Λόγος προτρεπτικὸς πρὸς Ἕλληνας, or Cohortatio ad Græcos, Hortatory discourse to the Greeks; Παιδαγωγός, Pædagogus, Pedagogue; Στρωματεῖς, Miscellanies. These three are properly parts of one work, in which are traced the successive steps of conversion, discipline, and free insight. The best edition of Clement's works is that of Potter, in 2 vols., folio, Oxford, 1715. The materials for his biography are in Eusebius, Jerome, and Photius.—(See Le Nourry in Sprenger's Thesaurus Patrum, tom. iii., p. 718; Von Cölln's article in Ersch and Gruber's Encyclopædia, vol. xviii.; Neander's *Church History*; Bishop Kaye's *Account of the writings and*

opinions of Clement of Alexandria, 8vo, 1835; and Smith's *Dictionary of Biography and Mythology*.)—S. D.

CLEMENT I. or CLEMENS ROMANUS, an ecclesiastical writer belonging to the early church. Very few particulars of his life are known. Many think that he was the same Clement whom the apostle Paul alludes to in the epistle to the Philippians, iv. 3. But though Origen, Eusebius, Epiphanius, Jerome, and others in ancient times, as well as various critics in modern times have asserted the identity, it is more probable that they were different persons. If his first epistle to the Corinthians be authentic, Clement occupied an eminent place in the church at Rome. He seems to have been a bishop there. So at least tradition asserts. The order of succession in the first bishops at Rome is uncertain. The oldest tradition is that found in Irenæus, which arranges them thus—Peter, Linus, Cletus, Clement. The oldest Latin tradition, which is found in Jerome, represents the order thus—Peter, Clement, Linus, Cletus, with which agrees Tertullian's statement that he was ordained by Peter. It has been conjectured that he died the death of a martyr; but Irenæus, Eusebius, and Jerome never once allude to such an event. The year 102 has been assigned as the date of his decease. There is extant a first epistle (so called) to the Corinthians, written, or purporting to be written, by Clement. To its authenticity we think there can be no well-founded objection; though many critics have denied or doubted it—very recently those belonging to the Tübingen school. Presuming, as we do, that the letter was Clement's own production, it probably belongs to the reign of Domitian. Others place it about A.D. 68, which is too early, as Schliemann has shown. It appears to have been occasioned by a strife in the Corinthian church—the same in all probability which existed there in the time of Paul; and its general tenor is to effect a reconciliation between the parties. Another epistle is ascribed to the same writer, the (so called) second epistle to the Corinthians, of which only fragments exist. The production, however, is supposititious, and must have been written at the close of the second century. These two letters are preserved in the Alexandrian MS., whence they were first transcribed and published by Patrick Young, Oxford, 1633, 4to, and afterwards much more correctly by H. Wotton, Cambridge, in 1718. The apocryphal literature included under the name "Clementines," professedly proceeded from Clement of Rome; but this is justly denied by all critics of the present day. Neither the Homilies called the Clementines, nor the Recognitions derived from them; nor the Epitome, the offspring of a later orthodoxy; nor the Apostolic Constitutions and Canons which were written much later than Clement's day—though recording many genuine apostolic traditions—belong to his pen. In like manner the two Syriac epistles to the virgins, first printed by Wetstein at the end of his edition of the Greek Testament, must be dissociated from Clement's authorship, notwithstanding the opinion of Wetstein, Möhler, Zingerle, and others. The remains of Clemens Romanus are included in editions of the apostolic fathers, as in those of Cotelerius (ed. Clericus), 2 vols., folio, Amsterdam, 1724; Jacobson, 2 vols., 8vo, Oxford, 1840; Hefele, at Tübingen, 1 vol., 8vo, 1847. They have been translated into English by Archbishop Wake and Chevallier.—(*See* Hilgenfeld's *Erforschungen über die Schriften apost. Väter*, 1853, 8vo; and Uhlhorn, in Herzog's *Encyclopædia of Protestant Theology*, article "Clement."—S. D.

CLEMENT II., Pope, a German, bishop of Bamberg, succeeded Gregory VI. in 1046. He immediately crowned Henry III. emperor of Germany. He died in the following year.—T. A.

CLEMENT III., a Roman, one of the cardinals created by Alexander III., was elected pope in 1187. In this year Jerusalem was taken by Saladin, and the christian kingdom of Palestine subverted. Clement endeavoured, and not unsuccessfully, to arrange the quarrels which divided the sovereigns of Europe, and to unite them into a confederacy for the purpose of undertaking a new crusade. He reconciled Henry II. of England and Philip Augustus, and they, together with Frederic Barbarossa, assumed the cross. Clement died in 1191.—T. A.

CLEMENT IV. (GUIDO, bishop of Sabina), was elected on the death of Urban IV. in 1265. He had formerly been a lawyer, and had two daughters living at the time of his elevation. Clement carried on Urban's design of getting Naples and Sicily for Charles of Anjou, whom he vigorously assisted, first against Manfred, then against Conradin, until the whole of Sicily fell into his hands. Crusades were promoted by this pope, in Spain against the Moors, and in Hungary against the Tartars. He had already mixed in English affairs, having been sent by Urban IV. on a mission of conciliation between Henry III. and his barons, and of coercion as regarded the bishops who sided against the king; and now, as pope, he continued his efforts; exhorted the king of France, St. Louis, to act also as a peacemaker, and sent Cardinal Ottoboni to England as his legate, with highly beneficial results. Clement was a good preacher, and led an ascetic life. He died in 1286.—T. A.

CLEMENT V. (BERTRAND DE GOTH, archbishop of Bourdeaux), was elected in 1305 by the cardinals assembled at Perugia, after the sittings of the conclave had been protracted for eleven months since the death of Benedict XI. He would not hearken to the entreaty of the cardinals that he would come to Italy; but after fixing his court first in Poitou, and then in Guienne, he established it permanently at Avignon in 1309. In two nominations he created none but French cardinals. He granted to Philip le Bel a tithe of the revenues of the French church for five years, to aid him in his unjust war upon Flanders, and in many other ways sacrificed the interests of the church to conciliate this haughty sovereign. Clement died at Roquemaure on the Rhone in 1314.—T. A.

CLEMENT VI. (PETER ROGER, archbishop of Rouen), one of the Avignon popes, succeeded Benedict XII. in 1342. The rupture which his predecessor had unwisely kept open between the Emperor Louis of Bavaria and the holy see, came to a crisis under Clement, who in 1345 fulminated against Louis a bull of excommunication, in which he exhausted the vocabulary of malediction. The candidate favoured by the pope, the Margrave Charles of Moravia, was chosen emperor by the majority of the German electors in 1346. In 1348 Clement purchased the territory and city of Avignon from Joanna, queen of Naples and countess of Provence, for the sum of eighty thousand florins. In 1350 he authorized the celebration of the second jubilee at Rome. He died in Avignon in 1352.—T. A.

CLEMENT VII. (GIULIO), was an illegitimate son of Julian de Medici, who was assassinated in the conspiracy of the Passo at Florence in 1478. He joined the Johannites, and became prior of Capua. Leo X., his cousin, after being elevated to the papacy, made him legitimate, and created him archbishop of Florence, and soon after cardinal in 1513. Henceforth he was Leo's privy councillor. After Hadrian VI.'s death, Giulio was chosen pope in 1523, and took the title of Clement VII. After the battle of Pavia, where the French army was destroyed, Clement was obliged to lean to the side of Charles V., though he had secretly inclined to that of Francis I. He encouraged a league with France and England against the claims of Charles, when the independence of Italy was in peril. When Francis I. purchased his liberty from the emperor, Clement VII. absolved him from the oath he had taken as a prisoner, and did all that he could to organize a confederacy against Charles' exorbitant power. But the agitations of Germany were unfavourable to the pope's success; his allies did not keep their word with him; the enemy pressed on; the papal forces were overthrown at the first assault; the imperial army entered Rome on the 6th of May, 1527; and the city was sacked and pillaged with savage ferocity. The pope himself was besieged in the castle of St. Angelo, and four hundred thousand ducats demanded as the condition of his release. He escaped from prison in the dress of a merchant and fled to Orvieto. Humbled as he was, the kings of England and France could not induce him to enter into their league against Charles. The misfortunes of the French arms in Italy in 1528–29, strengthened his aversion to come to terms with France; and in view of all circumstances he resolved to make a formal peace with the emperor at Barcelona, on the 29th of June, 1529. Towards the close of this same year Clement had an interview with the emperor of Bologna, in which the latter promised to invest Florence, and compel it again to submit to the Medici family. The progress of the Reformation gave Clement considerable uneasiness, and he used various means to regain the influence which Rome had lost by that movement, but generally without effect. He protracted the decision of Henry VIII.'s suit of divorce from his wife, Catherine of Arragon, till the haughty English king was wearied of delay, and procured a sentence of divorce at home. On this the pope, urged by the cardinals of the emperor's party, issued an anathema against Henry, and thus sealed the annihilation of his authority in England. In addition to the troubles which the

events in England caused the pope, Francis I. menaced Italy with a fresh invasion, affirming that he had the pope's oral approbation of the project. The emperor pressed on the reluctant Clement the necessity of convoking a council; domestic troubles embittered his mind, his two nephews falling out about the sovereignty of Florence. He died September 25, 1534. Though his judgment was good, he wanted decision and firmness of character. His covetousness, dissimulation, and faithlessness created distrust of his policy and contempt of his character.

A conclave of cardinals who had suffered from the severity of Urban VI., set up as his rival Cardinal Robert of Geneva, under the name of Clement VII., in 1378. He took up his residence at Avignon, and was looked upon as one of the regular French popes. He died in 1394.—S. D.

CLEMENT VIII. (Cardinal Ippolito Aldobrandino), was elected pope in 1592. Falling between the long period of European warfare, which was terminated by the peace of Chateau Cambresis in 1559, and that which opened in 1618 at the commencement of the Thirty Years' war, the pontificate of Clement presents the holy see in the light of an important arbitrating and reconciling power in the affairs of the south and centre of Europe. In 1598 the papal forces took possession of the territory and city of Ferrara, dispossessing the house of Este. In 1599 occurred at Rome the frightful tragedy of Beatrice Cenci, which has been dramatized by Shelley. Under this pope commenced the long controversy on the doctrines of grace and free will, originated by the writings of the jesuit, Molina. The dominicans opposed Molina, and the matter was referred in 1604 to Clement, who, though leaning to the side of the dominicans, did not live long enough to pronounce a decision. This able pope died in March, 1605.—T. A.

CLEMENT IX. (Cardinal Giulio Rospigliosi), succeeded Alexander VII. in June, 1667. He was a wise and moderate pontiff. He continued the proceedings commenced by his predecessor against the four French bishops who had refused to give an unqualified adhesion to the decision of the holy see upon the famous five propositions of Jansenius. The news of the loss of Candia, taken by the Turks from the Venetians in 1669, is said to have hastened the pope's death, which occurred in December of that year. He was succeeded by

CLEMENT X. (Cardinal Emilio Altieri), then in his eightieth year. His pontificate is remarkably barren of interest. He died in 1676.—T. A.

CLEMENT XI. (Cardinal Gian Francesco Albani) was elected in 1700. He was then in the vigour of life, and wore the tiara for twenty years, during a most eventful period of European history. The war of the Spanish succession broke out in 1702, and the pope espoused the cause of the French aspirant, Philip V., a younger son of Louis XIV. In eastern Europe, Clement, true to the traditions of the papacy, brought about a successful combination against the Turks. The result was the great victory of Peterwaradin, gained by Prince Eugene in 1716, which was followed up by other successes, and led for the time to the complete humiliation of the Turkish power. Clement assisted with money the pretender, the son of James II., in his abortive attempt in 1715. In 1713 he issued the famous bull *Unigenitus*, condemning certain Jansenistic propositions extracted from the writings of Pére Quesnel. The personal character of Clement was almost without a blemish. He died in 1720.—T. A.

CLEMENT XII. (Cardinal Lorenzo Corsini) succeeded Benedict XIII. in 1730. This pontiff was a dilettante in the fine arts, and a lover of show and magnificence; his personal bearing was gentle and noble. He died in 1740, at the age of eighty-eight.—T. A.

CLEMENT XIII. (Cardinal Carlo Rezzonico), a noble Venetian, was elected on the demise of Benedict XIV. in 1758. He was one of the most excellent of men; in Padua he had passed by no other name than "the Saint." The eleven years of his pontificate were one long struggle against the growing influence of the infidel philosophy of France. The great question of the day was that of the suppression of the jesuits. Clement did not cease to defend by word and act the persecuted society. Nor did he scruple to become in his turn the assailant; he condemned the monstrous production of Helvetius, entitled De l'Esprit, and also censured the Encyclopèdie of D'Alembert and Diderot, "as pernicious alike to religion and morality." Clement died in 1769.—T. A.

CLEMENT XIV. (Cardinal Lorenzo Ganjanelli) was elected in 1769 on the death of the foregoing pope. By slow and cautious steps he proceeded to that consummation which he well knew was expected from him—the abolition of the Society of Jesus. On the 23rd July, 1773, having nearly a year before shut up the jesuit seminary at Rome, he signed the bull beginning *Dominus ac Redemptor noster*, by which the order was *ipso facto* abolished in every part of the catholic world. Clement XIV. died in September, 1774.—T. A.

CLEMENTI, Muzio, the eminent pianist and composer for his instrument, was born at Rome in 1752, and died in London 10th March, 1832. His father, a worker in gold and silver, was chiefly occupied in making ornamental vessels for churches. He was a great lover of music, and was delighted, therefore, when he observed the manifestation of a natural talent for this art in his son; and he was sedulous to procure him the best opportunity for developing his ability. Antonio Baroni, mæstro di capella at one of the ecclesiastical establishments in Rome, was a relation of the family; and to his instruction young Clementi was confided when but six years old. The year following, he began to study harmony under a master of some repute named Cordicelli. In 1761 he gained a prize at a public competition by his efficiency for the requirements of an organist, playing fluently from the figured basses of Corelli, and transposing music at sight. He was now placed under Santerelli to learn singing, and he acquired some repute for his voice and his manner. In his twelfth year he became a pupil for composition of the famous Carpini, who was as noted in his own circle for his roughness of manner, as distinguished throughout Europe for the depth of his contrapuntal knowledge. Unknown to his rigid master, Clementi wrote a mass for four voices, and found an occasion to have it publicly executed; Carpini attended the performance, and, though he rebuked his scholar for not having shown him the work, he could not withhold his commendation of its merit.

Peter Beckford, a brother of the eccentric author of Vathek, and a participator with him of their father's riches, spent the winter of 1765-66 in Rome, and there made acquaintance with the already remarkable powers of young Clementi. Charmed with these, he took the boy under his special care to England, engaging to make provision for him until he should be of an age to enter upon the world. At this gentleman's seat in Dorsetshire, besides ardently pursuing his musical studies, Clementi cultivated a knowledge of the classics, in the languages of which he became as great a proficient, as his subsequent residence in different countries made him in those of modern Europe. He remained in this retirement until 1770, prior to which he wrote several of the compositions which, when afterwards published, drew upon him the attentive admiration of the best musicians of the time; among others were the six sonatas, op. 2, which are accredited as the origin of this form of writing for the pianoforte; they were printed in 1773, and their merit was at once acknowledged. On leaving Mr. Beckford, Clementi came to London, where he obtained the appointment, now obsolete, of accompanyist on the harpsichord at the opera. In 1780 he went to Paris, where the eulogies lavished on his very remarkable playing might well have intoxicated a less genuine artist, whose love of applause had been greater than his ambition to deserve it. Thence he proceeded, in the next year, to Vienna, making a short stay at Strasburg and at Munich. In the Austrian capital he played, nightly, together with Mozart, before the emperor, referring to which occasions a letter of Mozart to his father speaks of Clementi's executive excellence, but denies in him the power of expression, for which he is most particularly reputed. One cannot pass unnoticed this direct opposition of the opinion of the man most qualified to form one, to the verdict of the whole world; but it must be borne in mind, that Mozart's was a private letter, not a public declaration, and that in writing to his father, his object would rather be to quiet any apprehensions in the worthy Leopold, of immediate danger to himself from his new and powerful rival, than to give a faithful criticism of the talents of Clementi, which should be openly discussed in after ages.

Clementi returned to London in 1782, and here remained, except during a short visit to Paris in 1784, for twenty years. So great was his esteem as a teacher, that at the terms of a guinea per lesson, then more exorbitant than in the present day, he was continually compelled to refuse pupils by the want of time to attend to them. Great as was this golden temptation, he never suffered it to allure him from his truthful devotion to

his art, nor to make him disregard his high calling as an artist. By assiduous practice he was always striving to perfect his skill as a pianist; and, in the course of this period, he produced many of his ablest works, and wrote his introduction to the art of playing the pianoforte, the valuable influence of which has been proved in the many admirable players that have been formed upon its principles. The bankruptcy of the firm of Longman & Broderip in 1800, occasioned a severe loss to Clementi, to repair which, by the advice of his commercial friends, he took the principal share in their establishment, and became a music-publisher and pianoforte manufacturer. From this time, except in the case of professional pupils, he entirely gave up teaching, determining to apply himself to the consideration of improvements in the construction of his instrument, in which he was so peculiarly successful as to raise up the high character of his house, which his partner, Mr. Collard, maintains at the present time. In 1802 Clementi commenced a professional tour, upon which he was longer absent from England than at any time after his first arrival in this country. With his pupil, John Field, he visited Paris and Vienna, and then went to St. Petersburg. Returning to Germany, he appeared, with the success which everywhere attended him, at the chief capitals, and went a third time to Vienna. There, through the misrepresentation of ill-judging friends, Beethoven and he were led each to expect such courteous advances from the other, that both were offended at not receiving them; the two, therefore, were never introduced, and though they not unfrequently dined at the same table in a public room, they neither forgave the slight each one thought he suffered, nor ever spoke to one another. At Berlin, Clementi married the daughter of a poor cantor of St. Nicholas' church, and went with her to his native country, which he had not seen for seven-and-thirty years. Mature as was his age, he was passionately attached to his young wife, whose beauty was remarkable; and he felt severely her death, which occurred within a year of their marriage, in childbirth. He returned to Berlin to place the infant under the care of his wife's relations. There he met with Berger, whom he accepted as a pupil; and, to dissipate his grief in changeful excitement, travelled with him in 1805 again to St. Petersburg, resting at every principal town through which they passed. After this he once more visited Vienna, and was called from thence to Italy by the death of his brother, which necessitated his presence to conclude the arrangements of the family affairs. The troubled state of Europe at this time made it impossible for Clementi to leave his native land before 1810, when he finally returned to England. In 1811 he contracted a second marriage, which produced him several children. He now almost entirely seceded from public life, but ceased not his artistic labours. The formation of the Philharmonic Society in 1813, created the opportunity, which had not before existed in England, for producing orchestral compositions; Clementi was an original member of the society, and he wrote several symphonies—one as late as the year 1824—which were played at the Philharmonic concerts. His great work, "Gradus ad Parnassum," was the occupation of some years; it was published about the year 1818, and soon became a class-book for the pianist, and a study for the composer in every music-school in Europe. He received a cruel shock in his extreme old age, from the accidental death, by fire-arms, of his eldest son. On the 17th December, 1827, the musicians of London, with J. B. Cramer and Moscheles at their head, gave a dinner at the Albion tavern, in honour of Muzio Clementi, the father of the pianoforte. On this interesting occasion, the wonderful octogenarian was persuaded to play, when every one of the large assembly was as delighted as astonished at the freshness of his powers evinced, not only in the marvellous finish of his mechanism, but in the spontaneous beauty of his improvisation.

Clementi's playing has left a more lasting impression than that of almost any other executant, since the merits of his style have been handed down, through his many distinguished pupils, to the present generation. Of these pupils, the first in consideration are J. B. Cramer and John Field, both of London; and only less eminent than these were Reuner of St. Petersburg; Klengl. of Dresden; and Berger of Berlin, the master of Mendelssohn. As a composer, Clementi may be said to have done for the pianoforte what Haydn did for the orchestra, by appropriating to it, in the sonata, the grand principles of musical construction which the founder of modern instrumental music developed in the symphony. He was a master of all the resources of counterpoint, with a complete grasp of the powers of modern harmony; and, besides the depth of character resulting from this knowledge, his music is distinguished by energy, fire, and intense passion; tenderness and melodious grace, however, the qualities one would most expect in the writings for his instrument, of an artist whose playing was especially signalized by these points of style, are rarely to be found in his compositions. He wrote no less than a hundred and six sonatas for the pianoforte—some of them with accompaniment for other instruments—besides many works of less extensive form, and his orchestral symphonies. The grandest example of his genius, and the one in which all his best characteristics are combined, is the sonata called "Didone Abbandonata." His extempore playing was such as could only have resulted from the union of his perfections as a composer and as an executant—rich in the fanciful and elaborate development of ideas, it proved at once the mind quick in invention, and the finger ready to give utterance to the thought. Upon the whole, few musicians have exerted greater present, and more lasting influence than Muzio Clementi.—G. A. M.

CLEMENTI, Prospero, born about the commencement of the sixteenth century at Reggio; died in 1584. He was one of the finest sculptors of his day. Algarotti calls him the Correggio of his art.

CLEMENTONE. See Bocciardo.

CLENARD or CLEYNAERTS, Nicholas, a famous Brabantian grammarian, whose Greek grammar, edited by Vossius and others, was long in use. Died in 1542.

CLENNELL, Luke: this painter, the son of a farmer at Ulgham, near Morpeth, Northumberland, was born on the 30th March, 1781. At a very early age he exhibited a decided tendency to art. His schoolboy's slate was covered with caricatures, which flowed over and submerged his arithmetic. He was taken from school—the pedagogue entertaining rather mean notions of his abilities—and apprenticed to his uncle, a tanner. But the tanyard, no more than the farmyard, could quench his persistent love of art. He was caught caricaturing his uncle's customers. It was thought vain to struggle longer with the predilections of one so incorrigible — so incurable. He was apprenticed to Bewick the wood engraver, and soon became known as one of Bewick's most assiduous and promising pupils. Having served out his indentures, he removed to London in 1804, and married the daughter of Charles Warren the engraver. The fame he had already acquired supplied him with as much work as he could execute. Among many other things he engraved the illustrations to Falconer's Shipwreck and Rogers' Poems, after drawings by Stothard. The artist-like character of his work became generally recognized, and Clennell was gradually induced to abandon the graver for the brush. He entered as a candidate for the prize offered by the British Institution for the best picture of the "Final Charge of the Guards at Waterloo." Almost to his own surprise he succeeded and received the guerdon, one hundred and fifty guineas. In 1814 he was commissioned to paint a picture in commemoration of the entertainment given by the city of London to the allied sovereigns. It is believed that the anxieties this entailed upon him, the difficulties he experienced in procuring the requisite portraits, and his own doubts and fears about satisfying those he painted, fairly undermined his reason. He worked away manfully, however—had completed a first sketch of his subject, and was full of arrangements for carrying it further, when, with an awful suddenness, his brain gave way, and for ever. He died in a lunatic asylum on the 9th April, 1840. He had considerable genius, great facility of composition, and very dexterous execution. His best work is perhaps his "Day after the Fair," being excellent in colour and rustic character. His "Market Boats at Brighton" received great admiration. His power as a landscape painter is amply exhibited in his work on the "Border Antiquities."—W. T.

CLEOMBROTUS, son of Anaxandrides, king of Sparta. After the death of his brother Leonidas in the famous battle of Thermopylæ, 480 B.C., Cleombrotus was made regent for Plistarchus, the infant son of that prince, and put himself at the head of the forces which, at the time of the battle of Salamis, occupied and fortified the isthmus of Corinth. He died the same year, and was succeeded in the regency by his son Pausanias.—J. T.

CLEOMBROTUS I., twenty-third of the family of the

Agides, king of Sparta, son of Pausanias, succeeded his brother Agesipolis I., and reigned from 380 to 371 B.C. He commanded the Spartan troops several times against the Thebans, and fell at the battle of Leuctra, 371 B.C. He was succeeded by his son Agesipolis.—J. T.

CLEOMEDES, a Greek astronomer who lived somewhere about the year 300 A.D.; Letronne insists that he lived after Ptolemy. The work by which he is known is entitled "Circular Theory (μετεώρων) of the Bodies Aloft." It is written with great clearness, and contains many advanced conjectures. He says, for instance, that the first stars are as large as the sun, probably larger; and that they appear small because of their vast distances. He refers the tides to some action of the moon, and distinctly enunciates the fact that this luminary rotates on its axis in the same period that it revolves around the earth. He infers that we, therefore, can never see but one and the same hemisphere of that body. He gives, also, a good explanation of eclipses. Except to the historian of astronomy, the works of Cleomedes have necessarily lost all interest. The best edition of them is that by Bake, Leyden, 1820.—J. P. N.

CLEOMENES: three kings of Sparta of the family of the Agides. Cleomenes I., son of Anaxandrides, reigned B.C. 520–491. In 510 he went with an army to the assistance of the Athenians against the Pisistratidæ, expelled Hippias, and afterwards aided Isagoras and the aristocratical party against Clisthenes. He had a colleague named Demaratus, whom, by bribing the priestess of Delphi, he succeeded in deposing. Cleomenes rendered himself infamous by his slaughter of the Argives, five thousand of whom he immolated by fire in a wood sacred to Argus. He was seized with madness in 490 and killed himself. —Cleomenes II., son of Cleombrotus, reigned in 370–309.—Cleomenes III., son of Leonidas II., reigned in 236–222. He was one of the most remarkable of the Agid sovereigns; simple in his private tastes, but energetic and imposing in his public conduct. His marriage with Agitatis, the widow of Agis IV., although entered into with reluctance by both parties, proved a fortunate event for the young prince, who found in his wife an energy of purpose and activity of mind which were of the greatest service to him in his schemes of political reform. His first object on acceding to the throne was to revive the ancient military renown of Sparta; and this he accomplished in his wars with the Achæans, whom he repeatedly defeated. He then prepared to restore the ancient constitution of Sparta, put the ephors to death, commanded a redistribution of property, and greatly augmented the number of the citizens. In these projects of reform he was interrupted by his old enemies the Achæans, who, having called in the aid of Antigonus Doson, king of Macedonia, carried on a war of three years' duration, which terminated in the battle of Sellasia, and the total defeat of the Spartans. Cleomenes fled into Egypt and placed himself under the protection of Ptolemy Euergetes, on whose death he was imprisoned by the new king Philopator. He eventually escaped from prison and attempted to raise an insurrection, but found no followers, and in despair put an end to his own life 220 B.C.—J. S., G.

CLEOMENES, an Athenian sculptor, whose name is inscribed on the base of the celebrated statue of the Venus de Medici, was the son of Apollodorus of Athens, and flourished between 363 and 146 B.C.

CLEON, a celebrated Athenian demagogue, the son of Cleænetus, was originally a tanner. His first appearance in public life was in opposition to Pericles, whom he denounced with great violence. After the death of this great statesman in 429 B.C., Cleon became one of the most popular leaders of the democracy; and during the Peloponnesian war, was the acknowledged head of the party opposed to peace. In 427, on the capture of Mitylene, he vehemently advocated in the assembly that the whole male population of military age should be put to death, and the women and children sold as slaves. In 424 the Athenians, appointed him to take charge of certain reinforcements which they sent to reduce the island of Sphacteria, then held by the Spartans. Elated by his success in this expedition, he strenuously advocated a war policy, and induced the Athenians to undertake the recovery of Amphipolis. He was appointed to lead the expedition, it is supposed, against his will, for he had neither talents nor experience for a military command. He met with some success at the outset, but was ultimately defeated by Brasidas, the famous Spartan general, under the walls of Amphipolis, and fell in the engagement, 422 B.C. The portrait of Cleon has been drawn in most unfavourable colours, both by Thucydides and Aristophanes. But Mr. Grote has shown that much weight cannot be attached to the satire of the poet, and that the usual impartiality of the historian has been warped by the personal injury inflicted on him by Cleon.—J. T.

CLEOPATRA, the celebrated Egyptian queen, was born 69 B.C. She was the eldest daughter of Ptolemy Auletes, and from her early years was celebrated for her beauty and fascinating manners. She was seventeen at the time of her father's death, and, in accordance with his will, she ascended the throne along with Ptolemy, her younger brother. A dispute, however, soon arose between them, and Cleopatra was expelled the kingdom, and forced to take refuge in Syria. Having collected an army there, she was preparing to march into Egypt when Cæsar arrived at Alexandria in pursuit of Pompey, 47 B.C., and espousing her cause, reinstated her on the throne. The defeat and death of Ptolemy soon followed, but another brother of the same name, and still quite a child, was associated with her in the kingdom. She bore a son to Cæsar, called Cæsarion, who was afterwards put to death by Augustus; and after the departure of the great dictator from Egypt, Cleopatra followed him to Rome, and had apartments assigned her in his palace. After the assassination of Cæsar, 44 B.C. she returned to Egypt, and rendered active assistance to the triumvirate in the overthrow of Brutus and Cassius. She now obtained sole possession of the throne by poisoning her brother Ptolemy. In 41 B.C. she met Antony in Cilicia, after the battle of Philippi; and by her combined beauty and talents, obtained such a complete ascendancy over the susceptible and voluptuous Roman, that he remained ever after her devoted lover and slave. He accompanied her to Egypt, but after the death of his wife Fulvia, he quitted Cleopatra and returned to Italy, for the purpose of marrying the sister of Octavian. In the course of his expedition against Parthia, however, he landed in Syria, and finding himself so near the fascinating queen, the profligate triumvir sent for her, and publicly acknowledged her as his wife, conferring upon her the most extravagant titles and honours. In the war which followed between Augustus and Antony, Cleopatra was present at the battle of Actium, 31 B.C. Her precipitate retreat with her fleet contributed to the loss of this decisive conflict. She fled to Alexandria, where she was joined by Antony. On the approach of Augustus, perceiving that the affairs of Antony were desperate, with characteristic selfishness she attempted to gain the favour of the conqueror, by offering to sacrifice Antony. She fled to an unfinished mausoleum, in which she had collected her treasures, and caused a report of her death to be given out. Antony resolving not to survive her, threw himself upon his sword and died. Finding that all her efforts to conciliate her cold-blooded conqueror had failed, and that he had determined to carry her captive to Rome to grace his triumph, she put an end to her life, 30 B.C., either by the poison of an asp, or by a poisoned comb—most probably by the former. She died in the thirty-ninth year of her age, and with her ended the dynasty of the Ptolemies, who had occupied the throne of Egypt for three hundred years. Cleopatra was undoubtedly a woman of extraordinary beauty, talents, and accomplishments, and refined taste, but degraded by her voluptuousness.

CLEOPATRA, daughter of Antony and of the preceding, was born in 40 B.C. After the death of her parents she was carried to Rome, along with her twin brother, Alexander, and was received under the protection of Octavia, the wife of Antony. She married Juba, king of Mauretania, and by him had two children.

CLEOPHON, a celebrated Athenian demagogue of obscure origin, alleged by Aristophanes to have been a native of Thrace. He possessed great influence in Athens, and towards the latter end of the Peloponnesian war, successfully opposed the proposal to make peace with Sparta. During the siege of Athens by Lysander, 404 B.C., he was brought to trial, condemned, and put to death by the aristocratical party, on the accusation of having evaded his military duty. Cleophon was satirized both by Aristophanes, and by Plato the comic poet.—J. T.

CLEOSTRATUS, an astronomer of Tenedos, supposed to have flourished in the fifth century B.C. The division of the zodiac into signs is attributed to him.

CLERC. See Leclerc.

* CLERC, Louis, a French botanist, who published in 1835

"A Classical and Elementary Manual of Vegetable Anatomy and Physiology, containing an account of all the parts of plants, and their functions." It is illustrated by eight lithographic plates, containing one hundred and sixty figures, and is preceded by a small Flora of France.—J. H. B.

CLERISSEAU, Charles Louis, an architect and painter in water colours, born in Paris, who came over to England with Robert Adams the architect. He made the drawings for the "Ruins of Spalatro," &c., published in 1764. On the bankruptcy of Adams he returned to France, where he published "Antiquités de France;" "Monumens de Nimes," and other works. In 1783 he was appointed architect to the empress of Russia. He is noted for his very excellent water-colour drawings, which are highly prized. He died in Paris in 1820, in his ninety-ninth year.—W. T.

CLERKE, George, an English navigator who was born in 1741. He was educated at the marine academy of Portsmouth, and at an early age went to sea, where he distinguished himself by his intrepidity and zeal. In June, 1764, he entered as midshipman on board the *Dolphin*, and made his first voyage round the world under the command of Commodore Byron. He undertook a second voyage in 1768 with Captain Cook in the *Endeavour* as assistant-boatswain's mate. In 1771 he was promoted to the rank of lieutenant, and during the remainder of his life was associated on the most intimate terms with his illustrious commander. He accompanied him a second time in the *Resolution* in 1772; and again in 1776, as commander of the *Discovery*, he joined Cook in his last voyage. On the death of that intrepid navigator, 14th February, 1779, Captain Clerke assumed the command of the expedition, and displayed great prudence and energy in the critical circumstances in which he was placed. After quitting Owhyhee he made some exploratory researches among the other Sandwich islands; and in spite of the feeble state of his health, he resolutely persisted in carrying out the object of the expedition by visiting Kamtschatka and Behring's Straits. On the 28th of March he reached the bay of St. Peter and St. Paul, and after spending some time in repairing and victualling his ships, he proceeded to follow out the attempt to discover the north-east passage; but finding it impossible to penetrate through the ice, either on the coast of America or that of Asia, Captain Clerke was compelled to return to the southward, and on the 22nd of August, 1779, he died of consumption at the age of thirty-eight. Although the voyage was thus unfortunate as regards the two commanders, it made a great addition to our knowledge of the earth's surface. One of the islands near the entrance of the North Sea, discovered by Captain Cook in 1778, was named by him Clerke's island after his colleague.—J. T.

CLERK, John, an English Roman catholic divine, who was at one time chaplain to Cardinal Wolsey. He was deputed by Henry VIII. to present to Leo X. the treatise of the king against Luther, which obtained for Henry the title of Defender of the Faith. On his return in 1523 he was nominated bishop of Bath and Wells. He was subsequently employed by Henry in negotiating with the duke of Cleves regarding the divorce of his sister Anne. The bishop died in 1540.—J. T.

CLERK, John, of Eldin, N.B., author of a famous essay "On Naval Tactics, Systematical and Historical, with Explanatory Plates." In this work is embodied and explained the celebrated naval manœuvre, technically called "breaking the line," which was employed for the first time by Lord Rodney in 1782, and led to his decisive victory over the French under De Grasse in the West Indies, and was adopted with invariable success by Lord Howe, Nelson, and others during the war with France. Mr. Clerk's friends claim for him the invention of this manœuvre. They affirm that he first broached his notions on this subject in 1779, and that, in the following year, he mentioned his plan to Mr. Richard Atkinson, the particular friend of Admiral Rodney, by whom it was communicated to that distinguished officer. On the other hand, this view has been zealously controverted by General Sir Howard Douglas, who affirms that Mr. Clerk's essay could not have been communicated to Lord Rodney before his engagement with the French fleet. It is curious that the author of this ingenious essay had never made a single voyage. Mr. Clerk was a zealous antiquarian. He died in 1812.—(See Scott's *Life* by Lockhart, vol. i.; *Edinburgh Review*, vol. vi. p. 301.)—J. T.

CLERK, John, Lord Eldin, a distinguished Scottish lawyer, son of the preceding, was born in 1757. He was educated at first with the view to a career in India; but afterwards turning his attention to the law, he was called to the bar at Edinburgh in 1785. His success there was striking; but being a liberal in politics, he was excluded from holding any of the great offices, except for a short time that of solicitor-general for Scotland, under the coalition administration of 1805, Henry Erskine being lord-advocate. After Erskine had retired from practice, and Blair, Hope, Boyle, and one or two others, had been raised to the bench, Clerk remained undisputed leader of the bar; the next after him being Cranstoun, who used generally to be retained on the other side; and until about 1820, when his faculties began to fail, he was in the receipt of one of the largest professional incomes ever earned in a Scotch court. In personal appearance, as well as in manner of pleading, he was remarkable. His large head; broad, massy, projecting brow; eyes full and clear, overhung by rough shaggy eyebrows; a mouth with lines marking decision; and a lurking sense of humour—spoke to great intellectual vigour. His frame was robust and full of nerve, and a slight lameness in one limb scarcely disfigured him. When pleading, so long as he was unexcited he was slow, distinct, sensible, but nothing more. Once roused, and no man was more easily roused, the words flowed in a torrent of invective; sarcasm and ridicule were heaped on his opponent, and even launched at the bench if he were crossed. His powers of reasoning at the same time were strong, his knowledge of law vast, and he never applied either better than when hurried away by this enthusiasm. But he was very unequal. Few great counsel, it is said, ever made so many poor appearances. From his hastiness and love of opposition, it may easily be believed that he delighted in paradox, and the more he was thwarted, the more strongly would he insist that he was right. When he spoke, crowds gathered to hear him, and it was rare that some piece of brilliant sarcasm or strong humour did not reward them. His hearers relished it none the less that he delivered it in his native Scotch, which with him, however, was tainted with nothing vulgar. His fame extended beyond the courts of law. Although a man so fond of opposition could hardly have been expected to have adopted the politics of those in power, the liberality of his principles had a deeper foundation, and formed part of him. His courage in maintaining them was everywhere respected. He was known as the man who, after Henry Erskine, was the boldest in the popular cause. The threats and allurements of the Dundases and the other tory lawyers who then monopolized power and patronage, had no influence over him, and his example had doubtless effect on others in lower ranks. The parliament house then was one of the few places having an air of publicity, where opinion was freely expressed. When Clerk first entered on life the opposition press had hardly a respectable writer, the terrors of the law of libel hung over it, and public meetings were unknown. Certainly some of the merit of producing that change which he lived to see, must be attributed to the bold, able, and outspoken lawyer. Among his merits, also, it must not be forgotten that he steadily supported law reform. In private life Clerk was almost a different man from what he was in public. Cultivating literature of all kinds, he was passionately devoted to the fine arts. He had great knowledge of painting, was himself a clever drawer and etcher, and also modelled occasionally. A great part of his income was devoted to the formation of a fine private gallery of pictures and of other objects of art, the benefits of which he was far from confining to himself. In times when everyone was social in Edinburgh, he was a favourite with its best society. In his earlier days he would remember when every citizen in Edinburgh, from the judges downwards, spent some portion of his evening in some club or place of public entertainment. In his later days this spirit had not died, though its form had somewhat altered. The age of exclusiveness had not begun. "People visit each other in Edinburgh," said the author of Peter's Letters writing about 1816, "with all the appearance of cordial familiarity, who, if they lived in London, would imagine their difference of rank to form an impassable barrier." This freedom extended to all circles. The literary men, among whom were conspicuous Scott and Jeffrey, and the host of rival contributors to the *Edinburgh Review* and to *Blackwood's Magazine*, with Dugald Stewart and other professors in the university, did not find themselves too enlightened for their fellows; and, while they raised the whole tone of society, in turn profited themselves by an ever fresh knowledge of human nature and

geniality of mind. It was in society such as this, that Clerk shone with never-failing humour and endless store of anecdote. If occasionally he discoursed complacently on his own talents and virtues, it was thought nothing of; for eccentricity had not then become the reproach it is now counted in less cultivated society. Nor did his inattention to dress make him anything the less welcome. The real kindness and liberality of the man's whole nature might well have made much graver faults to be overlooked. At home among the curiosities, he seems to have been not the least himself. Stories are told of how visitors used to find him in his study, surrounded by a litter of books, engravings, and statuettes, with possibly half a dozen cats or dogs lying about, and in all likelihood one of the former animals, of which he was specially fond, perched on his shoulder. The days for these things are past, and half the eccentricity of Clerk would now prevent a man from being what he was in his day—a leader in public opinion, in the courts, and in society, and an authority in literature and art. John Clerk was not made a judge till 1823, when he was very old, and all his faculties were dim. His memory, in particular, had failed. Accordingly, his reputation as a judge is very limited, and his decisions of little value. He resigned his judgeship in 1828, and died in 1832.—J. D. W.

CLERMONT, Louis de Bourbon, Count de, a prince of the royal family of France, was born in 1709. He was at first intended for the clerical profession, and actually received several abbacies; but in 1733 he obtained a dispensation from the pope, Clement XII., authorizing him to bear arms. He served in several campaigns in Germany and the Low Countries. In 1754 he was elected a member of the French Academy—a step which provoked a number of smart epigrams both on the academy and on the new member. In 1758 he was appointed to the command of the French army in Hanover, and was attacked by Prince Ferdinand of Brunswick, driven across the Rhine with great loss, and ultimately defeated at Crefeldt, leaving seven thousand men on the field. He died in 1771.—J. T.

CLERY or O'CLERY, Michael, the chief compiler of the Irish Annals, called "of the Four Masters," was born in the parish of Kilbarron, near Ballyshannon, Donegal, Ireland, about the year 1575. He was a lay brother of the Franciscan order, and while in the world had borne the name of Teige of the Mountain; but on his admission to the order of St. Francis he assumed that of Michael. Soon after joining his order at Louvain, he was sent to Ireland by the guardian of the Irish convent there, Hugh Ward (who was then himself employed in writing the lives of Irish saints), to collect Irish manuscripts and other helps towards this undertaking. O'Clery, who was eminently qualified for the task, pursued his inquiry for fifteen years, during which period he visited the best Irish scholars and antiquaries then living, and transcribed from ancient manuscripts many lives of Irish saints, several genealogies, martyrologies, and other monuments, all which he transmitted to Hugh Ward in 1635, who, however, did not live to avail himself of them; but they proved of great use to the Rev. John Colgan, jubilate lecturer of theology at Louvain, who took up the same subject after the death of Ward. During O'Clery's stay in Ireland, he compiled the following works—in one volume, "A Catalogue of the Kings of Ireland, and the Irish Calendar of Saints' Days;" "The Book of Conquests;" and "The Annals of Ireland," called "The Annals of the Four Masters." None of these works, of which copies are preserved in the library of the Irish academy, have yet been published, except the "Annals of the Four Masters," of which a complete translation has lately been published by Dr. J. O'Donovan, Dublin. Besides these works, Michael O'Clery also wrote and published at Louvain a glossary of difficult and obsolete Irish words, which Lloyd embodied in his Irish dictionary. This work is now very scarce. Colgan, who published his Acta Sanctorum in the year 1645, states that Michael had died a few months previously.—J. O'D.

CLEVELY, John: this painter was born in London about 1743. He was brought up in the dockyard at Deptford, but afterwards he entered the navy; and, as a lieutenant in that service, accompanied Lord Mulgrave in his voyage of discovery to the north pole. He subsequently went with Sir Joseph Banks to Iceland. He painted both in oil and water colours—more generally in the latter. His marine pieces brought him renown, and many of his drawings were engraved. He died in London in 1786.—W. T.

CLEVES, Anne of. See Henry VIII.

CLEVES, Marie de, Duchess of Orleans, Milan, and Valois, born in 1426, was the daughter of Adolphus IV., duke of Cleves. In 1440 she was married to the duke of Orleans, who was nearly three times her age, and had been twice a widower. Marie of Cleves was a woman of a noble and beautiful appearance, and was possessed of considerable abilities and of high literary culture. She wrote a number of romances, ballads, and other poems, many of which have been preserved. She contributed greatly to the promotion of learning in France, by supporting many students at the universities of Pavia and Orleans, and by giving assistance to the university of Caen.—R. B.

CLEYN or KLEYN, Franz: this artist was born at Rostock, and for some time worked in the service of Christian IV., king of Denmark. Then moved by a strong desire for improvement, he travelled to Italy, and for four years studied zealously at Rome. Afterwards, at Venice, he became known to Sir Henry Wotton and Sir Robert Anstruther, and on their advice journeyed to England, where he was placed in the king's new manufactory of tapestry at Mortlake, and required to furnish historical and grotesque designs for the works. He decorated many mansions of the nobility. A room and ceiling by him at Holland House were lauded as equal to Parmegiano. He was original in design, and elaborate in workmanship. He died in 1658.—W. T.

CLICQUOT, François Henri, a French organ-builder of considerable eminence, born at Paris in 1728. He built—sometimes in conjunction with Pierre Dallery—the organs of Notre Dame, St. Nicholas-des-Champs, St. Gervais, the chapel-royal at Versailles, St. Sulpice, and many others. He died at Paris in 1791.—E. F. R.

CLIEVELAND, CLEAVELAND, or CLEVELAND, John, a popular cavalier poet of the reign of Charles I., born at Loughborough, Leicestershire, in 1613, was educated at Christ's college and St. John's college, Cambridge, of which he became a fellow in 1634. Of his poems the best known was a satire entitled "Petition to the Lord-Protector for the Scots Rebel." The author, after his ejection from his fellowship, led an unsettled life during the civil war, and was for some time a prisoner at Yarmouth. Fuller praises his Latinity, his excellent oratory, and the "lofty fancy" displayed in his poems. He belonged to the metaphysical class of poets, and outdid the most conceited of them in conceits. His death occurred in 1659.—J. S., G.

CLIFFORD, the name of a famous noble family, "the stout Lords Clifford" as they were called, whose adventures occupy a conspicuous place in English history. They were descended from the dukes of Normandy, and took their English appellation from their castle in the county of Hereford—

Clifford, Roger de, was the first of the family who gained a footing in the north, by inheriting the lands and castle of Brougham, near Penrith, in Cumberland. He was slain in the Welsh wars. His eldest daughter was the "Fair Rosamond" of romantic celebrity.—Robert, the son and successor of Roger, was said to have been the greatest man of all the family, being of a most martial and heroic spirit. He was one of the guardians of Edward II. when a minor, and was subsequently made by him lord high admiral. He acquired great celebrity in the Scottish wars, and was rewarded for his valour by grants out of the possessions of the Maxwells and Douglases. But he went upon his neighbour's land once too often, and was slain at the battle of Bannockburn, 24th June, 1314.

Clifford, Roger, fifth lord, is said to have been "one of the wisest and gallantest" of the race. He took a prominent part in the French and Scottish wars of Edward III. He was the longest possessor of the family estates of any before or after him till the "Shepherd Lord," and it was his fortune to be the first Lord Clifford of Westmoreland who lived to be a grandfather. —His son Thomas, was one of Richard II.'s dissolute favourites, and on being banished from the court by authority of parliament, he joined the crusade and was slain, leaving an infant son who married the only daughter of the famous Hotspur, and stood deservedly high in the favour of Henry V. He fell in the flower of his age at the siege of Meux in France.

Clifford, Thomas, the sixth lord, gained renown at the battle of Poitiers, and did "brave service in the wars in France, at the assault and taking of the strong town of Pointhoise, when and where he and his men were all clothed in white by reason of the snow, and in that manner surprised the town. He also valiantly defended the same town against the assaults then and there

given by the French king, Charles VII." He took a prominent part on the Lancastrian side in the wars of the Roses, and fell at the battle of St. Albans, 22nd May, 1455. This Lord Clifford is the subject of some powerful lines in the second part of Shakspeare's Henry VI.—His son, the "Younger Clifford," is stigmatized by the great dramatist and the old chroniclers, as notorious for his cruelty, even in that merciless age. Leland says, "that for slaughter of men at Wakefield, he was called the 'Boucher.'" The duke of York, the competitor for the crown, fell in that bloody engagement, and his son, the youthful earl of Rutland, was killed in the pursuit by "blackfaced Clifford," as Shakspeare terms him. The perpetrator of this barbarous deed was himself slain soon after, at the age of twenty-six, the day before the battle of Towton; and, according to the traditional account of the family, his body was thrown into a pit with a promiscuous heap of the slain. His estates were forfeited, and bestowed upon the "crook-backed" duke of Gloster, afterwards Richard III.

Clifford, Henry, Lord, the elder son and successor of this redoubted Lancastrian partisan, was the best of his heroic race. At the time of his father's death, he was a child of seven years of age, and was forced to seek a refuge among the simple dalesmen of Cumberland, where he lived as a shepherd for the space of twenty-four years. During his pastoral life he is said to have acquired great astronomical knowledge, watching upon the mountains, like the Chaldeans of old, the stars by night; and in the archives of the Cliffords have been found manuscripts of this period, supposed to belong to the "Shepherd Lord," which make it more than probable that astrology and alchemy were also among the pursuits to which he was addicted. On the death of Richard III. in the battle of Bosworth, "the good Lord Clifford," as he was affectionately termed, was restored to his ancestral honours and estates—an event commemorated in Wordsworth's beautiful song, At the Feast of Brougham Castle, one of the finest specimens of lyric poetry in our language. At the age of sixty, the "Shepherd Lord" went at the head of his retainers to the battle of Flodden Field, "and there showed," says Whitaker, "that the military genius of the family had neither been chilled in him by age, nor extinguished by habits of peace." He died in 1528, ten years after the battle of Flodden.—His son, who was created Earl of Cumberland, sorely disturbed the old age of his venerable father by his follies and vices. But he is said to have been reclaimed in good time, and there is great reason to hope that his father lived to see the effects of his reformation. The earl was the youthful comrade of Henry VIII., and had the address or good fortune to retain the favour of that monarch till the end of his life.

Clifford, Henry, second Earl of Cumberland, "had a good library," says his granddaughter Lady Anne, "and was studious of all manner of learning, and much given to alchemy." His first wife was the Lady Elinor Brandon, niece to Henry VIII., and daughter of Mary, the widow of Louis XII.; "a woman," says Hartley Coleridge, "to be held in everlasting honour, for she dared, in the sixteenth century, to unite herself to the man of her choice." The most memorable event in the history of the earl was his recovery from a violent sickness which, for a time, suspended all appearances of animation, so that the physicians thought him dead. His body was stripped, laid out upon a table, and covered with a hearsecloth, when some of his attendants perceived symptoms of returning animation, and by the use of warm applications, internal and external, gradually restored him to life.—His son and successor—

Clifford, George, third Earl of Cumberland, was distinguished by his romantic daring, and his unextinguishable passion for nautical adventure. He made eleven expeditions, fitted out at his own expense, chiefly against the Spaniards and Dutch, to the West Indies, Spanish America, and Sierra Leone. The voyages of this chivalrous but eccentric sea wanderer, are full of extraordinary adventures and perils. In 1588 he commanded one of the vessels in the fleet which destroyed the Spanish armada, and highly distinguished himself by his bravery and skill in the various conflicts with the invaders, especially in the action fought off Calais. In the following year he dismantled Fayal in the Azores, and captured twenty-eight vessels of various sizes, valued at more than £20,000.—(See the narrative of Edward Wright in Hakluyt's Collection.) The earl stood high in the good graces of Queen Elizabeth, who seems to have both admired and flattered his foibles. She invested him with the garter, and appointed him her peculiar champion at all tournaments. He lavished immense sums on public spectacles, on horse racing—which had just then become fashionable—and in magnificent banquets; and taking this expenditure into account, as well as his great losses at sea, it is no wonder that having "set out with a larger estate than any of his ancestors, in little more than twenty years he made it one of the least." This extraordinary man who saw, and did, and suffered so much, died 30th October, 1605, in the forty-seventh year of his age. His daughter and heiress—

Clifford, Lady Anne, was the last of this great race, and was one of the most remarkable women whom this country has produced. She was born in 1589, and was married at a very early age to Richard, third earl of Dorset, a man of talent and spirit, but a licentious spendthrift. He died in 1624. Lady Anne speaks gently of his memory, though his licentiousness and extravagance must have caused her much misery. After six years of widowhood, she was wedded in 1630 to Philip Herbert, earl of Pembroke and Montgomery, and nephew of Sir Philip Sidney. This new connection was a source of much misery to the countess. She admits that the marble pillars of Wilton, the ancient seat of the Herberts, were as Knowle (the seat of the Dorset family) had been to her, "oftentimes but the gay arbours of anguish." The earl of Pembroke died in 1650, immediately after the downfall of the monarchy. He had rendered himself peculiary obnoxious to the royalists, and their contemptuous hatred broke out in keen and bitter satires after his death. One of these, entitled his "Last Will and Testament," &c., has been attributed to Samuel Butler. The death of Francis, fourth earl of Cumberland, uncle of Lady Anne, and of his son, without male issue, terminated the contest which, during thirty-eight years, had been carried on for the Clifford estates, between the male and female branches of the house; and the death of her husband left Lady Anne free and uncontrolled mistress of the inheritance of her ancestors. During the remainder of her life, she was chiefly occupied in repairing the damages of war, of law, of neglect, and of waste. She did great works, and took good care to commemorate them, and had a very commensurate consciousness of her many good and great qualities. She restored six of her ancestral castles, and several churches which had been ruined by the great civil war. She erected a monument to her tutor, "the well-languaged" Daniel the poet. She was a woman of a high spirit and a determined will, as is abundantly shown by the famous letter which she is said to have written to the secretary of Charles II., who had attempted to interfere with her borough of Appleby. "She patronized," says Dr. Whitaker, "the poets of her youth, and the distressed loyalists of her mature age. Her home was a school for the young and a retreat for the aged, an asylum for the persecuted, a college for the learned, and a pattern for all." She died at Brougham castle in 1675, at the age of eighty-seven, and with her the noble race whose high characteristics seem to have been united in herself became extinct. She left behind her a curious autobiography, containing many interesting details respecting her own life and the history of her family.—(See Whitaker's *History of Craven;* Hartley Coleridge's *Northern Worthies; Edinburgh Journal*, vol. xii.; "*The Cliffords*," by the writer of this sketch.)—J. T.

CLIFFORD, Arthur, an English lawyer and writer. He edited the official correspondence of Sir Ralph Sadler, 1809; The Texall Poetry, with notes, 1813; and was the author of an ode entitled "Carmen Seculare," 1814, on the centenary of the accession of the Hanoverian dynasty. He died in 1830.

CLIFFORD, James, was the author of a choice little volume entitled "Divine Services and Anthems, usually sung in the cathedrals and collegiate choirs in the church of England," printed in 1663 and 1664—a work frequently referred to by Anthony à Wood, and valuable as giving us the words of the anthems (with the names of the composers) in use from the Reformation to the death of Charles I. Wood says, "He was born in the parish of St. Mary Magdalen in the north suburb of Oxon; educated in Magdalen college school as chorister of the said college, but took no degree in this university. After the restoration of King Charles II. he became petty canon of St. Paul's cathedral in London, reader in a church, near Carter Lane, which is near the said cathedral, and afterwards chaplain to the honourable society of Serjeant's Inn in Fleet Street, London." He died at the close of the year 1699, and was buried in the church of St. Andrew Undershaft.—E. F. R.

CLIFFORD, Thomas, first Lord Clifford of Chudleigh, was born in 1630, and was the eldest son of Hugh Clifford of Ug-

brook, the head of a junior branch of the great house of Clifford. After completing his education at Oxford, he travelled on the continent, and there went over to the Roman catholic faith. He was elected a member of the parliament which restored Charles II., and soon showed himself one of the most ardent defenders of the royal prerogative, and strove by every means in his power to augment the authority and revenue of the crown. He joined the fleet as a volunteer during the war with Holland in 1665 and 1666, and fought with signal bravery in several engagements. On his return, he was sworn of the privy council, and appointed first comptroller, and then treasurer of the household. He soon became one of the most confidential advisers of the king, and was a member of the notorious "cabal" ministry. He was the most respectable of the number, although he recommended the fraudulent and infamous measure of shutting up the exchequer and robbing the banks, which led to the downfall of the cabal. In 1672 he was elevated to the peerage by the title of Lord Clifford of Chudleigh, and made lord-treasurer. But, in the following year, Charles was compelled to give his consent to the celebrated test act, and Clifford, refusing to conform to it, was obliged to resign his office. Overwhelmed with chagrin, he retired to the country, where he died soon after, September, 1673. Evelyn says he was "a valiant, uncorrupt gentleman; ambitious, not covetous; generous, passionate, and a most sincere constant friend."—J. T.

CLIFT, William, a distinguished naturalist, born at Burcombe, near Bodmin, on the 14th February, 1775. He was the youngest of seven children. His father, Robert Clift, died a few years after the birth of his son, leaving his widow and family in narrow circumstances. William was put to school at Bodmin, and soon distinguished himself for the readiness with which he acquired knowledge. His great natural talent for drawing brought him under the notice of Colonel Gilbert of the Priory, whose lady was an intimate friend of Miss Home, who afterwards became the wife of the great John Hunter. Thus Mrs. Gilbert heard of the loss which Mr. Hunter suffered in the departure of his assistant and draughtsman, William Bell, for Ceylon in 1790; and she accordingly suggested to Mrs. Hunter that possibly her young protegé might in some measure supply his place. The proposal was accepted; and William Clift was sent to London, and duly apprenticed to John Hunter for six years in the year 1792. The inestimable advantage of this position of amanuensis, artist, and clerk to such a man, was cut short by the death of John Hunter in 1793. Hunter died in difficulty and debt: the sole provision for his family was his museum. Dr. Baillie, one of the executors, gave Mr. Clift free admission to his anatomical lectures; and the other, Mr. Home (afterwards Sir Everard) occasionally employed him to assist in his operations on private patients, or in the dissection of rare animals. Hunter's premises consisted of the residence in Leicester Square, a house in Castle Street, and the museum which he had built in the intermediate space. The house in the square was let to lodgers; the house in the rear was occupied by Mr. Clift and the old housekeeper of the family; and thus accommodated, Mr. Clift undertook the custody of the museum until government should determine to accept or decline the terms on which it was offered by the testamentary directions of Hunter. After seven years' resistance the government at last purchased the Hunterian collection for £15,000; and it was then transferred to the corporation of surgeons in a better state of arrangement and preservation than when it received in 1793 its last addition from the hands of its immortal founder. The corporation having been reincorporated by charter in 1800 under the title of the Royal College of Surgeons, one of its first acts was to appoint Mr. Clift conservator of the museum, under the superintendence of a board of curators chosen from the council. From this time forwards the time and talents of Mr. Clift were exclusively devoted to this service in various ways, and great were his devotion and zeal in this prime object of his life. His own immediate contributions to science are few. Two only appear in the Transactions of the Royal Society; the first is entitled "Experiments to ascertain the Influence of the Spinal Marrow on the Action of the Heart in Fishes," in the year 1815; and the other is a "Description of some Fossil Bones found in the Caverns at Preston," published in 1823. Both papers are peculiarly clear, simple, and worthy of attention. Soon after their publication Mr. Clift was elected a fellow of the Royal Society, and served in the council in the years 1833 and 1834. He communicated some papers to the Geological Society, "On the Megatherium," and "On Fossil Remains from the Irawaddi." Mr. Clift, however, worked assiduously for others in determining fossils and in figuring them. His labours are gratefully acknowledged by Baron Cuvier and by Dr. Mantell. From the duties of his office Mr. Clift was allowed to retire, with a full salary of £400 a year, a few years before his death, which took place on the 20th June, 1849."—E. L.

CLINIUS, father of Alcibiades, fought at the battle of Artemisium in 480 B.C., and fell at Coronea in 447.

CLINIUS, a Pythagorean philosopher, a contemporary and friend of Plato, lived at Tarentum. Some fragments of his writings are preserved in Stobæus.

CLINTON, Dewitt, governor of New York, was born at Little Britain, Orange county, in that state, March 2, 1769. He was the son of General James Clinton. In 1798 he was elected a senator in the New York legislature, and in 1802 was appointed by the governor of New York, a senator of the United States. In 1803 he was appointed to the post of mayor of the city of New York—an appointment which he continued to receive by annual bestowment till 1815, with the exception of the years 1807 and 1810. During this period he laid the foundations of several of the most important public institutions of the city, among which were the Orphan Asylum, the Academy of Arts, and the Historical Society. At his suggestion in 1817 the New York legislature authorized the construction of the Erie Canal, to connect the Hudson river with lake Erie. He was president of the board of canal commissioners in 1823 and 1824; and in 1826 witnessed the completion of the Erie canal, and participated in his official capacity in the splendid ceremonies with which the waters of the great lakes were, on that occasion, made to mingle with those of the Atlantic. The length of the Erie canal is three hundred and sixty-three miles, and its cost was near six millions of dollars. It is the noblest monument to the enterprise and sagacity of Clinton, and its beneficial results to the state of New York and to the whole country have more than realized his highest expectations. He died in 1828.—W. G.

CLINTON, George, governor of New York, and vice-president of the United States, was born in Ulster county, New York, in 1739. He was elected to the continental congress in April, 1775, and voted for the declaration of independence. In February, 1777, he was appointed brigadier-general in the regular army; and a few months afterwards was chosen governor of New York—a post which he continued to hold, by successive re-elections, for eighteen years. He commanded the forts on the Hudson when they were stormed and taken by Sir Henry Clinton—a temporary reverse from which he soon recovered. Clinton was in opposition under the administrations of Washington and the elder Adams, having no voice in the federal councils; but he was chosen vice-president under Jefferson in 1804; and again, though with high claims to the presidency, under Madison in 1808. He held this office till his death at Washington in 1812.—F. B.

CLINTON, Sir Henry, an English general, who commenced his military career in the Seven Years' war, in 1750, and in 1778 was appointed to succeed Lord Howe as commander-in-chief of the British forces in America. Obliged to evacuate Philadelphia, he made a skilful retreat to New York. He captured Charleston in 1779, but failed in an attempt to drive the French from Rhode Island. It was Sir Henry who entered into a negotiation with the American general, Arnold, to betray the important post of Westpoint, which led to the apprehension and execution of the unfortunate Major Andre. General Clinton was recalled in 1782, and two years after published an account of his American campaigns under the title of "Reflections on the history of the American war." He was appointed governor of Gibraltar, and died there in 1795.—J. T.

CLINTON, Henry Fynes, a most accomplished classical scholar and author, was born in 1781, and was the eldest son of the Rev. Dr. C. Fynes Clinton, prebendary of Westminster and incumbent of St. Margaret's, Westminster. He was educated first at Westminster school, and then at Christchurch, Oxford. His accurate and extensive scholarship was worthy of his remarkable industry. Having inherited an ample fortune from a distant relative, he represented the borough of Aldborough in parliament from 1806 to 1826, when he was succeeded by his brother. His reputation, however, rests not on his political career, but on his literary productions, and mainly on his "Fasti Hellenici" and "Fasti Romani"—works which have deservedly

attained a European fame. The former, which is now divided into three volumes, contains the civil and literary chronology of Greece from the earliest period down to the death of Augustus, interspersed with dissertations on the early inhabitants of Greece, scripture chronology, the writings of Homer, the population of ancient Greece, &c. The "Fasti Romani" comprises the civil and literary chronology of Rome and Constantinople, from the death of Augustus to the death of Justin II., with an appendix containing the chronology to the death of Heraclius. A useful epitome of both works was published by the author in 1851 and 1853. On the death of Mr. Planta in 1827, Mr. Clinton was an unsuccessful candidate for the office of principal librarian of the British museum. He died in 1852.—J. T.

CLINTON, JAMES, an American brigadier-general in the war of the Revolution, born in 1736. In 1777, congress having made him brigadier-general in the continental army, he commanded in the highlands on the Hudson river, where he was surprised by Sir Henry Clinton, who made a dashing expedition up the river in the hope of rescuing Burgoyne. In August, 1779, he commanded a brigade under General Sullivan, in the expedition up the Susquehanna into the country of the Iroquois Indians, which avenged the massacres at Wyoming and Cherry Valley. Clinton afterwards commanded at Albany, and also served at the siege of Yorktown. He died in 1812.—F. B.

CLISSON, OLIVIER DE, constable of France, born in Brittany about 1332; died at Josselin in 1407. When about the age of twelve, Clisson, having lost his father, who was decapitated by Philip of Valois, was sent to England by his mother, and there he appears to have remained till about 1364. In that year he took part in the battle of Auray, losing an eye in the engagement, and shortly afterwards signalized his prowess by expelling the celebrated Sir John Chandos from the castle of Gavre, which had been given to the Englishman by De Montfort, duke of Brittany. In 1370, after being received with marked favour at the court of Charles V., he became the associate in arms of the famous Duguesclin, whose valour and probity were at that period the chief security of the state against the machinations of the *grandes compagnies*. On his return to Brittany, Clisson was received at the court of the duke with many marks of favour; but shortly afterwards was consigned to prison, and only recovered his liberty after payment of a considerable ransom. Named constable by Charles V. on his death-bed, Clisson commanded the French army at the battle of Rosebecq, where the Flemings lost 20,000 men. In 1393 he narrowly escaped assassination, a band of brigands having been set upon him in the night by one Pierre de Craon, who had long been the mortal enemy of the constable. He was undoubtedly one of the greatest soldiers, and next to Duguesclin, perhaps one of the noblest characters of his age; but he was not above the weakness of a great desire for wealth, and of that infirmity his enemies made the most. With Charles VI. Clisson was as great a favourite as he had been with Charles V.; but the civil broils consequent upon the insanity of the former afforded the enemies of the constable the opportunity of annoying, and eventually of disgracing him. He was accused of malpractices in his public trusts, discharged from all his offices, and condemned to a fine of 100,000 marks of silver. With the remainder of his fortune, which at his death was found to amount to an enormous sum, he retired to his castle of Josselin.—J. S., G.

CLISTHENES, tyrant of Sicyon, between 600 B.C. and 560.—J. T.

CLISTHENES, an eminent citizen of Athens, son of Megacles, and grandson of the preceding, was the head of the Alcmæonid clan on the expulsion of the Pisistratidæ, and author of an important change in the Athenian constitution, by which the four ancient tribes were abolished, and ten new ones established in their stead in 510 B.C.—J. T.

CLITOMACHUS, a Greek philosopher who, 129 B.C., succeeded Carneades as head of the new academy, and wrote upwards of four hundred books in support of its tenets, was a Carthaginian by birth. He was known among his Carthaginian countrymen by his original name of Hasdrubal.—J. S., G.

CLITUS, a Macedonian general, surnamed THE BLACK, was born about 380 B.C., and died in 328. His sister Hellenice was the nurse of Alexander the Great. He followed his sovereign throughout his campaigns in Asia, and saved his life at the battle of the Granicus in 334. A quarrel arose between them, at a banquet given on the occasion of Clitus' appointment to the office of satrap of Bactria, when both were heated with wine; and Alexander, provoked at the insolent language employed by Clitus in depreciating his exploits as compared with those of Philip his father, snatched a weapon from one of the guards, and pierced his friend to the heart.—J. T.

CLIVE, CATHERINE, an Irish actress, born in 1721; died in 1785. Her maiden name was Raftor. In 1732 she married a lawyer named George Clive, but the marriage proved unhappy, and she was obliged to separate from him. She excelled in comedy, and was unequalled in the sprightliness of her humour. She was also a good musician, and had an excellent voice. Dr. Johnson had a very high opinion of Mrs. Clive's comic powers, and delighted to converse with her. He thought her the best actress he ever saw. "What Clive did best," he said, "she did better than Garrick, but could not do half so many things well; she was a better romp than any I ever saw in nature." Mrs. Clive retired from the stage in 1768, and died in 1785. Her private character was most exemplary.—J. T.

CLIVE, ROBERT, Lord, the founder of the British empire in India, was born 29th September, 1725, at Styche, in the parish of Moreton-Say, near Market Drayton, Shropshire. Before the age of three years, he was sent to an uncle, Mr. Bayley, in whose family he resided for some time, and proved himself the very king of mischievous boys. Combative, courageous, daring to the last degree, he was impatient of control, and a terror to all quiet-minded people. "I am satisfied," writes his uncle, "that his fighting, to which he is out of measure addicted, gives his temper a fierceness and imperiousness, that he flies out upon every trifling occasion; for this reason I do what I can to suppress the hero, that I may help forward the more valuable qualities of meekness, benevolence, and patience." In young Clive, however, it proved impossible to suppress the hero. He was seen seated on a stone spout near the top of the lofty steeple of Market Drayton church, careless of the danger; and once when a little dam broke, which his companions had made across some water, for the mischievous purpose of making it overflow an obnoxious shop, Clive threw his body into the breach and remained there until it was repaired. It is said also that he used to levy black mail upon tradespeople in return for not leading against their windows and their comfort his little band of mischievous comrades. After spending a few years at the Merchant Taylor's school, London, and at a private school in Hertfordshire, Clive was appointed a writer in the East India Company's service, and left England in 1743, reaching Madras in 1744, with the reputation of a lad by no means addicted to learning, and likely to break his neck in attempting the first hazardous feat that struck his fancy. An unusually lengthened voyage caused Clive to miss the gentleman to whom he had been recommended at Madras, and threw him into debt at his first landing, while a certain proud shyness prevented him from forming many acquaintances. His wild and wayward disposition, intensified by the melancholy fostered in isolation, from time to time broke out so strongly as to endanger his connection with the company's service. In a fit of despondency, indeed, he made an attempt upon his own life. A comrade coming into his room was requested to take up a pistol and fire it out of the window, which he did. "Well," exclaimed Clive, "I am reserved for something! that pistol I have twice snapped at my own head." Fortunately the governor of Madras gave him admission to his library, and Clive's energies spent themselves in repairing the random carelessness of his schoolboy days. At this time the rulers of the French presidencies in India leagued themselves with native powers, and organized a general policy, for the purpose of effecting the ruin of English influence; and it appeared far more probable that an Eastern empire would be achieved by France rather than by Britain. Madras was taken by La Bourdonnais in 1746, and Clive became a prisoner of war under parole. The conditions of parole having been broken through the influence of Dupleix, who aimed at the absolute humiliation of the company, Clive effected his escape to Fort St. David. A remarkable illustration of his spirit of dauntless daring now occurred. He was challenged by an officer to whom he had refused to pay a gambling debt, on the ground that there had been unfair play. Clive fired and missed his antagonist, who came up close to him and desired him to ask his life. Clive complied. The officer then threatened to shoot him unless he retracted his assertions concerning unfair play. "Fire," cried Clive with an oath; "I said you cheated; I say so still; and I

will never pay you!" The astonished officer threw away his pistol, declaring Clive to be mad.

In 1747 Clive obtained an ensign's commission in the army, but passed from military to civil duties according to the exigencies of the time. In 1748, the powerful viceroy of the Deccan, Nizam al Mulk, died, and rival claimants disputing the sovereignty of the Carnatic, severally sought the assistance of the French. The candidate supported by Dupleix, with French forces, triumphed, and there appeared no obstacle capable of preventing the establishment of French supremacy in the Carnatic. The rival prince had been slain, and his son, Mahommed Ali, acknowledged by the English as nabob, was shut up in Trichinopoly, and his surrender became day by day more inevitable. The crisis called forth the genius of Clive, whose skill was ever the most consummate when the danger was the most terrible. He urgently declared that, upon the fall of Mahommed Ali, an Indian empire would be won by France, and proposed to attempt to raise the siege of Trichinopoly by attacking Arcot the capital of the Carnatic. His plan was adopted, and he started with two hundred Europeans and three hundred sepoys, commanded by eight officers, four of whom were from the mercantile service, and six of whom had never been in action. The garrison of Arcot fled, and the little band of warriors marched into the city, through one hundred thousand spectators. Clive immediately prepared for a siege, and fortified his position. Ten thousand men appeared before Arcot, including one hundred and fifty French auxiliaries; while Clive's force had been reduced to one hundred and twenty Europeans and two hundred sepoys. For fifty days the young soldier held his ground, until the besieging army, baffled and dismayed, abandoned the town. What is said of true poets may be said of Clive as a soldier—he was born a general, and not made one. The historian remarks, that notwithstanding he had at this time neither read books nor conversed with men capable of giving him much instruction in the military art, all the resources which he employed in the defence of Arcot were such as are dictated by the best masters in the science of war. After the successful defence of Arcot, victory followed victory, and finally Trichinopoly was relieved; Chunda-Sahib, the French ally in the Carnatic, was put to death, and large bodies of French auxiliaries were compelled to surrender. Before the victories of Clive the natives did not believe that the English as soldiers were equal to the French. But a little time before, Dupleix had been chief arbiter of the destinies of Indian princes, and had been declared governor of India from Kistna to Cape Comorin; while the English settlers had been looked upon as tradespeople, far more capable of driving a hard bargain than of fighting a daring battle. By the genius of Clive the whole prospect of affairs was changed. The chances of French supremacy in the East were overthrown; and measures were taken and victories won, by the might of which a few traders, with fifteen thousand miles of sea between them and their native land, became consuls and proconsuls in authority and wealth, greater than any imperial Rome herself had sent forth. Clive's health being in a precarious state, he returned to England in February, 1753, immediately after his marriage with Miss Maskelyne, sister of the astronomer royal of that name. The daringly mischievous schoolboy was welcomed home as the hero; and his father, somewhat astonished at the result, exclaimed—"The booby has sense after all!" The court of directors voted him a sword set with diamonds; but with great delicacy he objected to receive this gift unless a similar distinction was conferred upon Colonel Lawrence, his old commander, and one of the first to recognize his abilities. In England Clive mingled in parliamentary strife. Receiving the support of Mr. Fox, secretary at war, he was elected for the rotten borough of St. Michael, but unseated on petition. Meanwhile the anticipation of another French war rendered the court of directors very anxious for Clive's presence in India; and he again set sail in 1755, as a lieutenant-colonel in the British army, with the appointment of governor of Fort St. David, and a provisional commission to succeed to the government of Madras. Clive landed at Bombay, 27th November, 1775, and, after destroying the piratical stronghold of Gherich, proceeded to Fort St. David. On the very day upon which Clive assumed the government of Fort St. David, June 20th, 1756, Suraj-a-Dowlah, nabob of Bengal, marched into Calcutta, where the English submitted without daring to offer any resistance. The fearful tragedy of the Black Hole followed, and Clive prepared for victory and revenge. The expedition sailed from Madras, October 16th, and Calcutta was soon recovered and Hooghly stormed. Suraj-a-Dowlah offered terms, and, much against Clive's wish, the company entered into negotiations with him.

Clive now appears upon the stage of Indian history, not simply as a daring soldier, but as a subtile diplomatist, able to match cunning against cunning, and to conquer Asiatic intriguers by the free use of their own weapons. Clive's more than Indian cunning, as a negotiator among native princes, appears in strange contrast with his almost defiant straightforwardness when dealing with his own countrymen. He seems to have made up his mind that it was necessary to meet Hindoos as though himself a Hindoo; and whatever condemnation may be passed upon the crooked ways which the adoption of this policy forced his feet to tread, it yet remains a sign of the inherent nobleness of his nature that, among English gentlemen, he still remained an English gentleman—frank, open, and sincere. Suraj-a-Dowlah proved unfaithful to any terms of peace, and was obviously intriguing against the English on every possible occasion. Clive therefore determined to establish the English power in Bengal by the expulsion of the French, and the overthrow of the nabob. In the first instance, the French settlement of Chandermagore was attacked and taken after a siege of fourteen days. A conspiracy was then formed within the very camp of Suraj-a-Dowlah to place a Mahometan soldier of fortune, Meer Jaffier Khan, upon his throne. Omichund, a wealthy Hindoo banker, acted as chief agent in the deception of Suraj-a-Dowlah, and was himself deceived by Clive, through the instrumentality of a duplicate deed. By the one document an immense reward was secured to Omichund, but in the other his name was altogether omitted. Admiral Watson felt some scruples about the honesty of the matter, and his signature was in consequence forged. Clive, however, before the house of commons, stated that, to the best of his remembrance, Admiral Watson gave the gentleman who carried the fictitious treaty to him leave to sign his name upon it, and defended his conduct generally by the assertion that he thought art and policy warrantable in defeating the purposes of a villain; forgetful that whatever temporary advantages may be gained by meeting knavery with a kindred duplicity, the strength of a British empire in the East must ultimately depend upon the fact that among the faithless it is faithful. Clive at last threw off all disguise, and the nabob at once marched to Plassey with his whole force. On one side of the river was Suraj-a-Dowlah with sixty-eight thousand men; on the other was Clive with three thousand two hundred men, only six hundred and fifty of which were European infantry. For the first and last time in his life Clive held a council of war, at which he voted with the majority that it was not prudent to make an attack. He then retired to a grove of mango trees, and after remaining an hour in silent thought returned to the camp with the word "Forward" on his lips, and gave orders for the advance of the army on the following morning. Upon the 23rd of June, 1757, the battle of Plassey was fought, and the British empire in India was firmly founded. Meer Jaffier was established as nabob of Bengal, and he bestowed upon Clive enormous wealth. When afterwards taunted with his gains, Clive drew a picture of the treasures cast at his feet, and declared himself astonished at his own moderation. Clive's next great task was to check the power of the Dutch, whom his newly-elected nabob secretly favoured; and this he effectually accomplished, forcing upon them a treaty that they should build no fortifications, and raise no troops beyond those required for police. During these proceedings Colonel Forde wrote a note, stating that if he had the order in council he could attack the Dutch with a fair prospect of success. Clive, who was playing at cards, replied in pencil—"Dear Forde, fight them immediately, I will send you the order of council to-morrow." In 1760 Clive again sailed for England, leaving behind him virtually an empire where he found a commercial settlement. He was given an Irish peerage, and engaged deeply in electioneering affairs to aid his friends in the government. His residence in England was greatly embittered by a contest with the court of directors of the East India Company. An attempt was made to deprive him of a land-rent granted by Meer Jaffier, and he was subjected to many paltry annoyances. The state of affairs in India, however, again becoming critical, he was besought to return, and reached Calcutta, May 3, 1765, with the dignity of governor, and commander-in-chief of the British possessions in Bengal. The reform of the civil service was the great and worthy task of Clive's third and last residence in

India. He declared that actions had been committed under the sanction of the company's servants which made the name of the English stink in the nostrils of a Gentoo or a Mussulman; that the company's servants had interfered with the revenues of the nabob; turned out and put in the officers of the government at pleasure, and made every one pay for their preferment. In order to effect a reform, Clive stopped private commercial speculation on the part of the company's servants, and when there was a "strike" among the gentlemen, very unceremoniously filled up their places with substitutes from Madras. He wished to make the company's service a sufficient dignity and profit in itself and for itself, hence awarded the proceeds of the salt monopoly to make up for the loss arising from the surrender of private trade. He enforced the direction that all presents above a certain value should be handed over to the company. Two hundred officers threatened to resign on the same day upon occasion of a financial reform, but Clive gave commissions to civilians, threw himself upon the faithfulness of his sepoys, and thus triumphed by firm boldness over what might have been a fatal mutiny. While these measures were going on, Clive procured from the Mogul sovereign a warrant for the administration and the collection of the revenues of Bengal, Bohar, and Orissa, and thus connected the authority of the company with that native potentate who was, even in his weakness, considered by the natives the legitimate source of all rank. Clive perceived that the company must either abandon all, or take all into their own hands and rule as a military power, and directed his policy towards the establishment of an imperial sway. Clive's health again compelled him to leave India—it proved for ever. He landed at Portsmouth, 14th July, 1767, but found no peace in his native land. Those whom his civil reforms had deprived of opportunities for amassing wealth were numerous, and their enmity was unrelenting. His fellow-countrymen were taught to cast on him the burden of every Indian abuse by those who knew they would have been wealthier men had Clive been less just. Colonel Burgoyne obtained a select committee of the house to inquire into Indian matters, and Clive was cross-examined with bitter and eager enmity. He defended himself with frank and impetuous, although dignified and collected eloquence; and, when the house of commons had resolved that acquisitions made by the arms of the state belong to the state, and that Clive had received large sums from Meer Jaffier, it yet stopped short of voting the great general a paltry criminal, and unanimously agreed to the motion—That Robert Lord Clive did, at the same time, render great and meritorious services to his country. Clive's shattered health could endure no more. He had sought in opium a solace for his physical sufferings, until his mind was overcome by the weakness of the flesh, and he died by his own hand on the 22nd of November, 1774, at the age of forty-eight.—L. L. P.

CLODIUS: a family settled at Neustadt, which produced several members distinguished in letters.—JOHANN, born 15th August, 1645, was an eminent theologian and philosopher, and died at the ripe age of seventy-eight, leaving a considerable number of dissertations.—His son, JOHANN CHRISTIAN, after studying medicine and languages at Jena, settled in Leipzig, where he became eminent as a linguist, especially in oriental tongues, and filled the chair of Arabic in the university. He died in 1745, having written a large number of treatises, principally philological.—M. CHRISTIAN, another son of Johann, was a man of letters, but more noted as the father of the poet, Christian August.—J. F. W.

CLODIUS, CHRISTIAN AUGUST, a German writer, was born at Annaberg in 1738, and died at Leipzig, 30th November, 1784, where he had honourably filled the chair of rhetoric and poetry. He wrote—"Medon," a drama; "Versuche aus der Literatur und Moral;" "Neue Vermischte Schriften," 1780, 4 vols.; and *Odenm*, a monthly magazine, 1784.—K. E.

CLODIUS, CHRISTIAN AUGUST HEINRICH, son of the former, born at Altenburg, 21st September, 1772, was professor of practical philosophy at Leipzig, where he died 30th March, 1836. He wrote poems; "Eros and Psyche," an allegorical poem; "Entwurf einer systematischen Poetik; "Von Gott in der Natur, in der Menschengeschichte und im Bewasstsein," 4 vols., and edited Klopstock's Remains.—K. E.

CLODIUS, PUBLIUS, youngest son of Appius Clodius, member of the illustrious Claudian family, lived in the first half of the century B.C., and was notorious, even in that profligate age, for the open profligacy of his manners, and his avarice and ambition. In 78 B.C. he served in Asia under his brother-in-law Lucullus; but, taking offence at his not receiving the promotion he expected, he excited a mutiny among the troops. He then joined his other brother-in-law, Q. Marcius Rex, proconsul in Cilicia, and was intrusted with the command of some ships; but he was defeated and taken prisoner by pirates, who, however, set him at liberty through fear of Pompey. He afterwards served in Syria and in Transalpine Gaul, where he extorted money by the most nefarious means. On his return to Rome he mixed himself up with the intrigues and contentions of the factions who were then struggling for supremacy, and plunged into the most scandalous excesses. He was accused of incestuous intercourse with his own sisters; and in 62 B C. profaned the mysteries of the Bona Dea, by entering, in the disguise of a female, the house in which they were celebrated, in order to meet Pompeia, the wife of Cæsar, with whom he had an intrigue. He was detected and brought to trial for this gross outrage, but escaped punishment by bribing his judges. He contracted bitter enmity to Cicero, who gave evidence against him on his trial, and in order to accomplish his revenge upon the great orator, renounced his patrician rank, and was adopted into a plebeian family, that he might obtain the office of tribune of the people. He was elected tribune in 58 B.C.; and, with the assistance of Cæsar, Pompey, and Crassus, succeeded in driving Cicero into exile, though he was unable to prevent his recall in the following year. A fierce quarrel in consequence broke out between Clodius and Milo, the new tribune of the people, an active friend of Cicero, which led to frequent fights in the streets of Rome between their adherents. At length the rivals met accidentally on the Appian Way, 20th of Jan., 52 B.C. An affray ensued between their followers, and Clodius was killed. The mob, with whom he was a great favourite, broke out at his burial into a violent tumult, which was not without difficulty suppressed by Pompey.—(See MILO.)—J. T.

CLŒLIA, a Roman heroine, who lived about 508 B.C. According to Livy, she was one of the hostages given to Porsenna, but made her escape from the Etruscan camp by swimming across the Tiber. The Romans sent her back, but Porsenna was so struck with her extraordinary daring, that he not only set her at liberty, but also released a number of the other hostages. The Romans erected an equestrian statue of the heroine in the Sacred Way, in commemoration of her exploit.—J. T.

CLONCURRY, VALENTINE LAWLESS, Baron, an Irish politician who occupied a prominent position in his day, was born in Dublin on the 19th of August, 1773. His father was a wealthy Roman catholic who two years after the birth of Valentine, was made a peer. Valentine's school-days were spent at Portarlington, where he had both good education and good company. Thence he passed to King's college, Chester, being domesticated with the bishop of the diocese, and finally entered Trinity college, Dublin, where he took a prominent part in the famous Historical Society. In 1792 he went to Switzerland, where he remained for two years. On his return he joined the society of "United Irishmen," but though elected one of the executive committee, he attended only one meeting. While keeping his terms at the middle temple, young Lawless was a constant visitor at the house of John M'Namara, where he became aquainted with many eminent men, including Horne Tooke, Reeves, Sir Francis Burdett, and Pitt. On his return to Ireland he was deeply impressed with the impolicy of the proposed legislative union, and accordingly published his "Thoughts on the Projected Union with Great Britain and Ireland," a pamphlet which increased the jealousy with which he began to be regarded by the government of the day. Again in London, Lawless joined a club called the United Irish, which he assures us had no connection with the United Irishmen, and was not political, but merely social and benevolent. Nevertheless it became the object of suspicion, and one of its acts being a subscription for one Finnerty, the editor of the *Press* newspaper—which Lawless had himself supported, and which was burned by the hangman for a seditious libel—the government imagined the members were in treasonable communication with the French directory. In addition to this, Lawless assisted a priest of the name of Quigley, who was shortly afterwards hanged for treason, and a letter of this man's to Lawless having been found, the government caused Lawless and three others to be arrested. After an imprisonment of six weeks he was discharged, with the observation that he had been imprudent rather than criminal. On the 14th of April, 1799,

Lawless was again arrested upon suspicion of treasonable practices, and committed to the Tower on the 8th of May following, where he remained till the expiration of the suspension of the Habeas Corpus act in March, 1801. His imprisonment resulted in heavy pecuniary losses, including a sum of near £70,000 which his father, on his death in 1799, left away from him lest it should be confiscated. A lady, too, to whom he was affianced died, as he tells us, from anxiety for his fate. Upon obtaining his liberation Lawless, now Lord Cloncurry, commenced proceedings for false imprisonment against the duke of Portland and Mr. Pitt, less, he says, to obtain compensation than to clear his character. These actions, however, were stopped by the bill of indemnity obtained by ministers, and Lord Cloncurry had to content himself with the sentiments pretty freely expressed of the injustice with which he had been treated. He now returned to Ireland; but the frail state of his health from long confinement made it necessary to seek a better climate. Accordingly in 1802 he went to the continent. After his return to Ireland in the end of 1805, though subjected to some annoyances, Lord Cloncurry devoted himself entirely to the duties of his station as a country gentleman, and took an active and useful part as a justice of peace. Upon the accession of George IV. Lord Cloncurry took a very memorable part on the occasion of a meeting convened to address the king, and with the aid of Mr. O'Connell defeated the object of the meeting. Nevertheless, when the king came to Ireland, Lord Cloncurry attended upon his majesty, dined at the royal table, and even invited the sovereign to his seat at Lyons. Meantime he occupied himself energetically in the endeavour to obtain Catholic emancipation, and conduced much to its final concession. It is worthy of remark, too, that in 1827 he projected a ship canal from Dublin to Galway, chiefly with the aim of establishing a transatlantic communication between that port and America, and the arguments used by him are mainly those which thirty years afterwards succeeded in establishing that communication and justifying his sagacity. Though a staunch advocate for the repeal of the legislative union between Great Britain and Ireland, Lord Cloncurry did not approve of O'Connell's mode of carrying this object, and he accordingly refused to preside at a public meeting for the purpose. This led to a public and vituperative denunciation of the lord by the demagogue, and a personal estrangement for several years. In all the political questions which agitated the public mind in Ireland for many years Lord Cloncurry was a participator, and we find him in correspondence with many of the great minds of the day. He closed an active life in his eightieth year, dying at his residence, Maretimo, near Dublin, on the 28th October, 1853.—J. F. W.

CLOOTS, Jean Baptiste du Val de Grace, better known as Anacharsis Cloots, one of the most violent fanatics who figured in the French revolution, was a wealthy Prussian baron, and was born in 1755. He came to Paris in 1766 for the purpose of completing his education, and there imbibed both the republican and materialistic opinions which were prevalent among the French philosophers at that period. He renounced his rank and title, and adopted the classical prenomen of Anacharsis in lieu of his christian names, which he rejected as having a superstitious origin. On completing his education, he travelled over a great part of Europe, including England, Germany, Italy, and Spain, promulgating everywhere his utopian speculations regarding the reformation of the human race. In 1780 he published a work entitled "La certitude des preuves de Mahométisme," which was intended to prove the falsehood of all systems of religion. In 1789 he took up his residence in Paris. When the Revolution broke out, Cloots appeared at the bar of the national assembly, 19th June, 1790, in the assumed character of "the orator of the human race," followed by a number of foreigners, each wearing his distinctive national garb, and demanded in their name the right of admission to the grand federation fête. He became president of one of the jacobin clubs, was elected a deputy to the national convention in 1792, and voted for the death of Louis XVI. He advocated the establishment of a universal republic, of which he professed to be the ambassador, proclaimed himself the personal enemy of Jesus Christ, affirmed that reason would unite all men in a single representative church, that religion was the only obstacle to this utopia, and that the time had arrived for eradicating it. He expended a considerable fortune in his attempts to propagate these opinions, and in supporting the republic against its foreign enemies. He published "La Republique Universelle," and several other works. Cloots at length excited the jealousy of Robespierre, and was sent to the scaffold, along with Hébert, Chaumette, and others, in 1794.—R. B.

CLOQUET, Hippolyte, a French physician, born in Paris in 1787; died on the 3rd of March, 1849. He took his degree of doctor of medicine in 1815, and filled for some time the positions of prosector and professor of anatomy in the schools of Paris. "A Complete Treatise on Descriptive Anatomy," 2 vols., 8vo, Paris, 1816, is his great work, on which his reputation as an anatomist rests.—E. L.

* CLOQUET, Jules Germain, brother of the preceding, was born in Paris on the 18th December, 1790. He is a French physician of great eminence, and has distinguished himself by his contributions to science, in the shape of papers read before the Academy of Sciences, and other learned bodies. As an anatomist, a surgeon, and an author, M. Cloquet has acquired a lasting reputation. His works are many in number, and contain much valuable information and many original views. He is the inventor of many surgical appliances and modes of operation, and excels in the art of making anatomical preparations and models in wax. In 1831 M. Cloquet was appointed professor of clinical surgery to the faculty of Paris.—E. L.

CLOSTERMAN, Johann: this artist was born at Osnaburg in 1656. In 1679, with his countryman Tiburen, he went to Paris, and was employed by De Troyes. In 1681 he came to England and painted draperies for Riley. He obtained the notice of the duke of Somerset, and painted portraits of the duke's children. He also painted portraits of the duke and duchess of Marlborough and all their children; in reference to which work, and the difficulties that arose in its progress between the artist and the duchess, the duke declared—"It has given me more trouble to reconcile my wife and you than to fight a battle." Closterman died in 1710.—W. T.

CLOTAIRE I., youngest son of Clovis and Clotilde, born about 500, on the death of his father in 511 shared with his three brothers the throne of France. He kept court at Soissons. By the death of his brothers and the murder or degradation of their children, he reigned as sole king from 558 till his death in 561.—R. B.

CLOTAIRE II., an illegitimate son of Childeric, whom he succeeded on the throne of Neustria 584, while still an infant. During his minority he was under the guardianship of the ambitious Fredegonda, his mother, and was protected by Gontran of Burgundy. He died in 628, aged forty-five.—R. B.

CLOTAIRE III., grandson of Dagobert, born about 652, reigned over Neustria and Burgundy from 655 till his death in 670. He was at first ruled by his mother, Bathilda, who, by her marriage, had been raised to royal rank from the condition of a Saxon slave; and latterly by the mayors of the palace.

CLOTAIRE IV., of unknown origin, placed on the throne of Austrasia by Charles Martel. He reigned in 717–720.

CLOTILDA or CLOTILDIS, daughter of Chilperic of Burgundy, was married to Clovis I. in 493. She professed the christian faith, and her zealous efforts for the conversion of her husband were ultimately successful; but, tradition says, not without the aid of a miraculous interposition in his favour at the battle of Zulpich, against the Alemanni. On the death of Clovis, and the division of his kingdom amongst her four sons, she retired to a life of devotion in the cloisters of St. Martin. The fame of her sanctity, and the miracles which are said to have attended her prayers, procured for her the honour of canonization; although the influence which she exerted on the quarrels of her kinsmen was not always of a peaceful character.—W. B.

CLOUET, Albert, a Flemish engraver, was born at Antwerp in 1624. He studied in Italy under Bloemaert, and his plates are executed much in the neat finished manner of his master. He engraved some of the pictures in the Palazzo Pitti at Florence; several portraits for the work "Effigies Cardinal. nunc Viventium," published at Rome; also, portraits of painters for Belloni's Vite dé Pittori; and subjects after Baldinucci, Da Cortona, and Borghignone. He died in 1687.—W. T.

CLOUET or CLOWET, Peter: this Flemish engraver was born at Antwerp in 1624. At an early age he went to Italy, and at Rome studied under Pierre and Bloemaert. He afterwards returned to Antwerp and engraved several portraits after Van Dyck and pictures after Rubens. His plates are finished in a firm, free, masterly manner. His Rubens plates are highly prized. Among these are the "Descent from the Cross,"

"Death of St. Anthony," and "St. Michael defeating the Evil Spirit." He died in 1668.—W. T.

CLOUGH, Benjamin, Wesleyan minister and Oriental scholar, born at Bradford in 1791. He was one of the party of missionaries which accompanied Dr. Coke to Asia in 1813, and was stationed in the island of Ceylon from 1814 to 1838. He greatly distinguished himself as a laborious missionary, and as a Singhalese and Pali scholar, and was one of the first translators of the scriptures into these languages. He published a Singhalese dictionary, in 2 vols. 8vo, a work of great value, and died on the 13th of April, 1853.—W. B. B.

CLOVIO, Giulio Giorgio: this eminent artist, called the Miniaturist, and Macedo or Macedone, from his family being of Macedonian origin, was born at Grisone in Croatia in 1498. At the age of eighteen, desirous of improvement, he went to Italy and attached himself to Cardinal Marino Grimani, in whose service he had opportunities of obtaining the counsel of Giulio Romano. This painter, struck with the minute delicacy of some of Clovio's work, recommended him to abandon large works and devote himself to miniature painting entirely, giving him instruction in the use of colours prepared with gum and in tempera. Clovio's success was remarkable. "There never has been, and for many ages there probably never will be, a more admirable and more extraordinary miniaturist," writes Vasari. He died in 1578.—W. T.

CLOVIS I., son of Childeric I., succeeded to the chieftaincy of the Salian Franks, at the age of fifteen, in 481. His first military expedition was against Syagrius, who ruled at Soissons the little remnant of the Roman possessions in Gaul. A single battle in 486 decided the issue of the conflict, and extended the Frankish boundary to the Loire. This conquest of the Alemanni and his conversion to christianity in 496, rapidly followed by his victories over the Armoricans, the Burgundians, and the Visigoths, procured for him in 508 the titles of Roman patrician and consul from the Emperor Anastasius. His progress in the south being at the same time checked by Theodoric the Ostrogoth, he turned his ambitious designs against the independent Frankish princes, Sigebert of Cologne, and Ragnacaire of Cambrai, whose territories fell successively under his sway. He died in 511, after a reign of thirty years, having laid the foundation of the extended empire which, after various vicissitudes, has issued in the modern kingdom of France.—W. B.

CLOVIS II., son of Dagobert, and grandson of Clotaire III., inherited in 638 the united kingdoms of Neustria and Burgundy, the Austrasian sceptre falling to his brother, Sigebert III. Clovis was then only six years of age, and the government, till his majority, was conducted by his mother, Nanthilde. In 656 Grimoald, the Austrasian mayor, having placed his own son instead of the rightful heir upon the throne of Sigebert III., Clovis procured his assassination, and assumed the nominal sovereignty of the whole Frankish empire, but died in the course of the same year.—W. B.

CLOVIS III., son of Theodoric III., held the powerless sceptre of the degenerate Merovingian line from 691 to 695, scarcely visible under the shadow of the famous mayor of the palace, Pepin of Heristal.—W. B.

CLOWES, Rev. John, M.A., rector during the long period of sixty-two years of the church of St. John's, Manchester. He was born in Manchester in 1743. Shortly after he had been established in his living, he became acquainted with the theological works of Swedenborg. "The delight," he says in his autobiography, "produced in his mind by the first perusal of the work entitled Vera Christiana Religio, no language could fully express." Before long he was busily engaged in the work of translation; thirty volumes of the works of Swedenborg came from his pen in rapid succession; besides which he published a variety of original works and numerous sermons. He was amongst the first who introduced Sunday schools into Manchester, and was appointed the first secretary to the Sunday School Union in that town. He was never idle when he could promote the cause of popular education, or in any way ameliorate the condition of his fellow-men. No man was ever more profoundly revered, or more affectionately beloved than he was by his flock. At the end of the fiftieth year of his ministry, his congregation erected a fine piece of statuary in the church to commemorate the jubilee. The work was executed by the celebrated Flaxman; it represents the venerable pastor exhorting and teaching three generations. A noble monument, the work of Westmacot, was erected to his memory shortly after his death, which took place in 1831.—J. H. S.

CLOWES, William, an eminent English surgeon of the sixteenth century, who wrote upon the lues venerea, and upon gunshot and other wounds, was surgeon to St. Bartholomew's, and afterwards to Christ's hospital, London. In 1586 he went, by order of the queen, to the Low Countries as surgeon to the army, serving under the earl of Leicester.—J. S., G.

CLOWES, William, a printer, who from small beginnings rapidly rose to be perhaps the most eminent man in his profession in London, was born in 1779, and died in 1847. From his immense and well-organized establishment the *Penny Magazine* and *Penny Cyclopædia* issued with admirable regularity for fourteen years. Mr. Clowes was a native of Chichester, where his father, who had been educated at Oxford, was master of a large school.—J. S., G.

CLUBBE, John, author of "The History and Antiquities of the ancient Villa of Wheatfield, in the County of Suffolk," 1758, was rector of that place and vicar of Debenham. He was born in 1703, and died in 1773. His son, William, author of some spirited translations from Horace, died in 1814.—J. S., G.

CLUENTIUS, Habitus A., a Roman citizen, born at Larinum, who accused his stepfather, Oppianicus, of having attempted to poison him; and who eight years afterwards was himself accused by the son of Oppianicus of three attempts at murder by poison. He was defended by Cicero in an oration still extant.—J. S., G.

CLUSIUS or ECLUSE, Charles d', a celebrated Dutch botanist, was born at Arras on February 18, 1526, and died at Leyden in April, 1609. He studied medicine at Montpellier, where he took the degree of doctor of medicine. He travelled over various parts of Europe, and settled at Antwerp, where he began to publish his botanical works. He was for some time director of the botanical garden at Vienna, a situation which he was compelled by a court cabal to leave in 1587. In 1593 he became professor of botany at Leyden, and he helped to render the garden of that city famous. His experiment on the palm, called Chamærops humilis, tended to confirm Linnæus' views, by showing that pollen required to be applied to the pistil, in order that seed might be perfected.—J. H. B.

CLUTTERBUCK, Henry, a well-known physician who practised in London, was born at Marazion in Cornwall, 28th January, 1767. His father was a solicitor there, and he was educated at the grammar-school of that town. He received his medical education in London, chiefly within the walls of St. Thomas' and Guy's hospitals. In 1790 he was admitted a member of the College of Surgeons. He passed the sessions of 1802–3 at the university of Edinburgh, and in 1804 he graduated at Glasgow as doctor of medicine. On his return to London in the same year he became a licentiate of the College of Physicians. From the year 1808 to 1826 he gave lectures on various subjects—the theory and practice of medicine, materia medica, and chemistry—with great success. Dr. Clutterbuck held the appointment of physician to the Aldersgate Street general dispensary for a period of five years, resigning his office owing to some dispute in 1833. Dr. Clutterbuck's principal published works are as follows—"An Account of a new and successful method of Healing those Affections which arise from the Poison of Lead," 1794; "Remarks on some of the Opinions of the late Mr. John Hunter respecting the Venereal Disease," 1799. In the year 1795 he instituted the *Medical and Chirurgical Review*, which he continued to edit, without assistance, until the year 1809. The nature and cause of fever was a subject which especially engaged Dr. Clutterbuck's attention. In 1807 appeared the first edition of his "Inquiry into the Seat and Nature of Fever." A second edition appeared in 1825. In 1819 he published "Observations on the Prevention and Treatment of the Epidemic Fever at present prevailing in the Metropolis." In 1837 he wrote "An Essay on Pyrexia, or Symptomatic Fever." For four years Dr. Clutterbuck presided over the Medical Society of London, and he contributed two papers to the Transactions of this society. For many years Dr. Clutterbuck occupied a very prominent position as a physician in the city of London. He was offered the fellowship of the College of Physicians, but declined this, at that time, somewhat equivocal honour. He died at his residence, Bridge Street, Blackfriars, on the 24th of April, 1857, aged eighty-nine years.—E. L.

CLUTTERBUCK, Robert, a laborious antiquary and topo-

grapher, author of a "History of Hertfordshire," was born at Watford in that county in 1772, and died in 1831.

CLUVIER, Philipp, a celebrated German geographer, was born at Dantzig in 1580, and died at Leyden in 1623. By his disobedience to the will of his father, who had intended him for the study of law, he was reduced to poverty and obliged to enlist in the Austrian army, but was afterwards enabled to follow his literary pursuits at Leyden. Among his works we mention: "De tribus Rheni alveis," 1611; "Germania Antiqua," 1616; "Introductio in Universam Geographiam, tam Veterem quam Novam," 1624; "Italia Antiqua," 1625, &c.—K. E.

CLUYT, Ontger, in Latin Angerius Clutius, a Dutch botanist of the seventeenth century. He visited the principal countries of southern Europe. As assistant to Belleval, he resided some time at Montpellier. Subsequently he visited Spain and Africa. In the latter country he was seized as a slave, but finally made his escape, and returned to Amsterdam about 1630. He wrote a treatise on the nutmeg tree, as well as works on insects; on the transport of trees, seeds, and fruits; and on "Lapis Nephriticus."—J. H. B.

CLUYT, Theodore Ontger, a dutch botanist of the sixteenth century. He practised pharmacy at Leyden, and took charge of the botanic garden, which was founded in 1577. He devoted his attention to botany and entomology. The botanic garden under his auspices became famous, and contained a large collection of valuable plants. He wrote a work on the natural history of bees.—J. H. B.

* CLYDE, Colin Campbell, Baron, was born in Glasgow on 16th October, 1792. Both his parents were Scotch, so that Caledonia can claim the undivided honour of the hero of Lucknow, to whom Great Britain is mainly indebted for the salvation of her Indian empire. His parents, both of Highland descent, though highly respectable, were far from affluent; and it was to his mother's connections, who was a lady of good family, that the young hero was indebted for his first entrance into life. He received the rudiments of his education at the high school of Glasgow; and by the influence of his uncle, Colonel Campbell, obtained an ensigncy in the 9th regiment of foot on the 26th May, 1808, being then not yet sixteen years of age. Hardly had he donned his uniform, when he was called into that active service in which nearly his whole subsequent life has been spent. He embarked with his regiment in July of that year under Sir Arthur Wellesley, and first heard the whistling of the bullets at the battle of Vimiera, which effected the liberation of Portugal in the autumn of the same year. Subsequently his regiment advanced into Spain under Sir John Moore; and he shared in the calamitous retreat through Galicia by which it was followed, and the memorable battle of Corunna, which threw a ray of glory over the last efforts of one of the bravest armies that ever left the shores of Britain.

After the return of that army to England, and the fitting out of a fresh one under Wellington to continue the Peninsular contest, he was despatched with his regiment to Cadiz, and bore a part in the battle of Barossa and glorious defence of Tariffa in 1811. Soon after, as his military capacity had become known, he was attached in a separate station to the army of Ballasteros, and by his counsels and intrepidity contributed to the prolonged mountain warfare which that gallant chief maintained with the greatly superior armies of France in the mountains of Ronda. He was present also in the less fortunate expedition in 1812 for the relief of Taragona. In the beginning of 1813 he was called to a more glorious campaign under the direction of Wellington; was present with him in the battle of Vittoria on 21st July in that year; and led one of the storming parties at the memorable assault of San Sebastian in the October following, on which occasion he received two severe wounds. His gallantry on this occasion is mentioned in just terms of eulogy by Sir William Napier in his History of the Peninsular War. He recovered in time, however, to take part in the passage of the Bidassoa, when he was again severely wounded by a musket shot, which passed through his right thigh, and disabled him from farther active service in the Peninsular war.

Still Campbell was only a captain, which rank, as well as that of lieutenant, he had received as a reward for his services without purchase; and immediately after the peace of 1814 he was despatched with the 60th rifles, in which he held his commission, to America, and bore a part with it in the victory of Bladensborg in 1814, during the advance on Washington, and in the gallant though unsuccessful assault of the lines in front of New Orleans in the same year. The conclusion of the general peace in 1815 deprived him for a considerable period of active employment; but he turned this period of comparative repose to good account in making himself thoroughly acquainted with the theoretical as well as practical part of his profession. He was already noted as a thorough disciplinarian, when in 1823 he was intrusted with the command, as brigadier-major, of the troops employed in quelling the insurrection of the negroes in Demerara. But he was ere long called to higher and more important duties. In 1825 he obtained his majority by purchase; and in 1832 he was made by the same means lieutenant-colonel of the 98th regiment. With it he went to China during the war of that year with the Celestial Empire, and was greatly distinguished by his conduct in command of that regiment, both in the attack on Chusan, and the subsequent brilliant operations in the assault of Chin-kiang-fou, and before Nankin in that year. His services in this campaign were so brilliant, that he was rewarded for them by being appointed full colonel without purchase by the Horse Guards.

The Chinese war being concluded at the same time that the Affghanistan contest was closed by the second capture of Cabool and the subsequent retreat from that province, Colonel Campbell was not again engaged in active service till 1848, when, from his abilities in command being well known, he received from Lord Gough the local rank of brigadier, and as such distinguished himself in the untoward affair of Ramnuggur, and afterwards in the hard-fought and, in some respects, calamitous battle of Chillian-walliah, in which last action he was again wounded. His conduct during that perilous passage at arms was so conspicuous, that Lord Gough, in his despatch giving the account of the battle, said—"Brigadier Campbell, with the steady coolness and military precision for which he is so conspicuous, carried everything before him." The governor-general, in his official despatch concerning the battle, added his testimony to the same effect. He was not less distinguished in the subsequent battle of Goojerat, which finally closed the Sikh wars. For his conduct on these occasions Colonel Campbell was made a K.C.B., and was specially named in the thanks of parliament and of the East India Company.

Colonel, now Sir Colin Campbell, still remained in India after the termination of the Sikh wars; and hostilities having again broken out in Scinde, where Sir Charles Napier was in command, he was early selected by that able and discriminating general for high and important separate duties. During the year following he was constantly employed in the conduct of important operations against the hill tribes, who dwelt in the mountains lying to the eastward of the great plain watered by the Indus. In the course of these he distinguished himself in the combat which ended in the forcing of the Kohat Pass under the immediate command of his gallant general; and he was engaged in an almost constant warfare with the Momunds, who mustered eight thousand horse and foot, but were finally defeated at Puni-Pas, and compelled to sue for peace. The final seal was put upon these successes by a decisive victory over the Colwankbail and Ranozan tribes, whose chief stronghold he stormed with three thousand men at Pranghur, and routed with great slaughter at the decisive battle of Isakota, where the enemy mustered eight thousand sabres and bayonets.

Though having had the command in operations of this magnitude in the East, Sir Colin's rank in the army which enabled him to hold these appointments was local only, and when he returned to England in 1853 he was still a colonel in the queen's army. His character as an admirable officer, however, was too well known to permit his remaining in that comparatively humble rank when serious work required to be done; and accordingly, when the Crimean war broke out in 1854, he was promoted to the rank of brigadier-general, and as such intrusted with the command of the Highland brigade, forming the left wing of the division commanded by his royal highness the duke of Cambridge. In consenting to act in this comparatively subordinate situation in the British army, Sir Colin gave proof of the disinterested and patriotic spirit by which he was animated; for nearly all the officers in the army above him were his juniors both in years and military standing, and not a few of them had been in the cradle when he fought his first battle under Sir Arthur Wellesley at Vimiera in 1808.

Though placed under the command of the duke of Cambridge, however, Sir Colin was not long of giving proof of his military

talent. When the attack by the duke of Cambridge's division, composed of the guards and Highlanders at the Alma, was ordered on the Russian entrenchments on the extreme right of their position, the fusilier guards, as is well known, were received by so tremendous a fire that they were obliged to recoil after sustaining a very heavy loss. Seeing this, and feeling that he could not renew the attack without re-forming his men, the duke suggested to Sir Colin to halt his men in order that the attack of the two brigades might be simultaneous. But Sir Colin, who was in the very front of his men among the tirailleurs warmly engaged with those of the enemy, still moved on. He saw his advantage, which in a few minutes would be lost, and which, from his position, could not be known to his royal highness. The Russian guns were levelled a shade too high; their balls were going through the feather bonnets, for the most part above the heads of the men. He pressed on, therefore, without an instant's delay, himself leading on his favourite charger, which was shot dead during the rush. Before the Russians had time to lower their guns, the Highlanders, after delivering a volley, rushed in and carried the right flank of the works with very little loss. "Campbell," says Bezancourt, the official French annalist, "carried the right flank of our works at a run, and the battle was gained." Nearly at the same time the fusilier guards re-formed, and, supported by the grenadier guards, renewed the attack, and entered the entrenchments by the front. The duke of Cambridge, much to his honour, has more than once publicly admitted these facts at meetings in London.

During the terrible winter which ensued, when the troops of all arms were exposed to such unheard-of hardships, Sir Colin was stationed with his brigade on the heights of Kamora, covering the vital point of Balaklava, the sole channel of communication for the army by which all its supplies were obtained. No such evidence could be given of the estimation in which he himself and the brave troops he commanded were held in the army; for it was known that the principal efforts of the enemy would be directed against this point. He gave decisive proof how worthy his followers were to hold the post of honour, when, on the 25th October, at the head of the "thin red line" formed by the 93d Highlanders, not even formed in square, he repulsed the formidable attack of the Russian horse on the post of Balaklava. During the severe winter which followed he was indefatigable in his endeavour to mitigate the sufferings and provide for the comforts of his men; and with such success were his efforts attended, that the Highland brigade was by universal consent the best-conditioned and efficient part of the army. As such it was brought up to the front before the first assault on the Redan, on 18th June, 1855, and held in reserve to rush forward at the decisive moment, if the attack had been found to be practicable. On the final assault on 8th September, when the Malakoff was carried, he marched with his brigade from Kamara to the front, a distance of nine miles, before daylight, and was in the front trenches under a heavy fire with them the whole day, waiting the signal for advancing from the commander-in-chief. When Wyndham was driven out of the Redan, Sir Colin received orders to renew the assault, which, by his advice, was postponed till day-break on the following morning. During the night he arranged his plan of attack, which was to have been made by a general rush of the whole brigade, formed in close column on the open in front of the trenches during the dark, the light company of the 72nd, which happened to be in front, leading. Before midnight, however, the work was found abandoned, and Sir Colin was baulked of a triumph which would doubtless have been won and made the world ring from side to side.

Upon the appointment of General Codrington to succeed General Simpson as commander-in-chief, Sir Colin resigned his command and returned to England, deeming himself ill-used by the appointment of an officer so much his junior over his head. At the earnest request, however, it is said, of the highest personage in the realm, he agreed to resume active service, and return to the Crimea. The most important duty in the campaign which was preparing, was to have been intrusted to the Scottish hero; for he was to have had the command of a corps of fifteen thousand British and twenty-five thousand Turks, who were to have been landed at Theodosia, and ascending the stream which flows into the sea at that place, to have taken the formidable Russian entrenchments on Mackenzie Heights in rear. The conclusion of the war, however, which the French, exhausted in finance, had become unable to carry on, prevented the execution of this design, and Sir Colin returned to England, where he was made a G.C.B., and received with the highest distinction by his sovereign. There he received also a gratifying mark of general esteem by the presentation of a sword subscribed for by six thousand of his fellow-citizens in his native city of Glasgow.

When the Indian revolt broke out, and every post from the East brought the intelligence of fresh and seemingly overwhelming disasters in Hindostan, all eyes were turned to Sir Colin as the only man capable of staying the disasters which were accumulating round a "sinking throne and a falling empire." Yielding to the universal voice, Lord Palmerston, then prime minister, sent for him on July 11th, and asked him whether he would undertake the command, and if so, when he could set out. "Within twenty-four hours," replied the Scottish chief, then sixty-four years of age. He was as good as his word. On the following evening he set out, accompanied by his staff, for India, with no more baggage than a trooper could carry with him on his saddle; and on the 13th August following reached Calcutta, after an uncommonly quick passage. The labours which then awaited him were such as would have overwhelmed any one of inferior resolution, and less accustomed to make every difficulty yield to an energetic will. Disarmed, and with its forces disbanded or scattered by the imprudent reductions of a pacific administration, the supreme government at Calcutta was utterly unprepared for a contest. The arsenal there was empty; that at Delhi was in the hands of the enemy; arms, powder, guns, balls, all required to be manufactured, and, as fast as they could be got ready, sent off in the utmost haste for the service of the troops, now reduced to the last extremity, despite all the heroism of Havelock and his men in the north-western provinces.

The whole autumn of the year was employed by Sir Colin in the most herculean efforts to repair the deficiencies in military stores, to provide the means of transporting them, with the slender reinforcements which arrived from China, to the theatre of war in the neighbourhood of Cawnpore. At length something like an army having been formed, and the 93rd Highlanders, 1019 strong, having arrived from China, Sir Colin set out from Calcutta on the 26th of October; and after narrowly escaping having been made prisoner by a body of rebels on the road between Allahabad and Cawnpore, he reached the latter town on the 2nd of November. He was there fortunately joined by a body of admirable troops, under General Hope Grant, who had come down from Delhi after the storming of that city. By this accession of forces, Sir Colin's little army was raised to six thousand men and thirty-six guns, and with this small force he forthwith set out to effect the deliverance of Havelock, now at the last extremity in Lucknow, and besieged by sixty thousand of the best troops of Oude.

The task before him was arduous, and to all appearance hopeless, for not only was the force in his front tenfold stronger than his own, but his communications were threatened by the Gwalior contingent, fourteen thousand strong, composed of the best troops in India, disciplined by European officers, which lay at Calpee, only forty-five miles, threatening Cawnpore; the bridge of which, over the Ganges, commanded the only communication with Calcutta, and the base of operations in the south. Yet necessity commanded an immediate effort for the relief of Lucknow, for Havelock could only hold a few days longer the buildings he had so nobly defended, and it was well known, that if forced to surrender, he himself, his brave followers, and the women and children in the residency, twelve hundred in number, would all be massacred. Determined to rescue them or perish in the attempt, he marched with all the disposable troops he could command, only five thousand five hundred in number, on the 8th November, taking the route to Lucknow, which was fifty-two miles distant, leaving Wyndham with twelve hundred to make head against the Gwalior contingent, and hold the important bridge and fort of Cawnpore during his absence.

The operations which followed were conducted with the most consummate ability, and have justly raised Sir Colin to the very highest rank in military glory. Swiftly, yet cautiously advancing, he reached the neighbourhood of Lucknow on the 12th of November, and immediately began his advance to deliver the beleagured garrison. Directing his march by a semicircular sweep round the city, he avoided the long barricaded street leading direct to the residency, in forcing his way through which, Havelock had lost nine hundred men; but he had still a des-

perate shock to encounter before his object was gained. Every building was garrisoned and loopholed, every palace constructed into a fortress which obstructed their advance. By successive and persevering efforts, however, they were all overcome—the Martiniére carried after a sharp conflict, the bridge of the canal forced, and with infinite difficulty heavy guns dragged up to batter the Secunderbagh, garrisoned by two thousand of the best sepoy troops. On to the assault rushed the 93rd and the 2nd Punjaub infantry at a run, striving who should first penetrate in; and they effected an entrance at the same time, and awfully avenged the massacre of Cawnpore, by putting the whole defenders to the sword.

Still the Shah Nussief's mosque stood in the way, strongly garrisoned by sepoys, and till it was carried access to the residency was impossible. Peel's guns were brought up to breach the walls, but the fire of musketry from them was so severe, that the gunners were all struck down and the guns silenced. Sir Colin then ordered up the 93rd, and assembling them around him, told them that the guns were silenced, but the mosque *must be carried* that night, and they must do it with their bayonets, and he would put himself at their head. He did so accordingly. Sir Colin himself and all his staff leading on the assault were wounded or had their horses shot under them; Major Alison, his military secretary, lost his arm in the advance; Captain Alison, his aid-de-camp, was struck down; Colonel Adrian Hope, the bravest of the brave, Sir D. Baird, and Captain Foster, both aid-de-camps to Sir Colin, had their horses shot under them. Success seemed hopeless; for no fissure could be discovered in the massy walls, from which incessantly streamed a terrific fire of musketry. The 93rd was fast falling, and orders were already given to retreat, when Colonel Adrian Hope, with a party of the 93rd, found a small opening, which, being enlarged, they got in, and the fort was carried. This success was decisive—access was obtained next day to the residency. Havelock, his brave garrison, and the whole women and children were brought off in safety; and Sir Colin having achieved this deliverance, set out with the utmost expedition to succour Wyndham, who was hard pressed in his rear.

It was high time he should do so; for that general, overpowered by an overwhelming superiority of forces, had been driven back into Cawnpore. The town was taken, the fort hard pressed, and already the enemy's balls were beginning to fall on the bridge, the sole line of communication of the troops. In a few hours more the bridge would have been taken, the army cut off from its base, itself destroyed, and India lost, for there was no reserve at Calcutta to effect a second deliverance of Lucknow. But Sir Colin soon restored matters; his gray hairs were worth a thousand men. The enemy was soon repelled from the heights they had won which commanded the bridge, and the long file of wounded men, women, and children having been got in safety across, and despatched to Allahabad, the chief sallied forth at the head of six thousand men, and by an extraordinary display of skill and tactics, succeeded in completely defeating an army double the size of his own, flushed with victory, and taking all their guns. This was the crisis of the war—the tide had turned—the Scottish hero had, with an energy and skill equal to the greatest efforts of Napoleon, with an army of seven thousand defeated seventy thousand, brought off the long train of helpless beings without the loss of one, under their very eyes, and delivered India from the greatest peril in which it had been placed since the victories of Clive, a century before, had laid the foundation of the British empire in the East.

The subsequent career of Sir Colin has been nothing but an unbroken succession of triumphs. Casting an eagle glance over every part of India, he despatched its forces in every direction, so as to crush all the efforts of the rebels. Before the hot weather had recommenced, he himself had regained the important post of Futtyghur, which restored the direct communication with Delhi and the Punjaub. No sooner had the next cool season commenced, than he advanced, with ten thousand men and eighty guns, a second time against Lucknow, and having by a most skilful movement succeeded in enfilading the whole of the enemy's works with his guns in their rear, he carried the begum's palace by storm, and made himself master of the whole city, with ninety-six guns, immense military stores, and resources of all kinds. This was immediately followed by an advance into Rohilcund, and the capture of Bareilly, the next greatest stronghold in possession of the insurgents, after several hard fought and brilliant actions. The return of the hot season having again necessarily suspended military operations, the interval of rest was turned to such good account by the veteran commander-in-chief, that when he took the field again in November, 1858, he succeeded in capturing the whole strongholds of Oude yet in the hands of the insurgents, and driving the remains of their scattered bands to perish in the wilds of the Nepaul mountains. Subsequent accounts contained the gratifying intelligence that Oude, the centre of the insurrection, was entirely pacified; two hundred and seventy-three forts in course of being demolished, and four hundred thousand stand of arms delivered up. For these astonishing successes, Sir Colin, with the entire approbation of the nation, was raised by her majesty to the peerage by the title of Lord Clyde. But history must, in justice to his transcendent merits, give him a still higher title, and pronounce him the greatest general whom Scotland has produced since the time of Robert Bruce, and one of the greatest benefactors to England who has ever appeared; for he has preserved and strengthened in its utmost need the British empire in the East. Kindly and affectionate in his dispositions, courteous and high-bred in his manners, independent and manly in his character; he unites with these brilliant martial qualities, those most fitted to command respect and win regard in private life. Overflowing with courage, and ever in the front of battle, he was avaricious only of the blood of his soldiers; and by his mingled caution and dash, achieved his glorious successes with an incredibly small effusion of human blood.—A. A.

CLYMER, George, chairman of the committee which prevented the tea sent out by the English ministry from being sold in Philadelphia, and a signer of the American declaration of independence, born of a good family in Philadelphia in 1739; died in 1813.—F. B.

COBAD or CABADES, nineteenth king of Persia of the dynasty of the Sassanides, succeeded his brother, Palasch, in 486. A revolt of the people not long after placed his brother, Jamasp, upon the throne, but, by the assistance of the khan of Tartary, Cobad succeeded in subduing the usurper. He afterwards waged war with the Emperor Anastasius, who compelled him to pay a large ransom. He died in 531.—J. S., G.

COBB, James, author of several light dramatic pieces which had some success on the stage, born in 1756; died in 1818.

COBB, Samuel, an English poet of some note, master of Christ's hospital, published "A Collection of Poems on several occasions," 1707; some translations; the Miller's Tale from Chaucer, and a Pindaric ode "the Female Reign," which was printed in Dodsley's Collection. He died in 1713.—J. S., G.

COBBETT, William, an English political writer, possessed of peculiar and independent personal characteristics, and of extraordinary influence, was the son of a farmer at Farnham, Surrey, where he was born in 1762. His education being uncared for at home, he took it in hand for himself, and obtained such a mastery of the English language, that few better examples of its severe and vigorous power can be obtained than those afforded by the writings of William Cobbett. Wearied of farm work, he became copying clerk to an attorney in London, but soon deserted this monotonous avocation for the stirring adventures of the army. He proceeded in a regiment of foot, as a common soldier, to Nova Scotia, and in 1791 returned to England a sergeant-major, married, and obtained his discharge. In 1792 he went to France, intending to pass the winter in Paris; but hearing of the dethronement of the king and the massacre of the guards, he changed his route and embarked for Philadelphia, where he landed in October, 1792, and soon obtained abundant employment as a teacher of English to the numerous emigrants who had left France and St. Domingo to avoid the dangers of the Revolution. Cobbett was a thorough Englishman in heart and soul; and although he himself did not shrink from attacking the faults of his country, yet, when upon American soil, he upheld the English constitution as the type of perfection, and would not tolerate one upbraiding word against the government, even when men like Dr. Priestley were driven into exile. For eight years—1792 to 1800—Cobbett remained in America, and took an eager part in the discussion of the question whether an alliance should be sought with France or England. In numerous pamphlets, very personal and sarcastic but sufficiently masterly, which commanded an enormous circulation, Cobbett attacked the French or anti-federal party. The anti-federalists compared him to a porcupine; he accepted the name and

published an autobiography entitled "Life and Adventures of Peter Porcupine." Sometime afterwards when Lord Castlereagh spoke of his writings as twopenny trash, he very characteristically accepted that name also, as the title of his publications. In 1796 he opened a shop at Philadelphia for the sale of his own works. His friends feared for his safety, since the feeling on behalf of France was very strong. "I saw," says Cobbett, "that I must at once set all danger at defiance, or live in everlasting subjection to the prejudices and caprices of the democratical mob. I resolved on the former . . . I put up in my windows, which were very large, all the portraits that I had in my possession of kings, queens, princes, and nobles. I had all the English ministry, several of the bishops and judges, the most famous admirals, and, in short, every picture that I thought likely to excite rage in the enemies of Great Britain. Early on the Monday I took down my shutters. Such a sight had not been seen in Philadelphia for twenty years." In spite of his sympathies, however, the English government found him too independent to become their tool. He heard himself called by the English consul "a wild fellow," and remarked, "When the king bestows upon me £500 a year perhaps I may become a tame fellow and hear my master, my friends, and my parents belied and execrated, without saying a single word in their defence." Cobbet ultimately was involved in several prosecutions for libel, and returned to England in 1800. He was introduced to Pitt, and opened a bookseller's shop in Pall Mall; but disputing the policy of the peace of Amiens, he quarrelled with the government; broke off from many proffered friendships; and in 1802 commenced the *Political Register*, which grew into a weekly essay on politics. His opinions became more and more democratic, but they were always sincere and his own, and he was influenced in their formation neither by threats nor bribes. Cobbett's political writings amount to one hundred octavo volumes. For nearly forty years he gave his thoughts to the public upon political and social questions, at least once a week. Of a vehement and open disposition, he expressed every passion and every wish, every personal prejudice and every patriotic prayer. Bold and sometimes coarse, he was also fearless and free. His hatred and his affections were equally intense. His maxim—professed to be borrowed from Swift—was "If a flea bite me, I will kill it if I can." The greater the odds against him, the higher his courage rose. Inconsistent, he always owned his change, and gave his reason, following the rule laid down by Chatham, "It is the duty and ought to be the honour of every man to own his mistake, whenever he discovers it, and to warn others against those frauds which have been too successfully practised upon himself." He eagerly espoused the cause of reform; but, at the same time, wrote to the journeymen and labourers of England to respect the constitutional history of their country; for, said he, "there is no principle, no precedent, no regulations (except as to mere matter of detail) favourable to freedom, which is not to be found in the laws of England, or the example of our ancestors." In fact, many of the opinions for uttering which Cobbett was called "fool," "incendiary," "vulgar," "libeller," would to-day be regarded alike by whig and tory as plain common sense. With clear insight into the course of history in a free country, in 1816 Cobbett wrote to "the Labourers" of England, that "a reformed parliament would soon do away all religious distinctions and disabilities. In their eyes a catholic and a protestant would both appear in the same light." Upon practical questions, Cobbett's clear-headed advice was of infinite service to the agricultural population, among whom his chief influence was exerted. He pointed out that thrashing machines were no causes of misery to the poor; and endeavoured to persuade the working people not to enter upon a crusade for their destruction. To this day, Cobbett's "Cottage Economy" and "Advice to Young Men" constitute standard books in the cottages of the southern counties, and many a Sussex and Surrey countryman finds that his "Grammar" gives him the most intelligible account of his native tongue. Cobbett was repeatedly tried for libel, and on one occasion was sentenced to a fine of £1000 and imprisonment for two years, on account of some strictures he made on a case of flogging in the army. In 1817 he revisited America, but returned in 1819, bringing with him the bones of Paine. He was returned to parliament for the borough of Oldham in 1832, but having been previously accustomed to retire to rest at nine, and rise at four in the morning, his health could not accommodate itself to the change of habit; and after a brief illness he died June 18th, 1835. His personalities were forgotten in his power, his inconsistencies in his honesty, his vehement impulses in his common sense, and his thousand battles were remembered only for his fearless daring; while the chief organ of his opponents bestowed upon the peasant politician whose voice had echoed through the mine and the coal-pit, and who, to use the expression of Coleridge, had lifted the latch of every cottage door and thundered with no runaway knock at the palace gate, the not unfitting title of—the Last of the Saxons. Cobbett's political works consist of—"Porcupine's Works," 12 vols. 8vo, Philadelphia, 1794 to 1800; and "The Weekly Political Register," 88 vols. 8vo, London, 1802 to 1835. An abridgment of the 100 volumes has been published by his sons in 6 vols., 8vo, London, 1835. In addition to his political works, Cobbett wrote French and English grammars, "Cottage Economy," "Advice to Young Men," "Legacy to Parsons," &c. &c.—L. L. P.

* COBDEN, Richard, the chief contemporary apostle of free trade, was born at the farmhouse of Dunford, near Midhurst, Sussex, on the 3rd of June, 1804. He is thus, by seven years, the senior of his friend and fellow-worker, Mr. Bright. The family of Mr. Cobden had long been resident in the locality where he has once more settled. His grandfather is still remembered at Midhurst, in the immediate vicinity of his birthplace, as "Maltster Cobden;" and such designations as "Cobden's Lane" still survive there, memorials of Mr. Cobden's progenitors rather than of his notable self. His father was a substantial yeoman, but some obscurity rests over his earlier years and career. Certain it is that, unlike Mr. Bright, Mr. Cobden was the architect of his own worldly fortunes. It is understood that at an early age he was placed in a London warehouse, from which he emerged as traveller for a Manchester firm extensively engaged in the cotton trade. In 1830 we find him a master calico-printer, in partnership with Messrs. Sherreff and Foster, at Sabden, in a romantic district of hill-country, near Blackburn, in Lancashire, where every valley has its stream of pure water, that indispensable element in the finer departments of calico-printing. Subsequently, with an elder brother, he engaged in the same business at Chorley in Lancashire; the name of the new firm being Richard Cobden & Brothers. Mr. Cobden retired from commerce after the great free trade triumph of 1846.

Up to 1835 Mr. Cobden was little known in Lancashire or Manchester, where he had a counting-house, save as a calico-printer of good taste and business ability, beginning to produce articles of a superior quality, which competed with the best London products, and which grew to be celebrated as the "Cobden-prints." From this period onwards, his local and general activity expanded in scope, until it reached its acme in the repeal of the corn laws. Mr. Archibald Prentice, formerly editor of the *Manchester Times*, has described in his Annals of the League, the surprise and delight with which he perused in 1835 some singularly lucid and logical letters addressed to him anonymously on political and politico-economical topics, intended for publication in his journal. Soon afterwards he received a copy of a pamphlet, published in 1835, "England, Ireland, and America, by a Manchester manufacturer;" and in the inscription on the fly-leaf, "From the author," he recognized the hand-writing of the anonymous correspondent, of whom he had predicted that he would one day be a man of note. It was the first literary work of Richard Cobden. All Mr. Cobden's political, economic, and social philosophy, is to be found in this his earliest publication. Mr. Urquhart was beginning his denunciations of Russia; Mr. Cobden maintained that the absorption of Turkey by Russia would be the best possible solution of the Eastern question. Peace, nonintervention, retrenchment, and free trade, were the watchwords of the "Manchester manufacturer." The germ of the Anticorn-law League lurked in his suggestion, that as we had a Linnæan Society, so we ought to have a "Smithian," to diffuse a knowledge of the principles of the Wealth of Nations, and that prizes might advantageously be offered for the best essays on the corn question, and lecturers be usefully sent into the rural districts to enlighten the protectionist ignorance of the agriculturists. Mr. Cobden's views of foreign policy, whether sound or not, were not those of a mere student of books and newspapers. In 1835 he made the continental tour already referred to in the memoir of Mr. Bright, and again in 1837, he traversed some of the chief countries of Europe; on both occasions partly with a view to

business. In the interval, he had published in 1836 another pamphlet, "Russia," in which the views of his former one, still more boldly enforced, were defended from some of the numerous attacks which "England, Ireland, and America" had provoked. It may be added that Mr. Cobden took a prominent part in several local movements. He helped to found the Manchester Athenæum, and to procure a charter of incorporation for the borough of Manchester. He had been already a member of the Manchester chamber of commerce, and one of the members of the first Manchester town council was "Mr. Alderman Cobden." His first attempt to add parliamentary to his other honours was unsuccessful. Stockport, which accepted him as one of its representatives in 1841, rejected him in 1837.

Much had elapsed in the interval to give Mr. Cobden claims to the suffrages of a manufacturing constituency. Soon after his second return from the continent in 1838, the Manchester Anticorn-law Association was formed. This was in the autumn; on the 13th of December a meeting of the Manchester Chamber of Commerce was convoked to deliberate on the propriety of sending a free-trade petition to parliament, and Mr. Cobden was the member who spoke most ably in favour of the step. He was one of the delegates sent the following year to London from the north, to co-operate with the free-trade members of the house of commons; and it was at a delegate meeting in Palace Yard that, recalling the memory of the Hanseatic league, he proposed to give to the Anticorn-law Association the designation which has become so famous. The League took its name from this suggestion of Mr. Cobden. Early in the following year, 1840, the Free-trade hall was erected at Manchester, on ground belonging to Mr. Cobden, and curiously enough, the site had been the scene of the famous Peterloo massacre in 1819. At the crowded and enthusiastic inauguration of the temporary pavilion, afterwards the Free-trade hall, in January 13, 1840, the lion of the occasion, the late Daniel O'Connell, was immediately followed, as a speaker, by Mr. Cobden. The year 1840 was, owing to various causes, one of the busiest in the career of the league, and, before its close, Mr. Cobden's indefatigable activity and skilful oratory, vigorous and persuasive without vehemence or declamation, had secured him the leadership of the movement. At the general election of 1841 he was returned for Stockport, and made his first speech in the house of commons in the course of the debate on the address; the date was the 25th of August. Mr. Cobden's success in the house of commons was rapid, if not immediate. Though never a commanding parliamentary orator of the highest class, he has enjoyed from first to last the "ear of the house." In 1846 the long and arduous struggle was successful, and Sir Robert Peel proclaimed that the person to whom the honour of the triumph was mainly due was Richard Cobden. At home a national subscription, which resulted in the collection of £70,000, was raised as a substantial recognition of the labour devoted by Mr. Cobden to the cause of corn-law repeal, at the sacrifice of his own commercial interests. The hero of free-trade now gave himself what was intended to be a holiday; he made another and an extensive continental tour. Numerous ovations, however, from the admirers of free-trade abroad, accompanied his progress, and made it appear the mission of an active propagandist. It was during this continental tour that he received one of the highest honours that has been bestowed on him. He had been requested to allow himself to be nominated a candidate for the representation of Manchester, but he declined; chiefly, perhaps, out of consideration for the claims of Mr. Bright. At the general election of 1847, his old constituents of Stockport re-elected him without opposition. Almost at the same time the greatest constituency in England, that of the West Riding of Yorkshire, semi-spontaneously elected him one of their representatives. Mr. Cobden bade farewell to Stockport, and accepted the trust reposed in him by the electors of the West Riding. Returning to England towards the close of 1847, Mr. Cobden at once declared war against the military and naval expenditure of the country. Early in the following year, the great revolutionary year of 1848, he became vice-chairman of an association of which Joseph Hume was chairman, for parliamentary reform and its corollaries. Although no longer personally connected with Manchester he appeared frequently on its platforms, to advocate, in the company of Mr. Bright and Mr. Milner Gibson, parliamentary and financial reform. In the house of commons he introduced several motions for the reduction of armaments, and the reference of national disputes to arbitration. In 1851 he figured at the opening of the Exhibition of Industry as one of the royal commissioners. He protested against Russian loans, and he was prominent in the welcome given to Kossuth. He attended peace-congresses both abroad and at home, and was one of their chief orators. Yet, although ever active and busy, he cannot be said to have retained, during the eight years which followed corn-law repeal, the influence and popularity which had been his previous possession. In 1854, on the breaking out of the war with Russia, Mr. Cobden joined Mr. Bright in his unpopular crusade against the war; and when failure silenced him in parliament and on the platform, he had recourse to the printing-press, and published, after the fall of Sebastopol, a pamphlet entitled "What next? and next?"—questions which were answered by the peace of Paris. Only a few years before, it may be mentioned, he had displayed his old pamphleteering skill in the publication of two brochures, one entitled—"How Wars are got up in India," directed against the policy of the Burmese war; the other, "1793 and 1853"—a *plaidoyer* against the French invasion-panic, and an attempt to prove that in the great revolutionary war England, and not France, had been the aggressor. One gleam of success at last irradiated his long and seemingly fruitless advocacy of peace-principles. It was when, on the 3rd of March, 1857, the house of commons affirmed a resolution brought forward by Mr. Cobden and Mr. Gibson, condemnatory of Sir John Bowring's proceedings at Canton, and therefore of the last China war. But the victory was, in one sense, fatal to the victor. It lost him a seat in parliament. Mr. Cobden had resolved to retire from the representation of the West Riding as taxing too severely his time and energies; he hoped, however, to procure, through the medium of a smaller constituency, readmission into the house of commons when Lord Palmerston, in the spring of 1857, appealed to the country. He was unsuccessful in two separate attempts. At Salford a subordinate member of the Palmerston ministry was preferred to him, and at Huddersfield, a local and industrial notability of Palmerstonian tendencies. Since then Mr. Cobden had lived in comparative retirement, near Midhurst, until he sailed on a temporary visit to the United States in 1858. Just before his departure he published a translation, adding an original preface, of a work on the effects of the gold discoveries of America and Australia, from the pen of the distinguished French economist, Michel Chevalier. At the dissolution of parliament by the Derby ministry in 1859, Mr. Cobden, who was still in America, was returned to parliament for the borough of Rochdale.—F. E.

COCCEIUS, Nerva. See Nerva.

COCCEIUS or COCK, John, an eminent biblical scholar, whose opinions respecting the rules of scriptural interpretation gave rise to much controversy in the Netherlands during the latter part of the seventeenth century, was born at Bremen in 1603, and died professor of theology at Leyden in 1669. His complete works were published at Amsterdam in 1673–1675.

COCCEJI, Heinrich Freiherr von, an eminent German jurisconsult, was born at Bremen, 24th March, 1644, studied at Leyden and in England, and was successively professor of jurisprudence in the universities of Heidelberg, Utrecht, and Frankfort-on-the-Oder. In 1712 he was sent on an extraordinary mission to the Hague by King Frederick I., and after his return appointed privy councillor. He died at Berlin, 18th August, 1719. His principal works are—"Juris publici prudentia;" "Anatomia Juris Gentium;" "Exercitationes Curiosæ."—K. E.

COCCEJI, Samuel Freiherr von, the youngest son of the above, was born at Heidelberg in 1679, and like his father devoted himself to the study of law. By degrees he attained to the highest office in the Prussian service, and in 1746 was even made high chancellor of the kingdom. He was the great reformer of the administration of justice in Prussia. Overwhelming as the duties of his offices must have been, he yet found leisure for literary labours. We mention his "Codex Fridericianus, 1747–50; his "Corpus Juris Fridericianum," 1749–52; his "Jus Civile Controversum" (new edition by Emminghaus); and his introduction to a new edition of his father's Grotius Illustratus—all of them works which are still held in the highest esteem. He died at Berlin 22nd October, 1755.—K. E.

COCCHI, Antonio, an Italian physician of high repute for learning and professional skill, who visited this country on an invitation from the earl of Huntingdon, made the acquaintance

of Newton, Mead, and Clarke, and was elected a member of the Royal Society. He resided latterly at Florence, where he was professor of anatomy, and court antiquary. He was born in 1695, and died in 1758.—J. S., G.

COCCIA, Carlo, a musician, was born at Naples, April, 1789; the date of his death is uncertain. His father, Nicolo Coccia, was a distinguished violinist; he desired his son to prosecute the study of architecture, but the boy's fondness for music, and his fine soprano voice, induced the relinquishment of the paternal plan, and young Carlo adopted his favourite art as a profession. He sang, as a boy, in some of the Neapolitan churches; and, before the age of thirteen, produced some compositions of considerable extent. He then entered the conservatorio, where he became the pupil of Fenaroli and of Paesiello, the latter of whom took especial interest in him, which he proved, not only by the careful development of his talent, but by obtaining for him opportunities to exercise it. On the recommendation of this famous musician, Coccia was engaged as teacher in the families of the chief nobility, and was appointed accompanyist at the court concerts of Joseph Bonaparte, then king of Naples. It was through Paesiello's influence, also, that he produced his first dramatic work, an opera buffa, given at Rome in 1808; the non-success of which, far from discouraging his friend, induced him to exert himself the more to procure Coccia a second trial. At Florence he was more fortunate, and the success he there obtained was the opening of a career of rapid and extensive popularity. For some time he wrote one, two, or three operas every year, and these he composed with remarkable facility—an example of which was the entire completion of "Donna Caritea" in the interval of six days. In 1820 he went to Lisbon, where, during the next three years, he produced several works. He came to London as music director of the King's theatre in the autumn of 1823. Here he was appointed one of the professors of composition in the royal academy of music, at the opening of the institution. In London he was held in great esteem as a teacher of singing, and he obtained great credit for the discharge of his theatrical duties. He had now means of becoming acquainted with the severer style of music, which Italy had not afforded; and this was not without effect upon the character of his writings. He printed in London many detached vocal pieces, but produced no new opera until 1827, when "Maria Stuarda" was brought out with success. At the close of this season Coccia returned to Naples, and remained from that time in Italy, save during a visit to London of a few months in 1833. He continued to write operas for the several Italian capitals, but with more care, and consequently less rapidity than before. In 1836 he was instituted inspector of singing in the philharmonic academy of Turin.—G. A. M

COCHIN, Charles Nicholas, called the Elder, a French painter and engraver, born at Paris in 1670. He abandoned painting at the age of nineteen, and devoted himself exclusively to engraving. He engraved many plates after Watteau and Lancret, and scripture subjects after Raffaelle, Le Moine, Bertin, Coypel, and others. His drawing was neat, and his execution spirited. He died in 1754.—Charles Nicholas, was his son, and is called the Younger. He was born in Paris in 1715. He produced several literary works relating to the fine arts. He executed upwards of fifteen hundred plates, remarkable for the grace of their design and the neatness of their execution. Among some of the portraits he completed are the heads of Charles Sackville, earl of Dorset, David Garrick, the Prince De Turenne, Restout the painter, Bouchardon the sculptor, &c. He died at Paris in 1790.—W. T.

COCHLAEUS, John, a divine of the Romish church, was a vehement opponent of Luther, Bucer, and Melancthon; born in 1479, near Nürnberg; died at Breslau in 1552. Among his works is one, the title of which betrays the pompous and blustering character of the author—"The Broom of Johannes Cochlaeus for sweeping down the Cobwebs of Morrison." It is a reply to Dr. R. Morrison's refutation of the tract published by Cochlaeus against the marriage of Henry VIII.—J. S., G.

COCHRANE: a noble Scottish family of great antiquity, which derived its surname from the barony of Cochrane, in the county of Renfrew. About the close of the sixteenth century the family terminated in an heiress, who married a younger son of Blair of Blair.—Her second son, Sir William Cochrane of Cowden, was elevated to the peerage in 1647 as Baron Cochrane of Dundonald, and in 1669 was advanced to the dignity of Earl of Dundonald.—(See Dundonald.)

Cochrane, Sir John, of Ochiltree, second son of this nobleman, was a distinguished patriot and presbyterian, and was the bosom friend of Algernon Sidney, Lord William Russell, and other eminent English liberals. He was in consequence deeply implicated in their plans for the exclusion of the duke of York from the throne. On the discovery of their designs, Sir John Cochrane, along with Sir Patrick Hume and other Scottish patriots, fled to Holland, where they remained until the death of Charles II. in 1685, and the consequent accession to the throne of the duke of York. Sir John then took part in the descent of the earl of Argyle upon Scotland, and by his wrongheadedness and jealousy of the earl contributed not a little to the ruin of that ill-fated expedition. On the final dispersion of the insurgents, Sir John was betrayed by his uncle's wife, tried, and condemned to death. His daughter Grizel, a young lady of eighteen, disguised in male attire, near the borders robbed the postman of the mail bags containing the warrant for her father's execution, and thus afforded time for her grandfather, the old earl of Dundonald, to open a negotiation with Father Petre, the king's confessor, and by a bribe of £5000 to procure his son's pardon.—J. T.

Cochrane, Sir Alexander Forrester Inglis, G.C.B., a distinguished British admiral, son of Thomas, eighth earl of Dundonald, was born in 1758. He entered the naval service at an early age; and after passing through the intermediate steps with distinction, obtained the rank of post-captain in 1782. At the commencement of the war with France he was appointed to the command of the *Hind*, and then of the *Thetis*, and displayed such activity and courage, that in 1793 he captured eight French privateers. In 1796, aided by the *Hussar* frigate, he attacked five French ships in Chesapeake bay, and captured one of the largest of them, the rest having made their escape after they had struck. In 1799 he was appointed to the *Ajax* of 80 guns, and having joined the fleet in the Mediterranean under Lord Keith, appointed to convoy Sir Ralph Abercromby's expedition to Egypt, he was appointed to superintend the landing of the British troops—a service which he performed with admirable skill and success. In 1804 he was elected member of parliament for the Dunfermline burghs, but lost his seat at the general election in 1806. On the resumption of hostilities with France, after the brief peace of Amiens, Captain Cochrane was appointed to the command of the *Northumberland* 74; and in the following year he was made rear-admiral, and pursued to the West Indies and back a French squadron which had contrived to escape from the blockaded port of Rochefort. He then joined Lord Nelson in his famous pursuit of the combined fleets of France and Spain. In 1806, along with Sir John Duckworth, he pursued and overtook a French fleet sent to relieve the town of St. Domingo; and after a severe action, captured the whole except two frigates and a corvette. For this important service Admiral Cochrane received the thanks of both houses of parliament, together with the freedom of the city of London, and a sword of the value of a hundred guineas, and was created a knight of the bath. He subsequently assisted in the reduction of the West Indian islands belonging to Denmark, and of Martinique and Guadaloupe, and in 1810 was appointed governor of this latter island and its dependencies. When war broke out with the United States in 1813, Sir Alexander was appointed to the command of the fleet on the North American station, and effectually blockaded the enemy's ports. In 1819 he was raised to the rank of admiral of the blue; and from 1821 to 1824 held the office of commander-in-chief at Plymouth. Admiral Cochrane died suddenly at Paris on the 26th of January, 1832.—J.T.

Cochrane, John Dundas, a British naval officer, surnamed "the pedestrian traveller," was the nephew of Admiral Sir Alexander Cochrane, and was born in 1780. At the age of ten he went to sea, and served with distinction against the French in America and in the East Indies. Resolved to make the tour of the globe on foot, he quitted London in 1820, and in the space of three years and two months traversed France, Germany, Finland, Russia Proper, and Siberia, sailed down the Lena as far as Yakoutik, thence travelled in a sledge drawn by dogs to Nijnei-Kolymek, traversed the country of the Tchouktchis as far as Oschotsk, and visited Kamtschatka, where he married a young lady of the country. He suffered dreadful hardships during this journey, and at one period travelled four hundred miles without meeting a living creature. His restless disposition did not allow

him to remain long at home; and in 1823 he embarked for South America, contemplating a journey on foot through the whole of that country. He died at Valencia, in the state of Columbia, on the 12th of August, 1825. His "Narrative of a Pedestrian Journey through Russia and Siberian Tartary, Frontier of China, to the Frozen Sea and Kamtschatka," published in 1824, contains many very curious and interesting details.—J. T.

* COCHRANE, SIR THOMAS-JOHN, rear-admiral, son of Sir Alexander, was born in 1789. He distinguished himself in the American war under the command of his father; was for some years governor of Newfoundland; in 1837 was elected member for Ipswich; in 1844 was appointed commander-in-chief on the East Indian station, and undertook a successful expedition against the pirates on the Indian Archipelago; and in 1846 seized the capital of the sultan of Borneo. Sir Thomas was raised to the rank of rear-admiral in 1850.—J. T.

* COCHRANE, ALEXANDER DUNDAS ROSS WISHART BAILLIE, son of Sir Thomas-John, was born in 1813. He has been successively member of parliament for Bridport, Lanarkshire, and Honiton. He is the author of two novels called "Lucille Belmont" and "Ernest Vane;" and a political work entitled "Young Italy," in which he espouses the cause of the governments of the peninsula in opposition to the liberal party.

COCHRAN, WILLIAM: this painter was born in 1738 at Strathern in Clydesdale. He was placed in the school of design at Glasgow, founded by the two famous painters, Robert and Andrew Foulis; and after studying there for some years, proceeded to Italy in 1761, and for five years received instruction from Gavin Hamilton. He then returned to Glasgow and worked hard for the support of his aged mother and himself. He painted portraits in oil and miniature, which obtained repute for their accuracy of likeness, and general correctness of drawing and colour. Some of his early works of more ambitious character are to be found in Glasgow, viz., "Dædalus and Icarus," and "Diana and Endymion." These were painted during his sojourn at Rome. From a remarkable feeling of diffidence or humility he would never send his works for exhibition at any of the public galleries, or, indeed, affix his name to them. He died at Glasgow in 1785, and was interred in the cathedral there. The inscription on his monument sums up his merits thus—"The works of his pencil and this marble bear record of an eminent artist and a virtuous man."—W. T.

COCKBURN, CATHERINE, the authoress of a number of plays and political and moral treatises which attained considerable celebrity in their day, was born in London in 1679. She was the daughter of a Scotch gentleman named Trotter, who held a naval command in the reign of Charles II.; and in 1708 she married a Scotch theologian of the name of Cockburn. She published three tragedies named "Agnes de Castro;" "Fatal Friendship;" "Gustavus Erikson, king of Sweden;" and a comedy entitled "Love at a Loss." She also wrote a "Discourse concerning a Guide in Controversy;" "A Letter to Dr. Holdsworth concerning the Resurrection of the same body;" "A defence of Locke's Essay on the Human Understanding;" and a "Vindidication of Locke's Christian principles," in reply to Dr. Holdsworth; "Remarks upon Rutherford's Essay on the nature and obligations of Virtue," &c.—J. T.

COCKBURN, HENRY, a distinguished Scotch lawyer and judge, was born in 1779, and was the son of Archibald Cockburn, one of the barons of the exchequer in Scotland. He was educated at the high school of Edinburgh, which then numbered amongst its pupils, Brougham, Scott, Jeffrey, and Horner. His education was completed at the university of Edinburgh, and in the far-famed Speculative Society, in which his schoolfellows mentioned above, along with Lord Henry Petty (now marquis of Lansdowne), James Moncrieff, and Charles and Robert Grant, took an active part in the discussions. Cockburn was called to the bar in 1800, and although he was nephew to Lord Melville the great dispenser of the court patronage in Scotland, and all his family connections were staunch tories, the young advocate adopted at the outset the liberal opinions to which he adhered through life. Notwithstanding that he was frowned on by the men in power, Cockburn made steady progress in his profession; he became peculiarly distinguished for eloquence and skill in his addresses to juries, and though the Scotch bar was then crowded with formidable competitors, he ultimately won his way into the foremost rank as a popular pleader. As a lawyer, he was inferior to several of his contemporaries, but as an orator, he stood at the very head of his profession. His powers of conversation also were of a high and rare order. He was gifted both with a lively fancy and with a quaint and pungent wit. His language was pure Scotch, such as was spoken by the higher classes in Scotland towards the close of last century, and he has justly been pronounced the model of a high-bred Scottish gentleman of the last distinctive school which his country produced. He was known to and heartily liked by all classes all over Scotland. Associated as he was in the most intimate personal friendship with the leading Edinburgh whigs, he took an active part in promoting the reform of our legal and political institutions; and when the liberal party obtained office in 1830, Cockburn became solicitor-general, while his friend Francis Jeffrey was appointed lord-advocate. In 1834 he was promoted to the bench as one of the lords of session, and three years later received the additional appointment of a lord commissioner of justiciary. As a judge he was painstaking, acute, judicious, and cautious, and his clear enunciation of legal principles, the soundness of his judgment, and his skill in the detection of sophistry gained him a high reputation in the criminal court; but on questions of feudal law his opinion did not carry much weight. He was universally esteemed and beloved as a relative, a friend, and a citizen. He died after a very brief illness on 26th April, 1854, while he was on circuit at Ayr. Lord Cockburn was an early contributor to the *Edinburgh Review;* but his first separate work was his "Life of Lord Jeffrey," in 2 vols. 8vo, published in 1852, a work remarkable for its genial, humorous, and picturesque writing. Since his death there has been published a volume entitled "Memorials of his time," containing an account of the distinguished men and important events that have marked the progress of Scotland, and especially of Edinburgh, during his day. It is a most delightful book, filled with inimitable sketches of character and manners.—J. T.

COCKBURN, JOHN, of Ormiston, a celebrated Scottish agriculturist, was born in the latter part of the seventeenth century, and was the son of Lord-justice-clerk Cockburn and Susan, the daughter of John, fourth earl of Haddington. John Cockburn was a member of the last Scottish parliament, and was the first representative of East Lothian in the parliament of Great Britain. At one period he also held the office of lord of the admiralty. It was not, however, the public, but the private career of the "father of Scottish husbandry" which has perpetuated his memory. He granted long leases to his tenants, introduced on his estate the culture of turnips, rape, and clover, brought down skilful agriculturists from England, and sent up thither the sons of his tenants to study the modes of cultivation practised in the south. He induced an eminent Irish manufacturer to set up a linen manufactory at Ormiston, and a bleachfield—the second establishment of the kind in Scotland—and brought over from Holland some workmen to give instruction in the art of bleaching. Potatoes were raised on his estate so early as 1734, and are said to have been introduced by the workmen of the Irish linen manufacturer. The Ormiston Agricultural Society, which was instituted by Mr. Cockburn, and comprised nearly all the ablest men in Scotland at that period, was of great service in promoting improvements in the rural economy of the kingdom. This patriotic and public-spirited gentleman died in 1758.—J. T.

COCKBURN, MRS., the authoress of the modern version of the celebrated Scotch song "The Flowers of the Forest," and various other poetical pieces of great merit, was the daughter of Rutherford of Fairnilee in Selkirkshire. She married in 1731 Patrick Cockburn, advocate, younger brother of Cockburn of Ormiston, the father of Scottish agriculture, and died in Edinburgh in 1794 at an advanced age. She was distinguished for her wit and conversational powers, as well as for her poetical abilities. Sir Walter Scott, who knew her well, says—"She maintained the rank in the society of Edinburgh which Frenchwomen of talent usually do in that of Paris; and her little parlour used to assemble a very distinguished and accomplished circle, among whom David Hume, John Home, Lord Monboddo, and many other men of name were frequently to be found. Her evening parties were very frequent, and included society distinguished both for rank and talents."—J. T.

COCKBURN, PATRICK, a Scottish divine and Oriental scholar, was a native of Langton in Berwickshire. He studied at Paris, and held for a considerable time the professorship of Oriental languages in the university of that city. He ultimately

returned to Scotland, embraced the reformed faith, and became first protestant minister of Haddington, and then professor of Oriental languages in the university of St. Andrews, where he died in 1559.—J. T.

COCKER, Edward, once a very familiar or rather household name in England. He was born about 1631; professionally an engraver, and a teacher of writing and arithmetic. He died about the year 1675. Taking advantage of his skill as an engraver, he is said to have been the first who published engraved *copy-lines*, or exercises in penmanship. Odd, indeed, was their subject matter, viz., descriptions of hell-fire and portraits of fiends! We have surely got a little way on in practical pedagogy since the days of Cocker? But his celebrated work was the one on arithmetic—the first truly commercial and practical treatise. It was not published by Cocker himself, but by one John Hawkins, who, on finding its great success, afterwards forged others bearing the name of Cocker.—Persons, we suppose, are still living who remember Cocker lying on the desks of their schoolmasters, alongside of Dillworth and others as venerable. But the day of these incomparable worthies has passed, and their place been usurped by Gray and Melrose, and a host of very microscopic modern men. *Sic transit gloria!*—J. P. N.

* COCKERELL, Charles Robert, R.A., architect, was born in 1788. After receiving the usual professional training, he spent several years in a careful study of the famous architectural remains in Asia Minor, Athens, Rome, Sicily, &c., and in 1811–12 assisted in excavating the ruins of the temple of Jupiter Ægina and of Apollo at Phygaleia. In 1829 he was elected associate of the Royal Academy; R.A. in 1836; and in 1840 he was appointed professor of architecture in the room of Mr. Wilkins. His lectures contain much valuable information respecting the history and theory of architecture, and sustain his well-earned reputation for ability and learning. He is one of the eight foreign associates of the academy, of the Institute of France, a member of the academies of St. Luke, Rome, of Munich, &c., and a D.C.L. of Oxford. He has a decided predilection for the classic style of architecture, though he has of late years executed several designs in Gothic. The principal structures erected by him are the New Library at Cambridge, the University galleries at Oxford, the Philosophical Institution at Bristol, the College at Lampeter, the Sun Fire Office in London, Westminster Fire Office in the Strand, and the various alterations in the Bank of England, of which he is standing architect.—J. T.

COCKERILL, William, the celebrated ironfounder in the Netherlands, was a native of Lancashire, and first gained his living by making "roving billies," or flying shuttles. His mechanical genius, however, was of a very superior order, and he could with his own hands make models of any machine of modern invention for spinning. When the Empress Catherine of Russia wished to procure a few artisans from England to promote the progress of art in her own dominions, William Cockerill was recommended to her notice, and was accordingly invited to St. Petersburg, where he met with every encouragement from the empress. But her death, only two years after, blasted his prospects. Her insane successor, Paul, put Cockerill in prison, because he was unable to complete a model in a certain fixed time. He contrived to make his escape, however, and went to Sweden, where he was for some time employed by the government in the construction of the locks of a public canal. Having heard of the want of proper machinery in manufactures at Liege and Verviers, he proceeded to Holland, and commenced in 1807 an establishment in the Pays de Liege for the fabrication of machinery and steam-engines. In 1816 he established at Seraing on the Meuse the greatest iron foundry on the continent, or perhaps in the world. Not less than four thousand persons are employed in this establishment, in which the king of Holland was at one time a partner, having invested in it the sum of one hundred thousand pounds. William Cockerill retired from business a millionaire, and died at Brussels at an advanced age. —His son John, born in 1799; died in 1840, who succeeded him in the management of the great national concern at Seraing, was a very remarkable man. His manufacturing and financial talents were of the very highest order, and entitle him to a conspicuous place in the annals of modern industry.—J. T.

COCLES, Horatius, a Roman warrior, celebrated for his heroic conduct in defending the city against the army of Porsenna, an Etrurian king who invaded Rome with the view of establishing the Tarquinii on the throne. With the assistance of two others he is said to have kept the whole invading army at bay, while the bridge over the Tiber, which was the only means of communication with the city, was being demolished by the Romans; and, on this being accomplished, it is related that he plunged into the river with all his armour, and swam safely across to his friends. The story of Cocles is narrated by Livy; but little dependence can be placed on its truth.—W. M.

CODAGORA, Viviano: this painter flourished about 1650. He studied in the Roman academy, and was distinguished for his views of ancient Rome, and perspective composition. Lanzi designates Codagora the Vitruvius of his class of painters. Many of his best pictures are at Naples. He is often confounded with Ottavio Viviani of Brescia.—W. T.

CODDINGTON, William, a principal founder, and the first governor of the settlement at Rhode Island in America, was a native of Lincolnshire, England. He arrived at Salem, 12th June, 1630, in the *Arabella*. The settlement at Rhode Island was begun 7th March, 1638, when Coddington, with eighteen others, affixed their names to a social compact, which recognized the laws of Christ as the laws of their new society. He was at the same time chosen judge of the colony, and for nearly a year was its only magistrate, when three others were associated with him with the title of elders. In 1640 the style of the first magistrate was changed to governor, and the others were called assistants. He continued to be governor till 1645, when the patent was received which united Rhode Island with Providence Plantations, in one jurisdiction. In January, 1649, he sailed for England. At the end of a year or a little more he returned, bearing a commission from the council of state constituting him governor for life of Rhode Island, apart from the other settlements of the colony. This was in effect a revocation of the patent, and being not acceptable to the people, was imperfectly carried into effect. It was annulled by the council in 1652, through the representations of Dr. John Clarke and Roger Williams, who were sent to England for that purpose. From this period Mr. Coddington withdrew from public affairs, but later in life he was an assistant, and in 1674–75, he was again chosen governor. He died in 1678.—F. B.

CODINUS, Georgius: the date of Codinus' birth is not known; he died about 1534. Two works of his are preserved of considerable interest to the students of Byzantine history, viz., "De Officialibus palatii Constantinopolitani," and "Origines Constantinopolitanæ," The authorship of the latter work is not free from doubt.—J. A., D.

CODRINGTON, Christopher, was born at Barbadoes in 1668, and died there in 1710. After completing his studies at Oxford, he entered the military service, and took part in the campaigns in Flanders under King William III. He was rewarded for his distinguished services by being nominated governor of the Leeward islands after the peace of Ryswick. He bequeathed a portion of his immense fortune to the Society for the Propagation of the Gospel, on condition that it should establish in Barbadoes a college for teaching medicine, surgery, and theology. He also left a legacy of ten thousand pounds, and his library, to the college of All Souls, Oxford. Governor Codrington was the author of several poems in the Musæ Anglicanæ.—J. T.

CODRINGTON, Sir Edward, G.C.B., a distinguished British admiral, was born in 1770. He entered the navy in 1783, and acted as lieutenant of the *Queen Charlotte*, Lord Howe's flagship, in the famous conflict with the French on the 1st of June, 1794. He rose steadily in the service; commanded the *Orion* at the battle of Trafalgar in 1805; accompanied the expedition to Walcheren in 1808–9; served on the coast of Spain in 1810–11; in North America in 1814, and took part in the attack on New Orleans. He was promoted to the rank of vice-admiral in 1821. In 1826 he was appointed commander-in-chief of the Mediterranean squadron, and took the leading part in the battle of Navarino on the 20th of October, 1827, in which the Turkish fleet was destroyed by the combined squadrons of Great Britain, Russia, and France. The British government, however, regarded this victory as an "untoward event," and Sir Edward was recalled in April, 1828. He afterwards commanded a squadron of observation in the channel in 1831, attained the full rank of admiral in 1837, and from 1839 to 1842 was commander-in-chief at Portsmouth. In 1832 he was elected member of parliament for Devonport, and was re-elected both in 1835 and 1837. He was a consistent supporter of liberal measures. Sir Edward died in 1851, aged eighty-one.—J. T.

CODRINGTON, Robert, an English writer, born of an old family in Gloucestershire in 1602. He was educated at Oxford, and died of the plague in 1665. He wrote "The Life and Death of Robert, Earl of Essex;" "The Life of Æsop;" and translated Du Moulin, on the Knowledge of God, Justin, Quintus Curtius, the prophecies of the German prophets, &c.—R. M., A.

* CODRINGTON, Sir William John, K.C.B., eldest surviving son of Sir Edward, was born in 1800. He entered the army in 1821, and rose through the intervening grades until he became lieutenant-colonel of the Coldstream Guards in 1836, and obtained the rank of major-general in 1854, without, however, having been engaged in any actual war service. At the commencement of the Russian war he accompanied, as a spectator, the British army sent out to Turkey, immediately before the sailing of the Crimean expedition, and was appointed by Lord Raglan to the command of the first brigade of the light division, vacant by the promotion of General Airey to the office of quarter-master general to the army. He led his brigade with great gallantry at the battle of the Alma, and was the first to give notice of the approach of the Russians at Inkermann. Lord Raglan noticed his conspicuous bravery during the battle, and appointed him to command the light division when Sir George Brown was obliged to leave for Malta, in consequence of a wound received at Inkermann. Sir William led the unsuccessful attack on the Redan, at the capture of Sebastopol, 8th September, 1855; and after the resignation of General Simpson, was appointed commander-in-chief of the British army in the Crimea. On his return home at the close of the war, he was elected M.P. for Greenwich.—J. T.

CODRUS, the seventeenth and last king of Athens, was the son of Melanthus, and reigned from 1123 to 1095 B.C.

COECK or KOECK. See Koeck.

COELLO, Claudio, an eminent Spanish painter, born at Madrid early in the seventeenth century. In 1680 he was appointed cabinet painter to Philip IV., and employed in the Escurial.—W. T.

COELN, Wilhelm von, or William of Cologne, an eminent old German painter of the latter part of the fourteenth century, called also Meister Wilhelm. He is supposed to have been born at Herle, a village near Cologne. As early as 1370 he was certainly settled in Cologne with his wife, Jutta; and a passage in the annals of the dominicans of Frankfort testifies to his extraordinary repute. Many paintings in distemper of the old Cologne school are credited to Coeln, but the evidence of their authenticity is often only conjectural. Other works are attributed to him, equally with his pupil, Meister Stephan, of whom, unfortunately, no reliable records are preserved. Of these pictures is the so-called Dom-bild, or cathedral picture, formerly the altarpiece of the chapel of the Rath-haus of Cologne, but now in the cathedral. The best accounts of both masters are to be found in Dr. Kugler's history of painting, part ii., and in Michiel's Etudes sur l'Allemagne. The disputed pictures are remarkable for simple beauty of colour, elaborate execution, Gothic manner of design, and extraordinary resemblance to the school of Van Eyck, without its accuracy of drawing.—W. T.

COÉN, Chananel Chayim, of Reggio, died at Florence in 1834, a learned Hebraist whose activity was especially directed towards the religious education of the Italian Jews. He wrote a vocabulary in Hebrew and Italian; a treatise on the language of the Mishna; an account of the heathen deities mentioned in the Hebrew scriptures; a collection of Hebrew synonymes; moral dissertations for the use of young people; and valuable compendia on the poetic art of the Hebrews.—T. T.

COEN, Jaon Pieterzon, a Dutch East India governor, was born at Hoorn in 1587. He received a commercial education at Rome, went to India in 1607, and returned in 1611. In the following year he was sent out with two ships under his command, and acquitted himself so well, that in 1613 he received the entire management of the Indian trade, with the title of director-general—an office that was created expressly in his favour. He was chosen president of Bantam, and in 1619 founded the town of Batavia, which he declared the capital of the Dutch East India settlement. In 1629 the emperor of Java, jealous of the rising power of the Dutch, made an unsuccessful attack on the capital, soon after which event Coen died.

COËTLOGON, Jean Baptiste Felicité, Count de, a poet, born at Versailles in August, 1773. His mother, having accompanied her royal highness the countess d'Artois in her exile, took her son with her, and so imbued his mind with the principles of loyalty that his poetry, when he began to write, derived its inspiration from the same source. His odes are all devoted to the royal family. He has written a poem on Bayard, the knight *sans peur et sans reproche*, and even aspired to the high theme of David, and with success enough to justify the council of public instruction bestowing their approbation upon the court bard. He was appointed governor of the royal chateau of Rambouillet. He died in September, 1827.—J. F. C.

COEUR, Jacques, a celebrated French merchant, who was born about the end of the fourteenth century, and took a distinguished part in the political history of Charles VII. At an early age he made choice of a mercantile career, and by his remarkable ingenuity, prudence, and perseverance, soon acquired an immense fortune. He was appointed master of the mint to Charles VII., and was a special favourite of that monarch, whom he assisted with large sums of money to carry on the war for the expulsion of the English. A plot was formed against him in 1450 by Antoine de Chabannes and others, at whose suggestion he was arrested on the charge of having poisoned Agnes Sorel, the king's mistress, and was cast into prison, where he was long confined, tortured, and shamefully treated. Charles, with base ingratitude, left his faithful servant in the hands of his enemies, and even connived at their violation of all law and justice in their treatment of him. In 1453 Jacques Coeur was pronounced guilty, and condemned to pay a fine of four millions of crowns, to have the rest of his property confiscated to the king, and to be imprisoned till the fine was paid, and then to be banished the kingdom. The writers of that age are unanimously of opinion that his riches were his only crime, and "the vultures of the court" shared among them the plunder of their victim. After his liberation in 1455, by the dexterity and daring of one of his agents, Jacques was conveyed to Rome, where he was cordially welcomed by Pope Nicholas V. In the following year he was appointed captain-general of the church against the infidels, and was sent with a fleet to the assistance of the Greek isles, then menaced by the Turks. He was seized with an illness at Chios, and died there in 1456.—J. T.

COFFEY, Charles, an Irish dramatic author, born at the end of the seventeenth century. He wrote nine dramatic pieces which were all successful—one, "The Devil to Pay," decidedly so, as it has kept the stage ever since, and was the foundation of a successful modern ballet, Diable a Quatre. He died on the 13th May, 1745.—J. F. W.

COFFIN, Charles, born at Buzancy in 1676. Having risen to the distinction of rector of the university of France he signalized his position by a decree establishing gratuitous instruction in the colleges. After three years' occupation of this high post, he resumed his former station of principal of the college of Beauvais. He wrote Latin verses with ease and grace, in which language Coffin composed some hymns for the service of the church. While in one of his Horatian moods he wrote a Latin ode in praise of champagne wine, which so pleased some classic growers of the grape, that they agreed to send the poet a hamper every year. He died in 1749.—J. F. C.

COFFIN, Sir Isaac, Bart., a brave English naval officer, was born in 1760. He entered the naval service in 1773, obtained a lieutenancy in 1778, and was made a commander in 1781. He shared in a good deal of active service on the Halifax station on the coast of America, and on board the *Barfleur*, under Sir Samuel Hood. Disgusted at some shabby treatment which he had received from the admiralty, Captain Coffin in 1788 transferred his services to the Flemish patriots, but he soon returned to England, and in 1790 obtained the command of the *Alligator*, of twenty-eight guns. On the breaking out of the war with France, Captain Coffin was appointed to the *Melampus* frigate. He was for some time resident commissioner of Corsica, then the superintendent of the naval establishment at Lisbon, and in 1798 he was intrusted with the charge of the arsenal at Port Mahon in Minorca. In 1804 he was promoted to the rank of rear-admiral, was soon after created a baronet, and became a full admiral in 1814. Sir Isaac was for a number of years member of parliament for the borough of Ilchester, and was a great favourite in the house, on account of his *bonhommie*, and the facetious remarks with which he enlivened the debates. He died in 1841.—J. T.

COFFINHAL, Jean Baptiste, one of the most sanguinary

of the French revolutionists, was born in 1754. He was originally a student of medicine, but abandoned that pursuit for the study of the law. On the breaking out of the Revolution he threw himself headlong into the current, and by his energy, violence, and great physical power, contributed greatly to direct the popular movements. He was executed 29th July, 1794.—J. T.

* COGALNICEANO, Michel, one of the few representatives of the Rouman people in the world of letters, was born in 1806, and, adopting the profession of a teacher, obtained the professorship of natural history at Jassy. He left Wallachia in 1834, and travelled through Germany and part of France, in search of materials for his "History of Moldavia and Wallachia," published at Berlin in 1837, in French. Respecting the Tsiganis, or Bohemian slave population, their language and history, he has published some interesting memoirs. He was the founder of the *Etoile du Danube*, and when, on the establishment of the censorship, it ceased to appear at Jassy, he re-established it at Brussels, where it is still published in French. He also contributed to various other journals, and published a valuable collection of ancient chronicles, rescued from the recesses of monasteries. In 1857 M. Cogalniceano was elected deputy to the divan *ad hoc*, for Moldavia. He performed another signal service to his country by establishing a cloth factory at Niamgo, the sole one which Moldavia possesses.—F. M. W.

COGAN, Thomas, an English physician and philosophical writer, was born in Northamptonshire in 1736. He was first the pastor of a presbyterian congregation at Amsterdam. He then studied medicine at Leyden, and returning to London in conjunction with Dr. Harris, founded the Royal Humane Society. He subsequently returned to Holland, where he remained until the breaking out of the French revolution compelled him to withdraw to England, where he died in 1818. He was a voluminous writer on scientific and philosophical subjects.—J. T.

COGGESHALLE, Ralph, an English historian and cistercian monk, was born in the middle of the twelfth century, and died about 1228. He wrote a "Chronicle of the Holy Land," which, together with his "Chronicon Anglicanum," and "Libellus de Motibus Anglicanis sub Johanne Rege," were published by the fathers Martenne and Durand in the 5th volume of the Amplissima Collectio veterum Script., &c.—R. M., A.

COGSWELL, William, D.D., an American clergyman and man of letters, born in Atkinson, New Hampshire, in 1787; graduated at Dartmouth college in 1811, and died in Gilmanton, New Hampshire, in 1850. After leaving college, he taught an academy for two years, then studied theology, and was settled over the south parish in Dedham, Massachusetts, for fourteen years. In June, 1829, he resigned his pastoral charge, and was appointed general agent of the American Education Society; and three years afterwards he was elected secretary and director of this society. He resigned his office in the education society in 1841, and became professor of history in Dartmouth college, and shortly afterwards president and professor of theology in the theological seminary at Gilmanton, New Hampshire. He left a considerable number of works on practical religion.—F. B.

COHAUSEN, Johann Heinrich, a physician was born at Heidelsheim in 1665, and died at Munster in 1750. Cohausen wrote two satirical pieces against the use of tobacco, the first of which was entitled "Dissertatio satyrica physico-medico-moralis de pica nasi, sive Tabaci sternutatorii moderno abusu et noxa." His "Hermippus Redivivus," which was translated into English, promulgates a new mode of prolonging life.—R. M., A.

COHEN, Anne Jean Philippe Louis, born at Amersfoort in the Low Countries, October, 1781; became first librarian of the Bibliotheque Sainte Geneviéve at Paris in 1824. His writings embrace romance, poetry, politics, and travels, and are of average merit. Foreign authors, and particularly English, are indebted to his pen for translations of their works into the French language. Besides translations from German and Swedish, he has rendered into French the novels of Maturin, Lady Morgan, Miss Porter, Bulwer, &c. He died in 1848.—J. F. C.

COHEN, R'Jehuda b. Solomon, lived at Toledo in the thirteenth century. His work "Medrash Chochmah" (Investigation of Wisdom), still unedited, proves him to have been eminent as a philosopher and a mathematician, as a biblical scholar and a linguist. When quite a young man he corresponded with Frederick II., the illustrious emperor of Germany, on scientific subjects. He visited Tuscany and the Romagna, and there translated his work from the original Arabic into Hebrew, for the benefit of the studious among his co-religionists in Italy. (Rossi, *Diz. Stor.*)—T. T.

COHEN, Jacob Shalom, was born at Meseritz, 23d December, 1771, and died at Hamburg in 1846, after a life spent in incessant literary activity. He wrote both in German and Hebrew; but his fame rests especially on the beauty of his Hebrew compositions. He combined an astonishing versatility with indefatigable industry. For the benefit of youth he wrote "Mishle Agur" (Fables in Verse); a catechism of the Jewish religion, "Chinuch Amunah;" a practical Hebrew grammar, "Thorath Lashon Ibrith;" he translated the whole of the Hebrew scriptures; composed Hebrew poems, and furnished the translation of them into German—"Matae Kedem al admath Zafon" (Eastern Plants on a Northern Soil); projected a history of the people of Israel from the Maccabees to the present time, in Hebrew, on the plan of Jost's German work (only the first volume, to the destruction of Jerusalem, is published); composed psalms on the life of David—"Mizmorim;" and attempted dramatic literature—"Amal va Thirzah, Naboth." His epic poem "Nir David" (The light of David), takes rank among the best productions of the neo-hebraic school. He was among the first to promote, through the medium of serials, the diffusion of general knowledge among those classes of his coreligionists whose reading had heretofore been too limited—"Achere Hameasef" (The Gleaner); "Bikure Ha-ittim" (The First Fruit of the Times). His memory is deservedly revered by all lovers of Hebrew literature.—T. T.

COHEN, R' Joseph ben Josua ben Meir, a faithful historian and great physician, was born at Avignon in 1497, where his father had settled after the expulsion of the Jews from Spain. His family originally resided at Cuença, and some time at Huete in Spain. When Joseph was five years old his father removed to Genoa, but in 1516 the family were again compelled to change their abode. They went to Novi. Here Joseph was married; but from 1538 to 1550 he again resided at Genoa, where he practised medicine, until, on the 2d of April of the last-named year, a decree of banishment against all the Jews of Genoa (dictated, he states, by the jealousy of the Genoese traders), involved him in new troubles. He carried his profession with him to Volteggio, and hence to Costelleto in Montferrat, where he seems to have ended his days about 1575, in long-sought peace. He has become famous in Hebrew literature by two historical works—"Dibre Ha-yamim le-Malche Zarfat u-Malche beth Otman Ha-tugar" (Annals of the Kings of France and of the House of Othman the Turk); and "Emek Ha-baca" (Valley of Baca or Weeping), a narrative of the sufferings of the Jews in the author's times.—T. T.

COHEN-ATTHAR, Aboulmeny Ben Abou Nasr Israylyn Haroun, an eminent Egyptian physician and writer on natural philosophy, born at Cairo about 1100. He was one of the best mathematicians of the Egyptian school; his reasoning is, however, totally at variance with mechanical ideas on any view of the problem to find the force which will support a body on an inclined plane. His principal work is entitled "Materia Medica," a rich mine of natural history, containing every Egyptian plant, and every insect and mineral, truthfully delineated after nature, with descriptive text in Arabic. The only copy which ever reached Europe is to be seen at the Bibliothéque Impériale de Paris, section des manuscrits arabes. Died in 1170.—Ch. T.

COHORN, Menno, Baron de, called the Dutch Vauban, was born of a family of Swedish extraction, at Leuwarden in Friesland in 1641. Inheriting from his father a decided taste for military studies, he joined the Dutch army at the age of sixteen. During the earlier part of his career as a soldier, he had little opportunity of engaging in actual service, and he appears to have devoted himself with ardour to the study of military engineering. When the war broke out in 1672 he took part in the defence of Maestricht; and the talent which he displayed there, together with his services in the battles of Senef, Cassel, St. Denis, and Fleurus, procured for him the rank of colonel. His ability as an engineer soon attracted the notice of government; and when peace was concluded, he was employed in repairing and completing the fortifications of the principal towns. In this he was actively engaged till the resumption of hostilities In 1683 made his services necessary in the field. In all the subsequent compaigns he took a prominent part. At the siege of Namur in 1692, he found himself opposed by his great rival Vauban; and the professional skill of the two greatest engineers

of the age was exhausted in the attack and defence of the town. In the war of the Spanish succession, Cöhorn, now a lieutenant-general, resumed his duties with unabated vigour, and rendered material assistance to the cause of the allies by his success in directing the operations against Venloo, Buremonde, and Liege, and, in the following year, by the part which he took in the capture of Bonn. In the spring of 1704 he was seized with apoplexy, which ended in his death at the Hague on the 17th of March. Cöhorn was the author of various works on the science of military engineering, the most important of which is his "New Method of Fortification," published at Leuwarden in 1685, and afterwards frequently translated.—W. M.

COIGNET, Giles, called Giles of Antwerp. This painter was born at Antwerp in 1530, and studied under Antonio Palermo, then residing in that city. He visited Rome and Naples—painting many historical works in fresco and oil. He was admitted into the academy of Antwerp in 1561. The troubles of the time, under the prince of Parma, compelled Coignet to quit his native country, and take refuge in Holland, where he remained many years. He was successful rather in effect than in drawing—in finish, rather than accuracy. Some of his moonlight and candlelight subjects are very admirable. He finally settled at Hamburg, where he died in 1600.—W. T.

COIMBRA, Don Pedro, Duke de, surnamed Alfarrobeira, son of John I., king of Portugal, and Philippa, daughter of John of Gaunt, duke of Lancaster, was born at Lisbon in 1392. After receiving a careful education at the court of his father, he was intrusted with the command of the Portuguese fleet in the first attack upon Ceuta; and subsequently held various commands of importance in the war in Africa. He spent several years in travelling over Europe and part of Asia; and on his return to Portugal devoted himself to scientific studies, till he was called upon in 1439 to assume the regency of the kingdom during the minority of his nephew, Alphonso V. He retained the office of regent with advantage to the state till 1446; but in that year, in consequence of the intrigues of the duke of Braganza, he was deposed by a summary decree of the cortes. Instigated by the duke of Braganza, the young king declared Coimbra a rebel, and marched against him at the head of an army. Don Pedro was at length forced to give battle, which he did on the 20th of May, 1449. He was himself among the first that fell. The common Portuguese account of his travels and adventures is fictitious.—W. M.

COITIER, Volcher, an eminent Dutch anatomist, born at Groningen in 1534. He prosecuted his professional studies at some of the most celebrated universities of France and Italy, and was a pupil of Fallopius, Eustachius, and Aranzi. In 1569 he was appointed physician to the town of Nürnberg, but resigned that office to become a physician in the French army. The researches of Coitier greatly promoted the progress of anatomical science, and especially in regard to the formation and growth of the bones in the fœtus, and the muscles of the nose.—J. T.

COITIER or COICTIER, Jacques, physician to Louis XI. of France, was born in the first half of the fifteenth century. He exercised the most tyrannical influence over Louis, and extorted from his royal patient immense sums of money and donations of lands. He died about 1505.—J. T.

COKAYNE, Sir Aston, an English poet, born at Elvaston in Derbyshire in 1608, and died in 1684. He was educated at Trinity college, Cambridge, and in 1632 travelled in France and Italy. Cockayne was happy in numbering among his friends such men as Donne, Massinger, Drayton, Randolph, Habington, Suckling, Sir William Dugdale, &c.; but he suffered severely during the civil war on account of his attachment to the cause of the king. His poems and plays, which are not of great merit, were printed and reprinted in 1658, and are now sought after chiefly as curiosities.—R. M., A.

COKE, Sir Edward, successively chief-justice of the common pleas and of the king's bench, has been considered for upwards of two centuries the highest authority on the municipal law of England. Notwithstanding the rapid obliteration of almost every trace of feudal precedents from our present system of jurisprudence, the "Institutes" and the "Reports" are to this day greatly venerated by the profession for their learning and accuracy. To form a right estimate of this eminent jurist, we shall view him as a member of the bar, the bench, and the senate. Edward Coke was born in the reign of Edward VI. on the 1st of February, 1551–52; and died under Charles I. on the 3d of September, 1634. He was the only son of Robert Coke of Mileham in the county of Norfolk—a gentleman whose pedigree was traced by Camden to the reign of King John. When Edward was ten years old, his father, who was a bencher of Lincoln's inn, died in London, and was buried in the church of St. Andrew's, Holborn. After spending some years in the free grammar school at Norwich, he was admitted a pensioner of Trinity college, Cambridge, in September, 1567. Unlike Bacon, the great rival of his later years, who came to the same college a short time after him, and even then conceived the rude outline of a great creation, Coke neither indulged in philosophical speculation, nor emulated the varied accomplishments of a scholar. It was when he was admitted in 1572 to the congenial cloisters of the inner temple, that he felt morally and intellectually at home. In his law studies he was indefatigable. He went to bed at nine, and got up at three—in the winter lighting his own fire. Until the courts met at eight he read Bracton, Littleton, and the year-books. From eight till twelve he sat on the back benches in Westminster taking notes of the cases argued. After a short repast in the inner temple hall, he attended "readings" in the afternoon, and then resumed his private studies till five, or supper-time. After this he took part in the "moots" (always without notes), and before retiring for the night made up his common-place book. In consequence of his superior attainments, the usual period of study was abridged in his favour, and the benchers of the inner temple, as a mark of their high opinion of his legal knowledge, called him on the 30th of April, 1578. He was equally successful as a teacher. Two years after his call, the society of the inner temple appointed him reader to Lyon's inn. "His learned lectures so spread forth his fame that crowds of clients sued to him for counsel." The early popularity of Thomas Erskine, two hundred years from this date, is the only parallel to the rapid rise of Coke. But nothing can be more striking than the difference between these two eminent men on their first appearance as advocates. In Captain Baillie's case, Erskine delivered a bold impassioned harangue, and with his—"I will drag *him* to light"—struck the bar with terror, and brought confusion on the bench. In Lord Cromwell's action of *scan. mag.* against the Rev. Mr. Denny, the case had gone fairly against the defendant, for whom Coke was retained as counsel. When all was thought lost, Coke, with an acuteness prophetic of his future distinction, ferretted out a misrecital in the declaration of the statute, moved in arrest of judgment, and obtained it. Shortly after this, he took a prominent part in one of the most celebrated cases ever argued in a British court, and succeeded in establishing the important rule in the law of real property, well known as the rule in Shelley's case. His great merits were now recognized by the public. In 1586 he was chosen recorder of Norwich. Five years after, Sergeant Fleetwood, who had been some time recorder of London, was pensioned off at £100 a year, to make room for Edward Coke. The same year, 1592, saw him solicitor-general, reader of the inner temple, and speaker of the house of commons. His lectures at the inner temple were very popular. He had delivered five out of seven on the statute of uses, when he was driven away by the plague from a class which numbered one hundred members of the society. Of these, nine benchers and forty members paid him the honour of escorting him on his way to Suffolk as far as Romford.

Coke owed every step in his promotion to his own talent. His practice was enormous: there was scarcely a single motion or argument before the court of king's bench in which he was not engaged. But he had no influence at court. When Sir Thomas Egerton was elevated to the seals, the earl of Essex stirred heaven and earth to oppose the promotion of Coke, and to secure the office of attorney-general to his favourite, Bacon. But Burleigh, with his practical sagacity, gave preference to the ablest lawyer, and, in the year 1594, Coke became attorney-general. The rivalry which the contest excited between these eminent men, gradually passed into animosity, that exhibited itself in the alternate reverses of their fortunes in undignified acts, until it finally subsided into implacable hate. The freeholders of Norfolk, proud of their countryman, returned him as their representative in 1593, as Coke himself states, without any solicitation or canvassing on his part.

In the annals of the English bar, the scurrility and vituperation of Coke—with one exception—have no parallel. But for his great intellect, and those virtues which grow like parasites

on the trunks of vice, our condemnation of Coke would be unqualified. In fierceness of demeanour he was more odious than Elizabeth's captains—in scholastic conceits more despicable than James's churchmen—in avarice more prurient than the ancient monks, and in bigotry not a whit less violent. His disposition was selfish, arrogant, and harsh. Lost in the acquisition of legal knowledge, and determined thereby to secure his own aggrandizement, he never was the centre of a genial friendship. As advocate he delighted in hectoring trembling criminals, and treating with rudeness his professional brethren. The lowest barrister in the Old Bailey, would this day blush to act the part of Coke in that altercation with Bacon in the court of exchequer. The violence of his manner contrasts painfully with the sustained dignity of the accomplished Raleigh, who—then on his trial for life—was thus addressed by Mr. Attorney—"Thou art a monster. Thou hast an English face and a Spanish heart. . . All that he did was by thy instigation, thou viper: for I *thou* thee, thou traitor." In his pleadings, he sometimes indulged in quaint antithetical expressions, much to the delight of King James. To one of the jesuits he once said—"You do not watch and pray, but you watch to prey." "True repentance," he said on another occasion, "is indeed never too late, but late repentance is seldom found true." When James, jealous of his purchases, told him he had as much land as a subject ought to possess, Coke, who was then in treaty for the purchase of Castle Acre priory, returned this answer with much pleasantry—"Then, please your majesty, I will only add one *acre* more."

Nothing can be more painful than the tale of his domestic history. His first marriage took place on the 13th of August, 1582. He was then thirty-two, and rapidly rising at the bar. The lady was the daughter of J. Paston, Esq., of Huntingfield hall, Suffolk, who brought him a fortune of £30,000. She died in 1598, after leading a life, as we must charitably suppose, of comparative happiness. This "most beloved and most excellent wife" had not been in her grave many months, when the astute attorney commenced his treaty for a union with the Lady Elizabeth Hatton, granddaughter of Burleigh, now a young, beautiful, and wealthy widow. The formalities of wooing were dispensed with, and the requisitions of the canonical law were also overlooked; so that Archbishop Whitgift summoned the rector, Coke, Burleigh, and all, into the spiritual court, and only remitted the penalty, on the plea of Coke's ignorance of the law. They soon found grounds for domestic dissension. There was an utter discrepancy of taste and manners, as well as of age. Coke spent his days toiling in court and chambers, while his lady was performing in court masques, and complimented by Ben Jonson's verses. In 1617 it was reported that "the Lord Coke and his lady had great wars at the council table."

Though conjugal love may sometimes fail, there must be some unnaturalness of character, where parental affection is obliterated. The conduct of Coke towards his daughter, then a child of fourteen, though not without parallel in the low morality of that age, exhibits a venality, seldom if ever known at the present time. Now in his sixty-sixth year, and through his sturdy independence as a judge thrust out of royal favour, instead of retiring into private life, with the consciousness of his judicial integrity, he determined to sacrifice his child to secure his restoration to honour and office. His plan was to marry Frances to Sir John Villiers, Buckingham's brother. Lady Hatton (who had always refused to be called Lady Cook, as she spelt it) opposed the match. The child "voluntarily and deliberately protested that, of all men living, she could not have him." The mother, a high-handed woman, ran away with the daughter, and concealed her in a house of Lord Argyle's, near Hampton Court. Coke started off with his sons in pursuit, and, after breaking through several doors, dragged away the recusant daughter. A short time after he informs Buckingham that his daughter is quite in love with Villiers; which love on her part, however, exhibits itself in irrepressible snifflings and tears. Then follow negotiations about a settlement, shuffling on the part of the parent, hymeneal rejoicings, reception of the company by bride and bridegroom at their couchée, the elevation of Villiers to the peerage under the title of Viscount Parbeck, his desertion and flight to the continent, Lady Parbeck's frailty, and sentence to stand in a white sheet in the Savoy church, and her escape. The only redeeming passage in this affair is, that when the poor girl flew to Stoke for protection, she was kindly received in her degradation by her age-stricken father.

Leaving these domestic scenes, we shall now resume the history of Coke's public career. Having been fourteen years at the head of the bar, on the 30th of June, 1606, three years after receiving the honour of knighthood, he was made chief-justice of the common pleas. It is only as judge that we can contemplate the character of Coke with unmixed admiration. On the bench his conduct was independent and brave; in one or two instances worthy of Gascoigne and Fortescue. Though holding office *durante bene placito*, he ventured to excite the "great rage" of James, by telling his majesty, that he was not learned in the laws of England, and that it was by the law his majesty was protected in safety and peace. He opposed the high commissioner, resisted the claim of the king to sit and try causes, and pronounced an emphatic denial of the power of the crown to alter the law by "proclamations." Thus, by maintaining the prerogatives of the judicial office, and refusing to sanction the despotic pretensions of the king, he lost his lucrative office, and was removed in 1613 to the chief-justiceship of the king's bench. This mark of royal displeasure somewhat damped his courage. A short time after he gave a qualified support to "benevolences." In Peacham's case, after considerable grumbling against taking anticipatory opinions of the judges apart and in writing, this initial resistance ended in giving to Bacon his separate answers in his own hand. Complaints were made against him as chief-justice of the king's bench, for maintaining the jurisdiction of his court against the injunctions of the court of chancery. In one case, Chancellor Ellesmere granted an injunction against suing out execution on a judgment obtained in the king's bench by a gross fraud. Lord Coke declared this to be against the common law, and contrary to act of parliament; but, after taking infinite pains to prove his statement, he submitted to the king's decision, adding, "that he and his brethren had since entertained his majesty's commandment to the contrary, as an order of the court, with a promise to observe it." But in the *commendams*, Coke nobly sustained his character as a fearless judge. The question in this action (Colt *v.* Bishop of Lichfield) was, whether the king had a right to grant ecclesiastical benefices to be held along with a bishopric. The learned counsel, in the course of his address, indulged in some reflections upon the clergy, which the bishop of Winchester, in his report of the trial to the king, represented as an attack on one of the sacred prerogatives of the crown. After consulting Bacon, his attorney-general, a royal prohibition was issued, suspending the trial, until the king should intimate his pleasure to the judges. The royal mandate was disregarded, and the cause was heard and determined in due course. The judges were summoned to Whitehall to answer for their conduct. On being asked, whether they ought not, in a matter of supposed prerogative, to suspend trial until the king had consulted them, all of them, except Coke, answered—"Yes! yes! yes!" But Coke said calmly—"When the case happens, I shall do that which will be fit for a judge to do." In 1616, having made himself still more obnoxious to the court by his late conduct, he was summoned before the council, and being made to kneel, the earl of Suffolk pronounced the sentence of his suspension from the office of chief-justice. A few months later, the *supersedeas* received the royal signature, and Lord Coke was no longer chief-justice.

Stunned by this blow, Coke soon rallied and laid down that unfortunate plan for his restoration to which we have alluded. Bacon at first opposed his intrigues; but finding that the king approved of the proposed match, he opportunely changed his line of conduct, stopped the prosecution in the star-chamber, and declared himself a warm friend to the alliance of the Lady Frances with Sir S. Villiers. The ex-chief-justice did not derive from this alliance the advantages he had hoped for. The influence of Bacon was too strong, and the spleen of James too bitter, to leave any chance of reconciliation. Coke could make no nearer approach to royal confidence than a seat at the council table and star-chamber. This was the most inglorious period in his life. After four years of fruitless expectation he determined to join the ranks of the popular party. In 1620, after an interval of six years, parliament was again summoned, and Coke being now eligible, was returned for the borough of Liskeard in Cornwall. Here, properly speaking, his political career begins. Though twenty years before this date he had been elected speaker of the lower house, he distinguished himself more as attorney-general than as a statesman. His high arrogance, humiliated by rebuffs of the court, gradually changed into a stern determination to

oppose the king and overthrow his favourites. Though the triumphant struggle for liberty upon which he now entered was conducted from motives of high political virtue, it cannot be questioned that coincident circumstances gave to that struggle peculiar charms. Hitherto Sir Edward Coke had professed high-church principles; now he put himself at the head of the puritans. In the first session he carried an amendment "that supply and grievances should be referred to a committee of the whole house." He succeeded in overthrowing monopolies. He inveighed against the attempt of the king to force the adjournment of the house, opposed the negotiations for the proposed match of the prince with the infanta of Spain, vindicated the privileges of parliament, and drew up a "protestation" against the attempted infraction of its liberties and rights. But a revenge, sweeter than the humiliation of a king, was waiting him in the downfall of a subject. A committee was appointed to inquire into the abuses of the courts of justice, and it was soon noised abroad that the lord-chancellor had been guilty of grave delinquencies. Coke, out of decency, declined to be chairman, but superintended all the proceedings. After refusing to refer the case to a royal commission, the house voted the impeachment, and Sir Edward Coke was appointed to conduct it. But the chancellor having made a full confession, and put himself upon "the gracious mercy" of his peers, deprived Coke of that gratification. After this event Bacon never again appeared in public life, but devoted himself to the pleasures of literature and philosophy, while Coke remained a champion in the arena of politics until he carried the famous "petition of rights." The leaders of the opposition had now become so obnoxious to the king that Coke, together with Selden and Prynne, were sent to the Tower. Against Coke several frivolous charges were preferred—that he had concealed some depositions taken against the earl of Somerset—that he had made arrogant speeches when chief-justice, and had compared himself to the prophet Samuel, &c. But his conduct in parliament was the true ground of his imprisonment. By the intercession of Prince Charles, after eight months' imprisonment, he was set at liberty, under an order to retire to his country house, and not to appear at court without express license from the king. In that age expulsion from the court was no trifling matter. It was political death added to the highest public disgrace. But in this instance the victim lost but little of his popularity, and the king was in constant fear lest he should be returned to parliament. To get him out of the way he was appointed on the commission in 1623 to inquire into the Irish church establishment. His exclusion from the second parliament of Charles in 1625, when returned for Norfolk, was substantially managed by the artifice of appointing him sheriff of Buckinghamshire. In 1628, when the impending war with France left the king no alternative but to summon parliament, the attempt to exclude Coke was not renewed. Such were the apprehensions of the people regarding the impending struggle between absolutism and liberty, and such the high value set upon the sternness and integrity of Coke, that he was returned for two counties, Suffolk and Buckinghamshire. Taking his seat for the latter, he proved himself in this parliament the champion of freedom and able expounder of the constitutional rights of Englishmen. Following the footsteps of his father, Charles had already alarmed the country by successive despotic acts, which, though not altogether new, had never before presented such a bold front. He raised money by forced loans and benevolences; he violated the liberty of the subject by imprisoning suspected offenders without specifying the offence in the warrant; he commanded different sea-ports to furnish ships for his service at their own expense; and grossly tampered with the administrators of justice. The commons having initiated the business of the session with solemn fasting and taking the sacrament, addressed themselves in earnest to these grievances, and embodied them in the famous "petition of rights," which Sir Edward Coke was appointed to draw up. His vast legal knowledge, great popularity in the house. and undaunted spirit, qualified him pre-eminently to take the lead on that occasion. Had our ancestors flinched in that hour of trial, we might have been born to the heritage of bondsmen—the slaves of kings, and the drudges of their flatterers. But bravely and well did the commons of England resist the wavering lords, and defy the insolence and pride of the royalists, until they finally wrung from the king his reluctant assent to an enactment which is veritably a second magna charta.

Having conducted this struggle to so happy an issue, and won for himself a high place among distinguished patriots, Sir Edward Coke never again appeared in public life, but devoted his few remaining years to the peaceful occupations of an author. On the 3d of May, 1632, riding one morning to Stoke, his horse fell upon him. The internal injury sustained by this accident was the cause of his death, which happened two years after, on the 3rd of September, 1634, in the eighty-third year of his age. Perhaps Sir Edward Coke is better known as an author than as a statesman or a judge. His great works are—the "Reports" and the "Institutes;" the former, of more interest to the professional lawyer than to the general student of history; the latter, of much value to both. The "Reports"—thirteen in number—are histories of several cases, containing the arguments on both sides, the questions decided, with the reasons given by court for its judgment. The "Institutes" appeared in four volumes. The first is a comment of great length upon a little treatise on tenures, compiled by Judge Littleton in the reign of Edward IV., and is quoted and referred to by modern lawyers under the brief designation of "Coke Littleton." On all questions relating to the common law, this volume contains materials of the highest authority, collected from the ancient reports and year-books. The second "Institute" contains an exposition of magna charta and other statutes; the third of the criminal law; and the fourth of the jurisdiction of the various courts. On account of subsequent changes in the law, the two "Institutes" last-mentioned, have lost much of their original value and interest. In addition to these works, upon which the fame of Coke as an author chiefly rests, he also wrote a treatise on "Bail and Mainprize;" "The Complete Copyholder;" a book of "Entries, or Legal Precedents;" and a book entitled "A Reading on Fines and Recoveries."—G. H. P.

COKE, Thomas, LL.D., a divine of the church of England, and afterwards the coadjutor of the Rev. John Wesley in his multifarious labours, was born at Brecon in South Wales, 9th September, 1747. His family was influential and wealthy; and being intended for the church, he was educated at the university of Oxford, where he narrowly escaped the contamination of infidelity. In 1772 he served his fellow-townsmen in the office of mayor, and soon after having received orders, he was appointed to the curacy of South Petherton, where his zeal provoked some degree of opposition, and caused him to be dismissed from his post in 1776. Soon after this he became formally acquainted with Mr. Wesley, was by him cordially received, and from time to time appointed by him to visit the Wesleyan societies in Ireland and elsewhere. In 1784 he was deputed by Mr. Wesley to visit the Wesleyan societies in America, and arrange for their future government. On his second voyage to America he was driven by stress of weather to Antigua, one of the West Indian islands, December 25th, 1786, a circumstance which led to the establishment of the Wesleyan mission to the negroes in these colonies. He was specially identified with the mission work of Wesleyan methodism in America, the West Indies, and Western Africa, and his whole life was devoted to journeys beyond the Atlantic, or to exertions at home for raising the pecuniary means necessary for their support. He had long set his heart upon a mission to India, and succeeded at length in inducing the Wesleyan conference to countenance the undertaking; he himself advancing a large sum of money towards defraying its expenses. He set sail in December with six missionaries, but died suddenly at sea, 3rd May, 1814, aged 66. Dr. Coke published—"A Commentary on the Bible," 6 vols, 4to, a very useful compilation; "A History of the West Indies," 3 vols. 8vo; and sundry other treatises and sermons of minor importance. His name will be ever had in reverence by the Wesleyan churches as the founder of their missions, for which, "he stooped to the very drudgery of charity, and gratuitously pleaded the cause of a perishing world from door to door."—(*Minute of Conference*, 1815.)—W. B. B.

COKE, William, Earl of Leicester, born in 1752, was the eldest son of Wenman Roberts, Esq., who assumed the surname and arms of Coke on inheriting the estates of his maternal uncle, Thomas Coke, earl of Leicester. Mr. Coke succeeded to his father's estates in 1796, and from that period down to 1832 he represented, almost uninterruptedly, the county of Norfolk in parliament. He was throughout his career a consistent and zealous member of the whig party, and cordially supported all their leading measures. It is as an agriculturist, however,

rather than a politician, that Mr. Coke's memory deserves to be perpetuated. By granting leases to his tenantry, and otherwise giving them the most liberal encouragement, as well as by costly experiments made at his own expense, he enriched himself and his tenantry, and turned his estate into a model agricultural domain. He introduced what is called the Norfolk system of the rotation of crops, the culture of turnips and maize, the crossing of the breeds of cattle and sheep, and other marked improvements; turned bare and barren land into a fine fertile soil, and raised forests where there was scarcely a blade of grass. He increased the population of the village of Holkham from one hundred and sixty-two to nine hundred, and the rental of his estates tenfold. He stated in his will that he had lately expended £500,000 in the improvement of his estate. He long enjoyed the reputation of being "the first commoner in England," but in 1837 he was raised to the house of peers by the title of Earl of Leicester. He died, June 30, 1842, at the age of ninety. A monument was erected to his memory at the cost of £4000, contributed by men of all political opinions.—J. T.

COLALTO, Antonio, born at Vicenza in 1717. His claims to authorship rest upon his having written for the French stage a piece called "Les Trois Jumeaux Venetiens," for the sake of playing the three brothers himself, which, according to the concurrent testimony of the time, he did with astonishing effect. The play was taken from the Venetian Twins of Goldoni, but Colaltc wished to add a third character, so that he might exhibit wit, stupidity, and irascibility, contrasted in three different persons. Goldoni was himself so pleased that he declared the merits of Colalto's performance to be such as to entitle him to the rank of an original author. Before his appearance in France in 1759 he had acquired fame in Venice. With a fine voice and figure, he could nevertheless stoop to the mummeries of pantaloon, and under so apparently unfavourable a disguise, express every change of feeling with a grotesque air of truth that gave him perfect mastery over the tears as well as smiles of his audience. He died in Paris in 1778.—J. F. C.

COLARD, Mansion, a printer of Bruges, who lived in the fifteenth century. He was protected by Louis de Bruges, seigneur de Gruthuyse, the great patron of letters of the time. Colard was himself a classical scholar, and besides the number of Latin works he printed in the original, published translations of his own into the French language.—J. F. C.

COLARDEAU, Charles Pierre, born at Janville in Beauce in 1732; died in 1776. He was educated by a maternal uncle, Monsieur Regnard, curé of St. Salomon, at Pithiviers. His uncle's object was to have him a lawyer, and with this view he was placed in the office of an attorney or notary. The passion of poetry, however, seized on him, and his law papers were neglected. He dramatized a story from Telemaque, and the piece, after some delay, was acted with success. His next effort was a tragedy, "Calista," which seems to have failed. The literature of England now engaged his mind, and a very successful imitation of Pope's Epistle of Eloisa to Abelard, was followed by a translation of Young's Night Thoughts. Colardeau became a member of the French Academy in 1776—J. A., D.

COLBERT, Auguste Marie François, Comte, was born at Paris in 1777, and entered the army a volunteer in the national guard of Tarbes in 1792. He rose rapidly in his profession, becoming an aid-de-camp to Grouchy in 1796. In the following year Napoleon raised him to the rank of captain, and he quitted Grouchy for Murat. He distinguished himself in Egypt, and then in Italy, under Dessaix, so as to receive in 1800 the cross of the legion of honour. His courageous bearing at Ulm and Austerlitz obtained for him a brigadier-generalship. Napoleon intrusted him with the conveyance to the Emperor Alexander of his final terms of peace after the battle of Austerlitz. In the eighth bulletin of the grand army, his conduct at the battle of Jena is made the subject of special praise. Towards the close of 1808 he went to Spain, having received a cavalry command under the duke of Istria. He was killed at Cacabellos in 1809, while conducting a reconnaissance.—R. B.

COLBERT, Jean Baptiste, born in 1619; died in 1683; one of the most illustrious statesmen of France; inferior in intellect to neither Sully, nor Richelieu, nor Mazarin; superior to them all in integrity. Colbert was discovered by Mazarin, who, a short time before his death, presented him to Louis XIV., with these words—"Sire, I owe everything to your Majesty; but I believe that, in so far, I pay my debt by giving you Colbert." Louis accepted the gift; it would have been well for himself, for France, and for Europe, had he known thoroughly to appreciate it! The finances of his kingdom having fallen into utter co nfusion under the worthless Frequet, Colbert was happily installed as controller-general, and he finally became finance minister, or rather prime minister of the king. It were wearisome to narrate the measures, through means of which his sagacity and convictions of justice enabled him to draw France back from the verge of the gulf of bankruptcy; and every one of these sound provisions would have borne fruits, but for the restless and reckless ambition of Louis, fostered by the able but unprincipled Louvois. War was expensive then as it is now. The ordinary revenue would not bear the burden of the enterprises of 1672, and Louvois insisted on loans for the king. Colbert, foreseeing the result, energetically opposed having recurrence to an expedient whose issues he knew so well. He was overruled in the council, chiefly by Louvois and the president Lamoignon. "You triumph," said he to Lamoignon; "but have you done this as an honest man? Do you fancy I did not know as well as you that money can be had by borrowing? But do you know as well as I do, the character of the person with whom we have to do—his passion for show, for great enterprises, and all sorts of expenditure? Now the *career* is open to borrowing, and therefore to expenditure and taxation illimitable! Answer for what you have done to the nation and to posterity!" The history of this great but unfortunate reign is known to the world. Colbert could not restrain the magnificent king, whose extravagance in everything recognized no bounds. His honest minister remonstrated when he could—ever in vain. "The fourth class of expenses," says he in one of his reports, "the expenses of the court, ought to be subjected to all possible retrenchment and economy, in accordance with the following maxim, let even five *sous* be saved in reference to unnecessary demands, in order that we may have millions to expend in support of your Majesty's glory! I declare, for my own part, that a feast costing three thousand *livres* gives me inexpressible pain, while, when the question is concerning millions of gold for Poland, I would sell all my goods; I would pledge my wife and children; I would trudge barefoot through life, in order to contribute towards it what was necessary." Colbert struggled in vain. Louvois and Louis prevailed; and, having first been insulted, the intrepid minister was disgraced. He died soon afterwards at the age of sixty-four.—Colbert's name seldom appears to advantage in our modern histories of political economy. He is presented usually as the systematic originator of the now unfashionable protective system; and every one has heard the famous reply of some merchants to him—"*Laissez aller.*" This, however, cannot be received by any philosophic thinker without much reservation. In so far as regarded the *exterior*, or other nations, his policy was protective; within France itself he delivered industry from every bond and burden that he could remove. As to protection in a national point of view, there is a difficulty grave enough to puzzle even a brain like Colbert's. Not a doubt can exist that the largest amount of material wealth must issue from the installation of the principle of the division of labour carried to its very extreme; but whether a policy having regard to that principle alone, will best conduce to the development of the intellectual and moral activity and well-being of a nation (which after all is its true wealth), is wholly a different question. Or to descend to a lesser problem, it is quite conceivable that a nation having great natural capabilities, originating in its climate and soil, may be unable to start on the special industries suited to it, through its incapacity to contend, at the outset, with other nations already *exercised* in these special industries. Both considerations occupied and influenced Colbert; and whether theoretically correct or not, the merit cannot be denied to him of having evolved the productive energies of France to an extent never hoped for before, and created a force that has borne her since through the disasters of successive and deplorable revolutions. His country is entitled to venerate him as the founder of those industries which are still its pride. He evolved the silk trade of Lyons; he established the manufacture of lace; he destroyed in everything the monopoly of Venice; and, as already hinted, he benefitted every mode of labour by the equity and order of his fiscal laws. Nor was his capacious mind absorbed by the requisition of mere material industry. The present Imperial Observatory, the *Jardin des Plantes*, the Academy of

Painting, the Academy of Architecture—all these were institutions of Colbert's. He also left no less an enduring impression in other essentials to the stability and power of France. Previous to his government France had no marine. Colbert taught her how to compete even with England; he created engineers, ministers, captains, and—most indispensable perhaps of all—sailors. The arsenals of Brest, Toulon, and Rochefort, were planned by him, and constructed at his command. Cherbourg—a barren shore of Normandy—grew into a safe harbour. The possessions of France abroad were conciliated and extended; her commerce with India flourished apace; and her flag came to be known in new seas. Quite as much as Richelieu or Mazarin, Colbert was a founder of the French nationality; and his name will last as long as that of his master—the king who first formulized, *L'Etat, c'est moi.*—J. P. N.

COLBURN, Warren, an American writer upon mathematical subjects, and the theory of education, graduated at Harvard college in 1820, and died at Lowell, Massachusetts, September 15, 1833, aged forty. Not long after leaving college he published "First Lessons in Arithmetic" on the inductive system, or after the method of Pestalozzi—a little book, containing hardly a sentence of disquisition, which has revolutionized the whole theory and practice of elementary mathematical instruction in the United States. Its great success induced the author to carry out the plan by publishing a larger work on arithmetic; one on algebra; and he was meditating one on geometry when he was interrupted by disease and death.—F. B.

COLBURN, Zerah, whose performances as an "arithmetical prodigy," excited much interest in the United States and Europe over forty years ago, was born of poor parents at Cabot in the state of Vermont, September 1, 1804, and died in 1840.—F. B.

COLBY, Thomas, Major-general, an able and accomplished officer of engineers, and superintendent of the ordnance survey, was born in 1784. In 1801, when he was only seventeen years of age, he obtained a commission as second lieutenant of engineers. In the following year he was appointed one of the assistants in the ordnance survey, at the special request of Captain Mudge, the superintendent, who had noticed his diligence and zeal in his studies. Though he lost his left hand, and suffered other severe injuries in 1803 by the bursting of a pistol, Lieutenant Colby soon became conspicuous for his unwearied assiduity in the discharge of his duties, surveying during summer at various important points, and passing the winter months in town preparing the results for publication. In 1813 the survey was extended to Scotland, and Captain Colby spent the next three years in superintending operations at the principal stations in North Britain. On the death of Captain Mudge in 1820, Captain Colby was appointed his successor, and was also elected a fellow of the Royal Society. In 1824 he undertook the survey of Ireland, and in the course of his operations invented a "compensation bar," which has been found of great service in making exact measurements. In 1838 he resumed the survey of Scotland, which had been most improperly suspended, and from this date up to 1846 he continued to superintend the work with his characteristic activity and skill. He resigned his office, in accordance with the rules of the service, on attaining the rank of major-general, and died in 1852.—(Knight's *English Cyclop.*)—J. T.

COLCHESTER, Viscount. See Abbot.

COLDEN, Cadwallader, an eminent American historian, botanist, and physicist, son of the Rev. Alexander Colden of Dunse in Scotland, where he was born, February 17, 1688; died in 1775. After completing the course of study at the university of Edinburgh, he applied himself to medicine and mathematics for three years, and then emigrated to America in 1708, and practised physic with great success in Philadelphia till 1715. Then he visited London, where he became acquainted with Halley the astronomer, and read a paper on animal secretions before the Royal Society, by whom it was very favourably received. He returned to America; and in 1718 established his residence in New York, where he left his profession and engaged in the public service, filling in succession many important offices, particularly that of lieutenant-governor of the colony under Burnet. He was the author of "A History of the Five Indian Nations," published in 1727; reprinted at London in 1747, and in a third edition in 1755; he also published "The Cause of Gravitation," which was reprinted, with additions, in 1751, and was then entitled "The Principles of Action in Matter." Among his correspondents were the principal learned and scientific men of his day, such as Linnæus, Gronovius, the earl of Macclesfield, Dr. Franklin, and Peter Collinson. Though he abandoned practice early in life, he never lost his interest in the science of medicine, his publications upon which were numerous and valuable. His essay "On the Virtues of the Great Water Dock" led to a correspondence with Linnæus, who printed in the Acta Upsala, an account of several hundred American plants furnished by Colden. He communicated to Dr. Franklin the first hint of the art of stereotyping, which was only carried into practice in Germany long after his death.—F. B.

* COLDING, Andreas, a civil engineer, born in the neighbourhood of Copenhagen, 13th of July, 1813. Like many of our greatest English civil engineers, he rose from the working class, and after having passed splendid examinations, was appointed by government in 1845, inspector of high roads, and, two years later, of water-works. In 1850 he was sent by his government to England and Scotland, for the purpose of studying our systems of gas, water, and city drainage. In 1856 he was elected member of the Scientific Society, and in 1858 was appointed engineer of his native city. He has had the direction of the new gas and water works of Copenhagen, as also of those of Götheborg and other cities, and the great tunnel between Copenhagen and Christian's harbour has been made according to his plans. He is a man of profound scientific knowledge, and has paid considerable attention to the subject of heat as produced by friction. Some of his works are published independently; others find their place in the publications of the Scientific Society.—*(Nordisk Conv. Lex.)*—M. H.

COLE, Sir G. Lowry, one of the heroes of the peninsular war, was born in 1772, and died in 1842. For his conduct throughout the campaigns of 1812–14 he received the thanks of both houses of parliament, and was made governor of the Cape of Good Hope.—J. S., G.

* COLE, Henry, C.B., one of the originators of the plan for establishing an exhibition of national industry in London, which eventually issued in the Great Exhibition of 1851. Much of the success of that experiment was due to the ability and unwearied assiduity of Mr. Cole. At the close of the Exhibition he was rewarded with the honour of companion of the bath, and the donation of a handsome sum of money. He was soon afterwards appointed to an important office in the department of practical art under the board of trade. He was the English commissioner in the Paris Exhibition in 1855. Mr. Cole is the author of some pleasant guide-books for tourists, published under the name of "Felix Summerly," and of a popular work for the young on "Light, Shade, and Colour."—J. T.

COLE, William, an English antiquarian writer, was born in 1714, and died in 1782. He was educated first at Eton, and then at Cambridge, where he took his degree. He was the college friend of Walpole, Mason, and Gray, and he and Walpole visited France together in 1765. He became rector of Hornsey in 1749. Browne Willis the antiquary gave him the rectory of Bletchley in Buckinghamshire in 1753, and he was afterwards presented to the vicarage of Burnham, near Eton. He devoted himself with great ardour to the study of the antiquities of Buckinghamshire. His life was passed in studious drudgery, and though he wrote little in his own name, he contributed an immense number of notes to the works of other writers. He bequeathed his immense manuscript collections, extending to fifty folio volumes, to the British Museum, with an order that they should not be opened for twenty years. They contain much that is valuable, with much that is gossiping, trifling, and scandalous. His great object was to compose an "Athenæ Cantabrigienses," as a companion to the work of Anthony Wood. —(See D'Israeli's *Calamities of Authors*, pp. 90–93.)—J. T.

COLE, William, an English botanist and divine, was born in 1626 at Adderbury in the county of Oxford, and died in 1662. He acted as secretary to Dr. Duppa, bishop of Winchester. He wrote on "The Art of Simpling, being an Introduction to the Knowledge and Gathering of Plants." The work was published in London in 1657. He also wrote a work entitled "Adam in Eden, or Nature's Paradise; the History of Plants, Fruits, Herbs, and Flowers."—J. H. B.

COLEBROOKE, Henry Thomas, F.R.S., a great oriental scholar, was the third son of Sir George Colebrooke, Bart., and was born in 1765. At an early age he displayed an extraordinary aptitude both for mathematical and classical studies, and

acquired an intimate knowledge also of the French and German languages. In 1782 he was appointed to a writership in India. After passing through various subordinate situations, he was appointed chief-justice of the court of Sudder Dewanna and Nizamut Adawluts, and became a member of the supreme council at Bengal. After he had spent eleven years in India, he began the study of the Sanscrit language, in which he became eminently proficient. He published a critical grammar and dictionary of that tongue, and enriched the Asiatic Transactions, published at Calcutta, with memoirs on "The Religious Ceremonies of the Hebrews," on "The Sanscrit Language and Literature," "The Vedas," &c. He also published the great Digest of Hindoo Law, which had been compiled under the direction of Sir William Jones; two treatises on "The Hindoo Law of Inheritance," translated from the Sanscrit; "Algebra of the Hindoos, &c. Mr. Colebrooke died in London in 1837.—J. T.

COLEMAN, Charles, Mus. Doc., a musician belonging to the private band of Charles I. He was an excellent composer, and contributed many pieces of music to "The Musicall Banquet," 1651; "Musicall Ayres and Dialogues," 1652; "Musick's Recreation on the Lyra-Viall," 1656; "Select Ayres," 1659, &c. He also assisted in composing the "Instrumental Musick," for Davenant's Siege of Rhodes, performed at Rutland house in 1656; and contributed many of the explanations of musical terms in Phillips' "New World of Words," 1658. At the restoration of Charles II. the company of musicians was established upon the charter granted by Charles I. to Nicholas Laniere. Coleman who had received the degree of doctor of music in 1651, was admitted a member of this company; and in the minute-book (preserved in Harl. MS., No. 1911) we read, under the date, 1664, July 19, "Thomas Purcell chosen an assistant in the room of Dr. Charles Coleman *deceased*." He left a son of the same name, who was one of the musicians-in-ordinary" to the king in 1694.—(See Chamberlayne's *Angliæ Notitiæ* for that year.)—E. F. R.

COLEMAN, Edward, a musician (the husband of Mrs. Coleman, who acted in the Siege of Rhodes), brother to the preceding. He and his wife are frequently spoken of in the Diary of the old gossip Pepys. He was appointed a gentleman of the royal chapel at the restoration; and the ancient chequebook of that establishment records his death to have taken place at Greenwich, August 29, 1669.—E. F. R.

* COLERIDGE, Rev. Derwent, only surviving son of S. T. Coleridge, was born at Keswick in 1800, and received his early education with his brother at Ambleside. He then entered St. John's college, Cambridge, and along with Macaulay, Praed, Moultrie, and others, became a contributor to *Knight's Quarterly Magazine*. He took orders in 1826, but has since been mainly occupied in the business of tuition. He is now principal of St. Mark's college, Chelsea—a well-known training establishment for teachers. He is also a prebendary of St. Paul's. Mr. Coleridge is the author of a work on the "Scriptural Character of the English Church," and since the death of his sister the duty of collecting and editing his father's unpublished works has devolved upon him.—(See Coleridge, Sara.)—J. T.

COLERIDGE, Hartley, eldest son of S. T. Coleridge, was born at Clevedon, near Bristol, in 1796. He was educated at Ambleside, in the school of the Rev. John Dawes, and in 1815 entered Merton college, Oxford. From the earliest years he was distinguished for the brilliancy of his imagination. Wordsworth, in an exquisite poem addressed "To H. C., six years old," speaks of him as one "whose fancies from afar are brought." At school his story-telling powers were quite marvellous, and at college his extraordinary conversational talents caused his society to be much courted, and his frequent invitations to wine parties exposed him to temptations which he was ill fitted both by constitution and training to resist. He passed his examination for a degree in 1818, and gained a fellowship at Oriel with great distinction; but "at the close of his probationary year," says his biographer, "he was judged to have forfeited his fellowship, on the ground mainly of intemperance; and, as too often happens, the ruin of his fortunes served but to increase the weakness that caused their overthrow." The forebodings of Wordsworth—

> "I think of thee with many fears
> For what may be thy lot in future years,"

were unhappily fulfilled in the subsequent career of his gifted young friend. After leaving Oxford, Hartley spent two years in the metropolis, occasionally contributing to the *London Magazine*. He then removed to Ambleside and reluctantly tried for four or five years the experiment of receiving pupils, which utterly failed. From 1820 to 1831 he contributed a number of admirable articles to *Blackwood's Magazine*. In 1832–33 he resided in London with Mr. Bingley, a young publisher, for whom he wrote his delightful biographies of the "Worthies of Yorkshire and Lancashire." The remainder of his wayward career he spent in the lake district, occasionally contributing a prose sketch, full of deep thought, or a short poem to one of the periodicals of the day. He died in a cottage on the banks of Rydal water, on the 6th of January, 1849, and was buried in Grasmere churchyard. His illustrious friend, Wordsworth, lies by his side. In 1851 appeared his "Poetical Remains," and collected essays and marginalia, in 2 vols. 12mo, with a touching memoir by his brother, one of the most beautiful pieces of biography of the present day.—J. T.

COLERIDGE, Henry Nelson, son of Colonel Coleridge and nephew of the poet, was born at the beginning of this century. He was educated at Eton and subsequently at King's college, Cambridge, where he acquired a high reputation for talent and scholarship. Along with his cousin and other promising youths he was a contributor to *Knight's Magazine*, under the signature of Joseph Haller. In 1825 he made a voyage to Barbadoes in company with his uncle, Bishop Coleridge, for the recovery of his health; and upon his return he published a lively and amusing narrative of his experiences under the title of "Six Months in the West Indies." Mr. Coleridge was called to the bar in 1826, and shortly after married his cousin, the accomplished daughter of the poet. His progress in his professional career was gradual but steady, and he ultimately attained a good practice in the court of chancery. He did not, however, neglect his literary pursuits; and in 1830 published an "Introduction to the Study of the Greek Classics." After the death of his uncle, to whom he was appointed literary executor, he devoted himself assiduously to the task of collecting and publishing such of his works as were best fitted to exhibit his great abilities as a theologian, philosopher, and critic; and his "Table Talk," his "Literary Remains," "Confessions of an Inquiring Spirit," and a republication of "The Friend" successively issued from the press under his care. This labour of love, however, which was performed with great judgment and unwearied industry, combined with the duties of his profession, seems to have proved too much for Mr. Coleridge's strength. The malady from which he had suffered in 1825 returned upon him; and after a lingering sickness of many months, which he bore with most exemplary patience and cheerfulness, he died on the 10th of January, 1843.—(Knight's *English Cyclop.*)—J. T.

* COLERIDGE, Sir John Taylor, one of the judges of the court of queen's bench, cousin of the preceding, and nephew of the poet, was born in 1790. He was educated at Corpus Christi college, Oxford, where he was first class in classics in 1812, and became the intimate friend of Dr. Arnold, and of Keble, the author of the "Christian Year." He was called to the bar in 1819, and was raised to the bench by Sir Robert Peel in 1835. Mr. Justice Coleridge was for a short time editor of the *Quarterly Review*, and has contributed frequently to its pages. In 1826 he published an edition of Blackstone's Commentaries, with notes.—J. T.

COLERIDGE, Samuel Taylor, was born at Ottery St. Mary in Devonshire, on the 21st October, 1772. His father was the Rev. John Coleridge, vicar of that parish; a man of considerable learning, of singularly amiable qualities, and remarkable for certain eccentricities of mind and manner, which reappeared in no faint degree in his illustrious son. Samuel Taylor was the youngest of a numerous family, and is said to have displayed even in his childhood many of those qualities which characterized his after life. Averse to the ordinary amusements of children, he loved to dream away the hours in solitary haunts. Having become an orphan at the age of nine, he was, on account of the narrow circumstances of his family, placed on the foundation of Christ's hospital. Leigh Hunt and Charles Lamb were among his contemporaries at that noble establishment, with the latter of whom he formed an intimate friendship which continued tender and true till the day of his death. Coleridge outstripped all his competitors in learning. He made extraordinary advances in classical knowledge, in proof of which it may be mentioned that before completing his fifteenth year he translated the Greek

hymns of Synesius into English anacreontic verse; his choice of these hymns having been prompted most probably by his predilection for metaphysics, in the subtilties of which, as well as of theological controversy, he had already, according to his own statement, bewildered himself. Lamb, in one of his most delightful essays, recalling these early years, denominates Coleridge the "young Mirandula," and the "inspired charity boy," and says that "even then he waxed not pale at such philosophic draughts as the mysteries of Jamblicus and Plotinus." But a more genial influence was destined to give a new direction to his precocious energies before leaving school. The sonnets of William Lisle Bowles had just appeared, and, having fallen into Coleridge's hands, made so delightful an impression on his poetic sensibility, that he "transcribed forty copies of them with his own pen, by way of presents to his youthful friends." This impression, singular as it may seem, continued for several years to influence the development of his powers, and to these sonnets must undoubtedly be attributed the awakening of the poet, whose "Ancient Mariner" still holds the world enraptured with the melody of his marvellous tale.

In the year 1791 Coleridge was, by privilege of his station at school, transferred to Jesus college, Cambridge. His reputation at Christ's hospital betokened for him an unusually brilliant career at college; but unfortunately, even before he quitted Christ's, he was noted for those habits of desultory study, resulting, it is to be feared, from native instability of purpose, which clung to him through life, and blighted so much of the promise of his enthusiastic youth. He won, however, some distinction in the classics at Cambridge, having obtained the prize for a Greek ode in Sapphic metre, and having also distinguished himself in a contest for the Craven scholarship, in which Butler, afterwards bishop of Lichfield, was the successful candidate. In after life he often regretted that he had not applied himself more diligently to mathematics. It was at Cambridge, probably, that he became acquainted with the philosophical system of Hartley. That distinguished man had also been educated at Jesus' college. His name would naturally, therefore, be still popular there in Coleridge's time. There, at all events, it was that Coleridge, in the rashness of his speculative humour and the exuberance of his enthusiasm for philosophic warfare, embraced the tenets of unitarianism. This, of course, utterly destroyed his chance of academical distinction. He left the university suddenly, and without cause assigned, during the second year of his residence; and, after coming up to London, and wandering about a few days in the metropolis, in a fit of chagrin—the consequence, it is said, of unrequited love—recklessly enlisted in a dragoon regiment. He was in a short time discovered by his friends, and immediately rescued from this degradation. There is another more romantic way of telling the story.

Robert Southey, with whom Coleridge had become acquainted in 1792, was now residing in Bristol, and thither accordingly Coleridge now betook himself. They had both hailed with enthusiasm the "ideas of liberty" promulgated by the French revolution; they were both devout unitarians, both had left the university without taking their degrees, and both were devoted heart and soul to literary pursuits, and particularly to poetry. There was another young man there, a poet, and also an enthusiast for liberty. This was Robert Lovell, a member of the Society of Friends, but possessed of a greater number of accomplishments than is usually approved of by the estimable class of persons to which he belonged. These three friends formed a harmless but extravagant project of trying the experiment of human perfectibility on the banks of the Susquehanna, "where," to use Coleridge's own words, "our little society, in its second generation, was to have combined the innocence of the patriarchal age with the knowledge and genuine refinements of European culture, and where I dreamed that in the sober evening of my life I should behold the cottages of independence in the undivided dale of industry,—

> 'And oft, soothed sadly by some dirgeful wind,
> Muse on the sore ills I had left behind.'"

This vision of pantisocracy, as it was affectedly called, was soon dissipated by the marriage of Southey and Coleridge to two sisters, the Misses Fricker of Bristol, to whom Lord Byron made so unhandsome an allusion in his English Bards and Scotch Reviewers. Lovell, who had already married another sister, died soon after this; Southey went to Lisbon with his uncle; and Coleridge hired a cottage in Clevedon, a village on the Severn, and applied himself to the preparation of a volume of poetry, for which he had been paid in advance by Mr. Joseph Cottle, bookseller, Bristol. Indeed, the scheme of "establishing a genuine system of property" on the banks of the Susquehanna was so absolutely visionary, that, if the authors of the project had clubbed their resources, they could not have paid a steerage passage to the New World, far less have freighted a vessel and taken out all sorts of implements, as they innocently talked. It is said that at that time Coleridge knew nothing about the Susquehanna, not even through what part of America it held its course. The fine poetical name, if we may believe Mr. Cottle, who was a most indulgent friend, formed great part of the fascination with which the scheme was regarded. Coleridge had not yet parted company from his youthful enthusiasms. His friends hoped, however, that the cares of domestic life would steady his energies, and dissipate the day-dreams in which they were weakened as well as wasted. But that fatal irresolution which had so early revealed itself, grew upon him as he advanced in years. And this was not the worst—he had fairly acquired the habit of taking laudanum. This insidious practice was carried by him to such a pitch, that he drank for a considerable time at least as much as a pint a day. It destroyed his naturally robust constitution, unhinged the structure of his mind, and blighted for ever his prospect of happiness in this world. If we remember aright, he once seriously proposed placing himself in a mad-house, where he should be under control and medical treatment at the same time. In such circumstances it was impossible that he should contemplate the literary profession, upon which he was now wholly dependent, with other than dubious and apprehensive feelings. Accordingly, in a letter to Mr. Cottle, written about this time, he gave expression to those fears with which the thought of the future inspired him:—"It is my duty and business to thank God for all his dispensations, and to believe them the best possible; but, indeed, I think I should have been more thankful had he made me a journeyman shoemaker instead of an 'author by trade.' So I am forced to write for bread! Write the flights of poetic inspiration, when every moment I am hearing a groan from my wife; groans, and complaints, and sickness. The present hour I am in a quickset hedge of embarrassment, and whichever way I turn a thorn runs into me. The future is clouds and thick darkness! Poverty, perhaps, and the thin faces of them that want bread looking up to me. Nor is this all. My happiest moments for composition are broken in upon by the reflection that I must make haste."

The village of Clevedon did not long please him. He removed to Bristol. Bristol soon became as irksome as Clevedon, and he again sought the country; this time taking up his residence at Nether Stowey, a pleasant village at the foot of the Quantock hills in Somersetshire, where he was in the immediate neighbourhood of his friend and benefactor Mr. Poole, and of Mr. Wordsworth, who was then living with his sister at All-Foxden. We ought to have stated that he had already, in 1795, published his "Conciones ad Populum, or, Addresses to the People;" and in 1796 planned and set on foot a weekly paper called the *Watchman*, which did not, however, survive the tenth number. The period of his residence at Nether Stowey, was perhaps, in spite of many difficulties and apprehensions, the happiest of his life. "His poetical faculty, which had budded in his sixteenth year, was ripened under the genial impulses of nature, friendship, and domestic affection." He enjoyed the intimate society of William Wordsworth, with whom he had almost daily conversation on poetical and other matters. Out of these conversations grew the famous "Lyrical Ballads," which appeared in 1798, and attracted so great a share of the attention of the literary world. It was here also that he wrote his tragedy of "Remorse," and the first part of "Christabel." Coleridge still professed the unitarian faith, and for some time preached every Sunday at Taunton. Indeed, he had in 1798 accepted an offer to become preacher to a unitarian congregation in Shrewsbury, and had actually preached his first sermon, when his friends Josiah and Thomas Wedgewood, of Etruria in Staffordshire, granted him an annuity of £150. Upon this he set out for Germany, accompanied by Wordsworth. Of these travels, an account is given in the Biographia Literaria. They visited the celebrated author of the Messiah, whom Coleridge was in the habit of facetiously calling Klubstick. It should perhaps be mentioned, that the generosity of the Wedgewoods had some years previously enabled

Coleridge to proceed to the university of Göttingen, where he completed his education according to his own scheme. Shortly after his return in 1800, in which year was published the translation of "Wallenstein," he and his family settled for some years with Southey, at Keswick. Wordsworth had also by this time come to the north, and was then living in the vale of Grasmere. Coleridge now finally abandoned his unitarian tenets. In the first volume of his "Biographia Literaria," referring to an early period of his life, he says—"I was at that time, and long after, though a trinitarian (*i.e.*, ad normam Platonis) in philosophy, yet a zealous unitarian in religion; more accurately, I was a *psilanthropist*, one of those who believe our Lord to have been the real son of Joseph, and who lay the main stress on the resurrection rather than the crucifixion." His groping after religious truth had been long and difficult. Even before he had arrived at the stage where he fully embraced "the truth as it is in Jesus," he tells us that "his head was with Spinoza and Leibnitz, while his heart was with Paul and John."

His habit of opium-eating having now begun to tell with terrible effect on his health, Coleridge made a voyage to Malta in the year 1804, in search of convalescence. His friend Dr. Stoddart was then king's advocate in that island. He introduced him to Sir Alexander Ball, one of Nelson's old captains, and then governor of Malta. Sir Alexander was so much pleased with the eloquent philosopher, that he appointed him secretary to the government, at a salary of £800 a-year. But a farther acquaintance discovered that there was little congeniality of mind between the governor and his secretary. The consequence was that the latter came home within the year. The fact that Coleridge afterwards devoted a number or two of his "Friend" to a highly-wrought eulogium on Sir Alexander Ball, a man whom nobody else regarded as remarkable for anything, points to one of the enigmatical features of his character. From his return from Malta till the year 1816, he lived a very unsettled, miserable life, now with his family, now with one friend, again with another. In 1809–10 he issued from Penrith in Cumberland, twenty-seven numbers of the "Friend" which were afterwards republished with additions in three volumes. This periodical proving a failure, he went to London, where he lived for some time with Mr. Basil Montagu. He contributed to newspapers—the *Morning Post* and the *Courier*; and delivered lectures at public institutes. This was the most wretched period of his life: that in which the punishment of his habitual sin of opium-eating—for such it was in a very high degree—overtook him, and violently struck him to the ground. It were almost to be wished that the glimpses which we have of his condition during these years of his London life, and of the shifts to which he was put, had been altogether withheld. The depths to which this "rapt one of the godlike forehead" had fallen, cannot be better described than in his own words:—"Conceive a poor, miserable wretch, who for many years has been attempting to beat off pain by a constant recurrence to the vice that produces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have. I used to think the text in St. James, that "he who offends in one point, offends in all," very harsh; but now I feel the awful, the tremendous truth of it. In the one crime of *opium*, what crime have I not made myself guilty of. Ingratitude to my Maker and benefactors, injustice and unnatural cruelty to my poor children, self-contempt for my repeated promise, breach of it, nay, actual falsehood." Silence were best here.

In the year 1816 he placed himself under the care of his friend Mr. Gillman, surgeon, Highgate, in whose family he remained till his death on the 25th of July, 1834. Here he was in the habit of holding weekly *conversazioni*, when he indulged to their full bent those powers of conversation which were the wonder of all who heard him. The influence which in this manner he exercised on ardent young men from the universities and others is quite incalculable. To this period, too, belong some of the most valuable of his works—the two "Lay Sermons;" "Aids to Reflection, in the formation of a manly character, on the several grounds of Prudence, Morality, and Religion, illustrated by passages from our elder divines, especially from Archbishop Leighton;" the "Biographia Literaria;" and the "Constitution of Church and State, according to the idea of each." His gradual and, we believe, at last, complete emancipation from his almost life-long bondage brought back somewhat of the happiness and peace which he had known in his earlier years; and long before the final scene closed, his naturally intense religious nature found all its longings fully satisfied in that peace which passeth all understanding. A few days before his death he wrote a letter to his godchild, Adam Steinmetz K——, near the conclusion of which occur these words—"I thus, on the very brink of the grave, solemnly bear witness to you that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he has promised, and has preserved under all my pains and infirmities the inward peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw his Spirit from me in the conflict, and in his own time will deliver me from the evil one."

Wordsworth has described his friend as "a noticeable man, with large grey eyes."

It is not our purpose, neither does it consist with our limits, to present an account of the philosophical system of Coleridge. The fact is, that he did not build up a compact logical system. His works are all fragmentary. "The whole labours of Coleridge," it has been said, "present the appearance of an unfinished city—the outline of the streets exhibits only how splendid they might have been: the basement of a pillar shows how gorgeous might have been the capital." His opinions embrace a wide range of subjects—mental, moral, political, literary, and theological; and they are sometimes found jumbled together in a manner that might well bewilder the ordinary reader. The uncouth terminology of his metaphysical writings forms another hinderance to his extensive popularity. He followed the modern Germans in their abstruse doctrines of the "absolute" and the "practical reason," and was the first to introduce the transcendental philosophy into England. He insisted perpetually on what he termed the important distinctions between the "reason" and "understanding"—between "genius" and "talent." From talent without genius—that is, from the exclusive exercise of the understanding, he expects only a swarm of clever, well-informed men—an anarchy of minds—a despotism of maxims. And thence despotism of finance in government and legislation—of vanity and sciolism in the intercourse of life—of presumption, temerity, and hardness of heart in political action. He has a horror of "idealess facts," misnamed proofs from history, and of the substitution of the grounds of experience for principles and the insight derived from them. He waged continual war with the utilitarians, and boldly contended that they had substituted the guess-work of general consequences for moral and political philosophy. The philosophy of Locke and Paley he represented as almost the exact opposite of that which he himself taught in all his writings. "The pith of my system," he says, "is to make the senses out of the mind, not the mind out of the senses, as Locke did." He elsewhere gives a more extended description of his philosophy, or rather of the end at which it aimed. "My system, if I may venture to give it so fine a name, is the only attempt I know ever made to reduce all knowledge into harmony. It opposes no other system, but shows what was true in each; and how that which was true in this particular, in each of them became error, *because* it was only half the truth. I have endeavoured to unite the insulated fragments of truth, and therewith to frame a perfect mirror. I show to each system that I fully understand and rightfully appreciate what that system means; but then I lift up that system to a higher point of view, from which I enable it to see its former position; where it was, indeed, but under another light, and with different relations. So that the fragment of truth is not only acknowledged but explained. . . I wish, in short, to connect, by a moral *cupola*, natural history with political history; or, in other words, to make history scientific, and science historical—to take from history its accidentality, and from science its fatalism." It is needless to say that this system was not worked out. But in all his writings there are fixed principles which, however imperfectly stated, will, as the reader grows familiar with them, and with their extensive bearings, gradually fashion themselves into recognizable shape.

The mind of Coleridge turned ever more fondly towards theology as his years increased. It is impossible to state here the services which he has rendered to this highest of all studies; or to do more than merely notice his invaluable tractate on the

"Constitution of Church and State, according to the idea of each." We believe that a future age will reckon his theological labours considerably more valuable than the present has yet done. It will, perhaps, be then acknowledged that the "Aids to Reflection," was one of the most remarkable books of its time. Meanwhile this influence has been already very great both in England and America; we might say greater than that of any other single mind which has appeared in theology for many years. And whether for good or for evil, that influence is still steadily gathering force. Coleridge takes high rank also as a critic in poetry and the fine arts. It is very much to be regretted that traces of the irregularity of his efforts are painfully evident in this department of his intellectual activity: for his subtlety, his acumen, his intense literary and artistic instincts, but above all, his hearty sympathy with every kind of excellence, fitted him beyond any man of his time for the difficult office of critic. As it is, we have still but little criticism, worthy of the name, that has not come from his versatile pen. But we believe that the reputation of Coleridge the poet, will outlive that of Coleridge the philosopher and theologian; and this even though it should have to be granted that a considerable part of his poetical writings is of comparatively little value. For whatever of really excellent there is, will be found to be pre-eminently so, and excellent too in such an original sense, that its immortality is as certain as that of anything which has been produced in this age. His earliest poems, it is true, gave but slight indication of what was behind. Their juvenility is strongly marked upon them. They are in a considerable degree turgid and laboured, and betray greater evidences of imitation than originality. This fact has been objected against Coleridge by his detractors, as, though he wanted originality as a poet, because his first efforts are chiefly the result of excited poetic sensibility, acting in conjunction with reminiscence. But nothing, in truth, can be more purely original than the great bulk of his poetry—a fact which is evident enough from the peculiar influence it had on some of the greatest of his contemporaries; such, for instance, as Byron and Scott, and which it continues to exercise on the poetry of the present day. It cannot be denied, however, that in his poetical, as in his prose writings, there is more of promise than performance; that much is left incomplete—glorious fragments, it may be, but still fragments, and wanting that last perfection, which can only be attained when the powerful will acts sweetly under the burden of high imagination. We refer not now particularly to his unfinished pieces—such as "Christabel"—but rather to the fact that, instead of combining his conceptions in one great continuous effort, he has broken them up into small pictures, which, though each may be exquisitely beautiful in itself, give us the notion of imperfection, if not indeed of radical weakness itself: for the strength of the eagle, as has been said, is not measured by the height to which he can soar, but by the time that he continues on the wing. The most prominent characteristic of Coleridge's poetry is its "exquisite and original melody of versification, whose very sound chains the ear and soul!" In this respect he excels all poets. But his poetry cannot properly be called the poetry of high imagination. Its power lies rather in the region of the senses; but the senses breathed upon and spiritualized by imagination. Even the emotions which he describes, belong not to the strong direct passions of our common nature; his love is a kind of romantic and spiritual movement of wonder, blended with an ineffable suffusion of the powers of sense. There is more of aerial romance than of genuine tenderness even in the peerless love of his Genevieve; although, to be sure, the heart is sometimes startled with a tone of true passion, as in the "Keepsake," where he speaks of—

> "Her voice, that even in her mirthful mood,
> Has made me wish to steal away and weep."

But in the description of that preternatural fear, that ominous dread of some undefined evil, which properly belongs to superstition, Coleridge is unapproached and unapproachable. It is in the perfect mastery of these feelings—feelings which, in a certain measure, are common to the race—that the indescribable charm of his "Ancient Mariner," the most perfect of all his productions, consists. The loveliness and the terror glide before us in alternate vision, the mind being all the while entranced with the depth and wondrous fascination of its unequalled melody. "Christabel" belongs to the same class—poems to be felt rather than criticised. Coleridge has also produced several highly elaborate odes; but his want of lyric rapture and fervid human passion necessitated his failure in this most difficult species of poetic composition. But success in ode writing is one of the rarest things in literature. Even Wordsworth's famous Intimations of Immortality, notwithstanding its high reputation and undoubtedly fine poetry, shows but poorly in the light of artistic excellence. Except in a few passages, it is stiff and lumbering, and unworthy of comparison with the splendid productions of this kind which have come down to us from the ancient world. In his "Poems of Later Life," Coleridge touches a different chord from any which he had sounded in his previous poems. There is greater condensation and intensity both of thought and expression—more reflection and less imagination; while in all there is to be detected a certain indefinable pathos, that dimly shadows forth the ineffable sorrow of a mind that has proved untrue to its own surpassing powers. The little poem entitled "Youth and Age," is a thing by itself, and fittingly stands at the portal of that period of his life, during which a serene but genuine sadness carried him gently forward, till the final darkness covered him from our sight for evermore.—R. M., A.

COLERIDGE, Sara, the only daughter of Samuel T. Coleridge, was born at Keswick in 1803, and was brought up and educated by her uncle, Robert Southey, whose influence had a most powerful effect in the formation of her intellectual character. In 1822 she executed an excellent translation of an Account of the Cipones from the Latin of Martin Dobrizhoffer. She married her cousin Henry Nelson Coleridge in 1829; and with the exception of a Latin lesson-book for her children, entitled "Pretty Lessons for Good Children," she produced no literary work until after the death of her father in 1834, when she assiduously aided her husband in the pious duty of editing and annotating the poet's unpublished works. After the death of Henry Coleridge the whole of this arduous work devolved upon his widow; and the mode in which she has executed this labour of love, and especially the elaborate and closely-reasoned dissertations on some of the most important questions in theology, morals, and philosophy with which she has enriched several of the volumes, are fitted to give a very high idea both of her learning and her ability. She died on 3rd May, 1852.—J. T.

COLES, Elisha, an English lexicographer, of considerable fame in his own day, was born in Northamptonshire about 1640. He was educated at Oxford; taught for some time the Latin and English languages in London, and ultimately removed to Ireland, where he died about 1700.—J. T.

COLET, Dr. John, a learned English divine, and the founder of St. Paul's school, London, was the eldest son of Sir Henry Colet, twice lord-mayor, and was born in 1466. After completing his education at Magdalene college, Oxford, he travelled in France and Italy, and there became acquainted with Erasmus, Budæus, and other distinguished scholars, and acquired a knowledge of the Greek language, which was then little known in England. He returned home in 1497, and next year took up his residence in Oxford, where he read lectures on St. Paul's epistles. Colet was possessed of a large estate, without any near relations, and devoted his property to the establishment of St. Paul's school in London, of which he made the company of mercers trustees. He appointed the learned Mr. Lilly first master in 1512. Dr. Colet died in 1519, in his fifty-third year, and was buried in St. Paul's choir. Among other dignities, he enjoyed those of canon and dean of St. Paul's cathedral, and chaplain and preacher in ordinary to Henry VIII. He was the author of "Rudimenta Grammatices;" "Absolutissimus de octo orationis partium constructione libellus;" "Daily Devotions;" "Epistolæ ad Erasmum," &c.—J. T.

COLGAN or MACCOLGAN, John, born in the parish of Donagh, in the barony of Inishowen, Donegal, Ireland, in the end of the sixteenth century, was a Franciscan friar in the Irish convent of St. Anthony of Padua at Louvain, in which he was professor of divinity. After the death of Ward in 1635, Colgan was appointed to complete the lives of the Irish saints, which the latter had left unfinished. He executed this task in two large volumes, which are illustrated by useful and most elaborate notes, especially in what relates to the ancient topography of Ireland. The last of these volumes in order was the first printed, and is entitled "Acta Sanctorum Hiberniæ," &c., Lovanii, 1645, folio. The other volume is entitled "Triadis Thaumaturgæ Acta," Lovanii, 1647, folio. Colgan died in Louvain in 1658.—J. O'D.

COLIGNI, Gaspard, a celebrated French admiral, and leader of the protestants, was the son of the Marshal Coligni and of Louise Montmorency, sister to the famous duke and constable of that name. He was born on 16th February, 1517. He accompanied Francis I. throughout the Italian campaign of 1543, and was conspicuous for his coolness in the field. In the following year he and his brother Francis served in Italy under the duke d'Enghien, and distinguished themselves at the battle of Cérisolles. Gaspard Coligni next assisted the dauphin in repelling the invasion of Champagne by Charles V. and Henry VIII. After the death of Francis he was made colonel-general of infantry, and afterwards, in 1552, admiral of France, by Henry II. The courage and skill which he displayed at the battle of Renti in 1554, and in the defence of St. Quentin in 1557, added greatly to his reputation and influence. After the death of Henry II. the admiral joined the party of the Huguenots, and, next to the prince of Condé, became their principal leader. In the civil war which ensued, he fought at the battles of Dreux, St. Denis, Jarnac, and Moncontour; and by his indomitable energy and activity contributed greatly to repair the losses which the Huguenots met with in the field. After the conclusion of peace in 1570, the admiral was invited to court, and flattered and caressed by Charles IX., for the purpose of lulling the veteran and his friends into a fatal security. On the 22nd of August, 1572, as Coligni was returning from the Louvre to his lodgings, he was severely wounded by a musket-shot fired out of a window, at the instigation of the duchess of Nemours, widow of Francis, duke of Guise. The king pretended to be highly indignant at the dastardly attack, but on the evening of the same day the massacre of the protestants, which had long been meditated, was finally arranged. It commenced at midnight, August 24th. As soon as the signal was given, a party, headed by the duke of Guise attacked the admiral's house, forced open the doors, and rushing into the room where the admiral was sitting, murdered the defenceless veteran in cold blood. His body was then thrown out of the window at the command of the duke of Guise himself; and after being subjected to the vilest indignities by the populace, was at last chained by the feet to the common gallows, and the head was cut off and carried to the queen-mother, Catherine de Medici, the prime instigator of the infamous transaction. The body of the admiral was afterwards secretly buried in the vaults of the chateau of Chantilly, and finally transferred to Maupertuis, where a monument was erected to his memory.—J. T.

COLLARD-ROYER. See Royer-Collard.

COLLÉ, Charles, the most renowned fabricator of chansons in his day in France, as well as the author of several very successful dramatic pieces, was born at Paris in 1709. At a very early age he displayed a passion for poetry and the theatre. Apprenticed to a lawyer, he spent his time reading La Fontaine and Molière, or associating with Péron, Galert, the younger Crebillon, and others, who were at once convivial and literary. This association led to the establishment of the celebrated "Caveau," so called from the place of meeting, and which may justly be denominated the academy of song. Thence issued the sprightliest and best lyrics of the day, and Collé was the most distinguished of the contributors. From 1729 to 1739, these joyous "noctes" were continued, till at length wealth and rank found an entrance which should be conceded to genius alone, and the Caveau, like other pleasant societies, fell to pieces. We next find Collé filling nominally the post of secretary to the duke of Orleans, but in reality writing comedies for his patron. In this occupation he continued twenty years, producing some admirable pieces, though it must be admitted they were occasionally open to censure for their freedom of language and morals. Collé tried his hand, too, at sentimental comedy, and with remarkable success; and one of these pieces, the "Partie de Chasse," still keeps its place on the French boards. It is, however, as a chansonnier that Collé is principally famous. He may be considered as one of the best representatives—Beranger always excepted, who, indeed, followed in his steps—of the French chanson; sprightly yet sentimental, piquant and graceful, warm —often too much so—but rarely vulgar or actually gross. He died on 2nd November, 1783.—J. F. W.

COLLE, Raffaellino del, born at Colle, near Citta San Sepolcro, probably at the beginning of the sixteenth century. This painter is generally regarded as the pupil and assistant of Raphael in the Farnesina and the Vatican. He painted cartoons after the designs of Bronzino for the tapestry of Cosmo I. He kept a school at San Sepolcro whence proceeded Gherardi, Vecchi, and other artists, some of whom may have surpassed him in genius, but none in grace, or finish, or conscientiousness The date of his death is not known.—W. T.

COLLENUCCIO, Pandolfo, born at Pesaro—the date of his birth is not recorded—died in 1504. He was employed in several embassies and public negotiations by the city of Venice, and exercised the office of "podesta," or governor in several Venetian cities.. Pandolfo became an object of suspicion to Sforza, who accused him of a secret correspondence with Cæsar Borgia, and had him thrown into prison, where he was strangled. His principal works are a "History of Naples," and some essays on Pliny's Natural History. He translated into Italian Plautus' Amphitryon.—J. A., D.

COLLES, Abraham, M.D., a surgeon of great eminence in Dublin, was born in 1773 at Millmont, near Kilkenny. In 1799 he was elected resident surgeon to Steevens' hospital; in 1804 was appointed lecturer on anatomy and surgery to the royal college of surgeons in Ireland, and in 1826 became professor of surgery to the same institution. His health having in 1835 begun to give way, he was compelled, in the following year, to resign his professorship in the college of surgeons, on which occasion the college assembled, and presented him with a superb piece of plate and a complimentary address. The college also ornamented their board-room with his full length portrait by Cregan, and their museum with a marble bust by Kirk. The honour of a baronetcy was offered to Mr. Colles, but was declined. He expired in 1843 in the seventy-first year of his age. Among his principal writings are a volume on "Surgical Anatomy;" essays on the injury which has since been designated Colles' fracture of the radius; on ligature of the subclavian artery, published in the *Edinburgh Medical and Surgical Journal;* several papers in the Dublin hospital reports, of which valuable series he was one of the originators; his great work on "The Use of Mercury;" lastly, some posthumous papers have recently appeared in the *Dublin Quarterly Journal of Medical Science*, having been prepared for publication by his son Dr. William Colles.—W. D. M.

COLLETET, Guillaume, born at Paris in 1598; died in 1659. While yet at school he showed some talents for versification, and he was unlucky enough to have his rhymes praised by Malherbe. He studied law, and in due time became an advocate, but soon gave up the practice of his profession, assigning an impediment of speech as the cause. It is probable that the real motive which influenced him was his passion for literature. He was among the first members of the French Academy, and a discourse read by him in 1636, on the "Oratory of the Ancients," attracted great attention. Colletet was one of five authors pensioned by Richelieu. (See Corneille, Pierre de.) He was the great prize poet of his day—the very ideal of a laureate. He became rich, and possessed country seats as well as his town house. But he married successively three servant-maids, and on his last marriage, his home was invaded and occupied by his wife's tribe, and became a low cabaret. Colletet was literally eaten out of house and home, by the strange associates to whom his marriage introduced him. He at last died, and was buried by subscription. Colletet wrote a history of French poetry. It contains the lives of one hundred and thirty poets. No member of the academy is among them. Much of Colletet's poetry is very pleasing.—J. A., D.

COLLETT, Jonas, a Norwegian minister of state, was born on his father's estate, Rönnebeksholm, in Zealand, in 1772. He was educated at the university of Copenhagen, and devoted himself to the study of the law. In 1814 he was elected a member of the preparatory chamber, and when the national assembly had declared the independence of Norway, he was appointed privy councillor, and head of a department. He acted as minister of home affairs from that year till 1822, and on the resignation of count von Wedel-Jarlsberg, he became minister of finance, trade, and customs. In 1829, he was elected to the presidency of the privy council. In 1836 he retired from public life, desiring to spend the remainder of his days in rural and literary pursuits. Collett had the honour of leaving the financial affairs of his country in so flourishing a condition that the succeeding storthing (parliament) abolished all direct impost and reduced many duties, appropriating at the same time large sums to the completion of fortifications, the augmentation of the

fleet, and the diminution of the national debt. Collett died in 1851, highly esteemed by his countrymen.—M. H.

COLLETTA, Pietro, born at Naples in 1775; died at Florence in 1833. Colletta first served in the army, then showed considerable talents as an engineer. In 1812 we find him "directeur des ponts et chaussées;" in 1813 "directeur en chef du genie militaire;" in 1814 "conseiller d'état;" in 1815 engaged against the Austrians on the banks of the Panaro, and signing the capitulation of Cazalonza. After the fall of Bonaparte, we find him still employed, though distrusted, by the government; in 1820 he is sent to Sicily, and from 26th February to 23rd March, 1821, he is minister of war. He is next mentioned as imprisoned by Canoza, and exiled to Brun. We find him then at Florence, and occupied with a history of Naples from 1734 to 1825. The book was not published till after his death. It passed through several editions. A French translation appeared in 1835.—J. A., D.

COLLIER, Arthur, a remarkable writer and metaphysician, was born at Langford Magna, near Salisbury, in 1680. His ancestors for several generations were rectors of the parish, the advowson being in the possession of the family. In 1697 he entered Pembroke college, Oxford, but subsequently joined Balliol. In 1704 he was inducted into the rectory of Langford Magna, on the presentation of his mother. In 1707 he married a niece of Sir Stephen Fox, and he died in 1732. Such is the brief record of one who lived and died in comparative obscurity. But Collier was a powerful and original thinker. He had no intercourse with the literary world, never quotes Locke, but was conversant with Des Cartes and Malebranche, his chief friend and counsellor being Norris of Bemerton, a place in the neighbourhood. In fact, he thought out for himself a system of idealism, ignorant of the similar attempt of Bishop Berkeley. In 1713 he published his "Clavis Universalis, or a new inquiry after truth, being a demonstration of the nonexistence or impossibility of an external world." The nature of the theory is so well known that it need not be analyzed. There are many points of resemblance between the Clavis and Berkeley's Hylas and Philonous. There is one marked difference, however, that while Berkeley seeks to strengthen his argument by an appeal to natural or universal belief, Collier somewhat contemptuously rejects such support. Collier lays great stress on the position, that his doctrine would put an end to the dogma of transubstantiation; for, under his hypothesis, the distinction between substance and accidents could have no place. Collier's book remained unknown; and indeed it wants the attractive style and varied illustrative power of Bishop Berkeley's work. Neither Oxford nor Cambridge had a copy of it, but Dr. Reid found one in the library of the university of Glasgow, and his reference to the author turned to him the attention of Dugald Stewart and Dr. Parr. Dr. Parr republished the "Clavis," along with other metaphysical tracts—reissued, London, 1837. Collier also published "The Specimen of true Philosophy" in 1730, and "The Logology," published in 1732, his theology being a species of Arianism.—(Hamilton's *Discussions*, p. 186; *Memoirs of the Life and Writings of the Rev. Arthur Collier, &c.*, by Robert Benson, M.A., London, 1837; *Dictionnaire des Sciences Philosophiques*, art. "Collier.")—J. E.

COLLIER, Jeremy, a learned English divine, was born at Stow-Qui, Cambridgeshire, in 1650, and died in 1726. He was educated at Caius college, Cambridge, and took orders in 1677. His first living was the rectory of Ampton in Suffolk, and in 1685 he was made lecturer of Gray's inn, and he also held the office of preacher of the Rolls. His eminent abilities and extensive and profound learning, would, in all probability, have raised him to high ecclesiastical dignity; but he was an extreme high churchman, and, at the Revolution, joined the ranks of the nonjurors, refused to take the oaths to government, and was in consequence obliged to resign all his preferments. He was imprisoned in 1688 for writing in defence of the dethroned monarch, and again in 1692 on a charge of treason, but he was released on both occasions without trial. He continued, however, to harass the government by virulent pamphlets, and carried his factious violence to such a height that he exulted over the loss of the British at the battle of Landen, and the destruction of their property by shipwreck on the Spanish coast. In 1696 he had the boldness to grant absolution on the scaffold to Friend and Parkyns, who were executed for high treason, in plotting the murder of King William. This audacious act excited strong and general disapprobation. The matter was brought before the court of king's bench, and a bill was found against Collier by a jury. As he was determined not to recognize the authority of the government so far as to give bail, he absconded. He was in consequence outlawed, and remained under the outlawry until his death. The government, however, with a praiseworthy moderation, made no attempt to molest their indomitable and honest, though violent and bigoted assailant, and from that time forward he employed his leisure principally in the composition of literary works. In 1698 he published his celebrated treatise entitled "A Short View of the Profaneness and Immorality of the English Stage"—a book which produced a powerful and most salutary effect upon English light literature, and involved its dauntless author in a lengthened and most triumphant controversy with Congreve, Vanbrugh, and other theatrical writers of the day. "There is hardly any book of that time," says Lord Macaulay "from which it would be possible to select specimens of writing so excellent and so various." The other publications of Collier are a translation of Moreri's Historical and Geographical Dictionary," in 4 vols., folio; "An Ecclesiastical History of Great Britain," in 2 vols., folio; essays upon several moral subjects, in 3 vols., 8vo; a translation of Antoninus' Meditations, and a volume of practical discourses.—J. T.

* COLLIER, John Payne, an English litterateur and critic, the son of a bookseller and journalist, was born in London in 1789. At the age of twenty he entered as a student of the inner temple, and became also a parliamentary reporter on the staff of the *Morning Chronicle*. He was afterwards appointed editor of the *Evening Chronicle*, and became a contributor to several reviews and magazines. He was one of the earliest critics of the present age who drew the attention of the public to the merits of the old English dramatists, and has contributed largely to the elucidation both of the plays and the life of Shakspeare. Collier's principal works are—"The Poetical Decameron," 2 vols. 1820; "The Poet's Pilgrimage," 1822; "Dodsley's Old Plays," 1825-27; "History of Dramatic Poetry," 3 vols. 1831; "New Facts regarding the Life of Shakspeare," 1835; "New Particulars," 1836, and "Further Particulars," 1835; "Memoirs of the Principal Actors in the Plays of Shakspeare," 1846; "A Book of Roxburgh Ballads," 1847; "Extracts from the Registers of the Stationers' Company of Books entered for publication, 1557–70," 1848, &c. Mr. Collier is a vice-president of the Society of Antiquaries, and enjoys a pension on the civil list of £100 per annum as a recognition of the services he has rendered to literature.—J. T.

COLLIN, Heinrich Joseph von, a German tragic poet, was born at Vienna, 26th December, 1772, where he held a conspicuous place in the administrative service, and died 28th July, 1811. His tragedies, "Regulus," "Coriolan," &c., are distinguished by manliness of thought. He also wrote lyric poems, 1812. Collected writings, Vienna, 1812–14, 6 vols.—K. E.

* COLLIN, Jonas, a distinguished statesman and author of Denmark, also knight of Dannebrog, was born, Jan. 6, 1776, in Copenhagen. Having completed his education he entered the service of government in 1798, in the finance department, to which he has always, and with increasing advantage to the state, remained attached. In the year 1809 he became member and president of the Royal Society for the improvement of rural economy, and was especially useful in promoting agriculture. He was also zealous for the public improvement in various directions —for the construction of a fleet at Elsinore; for ameliorating the condition of the county clergy, &c. In fact, his labours for his country extend into every branch of moral and social reform. In 1821 he was appointed one of the directors of the theatre royal, and in this office first became acquainted with the afterwards well-known and greatly-admired Hans Christian Andersen (see that name), to whom he proved himself one of the most kind and fatherly of men. Collin is the author of various works, among which may be mentioned a great variety of articles in periodical publications, on statistical, geographical, agricultural, politico-economical and philological subjects.—M. H.

COLLIN, Matthæus von, brother of Heinrich, was born at Vienna, 3rd March, 1779. In 1808 he was appointed professor of æsthetics at Cracow; in 1813 professor of philosophy at Vienna; and in 1815 governor of the duke of Reichstadt. He wrote tragedies—"Marius," "Der Tod Friedrich's den Streitbaren," &c., operas, and poems; and since 1813 has been editor of the Vienna *Literaturzeitung*.—K. E.

COLLIN HARLEVILLE, Jean François, a dramatic writer, born at Maintenon in 1755. Intended originally for the legal profession, his inclination for the drama proved too strong for the dry study of law. The "Vieux Celibataire," played in 1792, is esteemed the most successful of his thirteen comedies. He died in 1806.—J. F. C.

COLLINGS, John, a learned nonconformist divine, was born in 1623, and educated at Emmanuel college, Cambridge. He was forty years minister of Norwich—a portion of that time he held the living of St. Stephens, from which he was ejected in 1662. He was one of the commissioners at the Savoy conference, and was highly esteemed for his learning and piety. He was the author of many works on controversial and practical theology, the best of which is his "Weaver's Pocket-Book, or Weaving Spiritualized," 8vo, 1675. A considerable portion of Poole's Annotations on the Bible was written by Collings. He died in 1690.—J. T.

COLLINGWOOD, Cuthbert, first Lord Collingwood, a famous British admiral, was born at Newcastle-upon-Tyne on the 26th of September, 1750, of an ancient family, but of slender patrimony. He went to sea when only eleven years of age, under the protection of his uncle, Captain afterwards Admiral Brathwaite; was made a lieutenant by Admiral Graves in 1774; five years later was appointed commander of the *Badger*, and shortly afterwards post-captain of the *Hinchinbroke*. In 1780 he was sent under Nelson, his early and intimate friend, to the Spanish main; and when Nelson received promotion, succeeded him in the command, as he did repeatedly on other similar occasions. He served again with Nelson in the West Indies in 1783–86. In 1793 he was appointed captain of the *Prince*, the flagship of Rear-Admiral Bowyer. He was present in the *Barfleur* at the great naval battle of 1st June, 1794, under Howe; and in the *Excellent* in the battle off Cape St. Vincent on the 14th of February, 1797, under Jervis. On both occasions he distinguished himself so much by his judgment and bravery, that his efforts were the theme of universal admiration throughout the fleet. He was raised to the rank of vice-admiral in 1799, and was actively employed in the Mediterranean until the peace of Amiens. On the recommencement of hostilities with France in 1803, Collingwood was recalled to active service, and never again was permitted to return to his happy home. He was made vice-admiral of the blue in 1804; was commissioned to watch the French fleet off Brest, and spent nearly two years in performing that task with unwearied vigilance. In 1805 he was appointed to the command of a squadron, with orders to pursue the combined fleets of France and Spain, which had sailed from Toulon, and fell in with them as they were returning to Cadiz, but, having only three vessels with him, was not strong enough to give them battle. They were at last compelled to quit Cadiz, however, and the battle of Trafalgar followed, in which Collingwood led one of the two lines of the British fleet, and his vessel, the *Royal Sovereign*, was the first engaged. "See," said Nelson, as this swift-sailing ship penetrated the centre of the enemy's line, "see how that noble fellow Collingwood carries his ship into action." The glorious result of the battle was in no small degree owing to the consummate skill and valour of Collingwood, and on the death of Nelson he assumed the supreme command of the fleet. He was rewarded for his services by the thanks of both houses of parliament, together with a peerage, and a pension of two thousand pounds a year. In spite of his declining health, Collingwood continued at his post as commander of the Mediterranean fleet, and rendered many important, political as well as professional, services to Great Britain and her allies. For nearly three years he hardly ever set foot on shore. He repeatedly requested to be relieved of his command, but was compelled to remain, by the ungenerous refusal of the government to relieve him, and their urgent representations that his services could not be dispensed with by his country. Completely worn out, he died at his post, on board the *Ville de Paris*, off Port Mahon, on the 7th of March, 1810.

The selections from the public and private correspondence of Lord Collingwood, published in 2 vols. 8vo, in 1828, exhibit a most beautiful picture of his private character and domestic life, as well as of his public career. His letters, especially those addressed to his wife, are among the best specimens of letter-writing to be found in the English language.—J. T.

COLLINS, Anthony, a noted controversialist and sceptic, was born at Horton, near Hounslow, Middlesex, June, 1676. After preparatory study at Eton he entered King's college, Cambridge, his tutor being Francis Hare, afterwards bishop of Chichester, and on leaving the university he became a student at the Temple. But he soon relinquished legal pursuits, and, possessing an estate of considerable value, he married the daughter of Sir Francis Child, lord-mayor of London. He seems at this period to have been on terms of intimacy with Locke, who bequeathed to him some property, and seems to have held him in high esteem. In 1707 Collins published an "Essay concerning the use of reason in propositions the evidence of which rests upon testimony." In this treatise, amidst much sound thinking, there are hints and observations, especially on Gastrell's book on the Trinity, the covert design of which became more and more apparent in subsequent years. During this year, also, he threw himself into the controversy between Clarke and Dodwell, about the immateriality and immortality of the soul, issued no less than five tracts in support of the theory of Dodwell, and denied that the human soul is in itself naturally an undying principle. Dean Swift, in the twelfth chapter of Martinus Scriblerus, has covered Collins' arguments with inimitable ridicule. In 1709 he published "Priestcraft in Perfection, or a detection of the fraud of inserting and continuing that clause—'The church hath power to decree rites and ceremonies, and authority in controversies of faith'—in the twentieth article." Collins maintained that the clause was spurious, as it did not form a portion of the articles established by parliament in the 13th of Elizabeth, or ratified by the convocations of 1562 and 1571. The result was a sharp controversy, with shoals of pamphlets. In 1710 he published a "Vindication of the Divine Attributes," in reply to a sermon by Dr. King, the archbishop of Dublin, On divine predestination and foreknowledge. In 1713 he gave out to the world his notorious "Discourse on Free-thinking." The book is ingenious, but dishonest. It takes for granted that those who support revealed religion must be enemies of free inquiry, and the clergy, as being professionally on the side of scripture, are perpetually assailed with invective and ridicule. Nay, it is maintained that scripture has been falsified through pious fraud, and he lays special stress on a story connected with the Emperor Anastasius. He fetches several objections from the various readings which belong to the New Testament, and which, through the publication of Mill's edition, were then attracting some attention. Dr. Bentley, under the signature of "Phileleutherus Lipsiensis," entered the field, and disposed of this literary objection in a masterly style, pointing out the author's blunders, misrepresentations, and artifices, and showing, among other things, by some striking comparisons, that the text of no ancient author is in so satisfactory a state as that of the New Testament. Wharton, Hare, and Hoadley also replied to Collins. After this controversy Collins visited Holland, and on his return was made a justice of the peace and deputy-lieutenant in the county of Essex, where he resided. But his busy brain was ever at work, and in 1715 he published "A Philosophical Inquiry concerning Human Liberty," which was reprinted in 1717. Dr. Clarke replied to it, dwelling more upon what he reckoned the moral consequences of the necessitarian theory so held and argued, than upon its metaphysical nature and grounds. Unfatigued by constant application, and undaunted by so many assaults, he published in 1724 "Grounds and Reasons of the Christian Religion," in two parts. This book created an immediate and deep sensation, and in two years drew forth no less than thirty-five replies. In defence, Collins published in 1727 "The Scheme of Literal Prophecy Considered," and in it he attacks the antiquity and canonical authority of the book of Daniel. Collins was a man of shrewd mind, throwing off his immature thoughts too rapidly, and seeming to have pleasure in the mere sensation which his books created. He had no conscience in making quotations, but would freely alter, transpose, or gloss, so as to serve his purpose. A second trip to Holland was occasioned by some alarm as to his personal safety, some of his antagonists having, in the spirit of the age, hinted at a civil penalty. His character is said to have been marked by generosity and equity, and he ably discharged his functions as a magistrate. After some months of declining health, he died in London in 1729, saying with his latest breath that he "endeavoured, to the best of his abilities, to serve God, his king, and his country."—J. E.

COLLINS, Arthur, an eminent antiquary, author of a "Peerage of England," 1708—which has gone through many

editions—and of various other useful works, was born in 1682, and died in 1760. Sir Egerton Brydges published an edition of the "Peerage" in 1812. Besides editing with remarkable care and judgment various collections of family papers, Collins compiled a "Baronetage of England" in 1720 and 1741, and "The English Baronage" in 1727.—J. S., G.

* COLLINS, Charles Allston, son of William Collins, born in 1828, and remarkable as one of the original band of young painters who, assuming the affected title of pre-Raffaellite Brethren, have done much to revolutionize, and let it be added, to benefit English art. His most important work is his "Convent Thoughts," first exhibited at the academy in 1850, and subsequently at the Manchester Art Treasures exhibition in 1857. Since this Mr. Collins has exhibited no picture of mark, devoting himself rather to literary than art pursuits.—W. T.

COLLINS, John, an eminent mathematician, a native of Wood-Eaton, near Oxford, was born in 1624, and died in 1683. His father, a nonconformist minister, sent him to Oxford to learn the trade of a bookseller; but, during the civil war, he went to sea and saw some service on board a man-of-war in the Mediterranean. On his return to England he adopted the profession of an accountant, the laborious duties of which did not prevent him from pursuing with great success his favourite studies. Becoming known to the public as the author and editor of various mathematical works, he was soon on terms of friendship with most of the eminent scientific men of his day; and so much advantage did he derive from his immense correspondence, that he came to be considered "the register of all the new improvements made in the mathematical sciences." Most of Collins' once popular works are now completely antiquated.—J. S., G.

COLLINS, William, a minor poet of the last century, was born at Chichester in the year 1721. His father was a hatter and an alderman of that ancient city. He was a scholar on the foundation at Winchester school for seven years, and afterwards in 1740 went up to Oxford, entering first as a commoner at Queen's college. He soon obtained a demy-ship at Magdalen college. His talent for versification had shown itself even at school; and while at Magdalen in 1742 he published some "Oriental Eclogues," but they were not successful. The consciousness of intellectual power, added to a considerable portion of vanity and ambition, led him to abandon the career marked out for him at Oxford and go up to London in search of distinction. But indolence, coupled with irresolution, caused the failure of his hopes and marred the bright promise of his genius. He planned several tragedies, besides other works, but, as Dr. Johnson says, only planned them. He became involved in debt, out of which he had not sufficient energy to extricate himself. In 1746 he published his "Odes, Descriptive and Allegorical." Miller, his bookseller, gave him a good price for the copyright, but the sale was insignificant, and Collins, as soon as he was able to afford it, repaid Miller, and caused the unsold copies of the impression to be burnt. Soon after this his uncle, Colonel Martin, died, and left him two thousand pounds. His long struggle with poverty was thus ended, but idle desultory habits long protracted, and the kind of intellectual self-indulgence to which he had yielded through life, now brought on a nervous disorder which, before long, incapacitated him from all sustained mental exertion. Finding the disease growing upon him he took to dram-drinking; but this only made matters worse. He was for some time the inmate of a lunatic asylum; after which he lived under the care of his sister at Chichester, where he died in 1756, at the early age of thirty-five years. Collins' poems form one very small volume. His once celebrated odes are now in a fair way to be forgotten.—T. A.

COLLINS, William, was born in Great Titchfield Street, London, on the 18th September, 1788. His father, a native of Wicklow, was a picture dealer and cleaner, and the author of a three volume novel called "Memoirs of a Picture," and of a Life of his friend Morland the painter. At an early age William Collins evidenced a love of art, received lessons from Morland, and was afterwards formally despatched to the academy to pursue his studies. "Collins and myself," wrote Mr. Etty, "started as probationers in the same week. He drew the Laocoon and I the Torso. His drawings were remarkable for their careful finish and good effect." When twenty-one, Collins commenced to exhibit at the academy, and for years afterwards he continued to be a constant exhibitor. He rapidly attained success. He was very careful *what* as well as *how* he painted. He lived an easy, successful, uneventful life—hard-working, but well paid. In 1815 he was elected an associate of the Royal Academy. He married in 1822 the daughter of Mr. Geddes, A.R.A., and the sister of Mrs. Carpenter, the portrait painter. In 1820 he had been elected an academician, presenting as his diploma-picture the work called "The Young Anglers." For sixteen years he continued to exhibit without losing a year. He then made a mistake—following Wilkie's advice, he travelled on the continent for two years with the view of changing his style. His great successes had been coast scenes. "The Shrimpers;" "Fishermen coming Ashore before Sunrise;" "Getting out the Nets;" "Mussel Gatherers;" Haunts of the Seafowl"—the names of his works bespeak their character. He now sought to render Italian scenes and scriptural subjects. He exhibited for some years the fruits of his Italian travels—mediocre landscapes, and worse than mediocre scripture illustrations. Before long he judiciously resumed his first line of subjects. The public welcomed back his "coast scenes" with acclamations. These works are very perfect of their class. His peasant groups are singularly happy, full of repose and quiet settled unconsciousness. His execution was extremely careful—no slovenliness ever disfigured his canvas. His colour was quiet but agreeable, with pleasant atmospheric effects, hinted at rather than forcibly insisted on. Altogether it would be hard to find more reliable renderings of English coast life. This of itself, apart from technical qualities, would always maintain the value of the works of William Collins. The highest price he ever received was five hundred guineas from Sir Robert Peel for his "Frost Scene." In 1840 Collins was appointed librarian to the academy, but resigned the office not long afterwards, finding it absorbed his attention too much. In 1844 first became apparent the symptoms of the heart disease, which resulted in his death on the 17th February, 1847, at his house in Devonport Street, Hyde Park Gardens. William Collins had two sons, Wilkie and Charles Allston.—W. T.

* COLLINS, William Wilkie, a dramatic author, biographer, and novelist, was born in London in 1825. He is the eldest son of the late William Collins, R.A., his mother being a daughter of Geddes the painter. Mr. Collins' literary career began with the publication of "Memoirs of William Collins, R.A.," 1848. This well-executed biography was succeeded by "Antonina; a novel," 1850; "Rambles beyond Railways, or Notes in Cornwall taken a-foot," 1851; "Basil, a Story of modern life," 1852; "Hide and Seek," 1854; "After Dark," 1856. Besides these works, Mr. Collins has written "Mr. Wray's Cash-box, or the Mask and the Mystery;" numerous tales for the various leading magazines and serials of the metropolis (amongst which *Household Words* and *Fraser* may be especially mentioned) and two very remarkable dramas, "The Light-house" " and "The Frozen Deep," which have been put on the stage with decided success.

COLLINSON, Peter, an English botanist, was born in Westmoreland on 14th January, 1693, and died on 11th August, 1768. He devoted himself early to botanical pursuits, and cultivated many rare plants. He imported a number of useful species from America. He also transmitted European plants to the American continent, and is said to have introduced the culture of the vine into Virginia. He appears to have aided Franklin in his electrical experiments, and to have supplied him with instruments. He was a great antiquarian, and investigated the antiquities of England. He also contributed articles to the *Gentleman's Magazine*. Linnæus named the genus Collinsonia after him.—J. H. B.

COLLOT D'HERBOIS, Jean Marie, one of the most prominent and sanguinary agents in the French revolution, was born at Paris in 1750. He was originally a strolling player, and performed with little success in the principal towns of France and Holland. When the Revolution broke out he repaired to Paris, and rendered himself conspicuous by the violence of his harangues. He was one of the principal instigators of the conflict of 10th August, and of the massacres of September. He was deputed by the convention in November, 1793, to punish the revolt of Lyons, and not only battered down the walls, and strove utterly to destroy the city, but in conjunction with Fouché, put to death upwards of sixteen hundred of the inhabitants—six hundred of whom were shot in one day. On his return to Paris he associated himself with Robespierre, on all occasions supported the most violent and sanguinary measures, and voted for the death of Louis XVI., and the abolition of the

monarchy. His blood-thirsty conduct gained him the well-merited designation of the "Tiger." When Robespierre's power was on the wane, Collot abandoned his cause, and, as president of the convention, exerted his utmost influence to procure the condemnation of his former friend. In March, 1795, he and Billaud were condemned to be transported to Guiana. Collot, who was almost constantly in a state of intoxication, died there, 8th January, 1796.—J. T.

COLMAN, an Irish monk of the Columbian order in the island of Iona, who lived in the seventh century, and was presented to the see of Lindisfarne. He is known for the controversy which he maintained with Wilfrid, bishop of York, upon the observance of Easter, supporting against this last the views of the Irish clergy. Colman ultimately retired to the island of Inis-bo-fin, where he founded a monastery and afterwards another in Mayo. He is said to have died on the 8th of August, 676, and to have been buried in his own church at Inis-bo-fin.—J. F. W.

COLMAN, Benjamin, D.D., an eminent American clergyman, born at Boston, 19th October, 1673; died 29th August, 1747. After a long residence in England, where he enjoyed the friendship of many eminent dissenters, he became pastor of a congregation at Boston, Massachusetts, in 1699.—F. B.

COLMAN, George, the Elder, born at Florence about 1733; died at Paddington in 1794. He was the son of Thomas Colman, Esq., British resident at the court of the grand-duke. He was educated at Westminster school, and at Christ church, Oxford. He graduated master of arts in 1758. He formed early friendships with Lloyd, Cowper, Churchill, and Bonnell Thornton. In conjunction with the latter, he published the *Connoisseur*, a weekly periodical, which commenced in January, 1754, and terminated September, 1756. Soon after leaving Oxford, he was called to the bar from Lincoln's Inn. He held a few briefs, but soon discontinued to attend the courts. Two amusing poems written in conjunction with Lloyd, attracted a good deal of attention. The admirers of Gray and Mason were scandalized by odes to Obscurity and Oblivion, in which their style was skilfully imitated. In 1760 appeared Colman's "Polly Honeycomb," which was acted at Drury Lane with great success. In the next year he produced "The Jealous Wife," the story of which is formed from Fielding's Tom Jones. He became co-proprietor with Thornton of the *St. James' Chronicle*, and printed in it some essays, which he afterwards republished in a collection of his miscellaneous works. In 1764 Lord Bath, whose wife was his mother's sister, left him an annuity which placed him comparatively at ease. A second annuity from Lord Bath's mother followed in 1767. About this time he published a translation of Terence in the loose dramatic verse of Beaumont and Fletcher. In 1769 he contributed the play of "the Merchant" to Bonnell Thornton's Plautus. These translations are among the best in the language. In 1768 Colman had become joint-manager of Covent Garden theatre, but disputes arose between him and the other proprietors, which ended in his selling his share, and purchasing the Haymarket from Foote. In 1783 he published a translation of Horace's Art of Poetry, with a commentary, in which he endeavoured to show that the poet's purpose was to dissuade an unpromising aspirant from publishing a dramatic poem. He has thrown the poem into a light and graceful style, not unlike the manner of the best of Garrick's prologues. In 1785 he had an attack of paralysis. In 1789 he exhibited derangement of mind, which increased till reason became quite extinct. His dramatic works, which are very numerous, have been published in four volumes, and his miscellaneous works in three.—J. A., D.

COLMAN, George, the Younger, son of the preceding, born 1762. Like his father, he was educated at Westminster school, and Christ church, Oxford. He, however, left Oxford for King's college, Aberdeen, from which, with the intention of being called to the English bar, he entered the Temple as a law student. His father's theatre, however, proved a formidable rival to Westminster hall, and the state of his father's health rendering some change in the management necessary, he undertook it at a salary of £600 a year, and did not again open his law books. While yet at Aberdeen, he published a poem, "The Man of the People," of which Fox was the hero; and in 1782 "The Female Dramatists," founded on Roderick Random, which was acted at the Haymarket for a benefit, but not repeated. This is said to have been his first work for the stage. "Two to One" was his next piece. This was perfectly successful, and he was hailed by a poet of the day as

"A *George* the *Second* sprung from *George* the *First*."

The management of the theatre brought him into serious difficulties. Litigation unintelligible occupied both sides of Westminster hall, while Paternoster Row was in its day occupied with pamphlets now unpurchaseable at any price, and unreadable by any diligence. This state of things necessarily brought with it ruin on all concerned, and poor "George the second" lived many a long year in the "rules" of the Fleet. Relief, however, came at last, though slow to come. Through the interest of the duke of York, he was given the office of licenser of plays, and this made his latter days comfortable. Actors and authors are seldom destined to agree. One of Colman's plays, "The Iron Chest," founded on Godwin's Caleb Williams, failed—the author thought, through Kemble's fault—and he published the play with a preface, which he afterwards withdrew. Large prices are still given by book-fanciers for copies with the suppressed preface. George Colman, the Younger, published some humorous poems, many of which were very popular. He was jealous of his reputation as a dramatic author, and when he brought out farces or other pieces that could not be classed with the regular drama, it was under the assumed name of Arthur Griffinhoof.—J. A., D.

COLNET de Ravel, Charles Jean Auguste Maximilian de, born in Picardy in 1768. He was in his school-boy days a fellow-student of Bonaparte and Bertrand at Brienne, which he left to study medicine. He opened a book-shop in the year 1797 in Paris; and while waiting for customers, wrote satires upon contemporary authors. This was unprofitable work, for the police constantly interfered with it. Colnet sought to elude his censors in writing "The Art of obtaining a Dinner," and in editing a journal of arts, sciences, and literature. Charles X. allowed him a small pension, which was enough for his few wants. He lived to witness the fall of his royal patron, and died in 1832.—J. F. C.

COLONNA, Fabio, or Fabius Columna, a musical mathematician and distinguished botanist, was born at Naples, according to Lichtenthal and others, in 1567; according to Gerber in 1578; he died at Naples in 1650. He belonged to the very ancient noble Roman family whose name he bore. He published three books of plants, with commentaries on the Greek naturalists. He became a member of the Academia Lyncæi in Rome, founded by the duke of Aqua Sparta for the advancement of science. The remarkable revolution in music wrought in Florence at the close of the sixteenth century, through the origination of recitative, of which the compositions of Caccini, Peri, Monteverde, and Cavalieri furnish the first specimens, was effected by an association of literary and philosophical men, under the idea of restoring to the art the declamatory character it held in Greece. The subject of Greek music was thus brought under the consideration of the learned; and Colonna, accordingly, with the design of reviving the use of the three ancient genera, diatonic, chromatic, and enharmonic, constructed an instrument of fifty strings, on which the tone was divided into five degrees, and printed in 1618 an elaborate description of this and of the principles it illustrated, in a work entitled "Della Sambuca Lincea, overo dell' instrumento musico perfetto." Burney ridicules the instrument as useless, and the principles set forth in this very scarce book as impracticable; unmindful that whatever affinity they may bear to the Greek laws of musical proportions, they are precisely analogous with the system of music which prevails in Arabia at the present day. Hawkins gives a complete account of the work and of its tenets, which, however superseded by subsequent mathematical calculations of ratios, is far from unimportant in the history of musical science.—G. A. M.

COLONNA, Francisco, born at Venice in 1449; died in 1527. While yet very young he became a dominican, taught rhetoric at Treviso in 1467, and took the degree of doctor in theology at Padua in 1473. He is known by an allegorical romance, "Hypnerotomachia Poliphili, ubi humana omnia non nisi somnium esse docet." The collectors of rare books are glad to purchase at almost any price the original edition, printed at Venice in 1499 by the elder Aldus. It is a folio, with wood engravings by Giovanni Bellino. A later edition, 1545, Venice, "in casa de' figliuoli di Aldo," is more often met with, but is of little comparative value.—J. A., D.

COLONNA, Giovanni Paolo, a musician, was born at

Brescia towards the middle of the seventeenth century, where his father, Antonio, obtained considerable repute as an organ-builder. He held the office of maestro di capella at the church of S. Petronio in Bologna, in which city he established a music-school that became justly famous for the eminent pupils it produced. In 1685 Colonna engaged in a controversy with Corelli on the importance of contrapuntal purity, the profound knowledge he brought to bear upon which, greatly enhanced his consideration among the musicians of the time. His first publication, his series of short Psalms for eight voices for the entire year, appeared at Bologna in 1681, and was followed by ten other extensive collections of ecclesiastical music. He produced one opera, "Amilcare," performed at Bologna in 1693; and he published an oratorio, "La Profezia d'Eliseo," but produced other works of the same class that were not printed. He wrote, according to the custom of his time, independent accompaniments for instruments to his choral compositions, and it is alleged that Handel imitated him in the construction of his scores; but since Colonna was not peculiar in that combination of resources, Handel cannot justly be said to have derived from this esteemed master what he shared with his contemporaries.—G. A. M.

COLQUHOUN, Janet, wife of Sir James Colquhoun, Bart., of Luss, and daughter of Sir John Sinclair, Bart., the celebrated author of the Statistical Account of Scotland, was born in London in 1781. Imbued at an early age with religious feelings of uncommon depth and fervour, Lady Colquhoun, till her latest moments, continued to be a rare example of all the christian virtues, and what more particularly entitles her to notice in these pages, one of the most active and liberal promoters of missionary enterprise, both at home and abroad, of which her country could boast. With an earnest desire to consecrate her personal gifts to the spread of evangelical religion, but with no ambition of literary distinction, Lady Colquhoun published at first anonymously, and afterwards, by the request of her father and her husband, with her name, several little works of practical religion, which attained, as they deserved, an extensive circulation. Her liberality to the poor; her munificent gifts to the church; the assistance she rendered to ministers and students whose straitened circumstances excited her compassion; her labours as a teacher among the children of her tenants; her attentions to the sick wherever she chanced to be resident; enshrine her memory in the hearts of thousands as that of one of the most amiable and beneficent of women. Lady Colquhoun died in 1846. A well-known memoir of her from the pen of Dr. Hamilton of London was published in 1849.—J. S., G.

COLQUHOUN, Patrick, a well-known writer on economics, statistics, and criminal jurisprudence, was born at Dumbarton in 1745. At the age of sixteen he went to Virginia, where he engaged in commercial pursuits. He returned home in 1766, and settled as a merchant in Glasgow, and ultimately attained the dignity of lord provost of that city. He was the founder of the Glasgow chamber of commerce, and was most zealous and active in promoting the manufacturing and commercial interests of the country. In 1789 he removed to London, where he published in 1796 his most celebrated work, entitled "A Treatise on the Police of the Metropolis," &c. His last work, which appeared in 1814, was "A Treatise on the Population, Wealth, Power, and Resources of the British Empire." In 1797 Mr. Colquhoun received the degree of LL.D. from the university of Glasgow. He resigned his office as a police magistrate in 1818, and died in 1820.—J. T.

COLSTON, Edward, an English merchant and philanthropist, was born in Bristol in 1636. He acquired in the Spanish trade a large fortune, which he laid out in works of benevolence. He erected and munificently endowed several charitable institutions in his native city; gave six thousand pounds for the augmentation of sixty small livings, and liberal donations to several of the London hospitals. He had no near relations, and never married, alleging that he had all the poor widows in Bristol instead of a wife, and their orphans instead of children. This benevolent "merchant prince" died in 1721, and was buried in the church of All Saints, Bristol.—J. T.

COLTON, Charles Caleb, born about the year 1780, was the son of the Rev. Barfoot Colton, canon residentiary of Salisbury. He was educated at Eton and at King's college, Cambridge, where he graduated B.A. in 1801, M.A. in 1804, and in due course obtained a fellowship. For many years he held a curacy at Tiverton in Devonshire, to which he had been presented by his college; and in 1818 he succeeded to the united living of Kew and Petersham. In 1820 he created a considerable sensation in the literary world by the publication of "Lacon, or many things in few words," one of the most valuable works in the English language. Shortly afterwards appeared "Remarks on the Talents of Lord Byron, and the Tendencies of Don Juan." Colton was a man of ready susceptibility, but very infirm in principle, eccentric in manner, extravagant in his habits, and irremediably addicted to gambling. Having contracted debts to a large amount—chiefly for diamonds and jewellery, and for wines—a fiat of bankruptcy was struck against him; wherein he was sued as the Rev. Charles Caleb Colton, late of Princes Street, Soho, wine merchant. Bewildered by the number and gravity of his pecuniary obligations, Colton secretly embarked for the United States. Returning to Europe after a sojourn of some years in America, he took up his abode in Paris, where he became acquainted with the *habitués* of the gaming saloons of the Palais Royal, and so successful was he in his speculations that, in the course of a year or two, he acquired a considerable fortune, but it was soon dissipated. After a life chequered by nearly every phase of good and of adverse fortune, preferring suicide to the endurance of a painful surgical operation, he blew out his brains at Fontainebleau in April, 1832; and this was the act of him who, in his "Lacon," proclaims this aphorism—"The gamester, if he die a martyr to his profession, is doubly ruined. He adds his soul to every other loss, and by the act of suicide, renounces earth to forfeit heaven."—E. B., L.

COLUMBA or COLUMBKILLE, one of the most important personages in Irish ecclesiastical history, was born at Gartan, in the county of Donegal in Ireland, on the 7th December, A.D. 521. Through both his parents he was descended from princely ancestors, his father, Fedilm, being a member of the reigning families of Ireland and British Dalriada, and his mother, Eithne, a descendant from an illustrious provincial king. This union of noble races no doubt contributed to the extended influence which he subsequently acquired when education, piety, and zeal, were superadded. He was baptized by the name of Colum, one then common in Ireland. The appellation of Cille, "of the cell," appears to have been added in consequence of the frequency of his coming from the cell in which he read his psalms to meet the neighbouring children. Columba was early placed under the tutelage of an ecclesiastic, "spectabilis vitæ presbyter," in his native district, where he remained till he attained a sufficient age for higher instruction, when he went to Moville, at the head of Strangford Lough, and became a pupil of the famous bishop St. Finnian or Finnan, where he received deacon's orders. Thence he proceeded to Leinster, where, after remaining for a time under the instruction of a learned scholar, called Gemman, he entered the monastic seminary of St. Finnian of Clonard, and was there associated with a class of students who afterwards attained great celebrity as fathers of the Irish church. Having finished his studies, he was ordained a priest, and commenced those labours by which his fame was established. In his twenty-fifth year he founded the monastery of Derry, and in the year 553 that of Durrow; and during the interval between that and his departure from Ireland, he founded a vast number of monastic establishments, stated at one hundred by Ussher, and three hundred by O'Donnel. He travelled through the whole country, awakening the people to piety, and restoring the churches which had fallen into decay. In 563 he passed over with twelve attendants to the west of Scotland, possibly on the invitation of the provincial king, Conall, to whom he was allied by blood, as his biographer, Adamson, relates an interview between them, and the Irish annals record the donation of the island of Hy or Iona as the result of the king's approval. Hy seems at the time to have been under the joint jurisdiction of the Picts and Scots, and the conversion of the former to christianity was a grand project for the saint's missionary exertions. Accordingly, as soon as he had expelled the Druids, and erected a monastery and church, he visited King Bruidhe at his fortress near Loch Ness, won his esteem, effected his conversion, and eventually succeeded in planting christianity throughout the district. Bruidhe's consent to the occupation of Hy established Columba's right to the island, and conduced to the stability of the monastic institution which he founded there. From this he extended his labours through the western isles of Scotland, erecting churches, forming christian communities, and supplying religious teachers. There is even reason to believe that to Columba is due the honour of

having been the first to give the light of the gospel to the Anglo-Saxons. Adamson mentions some of them to have been amongst the converts of Iona, who no doubt carried the new doctrines back with them. From time to time the saint visited his native land, where he continued to exercise no small influence, and to be held in high veneration. During one of these visits to Ireland, the saint made a tour through all the districts where he had established churches and monasteries, and then returned to Iona. He also visited his native land again in 585, stopping at Durrow, and thence going to Clonmacnoise. At length, in the midst of his active and beneficent ministrations in the island of his adoption, the saint felt the approach of death. The chapter of his distinguished biographer which describes the last scenes of the saint's life is, as Dr. Reeves justly observes, "as touchingly beautiful a narrative as is to be met with in the whole range of ancient biography." Retiring to an eminence that overlooked the settlement, which was the work of his piety and the last object of his earthly affections, he blessed his disciples with uplifted hands; thence descending to the monastery, he resumed his accustomed task of transcribing the psalter. At midnight prayer he was the first to enter the church, and his brethren found him kneeling before the altar, his strength failing, but his countenance full of joy and cheerfulness; and faintly raising his hand with a parting benediction, his spirit passed tranquilly away, without a struggle, on the morning of Sunday, the 9th of June, 597. The name of this illustrious man will be long remembered in his own country, as well as in the British islands, especially in that one with which it is so inseparably connected by historic associations of his various qualities, both mental and bodily. Adamson's Life of Saint Columba has been frequently printed. The last edition, by Dr. Reeves, Dublin, 1857, forms one of the volumes of the Irish Archæological and Celtic Society, and is one of the most valuable contributions to Irish history. We acknowledge ourselves to be largely indebted to its notes and dissertations for this memoir.—J. F. W.

COLUMBANUS, an Irish saint and writer, was born in 559 in the province of Leinster, and of a noble family. He entered the monastery of Bangor in Ulster, where, under the tuition of St. Coemgall, he devoted himself to holy meditation and study for many years. At length, at the age of fifty, he resolved upon a more extended sphere of usefulness, and selecting twelve of his brother monks, he passed over to Gaul, where was then ample field for missionary labour. The place he selected was in the forests of Upper Burgundy, in the neighbourhood of the Alps, where he erected huts for his companions and himself. The fame of his eloquence and learning, and the sanctity of the brotherhood, soon drew the people in crowds about him, and the saint was soon enabled to erect the monastery of Luxeuil. The concourse of disciples, especially amongst the young nobles, was so great, that he was shortly after obliged to establish a second monastery, to which he gave the name Fontaines. Here the saint continued twenty years boldly and zealously preaching, reproving the vices of the highest, not sparing even Thierry, the young king of Burgundy. By this conduct he was soon involved in strife with Thierry and his mother Brunehaut, whose enmity and vengeance he incurred. A body of soldiers proceeded to drive him from his monastery. The whole of the brotherhood expressed their readiness to follow their abbot; but only his own countrymen and a few from Britain were allowed to accompany him. Columbanus visited successively the courts of Clotaire and Theodebert. He then passed into Italy, and was received with distinction at Milan by Agilulph the Lombard king. Columbanus selected a retired spot amidst the Appenines, where he founded the monastery of Bobio, and there passed the residue of his life, dying on the 21st November, 615. He was undoubtedly one of the most eminent men amongst the ecclesiastics of his time. Wise, learned, pious, and full of christian zeal and courage, he has left a fame that is perennial through France and Italy, as well as in his native land. As a writer, judging from what is extant of his, Columbanus must have been extensively acquainted with classical as well as ecclesiastical literature, and it appears he was versed both in Greek and Hebrew. Amongst his works are some Latin poems which display energy of thought and a vigorous style; and though in his letters to persons of high rank he has justly been censured for a stiff and inflated manner, the tone of his moral instructions, written chiefly for monks, is easy and unaffected.—J. F. W.

COLUMBUS, Christopher, is the Latin-English name by which the Anglo-Saxon race knows one of the greatest of its benefactors, the heroic Italian navigator, Cristoforo Colombo, the "Christoval Colon" of Spanish history. The time and place of this memorable man's birth have both been themes of elaborate controversy. Twice, however, in what has been formally recognized as his will, he affirms that he was a native of Genoa. As regards the date of his birth, the evidence is unfortunately not so distinct. In one letter, Columbus has undoubtedly stated that he began his voyaging career at the age of fourteen. In another, written in 1501, he intimates that he has been a voyager for forty years. These two statements taken in connection would assign his birth to the year 1446, or thereabouts. But it has been suggested that the forty years spoken of by Columbus do not include those of his residence in Spain between 1484 and 1492. The suggestion has been made in order to reconcile the statement of Columbus himself with that of his intimate friend, Andres Bernaldes, the curate of Los Palacios, who avers that Columbus "died in the year 1506 in a good old age, being seventy years old, a little more or a little less." Columbus would thus have been born some ten years earlier, about 1436. The question is an interesting one, for, surely it would be well to know whether Columbus was a man of forty-six or of fifty-six, when he set sail on his first voyage to America. The best of his biographers Washington Irving, and Navarrete, as well as Alexander von Humboldt, favour the earlier of the two dates.

The father of Columbus was a wool-weaver or a wool-carder in Genoa. Christopher had two brothers, both associated subsequently with his fortunes, and both known to have been well educated men. Columbus himself was, for a time at least, at the university of Pavia, and in his later years he looked fondly back to his early studies of "cosmography, history, philosophy, and other sciences." At fourteen he took to the sea. The Italian mariner of those days was by necessity a fighting man. The Mediterranean swarmed with pirates, Mahometan and Christian. The maritime states of Italy, like the others, were perpetually at war, and privateering was a recognized profession, a resource of the high as well as of the low. From this wild school of Mediterranean voyaging and battling Columbus emerged, to find for a time a more peaceful and tranquil existence on terra firma. He is supposed by his biographers to have repaired to Lisbon about 1470—certainly he was a resident of the Portuguese metropolis before 1474. When Prince Henry IV. of Portugal died, in 1473, a great stimulus had been given by his exertions to the already considerable and fruitful maritime enthusiasm of his countrymen. Had the prince lived, the future of Columbus might have been a happier, but perhaps at the same time a less useful one. As it was, the sojourn of Columbus at Lisbon was most important in its results. He soon gained a wife. To this matrimonial epoch naturally belongs a description of his person and demeanour, minutely detailed by Las Casas and his son Fernando. The virtual discoverer of America was tall and well-formed, his complexion fair and inclined to ruddy; his nose aquiline, his eyes light-gray and apt to kindle. He was simple in his dress and mode of living. His sharp temper was kept well under control. He was eloquent when the discourse ran on high topics, affable and fascinating in ordinary intercourse, and his domestic amiability was as charming as his public demeanour was elevated and dignified. His devoutness was of an enthusiastic kind, and he was noted for his strict attention to the offices of religion. It was to the latter that he owed his introduction to his wife. In Lisbon, he attended service at the chapel of the convent of All Saints. Here he met—elsewhere, no doubt he wooed, and that successfully—Donna Filipa Monis de Perestrello. The lady was not rich, but she brought him a valuable dower of geographical knowledge and stimulus. Donna Filipa's father had been one of Prince Henry's navigators, and governor of Porto Santo, an island recently discovered in the very neighbourhood of Madeira. Her sister was married to another ex-governor of Porto Santo. The newly-wedded pair resided with the mother of Donna Filipa. The charts, papers, and memoranda of his wife's father were placed in the hands of Columbus, and with the conversation of his brother-in-law, excited him in the direction of new geographical discovery. When in Lisbon he devoted himself to the construction of maps and charts for a livelihood, and his mind began to compare the known of the earth's surface with the unknown. For a time he

resided at Porto Santo, where his wife had a small property, and voyagers from the Guinea coast were in the habit of touching. Sometimes he took part in expeditions to the coast of Guinea. His greatest adventure of those years, however (if at least we are to credit one plausible view of it), was a voyage to the Northern Ocean in the February of 1477.

The earliest trace of Columbus' great design belongs to the year 1474, a year otherwise memorable for the introduction of printing into England. In that year, we find him corresponding with Paolo Toscanelli of Florence, on the feasibility of a western passage, not to America, but to Asia. The learned Toscanelli approved of the design, and sent Columbus a chart of his own construction, in which the eastern coast of Asia was represented as moderately distant from the western coasts of Africa and Europe, and in the intervening ocean stood Marco Polo's Cipango (Japan), and the imaginary island of Antilla, still recognizable in the Antilles. This map, or some redaction of it, Columbus had with him on his first voyage to America. For his knowledge of the general literature of the subject Columbus was chiefly indebted to the Imago Mundi, a cosmographical compilation of Cardinal Pierre d'Ailly, bishop of Cambray, written in 1410, and printed probably about 1480. Here he found, collected, the dim guesses of ancients and moderns at the true figure of the earth, and the possibility of sailing from west to east. This was the book that furnished him with weapons for his frequent controversies subsequently with the learned sceptics of Spain and Portugal. The copy of Pierre d'Ailly's work which belonged to Columbus, and which is studded with MS. notes in his handwriting, still lies in the library of the cathedral of Seville, a priceless item of the Bibliotheca Columbina, bequeathed by the great navigator's son, Fernando, to the library of the cathedral. But it was not only from fanciful charts and the theorizings of scholars, old and new, that Columbus derived his faith in the existence of easily accessible regions to the west. Eagerly he inquired from practical men respecting vestiges of a world beyond the western wave. By two happy mistakes he diminished the circumference of the earth, and gave a vast imaginary extension to Asia. It grew to be for his mind no mere matter of speculation, but an indubitable fact, that the eastern shore of Asia, and the magnificent civilization described by Marco Polo could be attained by a moderate voyage westward from Europe; and the belief that he had reached Asia, not that he had discovered a new continent, remained with him to his dying day. His highest religious aspirations, and his intensest worldly desires gradually grouped themselves round this central faith. He saw immense authority and illimitable wealth, the reward of his achieved discovery; but all earthly gains were subordinated to the triumphs of the Cross among new and vast populations. The certain wealth to be acquired by himself should be devoted—such was one of his dreams a few years further on—to another crusade, and to the recovery of the holy sepulchre from the hands of the infidels, with whom he had already battled in his early and obscure years of Mediterranean voyaging.

In 1481 John II. ascended the throne of Portugal. It was shortly after the accession of this monarch that Columbus —after having, it is said, vainly applied to Genoa—propounded to him the daring scheme of reaching India by the western ocean. Preoccupied probably by the idea of the south-eastern route, John at first discouraged the new enterprise, but eventually referred it to a junto composed of his two physicians and his confessor, the bishop of Ceuta. By them the notion was condemned as chimerical, a verdict which was ratified by a great council of civil and ecclesiastical dignitaries and learned men, whom the hesitating king constituted a court of appeal. The king still hesitated, when an ignoble compromise was offered to him and accepted. Under pretence of a wish thoroughly to examine them, the detailed plans of Columbus were procured from him. Unknown to him, a caravel was despatched westwards on a voyage of discovery. After a few days, stormy weather frightened the conductors of the expedition back to Lisbon, where they ridiculed the aim of Columbus. Indignant at this treachery, Columbus declined any further negotiations with John II., and shook the dust of Portugal from off his feet. He left Portugal, it is believed, not only poor, but in debt. His wife was dead, and he took with him a little motherless Diego, who lived to be second admiral of the Indies. It is supposed that he now applied a second time to Genoa to aid him in his enterprise, and that during his visit to his native city, he assisted, out of his own scanty means, his aged father, whom he had already helped while struggling for a subsistence as a chartographer in Portugal. A deep affectionateness of disposition is one of the most noted of Columbus' characteristics.

It is in 1485, and in the south of Spain, that we next see Columbus distinctly. Great dukes of Medina-Sidonia and Medina-Celi, with estates and ports upon the sea-bord, lent an attentive ear to his glowing projects; but his only direct gain from them was a recomendation to Queen Isabella of Spain. The astute Ferdinand and the noble-minded Isabella were then occupied with their campaigns against the Moors. At intervals they entertained the schemes of Columbus so far as to have him a frequent visitor of their camp, and to relegate his enterprise to the discussion of eminent men. From Cordova (where he became acquainted with the mother of his illegitimate and second son, his future biographer, Fernando) Columbus followed the court to Salamanca in 1486, by order of King Ferdinand, and there he held a solemn conference with a junto, chiefly composed of learned and scientific ecclesiastics. At the epoch of this discussion, Copernicus was a boy of thirteen, and Columbus was met with quotations from the bible and the fathers against the rotundity of the earth. The conference was adjourned without definitive result. From 1487 to 1490, Columbus hung about the Spanish court and camp, now stoutly fighting against the Moors, and summoned to consultations with the Spanish sovereigns, sometimes full of hope, sometimes so discouraged as to think of renewing negotiations with John of Portugal, or of repairing to London and Henry VII. At last, in the summer of 1490, he presses with such earnestness for a distinct reply to his application, that the old conference is ordered to give him one. Its members report against him; and the curtain drops for a time on Columbus, the rejected and disappointed, poor and isolated, beginning once more his weary pilgrimage.

When the curtain rises again it is to discover Columbus approaching the gate of the convent of Santa Maria de Rabida, near the haven of Palos in Andalusia, for the purpose of procuring a crust of bread and a draught of water for the little boy by whom he is accompanied. The prior of the convent, sauntering by, observed that he was a foreigner, and, entering into conversation with him, learned who he was. This interview with the prior of the convent of Rabida, Juan Perez de Marchena, was the turning-point in the career of Columbus. The prior was a man of sense, and he had been the queen's confessor. He talked with Columbus, grew interested in his schemes, and introduced him and them to the notables of the neighbourhood, among others, to Martin Alonzo Pinzon, the head of a flourishing family of navigators in the then thriving and adventurous port of Palos. Pinzon was convinced, and offered his co-operation, personal and pecuniary. The prior, presuming on his old connection, wrote fervently to the queen for decisive encouragement to Columbus, who spoke of repairing with his projects to the court of France, whither, it is said, Charles VII. had invited him. Isabella, perhaps alarmed lest another country should profit by Columbus' discoveries, sent for both Columbus and the prior, and with womanly thoughtfulness transmitted a considerable sum of money wherewith the impoverished adventurer might equip himself for appearance at court. He arrived in time to witness the surrender of Granada, and in the glories of the triumph did not grudge a little delay. At last he was heard once more; but, at the very threshold of the negotiations, the lofty and unbending pride of Columbus nearly proved suicidal. He insisted on high titles and privileges; he was to be admiral and viceroy of all the countries discovered; and one-tenth of all gains derived from commerce or from conquest were to be his. The courtiers laughed; the official person who more directly treated with him was the queen's confessor, the new archbishop of Granada, and he professed himself shocked at the claims of the humble projector. Even Queen Isabella wavered. It shows the genuine confidence which Columbus had in himself and in his mission, that, at this apparent crisis of his fate, he refused to give way. At the commencement of February, 1492, he mounted his mule and set forth for Cordova on his road to France. Once again Queen Isabella was strenuously appealed to by an official believer in Columbus, and once again she summoned him to her presence. When he reached the court again, he found his demands conceded. On a former occasion,

with an eye to the offer of Pinzon, he had, when twitted with his poverty, offered to bear one-eighth of the expense. This condition was embodied in the so-called "capitulations," signed by Ferdinand and Isabella on the 17th of April, 1492; and with the aid of the Pinzons of Palos a third vessel was added to the expedition, nominally at the expense of Columbus. The port of Palos, the head-quarters of the Pinzons, was fixed on by Columbus as that of equipment and embarkation. Towards the beginning of August, 1492, the squadron was ready for sea. It was, for the magnitude of the enterprise, on a wonderfully small scale, and consisted of three little vessels. Two of them were of the class called "caravels"—light vessels, somewhat like those employed in our river and coasting trade, built high at prow and stern, with forecastles and cabins for the crew, but without decks. One of these was the *Pinta*, commanded by Martin Alonzo Pinzon and his brother; the other, the *Nina*, with lateen sails, was commanded by a third of the brothers Pinzon. The largest, prepared expressly for the voyage and decked, was the *Santa Maria*, and this was the admiral's ship. The exact tonnage of the vessels cannot be ascertained, but Columbus, in a subsequent voyage, is known to have complained of the undue size of his ship, which was nearly a hundred tons burthen! In such craft did the brave voyager and his friends face the mysterious terrors of the unknown Atlantic. Amid the doubts and fears of those on shore, with prayers to heaven for mercy and guidance, the expedition set sail from the sand-bar of Sultes (near the confluence of the Tinto and Odiel, rivers of Palos and Huelva) on the morning of Friday, the 3rd of August, 1492. One hundred and twenty persons constituted the population of the *Santa Maria*, the *Pinta*, and the *Nina*.

Slight mishaps and panics ushered in this memorable voyage. The loss of the *Pinta's* rudder kept the expedition three weeks at the Canaries, in unsuccessful search for another vessel, and the volcanic flames of Teneriffe terrified the ignorant and superstitious crews. On the 9th of September, Ferro, the most south-westerly of the Canaries, faded out of sight, and lamentations broke out among the crews, promptly met by the sonorous eloquence of the confident and enthusiastic admiral. To conceal from the timid crews the real distance which lay between them and their homes, Columbus kept two reckonings. A correct one was retained for his own secret inspection; from this a number of leagues was daily subtracted, and thus the diminished log was shown to the crews. On the 13th of September, Columbus noticed, for the first time, the variation of the magnetic needle. He endeavoured to conceal it from the crews, but the pilots soon observed it and were terror-struck at the sight, fearing that the compass itself was about to desert them in the unknown waste of waters, and leave them guideless and hopeless. Columbus, with his quick ingenuity, ascribed the variation to a movement in the pole-star itself, and by one of his unfounded but lucky theories succeeded in allaying the alarm of the pilots.

Hope and fear swayed alternately in the breasts of the crews. The admiral alone knew no vicissitudes of feeling. Two days before the first notice of the variation of the needle, the seamen were dismayed by the sight of part of a mast, which had evidently been long in the water, and regarded it as a warning to themselves. Three days afterwards they were buoyed up by the appearance of a heron and a tropical bird, neither of which, it was thought, could have ventured far from land. Soon the vessels were within the influence of the trade-wind, and were wafted on by it pleasantly westward. Patches of herbs and weeds came drifting from the west, and some of them were thought to grow only in rivers. For a time the crews were in the highest spirits. Then came a false report of land to the west, which turned out to be cloudland, and after several similar disappointments the men began to murmur. Even the trade-wind was a source of alarm to them, for they feared that in those seas it blew always from the east, and they could thus never return to Spain. The crisis of their discontent arrived when the vessels were becalmed, or nearly so, amid vast masses of weeds; and it was in vain that Columbus argued with them that the calmness arose from the nearness of land. The nearer they approached the goal the more mutinous they became; and at last they began to speak of making away with the admiral and returning home. Columbus preserved his serenity—now conciliating, now stern, as suited the characters of those with whom he was dealing.

At last, after many disappointments, and when the crews could scarcely be kept from open mutiny, on the 11th of October there were picked up not only river-weeds, and a branch of thorn, with berries, but a reed, a small board, and a staff, artificially carved. Joy and hope were once more the order of the day. In the evening, after the singing of the usual vesper hymn, the admiral addressed his men in pious and confident accents. At ten at night, Columbus, who had long been gazing anxiously on the horizon from the poop of his vessel, descried what seemed to him a light. At two in the morning a gun from the *Pinta* announced that land was seen. The vessels lay to, until the dawn should reveal the truth. There, as day dawned, it lay, a level island, covered with trees, from which the naked natives were running astonished to the shore. It was Friday, the 12th of October, 1492, a date for ever memorable in the history of the world. The voyage had lasted seventy days. The island, of which Columbus immediately took possession in the name of Spain, he called San Salvador. It is the Cat-island of the English mariner, one of the great Bahama cluster. The claims of Turks Island have found able assertors. Columbus, believing then and ever afterwards that he had reached the confines of India, the new populations were spoken of as Indians; and those insular regions remain the West Indies to this day.

Onwards from the point reached in our narrative, the life of Columbus is so connected with history, general and special, that a rapid summary may suffice for a work avowedly biographical. Henceforth, the biography of Columbus can present little else than developments interesting indeed, but unimportant, when compared with the grand and primal fact of the discovery itself. Alas! the "little else" is of a saddening and tragical kind. After discovering, among other islands, Cuba and Hispaniola, Columbus erected on the latter the fortress of La Naoidad, and established a colony. On the 15th of March, 1493, he arrived from his first voyage at the port of Palos, from which he had sailed on the preceding 3rd of August. His reception in Spain was magnificent; his triumphal entry into Barcelona was almost worthy of the man and his achievements. When with characteristic ardour he set sail on his second voyage on the 25th of September, 1493, he was attended by the blessings and prayers, the enthusiastic God-speed of a whole nation. But the seeds of future calamity were already sown. A "department of Indian affairs," as we would say, had been created, and at the head of it was placed Juan Rodriguez de Fonseca, archdeacon of Seville, afterwards patriarch of the Indies. He retained the office during thirty years, and was ever the jealous and malignant enemy of Columbus. The chief discoveries of Columbus during his second voyage were Jamaica and the Caribbee islands. He did not reach Spain again until the 28th of April, 1496, and such were the difficulties of the homeward voyage, that he and his crew disembarked, weather-worn and emaciated, and received but a cold reception from the disappointed and lukewarm Spanish public. The still-continued favour of royalty made some amends for this mortification. But Columbus soon felt that there was a power behind the throne. The eight ships which he requested for a third voyage were verbally conceded, yet official intrigue succeeded in delaying his departure until the 30th of May, 1498. Little more than six months had elapsed between his return from his first voyage and his departure on his second one. Between his arrival from his second voyage and his departure on his third one, an interval of nearly a year was interposed. During his third voyage, Columbus discovered Trinidad and for the first time the Terra Firma of the American continent, that in its immediate vicinity. True to his belief that he had reached Asia, he fancied that he had found at Paria the abode of our first parents! On reaching Hispaniola he was grieved by the spectacle of the colony disorganized and disobedient to himself. He was engaged in restoring order when a more terrible blow was struck at him from beyond the ocean. Mal-contents, who had returned to Spain, accused him of tyranny and extortion. Wearied by these complaints, which were skilfully aggravated by Fonseca, Ferdinand, in an evil hour, despatched on a mission of inquiry, and with authority to supersede Columbus if desirable, Francisco de Bobadilla [See BOBADILLA], whose treatment of the great navigator has given an infamous celebrity to his name. Arriving at Hispaniola, Bobadilla at once and without investigation superseded Columbus, seized his effects and papers, and despatched him in criminal fashion to Spain, a prisoner and in chains! The master of the caravel which bore to Spain the illustrious captive, with respectful compassion offered to remove

the irons. With characteristic pride Columbus refused to allow, without the king's command, the removal of chains which had been imposed by a delegated representative of the king. To his dying day he kept the fetters as memorials in his chamber! His arrival under such circumstances and in such a condition, produced a reaction in his favour. Ferdinand and Isabella ordered his immediate liberation, and provided for his dignified progress to court, where he was received with honour and graciousness. Bobadilla was to be removed forthwith, and Columbus to be reinstated in his governorship. But instead of this an interim-governor for two years, to pave the way for the return of Columbus, was appointed in the person of Nicholas de Ovando, whose subsequent conduct to the great discoverer was of the basest kind.

Columbus was advanced in years, broken in health, maltreated, betrayed, impoverished—such was his exceeding great reward for his magnificent discoveries. Some men would have lapsed into sullen and discontented inaction, or died of a broken heart. But he was possessed by a great idea. Still he would reach India by the west—India which Vasco de Gama, five years before, had reached by the passage round the Cape. A fourth and last expedition was organized for Columbus, but it was petty in the extreme, compared to that with which Ovando had set forth to assume the government of Hispaniola. Such as it was, it sailed on the 9th of May, 1502, under the command of Columbus. The last of his voyages was also the most perilous. In this voyage he discovered Cape Honduras; and, skirting the Mosquito coast, he experienced a terrific tempest. The name of Cape Gracias a Dios still survives to attest the "thanks to God" there offered up by the devout Columbus for his preservation. The rumoured gold mines of Veragua irradiated him with hopes of a proximity to the country of the grand khan, and a river talked of by the natives he fancied to be the Ganges! After the discovery of Puerto Bello, a series of perils and disasters, greater than any to which Columbus had been yet exposed, culminated when he reached a harbour of Jamaica with his ships reduced to mere wrecks. He ran them aground near the shore, and they filled with water to the decks. Cabins were erected for the accommodation of the crews, and a faithful coadjutor was despatched to Ovando at St. Domingo. Then there came, and for long months continued, a frightful time of hardship and danger for Columbus, even whose stout brain and heart nearly gave way. To mutinies among his men was added the refusal of provisions by the natives. Hard fighting could not quell the mutineers, but they had at least to fly. The natives were vanquished by Columbus' dexterity and astronomical knowledge. Foreseeing an eclipse of the moon, he threatened them with a darkening of the great orb of the night, as significant of the anger of the divinity. The darkness came; the terrified natives implored the European's intervention, promising all that he might ask for. When the eclipse was about to end, he came forth from his cabin, announcing that heaven relented; and as the moon recovered her brightness, the savages believed. At last the long and purposely delayed ships arrived from Ovando. Columbus and the survivors of his crew reached St. Domingo to find his own mild policy overturned, and the old native population nearly extinguished by massacre. With heavy heart he set sail for Spain, and on the 7th of November, 1504, he dropped anchor in the harbour of San Lucar.

Eighteen months more and Columbus was at last to enjoy repose—the repose of the grave. Sad and dreary months! He was steeped in poverty—his just dues were denied him. "I live by borrowing," he writes once. Yet he was more solicitous for the payment of his seamen than of himself. His health was irretrievably gone, and ultimately rheumatism prevented him from continuing to write the applications for justice to which the coldest replies were vouchsafed. His best friend, Queen Isabella, died, and with her Columbus' hopes. But to the last he preserved the pride which, in earlier years, had made him reject the offered co-operation of the crown, rather than abate one jot of his just claims. From Seville he dragged himself to Segovia, where Ferdinand received him frostily. The king offered indeed to refer to arbitration all matters in dispute between Columbus and the crown, but he insisted on including in them the claim to reinstatement in his office of viceroy. Columbus refused. All mere money-matters he would refer to arbitration, but his inalienable honours and dignities, never. Months of delay ensued, until the final voyage was to be made. Conscious of his approaching end, Columbus made at least one will, of which the authenticity is indisputable, and having received the sacrament and performed the other offices of his faith, he gave up his soul to his Maker on the 20th August, 1506. "In manus tuas, Domine, commendo spiritum meum" (Into thy hands, O Lord, I commend my spirit), were his last words. His ashes, after many transfers, now rest in the cathedral church of the Havanna. He was buried first at Valladolid, whence his remains were removed to the Carthusian monastery of Las Cuevas, near Seville. It was there that over his grave was placed the memorable inscription, which he had in his lifetime been allowed to use by special favour of his sovereigns:—

A Castilla y a Leon
Nuevo Mundo dió Colon—

What he received in return has been seen.—F. E.

COLUMBUS, Diego, eldest son of the discoverer of America, was, in spite of his illegitimacy, designated by the great Columbus as his heir. A page, when young, of the prince royal of Spain, and afterwards attached to the Spanish court, Diego aided, or tried to aid his father, in the frequent and fruitless negotiations of the latter with Spanish royalty and its representatives. Much of Diego's own life was spent in the unsuccessful assertion of his rights as the heir of his father. Recognized in 1509 as second admiral of the Indies, Diego proceeded to San Domingo, but enjoyed his vice-regal dignity for only four years. Returning to Spain in 1515, to answer in person the charges brought against him in an official letter of the council of the Indies, he had to experience the same treatment which embittered the last years of his father. Following the court from place to place, unable to obtain redress for his grievances or a decision for his claims, he spent ten weary years of solicitation and hope deferred, dying at Montalban in his forty-ninth year. His original acquisition of the admiralship of the Indies, seems to have been facilitated by his marriage to a lady of rank, the daughter of one, and the niece of another, Spanish grandee. This lady accompanied him to San Domingo, where her talents and character exercised a great and salutary influence on the vice-regal court and the general society of the island. But her influence does not appear to have been of any service to her husband in the closing years of Don Diego's life.—F. E.

COLUMBUS, Fernando de, the son and biographer of the great admiral, was born in Cordova either in 1487 or 1488. His mother, Doña Beatrix Enriquez, was a lady of respectable family, but was never married to the admiral. At seven years old, Fernando and his elder brother, Diego, were placed as pages in the household of Don Juan, the son and heir of Ferdinand and Isabella. The education he received at court enabled him to turn to literary advantage the material collected in his subsequent travels. At the age of fourteen (1492) he accompanied his father to America in his fourth and last voyage, and endured all the hardships of that enterprise with a bravery which seems to have endeared him to the heart of the great navigator. We afterwards hear of him as engaged in pressing his father's claims on the Spanish court. After his father's death he appears to have made two more voyages to America, and accompanied the Emperor Charles V. to Italy, Flanders, and Germany. According to Luñiga his travels were extended over all Europe, and part of Africa and Asia. Throughout life he seems to have preserved his literary tastes, and formed a library of more than twenty thousand volumes, in print and manuscript. With the sanction of the emperor, he commenced the building of a splendid edifice at Seville, intended for an academy of mathematics, but did not live to complete the undertaking. His own most important contribution to literature is a history of his father, written in Spanish, but now extant only in a retranslation from the Italian version of Alonzo de Ulloa, full of inaccuracies, which so learned a man as Fernando de Columbus could scarcely have fallen into. Fernando died at Seville, 12th July, 1539, worn out with the fatigue of his unceasing labours. He was never married, and left no issue. His valuable library was bequeathed to the cathedral of Seville.—F. M. W.

COLUMELLA, Lucius Junius Moderatus, a Latin writer on agriculture, born probably at Gades (Cadiz) in Spain, about the beginning of the christian era. He possessed an estate in the country of Sa Cerdaña, near the Pyrenees, where he carried on the cultivation of the vine with great success. He seems, however, to have resided for a considerable part of his life at Rome, and to have travelled through various parts of the Roman

empire. His principal work, "De re Rustica," addressed to Publius Silvinus, is in twelve books, and treats not only of agriculture proper, but of the management of animals, poultry, and bees. The last edition is Schneider's, Lips. 1794. The *editio princeps* was printed by Nicolas Janson at Venice in 1472. A genus of plants, Columellia, has been named after him.—F.M.W.

COLUMNA. See COLONNA.

COLVILLE, JOHN, who figured in the turbulent and factious contests which distracted Scotland during the sixteenth century, was a member of the family of Colville, of East Wemyss in Fife. He was for some time minister of Kilbride and chantor of Glasgow; but, abandoning the clerical profession, he got introduced to court about the year 1578, and obtained the office of master of requests. He joined the party of nobles who were engaged in the raid of Ruthven, and was sent by them as their ambassador to Queen Elizabeth. For his connection with this plot he was imprisoned when King James recovered his liberty, but his offences appear to have been speedily pardoned; for, in 1587, he was appointed by the king a lord of session in the room of his uncle, Alexander Colville. We find him next associated with the notorious earl of Bothwell in his attempts to seize the king in Holyrood, and he was ultimately obliged, along with the earl, to seek refuge in France. He endeavoured, by the publication of a treatise called "The Palinode," and by various other arts, to ingratiate himself with the king, and to obtain his permission to return home; but having entirely failed in his object, he embraced the Roman catholic faith, and wrote several controversial treatises against the protestant religion. Colville died in 1607, while on a pilgrimage to Rome.—J. T.

COMBE, DR. ANDREW, a distinguished physician and writer on physiology, younger brother of George Combe, was born in Edinburgh, October 27, 1797. He was educated in his early years chiefly under the superintendence of his brother George, who has written a life of him well worthy of perusal. Having chosen the medical profession, he graduated at Edinburgh, and visited Paris for the prosecution of his studies. In 1823 he began medical practice in Edinburgh. Great delicacy of health, produced by a pulmonary disease, took him frequently from his work to seek renewed health in warmer climates, so that his career as a physician was much interrupted. In 1836 he was appointed consulting physician to the king of the Belgians. As early as 1818 he had, like his brother George, given his attention to phrenology, and become a convert to it, and for many years continued to advocate its doctrines through the *Phrenological Journal*. He was also a distinguished writer on general scientific and medical subjects. His best known works are his "Principles of Physiology applied to Health and Education," his "Physiology of Digestion," and his treatise on "Physiological and Moral Management of Infancy." His "Digestion" is, perhaps, the most original of the three. These works were written in the intervals of comparative freedom he enjoyed from the malady which he knew would one day carry him off. Dr. Combe was a singularly amiable man, remarkably free from the foibles and prejudices of invalids. His writings have done in a great measure for the human body, what those of Locke did for the mind. He explained the laws of physiology, rather than the structure of organs, and was one of the first to apply the great principles of human physiology to the prevention of disease and the prolonging of human life. His death, which was long expected, took place in Edinburgh on the 9th of August, 1847.—E. L.

COMBE, CHARLES, a learned physician, born in London in 1743, and died in 1817. He was a contemporary of Dr. Parr and Sir William Jones at Harrow. On leaving that school he returned home, and, under his father's direction, applied himself both to the study and practice of medicine. In 1768 the father died, and young Combe succeeded to his practice. He became a member of the Society of Antiquaries in 1771, and in 1776 was nominated a fellow of the Royal Society. He graduated in 1783, and soon after became physician-extraordinary to the British Lying-in-hospital in Bourbon street. Combe formed a splendid collection of Greek and Roman medals and coins, to the study of which, in connection with the history of ancient customs, he devoted much of his attention. He also published, in concert with the Rev. Henry Homer, an edition of Horace, with notes—a performance which was subjected to the adverse criticism of Dr. Parr.—R. M., A.

COMBE, GEORGE, brother of Dr. Andrew Combe, born in Edinburgh in 1788; died near London in 1858. Few thinkers of the present age have exercised so wide an influence as Mr. Combe. Of one of his works, no fewer than one hundred thousand copies have been circulated in this country alone. The number of "The Constitution of Man" sold in America, must be prodigious; and it has been translated into most of our European languages. The exquisite clearness of its style renders the meaning of its every sentence patent to any ordinary man; and its subject-matter has been universally recognized as of immediate bearing on human happiness.—We shall briefly sketch the nature of Mr. Combe's character and philosophy. In his portraiture of the early years of his brother, he has virtually told the story of his own—a story that may be repeated, although with different results, concerning many an old Scottish family. His father—in tolerable circumstances—seems yet to have been straitened by the unusual number of his children (seventeen); and this, conjoined with the stern influences of an ultra-Calvinism not uncommon in those days, availed to banish ease and freedom from the household. While treasuring the memories, and fondly remembering the virtues of their parents, both brothers appear to have looked back on the sad constraint at Livingstone Yards, as something against which they could never warn parents enough; and it is not improbable that the recollection gave a peculiar stimulus to their long efforts on behalf of a truer and more benign treatment of the young. On finally quitting home, George entered the profession of the law, and became writer to the signet; but, although diligent and successful in his profession, his keen and active intellect unceasingly busied itself with higher inquiries. Dissatisfied with formal or dogmatic Calvinism, and feeling as little solidity in the metaphysics of the time—although expounded in the most winning manner by Dugald Stewart—his mind seems to have been ever turning to the question—Where can a doctrine of practical life be found? "Give me a philosophy that shall not pass the ear as mere sounds, but directly and immediately guide and explain actions, and so lead to effective results." About this period Spurzheim lectured in Edinburgh. Mr. Combe followed him, examined with characteristic caution and care the facts adduced by the lecturer, and was convinced by them. How earnestly and steadily he clung to phrenology, is known by every one who has heard of his name. He was no mere disciple of Spurzheim or Gall, or any other master: his ultimate system was his own; and the great work in which he finally expounded that system, is replete with sketches of character and of mental peculiarities and actions, from which any inquirer, phrenologist or not, may obtain large instruction. As to the subject itself, we do not of course discuss it here; it may be stated, nevertheless, that although not in Mr. Combe's favourite form, all recent physiology is unequivocally pointing to a closest dependence of mental action on the agency of physical conformation and processes. Having adopted phrenology as his fundamental philosophy, Mr. Combe's attention was naturally powerfully drawn to the influence of external laws—or rather the laws of what we term the material world—on human well-being; and out of his speculations in this direction a philosophy sprang much wider and more catholic than any phrenology or special physiological theory. The proposition on which that philosophy rests is so manifest and unquestionable that few at present deny it, whether they adopt its applications or not. It is not very long ago since a fancied opposition between matter, or the world, and spirit, formed the virtual basis of the greater part of our highest teaching. Mr. Combe said, there is no opposition; on the contrary there is very harmony. By God's providence we are placed in the midst of a material universe ever acting upon us, and governed by a perfect order. *We cannot change that universe, therefore we must place ourselves in harmony with it: we must ascertain and recognize its laws, and submit ourselves in willing obedience to their behests.* This is the grand and sole thesis of the "Constitution of Man;" but it is not laid down as a mere abstraction in that remarkable volume. Mr. Combe pursues it through momentous consequences, and expounds principles which have since been adopted as the ground of much valuable and important legislation. It is certainly no marvel that the volume referred to has been a favourite with the intelligent masses of this country. First of all accessible works, it opened before them a practical way towards the amelioration of their condition; showing how, independently of either social or political change, they could largely and efficiently help themselves. The essay

was certainly not a favourite with many excellent and able persons, some of whom took perhaps an exaggerated view of its supposed consequences, and attributed to the author designs which he had not in contemplation; but it has made headway, and left public opinion in a state very different from that in which it found it. Mr. Combe developed his fundamental views under various forms, never resting from applying them when public duty demanded that he should speak. His works in relation to this matter are numerous and various—works on education, on sanitary reform, on "Religion and Science," &c. Nor was his activity confined within this sphere. His pious biography of his brother is replete with interest. His pamphlet on the "Currency," although only a pamphlet, contains the whole principles of the subject, and contrasts strikingly with the volumes of trash one is doomed to read on this plain but much tortured subject. Whether on the currency, on moral philosophy, on phrenology, as a biographer, or as the writer of notes of travel, one never misses for a moment the clear and fearless thinker, the upright and benevolent man. Mr. Combe will long be missed in Edinburgh. His open and liberal hospitality made his house really a *salon*. Alongside of Lord Murray's, it was the house where every literary stranger of merit was sure to find a welcome. Nor was his kindness limited to strangers; was there a young man of apparent desert struggling and fighting his way, he could find no surer or more judicious friend than George Combe. As may be inferred from what has just been written, Mr. Combe had not arrived at any definite doctrinal creed. But he had learnt to bow humbly under the hand of his Creator; and in humility, in resignation, and firmest faith, he entered the valley of the shadow of death.—J. P. N.

COMBE, Taylor, son of the Dr. Charles Combe, was born in 1774, and was educated at Harrow and Oriel college, Oxford. In 1803 he was appointed to a situation in the British museum, and in 1807 was placed in charge of the department of antiquities. He was elected in 1806 a member of the Royal Society, and became its secretary in 1812. His knowledge of ancient coins, Greek, Roman, and British, was both profound and accurate. He wrote a considerable number of papers for the Society of Antiquaries. Mr. Combe died in 1826.—J. T.

COMBER, Thomas, D.D., was born in 1645, at Westerham, Kent. He graduated in arts at Cambridge, as a member of Sidney Sussex college, and afterwards received the degree of D.D. from the archbishop of Canterbury, a privilege used by the archbishops only on rare occasions, and in the case of men of distinguished learning. That it was fitly exercised on behalf of Dr. Comber, may be proved by his "Companion to the Temple, or, a Help to Devotion in the use of the Common Prayer," a work of great research, written in a strain of earnest piety, which can scarcely fail to recommend it to every unprejudiced reader. Dr. Comber became, in succession, prebendary of York and dean of Durham, and died in 1699.—T. S. P.

COMELLA, Luciano Francisco de, a Spanish playwriter, flourished in 1790.—F. M. W.

COMENIUS, Johann Amos, a celebrated German educator, whose real name was Komensky, was born at Komna, near Brünn, 28th March, 1592. In 1614 he was chosen head master of the school at Prerau, and in 1616 of that of Fulneck. In order to escape the bloody persecution directed by the catholics against all dissenting ministers, he fled into the Bohemian mountains, where he became domestic tutor to the family of some nobleman, and wrote several works in the Bohemian language. When he was no longer safe even in this secluded spot, he resorted to Lissa, where he published in 1631 his "Janua Linguarum Reserata?" This work, in which he exhibited a new method of teaching languages, was translated into several European and even some eastern languages, and soon won so high a reputation for its author that he was invited to England in 1641 and Sweden in 1642, for the purpose of instituting and organizing schools. He then was commissioned at Elbing by Oxenstierna to write a detailed scheme for the organization of schools in Sweden—a task which it took him four years to perform. Towards the close of his life he went to Holland, settled at Amsterdam, and died at Naarden on 15th October, 1671. Among his numerous works perhaps his "Orbis Sensualium Pictus," Nuremberg, 1658, has had the greatest success. It has been many times translated and many times imitated, for instance, by Basedow. Opera Didactica Omnia, Amsterdam, 1657, fol.—K. E.

COMINES, Philippe de, Lord of Argenton, was descended from an illustrious Flemish family, and was born in 1445. He was introduced in 1464 to the count of Charolais, afterwards Philip the Bold, duke of Burgundy, followed him in the war of the "Public Good," and was present at the battle of Montlhéry. He lived for a number of years at the court of that headstrong prince, and by his prudence and sagacity moderated many of his rash and violent projects. The impetuous temper of the duke at length became intolerable. Comines was in some way offended by the treatment he received, and was induced to transfer his services to Louis XI. of France, by whom he was loaded with honours and estates, and married to Héléne de Jambes, the heiress of a rich and noble family. In return, Comines rendered various important services to Louis, and preserved to the last the confidence of that jealous and suspicious monarch. After the death of Louis, Comines was expelled from the court on account of some intrigues against the government of Anne of Beaujeau, and attached himself to the constable de Bourbon. But that powerful noble having made his peace with the court, discarded Comines, who joined the party of the duke of Orleans (afterwards Louis XII.), and became involved in a plot formed by him and Count Dunois. He was in consequence arrested in 1486, and sent prisoner to Loches, where he was shut up for eight months in an iron cage. He was subsequently tried by the parliament, found guilty, and sentenced to banishment, and the confiscation of one-fourth of his estates. There is reason to believe, however, that the sentence was not executed. It is certain that he was employed by Charles VIII. in several important negotiations, and rendered to him most valuable services. He died at Argenton in Poitou, 16th August, 1509, at the age of sixty-four. Comines is indebted for his celebrity to his famous "Memoirs," which contain the history of his own times, from 1464 to 1498, published in Paris in 1525 and 1528. A new edition, published in 1552, has often been reprinted. The best and most recent edition is that of Dupont, 3 vols. 8vo, Paris, 1850. The work was translated into English in 1596. It is remarkable for its natural and easy style, cool and accurate discrimination of character, and profound and sagacious reflections. Its moral principles, however, do not rise above the low standard of the period. Comines has been compared to Tacitus, and he is undoubtedly one of the most sagacious historians of his own, or indeed of any other age.—(See De Barante's *History of the Dukes of Burgundy*, and Scott's *Quentin Durward*.)—J. T.

COMMANDINE, Frederick, born at Urbino in 1509; died in 1575. He was a good mathematician, and most valuable writer. We owe, *inter alia*, to his industry our best Latin translations, and the earliest editions of the works of Archimedes, Apollonius, Euclid, Ptolemy, Pappus, &c. They were printed by the celebrated Aldus.—J. P. N.

COMMIRE, Jean, born at Amboise in 1625; died at Paris in 1702. His reputation for Latin verse was very great, and some graceful lines of his are often quoted.—J. A., D.

COMMODIANUS of Gaza, a christian poet of the third century. His book, called "Institutiones," is written acrostically, in a loose kind of hexameter.—R. M., A.

COMMODUS, L. Aurelius, one of the most profligate and cruel of the Roman emperors, was the reputed son of the virtuous M. Aurelius, and the undoubted son of his wife, the wicked Faustina, and was born at Lanuvium A.D. 161. Aurelius bestowed the utmost care upon his education, and spared no expense in providing for him the most eminent teachers he could procure. His reign commenced under the most favourable auspices, but the discovery of a plot organized against him by his sister, Lucilla, A.D. 183, roused the dormant ferocity of his nature, and he plunged into excesses in cruelty and bloodshed without a parallel in the history even of the most wicked of his predecessors. His licentiousness was equal to his ferocity. He was both a glutton and a drunkard. He commanded that he should be worshipped under the name of Hercules, on the ground that his victories over the ferocious animals in the circus gave him a strong resemblance to that hero. He offered sacrifices to Isis in his palace, and appeared dressed as one of her priests with his head shaved. His atrocities at length became intolerable, and various plots were formed against his life, but without effect. At last his mistress, Marcia, when he was asleep, found her name standing first on his tablets in the list of persons to be put to death, and forthwith administered poison to him. As its operation, however, was slow, she called in the assistance of a celebrated athlete named Narcissus, who strangled the emperor in the bath, A.D. 192.

Commodus was not only the strongest man of his time, but he was eminently handsome and beautiful.—J. T.

COMNENA. See ANNA COMNENA.

COMNENUS. See the respective names of this family.

COMPTON, HENRY, a distinguished prelate, was the youngest son of the second earl of Northampton, and was born at Compton in 1632. On the completion of his studies at Queen's college, Oxford, he spent some time in foreign travel, and, returning to England at the restoration of Charles II., became cornet in a regiment of horse. The military profession, however, being not to his taste, he soon quitted it, and, after studying at Cambridge for a season, was created master of arts. He then obtained a grant of the next vacant canonry in Christ Church, Oxford, with the rectory of Cottenham. In 1667 he became master of St. Crosse's hospital, near Winchester. In 1674 he was appointed to the bishopric of Oxford, and about a year after he was translated to the see of London, made dean of the chapel royal, and sworn one of the privy council. The education of the princesses Mary and Anne was committed to him; both were confirmed by him in January, 1676, and both were also married by him. Compton laboured hard at this time to reconcile dissenters to the established church, held several conferences with this view, and corresponded on the subject with some eminent foreign divines.—(Stillingfleet's *Unreasonableness of Separation*, Appendix.) The bishop's love of protestantism was unflinching; and for his resistance to the popish measures of the court during the conclusion of the reign of Charles II., and especially under that of his bigoted successor, and for his refusal to silence Dr. Sharp, he was removed from the council, dismissed from the deanery, insulted and brow-beaten by the insolent Jeffreys, and ultimately suspended by the high commission from his episcopal functions during his majesty's pleasure. His former pupil, Mary, now princess of Orange, interceded in his behalf, but to no purpose. When the court became alarmed as to the intentions of the prince of Orange, Compton was restored. He conveyed the Princess Anne from London to Nottingham, but on the arrival of the prince he joined heartily in welcome to him, and publicly thanked him at the head of his clergy. His place in the privy council and the deanery of the chapel royal were given back to him, and, on the refusal of Archbishop Sancroft to take the oath of allegiance, he crowned William and Mary, April 11th, 1689. In the convocation of that year he made some efforts again towards union with dissenters. He spoke strongly in behalf of Nottingham's measure; but his scheme of comprehension seems to have satisfied neither those in the church nor those out of it. Soon after he was named by the king one of the commissioners of trade and plantations, and the bishop of London, as such, has or had episcopal superintendence of colonial churches without bishops of their own. In 1690–91 he attended William to the Hague, and about the same period opposed the foolish prosecution of Sacheverell. Towards the end of this reign he sided with the high church party, and his influence waned. At the accession of Queen Anne he was still without his former power, but about the conclusion of her reign his principles rose again into popularity. In 1712 he was named on the first commission to negotiate the union with Scotland, but was left out of the second in 1706. He died at Fulham, July 7, 1713, at the ripe age of eighty-one. Compton published six letters—"Episcopalia," a treatise on the holy communion, and a translation from the Italian of the life of Donna Olympia Maldachini. His character has been variously estimated. Burnet speaks of him as "a weak man and wilful," but others have eulogized him. He was evidently not a man of enlarged mind, and he was not always ingenuous in his dealings with King James; but he was generous, kind to the poor, hospitable to his clergy, and liberal in bounty to many protestant refugees. Compton's remains were deposited in the churchyard of Fulham, and not, as was usual for persons of his dignity, in the church; for he was in the habit of saying, "The church is for the living, the churchyard for the dead."—J. E.

COMPTON, SPENCER, second earl of Northampton, was born in 1601, and distinguished himself by his courage and zeal in the royal cause during the great civil war. When the king erected his standard at Nottingham in 1642, the earl of Northampton was one of the first who joined the royal forces, at the head of a troop of horse and a regiment of foot raised at his own expense, and having four of his sons officers under him. He rendered important services to the king's cause in the counties of Warwick, Stafford, and Northampton. This gallant nobleman fell at the battle of Hopton Heath, near Stafford, 19th March, 1643.—JAMES, the eldest son and successor of the earl, and CHARLES, the second son, charged by their father's side at Hopton Heath. Sir Charles acquired great celebrity by his surprisal of Beeston castle in Cheshire, which he effected with only six followers.—Sir WILLIAM COMPTON, the third son of the earl, also a gallant and accomplished cavalier, born in 1624, at the commencement of the civil war contributed greatly to the capture of Banbury, of which he was appointed governor. In 1648 Sir William was appointed major-general of the royal forces in Colchester, and conducted the defence of that place in a manner which drew down the eulogium of Cromwell. After the restoration he was appointed a member of the privy council, and master-general of the ordnance.—J. T.

COMTE, AGUSTE, a famous French philosopher, was born at Montpellier, June 12th 1798. He entered the polytechnic school at Paris, and having pursued physical and mathematical studies with especial devotion, was appointed public examiner at that institution. For a short time he was connected with the disciples of St. Simon, but soon detached himself from an influence which he subsequently pronounced disastrous, but which his old comrades declared to have sowed the seed of many of his future speculations. Gifted with great powers of generalization, and discontented with the disorganized character of political and social science, Comte sought to introduce the same rigid system into sociology which he found existing in mathematics, and to subjugate the phenomena of life to formal, definite, and determinable laws. The first great law laid down by Comte as the fundamental condition of human progress is, that every branch of science passes through three stages—the theological, the metaphysical, and the positive. In the theological stage, man explains phenomena by the action of beings endowed with faculties kindred to his own, although working in a supernatural sphere. In the metaphysical stage man explains phenomena by the action of abstract forces inherent in all beings, and possessing a certain real existence. In the positive stage, man abandons the search after any final cause and absolute essence, and entirely confines himself to the study of the constant successions, existences, and resemblances of outward phenomena. For this law Comte claims an historical as well as a theoretical truth. He next proceeds to arrange a hierarchy of the sciences. He proposed to himself the discovery of the one natural order among all possible systems, and reached the conclusion that the fundamental sciences must be arranged according to the generality of their phenomena. We must begin with the most general or simple, going on successively to the more particular or complex. Inorganic bodies being less complex than organic, must determine the sciences to be placed first; and their subdivisions must be regulated by the fact that astronomy is more general than physics, and physics than chemistry. An analogous division arises in the science of organized bodies, physiology being less complex than sociology. Comte's famous hierarchy of the sciences therefore stands as follows:—I. Inorganic—1. Astronomy; 2. Physics; 3. Chemistry. II. Organic—1. Physiology; 2. Sociology. And he maintains that this order of decreasing generality has also been the order of historical development. Facts, however, will hardly support this ingenious generalization. The objections are well summed up in an essay on the genesis of science, by Herbert Spencer.

The whole of Comte's early and middle life was occupied in the development of the views we have indicated. And although his theories can in no respect be regarded as established discoveries, yet in their elucidation, amid many strange vagaries, he manifested unmistakeable genius. In spite of all its short comings, in the "Cours de Philosophie Positive" the progress of scientific discovery is described with a master-hand; the analogies and dependencies existing among facts apparently diverse, are detected with consummate skill. The relations of historical events to general principles of human progress are often dwelt upon with a singular suggestiveness. Comte discovered what he believed the great law of human progress in 1822, in which year he published the "Système de Politique Positive." The publication of his great work, the "Cours de Philosophie Positive," extended over twelve years, from 1830 to 1842. The personal career of this writer was interrupted by a temporary attack of mental disease in 1826; by a marriage which does not appear to have been happy; and by his dismissal from the poly-

technic school in 1843–44. About this time he met a Madame Clotilde de Vaux, to whose influence he ascribes an entire reorganization of his existence by the establishment of the affections as authoritative over the understanding. Strangely instructive is the termination of Comte's philosophical history. The severely mathematical teacher of a rigid materialism, becomes the high priest of the religion of humanity, and announces himself as the type of the "regeneration of the affections," and the founder of a new worship. He substituted the adoration of an idealized humanity for that of God—the "Grand Etre" is declared to be the "aggregate of co-operative beings." Every noble man after death, becomes part of the Supreme Being, who is therefore not yet fully formed! The hope of a conscious immortality he denounces as selfish; but still holds forward the expectation of a subjective existence in the heart and intellect of others—an absorption into, and identification with, the "immense and eternal being, Humanity." Many things very ludicrous, many things very sad, may be quoted from the "Catechism of the Positive Religion;" but this last stage of the philosopher's career testifies wonderfully to the fact, that it is impossible for human nature to remain at rest apart from the religious life. The "Philosophie Positive," could not satisfy its own founder. Forced by his system into scepticism, he plunges into wildest speculative adorations that he might find, if it were possible, some object of reverence. He cannot bow himself down within the christian temple, but at the same time bow down he must. By himself man cannot live, and he creates an idol, when he cannot find a God. Auguste Comte died in September, 1857. The chief English versions of his works are, "The Positive Philosophy of Auguste Comte," freely translated and condensed by Harriet Martineau, 2 vols; Comte's "Philosophy of the Sciences," by G. H. Lewes; "The Catechism of Positive Religion," translated by Richard Congreve.—L. L. P.

COMYN, John, Archbishop of Dublin, was born in the twelfth century. The place of his birth is doubtful. Dempster asserts that he was born at Banff in Scotland, and was descended from the earls of Buchan, but he gives no authority for this statement, and the probability is that he was an Englishman. Being a favourite of Henry II., he was consecrated archbishop of Dublin in 1181 by Pope Lucius III., and took possession of his see in 1184. He assisted at the coronation of Richard I. In consequence of the enmity of Hamo de Valonis, lord-justice of Ireland, Comyn fled to France, and appealed to Innocent III., who remonstrated with John, and Comyn was finally restored to the favour of the king, and compensation was made to him for his losses. He built and endowed St. Patrick cathedral in Dublin in 1190, and repaired and enlarged that of Christ church. He was a man of learning, gravity, and eloquence, and a munificent benefactor to the church. He died in Dublin, 28th October, 1212, and was buried in Christ church. His constitutions and canons are still extant among the archives of that cathedral.—J. F. W.

COMYNS, Sir John, the author of the excellent "Digest of the English Law" named after him. Of this work, the first edition appeared in 1762–67 in five volumes folio, and to these a supplemental sixth was added in 1776. It was a posthumous publication, but the MSS., in law French, were left carefully prepared for the press by the author; and the editors, under the care of his nephew, also a lawyer, ably performed their task of translating it into English. Several subsequent editions appeared by Kyd, Rose, and Hammond, but they have disfigured the symmetry of the original work by inelegant patches. Two volumes of "Reports by Sir John Comyns" were published in 1744, also by his nephew. To both the "Book of Reports" and the first edition of the "Digest," the portrait of our author is prefixed. But few particulars are known of his private life. He attained the honours of judicature, and died, in the odour of learning and integrity, lord chief baron of the exchequer, 1740.—S. H. G.

CONANT, John, an English divine, born in Devonshire in 1608. In 1649 he was elected rector of Exeter college, Oxford, at which he had been educated. At the restoration he refused to comply with the act of uniformity, and was consequently deprived. He was afterwards ordained by Bishop Reynolds, whose daughter he had married, and became minister of St. Mary, Aldermanbury. In 1676 he was promoted to the archdeaconry of Norwich. Ten years after he lost his sight, and died in 1693. Conant, six volumes of whose sermons have been published, was a man of great piety and learning. *Nil difficile Conanti*—such was the learned pun, if we remember right, of a brother clergyman.—R. M., A.

CONCA, Sebastiano Cavaliere: this celebrated painter was born at Gaeta in 1676. In the early part of his life he devoted himself to portrait painting; but at the age of forty, with his brother Giovanni, he established himself in Rome, and abandoning his brush for five years, worked hard again at the crayon, copying the antique and the best masters of the Roman schools. According to Lanzi, he possessed a fertile invention, great facility of execution, and a colour which enchanted by its lucidity, its contrasts, and its delicacy. Some of his works executed in Rome, won for him the notice of Clement XI., who gave him several of the public commissions. His best work is the "Pool of Siloam" at Siena. He etched a few plates himself, and many of his works have been engraved by Frey and others. He died at Naples in 1764.—W. T.

CONCANEN, Matthew, was born in Ireland in the end of the seventeenth century. At an early age he settled in London, and adopted the profession of the law. His education, wit, and agreeable manners recommended him to the favour of ministers, whom he actively supported by his pen, and took a prominent part in *The Speculatist*." The duke of Newcastle procured for him the lucrative post of attorney-general of Jamaica, which he filled for seventeen years. Returning to London on his way to Ireland, he fell into consumption, and died in 1749. Concanen wrote several poems of merit, and a comedy called "Wexford Wells." Having attacked Pope and Swift, the former elevated him to a place in the Dunciad, which Concanen did not deserve.

> "Be thine my stationer, this magic gift,
> Cook shall be Prior, and Concanen, Swift."

—J. F. W.

CONCINO, Concini, Marechal d'Ancre, was born in Tuscany, and in the year 1600 followed the queen of Henry IV. into France. He intrigued himself, with the aid of his wife's influence, into the highest fortune. His power, however, became so intolerable that Louis XIII. gave an order for his arrest, with permission to kill him on the spot in case of resistance. Accordingly Vitri, on his refusal to deliver up his sword, shot him dead with a pistol.—R. M., A.

CONDAMINE. See La Condamine.

CONDE, José Antonio, a distinguished Spanish scholar, was born in 1765 at Paralya, in the province of Cuença, and educated at the university of Alcala. Here he appears to have laid the foundation of those Arabic studies which seem to have been most unaccountably neglected in Spain, but of which he was destined to be the restorer. He relinquished the profession of the law for which he was destined, on obtaining an appointment in the royal library at Madrid, and henceforth devoted himself to literature. In 1799 he published a translation of the Description of Spain, by the Nubian geographer Al-Edriso. He was appointed, together with Cienfuegos and Navarrete, to the task of continuing the famous collection of early Castilian poetry made by Sanchez. On the invasion of the French, Conde, unlike most of the literary men of his time, took the part of the invader, and was appointed by Joseph Bonaparte, chief librarian of the Madrid library. When the French were expelled, Conde spent some years in forced seclusion in Paris, where he arranged the materials for his great work the "History of the Dominion of the Arabs in Spain," on which his reputation chiefly rests. Some time previous to 1818 he was allowed to return to Spain, but his unpatriotic conduct had deprived him of all claim to the countenance he had formerly enjoyed from men in power. He died in London in 1820. Only one volume of his work was published during his lifetime, the remainder being completed from his manuscripts by his friends. With some defects on the score of accuracy and clearness, it still remains the best work on the subject, and has been made available to the English reader in a translation by Mrs. Jonathan Forster.—F. M. W.

CONDÉ, Louis de Bourbon, Prince de, commonly called the Great Condé, born in Paris on the 7th September, 1621, was the fourth son of Henry II. de Bourbon, and Charlotte Marguerite de Montmorency, prince and princess of Condé. During his father's lifetime he was known by the title of Duke d'Enghien. Three elder brothers having died in their infancy, he became, on his father's demise, prince of Condé. His only sister, some years his senior, was Anne Geneviêve de Bourbon, born in 1619, celebrated as the beautiful duchess of Longueville, and queen of the Fronde. His only surviving brother was Armand de Bourbon,

prince of Conti, born in 1629, whose name also became famous in the struggles of the Fronde. At an early age he was removed to Bourges, where, under the care of La Boussière, his tutor, he went through the usual course of education given by the jesuits. In his bodily exercises, as in his studies, he surpassed all his companions; at twelve years of age he had completed his course of philosophy, and sustained several public disputations. For the completion of his education, his father sent the young duke d'Enghien to take charge of his government in Burgundy. He there made himself acquainted with all things relating to the military and judicial administration of the province, and diligently studied engineering, fortification, and the whole art of war. In 1640 he assisted under marshal de la Mèilleraye at the siege and taking of Arras in Flanders, and distinguished himself by most brilliant valour. The prince de Condé, whose ambition was insatiable, now desired for his son the command of an army. This object could only be obtained by paying court to Cardinal Richelieu; he, therefore, condescended to solicit for his son the hand of Claire Clemence de Maillé Brèzé, the cardinal's niece. The young duke d'Enghien expressed the strongest repugnance to the marriage thus arranged for him by his father; but he was obliged to submit, and the betrothal took place on the 7th of February, 1641. In the following year, shortly after the death of Richelieu, he was named general-in-chief of the army that was sent to defend the frontiers of Champagne and Picardy against the Spaniards. He was marching towards Landrecies, when he learned that the enemy had turned their steps towards the Meuse and were besieging Rocroy, which was at the point of being reduced. Gaining the heights above this place on the 18th of May, 1643, he made his attack at day-break on the 19th, and gained a brilliant and complete victory, after a battle disputed with the utmost obstinacy for six hours. He then marched to Thionville on the Moselle, which, after a siege of two months, he compelled to capitulate. By this conquest, and some others of minor importance, he became master of the whole course of the Moselle as far as Trêves, thus terminating the most glorious campaign ever made by a general of twenty-two years old. The following year, 1644, he was sent to join the army in Germany, and to take the command as generalissimo. Uniting his forces to the small army, only ten thousand men, of Turenne, he defeated the count de Mercy at the head of fifteen thousand Bavarians, besieged and retook Fribourg, which had fallen into the hands of the enemy, and effected the capture of Philipsbourg, which was followed by the capitulation of Worms, Oppenheim, and Mayence. The campaign of the following year commenced under Turenne, very unfavourably for France. D'Enghien was despatched to retrieve the fortune of the war, which he accomplished in a series of brilliant triumphs, ending in the battle of Nördlingen. In 1646 he attacked and took Dunkirk, after an obstinate defence. On 25th December this year the prince of Condé died, and the duke d'Enghien succeeded to the title of prince of Condé, but was usually called Monsieur le Prince. The queen regent conferred on him all the governments and appointments which had been held by the late prince. But this did not satisfy Condé. He laid claim to the post of high-admiral, which, at the instigation of Mazarin, was refused. This rebuff irritated him greatly against the cardinal, who, on the other hand, entertained a growing jealousy and apprehension of the power, ambition, and influence of the young prince. Early in the spring of 1647, Condé accepted the command of the army in Catalonia, which was engaged in assisting the inhabitants in their revolt against the king of Spain. On the 12th May he appeared before Lerida, and vigorously commenced the siege of that stronghold, but was compelled on the 17th June to abandon the attempt. This check, the first he had ever sustained, caused a profound impression, not only in France, but throughout Europe. Next year he accepted the command of the army of Flanders, and on the 20th of August was fought the ever memorable battle of Sens, one of the most glorious that the reign of Louis XIV. could boast. This great victory may be said to have terminated the campaign of 1648, and with it the war with Germany.

The troubles of the Fronde had been for some time agitating Paris, and immediately after the victory at Sens Condé received an order from the queen to terminate the campaign as speedily as possible, and hasten to support her with his counsels and his sword. He obeyed with regret, foreseeing the inevitable disasters of a career where moderation was almost impossible, and success and failure both alike ruinous. The contest between the queen's party, supported by Condé, and the citizens of Paris, whose object was the dismissal of Cardinal Mazarin, continued till the spring of 1649. An accomodation was then patched up, which fell to pieces before the end of the year. Vacillating and undecided between his predilection for the throne, his dislike of Mazarin, and his contempt for the bourgeoisie, Condé listened occasionally to all, but treated none of them fairly and frankly, and displeased all by turns. The queen was at length wrought upon to consent to the arrest and imprisonment of the prince and his chief partisans. Lulled into security by the consummate dissimulation of the queen and Mazarin, the prince, with his brother and the duke of Longueville, were all three seized one night, January 18, 1650, and secretly hurried off to Vincennes, whence they were some time afterwards conducted to the Chateau de Marcoupy, and finally, for greater security, transferred to Havre. The princess of Condé escaped with her son into Berri, and assisted by the counsels of Pierre Lenet and by the count of Coligny, raised her husband's standard at his own fortress of Mountrond, displaying throughout the period of his captivity the most admirable constancy, prudence, and bravery in withstanding his enemies. At length, after thirteen months' detention in captivity, a reaction began to take place in favour of the illustrious captive. Pity for the unfortunate fate of Condé, admiration for his military exploits, sympathy for the devotion of his young wife had taken possession of all hearts. A powerful combination, headed by the coadjutor of Paris, Gondy, afterwards cardinal de Retz, and the great chief of the Fronde, effected the fall of Mazarin and the release of Condé. The prince was for a moment master of a great position, and might perhaps have employed it to the blessing of his country, had his talents been of the same high order in civil as in military affairs; but lost amidst the petty and inextricable intrigues of the second Fronde, he allowed himself to be bewildered by fears and suspicions of treachery, threatening his liberty, or even his life. But his course decided on, Condé seemed to recover all the energy and vigour of his character. He proceeded at once to take up arms in his own government of Guienne; despatched his faithful Lenet to Madrid, to seek the assistance of the king of Spain in his enterprise; and established his own head-quarters at Bourdeaux. For a moment the return of Mazarin in 1652 to his old place and favour at court excited the popular rage, and gave an impulse to the party of the Fronde; but fortune no longer smiled on Condé's career, and the king's party, as it was now called, headed by Turenne were, on the whole, successful everywhere. At length Condé, assuming the command of an expedition in person, obtained an important victory at Bleneau. He then marched on Paris, which closed its gates against his soldiers. On the 2nd July, 1652, he was encountered at the barrier of St. Antoine by the royal forces. A terrible conflict ensued, in which his troops were completely worsted. Turenne was advancing to a last decisive attack, when suddenly the cannon of the Bastile—for that fortress commanded the battle-field—opened upon the king's troops, and checked their farther advance. The gates were opened, and Condé retreated into the city, protected by the artillery that should have defended its walls against him. Soon after this engagement the Fronde began to fall to pieces of itself; many of the principal leaders had been slain, or placed hors de combat by their wounds; others submitted unconditionally to the royal authority. After much conflict of mind, Condé determined to quit the kingdom, and withdrawing from Paris, 14th October, 1658, with such of his followers as still remained to him, directed his march to the head-quarters of the Spanish army in Flanders. The next seven years of his life were passed in the service of the king of Spain, in fighting against his own country. In these contests he was generally opposed by Turenne. The battle of the Downs, as it was called, into which Condé was forced by the Spanish generalissimo against his own better judgment (June 14, 1658), was followed immediately by the surrender of Dunkirk to Turenne, and the complete humiliation of Spain. In the treaty of peace which was signed between France and Spain, Nov. 7, 1659, there were eight articles in relation to Condé, stipulating that the prince should be restored to his honours, estates, and the government of Burgundy, as well as to the pardon and favour of his sovereign, that he might receive from Spain a million of dollars, and that pardon and restoration to their estates should be granted to his partisans

who had followed him out of France. He arrived at Aix in Provence, where the court then was, on the 28th January, 1660, and had an interview with Mazarin and the king, who promised never to remember the error which had been hurtful only to the prince himself.

Condé retired to Chantilly, to which residence he was much attached, and amused himself by improving it. In February, 1671 he caused his unfortunate wife to be imprisoned in the castle of Chateauroux on an accusation of infidelity, which the historians of the time believed to have been entirely groundless, and which was certainly at variance with her irreproachable conduct during the thirty years of her married life, and with the piety, devotion, prudence, and courage she had exhibited during Condé's imprisonment. In the campaign against Holland in 1672, Condé accompanied the king, and exhibited, as usual, the highest degree of ability and courage, especially in that brilliant exploit the passage of the Rhine in face of the enemy, wherein he commanded, and wherein he received a severe wound by the shattering of his left wrist by a musket ball, which prevented his taking any further part in the campaign. In 1674 he once more commanded on the Flemish frontier, and with an army of forty-five thousand men fought, at Seneff, the prince of Orange with sixty thousand men; they fought till night, and both claimed the victory. In the following year Condé was again sent to take the command in Flanders, to replace Turenne, who had fallen at Stolhoffen in the very moment when victory seemed within his grasp. This campaign closed the military career of the great commander. His mental powers were undiminished, but his bodily strength was failing. He therefore declined the command of the army which Louis offered him the following year, and retired finally to Chantilly, where he derived his greatest pleasure in embellishing his charming retreat, and enjoying the society of men of letters, among whom the names of Boileau, Racine, and Molière were specially distinguished. He expired in the evening of December 11th, 1686. One of Bossuet's finest funeral orations is that which he pronounced over the great Condé. Almost all the memoirs and letters of the time throw some light on his history. The following are the most authentic and interesting—*Memoires par Pierre Lenet;* which alone furnish any account of the hero's childhood; *Histoire de Louis II. de Bourbon*, by Desormeaux, 4 vols. Paris, 1766; *Historical Essay on the great Condé* by his great-grandson Louis Joseph de Bourbon, prince de Condé. The Commentaries of the Emperor Napoleon on the campaigns of Condé comprised in *Piéces sur les guerres de marèchal de Turenne*, published in the Mèlanges Historiques by Count Montholon, London, 1833, are highly interesting.—B. DE B.

CONDÉ, LOUIS JOSEPH DE BOURBON, Prince de, a French general, son of the duke of Bourbon, was born at Chantilly in 1756. He served with distinction in the Seven Years' war; presided in one section of the assembly of notables in 1787; and, having withdrawn from France when the revolutionary party triumphed, was chosen to command the army which the emigrants organized on the Rhenish frontier. After the execution of Louis XVI., he proclaimed the dauphin, and joining with his troops the army of Marshal Wurmser, distinguished himself in the campaigns of 1795 and 1796. The peace of Campo Formio compelled him to take service with Paul I. of Russia, who employed him in Poland, and afterwards on the Inn. In 1801 he took refuge in Britain, and lived to enter Paris at the restoration in the same carriage with Louis XVIII., by whom he was restored to his rank and honours; but he enjoyed them only a few years, his death taking place in 1818. He wrote in his earlier years a memoir of the great Condé.—W. B.

CONDER, JOSIAH, an English nonconformist writer, was born in 1789. He was the son of a bookseller, and followed the same business until 1819. He became the publisher and proprietor of the *Eclectic Review*, which he also edited until 1837, assisted by contributions from Robert Hall, and other eminent nonconformist divines and writers. Besides numerous articles in reviews and magazines, Mr. Conder published several religious works characterized by great ability and earnestness. In 1832 he became the editor of the *Patriot* newspaper, and continued to hold that office till his death in 1855.—J. T.

CONDILLAC, ETIENNE BONNOT DE, was born at Grenoble in 1715. His brother, Gabriel Bonnot, is well known as the Abbé Mably. Condillac also was destined for the church, and was styled Abbé. Having come to Paris while yet young, he became acquainted with Diderot and J. J. Rousseau; but the acquaintanceship was not intimate, and he did not contract any indiscreet or compromising familiarity with contemporary philosophers. His position as a churchman gave a caution and reserve to his speculations and his conduct, and kept both within a safe range. Having acquired celebrity by his writings, he was appointed preceptor to the hereditary prince of Parma. For his use he compiled "Cours d'Etudes," 13 vols. 8vo, Parma, 1769-1773. He was subsequently named a member of the French Academy, in succession to the celebrated grammarian, the Abbé Olivet. Condillac died in the abbey of Flux, near Beaugency, of the revenues of which he was in possession. The first work of Condillac was "Essai sur l'origine des Connaissanes Humaines," 2 tom. 12mo, Amst. 1746. In it he takes Locke for his guide, and traces all our ideas to experience—experience being made up of sensation and reflection. While the mind is passive in receiving sensations, he admitted that, in reflecting upon its own operations, it manifested some degree of activity. But in his "Traité des Sensations," 2 tom. 12mo, Paris and London, 1754, he altered his philosophy by denying the activity of the mind, and resolving all our ideas into sensations gradually transformed. In doing so he was departing from the philosophy of Locke. Of this he was quite aware; for he says, at the beginning of his "Treatise of Sensations," "Locke distinguished two sources of our ideas, sensation and reflection. It would be more exact to recognize only one; both because reflection, as to its principle, is just sensation; and because it is not so much a source of ideas as the channel by which ideas come from the senses." Condillac, however, although a sensationalist, was not a materialist. He did not confound psychology with physiology, but insisted without ceasing that sensation is not in the bodily organs. His "Traité des Animaux," 2 tom. 12mo, Amst. 1755, was directed against the opinion of Descartes, that the inferior animals are living automata, or animated machines. Condillac argued that they move about as they please; they choose what is suitable, and reject what is unsuitable. They have senses analogous to those of man, and they use them in the same way. They feel some want and seek to supply it. But they cannot reflect. They cannot rise above sensation to any higher idea; and, being incapable of merit or demerit, the pains and pleasures of this life are their all. These pains and pleasures are necessary to the existence of such creatures; and, therefore, they afford no proper objection against the goodness of God—an objection which Descartes sought to obviate by representing them as animated machines. The sensational philosophy of Condillac was widely embraced in France during the latter half of the last century. The simplicity and clearness of the writings in which it was expounded, seemed to make everything plain in the phenomena of mind; and its tendency was in favour of the reforming spirit of the times. But when closely examined, it was found to be both defective and erroneous, explaining some of the facts of consciousness, but omitting the higher functions of the intellect and the native activity and energy of the mind. Mons. Destutt de Tracy did much to give to it philosophical form and consistency; but its radical defects could not long be concealed; and it is now regarded only as a partial and ingenious explanation of some of the conditions under which the faculties by which human knowledge is acquired are developed, and the energies by which human activity is prompted are called into play.—W. F.

CONDORCET, JEAN ANTOINE NICOLAS DE CARITAT, Marquis de, an illustrious French mathematician and philosopher, who occupies a notable place in the history of the revolutionary epoch, was born at Ribemont in Picardy, September 17, 1743. Educated at the jesuit college in Rheims, and at the college of Navarre in Paris, he especially distinguished himself by his mathematical attainments. His eager intellectual activity, however, was not satisfied with eminence in any one branch of knowledge, but spread itself through all the varied subjects of human thought. Nothing could be more brilliant than Condorcet's early career. Never, writes a friend, had any one such intensity of life, or such a happy abundance of resources. He had a hundred intimate friends, and each friend believed himself the all in all of his affections—a fact very characteristic of the sentimental vivacity which marked Condorcet's early years. At the age of sixteen he sustained an analytical thesis with such singular ability that D'Alembert predicted a future colleague in the academy; and in 1772 Lagrange pronounced one of his memoires profound and sublime. Condorcet assisted in the development of the calculus of probabilities; and Arago testifies

to his successful application of analytical methods to astronomical researches. In 1769 he was elected member of the Academy of Sciences, and in 1773 became perpetual secretary. As secretary of the academy he published a series of eulogies upon eminent men, which still remain the chief monuments of his literary skill. Among the most remarkable of these are his *éloges* upon Pascal, Jussieu, Flamsteed, D'Alembert, Buffon, and Franklin. That upon Buffon is noticeable through its generous impartiality. No one could gather from it that Buffon had employed, both at the court and the academy, every influence he possessed to disparage Condorcet. The first of Condorcet's writings upon religious subjects was an anonymous work entitled "Lettres d'un Théologien," which was attributed to Voltaire. His fundamental doctrine was the present perfectibility of mankind both individually and socially. He held that all moral evils come from bad laws and bad institutions; and he looked forward to the time when disease and suffering should pass away; and death be only the effect of an accident, or the light and gentle decay of vital forces which had exhausted their capacities for joyful action. During the later years of his life we find him intensely involved in the political movements of that revolutionary epoch, the advent of which his writings had powerfully assisted in preparing. Until the flight of Louis XVI. he was faithful to the principle of a constitutional monarchy; but after that event he examined the question whether royalty was essential to liberty, and pronounced in the negative. Condorcet was the chief author of that famous answer of the assembly to the address from the European powers, threatening France with war; in which the idea of war for conquest was renounced, and a solemn pledge taken not to employ the national forces against the liberties of any people (1791). During the revolutionary struggles, he displayed a disposition in which timidity in action and boldness in theory curiously contended against each other. Upon the trial of Louis XIV., Condorcet voted for the gravest punishment next to death. In the struggles between the Mountain and Girondist parties, he took no decided part with either, although he was employed by the Girondists to draw up a new constitution, the plan of which was approved by the convention. He escaped the first proscriptions, but having objected to the proceedings of the dominant party, incurred the enmity of Robespierre; and, on the 3d October, 1793, the convention pronounced a decree of condemnation against "Caritat ci-devant marquis de Condorcet." The montagnards hesitated before proscribing so great a name; but the Jacobins declared the man more dangerous because of his greatness, and urged on the deed. Condorcet was concealed by his friends, and remained shut up in an attic during the autumn and winter of 1793-94; and while the storm of revolution was raging round him, and his own life was not secure for an hour, he employed himself in demonstrating the perfectibility of the human race, and wrote his famous work, "L'esquisse des progrès de l'esprit humain." Assuredly that man was great who could console himself in persecution by cherishing yet more fondly than in prosperity his glorious hopes for the very people whose victim he was; and the history of literature furnishes few more touching pictures than Condorcet writing upon the perfectibility of mankind in a garret, from which he dared not move, and in sight of the guillotine waiting for its prey. At last he could endure confinement no longer. In spite of the precautions of his friends he escaped from his concealment; was arrested as a suspected person at a cabaret of Clamart by some members of the revolutionary committee, and thrown into the prison of Bourg la Reine. In the morning of 28th March, 1794, the guard found a corpse in place of their prisoner; the philosopher had taken poison, preferring to die in quietness and peace rather than that his last agonies should be a sight for a scoffing mob. The works of Condorcet have been published in 21 vols. 8vo, Paris, 1804.—L. L. P.

CONFUCIUS, the Latinized form given originally by the jesuits to the name of the famous Chinese philosopher KOONG-FOO-TSE. He was born about 550 B.C. in the kingdom of Loo, now the province of Shang-tun, and was descended from the imperial family of the dynasty of Shang. He was early distinguished for his great abilities, his extraordinary love of learning, and his proficiency in philosophy. He married at the age of nineteen, but divorced his wife after she had borne him a son, in order, as the jesuits allege, "that he might attend to his studies with greater application." When he had reached his twentieth year he obtained his first political employment as "superintendent of cattle," and soon became conspicuous for his zeal in reforming long-established abuses. His activity and fidelity obtained for him promotion to a more important situation, and the highest position in the kingdom seemed within his reach, when a sudden revolution in the state deprived him of his office.

The next eight years of his life he spent in travelling through the various states into which the Celestial empire was then divided, instructing all classes in the precepts of virtue and social order, and gradually increasing the number of his disciples. He returned to his native kingdom in his forty-third year, and was soon after intrusted with various responsible political offices. He was at length made prime minister, at the age of fifty-five, and received full authority to carry his theories into practice. He speedily effected a great change, both in the moral and physical condition of the country. He provided an abundant supply of food for the poor, and freed them from the oppression of the nobles. "The revenues of the state," says his biographer, "were directed to the advancement of commerce, the improvement of the bridges and highways, the impartial administration of justice, and the repression of the bands of robbers that infested the mountains." But the great reformation Confucius was effecting roused the jealousy of the neighbouring princes, and they succeeded by a base intrigue in inducing the king of Loo to abandon his faithful minister, who was in consequence once more expelled from the country, and compelled to take refuge in the northern parts of China. For twelve years he wandered about from province to province, making various unsuccessful efforts to obtain office. He made many proselytes, and at length, full of years and worn out with his wanderings and sorrows, he retired with a small band of faithful disciples to a quiet valley in his native province, and there spent the concluding five years of his life in revising and improving those works which for twenty-three centuries have been the sacred books of the Chinese. He died at the age of seventy-three in this valley, which, for all succeeding ages, has been a sacred spot to the inhabitants of the Celestial empire. His sepulchre was erected on the banks of the Loo river. The manner in which the memory of the great philosopher has been revered by posterity, presents a striking contrast to the unworthy treatment which he received from his contemporaries. The highest honours and privileges have been heaped upon his descendants, who now number many thousands, and are the only hereditary nobility in the empire. Amid all the revolutions that have taken place in China, their privileges have been preserved entire. There is at least one temple dedicated to Confucius in every city of the empire of the first, second, and third rank; and the mandarins and the emperor himself are bound to worship there, burning scented gums, frankincense, and tapers of sandal wood, offering wine, fruit, and flowers, and chanting appropriate hymns.

Confucius claimed to be a teacher of morals, rather than the founder of a religion. He made no pretensions to inspiration; and his method of teaching was as simple and natural as his manner of life. The physical system which he inculcated resembled that of the early Greek philosophers. The five elements or *kings*, as he termed them—water, fire, wood, metals, and earth—stood at its base. He held that the universe had been generated by the union of two material principles,—a heavenly and an earthly—Yang and Yn—but there is no mention of a Creator in his system; and some writers have broadly asserted that Confucius did not recognize the existence of a God. He represents man as having fallen by his own act from his original pure and happy state; and affirms that, by his own act, he can recover the purity and happiness he has lost. The object of one of his treatises is declared to be, "to bring back fallen man to the sovereign good—to what is perfect." In his doctrines there is an evident leaning to fatalism and to fortune-telling. Many of his moral precepts, such as those which regulate the duties of children to parents, and of the younger to the elder, are excellent. His political system, which is one of pure despotism, is founded on the parental relationship. A family is the prototype of his nation, of which the emperor is regarded as the father. Dr. Morrison is of opinion, that it is this feature of his doctrines which has made Confucius such a favourite with all the governments of China for so many centuries.

The classical or sacred books written, or completed and revised, by Confucius and his disciples, are nine in number, viz., the "Four Books," and the "Five Canonical Books." The

first of the "Four Books" is the "Ta-heo, or the School of Adults;" the second, the "Choong-yoong, or Infallible Medium;" the third, the "Lun-yu," consisting of the conversations and sayings of Confucius recorded by his disciples; and the fourth, the "Meng-tse," which contains the additions and commentary of Meng-tse or Mencius, one of the disciples of Confucius. The "Five Canonical Books" are—the "Y-king, or Sacred Book of Changes," which has been termed the Encyclopædia of the Chinese, and embraces a great variety of subjects—metaphysics, physics, and morals; the "Chou-king," which consists of a historical narrative of the events of early Chinese history; the "Chi-king, or Book of Sacred Songs;" the "Li-king, or Book of Rites and Ceremonies;" and the "Tchuntsiou," which is a continuation of the "Chou-king," and contains a history of the philosopher's own times. Confucius was undoubtedly a very remarkable man, and the influence which he has exercised over his countrymen has rarely been paralleled in the history of mankind. A full account of the system of the Chinese philosophers will be found in "The Works of Confucius," by Marshman, Serampore, 1809, and in the writings of Sir J. F. Davis and Dr. Gutzlaff.—J. T.

CONGLETON. See PARNELL.

CONGREVE, WILLIAM, born 1669; died 1728; a gentleman of old and good family. He was educated at Trinity college, Dublin, and on leaving it, entered of the middle temple. At twenty-one he published a novel, which neither enjoyed nor deserved success. In 1693 his first play, "The Old Bachelor," was acted under the patronage of Dryden with universal applause. Although the weakest in style and plot of his four comedies, it has some brilliant and facile writing to allay its vulgarities of conception and commonplaces of execution. Next year appeared "The Double Dealer," a better play which was less successful. All the humour and spirit of a matchless comic style could neither redeem nor conceal the defects of a machinery at once violent and intricate. Nevertheless, in this unfortunate comedy, there are scenes of such wit and power as to eclipse Sheridan at his strongest, and Molière at his weakest; no slight praise for any dramatist. "Love for Love" was brought out on the opening of a theatre in Lincoln's Inn Fields; it was the most successful of Congreve's comedies, and is all but the most perfect. In 1697 came out "The Mourning Bride," a patched and padded tragedy, rouged to the eyes, and as violent as Lady Willfort, the memorable heroine of his last and greatest work. "The Way of the World" appeared in 1700, and failed: we have had no such comedy since. Congreve, according to Swift, was rescued from early and degrading poverty by the gift of two sinecures from the political party which enjoyed and appreciated his adherence; on these and his flirtations, he lived a refined and inactive life, cut short by gout and the overturn of a carriage. At his death he left a fortune of £10,000 to the duchess of Marlborough—a legacy which might have been better employed either as a gift to Mrs. Bracegirdle the actress, or as a prop to the fortunes of his family: the former had enjoyed his friendship for years; the latter was reduced to all but destitution. The duchess expressed her regret by lavishing upon a wax figure of her deceased friend, all the attentions which he had required when alive. The minor works of Congreve are dull and empty, but for one or two songs which read like fragments of a comedy patched with metre. All that is worthy of notice in the man he has put into four plays; and his main title to our admiration is the union in these works of broad and refined humour. His intellect is clear, cold, and narrow; it has the force and brightness of steel; the edges of it, so to speak, are cut out hard and sharp. There is more weight and matter in Congreve than in any English dramatist since the restoration; and at worst he is no coarser than his time. In Congreve all is plain and clear, if hard and limited; he makes no effort to escape into the region of moral sentiment; if his world is not healthy, neither is it hollow; and whatever he had of noble humour and feeling was genuine and genial. His style is a model of grace and accurate vigour, and his verbal wit the most brilliant and forcible in English literature. We do not say that it was pure and exalted; such properties belong to other times and other minds. But, as a comic writer, he stands above the best who came after him, and beside the best who went before.—A. C. S.

CONGREVE, SIR WILLIAM, Bart., a distinguished military engineer, and inventor of the rocket called by his name, was born in 1772, and was the eldest son of Sir William Congreve of Walton, Staffordshire. He entered the artillery service at an early age, and in 1816 attained the rank of lieutenant-general, and retired from the army in 1820. He was successively member of parliament for Gatton and Plymouth. The celebrated Congreve rockets were first used against Boulogne in 1806, and were subsequently employed with great effect in the Basque roads, at Walcheren, in the peninsular compaigns, at Leipzig, and in the attack upon Algiers, and have long been in permanent use in military and naval tactics. Sir William was rewarded for the invention by a liberal grant of money from the national funds. He published in 1812 an "Elementary Treatise on the Mounting of Naval Ordnance," and in 1815 a "Description of the Hydro-Pneumatic Lock." Sir William died at Toulouse in 1828.—J. T.

CONNOR, BERNARD, M.D., an eminent Irish physician, was born in the county of Kerry about the year 1666, and died in 1698. He became physician to John Sobieski, king of Poland, but during the latter part of his life resided as a practitioner in London. There is a curious work of his, entitled "Evangelium Medici," &c., in which, as Orme says, "the author endeavours to show that the miraculous cures performed by our Lord and his apostles may be accounted for on natural principles."

CONON, a renowned Athenian general and admiral, who held several important commands in the latter part of the Peloponnesian war. He was one of the two generals who superseded Alcibiades about 406 B.C., but was soon after completely defeated at Mitylene by Callicratides, the Lacedemonian general. In the following year Conon and his colleagues stationed the Athenian fleet at a place called Ægospotami, in the straits of the Hellespont, and having imprudently suffered their men to go on shore, were surprised by Lysander, the Spartan commander, and totally routed. Conon himself escaped with nine triremes, but all the remaining vessels, one hundred and ninety in number, were captured, and their crews taken prisoners. This terrible disaster led to the annihilation of the Athenian empire, the capture of Athens, and the overthrow of its constitution. Conon took refuge with Evagoras, prince of Salamis, in the island of Cyprus, where he remained for seven years. He was subsequently appointed commander of the Persian fleet along with Pharnabazus, and inflicted a terrible defeat upon the Lacedæmonians, near Cnidus, 394 B.C. Their expulsion from the Ægean, the revolt of their allies, and the overthrow of their empire speedily followed. Conon then returned to Athens, restored its fortifications, and rebuilt its famous Long Walls—an event of vast importance to its future security and influence. He was afterwards, in 392 B.C., sent as envoy to the Persian court, and is supposed to have died in Cyprus, 388 B.C.—J. T.

CONRAD I., Emperor of Germany, was duke of Franconia and a grandson of the Emperor Arnulf. He succeeded to the imperial throne by national election in 911, at the death of Louis, surnamed the Child; Otto, duke of Saxony, having declined the vacant dignity. His reign was disturbed by the intrigues of Otto's son, Henry the Fowler, who defeated him, near Merseburg, in 915. Three years later, Conrad died without issue, charging his brother Eberhard to promote the election of his rival.—W. B.

CONRAD II., surnamed THE SALIC, also of the ducal house of Franconia, was elected emperor in 1024, and one of his first acts was to render the fiefs of the lesser nobles hereditary. He was solemnly crowned at Rome in 1027, and held the imperial sceptre for fifteen years, displaying much prudence and energy in the disputes respecting the succession to the Burgundian throne, in the suppression of repeated revolts in Italy, and in compelling the turbulent Poles and Hungarians to acknowledge the authority of the empire. He died in 1039, and was buried in the cathedral of Spires, which he had founded.—W. B.

CONRAD III., who was of the Hohenstauffen or Swabian family, succeeded to the throne at the death of Lothaire III., in 1138, in opposition to Henry the Proud, Lothaire's son-in-law. The contests which ensued belong to the well-known struggle between the Guelphs and Ghibellines (in German, Welf, and Waiblinger), Henry being descended from the house of Guelph or Welf, while the town of Wibelung in Franconia gave its name to the other party. Conrad took part in the crusades with Louis VII. of France, returned home in 1149, and died three years afterwards, being succeeded by his nephew, Frederick Barbarossa.—W. B.

CONRAD IV., son of the Emperor Frederick II., was nominated

his successor, but his father's quarrel with the see of Rome had raised a formidable opposition. He eventually took refuge with his brother Manfred of Tarentum, by whose assistance he compelled the pope to come to terms; but on the eve of his return into Germany he died in 1254.—W. B.

CONRAD V., or CONRADIN, son of the preceding, was a child of two years at the death of his father. His mother placed him under the protection of his brother, Louis of Bavaria; and afterwards attempted to establish his rights in Italy against Charles of Anjou. Her army, however, was defeated at Scurcola; and Conradin, falling into the hands of his rival, perished on the scaffold in 1268.—W. B.

CONRAD, son of William III., Marquis of Montserrat, gained his first distinction in the service of the pope against Frederick II. In 1186 he sailed for Syria to take part in the third crusade; and on his way rendered such important aid in the suppression of a revolt at Constantinople, that he was rewarded with the hand of the emperor's sister Theodora. Having narrowly escaped falling into the power of the Saracens at Acre, he landed at Tyre, undertook the defence of that city, and held it successfully against the arms and arts of Saladin, till the arrival of the French and English forces, under Philip Augustus and Richard Cœur de Lion, restored in some measure the ebbing fortunes of the crusaders. But the fame of this and other services was obscured by his intrigues to obtain the throne of Jerusalem, in which he was countenanced by the French king, but opposed by Richard. The wish of the army at length procured the concurrence of the English monarch, and Conrad was on the eve of succeeding the unfortunate Guy de Lusignan when he was slain by assassins in 1190.—W. B.

CONRADIN. See CONRAD V.

CONRART, VALENTIN, born at Paris in 1603; died in 1675. His father's family was originally from Hainault, and of the noblesse. The family were Calvinists, and Conrart's father destined his son for mercantile life. This prevented his having the ordinary advantages of a classical education, but he learned Spanish and Italian, and was a great reader of modern books. Conrart, though he wrote but little, is one who cannot at any time be forgotten in the history of French literature. He has been called the father of the French Academy, of which he was the first secretary. The origin of the academy was accidental. In 1629 a number of friends fond of literature, living at considerable distances from each other in Paris and the vicinity, arranged to meet occasionally at the house of Conrart, who lived in the Rue St. Martin. Richelieu, who had his eyes and ears everywhere, learned the fact of these meetings; suggested the idea of an academy; and offered Conrart and his friends letters patent from the king. This project was disliked by the original members of the little society, but could not be decorously refused. This is Pellison's account of the origin of the academy. At its institution it had three principal officers, a director, a chancellor, and a secretary. The first two changed from time to time; the secretary was for life, and chosen by the suffrages of the academy. Conrart was unanimously elected "perpetual secretary." He became afterwards chancellor, the offices not being inconsistent. In 1634 his duties as secretary commenced, and till his death, forty-one years afterwards, he kept the official record of all the proceedings of the academy. The closing years of Conrart's life were occupied with exercises in devotional poetry. He versified fifty-one of the psalms, or rather retouched and modernized Clement Marot's version. He also left memoirs on the history of his own times, which were published for the first time in 1825, in Petitot's well-known collection.—J. A., D.

CONRING, HERMANN, one of the greatest scholars of his time, was born at Norden in Frisia on the 9th November, 1606; and devoted himself at the same time to the study of theology and medicine at Helmstedt, and afterwards at Leyden. As early as 1632 he obtained the chair of philosophy at Helmstedt, and in 1634 took his degree as M.D. Queen Cristina of Sweden proposed to make him her physician. He declined the offer, but in 1658 accepted the same appointment from Gustavus Adolphus. At the same time he was named privy councillor to the duke of Brunswick, and since 1664 had a pension granted him by Louis XIV. His counsel in political and state affairs was sought for almost throughout Europe. By his works, although the man was greater than his writings, he has rendered important services both to the history of the German empire, and to medical science. He vigorously opposed the alchemists, and zealously advocated and promoted Harvey's doctrine of the circulation of the blood. He died at Helmstedt on the 12th December, 1681. His collected writings were edited, with a life, by Göbel, Brunswick, 1730, 6 vols.—K. E.

CONROY, FLORENCE, a learned Irish Franciscan, was born in Galway in 1560. Being designed at an early age for the priesthood, he was sent first to the Netherlands, and afterwards to Spain, for the completion of his studies. He obtained a high reputation for scholarship, and was held to be the most deeply versed in the works of St. Augustine of any man in Europe. Upon the death of O'Higgin, the Roman catholic archbishop of Tuam, at Antwerp in 1609, Conroy was appointed to succeed him. He did not, however, go to Ireland to take possession of his see, but remained at the Spanish court. Through his influence with Philip II., that monarch was induced to found an Irish college at Louvain, dedicated to St. Anthony, in 1616—an institution which afterwards became celebrated for the distinguished Irishmen connected with it, and the Irish works that issued from its press. At this place he afterwards occupied himself in preparing for the press his "Commentaries on St. Augustine" and "Compendium of the Doctrines of St. Augustine." Shortly before his death he returned to Madrid, and retired to a Franciscan convent there, where he died on the 18th November, 1629.—J. F. W.

CONSALVI, ERCOLE, Cardinal, born at Rome in 1757; died there in 1824. Pope Pius VI. appointed him uditor di ruota, or member of the highest Roman civil court. In 1800 Chiaramonti, who had been raised to the pontificate, made him a cardinal-deacon, and secretary of state. It was Consalvi who concluded the concordat with Napoleon in 1801; but when the first consul began to quarrel with the pope he insisted on his dismissal, which Pius had at last, however unwillingly, to concede. During the period of the pope's abdication Consalvi was permitted to join his master at Fontainebleau, and, on the pontiff's return to Rome in 1814, was reinstated in his office of secretary of state. A monument, executed by the sculptor Rinaldi, was raised to his memory in the church of S. Marcello, where he was buried.—R. M., A.

* CONSCIENCE, HENRI, the most eminent novelist of the Netherlands, was born at Antwerp in 1812. Having lost his mother, and his father being a poor dealer, he entered the army in 1830 and rose to be a serjeant-major. His powers of observation had been sharpened by a love of reading, which, despite of no ordinary difficulties, he contrived to indulge. His first attempt at composition was a romance descriptive of the heroic rising of his countrymen against their Spanish masters, and which succeeded on its appearance in winning what would have been universal approbation, only for one exception. There was one person who saw with an angry eye the work, which he was certainly incapable of judging; and he was the author's own father. The successful author had committed the crime of spoiling the promising dealer in old iron. Expelled from the shop he was deemed not worthy to inherit, the author found a protector in no less a personage than King Leopold, who gave him assistance. In 1837 he published his "Phantasia," in imitation of Hoffman, followed by stories illustrative of Flemish life, written with that truthful simplicity and directness of purpose set off with graphic descriptions, which go home to the hearts of readers. His independence has been secured by a situation connected with the Academy of Fine Arts. In the meantime his works are increasing in popularity and making their way through translations into France, England, and other countries.—J. F. C.

CONSTABLE, ARCHIBALD, a Scotch bookseller, who acquired considerable celebrity as the publisher of the *Edinburgh Review* and the *Encyclopædia Britannica*, and of the works of Sir Walter Scott, Dugald Stewart, and other eminent writers. To Mr. Constable belongs the merit of having led the way in the great revolution which has taken place in the diffusion of cheap literature, by the publication of the series of instructive works entitled Constable's Miscellany. Mr. Constable, having embarked in various extensive bookselling speculations, was involved in the ruin which the commercial crisis of 1825 brought upon vast numbers of the trading section of the community. His spirit was completely broken by his reverse of fortune, and he died in Edinburgh in 1827, in his fifty-fourth year. "He was," says Scott, "a prince of booksellers; his views sharp, powerful, and liberal, too san-

guine, however, and, like many bold and successful schemers, never knowing when to stand or stop. He knew, I think, more of the business of a bookseller in planning and executing popular works than any man of his time."—J. T.

CONSTABLE, HENRY, an English poet of the sixteenth century. He was the author of "Diana, or the Excellent Conceitful Sonnets of H. C., augmented with diverse Quatorzains of honourable and learned Personages, divided into eight decads," 1594. The "Shepherd's Song of Venus and Adonis" was reprinted by Malone in the notes to the tenth volume of his edition of Shakspeare. Constable, who was a Roman catholic, having come secretly to London, was apprehended and confined in the Tower for some time on account of his religion.—R. M., A.

CONSTABLE, JOHN: this distinguished landscape painter was born in 1776 at East Bergholt in Suffolk. He was the second son of a miller, and to that fact was fond in after life of attributing the many mills and streams, dams and wears, constantly produced and reproduced in his pictures. He was twenty-four years of age before he took up art as a profession. He received lessons from Reinagle, R.A., and was greatly patronized by Sir George Beaumont. He had visited London in 1795 and again in 1799, and in 1800 he first entered the academy as a student. Three years afterwards he was residing in America Square, and the exhibitor of a picture in the academy which attracted some attention. But his works in the first instance startled rather than convinced the connoisseurs. Constable simply thought to be truthful—to paint what he saw—and was denounced as an innovator for his pains. He worked on, however, in his fresh, genial, original manner, indebted a little only to his predecessors, Wilson and Gainsborough, and a great deal to his earnest, indefatigable study of nature. His representations of atmospheric effects are singularly striking, and in his day were even more so. For many years quite a gallery of his paintings remained on his hands, but the tide turned at last. In 1829, in his fifty-third year, he was elected an academician. Good fortune smiled on him; he could sell as fast as he could paint; he was recognized and fairly appreciated at last. He doted upon his native fields. "I love," said he, "every style and stump and lane in the village; as long as I am able to hold a brush I shall never cease to paint them.'" At his death another academician, his friend the late C. R. Leslie, published his memoirs and letters. Some students to do honour to his memory purchased one of his landscapes and presented it to the national gallery, in the English art division of which it may still be seen. And a high place must be awarded him in the list of great English painters. If something limited, he was very conscientious—uniting a poetic quality to his realistic views of landscape; a thorough Briton—fond and proud of the moist air of his island—of its rich wood and abundant water, and its ever-varying sky. He resided for many years on Hampstead Heath, painting there some of his most successful works; but he died suddenly and painlessly at a house, 63 Upper Charlotte Street, London, on the 30th March, 1837, no less esteemed as a man than as an artist.—W. T.

CONSTANS I., FLAVIUS JULIUS, was the third son of Constantine the Great and Fausta. In the division of the empire at his father's death in 337, Italy, Africa, and Western Illyricum were allotted to him; and three years afterwards he acquired the dominions of his eldest brother, Constantine, who had perished in an unsuccessful invasion of his Italian provinces. He was slain in 350 by the partisans of Magnentius.—W. B.

CONSTANS II., FLAVIUS HERACLIUS, eldest son of Constantine III., succeeded to the Byzantine throne in 641. Through his jealousy of his brother Theodosius, the latter was forced into holy orders, and afterwards put to death. But the guilty monarch was speedily punished by the necessity of fleeing from his indignant subjects; and he is also said to have been haunted in his restless exile by the phantom of his murdered brother. He was assassinated at Syracuse in 668.—W. B.

CONSTANT DE REBECQUE, HENRI BENJAMIN, an eminent French litterateur and statesman, was born at Lausanne, 25th October, 1767. His education was remarkably catholic in its general character. He studied English literature at Oxford, Scotch philosophy at Edinburgh, and German learning at Erlangen; while among his personal acquaintances he numbered Makintosh and Erskine, Kant and Gibbon, Goethe, Wieland, and Schiller. Possessed of quick and lively capacities, Constant displayed that power of making mysteries of abstruse thought clear, and of bestowing life upon otherwise dull technicalities, which gives so great and special a charm to the literature of France. Familiar with the philosophies of various nations, he endeavoured to realize the conditions of their existence, and their actual relationships to human needs, by putting himself *en rapport* with the dispositions and sympathies from which they sprung, rather than by measuring them by dogmatic rules of his own construction. The breadth of his culture determined the specialities of Constant's political as well as his literary career. Delighting in free intercourse with many minds, he perceived that liberty results from the balancing of contending claims and principles, rather than from the enthronement of any sectional authority; and hence he attached himself to that constitutional party which endeavoured to preserve France from the despotism alike of emperor and mob. Constant began his political career by uniting himself to moderate republicans who wished to preserve the principles of the Revolution, while repudiating its excesses. He was intimately connected with the constitutional club, Le Cercle Constitutionnel, which was directed by Talleyrand, and adorned by the brilliancy of madame de Staël. When Napoleon became first consul, Constant opposed his arbitrary authority and found it necessary to quit France. He took refuge at Weimar and Göttingen, and associated with Goethe, Wieland, and Schiller. With ready versatility he forsook politics for literature, translated Wallenstein, and collected materials for his great work on the history of Religions. In 1814 he returned to France; and although the republican of 1795 became the supporter of constitutional monarchy, we recognize the same principles of political conduct, seeking their realization in a different outward form. He resolutely opposed, however, the reactionary policy of the Bourbons. When Napoleon returned from Elba he was for a short time minister of state, defending himself by the assertion that he had a duty to his country above and beyond external changes of government; and on the final fall of the emperor, he became the principal leader of the constitutional party in the chamber of deputies. He took a foremost part in every great question at issue between 1818 and 1830, on the side of constitutional liberty; and his general policy was in harmony with that of the greatest and best of our own British statesmen. He established the *Constitutionnel* newspaper, which through his knowledge, wit, and eloquence achieved a marvellous success. As litterateur, editor, and leader of the constitutional party, Constant achieved important influence and power in France. Louis Philippe sought to bestow favours upon him; these were accepted in the spirit of the following words, "Sire, I accept your kindness, but liberty must ever be before gratitude; I wish to be independent; and if your government commits faults, I shall be the first to summon the opposition." "I have no other expectation," replied the king.—The last and greatest of Constant's works, and the one on which his fame in foreign lands chiefly depends, is entitled "De la Religion, considèrèe dans sa source, ses formes et ses developpements," and was completed shortly before his death. The object of this work is threefold, and whatever may be thought of the conclusions he reaches, no doubt can be started regarding its pervading spirit of sincere devotion. (1) The general action of the religious principle is illustrated as a fundamental law, authoritative and universal. (2) Religions are divided into the sacerdotal and the independent, and decision is given against a preponderant hierarchy as injurious to the highest worship. (3) An attempt is made to prove a development of faith, upwards from fetischism; and the gradual stages of spiritual growth are traced.—Benjamin Constant died at Paris, 10th December, 1830, aged sixty-three, and was buried in the Pantheon.—L. L. P.

CONSTANTIA, FLAVIA JULIA VALERIA, sister of Constantine the Great, and wife of Licinius, assisted to maintain the harmony which prevailed between them for a time. When the war broke out she left her husband for her brother, to whom she was strongly attached, and with whom she continued even after the execution of her son. She died in 329.—W. B.

CONSTANTINE, surnamed THE GREAT, the first christian emperor of Rome, was the son of the Emperor Constantius Chlorus and Helena, and was born in 272 at Naissus in Dacia. He was brought up at the court of Diocletian, and served with distinction under Galerius in the Persian war. Apprehensive of danger from the jealousy of that prince, he sought and with difficulty obtained permission to join his father who was then in

Gaul, and accompanied him on his expedition to Britain and his campaign against the Caledonians. On the death of his father at York in 306, Constantine was proclaimed emperor by the army, and Galerius reluctantly acknowledged him as the sovereign of the provinces beyond the Alps, but gave him only the title of Cæsar. Constantine took up his residence at Treviri (Treves), and employed himself for some time in improving and securing his own dominions, avoiding any intermeddling with the civil contentions which at this time raged in other parts of the Roman empire. In 307 he married Fausta, the daughterof Maximin, who conferred on him the title of Augustus; but three years later that prince perfidiously formed a plot against the life of Constantine, which terminated in his own overthrow and capture, and death by his own hand. A civil war ensued between Constantine and Maxentius, the son of Maximin. After several sanguinary conflicts the struggle was brought to a close by the total defeat of Maxentius near Rome, and he was drowned in the Tiber in his attempt to escape, in 312. Constantine entered Rome next day, and was acknowledged emperor by the senate. It was at this time that he adopted a new standard called the Labanum, at the top of which was the monogram of the name of Christ, in commemoration, it is said, of a vision of a luminous cross which Constantine is alleged to have seen in the sky with the inscription "By this conquer." The Roman empire was shortly after divided between Constantine and his brother-in-law Licinius; the former reigning over the west, including Italy and Africa; the latter over the eastern provinces, with Egypt. Constantine now openly favoured the christian religion, and discountenanced and prohibited the nocturnal assemblies and obscene rites of paganism. He bestowed certain gifts and privileges on the christian churches, and exempted the clergy from personal taxes and civil duties. The motives of his conversion have been variously stated; and there can be little doubt that it was his interest to gain the support of the numerous party of christians in the Roman empire, and that his general conduct did no great credit to his profession. War broke out in 314 between him and Licinius. Two battles were fought—one near Sirmium in Pannonia, and the other at Adrianople, in both of which Licinius was defeated. He was thus compelled to sue for peace, which was granted, on condition that he should surrender to his victorious rival Illyricum, Macedonia, and Achaia. Constantine then promulgated several excellent laws ameliorating the condition of the lower classes of his subjects, and lessening the severity of the punishment inflicted upon criminals; and in 321 he ordered the observance of the christian sabbath, and abstinence from work on that day. In the following year he defeated the Goths and other barbarous tribes on the Danube and the Rhine, and pursued them into the territories of Licinius. This was made the pretext for a new war between the two emperors, in which Licinius was defeated, and compelled to surrender to Constantine, who at first promised him his life, but ultimately put him to death. Constantine was now sole master of the Roman world; but a series of domestic tragedies—the execution of his son, his nephew, and his wife, on charges the truth of which is doubtful—disturbed the tranquillity of his government, and marred his happiness. He published various edicts in favour of christianity, forbade the consulting of oracles, and abolished the combats of gladiators. He resolved to transfer the seat of empire to Byzantium, which he called after his own name, Constantinople. The new city was solemnly dedicated to the Virgin Mary, and the emperor spared no pains or expense in embellishing it, and attracting inhabitants to the new capital by bestowing valuable privileges and donations of corn and wine upon its inhabitants. In 328 he supported the orthodox bishops at the council of Nicæa, which condemned the Arian doctrine; but, towards the close of his life, he recalled several Arian bishops who had been banished by this council, a step which led to a prolonged controversy between him and Athanasius. In 337, when preparing to march against the Persians, he fell ill at Nicomedia, and died there in his sixty-fourth year. He was baptized on his deathbed by Eusebius. His three sons, Constantine, Constantius, and Constans, succeeded him in the empire.—J. T.

CONSTANTINE II., the eldest son of Constantine the Great, on the death of his father, A.D. 337, received Gaul, Britain, Spain, and part of Africa as his share of the empire. But dissatisfied with this division, he made war on his brother Constans, and was defeated and slain A.D. 340.

CONSTANTINE III., son of the Emperor Heraclius by his first wife, Eudoxia, succeeded his father in A.D. 641. He was of a weakly constitution, however, and his reign lasted only one hundred and three days. A belief was generally entertained that his death had been hastened by poison, alleged to have been administered by his stepmother Martina, who was punished by cutting out her tongue.

CONSTANTINE IV., surnamed Pogonatus, emperor of Constantinople, ascended the throne on the death of his father, Constans II., in 668, and died in 685.—W. M.

CONSTANTINE V., surnamed Copronymus, son of Leo the Isaurian, succeeded to his father's throne in 741. Though dissolute and tyrannical, he appears to have been a prince of great ability and energy. It was during his reign that the controversy on image-worship reached its height; and he is well known for the zeal with which he endeavoured to abolish the use of images throughout the church. Died in 775.—W. M.

CONSTANTINE VI., grandson of the preceding, was at the early age of five years associated in the empire with his father Leo IV. On the death of Leo in 780, the Empress Irene was appointed regent of the empire. She formed a conspiracy to dethrone Constantine, and to establish herself in the empire. He was seized by a number of her partisans, and cruelly deprived of sight, by having their daggers thrust into his eyes. Irene succeeded him on the throne in 792, and he lived for many years afterwards a life of obscurity.—W. M.

CONSTANTINE VII., surnamed Porphyrogenitus, was born in 905, and succeeded to the throne in 911, but did not become sole emperor till 945. He spent a great part of his time with his books and music, his pen and pencil. He is even said to have been kept in such poverty during his minority, as to have been reduced to the necessity of selling the paintings he had executed. Constantine composed a great number of works, many of which have come down to us. His principal writings are a "Treatise on the Ceremonies of the Church and Palace of Constantinople;" an account of the Provinces or Thanes, as they were termed, in Europe and Asia; "A System of Tactics;" "An Account of the Policy of the Imperial Court with respect to Foreign Nations;" "Basilics, or the Code and Pandects of Greek Law;" "Geoponics, or the Art of Agriculture;" and "Historical Collections." Constantine died in 959, it is alleged by poison administered by his sons, but the story is probably false.—J. T.

CONSTANTINE VIII., was the son of Romanus Lecapenus, and was associated in the empire with his father. He united with his brother Stephen in dethroning their father; but vengeance soon overtook the unnatural sons—they were seized, degraded from the purple, and put in prison. Constantine was afterwards banished to Samothrace, and lost his life in an attempt to escape.

CONSTANTINE IX., son of Romanus II., was born in 961, and succeeded to the throne in 976, along with his brother Basil II. Upon the death of his brother, Constantine reigned as sole emperor for about three years, and died in 1028. He was the last emperor of the Macedonian dynasty.

CONSTANTINE X., surnamed Monomachus, succeeded to the Eastern empire on his marriage with Zoe, daughter of Constantine IX., in 1042. He gave himself up to a life of indolence and debauchery, which soon affected his health, and ultimately hastened his death in 1054.—W. M.

CONSTANTINE XI., surnamed Ducas, a member of the Comnenian family, succeeded to the throne on the abdication of Isaac Comnenus in 1059. Died in 1067.—W. M.

CONSTANTINE XII., named Ducas, was the son of the preceding, and succeeded his father in 1067, along with his brothers, Michael and Andronicus, under the regency of their mother. Constantine was confined in a monastery by the usurper Nicephorus III. Botoniates. The time and manner of his death are uncertain.

CONSTANTINE XIII., named Palæologus, the last of the Greek emperors, was the fourth son of the Emperor Manuel Palæologus, and was born in 1394. He ascended the throne in 1448, on the death of his brother John VII. The once mighty Eastern empire was now reduced to little more than the limits of the capital, on which the Turkish sultan, Mahomet II., cast longing eyes. He soon contrived to make an occasion of quarrel with Constantine, and after vast preparations, commenced the siege of Constantinople in 1453. In this last extremity Constantine fought with heroic courage, and was bravely supported by the scanty garrison of the city. The reiterated assaults of the

besiegers, in spite of their overwhelming numbers, were repulsed with great slaughter. At length Mahomet conceived the daring scheme of transporting his lighter vessels by land, from the Bosphorus to the higher part of the harbour, a distance of ten miles, and thus was enabled to make a double attack upon the city, from the harbour as well as from the land. The garrison was at last completely worn out by the persevering assaults of the hordes of besiegers, and in May, 1453, the city was taken. Constantine, who fought to the last with desperate courage, fell amidst the tumult by an unknown hand, and his body was buried under a mountain of the slain. With him perished the Greek empire.—J. T.

CONSTANTINE, elected emperor by the Roman army in Britain in 407, had been a private soldier, and owed his elevation solely to his name. He performed his part, however, with considerable success; Gaul and Spain submitted to him; and Honorius, hard pressed by the Goths, acknowledged his sovereignty in the hope of his assistance. After the death of Alaric he was defeated by the famous general Constantius, taken prisoner, and put to death in 411.—W. B.

CONSTANTINE, Pope, was elected to the pontificate in 708. Two years later he visited the Emperor Justinian, and received from him a ratification of the privileges and rights of the church. His dispute with the archbishop of Milan respecting the consecration of a bishop, issued in securing that prerogative to the pope. He died in 715.—W. B.

CONSTANTINE, Antipope, was chosen by a party at the death of Paul I. in 767. He owed his consecration to the forcible interference of his brother, Duke Soton; but in little more than a year he was dethroned, and after being subjected to various indignities and tortures, was immured in a convent till his death.—W. B.

CONSTANTINE PAULOVICH, Grand Duke of Russia, was the second son of Paul I., and born in 1779. He displayed the spirit of a brave and hardy soldier in the military operations against Napoleon, and specially distinguished himself by his resolute stand and orderly retreat with the reserve at Austerlitz. He afterwards held the office of commander-in-chief in Poland, and at the death of his brother Alexander would have succeeded to the throne; but he had solemnly renounced his right to it. Persisting in the act, he attended the coronation of his younger brother Nicholas, and returned to Warsaw, where the severity of his rule was one cause of the outbreak of 1830, in which he narrowly escaped falling into the hands of the insurgents. He died of cholera at Witepsk in the following year.—W. B.

CONSTANTINE VSEVOLODOVICH, born 1186, was created Prince of Novogorod by his father Vsevolod, who then held the sovereignty of Russia under the title of grand duke of Vladimir. Subsequently transferred to the government of Rostof, he refused to resign it to his brother George, in terms of their father's arrangements respecting the succession; and after the death of Vsevolod, the two princes fought in 1216, at Yourief, a battle which gave the grand dukedom to Constantine. He held it till 1219, in which year he died.—W. B.

CONSTANTINUS, surnamed Africanus, a medical writer of the eleventh century. After travelling thirty-nine years in the east in search of knowledge, he returned to Carthage, his native city; but being suspected of magic, he took refuge with Duke Robert of Salerno. He spent his latter years in the monastery of Monte Cassino, where he wrote his works. These were published at Basle in 1539.—R. M., A.

CONSTANTIUS I., surnamed Chlorus, Roman emperor, A.D. 305–306, was the son of Eutropius, a noble Dardanian. He obtained the title of Cæsar by his victories in Britain and Germany, and afterwards received the government of Britain, Gaul, and Spain. Upon the abdication of Diocletian and Maximian in 305, Constantius and Galerius became the Augusti, a title that was given only to the emperors. He died fifteen months afterwards at Eboracum (York) in Britain. His son, Constantine the Great, succeeded him in his share of the government.—R. M., A.

CONSTANTIUS II., Roman emperor, A.D. 337–361, was the third son of Constantine the Great by his second wife, Fausta. On the death of Constantine, he received the East as his share of the empire. He was engaged in a war with the Persians, while his brothers Constantine and Constans were contending for empire in the West; but after the death of Constans the whole empire became subject to him. He put to death his cousin Gallus in 354. In 355 he raised Julian to the dignity of Cæsar, and gave him the command in Gaul; but the latter having been proclaimed emperor at Paris, Constantius set out for Europe, but died on his march at Cilicia in 361.—R. M., A.

CONSTANTIUS III., Emperor of the West, A.D. 421. The success of his arms won him the hand of Placidia, the sister of Honorius, by the latter of whom he was declared Augustus in 421. He died in the seventh month of his reign.—R. M., A.

CONVERSO, Girolamo, a musician, was born at Correggio before the middle of the sixteenth century. He is only known by two books of madrigals published at Venice—one in 1575, and one in 1584—several pieces from which, adapted to English words, are greatly esteemed in this country.—G. A. M.

CONWAY, Henry Seymour, an English general and statesman, second son of the first Lord Conway, was born in 1720. He served in the Seven Years' war, and commanded with high reputation the British forces in Germany under Prince Ferdinand of Brunswick in 1761. On his return to England he obtained a seat in parliament, and held the office of secretary of state from 1765 till 1768. He returned to the exercise of his profession, and in 1782 was appointed commander of the forces. He was the author of a comedy called "False Appearances," and of a variety of poetical pieces and political tracts. General Conway is better known as the intimate friend of Horace Walpole. He died in 1795.—J. T.

CONYBEARE, John Josias, an English divine and geologist, was born in 1779, and died in 1824. He was educated at Westminster and Oxford. He was made Anglo-Saxon professor in 1807, and professor of poetry in 1812. In 1824 he preached the Bampton lecture. Conybeare was devoted to geology and chemistry, in the former of which especially he attained to considerable eminence.—R. M., A.

CONYBEARE, John, D.D., a learned prelate of the church of England, born at Pinhoe, near Exeter, in 1692; died at Bath in 1755. He was educated at Exeter college, Oxford, of which he became a probationary fellow in 1710. Ordained priest in 1716, he held for some time a curacy in Surrey; became one of his majesty's preachers at Whitehall; was appointed rector of St. Clement's in Oxford in 1724; and in 1730, after taking his degree of D.D., was raised to the headship of Exeter college. Two years afterwards he published his celebrated "Defence of Revealed Religion," in answer to Tindal's Christianity as Old as the Creation. In 1750 Dr. Conybeare succeeded Butler in the see of Bristol, the latter being translated to Durham.

CONYBEARE, Very Rev. William Daniel, dean of Llandaff, a distinguished geologist, was the son of a clergyman in London, born on the 27th of June, 1787. He entered Christ Church college, Oxford, in January, 1805, and took his degree of B.A. in 1808, and M.A. in 1811. Mr. Conybeare was one of the earliest founders of the Geological Society, and his papers, contributed to the Transactions of that society, prove how earnestly he laboured in this field of scientific inquiry. He was the first to describe the plesiosaurus in his paper read before the Geological Society of London, a paper that procured for him from Cuvier the highest encomiums which one philosopher could bestow on another. His papers on coal-fields are most valuable—scientifically and practically. He drew up the report for the British Association in 1832 on the progress, actual state, and ulterior prospects of geological science. His published papers, according to Agassiz's Bibliography, amount to sixteen in number—all of which are of great scientific interest. Mr. Conybeare was elected a fellow of the Royal Society in 1819. He was also a corresponding member of the Royal Institute of France, and a fellow of the Geological Society. He became dean of Llandaff in 1845, having been previously public preacher in his own university, and Bampton lecturer in 1839. He died, 12th August, 1857, aged seventy-one years.—E. L.

CONZ. See Konz.

COOKE, Benjamin, Mus. Doc., a celebrated English musician, was the son of Benjamin Cooke, a music-seller in New street, Covent garden. He was born in 1732, and lost his father at the early age of nine years; but previously to that event he had been placed under the instructions of Dr. Pepusch, and made so rapid a progress, that at twelve years old he was competent to the duty of deputy-organist of Westminster abbey. In 1757 he succeeded Bernard Gates as lay-clerk and master of the boys at Westminster abbey; and in 1762 he was, without any solicitation on his part, appointed by Bishop Pearce, then dean of

Westminster, organist of that foundation. In 1777 the university of Cambridge bestowed on him the degree of doctor of music, on which occasion his exercise was an anthem—"Behold how good and joyful"—originally written for the installation of the duke of York as a knight of the bath in Henry VII.'s chapel, and which, we believe, continued to be performed at all subsequent installations of that order down to 1812. From an early age Dr. Cooke had been subject to frequent attacks of the gout; which, added to an affection of the lungs, brought to a close a life of unsullied integrity and virtue on the 14th of September, 1793. Dr. Cooke's chief printed works are two books of canons, glees, rounds, and duets; Galliard's Morning Hymn, with the addition of choruses and instrumental accompaniments; Collins' Ode on the Passions; and the well-known service in the key of G. Many of his glees and canons obtained prize medals at the Glee club, and are printed in Warren's collection. The "Amen" canon, engraven on his tablet in the cloisters of Westminster abbey, is well known and deservedly admired by the amateurs of that species of composition. Amongst his secular productions, the most popular have been the duets, "Thyrsis when he left me," and "Let Rubinelli charm the ear;" his Spartan chorus, "I have been young;" and his glees, "Deh Dove;" "As now the Shades of Eve;" "How sleeps the Brave;" "Hark! the Lark;" "In Paper Case;" and "In the merry month of May"—the last of which is an admirable mixture of the old English madrigal and the modern glee. A list of Dr. Cooke's compositions for the church is given in Novello's Life of Purcell. That enthusiastic musician adds, "It will scarcely be believed that the whole of the above fine collection of church music has been allowed to remain unpublished and neglected; but it is earnestly to be hoped that those who are interested in the preservation and improvement of English sacred music will, without further delay, endeavour to rescue these musical treasures from the oblivion to which they are now hastening." In this appeal we most earnestly join.—E. F. R.

COOK, George, D.D., a historical and theological writer, was the second son of John Cook, professor of moral philosophy in the university of St. Andrews, where he was born in 1773. He entered the university at an early age, and was licensed to preach on the 30th of April, 1795. On the 3rd September of the same year he was ordained minister of Laurencekirk in Kincardineshire. His first work, published in 1808, was entitled "Illustration of the General Evidence establishing Christ's Resurrection." His "History of the Reformation," a work of much authority and value, appeared in 1811 in three volumes, 8vo. It was followed in 1815 by the "History of the Church of Scotland," a work of similar extent. In 1820 he published his "Life of Principal Hill," and in 1822 "A General and Historical View of Christianity." In 1825 he was chosen moderator of the general assembly, and on the 26th of July of the following year, was nominated one of the royal commissioners for visiting the universities of Scotland. In 1828 Dr. Cook was appointed to the chair of moral philosophy in the university of St. Andrews. The duties of this office he discharged with painstaking assiduity and remarkable efficiency. He began early to take a prominent part in the business of church courts, and was for nearly twenty years the acknowledged leader of the moderate party in the general assembly. His death took place suddenly at St. Andrews on the 13th May, 1845. As leader of the moderate party in the Scottish church during the contest which terminated in the Disruption, Dr. Cook conducted the debates with singular amenity and admirable candour.

COOKE, George Frederick, a popular English actor, was born at Westminster in 1755. Upon the death of his father, who had been an officer in the army, young Cooke went with his mother to Berwick-upon-Tweed. He was apprenticed at the usual age to a printer, but ultimately abandoned his trade for the stage, and made his first appearance at Brentford in the character of *Dumont*, in the tragedy of Jane Shore. His debut in London in 1778 attracted little notice. He then went to Ireland, and after having been twenty-two years the hero of the Dublin stage, returned to London, and became the rival of Kemble. In 1810 he went to New York, where his death, which was hastened by his intemperate habits, occurred two years afterwards.—R. M., A.

COOKE, Henry, a musician, was educated at the chapel royal in the reign of Charles I.; but, at the commencement of the rebellion, he quitted it and entered the army. About the year 1642 he had interest enough to obtain a captain's commission; and from that time he was always distinguished by the title of Captain Cook. The loyalty and skill of this musical soldier recommended him to the notice and secured him the patronage of Charles II., by whom in 1660 he was appointed master of the children of the royal chapel. In 1661 a hymn in four parts of the captain's composition, was performed instead of the litany in St. George's chapel, Windsor, by order of the sovereign and knights of the garter. None of his church music has hitherto been printed; and if we may judge from his few secular compositions that are to be found dispersed in the collections of the time, he seems to have been by no means qualified for the high office to which he was appointed. A large collection of his church music is preserved in MS. in the celebrated Aldrich collection at Christ church, Oxford. Whatever were his merits as a composer, he is at least entitled to some distinction as the first instructor of the celebrated Henry Purcell. He was also the master of Blow, Wise, and Humphrey; and Wood tells us in the Ashmolean MS., No. 8568, that he was "the best musician of his time till Mr. Pelham Humphrey, one of the children of the chapel educated by himself, began to rival him, after which he died with great discontent."—E. F. R.

COOKE, Henry, an English painter, born in 1642, studied in Italy under Salvator Rosa. In the later part of his life he obtained considerable patronage, and was even employed by King William to repair the cartoons and other pictures in the royal gallery. He completed the equestrian portrait of Charles II., at Chelsea college, and painted the choir of new college chapel, Oxford. He died November, 18th 1700. "I have his own head by him" writes Walpole, "touched with spirit, but too dark, and the colouring not natural.."—W. T

COOK, Captain James, the celebrated navigator, was born October 27th, 1728, at the village of Marton, Yorkshire. His father was an agricultural labourer there, and afterwards a farm-bailiff at Great Ayrton, where his famous son received the rudiments of instruction in writing and arithmetic. Before he was thirteen years of age James Cook was apprenticed to a haberdasher at Staiths, near Whitby, but he disliked the employment; and some disagreement having taken place between him and his master he obtained his discharge, and following the strong bent of his mind, he went as an apprentice on board a collier belonging to Whitby, and continued in the employment of its owners until he rose to the situation of mate. In 1755 he entered the royal navy as a volunteer, and soon acquired the character of a skilful and trustworthy seaman. His steadiness and activity attracted the notice of Captain (afterwards Sir Hugh) Palliser, and backed by the influence of Mr. Osbaldiston, M.P. for Scarborough, obtained for him in 1759 the appointment of master to the *Mercury*, in which he sailed to the St. Lawrence, and was present at the capture of Quebec by General Wolfe. Cook rendered important service to the expedition by taking soundings of the river opposite to the French camp, and on one occasion narrowly escaped being captured by the Indians. He afterwards surveyed and made a chart of the St. Lawrence from Quebec to the sea, which was published in London along with sailing directions for that river. In September, 1759, Cook was appointed master of the *Northumberland* man-of-war, and spent the following winter at Halifax, Nova Scotia, where he employed his leisure in the diligent study of mathematics and astronomy, and thus qualified himself for the higher situations in his profession. In 1762 he assisted in the recapture of Newfoundland. Towards the close of this year he returned to England, but was not allowed to remain long at home. Early in 1763 he was sent out to survey the whole coast of Newfoundland, and next year he was appointed marine surveyor of Newfoundland and Labrador. The valuable charts which he constructed of these countries, together with his accurate observation of an eclipse of the sun, which he had made at one of the Benger islands, gained for him a high reputation for scientific skill, and pointed him out as a fit person to conduct an expedition that was undertaken in 1767 for the purpose of making observations on the impending transit of Venus over the face of the sun, and prosecuting geographical observations in the South Pacific ocean. With this view he received the commission of a lieutenant, and was appointed to the command of the ship *Endeavour*, of 370 tons. Accompanied by Sir Joseph Banks and other scientific gentlemen, he set sail on the 26th August, 1768, and on the 13th of April, 1769, reached Otaheite (now Tahiti), which had been selected as the most eligible spot for

making the observations. The object was accomplished on the 3rd of June, with complete success. On the 13th of July Cook quitted Otaheite, and after visiting the other Society Islands sailed southward in quest of the great continent, which was then supposed to exist in the Pacific ocean. On the 6th of October, he reached New Zealand, but was prevented from exploring it by the hostility of the natives. He then proceeded to New Holland (now Australia), of which he took possession in the name of Great Britain, denominating the eastern coast, which he had explored, New South Wales. He next made for New Guinea, sailing through the strait which now bears his name, and thus proved that Australia and New Guinea were distinct islands. He thence proceeded to Batavia where he was obliged to remain two months and a half to repair his shattered ship. On the 27th of December he quitted this place, the pestilential climate of which proved fatal to many of his crew; and on the 12th of June, 1771, the *Endeavour*, after encountering many imminent dangers and narrowly escaping shipwreck, anchored safely in the Downs. The results of this voyage, which made vast additions to our scientific and geographical knowledge, excited general and deep interest, and whetted the public appetite for still further discoveries. Shortly after his return Cook was promoted to the rank of commander, and it was resolved to fit out another expedition under his charge, to circumnavigate the whole globe in high southern latitudes, with the view of solving the much-agitated question of the existence of a southern continent. Two vessels, the *Resolution* of 460 tons, and the *Adventure* of 336, with a complement in all of 193 men, were accordingly commissioned for this purpose, and sailed on the 13th of July, 1772. Captain Cook reached the Cape of Good Hope on the 30th of October, and quitting it on the 22nd of November made his traverses, as instructed, in the high latitudes in the Southern ocean, but without discovering any traces of the terra incognita. He therefore shaped his course for New Zealand, which he reached, March 26th, 1773, after having been 117 days at sea, and traversed 3160 leagues. After spending the winter months (our summer) among the Society Islands, Captain Cook resumed in November his search for the southern continent, to the eastward between the 60th and 70th parallels of latitude; and on the 30th of January reached the latitude of 71° 10′ south, where he was finally stopped by the ice. He then returned southward, and navigating the southern tropic from Easter Island to the New Hebrides, discovered the large island which he called New Caledonia. After refreshing his crew at New Zealand, he traversed the Pacific in still higher latitudes in quest of the desired continent, but without effect; and giving up all hope of finding any considerable land in these latitudes, he turned homewards, and anchored at Spithead on the 30th of July, 1774, after an absence of three years and eighteen days. He was received with marked honours, was immediately raised to the rank of post-captain and appointed captain of Greenwich hospital; and soon after he was elected a member of the Royal Society, and received the Copley gold medal for the best experimental paper of the year. The remarkable success of the methods he had employed for preserving the health of his men during this voyage, attracted universal attention, and contributed greatly to his high reputation as a navigator. His own journal of this voyage is written in a plain and manly style, which does equal credit to his ability and his good sense. During the absence of Captain Cook in the southern ocean, the attention of the government had been turned towards the discovery of a north-west passage, from the north Atlantic to the north Pacific oceans, and it was resolved that an expedition should be fitted out for this purpose. Although Captain Cook had well earned a right to repose after so many years of labour and anxiety, he promptly volunteered his services to conduct the expedition. His offer was at once gladly accepted. Two vessels were accordingly fitted out for the exploratory voyage and placed under his care, namely, his old ship, the *Resolution*, and the *Discovery*, under the command of Captain Clarke. His instructions were, to reverse the usual course of arctic voyagers, and to proceed first to the Pacific, revisiting the chain of newly-discovered islands and disseminating among them a variety of useful animals, which he carried with him for that purpose. He was next to turn northwards along the western coast of America as far as latitude 65°, and then to endeavour to find a passage to the Atlantic by the high northern latitudes between Asia and America. The requisite preparations having been made, the *Resolution* quitted Plymouth on the 12th July, 1776, and the *Discovery* followed soon after. They reached the Friendly Islands in the spring of 1777; and after remaining there for several months, Captain Cook set sail for the north in January, 1778. On his way he discovered a group to which he gave the name of the Sandwich Islands, after the nobleman who was then at the head of the Admiralty. He reached the coast of America on March 7th; and following the coast line to the extreme northern point of the Pacific, he explored the deep bay afterwards known as Cook's Inlet, but without discovering the expected passage. He then made sail for Behring's Strait, but on reaching latitude 70° 41′ (August 18) he was stopped by an impenetrable wall of ice.

Returning to winter at the Sandwich Islands, he discovered Mowee and Owhyhee, at the latter of which his adventurous career was suddenly cut short by a tragical death. During the night of February 13, 1779, the cutter of the *Discovery* was stolen, and Cook went ashore next day to try to recover it. He put in practice his usual expedient of seizing the king of the island, with the intention of detaining him on board his ship till the stolen article was restored. On his return to the boats a scuffle ensued with the natives, and the marines were compelled to fire in self-defence. Cook, who was the last person to retire, was separated from his men, surrounded by a crowd of savages, and, in spite of a vigorous resistance, was at length overpowered and killed. His body was left in the possession of the natives, and the bones only were subsequently recovered and committed to the deep with the usual honours. The intelligence of this melancholy event was received, not in Britain only but throughout all Europe, with general lamentation; high honours were paid to his memory, and a pension was settled upon his widow and children. An account of his third voyage from his own journal, continued by Lieutenant King, was published at the expense of government.—J. T.

COOKE, John, M.D., an intelligent and highly-educated physician who practised in London in the beginning of the present century. He was elected physician to the general dispensary, Aldersgate Street, the first institution of the kind established in London, and afterwards became physician to the London hospital. Here he delivered regular courses of lectures on the practice of medicine, which duty, in connection with the physiciancy to the hospital, he held for fifteen years. His health declining, his labours became restricted to private practice, in which he was very successful. Dr. Cooke received the fellowship of the college of physicians in 1809. In 1819 he was appointed to deliver the Croonian lectures at the college, and he chose for his subject, "The Nervous System." In 1830 he delivered the Harveian oration in a powerful and admirable address. He was a fellow of the Royal Society, of the Society of Antiquaries, and during the years 1822-23, president of the Medico-chirurgical Society. He died on the 1st January, 1838, having arrived, it is supposed, at the advanced age of eighty-six or eighty-seven years.—E. L.

COOKE, Robert, organist and master of the choristers of Westminster abbey, the son of Dr. Benjamin Cooke, was a composer of considerable ability. In addition to some clever glees and other secular music, especially a song in imitation of Purcell, which he wrote expressly for Bartleman, he produced an evening service in C., which has been printed; and an anthem beginning, "I looked, and lo! a Lamb stood on Mount Sion." He was unfortunately drowned in the Thames in the year 1814.—E. F. R.

COOKE, Thomas, a musician, was born in Dublin in 1782, and died in London, 31st March, 1848. His precocious talent for his art was first cultivated by his father, a musician by profession, and he was afterwards taught composition by Giordani. When very young for the office, he was engaged as music director and leader of the band at the Dublin theatre, where, also, he first appeared as a vocalist in the pasticcio opera of The Siege of Belgrade. He came to London as principal tenor at the English Opera house, and was engaged in the same capacity at Drury Lane theatre for several years. Retiring afterwards from the stage, except for the performance of certain special characters, he officiated as music director, composer, and leader, at this latter establishment for a long period, and, alternately, at Drury Lane and Covent Garden, until Mr. Macready retired from management in 1843. He was more distinguished for his prompt facility, both in composition and performance, than for particular excellence in either; though the great popularity of many of his productions, and the important offices he filled

with honour, prove him to have possessed no ordinary talent. So great was his aptitude as an executant, that on one occasion, at his benefit at Drury Lane theatre in 1820, after singing the chief part in an opera, he played solos on nine different instruments. He was repeatedly elected director of the Philharmonic Society, and was the only person who ever alternated the duties of conductor and leader at the concerts of that institution. He was one of the leaders also at the Westminster Abbey festival of 1834, and was a member of every musical society of importance in London. His prize glee, "The Seasons," written in 1828, was the first of many that won the same laurels, and proved his capability for that species of composition to be as felicitous, as did his many theatrical works that for dramatic music. His elementary treatise on singing was held in much esteem, and his success as a teacher was shown in his celebrated pupils, Miss M. Tree, Mrs. Austin, and Miss Rainforth. He was scarcely less noted as a wit than as a musician, and thus all the musical jokes of his time were characteristically fathered upon him. He was a brilliant companion, and his kindly encouragement of young artists influenced not a little the progress of music in England among the present generation.—His son, Henry Angelo Michael (familiarly known as Grattan) Cooke, was one of the first students of the Royal Academy of Music, where he gained great distinction. He held, for many years, all the chief engagements as oboist in England, and was bandmaster of the Life Guards.—G. A. M.

COOKE, Thomas, a poet, born about 1707, and died in 1750. When only nineteen years of age, he edited the works of Andrew Marvell. In 1728 was published his translation of Hesiod. He also translated Terence, Cicero's De Natura Deorum, and the Amphitryon of Plautus. His ridicule of Pope's Odyssey in the farce entitled "Penelope," secured for his name the unenviable immortality of the Dunciad.—R. M., A.

COOKE, William, a miscellaneous writer, born at Cork, and died in 1824. He came to London, and having purchased a share in two public journals, devoted himself to literary labours. He wrote a poem on "The Art of Living in London," and another entitled "Conversation," besides "Lives of the Actors Macklin and Foote."—R. M., A.

COOMBE, William, a miscellaneous writer, born at Bristol in 1741, and died in 1823. He was educated at Eton and Oxford, squandered a large fortune, and found himself dependent on literary pursuits. His best known work is "The Tour of Doctor Syntax in search of the Picturesque." He wrote also "The Devil upon Two Sticks in England;" "The Diaboliad;" "The English Dance of Death;" "The Dance of Life;" "The Royal Register," in 9 vols., &c.—R. M., A.

COOPER. See Shaftesbury.

COOPER, Sir Astley Paston, a distinguished surgeon, was born at Brooke in the county of Norfolk, on the 23rd of August, 1768. His father, Dr. Cooper, was the curate of the place. His mother was a popular authoress in her day, and published several novels and other works, the object of which was to elevate the position of women. Astley was the fourth son of these parents. He was distinguished as a boy for his liveliness of disposition, his love of enterprise and fun, rather than for any tendency to study. A simple incident, however—in which, by binding a tight bandage over the upper part of a limb, he stopped bleeding from a wounded artery, and thus saved a boy's life—determined him to make surgery his profession. When in his thirteenth year his father was presented with the living of Great Yarmouth in Norfolk, to which place he removed. In August, 1784, young Cooper left home for London, and was bound apprentice to his uncle, Mr. William Cooper, one of the surgeons of Guy's hospital; but with him he only remained three months, being then transferred by his own desire to Mr. Cline, the eminent surgeon of St. Thomas's Hospital. He also attended the lectures of John Hunter, and was one of the few who comprehended the real value of this great man's theories and experiments. In 1787 Sir Astley visited Edinburgh for a short time, and distinguished himself at the Royal Medical Society, though he had not reached twenty years of age. On his return to London he was made demonstrator of anatomy at St. Thomas' hospital; and in 1791 he was permitted to take part, in connection with Mr. Cline, in the lectures on anatomy and surgery which were then delivered. His first class consisted of fifty students, which rapidly increased to four hundred, the largest ever known in London. He was married in the same year to Miss Cock, a distant relation of Mr. Cline. In 1792 he visited Paris, and attended the lectures of Desault and Chopart. Here he was on the breaking out of the Revolution on the 10th of August. In the next course of lectures he delivered in London he confined himself wholly to surgery, and this was the first course given on that subject independent of anatomy. It was perfectly successful. In 1792 he commenced practice as a surgeon. His popularity soon became enormous, and he is said to have received larger fees for special operations than were ever known in the profession. As a lecturer, too, he was remarkably successful. The earliest of his literary productions was published in 1798 in the Medical Records and Researches. On the death of his uncle in 1800 he was appointed surgeon to Guy's hospital; and in this and the following year read two papers before the Royal Society, for which he obtained the Copleian medal of the Royal Society for 1802. In 1805 he was elected a fellow of the Royal Society. In the same year he took an active part in the formation of the Medico-Chirurgical Society, which arose out of some disagreement in the London Medical Society. Mr. Cooper is recorded to have been the first to try the possibility of tying the carotid artery in aneurism. Although his case was unsuccessful, it led the way to future success in the operation. In 1804 he published the first part of his great work on Hernia, and in 1807 the second part appeared. The great expense of the work prevented its extensive sale, and as a commercial speculation he was greatly the loser by it; but it added to his increasing reputation, and in 1813 his annual income amounted to twenty-one thousand pounds, probably the largest ever made by a medical practitioner. In 1813 he was appointed professor of comparative anatomy to the College of Surgeons. In 1817 he performed one of his remarkable operations—that of tying the aorta. It was not successful, but was one of the boldest attempts in the annals of surgery. In 1818, in conjunction with his former pupil and colleague, Mr. Travers, he commenced publishing a series of surgical essays, but the plan was shortly after abandoned. In 1820 Cooper was called in to attend on King George IV., although he held no official position at court. Shortly after he removed a steatomatous tumour from the head of the king, and was then offered a baronetcy, which he accepted on the condition that, having no son, the title should descend to his nephew, Astley Cooper. In 1822 he was elected one of the court of examiners of the College of Surgeons; and the same year he brought out his great work on "Dislocations and Fractures." In 1817 he became president of the College of Surgeons. The grief which the death of his wife in this year occasioned, induced him to retire from practice to his estate at Gadesbridge. Here he lived but a short time, returning to London and to his active life in 1828. The same year he married again, and was appointed serjeant-surgeon to the king. In 1830 he became vice-president of the Royal Society. In 1829 the first part appeared of a work on "The Anatomy and Diseases of the Breast," which was completed in 1840. This was a worthy companion to his previous labours. In 1832 a treatise on the "Thymus Gland" from his pen threw light on the obscure nature of this organ of the body. He was a member of the Royal Institute of France, and an intimate friend of the celebrated surgeon, Dupuytren. In 1834, on the occasion of the installation of the duke of Wellington at Oxford, he received from that university the honorary degree of doctor of civil law. In 1837 he visited Edinburgh, where new honours awaited him. He was made an LL.D. of that university, the freedom of the city was presented to him, and a public dinner was given him by the College of Surgeons. In the year 1840 attacks of giddiness, to which he had been subject, increased, and he had much difficulty of breathing. He died on the 26th of February, 1841, in the seventy-third year of his age. He was buried beneath the chapel of Guy's hospital. A statue to his memory by Bailey has been erected in St. Paul's cathedral. In his will he left £100 a year, to be given every third year to the best essay on some surgical subject.—E. L.

COOPER, Daniel, an English naturalist, died at Leeds on 23rd November, 1842, at the age of twenty-five. He was educated for the medical profession, and devoted himself to the study of natural history, more especially of botany and conchology. He took an active part in the establishment of the Botanical Society of London, and afterwards became one of the assistants in the zoological department of the British museum. He published in 1836 a "Flora Metropolitana, or Guide to the

stations of the Rarer Plants in the vicinity of London." A supplement to the work was published in 1837. He also superintended a new edition of Bingley's Useful Knowledge.—J. H. B.

COOPER, James Fenimore, an eminent American novelist, was born at Burlington, New Jersey, September 15th, 1789. His father, Judge William Cooper, sat in congress in 1795 and 1801. His son passed his boyhood on an ancestral estate near Otsego Lake, New York, where he had ample opportunity of becoming acquainted with the pioneer settlers, the trappers and the Indians, the characters and the scenes, which he afterwards introduced with so much effect in his novels. After receiving a careful home education, he entered Yale college in 1802. The love of adventure and a longing for a sailor's life tempted him to leave college in 1805; and a midshipman's warrant being obtained for him, he entered the United States navy in that year, and continued in the service till 1811. This was the second school for the formation of the future novelist; here he acquired that familiarity with nautical manœuvres, with naval incidents and personages, which is so conspicuous in one class of his romances. Having obtained the rank of lieutenant, he resigned his commission in 1811, married, and established his home at Mamaroneck in West Chester county, near the city of New York. Henceforward his life was that of a private gentleman and a man of letters. He had no need to write for money, and fame always seemed of little account to him, as he never husbanded his reputation, but wrote freely and carelessly, with a full indulgence of his tastes, his whims, and, it must be confessed, of an irritable and wayward temper. After a residence of a few years, he left West Chester county, "the Neutral Ground" which was the scene of "The Spy," and made his home at Cooperstown, where his literary labours began. "Precaution" was his first work; it was published anonymously in two volumes, and passed quietly into oblivion, as it had little merit. "The Spy, a tale of the Neutral Ground," appeared in 1821, and had immediate and marked success. The writer's strength consisted chiefly in his descriptive power, and his skill as a narrator; and the plot, though it has some ill-fitted episodes, is better constructed than in any of his subsequent stories. In 1823 Cooper published "The Pioneers, or the sources of the Susquehanna," a novel evidently founded on his recollections of his early life. No one who had not lived in the backwoods could have sketched so happily the humours, occupations, and sports of an infant settlement. "The Pilot" came next, the first and best of Cooper's inimitable sea-stories, a department of his art in which he is confessedly without a rival. "Lionel Lincoln" and "The Last of the Mohicans" followed, and the last is probably the most generally popular of all the author's works. In 1827 "The Prairie" was published, and with this book closes the first and best series of Mr. Cooper's novels. He would have left a greater reputation if he had stopped here, and not written another line, though we should then have missed his most characteristic productions. In 1826 he visited Europe, and remained abroad till 1833, being very favourably received, as his works had already been translated into many languages, and acquired great popularity. "The Bravo;" "The Heidenmauer;" "The Headsman of Berne;" "Notions of the Americans, by a Travelling Bachelor" (1828, 2 vols. 12mo); "Sketches of Switzerland;" "Gleanings in Europe, France, and Italy;" "The Red Rover;" "The Water Witch," and "The Wept of the Wish Ton Wish," flowed from his fertile pen in this period of six years. Several of these works betray the acrimonious temper which, on his return home, involved Mr. Cooper in endless warfare with editors and pamphleteers. About 1845 he published a series of three novels, "Satanstoe," "The Chain Bearer," and "The Redskins." His "Naval History of the United States," 2 vols. 8vo, an able and elaborate work, appeared in 1839, and was followed by a plentiful crop of personal controversies. Two other tales, "The Path-finder" and "The Deer-slayer," were published in 1840–41. We need not give the titles of Mr. Cooper's remaining works, having already enumerated enough to give some idea of his amazing industry and perseverance. The whole list comprises thirty-three different novels, and twelve miscellaneous publications, making an aggregate of over eighty volumes; an amount of literary activity paralleled in our own day and language only by Southey and Scott. It is not difficult to anticipate the verdict of posterity upon their merits. Two-thirds of them will probably never reach the honour of a second edition, and will be remembered only among the curiosities of literature. But enough will yet remain to give their author a high rank among those who have done much to alleviate the sorrows, dissipate the ennui, and increase the stock of harmless delights of their fellow-men. Mr. Cooper was engaged upon two other works, one of history and the other of romance, when he was interrupted by fatal disease, which caused his death at Cooperstown, September 14, 1851.—Miss Susan Cooper, the daughter of the novelist, is the author of two volumes of merit, "Rural Hours" and "The Rhyme and Reason of Country Life."—F. B.

COOPER, John Gilbert, an English poet, born in 1723, and died in 1769. He wrote "The Power of Harmony," a poem; "The Life of Socrates;" and "Letters on Taste." Cooper takes but an inconsiderable rank among English poets, and is now chiefly remembered by his beautiful song of "Winifreda."—R. M., A.

COOPER, John Thomas, born at Greenwich in 1790, was for several years a popular lecturer on chemistry in London, and teacher of the same science at the Aldersgate Street school of medicine. The following are the most important of his scientific investigations—"On some Combinations of Platina;" "Analysis of Zinc Ores;" "On Catechuic Acid;" "On the Baroscope;" and "On the Ancient Ruby Glass." He died in 1854.—F. P.

COOPER, Samuel, an eminent English miniature painter, was born in London in 1609. He was the first English painter that attained remarkable excellence in miniature painting. "If a glass could expand Cooper's pictures to the size of Vandyck's," wrote Walpole, "they would appear to have been painted for that proportion." He resided for many years in France and Holland, but died in London on the 25th May, 1672.—W. T.

COOPER, Samuel, a distinguished surgeon, who for nearly fifty years occupied positions of honour and responsibility in his profession. He was born in the year 1780, and died on the 2d December, 1848, in the sixty-eighth year of his age. He joined the College of Surgeons in 1803, and was appointed a member of the council in 1827. In 1845 he was elected president of the Royal College of Surgeons. He was a fellow of the Royal Society, and a member of the council. In early life Mr Cooper entered the army, and was raised to the rank of staff-surgeon. For many years he was surgeon to the Queen's Bench prison, and consulting surgeon to the Bloomsbury dispensary. For the long period of seventeen years Mr. Cooper held the office of professor of surgery in University college, London. As a teacher Mr. Cooper was greatly esteemed, as a friend and counsellor he was beloved. His "Surgical Dictionary," a library in itself, will long be considered a great and valuable work of reference. The "First Lines of Surgery," an epitome of the "Dictionary," was for many years the text-book in all medical schools.—E. L.

COOPER or COUPER, Thomas, an English prelate, born about the year 1517, and died in 1594. He was educated at Oxford, and, after practising medicine for some years, entered the church. He became bishop of Lincoln in 1570. Cooper wrote, besides several other things, "An Admonition to the People of England," in which he defended the bishops against the famous pamphlet published under the name of Martin Mar-Prelate.

COOTE, Sir Charles, was born in the latter part of the sixteenth century, and came at an early age to Ireland from Devonshire, where his family had long been settled. He served under Mountjoy in the war against Tyrone, and was soon advanced in his profession, receiving in 1616 knighthood, in 1620 being created a privy councillor, and in the following year a baronet of Ireland. On the breaking out of the Irish rebellion in 1641, Coote was despatched to relieve the castle of Wicklow, but was shortly recalled to defend Dublin. His administration was characterized with vigour, but at the same time with horrible severity. In April Coote was sent with six troops of horse to the relief of Birr, where he exhibited extraordinary valour, coolness, and skill, accomplishing what Cox describes as "the prodigious passage through Montrath woods," for which the earldom of Montrath was conferred on his son. After assisting Ormonde at the battle of Kilrush, Coote proceeded with Lord Lisle to the aid of Lady Offaley, who, though sixty-four years old, bravely shut her gates against the rebels, and defended her castle of Geashill till relieved by the royalist forces. Coote had now to go through a difficult and dangerous district to the relief of Philipstown; the defile, however, was passed in safety, Philipstown taken, and the royalists marched on Trim on the 7th of May, 1642. At night the rebels, to the number of three

thousand, fell on the weary troopers unexpectedly. Coote was, however, too watchful, and soon succeeded in routing the enemy; but he was himself slain by a shot either from the flying crowd or the town, or, as some think, from his own party.—J. F. W.

COOTE, Sir Charles, son of the preceding, and first earl of Montrath, succeeded his father as provost-marshal and vice-president of Connaught, and inherited his courage and valour; distinguishing himself as a soldier at an early age, and taking an active part during the Irish rebellion of 1641. In 1649 he maintained Derry for the parliament, and ultimately secured nearly the whole of the northern provinces for the republic; and passing south, he obtained possession of Galway. After the Restoration, Coote, who had at first secretly, and, after the death of Cromwell, openly espoused the royal cause, was appointed one of the commissioners of Ireland, governor of Galway, earl of Montrath, and lord-justice of Ireland. He died of smallpox in Dublin in 1661.—J. F. W.

COOTE, Sir Eyre, a distinguished soldier, was the youngest son of Dr. Chidley Coote of Ash Hill, in the county of Limerick, and was born in the year 1726. He early embraced the military profession, and after some active service in Ireland, embarked for India. He took possession of the forts of Calcutta; and at the battle of Plassy held a prominent and responsible position, and eminently contributed to the success of that day. Being now in 1760 a colonel, he invested and took Wandemash, and in November laid siege to Pondicherry, which he reduced in two months, thereby demolishing the power of the French in India. For these services he received from the court of directors a diamond-hilted sword as a mark of their gratitude and respect. In 1770 Coote went to Madras as commander-in-chief of the company's forces, whence he soon proceeded to Bussorah, and returning to England was invested with the order of the bath, and appointed governor of the fort of St. George. On the death of General Clavering he went to Bengal as a member of the supreme council and commander of the British forces in India. His most glorious exploit was in reserve. Hyder Ali was in possession of Arcot, and was aiming at the universal conquest of India. Coote arrived at the critical moment, when the British troops were reduced and dispirited. He revived their courage, and by success in minor enterprises renewed their confidence, and incited them to be the assailants of their formidable enemy. Hyder met his advances with an enormous army that rushed forward to overwhelm the foe. But the British troops kept their ground: for eight hours the conflict was maintained with desperate valour on both sides, till victory declared for the British troops, and the Indian army was routed with fearful slaughter and the loss of Meer Saib, Hyder's favourite general. Three years after Coote went to Madras to assume the command of the army; but his health, long enfeebled, gave way, and he died in April, 1783, two days after his arrival there. His body was conveyed to Rookwood in Hampshire. In valour, skill, and energy Coote stands high amongst the great soldiers of his day.—J. F. W.

COOTE, Richard. See Bellamont, Earl of.

COPELAND, Thomas, a distinguished surgeon, born in May, 1781; died November 19, 1855. In July, 1804, he was admitted a member of the College of Surgeons, and afterwards joined the foot guards, with whom he embarked for Spain under the command of Sir John Moore, and was present at the battle of Corunna. On his return to England, he was appointed surgeon to the Westminster general dispensary. In 1810 he published his "Observations on some of the Principal Diseases of the Rectum," the first work of a truly scientific and worthy kind on that subject which had ever appeared. Mr. Copeland also published a work entitled "Observations on the Symptoms and Treatment of Diseased Spine." He was a member of the council of the College of Surgeons and surgeon-extraordinary to the queen.—E. L.

COPERARIO, Giovanni, was the Italianized name of John Cooper, a distinguished musician in the first part of the seventeenth century. He was a celebrated performer on the viol-da-gamba and lute, and was one of the musical preceptors to the children of James I. Under his tuition Prince Charles (afterwards Charles I.) attained considerable excellence on the viol, and Playford tells us, speaking of Charles I., that no music pleased his majesty so well "as those incomparable 'Fantasies,' for viol and bass-viol to the organ, composed by Coperario." In conjunction with Laniere and Dr. Giles, he composed the songs in a masque written by Dr. Campion on the marriage of the earl of Somerset with Lady Frances Howard (the divorced countess of Essex), which was represented in the banqueting-house at Whitehall on St. Stephen's night, 1614. One of the songs in this masque, beginning with the words, "Come ashore," is inserted in Smith's Musica Antiqua, and is a fair specimen of the flowing melody of this composer. He was also the author of "Funeral Teares for the Death of the Right Honourable the Earle of Devonshire, figured in Seven Songes," 1606; and "Songs of Mourning, Bewailing the untimely Death of Prince Henry," 1613. Many of his compositions exist in MS. in the music school, Oxford. He is supposed to have died about 1640. Henry Lawes is said to have been his pupil.—E. F. R.

COPERNICUS. See Kopernicus.

COPLESTON, Rev. Edward, D.D., bishop of Llandaff, was the son of the rector of Offwell, Devonshire, and was born there, 2nd February, 1776. In 1791 he was elected to a scholarship at Corpus Christi college, Oxford. Two years latter he gained the chancellor's prize for a Latin poem, and in 1795 he was elected a fellow of Oriel college. Next year he obtained the chancellor's prize for an English essay on "Agriculture," and in 1797 was appointed college tutor. In 1802 he was elected professor of poetry to the university in the room of Dr. Hurd. Copleston's character for ability and learning had hitherto been confined to a comparatively small circle; but his vindication of the university of Oxford from the attacks of the *Edinburgh Review* in 1810–11, widely extended his reputation, and was generally regarded as a triumphant defence. In 1814 Copleston was elected provost of Oriel college; in 1826 he was appointed to the deanery of Chester; and in the following year succeeded Dr. Charles Sumner in the bishopric of Llandaff and deanery of St. Paul's. He also held the honorary office of professor of ancient history to the Royal Academy of Arts, and was a fellow of the Society of Antiquaries. Dr. Copleston died in 1849, in the seventy-second year of his age. His most elaborate work is his "Inquiry into the Doctrines of Necessity and Predestination," &c., 8vo, London, 1821. His "Prelectiones Academicæ" are distinguished by the purity and elegance of their composition, and the extensive learning which they display. The bishop contributed many valuable articles to the *Quarterly Review* between 1811 and 1822, and was the author of a large number of pamphlets, speeches, and charges. A life of Dr. Copleston, with selections from his diary and correspondence, has been published by his nephew: London, 1851.—J. T.

* COPLAND, James, a celebrated physician of London, who enjoys a well-earned reputation both as a practitioner and as one of the most extensive writers of his day. He was born in the Orkney islands in November, 1791. He is the eldest of nine children. At the age of sixteen he commenced his medical studies in the university of Edinburgh, where he continued for four years. Having taken his doctor's degree, he came to London in August, 1815, and here devoted much of his time to the study of surgery. He subsequently visited France and Germany, and closely observed the diseases which prevailed there soon after the peace of 1815. He was soon after offered an appointment to the settlements on the Gold Coast belonging to the late African company. A great desire to become acquainted with the diseases of this unhealthy tropical region, and confidence in his own robust constitution, induced him to accept the position, and he left Europe in 1817. After his return to England he set out on a journey through the countries of Europe with a view to the study of disease, and in 1820 settled in London, and became a licentiate of the Royal College of Physicians. He now first began his literary career, and wrote many valuable papers as the result of his carefully-acquired knowledge. He became physician to the South London dispensary and to the Royal Infirmary for the diseases of children. In 1822 he removed from Walworth to Jermyn Street, and was elected consulting physician to Queen Charlotte's Lying-in Hospital. In this and following years he was engaged in editing the *Medical Repository*, and in writing reviews of various medical and scientific works. In 1825 Dr. Copland projected an "Encyclopedia Dictionary of the Medical Sciences," which, however, owing to the commercial panic of the period, was relinquished. In 1830 he commenced the great work of his life, the "Dictionary of Practical Medicine," under arrangements with Messrs. Longman & Co., publishers. To compile a dictionary of medical science is a herculean task to any association of men; but to be the production of one individual is an extraordinary undertaking. Dr. Copland, in the

year 1858, had the satisfaction of seeing the completion of his great and important task. As a practitioner Dr. Copland is firm and decided, without haste and rashness. He has been a member of the Royal Medico-Chirurgical Society since 1822, and was sometime president; in 1833 he was elected a fellow of the Royal Society, and in 1837 a fellow of the Royal College of Physicians.—E. L.

COPLEY. See LYNDHURST.

COPLEY, JOHN SINGLETON, an eminent historical painter of the school of Benjamin West, was born at Boston in the United States on the 3rd July, 1737. His father, who was of English extraction, had lived chiefly in Ireland, and the honour of the painter's nativity has therefore been not unfrequently claimed for Ireland. He was almost a self-taught artist, for Boston possessed no academy, and few instructors. He became first known in England as the exhibitor of a "Boy and Squirrel" at the Royal Academy in the year 1760. This work excited no inconsiderable attention. For some years he continued to follow portrait painting with great success; receiving a large income, and acquiring a fair repute on both sides of the Atlantic. In 1774 he came to London and passed on to Italy; he stayed at Rome some months, and returning to England, settled in the metropolis. In 1777, in great part owing to the influence of West, he was elected an associate of the Royal Academy, and in 1783 received his diploma as an academician. For many years he continued industriously to follow his profession. He died on the 9th September, 1815. Probably the best specimen of his art is his "Death of Chatham," now in the English school department of the national gallery. It was engraved by Bartolozzi on a plate of an unusual size, and was extensively subscribed for and sold. Another successful work was his "Defence of St. Heliers, Jersey, against the French, and Death of Major Pierson at the moment of victory." Copley was the father of Lord Chancellor Lyndhurst.—W. T.

COQUES, GONZALES, a celebrated artist, was born at Antwerp in 1618; he was a pupil of David Ryckaert. His first subjects were conversation-pieces after the manner of Teniers and Ostade. He afterwards devoted himself to portraits on a small scale; and in this branch of art emulated many of the characteristic excellences of Vandyck. He died in 1684. His works are few in number, and of great value.—W. T.

COQUILLE (in Latin CONCHYLIUS), GUI, a French lawyer, born in 1533, and died in 1603. He was procureur-general of Nivernais at the time of the massacre of St. Bartholomew, and by his enlightened vigour saved his province from the horrors of that bloody day. Coquille was a sworn enemy to the leaguers. His principal works are a dialogue, "Sur les Causes des miséres de la France," written in the style of Montaigne; and a treatise entitled "Des Libertés de l'Eglise Gallicane."—R. M., A.

CORAM, THOMAS, an eminent philanthropist whose memory has been perpetuated by his establishment of the Foundling Hospital in London. He was born about 1680, and bred to the sea. He became early in life captain of a merchant ship, and his business, while in London, having often led him into the heart of the city, his compassion was so strongly excited by the sight of "young children exposed sometimes alive, sometimes dead, sometimes dying," that he resolved to make a strenuous effort to rescue them from destruction. The first hospital established by him for deserted children was in Hatton Garden, and was opened in 1740. It was afterwards removed to its present site, and a charter obtained for it. Captain Coram also originated a scheme for the education of Indian girls in America. Having spent the greater part of his slender fortune in works of benevolence, a subscription was entered into in 1749 for the purpose of purchasing for him an annuity, but the good old man did not live long to enjoy it. He died 29th March 1751.—J. T.

* CORBAUX, FANNY, a writer and artist, was born in 1812. Her father being reduced from affluence to poverty, she began as early as her fifteenth year to turn her talents for painting to account. She gained two silver medals in 1827, and a gold one in 1830. The circumstances of her family obliged her to restrict herself, in a great measure, to portrait painting, as being more remunerative. In later life she has devoted much of her attention to biblical history and criticism—as her "Letters on the Physical Geography of the Exodus," and on the remarkable nation called "The Rephaim" in the bible, testify. These were published in the *Athenæum*. She wrote also for the *Journal of Sacred Literature*.—R. M., A.

CORBET, RICHARD, an English divine and poet, was born at Ewell in Surrey in 1582, and died in 1635. He studied at Christ Church, Oxford, of which college he was made dean in 1620. In 1629 he was raised to the bishopric of Oxford. His poems were published after his death under the title of "Poetica Stromata."—R. M., A.

CORDAY D'ARMANS, MARIE ANNE CHARLOTTE, one of the most extraordinary women of modern times, was born in 1768 at St. Saturnin, near Séez in Normandy. While yet a girl she displayed singular strength of character. Her favourite author was Plutarch. On the breaking out of the French revolution, she was attracted by the boldness and novelty of its pretensions; but her whole soul was outraged by the terrible crimes which were soon deemed necessary to its success. It is said that she loved one of the proscribed Girondists; but of this there is no satisfactory evidence. She did not deem assassination a crime when directed against assassins; and secretly determined to go alone to Paris, and there to stab the foremost democrat she could find. For a time she doubted whether Robespierre or Marat was the greater monster; but eventually her patriotic rage was concentrated on the latter. At the moment of her arrival Marat was sick. She wrote him a letter and asked for an interview. She received no answer to this application. Having bought a large knife at the Palais Royal, she presented herself at the house of the monster on the following day at one o'clock. The woman who lived with him was alarmed at her appearance, and perhaps touched by the instinct of danger, refused her admission. She immediately wrote a note, in which she stated that she had an important state secret to reveal. Marat, who was reclining in a warm bath, determined to see at once the visitor, in spite of the entreaties of his mistress. While conversing on the movements of the Girondists, Marat announced his intention of guillotining them all. At this moment Charlotte Corday, with masculine force, drew her knife and stabbed him deep in the throat. He uttered one short cry, summoning the women who lived with him, and expired. They rushed into the apartment, and saw the executioner standing unmoved by her victim. The guard soon arrived and took her to the prison of the abbaye. "Sirs," said she, "you long for my death; you ought rather to build an altar in honour of me, for having delivered you from a monster." On being searched in the prison, an appeal for liberty was found in her bosom, addressed to the French people. Our limits do not permit us to detail the circumstances of her trial, or the memorable calmness with which she met her death. She was guillotined, July, 1793, at the age of twenty-five years.—T. J.

CORDOVA. See GONZALVO DE CORDOVA.

CORDUS, HEINRICH, a German poet and physician, was born at Simtshausen in Hessia in 1486, and died on 24th December, 1535. He was the son of a farmer, and devoted himself to literary pursuits at Leipzig and at Erfurt. He espoused the cause of the Reformation, and was a supporter of Luther. He entered upon the study of medicine afterwards, and graduated at Ferrara in 1522. He was the author of many literary productions, and published various poetical works. In 1534 he published a work entitled "Botanologicon, or a Conversation regarding Herbs."—J. H. B.

CORDUS, VALERIUS, son of the preceding, a celebrated botanist, was born at Simtshausen in Hessia, on 18th February, 1515, and died at Rome on 25th September, 1544. He received the elements of his education at Erfurt, and he subsequently studied at the university of Marburg, where he took the degree of bachelor of medicine. In 1531 he went to Wittemberg, and studied under Melancthon. He visited Leipzig, and afterwards travelled over Prussia and Saxony, exploring the mines of Freyberg, and the flora of Switzerland. In 1540 he lectured at Wittemberg on the Materia Medica of Dioscorides. He afterwards paid a second visit to Switzerland, and travelled in Italy. At Venice he studied the ichthyology of the Adriatic. He was seized with fever while journeying to Rome, where he died at the age of twenty-nine. His death was looked upon as a great loss to science. Among his numerous works may be noted the following—"A Pharmaceutical Dispensatory;" "Annotations on Dioscorides;" and a "History of Plants."—J. H. B.

CORELLI, ARCANGELO, the famous violinist and composer, was born at Fusignano, near Imola, in the territory of Bologna, in February, 1653, and died at Rome on the 8th (not 18th) of January, 1713. Simonelli, a member of the papal chapel, and

Bassani of Bologna, were his instructors; from the latter of whom, besides the melodious grace that characterizes his writing, he inherited the pre-eminence on his instrument by which he soon surpassed even his honoured master. There is a statement that at the age of nineteen he visited Paris, where the jealousy of Lulli excited such cabals against him, that he was obliged to leave without obtaining a fair hearing for his talent; the authority for this account, however, is questionable. In 1680 Corelli made a tour in Germany, and was engaged by the duke of Bavaria, at whose court he remained for two years. He left this appointment to return to Italy, when he took up his permanent residence at Rome. There he published in 1683 his first work, consisting of twelve trios for two violins and bass. Cardinal Ottoboni, a distinguished supporter of art, now became his special patron; he appointed him his violinist, and made him director of his private chapel, and retained him in his service till the close of his career. It was at the weekly concerts of this munificent nobleman, that Corelli gained his world-wide reputation, both as a player and as an orchestral director, in the exercise of which latter capacity he was so strict a disciplinarian, that he compelled all his band to play with the same bowing, and thus procured an effect of precision which was as powerful upon the ear as striking to the eye. In 1685 he was engaged in a theoretical dispute, occasioned by a passage in one of his works, with G. P. Colonna, which was of great service to the reputation of the latter. Corelli's music evinces less depth of contrapuntal knowledge than superficial grace and sweetness; and he showed small judgment in entering into a discussion which technical training did not qualify him to maintain. From the year 1690 he was associated with Pasquim, a harpsichord player, and Gartani, a lutanist, in the conduct of the opera at Rome, the performances of which rose to a degree of excellence under their direction that had never before been approached. Corelli's fourth set of sonatas was first printed in 1694 with a dedication to his cardinal. In 1700 he published his well-known twelve solos, op. 5, which were dedicated to Sophia Charlotte, electress of Brandenburg. His pupil, Gemiani, transmits several anecdotes of Corelli's visit to Naples, the date of which, however, has not reached us. This was not undertaken until he had been repeatedly invited by the king; it gave him an opportunity to meet and to receive the most considerate attentions from Alessandro Scarlatti. He was greatly surprised to observe the superior condition of musical execution common at Naples than then prevailed at Rome. Accident—arising from a want of presence of mind, which was very extraordinary in a man so long habituated, as was Corelli, to control others—led to his making a less fortunate appearance on this occasion than was expected from an artist of his eminent talents; the consequence of which was that, with an exaggerated idea of his non-success, he secretly quitted Naples and returned to Rome. As powerfully as this circumstance illustrated the diffidence of his character, does another, in which he was concerned with Handel, exemplify his quiet manner and his gentle temper. It was at a rehearsal of the young German's cantata, Il Trionfo del Tempo, when the composer grew impatient at the spiritless style in which the overture was played, and snatched the violin from Corelli to show him the more animated way in which he wished it to be executed; and the great leader calmly observed, "But, my dear Saxon, this music is in the French style, which I do not understand." Corelli had the mortification in his latter days to find himself slighted in favour of men of far inferior merit, whose novelty was almost their only recommendation to the suffrages of the fickle Roman public; and this acted sensibly, if not fatally, upon his spirits. His prompt appreciation of the talent of others, especially in his own peculiar province of the art, was a distinguishing trait in his character; and the many incidents which prove this, as strongly show the injustice of such a man's falling into any kind of disesteem. He was an intelligent admirer of pictures, and the intimate friend of the two celebrated painters, Carlo Cignani and Carlo Maratti. Let us suppose that the pleasure this kindly genial man derived from the contemplation of the productions of a sister art, may have compensated him for whatever neglect he experienced in the exercise of his own. His seventh and last publication, the twelve "Concerti Grossi," appeared but a month before his death. Johann Wilhelm, prince palatine of the Rhine, to whom this work was inscribed, repaid the compliment by erecting a monument to the memory of the composer over his mortal remains. That memory has been better preserved in the nobler monument with which his own name is associated, the still esteemed concertos. Corelli's obsequies were celebrated with great solemnity, under the arrangement of his patron the cardinal; and so long as one of his pupils was alive to direct the performance, the anniversary of his funeral was always kept by the execution of some of his music over his grave. Corelli bequeathed his valuable collection of pictures, and a large sum he had amassed, to Cardinal Ottoboni, who, however, accepted only the former, and distributed the money among the musician's poor relations.

This distinguished man must be regarded as the founder of the great Roman school of violin playing. His writing is as remarkable for its more clearly defined melody than that of any instrumental music which preceded it, as his playing was famous for its grace and languishing tenderness. Although the average executive skill of the present time immeasurably exceeds that of Corelli, the greatest master of his age, yet his works now form the basis of the study of every violinist, as the true principles of the art can better be acquired from them than from any existing compositions for the instruments. Of his many admirable pupils, Gemiani became the most celebrated, and may be said to have imported his style into this country. Tartini, though not Corelli's immediate disciple, was a follower of his school, and developed his principles; he was, in fact, the medium of the influence of the great original on the players of our day.—G. A. M.

CORIOLANUS, Caius Marcius, a noble Roman, so surnamed for his heroic conduct at the capture of Corioli, a town of the Volsci. He first rose into notice in the wars which followed the expulsion of Tarquin, where he obtained as a reward for his valour the coveted distinction of the civic crown. His bravery in the attack on Corioli, and his generosity in refusing to accept more than his own share of the plunder of that town, raised him at one time to great popularity among the Romans, and he was induced to become a candidate for the consulship; but the people, afraid of his haughtiness and ambition, and incensed at his determined opposition to the tribunitian power, refused to confer that dignity upon him. Attached from his youth to the interests of the patrician order, and accustomed to pay little regard to the masses of the people, Coriolanus now openly advocated measures which had for their object the diminution of the popular influence in the state. A dispute about the distribution of certain supplies of corn furnished an opportunity of calling him to account; and after undergoing a formal trial, he was sentenced to perpetual banishment. Exasperated at what he deemed to be the basest ingratitude, he retired to Antium, encouraged the Volsci to declare war against Rome, and received from them the command of the army destined to invade his native country. Marching up to the very walls of the city, which was quite unprepared for so sudden an attack, he threatened to destroy it, unless the Romans would submit to his humiliating demands; but relented at last on the appeal of a band of Roman matrons, who, headed by his own mother and wife, came out to entreat him to spare his country. He returned to Antium, where, according to one account, he was murdered by the Volsci for his defection. Other accounts state that he lived among them to an advanced age.—W. M.

CORK. See Boyle.

CORKINE, William, a distinguished musician of the early part of the seventeenth century, patronized by Sir Edward Herbert, Sir William Hardy, Sir Robert Rich, and Sir Edward Dymmocke "the king's champion." He published two books of "Ayres to sing and play to the Lute and Basse-Violl," the first in 1610, the second in 1612. They contain many "ayres" of great beauty.—E. F. R.

* CORMENIN, Louis Marie de la Haie, Viscount de, born on the 6th January, 1783. Although this celebrated man has figured as a writer on law and on morals, and has taken a practical part in the foundation of several charitable institutions, yet his fame has been altogether acquired by those pamphlets, bearing the signature of "Timon," with which he assailed Louis Philippe and his government. As the throne of the monarch of the barricades eventually succumbed to the attacks of the opposition, any one who obtained the credit of having directly aided in bringing about the fall of the dynasty of July became during the days of February, 1848, an object of conspicuous attention. No public writer did more to damage the reputation of Louis Philippe than Timon; and although M. de Cormenin never

opened his lips in the chamber of deputies, of which he was a member from the year 1832, yet such was the popularity of his political pamphlets, that four different departments returned him to the constituent assembly. Louis Philippe had, unhappily for himself, become open to the suspicion of thinking more of family interests than of those of the nation. Timon accordingly directed his attacks against the civil list, to the great delight of the people, who rejoiced in seeing a king castigated for daring to imitate the virtuous economy of their own private lives. A king had no business with domestic prudence, and so they hallooed on Timon against the royal Harpagon. When, in 1840, the king obliged his ministry to present a bill for allowing a dotation to his second son, the duc de Nemours, it was a pamphlet from Timon which upset the cabinet and the scheme together. Yet Timon was neither a Junius nor a Sydney Smith. He had not the scalding declamation of the one, nor the playful pleasantry and wit which corruscated over the strong common sense of the other. Like most French political writers, Timon was professedly logical, and aimed at convicting the accused of guilt by closely-drawn deductions from well established premises. This apparently scientific profundity was clothed with sharp, pungent, terse assertions, like the body of a porcupine. As he had always voted with the extreme left of the chamber of deputies, Cormenin was thought to be so thorough a republican, that he was actually named president of the committee charged with the drawing up of the constitution. Yet, so little resentment did he seem to bear towards the destroyer of a work for which he might be considered sponsor, that he was one of the first to accept Louis Napoleon's offer of a place in the council of state. It is not for us to settle the doubts which so extraordinary an instance of versatility in the person of so remarkable a censor of the care of self-interests gave rise to. We have only to add that the day M. de Cormenin abandoned his party, the works of Timon sank into contempt—J. F. C.

CORNEILLE, Michael, a painter of merit, apparently no relation to the illustrious poet. He was born at Paris in 1642. His father, also a painter, was his first instructor in the art. The young Michael, having gained a prize at the Academy of Painting, was sent to study at Rome as one of the government pupils. On his return in 1663, he was admitted into the Academy of Painting, where in course of time he became a professor. Many of Corneille's pictures have been engraved. He himself etched the plates of several. He died at Paris in 1708.—He had a brother, Jean Corneille, who was also a painter of considerable celebrity, and a member of the Académie des Beaux Arts.—B. de B.

CORNEILLE, Pierre, a sublime genius, the founder of the French drama, was born at Rouen in Normandy, 6th June, 1606. He was the eldest son of Pierre Corneille, advocate-general of Rouen. Having adopted the legal profession, he practised for some time in his native city, without exhibiting any indication of the talent which was in a few years to blaze forth, and astonish the world. His first dramatic production, a comedy called "Melite," appeared in 1629, when he was only twenty-three years of age. The extraordinary success of this piece encouraged the author to follow the natural bent of his genius. Six comedies followed each other in quick succession, and laid the basis of his future reputation. In the year 1634 Louis XIII., and his minister Richelieu, visited Rouen; and the archbishop of that diocese, M. de Harlay, engaged Corneille to compose some complimentary Latin verses in honour of the occasion. These brought their author more closely within the favourable notice of the great cardinal, whose discernment had already remarked this rising genius. Richelieu, it is well known, retained certain authors in his pay, and employed them in composing plays under his own superintendence. He accorded to each a pension; and those who were most happy in pleasing him received still more substantial marks of his satisfaction. Into this corps, sometimes called the cardinal's five authors, Corneille was admitted—a great honour! for he was looked upon as the least important of the set. Quarrelling, however, with his overbearing patron, he withdrew to his private life and occupations at Rouen, where he soon produced his first attempt at tragedy—"Medea." About this time Corneille turned his attention to Spanish literature, and out of Guillen da Castro's obscure drama, grew the glories of "The Cid," represented in 1636. Voltaire remarks that the appearance of this tragedy forms an era in the dramatic poetry of France. Its triumph was immediate and complete. "Beau comme le Cid" (As fine as the Cid), became a phrase in common usage to denote literary excellence. The cardinal, however, stood aloof, and refused to join in the general approbation; but after a time again took the poet into favour. A year or two later, we find Richelieu intervening to remove the obstacles in the way of Corneille's marriage with Marie Lamperière, whose father, the lieutenant-general of Andely, averse to the match, opposed it with all his power. The "Cid" was followed by "Horace" (which the actors, after Corneille's death, corrupted into "*Les* Horaces"), by "Cinna," by "Polyeucte"—all masterpieces, and crowned, immediately on their appearance, with public applause. The French Academy, after twice closing their doors against the poet, now elected him in 1647 a member of their body, of which he lived long enough to become the senior. Some years earlier, Corneille, resuming for a moment the pen of the comic muse, and once more borrowing a subject from the Spanish dramatists, produced the "Menteur," "The Liar"—the first real comedy, as "The Cid" was the first perfect tragedy, the French theatre had possessed. Molière declared himself indebted to the "Menteur" for some of his best inspirations. At length, after seventeen years of triumph, the success of Corneille encountered a check. The tragedy of "Pertharise," represented in 1653, was a complete failure. During the next six years he occupied himself in translating into French verse The Imitation of Jesus Christ (begun some years before), and other devotional pieces. At the end of this period his friends, and chiefly Fouquet—Louis XIV.'s famous prime minister—persuaded him to resume the drama. He did so, with the tragedy of "Œdipe," the subject proposed to him by Fouquet himself, and which was attended with his former success. Between 1659 and 1667, Corneille's prolific genius produced a tragedy every year, but symptoms of his declining power began to appear. These later works are greatly below his former masterpieces, and were received with increasing coldness by the public.

Solidity, good sense, and nobleness of sentiment, were the foundation of Corneille's character as of his poetry. A good husband and father, a sincere and tender friend, his enjoyments were centred in his domestic circle, and in a few friends whom his upright and loyal nature firmly attached to him. The several pensions which had been conferred on him by the three ministers, Richelieu, Fouquet, and Colbert, expired with the donors. For some time before his death, Corneille suffered the evils of poverty. The generous interference of Boileau, who offered to resign his own pension, provided Corneille's might be restored, obtained a grant of two hundred louis for the sick poet; but it reached him only two days before his death, too late to do him much good.

The house at Rouen in which he was born still exists, and the antique furniture and arrangements of the chamber where he first drew breath are scrupulously preserved. An inscription on a marble slab over the house announces, that "*Here in* 1606 *Pierre Corneille was born.*" This inscription, and that in the Rue d' Argenteuil in Paris, at the house where he died, were until recently the only memorials extant of the great poet, except, indeed, the imperishable monument of his works. After the death of his mother in 1662, Corneille fixed his residence in Paris, where he passed the remainder of his days. He died on the 1st October, 1684, in the seventy-ninth year of his age.

Pierre Corneille was undoubtedly one of the greatest geniuses the world has seen. Emancipating himself by the vigour of his own understanding and judgment from the licentious dulness and wretched affectations of the dramatists who preceded him, he sought his inspirations from truth and nature, and thus created a style for himself, both of thought and diction. His language was noble, because his conceptions were elevated. His characteristics are, unaffected dignity and force of sentiment—profound thought, uttered with energetic conciseness—and a striking power of delineating the great passions which agitate the human mind. No writer ever better understood the art of investing his personages with suitable language. He excels in the portraiture of his Romans, the artificial grandeur of whose sentiments he had well studied in their historians. His versification is admirable in his best passages, but the French classicists complain that it is unequal and without system. The historians of the time ascribe to the decency and dignity with which Corneille endowed the stage, the tolerance shown to players by the ascetic Louis XIII., and his edict in favour of theatrical amusements. "Tragedy," said Napoleon at St. Helena, "elevates

the human soul, fires the heart with a noble ambition, and forms men into heroes. To the influence of the great Corneille, France owes some of her children's grandest actions. Had Corneille lived in my day, I would have made him a prince." Some of the poet's direct descendants, the posterity of his eldest son Pierre, are yet living. Napoleon I. caused two of them to be educated at the government expense; the eldest of these is now professor of history at the college of Rouen, and his researches of late years have done much towards elucidating the life of his illustrious ancestor. The best editions of Corneille's works are those of Joly, in 6 vols. 12mo, and of the Abbé Granet, both published at Paris in 1738, the former republished in 1747; Voltaire's edition in 12 vols. 8vo, at Geneva in 1764; "Chef d'Œuvres de Corneille," 5 vols. 8vo, at Paris in 1817; "Au Profit de Mlle. J. M. Corneille;" "Œuvres choises de Corneille L'heureux," Paris, 1822, 4 vols. 8vo; "Œuvres de P. Corneille, Lefevre," Paris, 1824, 12 vols. 8vo.—B. DE B.

CORNEILLE, THOMAS, a dramatic poet, brother of the great Corneille. His talents were likewise of a high order, and his reputation would have been brilliant had it not been lost in the splendour of his brother's. He was born at Rouen in 1625, and consequently twenty years younger than his brother Pierre. Thomas Corneille excelled in various walks of literature, but was chiefly celebrated for his theatrical compositions. Some of his tragedies obtained great success, and long kept their place on the stage, owing to the skill of his plot and his happy versification. His memory was so remarkable that he could recite any of his own plays from beginning to end. Like his illustrious brother, he was a man of great private worth—modest and candid, ready to acknowledge the merits even of his rivals, giving and receiving advice with cheerful goodwill, and preserving to the end of his long life the courteous and polite demeanour which had distinguished his youth. It was said of him that he never made an enemy. On the death of the great Corneille, Thomas succeeded him as member of the academy. Towards the close of his life, he became blind, but still continued his literary labours, which, it is to be feared, the narrowness of his circumstances rendered necessary. He died at Paris in 1709, aged eighty-four. Besides his dramatic works, of which a good edition was published by Joly, Paris, 1738, in 5 vols. 12mo, he translated the Metamorphoses and some other of Ovid's writings into French verse. He was one of the editors of the *Mercure Galonte*, and he also published a "Universal Dictionary of Geography and History," in 3 vols. folio, and "Observations on Vaugelas."—B. DE B.

CORNELIA, daughter of Metellus Scipio, was married first to P. Crassus, and afterwards to Pompey, whom she accompanied to Egypt after the battle of Pharsalia. After her return to Rome, she received the ashes of her husband from Cæsar.

CORNELIA THE YOUNGER, daughter of P. Scipio Africanus the Elder, and the famous "mother of the Gracchi," was born about 189 B.C. She married in 169 Titus Sempronius Gracchus, and bore to him the tribunes Tiberius and Caius. She was distinguished by her virtue as much as by her accomplishments, and united the strict morals of the old Roman matron with the intellectual cultivation and elegant and refined manners which then began to characterize the Roman ladies. She possessed a thorough knowledge of Greek literature, and her letters, which were in existence at the time of Cicero, were quoted as models of epistolary writing. Cornelia was idolized by the citizens of Rome, who erected a statue to her, with the inscription, "Cornelia the Mother of the Gracchi."

* CORNELIUS, PETER VON, an eminent German artist, was born at Dusseldorf on the 16th September, 1787. His father was inspector of the picture gallery of the city; he died in 1803, leaving a very humble provision for his family. Already a painter, Peter was encouraged by an affectionate mother to despise poverty for a time, and prosecute his studies. At the age of nineteen he was intrusted with the painting of the cupola of the old church of Neuss, near Dusseldorf. The figures were of colossal size, executed in chiaro-scuro, and the whole conception of the subject and its execution were very remarkable. In 1810, at Frankfort, he produced a series of illustrations of Goethe's Faust, which created no inconsiderable sensation. He now journeyed to Rome, meeting there his eminent fellow-labourer Frederic Overbeck, and, in conjunction with Schadow, Schrow, and Philip Veit, attracting the attention of artists to the gradual rise of a new school of German art. The revival of fresco painting is attributable very much to the influence of this remarkable band of artists. Two frescos executed by Cornelius for the villa of M. Bartoldy, the Prussian consul-general, created a passion for the new-old style of decoration. The Marquis Massini gave a commission for the adornment of his villa with a series of frescos from the Divina Commedia of Dante. The crown prince of Bavaria invited Cornelius to decorate the new glyptothek at Munich with frescos, and he was appointed director of the Academy at Dusseldorf. He left Rome in 1819. He reformed the academy, and illustrated the glyptothek with several colossal works. These, since their completion in 1830, have commanded the highest admiration from all quarters. Subsequently Cornelius was created director of the Munich Academy. In 1841, on the invitation of Frederic William IV., he proceeded to Berlin to paint certain frescos in the Campo Santo. He afterwards superintended the decoration of the Berlin museum, and made the design for the superb shield presented by the king of Prussia to his godson the prince of Wales at his baptism. The genius of Cornelius is of a high order. A nobility of sentiment, a subtlety of meaning, and a grandeur of conception pervade his whole works, and amply redeem certain negligences of detail which occasionally draw upon him the animadversions of those critics who prefer finish to intellect—mechanical to mental qualifications.—W. T.

CORNWALLIS, CHARLES MANN, second earl and first marquis of, was born 31st December, 1738, and educated at Eton and St. John's, Cambridge. He entered the army as an ensign in 1756, and served on the continent during the Seven Years' war as aid-de-camp to the marquis of Granby. On the death of his father in 1762, he succeeded to the earldom; he was made aid-de-camp to the king in 1765, colonel of the 33rd regiment in 1766, constable of the Tower in 1770, and major-general in 1778. On questions of American taxation he steadily opposed the court; but when war broke out between the mother country and the colonies, and his regiment was ordered abroad in 1776, he accompanied it without hesitation, conceiving that as a military man he had nothing to do with the policy of the service which he was commanded to perform. He served with great activity under generals Howe and Clinton, in the campaigns of 1776–79, in New York and the southern states, and in 1780 he gained a complete victory over General Gates. But in the following year he was besieged in York town by the French and American forces and the French fleet, and after an obstinate defence, was compelled to surrender, October 7, 1781. This untoward event proved a death-blow to the British interests in America; but Lord Cornwallis sustained no loss of military reputation by it, and on his return to England, was courted by both of the leading parties in parliament. In 1786 his lordship was appointed governor-general and commander-in-chief of Bengal. He introduced great reforms in the judicial system and the police, and in the collection of revenue. The principal event which occurred during his administration was the war with Tippoo Saib. The campaign of 1790 against Tippoo having proved indecisive, the governor-general resolved to take the field in person in 1791. The campaign was attended with entire success, the sultan was completely defeated in the famous night attack upon the lines of Seringapatam, and compelled to assent to a treaty which stripped him of one half of his dominions, besides a large sum of money (4th March, 1791.) As a reward of his "brilliant successes," Lord Cornwallis was raised to the rank of a marquis, and on his return to England in 1793, was appointed master-general of the ordnance. In 1798—the era of the rebellion—he was appointed lord-lieutenant of Ireland and commander-in-chief, and not only succeeded in suppressing the rebellion and capturing a French invading army, but checked the disgraceful outrages of the dominant faction in that unhappy country; and in spite of the violent clamour against his clemency, he steadfastly adhered to his moderate and merciful policy. He lent his powerful aid in passing the bill for the union of the two countries in 1800, and resigned the vice-royalty on Mr. Pitt's retiring from office in 1801. In the same year he was appointed plenipotentiary to France, and negotiated the peace of Amiens. In 1805 he was reappointed governor-general of India; and on arriving in Calcutta, though in bad health, he proceeded at once to the upper provinces, where his presence was necessary. But he was obliged to stop at Ghazapore in the province of Benares, where he died on the 5th of October. Lord Cornwallis was a statesman and a soldier of solid rather than showy qualities. He

was noted for his moderation and prudence, his love of truth, and boldness in enouncing it. He had large views, a cultivated and correct understanding, a keen insight into character, much energy, much enterprise, much fertility of resource, a chivalrous attachment to king and country, and unshaken resolution in doing and enforcing what he thought right.—J. T.

CORNYSHE, William, master of the children of the royal chapel in 1490, was a distinguished musician in his day. He was also a poet; at least he wrote some rhymes entitled, "A Treatise between Trowth and Enformation." These lines were penned in 1504, when the author was in the Fleet prison, in consequence, as he asserts, of false information given by an enemy. The treatise was written in order to restore him to favour with "King Harry," as he familiarly calls his sovereign. It was no doubt attended by the desired result; for, not very long afterwards, his name occurs again among the gentlemen of the chapel who played before the king. In 1530 was published a collection of songs, with music, by Cornyshe and others.—E. F. R.

CORNYSHE, William, jun., a son of the preceding, was also an eminent musician at the end of the fifteenth, and beginning of the following century. Many of his compositions are preserved in a volume of ancient English songs for two, three, and four voices, known as the Fairfax MS.—(*Add. MS.* British Mus., No. 5465.)—E. F. R.

CORREA. See Caramaru.

CORREA de la Serra, José Francisco de, born at Serpa in Portugal in 1750. After taking orders, he devoted himself with untiring energy to classical and antiquarian studies. While holding the office of secretary to a Portuguese academy of science, Correa wrote an important work on physiological botany. In 1786 he was obliged to leave Portugal, in order to avoid the religious persecution then raging. He returned after the death of Peter III., but in 1796 was a second time obliged to flee, and came to London, where he was made a fellow of the Royal Society. After the peace of Amiens he went to France, where he made good use of the scientific advantages he enjoyed. In 1813 we find him at Philadelphia, where he undertook the duties of a chair of botany, but refused the title of professor. In 1816 he was appointed ambassador of Portugal to the United States, but was recalled to Portugal in 1821, and nominated a member of the board of finance. In 1823 he was elected a member of the cortes, but died 11th September in the same year. His great work is the "Collecao de livros ineditos de historia Portugueza."—F. M. W.

CORRÉA, Don Pelayo Perez, a Portuguese general, who commanded a successful expedition against the Moors, undertaken by his own sovereign, Sancho, in the middle of the thirteenth century. He afterwards served with Ferdinand of Castile in the campaigns by which that monarch humbled the Moslem power in Spain, and died in 1275.—W. B.

CORREA de sa Benavides, Salvador, a celebrated admiral, was born at Rio de Janeiro in 1594, and died in 1688. The first part of his life was spent at sea. In 1641 he was made governor-general of Brazil, to which colony he rendered valuable services. In 1648 he drove the Dutch out of Angola, and governed that region during the three following years. The last office he held was that of governor of the countries south of Brazil. He closed a long life of important public services in unmerited neglect.—R. M., A.

CORREGGIO, Antonio Allegri or Lieti, is commonly called Correggio, and Antonio da Correggio, from the small town of that name in which he was born, about twenty miles east of Parma, and now forming part of the duchy of Modena. The exact date of his birth is not known, but he is assumed to have been born in the winter of 1493–94; his father Pellegrino Allegri, was a merchant in good circumstances, but as is the case with many other great painters, exceedingly few facts of the life of Correggio are positively known, notwithstanding the elaborate memoirs of him by the Padre Pungileoni, Memoire Istoriche di Antonio Allegri detto Il Correggio, published at Parma in 1817–21, of which an abstract was published by Archdeacon Coxe, in the Sketches of the Lives of Correggio and Parmegiano, London, 1823. The account of Vasari represents Correggio as having been very poor and obscure, but some documents published by Pungileoni should entirely dissipate this impression, which appears to be altogether erroneous. He evidently enjoyed a great reputation in his lifetime, even as early as 1519, and he received high prices for his works. Antonio commenced the practice of his art in his native place, and a painter of Correggio of the name of Antonio Bartolotti has the credit of being his first master. By the time he was five and twenty years of age, his fame had already reached the capital of Parma, and in 1520 we find him engaged on the extensive frescos of the cupola of San Giovanni, representing the ascension of Christ from the midst of the apostles, well-known by the prints of Vanni and the Cav. Toschi. As an additional indication of prosperity, in this same year, 1520, he was married to a young lady of Mantua, named Girolama Merlini, and with whom he received a considerable dowry; she is supposed by Pungileoni to have been the original of the Madonna in the holy family, known as La Zingarella. He had already executed several remarkable oil pictures before settling in Parma; the St. George, and the St. Sebastian—two large altarpieces, now in the gallery of Dresden—are both of this period. In 1522 he received his last extensive commission, to paint, also in fresco, the dome and choir of the cathedral of Parma, but this great work was interrupted by his early death. Correggio contracted to paint the whole for one thousand ducats (equivalent perhaps, now, to about £5000 of our money). He, however, did not live to complete even the dome, which was finished by his pupil Giorgio Gandini. The subject is the "Assumption of the Virgin," the apostles being witnesses of the event, below; these frescos were also engraved by Vanni, and in part by the Cav. Toschi. This great painter died of a fever at Correggio, 5th March, 1534, at the early age of forty, being survived by his father, and his wife was left with his only son, Pomponio, and one daughter; two of his daughters died before him. Correggio was particularly remarkable for his objective chiaroscuro, and for his violent and complicated foreshortenings; he was also a fine colourist, and pre-eminent above all his contemporaries for what is termed grace. His foreshortenings are, however, skilful as well as violent; his lights and shadows are graduated with exquisite roundness and the utmost taste; and in what has been termed *grace*—the attitude, undulating forms, and soft expression of his figures—he is still unrivalled. It was this quality, this general softness, which so fascinated Annibale Carracci and the Bolognese eclectics. Annibale, in a letter published by Malvasia, (Felsina Pittrice,) writes from Parma to his cousin Lodovico in 1580, with reference to Raphael's St. Cecilia, now in the gallery of Bologna, and some of Correggio's pictures at Parma, as follows:—"The 'St. Jerome;' the 'St. Catherine;' the 'Madonna della Scodella'—I would rather have any of them than the St. Cecilia; how much grander, and at the same time more delicate, is the figure of St. Jerome, than that of St. Paul [in the St. Cecilia], which at first appeared to me to be a miracle; but now it appears to me wooden, it is so hard." Correggio's pictures are exceedingly valuable, but most of the great European galleries possess one or two fine examples of his oil paintings. Many are still preserved at Parma, and the Dresden gallery is rich in Correggios; besides the two already mentioned, it possesses the famous "Notte," or nativity of Christ, and the small "Reading Magdalene." The Notte, somewhat damaged now, is conspicuous for its grace and foreshortenings, and for the much spoken of device of lighting up the picture from the infant Saviour; Raphael had preceded Correggio many years in this mode of lighting—in the fresco of Peter delivered from Prison, in the Vatican, all the light of the picture proceeds from the angel. Correggio is also well represented in our National gallery—in the "Cupid being taught to Read;" in the "Ecce Homo;" and in the small "Holy Family." The "Christ praying in the Garden," is now assumed to be a copy of the original in the possession of the duke of Wellington, and which was captured from king Joseph after the battle of Vittoria, and afterwards presented to the late duke by Ferdinand VII. The "Cupid reading," one of the painter's masterpieces, is a noble specimen of all Correggio's qualities of style, though the picture has somewhat suffered from time. It was formerly in the possession of Charles I., who purchased it of the duke of Mantua; and at the sale of King Charles' effects it was bought by the duke of Alva for £800, then an immense sum; it belonged afterwards to the prince of Peace, and was eventually restored to this country through the marquis of Londonderry, of whom it was purchased for the nation in 1834, together with the "Ecce Homo" by the same painter.—R. N. W.

CORRI, Dominico, a musician, was born in Naples in 1744, and died in London when above the age of eighty-two. He was

the pupil of Porpora for the four years preceding the death of that esteemed master in 1767. Corri came to London in 1774, where he produced an opera, "Alessandro nell Indie," at the king's theatre, which had little success. He obtained great repute as a teacher of singing, and printed a treatise on the art. Several of his English songs, of which he published a great number, became very popular. He produced also two collections of pianoforte sonatas, and the English opera of "The Travellers," which was his most successful work. His daughter, who appeared in public as a singer and a harpist, and obtained much distinction in the latter capacity, married the famous Dussek. In 1797 Corri opened a music warehouse in the Haymarket, in partnership with his son-in-law, who was at the time at the height of his career as a pianist and composer, and Corri, too, was well known to the public; but their publishing speculation did not prosper. Corri had three sons, who all followed his profession—Antonio, who settled in America; Montague, born in Edinburgh in 1785, who obtained some considerable note in London as a composer of small pieces for the theatres; and Haydn, who resided as a teacher in Dublin, and whose son, Henry, has come before the public as a singer. Natale Corri was the brother of Dominico; he was a teacher of singing and a composer, and lived at Edinburgh, where his daughter, Frances, afterwards known as Madame Corri-Paltoni, was born in 1801, whose reputation was high among the Italian vocalists of her time.—G. A. M.

CORT, Cornelius, a celebrated engraver, born at Horn in Holland in 1536. After engraving a number of plates from the Dutch and Flemish masters, he set out for Italy. In Venice he was cordially received by Titian, who gave him a residence in his house. He afterwards visited Rome, and instituted there a school of engraving. It is said, but apparently without much foundation, to have been under this distinguished artist that Agostino Caracci first studied the art of engraving. The plates of Cort are entirely executed with the graver, in a vigorous and masterly manner. He died at Rome.—W. T.

CORTESI, Jacopo, or rather Jacques Curtois, called Il Borgognone. This celebrated painter was born in 1621, at St. Hippolite in Burgundy. His father was a painter of sacred subjects, who attained but little success in his profession. On the persuasion of a French officer, Jacopo deserted the studio of his father and entered the army, in which he remained three years. This period was not entirely lost to the future painter, for he made drawings of every skirmish, attack, and military manœuvre in which he was engaged. After relinquishing the trade of a soldier, he went to Bologna, and there formed the acquaintance of Albano and Guido, which was of much service to him. Borgognone resided some years at Florence under the patronage of Prince Mathias, whose military achievements in Germany and Italy he recorded in a historical gallery of paintings. At Rome he produced some sacred works, the "Magdalen at the feet of Christ," in the church of S. Marta, &c. But his real excellence consisted in his battle landscapes. "He imparted a wonderful air of beauty to his compositions," says Lanzi; "his combatants appear before us courageously contending for honour or for life, and we seem to hear the cries of the wounded, the blast of the trumpet, and the neighing of the horses." The original brilliance of colour has departed from the greater number of his works. His four finest works probably are in the Palazzo Pitti at Florence. In the height of his fame he was suddenly driven from the world by a malevolent rumour that he had poisoned his wife. He retired to a monastery of the jesuits, and became one of their body. He was held in high esteem by his fellow-monks, so much so that they dispensed with the second year of his noviciate. He died of apoplexy at Rome, on the 14th November, 1676. He etched a few plates of battle-pieces, very masterly in execution and powerful in their effects of light and shade.—W. T.

CORTEZ, Hernando, the Spanish conqueror of Mexico, was born at Medellin in Estremadura in 1485, and was thus a boy of seven when Columbus discovered America. His early youth was a stormy one, and at the age of nineteen he quitted Spain for a career of adventure in what was then "the far west." His destination was Hispaniola, of which the unworthy successor of Columbus, Ovando, was governor, and from him Cortez received a concession of land, and some slight official dignity. Seven years later, he was associated with Velasquez in the conquest of Cuba, an enterprise which brought out his soldierly qualities. Another seven years elapsed, and Cortez was summoned from his lucrative occupancy of a Cuban estate, to follow up the discoveries of Juan de Grijalva on the Mexican coast. Velasquez designated Cortez chief of the expedition; and though he subsequently revoked the appointment, fearing the ambition of his turbulent subordinate, Cortez succeeded in making good his new position. Towards the close of 1518, Cortez set sail with a little squadron which had been partly fitted out at his own expense. The army with which he went forth to the conquest of Mexico, scarcely numbered five hundred Europeans. His first encounter with the natives was at Tabasco, which he took, after severe fighting, and he proceeded thence to San Juan de Ulloa, where he heard, from the friendly natives, of the Mexican empire, and their dependency on it. Landing in the early spring of 1519 at the site of the present Vera Cruz, Cortez met with a friendly reception from the native cacique, who transmitted to the Aztec emperor, Montezuma, the expression of the Spanish visitor's wish to be allowed to repair to Mexico, the capital. Montezuma refused his permission. Cortez then prepared to march on Mexico; and being harassed by plots among his followers, he destroyed his ships, leaving them no alternative but to accompany him, since their return to Cuba was thus impossible. In the August of 1519 he began his march, his army being somewhat augmented by Indian auxiliaries. Part of his policy, indeed, was to represent himself to the natives as their deliverer from the Aztec yoke. The army of Tlascala, an independent republic, opposed his progress. With his little force he defeated, in a pitched battle, 30,000 Tlascalans, and formed an alliance with the vanquished foe. Montezuma was frightened when he heard the tidings, and received the Spaniards in his capital, not as enemies, but as friends. But the people were hostile though the monarch was friendly, and Cortez, nothing loath, took advantage of the feeling to accuse the peaceful and timid Montezuma of treachery, and to make him first a prisoner, and then a puppet in his hands. The Mexicans, naturally irritated, especially at the profanation of their temples, were cultivating a mood of mind very dangerous to the Spaniards, when Cortez was recalled from the capital to front another adversary. An army had landed, sent by Velasquez, to bring back his rebellious subordinate. With promptitude, vigour, and success, Cortez marched against the Spanish force, surprised it, took its leader prisoner, and, as formerly with the Tlascalans, so now with his own countrymen, he converted the foe into a friend, and returned to Mexico the commander of the very army which had been despatched to depose him. The cruelties of his lieutenant at this capital had caused the insurrection to explode, and when Cortez reached Mexico he found, after much hard fighting, that he was outnumbered, and he resolved to evacuate the city. During the retreat the Spaniards were nearly cut to pieces, and it was almost by a miracle that Cortez, with his diminished forces, gained, on the 8th of July, 1520, the battle of Otumba, which decided the fate of Mexico. The lapse of six months found him on his way to invest Mexico with a reinforced and reorganized army, of which the Indian portion was very numerous. The siege of Mexico lasted three months, and it was only after a very narrow escape from destruction that the Spaniards found themselves in possession of its ruins, intermingled with the innumerable corpses of its defenders. This was on the 13th of August, 1521. Confirmed by the Emperor Charles V. in his self-conferred dignity of captain-general, Cortez governed the country well—pursuing towards the natives a policy on the whole conciliatory and just. Nevertheless, in 1526, the conqueror of Mexico found himself summoned to Spain, to answer charges brought against him by accusers and enemies at home. It was not, however, until 1528 that he arrived in his native country. In spite of the cause of his recall, he was received with the utmost enthusiasm by the population, and the emperor bestowed on him every possible honour but one—that of reinstatement in the civil governorship of Mexico. Returning in 1530 to America, he made, among other important discoveries, that of California; but when he heard of the arrival of a new viceroy of Mexico, he resolved to return to Spain and assert his claims. His reception was not the same as on the occasion of his first return. The conquest of Peru seemed to have effaced, both with people and prince, the memory of the conquest of Mexico. Cortez was treated with coldness by Charles V. He took part in the disastrous expedition of the emperor against Algiers in 1541, and might perhaps have given

it another issue had his advice been asked, or his plans been executed. Six years he languished about the court, vainly seeking a settlement of his claims. Wearied of the insolence of office and the law's delay, he was about to return to Mexico, when the design was arrested by death, which overtook him near Seville on the 2d of December, 1547.—F. E.

CORTONA. See PIETRO DA CORTONA.

CORVINUS. See MATTHIAS and HUNIADES.

CORVISART-DESMARETS, JEAN-NICOLAS, Baron, one of the most illustrious French physicians of the last century, was born in 1755, and died in 1821. He was loaded with honours by Napoleon, to whom he was introduced by Josephine, who had become acquainted with him at the house of Barras. As a professor Corvisart was eminently successful.—R. M., A.

CORVUS, M. VALERIUS, an illustrious Roman warrior. He obtained the surname of Corvus because, in a single combat with a Gallic giant, he was assisted by a raven (corvus), which alighted on his helmet, and flew in the barbarian's face. He was six times consul and twice dictator, and rendered the most valuable services to the republic. Corvus, who lived to the age of one hundred, is frequently mentioned by the later Roman writers as one of the most fortunate of men.—R. M., A.

CORYATE, GEORGE, a man who in his time had a considerable reputation as an elegant writer, particularly in Latin verse, was born at Salisbury in the early part of the sixteenth century; and having been educated at Winchester school, he obtained a fellowship of New college, Oxford, in 1562. He was appointed to the rectory of Odcombe in 1594, where he died on 4th March, 1606. A list of his works is given by Wood in the Athenæ Oxonienses.—J. F. W.

CORYATE, THOMAS, son of the preceding, was born at Odcombe in 1577, and received his education at Westminster school, and subsequently at Gloucester hall, Oxford. In 1608 he set out on an extensive tour, and travelled principally on foot through Germany, France, and Italy. All this he tells us he accomplished with one pair of shoes, which on his return he had the vanity to hang up in the parish church at Odcombe. The result of this wandering he gave to the world in a volume with the strange title of "Coryate's Crudities hastily gobbled up in five months' travel." He also travelled through Constantinople, Greece, Egypt, Palestine, visiting Alexandria, Jerusalem, Cairo, the pyramids, Babylon; thence he proceeded to Lahore and Agra, where he was received at the court of the Great Mogul, and finally died of a short illness at Surat in 1617.—J. F. W.

COSA, JUAN DE LA, is said to have been the pilot of Columbus on his first voyage—certainly he was with the great navigator on his second one—and he is known to have been among the most eminent chartographers of his time and country. Cosa accompanied Ojeda in the latter's final expedition of 1509 to the Darien coast, and vainly endeavoured to dissuade him from landing at Tabasco, and engaging with the fierce natives of that locality. The cautious veteran supported his chief, however, with the utmost bravery when the conflict was commenced. Separated from Ojeda in the strife, he took refuge in an Indian hut, and fought till there was only one other survivor left, while he himself felt that the poisoned arrows of the enemy were completing their deadly work. Some of his maps have escaped the destroying hand of time, and are much valued by the geographical antiquary.—F. E.

COSIERS or COSSIERS, JOHN, a painter, born at Antwerp in 1603. His repute as a historical painter attracted the notice of the king of Spain and other princes, who liberally patronized him. He was nominated director of the Academy at Antwerp in 1639. He died in 1652.—W. T.

COSIN, JOHN, D.D., Lord-bishop of Durham and Count Palatine from December, 1660, to January, 1672, was the eldest son of Giles Cosin, a citizen of Norwich, where he was born, 30th November, 1594. He was educated at the free school of Norwich, and at Gonville and Caius college, Cambridge, of which society he was scholar and fellow. In 1640 Charles I., whose chaplain he then was, made him dean of Peterborough. His faithfulness to his royal master cost him much trouble, for in 1642 he was deprived of all his preferments, for being concerned in sending the plate of the university to the king. He then went to Paris as chaplain to the protestant members of Queen Henrietta's household, and there composed several works against the Roman catholics, and kept up a friendly intercourse with the French protestants. At the restoration of Charles II., Cosin returned home, after seventeen years' exile, and took possession of his former offices. On the 2nd of December, 1660, he was consecrated bishop of Durham, and there was distinguished for his princely munificence. He is said to have expended, in charitable works connected with his see, the sum of £26,000. He died in Pall Mall, 15th January, 1672. His works were numerous and valuable, and were collected in 1843 in the Library of Anglo-Catholic Theology—a memoir being prefixed, which was reprinted from the Biographia Britannica. Some of his writings have lately been translated into French and Italian, and published by the "Society for making known on the Continent the Principles of the Church of England."—T. S. P.

COSMAS, usually called INDICOPLEUSTES (Indian navigator), was an Egyptian monk of the reign of Justinian. Cosmas, who was originally a merchant, and had in that capacity visited many countries, wrote a work entitled "Τοπογραφία Χριστιανική," Topographia Christiana, in twelve books, the greater part of which is extant.—R. M., A.

COSTA, CLAUDIO-MANOEL DE, was born at Marianno, a town of the province of Minas Geraes in Brazil, upon the 6th of June, 1729. He published in 1751 his first volume of poetry, which was followed in 1768 by a second, and both were favourably received and gave him a high reputation. His close intimacy with Ribeiro led to implicate him in a political movement, in consequence of which he was arrested by the government in 1789, and thrown into prison at Villa Rica, where he died, as it is suspected, by poison. Costa wrote with purity and elegance, and was remarkable for the classicality and harmony of his prose.—J. F. W.

COSTA Y SYLVA, JOSÉ MARIA DA, was born on the 15th of August, 1788, in Coimbra in Portugal, in which city his father held an official situation. He employed himself chiefly in the translation of works of English, French, and Italian writers, though he also wrote a few original historical plays. Such was his diligence in this branch of literature, that he is said to have ultimately reproduced near two hundred dramas. Happily for the cause of literature, Costa found time towards the decline of life to confer upon his country a more solid benefit. In 1850 he published the first volume of his "Essay, Critical and Biographical, on the best Portuguese poets, from the commencement of the monarchy to the present time." Each succeeding year he continued this work till the 7th volume appeared in 1854, when death terminated his labours, leaving still three volumes unfinished. If Costa did not fully achieve the object he had in view, he has, at all events, supplied a great want, and for the first time given his countrymen what may be called a reliable history of its poetry.—J. F. W.

COSTELEY, WILLIAM, a Scotch musician of considerable eminence in the sixteenth century, was born about 1530. He visited Paris in early life, and was appointed valet-de-chambre and organist to Charles IX. He published "Musique," Paris, Adrien le Roi, 1579, 4to; and "Chansons à quatre et à cinq Parties," Paris, Adrien le Roi, 1586, 4to. The date of his decease is unknown.—E. F. R.

* COSTELLO, LOUISA STUART, a popular English authoress. Her first publication attracted the attention of Thomas Moore the poet, to whom she dedicated in 1835 her "Specimens of the early Poetry of France." She has written a considerable number of books of travel, memoirs, and romances; "A Pilgrimage to Auvergne;" "Bearn and the Pyrenees;" "The Queen Mother;" "Clara Fane;" "Anne of Brittany," &c. &c.—R. M., A.

COSTER, the celebrated printer, was born about 1370, and died about 1440. He is one of the four or five persons for whom severally has been claimed the honour of the invention of printing. The Dutch have zealously advocated the pretensions of Coster, but it is now all but certain that the honour rightly belongs to the German Guttenberg.—R. M., A.

COSTER, JOSEPH FRANÇOIS, the son of a banker at Nancy, where he was born in 1729. When of sufficient age he became a partner in the establishment; but in the midst of financial business he found time to apply a clear and vigorous intellect to the cognate study of political economy. He was appointed secretary to the parliament of Lorraine, and employed in many important affairs by that body. One of his publications in this capacity was "Letters of a Citizen," in opposition to certain commercial restrictions proposed to be placed upon the trade of the province of Lorraine. These letters were extremely popular, and procured for their author the title of "the Citizen." His

reputation soon spread beyond the bounds of his own duchy. He was appointed secretary to the states of Languedoc, and soon after he was placed at the head of the financial affairs of Corsica, and thence he was elevated to the post of first commissioner of finance, which he continued to hold till 1790, acquiring and preserving a high reputation for ability. Meantime he was nominated syndic general of the provincial assembly of Lorraine, and subsequently was elected mayor of Nancy. During the Revolution he was thrown into prison in 1793, but liberated soon after. Upon the establishment of the ecoles centrales, Coster was appointed to fill the chair of history in that establishment for the department of la Meurthe. He was perpetual secretary for the academy of Nancy, of which he published the memoirs. He died in 1813.—J. F. W.

COSWAY, Richard, R.A.: this English artist was born in 1740, at Tiverton, Devonshire, his father being the master of the grammar school there. His uncle, the mayor of Tiverton, placed him as a pupil with Hudson, and afterwards at Shipley's school in the Strand. Cipriani and Bartolozzi were loud in their approval of his drawings from the antique. Cosway was a most diligent student, and between his fourteenth and twenty-fourth years he obtained five premiums from the Society of Arts. He was chiefly distinguished as a miniature painter, and he attained to very great success. The prince of Wales, afterwards George IV., expressed great admiration for his portrait by Cosway, and in consequence all the rank and beauty of the country seemed to flock to his easel. In 1771 he was elected a member of the academy. He contributed many fanciful portraits to its exhibitions—among others his "Psyche," "Cupid," "St. John," "Madonna and Child," and "Rinaldo and Armida." He married Miss Hadfield, who was born at Leghorn, but of English parents. She possessed great ability as an artist, and also as a musician. Her paintings attracted general admiration, and her musical soirées, at which she was prima donna, were amongst the most aristocratic haunts of the day. Cosway died on the 4th of July, 1821.—W. T.

COSYN, Benjamin, a celebrated composer of lessons for the virginals, and probably an excellent performer on that instrument, flourished in the first half of the seventeenth century. There are many of his pieces extant, somewhat in the same style with those of Dr. Bull, and very little inferior to them. He was probably a son of John Cosyn, who published in 1585 sixty psalms, in six parts, in plain counterpoint.—E. F. R.

COTES, Francis, R.A., an English portrait painter, was born in London in 1725. He was remarkable for his portraits in oil and crayons. At one time Hogarth maintained that he was superior to Reynolds. Like Sir Joshua, Cotes called in the aid of Toms to paint his draperies. Walpole mentions several of his pictures, and says of them that if they yield to Rosalba's in softness, they excel hers in vivacity and invention. Cotes died of the stone in July, 1770. He was one of the original members of the Royal Academy.—His brother, Samuel, was also a noted crayon painter. He died in 1818.—W. T.

COTES, Roger, an English astronomer, born in Leicestershire in 1682. He was educated at St. Paul's, London, and Cambridge, where he was made Plumian professor of astronomy in 1706. In 1713 he took orders, and in the same year published, at the recommendation of Bentley, the Mathematica Principia of Newton. He also gave to the world a description of the great fiery meteor of 1716. His "Harmonia Mensurarum" appeared after his death, which occurred in the thirty-fourth year of his age.—R. M., A.

COTMAN, John Sell, an English artist, born at Norwich about 1780. His water-colour drawings were remarkable for their vigour and depth of effect; but it is as an engraver of architectural and archæological drawings that he will be more especially remembered. His first undertaking of the kind was his "Miscellaneous Etchings of Architectural Antiquities in Yorkshire," in 28 plates, folio, published in 1812; "Architectural Antiquities of Norfolk" and "Sepulchral Brasses in Norfolk" followed. In 1817 he went to France, and subsequently produced the most important and valuable of his works, the "Architectural Antiquities of Normandy," published in 1820, with letterpress descriptive of the plates by Mr. Dawson Turner of Yarmouth. He afterwards resided in London, and held the appointment of teacher of drawing in King's college, London. He died in 1843.—W. T.

* COTTA, Bernhard, an eminent German geologist, was born in 1808. He was appointed professor at Freiberg in 1842. He has prepared geognostic charts of the kingdom of Saxony and of Thuringia, and written extensively on his favourite science. Cotta advocates the theory of a progressive development of terrestrial bodies. One of his latest publications is entitled "Letters on Humboldt's Cosmos."—R. M., A.

COTTA, Caius Aurelius, one of the most distinguished orators of his time, was born 124 B.C. In the earlier part of his life he was obliged to retire from Rome in consequence of the law of Varius, which required the banishment of all who had supported the pretensions of the Italian allies to the rights of citizenship. At this time he spent nearly ten years in exile. He was elected consul 75 B.C.; and in consequence of a proposal to restore the powers of which the tribunes had been deprived by Sylla, he became an object of dislike to the patrician order. As an orator he is frequently applauded by Cicero.

COTTA, Johann Friedrich Freiherr von, one of the most eminent German publishers, was born at Stuttgart, 27th April, 1764. He was descended from an ancient Milanese family long settled in Germany. Johann Friedrich Cotta devoted himself to the study of jurisprudence at Tubingen, and then made a longer stay at Paris. In 1787 he began the management of the bookselling house, which, by his business-like habits, his energy and intelligence, he slowly but steadily raised to an almost unparalleled standing. He originated by degrees various highly successful newspapers and periodicals. He also formed acquaintances with almost all the literary and scientific celebrities of Germany, and published the works of Göethe, Schiller, Matthisson, Platen, Humboldt, and other classic authors. By these enterprises his fortune was greatly increased; he acquired considerable landed property, and thus was enabled to take part in the political affairs of his country. He was chosen a member, and afterwards vice-president of the Wurtemberg chamber of deputies, and in 1815 was sent to the Vienna congress by the booksellers' corporation, there to take care of their interests. In 1825 he started the first steam boat on the Bodensee, Three years later, Wurtemberg and Bavaria were joined by his negotiations to the Zollverein. He died at Stuttgart, 29th December, 1832.—K. E.

COTTEREAU, Jean, usually called Jean Chouan, was born in 1757, and died in 1794. Cottereau became a soldier, and at the Revolution obtained a command in the national guard. A devoted royalist, he had soon, however, to quit his regiment; upon which he betook himself with a few companions to the forest of Misdon, where he carried on for some time a system of petty ambuscades and surprises. When the Vendeans passed the Loire, Cottereau joined them with five hundred young men. Their enterprise having failed, he returned to his ambuscades, and fell in an attempt to rescue the wife of his brother René.—R. M., A.

COTTIN, Sophie Ristaud, Madame, a French authoress, born at Tonneins in 1773, was married in 1790 to M. Cottin, a rich banker of Paris. She published successively "Claire d'Albe;" "Malvina;" "Amélie Mansfield;" "Mathilde;" "Elizabeth, ou les Exilés de Sibérie;" and "La Prise de Jéricho." These romances are full of sensibility, spirit, and eloquence, and the moral principles which they inculcate are pure and elevated. Her "Elizabeth" is well known in Great Britain and the United States. Madame Cottin was a protestant, but all her heroines are Roman catholics. She died at the age of thirty-seven years, on the 25th of August, 1807.—T. J.

COTTON, Charles, a well-known English writer, was born at Ovingden in Sussex on the 28th April, 1630. He was the son of that Charles Cotton whom Hyde, afterwards lord chancellor, mentions along with Ben Jonson, Selden, May, and others, as one of the friends of his youth. Young Cotton was sent to Cambridge, from which he returned to his father's house, where he remained till his marriage in 1656. His father dying two years after, Charles came into possession of the family estate; but he found it so heavily burdened, that it was probably as much from necessity as from natural inclination, that he from this time devoted himself so assiduously to literary pursuits. In 1660 he published a "Panegyric to the king's most excellent majesty," and in 1664 "Scarronides, or Virgil Travestie," the coarseness and obscenity of which render it one of the worst productions of the absurd class to which it belongs. His next undertaking was a translation of the Life of the Duke of Espernon, which was followed by his "Voyage to Ireland, in

Burlesque;" an excellent poem, of which the good-humoured absurdity and temporary forgetfulness of every thing sober and solemn are not a little amusing. Some translations from the French, "The Planter's Manual," and "Burlesque upon Burlesque,"—the last a disagreeable production—preceded the "Second Part of the Complete Angler," which as the author tells us, was written off in the short space of ten days. Cotton was a great angler and a most intimate friend of Isaak Walton. But the most valuable of all Cotton's works is his admirable translation of Montaigne's Essays, which appeared in 1685 in three vols. 8vo. He was a perfect master of the French language; and his strong sympathy with the freedom and eccentricity of the old Gascon gentleman's opinions, must have rendered the version of his essays truly a labour of love. He died in 1687. A collection of his fugitive poems, many of which are translations from the Latin lyric and elegiac poets, was published after his death. Cotton was constantly harassed with pecuniary difficulties, and there is reason to believe that his life lacked much of that saintliness which characterized his adoptive father, dear old Isaak Walton.—R. M., A.

COTTON, Nathaniel, an English physician and poet, died in 1788. He studied at Leyden under the famous Boerhaave, and after his return to England practised medicine, first at Dunstable, and afterwards at St. Albans. For some time he devoted himself to the care of insane persons, whom he received into his house. Cowper the poet, who placed himself under his tender and skilful management, had a particular regard for him. Cotton wrote "Visions in Verse, for the instruction of Younger Minds."

COTTON, Sir Robert Bruce, an eminent English antiquarian, was born at Denton in Huntingdonshire in 1570, and educated at Trinity college, Cambridge. He seems to have early acquired a high reputation for learning and integrity, and was consulted on public affairs both by the king and the leading men of the times. He was first knighted, and afterwards created a baronet by James I.; but notwithstanding these proofs of the favour in which he was held by the court, Sir Robert joined the popular party, and urged the redress of grievances, though with great moderation. He was in consequence subjected to the persecution of the government; and a surreptitious copy of a MS. treatise on a political topic, which belonged to his library having been laid before the privy council, he was committed to the Tower, and his valuable library seized. This harsh and unjust treatment injured his constitution, and ultimately led to his death, 6th May, 1631. His library, which contains a great mass of records and precious manuscripts, as well as books, was improved by his son and grandson, and is now deposited in the British museum.—J. T.

* COUCH, Jonathan, F.L.S., &c., was born on 15th March, 1788, at Polperro, a fishing village on the south coast of Cornwall, where he has spent the greater part of his life in the practice of medicine, devoting his hours of leisure to the study of natural history. His attention has been chiefly directed to the investigation of marine zoology. As long ago as when Bewick was contemplating a history of British fishes, to be illustrated in the same manner as his other celebrated works—a labour which was interrupted by his death—Mr. Couch largely furnished him with materials; and how greatly British icthyology is indebted to the Cornish naturalist may be seen on a perusal of Mr. Gurrett's almost national work on that subject. Mr. Couch has also been a contributor to the Transactions of the philosophical societies of his native country, and has published numerous papers on almost all branches of his favourite study, in the journals having natural history for their subject. He is also the author of "Illustrations of Instinct;" "The Cornish Fauna," Parts I. and II.; Part III., On the Zoophytes of Cornwall, being furnished by his son, Richard Q. Couch, also a naturalist of repute.—M.

COUCY, Raoul or Renaud de, a distinguished poet of the twelfth century. He went to the crusades with Richard Cœur de Lion, and died in battle. The date of 1192 is stated as that of the year of his death. His biography, as far as it is connected with literature would seem, if we may speak "a l'Irlandaise," to begin after his death. When dying, the sire de Coucy ordered his *écuyer* to take his heart to the dame de Fayel, and tell her how it had lived upon smiles and wine, and how the best of both were what had cheered him in her castle. Her husband met the luckless missionary, robbed him of the cherished treasure, had it delicately dressed, and made his wife eat it actually, not metaphorically. She refused all other food when she was told of what delicates her last dinner consisted. The story seems to have pleased the taste of the period and of later days, for we have the same story repeated in almost every language of Europe. Twenty-four chansons are ascribed to De Coucy. Michel published them in 1830, with an introduction and notes.—J. A., D.

COULOMB, Charles Auguste de, a French mechanician, born at Angoulême in 1736, and died in 1806. Coulomb entered the army at an early age, and distinguished himself as a military engineer. He was sent to Martinique, to the isle of Aix, to Rochefort, and to Cherbourg; but his public labours did not wholly interrupt his private studies. In 1779 he obtained a prize from the Royal Academy of Sciences for the best construction of the mariner's compass, and two years afterwards another for his "Theory of Simple Machines." But his reputation rests chiefly on his invention of the torsion balance (*balance de torsion*). This ingenious instrument, which was suggested by a series of experiments on the elasticity of metallic threads, is employed for increasing minute forces.—R. M., A.

COURCY or COURCEY, Sir John de, an English warrior who died about 1199. He went to Ireland with a band of English, to assist the tyrant Dermot Macmorrogh to regain the crown of Leinster, which he had lost by his violent oppressions. In 1186 Courcy succeeded John, son of Henry II., as viceroy of Ireland. Being afterwards deprived of this post he took arms, and for some time resisted the royal forces. He was at length apprehended, and thrown into prison, whence he was released by King John. He then set sail for Ireland, but was driven on the coast of France, where he died.—R. M., A.

COURT, Antoine, a celebrated French protestant minister, was born in 1696, and died in 1760. In 1715 he set himself to reorganize the French protestant church, which had been broken and scattered by the revocation of the edict of Nantes—a work in which he was successful beyond his most fervent hopes. He founded, about 1730, the French theological school at Lausanne, which he directed till his death.—R. M., A.

COURT de Gébelin, Antoine, son of the preceding, was born at Nismes in 1725. He, like his father, was called to the ministry, but soon abandoned active religious ministrations to devote himself to his favourite study of mythology. In 1763 he settled in Paris, and in two years afterwards he commenced the publication of his great work, "Le Monde Primitif, Analysé et Comparé avec le Monde Moderne." Gebelin wrote a work entitled "Les Toulousaines," in favour of the reformed religion, and established in Paris an office, in which all protestants could record their complaints, grievances, and views in general, and thus he became the centre of that party throughout the kingdom, and the advocate of liberty, religious and civil. He died in 1784.—J. F. W.

COURTENAY. See Devon, Earl of.

COURTENAY, John, was born in Ireland in 1741. He obtained an introduction to Lord Townshend, which his talent and conviviality improved to intimacy, so that the viceroy took his friend with him on his departure, and appointed him his secretary when he was made master-general of the ordnance. Courtenay commenced his political career in 1780, as member for the borough of Tamworth, which he continued to represent till 1796; after which he sat for Appleby, having in the meantime been made surveyor of the ordnance. On the resignation of Lord North, Lord Townshend retired from the ordnance, and Courtenay accompanied him. They were again in office for a short time under the coalition ministry. Courtenay was held in sufficient consideration to be placed on the committee for the impeachment of Warren Hastings. In 1806 he was appointed a commissioner of the treasury, and shortly after retired from public life, and died March 4, 1816. As a man of letters, Courtenay wrote with point and spirit, and some of his poetical pieces have merit. Most of them allude to the passing incidents of the day. The "Poetical Review of Dr. Johnson" is the best of these compositions. He wrote two or three pamphlets on the French revolution.—J. F. W.

COURTNEY, William, Archbishop of Canterbury, was born in 1341, and died in 1396. When bishop of London, he summoned before him Wickliff the reformer, upon which occasion a tumult was excited amongst the citizens of the metropolis. Courtney was afterwards raised to the see of Canterbury, and is remembered as a persecutor of the Wickliffites.—R. M., A.

COURTEVILLE, Ralph, a musician, supposed to be the son

of Ralph Courteville, a gentleman of the royal chapel, who died in 1675. In 1691 he was appointed organist of St. James' church, Piccadilly, and was the author of the standard psalm tune known as St. James'. While he was of good repute as an accomplished musician, he was also a literary reviewer and critic of some celebrity. He was supposed to be in the pay of the state, for the purpose of writing up the government of Sir Robert Walpole, and was consequently stigmatized, by the opposite party, by the appellation of Court-*evil*. The dates of his birth and decease are unrecorded.—E. F. R.

* COUSIN, Victor, a celebrated French philosopher and litterateur, was born at Paris, 28th November, 1792. After giving high early promise, Cousin was appointed in 1815 by M. Royer Collard to deliver lectures on the history of philosophy at the Sorbonne. His prelections, which were characterized by great vigour and brilliancy, attracted an unusual amount of attention. They were, however, suddenly interrupted by the reactionary measures of government, which in 1820 caused M. Royer Collard to withdraw from the council of the university. M. Guizot, who was then also a lecturer at the Sorbonne, shared the same fate. The leisure which Cousin had thus unwillingly forced upon him he employed in perfecting his philosophical studies. He travelled also for some time in Germany, where the too free expression of his liberal sentiments brought him acquainted with the prisons of Berlin. To this period, it may be added, belongs his edition of Proclus—Procli philosophi Platonici Opera, 6 vols. The reign of jesuit ascendancy having ended, Cousin was restored to his chair of philosophy in 1828, and commenced those series of lectures which immediately attained a popularity altogether unprecedented since the age of scholasticism. Two thousand auditors listened in admiration to his expositions of abstruse and difficult doctrines. "The daily journals found it necessary," says Sir William Hamilton "to gratify, by their earlier analyses, the impatient curiosity of the public; and the lectures themselves, taken in short-hand and corrected by the professor, propagated weekly the influence of his instruction to the remotest provinces of the kingdom." After the revolution of 1830 Cousin resigned his chair and became inspector-general of education. In 1832 he was made a peer of France, and in the same year published his celebrated report on the state of education in Prussia and Holland. He was meanwhile a regular contributor to the *Journal des Savants*, and, having been chosen member of the French Academy, as well as of the Academy of Moral and Political Sciences, took an active part in their various labours. Cousin again held office as minister of public instruction during the short administration of M. Thiers in 1840. Since the revolution of 1848 he has kept wholly aloof from political affairs.

M. Cousin, whose studies have embraced the entire range of moral and metaphysical philosophy, fluctuated for some time amongst its various systems. Plato, of whose works he has given a translation, Reid and the Scotch philosophy, Kant, Proclus, and Hegel, have each engaged him in turn. He at length professed to adopt a system of impartial and universal eclecticism—a method which is to turn philosophy into a new path, and heal her manifold divisions. More of a Cicero than a Plato, he takes high rank as an expounder of philosophy rather than as a philosopher. His lectures, entitled "Cours de l'histoire de la philosophie," are extremely brilliant, and present a lively, if not always a just view, of the various systems of philosophy that have appeared in the world. Philosophy, according to Cousin, is nothing else than reflection elevated to the rank and authority of a method. Indeed philosophy is nothing but a method. His system, such as we understand it, may be indicated in a few words. There are three ideas necessarily inherent in human reason: the idea of the finite, revealed to the consciousness by the interaction of the *ego* and the *non ego;* the idea of the infinite or of necessary substance, the common principle of the *ego* and the *non ego*, which also is an infinite cause; and the idea of the relation that exists between these two. Ideas, it should be remarked before proceeding farther, are not mere words, neither are they *beings*, but they are the mode of existence of eternal reason, and only in some manner lent to other reason. These three terms of the fact of consciousness belong to every individual, are common to the race; and as the reason of the human race manifests itself in history, the three ideas must also necessarily reveal themselves in the sequence of human affairs, so that psychology becomes the true interpreter of history. Accordingly M. Cousin carries his theory into history, and boldly asserts that there must be three great historical epochs corresponding to the three ideas included in human reason, and that there can possibly be no more. It is curious to compare the different results at which a Cousin, the champion of ideas, and a Carlyle who would banish all such phantoms from the mind, severally arrive in regard to the same subject. Cousin, around whom come trooping at the slightest wave of his philosophic wand, the "ideas" of all the sciences of the eighteenth century, pronounces that century "one of the greatest that have appeared in the world." Carlyle, whose keen eye, wandering over its hundred years, can discern nothing greatly noble or heroic, brands it with the stigma of unexampled poverty and meanness. In such opposite directions do hero-worship and idea-worship wander from the simple truth! "It (*i.e.* the eighteenth century) brought," says Cousin, "the middle age to a close; it fulfilled that tragic mission—it fulfilled only that; a century, a single century, is seldom charged with two missions at once." (!) And so the centuries, like so many well-drilled regiments, march in order through the philosophical imagination, each with its mission-inscribed banner flaunting in the air. And this is the philosophy of history!—M. Cousin has latterly applied himself to a minute and conscientious examination of the history of France during the first half of the seventeenth century. Disgusted with the meanness and distraction of his own age, he has sought relief in the greatness of the past. The period which he has chosen is that, to use his own words, "inspired by the genius that prompted Henry IV., Richelieu, and Mazarin; dictated the edict of Nantes, and the treaty of Munster and the Pyrenees; and whence sprung Corneille's Cid, Des-Carte's Discours de la Méthode, Pascal's Provincials, Moliere's Misanthrope, and all the finest sermons of Bossuet—the genius to be everywhere recalled and glorified; because it is the genius of France herself at the hour of the completest development of her national grandeur." The fruit of his studies in this direction is already, at least in part, possessed by the world in his admirable historical biographies of Madame de Longueville, Madame de Sablé, Jacqueline Pascal, and Madame de Hautefort. Cousin has laboured incessantly to wean his countrymen from the utterly worthless literature which has for so many years corrupted the popular mind. And it is but right to add, that the purpose of his writings has been admirably seconded by the perfect honour and consistency of his life. His principal works, besides those already mentioned, are "Fragments Philosophiques," 2 vols.; "De la Metaphysique d'Aristote;" "Philosophie Scolastique;" "Leçons sur la Philosophie de Kant;" "Fragments Litteraires;" together with editions of the works of Maine de Biran, Abailard, P. André, &c.—R. M., A.

COUSTOU, Guillaume, an eminent French sculptor, brother of Nicolas, born in 1678; died in 1746. He was a successful student at the academy, and was sent to Rome to perfect his resources. Returning to Paris, he was intrusted with large works, occasionally in conjunction with Nicolas.—W. T.

COUSTOU, Guillaume, son of the preceding, was born at Paris in 1716. Like his father and uncle, he obtained the great prize of the academy, devoted five years to study at Rome, and subsequently returned to Paris to be received with acclamation into the academy. He was the treasurer of that institution at his death in 1771.—W. T.

COUSTOU, Nicolas, an eminent French sculptor, born at Lyons in 1658. At the age of twenty-three, obtaining the highest academy prize in his art, he was sent to Italy, provided with means by the government. On his return some most important works were intrusted by the government to his execution, and he was at once admitted into the academy. He died in 1733, having been for forty years a member of the academy. For his services to art, Louis XIV. gave him two pensions, amounting in all to six thousand francs.—W. T.

COUTHON, George, born at Orsay in Auvergne in 1756, was an advocate at Clermont when the French revolution broke out. He embraced its principles with enthusiasm, and was sent to the representative assembly by the department of Puy-de-Dôme, and soon became conspicuous as a leader of the jacobins. He voted for the death of the king, and subsequently, as too moderate in their republicanism, for the arrest of the Girondist deputies. The "Mountain" rewarded his zeal by appointing him a member of the committee of public safety. He was one of the two deputies sent to conduct the siege of Lyons. The

atrocities that followed the reduction of the city, comprised a wanton destruction of property, as well as an indiscriminate massacre of the inhabitants. Couthon fell with his chief, Robespierre. He tried to kill himself in prison, but had not sufficient nerve to inflict more than a scratch. He was guillotined, July, 1794. He was weak in constitution; bland and almost feminine in countenance; eloquent in speech; but so cruel and faithless that he was called the Panther of the Triumvirate.—T. J.

COVENTRY, Thomas, Lord-keeper of the great seal, was born in Worcestershire in 1578, and died in 1640. He was educated at Oxford, whence he removed to the inner temple. In 1616 he received the honour of knighthood, after being appointed to the office of solicitor-general. He was made attorney-general in 1621, and four years afterwards lord-keeper by Charles I. He was, finally, made a baron of the realm, on the 10th April, 1628, with the title of Lord Coventry of Aylesborough.—R. M., A.

COVERDALE, Miles, the celebrated translator of the bible, was born in the district of Coverdale in Yorkshire in the year 1488. He was sent to the Augustine monastery in Cambridge, of which Barnes, the martyr, was then prior. Ordained in 1514, he soon after renounced popery, and devoted himself wholly to the advancement of the Reformation. During this time Coverdale found a valuable patron in Cromwell, by whom he must certainly have been often shielded from danger. In 1532 he went abroad, assisted Tyndale in his biblical labours, and in 1535, encouraged probably by the course of events in England, hastened through the press the first translation of the whole bible in English. Three years after he was employed in editing the bible, which Grafton had received permission to print in Paris. The French capital was chosen because the best paper and presswork could be commanded there. The fate of this magnificent edition is well known. Pounced upon by the harpies of the inquisition, only a small part of it escaped destruction. Some copies were fortunately brought to London, by the aid of which, with Coverdale still as editor, Grafton was enabled at last to publish what is called Cranmer's, or the Great Bible. In 1551 Coverdale was raised to the see of Exeter, but was ejected on the accession of Mary, and thrown into prison. Released in two years, he repaired to Geneva, where he assisted the English exiles with their translation of the scriptures—usually called the Geneva Translation. He returned into England on the accession of Elizabeth, but found that the principles of the Geneva reformers, which he had imbibed, would not permit him to resume his bishopric. Bishop Grindal collated him to the rectory of St. Magnus, London Bridge, which he resigned in 1566, two years before his death.—R. M., A.

COWARD, William, an English physician, born at Winchester, and died in 1725. He devoted much of his time to literary pursuits. His book, entitled "Second Thoughts concerning the Human Soul," was followed by "The Grand Essay." The latter, which is a defence of the "Second Thoughts," was, on account of its doctrines, condemned by an order of the house of commons to be burnt by the hands of the common hangman.

COWLEY, Abraham, born in London in 1618, at Fleet Street, near the end of Chancery Lane. His parents are described by Dr. Sprat, his first biographer, as "citizens of a virtuous life and sufficient estate." Before he was twelve years the reading of Spenser made him irrecoverably a poet. His early education was at Westminster school, from which he passed to Trinity college, Cambridge. He was elected scholar of the house in 1636. In the same year that he entered Westminster, he published his "Poetical Blossoms." In 1638 he published "Love's Riddle," a pastoral comedy, written while he was at Westminster, and "Naufragium Joculare," which was acted by his fellow-students at Cambridge. While at Cambridge he wrote the greater part of his poem the "Davideis." These quiet studies he was not allowed to pursue. The great civil war of England was raging —Cowley's lot was cast with the royalists. He was ejected from Cambridge by the parliamentarians, and found a temporary refuge at St. John's, Oxford. While there he published his satire of the "Puritan and Papist." On the surrender of Oxford, Cowley followed the queen to Paris, and as secretary to Lord Jermyn (afterwards earl of St. Albans), conducted the correspondence, carried on chiefly in cypher, of the king and queen. He was for ten years away from England, engaged in the service of the royalist cause, for which he had made several journeys to Jersey, Scotland, Holland, &c. In 1656 he was sent to London, to give such assistance there as circumstances might admit. He then published, 1st, "Miscellanies;" 2nd, "The Mistress;" a series of love-poems, first printed a few years before; 3rd, "Pindaric odes;" and 4th, "The Davideis." In the year 1657 Cowley took the degree of doctor of physic at Oxford. On Cromwell's death he returned to France, and remained in the character of secretary to the royal family till the Restoration. His studies as a physician led to the composition of his Latin work on plants. The Restoration came, and with it much expectation and much disappointment. If Cowley was not rewarded in proportion to the real service he rendered, he yet was not neglected. Through the interest of the duke of Buckingham he was given a beneficial lease of some of the queen's lands, and he now retired from all public business to live in the country. Pope's account of Cowley's death represents him and Dean Sprat as walking home from the house of a friend with whom they had dined. "They did not set out for their walk till it was late, and had drunk so deep that they lay out in the fields all night. This gave Cowley the fever that carried him off" (1667). Sprat does not record this, but the statement is not inconsistent with his narrative. Cowley was in his domestic relations a kindly man. His mother lived to old age, supported and venerated by her son. Cowley was one of three brothers, of whom one survived him and inherited his property. The poet's courtesy of manners is commemorated by his affectionate panegyrist, who records with gratitude that Cowley did not, like other poets, inflict his verses on such friends as fell into his power. He was interred in Westminster abbey near Chaucer and Spenser. Eight years after his death a monument was erected to him by the duke of Buckingham. King Charles, who knew him well, said that he had not left behind him a better man in England.—J. A. D.

* COWLEY, Henry Richard Charles Wellesley, second lord, is a son of the eminent diplomatist, the first lord, who was the youngest brother of the great duke of Wellington. Lord Cowley adopted his father's career, and has been a diplomatist from his youth upwards. Born in 1804, he was attached to the embassy at Vienna at the age of twenty. In 1829 he was appointed paid attaché at the Hague, whence he was transferred to Stuttgart as secretary of legation in 1832; and in 1838 he was removed to fill the same position at Constantinople. In 1848 he was elevated to higher diplomatic rank, being sent in February as minister plenipotentiary to Switzerland, and in the July of the same year on a special mission to Frankfort. In the June of 1851, he was appointed minister plenipotentiary to the Germanic confederation. After the *coup d'état* Lord Normanby was removed from the embassy at Paris, and Lord Cowley was appointed to the very responsible post. On him devolved the negotiations which formed the Anglo-French alliance against Russia in 1853; and his mission to Vienna in 1859, to mediate between France and Austria, he is understood to have discharged with singular tact. His lordship succeeded his father in 1847.—F. E.

COWPER, William, an eminent English poet, was born at the parsonage house of Great Berkhampstead in Hertfordshire, on the 26th November, 1731, being the eldest son of John Cowper, who held the living of that place. The family was an ancient and distinguished one, dating from the time of Edward IV., and numbering amongst them a lord chancellor and a judge of the common pleas—the granduncle and grandfather of the poet. From his birth he was a frail child, both in physical and mental organization, and the death of a tender mother, ere he had attained his sixth year, deprived him of that care which might have counteracted the tendencies which so sadly overshadowed his whole life. Shortly after this event he was sent to a public school, whence he was sent, in his tenth year, to Westminster school. The change seems to have operated unfavourably upon his mind, increasing his constitutional despondency, which took the form of brooding over his spiritual condition, and alternately fluctuating between the extremes of hope and despair. He applied himself, notwithstanding, to his studies with diligence, and acquired a high character for scholarship. In his eighteenth year he was transferred, by his father, from the sixth form at Westminster to a stool in a solicitor's office; a change than which nothing could have been more uncongenial to him, intellectually or morally. Here it was his fortune to have as a fellow apprentice one who, as a boy, had been clever, daring, and refractory, and, as a young man, had a singular aptitude for acquiring knowledge, even without the appearance of study. This was Edward Thurlow, afterwards lord chancellor of Eng-

land. The future poet and the future peer became friends, and the former introduced the latter to his uncle's family at Southampton Row, where their time was spent more pleasantly than in chambers. An additional attraction, which drew Cowper thither, was his handsome and accomplished cousin Theodora. Their intimacy soon assumed the tender form of mutual love, a love forbidden by the lady's father, and at length sacrificed to his commands. The separation is said to have affected Cowper less deeply and less permanently than his cousin. The lady, during a long and unwedded life, gave abundant and generous proofs of her interest in her lover's welfare. Meantime he passed from the solicitor's to chambers in the middle temple. Solitary and uninterested in the profession for which he was designed; the shadow of that dark phantom which was to pursue him through life and embitter his existence, now first cast its gloom over his mind. "I was struck," he says, "with such a dejection of spirits as none but they who have felt the same can have the least conception of. Day and night I was upon the rack; lying down in horror and rising up in despair." A twelvemonth spent in this state is succeeded by a state of constant humiliation and prayer; then a change of scene dispels the misery of the poor self-tormentor, and makes his heart buoyant once more, but the dark phantom is again near him, turning this very blessing into poison. Cowper so far obeyed the wishes of his father as to become a member of the bar in 1754, but the membership was little more than nominal; the study was uncongenial to the poetic mind of Cowper, as it has been and will be to such men in all times. The death of his father, two years after, released him from even the semblance of legal study, and though he continued to live, first, in the middle, and afterwards in the inner temple, his time was spent in the society of wits, poets, and men of general literature, with which these ancient seats of jurisprudence were abundantly stocked. Thus time was running by for Cowper unprofitably enough; the indulgence of literary tastes brought no gain, but the reverse; and, at two and thirty years of age, he found himself with his little patrimony well-nigh spent, and no appearance that he should ever repair the damage by a fortune of his own getting. In fact he was all but in want, and in his distress he expressed to a friend his hope that the clerk of the house of lords should die, the gift being in the appointment of his kinsman, Major Cowper. The wish spoken, as Cowper afterwards penitently said, "in the spirit of a murderer," was shortly accomplished. Major Cowper offered that and two other more lucrative appointments to his cousin, William, who ultimately accepted the former. The fitness of the nominee was, however, to be tested by an examination before the house. To one so shy and sensitive this prospect was full of terror; the preparation for the ordeal but increased his discomposure, and brought on a nervous fever; and in its train came the terrible malady, now fully developed, which thenceforth was to trouble his life. The details of this period we pass over as lightly as our duty permits. One shudders over the dark record which the poet himself left us, over-charged no doubt though it be by his too sensitive feelings. To evade the examination by self-destruction became the absorbing desire of his mind. Poison, drowning, and hanging, each were determined on—the former was partially attempted but interrupted; the second prevented by the state of the river; the third he essayed three times with terrible pertinacity, but each and all were over-ruled, even when life was almost extinct, so marvellously, that we cannot but concur in his own observation—"My life, which I had called my own, and claimed a right to dispose of, was kept for me by Him whose property indeed it was, and who alone had a right to dispose of it." Then followed the horrors of a half-awakening to a sense of his crime, days of agony, nights of despair; vain were the ministration of friends, vainer the relief sought in books. At length the pressure on the mind and the brain was too great for reason. The intellect wavered, reeled, broke down, and he was placed in a private asylum at St. Albans, under the care of Dr. Cotton (see COTTON, NATH.) in December, 1763. Seven months passed ere his recovery. To profit by the kind and judicious care of his physician he prolonged his stay at St. Albans a year longer, and he then left it with a signal change wrought in him; reason restored, spiritual delusions dissolved, and hopeful and healthy views of religion to cheer and sustain him. Some poems which he composed during his residence at Dr. Cotton's exhibit this change, and contrast agreeably with the fearful sapphics which he wrote just before his restraint. He became and continued to the end of his life a thoughtful, earnest, practical christian. But the world, especially the world of London, was no longer a congenial place for Cowper. "I remembered the pollution which is in the world, and the sad share I had in it myself, and my heart ached at the thought of entering it again." His brother John procured him a quiet lodging in the town of Huntingdon, whither he repaired in June, 1765. Here he improved in health and spirits, passing his time in reading, walking, and the society of a few friends, amongst whom were the Unwins, who thenceforth occupy a prominent place in his life. This happy mode of life was interrupted by the death of the elder Mr. Unwin, in July, 1767, the result of a fall from his horse. This led to the removal of Mrs. Unwin and her son with Cowper, to whose happiness the former were essential, to the neighbouring village of Olney, attracted thither by the desire to be near the Rev. John Newton, then its curate. Newton was no ordinary character; vigorous in mind and body, earnest in the discharge of his duties, he was exacting upon those who laboured with him or were under his ministrations. The change was not a beneficial one to Cowper, from the calm domestic worship to the public prayer meetings, the active, embarrassing, and exciting ministrations in visiting the sick and the dying, and caring for the wants of a poor and populous district. Newton did not understand, or pause to consider the delicate organization of his new friend; he pressed him as he would a man of strength of mind and body in the service of the cause which he had himself so much at heart. The death of John Cowper in 1770 was a blow that almost crushed him. Then it was that Newton, injudiciously, but with the kind intention of stimulating and diverting his mind, persuaded Cowper to join him in the composition of those hymns, afterwards so well-known as the Olney hymns, one of the most valuable contributions which an uninspired muse has bestowed upon the christian church. How far this occupation conduced to the state of mental derangement that soon followed, it is not easy to say. That the effect was prejudicial there can be no doubt. Other causes combined; he had, in a great degree, abandoned the pleasant habit of reading, which was so soothing at Huntingdon; he ceased almost entirely to communicate with his friends; the younger Unwin had gone to his curacy; and thus his only society was Mrs. Unwin and Newton. We may incidentally refer here to the surmise that Cowper at this time made proposals of marriage with Mrs. Unwin. The intimate intercourse and tender attachment subsisting between them were, no doubt, sufficient to justify such a conjuncture under ordinary circumstances, but their case was exceptional; the disparity of years and the infirmity of the man made the interest of the lady rather that of the tenderest of mothers. At all events there is no evidence of the fact of any offer ever having been made, and Southey disbelieves it. In January, 1773, the old malady showed itself, but it was not till July that Dr. Cotton visited him, and then followed the second act in the terrible drama—longer, darker, than the first—ending in imbecility of the mind; and during all this time with incessant and unwearied love Mrs. Unwin watched over and soothed him. The hours of his tedious recovery were occupied in gardening, carpentry, and the taming of hares and familiarizing himself with their character. His old love of poetry, too, revived, and he composed some verses and made some translations. Newton had now removed to Newport Pagnell, and Mrs. Unwin, to divert his mind from this new deprivation, urged Cowper to undertake a poem of greater scope and magnitude than the occasional pieces with which he had heretofore occupied himself. The theme suggested by her was "The Progress of Error." Happily for the fame of Cowper the suggestion was at once acted on. Cowper set to work diligently in December, 1780, and by the following March that poem and three others, "Truth," "Table Talk," and "Expostulation," were completed. A publisher was found to undertake the publication at his own risk, and in 1782 a volume containing these four poems and some other pieces appeared with the name of Cowper as their author. The reception of the volume was not over-flattering. It was coldly noticed except by the *Monthly Review*, which had the sagacity to discover in it the true poetic genius.

It was while preparing for publication that Cowper formed an acquaintance which exercised no small influence upon him. In a neighbouring village lived a Mrs. Jones, the wife of a clergyman, and with her was a sister, the widow of Sir Robert Austen.

One day Cowper observed these ladies from Mrs. Unwin's, and he was so struck with the appearance of Lady Austen that, at his request, Mrs. Unwin invited them to tea; the invitation was accepted, and the attraction of the charming and accomplished widow captivated Cowper. She was equally pleased with the poet, the acquaintance soon ripened into a sincere regard, and finally ended in Lady Austen's taking up her residence in the next house at Olney, in order to enable her to enjoy uninterruptedly the society of Cowper and Mrs. Unwin. The sprightliness of "sister Anne," so he called her, was an efficacious remedy for Cowper when seized with a fit of his constitutional depression. She would induce him to write songs to which she would set music; and to her narration of the history of John Gilpin is due the composition of that celebrated poem which, aided by the recitation of Henderson, conduced as much as anything he ever wrote to the fame of Cowper. A higher honour was reserved for Lady Austen. Mrs. Unwin was the mind that counselled the first large poem of Cowper, so Lady Austen was the muse who inspired the "Sofa." "I want a subject for a poem," said he to her one day. "Write on any—write on this sofa," was the reply. "The Task," of which the "Sofa" was the first book, was accordingly begun in the summer of 1783, concluded in the autumn of 1784, and published the year following. The time was favourable for the production of a poem whose inspiration was nature, that appealed to universal experience, that possessed the charms of thoughtful observation, sentiment conveyed in pure, easy, and poetic diction. "The best didactic poems," says Southey, "when compared with the 'Task' are like formal gardens in comparison with woodland scenery." Its success was therefore complete and instantaneous, and the critics confessed that he whom they had scarce noticed a few years before, stood now revealed as a great and original poet, and so this latter volume created a demand for its neglected predecessor, and a second edition, comprising all heretofore published, soon made the writings of Cowper a permanent part of our literature. Before the publication, however, of the "Task," the happy relations that had caused it to be written were terminated for ever, and Lady Austen left Olney never again to meet Cowper. The blank thus left in their circle was ere long filled up by the intimacy established with the Throckmortons, a wealthy Roman catholic family residing at Weston, whither in 1786 he removed. Meantime Cowper was busy with his translation of Homer, and was in the enjoyment of better means; an anonymous friend, probably his cousin Theodora, having settled on him an annuity of fifty pounds a year. But trial was again in store for him. His friend William Unwin died of fever, and the shock so affected him that he was seized with an access of his old malady, which continued more fiercely than before for six months. His mental recovery was sudden, his health improved daily, and he resumed his occupation and regained his cheerfulness. At this time he was presented by the professors of the university of Edinburgh with a copy of the poems of Burns. He estimated them highly, though, as he said, "his light was hid in a dark lantern." The admiration was reciprocated by the Scotch bard — "What a glorious poem," said he, "is Cowper's 'Task.'"

For the next four years the record of Cowper's life may be summed in a few words. He laboured diligently at his translation, corresponded a good deal with Lady Hesketh, Newton, and other friends, contributed occasional articles to the *Analytical Review*, and wrote poems and songs; but his calm was constantly disturbed by the failing health of his dear friend, over whom in turn he now anxiously watched with sinking heart and gloomy forebodings. In 1791 his translation of Homer was published, which added still further to his reputation, and amidst other congratulations procured him those of his long-severed friend, Lord Thurlow. The depression which succeeded made it imperative that Cowper should be again engaged in literary occupation. His bookseller solicited him to undertake an edition of Milton with annotations. He accepted the engagement, but it was not to his taste; he laboured at it for a while, and at length abandoned it, the only result being that it led to an acquaintance with Hayley, then engaged in a similar work; an acquaintance which eventuated in a sincere and uninterrupted friendship. Meantime he solaced himself with composing small pieces, and amongst them one, "Yardley Oak," found by Hayley after his death, incomplete, but containing passages of great beauty. The health of Mrs. Unwin now began to break up. Two attacks of paralysis were followed by mental failure, and all the wretchedness of a querulous and impatient sufferer. Cowper nursed her with unremitting tenderness and a devotion under which his own mind became enfeebled. Let us hurry over the sad narration—the debasing superstition which led to consultations with a wretched half-witted village schoolmaster as one divinely-inspired, oracular voices, dreams and penances. A pension from the crown of £300 a year opportunely enabled them to go from place to place in the vain hope of restoring her health. At length she died in December, 1796. Cowper was led into the presence of the dead, he flung himself to the other side of the room with a passionate expression of feeling, then he became calm and never mentioned her name or spoke of her again. Mr. Johnson, in whose house Cowper was, attended to him with the kindest solicitude during his long darkness and depression. He was at last induced to occupy himself with the revision of his Homer, an occupation that served somewhat to withdraw his mind from the contemplation of his own delusions. This task was concluded in March, 1799. He then attempted to resume his poem on the Four Ages, but the work was too great for him; but he composed "The Castaway," notable as his last poem, as well as for its terrible and despairing gloom. Feeble, gloomy, and filled with spiritual misgivings, his end approached. The last reading to which he listened was his own poems, save that he could not endure the memories connected with John Gilpin. The last expression of his state was—"I feel unutterable despair." His last words when refusing a draught—"What can it signify?" He died on the 25th April, 1800, in his sixty-ninth year. He lies buried in St. Edmund's chapel, Durham, where, on a monument raised by his attached cousin, Lady Hesketh, is inscribed an epitaph by his friend Hayley.

As a poet Cowper deservedly holds the highest place amongst his contemporaries. He was the restorer of its vigour to blank verse, that was languishing since the days of Dryden; and his translation of Homer, though not free from faults and inequalities, is incomparably the best that has ever appeared. Of his original poems we have already spoken. Cowper had the fortune in his own day to achieve his full popularity, a popularity that has not since decreased—though, perhaps, we do not to-day form as high an estimate of his poetic powers—and will ever continue. There is that in his writings which secures their immortality—earnest sincerity, uncompromising truth, a piety that is always healthy, a tenderness that tempers the severity of satire, a playfulness that robs sarcasm of its sting.

There is another character in which we have not yet spoken of Cowper. Southey calls him the best of English letter-writers. His voluminous correspondence with Lady Hesketh and others fully justify that praise. For vividness, ease, grace, and elegance, his letters cannot be surpassed, and in their gloomier moods are painfully picturesque and affecting.—J. F. W.

COWPER, William, a surgeon and anatomist, born at Bishop's Sutton, Hampshire, in 1666, where he now lies buried. His first work was entitled "Myotomia Reformata," 1694, being a work on the muscles of the human body. He was the discoverer of two glands in the human body, now known by his name as Cowper's glands, which had hitherto been overlooked, and which he described in a paper in the Philosophical Transactions of the Royal Society, vol. xxi., p. 364. In 1698 he published his great work entitled "Anatomy of Human Bodies, with figures drawn after the life, and engraven in one hundred and fourteen copperplates, illustrated with explications containing chirurgical observations." He wrote several papers in the Philosophical Transactions. He was also the author of some remarks in Drake's Anthropologia. Mr. Cowper was an indefatigable worker. He is said to have hastened his death by his laborious life. He died in 1710, aged forty-four years.—E. L.

COWPER, William, Earl, lord chancellor of England, was born somewhere about the year 1664. His family belonged to the higher position of the middle ranks, his father, grandfather, and great-grandfather, having all played prominent parts in the troubles of their times. Cowper's first education was received at St. Albans, and thence it is probable that he was removed to Westminster. There is no trace of his having studied at any university. At the age of eighteen he entered the middle temple, and began the study of the law. This he prosecuted irregularly, having occasional fits of intense application, and leading in the intervals a life of dissipation. He never became learned either in law or general scholarship. In 1686, being

still a student, he married his first wife, a young lady of no fortune. This made exertion on his part necessary, and in 1688 he was called to the bar. He was fortunate beyond his expectations, and in a few years rose to be leader of the home circuit. In 1695 he entered parliament as member for Hertford. His natural inclinations led him to espouse the whig side, and he was rewarded for his exertions in favour of the court by an appointment as king's counsel. Success followed in parliament as rapidly and strikingly as at the bar. Cowper remained in the house till the prorogation by William in 1700. In 1702 he was again returned as member for Bercalston. Queen Anne finding it advisable in 1705 to secure additional strength in her ministry by an infusion of whigs, Cowper was made keeper of the great seal. Besides actively discharging the duties as judge, between this time and 1707, he rendered important services by the duties which he performed as one of the commissioners for carrying out a union between England and Scotland. In 1707 he received the reward of his great exertions, by being created the first lord chancellor of Great Britain. The conduct of the war having rendered the ministry unpopular, they resigned in 1710. Cowper continued without office till the accession of George I., when he again became lord chancellor. During his second term of office he was concerned with various important measures. He supported the impeachment of Oxford, Bolingbroke, and Ormond; was one of the principal men to incite active steps against the rebels in 1715; and presided as lord high steward at the trials of the rebel lords in the same year. The causes of his resignation in 1718 are not well known; but it is believed to have originated in his having taken the part of the prince of Wales in some of his quarrels with George I. It was not in disgrace that he resigned, because, as Lord Campbell expresses it, he "submitted to an elevation in the peerage, being made an earl." Among the statesmen of his time Cowper stands high. He held the usual liberal creed of the day, that political privileges were to be extended to all protestants, but not to catholics; that all white men should be free, but that black men came under a different category. When the voice of public opinion was loud in its favour, he denounced the infamous South Sea bill. Among his last acts, were a strenuous opposition to a measure for imposing a special tax upon Roman catholics; and an endeavour, in a manner highly creditable to him, to mitigate the absurd and severe regulations of the British quarantine laws. In private life he had the fortune to gain the affections of all who came in contact with him. A little harmless vanity was—after he had overcome the errors of his youth—perhaps his worst defect. Without being exactly a scholar, he was liberal in his encouragement of learning and the fine arts. A fine gallery of paintings, still existing in his country house near Hertford, attests the munificence of his taste. He has left few writings. One or two of his charges as judge have been printed, and there are extant some letters written to the newspapers of the day. "An Impartial History of Parties," by Cowper, is to be found in the appendix to the first edition of the Life in Lord Campbell's Lives of the Chancellors, vol. iv., p. 421.—(*Historical Register*, 1723; Welsby's *Lives of eminent English Judges.*)—J. D. W.

COX, David: this admirable painter was born at Birmingham in 1793. He was one of the early members of the Society of Painters in Water Colours, and few have done more to uphold the importance of that branch of art. It is a sure indication of his merits that his productions of forty years ago are still rising in value. A collection of his paintings, exhibited in the year 1859, has done much to enhance his reputation. David Cox resided the greater part of his life at a small cottage on Harborne heath, Warwickshire, though Wales and Yorkshire have furnished the principal subjects for his paintings. He died on the 7th June, 1859.—W. T.

COX, Sir Richard, was born in Bandon, in the county of Cork, in the year 1650. After being called to the bar he was made recorder of Kinsale by Sir Richard Southwell in 1685. The troubles which followed in Ireland upon the accession of James II. alarmed Cox, and he removed with his family to Bristol. Here he wrote "Hibernia Anglicana." Upon the arrival of the prince of Orange in England, Cox, who had published a pamphlet in favour of the Revolution, was made under-secretary of state, and shortly after went to Ireland as secretary. He was afterwards made recorder of Waterford, and then a justice of the common pleas, in September, 1690; and in a few months after he was appointed military governor of Cork. In 1692 he was knighted by Lord Sidney, and in the following year he was elected a member of the philosophical society, and also one of the commissioners of forfeited estates in Ireland. On the dissolution of the commission Cox employed himself in study and research, and wrote an "Essay for the Conversion of the Irish." In 1700 he was promoted to the chief-justiceship of the common pleas, and to a seat in the privy council. On the death of William he was summoned to England, to give his advice on Irish affairs, and his clear and sagacious views and enlightened judgment were of great value to the government; and to him are due the statute "for quieting possessions," and that "for the recovery of small debts." So thoroughly were the abilities and character of Cox appreciated, that when Mr. Methuen, the lord chancellor of Ireland, was sent as ambassador to Portugal, Cox was promoted to that office. In 1705 Sir Richard, with Lord Cutts, was appointed lord justice during the absence of the duke of Ormonde in England. The duke was recalled in 1707, and the earl of Pembroke was appointed his successor. Cox soon found himself obliged to resign the seals, and meet the active enmity of those to whom his politics had made him obnoxious. This he did with the firmness natural to his character. He answered fully and ably every accusation that was brought against him, and exposed and confounded his accusers. On the death of Anne, Cox retired from public life; and in April, 1733, he was seized with apoplexy, of which he died in the following month, at the age of eighty-three.—J. F. W.

COX, Richard, an English prelate, born in 1499, and died in 1581. In the early part of his life he was imprisoned for heresy, but being released, was chosen master of Eton; and on the accession of Edward, one of whose tutors he had been, became a privy councillor, and chancellor to the university of Oxford. After another imprisonment—this time under Mary—he took refuge on the continent. Recalled when Elizabeth came to the throne, he was raised to the see of Ely. Cox was one of the translators of the Bishops' Bible. He contributed the four Gospels, the Acts of the Apostles, and the Epistle to the Romans.

COXCIE or COIXI, Michel, a famous old Flemish painter, born at Mechlin in 1497. He was for a short time a pupil of Bernard Von Orley, but afterwards residing at Rome he zealously studied the works of his great contemporary, Raphael. He decorated with paintings many of the churches of Antwerp and Brussels. He was so close a follower of the style of Raphael as by some of his countrymen to be denounced as a plagiarist of his designs. He died at Antwerp in 1592.—W. T.

COXE, William, archdeacon of Wilts, the eldest son of Dr. W. Coxe, physician to the king's household, was born in London, 7th March, 1747, and received his preparatory education at the Mary-le-Bonne grammar school and Eton. In his eighteenth year he entered King's college, and, among other honours, obtained the bachelor's prize two years in succession, for the best Latin dissertations. Having devoted himself to the church, and not to medicine as his father intended, he was admitted to deacon's orders in 1771, and in the same year received the curacy of Denham, near Uxbridge. At different periods of his life he visited the principal countries and capitals of Europe, examined with signal diligence and zeal the great repositories of historical evidence both at home and abroad, and gave to the world in ponderous tomes the results of his extensive research. On receiving a proposal from the duke of Marlborough to become tutor to the young marquis of Blandford, he threw up his curacy, and accompanied the young nobleman on his continental travels. At the end of two years failing health obliged him to give up this appointment; but in 1775 we find him in company with Lord Herbert, travelling through France, Germany, Italy and Switzerland. His first published work, entitled "Sketches of the Natural, Civil, and Political State of Switzerland," was received so favourably that a second edition was called for. He next gave to the world "Russian Discoveries"—a book which one can no more read continuously than a logbook or a gazeteer. In 1784 appeared "Travels into Poland, Russia, Sweden, and Denmark," the result of his observations during a tour in the northern parts of Europe. Ecclesiastical preferments now began to flow in. Two years after the time of his last work, the society of King's college, Cambridge, presented him to the living of Kingston-on-Thames, which he resigned in 1788, on being presented to the rectory of

Bemerton by the earl of Pembroke. It was the good fortune of Mr. Coxe to have access to rare manuscripts at home, as well as in foreign countries. The Hardwicke, Grantham, Waldegrave, and Poynts collection were laid open to his inspection, as well as the Stanhope, Melcombe, and Egremont papers; from which he collected an uninterrupted narrative of the "Life and Administration of Sir Robert Walpole." In 1802 the "Memoirs of Horatio Walpole" appeared, which may be regarded as a continuation to those of his brother. In the following year Mr. Coxe was elected one of the canons residentiary of the cathedral of Salisbury; and in 1805 appointed archdeacon of Wilts by Bishop Douglas. In the same year he espoused Eleonora, daughter of W. Shairp, Esq., consul-general of Russia. Four years after his marriage the "History of the House of Austria" was published. The only works of importance which remain to be noticed are—"The Historical Memoirs of the Kings of Spain of the House of Bourbon" and "The Memoirs of the Duke of Marlborough." For these, and several other works of humbler ambition, Archdeacon Coxe was admitted to several learned societies in England, the Learned Society of St. Petersburg, and the Royal Society of Sciences at Copenhagen. He expired at Bemerton rectory, at the ripe age of eighty-one. Among the minor works of Mr. Coxe we may notice "The Literary Life and Select Works of Benjamin Stillingfleet," 3 vols.; "The Lives of Handel and Smith;" "A Vindication of the Celts;" an edition of Gay's Fables, with notes; "Sketches of the Lives of Corregio and Parmegiano," &c.—G. H. P.

COYPEL, Noël, a French painter, born in 1628. He studied first under Poucet at Orleans, then under Quillerier. He was employed by Charles Errard on the works of the Louvre. He was received into the academy in 1659. In 1672 he was appointed by the king director of the French Academy at Rome. He returned to Paris after three years' absence, and painted several frescos in the Tuileries. He seems to have aimed at a combination of Poussin and Le Sueur. He died in 1707.—Antoine, his son, was born in 1661. He was a wilfully bad painter. Sent to study at Rome, he preferred Bernini to Raphael! He was much employed, however, in decorating royal palaces, and was made principal painter to the king in 1715. He died in 1722. He executed several etchings in a very finished style.—Noël Nicholas, was another son of Noël Coypel, but by another marriage. In his time he was highly esteemed as a painter, but posterity has not seen fit to endorse that estimation. He was received into the academy, however, at the early age of twenty-eight. He died in 1735.—W. T.

COYSEVOX, Antoine, a French sculptor of Spanish family, born at Lyons in 1640. He was elected a member of the French Academy in 1676. He executed some of the finest sepulchral monuments in Paris, and several admired statues for the gardens of Marly and Versailles. He died in 1720, chancellor of the academy.—W. T.

CRABBE, George, was born on the 24th December, 1754, at Aldborough in Suffolk, where his father was collector of the salt duties. He was in a great measure self-educated, and at a very early age displayed a taste for reading, and a fondness for poetry. His father observing this "bookish turn," resolved that he should be trained for the medical profession, and he was accordingly, in his fourteenth year, apprenticed to a surgeon, near Bury St. Edmund's. He remained three years in this place, and in 1771 was transferred to another practitioner at Woodbridge in Suffolk, with whom he completed his apprenticeship. Meanwhile he devoted many of his leisure hours to writing poetry, and published anonymously at Ipswich a short piece entitled "Inebriety, a Poem." About 1776 he was sent to London to complete his medical education. He returned in less than a year, and was encouraged by his friends to set up for himself as a surgeon and apothecary in his native place, but meeting with very little success, he resolved, about the close of 1779, to repair to London and apply himself to literature. The first poetical pieces which he offered for publication were rejected, and his first poem that was printed, entitled "The Candidate," yielded him no profit, in consequence of the bankruptcy of the publisher. During the whole of his first year's residence in the metropolis, he experienced nothing but disappointments and repulses. He applied for assistance to Lord North, Lord Shelburne, and Lord Thurlow, but without success. Absolute want stared him in the face, and his landlady threatened him with a gaol. In these critical circumstances the despairing poet wrote a touching and manly appeal to Edmund Burke. The great statesman, though he was at that period (1781) engaged in the hottest turmoils of parliamentary warfare, immediately relieved Crabbe's necessities, and having examined the compositions he had on hand, and selecting the "Library," took the poem himself to Dodsley, and induced that bookseller to publish it on favourable terms. But Burke's kindness did not stop here, he invited Crabbe to Beaconsfield, where he resided for some time, was treated in every way as one of the family, and was introduced to Fox, Reynolds, Thurlow, and other distinguished friends, who took a deep interest in his welfare. By the advice of his patron, the poet resolved to enter the church. He was ordained a deacon in December, 1781, and took priest's orders in the following year. After serving a short time as curate in his native town, through the influence of Burke he obtained the situation of domestic chaplain to the duke of Rutland, and took up his residence at Belvoir castle. Through the unwearied exertions of the same generous friend, Lord Thurlow was induced in 1783 to present Crabbe with two small livings in Dorsetshire, telling him as he did so, that "he was as like Parson Adams as twelve to the dozen." Meanwhile the poem entitled "The Village," the greater part of which was written at Beaconsfield, and revised by Dr. Johnson, was published in 1783, and met with great success; and two years later the "Newspaper" appeared. The poet had for several years cherished a strong and somewhat romantic attachment to a Miss Sarah Elmy, the niece and heiress of a wealthy yeoman at Parham in Suffolk. He married this lady in 1783, and settled quietly down to the regular and faithful discharge of his clerical duties. In 1789 Lord Thurlow was induced by the duchess of Rutland, to exchange Crabbe's Dorsetshire livings for those of Muston and Allington in the vale of Belvoir. For upwards of twenty years he resided successively at Parham, to which his wife had succeeded, at Great Glenham Hall, and at Muston. In 1813 the duke of Rutland gave him the rectory of Trowbridge, Wilts, together with the smaller living of Croxton, near Belvoir, both of which he held to the time of his death.

After an interval of twenty-two years Crabbe again came forward as an author in 1807, when he published the "Parish Register," which was read in manuscript, and highly relished by Fox, who was then on his death-bed. "The Borough" appeared three years after. His last publication, "The Tales of the Hall," was published in 1819, and for these, and the remaining copyright of his previous poems, Mr. Murray gave him £3000. In 1822 he paid a visit to Sir Walter Scott at Edinburgh, of which an interesting account is given in Lockhart's Life of Scott. The latter years of Crabbe's protracted life were spent in quiet and comfort at Trowbridge, where his amiable disposition and faithful discharge of his duties gained him the esteem and affection of his parishioners. He died there after a short illness, 8th Feb., 1832, in his seventy-eighth year, and was buried in the chancel of the church.

Crabbe is entitled to a place in the foremost rank of descriptive poets. The distinguishing characteristics of his poetry are originality, vigour, and truth in description, and especially in the delineation of character. His writings abound in profound and sagacious remarks, which have all the weight and terseness of proverbs, and he exhibits great skill in inculcating the most impressive moral lessons. His graphic powers, however, were frequently wasted on unworthy objects, and his taste was by no means equal to his other qualities. His style is neither pure nor graceful, and is often not only homely and prosaic, but vulgar and clumsy. In spite of these defects, however, it may be safely predicted that Crabbe will permanently retain a high place in the roll of English poets.—(*Life of Crabbe*, by his son; Lord Jeffrey's *Essays*, vol. iii.)—J. T.

CRAIG, Adam, a Scotch musician of some eminence at the end of the seventeenth century. He was one of the leading performers at the concert on St. Cecilia's day, in 1695, at Edinburgh. Mr. Tytler, in the Transactions of the Antiquarian Society (vol. i., 1792), says, "Adam Craig was reckoned a good orchestra player on the violin, and teacher of music. I remember him as the second violin to M'Gibbon in the gentleman's concert." He published "A collection of the choicest Scots Tunes, adapted for the harpsichord or spinnet," Edinburgh, 1730. According to Professor Mackie's MS. Obituary, he died in October, 1741.—E. F. R.

CRAIG, Sir James Gibson, Bart., was one of the most

remarkable men of his age. He was the second son of William Gibson, Esq. His mother was Mary-Cecilia, daughter of James Balfour, Esq., of Pilrig; and his father's mother, Helen Carmichael, was the sister of John, fourth earl of Hyndford. At a a very early age he was admitted a member of the Society of Writers to the Signet, and commenced business on his own account; and in that department of law he speedily rose to distinction, and attained an eminence which certainly was not surpassed by any of his professional brethren, and which he maintained to the very end of his lengthened life. His professional career was indeed one of remarkable success — the well-earned result of great talents, applied with indefatigable industry, and guided by undeviating integrity.

But it is as a politician that the character of Sir James Gibson Craig belongs to the history of his country. He was one of the very few persons in Scotland who, prior to the French revolution, had the courage to avow, on the subject of political rights, opinions at variance with those of the ruling powers. While yet a young man he stood forward as the fearless champion of those whig principles from which he never swerved one inch, and which, after an arduous struggle of forty-five years, he lived to see triumphant in the passing of the reform bill in 1832. When the reform agitation arose in 1830, he had attained his sixty-fifth year; but his amazing energy, which was still unimpaired, enabled him, during the stormy period that followed, to discharge with equal boldness and skill the duties of that leadership to which his character and his services entitled him, and which was accorded to him by the universal consent of his party. It cannot be doubted that to his tact, and sagacity, and firmness, it was mainly owing that Scotland was saved from a serious convulsion during the two years that the reform agitation lasted. On all matters connected with the political affairs of Scotland he was consulted and trusted by the whig government from their first accession to power; and in 1831 he was created a baronet of the United Kingdom. This was the only acknowledgment of his services that he could ever be prevailed on to accept either for himself or his family, though it is well known that very high honours and very substantial rewards were pressed on his acceptance. His patriotism was untainted by aught that could be called selfish or sordid. Although the great object to which his political life had been devoted was achieved in 1832, he still continued to take an active interest in every important movement, whether public or local. Scarcely had the political storm subsided in Scotland, when an ecclesiastical controversy sprang up which agitated that country for ten years, and resulted in 1843 in the great secession from the established church, which is generally called "the Disruption." To this movement, which was countenanced by many of his political friends and associates, Sir James was from the first opposed; not because he was hostile to the principle of non-intrusion in the abstract, and so far as it professed to place a check on the abuse of patronage, but because he believed that the legislation of the church courts on the subject was *ultra vires* and illegal.

The more obvious characteristics of Sir James' mind—those which manifested themselves most prominently in all his acts—were energy, and firmness, and power. But the moral sentiment which exercised a controlling influence over all these, was *truthfulness*. It was the operation of this ever-present principle which mainly produced that remarkable *consistency*, which will always be admired as an honourable distinction of his lengthened career. It was his perfect truthfulness, no less than his great practical wisdom, that inspired the confidence of those (and they were not a few, even from among those most opposed to him in politics) who had recourse to him for advice in matters of delicacy or difficulty; they knew that the counsel which wisdom dictated would be truthfully tendered. Sir James was by nature essentially and eminently benevolent; his enjoyment of society was proved by his liberal and extensive hospitality; and his domestic life was one of uninterrupted purity, and harmony, and happiness. The name of Craig was assumed by him on his succession as heir of entail to the estate of Riccarton. He was born in Edinburgh on the 11th October, 1765, and died at Riccarton on the 6th March, 1850. He was survived by two sons and seven daughters, and was succeeded in the baronetcy and in the estate of Riccarton by his eldest son, Sir William Gibson Craig.—T. B.

CRAIG, JOHN, one of the most eminent of the Scottish preachers at the period of the Reformation, was born in 1511, and educated at St. Andrews. His great abilities recommended him to the favour of Cardinal Pole, and by his advice Craig joined the dominicans at Bologna, where he was made rector of one of their schools, and intrusted with various ecclesiastical commissions. The perusal of Calvin's Institutes, however, having converted him to protestantism, Craig was arrested and sent to Rome, where he was tried by the inquisition, and condemned to be burnt. His life was saved, however, by the death of Pope Paul IV., on the day before his intended execution. He returned to his native country about 1560. The Reformation had shortly before been established in Scotland, and Craig was at once nominated one of the preachers. He was appointed the colleague of John Knox in the parish church of Edinburgh, and in 1579 one of the ministers of the royal household. In the following year he drew up the famous National Covenant. He also compiled part of the Second Book of Discipline, and wrote "Craig's Catechism," and an answer to an attack on the Confession of Faith. He died 12th December, 1600, at the age of eighty-eight.—(M'Crie's *Life of Melville.*)—J. T.

CRAIG, JOHN, a Scottish mathematician, who lived in the latter half of the seventeenth century. He is principally known by his "Theologiæ Christianæ Principia Mathematica," a very short treatise, published in 1699, in which he attempts to prove by mathematical calculations, that the christian religion will cease to exist in one thousand four hundred and fifty-four years from the date of his book. This absurd theory was refuted by Diton and Houtteville. It is said that Hume and other sceptical writers have been indebted to Craig's pamphlet.—R. M., A.

CRAIG, SIR THOMAS, of Riccarton, an eminent Scottish lawyer, was one of that number of learned and accomplished men who distinguished Scotland at the time of the Reformation. Tytler, in his valuable life of him, renders it probable that he belonged to the family of Craigs of Craigfintry in Buchan, and that 1538 was the year of his birth. We know that in 1552 he entered St. Leonard's college at St. Andrews, where he remained three years. He probably left in 1555, after taking the degree of B.A. From St. Andrews he proceeded to study law at the university of Paris. Craig returned to Scotland in 1561, stored with all the legal and general learning that the schools could afford. He was admitted advocate in 1563, and in the following year he was appointed to the first office he held, that of justice-depute, under the earl of Argyle, then justice-general and supreme criminal judge in Scotland. Craig held this office till 1573, when he was promoted to that of sheriff-depute of Edinburgh. These offices did not preclude his practising at the bar of the court of session. In this court Craig attained a practice which was equalled only by that of the other leader at the bar, Mr. John Sharp. His son, Sir Lewis Craig, was raised to the bench, and the old man was frequently wont to plead before him. The last office which we hear of Sir Thomas occupying was that of advocate for the church in 1606.

Craig took little or almost no part in the political events of his time. In the intervals allowed by his profession he devoted himself to the production of many valuable works in law, and to what used to be called the cultivation of the muses. His poems are all in Latin, and the best of them will be found in the Deliciæ Poetarum Scotorum. The first of his legal works, and the only one now of any consequence, was his great treatise "De Jure Feudali." Although the immediate object of its production was to prove that there was no fundamental difference between the laws of his own country and those of England, it forms independently a very valuable systematic exposition of the law of Scotland. The work, although produced before 1605, was not printed till long after Craig's death. The first edition was produced at Edinburgh by Lord Crimond (Burnet) in 1655; the second by Menckenius at Leipzig in 1716; and the third and best edition, to which a sketch of the author's life is prefixed, by James Baillie, an advocate at Edinburgh, in 1732. This edition was from the press of the Ruddimans. The second of Craig's works was written about the same time as the "De Jure Feudali." It treats "De Jure Successionis Regni Angliæ," and was composed for the purpose of defending James' right against the attacks of Parsons (Doleman). A manuscript of the original is preserved in the advocates' library at Edinburgh, but it has never been published. A translation by a clergyman of the name of Gatherer appeared in 1703. When Craig composed the treatise "De Unione Regnorum Britanniæ,"

seems uncertain. The author accompanied James to London in 1603, and in 1604 was appointed one of the Scotch commissioners for the purpose of effecting a union between the two kingdoms. His last production was a treatise "De Hominio," written after his return from London, to confute the doctrine that the crown of Scotland owed homage to that of England. A translation was printed in 1695. Craig's death took place in 1608.—(Tytler's *Life of Sir Thomas Craig.*)—J. D. W.

* CRAIK, GEORGE LILLIE, LL.D., professor of English literature in Queen's college, Belfast; born 18th April, 1798, at Kennoway, Fifeshire. Dr. Craik was the eldest son of the Rev. William Craik, schoolmaster of the parish now named —a man of ripe scholarship and the purest life, to whose care and christian example may unquestionably be traced much of the honourable success that has attended the career of his sons. Dr. Craik possesses indeed every quality that can contribute to the success and sustain the position of the true literary man—an industry that rarely flags, great good sense, extensive acquirements joined with singular ability, and an uprightness and feeling of the dignity of his calling that have preserved him during a life which has now passed its meridian, free from the shadow of a stain. After passing through the complete curriculum, both philosophical and theological, at the university of St. Andrews, he engaged in various literary occupations in his own country; but he fortunately removed to London in 1827, and resided there until 1850, in which year he was appointed by the British government to the chair he so worthily fills. Putting altogether out of view his multitude of contributions to the best periodicals of our time—our monthlies and quarterly reviews—Dr. Craik's distinct and positive works, produced chiefly during his residence in the metropolis, do indeed testify to his indefatigable industry. The titles of some of them are these—"Pursuit of Knowledge under Difficulties;" "The New Zealanders;" "Paris and its Historical Scenes;" "English *Causes Celebres*;" "Sketches of the History of Literature and Learning in England;" "Spencer and his Poetry;" "Bacon, his Writings and his Philosophy;" "History of British Commerce;" "Romance of the Peerage;" "Outlines of the History of the English Language;" "The English of Shakspeare," &c., &c. He had much to do also with Mr. Knight's Pictorial History of England. We trust he will yet be able to undertake and complete what few men are so capable of treating, viz., a Philosophical History of our Tongue. Dr. Craik joins a powerful intellect to a susceptible imagination; hence one especial charm of his writings, and also the fact that they are characterized by exact *method.* It is no paradox, that with imagination, or the true *fusing power*, there can be no real method.—It must not be omitted, that to a pamphlet privately printed by Dr. Craik in 1846, we owe the first distinct recommendation of the method of stimulating national education now adopted by the privy council—a mode which every year's experience proves to be the only one in which the state can at present act, so that it avoid the checkmate of religious sects and differences. Dr. Craik will certainly be esteemed hereafter as one of the most estimable and useful literary labourers of this our time.

CRAMER, ANDREAS WILHELM, was born in Copenhagen on the 24th of December, 1760. A man of great erudition and unwearied industry, and one of the greatest contributors to the literature of Denmark in his times. He was brought up to the profession of law, and filled the chair of that science in the university of Kiel, of which he was also principal librarian. He died on 20th of January, 1833.—J. F. W.

CRAMER, GABRIEL, a Swiss mathematician, was born at Geneva in 1704, and died in 1752. The circumstance of his competing for the chair of philosophy at the age of twenty brought him into notice, and introduced him to the favour of Jean and Nicolas Bernouilli. He became professor in 1750. In the same year appeared his "Introduction à l'analyse des lignes courbes algébriques.—R. M., A.

CRAMER, JOHANN ANDREAS, a distinguished German poet, was born at Jöhstadt, Saxony, 29th January, 1723, and devoted himself to the study of theology at Leipzig, where at the same time he entered upon a literary career by contributing to the *Bremische Beiträge.* In 1750 he was chosen oberhof-prediger at Auedlinburg, and four years after, on the recommendation of Klopstock, was called to Copenhagen in the same capacity. The fall of Struense, however, induced him to accept a high ecclesiastical office at Lübeck in 1771. Here he remained but a few years; for in 1774 he was translated to the first chair of theology at Kiel, where he died on the 12th of June, 1788. Among his poetical works his Odes and his Paraphrases of the Psalms, Leipzig, 1755, 4 vols., rank highest. Besides these he published the *Nordische Aufseher*, a monthly magazine, Copenhagen, 1758–59; translated Bossuet's History of the World, Leipzig, 1757–86, 7 vols.; and wrote a valuable biography of Gellert in 1774.—K. E.

CRAMPTON, SIR PHILIP, Bart, F.R.S., born in Dublin on the 7th of June, 1777. Mr. Crampton entered the army as assistant-surgeon, and saw active service in the field during the Irish rebellion of 1798. In the autumn of the same year he was elected one of the surgeons to the Meath hospital, an office which he held for nearly sixty years. In 1800 Mr. Crampton took the degree of doctor of medicine in the university of Glasgow. In 1804 he published his essay, "On the Entropeon, or Inversion of the Eyelids," and soon after, in conjunction with the late Peter Harkan, established the first private school of anatomy and surgery in the city of Dublin. In 1813 he published in the Annals of Philosophy, the description of an organ by which the eyes of birds are accommodated to the different distances of objects; which paper he illustrated with a plate representing the eye of the ostrich, so prepared as to exhibit the muscle of the cornea in its whole extent. This muscle has been called Musculus cramptonianus, "der Cramptonsche muskel," of the Germans, and for its discovery Mr. Crampton was honoured with the fellowship of the Royal Society. About the same time he received the appointment of surgeon-general to the forces, an office which was abolished in 1833. Early in the reign of George IV., Mr. Crampton was appointed surgeon-in-ordinary to the king in Ireland, and in 1839 he was raised by Queen Victoria to the dignity of a baronet of the United Kingdom. Sir Philip Crampton was always an ardent cultivator of zoological science, and took an active part in the formation of the Royal Zoological Society of Ireland, of which he was repeatedle president. He also on three or four occasions filled the office of president of the Royal College of Surgeons. He was a member of the senates of the University of London, and Queen's University in Ireland; of the Royal Irish Academy; of the Société de Chirurgie of Paris; of Guy's Hospital Surgical Society, &c. In addition to the essays already mentioned, Sir Philip contributed numerous papers to the medical periodicals of the day. Sir Philip originally endowed with great talent, and possessed of extreme activity both of mind and body, loved his profession ardently, and devoted his spare moments to its advancement. In private life he was remarkable for the amenity of his manners, and for the brilliancy of his conversational powers. He died at his house in Merrion Square, Dublin, on the 10th of June, 1858, aged eighty-one years and three days, and was succeeded in the baronetcy by his elder son, his excellency Sir John Fiennes Crampton, K.C.B., envoy-extraordinary and minister plenipotentiary from her Britannic majesty to the court at St. Petersburg.—W. D. M.

CRANACH, LUCAS. See KRANACH.

CRANMER, THOMAS, the first protestant archbishop of Canterbury, was descended of an ancient and respectable family, and was born July 2, 1489, at Aslacton in Nottinghamshire. In 1503 he was sent to Jesus college, Cambridge, where he was elected to a fellowship in 1510, and applied himself with great industry to the acquisition of Greek, Hebrew, and theology. Before he had reached his twenty-third year he married, and having, in consequence, forfeited his fellowship, he was employed as a lecturer in Buckingham (now Magdalen) college. His wife, however, died in about a year after his marriage, and he was immediately restored to the fellowship which he had vacated. He took his degree of D.D. in 1523, and was appointed lecturer on theology by Jesus college. In 1528, while the sweating sickness was raging in Cambridge, Cranmer retired to Waltham Abbey, where he was occupied with the instruction of two pupils, the sons of a gentleman named Cressy. This was the turning-point of his fortunes. Henry VIII., who was then earnestly pressing his divorce from Queen Catherine, had at this time made an excursion to the neighbourhood of Waltham, and Gardiner and Fox, afterwards bishops of Winchester and Hereford, were in attendance upon the king, and accidentally meeting Cranmer at Mr. Cressy's table, began to discuss with him the absorbing question of the divorce. Cranmer suggested the propriety of "trying the question out of the word of God," a course

which clearly implied that it should be decided without the authority of the pope. Fox, who was then the royal almoner, mentioned this recommendation to the king, and Henry, eagerly catching at the hint, "swore by the Mother of God, that man hath the right sow by the ear." Cranmer's attendance was immediately required at the palace, and he was commanded to reduce his opinion to writing, and to devote his whole attention to the furtherance of this important matter. He was shortly after appointed archdeacon of Taunton, and one of the royal chaplains.

Henry was not yet prepared to hazard an open rupture with the pope, and sent Cranmer, along with several others, on an embassy to Rome about the close of 1529. The mission was unsuccessful, however, and shortly after his return, Cranmer was sent in 1531 as embassador to the emperor on the same business. During his residence in Germany he married, about the beginning of 1532, Anne, niece of Osiander, the pastor of Nuremburg. Shortly after, Archbishop Warham died, and Cranmer was recalled to fill the vacant see. He was consecrated March 30, 1533. A few weeks later, 23rd May, 1533, Cranmer declared Henry's marriage with Catherine null and void; and on the 28th he publicly married the king to Anne Boleyn, whom Henry had privately espoused in the month of January. In 1536, in virtue of his office as primate, Cranmer declared the marriage of Henry to this unhappy princess void; and again, in 1540, he presided at the convocation which pronounced the unjustifiable sentence of the invalidity of the union between the king and Anne of Cleves. In these transactions, it must be admitted, that Cranmer appears to little advantage. Meanwhile the archbishop took a conspicuous part in promoting the progress of the Reformation. He assisted in passing several statutes which materially diminished the power of the pope in England. He set on foot a translation of the Bible, assisted in the correction of a second edition of the "King's Primer," and urged the king to take steps for the suppression of the monasteries, and the application of their revenues to the advancement of religion and learning. When Henry lavished these funds upon unworthy favourites, Cranmer had the boldness to remonstrate against this misappropriation of the national property. In 1538 he strenuously resisted in the house of lords, at the risk of the king's displeasure, the enactment of the obnoxious "Six Articles" proposed by the duke of Norfolk. The Reformation continued to gain ground, and Cranmer exerted himself, in the face of great opposition, to extend its benefits throughout the kingdom. Books of religious instruction were circulated among the people, and mainly through his influence every man was allowed to enjoy the inestimable boon of reading the Bible in his mother tongue. On the other hand, it must be acknowledged that Cranmer had deeply imbibed the persecuting spirit of the old religion, and the share which he took in the condemnation of John Frith, Andrew Hewat, Joan of Kent, and others who suffered for their religious belief, has left a deep stain upon the primate's character. On the death of Henry in 1547, Cranmer was appointed by his will one of the regents of the kingdom; and by his talents, learning, and high station, contributed largely to the advancement of the protestant cause. He was the author of four of the Homilies, and one of the compilers of the Service Book, and the Articles of Religion, originally forty-two in number, were mainly, if not exclusively, drawn up by him.

Edward VI. died in 1553, and the reluctant accession of the archbishop to the injudicious scheme of elevating Lady Jane Grey to the throne, combined with his religious opinions, rendered him peculiarly obnoxious to the bigotted Queen Mary. In September, 1553, he was committed to the Tower along with Latimer and Ridley; and in March, 1554, he and his fellow-prisoners were removed to Oxford, and confined in the common prison called the Bocardo. They were ultimately condemned as obstinate heretics. Ridley and brave old Latimer underwent their cruel sentence with indomitable resolution; but the fortitude of Cranmer gave way under the pressure of misery, and the prospect of tortures and death, and he was induced by the hope of saving his life to sign no fewer than six recantations. His enemies, however, had determined that his abjuration of the protestant faith should avail him nothing, and this venerable and learned prelate was, accordingly, condemned to the flames. When brought out to execution, 21st March, 1556, he was exhorted to repeat his recantation; but, to the surprise and dismay of his adversaries, he openly declared his adherence to the reformed religion, and expressed his deep penitence for his unworthy denial of the faith. He was fastened to the stake opposite Baliol college, and suffered the cruel torture of the flames with a heroic fortitude, which his timidity and recent wavering conduct had not led his friends to expect.—J. T.

CRANSTOUN, GEORGE, Lord Corehouse, an eminent Scottish judge, the son of a landed proprietor, and grandson of William, fifth Lord Cranstoun, was admitted a member of the Faculty of Advocates in 1793. The liberality of his politics operated as a drawback to his success. Notwithstanding this he ultimately attained large practice; and for many years, along with John Clerk, enjoyed a monopoly of the leadership at the bar. He was thoroughly acquainted with law, and had the reputation at the same time, of being an accomplished scholar. In 1823 he was elected Dean of Faculty, and was elevated to the bench of the supreme court of Scotland in 1826. Some time before his death, which took place in 1850, he had resigned his seat on the bench and retired into private life.—J. D. W.

CRASHAW, RICHARD, was born in London. The precise dates of his birth and death are not recorded, but he was dead before 1652. His father was a divine of some note, and a preacher at the Temple church. Richard Crashaw's early education was at the Charterhouse; from that he passed to Pembroke hall in 1632, and took his bachelor's degree in 1634. He then removed to Peterhouse, of which he became a fellow in 1637, and took his master's degree in 1638. In 1634 he published some Latin epigrams on scriptural subjects, "Epigrammata Sacra." In 1644 he was ejected from his fellowship by the parliamentarians, and went to France, where he adopted the religion of the country. In 1646, through the interest of the poet Cowley, he was recommended to Cardinal Palotta, who found employment for him in one of the public offices at Rome. The cardinal liked Crashaw better than his brother clerks did, and they soon got rid of him by finding for him a canonry in the church of Loretto. There, soon after his appointment, he died of fever. It was reported—without, however, any grounds being stated for the belief—that he was poisoned. The poems of Crashaw are cast in the manner of George Herbert, and the pieces printed at the end of Herbert's Temple were at one time ascribed to him. Before Crashaw left England, he had adopted views of mystic devotion, and practised exercises of ascetic piety, to which the church of England gives little encouragement, and for which she makes no provision. Of his poems, those on religious themes are the best; perhaps the very best of all is his hymn to St. Teresa. It is impossible to read them without feeling that, whatever were his errors of doctrine, his was a sentiment of genuine piety. Pope praises as superior to his other poems, that on "Lessius," that on "Ashton," and his translation of "Dies Iræ," and "the Wishes to his supposed Mistress."—J. A., D.

CRASSUS, LUCIUS LICINIUS, was the most celebrated Roman orator of his time; died in 91 B.C. He first attracted notice when he was only twenty-one, by his prosecution of C. Carbo in the year 119. The law which he proposed during his consulship in 95, compelling all who were not citizens to leave Rome, contributed to the bringing about of the Social War. Crassus, who had already been proconsul of Gaul, was made censor in 92, when he suppressed the schools of the Latin rhetoricians. He was, like many of the Romans of his age, a man of luxurious habits. Cicero introduces him as one of the speakers in the De Oratore.—R. M., A.

CRASSUS, MARCUS LICINIUS, surnamed THE RICH, a Roman statesman and general, was descended of a family of some note. He soon became known as the wealthiest citizen of Rome. During the dictatorship of Marius and Cinna he was forced to take refuge in Spain. On his return he joined Sylla, who received him with open arms, and appointed him to a command in his army. He was prætor when the revolt of the gladiators under Spartacus took place, and he was intrusted with the command of the army which was sent against them. He defeated them in a great battle, killing, according to report, more than 12,000. Elected consul on his return, in conjunction with Pompey, he used every means to gain the favour of the people. He entertained the whole populace at a feast where ten thousand tables were spread, and distributed, at his own expense, three months' provision of corn to each guest. He was more than suspected of complicity in the conspiracy of Catiline, but escaped conviction. Of the first triumvirate, which consisted of Pompey,

Cæsar, and Crassus, the latter was for awhile not the least powerful member. He was afterwards re-elected along with Pompey to the consulship. He obtained the command of the army in Syria, and set out on an expedition against the Parthians. After various changes of fortune he was defeated and put to death by Surena, a Parthian general, at Charræ, B.C. 53.—W. M.

CRATES: flourished B.C. 448, and died B.C. 424. He was for some time an actor in the plays of Cratinus at Athens, and afterwards became his successor in the progress of the old comedy. He was the earliest among the writers in that field to abandon all political allusions in his drama. Aristotle mentions him as the first who gave up personal satire, and began to make narratives or poems on more general subjects. He showed great skill in the elaboration of his plots and humorous exhibitions of character. His comedies had a tendency towards broad farce. Fragments remain of eight of his plays, together with detached sentences of unknown reference. His language is characterized by simplicity and grace.—J. N.

CRATES OF THEBES: a pupil of the cynic Diogenes. He flourished B.C. 328 as one of the leaders of his sect. He was famous for his philosophical letters and some tragedies, none of which have come down to us; but he was more celebrated for the consistency with which he carried into practice the asceticism he professed. He surrendered to his native city the whole of his considerable fortune, and lived with a characteristic contempt of all the luxuries of life.—J. N.

CRATINUS, a Greek comic poet. He is said, upon the authorities on which Suidas relied, but which however are disputable, to have been the son of Callimedes, and born in Athens in the year 519 B.C. Cratinus, as a comic poet, obtained several victories, some over Aristophanes. He lived to an extreme old age. His love of wine was the subject of frequent satire by his rival poets, and he good-humouredly replied to their banter in his comedy "Πυτίνη," or the Bottle. Our chief acquaintance with Cratinus is through Aristophanes. Some humorous passages in the Knights are well translated by Mitchell. Improvements in the arrangement of the chorus, and of the Greek comedy generally are referred to Cratinus.—J. A., D.

CRATIPPUS OF MITYLENE: one of the Greek teachers, whose talents were mainly employed in feeding the taste for philosophy which sprung up in the latter days of the Roman republic. He is known to us chiefly through allusions in the speculative works of Cicero his contemporary, and at one time his pupil. In the De Officiis he ranks him among the most distinguished of the peripatetics. Plutarch mentions his accompanying Pompey after Pharsalia, and attempting to comfort the fallen general by the maxims of his philosophy. On the establishment of Cæsar's power, Cratippus was, through the influence of Cicero, presented with the Roman franchise; but he continued to give public instructions at Athens, where M. Brutus afterwards attended some of his lectures.—J. N.

CRAWFORD, Earls of. See LINDSAY.

CRAWFORD, QUENTIN, author of numerous historical works, was born at Kilwinning in Scotland in 1743. He passed his youth in India, and was engaged first in military service, and afterwards in commercial transactions, in which he accumulated a considerable fortune. On his return to Europe in 1780 he travelled for some time on the continent, and finally took up his residence in Paris, where he formed a valuable collection of books and pictures, and enjoyed the society of the most distinguished authors and artists. He died in Paris in 1819.—J. T.

CRAYER, GASPAR DE: this distinguished Flemish artist was born at Antwerp in 1582. He was a pupil of Raphael Coxcie, a painter of poor repute. His merits soon gained him attention and honour. He was engaged by the court of Brussels to paint a portrait of the Cardinal Ferdinand, governor-general of the Low Countries. The success of this earned him a pension, and the title of painter to the court. Rubens is reported to have given the most unqualified praise of Crayer, and many Flemish connoisseurs have not hesitated to rank this fine artist with Vandyck and Rubens. He died in 1669.—W. T.

* CREASY, EDWARD SHEPHERD, barrister-at-law, was born at Bexley in Kent in 1812. He was educated at Eton and Cambridge, and called to the bar in 1837. In 1850 he was appointed to the chair of history in the London university. Professor Creasy is author of the "Fifteen Decisive Battles of the World;" "The Rise and Progress of the British Constitution;" and a "History of the Ottoman Turks." Of the last work only two volumes have appeared.—R. M., A.

CRÉBILLON, CLAUDE PROSPER, son of Prosper Jolyot, was born at Paris, 14th February, 1707, and was educated at the college of Louis le Grand. The jesuits sought to attach him to the church, but he had no vocation that way. The theatre was his first attraction, where he assisted in writing some of the parodies on the operas. His lively and convivial talents brought him into the society of the gay young men of the day, and he was one of the originators of the celebrated Caveau. From writing poetry he turned his attention to writing romances, in which he was very successful, and is said to have won the love and the hand of an English lady of rank by the charm of his writings. One of his productions gave such offence from some political allusions that he was imprisoned in Vincennes, and, strangely enough, the patroness of his father, madame de Pompadour, procured his banishment from Paris in consequence of the indecency of his works; on which occasion he went to England, where he became acquainted, amongst other celebrities, with Richardson, Fielding, and Sterne. The latter was his particular admirer, and seems to have imitated his licentious style. Some time before his death he withdrew himself altogether from the public, and died about the year 1777. His productions are numerous, and with few exceptions are gross and immoral in their tendencies—a fact which contrasts strangely with his life, which was, though gay and convivial, yet moral and respectable.—J. F. W.

CRÉBILLON, PROSPER JOLYOT DE, a celebrated French tragic poet, was born at Dijon on the 13th of January, 1674. The family was respectable, but not one of distinction, as is often erroneously stated. The poet's father, Melchior Jolyot, was a notary, who purchased an estate of Crébillon, which name the son assumed. The lad gave no early indications of genius, and at school was more remarkable for breaches of discipline than progress in study. In due time he was sent to Paris to study law under a man of the name of Prieur. This man of law was also a man of letters, and actually encouraged Crébillon to leave his law-books and accompany him to the theatre. The taste of the young poet now developed itself, and at last Prieur induced him to attempt a tragedy. "La Mort des Enfans de Brutus" was the first offspring of his muse; but it was still-born—the manager read and rejected it, and the author flung it in the fire. In 1705 "Idomenee" was put upon the stage. It had some success, and though faulty in many respects, gave indications of that faculty of exciting terror which afterwards was the great power of Crébillon. Two years after he brought out his "Atrée," which had a decided success. Crébillon was now an established celebrity. After the death of his father, who left nothing that did not belong to his creditors, necessity compelled him to adopt for his daily bread, that which he had at first commenced from the love of the drama. Accordingly, in 1709 he produced the "Electre," and in 1711 the "Rhadamiste," which is justly considered his *chef d'œuvre*. "Xerxes" appeared in 1714. It was performed only once, and then received so unfavourably that it was withdrawn by Crébillon. Three years now elapsed, and then followed "Semiramis," receiving and deserving no better fate. "Pyrrhus," though cold and languid, was yet written with more care in point of style than its two predecessors. Crébillon now retired for a long interval from literary life. His wife, to whom he had been tenderly attached, was dead, and he gave himself up to a misanthropic sorrow, which the affection of his son, and the attention of friends, could not for a season dispel In 1731 he was elected a member of the Academie Française, and obtained four years afterwards the situation of royal censor. Fortune had further favours in store for the recluse. Voltaire, who was now growing into his great fame, had assailed the beautiful Pompadour in some witty and bitter epigrams. The lady was determined to have her revenge, and so she honoured and exalted the man who was esteemed the rival of Voltaire, and against whom the latter had a private pique, as well as a literary jealousy. Crébillon was appointed librarian to Louis XV., and received a pension of a thousand francs a year. In 1748 he brought upon the stage his "Catiline," supported by the favour of the court, with extraordinary magnificence. Once again the poet sought the public favour, in a tragedy called "Le Triumvirat," but it was a failure, and was withdrawn after the first representation. This was his last work, though another was partly written. Though now an old man he was still vigorous, when he was attacked with erysi-

pelas in the legs, which he neglected till it proved fatal. He died on the 17th June, 1762, and was interred with great pomp, all the actors attending. His eloge was pronounced by Piron, and a mausoleum was erected to his memory. Crébillon was a man of amiable manners, candid, modest, and simple; and though constitutionally subject to fits of gloom, he was often sprightly, fond of witty sallies, but never known to say anything that could offend others. In appearance he was tall, and had a fine head, with bright eyes full of expression.—J. F. W.

CREECH, Thomas, the translator of Lucretius, Horace, and Theocritus, was born at Blandford in Dorsetshire in 1659, and was educated at Wadham college, Oxford, of which he became a fellow. He was elected probationer fellow of All Soul's in 1683. His translation of Lucretius, published in 1682, is his best work, and has been highly praised by Dryden. In 1699 he was appointed to the college living of Woburn, Bedfordshire, and two years after, in June 1701, committed suicide in his chamber at Oxford. He was of a morose temper, and this act has been ascribed to some constitutional infirmity.—J. T.

CREECH, William, a well-known Edinburgh bookseller of facetious memory, whose name is associated with many of the literary men of the day. He was the son of the minister of Newbattle, and was born in 1795. For many years he carried on by far the most extensive bookselling business in Scotland. His shop stood at the east end of the Luckenbooths, now demolished, facing down the High Street, and was the regular haunt of the literati of Edinburgh at this period. From this place issued the works of Lord Kames, Adam Smith, David Hume, Henry Mackenzie, and Robert Burns. Creech himself was the author of some fugitive pieces of no great merit; but he was a pleasant companion, and possessed an inexhaustible fund of amusing anecdote. He was remarkably penurious in his habits, and his stinginess and keen tenacity of his own interests disgusted most of the authors who had dealings with him. Burns revenged himself for his niggardly treatment of him by a biting poetical sketch of the acute and witty, but selfish bibliopole. Creech died in 1815.—J. T.

CRESCIMBENI, Giovanni Maria Ignazio Geronimo Saverio Giuseppe Antonio, an Italian poet and litterateur, was born at Macerata in 1663, and died in 1728. He was educated in his native town, and gave promise of literary excellence before he went in 1680 to join his uncle at Rome, where he spent the rest of his life. His earlier productions were written in the vicious style of that age; but the perusal of the writings of Filicaï and Leonio corrected this fault. From that time he laboured incessantly to diffuse a more correct taste amongst his countrymen. It was for this end that he founded the academy of the Arcadians, which was opened in 1690, and at the head of which he remained for thirty-eight years. Crescimbeni was a voluminous writer both in prose and verse. The most valuable of his works is "L'Istoria della volgar Poesia." It should, perhaps, be mentioned that he retained only the first two of his christian names.—R. M., A.

CRESPI, Giuseppe Maria, Cavaliere: this artist was born at Bologna in 1665. He was a pupil of Canuti and Cignani. From his gay apparel, he was called lo Spagnuolo. He was a mad reckless painter, but with a ready quick cleverness that came near to genius. Mengs condemns him as the destroyer of the Bolognese school. He had a strange talent for grotesque caricature. He died in 1747.—His two sons, Luigi and Antonio, were also successful painters. Luigi was a creditable writer on art. He died in 1779.—W. T.

* CRESWICK, Thomas: this painter was born at Sheffield in 1811. In 1828 he first came to London, and the same year exhibited two of his landscapes at the Royal Academy. From that time he became a steady contributor to the works of the academy, seldom losing a year, and at the same time sending many works to the minor exhibition of the British institution. The excellence of his pictures soon attracted attention; but it was not until 1842 that he was elected associate. In 1851 he was made royal academician. His productions are still highly valued, though they probably reached their highest point of worth some few years ago. His pictures are chiefly from scenes in England, and he has occasionally painted in conjunction with Mr. Ausdell, who has supplied the figures to the landscapes. His colour is rich, but inclines to heaviness—a characteristic which, of late years, has rather increased than otherwise—and he is partial to a monotone of hue. But his rocky streams often possess great vigour and reality, and his shady glens have many charms of depth and power of colour. Moreover, the popularity he has acquired, as a loving transcriber of English scenes, may enable him to disregard criticism almost entirely. His success is very nearly an answer to all cavil at his works.—W. T.

CRETIN, or as it is sometimes written, Crestin, the real name being Dubois, a French poet, the date or place of whose birth is not ascertained. Probably he was a Parisian, and we know from his writings that he lived in the fifteenth and commencement of the sixteenth century. Francis I. having appointed him his chronicler, Cretin undertook to write the history of France, which he accomplished in twelve books in a metrical form, but, as was the fashion with other metrical chroniclers, in a dry and prosaic style. He was a man of considerable learning and praised by his contemporaries, who called him "Souverain poete françois;" a supremacy which the witty Rabelais ignored in his Pantagruel, where, in the character of Raminagrobis, he exhibits the vices and affectation of Cretin's style. He died somewhere about the year 1525. A modern critic has happily observed of him that he never could make rhyme and reason agree.—J. F. W.

CREUZER, Georg Friedrich, an eminent German philologist, was born on the 10th of March, 1771, at Marburg, where he studied, and some years after was appointed professor of philology. In 1804 he was called to the chair of ancient literature and eloquence at Heidelberg; and from that time, till his death on the 16th of February, 1858, was one of the greatest ornaments of this university. Creuzer's fame chiefly rests upon his opus magnum, "Symbolik und Mythologie der alten Völker, besonders der Griechen," which involved him in a vehement and protracted controversy with several prominent philologists. Unlike the Symbolik, Creuzer's second great work, the "Opera Omnia of Plotinus," Oxford, 1835, 3 vols., enjoyed the general approbation. His numerous editions, as well as his antiquarian treatises, are not less distinguished by learning than by deep and original thinking. To the collected edition of his German writings, Leipzig, 1837–47, 9 vols., the author added his autobiography, "Ans dem Leben eines alten Professors," as an interesting supplement.—K. E.

CREWE, Nathaniel, as English prelate, was the fifth son of John, Lord Crewe; born in 1633; died in 1721. He was promoted to the see of Oxford in 1671, and three years after translated to Durham. Being a member of the privy council of James II. he favoured the measures of the court, and after the Revolution his name was excepted from the act of indemnity of 1690. His pardon was afterwards procured by his friends.

CRICHTON, James, "the Admirable." So much romance has been thrown around this extraordinary individual, that it is difficult to ascertain the real facts of his biography. He was born, not in the castle of Cluny, but more probably at Elliock in Dumfriesshire in August, 1560, his mother being a granddaughter of Lord Lindsay of the Byres, and daughter of Sir James Stewart of Beath, a descendant of Murdac, duke of Albany, third son of King Robert II.; his father being lord-advocate, and connected with the Crichtons of Sanquhar, the ancestors of the earl of Dumfries; and his granduncle, Lord Methven being third husband of Margaret Tudor, widow of James IV. In 1570, and when ten years of age, he was sent to St. Salvator's college, St. Andrews, then adorned by many illustrious men, and he had for some time the young king as a fellow-pupil. He took his degree of A.M. in 1575 with no little honour, his name being third in the first or highest circle of graduates. The elder Crichton espoused the doctrines of the Reformation, but the son, adhering to the old faith, went over to France. There, in the university of Paris and in the college of Navarre, he issued a universal challenge, that is, to all men upon all things, and to be held in any of twelve languages named. The rhapsodist, Sir Thomas Urquhart, repeats the programme in a style of characteristic magniloquence; adding that he spent the interval in all kinds of gymnastic exercises, in music, dancing, and pastime, but that on the appointed day he for nine hours vanquished all his opponents in all the faculties. According to another authority, not greater than the last, he went to Rome, and re-enacted the same feat there. He appears also to have been some time in Genoa, and there is no doubt that he arrived in Venice about the year 1580, and made the acquaintance of the famous printer Aldus Manutius, who dedicated exuberant eulogies to his living genius, and strewed pathetic elegies over his tomb. His appearance at Venice, both

as orator and debater, commanded universal admiration, as he seems to have had incomparable command of the "knowledges" as then taught—mathematics no less than scholastic lore—and to have been strikingly fluent in various tongues. Retiring in bad health to Padua, he there again produced unbounded astonishment, and during six hours improvised a Latin poem in praise of the city, discussed the sciences—each with some one supposed to be a master in it—and exposed also some of the errors which belonged to the reigning Aristotelian philosophy. Returning to Venice, he gave himself to the same astounding displays, and Manutius has preserved the programme in the dedication of his Paradoxa Nobilissimo Juveni Jacobo Critono, Scoto. The challenge is broad and formal. He pledged himself to review the schoolmen, allowed his opponents the privilege of selecting their topics either from branches publicly or privately taught, and promised to return answers in logical figure, or in numbers estimated according to their occult power, or in any one of a hundred sorts of verse. For the space of three days, in the church of St. John and St. Paul, he sustained the trial, and justified before many competent witnesses his magnificent pretensions. After such a triumph he betook himself to Mantua, and there is said to have challenged and killed in combat one of the most renowned of gladiators, who had just slain three opponents who had rashly ventured to encounter him. The duke appointed him tutor to his son, and he not long after got up a dramatic performance, in which, during five hours, he represented effectively no less than fifteen different characters, such as a divine, a lawyer, a mathematician, a physician, and a soldier. But his career came to a sudden and tragical end. Meeting some persons in the street who quarrelled with him and set upon him, he defeated them, but one of them, his own pupil, threw off his mask and begged his life. Crichton at once fell on his knees and presented his sword to the prince, who received it, but immediately stabbed him with it to the heart. At his assassination Crichton had scarcely completed his twenty-third year. What the prince's motives were is not known—whether jealousy, envy, or the momentary rage of an "irefull heart;" or perhaps the admirable Crichton simply fell a victim in a drunken frolic. The lamentation over his untimely end was great and unusual. It is difficult to form a just estimate of Crichton's mind and attainments. He was no charlatan, though erudition of any depth, or the fruits of patient study, could not be expected of one of his years. Others had the same means of education as he had enjoyed, but he stood out among all his compeers for the number and variety of his precocious accomplishments. His verses are deficient both in poetry and Latinity, nor does his genius seem to have been equal to his undoubted acquirements. But after all allowance for exaggeration, he must have possessed a thorough familiarity with all branches of knowledge current and popular in those days, a quick apprehension, a ready and retentive memory, a marvellous promptitude and presence of mind, a boldness arising from his conscious stores and powers, an unlimited command of language in declamation and reply, a fluent mastery of several tongues, along with elegant manners and a graceful figure, improved by an eager cultivation of physical games and exercises. That he was a prodigy is admitted by Scaliger, Johnson, and Bayle.—(*Life* by Sir Thomas Urquhart, "*Discovery of a most exquisite jewel*," 1652. *Biography* by Mackenzie, by Tytler, by Irving, and by Imperialis.)—J. E.

CRIGHTON or CREIGHTON, Robert, a learned prelate, was born of an ancient family at Dunkeld in 1593, and died in 1672. At the beginning of the civil war he joined the king at Oxford. He afterwards followed Charles II. abroad, and after the Restoration was promoted to the bishopric of Bath and Wells. Crighton boldly denounced the vices of the court.—R. M., A.

CRITIAS, son of Callæschrus, was a pupil of Socrates, and is noteworthy both as a statesman and man of letters. In 406 B.C. he was in Thessaly endeavouring to set up a democracy. On his return to Athens he became leader of the oligarchical party. He was conspicuous among the thirty tyrants named by Lysander in 404 B.C., and in the same year was killed in battle. Cicero speaks of some of the speeches of Critias as extant in his time. He wrote a work on politics, and is said to have produced some tragedies, which are now lost. Some fragments of his elegies are still preserved.—J. B.

CRŒSUS, the last king of Lydia, succeeded to the throne 560 B.C. By a rapid series of conquests, he subdued all the Greek colonies on the coast of Asia Minor, and extended his dominions over almost all the country, from the Ægean Sea to the river Halys. He was deemed the richest monarch of his age; and the fame of his wealth, power, and magnificence, attracted to his court many of the most illustrious sages and poets of Greece. When the prosperity of the Lydian monarchy was at its zenith, a new power suddenly arose in the East, which was destined to overthrow many of the existing dynasties, and to absorb their territories. By his accession to the throne of Media, Cyrus had obtained the sovereignty of Upper Asia, and was meditating schemes of vast ambition. Jealous of his growing power, Crœsus resolved to attack him; assembled an army of four hundred and twenty thousand men; crossed the Halys, gave him battle in Cappadocia, and was defeated, on which he retreated to Sardis, his capital. Cyrus followed him, laid siege to the city, and took it B.C. 546; annexed Lydia to Persia, and condemned its vanquished king to the flames, but afterwards pardoned him and took him into favour. Crœsus survived his conqueror, and enjoyed the friendship of his son Cambyses; but the date and manner of his death are unknown.—W. M.

CROFT, Sir Herbert, an English writer, was born in 1751, and died in 1816. After having studied law for some time, he entered the church, but devoted himself principally to literature. He wrote "A Brother's Advice to his Sisters;" "Love and Madness;" and issued proposals for an improved edition of Johnson's Dictionary—an undertaking that was never completed. The life of Young in Johnson's Lives of the Poets was written by Croft.—R. M., A.

CROFT, Herbert, an English prelate, was born in 1603, and died in 1691. Sent first to Oxford, he was next, on his father's conversion to popery, placed at Douay. He returned, however, to Oxford, and rose to be bishop of Hereford. His treatise entitled "Naked Truth," excited much attention at the time. A reply to it by Dr. Turner of Cambridge, was answered by the celebrated Andrew Marvell, who was an admirer of the bishop.

CROKE, Richard (in Latin Crocus), one of the revivers of classical learning in England, was born in London, and educated at Cambridge. He afterwards studied on the continent, and on his return was appointed teacher of Greek at Oxford. Henry VIII. sent him to bring over the university of Padua to his side in the matter of the divorce—a commission in which he was completely successful. He died in 1558.—R. M., A.

CROKE or CROOK, Sir George, an English lawyer, born in Buckinghamshire in 1559, and died in 1641. He was knighted in 1623, and in 1628 succeeded Sir John Doderidge on the king's bench. In 1636 Croke defended Hampden in the celebrated case of the ship-money, and this, strange to say, without offending the king.—R. M., A.

CROKER, John Wilson, the Right Hon., LL.D., F.R.S., distinguished as a politician and man of letters, was born in the year 1780 in the county of Galway in Ireland; his father, who was of an English family, holding the office of surveyor-general in that county. Croker received his education in the university of Dublin. He was called to the Irish bar in 1802, and a few years afterwards was returned to parliament for the borough of Downpatrick. In the year 1827 he was elected a representative for the university of Dublin, which constituency he continued to represent until the passing of the reform bill in 1832, when he finally retired from public life. He attached himself from the first to the tory party, and at an early age obtained office under Lord Liverpool's government, having been appointed secretary to the admiralty in the year 1809. This influential post he held until 1830. During this period Mr. Croker had become familiarly known to the public in the capacity of a wit and man of letters. Croker established in 1809 the *Quarterly Review*, to which periodical he contributed largely for many years. Amongst the papers attributed to his pen, some reviews have been censured as exceeding the legitimate bounds of criticism, thus exposing their author to perhaps exaggerated obloquy. But the most remarkable writings with which he enriched the *Quarterly Review* had reference to Louis Philippe and the revolution of 1830, many of the materials for which were known to have been furnished by the ex-king himself, a resident at the time at Clermont, close to Mr. Croker's villa at West Molesey in Surrey, and holding constant intercourse with him. The earliest of Mr. Croker's works were poetical, none of them displaying a high order of talent. His "Life of the Duke of Wellington," at once adulatory in its tone and prejudiced in its views, is quite unworthy of the hero it

professes to celebrate. But his "Stories from the History of England," which suggested Scott's Tales of a Grandfather, will ever be a favourite manual in the hands of the young; and Croker's edition of Boswell's Life of Johnson, although subjected to severe criticism, has met with a success which few purely literary works have enjoyed in modern times. The popularity of this work induced Mr. Murray to propose to him the editing of Pope's works, which was accordingly undertaken several years ago; but not having been completed at the time of his death, the editorial task has passed into the hands of Mr. Peter Cunningham—a gentleman previously associated with him in the work—after a vast amount of illustration had been accumulated by the original editor for the purposes of the projected publication. Mr. Croker was married to a lady named Pennell, who survives him, and by whom he had one son, who died before he had arrived at maturity. Mr. Croker died in the year 1857, and was buried in the parish church of West Molesey, which had been restored and beautified by his exertions and liberality. A plain slab in the churchyard marks the spot where his body lies, and a bust is placed in the chancel.

CROKER, Thomas Crofton, was born on the 15th January, 1798, in the city of Cork. At the age of fifteen he was placed in an eminent mercantile firm in his native city, but he appears from his boyhood to have exhibited a strong taste for antiquarian and literary pursuits, rather than for the toils of business. The beautiful scenery of the county of Cork led him to make many excursions during his apprenticeship, and his mind was thus stored with the songs and legends which abound in the south of Ireland. Of these Croker made a collection, and his skill as a draughtsman enabled him to add to their value by pen and ink sketching. He furnished Moore with a large number of airs, as well as fragments of poetry and traditions for the Irish Melodies —a favour which the great lyrist did not fail to acknowledge. Upon the death of his father, Major Croker, in 1818, Thomas left Ireland; and after visiting Moore in Wiltshire, he proceeded to London, where, shortly afterwards, he procured through the aid of J. W. Croker, the secretary to the admiralty, an appointment in that department, in which he continued till 1850. In 1824 he published his "Researches in the South of Ireland, illustrative of the Scenery, Architectural Remains, and the Manners and Superstitions of the Peasantry;" and the following year "The Fairy Legends and Traditions of the South of Ireland." In 1827 a second series of the "Fairy Legends" was published in 2 volumes. Croker was now elected a member of the Royal Irish Academy, and a fellow of the Society of Antiquaries. In 1829 he edited two volumes entitled "Legends of the Lakes." Two novellettes bearing his name were published in 1832, "The Adventures of Barney Mahony," and "My Village *versus* Your Village." Croker took an active part in the formation of the Camden and Percy societies, serving on the council of both, and contributing many papers. The latter society published in 1843 his "Keen of the South of Ireland." He continued to edit many other works, antiquarian and national, which will be found in the proceedings of the societies to which he belonged. His collection of historical and literary manuscripts and Irish antiquities was one of the finest extant, and was sold after his death, which took place at his house at Old Brompton on the 8th of August, 1854. Croker was a man of undoubted genius and of great industry, and he has added largely to our stores of antiquarian knowledge and general literature.—J. F. W.

* CROLY, Rev. George, LL.D. Poet, dramatic author, novelist, and divine. This eminent writer was born in Dublin in 1785, and after receiving his education at Trinity college in that city, came to London and quickly became distinguished as a man of letters and pulpit orator. The earliest of his numerous writings, "The Times, a satire," was published about 1818. Poems, histories, dramas, followed in quick succession; besides which and a large number of published sermons and lectures, Dr. Croly has contributed to literature some works of fiction, remarkable for power and originality—"Tales of the Great St. Bernard;" "Salathiel, the Immortal;" and "Marston, or the Soldier and Statesman." Throughout life he has been a staunch tory, and as a contributor to *Blackwood's Magazine*, an editor of the *Universal Review*, and a writer of political articles for the *Britannia* newspaper, he rendered important services to his party. But he has been so fortunate as to have his labours rewarded by preferment. The living of St. Stephen and St. Benet, Walbrook, was conferred upon him by the whigs.

CROMPTON, Samuel, the inventor of the spinning machine called the "mule," was born in 1753 at Firwood, a small estate which had belonged to his ancestors for many generations, near Bolton-le-Moors, Lancashire. The district around Bolton had long been famous as a seat of the textile manufactures; almost every house was supplied with a loom, and by far the greater number of the yeomen made more account of their weaving shops than of their lands. Crompton lost his father when he was at the age of five, and from that period till the date of his marriage he resided with his mother on the estate of Firwood. His great invention, which was completed at this place in 1779, was one of several attempts made in the same district to supplement by machinery the labour of the spinners, who, since the invention of Kay's fly shuttle, were overwhelmed with demands for yarn for the new looms, which their utmost exertions could not meet. The mule exactly met the want of the time, and was universally adopted. The result to the inventor, however, was little more than the satisfaction he derived from having given a new and signal impetus to the industry and enterprise of his country. He was persuaded to make his invention generally known without securing a patent, and to trust for his reward to the generosity of the public and the munificence of the government. From the former he received £50, and from the latter £5000. This latter sum the house of commons voted, after hearing evidence to the effect that the result of the introduction of the mule had been to add £350,000 to the yearly revenue—it was hardly adequate to defray the expenses of the application. Mr. Crompton, having expended the whole of his small fortune in pursuits connected with his invention, was during the last years of his life dependent upon a small annuity. He died 1827.—C.

CROMWELL, Henry, the fourth and youngest son of the Protector, was born in 1627. He was educated at Felsted in Essex; at the age of sixteen entered the parliamentary army; became a colonel in 1649, and accompanied his father to Ireland, where he displayed great bravery. He was a member of Barebone's parliament, and in 1653 married the daughter of Sir Francis Russell of Chippenham. In 1654 he was appointed lord-deputy of Ireland, and discharged the duty of that important office with great ability, although his influence was greatly crippled by the want of money and the restrictions put upon him by the council in London. On the accession of his brother, Henry Cromwell was compelled by the factious and turbulent council to exchange the title of lord-deputy for that of lord-lieutenant; and shortly after the resignation of Richard he too was obliged to relinquish his office. He retired first to Chippenham and then to Soham in Cambridgeshire, where he spent the remainder of his life in the cultivation of his estate. Henry Cromwell died in 1673, leaving six children.—J. T.

CROMWELL, Oliver, Lord-Protector of the Commonwealth of England, Scotland, and Ireland, was born at Huntingdon on the 25th April, 1599. He was the son of Robert Cromwell, M.P. for Huntingdon in the parliament of 1593, and of Elizabeth Stuart, daughter of Sir Richard Stuart. He was named after his uncle and godfather, Sir Oliver Cromwell. His father, Robert Cromwell, second son of Sir Henry Cromwell of Hinchinbrooke, was a gentleman of good family and moderate estate, who lived a rural life, and cultivated his own lands. Among his possessions may possibly have been a brewery, a circumstance that may account for the cavalier stigma that Oliver was the son of a brewer. Robert's sister, Elizabeth Cromwell, was the mother of John Hampden, who was the head of a Buckinghamshire family of great wealth and consideration, that could trace back to a period before the Norman conquest. John Hampden and Oliver Cromwell were therefore first cousins. Of Oliver's early life little is known with any degree of certainty. He appears to have lived at home, and to have received his education at a presbyterian school in the district, after which he went to Sidney college, Cambridge, and pursued his studies there from the 23rd April, 1616, to 23rd June, 1617. His father then died, and he returned to Huntingdon. At the age of twenty-one, August 22, 1620, he married Elizabeth Bourchier, daughter of Sir James Bourchier, who brought him a certain amount of dower. Whether from the influence of the rather ascetic religion that prevailed among the puritans—asceticism being a common feature where persecution has previously prevailed—or from the influence of the low-lying marsh lands which generated unwholesome vapours, certain it is that Oliver fell into hypochondriasis and low spirits, and indulged in the inconvenient practice of

sending for Dr. Simcott in the middle of the night, in the apprehension that he was about to die. Men of large brain and robust passion have commonly much difficulty in gaining the mastery of their own spirit, and Oliver appears to have known somewhat of the mental strife that forms so prominent a characteristic in the career of such men as Martin Luther and John Bunyan, with whom Oliver may be appropriately classed; although his energies ultimately found issue in the strife of war and politics rather than in that of religious reformation. He was elected to serve in parliament for the borough of Huntingdon in 1628, and there in January, 1629, when the house of commons had resolved itself into a committee on religion, Mr. Oliver Cromwell informed the house of Neile, bishop of Winchester, countenancing arminianism. Steps would probably have been taken against the bishop, notwithstanding the prohibition of the king; but on the 2nd March the house adjourned. On the 5th warrants were issued for the apprehension of some of the riotous members, and on the 10th parliament was dissolved. No parliament was held for twelve years afterwards; the king governed by prerogative, and Mr. Oliver Cromwell returned to the country to ruminate. In 1631 he sold his property at Huntingdon, and took a grazing farm at St. Ives; and in 1636, by the death of his maternal uncle, Sir Thomas Stuart, he became possessed of an estate in the Isle of Ely valued at nearly £500 a year; engaged vigorously in local polities, and earned for himself the title of "Lord of the Fens." To the short parliament which met in April, 1640, he was returned for the town of Cambridge, in opposition to the court candidate; but the commons, instead of voting supplies, began to talk of grievances, monopolies, ship-money, star chambers, high commission, breach of their privileges, innovations in religion, and other matters too stimulating for the taste of the king, who on the 5th May dissolved parliament, and committed several members to the Fleet. The affairs of the kingdom, however, were rapidly getting into confusion, and a new parliament was indispensable. It met on the 3rd November, 1640, and is known as the famous Long Parliament. To this also Mr. Cromwell was returned for the town of Cambridge.

To trace Mr. Cromwell's after proceedings, a word must be said on Charles' dispute with the parliament. The parliament which met in March, 1628, had presented a petition of right to the king, praying—1. That no loan or tax might be levied but by consent of parliament. 2. That no man might be imprisoned but by legal process. 3. That soldiers might not be quartered on people against their wills. 4. That no commissions might be granted for executing martial law. To these the king answered, "I will that right be done according to the laws and customs of the realm." This reply, however, was not satisfactory, and both houses addressed the king for a more definite settlement of the laws of the kingdom. In June, 1628, Charles gave answer in due form, "Soit droit fait comme il est desiré;" thereby converting the petition into a law of the realm, and definitely agreeing that no loans or taxes should be levied but by consent of parliament. The principle had been infringed, and Mr. Hampden, who at his own risk and cost tried the case against the crown in 1638, was cast and adjudged to pay ship-money. The parliament that met in November, 1640, where Mr. Cromwell appeared very ordinarily apparelled and without a hatband, proceeded to take up the question, and at once resolved that the levying of ship-money and the opinions of the judges upon it were illegal. Pym, Hampden, Holles, and men of kindred stamp, were the leaders of this new parliament, and with them Mr. Cromwell cast in his lot, using his sharp and untuneable voice to great service, and being, as Sir Philip Warwick justly observes, "very much hearkened unto." The commons in fact urged on reforms with terrific haste. They impeached Archbishop Laud, and took him into custody; threatened the judges, and compelled them to give bail; impeached Sir Robert Berkeley, one of the judges, and actually took him off the bench in Westminster hall; passed a bill for triennial parliaments, and another to abolish the star chamber; voted the bishops out of parliament; brought Strafford to trial, and afterwards to Tower-hill; resolved that there should be no dissolution without consent of both houses, and when the king attempted to apprehend the five members—Pym, Hampden, Holles, Hazelrig, and Strode—resolved "that whoever should attempt to seize any of their members or their papers, the members should stand on their defence." London was in a tumult. An armed multitude carried the five members in triumph to Westminster, and four thousand mounted gentlemen and yeomen from Buckinghamshire made their appearance, to see that no wrong was done to their member, Mr. Hampden. A civil war was about to commence, and the king quitted Whitehall, not again to visit it except as a captive.

These proceedings had carried the parliament over rather more than a year. The king and court quitted Whitehall on the 10th January, 1642. On the 7th February Mr. Cromwell offered to lend £300 for the service of the commonwealth, afterwards increased, it would seem, to £500. In August of the same year, 1642, he was already on foot, doing active service—"Mr. Cromwell in Cambridgeshire has seized the magazine of the castle at Cambridge, and hath hindered the carrying off the plate from the university, which, as some report, is to the value of £20,000 or thereabouts." In September (Sept. 14, 1642) Mr. Cromwell commenced his military career, being then forty-three years of age. Robert, earl of Essex, was "lord-general for king and parliament," which meant for parliament against the king, and William, earl of Bedford, was general of the horse, having, or about to have seventy-five troops of sixty men each; in every troop a captain, a lieutenant, a cornet, and a quartermaster. In troop 67 Oliver Cromwell, member for Cambridge, was captain, and in troop 8 another Oliver Cromwell—probably the eldest son, killed early in battle, and lost sight of in after history—was cornet. Cromwell's rise in the scale of military rank was as follows. In September, 1642, he was captain; in March, 1643, he was colonel. On the 2nd July, 1644, was fought the battle of Marston Moor, at which, according to the newspapers of the time, "upon the left wing of horse was the earl of Manchester's whole cavalry, under the command of Lieutenant-general Cromwell."

At this time General Cromwell was the first cavalry officer in England on the side of the parliament. This he was, not only in the estimation of the soldiers, but in the opinion of Sir Thomas Fairfax and the house of commons. Fairfax before the battle of Naseby wrote to the commons requesting that Cromwell might be spared from his parliamentary duties, to command the whole of the horse. When men were in a strait they needed Oliver, could depend upon him, and were not disappointed. Fairfax who had been rather worsted at Marston Moor, and perhaps supposed that Cromwell's success there depended on his command of cavalry, has "resolved to decline the usual way of a general, and to assume the command of the horse, and leave the infantry to his major in case Lieutenant-general Cromwell come not up in time enough."

On the 14th of June, 1645, was fought the battle of Naseby, General Cromwell having arrived two days before, "amid shouts from the whole army." Oliver, as usual, routed everything, seized the train and cannon of the royalists, took many prisoners, their standard, ensigns, seventy carriages, and the king's own waggons, in one of them a cabinet of letters supposed to be of great consequence. In fact Oliver, and Oliver chiefly, shivered the royalist army to atoms, and the king's cause was ruined beyond recovery. General Cromwell now settled the club-men; stormed Bristol, Winchester, and Basing-house; finished the first civil war; and handed England over to the parliament very much in the style of a conquered country—for which he received the thanks of parliament and a grant of £2,500 a year.

In 1648 his military talents were again in requisition. He was in the north at Carlisle, Berwick, and in Edinburgh. He was commander-in-chief of the army of operation, but still remained only lieutenant-general. In December, 1648, he returned to London, and on the 29th of January, 1649, he signed the death warrant of Charles I. His position at this period is worth remarking. Practically he was the foremost man in the country; but perhaps the only party on which he could thoroughly depend was the army, and even a portion of the army was tinctured with doctrines subversive of military discipline. The parliament contained all the elements of disunion, and without the army was impotent. A legislative assembly that assumes also the executive power of the state, has commonly proved itself a failure, and General Cromwell now began to occupy the chief position in the executive government. He was, however, surrounded by difficulties. After the death of the king, probably not more than one-half of England was on the side of the parliament. Also, there was in England a party of anarchy, the red republicans of that day, called Levellers, who, had it not been for Cromwell's consummate ability and

resolution, would certainly have attained a much more prominent place in the history of England. Ireland, again, was completely in favour of the Stuarts, and Scotland had proclaimed Charles II. immediately after the death of his father. General Cromwell wisely began at home. He soon settled the Levellers, and put out the smouldering fire of social anarchy like a man who neither trifled nor jested, trifling being almost the only thing that Oliver could not do. Having settled England he went to Ireland. On the 22nd of June, 1649, his commission was made out. This, however, arranged only the military part of the business. The parliament then "considered of settling the civil power of the nation of Ireland, whether by commissioners or otherwise. The house, after a short debate, voted that Lieutenant-general Cromwell be chief governor of Ireland, and likewise that the civil and military power of that nation be settled on him during the time of his commission"—three years. General Cromwell thus became lord-lieutenant of Ireland, with plenary power to do what he pleased. What he did please to do was perhaps severe enough—terrible knocking of every body on the head when they resisted, under the belief that "this bitterness will save much effusion of blood"—a belief verified in fact, and even in the opinion of those who have written against Cromwell. Drogheda (Tredah) and Wexford were taken by storm and the garrisons slaughtered. The example was successful: the other towns surrendered upon easier terms. In less than a year the country was subdued, and Cromwell leaving his son-in-law, Ireton, in command, returned to England, was met in triumph at Hounslow heath, and had the palace of St. James' allotted for his residence.

Soon after the death of the king, Prince Charles, who had taken refuge at the Hague, assumed the title of Charles II. In the spring of 1650 the commissioners from the Scots negotiated with him at Breda. In June he repaired to Scotland, but before landing was obliged to undergo the process of taking the covenant. The parliamentarians at once resolved to attack him, and General Fairfax ought from his rank to have taken the command; but his wife, a presbyterian, persuaded him to withdraw from public life, whereupon "Oliver Cromwell, esquire, was constituted captain-general and commander-in-chief of all the forces raised, or to be raised, by authority of parliament within the commonwealth of England" (26th June, 1650). The Lord-general Cromwell instantly fell to work with his new commission. On the 29th June, three days after his appointment to the supreme command, he set out for Scotland. On the 22nd July the army passed through Berwick, thence to Cockburnspath, Dunbar, Haddington, and Musselburgh, the Scottish army under General David Lesley lying between Edinburgh and Leith. Cromwell could not attack Lesley in his fastnesses, and in a fortnight he found that sickness and want of provisions compelled him to retreat. He fell back on Dunbar, Lesley following him at once. Cromwell was blocked up and surrounded, as he himself expresses it, "at the pass of Copperspath, through which we cannot get without almost a miracle." His faith, however, did not fail him. "All shall work for good," he said—"Our spirits are comfortable, praised be the Lord." On the 2nd of September Oliver observed that Lesley was altering his position, coming down the hill, and moving his left wing of horse over to his right wing—dangerous experiments, it would seem, in the face of the lord-general. A council of war was held. It was resolved not to wait for Lesley's attack, but before break of day to begin the battle of Dunbar. "The enemy's whole numbers," says Oliver, "were very great, almost six thousand horse, as we heard, and ten thousand foot at least, ours drawn down as to sound men to about seven thousand five hundred foot, and three thousand five hundred horse." "The enemy's word was THE COVENANT, which it had been for divers days; ours was THE LORD OF HOSTS." In an hour the lord-general utterly demolished the presbyterian army, with a loss to himself, as he says, of "about twenty or thirty men" (3rd September, 1650).

From Dunbar Cromwell returned to Edinburgh to besiege the Castle, which was surrendered to him by Colonel Walter Dundas, the governor, on the 24th of December. He remained in Scotland till August, 1651. He had taken possession of Perth, and being thus to the north of the Scottish royal forces, which were stationed with Charles at Stirling, Charles ventured a desperate game—a sort of double or quits for the whole stake that Oliver had gained and Charles had lost. Charles broke up his quarters, and marched southward into England. On the 22nd of August the royal standard was raised at Worcester, and there on the 28th the lord-general was in presence of the king. Cromwell went to work without delay, threw a bridge of boats over the Severn, and another across the Teme. These boat-bridges were ready on the afternoon of the 3rd September—the same day on which had been fought the battle of Dunbar a year before; "whereupon," say the papers of the time, "the general presently commanded Colonel Inglesbie's and Colonel Fairfax's regiments, with part of his own regiment and the life-guards, and Colonel Hacker's regiment of horse, over the river—his excellency himself leading them in person, and being the first man that set foot on the enemy's ground." The battle of Worcester ended in a total route; and about seven in the evening the king, with various dukes, earls, and lords, fled from the city by St. Martin's gate to find a refuge with the Penderels, and to take shelter in the royal oak and across the sea. Cromwell behaved magnificently. "My lord-general did exceedingly hazard himself—riding up and down in the midst of the shot, and riding himself in person to the enemy's foot offering them quarter, whereto they returned no answer but shot." This was Oliver's last battle, and the last occasion on which Scotland ever appeared in a national capacity. Scotland had gone to wreck with factions and dissensions, and her individuality as an independent kingdom had no longer a place in history. At Aylesbury, on his return to London, Cromwell was met by a deputation from the commons and council of state. Hampton Court was prepared for his residence, and an estate of four thousand pounds a year, in addition to his former grant, was voted to him.

We now briefly review this military career of Oliver. Nine years before we found him an English squire, engaged in the cultivation of his lands; now we find him the incomparable soldier who has achieved in fair and open war the conquest of England, the conquest of Ireland, and the successful invasion and annexation of Scotland; and this without anything that could be called a reverse. His progress was ever onward, forward, upward. However the fortunes of others might fluctuate, Oliver was always making way, always driving definitely toward a single point, and that point the supreme power. He was not only the man of supreme ability, but acknowledged to be so—the man to whom the nation was obliged to apply; for he alone had the master-hand that could guide the vessel of the state through the storms, the troubles, the quicksands, and the dangers which on every side beset the commonwealth. No sooner had the military operations terminated than it became necessary to settle the form of government, and it was here in all probability that Cromwell first allowed the ambition of personal aggrandizement to mix with what he conceived to be his duty to his country. The power was virtually in his own hand, and there can scarcely be a doubt that he desired its legal recognition. If the nation had placed the crown on his head at this period, he would probably have allowed it to remain there without farther question. But the parliament was jealous of his influence, and war with Holland once more withdrew the attention of the nation from the settlement of the constitution. It was absolutely necessary, however, that there should be an executive government, and Cromwell resolved to take the power into his own hands by the forcible dismissal of the members. He took a file of musketeers, went down to the house, ordered the speaker out of the chair, told the members they had sat there long enough for all the good they had done, and, waxing vehement, cried out—"You are no longer a parliament; I say you are no longer a parliament; the Lord has done with you—he has chosen other instruments for carrying on his work." He told Vane he was a juggler, Chaloner that he was a drunkard, Allan that he cheated the public, Martin and Wentworth that they were exceeding improper persons; told one of the soldiers to "take away that fool's bauble"—the mace; and finished by turning out the members and locking the door. This was on the 20th April, 1653, and in July he summoned by his own authority the little or Barebone's parliament, so called from one Praise-God Barebone, a leather-seller of Fleet Street, who was one of the honourable members.—(See BAREBONE.) On the 12th December of the same year the Barebone parliament resolved to resign its power into the hands of Cromwell, having possibly been chosen for that purpose; and on the 16th December the Lord-general became Lord-protector of the Commonwealth of

England, Ireland, and Scotland. The Instrument or document which established the protectorate was read in Westminster hall with formal ceremonies, in presence of the council of officers, the lord-mayor and aldermen, the commissioners, and other officials.

By the Instrument of government Cromwell was to call parliaments every three years. He had also power to make war or peace; and he and his council could make laws which should be binding during the intervals of parliament. By these provisions the government resembled a monarchy. But no parliament could be dissolved until it had sat five months; and bills passed in parliament were to become law after a lapse of twenty days, even if not confirmed. By these provisions the government resembled a republic with a president. But inasmuch as Cromwell was commander-in-chief of the army, as well as first magistrate of the state, and the protectorship was elective—the real nature of the government was that of an elective autocracy with nominal limitations, which must infallibly be broken down and fall to the ground. Disputes could not fail to arise regarding the authority and jurisdiction of the various powers in the state, and hence another step was still necessary to place the Protector on the highest summit. This issue came in 1657. In April of that year a committee of parliament mooted the question of kingship and royal title. The republican officers, however, declared against the assumption, probably more from antipathy to the name than to the fact, which was already sufficiently established for all practical purposes. Cromwell declined the title on the pretext that "he could not with a good conscience accept the government under the title of king." Nevertheless his powers were enlarged by a new instrument called the Petition and Advice; an annual sum of £1,300,000 was allotted for the support of his government; he was empowered to create a second chamber or ostensible house of lords—which had only a brief existence, being dissolved by the Protector fourteen days after it met; and he was empowered to nominate his successor, the protectorship thereby ceasing to be elective, and his Highness becoming to all intents the autocrat of the realm, with powers which a good man might use well, but which in other hands would be nothing short of an atrocious tyranny, more dangerous to the state than the despotism of the Stuarts, and absolutely intolerable to the people of England. His government was not a monarchy in which the king reigns by law, with recognized rights and recognized limitations of prerogative, but a tyranny—a military tyranny converted into a constitutional autocracy by the powers that had been formally conferred or were immediately usurped, and which were used without reserve against the parliament and the courts of law.

The Protector, as a statesman, is one of the most remarkable studies ever submitted to the scrutiny of the politician or the student of history. He appeared to combine the elements of almost unlimited power with the elements of unlimited weakness. England under his own rule was unquestionably the strongest state in Europe, yet no sooner had he departed than it fell, as if by magic, into the utmost extremity of impotence. Its next monarch was a pensioner on the bounty of the magnificent Frenchman. In the field he was everywhere triumphant, yet no sooner was he gone, than the military operations of England became puerile and ludicrous. Oliver's flag, the red cross of St. George, swept from the ocean every hostile banner. France, Holland, and Spain, were humbled into maritime submission, and the Barbary corsairs were scourged into good behaviour—piracy was annihilated, and the naval supremacy of England was established as an unquestioned and indisputable fact. Yet Oliver gone—and the Dutch with impunity sail up the Thames and the Medway. He had the most moral court that had ever been known in the history of Europe, yet a few short years saw vice unblushingly enthroned, and the silken shoe of the courtezan treading the halls that had echoed to the jackboots of Oliver Cromwell and his pious Ironsides. In Oliver's time the judge sat in the magnificence of rectitude, and for the first time in the history of modern nations justice was administered in the fear of God. Yet Oliver gone, and Judge Jeffreys springs from the pandemonium of the corrupted English law. Everything seemed to decay and to ferment into corruption. As if the force of gravity had been removed from the terrestrial economy, no sooner was the iron-will of Oliver removed from the state of England, than chaos, confusion, and failure seemed to invade every department of the realm, and every operation of the body politic. Defeat, disgrace, and shame, took the places of victory, honour, and estimation, until the fury of England was once more roused, and the last Stuart, in ignominious flight, took refuge with the neighbour nation, whom Oliver would have bearded with the sword. The contrast between England in the time of the Protector, and England in the days of Charles and James, is one of the most remarkable that has been recorded on the page of history. Tragedy or comedy, it is the strangest drama that has been played in England since the Saxon dynasty died out at Hastings, and England became the heritage of the feudal and punctilious Norman.

Although the Protector failed to transmit a constitution to England, he taught the great lesson of his day—the greatest lesson that England or the world has ever learnt—that of religious toleration. This, in fact, was his grand achievement—the great and noble work, which will ever weave around the brow of Oliver a chaplet of unfading glory. Oliver Cromwell was the apostle of religious toleration.

The latter portion of the protectorate was a dreary experience of the pain and trouble which attend on those who govern factious men. It was another evidence that power is not happiness, and that the highest dignities of the world confer no lasting happiness, and can never satisfy the longings of an ardent spirit. Oliver did his duty after his own fashion, and according to his own understanding, forgetful that laws made by the common judgment of the nation are quite as essential as the individual inspirations of even the wisest rulers. If he did not die the death of a martyr, he in some sense lived the life of a martyr, and faced his difficulties with a heroic soul that would not acknowledge defeat.

The time came that Oliver must die, and this, perhaps, was the noblest scene of his eventful life. He had lived with England in his heart, and he died with England in his heart, praying, in the sublimity of death, that God would give his people consistency of judgment—one heart and mutual love—interceding, as it were, with him who had been his own protector for those who had not seen so clearly into the invisible world, and praying, as all good men should pray, that God would pardon those who desired to trample on his dust. So died the great Protector on the 3rd of September, 1658, the boldest and most successful man that England has ever seen—a man who stands alone in the history of his country—yet an enigma, a dark riddle, which all men guess at, yet none are agreed about the answer.

Cromwell was taken ill at Hampton court, on the 12th August, of a fever, partly brought on, perhaps, by his deep feeling of regret at the death of his favourite daughter, Mrs. Claypole. He removed to Whitehall, and there he died on the 3rd September, in the sixtieth year of his age, having held the title of Protector four years, eight months, and eighteen days. It was the anniversary of his two great victories at Dunbar and Worcester, and the same day happened the greatest storm of wind ever known in England. On the 23rd November the state funeral took place, with great pomp, in Henry VII.'s chapel, at Westminster abbey. The coffin containing the body had been privately deposited some time before in the abbey, and it was only the effigy that lay in state at Somerset-house, and to which the official and costly honours were paid.

In 1660 the Restoration took place, for which the English church to a recent period still gave thanks, as an "unspeakable mercy;" and on the 30th January, 1661, the bodies of Oliver Cromwell, Henry Ireton, and John Bradshaw, were drawn upon sledges to Tyburn. The account is thus given in the newspapers of the time—"When these three carcasses were at Tyburn, they were pulled out of their coffins, and hanged at the several angles of that triple tree, where they hung till the sun was set, after which they were taken down, their heads cut off, and their loathsome trunks thrown into a deep hole under the gallows. The heads of those three notorious regicides, Oliver Cromwell, John Bradshaw, and Henry Ireton, are set upon poles on the top of Westminister hall by the common hangman. Bradshaw is placed in the middle, Cromwell and his son-in-law, Ireton, on both sides of Bradshaw."

Cromwell left two sons and four daughters—Richard, who succeeded him; Henry, lord-lieutenant of Ireland; Bridget, married first to Ireton, afterwards to Fleetwood; Elizabeth, married to John Claypole, Esq., of Northamptonshire; Mary, married to Lord Fauconbridge; and Frances, married first to a grandson of Lord Hawick, and afterwards to Sir John Russell.

The last representative of the Protector was Oliver Cromwell, great-grandson of Henry Cromwell. He practised as a solicitor in London, and died at Cheshunt-park in 1821.—P. E. D.

CROMWELL, Richard, third son of Oliver the Protector, and the eldest who survived him, was born at Huntingdon on the 4th October, 1626. With his brothers Oliver and Henry, he was educated at Felsted in Essex, and afterwards removed to Lincoln's Inn, where he was admitted in 1647. He took no part in the military enterprises of his father, but seems to have been of an indolent and thoughtless disposition, that led him to prefer his own ease to the more onerous affairs of state. At the age of twenty-three he married Dorothy, daughter of Richard Major of Hursley in Hampshire, retired to Hursley, and lived in comparative obscurity. On the establishment of the protectorate, he became member for Monmouth and Southampton, and was appointed first lord of trade and navigation. In 1656 he was returned for Hampshire and the university of Cambridge, and in 1657 succeeded his father as chancellor of the university of Oxford. About this period he nearly lost his life by an accident, while attending the levee of the Protector. The steps upon which he was standing gave way, and Richard was precipitated to the ground with such violence as to cause him serious injury. He recovered, however, and was made a privy councillor, a colonel in the army, and president of Oliver's short-lived house of lords. In August, 1658, he was summoned to the sickbed of the Protector, and on the 3rd September the Protector was no more. The next day Richard Cromwell was proclaimed Lord Protector. He received compliments of condolence and congratulation from the ministers of foreign states, from the army and navy, from one hundred congregations and churches, and from counties, cities, and boroughs, with promises of adhering to his highness with their lives and fortunes against all opposers. For a few months the affairs of state went on with tolerable regularity. In January, 1659, Richard met his parliament, and made a speech to both houses. A financial investigation followed, and it was found that the treasury would not support the expenditure. The parliament was divided; some were protectorists, some republicans, and some probably may have had thoughts of Charles II. The country was again falling into confusion, and Richard had no governing faculty to control the approaching anarchy. The republican officers, headed by Fleetwood and Desborough, formed themselves into an opposition party known as the Wallingford-house cabal, and demanded the dissolution of parliament. With this demand Richard complied, and on the 22nd April, 1659, parliament was dissolved by proclamation, and Richard's authority virtually ceased. The members of the Long Parliament were called together by invitation of the officers, and to this parliament Richard, on the 25th May, made his submission; provision being made nominally for the payment of his debts and his removal from Whitehall. A large portion of the debt incurred for the funeral ceremonies of Oliver had descended to Richard, and, either to escape arrest or in the hope of procuring a settlement, he withdrew to France, and remained some time in Paris. In prospect of a rupture between France and England, he retired to Geneva. About the year 1780 he returned to England, and, under the assumed name of Clark, took up his residence at Cheshunt in Hertfordshire, where he lived "peaceful and forgotten to the advanced age of eighty-six, amusing himself and his friends with the memorials of the past, and exhibiting from time to time two large chests filled with the addresses and felicitations that had been presented to Oliver, portions of which he would laughingly read to his auditors." Richard died in 1712, leaving two daughters, who survived him.—P. E. D.

CROMWELL, Thomas, Earl of Essex, an eminent statesman under Henry VIII., was the son of a blacksmith at Putney, and was born there about 1490. He spent some time at Antwerp as clerk in an English factory, and afterwards went to Rome, where he increased his knowledge of the Latin language. On his return to England he entered the service of Cardinal Wolsey, whose confidence he completely secured, and on the downfall of his patron courageously defended him in the house of commons from the charge of treason. His fidelity to the fallen minister gained for Cromwell the respect of the king, who conferred on him the honour of knighthood in 1531, made him a privy councillor, and his confidential favourite and prime minister. He held in succession the offices of chancellor of the exchequer, principal secretary of state, master of the rolls, and keeper of the privy seal. He was also appointed chancellor of the university of Cambridge, visitor-general of English monasteries, and lord-chamberlain of England. Ultimately he was elevated to the peerage, and appointed vicar-general and vice-regent in religious matters next to the king. He employed his great influence to promote the cause of the Reformation, and zealously forwarded the overthrow of the papal authority, the reading of the holy scriptures, the dissolution of the monasteries, the demolition of images, and the religious instruction of the people. He also instituted parish registers, and various other social improvements. The king rewarded his zeal by the gift of some thirty monastic manors and valuable estates, and in 1539 created him Earl of Essex. The honours and wealth heaped upon him, as well as his energetic support of the principles of the Reformation, raised him up many powerful enemies. The haughty nobles despised him as a plebeian, while he rendered himself obnoxious to the common people by the subsidies which he exacted. Conscious of his danger, he sought to consolidate his power, and to strengthen his position at court by promoting the marriage of the king to Anne of Cleves; but this step ultimately proved his ruin. The disgust of Henry at his bride, soon led to his strong dissatisfaction with the promoter of the marriage. The enemies of the falling minister promptly availed themselves of the favourable opportunity afforded by the king's caprice to pour a flood of complaints into the royal ear. Cromwell was suddenly arrested and accused of treason, heresy, oppression, bribery, and extortion, without the liberty of reply. He was of course found guilty, and executed on Tower Hill, 28th July, 1540. Like his friend and fellow-reformer Cranmer, Cromwell has been both unduly eulogized and vituperated. He was not a high-minded patriot or a sincere and consistent protestant; but an ambitious statesman, often unscrupulous and rapacious in his policy. It must be admitted, however, that he had a vigorous understanding and a very retentive memory, combined with great shrewdness and knowledge of character; and though his motives may have been often of a mixed nature, he was the author of many valuable ecclesiastical and social reforms.—J. T.

CRONE, Dominico Pietro, a musician, was born at Bergamo in 1566, and died, probably at Naples, in the first quarter of the seventeenth century. His first engagement was as cantor at the cathedral of Oristano in Sardinia. Thence he proceeded to Spain in 1592, where he remained for some time without an appointment, but was at length admitted a member of the chapel of Philip II., on whose death he retained the same office under his successor, Philip III. He was next engaged as master of the royal chapel at Naples, this territory being at the time a state of Spain. Here he published, in 1609, his "Regole per il Canto Fermo," a treatise of much practical utility; and in 1613 his great work, "El Melopeo y Maestro," in twenty-two books, extending to nearly twelve hundred folio pages. This voluminous essay, written in Spanish, is a summary of all the theoretical books upon music that had preceded it, comprising, in particular, considerable avowed quotations from Zarlino; it contains a complete course of instruction in ecclesiastical composition, with elaborate examples of the most complicated forms of canonical writing; it gives a complete description of all the instruments then known in Spain; and it devotes a large space to the discussion of the moral relationship between master and pupil, and of the important social and artistic influence the former has the power to exercise, together with the general view of the state of music at the time. In appropriating so much space to the examination of such extraneous branches of the subject as these last, the author anticipates the love of disquisition that distinguishes the writings of Dr. Marx in our own day. "El Melopeo" was commenced before Crone left Bergamo, but laid aside for some years, and resumed in consequence of the writer's observation of the great requirement in Spain for a work on musical theory. This makes it strangely remarkable, that throughout its voluminous extent it contains no reference to the forms of song and dance music peculiar to that country. This book, though reprinted at Antwerp in 1619, is of extreme rarity.—G. A. M.

CROPPER, James, a philanthropist and most efficient promoter of negro emancipation, was born at Winstanley in Lancashire in 1773, of pious parents, members of the society of Friends, to which persuasion he belonged through life. He entered a mercantile house in Liverpool, at the age of seventeen years, and soon won the confidence and respect of his employers. His mercantile career was successful and marked by high integrity.

He was one of the earliest advocates of the principles of free trade, and in 1808 took an active part in the efforts to procure the repeal of the "orders in council" which had proved so injurious to commerce. In 1816 he met with Mr. Clarkson, and soon joined the abolition party, entering warmly into their plans for the civilization of Africa, as a means of putting an end to slavery—an object which the abolition of the slave-trade in 1807 had failed to effect. In 1821 he published a series of "Letters to William Wilberforce" on the superior advantages of free labour. Two years afterwards he published two pamphlets on the economical advantages of free labour, and the importance of bringing the cotton and other productions of India into competition with the slave-grown commodities of the West Indies and America. When the last great effort to obtain the freedom of the slaves was commenced in 1831, he was the first, with counsel and means, to sustain the "agency committee," whose labours in organizing a systematic scheme of lectures all over the kingdom formed an important element in the final success of the abolitionists. He died at Fearnhead in 1840, aged sixty-seven years.—R. M.

CROSSE, Andrew, an electrician, whose researches in science led him to a discovery of the laws of crystallization, and to many useful applications of electricity. The descendant of an ancient Somersetshire family, he was born in that county in 1784, at Fyne Court, Broomfield. At an early age he displayed a great love of natural science, more especially electricity. At the meeting of the British Association in 1836, which took place at Bristol, he was induced, not without difficulty, to come forward, and astonished both the chemical and geological sections with the account of his experiments. Science owes to this patient and ingenious observer the suggestion of much of which he has never reaped the honour. He appears to have been an humble and reverent man, ever anxious to share with his fellow-creatures the moral and philosophical truths which his life was spent in seeking. He died in July, 1855. Memorials of Andrew Crosse, published by Longman, 1857, supply particulars of his life and researches.—C. A. H. C.

* CROWE, Mrs. Catherine—the maiden name of this lady was Stevens—was born at Borough Green in the county of Kent, and married in 1822 Lieutenant-colonel Crowe of the British army. Her first literary production was a tragedy, "Aristodemus," published in 1838; and this dramatic effort was succeeded by a great number of novels which have attained no inconsiderable popularity.

CRUDEN, Alexander, author of the "Complete Concordance of the Holy Scriptures of the Old and New Testament," was born at Aberdeen in 1701, and studied at Marischal college, with the view of entering the christian ministry. Before his studies were completed, however, his mind fell into derangement, and he was confined for some time in a private asylum. On recovering he left Aberdeen for London, where, after being for some time occupied as a private tutor, he opened in 1732 a bookseller's shop under the Royal Exchange, and employed himself at the same time as a corrector of the press. In 1733 he began to draw up the Concordance, which was published in 1737, and an improved edition of it in 1761. The first edition was dedicated to Queen Caroline, who had given the author some reason to expect her patronage of the work; but her death having occurred shortly before its publication, the author's hopes from that distinguished quarter were doomed to disappointment, and, his affairs becoming embarrassed, he withdrew from trade and fell into a state of melancholy, which was accompanied with a return of some of his former mental delusions. Imagining that he had received a divine commission to rebuke and reform an ungodly and degenerate age, he assumed the style and title of Alexander the Corrector. He continued to earn his support partly by publications of his own, and partly by superintending the works of other authors in their progress through the press. He was the author of "A Scripture Dictionary, or Guide to the Holy Scriptures," 2 vols, 8vo, which appeared at Aberdeen shortly before his death, which took place November 1, 1770. He was found dead upon his knees. The Concordance is a work of immense labour, great accuracy, and of enduring usefulness to the church of Christ. He was also the compiler of the elaborate index attached to Newton's edition of Milton. It is singular that a mind so prone to run into enthusiastic heats and fancies, should have been capable of a kind of labour at once so toilsome and so mechanical and dry.—P. L.

* CRUIKSHANK, George, a remarkable artist, born in London about 1795, the son of a caricaturist of some note in his day. His first efforts were designs for infant primers, and song-books, comic and sentimental. In the *Scourge*, and other like publications, he exhibited his masterly satiric talent. In 1817 he was allied with Mr. William Hone in the production of illustrated political pamphlets. In 1820 the trial of Queen Caroline furnished the satirist's pencil with ample occupation. "Non Mi Ricordo," and the "Queen's Matrimonial Ladder," reached an extraordinary number of editions. Soon after this, however, Mr. Hone discontinued his publications, and our satirist began to abandon what we may distinguish as his first or political manner. In his second manner, the genial generous humour of the artist found full room in the illustration of comic narrative. His aquatint plates for Mr. Pierce Egan's Tom and Jerry; his drawings on wood for the Three Courses and a Dessert; his etchings for Mr. Ainsworth's Jack Sheppard; for Mr. Charles Dickens' Sketches by Boz, and Oliver Twist; for Mr. Thackeray's Fatal Boots and Cox's Diary; his illustrated editions of Fielding and Smollett, and of Grimm's German Tales, are all widely known, and as excellent as they are famous. In 1843 was produced, with great success, "George Cruikshank's Omnibus," succeeded in 1845 by "George Cruikshank's Table Book," of which Mr. Gilbert à Beckett was the editor. In many of these plates, the delicate manipulation of the etching needle is carried to a height hardly to be matched in the whole range of the art. From about 1847 may be traced Mr. Cruikshank's third manner; in which he sought to be less the critic and the satirist than the moral teacher. Mr. Cruikshank had joined the temperance movement. He published a series of plates called the "Bottle," advocating his peculiar views with Hogarthian energy and power. These met with an extraordinary success, and the "Bottle" was dramatized at every minor theatre. The "Drunkard's Children" followed with less success. Among the oil paintings he has produced, are his "Tam o' Shanter;" "Runaway Knock;" "Cinderella;" and "Disturbing the Congregation," the last purchased by the prince consort, and engraved. Finally, it may be stated, that Mr. Cruikshank is no less excellent as a man, than he is admirable as an artist.—W. T.

CRUIKSHANK, W. Cumberland, a celebrated surgeon of the last century, better known, perhaps, for his reputation as an anatomist and physiologist. He was born in Edinburgh in the year 1745. He was originally intended for the church, but this did not accord with his own views, and he was allowed to study medicine under the direction of Dr. Moore for three years. About this time Dr. William Hunter was in want of an anatomical assistant, and, through Dr. Moore's representations, Mr. Cruikshank was chosen. He therefore arrived in London in 1771, and was immediately appointed by Dr. Hunter to the care and arrangement of his library and museum. In a little time he was associated with Dr. Hunter in his lectures, which he gave with great success; and, at his death, he became connected with the highly esteemed Dr. Baillie. In addition to his anatomical engagements he had an extensive private practice. He attended Dr. Samuel Johnson, the great lexicographer and moralist, in his last illness. Mr. Cruikshank enjoyed the intimacy of most of the literary men of his day, and merited their esteem. His conversation was peculiarly brilliant and delightful. He died on the 27th June, 1800. In 1797 he was admitted a fellow of the Royal Society. He also received an honorary degree from the university of Glasgow, and was a member of the Imperial Academy of Vienna. His publications, though few in number, are of intrinsic value. In 1786 Mr. Cruikshank published the work upon which his professional merit rests, and one which fairly takes its position among the standard volumes of medical science. This was entitled "The Anatomy of the Absorbing Vessels of the Human Body." A second edition, with many additions, was published in 1790. It has been translated into French, Italian, and German. In 1798 appeared an octavo volume "Experiments on the Insensible Perspiration of the Human Body, showing its affinity to Respiration."—E. L.

* CRUM, Walter, an eminent British chemist, was born in Glasgow in 1796. Though actively engaged as a partner in one of the most extensive bleaching and calico-printing establishments in Scotland, he has made several valuable contributions to the science of chemistry. His Memoir on Indigo, published in 1823, placed him at an early age in a distinguished

position as an original investigator; and his analysis of the blue colouring principles of that dyestuff, though made at a time when the appliances for organic research were inferior to those at present in use, is still regarded and quoted as the most satisfactory yet obtained. Several of his inquiries have been directed to the application of chemistry to the industrial arts; and among them his method of examining weak solutions of bleaching powder is deserving of notice as an ingenious instance of chromatic testing. In his last and most elaborate investigation, he has described one insoluble hydrate, two insoluble binacetates of alumina, and has made known a remarkable allotropic of that base, which is soluble in water, gelatinized by acids, and devoid of power as a mordant. He was for many years vice-president of the Glasgow Philosophical Society; was elected president in 1852, and has since been named president of the Andersonian University. He is a fellow of the Royal Society of London, and a member of several other scientific bodies.—F.P.

CTESIAS, a celebrated physician, a native of Cnidus in Caria, a famed seat of medical knowledge. He was a contemporary of Xenophon. He was for about seventeen years resident at the court of Artaxerxes Mnemon, in Persia, as private physician. How he came there is not certain. Diodorus says he was a prisoner of war, retained and honoured because of his medical skill. The manner of his leaving, too, is disputed. He states himself that, desiring to return to his native city, he asked and obtained leave of the king. Ctesias wrote a great history of Persia, long since lost—there are fragments of it in Diodorus, Athenæus, Plutarch, &c.; and a treatise on India. Of this, as of the other, there is an abridgment in Photius.—J. B.

CUBIÈRES, Simon Louis Pierre, Marquis de, a French naturalist, was born at Roquemaure on 12th October, 1747, and died at Paris on 10th August, 1821. He was first a page of Louis XV., then a captain of cavalry. He was a man of the world and a courtier, and at the same time devoted attention to science. He had a good mineralogical collection, a chemical laboratory, and a small botanic garden. He made an excursion to Rome and Naples, and descended into the crater of Vesuvius. He also visited Sweden, and examined the scientific collections there. He accompanied Louis XVI. to Paris on 6th October, 1789, and on that occasion his hat was struck by a bullet intended for the king. He was afterwards imprisoned at Versailles. On his release, he went to Rome as one of the commissioners appointed to preside over the conveyance of the works of art in painting and sculpture; and he subsequently was appointed conservator of the statues in the Versailles garden.—J. H. B.

CUDWORTH, the famous philosopher, was born at Aller in Somersetshire in 1617. His father, rector of the parish, having died, his mother was married to Dr. Stoughton, under whose care his young step-son was so well prepared for the university, that in his thirteenth year he was admitted into Emanuel college, Cambridge. In 1632 he matriculated, was created M.A. in 1639, and soon after chosen a fellow. Such was his rising fame, that in a short time the number of his pupils exceeded all precedent, the famous Sir William Temple being one of them; and in 1641 he was presented to the rectory of North Cadbury in Somersetshire. In 1642 he published a discourse concerning "The true nature of the Lord's Supper," and another called "The Union of Christ and the Church Shadowed." In 1684 Cudworth took the degree of B.D., and was chosen master of Clare-hall, his predecessor having been dispossessed by the parliamentary visitors. In the following year he became regius professor of Hebrew, and now devoted himself to academical labours, and especially to the study of Hebrew antiquities. In March, 1647, he preached before the house of commons, and his sermon, on 1 John ii. 3, 4, received the thanks of the house, and was afterwards published. In 1651 he took the degree of D.D. Shortly afterwards he left the university for a season, pecuniary difficulties being usually alleged as the cause; but he returned after three years' absence, having in 1654 been chosen master of Christ's college. In 1657 he was appointed one of a committee for the revision of the English translation of the bible, but, as Whitelocke records in his Memorials, "it became fruitless by the parliament's dissolution." Through his intimacy with Thurloe, Cromwell's private secretary, he was often consulted by the Protector on university matters. But his loyalty was only in suspension, and on the restoration of Charles II. he wrote a Latin ode of welcome. In 1662 the bishop of London presented him to the rectory of Ashwell in Hertfordshire, and in 1678 he was installed a prebendary of Gloucester. It was in this year, 1678, that Cudworth published at London in folio his "True Intellectual System of the Universe, wherein all the reason and philosophy of Atheism is confuted, and its impossibility demonstrated." The imprimatur is dated in 1671, for the publication had been virulently opposed by some parties at court. This huge and erudite work is only a fragment. There are three false theories of the universe, or three prevalent modes of atheism, or as he says, "Fatalists that hold the necessity of human actions may be reduced to three heads: 1st, Such as, asserting the Deity, suppose it irrespectively to decree and determine all things, and thereby make all actions necessary to us. 2nd, Such as suppose a Deity that, acting wisely but necessarily, did contrive the general frame of things in the world, from whence by a series of causes doth unavoidably result whatever is done in it. And lastly, Such as hold the material necessity of all things without a Deity." These propositions are discussed in the inverse order in which the author has stated them; and it is the last of them—atheistic fatalism—which occupies that portion of the "Intellectual System" which was published by its author. The "Treatise on Eternal and Immutable Morality," published after his death, seems to be the sketch of the second division; and the "Discourse on Liberty and Necessity" was apparently the rough outline of the third part. The most important of his works—that on which its author laid the greatest stress, and over which he had longest pondered—was thus never completed. In the first chapter of the "Intellectual System" Cudworth describes the old philosophy, affirming it to be theistic prior to the time of Democritus and his atomic physiology, and there is a long and learned history of the theory. In the second are rehearsed the arguments made in defence of it. In the third he passes to what he calls the hylozoic atheism, that especially of Strato, who held that a species of life without intelligence pervaded matter—"whatever is being made by certain inward natural forces and activities." The fourth chapter "swells," as he says himself, "into a disproportionate bigness," and enters into a long and very laboured argument filled with diversified proofs and criticisms, that the unity or "oneliness" of the divine essence was a common belief in antiquity. Many of the exegetical remarks are acute and powerfully supported, though not a few are recondite and fanciful, resting on expressions which are sometimes casual and not to be insisted on, and sometimes poetical and not to be taken as sober and formal avowals of belief or opinion. There may be seen in these discussions the unconscious effort which a theorist often puts forth in tenaciously grasping at what is apparently for him, and in cunningly explaining away what is hostile to his purpose. Some of his most ingenious paragraphs are rather specimens of imposition than exposition, of imposing a sense rather than educing it. The last chapter, which is somewhat miscellaneous, readduces previous objections, and answers them; restating in other forms arguments already employed, but yet giving utterance to more original thought than is found in the previous portions of the work. In the second treatise—"On Eternal and Immutable Morality," Cudworth manifests his hostility to every form of materialism, holding that the mind possesses pure conceptions which are not "phantastical" or derived from the senses, but are themselves eternal truths. Among these are the conceptions of right and wrong, and they are not "unreal," as Hobbes maintained, because they were not perceptible by the senses; but they must have existed for ever in the divine mind, and are, therefore, as little liable to change or destruction as is the Supreme Intelligence. Cudworth, therefore, infers that those are little better than atheists who preach that God may command what is contrary to moral rules; and says truly, "That nothing which is naturally just or unjust can be made so by mere authority." Sound theism must maintain that God is unchangeably good, and holy; and that all his commands must resemble their source, the "law being holy, and just, and good." In all moral as distinct from positive duties, the statute pronounced by the divine will has its deep and immovable foundation in the divine nature. To men the expressed will of God is the rule of duty, but the ultimate basis of obligation lies in his pure and unchanging essence.

The learning in which Cudworth's idealism is set, is vast and multifarious. He was at home in every region of the classics, and he quotes them with a prolix exuberance which often retards

his progress and obscures his reasonings. Yet he does not simply retail their opinions, for their views become mingled with his own; and his apology in the spirit of the times is, that he thought that "the mixture of philology throughout the whole would sweeten and allay the severity of the philosophy." In fact, he writes in the style of the old philosophy; so thoroughly was he imbued with it, that he writes like a Neo-Platonist in disguise. It is not a series of quotations arrayed and commented on, as in Warburton; but the soul is Platonic as well as the dress and ornament. It is not borrowing Plato's clauses, but throwing off thoughts and imagery in Plato's spirit. It is not a few garlands culled from Greek philosophy, and tastefully arranged; the atmosphere is laden with the perfume of living flowers. His fault is, that he sees far too much affinity between Platonic ideas and revealed truths, though he does not go the length of Theophilus Gale, his compeer, in tracing all Greek wisdom to Hebrew communication. Had Cudworth been less learned, he would have been reckoned more acute and original. Not so subtle as Hobbes, but vastly more erudite; equal to him in power, but below him in style—he not only demolishes the author of the Leviathan with honest and open assault, but piles up a monument of Greek lumber over his remains. The idealism of Cudworth, though not tenable on many points, was an exalted and noble protest for the dignity of human nature, which the materialism of Hobbes would have debased and fettered, robbing it of all that was ethereal and divine, and making it but a succession of sensational phenomena.

In the course of his illustration of Strato's species of atheism, which gives a kind of animated being to the universe, Cudworth propounds a theory of his own, as to an inherent energy which he calls "a plastic nature—a substance intermediate between matter and spirit"—the instrument by which laws are able to act without the immediate agency of God. But it is a needless and unsatisfactory hypothesis to ascribe causation to a reasonless thing or being, as if there dwelt in nature such a vitality as belongs to a plant. Cudworth regarded nature as something different from God; for omnipotence "would despatch its work in a moment, whereas nature makes errors and bungles when the matter is inept and contumacious;" and divine providence would appear "operose, solicitous, and distractious," did we imagine that everything was done immediately by Divinity himself. But it is a vain speculation truly to insert a power which is not God, but does his work; which is beneath him, and yet is so liable to be identified with him; and which prosecutes certain ends, and yet "cannot act electively nor with discretion."

Cudworth belonged as a divine to the "latitude-men" at Cambridge—a party, as Mackintosh says, "who came forth at the Restoration with a love of liberty imbibed from their Calvinistic masters, as well as from the writings of antiquity, yet tempered by the experience of their own agitated age." Cudworth was no polemic; he placed religion in the emotional, not in the intellectual part of man's nature. Suspicions were entertained of him that he held such views of the trinity as were ascribed to Milton and Clarke.—(Nelson's *Life of Bishop Bull*, p. 339.) His enemies, the licentious and sceptical admirers and followers of Hobbes, raised many charges against him, accusing him of the very error he had laboured so strenuously to overthrow. He was suspected, as Shaftesbury tells us, "of giving the upper hand to the atheists;" or as Warburton says, "he was held up as being an atheist in his heart, and an Arian in his book." Dryden, in his preface to his translation of the Æneid, insinuates that he has raised "such strong objections against the being of a God, that many think he has not answered them." Such malicious misrepresentation prevented him, according to Warburton, from finishing his great work. The "Intellectual System" was translated into Latin and annotated by Mosheim, 1733, and an edition was published with his notes in English, London, 1845. Dr. Cudworth died at Cambridge, June 26, 1688, and was buried in the chapel of Christ's college. Some of his MSS. are still preserved in the British museum, such as a "Commentary on the Seventy Weeks of Daniel," a "Treatise on the Creation," one on the "Learning of the Hebrews," and another called "An Explanation of the notion of Hobbes concerning God and of the extension of Spirits." It raises a smile to hear no less a man than Henry More saying of the discourse on the "Seventy Weeks," that "it is of as much price and worth in theology, as either the circulation of blood in physic, or the motion of the earth in natural philosophy;" while Isaac D'Israeli replies with a sneer, "Judaism still remains." Cudworth's daughter, Damaris, Lady Masham, was the intimate friend of Locke, and cheered the philosopher. Her father's manuscripts were left to her care, and after being for some time mistaken, nay purchased, as those of Locke, and used by Dodds in his Bible, they were, after other mischances, safely lodged in the British museum.—(*Life of Birch, prefixed to the edition of his work*, 1845.)—J. E.

CUJAS, Jacques, born at Toulouse in 1520; died at Bourges in 1590. His father was a weaver or wool-comber, and the name was originally written Cujaus. Towards the close of his life, the subject of our notice, then known all over Europe by the Latin form of Cujaccius, chose to sign himself *De* Cujas. He is said to have learned Latin and Greek without the assistance of masters. In the year 1547, Cujas commenced teaching law at Toulouse. The Institutes of Justinian formed his text, and crowds of students—some from distant countries—came to his lectures. For seven years he was thus occupied; each year his reputation increased. Till his day Roman law was everywhere taught with reference to the immediate requirements of practice in the courts of law. Alciat and Cujas introduced another mode of teaching, and may be described as the founders of the historic school of law. A professorship of law became vacant at Toulouse. Cujas' claims to the office were absurdly opposed, and at length rejected. He then passed from Toulouse to Cahors—from Cahors to the university of Bourges. Cujas and the professors whom he met at Bourges quarrelled, and he did not remain long there. In August, 1557, he went to Paris, and from it was invited to occupy a professorial chair at Valence. At this period he published his "Notes on the Institutes;" on the Receptæ Sententiæ of Paulus; and on some of the titles in the Digest. In 1558 he married the daughter of a Jew, who practised medicine at Avignon. In 1559 we find him again at Bourges. Margaret de Valois, duchess of Berri, was anxious for the reputation of the university, and she invited Cujas to occupy the chair of law. She was married to the duc de Savoie, and in 1566 we find Cujas at Turin, conseiller to him. In the following year he returned to France, and was given the superintendence of the university at Valence, with the important privilege of appointing to such professorships as might become vacant. Religious war drove him from Valence. He went to Lyons for refuge, but there found things worse. We afterwards find him at Besançon and Avignon, still teaching, or solicited to teach law. He thought to have settled at Avignon, but the inducements to that course were altered by the death of his wife, and he returned to Valence. Among his pupils were De Thou and Joseph Scaliger. In 1573 he was appointed conseiller honoraire du parlement de Grenoble. The religious war had created considerable confusion with respect to property in the south of France, and when something like peace was restored, Cujas was appointed one of the commissaires, to remedy, as far as possible, the mischiefs. In 1584 Gregory XIII. made some fruitless efforts to induce Cujas to settle at Bologna. In 1586 he married Gabrielle Hervé. Cujas refused to support the claims of the cardinal de Bourbon against those of Henri of Navarre to the throne of France. "I cannot," said the old jurist, "consent to falsify the laws of my country." He wished to avoid mingling in the strange distractions of the period in which his lot was cast. Cujas' death took place in 1590. He directed that his funeral should be private. This was impossible, as his pupils determined to bear the body in state. The catalogue of Cujas' books at the period of his death still exists in the imperial library at Paris. There were among them more than five hundred manuscripts. To transcribe the praises of Cujas from the works of succeeding jurists would be an endless task. D'Aguessean says that he has written the language of law better than any modern, and perhaps as well as any of the ancient jurists. Gravina's praise is yet more high, and so in our own day is that of Lerminier.—J. A., D.

CULLEN, William, a distinguished physician, born at Hamilton in Scotland, on the 18th April, 1712. His father was an attorney, and factor to the duke of Hamilton. Dr. Cullen was one of nine children, and gave early indications of unusual intelligence and a retentive memory. He was apprenticed first to a surgeon-apothecary in Glasgow, and in 1729 went to London to obtain further knowledge of his profession, and shortly after was appointed surgeon to a

merchant vessel trading to the West Indies, of which his uncle was captain. He soon, however, returned to his own country, and practised in the parish of Shotts, a region proverbial even in Scotland for bleakness and poverty. In the year 1734, and three following years, he attended the medical classes of Edinburgh, where he distinguished himself. In 1736 he commenced practice as a surgeon in Hamilton, and was very successful in his treatment of the duke of Hamilton, whose friendship and good offices he thus secured for the rest of his life. It was at this time that Cullen became acquainted with William Hunter. In 1740 Cullen took the degree of M.D. at Glasgow, and in 1744 commenced giving lectures there on the practice of medicine. In 1746 he began his first course of lectures on chemistry in conjunction with Mr. Carrick, and in 1756 he was called to Edinburgh to fill the chair of chemistry vacated by the death of Dr. Plumer. At the same time that he lectured on chemistry he also gave lectures on clinical medicine at the Royal Infirmary. In 1763 the professor of materia medica in the university, Dr. Alston, died, and Cullen was suddenly called upon to deliver his course, which he did with great success. These lectures having been published by some of his pupils, induced him subsequently to give to the world his great work entitled "A Treatise of the Materia Medica," which was published in 2 vols. 4to, in 1789. On the death of Dr. Whyte in 1766, Cullen was appointed to the chair of institutes, or theory of medicine. It was in this chair that he began to attract attention by the novelty of his views with regard to the functions of the nervous system. Although at the present day little that Cullen held could be regarded as conclusive, yet he grasped many of the fundamental facts of nervous physiology. He distinguished between the functions of the nerves of sensation and motion, and dwelt upon the nervous system as the seat of all psychological manifestations. Upon his physiological views he built up his great pathological doctrine of excitement and collapse, which formed the basis of his subsequent teachings in the chair of practical medicine. To this chair Cullen was appointed on the death of Dr. Rutherford in 1768. He did not, however, occupy it at first alone. He and Dr. Gregory were both candidates for the vacant chair, which resulted in a friendly compromise, by which each was to fill the chair of practical and theoretical medicine alternately. On the sudden death of Dr. Gregory in 1773, Cullen became the sole professor of the practice of medicine. From the time that Cullen began to lecture on the institutes of medicine his reputation gradually increased, and he drew to the university of Edinburgh students from all parts of the world. In 1777 he published his great work in 4 vols. 4to, entitled "First Lines of the Practice of Physic." In this work the mental training he had undergone was made evident in the introduction of views on the nature and treatment of disease, much simpler, and truer to nature than any that had hitherto been published. He had previously, in 1769, published a work on the classification of diseases, with the title, "Synopsis Nosologiæ Methodicæ," and his first lines may be regarded as a more complete exposition of the views of the nature of disease he had laid down in this remarkable work. Dr. Cullen resigned his professorship of medicine in 1789. He died on the 5th of February, 1790, leaving behind him only a small fortune, but an imperishable name.—E. L.

CULPEPPER, Nicholas, an English astrologer and herbalist, was born in London in 1616, and died there in 1654. He wrote a curious herbal, in which he describes the qualities of plants, more especially in an astrological point of view.—J. H. B.

CUMBERLAND, Richard, dramatic author, novelist, and poet, was born on the 19th of February, 1732, in the master's lodge of Trinity college, Cambridge, at that time the official residence of his maternal grandfather, Dr. Bentley. In his sixth year he was placed at the Bury St. Edmund's grammar school; at the age of twelve was removed to Westminster school, where Vincent Bourne was then usher of the fifth form, and where he had for schoolfellows Warren Hastings, Colman, and Lloyd; and two years afterwards became an under-graduate of Trinity college, Cambridge. Soon after taking his B.A. degree, he was elected to a fellowship of his college. This was brilliant success for a boy only eighteen years of age. Young as he was, Richard Cumberland almost immediately after obtaining his fellowship became the private secretary of the earl of Halifax, through whose interest he subsequently obtained the post of crown agent for the province of Nova Scotia. As Ulster-secretary he afterwards accompanied Lord Halifax to Dublin, and in Dublin was offered a baronetcy by his patron. This dignity he declined, and from that date his influence with Halifax waned and speedily came to an end. On leaving Ireland he was appointed clerk of the reports in the office of trade and plantations, and some time afterwards was advanced to be secretary of the board of trade. In 1780 he was sent on a secret mission to endeavour to draw Spain away from the French interest; but the result of his diplomacy was the reverse of success, and in 1781 he was recalled under circumstances peculiarly calculated to wound his sensitiveness. The expenses of his mission, amounting to no less than £5000, Lord North's ministry declined to refund; and the unfortunate man, in order to satisfy the demands of his creditors, was compelled to part with his paternal estate. Soon after this Burke's economy bill broke up the board of trade, and Cumberland was compensated for the abolition of his post by a small pension. On this disastrous conclusion to his official career he retired to Tunbridge Wells, and for the remaining thirty years of his life devoted himself to literature. He had been an author from his earliest manhood, and from first to last his pen was alike versatile and productive. He gave the world at least thirty dramatic performances, including operatic pieces, tragedies, and comedies, several of which kept the stage for a time. Besides his dramatic writings, Cumberland was author of other but dull and now forgotten works. He wrote farther the "Memoirs of Richard Cumberland," for which the author obtained £500, and in which he gossips, with a garrulity and magnificence truly amusing, of himself, his family, his genius, and his writings. He died in London on the 7th of May, 1811. As a man Cumberland was much more admirable than as a writer; he was generous to an extreme, punctiliously honourable. Vanity, however, was his weakness, and irritability his failing. He was the original of Sheridan's Sir Fretful Plagiary in the Critic.—J. S.

CUMBERLAND, William Augustus, duke of Cumberland, one of the princes of the English blood-royal, was the third son of George II., and was born in 1721. He selected the military profession, and became conspicuous for his extraordinary courage, rather than for his professional skill. He was wounded fighting by his father's side at the battle of Dettingen in 1743, and was defeated at Fontenoy by Marshal Saxe. He had a better fate, however, in his campaign against Prince Charles Stuart in Scotland, whom he defeated at Culloden in 1746. But he tarnished the glory of his victory by his shocking cruelty to the vanquished Highlanders, which procured him the well-earned name of the Butcher. The duke was again defeated in 1747 by Marshal Saxe at the battle of Lawfield. In 1757 he was equally unfortunate at Hastenbeck against Marshal d'Estrees, and was compelled to conclude the convention of Closterseven, surrendering his army to the enemy. The duke died in 1765, and though during the greater part of his career he had been exceedingly disliked by the people, the state of public affairs caused his death to be greatly lamented. He was a prince of vigorous understanding, courageous, truthful, and honourable; but his nature was hard, and what seemed to him justice was rarely tempered with mercy.—J. T.

* CUNARD, Sir Samuel, Bart., was born at Halifax, Nova Scotia, in 1788. His father was descended from a Quaker family, who emigrated from Wales to Philadelphia early in the seventeenth century. At an early age, Samuel Cunard entered on a mercantile life, prospered remarkably, and, becoming a large shipowner, engaged in the West India trade and the South Sea whale fishery. In 1815 he contracted with the admiralty to convey the mails to Boston, St. John's (Newfoundland), and Bermuda, in connection with the old Falmouth packets, and this service he has ever since continued, screw steamers being substituted in 1848 for sailing packets. In 1839, in conjunction with Messrs. Burns of Glasgow, and Messrs. Marson of Liverpool, he contracted with government to convey the American mails by steam-ships, superseding the old ten-gun brig packets, and the regularity with which this service has been performed her majesty's ministers acknowledged in 1859, by raising Cunard to the dignity of a baronet of the United Kingdom.—W. W.

CUNNINGHAM, Allan, was born at Blackwood, near Dalswinton in Dumfriesshire, on the 7th December, 1784. His father was factor or land-steward to Mr. Miller of Dalswinton. Allan was apprenticed to his uncle, a builder, but the scheme did not hold, probably on account of his devotion to the muses,

and the young poet proceeded to London in the year 1810. Here he connected himself with the newspaper press. In the same year appeared Cromek's Remains of Nithsdale and Galloway Song, nearly all the pieces in which, though published as originals, were composed by Cunningham. In 1814 he became foreman or clerk of the works to Sir Francis Chantrey, in whose establishment he continued until the death of that eminent sculptor in 1842. Perhaps no foreman ever rendered more important services to his principal than did Cunningham to Chantrey. His vivid and intelligent criticism delighted and informed all visitors to the studio, while his powers of conversation and his unflagging activity were the means of bringing to Chantrey many an important and lucrative commission. It was through Cunningham that Sir Walter Scott and Southey were induced to sit. Chantrey is said to have been indebted to him for many poetic suggestions; in particular, for the happy thought of placing a bunch of snow-drops, newly gathered, in the hand of one of the Sleeping Children—the celebrated monument in Litchfield cathedral. Shortly before his death, Cunningham was prostrated by a stroke of paralysis, the enfeebling effects of which can be traced in portions of his last work, "The Memoirs of Sir David Wilkie." He died on the 29th October, 1842. Cunningham was an indefatigable writer. Besides several novels, he was the author of a dramatic poem called "Sir Marmaduke Maxwell," and of an epic entitled "The Maid of Elvar." He wrote "The Lives of Eminent British Painters, Sculptors, and Architects," for the Family Library, and published an admirably edited re-issue of Burns' works, in eight volumes, to which he prefixed a life of the poet, containing many facts and anecdotes till then unknown. His poems are for the most part in the manner of Burns, but greatly inferior.—T. A.

CUNNINGHAM, Allan, an eminent botanist and traveller, was born on 13th July, 1791, at Wimbledon in Surrey, where his father, a native of Renfrewshire, was a gardener. Having become connected with the garden at Kew, he was introduced to Robert Brown, and was by him made known to Sir Joseph Banks. By this means his botanical merits were noticed, and he was appointed on 4th September, 1814, botanical collector in the southern hemisphere for the royal gardens at Kew. Along with Mr. James Bowie, he sailed from Plymouth on 29th October, 1814, and proceeded to Rio Janeiro. He then visited various places in the neighbourhood of Rio and in Brazil, and made extensive collections. Subsequently he visited New South Wales, and settled for a time at Paramatta. Thence he proceeded with an expedition to trace the courses of the Lachlan and Macquarie rivers, under the command of Mr. John Oxley, the surveyor-general. His next expedition was to the north and north-west coast of New Holland, under the direction of Captain Philip Parker King. Van Diemen's Land was also in part explored by him, and he likewise examined the botany of New Zealand and of Norfolk Island. In all these excursions Mr. Cunningham made extensive and valuable collections, and contributed largely to the botany of Australia. After an absence of seventeen years, he returned to England in July, 1831, in a very indifferent state of health. He was offered the situation of colonial botanist in New South Wales, on the death of Mr. Thomas Fraser, but he declined in favour of his brother Richard, also a distinguished botanist, who was killed in April, 1835, by one of the native tribes, two years after getting the appointment. Allan now accepted the office, and proceeded to Sydney. The duties of this new office appear to have been too laborious for him. His strength failed, and he died on 27th June, 1839, at the age of forty-eight. The greenhouses and conservatories of Britain owe many of their finest ornaments to the exertions of Allan Cunningham. The following are his publications—"A Specimen of the Indigenous Botany of the Mountain Country between the Colony round Port Jackson and the Settlement of Bathurst;" "Remarks on the Vegetation of certain Coasts of Terra Australis."—J. H. B.

CURRAN, John Philpot, born at Newmarket in the county of Cork, Ireland, in 1750; died in London in 1817—the son of James Curran, who held the office of seneschal of Newmarket, and Martha Philpot. The future orator was educated at a classical school in Newmarket, then conducted by the Rev. Nathaniel Boyse. From Newmarket he was sent to the endowed school of Middleton, in the county of Cork, from which he entered Trinity college, Dublin. Here, in 1770, he became a scholar of the house. In 1773 he went to London to keep law terms at the inns of court. Curran entered the middle temple, and seems from the first to have studied with great diligence, but without any guidance. He speaks in a letter written soon after he was fixed in London, of reading for ten hours a day, "seven at law, three at history and politics." He attended debating societies, and spoke at several of them. The claims of the Roman catholics were a frequent subject of discussion: from the earnestness with which he advocated their cause, and from some peculiarity in his dress, he was taken for a Romish ecclesiastic, and was called the Little Jesuit from St. Omer. His only acquaintances at this time in London were a few law students. He saw Goldsmith once in a coffee-house, Garrick two or three times on the stage, and Lord Mansfield on the bench; with Macklin he formed some acquaintance, which was afterwards renewed in Dublin.

Curran had physical defects which would have unfitted a less determined man for oratory—a stutter, a shrill voice, a provincial accent. To remove these defects he read each day aloud, imitating the tones of the most skilful speakers. His person was short and stunted, and he constantly recited before a glass, "to acquire such gesticulation as was best adapted to his imperfect stature." Curran married in the second year of his residence in London. In 1775 he was called to the Irish bar, and went the Munster circuit. It is said that his success was slow. This seems a mistake. His fee-book shows that in his first year, he received eighty-two guineas, in the second, between one and two hundred, and so on in proportion. "The monks of the screw or the order of St. Patrick," of which Curran was the prior, was a political and convivial club, instituted in 1779. It consisted of professed and lay members—the lay members had no rights, except the important one of dining in the refectory. The professed members were chiefly barristers and members of parliament. Their meetings were conducted with fantastic solemnity. They met, as they called it, "in convent," each of the members wearing the habit of the order, a black tabinet domino. Latin graces were pronounced by the precentor or chaplain before and after commons. In 1783 Curran was returned to parliament, and about the same time obtained a silk gown. He sat in parliament during this and the next session, till the summer of 1797. What Burke has called the Irish revolution, occurred in the year before Curran first sat in parliament. The right of self-government had been asserted for Ireland, as if to show of how little value are abstract rights. The representative body was entirely and utterly corrupt, the constituencies were worse. In a sentence we may state what he did in parliament. His first speech was on the right of the commons to originate money bills, December 16, 1783; attachments, February 24, 1785; commercial regulations, July 23, 1785, and August 15, 1785; pensions, March 13, 1786; catholic emancipation, October 17, 1796. The perpetual mutiny bill was repealed, a habeas corpus act was passed, an act for the independence of the judges, and an act in favour of dissenting protestants, but catholic emancipation was resisted. Curran, on one occasion, was in one of his loudest dithyrambics; his swarthy cheek burned, his black bright eyes flashed fire, his very person seemed enlarged as he listened with delight to the violent applause of his tumultuous admirers; he looked over to the treasury benches to see the effect on Fitzgibbon, then attorney-general, whom he expected to behold writhing under the lash. Fitzgibbon was fast asleep. "I envy," said Curran, who was not at the moment himself to be envied, "I envy his tranquillity. I do not feel myself so happily tempered as to be lulled to repose by the storms that shake the land. If they invite any to rest, that rest ought not to be lavished on the guilty spirit." Fitzgibbon awoke, and replied scornfully to what he was told Curran had said. A duel followed. The parties exchanged shots, and left the ground unreconciled.

Curran passed his vacations as often as he could in the neighbourhood of his birthplace. He is said to have been fond at all times of attending rustic wakes and weddings, and he describes himself as forming his first notions of eloquence from the language and the songs of the mourners over the dead—customs now falling into disuse, or existing only in retired districts of Ireland. In 1787 Curran visited France. Some compliment being paid him by the superior of a convent in a town through which he passed, he told them he was prior of a monastic institution in his own land, and in this character claimed to be intrusted with the key of the wine cellar during his stay. The

monks were amused with his playful sally, and a few days were pleasantly passed among them. In the next year he visited Holland. His views of both France and Holland were unfavourable. The next year, 1789, was a remarkable one in the history of the empire. The king's illness led to different arrangements as to a regency in England and Ireland, and more than inconvenience might have arisen had the illness continued.

Curran ceased to practise in the court of chancery. Fitzgibbon was now chancellor. The solicitors thought it unsafe to send business to a man who lost no opportunity of saying offensive things to the presiding judge; and it is probable that the judge had no wish to hear more frequently than was unavoidable so rash an advocate. The first recorded speech of Curran's in any court of judicature was at the privy council, where Fitzgibbon (now Lord Clare) presided, and Curran took the opportunity of describing Lord Clare, under the pretence of giving the imaginary portrait of the former chancellor. The circumstances of Ireland now called Curran to practise in the criminal courts. In 1794 he defended Mr. Hamilton Rowan, accused of circulating a seditious libel. His client was convicted and sentenced to a lengthened imprisonment. While in prison a charge of high treason was brought against him. He was fortunate enough to make his escape, and some years after obtained a free pardon. This was the first of a series of state trials, some for libel, some for high treason, in which Curran was engaged for the defence. In most of these trials there were convictions. In all, or almost all, the few topics of defence were necessarily the same. The guilt was undeniable, and all the advocate could do was to see that the forms of law were not violated. A good many of Curran's speeches are preserved. We are more struck by the occasional law arguments in which he addressed the court, which are generally put forward with great simplicity and propriety of language, and which, in some cases, seem to us to have deserved more success than they met. The strong language which Curran was fond of using, and which, in an English court of justice, could scarcely have been uttered, often disguised the real strength of his arguments.

Curran's zeal for his clients in these disastrous times made him an object of suspicion with government. Persons less obnoxious were at the time often thrown into prison, detained there for a long time, and then discharged without trial. From such dangers it is probable that Curran was only saved through the friendship of Wolfe (afterwards Lord Kilwarden), during part of the period attorney-general, and then chief-justice. Wolfe, who saw the madness of the people, whose official position perhaps gave him information of dangers unsuspected by Curran, entreated him in the year 1794 or 1795 to separate himself from a hopeless cause and a desperate party—"My office," he added "will be soon vacant for you, and then the way will be clear." Curran told him he knew the men with whom he acted; that they were not a desperate party, and that his fortunes were linked with theirs. This is his son's narrative, who, however, could not have heard what he states from either of the parties, and does not give any authority.

Curran did not sit in parliament after 1797. When the union was carried, he seemed to feel it as a private grief. He spoke of leaving the country—of going to America—of practising at the English bar. It was impossible for a man of Curran's age to break the ties that continued to bind him to what he now called "the dead soil." In 1802 he visited France, and disliked everything he saw. In 1803 Emmett's mad insurrection took place. Emmett had been attached, if not engaged, to a daughter of Curran. Letters of his led to suspicion and to the search of Curran's house, and to his being summoned before the privy council. He regarded this as an insult, and ascribed it, no doubt unjustly, to the enmity of Lord Clare. In 1806, Fox being prime minister, he was made master of the rolls. The office of the master of the rolls did not then incapacitate the person holding it from sitting in parliament, and Curran in 1812 was an unsuccessful candidate for the representation of Newry. In 1814 he retired from the bench in broken health and spirits. In 1814 he visited Paris; in 1815 he resided in the neighbourhood of London, between Brompton and Chelsea. Moore at the time lived not far from him. Curran's health now gradually declined. There was more than one paralytic attack. He lived in great seclusion. He had parted with his carriage; a single man-servant attended him. His apartments were small and unexpensive. A few friends now and then dined with him. In the spring of 1817 he felt his death approaching, and with gloomy resignation would frequently say, "I wish all was over." He died in London in the following October. A public funeral was suggested; but the thought was soon relinquished, and the body was interred in one of the vaults of Paddington church, a few friends attending. Twenty-three years afterwards his remains were removed to Glasnevin cemetery in the neighbourhood of Dublin. Curran, towards the close of his life, often spoke of writing the history of his times, and he also meditated a novel. He used to repeat a few sentences as if from each, but we believe nothing was actually committed to paper.

Curran amused himself with writing verses and with music. He is said to have played well on the violin and violoncello, and while so engaged to have meditated the brilliant passages of his speeches. He denied the possibility of anything worth hearing ever being produced without study. All his own striking passages—his "white horses," as he called them—were prepared. He was fond of the society of young men, with whom he conversed with entire unreserve. When master of the rolls he would stroll into the hall of the four courts, try to meet a few acquaintances, and arrange a small dinner-party for the day. These parties are still remembered with delight by the few survivors.

It is probable that the highest praise to be found of Curran is in a letter from Byron to Moore—"I never met his equal. . . His imagination is beyond human. . . . He has fifty faces and fifty voices when he mimics." Curran sat for Charles Matthews. As Matthews entered the room, Curran said you are a first-rate artist, and, since you are to do my picture, allow me to give you a sitting; and in his latter and feeble days, addressed him with—"Dont speak to *me*, you are the only Curran now." Curran's speeches are described as inaccurately reported. No doubt many of them are; but the principal passages—those which are most often referred to for praise or blame—are faithfully given. Mr. Phillips, in his life of Curran, tells us that "it is a mistake to suppose that he either trusted to the impulse of the moment, or was careless as to the graces of composition. A word cannot be displaced in any of his principal passages—such as the description of an informer, or that on universal emancipation—without destroying the euphony of the whole." He also says, that "the speeches on Rowan's and Finnarty's trials, and in the case of Massey and Headfort, and the argument in the cases of Judge Johnson and the corporation of Dublin were corrected by himself." We should have inferred this from an examination of the speeches. The lives of Curran by his son, by Mr. Phillips, and that by Mr. Davis prefixed to the best edition of his speeches, are each in their way works of great interest. Each contains a good deal not found in the others; but everything we have heard of him confirms the estimate of Byron, who met him in 1813:—"Curran—Curran's the man who struck me the most. Such imagination! there never was anything like it I ever saw or heard of. I have heard that man speak more poetry than I have ever seen written, though I saw him but seldom; and occasionally I saw him presented to madame de Stael at Mackintosh's. It was the grand confluence of the Rhone and the Saone; and they were both so d——d ugly, that I could not help wondering how the best intellects of France and Ireland could have taken up respectively such residences."

Before concluding we must refer to Dr. Croly's character of Curran, written with very great power and consummate beauty of style. Croly had heard Curran in some of his greatest displays. The essay to which we refer was originally printed in one of the London journals a few days after Curran's death. It is fortunately preserved in the appendix to Curran's life by his son.—J. A., D.

CURRIE, James, M.D., was born on the 31st of May, 1756, at Kirkpatrick-Fleming in Dumfriesshire, of which parish his father was the clergyman. Being originally intended for a mercantile life, as soon as he had received the rudiments of a general education he went to Virginia, but upon the breaking out of the American war in 1776, he returned home, and soon after commenced the study of medicine in the university of Edinburgh. He took his degree of doctor of medicine at Glasgow in 1780, and immediately proceeded to London. His intention was to go out to Jamaica, but a sudden attack of illness preventing this, he commenced practice in Liverpool in 1781. Here he soon met with great success in his profession. In 1785 he wrote a biographical memoir of a deceased friend, which appeared in the Transactions of the Manchester Philosophical Society. This was his first literary attempt. He contributed a paper on tetanus

and convulsive disorders to the Memoirs of the London Medical Society in 1790. In 1792 he was elected a fellow of the Royal Society. In 1797 he published the work on which his professional reputation chiefly rests, entitled "Medical Reports on the Effects of Water, Cold and Warm, as a remedy in Febrile Diseases." The name of Dr. Currie is best known to general readers by his edition of the works of Robert Burns, including his poems and letters, with a criticism, by himself, on the writings of Burns. This was edited by Dr. Currie for the benefit of the poet's family. In 1804 Dr. Currie felt his health giving way, and abandoning practice, he spent some time at Bath and Clifton. The following year, considering himself better, he took a house at Bath and recommenced practice; however, he soon failed again in health, and died on the 31st August, 1805, at Sidmouth.—E. L.

CURTIUS, Mettus, a Sabine of the time of Romulus, from whom, according to one tradition, the name of the Lacus Curtius in Rome was derived. After the rape of the Sabine women, when the two armies were opposed, two champions stood forth between them—Mettus Curtius for the Sabines, and Hostus Hostilius for the Romans—the former was victorious, but was immediately after attacked by the Romans. He fled, and in despair leaped into the marsh, the site of which ever after received his name. The other tradition traces the name to Marcus Curtius, who, it is said, in 362 B.C., leaped into a chasm which opened in the forum, and which the oracle declared could only be closed by throwing into it that on which Rome's greatness was based.—J. B.

CUSA, CUSS, or CUSEL Nicolas, de, a celebrated German cardinal, was born in 1401, and died in 1464. His real name was Chrysfftz or Krebs. Cusa, who was born of poor parents, studied law, and afterwards entered the church. His influence in the great ecclesiastical assemblies which were common in those days, dates from the council of Basle, during the sitting of which, he wrote his "Catholic Concordance." He advocated reform in the church, but after the rupture between Eugene IV. and the council of Basle, his love of peace moderated the expression of his sentiments. Cusa was an humble holy man, versed in the learning and philosophy of his time, and eminent also as a writer. He was attached to the mystics, although he did not admit their doctrine of immediate intuition.—M. R. A.

* CUSACK, James William, M.D., a lineal descendant of Sir Thomas Cusack, the celebrated lord-chancellor and speaker of the Irish commons in the reign of Edward VI., was educated in Trinity college, Dublin, where he obtained a scholarship, and subsequently a classical gold medal. On receiving his testimonial-letters from the Royal College of Surgeons in 1812, he became resident-surgeon to Steeven's hospital, and was appointed surgeon to Swift's asylum for lunatics. With the former of these institutions he was connected, as resident or as visiting surgeon, during the lengthened period of forty-five years. From the time of his appointment his fame as an operating surgeon rapidly rose; and his practice soon became extensive. Mr. Cusack was one of the original projectors of the Park Street school of medicine, where he lectured for many years. On the death of the late Sir Philip Crampton, Bart., he was appointed surgeon-in-ordinary to the queen in Ireland; he is also university professor of surgery in Trinity college, Dublin, and was, in 1858, for the third time appointed president of the Royal College of Surgeons in Ireland. Mr. Cusack's contributions to medical literature are very numerous, consisting of valuable essays on practical subjects to be found in the medical periodicals of the day.—W. D. M.

CUSACK, Sir Thomas, knight, lord-chancellor of Ireland, was one of the most eminent men in that country, from a period extending from 1530 to his death. Having adopted the study of the law, he rapidly rose to eminence, and filled in succession the highest offices therein and in the state. He became justice of the common pleas, chancellor of the exchequer for life, by patent dated 13th March, 1535, master of the rolls in 1542, keeper of the great seal in 1546, lord-chancellor in 1550, and was three times lord-justice of Ireland, and president of the council of English; he was in great favour with the English government, and was rewarded by several grants of priories and monasteries by Henry VIII.; he was styled by the English as "Honest Sir Thomas Cusack." Many letters are still preserved of his in the state paper office and British museum. He died 1st April, 1571, and was buried with his second wife before the high altar of Trevet church, where his tomb still exists.—J. F. W.

CUTTS, Lord John, an English officer, died in 1707. He served under Monmouth and the duke of Lorraine, and distinguished himself greatly in the wars of William III. It was he to whom Steele, who was indebted to him for his captain's commission, dedicated his first work, entitled "The Christian Hero." He was created a baron of the kingdom of Ireland, with the title of Baron Cutts of Gowran.—R. M., A.

CUVIER, Georges-Chretien-Leopold-Dagobert, Baron, the most distinguished naturalist of his age, and eminent as a writer and statesman. He was born at Montbeliard, now in the department of Doubs, in France, but at the time of his birth the chief town of a principality dependent on the duke of Wurtemberg. His family appear to have originally come from a village in the Jura of the name of Cuvier. His father, who married late in life, was a half-pay officer of a Swiss regiment in the service of France. His mother was young and accomplished, and paid great attention to the early education of her son. He was born on the 23rd of August, 1769. His parents were protestants, and throughout life Cuvier was distinguished for his attachment to the protestant religion. When at school he was distinguished for his great memory, and the avidity with which he studied Greek, Latin, and French. He also acquired great skill in drawing. In 1784 he obtained a presentation to the Carolinian academy at Stuttgard, which had been founded by the duke of Wurtemburg for the training of young men for public and diplomatic offices. The studies in this institution were divided into five classes, and Cuvier distinguished himself most in the department devoted to the study of the principles and science of government. In his subsequent career he expressed himself strongly in favour of such a branch of study for young men. He also cultivated with great zeal the various branches of natural history, and became the favourite pupil of M. Abel, the professor in that department. Whilst in the academy he obtained prizes in every department of study, and at the end of his course was one out of five or six who were presented with a medal for their general proficiency. In this academy he was the fellow-student of Schiller, the great German dramatist, and of Soemmering, the anatomist. Although thus distinguished, he did not remain at Stuttgart long enough to obtain any public employment, and perhaps to this circumstance we may trace his distinguished career as a naturalist. At the age of nineteen he accepted the post of tutor to the only son of Count d'Henrich in Normandy. The residence of the count was near the sea, a situation well adapted to foster the love of the study of natural objects that he had acquired under the guidance of Professor Abel. The turmoil of the great Revolution, which was so soon to place him beside its hero, did not reach him in his quiet residence, and he was enabled to lay the foundations of his great natural history knowledge in seclusion and peace. But even here an event occurred which quickly brought him to the sphere of his future activity. The Abbe Tessier, known for his articles on agriculture in the Encyclopedie Methodique, was obliged to fly Paris, and, under the garb of a surgeon, sought refuge in Valmont, a small town near the residence of the count. Here a society was formed for the promotion of agriculture, and at one of its early meetings young Cuvier detected, in the surgeon of Valmont, the writer of the articles in the Encyclopedie. This incident led to a friendship between the two, which eventually resulted in the invitation of Cuvier to Paris. Whilst in Normandy, Cuvier worked with so much diligence at the anatomy and forms of the lower animals, that after Tessier's introduction he became a constant correspondent of Lacepede, Olivier, Geoffroy, and other eminent men in Paris. It was here that he pursued those researches which enabled him to reorganize the whole of the invertebrate division of animals, which had been included by Linnæus in his class *Vermes*. Here he also diligently dissected the mollusca, which subsequently enabled him to follow with so much success the classification of the mollusca, pointed out by Adanson, and founded rather upon the structure of the animal than of its shell.

In 1795, through the exertions of Tessier, he was invited to Paris as a member of the new commission of arts. He was also appointed assistant to Mertrud in the superintendence of the Jardin des Plantes, and professor of natural history to the central school of the museum. In these positions he commenced that career by which he acquired the reputation of being the greatest teacher of his day, and the museum of the Jardin des Plantes became the most famous collection of com-

parative anatomy in Europe. He now began to publish various papers, more especially on the structure of the lower animals, and in 1798 produced his work entitled "Tableau Elementaire de l'Histoire Naturelle des Animaux." In the same year he commenced the publication of his researches on fossil bones, by the publication of a paper on the "Bones Found in the Gypsum Quarries of Montmartre." In his earlier papers he had devoted considerable attention to the comparison of fossil and recent species of animals, and in the bones of Montmartre he found a rich depository for the exercise of his skill, in comparing recent with extinct species. He early seized the idea that each group of animals was formed on a plan, and that the whole structure of each species was adapted to its living requirements. He was thus enabled by small fragments of bone, to reconstruct the whole fabric of an animal, and thus to give a living picture of the creatures that inhabited the earth in past times. It was by these researches that he was enabled subsequently to give to the world his great work on the "Fossil Bones of Quadrupeds," in which numerous forms of animal life were presented which had long since been destroyed by the revolutions of the globe.

In 1796 the National Institute of France was formed, and Cuvier was made a member, and in 1798 he was made secretary. On the death of Daubenton in 1800, he was named his successor as professor of the philosophy of natural history in the college of France. He still, however, held his position of professor in the Jardin des Plantes. His lectures had been so successful here, that they were published by his pupils M.M. Dumeril and Duvernoy, in five volumes. The first appeared in 1800, and the fifth in 1805. They have since been republished, and in 1839 in ten volumes. They contain a vast mass of interesting matter on the subject of zoology and comparative anatomy, and are written as they were delivered, in an eloquent and attractive style. Cuvier lectured from copious notes, and was remarkable for his accurate and fluent style, and the interest which he threw into the subject of his discourses. But a new sphere of activity awaited him. The first consul was not long in detecting the administrative ability of the eloquent teacher of natural history. In 1802 Cuvier was appointed one of six inspectors, to establish lyceums or public schools in the principal towns of France. He established those of Marseilles, Nice, and Bordeaux. During his absence on this duty, the National Institute was remodelled, and Cuvier was appointed secretary to the section of natural sciences, with a salary of six thousand francs a year.

In 1803 he married the widow of M. Duvancel, a former fermier-general. By this marriage he had four children, none of whom survived their father. He was an attached husband and father, and few men of his eminence have been more remarkable for the regularity and simplicity of their social life. One of his children, a daughter, lived to be old enough to be betrothed, but died within a few days of her appointed marriage. She was eminent for the beauty and piety of her character; and the affections of the great philosopher were so bound up with this amiable child, that it is said her death hastened his own end.

Nothing gave a greater brilliancy to the conquests of Napoleon and the position he had thereby attained, than his appreciation of the importance of scientific pursuits. With a much sounder estimate of the value of natural science as a branch of education, than was exhibited by the other governments of Europe, he everywhere introduced into his new colleges the study of the natural history sciences, and in Cuvier he found a man profoundly convinced of the importance of these studies to the advancement of mankind. Discoverer as he was, he did not pursue science for his own self-elevation, but was supported in his labours by the thought that he was contributing to the working out of the great designs of Providence, and the welfare of the human family. One of the most brilliant productions of his pen was a report called for by Napoleon on the history of the progress of science since the year 1789. This luminous composition was presented to Napoleon in the council of state. In this remarkable treatise, which was published in Paris in five volumes in 1829, he endeavoured to show the connection between the advancement of knowledge and human happiness. He maintained that the object of science was "to lead the mind of man towards its noble destination—a knowledge of truth; to spread sound and healthy ideas amongst the working classes of the community; to draw human beings from the empire of prejudice and passion; to make reason the arbitrator and supreme guide of public opinion." From this passage it will be seen that Cuvier's pursuit of science was founded on no mere self-glorification, but that his heart was as large as his mind was great, and that he considered the highest destination of the achievements of his genius to be the advancement of his race.

In 1809, 1810, and 1811 we find Cuvier still employed by the imperial government in reorganizing the educational institutions of the continent of Europe. The sword of the conqueror everywhere made way for the minister of education. In 1810 he organized the universities of Piedmont, Genoa, and Tuscany. In 1811 he was in Holland and the Hanseatic towns. His labours extended not alone to the higher classes in the universities, but to schools for the mass of the people. He held that instruction led to civilization, and civilization to morality; that unless the education of the working classes was sound and extensive, they could not appreciate the value of knowledge in them who governed them and exercised professions, and who had received their special education in the universities. Those only who are intimately acquainted with the continent of Europe, can fully appreciate the benefits conferred by the intelligent labours of this great man.

Successful as he had been in the other parts of Europe, he had a more delicate mission to perform when sent by the emperor to Rome to organize the university there. But such was his good sense and benignity of manner, that protestant as he was, he found no difficulty in acquitting himself of his arduous task, in a manner that gained for him the esteem and approbation of all with whom he came in contact in the capital of the Roman catholic world. On his return Napoleon appointed him master of requests in the council of state, and in 1814, just before his abdication, he named him councillor of state, an appointment which was confirmed by Louis XVIII. He was shortly after appointed chancellor of the university by the same monarch, a post which he held till his death. In 1818 he was elected a member of the French Academy, and in 1819 he was appointed president of the committee of the interior in the council of state. In the same year Louis XVIII. created him a baron. In 1822 he became grand-master of the Faculties of Protestant Theology in the university of Paris. Under his mastership fifty new protestant cures were established in France. Numerous professorships of natural history in the minor schools of France were established under his direction. He became also at this period a vice-president of the French Bible Society. In 1826 Charles X. bestowed upon him the decoration of grand officer of the legion of honour, and his former sovereign, the king of Wurtemberg, made him a commander of the order of the crown. In 1827 he lost his daughter and only remaining child. In 1830 he commenced a new course of lectures in the college of France on the progress of science in all ages. In 1832 Louis Philippe made him a peer of France. On the 8th of May of that year he opened the third part of his course with an introductory lecture. After an unusually eloquent lecture, describing the objects of the course, he concluded:—"These will be the objects of our future investigations, if time, health, and strength shall be given me to continue and finish them with you." But the health failed, the strength went, and the time was shortened; for the next day he was seized with a fit of paralysis, and he expired on the 13th of May, in the sixty-third year of his age. He was taken in the midst of his days to his everlasting rest. But his works remain the imperishable monument of his genius. These will be the possession of humanity, when the Revolution in which he lived shall have sunk to the insignificance of a passing event in the history of a nation, and the names of its heroes shall be forgotten.

During his lifetime Cuvier twice visited England—once in 1819; and during his absence he was elected a member of the French Academy. He was here again in 1830, and this time an important event took place; for the revolution of July occurred, and the baron came the servant of one monarch, and returned the servant of another.

In this short sketch of his life, it is impossible to speak in detail of the writings of Cuvier. We have spoken of some of his papers, of his lectures, his reports, and his great work on fossil bones; but these give but a very imperfect idea of his labours. The list of his papers and works, as given in Agassiz's Bibliographia Geologiæ et Zoologiæ, published by the Ray Society, amount to two hundred and seven, and this is probably far below the mark. It is not necessary to refer to his papers here, remarkable as many of them are; but this notice would

be incomplete did we not refer to three other of his works. We have before spoken of his "Ossemens Fossiles;" in 1825 he republished the introductory essay to this work, under the title "Discours sur les Revolutions de la surface du Globe." This work has been translated into most of the languages of Europe, and into our own by the late Professor Jamieson of Edinburgh, under the title of "Theory of the Earth." In this work we have the grand outline given of a history of the earth, and with few modifications, it is that which is held by the most distinguished geologists of the present day. To Cuvier is due the credit of having brought together the scattered facts of mineralogy, chemistry, botany, and zoology, in such a manner as to make them tell the history of the world.

Another great work was his "Regne Animal." Wherever the gross ignorance of a false education has not excluded the study of natural science this work is known. It was originally published in Paris in 1817 in four volumes. Several editions have since appeared. It has been translated twice into the English language, and into almost every other European language. It contained a resumè of all that was known on the structure and habits of the animal kingdom, and has in no way been superseded, in a zoological point of view, by any other work. In this work Cuvier was assisted, in the department of insects, by Lattreille. In the department of ichthyology he obtained the services of Valenciennes. This part of zoology being in an unsatisfactory state led Cuvier, in conjunction with Valenciennes, to make further researches, the results of which have been published in the "Natural History of Fishes," a work that was commenced in 1828, and has been completed since the death of Cuvier.

In concluding this notice of his literary introductions we ought not to forget his "Eloges." It is the practice of the academy in France to devolve on some one of its members the duty of pronouncing an eloge on the death of any distinguished man. This duty often fell to the lot of Cuvier, and the eloges thus pronounced have been some of the most remarkable produced before this learned assemblage. The dead thus honoured were very numerous, but amongst them we may mention—Bruguière, Daubenton, Le Mourrier, Priestley, Adanson, Lampriere, Bonnet, Fourcroy, Pallas, Rumford, Werner, Sir Joseph Banks, Delambre, Berthollet, Lacepede, Fabbrioni, Ramond, Sir Humphry Davy. These eloges have been published separately in three volumes. A correct view of the lives of these great men can hardly be said to be obtained without the eloges of Cuvier.—E. L.

CUYP. See KUYP.

CYPRIANUS, THASCIUS CÆCILIUS, a distinguished bishop of north Africa, born at the commencement of the third century, probably at Carthage. Belonging to a distinguished family, he obtained an education fitted to foster a nobility of spirit and understanding. His father was a heathen; and he himself became a teacher of rhetoric in his native city. By the exhortations of a christian presbyter, Cæcilius, he was led to embrace the christian faith, and received the rite of baptism, after he had been thoroughly instructed in the new religion, in 246. He now devoted himself wholly to the study of the scriptures and church doctrines, denied himself every kind of luxury or superfluity, sold his two estates, and distributed their proceeds among the poor. Soon after his baptism he was chosen presbyter in 247; though this was contrary to the letter of the church laws. Next year, 248, the voice of the people and the majority of the clergy called him to the bishopric of Carthage. His elevation, although heartily concurred in by the people, offended some of the older presbyters, who commenced a systematic opposition to his efforts for the good of the church. His severe and rigorous character as a disciplinarian brought him into collision also with the corrupt clergy of his diocese. When the persecution of Decius broke out in 250, Cyprian was immediately selected as a victim; the cry of the multitude was, "Cyprianum ad leonem." By a timely flight from the city he escaped the rage of his adversaries. During the period of his exile he did not neglect the church, but kept up an active correspondence with many of its members. After Easter he returned to Carthage in 251. The reputation and authority of Cyprian rose very high after a pestilence which visited with fearful ravages the kingdom in general and Carthage in particular; during which he showed great kindness to the sick, and freely administered both assistance and consolation. During this dreadful time he also wrote his celebrated epistle to Demetrianus. Cyprian soon after became involved in a controversy with Stephen, bishop of Rome, respecting the baptism of heretics, in 253. When Stephen refused to receive the African legates sent to Rome, Cyprian appealed to the Asiatic bishops, in whose name Firmilian, bishop of Cæsarea in Cappadocia, wrote a very strong letter to Stephen, condemning his uncharitable and arrogant pretensions. The African bishops, also, in a synod held at Carthage, unanimously protested against Rome. While these things were taking place, Valerian began to persecute the christians. Cyprian was pledged to die a martyr's death, because he had previously written a treatise "De Exhortatione Martyrii," exhorting the christians to steadfastness under the persecution of Gallus. On the 30th August, 257, he was summoned before the proconsul Aspasius Paternus, and commanded to sacrifice to the gods. Refusing to do so, he was banished to Curubis, a day's journey from Carthage. From this quiet residence he was recalled by Valerius Maximus, the successor of Paternus, before whom he had his final hearing on the 14th of September, 258, and calmly received the sentence of death, with the words—"God be thanked." Led forth to an open square without the city, his head was severed from his body by the sword. His life was written by Pontius, the African presbyter, who continued his steady friend under all circumstances. His works consist of eighty-one letters and thirteen treatises, which most reckon genuine. The best editions are those of Fell, bishop of Oxford, 1682, folio, containing Pearson's Annales Cyprianici, reprinted at Amsterdam, 1700, with the addition of Dodwell's Dissertationes Cyprianicæ; and of Baluze, completed by Maran, 1726, folio, Paris.—S. D.

CYRIL, CONSTANTINE, and METHODIUS, the apostles of the Slavonians, were natives of Thessalonica, born in the first half of the ninth century. At an early age the former, whose name was Constantine, exhibited superior talents, and was taken to Constantinople, where he acquired distinction, procured the friendship of Photius, and taught philosophy; on which account perhaps he was surnamed THE PHILOSOPHER. But his piety turned him in another direction; he entered into the clerical office, took up his abode in a monastery, and lived in seclusion along with his brother Methodius. In the year 860, an embassy was sent to the Greek Emperor Michael III., requesting him to send learned missionaries of the Greek church, able to dispute with Jews and Moslems, to the Chazars, a Tartar race, inhabiting the country from the north-east of the Black Sea to the lower Volga. Michael sent them Constantine. A great number embraced the new religion; though there never seems to have been an organization of the Greek church among them. Constantine afterwards laboured among the Slavic Bulgarians and southern Slavi. He translated the holy scriptures and the most important liturgical books into the Slavic. Both Constantine and Methodius, in 863, repaired to the court of Radislav, the founder of a Moravian kingdom, where they were received with every mark of respect, and liberally encouraged in their missionary work. The brothers set out for Italy in 868, and were honourably treated by Pope Hadrian II. Hadrian undertook to organize the new ecclesiastical province, and proposed to consecrate the two apostles bishops of the Slaves. The elder brother, however, worn out by his arduous labours, died shortly after in February, 869. Methodius having been consecrated archbishop of the Pannonian diocese, returned to his labours. His subsequent history is only a dreary record of opposition and disappointment, incurred through the aversion of the Germanic bishops to the establishment of an independent Moravian hierarchy. Methodius, according to the Pannonian legend, died in 885. It is now impossible to separate the legendary and fictitious from the true, in the lives of these Slavic missionaries.—S. D.

CYRILL, LUCARIS. See LUCARIS.

CYRILL OF ALEXANDRIA was born at Alexandria at the end of the fourth century. After living for some time as a monk in the Nitrian desert, he succeeded his uncle Theophilus in the episcopal chair of Alexandria in 412. Immediately upon his elevation, he shut up the churches of the Novatians, took away all the sacred vessels belonging to them, and deprived their bishop of his goods. He also banished all the Jews from Alexandria, pulled down their synagogue, and plundered it. He quarrelled with Orestes, governor of Egypt, and occasioned various insurrections in Alexandria. If he did not instigate the murder of Hypatia, the celebrated female philosopher, he had some

participation in that shameful crime. He attacked Nestorius, patriarch of Constantinople, as a heretic, and continued to persecute that eminent prelate with great rancour till his death. He drew up two works to prove his accusations against Nestorius, and sent an account of them to Celestine, bishop of Rome. Cyrill and Nestorius attended a general council at Ephesus in 431, at which their disputes were to be settled. Cyrill opened the synod with about two hundred bishops; though the imperial commissioners and Nestorius requested that the proceedings might be delayed till the arrival of John, bishop of Antioch, and the other Syrian bishops. Nestorius, who would not be present till all the bishops had arrived, was condemned as a heretic. A few days after, John of Antioch, accompanied by about thirty bishops, arrived at Ephesus; and justly thinking the council to have been an illegal one, proceeded to hold another. John presided, and sentence of deposition was passed upon Cyrill. The court of Constantinople, however, were at length gained over to the Cyrillian party; Nestorius was obliged to leave the city and go into a cloister at Antioch, while the sentence of deposition was taken off Cyrill. He enjoyed repose for four years, till his enemies, unceasing in their persecution, had him sent into exile in 435. The deposition of Nestorius caused a breach between the Eastern and Western churches, which was not completely repaired when Cyrill died in 444. His life has been written by Renaudot, Cave, Oudin, Schrœckh, Rössler, and others. The best edition of his works is that of Aubert, Paris, 1638, in seven vols. folio.—S. D.

CYRILLUS, Cyrill of Jerusalem, is supposed to have been born at Jerusalem about the year 315. He was ordained deacon by Macarius, about 335, and presbyter by Maximus, on whose death he was elevated to the episcopal chair in 351, in the reign of Constantius. The Arian controversy was then agitating the church; and Cyrillus having been repeatedly cited as a heretic before the ecclesiastical courts, without answering the citations, was deposed. On an appeal to a larger synodical assembly, however, held at Seleucia, he was restored to his bishopric. The vicissitudes of the bishop's existence did not terminate with this event. He was twice afterwards deposed, and twice restored. Cyrill was present at the council of Constantinople held in the year 381; and he may have attended that of 383. At the former council he finally separated from the Eusebian party, to which he had all along adhered, and adopted fully the Nicene doctrine. His death took place in March, 386. His extant works consist of twenty-three catechetical pieces (κατηχήσεις)—discourses preached in the church of the resurrection at Jerusalem.—S. D.

CYRNŒUS, Pietro, a Corsican historian, born at Algeria in Corsica, in 1474. According to Muratori ,who has preserved his principal work, "De Rebus Corsicis libri IV.," in the De Antiquitatibus Italiæ, Cyrnœus was poor, and obliged to support himself by such humble labours as those of a teacher and corrector of the press. His annals of Corsica bring down the history of the island to the year 1506.—A. C. M.

CYRUS, surnamed the Great, was the son of Cambyses, prince of Persia, and Mandane, daughter of Astyages, king of Media. The accounts of his early life, as given by the Greek historians, are of the most various and contradictory character. According to Herodotus, Astyages determined, in consequence of a dream which foreshadowed the future greatness of Cyrus, and his establishment on the throne of Media by the expulsion of his grandfather, to have him destroyed in infancy; but the child was saved by the wife of a shepherd, in whose family he lived till accident discovered him to Astyages, and brought about his restoration to his parents. The Persians were at this time a rude and warlike people, inhabiting a rugged and mountainous country. In this respect they presented a striking contrast to their neighbours the Medes, who, long accustomed to habits of luxury, had grown feeble and effeminate in the extreme. Cyrus, to revenge himself on Astyages for the wrongs he had suffered in childhood, encouraged his countrymen to take arms against the Medes; and, assuming the command of the army, overran all Media, possessed himself of his grandfather's throne, and established the empire of the Persians over the whole of Upper Asia, about 559 B.C. His increasing power rendered him an object of jealousy to all the neighbouring sovereigns. The first of these who declared open war against him was Crœsus, king of Lydia, who took the field with a large army, but was defeated in battle, and ultimately compelled to become subject to the Persians by the capture of Sardis, 546 B.C. The two great kingdoms of Media and Lydia were now in the hands of the victor; and after sending part of his army, under a lieutenant, to subdue the Greek colonies on the coast, and the other parts of Asia Minor, he resolved to command in person an expedition against Babylon. He obtained possession of that city in 538 B.C., by the stratagem of diverting the course of the river Euphrates, and causing his troops to march into it along the channel of the river. He continued to reside at Babylon, extending his conquests in every direction, till his empire reached from the Mediterranean sea on the west to the Indus on the east, and from the Caspian sea to the Indian ocean. He was killed, according to the most credible accounts, in an engagement with a Scythian tribe in 529 B.C.—W. M.

CYRUS, called the Younger, to distinguish him from Cyrus the Great, was the son of Darius Nothus and Parysatis. He was sent by his father, at the early age of sixteen, to the Peloponnesian war, invested with several satrapies, and with the military command of all the forces assembled at Castolus. On his father's death in 404 B.C., he was charged with designs against the life of his brother Artaxerxes, who had succeeded to the throne, and would have been put to death, but for the intercession of their mother. Inflamed with revenge, he conspired to dethrone his brother, and took the field against him with an army of thirteen thousand Greeks, and one hundred thousand barbarians. The destination and object of the expedition were known only to himself and his general, Clearchus, and were disguised under manifold pretexts, till at length it reached Babylonia. Artaxerxes met him with nine hundred thousand men near Cunaxa; a protracted and bloody battle ensued; the troops of Cyrus were victorious, but he himself fell the victim of his own rashness; and the Greeks retraced their steps homeward, a journey of upwards of six hundred leagues, surrounded on every side by a powerful enemy. This was the famous retreat of the ten thousand, recorded by Xenophon in his Anabasis.—W. M.

* CZUCZOR, Gregory, a Hungarian poet and philologist, born in 1800 at Andód in the county Nyitra in Hungary, became in 1824 a benedictine monk, and soon after a professor in the college of Raab. His epic verses made him a great name in Hungary, and his beautiful lyrics and love songs became still more popular. After having published a masterly translation of Cornelius Nepos and a "Life of Washington," the Hungarian Academy intrusted him with the redaction of the great Hungarian dictionary, which from that time remained the chief object of his life. His studies were, however, sadly interrupted in 1849, since, on account of a patriotic song written in 1848, he was arrested by the Austrians, and sentenced by Prince Windishgraetz to eight years of prison in fetters. By the intervention of Count Joseph Teleki he was relieved of the manacles, and allowed to continue his lexicographical researches in jail. Liberated by the Hungarian victories in May, 1849, he gave himself up to the Austrians in August, and was sent by them to the prisons of the fortress Kufstein in Tyrol, where he translated Tacitus. In 1850 Czuczor obtained his release, and is again fully occupied with the Hungarian dictionary.

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